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المصادر العربية

ـ أنيس ، إبراهيم : دلالات الالفاظ ، ط٣ ، مكتبة الانجلو المصرية ، القاهرة ١٩٨٦ م .

ـ الانطاكي ، محمد : الوجيز في فقه اللغة ، ط٢ ، منشورات دار الشرق بيروت ١٩٦٩ م .

ـ المبارك ، محمد : خصائص العربية و منهجها الأصيل في التجديد والتوليد ، القاهرة ، جامعة الدول العربية ١٩٦٠ م .

Conclusion

The present paper is an attempt to study aspects of semantic change in both Arabic and English. This semantic change and the non-equivalence resulting from it cause difficulties in translation from one of these languages into the other.

Arabic has several literary sources behind it, which have affected its development and the stylistic value of its vocabulary. This is perhaps attributed to Arabic having a long uninterrupted literary history enabling certain words and pharases to retain their poetic or literary contexts. Pre-Islamic poetry, the Qur'an, as well as the poetry and prose of their later periods are widely read, even memorized.

It has been concluded that in some areas of meaning, Arabic has several words denoting an action or an entity as we have seen in the example "eye" which has four Arabic symonyous with the nuances between them that the English equivalent "eye" does not convey complettely. The same can be said about "سرب" and its English equivalents .

It has also been clear from the foregoing discussion that the translation difficulties involved here result in a difference in the attitude of translators towards the conceptual and emotional dimensions of certain culture-bound metaphors. Moreover, difficulties arise in the translation of metaphorical extensions:

The example I have coted: كبت الطائرة cannot be translated into English in a way as to give the same emotive meaning. On the other hand, certain words can have almost the opposite denotation among different societies or information as in the example 'terrorists' 'freedom fighters'.

guage. The word حرمة is derived from حرم which indicates sacredness. Nowadays it has a Pejorative sense, yet English does not have an equivalent other than "Woman" which does not indicate the inferiority and taboo its Arabic equivalent indicates.

The above examples support the theory that languages categorize areas of meaning differenty, and consequently translation difficulties arise.They also show that despite the fact that the two languages under discussion have a large stock of synonyms, it is improbable that each term in the Arabic lexicon would find an exact equivalent in English or that there would be a paralelism in the type or degree of synonyms between the two languages. The closest equivalents to terms with literary echoes would probably be those referred to as "poetic diction» Yet it would be unfair to expect translators to hit «upon terms of identical literary value. An eample is the term "lips" which seems as equivalent to " شفتين " but not to " شدقين " , which implies big, loose, and providing unpleasant view. Also the latter shows the speaker's degrading attitude concerning the subject of his description. The same is true about the words "quick, fast, swift, rapid and speedy", which are different one from the others in some conventional featires of their meanings. The Arabic word 'سريع does not correspond to every word of these in the same way as to express the nuances of their meanings. More examples can be cited in this connection. English has no verb that fully expresses the meaning othe of the Arabic verb سبح Therefore, the translator's choice of descend For "سبح" which represents an action of a greater intensity than do the verbs such as: سال- نزل -هطل جرى " is bound to be inappropriate. the same manner, the highly dynamic and emotive power of the word " عنفوان " which implies vigour and vividness cannot be fully expressed by the English closest equivalnts "bloom" and "Prime". Therefore it can be deduced from the Previous discussion that the English word "descend" is inadequate as a translation of the Arabic term "سبح". Also the same is true with "boom" and "Prime" which strike the hearer as an inadequate equivalent to عنفوان .

not. In fact, the finding of lexical equivalents is easier with words of languages within the similar cultural area, Compared with languages that belong to different cultures as English and Arabic. Consequently, whenever cultural Similarity is lacking, the translation of words having reference to particular features or having particular uses in a limited field is trickier to achieve with the use of single lexical equivalents and required quently more lengthy explanations.

Work done in recent years semantic fields and lexical systems in different languages has revealed that there is no exact equivalenc of meaning between the words comprising those languages. The word terrorists in some languages is translated into freedom fighters' in others. This can be attributed to the way such words acquire their connotations under the impact of national, political or social outlook. Such non–equivalence does exist between English and Arabic and it has its bearing upon the degree of translatability between them. As is the case with other languages, Arabic and English do not follow the Same line of Semantic development, i.e, two corresponding words in the two languaes do not generate the same Polysemous words. I have Selected for the purpose of illustration terms including those for 'Head, and Eye' '. Admittedly, there is a certain area of overlap in the development of these terms and their English equivalents, but clearly we must concentrate on the divergences between them as it is this phenomenon where translation problems arise. The following example shows the difference in the transferred meanings of Head:

Head		رأس
chief, director	top	رأس الجبل
froth	tip	رأس القلم
Side of Coin	beginning	رأس السنة
length of head (racing)	Peninsula	رأس ثورة
title	Chief Part	رأس الحكمة

The English word "Eye" shows the development of its Arabic counterpart which has four synonyms

Eye　　　　　　　:

عين
طرف
مقلة　　　　　　-
لحظ

Another example which can be cited in this respect is the word حرية "woman" which shows another difference of development of the two lan-

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4- Concretisation: This category of semantic change is concerned with making abstract terms tangible and visible. The word 'youth' in the abstract, becomes a young man. Also, 'wealth' meant 'welfare'then it has come to be employed to mean 'material possessions'.

In Arabic, 'Sabab' means 'youthfulness' or 'youths'. From the preceding discussion, it can be concluded that abstraction and concretisation often go together or interact with the meaning shifting between abstract and Concrete. This effect is deliberately created in metaphors.

5- Deterioration: Sometimes words depreciate and show deterioration. For example, the word 'Silly' once meant 'holy'. Then it signified 'helpless' .Today, of course, the word means 'foolish, stupid'. Also 'awful' meant 'inspiring dread'. Then it has come to Signify not 'good'.

In Arabic, according to Anis (1976: 9–10) this includes some thorny words suggesting religious or social implications.Some of these words are mentioned in the Qura'n and Hadith and they are considered sanctimonious. People are required to be alert and cautious in dealing with such terms. Anis emphasises that this stems from people's love of exaggeration E.g: 'al–kursi in the Qura'n means throne, but the usual meaning is chair.

6- Improvement: This is rarer than deterioration. E.g. 'Knight' originally meant servant, but in modern times, it indicates a title of respect, a Person of noble rank.

In Arabic, 'as–sufra' meant traveller's meal. later, it has come to be used as 'dining table.'

A further reason for semantic change is that a word becomes 'contaminated' by taboo meaning and thus tends to be avoided. An example is 'intercourse' which used to mean 'People meeting together' but has now become associated specifically with 'Sexual intercourse'.

In general, many euphemisms exist in languages to refer to toilet, death, disases etc.... Also euphemisms are used to avoid offending People; al–basir (literally: the one who sees) means blind, waste disposal engineers means dustmen.

Impact of Semantic Change Upon Translation

It is recognized that cultural notions are important in translation equivalence. This is obvious when we consider some Words in English that are relatively easy to translate into Arabic and some of them that are

2 Generalization (broadening): This is the Converse of the first way. A Word with a particular meaning acquires a general meaning. For example, 'dog' meant 'dog of ancient breed'. Today, of course, it signifies the dog species in general. Similarly, 'place' was used to mean 'broad way'. In one of its senses it still means a group of houses in a town or City, now or previously having some of the characteristics (Positive or negative') of a square which is the original meaning retained in place de la Concorde. Now, however, it is also used as anywhere located in space'.

In Arabic, 'الورد' 'alward' which meant 'rose', has been broadened to encompass all flowers, 'al-bas' once meant 'trouble connected with war.' It now means 'distress' and also vigour and courage. An-najda used to mean' request for Pasture or rain', but now means 'general request for help'.

3- Abstraction: The third semantic category is figurative extension or as Potter (1951: 110) Puts it radiation, Polysemia, or multiplication. An excellent example is the word 'head' which means top of the body. It may be the top of anything literally or metaphorically. It can, for example, be 'head of nail, Page, paragraph, title, head of school.'

In Arabic, this process of semantic change is similar to that of English in that a lexical item may undergo a shift or extension in meaning. The word 'majd,' for instance, originally meant full stomach' (fodder), then it was transferred to 'glory'. Further 'aql' (mind) once meant 'camel' tie it has come later to be used as 'intelligence'. Figurative extension of words can be used emotively to express love, respect and dignity or on the other hand hatred and contempt. The Arabic verb كبا 'Kaba' is usually used to mean "to trip or fall forward", as in كبا الجواد 'The horse tripped'.

However, in Iraqi war communiques during the war with Iran, we often heard or read the expression' كبت الطائرة 'literally. The aircraft tripped, in stead of 'The aircraft was shot down'.The above Arabic verb is used in this context to express respect and dignity; a sense one always finds in the Arabic Proverb: لكل جواد كبوة ',Every horse but will once trip.

In English, no verb has evolved to describe such a situation in such an emotive Way. Another example is the noun ' ذنب ' which is usually used to mean 'tail'. Now it is being used derogatively to indicate somebody who acts or is treated like a servant as in the expression أذناب الاستعمار lit.tails of the imperialists' (Lackeys of the imperialists). It should be stressed once more that figurative extension is a major factor in polysemy:

be used as a fellow worker or member of a staff, department, etc, as if the special meaning of the word is neglected, though the new one encompasses the old and commoner than it.

As has been mentioned earlier there is nothing sacrosanct about lan—guage ,and words and their meanings change. The meaning of a lexical item may vary according to the Situational context.pipe, for example, has di—fferent meanings for the plumber, smoker, and oiler. There are Polyse—mous meanings. The meaning may also vary according to the linguistic context. For example, different Colours are indicated in the Collocations: white bread, white wine, white board. These are all synchronic variations in meaning. The relationship between form and meaning is not a perma—nent one and tends to change in the course of time (diachronically). meaning changes in six major ways (3 pairs of processes).

1– Specialization or narrowing: A word with a general mening acquires a particular meaning. In other words, when a speech–form is appli—ed to a group of objects or ideas which resemble one another in some resp—ect it may naturally become restricted to just one object or idea, and this particular restriction obtains prevalence of a specialized ,meaning in a speech community. For example, meat meant any kind of 'food'. It now means 'edible animal flesh'. The word 'deer' once meant animal in general; Semantic change has narrowed the meaning to a Particular kind of animal 'ruminant quadruped with branching horns' .

Similarly, in Arabic Al– 'antaki(1969: 470–73)and other Arab schol—ars emphasize that languages are in a state of flux; both words and their meanings are unstable. Furthermore, Arabic like other languages. may gain or lose lexical items, and it is common for lexical items to shift in meaning. For example, the word Sahaba (Companions) once meant only "Companionship", then it has been narrowed to the companions of the prophet Mohammed. Similarly, the meaning of Laham in Old Semitic (OS) was "food"; it has been narrowed in Classical Arabic (CA) to be 'edible flesh'. The term harim used to mean sacred, forbidden, but long ago was specialized to mean women.

In addition, specialization may occur as a result of deleting the Mu—daf Ilayhi "genitive construction" or the adjective, for instance, 'الدنيا' 'this world' which is basically 'الحياة الدنيا'‘life in this world'. Some more instances can also be cited like 'العملية' 'operation' which implies surgical operation, and 'kafif" blind', which suggests 'sightless Person and depri—ved of possessing any money.

as the Particular sorts of objects or ways of behaving to which they refer become obsolete. Some words come to be used and understood with some-what different Connotations (part of their total Situational meaning) after a period of time. In part these changes may be correlated with social cha-nges.

Furthermore, Mubarak (1960: 206–223) indicates that one of the aspects of changes that take place in, all languages Comprises change in the m-eanings or Semantic functions of Some of the words in their vocabularies, Considered as the Continuing lexical Content of Successive stages of the language. Mubarak maintains that Some words in a language may change and gain additional meanings. Thus, these words which undergo this shift in meaning have come to be called polysemous, and in the course of time, as they are used in sentences, change as to the sorts of character-stics in situations to which they refer.This process which takes place fre-quently is called evolution. For examples the word طعن taana was used in the pre-Islamic era as: to pierce with a lance a then during the Islamic epoch has come to be used as: To defame, Slander; but in recent time it has come to be ised legally, to disprove or appeal against a judgement. The same is true with السلوك asaluk (behaviour); this term has been used by the mystical people since the Abbasid time, but in recent time, it has come to be used in psychology, and at school to evaluate pupl's ma nners.

Mubarak (1960: 208-9) also observes that the second meaning of a word may abolish the first, or the recent meaning may abolish the old one for example, a zbaa's (vigour) meant War, and hajj (Pilgrimage) means destination. It is uncommon for these words to be employed with any meanings other than the new ones, that is, vigour and religious pilgrimage. However, it is very Frequent to notice a word with a meaning in addition to the new one aud, consequently, it has come to be used in different meanings. Therefore in order to determine the word meaning of a certain text, it is significant to have knowledge about the age and environment to which the word i.e. the text belongs. For example, mantiq (logic) was used in the pre-Islamic and Islamic Periods in the meaning of speakng and argument, but in the Abbasid time, it was used by logicians and phil-losophers to refer to formal logic and deduction. Furthemore, the word a Zamil (colleague) was used first in the meaning of radif a camele comp-anion or a fellow traveller with a camel–driver.But it has recently me to

or more ways to the same area of situational environment, or Culture

In a lauguage, each word with a reference to the external world carries the meaning it does, functions as it does in sentences, in that it relates to a part of the world in some way differently from all other words. Every such word is, therefore, determined in its meaning by the presence of other words in the vocabulary of the language related to the same or to associated ranges of phenomena, and its meaning is liable to befurther determined or altered both by the appearance of other words in a speaker's available vocabulary or by changes in the meanings of associated words.

However, every language must be adequate to the needs and environments of its speakers at any time, and vocabularies therefore vary from place to place and from time to time in their relative richness or poverty of lexical items in different semantic fields. Some Arabic dialects have been said to distinguish a large number of separate werds for different types of camel, and words like جمل ، ناقة ، بعير are likely to be near synonyms of the generic word 'Camel', each having a specific meaning.

Scholars had long been aware that lounguages change with time. Lyons (1981) : 179–80) observes that until the principles of historical linguistics were established it was not generally realised that language change is universal, Continuous and, to a very Considerable degree, regular. Palmer (1981: 9613) argues that a great deal of work that has been done on Semantics has been of a historical nature, and it is significant to note that Semantics was first used to refer to the development and change of meaning Some reasons which have been accounted for the chauges were accidental For example, Money is related to Latin moneo 'warn' because money was made at Rome in the temple of the goddess Juno Moneta. Another example is the word tank of modern warfare which is so called because a sec-urity decision in the 1914-18. On the other hand, the majority of scientific words have acquired specialised meanings that have no close relationships to the non–Scientific use; for instance, mass and energy in Physics do not strike the layman as they are. Other changes arise from new needs, and Robins (1976: 313-15) points out that the Conditions of life of individuals in society, their artefacts, Customs, forms of organization, and the like are constantly Changing; and consequently the referents of many words in languages and the Situations in which they are employed are equally liable to change in the Course of time. New Products often require new designations, and Some words pass out of Current vocabulry

Some Aspects of Semantic Change In English and Arabic Vocabularies and Its Bearing upon Translation

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Introduction

Nothing is stable in languages. Both words and their meanings change, just as is the case with other phenomena in the world. Yet there is a general concept that forms are more stable than meanings It is this change that causes Some difficulties that one faces in the study of meaning. Burgess (1981: 107) states that some reasons for this change are essentially linguistic, some others Psychological, historical, or Social. The English word 'fowl', for instance, was once used to refer to any kind of bird, but now it only means a chicken. The word 'cat' on the other hand, which was used to mean the known domestic aniumal, acquired other denotations and encompassed other animals belonging to the feline family, e.g. lion, tiger etc. It is also used derogatively to mean a malicious woman. Similarly, the Arabic word منوال minwal' was used in the past to mean 'weavers' tool' but now it means a way or method as in the expression nasaga 'ala' minwalihi, meaning: imitated or followed suit.

The present paper is an attempt to gain some insight into the different features and causes for the semantic changes in both English and Arabic. It also focuses on the semantic dimensions of words, and aims at shedding light upon the features of communicative f nctions of certain words and the basis of the translatability of the words of each of these languages into thos of the other. Moreover, it discusses the difficulties encountered in translating certain words from one of them into the other which arise from the non–equivalence between them which in turn results from the expansion of meanings words are used to indicate.

Robins (1976: 66-67) maintains that in part the meaning and use of most words are governed by the presence in the language or availability to a speaker of other words whose semantic functions are related in one