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Assessing the Translation of English Janus Words into Arabic

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Abstract

The aim of this study is to highlight the challenges that might arise while translating English Janus words into Arabic. It is hypothesized that the clues provided by the linguistic context, which inexperienced translators often fail to account for, have a major impact on how the English Janus words are rendered. In addition, the study assumes that freshman translators tend to automatically give a single meaning to each lexical item, without taking into consideration the several additional or secondary meanings that a lexical item might have. To accomplish the aims of the present study, the researcher selects five examples of English Janus words taken from Mittendorff, A. (2018). To collect data for this study, the chosen samples are presented to six MA students at Mosul University's Department of Translation to translate into Arabic during the academic year 2023–2024.

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The study concludes that the respondents, in several cases, fail to take into account the clues provided by the linguistic context, ultimately resulting in several inaccurate renditions. Following that, the researcher strongly suggests that the influence of the linguistic context should be taken into consideration while translating such challenging terms.

Keywords: Accuracy, Culture, Janus-words, Homonymy, Linguistic Context.

تَقْيِيم تَرْجَمَة كَلِمَات التَّضَادّ الذَّاتِيّ الْإِنْجِلِيزِيَّة إِلَى الْعَرَبِيَّةِ

الباحث:عِصَام طَاهِر مُحَمَّد
جَامِعِه الْمَوْصِل
كُلِّيَّةُ الآداب/قسم الترجمة

الخلاصة:يُمَثِّل هَذَا الْبَحْثِ مُحَاوَلَة مُتَوَاضِعَة لِتَسْلِيطِ الضَّوْءِ عَلَى مُشْكِلَاتِ تَرْجَمَة التَّضَادّ الذَّاتِيّ مِنْ اللُّغَةِ الْإِنْكِلِيزِيَّةِ إِلَى الْعَرَبِيَّةِ. تُفْتَرَض الدِّرَاسَة الْحَالِيَّة أَنْ السِّيَاق اللُّغَوِيّ يُهْمَل مِنْ قِبَلِ الْمُتَرْجِمين الْمُبْتَدِئُين فِي الْعَدِيدِ مِنَ الْحَالَاتِ عَلَى الرَّغْمِ مِنْ الدُّورِ الْكَبِيرِ الَّذِي يُؤَدِّيهِ فِي تَحْدِيدِ الْمَعْنَى الدَّقِيقِ لِلْكَلِمَات الْمُتَضَادَّة. كَمَا تُفْتَرَض الدِّرَاسَةُ أَيْضًا أَنَّ هَؤُلَاءِ الْمُتَرْجِمِين الْمُبْتَدِئِين يَمِيلُون عَادَةً إِلَى تَوْصِيفٍ مَعْنًى وَاحِدٍ لِكُلِّ كَلِمَةٍ مِنْ دُونِ أَنْ يَضَعُوا فِي حُسْبَانُهُمْ أَنَّ ثَمَّةَ مَعَانٍ أُخْرَى قَدْ تَحْتَمِلُهَا الْكَلِمَة. وَمِنْ أَجْلِ أَنَّ يُحَقِّق الْبَحْث غَرَضُه الْمَنْشُود، أَجْرَى الْبَاحِثُان اخْتِبَارًا لِسِتَّةٍ مِنْ طَلَبِهِ الْمَاجستير فِي قَسْمِ التَّرْجَمَة بِجَامِعَة الْمَوْصِل لِلْعَامّ الدِّرَاسَي (2024-2023). الِاخْتِبَارُ مُكَوَّنًا مِنْ خَمْسَةٍ نُصُوص إِنْكِلِيزِيَّة فِيهَا مُتَضَادَّات مَأْخُوذَةٌ مِنْ مَصْدَرِ إِنْكِلِيزِيّ رَصِين؛ إِذْ وَجْهُ هَؤُلَاء الطَّلَبَة إِلَى تَرْجَمَةِ تِلْكَ النُّصُوصِ إِلَى اللُّغَةِ الْعَرَبِيَّةِ لِتَكُونَ مَادَّة الدِّرَاسَة وَلَقَدْ تَوَصَّلَتْ الدِّرَاسَةُ أَنَّ إِهْمَال السِّيَاق ن قَبْل الطَّلَبَة مَوْضُوع الدِّرَاسَة وَفِي كَثِيرٍ مِنْ الْحَالَاتِ أَدَّى إِلَى إِنْتَاجِ تَرَاجِم خَاطِئَة .أَخِيرًا",تُوصِي الدِّرَاسَة بِأَهَمِّيَّة السِّيَاق الْقُصْوَى عِنْدَ تَرْجَمَةِ هَكَذَا مُصْطَلَحَات تُعَبِّر مُطْبِا" لِلْمُتَرْجِمِين.

الكلمات الافتتاحية: الدِّقَّة ، الثقافة، التَّضَادّ الذَّاتِ،الِاشْتِرَاكِ اللَّفْظِيّ، السِّيَاق اللُّغَوِيّ .

1. Introduction

In word semantics, as Mittendorff (2018) contends, a word that has two meanings that conflict with one another is called Janus, even though both meanings are spelled and voiced in the same way (p.8). Janus words, according to Karaman (2008), are a type of homonymy that shows a conflict in meaning on a micro level. These kinds of words can be understood in two completely different ways at the same time (p.175).

1.1 Statement of the Problem

The present study assumes that Janus words may pose a significant problem for inexperienced translators, particularly if they fail to consider the linguistic setting in which the word is used. The reason behind this is that properly understanding the meaning of these words relies heavily on their linguistic context.

1.2. Aims of the Study

The key aims of this research are as follows:

1. Providing insight into the English Janus word phenomena.
2. Determining the issues and challenges that inexperienced translators may encounter when trying to render Janus words and then coming up with useful solutions and an effective remedy.
3. Determining the degree to which the accurate meaning of Janus words can be determined by the linguistic context.

1.3. Research Questions

The current study tries to answer the following questions:

1. Do Janus words present a serious challenge throughout the translation process, and if so, to what extent?
2. Is the linguistic context important in determining the meaning of Janus words or not?
3. Why might Janus words result in erroneous translations?

1.4. Procedure and Data Analysis

Five texts containing Janus words are carefully picked and taken from a book on the subject by Mittendorff (2018). These texts are delivered to six MA students enrolled in the Department of Translation at Mosul University / 2023-2024 semester. The purpose of this procedure is to prove the hypotheses under investigation. The students are instructed to generate their translations of the given texts, with special attention to the Janus words that have been italicized.

1.5 Model of the Study

Nababan's model of translation quality assessment has been adopted in this study. According to Nababan (2012), the quality of a translation can be assessed based on three factors: readability, acceptability, and accuracy. For him, the degree of equivalency between the source and target languages during translation is what determines accuracy. Acceptability is assessed by considering how well the source language message is conveyed in relation to target language norms, customs, and rules. To determine readability, one must assess the ease or difficulty of comprehending the

content of the source text by target readers. In the present study, the focus is on accuracy, which the researcher considers to be the fundamental principle of translation quality and the most significant determinant of its success (pp. 44-53). The subsequent table outlines the parameters used for assessing the accuracy of translation by Nababan (2012, p.51).

Table No.1 (*parameters of translation accuracy)*

Category	**Parameters**
Accurate	The translation ensures that the meaning remains unaltered while conveying the exact content and intent of the source text into the target text.
Less Accurate	The rendition is carried out with some precision into the target language. Nevertheless, there are still instances of semantic distortions, ambiguous translations, or omitted meanings that impair the overall coherence of the message.
Inaccurate	The content and purpose of the source language text are inaccurately rendered.

2. Janus Words in English Literature

Janus words, also known as contronyms, are words that are called after the Roman god of "beginnings," known as "Janus". Roman legend says that Janus had two heads with beards. One head looks into the future, while the other one looks into the past (Booty,p.i, 2008). Thus, Janus terms represent a conflict generated by two opposing concepts or notions in a single word. This conflict represents an exceptional phenomenon in English which is realized by a small number of terms having auto-contradictory meanings.

According to Gorrell (1994), Janus words are an example of a phenomenon known as semantic change that creates words that can be employed to indicate opposing or almost opposite things. According to him, Janus words are those that easily shift meaning depending on the situation (pp. 61–62). Murphy (2003) contends that Janus words are a specific type of antonym that is not widely recognized and denotes a circumstance in which a lexical unit has two opposed interpretations. He continues, "The argument that antonyms are irreflexive—that is, a word cannot be the opposite of itself—is one of the reasons why some people have rejected Janus terms (p.181).

Royce (2011) defines Janus words as those words that have two meanings and can be employed in two separate contexts. These kinds of words, in his opinion, are among the unique characteristics of the language we use (p.31). Janus words, according to Brdar *et al.* (2012), are terms that reflect their opposing concepts. According to them, Janus words are a unique form of polysemy consisting of two "antonymous" senses that are conceptually incompatible (p.166). Ruizde *et. al* (2014,p.182) argue that Panther and Thornburg (2012) see Janus words as an archetypal example of irony. These authors made a distinction between two categories of Janus words: one of which represents a distinct form of homonymy wherein the identical referent is ascribed two contrasting meanings. The second variety is employed to accomplish unique communicative outcomes, including sarcasm and irony (p.183). Francisco *et al.* (2014, p.182) contend that the phenomenon referred to as "Janus words" is, in fact, one of the potential consequences of conflicting cognitive processes operating within the realm of lexical

multiple meanings. It can be concluded that Janus words possess contradictory meanings, and disregarding them along with the context in which they occur leads to erroneous translations. Now, to provide further explanation, let us take into consideration the following example gathered from Butterfield (2008, p.68).

Sanction=Punishment..... Legal/Trade Punishments
Sanction = Approval to get official, divine, or government approval.

3. Janus Words Versus Antonymy

Janus words exhibit an opposition in meaning, differing from antonyms which are distinct terms having contrasting meanings Karaman (200 8,p.175). Karaman, in his work, suggests that Janus words are closely related to the concept of having several meanings, however not all words having numerous meanings are considered Janus words. On the other hand, Antonymy uses both gradable and non-gradable degrees of oppositeness to convey meaning differences in several ways (p.176). As stated by Jackson (1989, p.130), the word "antonymy" comes from the Greek, and comprises two elements (anto/nymy) meaning "opposite/name". According to Jones *et al.* (2012, p.1), it is distinct from other lexical semantic interactions in that it necessitates one-on-one links rather than one-to-many or many-to-many relationships. Antonyms can be broken down into ten distinct categories, according to Kreidler (1998, p. 127), Thakur (1999, pp.19-25), and al-Kholi (2009, pp. 62-72). Consider the figure presented below:

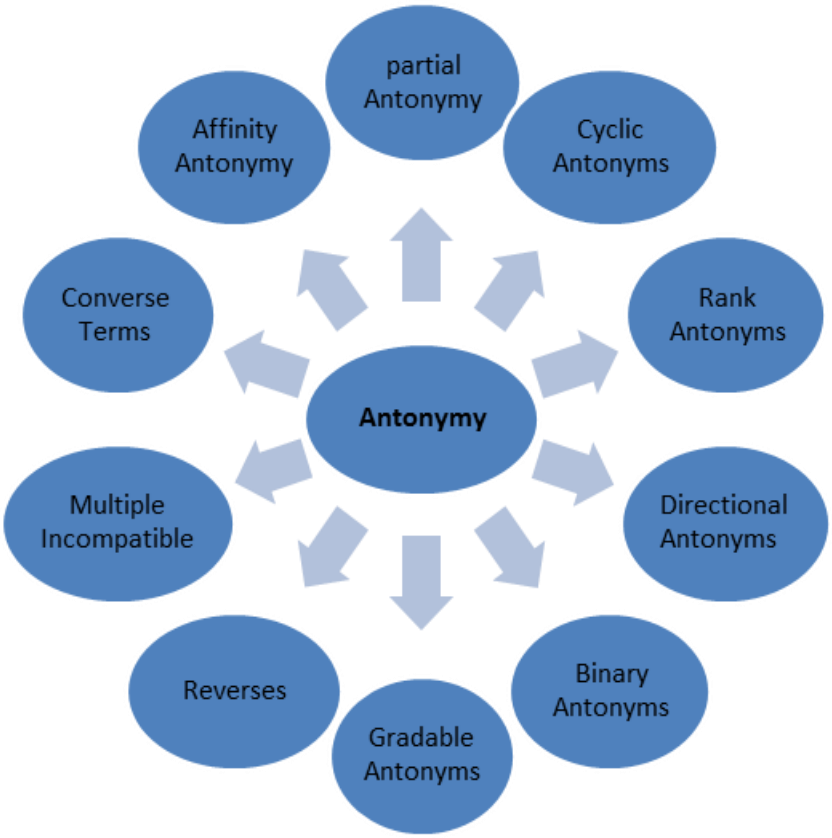

Fig. (1): Types of Antonyms

4. Janus Words Versus Polysemy

As previously discussed in this paper, a Janus word is a type of sense relation in which a single lexical item can have two opposed meanings. In contrast, antonymy requires the use of another word to show oppositeness. Scholars in English literature have had varying opinions regarding the concept of Janus words. Panthers and Thornburgs (2012), quoted in Franciscos *et al.* (2014, p.182) & Botrous (.2003, p.8) are two authors who think of it as a kind of polysemy. Botrouss (2003) states that while all Janus words are polysemous items, not all polysemous items are Janus

words(p.9). For Ravin and Leacock (2002), the notion of polysemy, i.e., the plurality of senses, is associated with a word and has an extensive background in language, literature, psychology, and philosophy of language. Polysemy, as they argue, is the phenomenon of sense relations in which a single word can have more than one meaning. People usually have no trouble communicating with one another using such terms because of contextual clues (p.1). Janus words and polysemy are similar in many ways, but there are also some key distinctions between the two listed below:

Janus words { "Windup = finish / Start " "Seed = to take out seeds / to add seeds" }
(Royce, 2011, p.31)

Polysemy { Mouth = of a cave, a bottle, a human being, and a river }

(Cann,1993,p.8)

5. Janus Words Versus Homonymy

According to (Cann,p.8, 1993) homonymy is the act of associating a single expression with two or more meanings that are not related to one another. Homonymy can be classified into homophones, which are lexemes whose pronunciations are alike but may be spelled differently, and homographs, which are lexemes whose pronunciations are

different but have identical spellings. Homonymy and Janus words share some similarities but differ in other ways.

Homography { **lead=** /li:d/ , / led/

Homophony { **/draft/** = draught } draft
(Cann,1993:8)

Absolute homonymy { **punch=** action/drink

6. Data Analysis, Discussion and Results

In this part of the study, the respondents' translations underwent a comprehensive analysis according to Nababan's (2012) model of translation quality assessment, with an emphasis on accuracy criteria to identify the faulty renditions made by the student translators and the underlying causes for such inaccurate renditions; then an appropriate rendition is proposed after each discussion if necessary. The five texts provided to the respondent for translation into Arabic are as follows:

Let us now examine the translations produced by the selected translators:

TT No.1	The Allies in World War II began a tremendous anabasis on June 6, 1944, and it ended just one year later with triumph and without anabasis for the Allied forces to return to France.					
Respondents	**R. No.1**	**R. No.2**	**R. No.3**	**R. No.4**	**R. No.5**	**R. No.6**
Renderings	تقدم عسكري	تقدم عسكري	هيمنة	معركة	قاعدة	حظ كبير
	عودة	العودة	تقدم	معركة إياب	قاعدة	تقدم إلى الوراء
Accuracy	less accurate	less accurate	inaccurate	inaccurate	inaccurate	inaccurate

Interpretation

As stated by Mittendorff (2018, p.13), the aforementioned text contains the Janus word "anabasis," which can be understood in two distinct and contrasting ways: as "a military progress" or "a military withdrawal."

Discussion

As shown in the table above, the respondents supplied different renderings of the Janus word that appears in text no. 1. The initial occurrence of the Janus word "anabasis" has been rendered into Arabic differently by the respondents: "حظ كبير,قاعدة,معركة,هيمنة, تقدم عسكري" while its second occurrence has been rendered into: "قاعدة,معركة إياب,تقدم,العودة,عودة, تقدم إلى الوراء". There are three key contextual indicators in this text that a translator can depend extensively on to ensure an accurate rendering of Arabic. The words "great", "victory," and "back" stand in for these contextual cues. The word "great" in the opening line of this text serves as a modification for the subsequent word, "anabasis," which tends to refer to both a military procession and a military withdrawal at the same time. Depending on their level of language proficiency, the translator must

determine which meaning of "anabasis" best fits the surrounding context. The word "great" is the nearest neighbor to the term in question in the first line. It has a positive connotation and pairs well with "advance." rather than retreat, accordingly, the choice of the word proceed(تقدم) as an equivalent in Arabic is a good choice, while the words "severe" and "retreat" collocate effectively in the second line and choose the opposite meaning,i.e, (انسحاب) the best one.

The inclusion of the term "victory" immediately after "anabasis" is another clue. The word "back" is the third clue in this text, supporting the second sense of "anabasis," that is "withdrawal" in particular after (No anabasiss ____Frances). The translators can take advantage of their historical knowledge, as it is widely known that the main allies are Spain, the Netherlands, and France.

All of the translators, could not provide accurate equivalents for the two contradictory meanings held by the Janus term "anabasis". The renderings provided by translators no. 1 and no. 2 are superior to those provided by the other translators; but, they are still unable to produce an accurate rendering of the same Janus word when it appears in the second line. This is because they provide "عودة" and "العودة" rather than "انسحاب عسكري." Consequently, we can assert with complete assurance that respondents (1) and (2) might make use of the linguistic context to ascertain the signification of the Janus term when it is used in its initial appearance; however, they are unable to provide the accurate equivalent of the word when it is used in its second line. The remaining responders entirely disregard the contextual clues in this instance as they offer very irrelevant interpretations. The following is our proposed rendition:

ألسادس من حزيران عام (1944) كان بداية التقدم العسكري الكبير لقوات التحالف في الحرب العالمية الثانية,ثم جاء النصر بعد سنة واحدة -لا مكان بعد ذلك للتقهقر العسكري لقوات التحالف باتجاه فرنسا.

TT No.2	Though I believed the Salmon to have been boned, it was actually boned, therefore I had surgery.					
Respondents	**R. No.1**	**R. No.2**	**R. No.3**	**R. No.4**	**R. No.5**	**R. No.6**
Renderings	من دون عظام	به عظام	سمك بحري	من غير عظام	مشوي بشكل جيد	مليء بالعظام
	من غير عظام	به عظام	------	كان من غير عظام	ليس كذلك	مليء بالعظام
Accuracy	less accurate	less accurate	inaccurate	less accurate	inaccurate	less accurate

Interpretation

As pointed out by Mittendorff (2018, p.15), the Janus word (*boned*) in ST no.2, might imply either "*with or without bones*"

Discussion

Many interpretations of the word "boned" have been produced by the translators, as may be seen in the table above. The Arabic translations for the initially appearing of the word "boned" are as follows: , مليء بالعظام, مشوي بشكل جيد من غيرعظام, سمك بحري , به عظام , من دون عظام. For its second occurrence, the Janus word "boned" has been translated into Arabic in various ways by the chosen translators, and the results are as followsغير عظام , به عظام , ------ , كان من غير عظام , ليس كذلك , مليء بالعظام". This text contains an essential contextual clue that a translator can use to ensure that the Arabic rendering of the Janus word is accurate. Since people frequently seek surgery when they are dealing with a

pathological condition like an illness or injury, we can deduce from the usage of the keyword "surgery" in this section of the text that the guy in question had a fishbone lodged in his gullet because he believed the fish to be boneless. Based on this information, the Janus word "boned" can be translated as "منزوع العظام". The opposite meaning is conveyed in its second occurrence within the same text, where the speakers employed it to indicate that he or she has learned something new regarding the Salmon being served. Therefore, its Arabic translation might be " مملوء بالعظام".

Respondents Nos. 3 and 5 provided the most erroneous translations among the others when they provided translations such as " مشوي بشكل جيد,ليس ", " سمك بحري,..... " كذلك" which are completely out of context. Respondents Nos. 1 and 4 were successful in producing appropriate translations for the first time the Janus word (boned) appeared, i.e. ", من دون عظام, من غيرعظام." However, they were unable to do the same for the word's second appearance, bringing up roughly the same translation of the initial occurrence of the word, i.e. " كان من غيرعظام, من غيرعظام". Respondents no. 2 and no. 6 were successful in providing adequate renditions for the subsequent use of the Janus word "boned," i.e. به عظام " مليء, بالعظام"; however, they were unable to do the same for the word's first appearance, by providing " به عظام, مليء بالعظام" as translation equivalents in the TL. Indeed, the respondents frequently disregarded the previously mentioned contextual cues, which prevented them from correctly translating the Janus word (boned)into its two opposing meanings. While they were successful in correctly translating one instance of the word, they were

unable to do so for the other. Text No. 2 might be appropriately translated as follows:

أجريت عملية جراحية لأنني اعتقدت أن سمك السلمون كان منزوع العظام ولكن في الحقيقة انه لم يكن كذلك.

TT No.3	Daddy dusted the fields, whereas Mommy dusted the household.					
Respondents	**R. No.1**	**R. No.2**	**R. No.3**	**R. No.4**	**R. No.5**	**R. No.6**
Renderings	بذر المحاصل	بذر المحاصيل	جمع المحاصيل	حصد المحاصيل	زرع المحاصيل	ينظف المحاصيل
	رشت الغبار	نظفت	قامت بالترتيب	قامت بالتعفير	رشت بالمبيدات الحشرية	تخلصت من الغبار
Accuracy	inaccurate	inaccurate	inaccurate	inaccurate	inaccurate	less accurate

Interpretation

As stated by Mittendorff (2018, p.22), the Janus word "dust" can be interpreted in two different ways: "to clear the dust" and "to dust at the same time." The American Heritage Dictionary (1992, p.2328) defines the word "dust" as the act of removing dust through the use of a brush, a broom, or a beating, such as dusting furniture. Another interpretation of prethis term is the application of a powdered substance using an airplane, such as the application of fertilizers or pesticides to crops to control pests such as locusts and rodents.

Discussion

The supplementary table illustrates the diverse manners in which the Janus word "dust" has been rendered by the respondents. The respondents translated the word "dust" as

follows when it first appeared in the text " بذر المحاصل, بذرالمحاصيل, جمع المحاصيل, حصد المحاصيل, زرع المحاصيل,ينظف المحاصيل." while they provided the following renderings for its second appearance : رشت الغبار, نظفت, قامت بالترتيب, قامت بالتعفير, رشت بالمبيدات الحشرية ,تخلصت من الغبار".

Indeed, all participants were incapable of offering a precise translation of the Janus word "dust" that was present within the first line. The renderings they have provided are highly irrelevant, as they fail to consider alternative meanings of the term "crop" that are associated with activities such as sowing and harvesting, as well as the aerial application of insecticides and fungicides to crops.

Simultaneously, it is not possible to supply "نظف" as an equivalent for the English Janus word "dust," as respondent no. 6 did. This is because the word "نظف" refers to an act of clean-up by sweeping or brushing, which is counterproductive and not possible when dealing with crops. When the Janus term "dust" reappeared, the respondents 1, 4, and 5 were unable to offer accurate renditions; instead, they offered "رشت الغبار, قامت بالتعفير, رشت بالمبيدات الحشرية, " as Arabic translations. Simultaneously, they were unable to carry out the same action when the identical term initially appeared with a different meaning, since they incorrectly gave the Arabic equivalents " بذر المحاصيل, زرع المحاصيل, حصد المحاصيل " Respondent 6 was able to correctly translate the Janus word "dust" in its second appearance, but he was unable to correctly translate the word in its first appearance, which has the opposite meaning. Participants no. 2, and 3 were partially successful in offering suitable translations for the second instance of the Janus word "dust," offering " نظفت, قامت بالترتيب" as Arabic renditions. Simultaneously, they were

unable to carry out the same action when the identical term initially appeared with a different meaning, as they incorrectly gave the Arabic equivalents " بذر, جمع المحاصيل المحاصيل ". There are two crucial contextual clues in this text that a respondent might use to correctly translate the Janus word "dust" into Arabic. The words "crops" and "house" represent these contextual clues. Since the crops can not be dusted off by wiping, brushing, or beating them, and since the house is not sprayed with fertilizer or pesticides by an airplane, it is easy to deduce that the word "dust" has two meanings: it indicates adding dust and dust removal. The following could be an appropriate translation of text no. 3:
قام أبي برش المحاصيل بينما أمي قامت بتنظيف المنزل من الغبار.

TT No.4	His handicap of being unable to make use of a right-hand club as he was a southpaw provided his contestants with a significant handicap .					
Respondents	**R. No.1**	**R. No.2**	**R. No.3**	**R. No.4**	**R. No.5**	**R. No.6**
Renderings	عوقه	عوقه البدني	إعاقته	اعاقته البدنية	عوق يده	قدرتـه البدنيـة الضعيفة
	اعاقة فعلية	إعاقة خطيرة	اعاقة خطرة	معوق كبير	عوق خطير	معوق خطير
Accuracy Level	inaccurate	inaccurate	inaccurate	inaccurate	inaccurate	inaccurate

Interpretation

Mittendorff (2018, p.26) states that the term "handicap" is a Janus word that has two contradictory meanings: "disadvantage" and "advantage".

Discussion

Several translations of the Janus word "handicap" were provided by the respondents. The initial occurrence of the word has been rendered into Arabic as "عوق يده, , قدرته البدنية الضعيفة" اعاقته البدنية, عوقه البدني, عوقه ,اعاقته. On the other hand, the succeeding occurrence of the word has been rendered as معوق خطير,عوق خطير,معوق كبير,اعاقة خطرة,اعاقة خطيرة,اعاقة فعلية" This text provides contextual clues that a respondent can use to accurately translate the English Janus word "handicap" into Arabic.

The contextual clues are shown by keywords and phrases like "Havesto"; "Right-handed"; "Left-handed"; "Gaves"; and "Competitor". It is evident that the Janus word "handicaps" in the initial line refers to disadvantageous impact, as it results from action that was performed unwillingly. This is supported by the adjacent words "having to" or "have to," which convey the sense of unwilling obligation. The meaning of "handicap" in the subsequent line is opposed to its initial usage. Its meaning can be inferred from the preceding words in the same line, such as "gave his competitors…."

A word such as "competitors" denotes an entity that gained an advantage as a result of the damage the opponent had had. Thus, it can be said that the Janus word "handicap" has the sense of an advantage in the subsequent line and a disadvantage in the first one. None of the respondents were able to provide an accurate translation for the Janus word utilized in this text since they failed to notice the contextual clues previously described. Text No. 4 could be accurately translated as follows:

الأذى الذي لحق به بسبب اضطراره لاستخدام مضارب خاصة باليد اليمنى بينما كان هو أعسر أعطى لمنافسيها حظاً أوفر.

TT No.5	Our ritual involves drawing curtains in the morning and at night. Not much going on in our house.					
Respondents	**R. No.1**	**R. No.2**	**R. No.3**	**R. No.4**	**R. No.5**	**R. No.6**
Renderings	نسدل	نسدل	نفتح	نفتح	نفتح	نفتح
	نسدل	نسدل	نجر	نجرها	نغلق	نضع
Accuracy	less accurate	less accurate	less accurate	less accurate	accurate	less accurate

Interpretation

Mittendorff (2018, p.22) states that the Janus word "draw" possesses two contradictory meanings, namely "open" and "close".

Discussion

In this instance, the writer provides us with an idea of the routine that people follow at home; however, what is of importance here is the word "Draw" which is Janus in nature; besides the clues provided by the linguistic context that might help the respondents in locating an accurate Arabic rendition of the word as it is employed in this context.

In reality, it is common for people to draw their curtains open during the daytime to allow the light to come in and they close it when night falls to keep privacy. Thus, based on contextual clues provided in this text, it can be inferred that the meaning of "draw" in the initial line is "open" and in the subsequent line is "close". Respondents no. 1 and 2 offered the Arabic word "نسدل" as a rendition of the English word "draw" both in its initial and subsequent occurrences within the text.

The Arabic term that means "let down" cannot encompass both its literal meanings of "close" and "open" simultaneously. As a result, they were unable to accurately identify an appropriate equivalent for the Janus word "draw". Respondents 3, 4, 5, and 6 have successfully identified an accurate Arabic counterpart"نفتح" for the first utilization of the Janus word "draw" in the text. However, just respondent 5 could accurately translate the English word "draw" into "نغلق" ". Respondents 3, 4, and 6 were unsuccessful in their attempt to provide accurate renditions for the English Janus word, as they suggested "نجر,نضع ,نجرها". Respondent no. 5 was successful in his endeavor since he provided "نفتح, نغلق" as Arabic equivalents. Except for respondent No. 5, it appears that the majority of the participants failed to notice the aforementioned contextual clues. Accordingly, the rendition by respondent no.5 may be an appropriate translation of text no.5:

في المعتاد نسدل الستائر في كل صباح ونغلقها في كل مساء .لا يوجد الكثير من الإثارة في بيتنا.

7. Conclusions

Conclusions of the study can be summarized as follows:

1. The respondents frequently clung to the one meaning of the word while failing to consider any other meanings that might be more suitable than the famous one and this might be one of the reasons for producing faulty renditions.
2. The respondents sometimes fail to provide accurate translations because they overlook the linguistic

context, which is very important in providing an accurate rendition of the Janus words.

3. A few participants were unable to discern the self-oppositeness of the meaning of Janus words; as a result, they provided Arabic lexical items with meanings that differed from the English Janus words.
4. Because Janus terms are culturally specific, translating them from English into Arabic proved to be very difficult.

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