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PROCEEDINGS OF
2ND INTERNATIONAL CONVENTION
ON ISLAM SCIENCE & EDUCATION

"Towards a Generation of Islamic Science Scholars"

6TH OCTOBER 2016
TAMHIDI CENTRE
UNIVERSITI SAINS ISLAM MALAYSIA

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كونفوك... '16

Towards a Generation of
Islamic Science Scholars

NORHAKIMAH DHIAUDDIN
NUR AFZAN IZHAM
MOHAMAD SHUKRI YAZID

PROCEEEDINGS

2ND INTERNATIONAL CONVENTION ON ISLAM, SCIENCE & EDUCATION

KONGSI '16
Tamhidi Centre
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MALAYSIA.
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Preface

This is the e-book of proceedings of the 2nd International Convention on Islam, Science and Education (KONGSI '16) held at Nilai, Negeri Sembilan, Malaysia on 6th October 2016. This is the second convention organised by Tamhidi Centre, Universiti Sains Islam Malaysia (USIM) supported by the Ministry of Education, State of Negeri Sembilan, Ministry of Higher Education and Faizin International Travel and Tours Sdn. Bhd.

The convention was organised with the aim to explore, exchange and update issues on policy, scientific and technological advancement related to education and Islam. The convention which carries the theme of *"Towards a Generation of Islamic Science Scholars"* provides a platform for policy makers and researchers to gather their expertise and knowledge as well as to highlight the current academic teachings in relation to *Naqli* and '*Aqli* knowledge. Among the issues include

- Science (Physics, Chemistry, Engineering, Architecture, Biology)
- Islam (*Akidah, Syaria', Tassawur, Usuluddin, Tafsir, Hadith*)
- Islamic Sciences (Economy, Islamic Banking, Islamic Finance)
- Education (Management, Islamic Studies, Mathematics, English Language, Arabic Language)

The convention is conducted in three languages; English, Arabic and Malay. This e-book brings together 25 papers in English language, 34 Malay language papers and 36 papers in Arabic language. A total of 95 proceedings were presented by experts of varying backgrounds from 9 different countries in KONGSI '16. It will serve as a valuable source of reference on the related subjects for different purposes: research, development and extension as well as for the formulation of policy.

Editors

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Prosiding Bahasa Malaysia

المقالات الكاملة باللغة العربية

PROBLEMS ENCOUNTERED IN TRANSLATING OXYMORA
FROM ENGLISH INTO ARABIC

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Abstract

This study investigated the problems some Egyptian translation students majoring in English encounter when translating texts containing oxymora. To achieve this, the researchers selected 42 students from the Department of Simultaneous Interpretation, Faculty of Arts, Damanhour University, Egypt, who were enrolled during the second semester of 2015/2016. Students were given a translation test in which they were asked to translate 15 statements from English into Arabic. Each statement contained an oxymoron, apart from one statement which was used as a control to check if the students were attentive during the test. The statements were selected in accordance with Shen's classification of direct and indirect oxymora. The test was then sent to five expert translators to check the validity of the translations and to be used to form model answers. The consultation and advice of an academic expert in Arabic was sought to ensure the validity of the test as well as the accuracy of the model answers, based on which the respondent's answers were to be graded. Results of the study showed that translation students encounter a number of problems: 1) unfamiliarity with English oxymora, 2) vagueness of some oxymora, 3) inability to achieve equivalence in the target language, 4) lack of cultural awareness. Based on these results, the researchers recommend that translation students should be intensively exposed to literary texts containing linguistic phenomena such as oxymora and the like to become more familiar with their meaning, usage and the appropriate translation strategies to be used in rendering them into the target language.

1.0 INTRODUCTION

1.1 Background of the Study

Translation is crucial when it comes to the process of communication among human beings as well as the continuing process of acculturation. Nida (1974), cited by Jiraphatralikhit *et al.* (2005), believed that translation comprises the reproduction in the TL of the closest natural equivalent of the SL intended message in terms of meaning as well as style. It is vital for the translator to have the skill of understanding the ST and rendering it into the TL using the appropriate register, background knowledge and all other required language resources that may serve the intended purpose (Kelly 2005: pp. 26-27). Therefore, a translator must be bilingual as well as bicultural. As translating a text containing linguistic phenomena (e.g., oxymora and zeugma) needs the translator to be skillful, translation in this sense can be regarded as a decision-making process and a problem-solving endeavor. This means that

the translator should use translation strategies to observe, identify and find the solution for such problems and the like.

Human beings communicate not only explicitly, but also implicitly. This latter use is called figurative language. According to Frost (2009), figurative language uses "figures of speech" which are used to express something beyond the literal meaning of the words. Language users are often unaware that they are using figures of speech, and may use them very frequently. These are non-literal ways of expressing meanings; that is, the words have to be interpreted for the intended message to be understood. Leech, as cited in Dewi (2010: p. 2), classified figurative meanings into eight types: personification, simile, metaphor, hyperbole, irony, litotes, metonymy and oxymoron. The oxymoron is apparently contradictory, as in the phrases "half dead" or "exact estimate." The word *oxymoron* comes from two Greek words, *oxus* (i.e. dull) and *moros* (i.e. sharp). Thus, the word *oxymoron* is an oxymoron *per se.* It is often used as a "foregrounding device", as deemed by Hakemulder (2006).

According to Abrams (1999: pp. 201-202), an oxymoron is a kind of paradox and it appears when the utterance consists of two terms which are regarded as contraries in ordinary usage, such as "loving hate". Leech (1969: p. 132) regarded oxymoron as, "the yoking together" of two lexical elements which are "semantically incompatible", so that when they are combined they "can have no conceivable literal reference to reality."

Shen (2007: p.16) defined oxymoron as "a figure of speech combining two apparently contradictory elements, thus producing an apparently incongruous (but actually often quite reasonable) statement." However, this is totally different from Hrushovski's (1984) approach which relies mainly on the assumption that oxymoron (as well as other figures of speech) should be analyzed as patterns which belong to the "textual semantics" level rather than as linguistic units.

Shen (1987: p. 109, 1997: p. 65) further distinguished two main types of oxymoron: direct and indirect. The direct oxymoron consists of two terms or elements which are antonyms, such as "a feminine man", and "living death", whereas in the indirect oxymoron, one of the two terms is "not the direct antonym of the other, but rather the *hyponym of its antonym*" [emphasis in original]. "The silence whistles", "bright smoke", and "sweet sorrow", can be considered as good examples of the second type; namely, the indirect oxymoron. The term "whistle", in the first example, is the hyponym of "sound", which in turn is the antonym of "silence". Similarly, the term "smoke" in the second example is the hyponym of "dim", which is the direct antonym of "bright". Also, in the third example the term "sorrow" is the hyponym of the English term "bitter", which is the direct antonym of "sweet".

The authors agreed with Shen (2007:177) that indirect oxymora are easier to understand and interpret than direct oxymora. This is because the modifier of the indirect oxymoron is richer in terms of features, and thus gives room for a wide range of interpretations. In the same vein, indirect oxymora have a greater impact on language use than the direct ones. This may be the reason why indirect oxymora are much more frequent in literary works such as poetry.

Puspita (2012) argued that figures of speech are forms of expression used to convey a meaning or reinforce impact, often by way of comparing or identifying one thing with another which has a familiar meaning or connotation for the target reader or listener. Figurative language, according to (Cocco & Ervas 2012: p. 44), is so context-dependent that it is the best "tribunal of experience" for examining the structures of social and cultural knowledge

that people have. This may justify the view of Fadaee (2011), who deemed figures of speech as being among the most challenging translation difficulties encountered by translators. The authors have adopted what Murphy (1990) deemed as the most appropriate strategy to interpret oxymora; that is, to maintain the head noun of the oxymoron in its literal sense and produce a metaphorical interpretation of the modifier; e.g., for the phrase "green thought", "thought" is the head noun, while "green" is the modifier. When translation is involved, the translator should not only be capable of comprehending the implied meaning of the original oxymoron, i.e. what lies between the lines of the original text, but also of providing a proper rendition of the oxymoron in a way that makes the target reader appreciate the value of the work at hand.

1.2   Objectives and Questions of the Study

This study aimed at investigating the problems encountered by some translation students majoring in English at an Egyptian university, namely Damanhour University, upon attempting to translate texts containing oxymora from English into Arabic. As there must be one or more factors behind these problems, the study attempted to unfold these factors and develop some recommendations that may help circumvent the problems discovered. In order to achieve these goals, the study attempted to answer the following questions:

1. What are the main problems Egyptian translation students majoring in English encounter when translating texts containing oxymora?

2. What are the factors/reasons behind these problems?

1.3   Significance of the Study

Many a research has been conducted on the problems encountered by translators and/or translation students, especially on the cultural aspect of translation, figures of speech, collocations, idioms, proverbs and fixed expressions. However, the empirical examinations among these studies have been quite few in number. To the knowledge of the authors, no other study has been conducted on the translation of oxymora from English into Arabic or vice versa. As such, this study attempts to fill an existing gap in the literature and it can also be elaborated on by other researchers who wish to pursue the research of such a topic in the future. The results as well as recommendations of this study can be of use to translation students, professional translators, curriculum designers and others who are concerned with the teaching of translation. Finally, the results of this study cannot be generalized beyond the boundaries of the sample.

1.4   Review of Related Literature

Shen (1987) made a distinction between poetic and non-poetic oxymora in terms of their internal semantic structure. He defined the oxymoron and distinguished between two types of oxymora: direct and indirect. He concluded that the use of indirect oxymora in poetry outnumbers that of the direct ones, and further concluded that poetry makes a "selective use of figures of speech" by giving preference to those structures that are easier to understand over any other structure.

Gibbs and Kearney (1994) conducted three experiments to examine the comprehension and appreciation of oxymora. In the first experiment, they concluded that the

indirect oxymora were judged by readers as being the most poetic. In the second experiment, they concluded that the same oxymora were the easiest to comprehend. In the third experiment, they established that interpreting the oxymora requires more than just recognizing the semantic features of the elements the oxymoron consists of.

Shen (2007) examined two foregrounding devices, namely similes and oxymora, in particular their distribution in poetic discourse and the psychological processes needed to understand them. He proposed that for each of these two figures there is a set of structures that can exemplify them as a foregrounding device.

Li (2007) discussed the translation of oxymoron between English and Chinese, and raised the point that though the semantic collocation of English oxymoron is "contradictory and unreasonable", as it combines two contradictory terms, it expresses the subtle connotation of two different objects. He suggested that for a translator to provide a "good translation", s/he should consider the context and the basic connotation of the two contradictory terms, and then express all this in a "habitual way" in the TL.

Ruiz (2015) approached both paradox and oxymoron from a cognitive-pragmatic perspective to analyze the way they are produced and comprehended. To do this, he focused on the cognitive operations that characterize these two figures of speech and their peculiar contextual impacts.

2.0   METHODOLOGY

2.1   Sample of the Study

A sample of 42 Egyptian undergraduates was selected from the Department of Simultaneous Interpretation (English/Arabic, Arabic/English), Faculty of Arts, Damanhour University, Egypt. The students were selected randomly based on availability and willingness to take the translation test. The following table includes data collected from the participants regarding their gender, age, nationality, and the number of years they had been involved in the field of translation. Table 1 below shows the participants' basic information.

Table 1. Basic information of the respondents

1	Sex	No.
	Male	15
	Female	27
2	**Age**	
	20-24	42
	25-30	None
3	**Nationality**	
	Egyptian	42
	Non-Egyptian	None
4	**Number of years involved in translation**	
	0-5	42
	More than 5	None
5	**Total number of respondents**	**42**

2.2   Sampling Procedures

The translation test was sent by email to the participants, who were given two weeks to answer it. All of the respondents submitted their answers on time. In addition, five expert translators were given the same translation test. Table 2 shows the basic information of the five expert translators.

Table 2. Basic information of the five expert translators

1	Sex	No.
	Male	5
	Female	None
2	**Age**	
	35-40	2
	41-45	3
3	**Nationality**	
	Egyptian	5
	Non-Egyptian	None
4	**Country of residence**	
	A country where English is the first language	3
	A country where Arabic is the first language	2
5	**Number of years involved in translation**	
	10-15	3
	16-25	2
6	**Total number of expert translators**	**5**

2.3 Instruments of the Study

A translation test was prepared specifically to serve the purposes of the present study. The test included 15 English sentences to be rendered into Modern Standard Arabic (MSA). The sentences were taken from various sources (See Appendix C). They were selected in accordance with Shen's classification of direct and indirect oxymora. Fifty students were emailed to take the test; the email contained the translation test along with a cover letter that explained the purpose of the study. Only 42 students responded. Simultaneously, the same test was sent to the five expert translators for validity and quality assurance.

2.4 Validity and Reliability of the Test

Answers of the expert translators were regarded as a contribution towards forming the model answer for the translation test. A second procedure involved seeking consultation from an academic expert in Arabic to ensure the validity of the test as well as the accuracy of the model answer based on which the respondents' answers were to be graded.

The students were asked to translate the English sentences into Arabic. The total score of the test was 60 marks. The scale of marks was divided as follows:

1. A correct answer (CA) was given 5 marks when the respondent rendered the sentence containing the oxymoron correctly.
2. An acceptable answer (AA) was given 2.5 marks when the respondent translated the sentence correctly but committed some non-fatal linguistic mistakes or did not include in his/her answer any of the necessary information needed for clarification.
3. A wrong answer (WA) was given a zero mark when the respondent failed to render the sentence correctly.
4. No answer (NO) was given a zero mark when the respondent did not answer the question at all.

3.0 RESULTS

Interestingly, it was found that only 33.33% of the oxymora collected were of the "indirect" structure type in which one of the two elements is the hyponym of the other's antonym; while 60% were of the "direct" structure type in which one of the two elements is the antonym of the other. It should not be forgotten that 6.66% (i.e. only one example) was not a real oxymoron; it was used only to see whether or not the respondents were attentive while taking

the translation test. Figure 1 below shows the classification of the randomly selected oxymora:
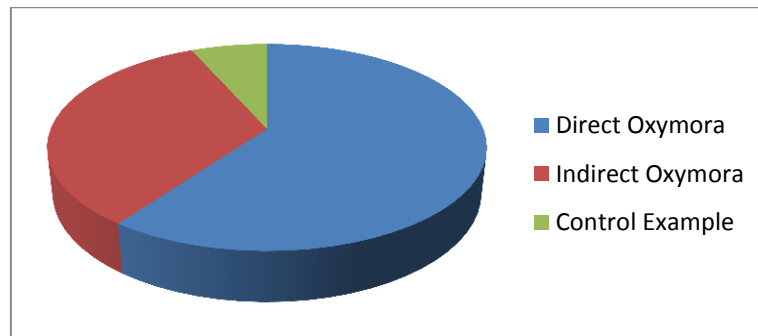
Figure 1. Classification of selected oxymora

Table 3 shows the translation performance of the respondents in the English-Arabic test:

Table 3. Students' translation performance in the English-Arabic test

Statement	CA 5 points		AA 2.5 points		WA Zero point		NO Zero point	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
One	15	35.71%	17	40.47%	10	23.80%	---	0%
Two	---	0%	1	2.38%	41	97.61%	---	0%
Three	---	0%	---	0%	42	100%	---	0%
Four	15	35.71%	15	35.71%	12	28.57%	---	0%
Five	1	2.38%	3	7.14%	38	90.47%	---	0%
Six	1	2.38%	4	9.52%	37	88.09%	---	0%
Seven	6	14.28%	2	4.76%	34	80.95%	---	0%
Eight	2	4.76%	21	50%	19	45.23%	---	0%
Nine	---	0%	---	0%	42	100%	---	0%
Ten	5	11.90%	33	78.57%	4	9.52%	---	0%
Eleven	25	59.520%	8	19.04%	9	21.42%	---	0%
Twelve	---	0%	---	0%	42	100%	---	0%
Thirteen	27	64.28%	4	9.52%	11	26.19%	---	0%
Fourteen	37	88.09%	4	9.52%	1	2.38%	---	0%
Fifteen	11	26.19%	17	40.47%	14	33.33%	---	0%

CA = Correct Answer   AA = Acceptable Answer   WA = Wrong Answer   NO = No Answer

Sentence (1)

It is possible to set your status to <u>appear invisible</u> when using Google Chat in Gmail.

Table 3 shows that 15 (35.71%) respondents translated this oxymoron correctly as they rendered it as "غير مرئي". This can be understood to be the case as this is one of the easiest and commonest oxymora in this translation test. The meaning of "appear invisible" is quite apparent in this context and needs no further clarification. Meanwhile, 17 (40.47%) of the respondents provided an acceptable translation of the said oxymoron, such as "مخفي" (lit., invisible, hidden), for the same reason. However, 10 (23.80%) respondents provided wrong translations which could not, in any way, be accepted, such as "أن تجعل حالتك مرئية" (lit., to make your status seen, visible), "إخفاء حالتك" (lit., concealing your status), and "الظهور الغير مرئي" (lit., the appearance which is invisible). Besides being stylistically improper, the latest Arabic equivalent violates the well-established rules of Arabic grammar as the term "غير" cannot be preceded by the article "الـ" (The).

Sentence (2)

It's really the dream Christmas of a rich, <u>aging yuppie</u>.

The expression "aging yuppie" stands for an urban professional who is no longer young but behaves as if he is still young and maybe slightly foolish. And a dream Christmas is a Christmas during which a person is very happy and does all that he likes to do. Remarkably, none (0%) of the respondents provided a correct answer to this statement. Even the sole semi-acceptable rendition given by a single respondent (2.38%) was awkward, as it read, " إنه حقا حلم لكهل مترف في عيد الميلاد المجيد" (lit., it is really a dream of an aging rich person at Christmas). However, 41 (97.61%) of the respondents provided wrong translations. These include, " انه حقا عيدا الميلاد المجيد وللاغنياء حلم وشيخوخه مترفه" (lit., it is really Merry Christmas, and for the rich a dream and a luxurious old age). It is clear that this rendition, besides many others, cannot be regarded as standard Arabic statements as they violate the basics of Arabic grammar as well as orthography.

Sentence (3)

What other qualities do you find that people with "<u>arrogant humility</u>" have?

One who is described as having "arrogant humility" is the one who is confident and, at the same time, eager to learn more from others. Astonishingly, none (0%) of the respondents provided either correct or acceptable translations of this oxymoron. This can be attributed to the fact that the meaning of this oxymoron is quite unfamiliar in the Arabic culture, and thus rendering it into Arabic using the literal translation technique could be misleading. In fact, 42 (100%) of the respondents provided wrong translations, such as "الأشخاص المتواضعون المتغطرسون" (lit., people who are humble and/but arrogant), "المتكبر المتغطرس" (lit., one who is proud, arrogant) and "الناس الذين يتصفون بالتواضع والتغطرس" (lit., people who are described with humility and [arrogance]). Remarkably, these renditions are nothing but inattentive literal translations of the said oxymoron, and the last one contains an unusual term that is not even an Arabic noun, which is "التغطرُس", as the respondent meant "الغطرسة", which stands for *arrogance*, *conceit* and *haughtiness*. Lexically, the verb form of the Arabic term is "تَغَطرَسَ" (lit., to be arrogant, insolent). Moreover, some respondents completely omitted either one of the two components of the oxymoron by rendering it as "الأشخاص المتواضعة", "الشخص المتعجرف", " الأشخاص ذوو التواضع المفرط". "المتكبرة", and "المتكبرة". These can be literally translated into English as "the humble people", "the haughty person", "the pompous people", and "those who have excessive humility/modesty" respectively.

Sentence (4)

The <u>Cruel Kindness</u>: A Romantic Play, in Five Acts by Catherine Crowe.

Cruel kindness means to appear to be cruel in your endeavour to prevent someone from doing something which you know will have bad consequences or outcomes. Table 3 shows that 15 (35.71%) respondents provided correct translations of the oxymoron, such as " الطيبة القاسية" (lit., unmerciful goodness). Similarly, 15 (35.71%) other respondents gave acceptable translations, such as "الحنان القاسي" (lit., hard sympathy). Meanwhile, 12 (28.57%) respondents provided completely wrong renditions of the said oxymoron, such as "العطف العنيف" (lit., violent kindness), "العطف بامتنان" (lit., kindness with gratitude), "رحمة القاسي" (lit., mercy of the cruel one), and "الرومانسية الوحشية" (lit., brutal romance). Remarkably, this statement shows a number of translational errors, such as:

a. The confusion between the meaning of "Acts" and "Scenes", as 7 respondents translated the term "Acts" as "مشاهد" in Arabic, which is wrong and should have been replaced with "فصول". Similarly, 1 respondent rendered the term into "أعمال" (lit., actions), which is an off-topic, wrong, literal translation, no matter what way a person may look at it.

b. Several respondents used the expressions "مكتوبة بواسطة" and "كتبت بواسطة" (lit., written by) to denote the passive voice used in the statement. This is an awkward Arabic style that should be avoided. Instead, one can use "بقلم" or "لـ" (lit., by) or even "من تأليف" (lit., penned by).

c. Respondents used different equivalents for the proper name "Catherine Crowe". Most of them used the correct transliteration form of the name which is "كاثرين كرو", while some used wrong ones such as "كاثرين كروز" (lit., Catherine Cruse) and "كاثيرين كروي" (Catheerine Croy); a matter which may show that translation students are not exposed to enough practice in the well-known transliteration techniques. Also, 3 respondents did not transliterate the name of the author and used it as it is in its English form "Catherine Crowe", and one of them did not even copy the name correctly.

Sentence (5)

He spent the Fall 2009 touring throughout the United States to promote the message of his e-book, _Eyes Wide Shut_.

Remarkably, only 1 (2.38%) respondent provided a correct translation of the oxymoron "Eyes Wide Shut", which stands for how preconceived views make us blind to reality. The sole respondent rendered it as "عيون مغلقة على اتساعها" (lit., eyes shut though wide). This means that the eyes cannot see the truth or reality of something even though they are open wide. However, 3 (7.14%) respondents translated the oxymoron in an acceptable way by providing equivalents such as "انغلاق الأعين الواسعة" (lit., closure of the wide eyes). Meanwhile, the remaining 38 (90.47%) respondents were unable to provide any correct or even acceptable rendition of the oxymoron; instead, they translated it as "عيون مغمضة على نطاق واسع" (lit., eyes shut on a wide scale). In the same vein, 3 respondents provided the following rendition "عيون مغلقة" (lit., closed eyes) which follows the translation by omission technique, as they omitted the modifier "wide" from the statement or oxymoron without compensating for it in any way. Also, 1 respondent rendered the English oxymoron as "غض البصر" (lit., lowering one's gaze), which has clear religious denotations and connotations but still cannot be regarded as a suitable equivalent of the said oxymoron. Last but not least, 8 respondents rendered the term "e-book" as "كتابه" (lit., his book), as they omitted "e-" which is the short form of "electronic" and is rendered into Arabic as "الإليكتروني".

Sentence (6)

You should consider whether the witness was specially attentive or <u>indifferently attentive</u>…

The oxymoron "indifferently attentive" stands for the case in which someone is not really interested in something. Based on this, only 1 (2.38%) respondent provided a correct translation thereof, which is, "منتبها عن عمد أو غير مبالي" (lit., purposefully attentive or indifferent). Another 4 (9.52%) respondents gave acceptable renditions of the oxymoron, such as "مهتما أم لا" (lit., interested or not) and "مكترث أم لا" (lit., heedful or heedless), while 37 (88.09%) respondents rendered it into Arabic incorrectly, such as in, "متحيز أو محايد" (lit., partial or impartial). Remarkably, most of the respondents understood, and thus rendered, the oxymoron to denote meanings of partiality and/or impartiality, as can be seen in the incorrect rendition stated above.

Sentence (7)

If the library cannot afford <u>a paid volunteer</u> coordinator, one alternative is to identify an individual with volunteer experience to serve as the coordinator.

Table 3 shows that only 6 (14.28%) respondents provided a correct answer to the statement. Another 2 (4.76%) respondents provided acceptable answers, while the remaining 34

(80.95%) gave wrong answers. What is interesting about this statement is that it is not an authentic oxymoron, in contrast to what is believed by many. The word *paid* modifies *coordinator* and not *volunteer,* as many may think. Many respondents fell into this trap and did not notice this fact; a matter which is clearly reflected in the high percentage of wrong answers. In fact, this statement was used as a control to see whether or not the respondents were attentive and alert upon tackling the translation test, as was mentioned earlier.

Sentence (8)

The suggestion that they work through the holidays met with <u>deafening silence</u>.

Table 3 shows that 21 (50%) respondents gave an acceptable translation of the statement, such as "الصمت التام" (lit., complete silence), and "الصمت المطلق" (lit., absolute silence). Though "الصمت المطلق" is not a genuine Arabic collocation, the respondent explained the overall meaning of the statement using the words "أي الرفض" (lit., which means refusal, rejection); so this was acceptable. The genuine Arabic collocation is "الصمت المطبق". Only 2 (4.76%) of the respondents provided correct answers, such as "خيم الصمت" (lit., silence prevailed), and 19 (45.23%) of them gave incorrect answers, such as "قوبل بصمت أصم" (lit., was met with deaf silence).

Sentence (9)

They wanted to get rid of the <u>hot ice</u> as soon as possible.

The oxymoron "hot ice" stands for *stolen diamond*; a meaning which could not be figured out by any of the respondents. Astonishingly, all 42 (100%) respondents provided either a wrong translation or an unacceptable one, and thus wrong answers. Some examples included "الثلج الحار" (lit., warm ice), which reflects the adoption of the literal translation strategy. Other examples took the meaning a little bit further by writing "الثلج المذاب", and "الجليد المنصهر". In these renditions, stronger adjectives/modifiers such as in "الثلج المذاب" (lit. dissolved ice) and "الجليد المنصهر" (lit. molten frost/snow/ice) were used, though they still are unacceptable Arabic renditions of the said oxymoron.

Sentence (10)

Her brothers had banded together to play their last <u>practical joke</u> on her.

A practical joke is "a trick that is intended to surprise someone or make them look silly" as defined in the Macmillan English Dictionary (Rundell, 2002). Only 5 (11.90%) respondents provided a correct rendition of the oxymoron, such as "مقلبهم الأخير". The Arabic word "مقلب" is a perfect equivalent of the English term "practical joke". However, 33 (78.57%) respondents gave acceptable answers, such as "مزحة" (lit., joke), which, although lighter in terms of meaning, is still acceptable. Only 4 (9.52%) respondents provided wrong translations of the said oxymoron, such as "أضحوكة" (lit., made fun of) and "دعابتهم الفعلية" (lit., their actual joke). The last rendition represents an awkward literal translation of the English statement.

Sentence (11)

He could make no <u>sure guess</u> at the enemy's numbers from the multitude of their fires.

This sentence means that the fires were so many that he could not work out how many soldiers the enemy had. Table 3 shows that 25 (59.52%) of the respondents provided a correct translation of the said oxymoron, while only 8 (19.04%) of them provided acceptable translations thereof, such as "لم يتوصل لتقدير يغلب على ظنه أنه صائب" (lit., he could not reach what he thought to be a likely correct estimate). Also, 9 (21.42%) respondents provided wrong translations, such as "من خلال عدد أسلحتهم المكتظة" (lit., from the number of their packed weapons).

Sentence (12)

The <u>Squared Circle</u> is the book that legions of wrestling fans have been waiting for.

Table 3 shows that all 42 (100%) respondents provided wrong translations of the statement. This is amazing as all of them gave literal renditions of the oxymoron *Squared Circle,* such as "الدائرة المربعة". The correct equivalent of the oxymoron in Arabic should be "الحلبة المربعة", which refers to the wrestling and/or boxing arena or ring. The mistaken renditions given by nearly all respondents include "الدائرة التي توجد داخل المربع" (lit., the circle which lies inside the square). Clearly, almost all renditions are merely literal translations.

Sentence (13)

The eternal moment is <u>a timeless moment</u>, a moment which knows neither past nor future, before nor after, yesterday nor tomorrow, birth nor death.

Table 3 shows that 27 (64.28%) respondents provided correct translations of the oxymoron "a timeless moment", which is "لحظة سرمدية". While 4 (9.52%) respondents gave acceptable renditions such as "اللحظة الأبدية هي لحظة لا تخضع للزمن" (lit., the eternal moment is a moment which does not submit to time), there were 11 (26.19%) respondents who gave incorrect translations, such as "اللحظة الأبدية لا تقدر بثمن" (lit., the eternal moment is invaluable). Interestingly, some respondents completely omitted the adjectival noun phrase "a timeless moment" from their Arabic renditions.

Sentence (14)

Using the <u>random pattern</u> is the simplest way to deploy large-scale sensor systems.

A total of 37 (88.09%) respondents provided correct translations of the oxymoron "random pattern", which stands for a pattern chosen without regard for any particular arrangement. The acceptable rendition is represented in the Arabic expression "النمط العشوائي" (lit., random pattern/model). Only 4 (9.52%) of the respondents gave acceptable answers, such as "الطريقة العشوائية" (lit., random method), while 1 (2.38%) respondent provided a completely wrong translation as s/he translated the phrase to mean something different from the intended one; her/his translation was, "استخدام النموذج العشوائي هي أسهل طريقة لتشغيل أنظمة الموازين الحساسة الضخمة" (lit., using the random pattern is the simplest way to run huge sensitive balances systems).

Sentence (15)

At the end of every semester the Alumni Office, in collaboration with the International Office, holds <u>a Farewell Reception</u> for all departing international students.

Though *a Farewell Reception* is a clear and simple oxymoron, table 3 shows that the answers were not as expected. Only 11 (26.19%) respondents provided correct translations thereof. Another 17 (40.47%) of the respondents provided acceptable translations, such as "حفلة وداع", and "حفل لتوديع" (lit., a party for saying goodbye). Finally, 14 (33.33%) respondents gave completely wrong translations, such as "حفل استقبال وداعي" (lit., a reception-farewell party). Many respondents' answers were full of grammatical as well as stylistic mistakes. Though many respondents provided a correct translation of the term "Alumni Office", 2 (4.76%) of them provided only the transliteration thereof, writing it as "مكتب ألومني", and only 1 (2.38%) respondent provided the exact perfect equivalent of the term, which is "مكتب شؤون الخريجين". In the same vein, all respondents gave a literal translation of the compound name, "the International Office"; 40 (95.23%) translating it as "المكتب الدولي" and 2 (4.76%) translating it as "المكتب العالمي", while it should be rendered into Arabic as "مكتب العلاقات الدولية". In addition, the adjectival phrase "international students" was also given a literal translation by most of the respondents; "الطلاب الدوليين/العالميين", while it should translated into Arabic as "الطلاب الوافدين".

4.0   DISCUSSION

Amazingly, comments from respondents proved that nearly all of them did not know what the term *oxymoron* meant. It was the first time for them to come across this technical linguistic term and its meaning. In addition, results of the translation test proved that most of the respondents were unfamiliar with the oxymora the translation test contained, and hence the meaning of many of them.

Results related to the problems encountered by translation students majoring in English at an Egyptian university, namely Damanhour University, upon translating texts from English into Arabic that contain oxymora indicated that most of the students found it difficult to transfer the meaning of the English statements contained in the translation test. Students failed to achieve the required equivalence of the English oxymoron in the target language. This may be justified by the fact that almost two-thirds of the oxymora included in the translation test were of the direct structure type which is believed by Shen (2007: p. 177) to be harder to understand and interpret. This may justify the low rate of correct as well as acceptable answers made by respondents.

One of the most shocking results was the breaching of the Arabic language system and the violation of its grammatical rules, as there were many instances of orthographic errors, syntactic errors, collocational clashes, and the use of Arabic colloquial expressions.

Results indicated that the translation students lack the proper knowledge regarding translation strategies. Many of the respondents depended on literal translation and none provided either a footnote or an explanation that may help the reader grasp the meaning of the whole statement in general or the oxymoron in particular. The idea of including footnotes or explanations is in line with Neubert *et al.* (1992: p. 91) who deemed it possible for the translator to intervene by adding footnotes or explanatory paraphrases upon his/her attempt to try to make the TL reader grasp the meaning of the text by providing additional information.

Results also indicated that lack of cultural awareness represents one of the most important factors behind the respondents' inability to achieve equivalence and accuracy in rendering the English oxymora into Arabic. This is because culture represents an important aspect in translation "as cultural differences imbedded in linguistic codes of different societies may often constitute a formidable barrier to the comprehension of texts" (Al-Halawani 2016: p. 136).

Results also indicated that the respondents lack the necessary searching skills translators generally need to recognize the real meaning of the text at hand. This was proven in several instances throughout the translation test as respondents did not take the burden of searching for the intended meaning of the different oxymora involved. Indeed, searching skills are among the indispensible tools that should be mastered by a translator to save time, effort and money.

5.0   CONCLUSION AND RECOMMENDATIONS

By analyzing the answers provided by the respondents, it became clear that students of translation encountered various problems when attempting to translate texts containing oxymora. They failed to recognize the linguistic phenomenon of oxymoron and failed to grasp the meaning of many of the individual oxymora cited. They also failed to achieve appropriate equivalence due to several reasons and factors. These factors comprised unfamiliarity with English oxymora, vagueness of some oxymora, inability to achieve equivalence in the TL, and lack of cultural awareness.

Based on these results, the researchers recommend that students of translation should be intensively exposed to literary texts containing linguistic phenomena such as oxymora, zeugma, and the like, to become more familiar with their meaning, usage and the appropriate translation strategies that can be used to render them into the TL. In addition, they must be equally exposed to both their own culture and the culture of the foreign

language they are learning to become semi-bicultural. They also need to be given a proper amount of exposure to the Arabic language with all its related fields of study so that they can overcome their own clear incompetence in Arabic which was apparent in every single rendition of the translation test.

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APPENDICES

Appendix A.

English-Arabic Test

Translate the following sentences into Arabic:

1. It is possible to set your status to **appear invisible** when using Google Chat in Gmail.

   …………………………………………………………………………………………

2. It's really the dream Christmas of a rich, **aging yuppie**.

   …………………………………………………………………………………………

3. What other qualities do you find that people with "**arrogant humility**" have?

   …………………………………………………………………………………………

4. **The Cruel Kindness**: A Romantic Play, in Five Acts by Catherine Crowe.

   …………………………………………………………………………………………

5. He spent the Fall 2009 touring throughout the United States to promote the message of his e-book, *Eyes Wide Shut*.

   …………………………………………………………………………………………

6. You should consider whether the witness was specially attentive or **indifferently attentive**…

   …………………………………………………………………………………………

7. If the library cannot afford **a paid volunteer** coordinator, one alternative is to identify an individual with volunteer experience to serve as the coordinator.

   …………………………………………………………………………………………

8. The suggestion that they work through the holidays met with **deafening silence**.

   …………………………………………………………………………………………

9. They wanted to get rid of the **hot ice** as soon as possible.

   …………………………………………………………………………………………

10. Her brothers had banded together to play their last **practical joke** on her.

    …………………………………………………………………………………………

11. He could make no **sure guess** at the enemy's numbers from the multitude of their fires.

    …………………………………………………………………………………………

12. The **Squared Circle** is the book that legions of wrestling fans have been waiting for.

    …………………………………………………………………………………………

13. The eternal moment is **a timeless moment**, a moment which knows neither past nor future, before nor after, yesterday nor tomorrow, birth nor death.

    …………………………………………………………………………………………

14. Using the **random pattern** is the simplest way to deploy large-scale sensor systems.

    …………………………………………………………………………………………

15. At the end of every semester the Alumni Office, in collaboration with the International Office, holds a **Farewell Reception** for all departing international students.

    …………………………………………………………………………………………

Appendix B.

Model Translation

1. يمكنك ضبط اعدادات الحال على **"غير مرئي"** لدى استخدام تطبيق الدردشة ببريد جوجل الإليكتروني (جي ميل).
2. إنه حقا حلم ليلة عيد الميلاد الذي يراود **مترفًا مسنا متصابيا.**
3. ما الصفات الأخرى، بنظرك، التي يتمتع بها أولئك **"الواثقين بقدراتهم، المتطلعين لتعلم المزيد"؟**
4. **الرأفة القاسية**: مسرحية عاطفية تتألف من خمسة فصول بقلم كاثرين كرو.
5. أمضى خريف العام 2009 وهو يجوب أرجاء الولايات المتحدة للترويج لكتابه الإليكتروني **"عيون مغلقة على اتساعها".**
6. يجب أن تنظر فيما إذا كان الشاهد مصغيا على نحو خاص أم أنه **غير مبال...**
7. تعد إمكانية إيجاد شخص من ذوي الخبرة في مجال العمل التطوعي للاضطلاع بمهام المنسق أحد الخيارات المطروحة، وذلك حين تعجز موارد المكتبة عن توفير **منسق للعمل التطوعي بأجر.**
8. قبل اقتراح مباشرة العمل في أثناء العطلات بحالة من **الصمت المطبق.**
9. أرادوا التخلص من **الماس المسروق** بأسرع وقت ممكن.
10. اتفق اخوتها على القيام بآخر **"مقالبهم"** ضدها.[1]
11. لم يستطع **تقدير** أعداد قوات العدو **على وجه يقيني** بسبب كثافة نيرانهم.
12. يعد **"الحلبة المربعة"** الكتاب الذي لطالما انتظرته جحافل عشاق رياضة المصارعة.
13. تعد اللحظة الأبدية **لحظة سرمدية**، تتنكر لماضيها ومستقبلها، لسلفها وخلفها، لأمسها وغدها، ولنشأتها وآخرتها.
14. يعد استخدام **النمط العشوائي** أبسط الطرق لنشر أنظمة استشعار واسعة النطاق.
15. يقوم مكتب شؤون الخريجين، بالتعاون مع مكتب العلاقات الدولية، بتنظيم **حفل وداع** للطلاب الوافدين ممن أتموا دراستهم، وذلك في نهاية كل فصل دراسي.

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[1] Though the word "مقالبهم" is a colloquial one, it is perfectly understood by many and can denote the meaning of the oxymoron in a perfect manner as well.

Appendix C.

Sources of the English sentences

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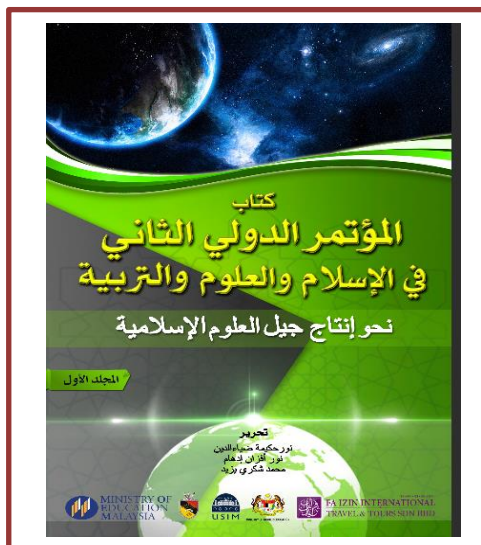
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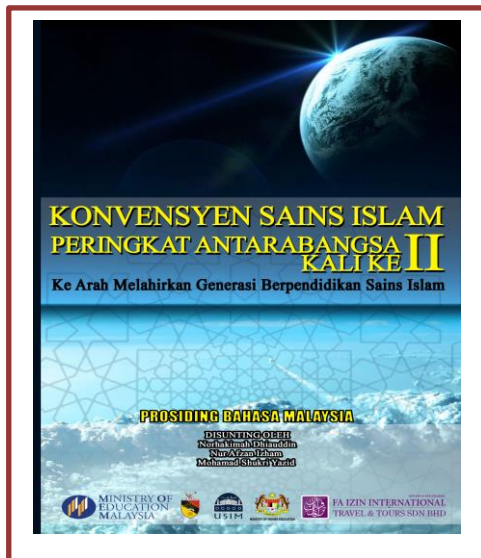
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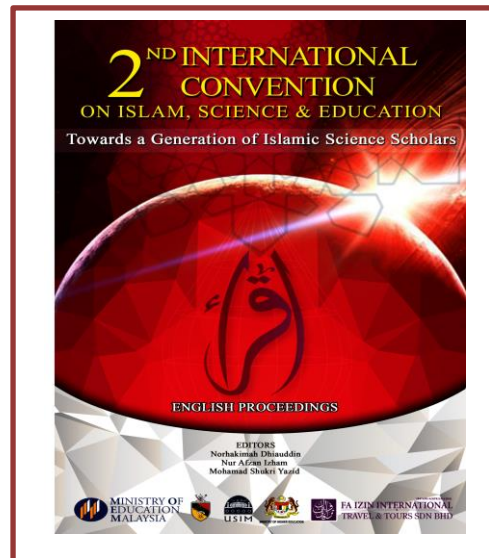
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