

*The Implications of Polysemous Words for Arabic/English
Translators
With Specific Reference to Badr Shakir As-Sayyab's Rain Song*

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Abstract:

Lexical semantics, which is a branch of linguistic semantics, studies the meanings and relations of words. In this regard, dealing with the meanings of lexical items or words requires paying close attention to the cases where multiple meanings of a certain word are existent. Within the field of lexical semantics, polysemy is of main concern. It is defined as the association of two or more related senses with a single linguistic form.

This means that polysemy refers to a lexical relation where a single linguistic form has different senses that are related to each other by means of regular shifts or extensions from the basic meaning. Polysemy is derived from the Greek poly-, 'many', and sem- 'sense' or 'meaning'. Therefore, polysemy is mainly the case of a single lexical item having multiple meanings. For instance, the word 'fix' has many meanings such as arrange, attach, get ready (food or drinks), set right (the hair), punish, and repair.

This paper, in its theoretical and practical parts, will shed the light on the ambiguous nature of the Arabic and English polysemous words, which create lexical and syntactic ambiguity in both languages, while translating. It will also focus on and the problem polysemous words impose on English/Arabic translators with specific reference to their translation in As-Sayyab's Rain Song. In order to investigate this problem, the researcher hypothesizes that if the translators make use of the context in which polysemous words are used and eliminate their ambiguity, they will succeed in translating them.

الآثار المترتبة على المترجمين العرب والاجانب للكلمات متعددة المعنى مع اشارة محدودة لقصييدة بدر شاكر السياب "انشودة المطر"

المدرس الدكتور

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الملخص:-

لدلالات المعجمية ، التي هي فرع من الدلالات اللغوية ، تدرس المعاني والعلاقات بين الكلمات. وفي هذا الصدد ، يتطلب التعامل مع معاني المصطلحات اللغوية أو الكلمات متعددة المعنى (Polysemy) بشكل جدي، وإيلاء هذا الأمر اهتماما كبيرا. وفي مجال الدلالات المفرداتية ، فإن "تعدد المعاني" هو مصدر قلق رئيسي. ويتم تعريفه على أنه اقتران اثنين أو أكثر من المعاني ذات الصلة مع شكل لغوي واحد.

وهذا يعني أن "تعدد المعاني" يشير إلى علاقة معجمية حيث يكون لشكل لغوي واحد معاني مختلفة ترتبط ببعضها البعض من خلال تحولات أو تمددات في المعنى الأساسي. ويُشتق من المعنى اليوناني ، "كثير" ، أو "المعنى". لذلك ، فإن "تعدد المعاني" هو في الأساس حالة مفردة معنوية لها معانٍ متعددة. فعلى سبيل المثال ، تحتوي كلمة "fix" على العديد من المعاني مثل الترتيب ، أو الإرفاق ، أو الاستعداد (الطعام أو المشروبات) ، أو ضبط اليمين (الشعر) ، أو المعاقبة ، أو الإصلاح.

وسوف يسلط هذا البحث، في أجزاءه النظرية والعملية ، الضوء على الطبيعة الغامضة "لكلمات متعددة المعنى" وما تخلقه من غموضٍ مفرداتي ونحوي في اللغتين العربية والانكليزية أثناء الترجمة. كما سيركز البحث على مشكلة الغموض الذي يفرضه هذا النوع من الكلمات على المترجمين الإنجليز والعرب، مع إشارة محددة لترجمة هذا النوع من الكلمات في قصيدة السياب "انشودة المطر". ومن أجل التحقيق في هذه المشكلة، افترض الباحث أنه إذا استفاد المترجمون من السياق الذي تستخدم فيه "الكلمات متعددة المعنى" وأزالوا غموضها ، فإنهم لا شك سينجحون في ترجمتها.

1.The Notion of Polysemy in English

1.1. Polysemy in English

Kalakattawi (1) states that polysemy means having many meanings. He maintains that it could be defined morphologically as the phenomenon of a word acquiring new usages which, over time, are likely to become more like new meanings. And the translators should deal semantically with this phenomenon in which the verb *run*, for example, could have more than one meaning as in (1) *run a race* which means on foot, is clearly different from the one in (2) *run for office*, which means to manage this office, for that matter, in (4) *the motor is running*, which means that this motor is working now, (5) *the water is running down the roof*, which means that the water is dripping down, and (6) *run a computer program*, which means to start working this program.

Siblot (1995:24) states that Aristotle was highly critical of polysemy. Words of ambiguous meanings are chiefly useful to enable the sophist to mislead his learners. Lyons (1981: 146) defines it more precisely as " a property of single lexemes; where a single lexeme has several distinguishable meanings and these meanings should be synchronically related".

However, to Panman (1982: 108), it is the phenomenon that two or more identical forms have different, but related meanings. Hutford and Heasley (1983: 123) say that it is where a word has several very closely related senses. Mojela (1991: 31) follows the same track saying that it is a case where one word may have a set of more than one different but related meaning.

According to Taylor (1989: 99), it is the establishment of two or more related senses with a single linguistic form. For example, he says: The word *bird* can refer to many different kinds of creature, such as robins, penguins, ostriches, etc. As a result, these different

kinds of creature should be recognized by translators as members of the category in virtue of similarity to a single prototype representation.

Palmer (1986: 100-101) states that it is so hard to clearly distinguish whether two meanings are the same or different and, therefore, determine exactly how many meanings a word has. This is because of that meaning is not easily so distinguished from other meanings. For instance, the verb *eat*, the dictionary will distinguish the *literal sense* of taking food and the *derived meanings* of *use up* and *corrode*. The translators should, perhaps, treat these three interpretations as three different meanings. But at the same time they must also distinguish between eating meat and eating soup, where the former is with a knife and fork and the latter is with a spoon. Moreover, translators can talk about drinking soup as well.

Ghazala (1995: 63) defines polysemy as a phenomenon when a word is having other meanings more than its common meaning which is the more popular one. This meaning is called *the core meaning*. In such a way this word is called *a polysemous word*. To explain this definition, Ghazala (1995: 63) gives the word *sound* as an example. The translators in turn must recognize that the word has the core meaning of the noise coming from the mouth through the vocal cords. However, the other meanings are less popular than the core meaning and they are: (firm, solid, wise, valid, channel... etc.).

Kearns (2000:15) states that polysemy is when a word that has two or more distinct but related meanings. Lobner (2002: 43) defines it as the case when one lexeme is having several interrelated meanings. He (2002: 45) argues that it plays a major role in the historical development of word meanings because the lexical items change their meanings continually and develop new meaning variants.

Cobley (2005: 238) on the other hand states that it is the capacity of signs or texts to have different related meanings. He gives the word *crack* as an example, this word should be considered by the translators both as a verb, as in *the fireworks began to crack*, and as a noun as in *there is a big crack in the wall*. It is also a verb to do with breakage, as in *I decided to crack it open*, and a noun like *the money fell into the crack*.

Davies and Elder (2004:50) define it as the case where a word has two or more related but distinguishable meanings, like the word *chip* in a *chip* of wood, a potato *chip*, and a computer *chip*, where all should be recognized by the translators to have the idea of a small piece as part of their meaning.

According to Cruse (2006:133), a word having more than one distinct but related meaning is said to be polysemous word or to show multiplicity. Many cases of polysemous words are regarded to be systematic in the sense that the same relation between multiple senses can be observed over a range of words. As a result, the existence of it can be partly predicted by the translators on the basis of meaning, i.e. by depending on meaning.

Cruse (2006:133) gives the word *good* as an example, this word must be recognized by the translator as it has three distinct but related meanings as in (1) *he is a good man*, where *good* here means that this man is perfect, (2) *the wine is good*, where *good* here means that this wine is delicious, and (3) as in *this is a good movie*, where *good* means here that this movie is amazing. Translators, as a result, should treat these three interpretations as three different meanings. They must also distinguish between good whether it means perfect, delicious or amazing.

Evans (2007: 163) gives a definition to polysemy as "the phenomenon where a single linguistic item implies multiple distinct but related meanings". Traditionally, this term is restricted to the area of word meaning (lexical semantics), where it is used to describe words like *body* which should be known by the translators as a range of distinct meanings that are nevertheless related as in, the human body, a corpse, the trunk of the human body, and the main or central part of something.

Hutford (2007: 130-132) defines polysemy as "the word having several very closely related senses". A native speaker of the language has clear intuitions that the different senses of a word are related to each other in some way. For example the word *Mouth* as in (1) *the mouth of the river*, and as in (2) *the mouth of the animal*, is a case of polysemy. The translators then should recognize that the first *mouth* means the beginning of the river, which is the *primary meaning* of the word, while the second is the *primary meaning* of the word which means the mouth of that animal.

Talking about the primary meaning and secondary meaning, Larson (1998:109) states that:"The primary meaning is the one that is suggested by the word when it is used alone". It is the first meaning or usage which a word will suggest to most people when the word is said in isolation. It is the meaning that the translators should learn early in life and is likely to have reference to a physical situation. For instance, the translators should know that the word *run* in isolation will mean something like *move rapidly by moving the legs rapidly*. But the same word may have a different meaning when it is used in a context with other words. This is the secondary sense which depends on the context in which a word is used. For instance, if the same word *run* is used in the context of *river* as in *the river runs*, we will find that *run* has nothing to do with legs or

rapidity and it has another meaning; however the idea of motion is still there. Thus *run* in the context of *river* means to *flow*.

Larson (1998: 110) maintains that the *primary meaning* of a lexical item is easier to translate than a *secondary meaning*. This is because the receptor language will often have a lexical equivalent for the *primary meaning* which very nearly matches the meaning of the lexical item in the source language.

Crystal (2008: 373) maintains that polysemy is a term used in semantic analysis to refer to a lexical item which has a range of different meanings". For instance, the translators must know that the meaning of the word *plain* means (1) *clear* as in *this is a plain question*, (2) *unadorned* as in *this house is plain* , and (3) *obvious* as in *this is a plain matter*.

According to Crystal (2008: 373) it is also called polysemy. Mey (2009: 620) says that "it can be defined as the phenomenon in which a single word form has many related senses", like the word *cut* in (1) *cut paper*, (2) *cut the budget*, and (3) *cut corners*. The translators should recognize then that the meanings of all those verbs are close to each others.

Yule (2010: 120) states that " polysemy is one form, whether written or spoken having multiple meanings that are all related to each other". For instance, the word *head*, which is used to refer to (1) the object on top of your body, like, *my head starts killing me* (2) froth on top of a glass of beer, like, *the head of your beer glass looks delicious*, (3) person at the top of a company or department, like, *the head of the company refused hiring me*. Translators, as a result, should treat these three interpretations as three different meanings.

Falkum (2011: 9) states that traditional studies aim to consider polysemy as a case of different senses that are listed under a single lexical entry, with the comprehension of a multiple word involving

the selection of the contextually appropriate sense from among the list of senses. Another traditional study considers it as being represented in terms of a single meaning from which the contextually appropriate senses are derived.

It seems that there may be more than one meaning expressed by one and the same word-form, or a similar meaning may be shared by several different word-forms. The problem with the polysemous words view is that very often the relation between form and meaning is not one- to- one. Semantic relationships of this kind are not always handled consistently.

1.2. Polysemy in Dictionary

English dictionaries distinguish multiple meanings, focusing on a particular class of words identifications in dictionary classification. Bejoint (2000: 228) states that " the comparison of how a certain number of dictionaries distinguish multiple meanings is potentially interesting".

Parent (2009:9-10) states that "it is no great revelation that dictionaries ascribe different numbers of senses to various words". This is not a fault, since after all, different dictionaries have different purposes. *The Oxford English Dictionary (OED)* and the *Shorter Oxford English Dictionary (SOED)* trace the etymology of a word and include scenes that have fallen out of use in English. The *COBUILD*, on the other hand, not only ignores these senses, but also omits senses that do have some currency in the language but fall below a certain threshold level of frequency.

Jorgenson (1990:187) makes a test on some people by asking them to distinguish senses of highly polysemous words , like, *head*, for which they found *twenty one* dictionary senses, *life*, for which they found *eighteen* dictionary senses, *world*, for which they found *fourteen* dictionary senses, *way*, for which they found *twelve* dictionary senses, *side*, for which they found *twelve* dictionary

senses, and *hand*, for which they found *eleven* dictionary senses. This means that the meaning is not in words but in the context in which they occur, and translators should deal with these different interpretations of words appropriately to get an accurate translation.

Jorgensen (1990: 168) states that "dictionary entries for some words do inflate the number of sense categories beyond those normally distinguished by speakers". One difficulty people will have in using the dictionary is in distinguishing major and minor senses, since most dictionaries treat all senses as equally important, which is clearly misleading.

Therefore Croft and Cruse (2004: 111) state that polysemous words are listed under single main heading and are treated as different meanings of the same word.

It is clear that every word of the language leads beyond it, refers to something staying behind the language. The existence stands behind the language. However, the essence of language remains undisclosed.

1.3. Polysemy and Monosemy

Cruse (2000:114) states that in most accounts of contextual variation in the meaning of a word, a sharp distinction is drawn between "one meaning" and "many meanings". Akmajian and et. al (2010: 235) state that "the opposite of polysemy is monosemy : a word is monosemous if it contains only a single meaning".

According to Riemer (2010: 161), a word is monosemous if it has only a single meaning. Many technical terms are considered as monosemous, for instance, the word *orrery* has no other recorded more meaning in English than *a clockwork model of the solar system*, and *appendectomy* means only *excision of the appendix*.

Riemer (2010: 261) maintains that monosemous words may often be *general* over a variety of distinct readings. For instance, the English noun *cousin*, is general over the readings *son of father's*

sister, daughter of mother's brother, son of father's brother, etc., but it should be considered by translators as having only the single meaning which is *the offspring of parent's sibling*.

According to Cruse (2006:354) "polysemy contrasts simultaneously with *monosemy*, which is the situation when a word has a single meaning. A word having only one meaning is called *monosemantic*, for example, *hydrogen, and molecule*. Such words are few in number, while polysemy is the case when two related words happen to share the same written form. In spite of the clearness of the differences between these two concepts, there are many examples where it is not clear whether a word should be analyzed as polysemous or monosemous, and no absolute criteria have ever been proposed which will successfully differentiate between them.

The analysis of a word as monosemous or polysemous may well need to be relativized to a specific level of lexical abstraction, for each such level there are only two logical possibilities: either the word's meaning can be adequately represented by a single gloss, in which case it must be considered monosemous, or it cannot, in which case it is polysemous. (Cruse, 2006:354)

The divergence between monosemous and polysemous is therefore not a false one, since they name the only two logical possibilities for the structure of a lexical category on a given level of lexical abstraction.

1.4. Types of Polysemy

Cruse (1995:111) states that there are many types of polysemy, some of which view polysemy as having primary meaning and secondary meaning, i.e. the meaning which a word refers to in the external world and what it refers to in the second understanding of the word. While others deal with polysemous words lexically, i.e. these types view the literal meaning and the figurative meaning of

the polysemous word. Accordingly, we have *referential polysemy*, and *lexical polysemy* which is subdivided into *linear polysemy* and *subsuming polysemy*. *Referential polysemy* means that the objects can be viewed from a number of points of view, for instance, the word *piano* can be viewed as a music instrument or as a piece of furniture. This type is called referential polysemy. *Lexical polysemy* is the type of that find when the lexical item refers to objects that we think of as being somehow related. Lexical polysemy is of two types.

Linear polysemy occurs when the lexical item has either literal or derived or figurative meaning. For instance, *mouse* has a literal meaning as in *mouse-rodent*, where the literal meaning of *mouse* is the rodent. And it has derived or figurative meaning as in *computer-mouse*. For example, the literal meaning of *mouse* is the rodent; a derived meaning is the computer mouse. Another example is the word *bed* can be used literally as *a piece of furniture* that you lie on, it is also something flat at the bottom of something else, like *arriver bed*, or a place where something can be found in abundance, like *a shellfish bed*, or *a bed of roses* in a figurative way. According to this point of view, words do possess a literal meaning; all other meanings are merely derived and figurative. But literal meanings are not always easy to know, for example, the word *position* can be used physically as in *a crouched position*, or psychologically as in *the Soviet position on German unity*, that is to say, point of view or stand, and can be used as a social position, a job, as in *his position was as a manager*. So, which one of those is the literal meaning? We may tend to think it is the physical one is the literal, but we are not sure as the case with *mouse* or *bed*. (ibid:112)

Subsuming polysemy means that words are having a core meaning, and they have also specific meaning which is traced either by the context or by generative rules. So the real question is that why do we think there is a resemblance between *the Soviet position* and *a crouched position* and not between *river bank* and *Bank of England*? This question can be answered by making semiotic and cultural analysis. We live in a changing world of physical-cultural objects that are loosely connected to an unlimited set of signs, some of these signs refer to many aspects of an object (referential multiple meanings), some refer to a number of resembling objects (lexical multiple meanings), and others refer to unconnected objects. Mankind has kept trying to organize and comprehend the real world, essentially by matching it with language. (Ibid:113).

2.The Notion of Polysemy in Arabic

According to Marzari (2006: 15)," Arabic language is very rich of many concepts that make it remarkable and unique". Polysemy is one of these concepts in Arabic language which is based on the principle of metaphor where words can be used in new conceptual meanings. For Matuq (2012: 88), most well-known book in Arabic language is *al-Munjid fi ma ittafqa Lafdah wa Akhtalaf Ma`nah*, which is written by Ali Ibn al-Hassan al-Hanay. This book includes about 900 polysemous words.

Al-Munjid (1999: 15) argues that polysemy is a common linguistic phenomenon in all natural languages. He considers polysemy as multiplicity of meaning in which one word has different meanings. Shahin (1980: 27) defines polysemy in Arabic language as *Al-Mushtarak Al-Lafthy*. For instance, the word *ra`s / head* has more than one meaning, like, (1) The upper part of the body which contains the brain, eyes, mouth, nose and ears, as in *ra`s al-insan / head of the man*. (2) Head of the firm, as in *ra`s al-*

sharikah / head of the company. Translators, as a result, should treat these interpretations as different meanings.

Accordingly, Bishr (1962: 402) presents the following examples of the polysemous word (*ra`s / head*) with its various related meanings as in (1) *ra`s al-insan / head of the man*. (2) *ra`s al-jabal / head of the mountain*. (3) *ra`s al-qabīlah / head of the tribe*. (4) *ra`s al-ḥikmah / the peak of wisdom*. (5) *ra`s al-nakhlah / top of the palm tree*.

Translators then should treat these five interpretations as five different meanings. But at the same time they must also distinguish between head of the man, head of the mountain, head of the tribe, the peak of wisdom, and top of the palm tree.

It is quite apparent that (*ra`s / head*) in (1), (2) and (5) expresses the primary meaning of the word. While in (3) it expresses a cultural dimension, because culturally the leader of the tribe is called *ra`s al-qabīlah / head of the tribe*. (4) expresses metaphorical meaning of the word, i.e. *ra`s* here is used metaphorically which means the result for having a wisdom.

Sibawayhi (1983: 180) defines polysemy earnings in Arabic as *ittifaq al-lafthayn wa-khtilaf al-manayayn / the correspondence of two words and the divergence of the two meanings*. For instance, the word *wajada* has two distinct meanings in its different linguistic contexts as in (1) *wajadtu alayhi / I felt sad for him*, and (2) *wajadtu ḍallati / I found what I was looking for*.

Al-Khuly (2000:142) gives another example and argues that the polysemous word (fasl) has five distinct meanings in five different linguistic contexts. It means (1) *chapter*, as in qaratu al-fasl al-khamis min al-kitab/ I have read the fifth *chapter* of the book, (2) *season*, as in al-rab`a ajmal fusol al-sana / spring is the best *season* in the year, (3) *term*, as in nahn alan fi al-fasl al-dirasi al-awal min al-sana / we are now in the first *term* of the year, (4) *act*, as in shahadna al-fasl al-thani min al-masrahya / we watched the second *act* of the play, and (5) *dismissal* statement, as in lam yastalim qararat al-fasl min al-amal / He has not yet received his *dismissal* statement. As a result, translators should treat these interpretations as having different meanings and being distinguished by translators to select the right senses of words.

The verb (Fataha / Open - Conquered) is considered as polysemous verb, for it has two different meanings, (1) Open, as in *fataha Muhammed al-bab / Muhammed opened the door*. (2) Conquered, as in *fataha al-muslimon bilad al-andalus / Muslims conquered Al-Andalus*. The verb (Fatah) in Arabic has more than one interpretation according to the context of the text, so that it cannot be translated into English using the core meaning. The same verb has two translations or interpretations depending on the object in each sentence. If translators recognize that the object in sentence (1) is a name of an old city, they translate it as above *conquer*; otherwise, they have to translate it as in sentence (2). Another multiple verb meanings is (Ya`mal / Do – apply – try), this verb has three different meanings, (1) Do, as in *ya`mal khairan / he does goodness*. (2) Apply, as in *ya`mal bilqanon / he applies the law*. (3) Try, as in *ya`mal ala qol al-haqiqa / he tries to say the truth*. One word in Arabic can be translated into different words in English; this is because of the different contexts of the text in which this word is used. (Ibid:142)

Hence, Words tend to reflect a society's beliefs and practice They are related to ways of thinking and behaving within a particular language community. Due to this, translators should treat these interpretations as they are different in meaning and use contextual cues to choose suitable senses of words. And the meaning of a given word is best understood as the contribution that word can make to the meaning of the whole linguistic utterance where that word occurs. It is governed not only by the external object or idea that it is supposed to refer to, but also by its use of a particular context.

3.The Translation of Polysemous Words in the First Three Stanzas of As-Sayyab's "Rain Song" Poem

There are many approaches that can be undergone in translation. These approaches have different purposes. The first approach, literal translation, tries to preserve the same linguistic, semantic, and stylistic levels of the source text in target text. The second approach, interpretive approach, tries to go to the depths of the original text to uncover the inner meaning of the text. The third approach, creative translation, focuses on the linguistic and stylistic features of the structure used. This approach sometimes ignores the semantic level of the original text by creating a totally different meaning for the translated text, since the main focus of this approach is the accessibility of the translated text for the target readership. This means that translation thinking has opened the door to the concept of multiplicity of word and text interpretations as the case with the polysemous words in As-Sayyab's "Rain Song" bellow:

English Polysemous Word	Arabic Polysemous Words	"Rain Song" Poem	"Rain Song" Translating
forest-Wood-jungle-woodland	غابة-غيضة- خميلة- أجمة	عينك <u>غابتا</u> نخيل ساعة السحر	Your eyes are two palm tree <u>forests</u> in early light,
recede-draw back-withdraw	ينأى- يبتعد-نزع عن-فارق-ترك	أو شرفتان راح <u>ينأى</u> عنهما القمر	Or two balconies from which the moonlight <u>recedes</u>
smile-beam-simper-sneer	تبسمان- تضحكان-تفتران	عينك حين <u>تبسمان</u> تورق الكروم	When they <u>smile</u> , your eyes, the vines put forth their eaves,
light-shining-sunlight-candle-flash-fire-lamp river-flood-stream-flow	الأضواء-الأنوار نهر-غدير- جدول-كوثر	وترقص الأضواء..كالأقمار في <u>نهر</u>	And <u>lights</u> dance..like moons in a <u>river</u>
ripple-wrinkle-ruffle	يرجه-يحرك- يهز-يقلقل وهنا-ضعفا- فتورا	يرجه <u>المجداف</u> وهنا ساعة السحر	<u>Rippled</u> by the <u>blade</u> of an oar at break of day;
throb-pulse-shake-pulsate-drum-beat	تنبض-تتحرك- تهتز-ترتعد الغور-القاع-	كأنما <u>تنبض</u> في <u>غوريهما النجوم</u>	As if <u>stars</u> were <u>throbbing</u> in the <u>depth</u> of them

depth- bottom- deepness- floor-foot- profoundness	القرار-الأسفل- القعر-العمق		
star-shine- stary- brilliant	النجوم- الكواكب- الشهب-الدراري		
drown-sink- deluge- dispose of- shake off	تغرقان- تغوصان- تغوران-ترسيبان	وتغرقان في ضباب من اسي شفيف	And they <u>drown</u> in a <u>mist</u> of <u>sorrow</u> <u>translucent</u>
mist-fog- haze-mirk	ضباب-غيم- ظلمة		
sorrow- sadness-pain- regret- depression- anger	اسى-حزن-غم- شجن-ترح-كمد- كابة-كربة		
translucent- slim-skinny- slender-thin- bony	شفيف-ضعيف- نحيل-هزيل		
stroked-get out- release- loose-open- liberate	سرح-أخرج- أطلق-حرر	كالبجر سرح اليدين فوقه المساء	Like the sea <u>stroked</u> by the hand of nightfall

warmth-hot- chill-heat shake- tremble- twitter- vibration	دفئ- حرارة- سخونة-قيظ حماوة ارتعاشة- قشعريرة- ارتجاف-تشنج	دفئ الشتاء فيه وارتعاشة الخريف	The <u>warmth</u> of winter is in it, and the <u>shudder</u> of autumn,
death-killing- murder- dying darkness- black-dim- blind-hidden	الموت-الفناء- الوفاة-الردى- الهلاك ظلام-عتمة- غموض-سرية- خفاء-داكن-قاتم	والموت وال الميلاد والظلام والضياء	And <u>death</u> and <u>birth</u> , <u>darkness</u> and light;
Soul-core- spirit	الروح-الجوهر	فتستفيق ملء روحي رعشة البكاء	A sobbing flares up to tremble in my <u>soul</u>
elation- ecstasy- happiness- delight-joy embrace- include-hug- adopt-contain	نشوة-ابتهاج- فرح-سرور- بهجة-اغتياب تعانق-تضم- تجمع-تحضن	ونشوة وحشية تعانق السماء	And a savage <u>elation</u> <u>embracing</u> the sky
child-kid- baby	الطفل-الوليد- المولود-الغلام- الرضيع-الفطيم- الابن-النجل	كنشوة <u>الطفل</u> إذا خاف من القمر	Frenzy of a <u>child</u> frightened by the moon
fog-mist- shadow	الغيوم- السحاب-المزن	كأن أقواس <u>السحاب</u> تشرب الغيوم	It is as if archways of mist drank the

			<u>clouds</u>
dissolved- thaw-melt- render- levigate- liquid	تذوب-تموع- تنحل-تسيل	وقطرة فقطرة تذوب في المطر	And drop by drop <u>dissolved</u> in the rain
powers- arbor- arbour- shrub-tree	عرانش-مساند- دعائم-أعمدة- أركان	وكرر الأطفال في عرانش الكروم	As if children snickered in the vineyard <u>bowers</u>
silence- calmness- quietness birds-finches- sparrows- chick ripple-wave- ruffle-	صمت-سكوت- هدوء عصافير-طيور- كتاكيت دغدغ-تموج- ترقرق-هدير- خرير	ودغدغة <u>صمت</u> العصافير <u>على</u> الشجر	The song of a rain <u>rippled</u> the <u>silence</u> of <u>birds</u> in the trees
Song-poem- poetry- vocalization	انشودة-غناء- قصيدة-شعر- تعريد	أنشودة <u>المطر</u>	Rain <u>song</u>
Rain-wet- rainstorm- flood-stream	مطر-وابل- غيث-قطر-هطل	<u>مطر-مطر-مطر</u>	<u>Drop,</u> <u>Drop,</u> <u>Drop</u>

Consequently, translating approaches should not limit the meanings of a word or a text to one explicit meaning. On the contrary, they should attempt to translate its implicit meanings by reading the hidden features used contextually in it. This is why we have different translations for one word or text as it is shown above and the examples given throughout the paper. The semantic level of "Rain Song" poem has different

interpretations, allowing the translators of the poem to approach it in different readings. "Rain Song" poem has been translated nine times. Hence, we can see a misinterpretation of the lexical level, which in turn, leads to a misinterpretation of the semantic level.

Conclusion

It can be concluded that translators should not submit the whole meaning of a word or a text to a single interpretation ignoring the potential multiplicity of word meanings (polysemous words). The words' stable semantic meanings have a linguistic content, but not the inferences available to translators depending upon the context in which words are used. Their meaning in isolation is not that important, but what they mean in a certain context must be attended to. They only have meaning in terms of the context in which they are used. That is, the words cannot be reduced to one final, definitive meaning.

Hence, the translators should investigate the accuracy of translating the polysemous words, and try to remove their lexical and syntactical ambiguity relying on the context in which they are used while translating.

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