Problems of Translating Auto-antonymy from English into Arabic

Asst.Prof. Essam Tahir Muhammed

Lecturer : Nuha Fadhel Malallah

Dept. of Translation

College of Arts / University of Mosul

Mosul /Iraq

Abstract

This paper attempts to highlight the problems of translating English auto-antonyms into Arabic. It hypothesizes that the linguistic context ,which is in many cases overlooked by novice translators, has a great role in identifying the exact meaning of auto-antonymous lexemes .It also hypothesizes that novice translators usually tend to assign one meaning for each lexical item without thinking of other meaning variations a word may hold. In order to achieve the purpose of the study, five English texts with auto-antonyms were selected by the researchers from an authentic .English resource book, i.e. Mittendorf,A.J.(2018), then given to six of MA candidates at the Department of Translation /Mosul University/Academic year (2019-2020) to render them into Arabic in order to be the data of the study . The study concluded that overlooking the context on the part of the respondents in many cases led to many faulty renderings. Finally, the study highly recommends the impact of the context in translating such thorny terms ,i.e. auto-antonyms. .

1.Introduction:

Auto-antonymy is one of the basic concepts of word semantics where one word has two opposite meanings even that word is pronounced and written in the same way for the two opposite meanings. According to Mittendorf (2018:8),an auto-antonym, also referred to as antagonym and Janus word, is a word with two meanings that are diametrically opposed to each other .For Karaman (2008:175), auto-antonymy is a kind of polysemy that represents contradiction in meaning at the micro- level. Such words hold two entirely opposite meanings in the same time. The study assumes that auto-antonymy can cause a real problem for novice Arab translators specially when they overlook the linguistic context in which it is used since it has a great role in deciding the correct meaning of the auto-antonymous word otherwise the translator would give a faulty translation by placing totally irrelevant meaning which does not go with the context even that meaning is held by that word. The following are the main objectives of the present study:

1. Identifying the problems and the difficulties faced by novice translators in their attempt to translate such lexical items in order to find constructive solutions and a successful remedy.

2. Finding out to what extent the linguistic context could help in choosing the appropriate meaning of auto- antonymous lexical items.

3. Identifying to what extent English and Arabic are similar or different in what concerns the phenomenon of auto-antonymy .

2.Auto-antonymy in English Literature:

According to Booty(2008:i),auto-antonymy or Janus –faced words, Janus words, schizophrenic and contronyms are those words named after "Janus", the god of "beginnings" in Roman mythology who had two bearded heads set back to back and one of them is gazing at the past and the other is gazing at the future. In other words, one of the heads was old and the other was young. In this example, Booty(ibid) ,wanted to shed light on the contradiction that exists between two opposite things or ideas in the same word. In the same time it is an attempt to pave the way for the notion of auto-antonymy. He(ibid),believes that the phenomenon of auto-antonymy is very rare in English and belongs to very few words with a contrary meaning between each other. Gorrell (1994: 61-62),points out that autoantonymy is a phenomenon of semantic change that produces words that can be used with opposite or nearly

opposite meanings. For him, auto-antonyms are words that readily change their meanings in different contexts(ibid).As for Murphy(2003:181), auto-antonymy is a particular kind of antonymy which is not universally recognized and it refers to a situation where a lexical unit has two senses that are opposites. He adds, one of the reasons why autoantonyms have been denied by some is that antonyms are said to be irreflexive in that a lexical unit cannot be an antonym to itself (ibid).Royce(2011:31) views auto-antonyms as those terms with two different senses that can be used in two different contexts. For him ,these sorts of words are one of the special features of our language (ibid).Brdar et al.(2012:166) define auto-antonyms as those words that are their own opposites. For them, auto-antonyms are a special type of polysemy with two conceptual incompatiple"antonymous"senses and such cases of antonymy within one lexeme are rare at least synchronically while they think that there are some words that have developed opposite senses ,but usually with a concomitant background or loss of the original sense (ibid). Panther and Thornburg (2012) cited in (Ruizde et al,2014:182) ,have recently regarded auto-antonymy as a prototypical instance of irony. These authors distinguished two types of auto-antonymy. One constitutes a special type of polysemy in which the same referent is assigned two opposite meanings. A case in point is the verb "cleave" which means both 'cut apart' (e.g. They cleaved their way through the crowd) and 'stick, bring together' (e.g. They cleaved one to another). The other type of auto-antonymy is used in order to achieve special communicative effects, such as irony and sarcasm. In this case, in which a given expression has two opposite meanings at the same time, this situation is intended to be evident to the addressee. Panther and Thornburg (ibid) illustrate this point with the use of the word "fine" in the sentence" You are a fine friend", in a context in which the speaker's friend has behaved in such a way that the speaker feels disappointed. The addressee should have been a "fine" friend but he has not been so. Francisco et al.(2014:182), on the other hand , believe that what is called "auto-antonymy" is in fact one of the possible outcomes of the activity of contrasting cognitive operations working in the domain of lexical polysemy. One can conclude that autoantonyms are double-edged words with conflicting meanings and overlooking them and the context results in faulty translation. Consider the following examples taken from Butterfield(2008:68):

Sanction=Penalty ⟵ trade sanction; legal sanction

Sanction =Permission ⟵ official sanction; divine sanction ;to receive official/governmental sanction

Oversight= 'a failure to notice things'⟵ It was an oversight ;They failed to do that by oversight.

Oversight= ' a duty to notice things' ⟵ to have/exercise/etc. oversight of something; congressional/governmental/etc. .

3.Auto-antonymy in Arabic Literature:

Auto-antonymy is referred to by Arab scholars as al-tadhad(ألتضـاد)and an auto-antonym is called Al-dhid(ألضـد).According to Al-Laughawy (1963: 286-290), autoantonyms " Al-adhdad" (الأضـداد)refer to the plural form of an opposite item. An auto-antonym for him then is any lexical item that has two opposite meanings but not only two different meanings. For example, the word" power" and the word "ignorance" are two different words in meaning but they are not opposites. In the same time the word "weakness" is the opposite of the word "power" and the word "knowledge" is the opposite of "ignorance". Difference is more general than oppositeness because all opposite meanings are different but not all different meanings are opposites. Ibn al-Anbari (1998: 1) confirms that auto-antonymy is a kind of sense relation and it is closer to the mind than any other relationship. As soon as white is mentioned, for example, it evokes to our mind the black. Then if one word can express two opposing meanings, and those two meanings have a certain kind of relationship, it is more likely to express two opposite meanings , because recalling one of them to the mind entails the other.

1.**Sell**:

{And there is the type of man who gives his life to earn the pleasure of Allah: And

 Allah is full of kindness to (His) devotees}

(Ali,Y.1989: 82),(Al-Baqara,Aya:207)

2.Buy:

{The man in Egypt who bought him, said to his wife: "Make his stay (among us)

 honorable}

(Ali,Y.1989: 556-7),(Yusuf,Aya:21)

4.Auto-antonymy and Related Terms:

4.1.Autoantonymy vs. Antonymy in English:

Auto-antonymy is a kind of oppositeness of meaning but it is unlike antonymy where we have two differently spelled and pronounced words with two opposite meanings .Autoantonymy as viewed by Karaman   (2008 :175),is very close to multiplicity of meaning but not all words with multiple meanings are auto-antomys. Antonymy, on the other hand , expresses dissimilarity in meaning in multiple ways through gradable and non gradable antonyms . According to Jackson (1989:130)antonymy derives from Greek, and its two parts(ant-+-nymy)mean"opposite+name". It is unique among lexical semantic relations in that it requires one-to-one relations rather than one -to - many or many- to- many relations (Jones etal,2012:1) . Lobner (2002:88)states that two expressions are called antonyms if they denote two opposite extremes out of a range of possibilities and the prototypical examples are pairs of adjectives. Antonyms (also known as 'gradable contraries') are a variety of lexical opposites. Most antonyms are gradable adjectives, although a few, such as love&hate, are stative verbs(Cruse, 2006:14). Antonymy is the paradigmatic lexical relation between two lexemes that are opposite in meaning, such as big/little, female/male and down/up. It is sometimes called a relation of minimal difference in each member of the antonym pair shares most of its semantic properties with the other member of the pair, except for one that causes the two words to be semantically incompatible and there are several types of antonym relations that can be distinguished on the basis of their logical and referential properties (Murphey&Koskella,2010: 16-17).According to Kreidler(1998: 127), Thakur (1999:19-25)&Al-Kholi (2009: 62-72)there are ten types of antonyms. Consider the following concept diagram:
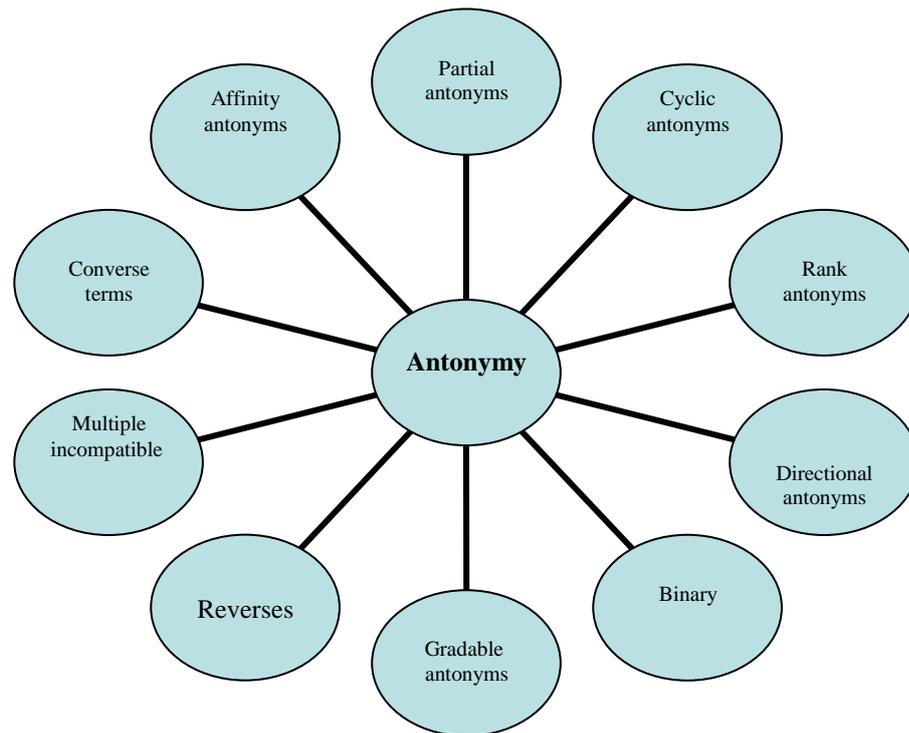
(Concept Diagram no.1)

4.2.Autoantonymy vs. Polysemy:

Auto-antonymy, as it has been previously viewed in this paper, is a kind of sense relation where one lexical item has two opposite meanings not only two different meanings. Those meanings lie in the same word where there is no need for another word to express oppositeness as in the case of antonymy. Autoantonymy has been viewed differently by different scholars both in Arabic and English literature and some of those scholars like Panther and Thornburg (2012) as cited in (Francisco et al.,2014:182) and Botrous(2003:8) considered it as a kind of polysemy. Botrous (2003: 8) confirmed that every auto-antonym is a polysemous item but not every polysemous item is an autoantonym. According to Ravin & Leacock (2002:1), polysemy or multiplicity of meanings of words, has a long history in the philosophy of language, linguistics, psychology, and literature. Polysemy ,as it is viewed by them, is a phenomenon of sense relation where one word can carry different meanings. Thanks to contextual cues, such words are rarely a problem for communication among people (ibid). In fact , there are many similarities between autoantonymy and

polysemy despite the fact that they are not the same for some other differences that can be clearly spotted in the following table:

Feature	Auto-antonymy	Polysemy	Status
Sense relation	+	+	similar
Multiple meanings	_	+	different
Only two meanings	+	_	different
different meanings	+	+	similar
opposite meanings	+	_	different
Related meanings by extension	_	+	different
One lexeme	+	+	Similar

(Table no.1)

Now consider the following examples on aut-oantonymy and polysemy:

Auto-antonyms { Windup = Start / finish   (Royce,2011:31)
                Seed = to remove seeds / to add seeds   (ibid)

Polysemes { Mouth = mouth of -bottle – cave- river –human being
                                                        (Cann,1993,p.8)

4.3.Autoantonymy vs. Homonymy:

Unlike polysemy, homonymy occurs when an expression is associated with two or more unrelated meanings. Homonymy can be subdivided into homophones, where the forms of the lexeme sound the same but may be written differently and homographs where the forms of the lexeme sound differently but written the same(Cann,1993,p.8).In fact, homonymy and auto-antonymy are not the same even they meet in some aspects but differ in others. The following table illustrates well the areas of similarity and difference between them:

Feature	Auto-antonymy	Homonymy	Status
Sense relation	+	+	similar
Multiple meanings	_	+	similar
Only two meanings	+	_	similar
Different meanings	+	+	similar
Opposite meanings	+	_	different

Related meanings	_	_	similar
One lexeme with the same pronunciation and orthographical Form	+	Only in the case of full homonym	Not always similar

(Table no.2)

Feature	Auto-antonymy	Heteronymy	Status

Now consider the following examples on homonymy:

Homograph   **lead**= / led/ or /li:d/

Homophone   **/draft/** = draft or draught   (Cann,1993,p.8)

Full homonym   **punch**=drink or an action

4.4.Autoantonymy vs. Heteronymy:

According to Finney(2003,p.101),heteronyms are words that have many different meanings and spelled the same but pronounced differently. Finney(ibid)believes that the context is vital in determining the use and the pronunciation of such word. In fact, heteronyms are a special kind of homographs where two pronunciations are linked with different senses but not opposite ones as the case in auto-antonymy. The following table may illustrate the difference and similarity between the two concepts:

Sense relation	+	+	similar
Multiple meanings	_	_	similar
Only two meanings	+	+	similar
Different meanings	+	+	similar
Opposite meanings	+	_	different
Related meanings	_	_	similar
One lexeme with the same pronunciation and orthographical Form	+	_	different
Two lexemes	_	+	different

(Table no.3)

Now consider the following two examples on heteronymy:
(Table no.4)

5.Data Analysis , Discussion & Results:

To prove the hypotheses of the study , (5) texts with autoantonymous terms were selected carefully from an authentic   English book on the same topic ,i.e. (Mittendorf,2018:13,15,22,26) then distributed on 6 MA students at the Department of Translation / Mosul University/2019-2020 batch .The respondents were asked to

Heteronymous word	Pronunciation &Function		Meaning
Minute	/minit/	noun	Any of the sixty parts which an hour is divided into
Minute	/mainju:t/	adjective	Extremely small
Close	/cləuz/	verb	To cause something to change from being open to not being open
Close	/cləus/	adjective & adverb	Not far in position or time

give their own translation and to pay special attention to the italicized words,i.e. autoantonymous words. The renderings of the respondents then have been analyzed thoroughly in order to discover the main problems faced by such novice translators in their attempt to translate this type of English sense relation into Arabic , then an

appropriate proposed translation comes at the end of each discussion if necessary. The following are the (6)texts given to the respondent with *italicized* autoantonymous words to be translated into Arabic :

1.**Anabasis**: *military advance/ military retreat*

June 6,1944 was the start of a great *anabasis* for WWII Allies, and it was Followed just a year later with victory_ no *anabasis* for the Allies back to France.

(Mittendorf,2018:13)

2.**Boned**: *without bones/with bones*

I had surgery because I thought that the Salmon had been *boned*, but it was really boned.   **(Mittendorf,2018:15)**

3.**Dust**: *remove the dust/ add the dust*

My dad dusted the crops while my mom dusted the house.

(Mittendorf,2018:22)

4.**Handicap**:*disadvantage /advantage*

His handicap of having to use right-handed clubs when he was left-handed gave his competitors a serious handicap.

.   **(Mittendorf,2018:26)**

5. **Draw**: *open/close*

Every morning we *draw* the curtains and every night we *draw* the curtains. Not a lot of excitement in our home.   **(Mittendorf,2018:22)**

Now let us respectively discuss the renderings provided by the respondents:

Text no.1: June 6,1944 was the start of a great *anabasis* for WWII Allies, and it was followed just a year later with victory_ no *anabasis* for the Allies back to France.

<u>Discussion</u>:

According to Mittendorf(2018:13), the auto-antonymous word "anabasis" in the above mentioned text has two opposite meanings, i.e. "a military advance & a military retreat ". The respondents provided different translations of the auto-antonymous word existed in text no.1 as you can see in the above table. The first appearance of the auto-antonymous word " anabasis " was rendered differently by the respondents into Arabic as: While the second appearance of the auto-antonymous word " anabasis " was rendered differently by the respondents into Arabic as: In this text we have three

vital contextual cues a translator can heavily rely on to produce a proper translation of it into Arabic. These contextual cues are represented by the words(great, victory and back) .In the first line of this text ,the word "great" functions as a modifier to another word in the text ,i.e. " anabasis" and since the word "anabasis" means military advance and military retreat in the same time, the translator has to choose the appropriate meaning that goes with the surrounding context depending on his/her linguistic knowledge .The closest neighboring word to the word in question is the adjective "great" which holds a positive sense rather than a negative one and collocates well with "advance" rather than "retreat" and it is in stark contrast with the word "severe" which collocates well with the word "retreat" . Another cue is the word "victory" that followed the anabasis ,i.e.(an advance followed by a victory).Finally, the word "back" comes to make the third cue in this text but in support of the other meaning of the auto-antonymous word "anabasis", i.e. "retreat" specially when it occurred after the expression "no anabasis _____France" in the same line. The respondents in this case can rely on their historical knowledge besides their linguistic one since almost everyone knows that the primary allies were France, Spain, and the Netherlands with France giving the most support. In fact, all the respondents failed to provide an appropriate translation to the two opposite meanings of the auto-antonymous word "anabasis" .Respondents no.1 & no.2 provided better renderings than that provided by the others, but they couldn't give the exact meaning of the second appearance of the auto-antonymous word "anabasis" since they provided" instead of "" .Thus ,we can say that respondents no.1 & no.2 could get benefit of the linguistic context in identifying the meaning of the auto-antonymous word in its first appearance but they failed to provide the exact meaning of the second appearance of the same word. The rest of the respondents totally overlooked the contextual cues mentioned above and consequently they gave faulty renderings of the auto-antonymous word "anabasis" .An appropriate rendition of text no.1 could be the following:

Text no.2: I had surgery because I thought that the Salmon had been ***boned***, but it was really boned.

Discussion:

According to Mittendorf (2018:15), the auto-antonymous word "boned" in text no.2 has two opposite meanings, i.e. " without bones/with bones". The respondents

provided different translations of the auto-antonymous word "boned" as you can see in the above table. The first appearance of the auto-antonymous word " boned " was rendered differently by the respondents into Arabic as:

. While the second appearance of the auto-antonymous word "boned" was rendered differently by the respondents into Arabic as:

In this text we have a vital contextual cue a translator can rely on to produce an appropriate Arabic translation of the English auto-antonymous word. This contextual cue is represented by the word "surgery " which comes at the beginning of the text. We know that people resort to surgery if they are suffering from a pathological condition such as a disease or injury, thus one can predict from the word " surgery " in this text that the speaker had a bone stuck in his throat because s /he thought the Salmon served was without bones .Depending on this fact one can translate the first appearance of the auto-antonymous word "boned" into " The second appearance of it in the same text has an opposite meaning since it is used by the speaker to express the fact that s/he discovered about the Salmon served .Thus one can translate it into Arabic as " Respondents no.3&5 gave entirely faulty translation by providing" which don't go with the context they are used in, thus respondent no.5 provided the worst translation among the others . Respondents no.1&4 succeeded in providing appropriate renderings for the first appearance of the auto-antonymous word "boned", i.e. "" but in the same time they failed to do the same with the second appearance of the same word as they repeated the same translation given to the first appearance of the word ,i.e. "". Respondents no.2&6 succeeded in providing appropriate renderings for the second appearance of the auto-antonymous word "boned", i.e. " but in the same time they failed to do the same with the first appearance of the same word as they repeated the same translation given to the second appearance of the word ,i.e. "

In fact, the respondents in many cases overlooked the contextual cues mentioned above and consequently they couldn't give appropriate renderings of the two opposite meanings of the auto-antonymous word "boned" even they have succeeded in providing the right translation of one appearance of the word ,they failed to do the same with the other. An appropriate rendition of text no.2 could be as the following:

Text no.3: My dad *dusted* the crops while my mom *dusted* the house.

Discussion:

According to Mittendorf (2018:22), the auto-antonymous word "dust" in text no.3 has two opposite meanings, i.e. "to remove dust & to add dust". *According to The American Heritage Dictionary of English Language* (1992:2328),the word "dust" means to remove dust from by wiping, brushing, or beating e.g. dusting the furniture. It also means sprinkling by an aero plane with a powdery substance like sprinkling the crops with fertilizers or pesticide like locust and rodents. The respondents provided different translations of the auto-antonymous word "dusted" as you can see in the table above. The first appearance of the auto-antonymous word " dusted " was rendered differently by the respondents into Arabic asThey have provided very irrelevant renderings overlooking the fact that the word "crop" usually comes with harvesting or sowing without considering the other meanings that can be associated with the same word as "the aerial process of spraying crops by insecticides and fungicides " in such context. In the same time ,one cannot provide" as an equivalent to the English auto-antonymous word "dusted" because such a word ,i.e.", as provided by respondent no.6, is related to the act of making something clean by brushing or wiping away dirt and this is impossible with crops and useless in the same time. Respondents no.1,4,5 failed to provide an appropriate renderings for the second appearance of the auto-antonymous word "dust", i.e. they provided " " as Arabic equivalents .In the same time they failed to do the same with the first appearance of the same word with the opposite meaning as they wrongly provided " as Arabic equivalents. Respondent no.6 succeeded in providing an accurate translation to the second appearance of the auto-antonymous word "dust" but he could not provide a correct rendering of the same word with opposite meaning in its first appearance . Respondents no.2,3 succeeded to some extent in providing appropriate renderings for the second appearance of the auto-antonymous word "dust", i.e. they provided " as Arabic equivalents .In the same time they failed to do the same with the first appearance of the same word with the opposite meaning as they wrongly provided "د " as Arabic equivalents. In fact, in this text we have two vital contextual cues a respondent can rely on to give an appropriate Arabic translation to the auto-antonymous word "dust". These contextual cues are represented by the words(crops, house) and since the crops need no one to remove the dust from by wiping , brushing

or beating and in the same way the house does not need anyone to sprinkle it by an aero plane with fertilizers or pesticides ,then one can easily conclude that the first appearance of the word "dust" means to add the dust while the second appearance of it means to remove the dust. An appropriate rendition of text no.3 could be the following:

Text no.4: His handicap of having to use right-handed clubs when he was left-handed gave his competitors a serious handicap.

Discussion:

According to Mittendorf (2018:26), the auto-antonymous word "handicap" in text no.4 has two opposite meanings, i.e." disadvantage/advantage". The respondents provided different translations of the auto-antonymous word existed in text no.4 as you can see in table no.4.The first appearance of the auto-antonymous word "handicap" was rendered differently by the respondents into Arabic as:

عدم قدرته ,مرضه , سوء حظه, إعاقة ,عوق بدني,عوق, while the second appearance of the auto-antonymous word   "handicap" was rendered differently by the respondents into Arabic as:ضعيف , أمل إعاقة ,خيبة أمل ,معوق , ضعف ,عائق. In this text we have some contextual cues a respondent can rely on to produce an appropriate Arabic translation for the English auto-antonymous word, i.e. "handicap". These contextual cues are represented by :"having to", "right-handed ","left-handed" ,"gave" and "competitors". It is clear that the auto-antonymous word "handicap" in the first line has a negative meaning because it comes as a result of something unwillingly has been done and this is clear-cut from the neighboring words that followed it in the text, i.e. "having to" or "have to "that expresses obligation. Another cue that firmly sticks the negative meaning to it; is the existence of the two opposite groups ,i.e.(the right-handed and the left-handed) and how the person in question has to use the right-handed clubs while he is left handed. In the second line the auto-antonymous word "handicap" means something entirely opposite to the first appearance of the same word. One can predict its meaning from the words that precede it in the same line ,i.e. "gave, competitors". The verb "give" in its past form here means "granted". This affects the meaning of the auto-antonymous word "handicap" and makes it near to its negative sense rather than to its positive one in order to collocate with the preceding words. Similarly, the word "competitors" in its plural form represents an entity that got

advantage by what inflicted the opponent. Thus one can conclude that the meaning of the auto-antonyms word" handicap" in the first line is "a disadvantage" while its meaning in the second line is "an advantage" .In fact, all the respondents overlooked the contextual cues mentioned above and consequently they couldn't give an appropriate translation of the auto-antonymous word used in this text .An appropriate rendition of text no.4 could be as the following:

<u>Discussion</u>:

According to Mittendorf (2018:22), the auto-antonymous word "draw" in text no.7 has two opposite meanings, i.e. " open/close ". In this text the writer gives us an indication to the routine s/he lives at home but what concerns us here is the meaning of the autoantonymous word, i.e. "draw" and the contextual cues that may help the respondents to find the appropriate Arabic translation of the word "draw" as it is used in this text. In point of fact, it is customarily in many societies that people open the curtains in the morning to let sunlight in and to shut them at night to keep their privacy for fear that the outside people can watch every move they might do inside their homes . Thus one can predict from the contextual cue given in this text, i.e.(morning &evening) that the meaning of the first appearance of the auto-antonymous word "draw" is "to open "while the meaning of its second appearance is " to close" the curtains. Respondents no.1&2 provided the Arabic verb" as an equivalent to the English auto-antonymous verb "draw" in its first and second appearance in the text. In fact the Arabic " word which means "let down" is not an auto-antonym thus we cannot use it to mean "close & open" in the same time as the word "draw" does in English .Consequently the respondents failed to provide a correct equivalent to the auto-antonymous word "draw" as it appeared in the first place in the English text. Respondents no.3,4,5&6 have succeeded in their attempt to find an appropriate equivalent for the first appearance of the English auto-antonymous verb "draw" in the text as they provided the Arabic verb""as an equivalent to it. On the other hand, only respondent no.5 who translated the English auto-antonym into""could provide a correct equivalent to the English auto-antonym "draw" when it appeared in the text for the second time to mean "close". The other two respondents failed in their attempt as they provided"" as equivalents to the English auto-antonymous verb since "" in Arabic mean "put, drag" and they do not have the same sense of the word "draw" as it is used for the second time in the text to mean "close".

Respondent no.5 has succeeded in his attempt as he respectively provided as equivalents for the two appearance of the English auto-antonymous verb "draw". Finally, respondent no.6 was unlucky in his attempt to produce an overall correct translation despite the fact that he could provide correct equivalents for the first and second appearance of English auto-antonymous verb "draw" ,but he failed in translating the word "curtains" into Arabic as he translated it into " which means "windows' in English and refers to something totally different from the object the English word refers to. It seems that to some extent all the respondents overlooked the contextual cues mentioned above except respondent no.5 and to some extent respondent no.6 but for the mistake he did in translating "curtains" into "".An appropriate rendition of text no.4 could be that provided by respondent no. 5:

Conclusions:

The study concludes the following:

1.In many cases the respondents stuck to the only meaning they have learned of the word without checking the other meanings of it that may be more appropriate than the meaning they have learned before.

2.Although auto-antonymy exists in English and Arabic but there is no one to one correspondence between the two language. Each language has its own auto-antonyms and the quantum of similarity between both of them is very infrequent.

3.In many cases the respondents overlooked the role of the linguistic context in determining the exact meaning of the auto-antonymous word and consequently they failed to give an appropriate translation of the English auto-antonyms.

4.Some respondents thought that the English auto-antonyms given to them were homographs with only different meanings and they did not think of meaning oppositeness which is the core of our study. Thus they replaced the English auto-antonyms by Arabic lexical item that have different meanings not opposite ones.

5.There are some types of auto-antonyms that are bound to their own culture thus they constitute a real challenge to the translators whether to translate from English into Arabic or vice versa. Consider the following culture specific auto-antonyms:

القرء = الحيض /الطهارة

Anabasis =military retreat/military advance(expedition of Cyrus)

References

Aḥmad, Mŭkhtar (1982). **‘lm Aldalǎlǎ**. Kwait: Maktabatu Al‘rŭba.

Ali, A.Y. (1983). **The Holy Quran: Text, Translation and Commentary**. Maryland: Amana Corporation.

Alkholi, M.A. (2009). **An Introduction to Semantics**. Jordan: Al-Falah Publishing House.

Al-Laughawy, IbŭAl-Tayeb. (1963). **Aladhdǎd fi Kalǎm Al‘arab**. Damascus: Almujama ‘Al‘alami Al‘arabi.

Alsajistani, Abŭ Ḫatim. (N.D.). **Aladhdǎd**. Revised by Mŭḫammad ‘bdulqǎdir Aḫmad. Cairo: Darulma‘ǎrif.

Alṣiŭty, Ŭ.J. (1987). **Almŭzhir fi ‘lŭm Allŭghati Wa Anwa‘ha. 1st vol. Beirŭt: Almaktabatu Al‘ṣriya.**

Anṯŭnio, B. (2003). **Almu‘jam Almufaṣal fi Aladhdǎd**. Beirŭt: Dǎr Alkutub Al‘lmiya.

Khalīfa, Ḫ. (1992). **Kashif Aldhnŭn ‘n Asǎmi Alkutub Wa Alfinŭn.** Vol. no. 1. Beirŭt: Dar Alkŭtub Al‘lmiya

Ibŭ Alanbǎry , Abŭ Bakir. (1998). **Kitǎbu Aladhdǎd. Revised by: Muḫammad Abŭ Alfadhil Ibrahim. N.P. Almaktabatu Al‘a** ṣriya.

Booty, O. (2008). **The Funny Side of English:A Read-n-Laugh Manual to the English Language.** Delhi: Pustak Mahal Publishing Co.

Brdar, M., Raffaelli, I., &Fuchs, M. (2012). **Cognitive Linguistics Between University and Variation.** UK: Cambridge Scholars Publishing.

Butterfield, J. (2008). **Damp Squid: The English Language Laid Bare**. Oxford: Oxford University Press.

Cann, R. (1993). **Formal Semantics: An Introduction.**UK: Cambridge University Press

Cruse, A. (1986). **Lexical Semantics.** London: Cambridge University Press.

----------- (2006). **A Glossary of Semantics and Pragmatics.** Edinburgh : Edinburgh University Press Ltd.

Finney, S. (2003). **Independent Reading Activities.** Scotland and USA: Professional Books.

Gorrell, R.M. (1994). **Watch Your Language!:Mother Language and Her Wayward Children**. USA: University of Nevada Press.

Jackson, H. (1989). **Words and Their Meanings. London: Tayler &Francis Ltd.**

John, S., Murphey, M.L., Paradise, C. & Willners, C. (2012). **Antonymy in English Construals, Constructions and Cannonicity**. NY: Cambridge University Press.

Kreidler, C.W. (1998). **Introducing English Semantics**. NY: Routledge.

Löbner, S. (2002). **Understanding Semantics.** USA**.** Oxford University Press.

Mittendorf, A.J. (2018). **Autoantonymy 204**. 2nd edition. Canada: ITD Press.

Murphy, M.L. & Koskela, A. (2010). **Key Terms in Semantics.** NY: Continuum International Publishing Group.

Murphey, M.L. (2003). **Semantic Relations and the Lexicon: Antonymy, Synonymy and Other Paradigms**. NY : Cambridge University Press.

Palmer, F.R. (1981). **Semantics.** 2nd ed. London: Cambridge University Press.

Panther, K.U. &Thomburg, L.L. (2012). **Metonymy and Pragmatic Inferencing.** Cited in in Ruizde et al. Cognitive Linguistics: A Linguistic Perspective. P.182. Amsterdam and Philadelphia: Benjamins Publishing Co.

Ravin, Y. & Leacock, C. (2002). **Plysemy: Theoretical and Computational Approaches.** Oxford: Oxford University Press.

Royce, W. (2011). **Eureka! Discover and Enjoy the Hidden Power of English Language** . **NY: Morgan James Publishing.**

Ruizde, F.J., Ibaŋez, M. & Masegosa, A.G. (2014). **Cognitive Linguistics:A Linguistic Perspective**. Amsterdam and Philadelphia: Benjamins Publishing Co.

Soukhanov, A.H. (1992). **American Heritage Dictionary.** 3rd edition. Boston: Houghton Mifflin Harcourt Press.

Storjohann, P. (2010). **Lexical- Semantic Relations: Theoretical and Practical Perspectives**. Amsterdam and Philadelphia : John Benjamins Publishing Co.

Thakur, D. (2017). **Linguistics Simplified: Semantics**. 1st edition. India: Baharati Bhawan Publishers & Distributors.

Yule.G. (2010). **The Study of Language**.4th ed. UK. Cambridge University Press.