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PROBLEMS OF  
LINGUISTIC SEMANTICS  
WITH REFERENCE TO TRANSLATING  
ENGLISH POETRY INTO ARABIC

BY  
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A THESIS PRESENTED TO THE FACULTY OF ARTS OF THE  
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Khalid K. Abdulbaqi  
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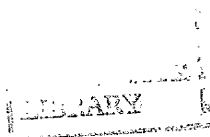


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# KEY TO ARABIC TRANSCRIPTION

The following symbols are used to transcribe the sentences in this study:

|     |    |   |   |
|-----|----|---|---|
| 1.  | ʔ  | ء | glottal stop                                    |
| 2.  | b  | ب | voiced bilabial stop                            |
| 3.  | d  | د | voiced dental stop                              |
| 4.  | d̤ | ذ | voiced 'emphatic' dental stop                   |
| 5.  | ð  | ذ | voiced flat interdental fricative               |
| 6.  | ð̤ | ظ | voiced flat 'emphatic' interdental fricative    |
| 7.  | θ  | ث | voiceless flat interdental fricative            |
| 8.  | E  | ع | voiced pharyngeal approximant                   |
| 9.  | f  | ف | voiceless labiodental fricative                 |
| 10. | g  | غ | voiced uvular fricative                         |
| 11. | h  | ه | voiceless laryngeal fricative                   |
| 12. | ħ  | ح | voiceless pharyngeal fricative                  |
| 13. | j  | ج | voiced palato-alveolar affricate                |
| 14. | k  | ك | voiceless velar stop                            |
| 15. | l  | ل | dental lateral                                  |
| 16. | m  | م | bilabial nasal                                  |
| 17. | n  | ن | dental nasal                                    |
| 18. | q  | ق | voiceless uvular stop                           |
| 19. | r  | ر | alveolar trill                                  |
| 20. | s  | س | voiceless grooved alveolar fricative            |
| 21. | ʃ  | ص | voiceless grooved 'emphatic' alveolar fricative |
| 22. | ʃ̤ | ش | voiceless palatal fricative                     |
| 23. | t  | ت | voiceless dental stop                           |
| 24. | t̤ | ط | voiceless 'emphatic' dental stop                |
| 25. | w  | و | bilabial labialveolar glide                     |
| 26. | x  | خ | voiceless velar fricative                       |
| 27. | y  | ي | palatal glide                                   |
| 28. | z  | ز | voiced grooved alveolar fricative               |

1. i short close front unrounded vowel
2. ii long close front unrounded vowel
3. a short open central unrounded vowel
4. aa long open central unrounded vowel
5. u short close back rounded vowel
6. uu long close back rounded vowel

(Adopted from the principles of the  
International Phonetic Association  
1975:4-14; also Bakir 1979:7-8.)

## ABSTRACT

This thesis as a whole consists of five chapters. Chapter One is an introduction to the entire work including a general discussion related to translation, and translating poetry in particular. It also includes brief accounts of each topic that is going to be dealt with in later chapters. This step is necessary since it serves as a preliminary stage to what will be discussed later on.

In Chapter Two, grammatical differences between English and Arabic are exhibited so that difficulties may be spotted. The grammatical aspects which are discussed here include tenses, prepositions, the articles, pronouns and conditionals. These are examined and presented contrastively in order to shed light on the problematic parts among them.

Chapter Three deals with the lexical features of English and Arabic. In this chapter sets of lexical items from one language are listed and compared to sets from the other language. These sets are chosen because of their common use. They include kinship systems, colour terminology, and clergy hierarchy. The lexicon is also examined and lexemes of different types, simple, complex, and compound are analysed.

In Chapter Four, Systemic Linguistics and Functional Sentence Perspective are introduced. These accounts precede the textual analysis of materials taken from Eliot's The Waste Land. In this analysis, which is based on the Systemic Linguistics and FSP techniques, Arabic translations of The Waste Land are looked into, and areas of possible erroneous rendering are pointed out.

Chapter Five concludes all what has been done in the previous chapters as it functions as a final review of the whole work.

## CHAPTER ONE

### GENERAL INTRODUCTION

The ultimate aim in translation is to transfer an idea from a source language into a target language with the form and content intact. And despite a great number of differences between languages regarding linguistic structures and cultural features, effective interlingual communication can relatively be maintained.

The possibility of this communication is backed according to Nida (Nida 1969:483) by two factors:

- (1) Semantic similarities between languages, due no doubt in large measure to the common core of human experience, and
- (2) fundamental similarities in the syntactic structure of languages, especially at the so-called kernel level.

Basically, the procedure of translating involves three stages: analysis, transfer, and restructuring. The translator starts first by analysing the message of the source language into its simplest and structurally clearest forms, then transferring it at this level, and finally restructuring it in the receptor (target) language in a way most appropriate and intelligible for the people he intends to reach (Nida 1969:484).

Therefore, translation may generally be defined as "the replacement of textual material in one language (source language) by equivalent textual material in another language (target language) " (Catford 1965:20).

Or to be more precise, translating consists in 'reproducing in the receptor language the closest natural equivalent of the message of <sup>the</sup> source language, first in terms of meaning and secondly in terms of style' (Nida 1969:495).

Meaning must be given priority, for it is the content of the message, and though style is secondary to content, according to Nida (Nida 1969:14), it is nevertheless important. In this study we will avoid placing the emphasis upon the stylistic and literary factors of translation which may be adopted by some translators. Instead, a linguistic approach is chosen so that one can realize that translation is basically a science as well as an art.

Although we agree that a proper ethnological background for the translator is of immediate importance to prevent him making common errors such as literalness and the desire to avoid foreign words (Nida 1964:91), we, in this study will not dwell upon this point since it needs separate research.

According to Brislin (Brislin 1976:3) there are four approaches to translation. Type one is pragmatic translation in which the main interest is the accuracy of the information that is meant to be conveyed. An example of this type is the translation of technical documents concerned with repairing a machine. The second type is the aesthetic-poetic translation in which the translator takes notice of the feeling, effect, and emotion of the source language version. The third type is the ethnographic (or sociolinguistic) translation in which the cultural context of both languages must be taken into account. The fourth type of translation is called linguistic since it is concerned with 'equivalent meanings



of the constituent morphemes of the second language and with grammatical form'.

Translating poetry could be the most problematic of these four types. A literary translator must possess a certain standard of competence in order to be able to perform adequately. This competence (Lefevre 1975: 101) consists of four factors:

- (1) the ability to comprehend the source text as a whole, i.e. to realize that time - place - tradition are as important as the linguistic elements.
- (2) the ability to measure the communicative value and the sense of the source text, and to replace them by their equivalents in the target text. This implies that any conscious distortions in the source text should be rendered in the target text, and not smoothed over or slightly 'corrected'.
- (3) the ability to distinguish between culture-bound and structure-bound time - place - tradition elements in the source text and consequently to topicalize the former and retain the latter while explaining them within the target text.
- (4) the ability to select, within the literary tradition of the target language, a form which will most closely match the position that the source text occupies in the literary tradition of the source language.

The above four factors may be summed up in one, that is, 'the ability to interpret the theme of the source text

in the same way as the original author'. We agree with Lefevre (Lefevre 1975:101) that some 'version-writers' only render the content while altering the form. They substitute their own variants rather than the equivalent ones on the assumption that this may make their versions more readable in the target text. This can be called imitation rather than translation, and the imitator here 'writes a different work, using the source text merely as a source of inspiration' (Lefevre 1975:101).

In this study we will try to show that linguistic knowledge is of a great significance to any translator, and especially to a translator of verse. This linguistic knowledge as Savory says (Savory 1957:23) must be 'of a somewhat different type from that possessed by one who can read a foreign language readily but makes no attempt to put a rendering to paper'.

The translator, also, must have an extensive knowledge of the translated language so that he would unlikely miss any detail. It is even said (Savory 1957:36) that a translator must be a master of two languages, yet, his mastery must not be of the same sort in both languages 'for his knowledge of the foreign language must be critical, while that of his own must be practical'.

In translation, difficulties are unlimited, and they vary according to the nature of the languages involved. If they share relative similarities or belong to one language family, then they may be easier to render than of languages which belong to different families. However, a translator must recognize, in the first place, any sign or symbol in the language he translates, and know its place in at least two sets of context:

- (1) the immediate context of the text he is translating.
- (2) the wider context of the series or group of signs of symbols to which it belongs in the language with which he is dealing (Forster 1958:3)

In straightforward reporting of known facts, i.e. things which are common to all mankind, a translator may face comparatively few difficulties, whereas in the sphere of translating scientific matters, the difficulties become more serious. But in the translation of works of literature as Forster says, 'these difficulties make themselves felt much more forcibly - indeed at every turn - and it has often been maintained that only a translation that is a recreation can do justice to a work of art' (Forster 1958:9).

Although the above opinion is sound in certain cases, yet it cannot be generalized since literary works differ in their degree of translatability. However, if we take Forster's point of view further, we may argue, then, that three types of 'translators' would emerge. A 'pure translator' who strives to transfer faithfully as much of the original work as possible, and whose task would be extremely difficult. The second would be a 'creative translator' who tries to go half way between translation and creation, and whose main problem would be to maintain the overall balance between retaining the features of the source text and reaching his audience. As for the third type who would recreate rather than translate, the word 'recreator' may be a more suitable description for him than translator since he has little to do with translation.

In my opinion, to be a 'pure translator' or even a 'creative translator' of a work of literature is more to the

benefit of that work than being a 're-creator' of it. This is especially important in poetry where meaning and form are inseparable since, as Selver (Selver 1966: 11) says "the effect of poetry is a compound of music and suggestion; (they) are intermingled in words, to alter which is to alter the effect'. Therefore, the least that can be done to poetry is to translate it properly, i.e. to be faithful as possible to the original text.

We may also argue that different types of verse, e.g. blank verse, free verse, rhymed, etc. require different treatments in translation. Nevertheless, we may argue, to some extent, with Mathews (Mathews 1959:67) that 'one thing seems clear: to translate a poem whole is to compose another poem. A whole translation will have a life of its own, which is the voice of the translator'. Again this assumption cannot be generalized to all languages indiscriminately since the cultural gaps between languages vary considerably. The same thing can be more readily said regarding syntactic features. To me, it seems that English verse can be easier translated into, say, French than into Arabic. This is due to what Nida (Nida 1969:495) calls 'the extent of formal correspondence between languages'. For languages which are closely genetically related to the source language, there would be considerable formal correspondence. It may also be stated that an item or class of one language is the formal equivalent of an item or class in another, because the category in question operates in approximately the same way in the structure of higher rank units in both languages (Catford 1965:32). The formal correspondence between the word-classes preposition in English and French is cited by Catford as an example. In both these languages the word-class labelled 'preposition' functions along with nominal groups in the structure of adverbial phrases, which in turn function in both languages as

- (i) qualifiers in nominal group structure (e.g.  
The door of the house - la porte de la maison)  
or
- (ii) as adjuncts in clause structure in (i), the  
approximate form in Arabic to which it corre-  
sponds would be:

baabu l-daari '(the) door the house'

which consists of two nouns baabu and daari and a definite  
article al attached to the second of the nouns. We notice  
that no preposition is needed to connect the two nouns, or  
to function as a qualifier. We hasten to say that we do  
need a preposition when the first noun is undetermined or  
indefinite, e.g. baabun li l-daari 'a door of (to) the  
house' in which the preposition li is necessary.

In this study we believe that both the semantic content  
of each sentence and its form must be equally taken into  
account. The form may be approximated to the extent that  
the target language categories (unit, class, structure,  
element of structure, etc.) will occupy, as nearly as  
possible, the same places as those occupied by the source  
language categories. This may be done without damage to  
the accuracy of the semantic content which is as important  
to the form as the soul to the body.

The effort usually made to achieve a fair representation  
of both content and form in Arabic translation is by no  
means little. This is mainly due to two factors: linguis-  
tic and cultural. In this study we will deal with the  
linguistic factor since it is more problematic than the  
cultural one. Ambiguity plays an important role in causing  
bad translation. Grammatical differences which are mani-  
fested in the functions of grammatical elements, e.g.  
prepositions, pronouns, etc., are another reason for this.

However, we assume that better results could well be achieved by applying certain linguistic theories to the actual process of translation. In our study, potentialities of systemic linguistics as well as those of the Functional Sentence Perspective (part of Prague School theory) are researched into.

Analysing every element of a sentence in both English and Arabic helps in detecting errors. This analysis can also be used to grasp the most appropriate sense of the sentence as a whole. Any deviation from the original meaning can be noticed in the translated version. The analysis is again used as a means to approximate the form. In this respect some sacrifices may be needed in order to produce a good translation. The relative<sup>ly</sup> free word-order in Arabic could be manipulated towards this end. However, this must be done in full harmony between the content and the form, otherwise a rather crippled translation would be produced.

We have so far introduced what is contained in chapter four (Textual Analysis). This chapter is naturally based on what is discussed in chapters two and three. I preferred to reverse the conventional sequence of introducing chapters because starting with chapter four would assist in appreciating the previous ones.

In chapter two, grammatical features in both languages are contrasted, discussed, and some propositions concerning their functions are tabled.

Grammar is defined by Halliday as that level of linguistic form at which operate closed systems (Halliday 1961:246). A closed system is a set of terms with these characteristics:

- (a) the number of terms is finite: they can be listed as A B C D, and all other items E ... are outside the system.
- (b) each term is exclusive of all the others: a given term A cannot be identical with B or C or D.
- (c) if a new term is added to the system, this changes the meaning of all the others.

Any part of linguistic form which is not concerned with the operation of closed systems belongs to the level of lexis (Halliday 1961:247). These closed sets of items (grammar) are of fixed, and usually small, membership: e.g. the set of personal pronouns, tenses, genders, etc. (Lyons 1968:436). Thus, grammar is concerned with choices from among a very small number of possibilities. In this small number of possibilities, a clear line can be drawn between what is possible and what is not. This happens, for instance, when we have to choose between 'this' and 'that'; or between singular and plural; or between past, present and future; or between positive and negative (Halliday 1964:21).

In translation, the process of choosing between different grammatical items of one language moves a step further towards looking for equivalent items in the target language. And since the grammatical features of English are, in many respects, different from those of Arabic, the task of looking for equivalents is not an easy one. A translator into Arabic must possess a comprehensive knowledge of what is possible and what is not in both grammars. With regard to tenses, for instance, English has a more precise system of choices than that in Arabic. There are clear lines between past, present and future. And within past tense, for example, further lines are drawn between

past perfect, past continuous, past perfect continuous, and past simple. The same can be extended to the other tenses, present and future. In all these cases temporal adverbials are not immediately necessary since the exact location of each tense in time is clearly delimited from the others. In Arabic, on the other hand, the story is quite different. The tense system is structured in a less specific way. For Arabic-speaking people who use this system to communicate with each other, this may be sufficient. But for translators into Arabic who need to transfer English meaning precisely, the problem is immense. In chapter two, the system of Arabic tenses is analysed so that we can compare it to that of English language.

My argument concerning Arabic tenses is that, in the light of modern usage of languages and the urgent need for a precise location of each tense, a slight modification within the rules of Arabic grammar might be useful. This modification would certainly not harm the overall structure. Besides, languages are not stiff and solid objects, but rather developing and ever changing systems.

Accordingly, I have proposed some new forms to be used side by side with the typical ones. These new forms were accepted by a sample of native speakers of Arabic who study in Scotland. It is worthwhile to mention that some other proposed tenses were included in a previous research by Alkhafaaaji (Alkhafaaaji 1972).

I believe that such studies are necessary if the results are approved by native speakers, though some opposition, justified or otherwise, may be voiced by some grammarians.

In the area of prepositions, English and Arabic do not agree completely. Some English prepositions may have more



than one equivalent in Arabic while some others have none. A translator of an English text may feel uncertain when choosing a particular Arabic preposition as opposed to other alternatives. The context is definitely decisive in certain cases but not in others.

Examples taken from English literary texts containing prepositions are cited along with their Arabic translations. This is done to show that a certain amount of accuracy is needed in order to render the right meaning. In fact, prepositions create one of the many problems facing Arabic students learning English. This is inevitably reflected in translation. Articles in English are of two kinds: definite and indefinite. The definite article the implies previous reference, i.e. the mostly supposes a thing mentioned before. The indefinite articles a and an imply first reference, i.e. the noun to which they are attached has not been previously mentioned, or is not clearly identified.

Both kinds are controlled by rigid yet simple rules. The definite article is not used before proper nouns and pronouns, before a general term, e.g. Virtue alone makes men happy, or with some, any, etc. because they contain within themselves the function of the articles. The definite article is used before adjectives only when a following substantive is understood, e.g. Take the good and waive the bad. The articles a and an cannot be used in plurals. A is used before few and many when these precede plural nouns, e.g. a few men, a great many men, and in expressions such as a hundred, a thousand (Michael 1970:358).

In Arabic there is only a definite article al which covers a much wider area than that covered by the. Thus, an indefinite article does not exist in Arabic, but its presence is indicated by the nunation (''). This difference

between Arabic and English, also needs a careful analysis since some confusion may come as a result of it. In Arabic, in addition to singular and plural, there is also dual. In this respect Arabic is more precise than English which lacks the dual. In translation, Arabic translators may retain the duality with adjectives, nouns, demonstrative pronouns, etc., though some others use the plural as the alternative number in their translation. The following is an example:

Those are pearls that were his eyes (The Wasteland:

65)

which is translated by 'Awadh ('Awadh 1968) as:

'haataani lu?lu?ataani, kaanataa min 9ablu Eaynayhi'

in which duality is retained through the translation.

Whereas Alkhaal (alkhaal 1958) uses plural in his sentence, e.g.

'tilka l-jawaahira kaanat Eaynayhi'

in which only Eaynayhi 'his (two) eyes' is rendered as dual.

As regards personal pronouns, Arabic has a wider range of them than English. The personal pronoun you, for instance, can be used in English to indicate a singular masculine, a singular feminine, a plural masculine, a plural feminine, (and dual too). Whereas in Arabic, different personal pronouns are available to denote each case, e.g. anta, anti, antum, antunna, and antumaa.

The relative pronouns in both languages also have different rules and usages. The relative pronoun who, for instance, can be translated as alla'ii (sing. masc.), allati (sing. fem.), alla'iiina (pl. masc.), allaati (pl. fem.), alla'aaani (du.masc.), and allataani (du. fem.), each according to context.

The rules concerning conditional sentences in English are more adequate than those in Arabic. The same argument that applies to the tenses can be repeated here. Some proposed forms are included in chapter two regarding the preciseness of this type of sentence.

The last topic in chapter two is the word-order in English and Arabic. Arabic word-order is definitely more flexible than that of English. The dominant word-order in English is SVO, and other orders such as VSO or OSV are rarely used. Whereas in Arabic, although the basic order is VSO, other orders such as SVO, VOS, SOV, OSV, OVS are possible.

The third chapter is devoted to the discussion of the lexical features in English and Arabic. Lexical items belong to open sets. An open set is one of unrestricted indeterminably large membership, e.g. the class of nouns or verbs in a languages (Lyons 1968:436). In the domain of lexis one faces a choice from a very large number of possibilities which cannot be counted or have a clear line<sup>drawn</sup> around them such as will separate what is possible from what is impossible. According to Halliday (Halliday 1964:21), in a clause which begins he was sitting there on the ..., certain items - chair, settee, bench, stool, and so on - are quite likely to follow, but very many other are perfectly possible, and probably no two people would agree on the hundred most likely items.

Therefore, lexical choice is quite different from grammatical choice. The range of possibilities in the open set is much wider. In lexis, not only are there more items to choose from at any given point, compared with items or classes one is choosing from in grammar; also there is no line to be drawn between those that can and those that cannot be chosen. There are only 'more probable'

and 'less probable' items. This type of choice is more complex than the systemic choice of grammar. Language, however, compensates for this complexity, as Halliday says, by making the overall patterns of lexis much simpler than those of grammar (Halliday 1964:34).

In translation, lexical items may become as much a problem as grammatical items. English combines its semantic features, for instance in a different way from that in Arabic. The combinations of kinship terminology or colour names are not the same in both languages. This does not mean that the two languages have no equivalents, but rather means that they are not close enough as far as perfect translation is concerned. There are, for example, thirty shades in English for the red colour, yet only seven of them can be readily translated into Arabic. The rest may be translated only with explanations.

The reason behind that lies, to some extent, in the different cultural structure of these two languages. The language of a particular society, as Lyons (following Malinowsky and Firth) say, is an integral part of its culture, and the lexical distinctions drawn by each language will tend to reflect the culturally important features of objects, institutions and activities in the society in which the language operates (Lyons 1968:432).

It seems that analysing bilingual dictionaries, particularly the modern ones, is a useful and effective method in shedding light on lexical differences. In English, there are three types of lexemes: simple, complex, and compound. A translator into Arabic is expected to use the equivalent, or at least the closest, Arabic lexeme in his translation. Basically, there is not much difficulty in finding equivalents for simple lexemes, but

difficulty arises when complex or compound lexemes are involved. In chapter three a modern English-Arabic dictionary (Almawrid 1977) is analysed, and the results of this analysis are systematically listed.

As far as simple lexemes are concerned, one main problem occurs, namely synonymous words, i.e. words having the same or similar meaning. It may seem an advantage in a target language to have more than one equivalent to an item in the source language, yet it is, on the other hand, definitely not an easy choice. And in a language like Arabic, with a rich vocabulary, the problem is even more intensified. One word in English may have in Arabic as many as sixteen equivalents, and each is as valid as the other. In this case the context is a very important factor in choosing the most suitable of these.

When it comes to complex lexemes, the problem becomes more complicated. English has a way to modify meanings of words by adding affixes. If the suffix ly, for example is added to an adjective, the combination becomes an adverb, if added to a noun, it becomes an adjective. Whereas in Arabic, the case is not as fixed and clear as in English. In Arabic, bi may prefix a noun in order to become an adverb, ji may suffix a noun to become an adjective, but that cannot be applied to all lexemes concerned. Some English adjectives or adverbs have no word-for-word equivalent in Arabic. Therefore, the only way left is to use more than one word as the nearest equivalent, e.g. conjointly = 'Eala nahwin muwahhad' (in a united way).

In this chapter we will see also how complex lexemes in English and in Arabic are formed. In some cases it is relatively easy in Arabic to find equivalent complex lexemes to those in English, but in other cases the task is rather hard. A word like discoloration, for instance,

may be harder to translate than, say, disharmony.

Compound lexemes, on the other hand, are less problematic than the complex ones. However, there still are some difficulties ahead. Words like blueprint or high-way cannot be taken literally to mean 'a print which is blue' or 'a way which is high'.

The main difference, and probably a minor one, is that the majority of English compound lexemes are used as single words, whereas the majority of them in Arabic consist of more than one word. Nevertheless, it is noticeable in English that the presence or absence of hyphens, between the parts of compound lexemes, are not controlled by a strict rule or rules, e.g. soapdish, soap-dish, soap dish.

Finally, chapter two and chapter three cover the main issues concerning grammatical and lexical meanings in both English and Arabic. They serve, as was mentioned earlier in this introduction, as analytical and informative backgrounds to the materials analysed in chapter four. No translator can perform adequately without a certain amount of knowledge of the grammatical and lexical features of both languages he deals with. Thus, chapter four may be linked closely with the previous two.

## CHAPTER TWO

### GRAMMATICAL DISCREPANCIES BETWEEN ARABIC AND ENGLISH

#### 2.1 Tenses

The essential characteristic of tense is that it relates the time of the situation to the time of utterance, i.e. the moment of speaking (Lyons 1968: 305). The <sup>most</sup>common tenses found in many languages are present, past, and future. The present tense describes a situation which is located temporally as simultaneous with the moment of speaking, e.g. Bill is shaving; the past describes a situation which is located prior to the moment of speaking, e.g. Bill shaved, Bill was shaving; whereas the future describes the one which is located subsequent to the moment of speaking, e.g. Bill will shave, Bill will be shaving (cf. Comrie 1976:2).

Arabic, like <sup>the</sup> other Semitic languages, lacks this accuracy to specify certain significant points in time. This specification is a characteristic of Indo-European languages in general. Therefore, translating texts from Indo-European languages (English is our concern in this study) into Arabic may be considered a complicated task.

Arabic tenses (presumably past and present) did not originally bear any definite relation to time as far as the speaker is concerned. Like other Semitic languages, the tenses in Arabic were structurally independent forms which have been brought together to express the two parts of the verbal system. Neither in past nor in present usage has the one tense been the

temporal counterpart of the other. Each tense rather may be considered as modal, that is to say, each tense describes a certain action (Cantarino 1974, 1:58).

It is generally agreed that there are two distinct parts in Arabic tenses. These main parts, as they are indicated in the writings of many grammarians, are called perfect and imperfect. This subject is also dealt with in quite a few publications by European writers. Among those is Wright (Wright 1951) whose book was first published in 1859. Wright states that "the temporal forms of the Arabic verb are but two in number, the one expressing a finished act, one that is done and completed in relation to other acts (the perfect); the other an unfinished act, one that is just commencing or in progress (the imperfect)" (Wright 1951:51). He also assigned three divisions to the verbal forms of time namely al maadi 'the past' to the perfect; and alhaadir or alhaal 'the present', and al mustaqbal 'the future' to the imperfect.

However, Thatcher (<sup>h</sup>Thatcher 1927) agrees that 'the verb has two main tenses', but instead of the three divisions assigned by Wright, Thatcher believes that they are "the perfect (al-maadi) denoting a finished action, and the imperfect (al-mudaariE) denoting unfinished action. To these", Thatcher says, "the Arabs add as a third the imperative (al-'amr)" (Thatcher 1927:62).

In a more recent book (Haywood 1970), which is based on Thatcher's, the same division is retained. The two main tenses, according to Haywood, are "the perfect al-mādi, denoting actions completed at the time to which reference is being made; and the imperfect al-mudariE, for incomplete actions. There is also an imperative, al-amr, which may be considered a modification of the imperfect" (Haywood 1970:96).



To the last three opinions we may add an Arabic source which is considered a typical traditional pedagogic book. This one (Nassif et al 1922) was intended to be a grammar book for secondary school pupils, yet it may be useful in our study. The authors of the book, too divided the verb into past, present and imperative.

"fal-maadii maayadullu Eala huduu<sup>u</sup>ei say?in madaa qabla zamaani l-takallumi mi<sup>u</sup>la 'qara'a'.

...Wa l-mudaari<sup>u</sup>E/ma yadullu Eala huduu<sup>u</sup>ei say?in fi zamani l-takallumi aw baEdahu fahuwa saalihun li l-haali wa l-istiqaali, nahwa "?inni layuhzinuni an taahabuu bihi", "wa sawfa yaraa".

...Wa l-<sup>u</sup>amruma yutlabu bihi hu<sup>u</sup>uulu say?in baEda zamaani l-takallumi mi<sup>u</sup>la '?igra?'."

(The past indicates the occurrence of an action before the time of utterance like 'read'.

...The present indicates the occurrence of an action at the time of utterance or after it. Therefore, it is 'appropriate' for present and future, such as "I am saddened that you take him away", and "he will see".

...The imperative is <sup>that</sup> by which something is asked to be done after the time of utterance like 'read!') (Nassif et al: 3).

This last opinion, as well as the previously mentioned ones, have something in common, namely the avoidance of discussing the exact value of the Arabic tenses. It is rather a difficult question because it is a fact that the tenses have no significant reference to a specific time. They may direct the focus of attention to either past, present or future actions but not so accurately as in English. Therefore, the division of Arabic tenses into perfect and imperfect may well be a simple yet very effective method of understanding the whole case. Generally speaking, the former may denote actions deemed finished while the latter refers to unfinished actions still in

progress at a certain given time. This aforementioned general statement is taken even further by Cantarino (Cantarino 1974:1) who asserts that from the speaker's point of view, "both tenses can express the verbal idea in any of the three temporal stages: Future, present or past" (p. 58).

This categorization is supported by Socin (Socin 1895) who believes that, "the perfect expresses a completed action, the completion of which falls in the past, present, future, or is thought of as falling in one or other of these periods. The imperfect expresses a non-completed action, which may likewise fall in each of the same three spheres of time" (p. 90).

Thus to put in contrast all different opinions which have already been discussed, the following table is drawn:

|           | WRIGHT   | THATCHER  | HAYWOOD   |
|-----------|--|---|---|
| Perfect   | 1. past<br>'almaadi'                                   | 1. past<br>'almaadi'                                    | 1. past<br>'almaadi'                                    |
| Imperfect | 2. present<br>'alhaadir'<br>3. future<br>'almustaqbal' | 2. present<br>'almudaariE'<br>4. imperative<br>'al?amr' | 2. present<br>'almudaariE'<br>4. imperative<br>'al?amr' |

| NASSIF  | CANTARINO                          | SOCIN                              |
|---|------------------------------------|------------------------------------|
| 1. past<br>'almaadi'  | 1. past<br>2. present<br>3. future | 1. past<br>2. present<br>3. future |
| 2. present<br>'almudaariE'<br>3. future<br>'alistiqbaal'<br>4. imperative<br>'al?amr' | 1. past<br>2. present<br>3. future | 1. past<br>2. present<br>3. future |

A Semitic perfect or imperfect, according to Wright, has, in and of itself, no reference to the temporal relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic perfect or imperfect lies, and by which of English tenses it is to be expressed - whether by past, perfect, pluperfect, or future-perfect; by present, imperfect, or future (Wright 1951:51).

Although what has been said is valid for a limited range of tenses, it is inadequate to express other English tenses which remain as solid obstacles to translation as ever. It is hardly possible to express in Arabic such English tenses as, for instance, present perfect continuous, or future perfect continuous.

Past or present perfect may generally be translated by the 'perfect', e.g. "he departed" or "he has departed" by rahala. The major factors in deciding to which tense this Arabic verb refers are usually the context as well as the common sense of the reader. Nevertheless, the particle qad is used in certain cases before the 'perfect' verb. Thus it makes the verb almost certainly the equivalent to the present perfect rather than the past, e.g. "he has departed" could be translated into qad rahala but not rahala (cf. Haywood 1970:100). However, the particle qad may give the impression that the verb is in the past perfect (pluperfect). In this case the translator may either insert Kaana before qad so that it becomes Kaana qad, or to leave it to be inferred with the aid of the context.

The abovementioned form may not agree completely with that of Haywood (Haywood 1970:104) who believes that

Kaana and the perfect of another verb can express the pluperfect with the subject being located between the two verbs, e.g. Kaana zaydun kataba 'was zayd wrote'. Yet, he adds that "the interpolation of gad also occurs, e.g. Kāna l-rijaalu gad ṣarabuu" (Haywood 1970:104). Whereas, Thatcher assumes that the particle gad is often put before the perfect just "to strengthen it". It may sometimes be translated 'already', sometimes it may be omitted in translation (Thatcher 1927:65).

The approaches to Arabic tenses which have already been discussed have more similarities to each other than divergencies. (Alkhafaaji's approach in his Ph.D. thesis, University of Glasgow 1972, will be discussed later). They all consider any action which is finished as being perfect (or past). Whereas, Cantarino's approach provides three tenses (past, present, and future) to the perfect (Cantarino 1974, I:58). The Arabic perfect, according to Cantarino, may be used to express:

- (a) actions completed in the past:  
e.g. Waqaftu marratan bibaabi maktabatin.  
'I stopped once at a bookstore.'
- (b) to express the present:  
e.g. fi ayyi waqtin ṣaa?  
'Whenever he wishes.'
- (c) to express a present or future action in temporal and conditional clauses:  
e.g. law ṣiṭta an ʔaḡuula laka laaulta.  
'If you want me to tell you, I will.'

Cantarino's division might not be very practical and to the point when an accurate translation is needed. Besides, it is very confusing and ambiguous when the sentence is deprived of its context. Yet, it is, undoubtedly, very consistent with the traditional style although for a

modern reader (or listener) it might be rather distant from his usage.

However, we can benefit from the particle gad which immediately precedes the verb when it is used by Cantarino (Cantarino 1974, I:68-75) in the following examples:

- (a) .equivalent to the pluperfect:

Wajaduu anna l-Ṭawrata gad qaamat.

'They found the revolution had already started.'

- (b) as a simple perfect:

facad Ealimtu annahumaa maataa.

'For I do know that they have died.'

- (c) The idea of the pluperfect is emphasized by using the particle gad following the verb kaana:

Kaanat ummuhu gad samiEat sawta muEallimi l-maārasati.

'His mother had already heard the school teacher's voice.'

- (d) The temporal meaning introduced by Kaana can be emphasized by a preceding gad:

gad kuntu ahsabu annaka hafaṭta l-our?aana.

'I thought you had memorized the Koran.'

Cantarino's uses of gad and kaana are very similar to those of Socin's who says that "when the particle gad stands before the perfect, the latter may in most cases be rendered by our perfect (either the present or the past perfect) as gad ḍakaarna 'we have 'just' mentioned' or 'we had mentioned'. When the verb kaana (to be) stands before the perfect (with or without gad), we must render as a rule by our past perfect (pluperfect)" (Socin 1895: 92).

The English present and future are frequently translated

into Arabic by the imperfect tense almudaariE. This tense refers to actions still unfinished at the time to which reference is being made (Haywood 1970:110). In addition to unfinished actions the imperfect also denotes the future by placing the independent sawfa before it or prefixing the contraction sa, e.g.

sawfa yarhal

'He will depart'

sa yarhal

But in some cases when the future intention is clear in the context, these particles are not needed in front of the word, and the verb in present suffices, e.g.

aaahaba l-baarihata wa yaahabu gaadan

'He went yesterday and will go tomorrow.'

It also indicates, according to Haywood, the meaning of the continuous present or the habitual present, e.g.

yaahabu l-?aana

'He is going now.'

yaahabu kulla yawm

'He goes every day.'

The past continuous and the past habitual could be expressed by the perfect of kaana followed by the imperfect of the verb concerned, e.g.

lamma marra bibayti; kaana yaahabu li l-suugi

'When he passed by my house, he was going to the market.'

kaana yaahabu li l-suugi kulla sabaahin

'He used to go to the market every morning.'

(Haywood 1970:112-13).

The equivalent tenses used in Haywood's sentences are obviously inadequate to be applied in a good translation.

The reason is that they are confusing since each can be used to refer to more than one English tense. Nevertheless, "the future perfect", according to Haywood, is expressed by using the imperfect of kaana with the perfect of the verb concerned, e.g.

yakuunu zayd kataba

'Zaid will have written.'

Frequently the particle oā is inserted, e.g.

yakuunu zayd oā kataba

(Haywood 1970:114).

This last interpretation expresses a very close sense to that of the original English. It can even be closer if the contraction sa prefixes the word yakuunu, e.g.

sayakuunu zayd oā kataba.

Let us, hence, look at the imperfect tense of Cantarino under which he extends three temporal spheres - present, past and future. According to Cantarino:

- (a) The imperfect functions as definite and indefinite present in the majority of cases, e.g.

amrun la ?akaadu usaddiquh

'Something I can hardly believe.'

- (b) The imperfect is also used to express an action that actually occurred in the past, but later than that action described by the perfect, e.g.

aaGaaliou raaha yahliq

'The third one went to shave.'

- (c) The imperfect can express a future action when it refers to a future time, e.g.

ayna taāhabu Eindamaa taāuubu hāāihi l-Ōuluuj?

'Where will you go when this snow has melted?'



As has been mentioned before, the particles sa and sawfa have a great impact on the meaning denoting the future. For that reason Cantarino says that, "the future meaning of the Arabic imperfect can be strongly emphasized with buruufu l-isticbāl 'the particles of the future'", e.g.

sawfa aEuudu lihsada l-Eaalam  
'I shall return to this world.'

sa<sup>a</sup>bhaOu Eani l-?amri wa ?arsulu nusxatan ilayka  
'I shall look in the matter and send a copy to you.'

(Cantarino 1974:75)

Regarding our main aim, i.e. looking for Arabic tenses equivalent to those in English, Cantarino's analysis merely helps us to delimit and explain the most common tenses while leaving the problematic ones untouched. Besides, it is rather confusing to attach three time spheres to each of the perfect and the imperfect. Therefore, we are left with a more recent and expanded study those already discussed, namely Alkhafaaaji's unpublished Thesis (Alkhafaaaji 1972).

According to Alkhafaaaji, Arabic is a language of two tense systems- past and non-past. He also presumes that Arabic consists of seven preimary verbal forms:

- |     |                       |                     |
|-----|-----------------------|---------------------|
| (a) | yafEal                | (writes)            |
| (b) | faEal                 | (wrote)             |
| (c) | sayafEal              | (will write)        |
| (d) | kaana faEal           | (had written)       |
| (e) | sayakuunu faEal       | (will have written) |
| (f) | kaana sayafEal        | (would write)       |
| (g) | kaana sayakuunu faEal | ( - )               |

However, since the purpose of this study is to examine and explain matters related to the process of translation from English into Arabic, we will drop (f) and (g) from our consideration. The reason is that the former consists of would, and we refrain at the moment from discussing such sentences; the latter because it has no equivalent in English.

Before discussing his whole inventory list of tenses, a quotation summarizing Alkhafaaaji's idea about Arabic tenses might be very useful. It says that "Arabic tenses do not directly indicate (time) as such, i.e. pastness, presentness, or futurity. Basically, they indicate temporal order relationships in reference to points of orientation. The basic point of orientation is the point of speech and the auxiliary point of reference in Arabic is a past time. Thus, a verb like/ katab/'wrote' merely tells us that the action of writing took place before the point of speech. Pastness is understood only because it is always known that the point of speech is always set at simultaneous present to the speaker and that any time before it is consequently bound to fall in the past. To locate action in time directly and specifically is the role of temporal adverbials" (Alkhafaaaji 1972:506; my underline).

The aforequoted opinion is not very different from those previously viewed except that the two divisions, the perfect and the imperfect, are differently worded. Therefore, do we gather that Arabic tenses have no references to specific points in time, and subsequently it is very difficult to know to what point in time a speaker refers? If so, then we have to use the temporal adverbials "to locate actions in time directly and specifically". But suppose, on the other hand, that we are translating an original English sentence that lacks any temporal

adverbial, e.g.

I have finished my meal.

In English, this sentence does not need an adverbial in order to specify the location of the action, yet it may not be very accurate to translate it into Arabic without 'adding' an adverbial, e.g.

anhaytu taBaami (qabla qaliil).

'I have finished my meal.'  
(just)

Therefore, we are facing two options, and we are left to choose either. The first is to keep inventing such adverbials; or second to invent tenses which are close enough to the English ones without breaking any rule in Arabic grammar. The second option, one may admit, is rather a risky one, but the need for it is greater than the first.

To start with, let us have a look at the list of English tenses and their equivalents in Arabic with which Alkhafaaji concludes his study. There are sixteen tenses on each side, including four tenses in each language which have no direct equivalents in the other, i.e. four tenses in Arabic cannot be translated into English and vice versa. Three tenses on the English side do not cause any serious problem in translation. Using Alkhafaaji's terms, they are:

1. Basic present, e.g. He writes his lesson.  
'yaktubu darsah' (habitual)
2. Basic past, e.g. He wrote his lesson.  
'kataba darsah'
3. Later present, e.g. He will write his lesson.  
'sa(sawfa) yaktubu darsah'

There are also three other tenses which may be considered equivalent, these are:

- |    |                                  |   |
|----|----------------------------------|---|
| 4. | Simultaneous non-past, e.g.      | <u>He is writing his lesson</u><br>'yakuunu kaatiban darsah'        |
| 5. | Simultaneous past, e.g.          | <u>He was writing his lesson</u><br>'kaana kaatiban darsah'         |
| 6. | Simultaneous later-present, e.g. | <u>He will be writing his lesson</u><br>'sayakuunu kaatiban darsah' |

Four more tenses are not to be discussed here since they begin with would, and we prefer not to include them in this study; these are:

- |     |                                   |                                |
|-----|-----------------------------------|--------------------------------|
| 7.  | Later present, e.g.               | <u>would write</u>             |
| 8.  | Simultaneous later-past, e.g.     | <u>would be writing</u>        |
| 9.  | Pre-later past, e.g.              | <u>would have written</u>      |
| 10. | Simultaneous pre-later past, e.g. | <u>would have been writing</u> |

Therefore, we are left with six tenses which are considered problematic as far as translation is concerned. Alkhafaaji has invented (or proposed) equivalents in Arabic to three of these tenses but we believe that the invented ones are not as accurate as they should be, and we, in this study, propose three alternatives. The other three have no equivalents in Arabic at all as Alkhafaaji concluded, but we again suggest equivalent forms for them. The following are the first three <sup>to</sup> which

Alkhafaaji has invented equivalents in Arabic:

11. Earlier present, e.g. has written  
'yakuunu kataba'
12. Earlier past, e.g. had written  
'kaana kataba'
13. pre-later present, e.g. will have written  
'sayakuunu kataba'

The last three which Alkhafaaji does not believe might have counterparts in Arabic, and to which we suggest three equivalents are as follows:

14. Simultaneous earlier-present, e.g. has been writing
15. Simultaneous earlier past, e.g. had been writing
16. Simultaneous pre-later-present, e.g. will have been writing

By going back to the last six forms which have just been listed, we notice that:

- A. Alkhafaaji thinks that the form yakuunu kataba is the equivalent to has written. For us, this form is not very much accepted, and we suggest the form qad kataba for several reasons:
  1. yakuunu kataba does not give the native speaker the feeling that the action has just finished. Besides, the combination does not sound acceptable to the Arabic ear.
  2. qad kataba gives the feeling that the action has been just terminated, probably because qad precedes the verb.
  3. qad kataba is not an unfamiliar form in Arabic language because it is mentioned by Haywood as to be "definitely past perfect" (He certainly

means present perfect since he used pluperfect later on to denote past perfect, e.g. 'he had arrived'.) and he cited the example qad wasala 'he has arrived' (not 'he arrived') (Haywood 1974:68).

4. qad kataba has been chosen by native speakers as a more acceptable form than yakuunu kataba when both forms are listed, among other suggested forms which were distributed to 22 informants (all of whom are Arab students at both universities in Glasgow).

- B. Then, Alkhafaaaji gives the form kaana kataba as an equivalent to 'he had written', whereas we suggest that the particle qad is to be inserted between kaana and kataba so that the form becomes kaana qad kataba which strongly implies that the action had finished before another action started. This substitute form has also been approved by most of the 22 informants.

Cantarino says that "usually the idea of the pluperfect is emphasized by using the particle qad following the verb kaana, e.g.

He had not written to her for a long time.

'Wa lam yakun qad kataba ilayhaa mundu Baahdin baEiid'.

- C. According to Alkhafaaaji, the English form 'will have written' has the Arabic equivalent sayakuunu kataba. We also suggest that the particle qad should be inserted between sayakuunu and kataba so that the whole form sayakuunu qad kataba would be more appropriate in denoting an action deemed to start and finish soon. This latter form has also been accepted

by the informants but in a lesser degree than the previous ones.

- D. 'Has been writing' is not given any equivalent by Alkhafaaji probably because it is not easy to find one. However, we assume that yakuunu yaktubu may serve our purpose since it is also accepted by the informants for being very close to the English sense. Comparatively, the word kaatiban in yakuunu kaatiban 'is writing' implies that the action is being performed at the present moment, whereas yaktubu in yakuunu yaktubu has a wider range in both directions: past and present.
- E. According to Alkhafaaji, another English tense which lacks an equivalent in Arabic is the one represented by 'had been writing'. We suggest that the Arabic form kaana yaktubu is near enough to be its counterpart. But because kaana yaktubu could be confused as an equivalent to the English form 'used to' in 'used to write', we put the article qad in front of it in order to be qad kaana yaktubu. This last form serves the meaning of an action which started in the past and was being performed for a duration of time.
- F. The last tense which Alkhafaaji also thinks has no equivalent in Arabic is 'will have been writing'. We believe that an Arabic form such as sayakuunu yaktubu is very near to the English sense. As we argued before, compared to the verb kaatiban which implies that the action is or was happening continuously, the verb yaktubu carries the feeling that the duration of action is wider in time.

We suppose that from what has been shown so far, the suggested forms could be very useful when they

are put into practice. To realize the extent of their practicability we may look at the following table:

| English tense   | Arabic translation<br>by Alkhafaaji (1)                 |
|---|---|
| <u>has written</u>                                      |   |
| 1. We have gone early to avoid the rush.                | 1. dahabna mubbakiriin<br>litajannubi l-izdihaam.       |
| <u>had written</u>                                      |   |
| 2. The game had finished ahead of schedule.             | 2. kaanat l-lluEba qad<br>intahat qabla l-mawEidi.      |
| <u>has been writing</u>                                 |   |
| 3. She has been working constantly.                     | 3. hiiya taštagilu<br>bistimraar.                       |
| <u>had been writing</u>                                 |   |
| 4. I had been reading all day.                          | 4. kuntu aqra'u tiwaala<br>l-yawmi.                     |
| <u>will have written</u>                                |   |
| 5. John will have finished before I leave.              | 5. sayakuunu Juun intahaa<br>qabla'an aḡaadira.         |
| <u>will have been writing</u>                           |   |
| 6. My mother will have been working in the house today. | 6. satakuunu ummi štaḡalat<br>bi l-bayti haada l-yawma. |

TABLE 2



|    | Supposed Translation<br>(Alkhafaaji's tenses)               | Our translation<br>(suggested tenses)                              |
|----|---|--|
| 1. | nakuunu aahabnaa<br>mubbakiriina<br>litajannubi l-izdihaam. | 1. qad aahabna <sup>a</sup> mubbakiriin<br>litajannubi l-izdihaam. |
| 2. | kaanat l-luEba intahat<br>qabla l-mawEidi.                  | 2. kaanat l-luEba qad<br>intahat qabla l-mawEidi.                  |
|    | - - - - -   | 3. takuunu tahtagilu<br>bistimreer.                                |
|    | - - - - -   | 4. qad kuntu ?ara?u tiwaala<br>l-yawmi.                            |
| 5. | sayakuunu juun intaha<br>qabla an ugaadira.                 | 5. sayakuunu juun qad intahas<br>qabla?an ugaadira.                |
|    | - - - - -   | 6. satakuunu ummi tahtagilu<br>fi l-bayti haaEa l-yawma.           |

(1) Alkhafaaji, 1972:946.

We may also show how the suggested tense could be used in translating the following English sentences:

1. New species have appeared very slowly ...  
(Darwin, The Origin of Species: 317).  
ajnaasun jadiidatun qad aaharat bibut?in sadiid.
2. The flies had found the figure too.  
(Golding, Lord of the Flies: 161).  
kaana l-dubaabu qad wajada l-jisma aydan.
3. We have been working till three in the morning for the past four months.  
(The Observer, 30th March 1980).  
nakuunu naŝta#ilu hatta l-ŋaaliŋati sabaahan fi l-ŝuhuuri l-arbaŋati l-maadiya.
4. She said she had been watching the ladies go by to the hospital.  
(Mitchel, Gone With the Wind: 245).  
qalat annahaa kaanat turaagibu l-sayidaati yaahabna ilaa l-muŝtaŝfaa.
5. He will have arrived by noon.  
sayakuunu qad waŝala Einda l-ŋuhri.
6. The children will have been playing the whole day.  
sayakuunu l-atfaalu yalEabuuna tiwaala l-yawmi.

It is worthwhile to say that if the whole list of Arabic tenses listed below were used by Arab translators, there would be no room for such statements as the one by Alkhafaaji saying that "it has been found in many cases during the translation process that an English tense in a given function can be translated by more than one Arabic tense" (Alkhafaaji 1972:762).

The English tenses (represented by their forms) and their Arabic counterparts (including the suggested ones):

| English tenses              | Alkhafaaji's list      | Our suggested list  |
|-----------------------------|------------------------|---------------------|
| 1. writes                   | yafEal                 | yaktub              |
| 2. wrote                    | faEal                  | katab               |
| 3. has written              | yakuunu faEal          | qad katab           |
| 4. had written              | kaana faEal            | kaana qad katab     |
| 5. will write               | sayafEal               | sayaktub            |
| 6. would write              | kaana sayafEal         | ---                 |
| 7. is writing               | yakuunu faaEil         | yakuunu kaatib      |
| 8. was writing              | kaana faaEil           | kaana kaatib        |
| 9. has been writing         | ---                    | yakuunu yaktub      |
| 10. had been writing        | ---                    | qad kaana yaktub    |
| 11. will be writing         | sayakuunu faaEil       | sayakuunu kaatib    |
| 12. would be writing        | kaana sayakuunu faaEil | ---                 |
| 13. will have written       | sayakuunu faEal        | sayakuunu qad katab |
| 14. would have written      | kaana sayakuunu faEal  | ---                 |
| 15. will have been writing  | ---                    | sayakuunu yaktub    |
| 16. would have been writing | kaana sayakuunu faaEil | ---                 |

## 2.2 Prepositions

The term 'preposition' is employed to refer to that class of invariable words, or particles which have a 'grammatical' or 'local' function and which, as it happens in English, tend to occur immediately before the noun or noun-phrase they modify (Lyons 1968:302). Most of the common English prepositions, such as at, in and for, are simple, i.e. consist of one word. Other prepositions consisting of more than one word are called complex.

Most complex prepositions are placeable, according to their form, into one of three categories:

- A. Adverb + prep  
e.g. along with, apart from, etc.
  - B. Verb/Adjective/Conjunction/etc. + prep  
e.g. except for, owing to, but for, etc.
  - C. prep<sub>1</sub> + Noun + prep<sub>2</sub>  
e.g. by means of, in comparison with, etc.
- (Quirk et al 1972:301).

The rule for English prepositions, according to the Case theory developed by Fillmore (Fillmore 1968), may look something like this: the (Agentive) preposition is by; the (Instrumental) preposition is by if there is no (Agentive), otherwise it is with; the (Objective) and (Factitive) prepositions are typically zero; the (Benefactive) preposition is for; the (Dative) preposition is typically to; the (Locative) and (Time) prepositions are either semantically non-empty (in which case they are introduced as optional choices from the lexicon) or they are selected by the particular associated noun (on the street, at the corner (= intersection of two streets), in the corner (of a room); on Monday, at noon, in the afternoon). Specific verbs may have associated with

certain requirements for preposition choice that are exceptions to the above generalization (Fillmore 1968: 32).

Furthermore, in choosing prepositions several qualifications should be made. These, according to Huddleston (Huddleston 1976) are firstly, prepositions may be deleted or inserted in the transformational derivation, e.g. subject and object formation deletes prepositions, while passivization inserts by. Secondly, verbs may be marked in the lexicon as taking special prepositions - it is idiosyncratic property of blame, for example, that it selects for for the neutral case, on for the goal. Thirdly, some prepositions clearly make an independent contribution to the meaning, as opposed to simply making case. Obvious examples are place and time prepositions: in the book lay on/beside/near/underneath/ in the tray the preposition choice is limited, but by no means fully determined, by the place case of the tray (Huddleston 1976:238).

As for the Arabic prepositions<sup>i</sup>, the majority of them were originally substantive in the adverbial accusative case, and because of being so frequently used in an adverbial function, they have lost their relationship to the original nominal character (Cantarino 1974, II:253).

The prepositions in Arabic govern a noun or its equivalent in the genitive case and when governed by another preposition, as in a compound preposition, the one used as the second part of the compound preposition takes the genitive ending, e.g.

Wa min taḥtihi saḍḍun

'and from underneath it there is a dam'

They account for the relationship that is between a noun or its equivalent and some other word in the sentence.

They also explain or determine the action of the verb upon the object. The prepositions can also be used as prepositional phrases and function as a nominal predicate in the nominal sentence (Cantarino 1974, II:254), e.g.

anta fawqa l-arbaEiin wa anaa duuna l-ḡalaaḡiin  
'You are over forty and I am under thirty'.

The prepositions in Arabic are either inseparable, consisting of only one letter which is always attached to the following word, e.g.

saafartu bilḡitaari  
'I travelled by train'.

or Separate which are independent words and are either true particles or nouns in the accusative (Thatcher 1927:290).

According to Nassif (Nassif et al 1922) the prepositions (ḡuruufu l-jarr) are:

min wa ilaa wa Ean wa fii wa rubba wa l-baa? wa  
l-kaaf wa l-llaam wa l-ḡaaw wa l-taa? wa muē wa  
munēu wa xalaa wa Eadaa wa haaḡaa

(Nassif: 74).

Actually they are far more than that in number. Therefore, it may be easier to have them arranged in a table and be compared to their English counterparts so that their functions can be fully understood. The first column in the following table contains English words (prepositions and otherwise) that can be translated by Arabic prepositions. Other English prepositions, which have no equivalent prepositions in Arabic, will be arranged in another table later on.

ENGLISH WORD  
(PREP. OR  
OTHERWISE)

EQUIVALENT  
ARABIC PREP.

TRANSCRIPTION

|               |                               |                                       |
|---------------|-------------------------------|---------------------------------------|
| 1. about      | عن<br>حول<br>نحو              | Ean<br>hawla<br>nahwa                 |
| 2. above      | فوق<br>على                    | fawca<br>Ealaa                        |
| 3. after      | بعد                           | baEda                                 |
| 4. against    | على<br>تجاه<br>تلقاء<br>ضد    | Ealaa<br>tujeaha<br>tilqaa?a<br>didda |
| 5. almost     | نحو                           | nahwa                                 |
| 6. around     | نحو<br>حول                    | nahwa<br>hawla                        |
| 7. as         | كـ                            | ka                                    |
| 8. like       |                               |                                       |
| 9. till       | حتى                           | hatte                                 |
| 10. up to     |                               |                                       |
| 11. as far as |                               |                                       |
| 12. at        | من<br>في<br>عند<br>على<br>الى | min<br>fii<br>Binda<br>Ealaa<br>ilaa  |
| 13. off       | عن                            | Ean                                   |
| 14. away from |                               |                                       |
| 15. before    | قبل<br>أمام<br>قدام           | qabla<br>amaama<br>quddaama           |
| 16. behind    | وراء<br>خلف                   | varaa?a<br>xalfa                      |
| 17. below     | تحت                           | tahta                                 |
| 18. beneath   |                               |                                       |

| ENGLISH WORD<br>(PREP. OR<br>OTHERWISE) | EQUIVALENT<br>ARABIC PREP.                | TRANSCRIPTION                                     |
|---|---|---|
| 19. close to                            | دون                                       | duuna   |
| 20. less than                           |   |   |
| 21. without                             |   |   |
| 22. beside                              | عند<br>بجانب                              | Einda<br>bijaanibi                                |
| 23. between                             | بين                                       | bayna   |
| 24. beyond                              | عبر<br>فوق<br>وراء                        | Eabra<br>fawqa<br>waraa?a                         |
| 25. by                                  | بـ<br>تـ<br>و<br>عند<br>بجانب<br>لـ<br>في | bi<br>ta<br>wa<br>Einda<br>bijaanibi<br>li<br>fii |
| 26. except                              | غير                                       | gayra   |
| 27. for                                 | لـ  | li  |
| 28. from                                | من<br>عن                                  | min<br>Ean  |
| 29. in                                  | بـ<br>في                                  | bi<br>fi  |
| 30. instead of                          | عوض                                       | Eiwada  |
| 31. into                                | الى                                       | ilaa  |
| 32. near                                | عند                                       | Einda   |
| 33. of                                  | من<br>على                                 | min<br>Ealaa                                      |
| 34. on                                  | في<br>على<br>فوق                          | fii<br>Ealaa<br>fawqa                             |



| ENGLISH WORD<br>(PREP. OR<br>OTHERWISE) | EQUIVALENT<br>ARABIC PREP.   | TRANSCRIPTION                             |
|---|------------------------------|---|
| 35. opposite                            | أمام<br>تجاه<br>تلقاء<br>هذا | ?amaama<br>tujaaha<br>talqaa?a<br>hiḡaa?a |
| 36. over                                | على<br>فوق                   | Ealaa<br>fawqa                            |
| 37. round                               | حول                          | ḥawla                                     |
| 38. since                               | منذ ، منذ                    | muḡ or munḡu                              |
| 39. to                                  | إلى<br>إلى<br>حتى<br>نحو     | li<br>ilaa<br>ḥatta<br>nahwa              |
| 40. towards                             | إلى<br>نحو                   | ilaa<br>nahwa                             |
| 41. under                               | دون<br>تحت                   | duuḡa<br>taḥta                            |
| 42. until                               | إلى<br>حتى                   | ilaa<br>ḥatta                             |
| 43. upon                                | على<br>فوق                   | Ealaa<br>fawqa                            |
| 44. with                                | بـ<br>مع<br>عند<br>لدى       | bi<br>maʿa<br>ʿinda<br>ladaa              |
| 45. within                              | داخل                         | daaxila                                   |

Prepositions, both in Arabic and English, play a significant role in forming the meaning of the sentences which include them. To fully comprehend their participation, they must be shown within the context. Here is how the prepositions function in Arabic translations of English sentences:

1. about 'Ean, ha·la, na·wa'
  - a. Who are you taking about?  
(Dostoyevsky's Karamazov: 787)  
man huwa l-le·di tatakallam<sup>u</sup> Eanhuu?
  - b. I want to do something about this horse.  
(Mitchell's Gone with the Wind: 669)  
uriidu an aEamala Bay'an hawla haada l-hi·saan.
  - c. about a mile and a half from his flat.  
(Karamazov: 708)  
nahwa miilin wa ni·s·min<sup>u</sup> huq·atihi.
2. above 'faw·a'

The abyss above us.  
(Karamazov: 824)  
alhaawiyatu faw·anaa.
3. after 'ba·da'

On the very evening after our wedding, he told me about it.  
(Karamazov: 496)  
fii nafsi l-masaa? ba·da zawaajinaa, axbarani Ean a·alik.
4. against 'Eala·, tujaaha, talaa'a, di·da'
  - a. It was merely one symptom of her revolt against the party.  
(Orwell's Nineteen Eighty-Four: 101).  
kaanat mujarradan waahidatan min Ealaamsati aaw·atiha di·da l-hi·zbi.
  - b. Roger was banging his silly wooden stick against something.  
(Golding's Lord of the Flies: 133)

ruujar kaana daariban Easaahu l-xa#abiyatu  
l-mudhikata Ealaa Say?in maa.

- c. A great tree, fallen across one corner, leaned  
against the trees that still stood.

(L.O.F.: 61)

šajaratun Eadiimatun, šaaqitatun Eabra ihdaa  
l-zawaayaa, maa?ilatun taloaa?a l-?ašjaari  
l-lati l-šazaalu waaqifa.

- d. Ralph felt his knee against something hard.

(L.O.F.: 133)

aħassa raalf birukbatihī tujaaha Say?in šalb.

7. as

8. like

'ka'

- a. but it is not always as it seems.

(Joyce's Ulysses: 181)

wa lakinnahaa laysat daa?iman kamaa tabduu.

- b. We are not like that.

(N.E.F.: 211)

lasnaa kadaalik.

9. till

10. up to

'hattaa'

11. as far as

- a. He bent till he touched the ground with his  
hand.

(Tolstoy's War and Peace: 908)

inhanaa hattaalamasa l-arda biyadihi.

- b. Up to now none has achieved any victory.

hatta l-?aan maahašala aħadun Ealaa ayii našr.

- c. He travelled as far as Shetland.

saafara hatta Šitland.

12. at 'min, fi, Einda, Ealas, ilaa'

a. But what is there to be surprised at.

(Karamazov: 816)

lakin min ?ay<sup>y</sup>i Say?in al-taFajjub.

b. At last he consented to act as his spy and informer.

(Karamazov: 823)

Fi l-aaxir radiya ?an yaEmala kajaasuusin wa muxbirin lahuu.

c. Then at the foot of the garden the wild ponies would come and look over the wall.

(L.O.F.: 181)

Qumma Einda asfali l-hadiiqati ta?ti l-xaylu l-sagiiiratu l-wah<sup>y</sup>siyatu wa tan<sup>y</sup>duru min fawqi l-jidaar.

d. She brought the glass paperweight to the bed to have a look at it in a better light.

(N.E.F.: 119)

jalabat 0ag<sup>a</sup>alati l-waraqi l-zujaajiyati ilaa l-sariiri litarmii na<sup>a</sup>dratan Ealayhi fi daw?in afdal.

e. Ralph looked at the filthy objects before him and sighed.

(L.O.F.: 190)

na<sup>a</sup>ara raalf ilaa l-?a<sup>y</sup>yae?i l-qadirati quddaamahuu wa tanahhad.

15. before 'qabla, amaama, quddaama'

a. He had disappeared before Waverley reached the house.

(Scott's Waverley: 316)

kaana qed xtafaa qabla an yasila Wivarli l-bayta.

- b. There rose before his sight the picture of a human at once heroic and sick.

(L.O.F.: 113)

intaṣabat amaama naaḍirayhi suuratu inṣaanin  
buṭuūliyin wa mariidin maḥan.

- c. Ralph looked at the filthy objects before him and sighed.

(L.O.F.: 190)

naḍara raalf ilaa l-ʔaḡyaai l-qaḍirati  
quḍdaamahu wa tanahhad.

16. behind 'waraaʔa, xalfa'

- a. The door closed behind the outgoer.

(Ulysses: 193)

uḡliqa l-baab waraaʔa l-ḥaahibi xarijan.

- b. He was safe from shame behind the mask of his paints.

(L.O.F.: 155)

kaana aaminan min al-ḥaari xalfa qinaaʔi  
asbaaḡih.

19. close to

20. less 'duuna'

21. without

- a. He would not be satisfied with less than that.

lan yarḍaa biṣayʔin duuna ḥaalik.

- b. Having passed all the runners, she is close to winning.

bimaa annahaa iḡtaazat jamiiʔa l-raakiḡiina  
fahiya duuna l-fawzi.

- c. For trading without a licence, says he.

(Ulysses: 292)

biṣababi l-ittijaari duuna ruxṣa, yaquul.

22. beside 'Einda, bijaanibi'

- a. She knelt down beside the oil stove to make the coffee.

(N.E.F.: 161)

jaθat Einda l-mawqidi l-naftiyyi litaEmala  
l-qahwata.

- b. He laid the stick beside him.

(L.O.F.: 211)

wadaEa l-Easaa bijaanibihi.

24. beyond 'Eabra, fawqa, waraa?a'

- a. Beyond was a short stretch of sand and then the edge of the water.

(L.O.F.: 164)

Eibra daalik yuujaðu intidaadun qasiirun min  
l-ramli wabaEdahu haafatu l-maa?.

- b. Beyond them the tribe and the twins were a loud and writhing heap.

(L.O.F.: 198)

fawqahum kaanat l-qabiilatu wa l-tu?samaari  
kawmatan mudawiyatan wa mutalawiyatan.

25. by 'bi, ta, wa, Einda, bijaanibi,  
li, fii'

- a. I am going to leave you right here, in the dark by yourself.

(G.W.W.: 394)

sa?atrukaka hunaa, fi l-alaami li wahdak.

- b. It was occupied by the army of the Highlanders.

(Waverley: 316)

laqað uhtulat <sup>1</sup>bijaysi l-haaylaandarz.

- c. By the end of 1917 Joyce had brought the early chapters to the final point.

(Ulysses: 711)

Einda nihaayat 1917 joys kaana qad awşala  
l-fuřuula l-?uulaa ilaa nuqtati l-nihaaya.

- d. Sometimes he wondered dimly whether he was getting them by night or by day.

(N.E.F.: 221)

kaana ahyaanen yas?alu nafsahuin kaana  
hasala Ealayhim fi l-layli am fi l-nahaar.

- e. They had to sit all night by their suitcases.

kaan<sup>a</sup> Ealayhim an yajlusuu tiwaala l-layli  
bijaanibi haqaa?ibihim.

- f. By God.

Wa l-laahi. ta l-laahi.

27. for 'li, bi'

- a. She stood for a minute looking at the keepsakes in her hand.

(G.W.W.: 327)

waqafat lidaqiqatin naairatan ilaa l-tiakaari  
fi yadihaa.

- b. He bought the book for three pounds.

ištara l-kitaaba bi ʕalaaʕati pawanaat.

28. from 'min, Ean'

- a. Miss Ross now appeared from the interior room of her apartment.

(Waverley: 117)

ʕaharat l-aanisatu ruuz minal-ğurfati  
l-daaxiliyati liṣaqqatihaa.

- b. One was only a metre or two from him.  
waahidun kaana mitran ?aw mitrayni baEiiden  
Eanhu faqat.

34. on 'fi, Ealaa, fawqa'

- a. On the very evening after our wedding, he  
told me about it.

(Karamazov: 496)

fi nafsi l-massa? baEd zawaajina<sup>a</sup>, axbaranii  
Ean daalik.

- b. Aunt Pitty was heaving and sighing on her  
shoulder.

(G.W.W.: 255)

kaanati l-Eamatu pitii mutanahhidatan Ealaa  
katifihaa.

- c. It is there on the chair.

(Karamazov: 766)

innahuu hunaaka fawqa l-kursii.

36. over 'Ealaa, fawqa'

- a. ...., and gliding over the parquet floor he  
slipped through the door opening to the  
garden.

(W.&.P.: 725)

inzalaga fawqa l-arqi l-xa<sup>y</sup>tabiyati wa insaaba  
xilaala l-baabi l-mu?addii ilaa l-hadiicati.

- b. He hauled himself up until his head and  
shoulders stuck over the top.

(L.O.F.: 207)

sahaba nafsahu ilaa l-aElaa hattaa baraza  
ra?suhu wa katifaahu Ealaa l-qimma.

39. to 'li, ilaa, hattaa, nahwa'

- a. So Scarlett sent Carreen back to the house too.

(G.W.W.: 446)



liðaalika fa?inna skaarlit arsalat kariin  
ilaa l-bayti aydan.

- b. They had little to share with the prisoners.

(G.W.W.: 280)

ladayhimul-galiila liliqtisaami maEa  
l-sujanaa?i.

- c. From Robin Hood on down to now.

(G.W.W.: 758)

min ruubin huud hattaa l-?aan.

- d. Why he took such a rooted dislike to me.

(Ulysses: 117)

limaaðaa yahmilu miðla haaða l-buðdi  
l-mutajaðiri nahwii.

41. under 'ðauna, tahta'

- a. He was not allowed to enter because he was  
under age.

lam yusmah lahu bilduxuuli li?annahu duuna  
l-sinni l-qaanu<sup>n</sup>ii.

- b. Watching him from under her lashes.

(G.W.W.: 127)

muraaqibatun iyaahu min tahti ahdaabihaa.

42. until 'hatta<sup>2</sup>, ilaa'

- a. He hauled himself up until his head and  
shoulders stuck over the top.

(L.O.F.: 207)

sahaba nafsahu ilaa l-?Elaa hatta baraza  
ra?suhu wa katifaahu Eala l-qimmati.

- b. Until he could be alone it would be impossible  
to think this new development out.

(N.E.F.: 90)

kaana min l-mustahiili l-tafkiiru bihaadaa  
l-tataawuri l-jadiidi birawiyatin ilaa an  
yakuuna liwahdihi.

43. upon 'Ealaa, fawqa'

- a. But did you ever try to tempt those who are feeding upon locusts.

(Karamazov: 446)

laakin hal haawalta an tugrii l-ladiina  
yaEtaaSuuna Ealaa l-jaraadi.

- b. And he laid hand upon the blessed and gave thanks.

(Ulysses: 338)

wa waḍaEa yadahuu fawqa l-mubaaraki wa  
ḍakara l-tasbiihaat.

44. with 'bi, maEa, Einda'

- a. Why did he recall <sup>her</sup> with revulsion afterwards?

(Karamazov: 718)

limaadaa taḍakkarahaa biṣmi?zaazin baEa  
ḍaalik ?

- b. Paddy Hooper is there with Jack Hall.

(Ulysses: 131)

paadi huupar hunaaka maEa jaak huul.

- c. He stayed with his cousin in London.

aqama Einda ibni Eamihi fi Landan.

However, there are some English prepositions which have no counterparts in Arabic. Instead, Arabic prepositional phrases are used to function as equivalent to the English prepositions. They are arranged in the following list:

ENGLISH PREP

ARABIC PREP  
PHRASE

TRANSCRIPTION

|                         |                              |   |
|-------------------------|------------------------------|---|
| 1. aboard               | على ظهر باخرة                | 'Ealaa ɗahri baaxira'                         |
| 2. across               | على عرض<br>من جانب الى جانب  | 'Ealaa Eard,<br>min jaanib ilaa jaanib'       |
| 3. amid                 | في وسط<br>بين                | 'fi <sup>1</sup> wasat,<br>bayn'              |
| 4. among                | من بين<br>في وسط             | 'min bayn,<br>fi <sup>1</sup> wasat'          |
| 5. besides              | زدا الى ذلك<br>عدا من ذلك    | 'zid ilaa ɗaalika,<br>Eadaa Ean ɗaalika'      |
| 6. despite              | رغم من<br>بالرغم من          | 'raɗman Ean,<br>bilraɗmi min'                 |
| 7. during               | خلال<br>في أثناء             | 'xilaala,<br>fi <sup>1</sup> aɗnaa?i'         |
| 8. inside               | في داخل                      | 'fi <sup>1</sup> daaxili'                     |
| 9. notwith-<br>standing | مع أن<br>رغم من              | 'maEa anna,<br>raɗman Ean'                    |
| 10. outside             | خارج من<br>في خارج           | 'xaarijan Ean,<br>fi <sup>1</sup> xaariji'    |
| 11. past                | أبعد من<br>أكثر من           | 'abEadu min,<br>akɗaru min'                   |
| 12. per                 | لكل من                       | 'likullin min'                                |
| 13. plus                | مع زيادة                     | 'maEa ziyādatin'                              |
| 14. through             | بواسطة<br>من الاول الى الآخر | 'biwaasiṭati '<br>minal-ʔawwal ilaa l-ʔaaxir' |
| 15. via                 | بواسطة<br>عنه طريق           | 'biwaasiṭati,<br>Ean ɗariiqi'                 |

### 2.3 The Articles

The definite and indefinite articles are included in a class of words called determiners. The determiner is any element whose function it is to enter into the structure of referring expressions and to determine their reference as definite rather than non-definite (Lyons 1977, II:454).

There is no <sup>in</sup> definite article in Arabic. However, the presence of nunation (◌ْ) 'un' at the end of nouns and adjectives indicates its indefiniteness. The other signs of indefiniteness are (◌ِ) 'in', and (◌َ) 'an', e.g. bāban 'a door'.

The definite article for all genders and numbers in Arabic is al, which is prefixed to the noun which it defines, at the same time depriving it of the nunation, e.g. baytun 'a house'; albaytu 'the house' (Thatcher 1927:23).

In Arabic, adjectives as attributes are placed after the nouns they qualify. If the noun has the article, the adjective must have it too, e.g.

sahiifatun yawmiyyatun 'a daily newspaper'  
al sahiifatu al yawmiyyatu 'the daily newspaper'

Even if there are two or more adjectives before the noun, the definite article al in Arabic is still prefixed to the whole set, e.g.

al sahiifatu al yawmiyyatu al mašhuuratu  
'the leading daily newspaper'

Nevertheless, the article in Arabic can be prefixed to nouns regardless of their substantival or adjectival character; thus it is found with substantives and infinitives, adjectives and participial forms (Cantarino 1974, II: 10).

A sentence such as:

The door of the house of the man

is to be translated as

'baabu bayti l-rajuli'

and

The house of the man

can only be translated as

'baytu l-rajuli'

but not 'al baytu l-rajuli'

because al cannot be permitted to prefix almudaaf

'the attached noun' (Nassif: 57).

Therefore translating such sentences as:

a house of the man

would be rather confusing because if it is translated

'baytu l-rajuli'

then it gives the meaning that both 'the house' and 'the man' are definite. Nevertheless, placing the nunation 'un' at the end of the word 'bayt' as well as adding the preposition li before 'al rajul' sets the whole sentence in order, e.g.

'baytun li l-rajuli'.

However, a sentence like

The house of a man

creates a rather more confusing case in translation than the previous one.

Generally speaking, the word which is prefixed by al is "a noun preceded by al in order to define it such as alssayf 'the sword', and aloalam 'the pen'. Al may also function as an added article which does not denote definiteness. This addition is either compulsory such as alsamaw?al, alla?i, al?aana, or non-com-

pulsory such as alfadl, alnuEmaan, alhaariθ, alEabbaas.  
It is auditory, i.e. it is not permissible to say  
almuhammad and almahmuud (Nassif: 52).

Thus the definite article is used:

1. To designate a specific person or thing the speaker has in mind or has already mentioned, even if it was indefinitely:

ayna l-majalla ?

'Where is the magazine?'

2. Before nouns that are specified by the situation itself:

qad dahabu<sup>u</sup> ilaa l-bayti

'They have gone home.'

3. The article is always used before nouns defined by demonstrative pronouns:

fi tilka l-guruun

'in these centuries'

4. Before nouns understood as designating not an individual but rather a species:

al šaaEiru yaraa l-jamaala fi .kulli šay?in.

'A poet sees beauty in everything.'

5. frequently after comparisons:

huwa muhtaalun ka l-θaElabi.

'He is as cunning as a fox.'

6. In proverbs:

al šadiiq li waqti l-diiq

'A friend in need is a friend indeed.'

7. When the nouns in the plural express the idea of totality:

al Eaadaatu tuuraθu minal-?aabaa?i ilaa l-?abnaa?

'Habits descend from fathers to children.'

8. With a distributive meaning:

yaṣṭaḡiluuna iṯnataa Eaṣrata saaEatan fi  
l-yawmi.

'They work twelve hours each day.'

9. Before nouns that in their usual meaning exist only as a single entity:

aljamaalu huwa l-ṭabiiEatu nafsuhaa.

'Beauty is nature itself.'

10. With names of scholarly disciplines:

muḥaasaraat fi l-adab l-ingiliizi.

'lectures in English literature'

11. Before an adjective or a participial form, when it is used as a substantive:

maḍaa ila l-xaariji

'he went outside'

12. Before the name of titles or degrees preceding or following a proper name:

istamaEuu ila<sup>a</sup>xitaabi l-mistar braawin.

'They listened to Mr. Brown's speech.'

13. With numerals:

hiya fi l-arbaEiin.

'She is in her forties.'

14. With the word 'people' and 'man':

alnaasu yaṭtuuna hunaa fi l-ṣayf.

'People come here in summer.'

(Cantarino 1974, II: 11-21).

Finally, the rigid rules that govern the placement of the definite article in Arabic may be summarized as follows:

1. A noun may be determined, and thus be definite, by only one modifier. This will be either by the definite article or by another noun in the genitive case, e.g.

al sayy<sup>a</sup>ratu 'the car'

or

sayy<sup>a</sup>ratu l-muḥaami 'the car of the lawyer'

2. An indefinite noun cannot be modified by a noun which is determined either in itself (semantically) or by a modifier (article, suffix, or another noun in the genitive).

Thus:

raʔaa sadiiqahu 'he saw his friend'

whereas:

raʔaa sadiiqan lahu

must be understood to mean:

'he saw a friend of his'

i.e. a prepositional paraphrase must be used.

3. A definite noun cannot be determined by an indefinite noun in the genitive case, thus:

baytu rajulin Eajuuz

is not the translation of

'the house of an old man'

but

'an old man's house'.

(cf. Cantarino 1974, II:10).



## 2.4 Demonstrative Pronouns

Demonstrative pronouns in English, according to Quirk (Quirk et al. 1972), have number contrast and both determiner and nominal function. The general meanings of the two sets can be stated as 'near' (this, these) and 'distant' (that, those) (p. 217).

Demonstrative pronouns have several uses:

a. Anaphoric reference with optional "one/ones," e.g.  
Of all the books I preferred this (one).

b. Deictic use, e.g.  
This is my friend Charlie Brown.

c. Discourse reference, e.g.  
This is what I mean.

d. Determinative use, e.g.  
That which upsets me most is his manners.

e. Emotive use of this in informal style, e.g.  
You know this fellow John ...

(Quirk et al 1972: 218).

In Arabic, the demonstrative pronouns which are called ?asmaa?u l-?iṣaara 'nouns of indication' have a special function to perform in determining the noun. Although a demonstrative is related to the determination given by the article, it still requires that a noun which is determined by it shall also be determined by the article , e.g.

haaṣaa l-ṣaariE 'this street'.

The article usually gives the noun a determination within the species, whereas the demonstrative pronoun

gives a determinative relationship between the nouns mentioned and the people involved in the situation or in the conversation (Cantarino 1974, II: 29).

The demonstrative pronouns in Arabic are originally compounds of more than one part to determine different nouns, e.g. haa and āaa make the compound haaāaa which precedes a masculine noun; haa and āii make the compound haaāii (or haaāihi) to precede a feminine noun etc.

The following two tables containing these different compounds of the demonstratives are:

This, These

|   | Masculine              | Feminine               |
|---|------------------------|------------------------|
| Singular : this                               | haaāaa                 | haaāii (haaāihi)       |
| Dual : Nominative<br>Accusative<br>& Genitive | haaāaani<br>haaāayni   | haataani<br>haatayni   |
| Plural : these                                | ulaa?i<br>(haa?ulaa?i) | ulaa?i<br>(haa?ulaa?i) |

That, Those

|   | Masculine                         | Feminine                        |
|---|-----------------------------------|---------------------------------|
| Singular : that                               | āaalika                           | tilka                           |
| Dual : Nominative<br>Accusative<br>& Genitive | āaanika<br>āaynika<br>(āaalikuma) | taanika<br>taynika<br>(tilkuma) |
| Plural : those                                | ulaa?ika                          | ulaa?ika                        |

Let us look at each of them more closely:

This, These

1. Singular masculine: haaāaa 'this' is a demonstrative compound the two parts of which haa and āaa can be separated by a personal pronoun, e.g.

haa huwa āaa  
'this is he'

haaāaa is used with a local meaning to express a relationship to nouns referring to people or objects that are not far from the speaker:

This man appears on T.V. sometimes.  
'haaāaa l-rajulu yaāharu Ealaa l-tilfaazi  
ahyaanan.

also:

This is a book written by my friend.  
'haaāaa kitaabun katabahu ṣadiiqi.'

2. Singular feminine: the two parts of haaāi 'this' can also be separated by a personal pronoun, e.g.

haa hiya āi  
'this is she'.

However, the other form haaāihi is more common in modern Arabic, e.g.

qadi l-taqaytu bihaaāihi l-marʔati qablan.  
'I have met this woman before.'  
yamdi fi tardiidi haāihi l-kalima.  
'He keeps on repeating this word.'

3. Dual masculine: haaāaani, haaāayni, e.g.

The Company started initially with these two men.  
'ibtadaʔat l-ṣarikatu mabdaʔiyan bihaaāayni  
l-rajulayni.'

4. Dual feminine: haataani, haatayni, e.g.

The dearest creatures to her are these two cats.

'aEazzu l-maxluuqaati ilayhaa humaa haataani  
l-qittataani.'

5. Plural (both genders and all cases): haa?ulaa?i, e.g.

Are these the friends you always meet ?

'?a haa?ulaa?i humu l-əşdiqaa?i l-ladiina  
tuqaabiluhum daa?iman.'

All these girls study medicine.

'kullu haa?ulaa?i l-banaati yadr<sup>u</sup>sna l-ṭibba.'

### That, Those

The demonstratives of this kind express the nouns as more distant from the speaker, or refer to a person or thing that is not present at the time of the utterance. They are:

1. Singular masculine: əaalika, e.g.

That was a bad performance.

'kaana əaalika Eardan radii?an.'

2. Singular feminine: tilka, e.g.

I will not forget that moment.

'lan ansaa tilka l-lah~~ə~~data ?abadan.'

3. Dual masculine: əaanika, əaynika, e.g.

He left those two dictionaries in the lecture room.

'nasiya əaynika l-qaamuusayni fi ġurfati  
l-muḥaadaraati.'

4. Dual feminine: taanika, taynika, e.g.

I found those old paintings in the store.

'wajadtu taynika l-suuratayni fi l-maxzani.'

5. Plural (both genders and all cases): ?ulaa?ikaa, e.g.

Those people were real heroes.

'?ulaa?ika l-naasu kaanu abṭaalan haqiiqiin.

Summary: Since the demonstrative pronoun is determined, thus it never takes the definite article and accompanies only nouns that are themselves defined (e.g. proper nouns) or that are determined by the article or by a following defined genitive.

## 2.5 Personal Pronouns

Personal pronouns, in English, have two sets of case forms: Subjective and objective, e.g. I - me, we - us, he - him, they - them; you and it are exceptional in showing no distinctions. Subjective personal pronouns function as subject and sometimes as subject complement; objective personal pronouns as object, prepositional complement, and sometimes as a subject complement (Quirk et al. 1972: 208).

The personal pronouns in Arabic are either separate (independent) 'damiir munfaṣil', or connected (suffixed, i.e. attached to nouns, verbs or prepositions) 'damiir muttaṣil' in which case they have short forms. They may be in the Nominative or the Accusative (Wright 1951:53, Thatcher 1927: 287).

The following two tables show the distribution of the separate personal pronouns, and what they represent comparing to those in English:

|          | masculine                 | feminine                         | common                                    |
|----------|---------------------------|----------------------------------|---|
| Singular | huwa 'he'<br>anta 'you'   | hiya 'she'<br>anti 'you'         | anaa 'I'                                  |
| Dual     |                           |                                  | humaa 'they two'<br>antumaa<br>'they two' |
| Plural   | hum 'they'<br>antum 'you' | hunna 'they'<br>antunna<br>'you' | nahnu 'we'                                |

'The Separate pronouns in the Nominative'

|          | masculine                         | feminine                                    | common  |
|----------|-----------------------------------|---|---|
| Singular | ?iyaahu 'him'<br>?iyaaka 'you'    | ?iyaahaa 'her'<br>?iyaaki 'you'             | ?iyaaya 'me'  |
| Dual     |                                   |   | ?iyaahumaa<br>'they both'<br>?iyaakumaa<br>'you both' |
| Plural   | ?iyaahum 'them'<br>?iyaakum 'you' | ?iyaahunna<br>'them'<br>?iyaakunna<br>'you' | ?iyaanaa 'us'   |

'The Separate pronouns in the Accusative'

The third table contains the connected pronouns. When these pronouns are attached to a noun, they correspond to the English possessive pronoun; when attached to a

verb or preposition they correspond to the personal pronoun in the objective case.

|          | masculine  | feminine       | common                         |
|----------|------------|----------------|--------------------------------|
| Singular | hu<br>ka   | haa<br>ki      | ii<br>(with a verb <u>ni</u> ) |
| Dual     |            |                | humaa<br>kumaa                 |
| Plural   | hum<br>kum | hunna<br>kunna | naa                            |

Since there is no neuter in Arabic, the separate pronouns in the Nominative huwa 'he' and hiya 'she' are used to mean 'it' according to the gender of the thing these two pronouns refer to. A problem is faced when translating a sentence containing 'it' whose gender is not specified e.g. It is so wild that I could not get near. 'huwa (hiya) mutawahhiṣun (mutawhhiṣatun) jiddan bihayṭu lam ʔataqarrab minhu (minhaa)'.

A problem of the same kind may also be faced when translating 'you' into Arabic since anta, anti, antum, and antunna could each be a valid correspondent pronoun. The personal pronoun is always used when it functions as a subject in a nominal sentence because it is an integral part of the syntactical structure of the sentence, thus:

huwa ṣadiiqun ḥamiimun li.

'He is a close friend of mine.'

In a verbal sentence, however, a personal pronoun is not used since its existence as a subject of the verbal action is clearly understood, e.g.

yatahaadaṭuuna biṣawtin murtafiEin fi l-baas.

'They chat loudly in the bus.'

Where the personal pronoun is used, it actually has an emphatic function necessitated by either stylistic or structural need, e.g.

hiya laEibat l-tanis fi l-nihaa?ii

'She played tennis in the final.'

or

laa takun anta aydan hanigan.

'Dont't be angry too.'

The personal pronouns in many places are used in the function of an emphatic apposition, either to noun or to another personal pronoun as an apposition repetition (Cantarino 1974, II:431), e.g.:

atfa<sup>3</sup>lu l-yawmi hum rijaalu l-gadi.

'Children of today are leaders of tomorrow.'

## 2.6 Relative Pronouns

Relative pronouns in English, as Quirk states (Quirk et al 1972), introduce clauses postmodifying nominal heads, e.g.

The book which is full of pictures is mine.

The relative pronoun which has anaphoric reference to the main phrase (the antecedent) the book, which is postmodified by the whole relative clause. There are two types of relative clauses:

- a. Restrictive relative clauses which are closely connected with their heads prosodically and denote a limitation on the reference of the antecedents, e.g.

This is not something that would disturb me anyway.



- b. Non-restrictive clauses which are parenthetic comments (indicated by separate tone units in speech and by commas in writing and which do not further define the antecedent, e.g.

It's all based on violence, which I hate.

In Arabic, the relative pronoun (or adjective) allaḍi, which is called alʔismu l-mawsuul, takes different forms according to its gender and number. It is originally a demonstrative particle preceded by the article. This relative pronoun is used only with grammatically defined substantives (nouns, pronouns) and directly depends on them. Therefore, the relative pronoun agrees adjectivally with what precedes it in gender and number. Nevertheless, the singular feminine form allati is also used with animals and inanimate objects in the plural regardless of the gender, e.g.

haḍiḥi l-maxluuqaatiḥi hawlana l-latiḥi naʔrifu  
l-qaliila ʔanhaa

'These creatures around us which we know little about.'

In the following table all forms of allaḍi are shown:

|          |        | masculine | feminine                |
|----------|--------|-----------|-------------------------|
| Singular |        | allaḍi    | allati<br>(also Plural) |
| Dual     | Nom.   | allaḍaani | allataani               |
|          | Acc.   |           |                         |
|          | & Gen. | allaḍayni | allatayni               |
| Plural   |        | allaḍiina | allaatii (allawaatii)   |

Here are some examples which exhibit how these different forms function when English sentences are translated:

1. Singular masculine, e.g.

I saw the man who stole your hat.

'ra?aytu l-rajula l-laadi saraqa qubbaEatak.

2. Singular feminine, e.g.

Is the woman who wears a cloak your mother?

'hali l-mar?atu l-latii talbasu l-Eabaa?ata ?ummuk ?'

3. Dual masc. Nom., e.g.

The two friends who came to Glasgow in April have left.

al sadiiqani l-laadaani jaa?aa ilaa glaasgu fi abriil qad saadaruuha.

or (fem.):

alsadiiqataani l-lataani ...

4. Dual fem. Gen., e.g.

Do not put your books on the two tables which have just been painted!

laa tadaE kutubaka Ealaa l-taawilatayni l-latayni qad subigataa tawwan.

5. Plural masculine, e.g.

Those are the employees whom the boss has sacked.

haa?ulaa?i humu l-mustaxdamiina l-laadiina qad taradahumu l-mudiir.

6. Plural feminine, e.g.

Women who go to work nowadays are more numerous than those who stay at home.

annisaa?u l-laati yaahabna lilEamali haaadihi l-ayyama?akEaru mina l-laati yabqayna fi l-bayti.

Usually, when the relative pronouns refer to an indefinite noun, its existence in the sentence becomes unnecessary. Compare the following two sentences:

- a. She studied the subjects which the teacher recommended.  
darasati l-mawaadiiEa l-lati ?awṣaa bihaa l-mudarrisu.
- b. She studied subjects which the teacher recommended.  
darasat mawaadiiEa ?awṣaa bihaa l-mudarrisu.

There are also two more relative pronouns with a general and indefinite meaning:  
man which is used referring to persons,  
e.g.

Whoever wrote these words on the blackboard will be punished.

sayuEaaqab man kataba haadihi l-kalimaat Ealaa l-lawhati;

and maa which is used referring to inanimate objects,  
e.g.

I cannot tell you what I heard.

laa ?astatiiEu an uxbiruka bimaa samiEtu.

## 2.7 Conditional Sentences

Conditional clause states the dependence of one circumstance or set of circumstances on another, e.g.

If you treat her kindly, she'll do anything for you.

In Arabic, conditional sentences consist of two parts: a protasis (a sentence containing the condition 'jumlatu l-ṣart') and an apodosis (a sentence containing the answer to that condition 'jawaabu l-ṣart'). The latter one is the main sentence (Haywood 1970: 290).

In Arabic, there are two types of condition: the likely (or possible) which is introduced by ?in or ?idaa, and the unlikely (or unfulfilled) which is usually introduced by law.

A sentence may also be treated as a protasis if it is introduced by man 'he who, if anyone' (Thatcher 1927: 324).

The unlikely condition is always used with the perfect and very rarely with the imperfect, e.g.

law kuntuu ʕariyan lawazzaEtu ʕarwati Ealaa l-fuqaraa?i.

'If I had been wealthy, I would have distributed my wealth among poor people.'

or

law kaana wajada l-masaadira kullahaa lakaana anhaa utruuhatah.

'If he found all the references, he would finish his thesis.'

The likely condition which is introduced by ?in or ?idaa may take four possible forms since the perfect and the imperfect can be used in both protasis and apodosis (Thatcher 1927: 322). The following examples explain what has been said:

a. The perfect can be used in both parts, e.g.

?in saafarati l-?ummu saafara atfaaluhaa maEahaa.  
'If the mother (travelled), the children (travelled) with her.'

b. The imperfect is used in the protasis, and the perfect in the apodosis, e.g.

?in tusaafiri l-?ummu saafara atfaaluhaa maEahaa.  
'If the mother (travels), her children (travelled) with her.'

- c. The perfect is used in the protasis, and the imperfect in the apodosis, e.g.

?in saafa<sup>a</sup>nti l-?ummu yusaafir atfaaluhaa maEahaa.  
'If the mother (travelled), her children (travel) with her.'

- d. The imperfect is used in both parts, e.g.

?in tusaafiri l-?ummu yusaafir atfaaluha maEahaa.  
'If the mother (travels), her children (travel) with her.'

Therefore, since there is no temporal significance in the verbs of conditional sentences, and since Arabic, as Cantarino (Cantarino 1975, III: 312) believes, 'has always been extremely rich in its different uses and meanings of the basic conditional constructions', the meaning is inferred according to the context itself.

Hence, before we proceed to the next step in this discussion, it may be appropriate at this stage to cite some more examples of conditional sentences in Arabic along with their 'literary' translation in English. These examples will, undoubtedly, support what has been said concerning the inconsistency of Arabic conditionals. The following are selected from among a long list (Ameen 1960: 20-43):

1. ?in ha<sup>y</sup>aaaka a<sup>a</sup>hadun bita<sup>y</sup>hiyatin fa<sup>y</sup>ahay<sup>y</sup>ihi bi?ahsani minhaa.  
'If someone (greeted) you, you (should greet) him in a better way?'
2. ?in Easayta ?amri falan tanaala mahabbati.  
'If you (disobeyed) my order, you (will not gain) my love.'

3. man yatEab fi siḡarihi fasayastariiha fii kibarihi.  
'He who (works) hard in youth, (will rest) in old age.'
4. man ḡalamal-naasa fasawfa yandamu.  
'He who (did injustice) to people, (will regret).'
5. ?in taEmal wa tuḡaabir tanjah.  
'If you (work and persist), you (succeed).'
6. law ta?anna l-Eaamilu maanadam.  
'If a worker (took care), he (did not regret).'

The above sentences display the extent of inconsistency which characterizes the conditional clauses in Arabic. In translating English conditional sentences into Arabic, the problem which confronts any translator would manifest itself in the choice of the nearest sense from among some other alternatives. A solution to this difficulty could be reached by forming specific types of conditions which govern the process of translation in this respect.

In English, for instance, there are three types of conditional clauses:

1. When the condition is regarded possible, e.g.  
If I go home, I will have a good meal.
2. When it is probable, e.g.  
If I went to Paris, I would see the tower.
3. When it is improbable (or impossible), e.g.  
If I had gone to the moon, I would have stayed there.

These sentences are governed by a set of very clear cut rules that decide under which type a conditional sentence

falls. These rules are missing in Arabic. Therefore, in seeking for a more accurate translation from English into Arabic, the following forms are suggested to be used as equivalent to those in English:

1. When the condition is regarded possible, e.g.  
?in aḥab ilaa l-bayt, fsa?atanaawalu l-taEaam.  
(yafEal, fsayafEal)
2. When it is regarded probable, e.g.  
law aḥabtu ilaa paariis lakuntuu sa?araa l-burja.  
(faEal, kaana sayafEal)
3. When it is regarded improbable, e.g.  
law kuntu qad aḥabtu ilaa l-qamar, la kuntu  
(sa?akuunu) baqaytu hunaak.  
(kaana qad faEal, kaana (sayakuunu) faEal).

Although the above forms may look restrictive because they limit the freedom of choice, they in fact minimize the state of confusion which dominates Arabic conditional sentences. The reason why they are suggested can be explained as follows:

1. They are clear cut conditionals, i.e. each is peculiar to only one type of condition.
2. They express the appropriate conditional sense without violating any rule in Arabic grammar.
3. Thatcher (Thatcher 1927: 322) presumes that "if the verb in a conditional sentence is to express the meaning of the past, it must be put in the perfect and be preceded by kaana, e.g.

famahhidi l-Euāra ?in kuntu ?ajramtu  
'Excuse (me) if I have committed a crime.'

4. According to Cantarino (Cantarino 1975, III: 316)  
 "when the subordinate conditional clause is to have  
 a preterital meaning, the perfect of kaana is used  
 before the perfect in the subordinate, e.g.
  - a. ?in kaana fahima daalika kaana xaati?an  
 'If he thought so, he was mistaken.'
  - b. ?in kaana waaliduka gad asmaEaka tilka  
l-waqaa?iEa falaa yakuunu haaða l-liqaa?u  
huwa l-?awwala baynana.  
 'If your father told you of those events,  
 then this meeting is not the first one  
 between us.'
5. Haywood (Haywood 1970: 292) states that "the  
 sentence may be definitely perfect or pluperfect  
 by prefacing either kaana or gad to the verb, e.g.
 

?in kaana qaama fadxul baytah.  
 'If he has departed, then enter his house.'

(law) kaana gad qaama ladaxaluu baytah.  
 'If he had departed, they entered his house.' (?)

## 2.8 Word-Order

According to Greenberg (Greenberg 1963:61) 'logically  
 there are six possible orders: SVO, SOV, VSO, VOS, OSV,  
 and OVS. Of these six, however, only three normally  
 occur as dominant orders. The three which do not occur  
 at all, or at least are excessively rare, are VOS, OSV,  
 and OVS'. He adds that 'the vast majority of languages  
 have several variant orders but a single dominant one'.

This claim, however, is challenged by Pullum (Pullum  
 1977:269) who says that 'four basic word orders, not  
 three are found: SVO, SOV, VSO, and VOS. The other two  
 logically possible orders, OSV and OVS, do not occur at



all, contra various allusions in the literature on syntactic typology'.

In the case of English sentence, Mathesius states (quoted in Firbas 1964:112) that it 'puts the element that is to function as subject before the element that is to function as predicative verb, which in its turn is made to precede the element that is to function as object.'

In Arabic, freedom of word-order is much wider than that in English. There are two main patterns: word-order in nominal sentences, and word-order in verbal sentences. In nominal sentences the sequence is subject - predicate 'almusnad wa l-musnad ilayh' except when the subject is grammatically undefined while the predicate is defined by the definite article or refers to a preceding statement (Cantarino 1974, II:507) e.g.

almuraahiquun laysuu biʔatfaal walaa birijaal.

subject --- predicate

'Teenagers are neither children nor men.'

But:

maa fii ʔaalika ʕakk.

predicate -- subject

'There is no doubt about it.'

In a verbal sentence, on the other hand, the normal word-order is verb - subject. In the case of an expanded verbal sentence, an object is placed after the subject so the arrangement becomes verb - subject - object, e.g.

taraka l-muhaadiru ʕamsiyatahu fi l-bayt.

verb - subject - object

'The lecturer left his umbrella at home.'

The aforementioned examples present the normal word-order

that is accepted in both types of sentences, nominal and verbal. Generally speaking, the word-order follows a rule saying that the undefined part 'nakira' follows the defined one 'maErifa', i.e. the one which is given more emphasis in a sentence occupies an initial position. However, in modern Arabic the freedom to invert the elements in word-order is more frequent than before. These changes are mainly motivated by either syntactical or stylistic factors.

The inversions, however, usually occur in the expanded verbal sentences as they are presented below:

a. Subject - Verb - Object:

e.g. Ealiyun yahubbu ummahu kaθiiran.

Subject - Verb - Object:

'Ali likes his mother very much.'

b. Object - Verb - Subject:

e.g. al haqiqatu maa qultu lak.

Object - Verb - Subject

'I have told you the truth.'

c. Verb - Object - Subject:

e.g. lan yafluta min naqdihi ahad.

Verb - Object - Subject

'Nobody will escape his criticism.'

d. Verb - Subject - Object:

e.g. qad yutaalibu l-muwaddaafuuna biziyaadatin fi zujuurihim.

Verb - Subject - Object

'The employees may demand an increase in their wages.'

In addition, two other types of word-order are possible (Bakir 1979:10):

e. Subject - Object - Verb:

e.g. ahmadun kitaaban ?ištaraa.

'Ahmed bought a book.'

f. Object - Subject - Verb:

e.g. alkitaaba ahmadun ?ištaraahu.

'Ahmed bought the book.'

## CHAPTER THREE

### LEXICAL FEATURES

#### 3.1. Lexical items

In traditional grammar the major parts of speech like nouns, verbs, adjectives and adverbs are liable to have meaning, i.e. they signify the concepts which were considered to constitute the 'matter' of discourse (Lyons 1968:436; Simpson 1979:202). These major parts of speech are called lexical items, and they belong to open sets, i.e. of unrestricted, large membership. (Grammatical items, which have been dealt with in Chapter Two, belong to closed sets, i.e. of fixed, small membership.) However, the abovementioned view has not been contradicted by modern grammarians.

Lexical items may have both lexical and grammatical meaning, i.e. material and formal meaning respectively. Nevertheless, in modern theories of syntax, there has not been a clear-cut distinction between grammatical and lexical items. The reason, according to Lyons (Lyons 1968:438) may lie in the disagreement on where the positions of 'choice' in the deep structure of sentences are, and according to which the distinction between open and closed sets of alternatives is applied. "If there is any generalization that can be made about the meaning of grammatical elements..., it would seem to be that grammatical 'choices' have to do with the general notions of spatial and temporal reference, causation, process, individuation, etc."

### 3.2. Componential Analysis

as a means to the description of meaning

Componential analysis, which is also termed systemic analysis, refers to semantic contrast among different elements of meaning. Semantic features are the factors upon which the system of contrast is based.

This approach, as Lyons puts it, "rests upon the thesis that sense of every lexeme can be analysed in terms of a set of more general sense-components (or semantic features) some or all of which will be common to several different lexemes in the vocabulary" (Lyons 1977:317).

Terms like 'human', 'male', 'mature', for instance, are assigned to different components in order to account for their meaning relations. The word man, for example, can be represented by the symbols +HUM (human) +MALE +MAT (mature) in contrast with woman which is symbolized by +HUM -MALE +MAT, or with child which carries the symbols -MAT +HUM, etc. (Leech 1969:20; 1964:96; Lyons 1968:470; 1977:317; Palmer 1976:86; Simpson 1979:199).

These semantic features or components are supposed to be part of a vocabulary of every human language, but they might be combined in various ways according to the nature and characteristics of the language that contains them.

However, Bolinger (1965) criticizes Katz and Fodor's theory concerning marker-distinguisher dualism (Katz and Fodor 1963) and says that "it does not appear to correspond to any clear division in natural language. For a theory having as conspicuous a feature as this with no equally conspicuous objective counterpart is a disadvantage (Bolinger 1965:561).

It is worth mentioning that quite a few linguists have

worked on componential analysis as a way of explaining how lexical items are related to each other in different languages. Among those is Pattier (1964) who assigned the French lexemes 'chaise', 'fauteuil', 'canapé' and 'tabouret' in the terms of sense-components FOR SITTING UPON, WITH LEGS, WITH A BACK, WITH ARMS, and FOR ONE PERSON, (the equivalent for these French words in English could be 'chair', 'arm-chair', 'sofa', and 'stool' respectively) (Lyons 1977:319).

Others who dealt with the subject are Hjelmslev (1959) and Katz and Fodor (1963) whose analysis of the word 'bachelor' has since attracted many writers to the subject the same as the article in which it is included inaugurated a new phase in Semantics study.

Componential analysis may have very close connections with Semantic Field Theory which was developed by Trier around 1930. It is even assumed by some writers (Lyons 1977:326; Geckeler 1971) that Componential analysis is an extension of Field theory, and that European Structuralists presented it in this form in order to become more theoretical and methodological.

### 3.3. Lexical Components

#### 3.3.1. Kinship System

Kinship system is assumed to occur in all human languages. for the simple reason that all societies consist of individuals who are related to families and those in their turn are part of a wider circle of relatives. Yet, the lexical components of these systems are combined differently in different languages. The meaning of each term in these components, however, is a function of the place it occupies in its own system (Lyons 1968:429).

In order to translate the word 'uncle' precisely from English into Arabic, for instance, we need to know whether this word refers to Eamm 'brother of father', xaal 'brother of mother', zawju l-Eamma 'husband of father's sister', or zawju l-xaala 'husband of mother's sister'. The same can be said about the word 'aunt'.

On the other hand, Arabic lacks the 'single word' equivalent to nephew and niece. Instead, ibnu l-?ax 'son of brother', ibnu l-?uxt 'son of sister', ibnatu l-?ax 'daughter of brother', ibnatu l-?uxt 'daughter of sister' are used in this respect.

The word 'cousin' is even more difficult to translate since there are not only four equivalents but as many as eight. The translator, therefore, may have to find out which of the eight terms is referred to in the context. Mostly, the terms ibnu l-Eamm 'son of father's brother', and ibnatu l-Eamm 'daughter of father's brother' are commonly used, but the other terms such as ibnu l-Eamma 'son of father's sister', ibnatu l-Eamma 'daughter of father's sister', ibnu l-xaal 'son of mother's brother', ibnatu l-xaal 'daughter of mother's brother', ibnu l-xaala 'son of mother's sister', and ibnatu l-xaala 'daughter of mother's sister' are possible if the translator intends to be specific in denoting the relationship within the big family.

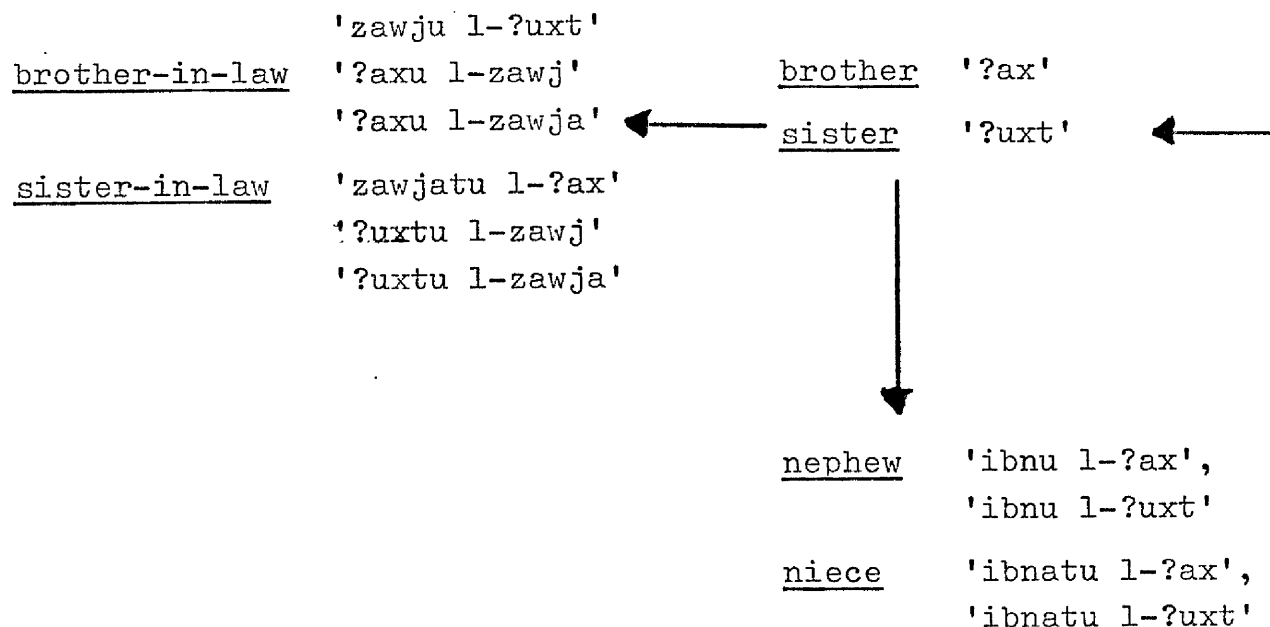
The terms which refer to 'great uncle' in Arabic are Eam<sup>m</sup>(xaal) l-?ab '(both uncles) of father', Eam<sup>n</sup>(xaal) l-?umm '(both uncles) of mother', and the terms for 'great aunt' which are Eammat(xaalat) l-?ab '(both aunts of father', Eammat (xaalat) l-?umm '(both aunts) of mother', are not very commonly used. They do not, therefore, cause any serious problems in translation.

Although the terms for 'brother-in-law' and 'sister-in-law' are more frequently used than those for 'great uncle'

and aunt', they are still considered as marginally problematic. The reason may be that they are comparatively distant relatives and their specification is unimportant.

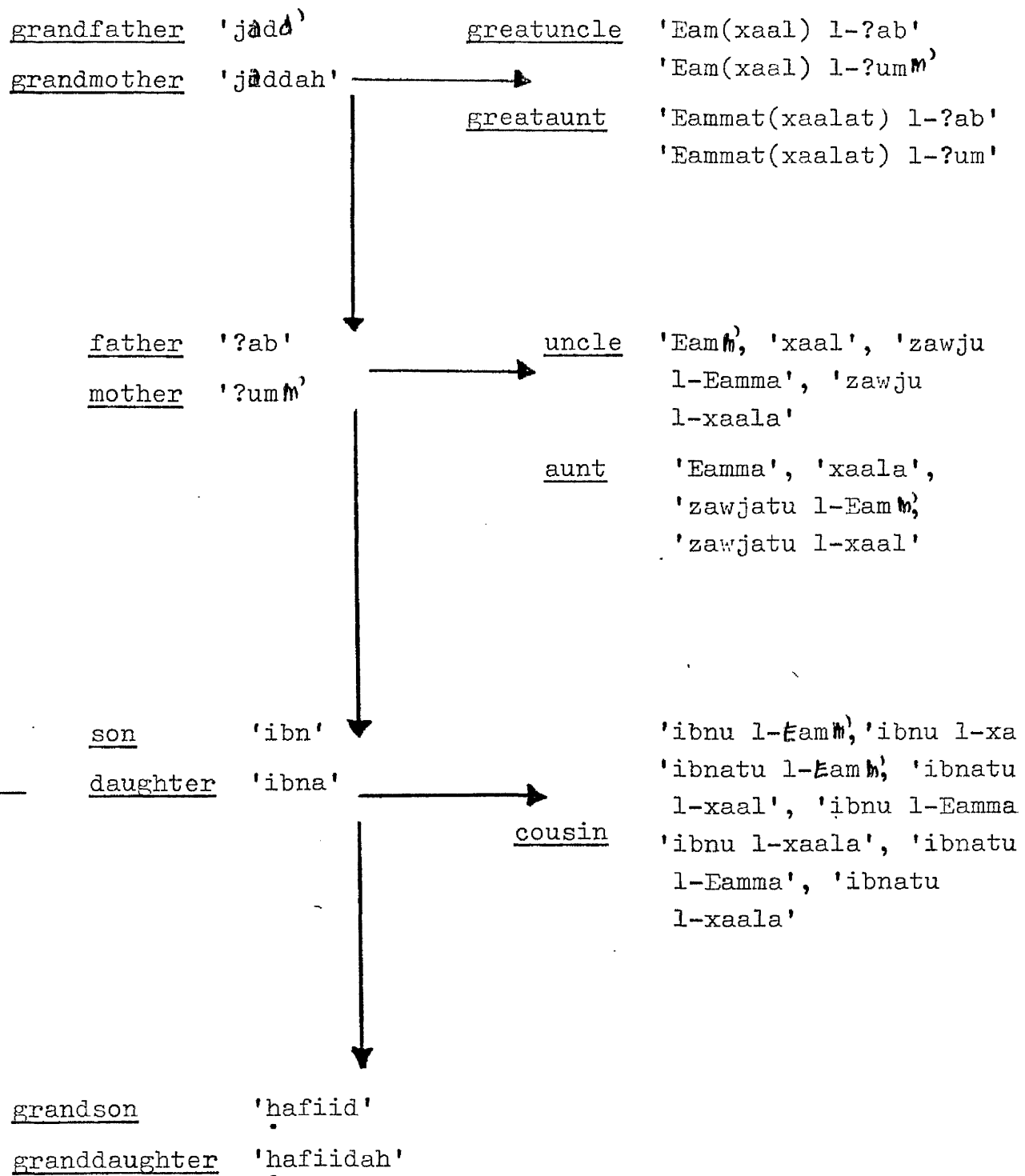
The rest of the abovementioned terms, however, are recognized as problematic cases since they do not have single counterparts in Arabic.

The following is a diagram which shows precisely the kinship systems in both English and Arabic:



#### Kinship Systems





in English and Arabic

### 3.3.2 Age phrases

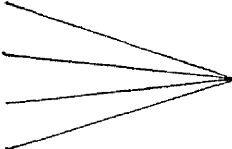
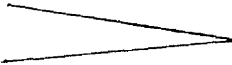
The semantic features that represent age throughout successive stages of human life are combined in English in a slightly different way from those in Arabic. In some cases, two or more different stages have just one equivalent in Arabic. The table below shows that:

| English terms    |  | Arabic terms      |
|------------------|--|-------------------|
| infancy          |  | 'ṭufuula'         |
| babyhood         |  |                   |
| childhood        |  |                   |
| boyhood          |  | 'sibaa'           |
| youth            |  |                   |
| girlhood         |  | - - - - -         |
| teenage          |  | 'muraahaqa'       |
| adolescence      |  |                   |
| adulthood        |  | 'sinnu l-biluuḡ'  |
| manhood          |  | 'sinnu l-rijuula' |
| womanhood        |  | 'sinnu l-unuuṡa'  |
| maturity         |  | 'sinnu l-ruṡḡ'    |
| middle age       |  | 'alkuhuula'       |
| old age          |  | 'al ṡayxuuxa'     |
| second childhood |  | 'al xaraf'        |

Successive stages of human life

### 3.3.3 Periods of time

Periods of day and night do not reveal great diverted combinations in English and Arabic, but they rather show some confusion in regard to the exact location of each period in both languages. This is due, to a certain extent, to the overlapping among some of these periods as it is shown below:

| English              |   | Arabic                 |
|----------------------|---|------------------------|
| dawn                 |   | 'fajr'                 |
| sunrise              |   | 'alṣuruuq'             |
| morning              |   | 'al ṣabaah'            |
| morn (poetic?)       |   | 'al duḥaa'             |
| forenoon (Scottish?) |   | 'ṣadru l-nahaar'       |
| high noon            |   | - - - - -              |
| noon                 |  | 'al ḍuḥr'              |
| midday               |   |                        |
| noonday              |   |                        |
| noontide             |   |                        |
| meridian             |   | 'alhaajira'            |
| afternoon            |   | 'baʿda l-ḍuḥr'         |
| evening              |   | 'masaa?' > 'al ʿaṣiil' |
| sunset               |  | 'al ḡuruub'            |
| sundown              |   |                        |

### 3.3.4 Colour terminology

In the aspect of colour, the semantic components of English and Arabic have very little in common indeed. The lexical analysis of these features displays the occurrence of a very few equivalents among both these languages. Obviously, this means that translation of colour terms into Arabic would be inadequate so far as there are not enough words for every English term. In the list below, as in the following lists, the gap between English and Arabic is rather wide.

#### a. White

Under this colour, the Arabic terms do not cover all the English ones, thus:

|                |  |                          |
|----------------|--|--------------------------|
| albescent      |  | '(daarib ilaa l-bayaad)' |
| dazzling       |  | 'baahir'                 |
| luminous       |  | 'nayyir'                 |
| silvery        |  | 'fiddi'                  |
| argent         |  |                          |
| snowy          |  | '(aaljii l-bayaad)'      |
| hoar           |  | '?ašyab'                 |
| frosty         |  |                          |
| grizzled       |  |                          |
| foaming        |  | - - - - -                |
| soapy          |  | 'šaabuuni'               |
| lathery        |  | - - - - -                |
| albinistic     |  | - - - - -                |
| leucodermatous |  | - - - - -                |
| pearly         |  | - - - - -                |
| milky          |  | 'labani'                 |
| creamy         |  | 'qišdi'                  |
| ivory          |  | '(Eaajii l-lawn)'        |
| eburnean       |  | - - - - -                |
| waxen          |  | - - - - -                |
| sallow         |  | 'šaahib'                 |
| pale           |  |                          |
| ecru           |  | 'bayji'                  |

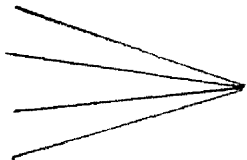
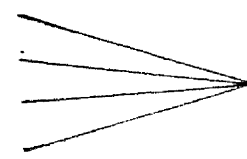
b. Black

For the black colour there are these words:

|            |                       |
|------------|-----------------------|
| sable      | '(aswad qaatiṁ)'      |
| jetty      | '(aswad faahim)'      |
| ebon       | 'aswad'               |
| pitchy     | 'faahim'              |
| inky       | - - - - -             |
| sooty      | 'qaatiṁ'              |
| fuliginous | 'suxaami'             |
| smoky      | '(bilawni l-duxxaan)' |
| smudgy     | - - - - -             |

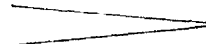

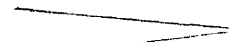
c. Grey

In the field of grey colour we are less fortunate regarding the number of equivalents in Arabic:

|           |   |                                      |
|-----------|---|--------------------------------------|
| neutral   |   | '(laa lawni)'                        |
| sad       |   | 'daakin'                             |
| leaden    |   | 'rasaasi'                            |
| livid     |   | 'ṣaahib'                             |
| canescent |   | - - - - -                            |
| steely    |   | - - - - -                            |
| pearly    |   | - - - - -                            |
| grizzled  |  |                                      |
| grizzly   |   |                                      |
| hoary     |   | 'aṣyab'                              |
| hoar      |   |                                      |
| glaucous  |   | '(axdar ṣaahib,<br>ramaadi muzraqq)' |
| smoky     |  |                                      |
| ashen     |   |                                      |
| ashy      |   | 'ramaadi'                            |
| cinereous |   |                                      |

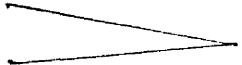
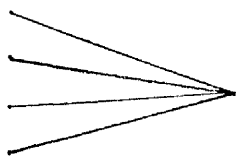
d. Brown

The search for equivalents in Arabic to brown colour, however, is more encouraging although we are given so many phrased terms which would reduce a translation process to an explanatory procedure. The list of terms is as follows:

|           |   |                |
|-----------|---|----------------|
| brunette  | - - - - -   |                |
| bay       | 'kistanaa?i'  |                |
| bayard    | - - - - -   |                |
| dapple    | - - - - -   |                |
| roan      | 'aḡbar' '(aḥmar aw<br>kistanaa?i maṣuub<br>bibayaad)'                               |                |
| auburn    | 'aṣḥar (asmar miḥmarr)'   |                |
| chestnut  | 'kistanaa?i'  |                |
| sorrel    | 'asmar miḥmar'  |                |
| nutbrown  |    | 'bunduqi'      |
| hazel     |   |                |
| cinnamon  | '(lawni l-qirfa)'   |                |
| beige     | 'bayji'   |                |
| fawn      | - - - - -   |                |
| bronze    | 'bronzi'  |                |
| buff      | '(lawn aṣfar burtaqaali)'   |                |
| khaki     | 'kaaki, xaaki'  |                |
| tawny     | 'asmar muṣfarr'   |                |
| fuscous   | 'daakin, qaatim'  |                |
| tan       | '(asmar daarib ilaa l-ṣufra<br>aw l-humra)'   |                |
| russet    | 'xamri'   |                |
| maroon    |  | 'aḥmar daakin' |
| puce      |   |                |
| coppery   |  | 'nuḥaasi'      |
| cupreous  |   |                |
| mahogany  | '(bunni daarib ila l-humra)'  |                |
| chocolate | '(bunni daakin)'  |                |

e. Red

The English language is so rich in terms denoting red colour. Hence, the search for their opposite terms in Arabic would lead us to a very few of them only. The following is how they are distributed in both languages:

|                 |   |                                  |
|-----------------|---|----------------------------------|
| rosy            |  | 'wardi'                          |
| florid          |   |                                  |
| pink            |   | 'qurunfuli'                      |
| coral           |   | 'marjaani'                       |
| russet          |   | 'xamri'                          |
| scarlet         |  |                                  |
| vermilion       |   | 'qirmizi'                        |
| crimson         |   |                                  |
| vermeil         |   |                                  |
| cardinal        |   | '(ahmar misfar)'                 |
| imperial purple |   | 'urjuwaani'                      |
| Tyrian          |   | '(alurjuwaani l-suwari)'         |
| murrey          |   | '(aswad daarib lilurjuwaani)'    |
| stammel         |   | - - - - -                        |
| rubicund        |   | '(ahmar aw daarib ilaa l-humra)' |
| sanguine        |   | '(ahmar qaani)'                  |
| sandy           |   | 'ramli'                          |
| carroty         |   | 'jizari (ahmar burtaqaali)'      |
| rufous          |   | '(daarib ila l-humra)'           |
| auburn          |   | '(asmar mihmar)'                 |
| titian          |   | - - - - -                        |
| rusty           |   | '(bilawn l-sada?)'               |
| hectic          |   | - - - - -                        |
| flushing        |   | - - - - -                        |
| rubescent       |   | - - - - -                        |
| cerise          |   | '(ahmar karzi)'                  |
| tawny           |   | '(asmar misfar)'                 |
| ruddy           |   | 'ahmar' (?)                      |

f. Green

There is not much similarity either between English and Arabic in the sphere of green colour. The equivalents are very few indeed as it is shown below:

|             |  |  |
|-------------|--|--|
| viridescent |  |  |
| greenish    |  |  |
| verdant     |  |  |
| grassy      |  |  |
| leafy       |  |  |
| grass-green |  |  |
| emerald     |  |  |
| olive       |  |  |
| olivaceous  |  |  |
| verdurous   |  |  |
| leekgreen   |  |  |
| porraceous  |  |  |
| bilious     |  |  |
| lime        |  |  |
| glaucous    |  |  |
| chartreuse  |  |  |

g. Yellow

We carry on analysing colour terms by looking at the terms of yellow colour in English and Arabic. The dominant colour in the desert does not seem to have any impact on the vocabulary of the language. Here is the distribution:

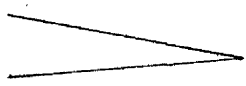
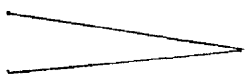
|            |  |  |
|------------|--|--|
| gold       |  |  |
| golden     |  |  |
| aureate    |  |  |
| gilt       |  |  |
| gilded     |  |  |
| fulvous    |  |  |
| fallow     |  |  |
| sallow     |  |  |
| honey-pale |  |  |



|           |   |
|-----------|---|
| yellowish | '(daarib ila l-sufra)'                          |
| billious  | - - - - -                                       |
| jaundiced | - - - - -                                       |
| luteous   | '(asfar daarib ila<br>l-burtaqaali aw l-ahmar)' |
| sandy     | 'ramli'   |
| flaxon    | 'tibni'   |
| blond     | 'ašqar'   |
| platinum  | '(ramaadi muEtadil)'                            |
| creamy    | '(qišdi daarib ila l-xudra)'                    |
| citrine   | '(asfar šaahib)'                                |
| Xanthic   | 'asfar' (?)                                     |

#### h. Purple

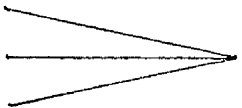
The next colour which is examined here is purple. This colour does not show much difference from the previous ones with regard to using phrased terms as equivalents to English single terms, thus:

|             |   |   |
|-------------|---|---|
| purply      |   | 'mustarjin (daarib ila<br>l-urjuwaani)'                     |
| violet      |  | 'banafsaji'   |
| violaceous  |   |   |
| mauve       |   | 'xubbaazi (banafsaji zaahi)'                                |
| lavender    |   | '(urjuwaani šaahib)'  |
| lilac       |   | '(urjuwaani faatih)'  |
| ianthine    |   | - - - - -   |
| hyacinthine |   | '(bayna l-banafsaji l-xafiif<br>wa l-urjuwaani l-muEtadil)' |
| heliotrope  |   | '(urjuwaani muEtadil)'                                      |
| livid       |   | - - - - -   |
| mulberry    |  | '(urjuwaani daakin)'  |
| puce        |   | '(urjuwaani daakin)'  |

#### i. Blue

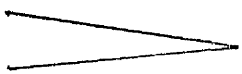
In the sphere of blue colour, the terms in Arabic are very few and undecided comparing to those in English.

They are as follows:

|               |   |  |
|---------------|---|--|
| azure         |   |  |
| ultramarine   |   |  |
| cerulean      |   |  |
|               |  | 'la <sup>a</sup> zwardi'                                       |
| cyanic        |   | '(daarib ila l-zurqa)'   |
| skyey         |   | '(azraq samaawi)'  |
| pavonian      |   | - - - - -  |
| aquamarine    |   | - - - - -  |
| light blue    |   | 'azraq faatih'   |
| deep blue     |   | 'azraq daakin'   |
| midnight blue |   | - - - - -  |
| navy blue     |   | - - - - -  |
| hyacinthine   |   | '(bayna l-banafsaji<br>l-xafiif wa l-urjuwaani<br>l-muEtadil)' |
| blue black    |   | 'aswad muzraqq'  |
| livid         |   | - - - - -  |
| perse         |   | - - - - -  |
| cyanosed      |   | - - - - -  |
| indigo        |   | 'niili'  |

#### j. Orange

The last colour to be analysed here is orange. In both languages this colour does not appear to be very rich in terms. The reason might be that it is not very far from both yellow and red. Apparently, some of its shades are included in these two colours. The following are the terms denoting orange colour in both languages:

|          |   |                    |
|----------|---|--------------------|
| ocherous |   |                    |
| cupreous |   |                    |
| coppery  |   |                    |
|          |  | '(bilawn l-m'gra)' |
| bronzy   |   | 'nuhaasi'          |
| ginger   |   | 'bronzi'           |
| tenné    |   | '(lawn bunny)' (?) |
|          |   | - - - - -          |

### 3.3.5 Residence

Turning now to another aspect of cultural differences that reflect their shadows on semantic components contained in each language. This time we examine the components of a place where every individual in most societies spends the bulk of his life in i.e. the house. Lyons assumes that the vocabulary of any language is a 'culture-bound' i.e. reflecting the more particular institutions and practices of different cultures, and that individual languages vary considerably in the extension of 'roughly equivalent' terms (Lyons 1968:457). In the following lists it is noticed that the sets of lexical items in English have very few direct equivalents in Arabic due to differences in life style in each society. To realize the extent of difficulty facing any translator in this respect, the following words are listed:

#### home

|                |   |
|----------------|---|
| hearth         | 'mawqid'  |
| rooftree       | 'saqf'  |
| inglenook      | 'rukni l-mustalaa (za <sup>a</sup> wiya qurba<br>l-mustawqad)'            |
| homestead      | '(almaskan wama hawlahu min <sup>a</sup> ard)'                            |
| toft           | '(al <sup>a</sup> ardi l-lati <sup>i</sup> yaquumu Ealayhaa<br>l-manzil)' |
| chimney corner | '(zawiyatu l-mustawqad)'  |

#### house

|                |  |
|----------------|--|
| semi detached  | '(sifa lil bayti l-muttasil bibaytin<br>?aaxar min naahiyatin wahidatin<br>faqat)' |
| thatched house | - - - - -  |
| council house  | - - - - -  |
| prefab         | '(mabnaa mu <sup>y</sup> ayad min ajzaa?a ma<br>snuuEah muqaddaman)'               |

|             |  |
|-------------|--|
| bungalow    | '(baytun min taabiqin waahid)'   |
| ranchhouse  | - - - - -  |
| villa       | 'villa (fi l-riif <sup>2</sup> aw l-dawahi)'                                     |
| chalet      | 'Saali (daara muṣayyada Ealaa tiraazi<br>l-kuux fi l-jibaali l-siwis-<br>riyya)' |
| manor house | '(qasr maaliki l-Eizbah)'  |
| farmstead   | '(almazraEa wa mabaaniihaa)'   |

### small house

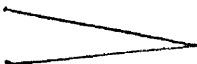
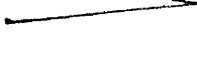
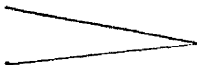
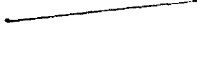
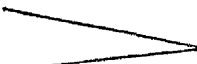
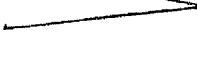
|           |           |   |
|-----------|-----------|---|
| flatlet   | - - - - - |   |
| snuggery  |           | '(hujra ṣaḡiira)'   |
| lodge     |           | '(bayt yunzalu fiihi muṣaqqatan fi<br>mawsimi l-ṣaydi, etc.)' |
| cottage   |           | '(bayt ṣaḡiir liqadaa?i l-Eutla)'                             |
| cabin     |           | 'alqumra (hujra xusuusiya liṣaxsin<br>aw ṣakṭar fi safiina)'  |
| cot       | ➤         |   |
| shebang   |           | 'kuux'  |
| penthouse |           | '(ṣaqqā aw hujra fawqa ṣaḥi l-mabnaa)'                        |
| outhouse  |           | '(mirḥaad xaariji)'   |
| booth     |           | 'saqiifa (lilmaaṣiya <sup>awi</sup> l-Eummaal)'               |
| caravan   |           | '(bayt mutanaqqil qaa?im Ealaa<br>Eajalaat)'                  |

### 3.3.6 Clergy hierarchy

In examining clergy hierarchy especially that of the Christian Church, the absence of direct equivalents in Arabic giving meaning to those in English would be hardly surprising for two reasons. The first is due to the non-existence of a religious hierarchy in Islam similar to that in Christianity, and the second is because Christianity is centred in Europe, therefore these terms are needed in actual use, and accordingly specific terms are a necessity. In the Arab world, on the other hand, Christian Arabs have their own terms

but, for one reason or another, they are not as precise as those in English. In the following long list some of these terms are transliterated into Arabic probably because it is easier than coining new terms. It is also noticed that the word qassiis and kaahin in Arabic cover quite a few words of English terminology because of their wide general usage. The following are terms which are selected from among an extensive range of English terms. These terms refer to different Christian traditions:

|               |  |                        |
|---------------|--|------------------------|
| priest        |  |                        |
| churchman     |  |                        |
| padre         |  |                        |
| pastor        |  | 'qassiis'              |
| vicar         |  |                        |
| chaplain      |  |                        |
| deacon        |  | 'šammaas'              |
| subdeacon     |  | '(musaaEid šammaas)'   |
| ecclesiastic  |  |                        |
| divine        |  |                        |
| parson        |  |                        |
| rector        |  | 'kaahin'               |
| shepherd      |  |                        |
| father        |  |                        |
| incumbent     |  | - - - - -              |
| pluralist     |  | - - - - -              |
| possessor     |  | - - - - -              |
| hedgerpriest  |  | - - - - -              |
| ordinand      |  | - - - - -              |
| seminarist    |  | - - - - -              |
| parish priest |  | - - - - -              |
| curate        |  | '(raaEi l-abrašiyah)'  |
| confessor     |  | '(kaahini l-?Etiraaf)' |
| pardoner      |  | '(baa?iEi l-šufraan)'  |
| friar         |  | 'raahib'               |
| predicant     |  | - - - - -              |
| preacher      |  |                        |
| pulpiteer     |  | 'alwaaEiā'             |

|                 |   |  |
|-----------------|---|--|
| missioner       |   | 'mubaššir'   |
| evangelist      |   | '(mubaššir protistaanti)'  |
| revivalist      |   | '(qas yunaššimu ?ijtimaaEan<br>diiniyan li?hyaa?i l-ruuhi<br>l-diiniyati fi l-nufuus)' |
| salvationist    |   | - - - - -  |
| pope            |   | 'albaabaa'   |
| supreme pontiff |   | 'alhibru l-?aEđam'   |
| cardinal        |   | 'kaardinal'  |
| patriarch       |    | 'pitriyark   |
| exarch          |    |  |
| primate         |   | '(kabiiru l-?asaaqifa)'  |
| archbishop      |   | '(ra?iisu l-?asaaqifa)'  |
| prelate         |    | 'usquf, maṭraan'   |
| bishop          |    |  |
| diocesan        |   | '(usquf abrašiya)'   |
| suffragan       |   | '(usquf musaaṭid)'   |
| archpriest      |   | '(kabiira l-kahana)'   |
| archpresbyter   |   | - - - - -  |
| archdeacon      |   | '(ra?iisa l-šamaamisa)'  |
| dean            |   | '(kaahin kabiir mas?uul Ean<br>kaṭidraa?iya)'  |
| subdean         |   | - - - - -  |
| canon           |   | 'kaahin (min hay?at kuuhhan<br>kaṭidraaiya)'   |
| capitular       |   | '(xaas bijamaaEa ?kliiriya)'   |
| abbot           |   | '(ra?iis dayri l-ruhbaan)'   |
| abbess          |   | '(ra?iisat dayri l-raahibaat)'   |
| monk            |  | 'raahib'   |
| cenobite        |  |  |
| caloyer         |   | '(raahib mini l-kaniisati<br>l-šarqiya)'   |
| hermit          |   | 'naasik'   |
| cloistress      |   | - - - - -  |
| postulant       |   | '(al muraššah, wa xaasatan<br>lilduxuuli fi rahbana)'                                  |

### 3.3.7 Naval Ranks

It may be useful here, however, to examine the hierarchy of naval officers in both languages. The reason is that, according to a well-known assumption, the word 'admiral' in English is borrowed from Arabic which has the word amiirulbahṛ 'Commander of Sea', and that because the Arabs were superior in matters related to building ships, navigation, as well as commanding naval battles. A word like qubṭaan is also very much similar to its English counterpart, and it might be another case of borrowing. A brief look at the following list may show that the rest of the ranks in Arabic are made to be as near as possible to the English ones, thus:

|                      |   |
|----------------------|---|
| admiral              | 'amiir <sup>3</sup> al'                             |
| vice-admiral         | 'liwaa? bahri'                                      |
| rear-admiral         | 'Eamiid bahri'                                      |
| port-admiral         | - - - - -   |
| captain              | 'qubṭaan'   |
| post-captain         | - - - - -   |
| flag-captain         | - - - - -   |
| commander            | '(daabit fi l-bahriiya duuna<br>rutbati l-kaabtin)' |
| lieutenant-Commander | 'raa?id bahri'                                      |
| lieutenant           | ' mulaazim ?awwal'                                  |
| flag-lieutenant      | - - - - -   |
| sub-lieutenant       | 'mulaazim Ṭaani'                                    |
| midshipman           | '(daabit saff bahri)'                               |
| middy                | '(daabit saff fi l-bahriya)'                        |
| petty officer        | 'daabit saff (fi l-uṣṭuul)'                         |
| warrant officer      | 'daabit saff'                                       |
| mariner              | 'bahḥaar'   |

### 3.3.8 Rooms

We may also look at words in English that refer to various types of rooms which, due to cultural differences have no direct equivalents in Arabic, and have to be

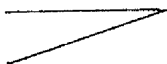
explained by a phrase as it is shown below:

|                |  |
|----------------|--|
| <u>Chamber</u> | 'hujra (wa bixaasat <sup>s</sup> in hujrat nawm)'                            |
| cubicle        | '(waahid min Eiddat mahaajiE<br>sagiiira fi hujrati nawmin<br>mujazza?atin)' |
| cuddy          | '(hujrat sagiiira yaxluu fiiha<br>l-mar?u ilaa nafsih)'                      |
| sanctum        | '(hujra xusuusiyya)'   |
| atalier        | '(almakaanii l-laadi yaEmal fiihi<br>l-musawwir awi l-rassaam, etc.)'        |
| parlour        | '(qaaEatu l-?istiqaal fi baytin<br>aw funduq)'                               |
| refectory      | 'hujratu l-taEaam (fi daayrin aw<br>kulliyya)'                               |
| scullery       | '(hujrat gasli l-?tbaaq wa l-<br>?aaniya)'                                   |
| pantry         | '(hujrat tuhfaðu fiihaa l-mu?an<br>wa ?adawaatii l-maa?ida)'                 |
| larder         | '(mawdiE li hafai l-luhaum wa<br>gayrihaa mina l-?atEima)'                   |
| <u>Lobby</u>   | '(rawaaq aw radha aw hujratu<br>intiEaar)'                                   |
| vestibule      | 'majaaz aw radha'  |
| foyer          | 'radha, bahu   |
| anteroom       | '(hujra mu?addiya ila hujratin<br>ra?iisiyya)'                               |
| <u>Cellar</u>  | 'qabw' (lilxamr aw lilmu?an)'  |
| vault          | 'sirdaab, qabw'  |
| crypt          | '(sirdaab tahta kaniisa yuttaxaðu<br>madfanan)'                              |
| bunker         | '(gurfa muhaassana tahta l-?ard)'  |
| attic, loft    | 'alEiiliya (tahta sathi l-manzil)'   |
| garret         | 'alEiiliya (tahta l-saqfi l-?aElaa)'   |



### 3.3.9 Carriages

The words for different kinds of carriages can also show how certain lexical items in one language are peculiar to that language only. This, of course, makes it very hard indeed to allocate an equivalent Arabic word to each English one. This, again, is due to differences of periods and cultures. As we will see below most of the Arabic words are transliterations of the original ones:

|                 |   |   |
|-----------------|---|---|
| <u>Carriage</u> |   | 'markaba'   |
| equipage        |   | '(Earaba bixaylihaawa saa?iqahaa)'                            |
| rig             |   | '(Earaba wa jawaadihaa)'                                      |
| chariot         |   | '(markaba xafiifa daata ?rbaEati<br>Eajalaat)'                |
| caroche         |   | 'alkaruša (markaba faxma)'                                    |
| landau          |   | 'allandawiyya (Earaba ba?rbaEat<br>Eajalaat daata<br>giṭaa?)' |
| berlin          |   | 'albarliiniyya(markaba kabiira<br>muqfala)'                   |
| victoria        |   | 'alvikturiyya(markaba aw sayyaara)<br>makšuufa)'              |
| brougham        |   | 'albarhaam (markaba daat ?rbaE<br>Eajalaat)'                  |
| phaeton         |   | 'alfaytuun (markaba jiyaad xafiifa)'                          |
| clarence        |   | 'alklaarns (markaba muqfala dat<br>?rbaE Eajalaat)'           |
| coupé           |   | 'alkuubiyya(markaba muqfala<br>bi?arbaEat Eajalaat)'          |
| buggy           |   | 'albuugiyya(Earaba xafiifa wahiidati<br>l-maqEad)'            |
| chaise          |  | 'alšayz (Earaba xafiifa daat<br>Eajalatayn aw ?rbaE)'         |
| shay            |   |   |
| calashe         |   | 'alkalaaš (Earaba xafiifa munxafida)'                         |
| droshky         |   | 'aldrakšiyya (markaba ruusiyya daat<br>Eajalatayn)'           |

|           |   |
|-----------|---|
| cabriolet | 'alkabriila (markaba daat jawaadin waahid)'       |
| curricule | 'alkirkil (Earaba daat jawaadayn)'                |
| tilbury   | 'altilbariyya (markaba xafiifa daata Eajalatayn)' |
| carriole  | 'alkariyula (markaba xafiifa bijawaadin waahid)'  |
| britzka   | '(markaba daata gaṭaa?in yutwa)'                  |
| kibitzka  | - - - - -   |
| tarantass | - - - - -   |
| hackery   | - - - - -   |
| hackney   | '(Earaba aw sayy <sup>a</sup> arat ujra)'         |
| gig       | '(Earaba xafiifa daat; Eajalatayn)'               |

### 3.3.10 Figure of Speech

Arabic is rich in figures of speech since they are used excessively in poetry as well as in prose. Yet when it comes to translating from English, the two languages, however, show some differences. A certain number of these figures of speech have equivalents in both languages, but in some other cases English terms must be explained by a phrase in order to be comprehended in Arabic. (The latter will be put between two brackets. Some of the Arabic terms are taken from Khalousi 1957.) Here are most of the figures of speech in both English and Arabic:

|              |  |
|--------------|--|
| metaphor     | 'alistiEaara'                                |
| tralatition  | - - - - -                                    |
| transference | 'naql'                                       |
| allusion     | 'talmiih'                                    |
| application  | 'istiEmaal'                                  |
| catachresis  | '(istiEmaali l-alfaaḍ istiEmaalan xaati?an)' |
| allegory     | 'alramz'                                     |
| anagoge      | '(alta?wiil albaatini aw alruuhi)'           |
| apologue     | '(xaraafa axlaaqiyatu l-maḡzaa)'             |

|                 |  |
|-----------------|--|
| fable           | 'alxuraafa'  |
| parable         | 'almaθal alhikami'   |
| imagery         | 'alluğa l-majaaziyya)'   |
| simile          | 'altaşbiih'  |
| comparison      | 'altafdiil'  |
| personification | 'altaşxiis'  |
| prosopopeia     | '(altaşxiis : idfaa?u l-sifaati<br>l-başariyya Ealaa l-jamaadaat, etc.)'             |
| irony           | 'altahakkum'   |
| sarcasm         | 'alsuxriya'  |
| satire          | 'alhijaa?'   |
| ornament        | 'tazyiin, zaxrafa'   |
| metonymy        | '(alkinaaya awi lmajaaz l-mursal)'   |
| antonomasia     | '(altaşaabuh l-taariixi)'  |
| synecdoche      | '(almajaaz l-mursal)'  |
| enallage        | - - - - -  |
| anaphora        | 'alanfara (tikraaru l-lafāa,<br>l-waahidati fi awaa?il<br>jumlatayn mutEaāqibatayn)' |
| paraleipsis     | - - - - -  |
| aposiopesis     | '(inqitaaE mufaaaji? fi l-jumla)'  |
| litotes         | '(alnafu lita?kiidi l-iijaab)'   |
| hyperbole       | 'gulu, iğraaq'   |
| exaggeration    | 'mubaalaga'  |
| stress          | 'nabra'  |
| emphasis        | 'taşdiid, tawkiid'   |
| euphuism        | '(alta?aalufu l-lafāi aw l-bayaani)'   |
| euphemism       | 'lutfi l-taEbiir'  |
| affectation     | 'taşannuE'   |
| contrast        | 'tağaaşur, tabaayun'   |
| antithesis      | 'muqaabala'  |
| metathesis      | '(tağayuri l-makaan awi l-wadE)'   |
| inversion       | '(tağyiir fi l-wadEi l-sawiy lil<br>kalima)'   |
| paronomasia     | 'aljinaas'   |
| equivocalness   | '(iltibaas: iEtaa? maEnayayn aw<br>akθar)'   |

|                |   |
|----------------|---|
| asyndeton      | 'alfas1'  |
| disjunction    | 'fas1, infisaal'                                |
| pun            | 'tawriya'                                       |
| innuendo       | 'altaEriid'                                     |
| oxymoron       | 'altibaaq'                                      |
| epigram        | '(alnukta l-mutabaayina)'                       |
| proplesis      | '(iEtibaar maa sayakuun)'                       |
| onomatopoeia   | '(muwa?amatu l-jaras lilmaEnaa)'                |
| chiasmus       | '(altaEaakusi l-darbi)'                         |
| meiosis        | '(altaqliil mina l-sa?n)'                       |
| hendiadys      | '(lafataa l-lilafaa)'                           |
| anacoluthon    | '(inEidaamu l-taEaaqub fi<br>tarkiibi l-jumla)' |
| polysyndeton   | '(alwaslu l-balaagi)'                           |
| circumlocution | 'alitnaab'                                      |

As we have seen, the idiosyncratic features peculiar to either culture determine the extent of translatability of any given text. The above lists exhibit divergences in some areas within the corpora of both languages. The main cause for these divergences is the dissimilarity between the two cultures which play an important part in shaping the language. This may stand in a sharp contrast with Whorf's assumption in which he claims that 'the forms of a person's thoughts are controlled by inexorable laws of pattern of which he is unconscious. These patterns are the unperceived intricate systematizations of his own language - shown readily enough by a candid comparison and contrast with other languages, especially those of a different linguistic family' (Whorf 1942:173).

### 3.4. The Lexicon

The lexicon is another word for the dictionary. Conventional dictionaries are essentially lists of lexical entries, and each of these entries is introduced by a head-word in its standard orthographic representation. The head-word of a lexical entry in conventional dictionaries of English is typically both the citation-form of the lexeme and also the stem-form, to which various affixes may be added in order to produce other inflexional forms of the same lexeme. The head-word love, for instance, is simultaneously the conventional citation-form and also the stem-form of the verb 'love' (Lyons 1977:512-13).

A lexeme may be defined as the entire series of forms of grammatically variable word, e.g. sing, sang, sung (Simpson 1979:102; Palmer 1976:39; Lyons 1968:197).

Lexemes are of three classes: simple, complex and compound.

#### 3.4.1 Simple lexemes

Simple lexemes are lexemes whose stems cannot be morphologically analysed, e.g. ride, man. In English the majority of lexical entries are stems of simple lexemes.

In Arabic, however, the root (alʔaʕl) consists mostly of three different 'silent' sounds (consonants), e.g. qtl, ɗrb, rjE, etc. Nevertheless, in each of these forms there are many irregularities, i.e. some of the roots have two sounds only, e.g. E(a)n, q(a)d.

Sounds that make up a root follow one sequence in all words referring to its general meaning. Thus, the three sounds q,t,l which are contained in the root referring

to qatl 'killing' are arranged in the same order in the origin as well as in all words denoting this meaning, e.g. qatl 'killing', qaatil 'killer', qitaal 'fighting', qatiil 'murdered', etc. (Waafi 1972:17-18, my translation).

Generally speaking, simple lexemes do not impose serious problems in translation except when cases of synonymy or homonymy are involved.

### 3.4.2 Complex lexemes

The term 'complex lexeme, according to Lyons (Lyons 1977, II:521), denotes what is commonly referred to by linguists as derivation, i.e. the formation of a morphologically more complex stem from a morphologically simpler stem by attaching a particular derivational affix or by systematically modifying the form in some way.

The suffix -ly, for example, may be attached to a noun-stem such as heaven so that the combination form the complex (or derived) adjective heavenly. The prefix un-, on the other hand, may also be attached to an adjective-stem like healthy, for instance, in order to form the more complex adjective-stem unhealthy.

Through these two derivational processes i.e. suffixation and prefixation, we will see to what extent complex lexemes in English are liable to be translated into Arabic. (Inflexion in the sense of 'producing from the stem (or stems) of a given lexeme all the word-forms of that lexeme which occur in syntactically determined environment' (Lyons 1977, II:522) is not to be included in this study.)

### 3.4.2.1 Suffixion

#### 1. The suffix -ly

a. A simple adjective-stem may become a complex adverb-stem by attaching the suffix -ly to it. Thus the new complex-stem is considered to be of a different class i.e. a complex lexeme. This process can be shown as in the following formula:

|                |        |        |
|----------------|--------|--------|
| Adjective + ly | —————→ | Adverb |
| sad + ly       | —————→ | sadly  |

The process which is followed in Arabic to form an adverb equivalent to the above cited one is as follows:

|           |        |        |
|-----------|--------|--------|
| bi + Noun | —————→ | Adverb |
| bi + huzn | —————→ | bihuzn |

In the same way we can form adverbs such as:

|            |              |
|------------|--------------|
| accurately | 'bidiqqah'   |
| equally    | 'bitasaawin' |
| gradually  | 'bitadarruj' |

But some other adverbs cannot be formed according to the same formula, e.g.

|            |                            |
|------------|----------------------------|
| conjointly | 'Ealaa nahwin<br>muwahhad' |
| dearly     | 'biθamanin gaalin'         |

It is noticed that in English -ly is an integral part of the adverb, whereas in Arabic bi- can be omitted from the second adverb whenever there are two of them in an immediate succession, e.g.

biddiqqatin wa (bi)wuduuh  
'accurately and clearly'.

b. An adjective may be formed by suffixing -ly to a noun as in the following formula:

|         |   |    |        |           |
|---------|---|----|--------|-----------|
| N       | + | ly | —————→ | Adj       |
| scholar | + | ly | —————→ | scholarly |

The process in Arabic is as follows:

|         |   |   |        |          |
|---------|---|---|--------|----------|
| N       | + | i | —————→ | Adj      |
| Eaaliim | + | i | —————→ | Eaaliimi |

However, some of the nouns suffer some inflexion before -i is added to them:

|         |            |
|---------|------------|
| weekly  | 'uṣṣubūʿi' |
| homely  | 'manzili'  |
| but man | 'rujuuli'  |

yet some other adjectives must be formed in a different way, e.g.

|          |   |
|----------|---|
| lovely   | 'muḥabbab ilaa l-naḥs',<br>'ḥabbaab'(?) |
| friendly | 'waduud' but not<br>*'ṣadiiqi'          |

## 2. The suffix -al

a. To form an adjective in English, the suffix -al may be attached to a noun as follows:

|           |   |    |        |          |
|-----------|---|----|--------|----------|
| N         | + | al | —————→ | Adj      |
| cultur(e) | + | al | —————→ | cultural |

A more complex adverb-stem may be formed by the suffixation of -ly to the complex adjective-stem, thus:

|          |   |    |        |            |
|----------|---|----|--------|------------|
| cultural | + | ly | —————→ | culturally |
|----------|---|----|--------|------------|



In Arabic the adjective is formed as follows:

|           |   |   |        |         |
|-----------|---|---|--------|---------|
| N         | + | i | —————→ | Adj     |
| Ṭaqaaf(a) | + | i | —————→ | Ṭaqaafi |

In the same way:

|              |           |
|--------------|-----------|
| governmental | 'hukuumi' |
| oriental     | 'ṣarqī'   |
| verbal       | 'fiḥlī'   |

b. The suffix -al may be attached to a verb in order to form a noun according to the following formula:

|          |   |    |        |         |
|----------|---|----|--------|---------|
| verb     | + | al | —————→ | noun    |
| refus(e) | + | al | —————→ | refusal |

In Arabic an inflexion occurs within the verb in order to form a noun, e.g.

|        |        |      |
|--------|--------|------|
| verb   | —————→ | noun |
| rafada | —————→ | rafḍ |

In the same way:

|           |             |
|-----------|-------------|
| approval  | 'qubuul'    |
| retrieval | 'istirdaad' |

### 3. The suffix -ness

A noun can be derived by attaching the suffix -ness to an adjective as it is shown in the following formula:

|     |   |      |        |         |
|-----|---|------|--------|---------|
| Adj | + | ness | —————→ | N       |
| sad | + | ness | —————→ | sadness |

In Arabic no affixation can be employed here. Instead an inflected noun is used as it is shown below:

|         |        |       |
|---------|--------|-------|
| Adj     | —————→ | N     |
| haẓiin | —————→ | huẓn |

In the same way:

|           |           |
|-----------|-----------|
| happiness | 'saEaada' |
| goodness  | 'tiiba'   |
| calmness  | 'huduu?'  |

#### 4. The suffix -less

By the suffixation of -less to the noun, an adjective can be derived as it is symbolized below:

|      |   |      |        |          |
|------|---|------|--------|----------|
| N    | + | less | —————→ | Adj      |
| need | + | less | —————→ | needless |

This process is more complicated in Arabic since there are more than one formula. Therefore, different translations are allocated to the different English stems of this kind. Thus:

- a.      ġayr + Adj        —————→ Adj  
         ġayr + daruuri   —————→ ġayr daruuri
- b.      (sense + less       —————→ senseless)  
         Eadiim + N        —————→ Adj  
         Eadiim + alihsaas   —————→ Eadiimu l-ihsaas
- c.      (ground + less       —————→ groundless)  
         laa + N + prep     —————→ Adj  
         laa + asaas + l     —————→ laa asaasa l

d. (wire + less → wireless)  
 laa + Adj → Adj  
 laa + silki → laasilki

In the same way:

|               |                       |
|---------------|-----------------------|
| pitiless      | 'Eadiimu l-rahma'     |
| wringless     | 'laajanaahi'          |
| meaningless   | 'laamaEnaa lah'       |
| but priceless | 'la yuqaddar biθaman' |
| speechless    | '?abkam'              |

4 The suffix -ness may be added after -less in a noun as in the following formula:

N + less + ness → N  
 manner + less + ness → mannerlessness

The equivalent of which in Arabic is:

inEidaam + N → N  
 inEidaam + alsuluuk → inEidaamu l-siluuk

##### 5. The suffix -hood

A noun may be derived from the stem of another noun of syntactically distinct subclass by the suffixation of -hood as in the following formula:

N + hood → N  
 man + hood → manhood

In Arabic one type of noun is replaced by another as follows:

N<sub>1</sub> → N<sub>2</sub>  
 rajul → rujuula

In the same way:

|            |              |
|------------|--------------|
| womanhood  | 'nəsauiyya'  |
| childhood  | 'tufluula'   |
| knighthood | 'furuusiyya' |

## 6. The suffix -able

a. An adjective may be derived by attaching the suffix -able to a transitive verb as in the following formula:

|          |   |      |   |          |
|----------|---|------|---|----------|
| $V_{tr}$ | + | able | → | Adj      |
| read     | + | able | → | readable |

In Arabic the process is as follows:

|        |   |    |   |           |   |                   |
|--------|---|----|---|-----------|---|-------------------|
| qaabil | + | li | + | N         | → | Adj               |
| qaabil | + | li | + | alqiraa'a | → | qaabil lilqiraa'a |

In the same way:

|            |                       |
|------------|-----------------------|
| washable   | 'qaabil lilgasl'      |
| debateable | 'qaabil lilmunaaga'a' |
| payable    | 'qaabil lildafE'      |

b. The adjective may also be derived by suffixing -able to a noun as it is shown below:

|        |   |      |   |            |
|--------|---|------|---|------------|
| N      | + | able | → | Adj        |
| reason | + | able | → | reasonable |

In Arabic the equivalent is:

|         |   |                   |
|---------|---|-------------------|
| N       | → | Adj               |
| Eaql    | → | maEquul           |
| but not |   | *'qaabil lilEaql' |

In the same way:

|                 |                          |
|-----------------|--------------------------|
| lovable         | 'mahbuub'                |
| knowledgeable   | 'muttaliE'               |
| comfortable     | 'muriih'                 |
| but treasonable | 'muntawin Ealaa xiyaana' |

## 7. The suffix -ful

a. A noun may be derived from another noun of a different subclass by the suffixation of -ful as it is shown below:

|                |   |     |   |                |
|----------------|---|-----|---|----------------|
| N <sub>1</sub> | + | ful | → | N <sub>2</sub> |
| hand           | + | ful | → | handful        |

In Arabic the process is as follows:

|                |   |                |
|----------------|---|----------------|
| N <sub>1</sub> | → | N <sub>2</sub> |
| xad            | → | hafna          |

or

|      |   |                |   |                |
|------|---|----------------|---|----------------|
| mil? | + | N <sub>1</sub> | → | N <sub>2</sub> |
| mil? | + | alyad          | → | mil?u l-yad    |

In the same way:

|           |                   |
|-----------|-------------------|
| houseful  | 'mil? (al)manzil' |
| pocketful | 'mil?ul-jayb'     |
| armful    | 'mil?u l-āiraaE'  |

b. An adjective can be derived from a noun by suffixing -ful to it as follows:

|       |   |     |   |          |
|-------|---|-----|---|----------|
| N     | + | ful | → | Adj      |
| power | + | ful | → | powerful |

In Arabic the process involves inflection rather than derivation, thus:

|       |        |      |
|-------|--------|------|
| N     | —————→ | Adj  |
| quwwa | —————→ | qawi |

In the same way:

|              |                    |
|--------------|--------------------|
| revengeful   | 'muntaqim'         |
| successful   | 'naajih'           |
| but graceful | 'hulwu l-šamaa?il' |

### 8. The suffix -ish

a. An adjective may be derived from a noun by the suffixation of -ish as it is shown below:

|            |        |         |
|------------|--------|---------|
| N + ish    | —————→ | Adj     |
| wolf + ish | —————→ | wolfish |

In Arabic the equivalent is derived as follows:

|          |        |       |
|----------|--------|-------|
| N + i    | —————→ | Adj   |
| ai?b + i | —————→ | ai?bi |

In the same way:

|              |                   |
|--------------|-------------------|
| doggish      | 'kalbi'           |
| vapourish    | 'buxaari'         |
| Scottish (?) | 'uskutlandi'      |
| but sheepish | 'xajul' *'ganami' |
| foolish      | 'ahmaq' *'ahmaqi' |

b. The same suffix may be attached to an adjective in order to derive another adjective of a different subclass:

|                  |   |     |        |                  |
|------------------|---|-----|--------|------------------|
| Adj <sub>1</sub> | + | ish | —————→ | Adj <sub>2</sub> |
| tall             | + | ish | —————→ | tallish          |

In Arabic the derivation is as follows:

|                  |   |          |       |                  |
|------------------|---|----------|-------|------------------|
| Adj <sub>1</sub> | + | qaliilan | ————→ | Adj <sub>2</sub> |
| tawiil           | + | qaliilan | ————→ | tawiil qaliilan  |

In the same way:

|          |                   |
|----------|-------------------|
| weakish  | 'daEiif qaliilan' |
| sweetish | 'hulwun qaliilan' |
| blackish | 'aswad qaliilan'  |

#### 9. The suffix -ment

A noun can be derived from a verb in accordance with the formula:

|         |   |      |        |             |
|---------|---|------|--------|-------------|
| V       | + | ment | —————→ | N           |
| arrange | + | ment | —————→ | arrangement |

In Arabic a noun is used instead of a verb since no suffixation is needed:

|         |        |         |
|---------|--------|---------|
| V       | —————→ | N       |
| naddama | —————→ | tandiim |

In the same way:

|             |           |
|-------------|-----------|
| punishment  | 'Euquuba' |
| presentment | 'taqdiim' |
| movement    | 'haraka'  |

#### 10. The suffixes -ion, and -tion

In deriving a noun from a verb, these two suffixes have the same function as that of -ment. Nouns are

derived as follows:

- a.           V + ion       —————> N  
              select + ion   —————> selection

In Arabic:

V       —————> N  
ixtaara       —————> ?ixtiyaar

- b.           V + tion       —————> N  
              deriv(e) + tion   —————> derivation

In Arabic:

V       —————> N  
iṣṭaqqa       —————> iṣṭiqaaq

### 3.4.2.2 Prefixion

#### 1. The prefix un-

This prefix is used with adjectives, participles, and their derivative adverbs and nouns in order to give an opposite meaning to that of the original stem. The formulae are as follows:

- a.           un + Adj       —————> Adj  
              un + sociable   —————> unsociable

In Arabic it is formed as follows:

ḡayr + Adj       —————> Adj  
ḡayr + ?ijtimaaEi   —————> ḡayr ?ijtimaaEi

In the same way:

unwashed                               'ḡayr maḡsuul'



|            |  |                 |
|------------|--|-----------------|
| unreal     |  | 'ḡayr ḥaqīqī'   |
| unsaturate |  | 'ḡayr muṣabbaE' |

b.      un + Adv      —————→ Adv  
          un + reservedly —————→ unreservedly

The equivalent in Arabic may be formed as follows:

|         |   |          |        |                  |
|---------|---|----------|--------|------------------|
| biduuni | + | N        | —————→ | Adv              |
| biduuni | + | tahaffuḍ | —————→ | biduuni tahaffuḍ |

In the same way:

|               |  |                    |
|---------------|--|--------------------|
| unexpectedly  |  | 'biduuni tawaqquE' |
| unnecessarily |  | 'biduuni ḍaruura'  |
| undoubtedly   |  | 'biduuni ṣakk'     |

c.      un + N      —————→ N  
          un + reason —————→ unreason

In Arabic it is:

|       |   |          |        |                |
|-------|---|----------|--------|----------------|
| Eadam | + | N        | —————→ | N              |
| Eadam | + | taEaqqul | —————→ | Eadam taEaqqul |

In the same way:

|                |  |                   |
|----------------|--|-------------------|
| uncertainty    |  | 'Eadam yaqīn'     |
| unconcern      |  | 'Eadam mubaalaat' |
| unfriendliness |  | 'Eadam widd'      |

## 2. The prefix dis-

The prefix dis- is attached to adjectives, nouns, transitive verbs, and very rarely to intransitive verbs. By attaching to these stems the prefix dis- indicates reversal, negation, lack, deprivation, removal, and

release (Collins Dictionary 1979). The formulae are as follows:

- a.        dis + Adj         $\longrightarrow$  Adj  
           dis + obedient  $\longrightarrow$  disobedient

In Arabic it is:

ḡayr + Adj         $\longrightarrow$  Adj  
 ḡayr + muṭīiE     $\longrightarrow$  ḡayr muṭīiE

In the same way:

|               |                   |
|---------------|-------------------|
| discontinuous | 'ḡayr mutawaasīl' |
| dishonourable | 'ḡayr muhtaram'   |
| dissimilar    | 'ḡayr mutaṣaabiḥ' |

- b.        dis + N         $\longrightarrow$  N  
           dis + interest  $\longrightarrow$  disinterest

In Arabic the equivalent is:

Eadam + N         $\longrightarrow$  N  
 Eadam + ihtimaan  $\longrightarrow$  Eadam ihtimaam

In the same way:

|                    |                     |
|--------------------|---------------------|
| disconnection      | 'Eadam ittīṣaal'    |
| disharmony         | 'Eadam insijaam'    |
| disloyalty         | 'Eadam ixlaas'      |
| but discolouration | 'Eadam talwiin (?)' |

- c.        dis + V<sub>tr</sub>         $\longrightarrow$  V<sub>tr</sub>  
           dis + possess  $\longrightarrow$  dispossess

In Arabic there is no alternative other than using the opposite of the verb concerned. Thus:

|                 |        |                            |
|-----------------|--------|----------------------------|
| V <sub>tr</sub> | —————→ | V <sub>tr</sub> (opposite) |
| yamlik          | —————→ | yafqid                     |

In the same way:

|               |                         |
|---------------|-------------------------|
| disconnect    | 'yafsil'                |
| disinfect     | 'yutahhir'              |
| dishollow     | 'yudannis'              |
| but disembody | 'yuharrir mina l-jasad' |

Examples of dis- prefixing intransitive verbs are:

|           |            |
|-----------|------------|
| disappear | 'yaxtafi'  |
| disagree  | 'yuxaalif' |

3. Other prefixes of similar functions such as in-, il-, im-, and ir- have one and the same formula in Arabic. It is as follows:

ḡayr + Adj —————→ Adj

e.g.

|           |                |
|-----------|----------------|
| inactive  | 'ḡayr faEEaal' |
| illegal   | 'ḡayr šarEi'   |
| imperfect | 'ḡayr taamm'   |
| irregular | 'ḡayr qiyaasi' |

(laa can be used instead of ḡayr as in:

'laa faEEaal, laa šarEi, laa taam, and  
laa qiyaasi'.)

#### 4. The prefix hyper-

This prefix means above, over or in excess. The formula in English is:

|       |   |       |        |            |
|-------|---|-------|--------|------------|
| hyper | + | Adj   | —————→ | Adj        |
| hyper | + | sonic | —————→ | hypersonic |

In Arabic two formulae may be found:

- a.  $\text{far}(\dot{t}) + N + i \longrightarrow \text{Adj}$   
 $\text{far}(\dot{t}) + \text{sawt} + i \longrightarrow \text{far}(\dot{t})\text{sawti}$

In the same way:

hypertonic                      'far(ṭ)ṭawatturi'

- b.  $\text{faw}(q) + N + i \longrightarrow \text{Adj}$   
 $\text{faw}(q) + \text{handas}(a) \longrightarrow \text{faw}(q)\text{handasi}$   
 'hypergeometric'

In the same way:

|     |                |                        |
|-----|----------------|------------------------|
|     | hyperphysical  | 'faw(q)maaddi'         |
| but | hypercritical  | 'mutaṭarrif fi l-naqd' |
|     | hyperopic      | 'madiidu l-baṣar'      |
|     | hypersensitive | 'mufratu l-hassasiyya' |

The prefix hypo-, means under or lower, has almost the opposite function to that of hyper-. The formula in English is:

$\text{hypo} + \text{Adj} \longrightarrow \text{Adj}$   
 $\text{hypo} + \text{glossal} \longrightarrow \text{hypoglossal}$

In Arabic it is:

$\text{taḥ}(\dot{t}) + N + i \longrightarrow \text{Adj}$   
 $\text{taḥ}(\dot{t}) + \text{lisaan} + i \longrightarrow \text{taḥ}(\dot{t})\text{lisaani}$

## 5. The prefix inter-

This prefix carries the meanings of between, among, and together as well as mutually and reciprocally.

The formula is:

$\text{inter} + \text{Adj} \longrightarrow \text{Adj}$   
 $\text{inter} + \text{planetary} \longrightarrow \text{interplanetary}$

In Arabic, this prefix may be more problematic than other prefixes and suffixes as far as translation is concerned. However, there is a formula in Arabic which might reduce the length of the adjectival phrase to its minimum, as seen below:

$$\begin{array}{l} \text{bay(n)} + \text{N} + \longrightarrow \text{Adj} \\ \text{bay(n)} + \text{kawkab} + \text{i} \longrightarrow \text{bay(n)kawkabi} \end{array}$$

In the same way:

|               |  |
|---------------|--|
| intercellar   | 'bayxalawi' (waaqiE<br>bayna l-xalaayaa)   |
| intercultural | 'bayθaqaafi' (qaa?im<br>bayna θaqaafatayn) |
| interdental   | 'baysinni' (waaqiE<br>bayna l-asnaan)      |

## 6. The prefix sub-

This prefix indicates at least four different meanings:

- i. situated under or beneath, e.g. subterranean
- ii. secondary in rank, e.g. subeditor
- iii. falling short of, e.g. subhuman
- iv. forming a subdivision or subordinate part of a whole, e.g. subcommittee (Collins Dictionary 1979).

The formulae may be as follows:

$$\begin{array}{l} \text{sub} + \text{N} \longrightarrow \text{N} \\ \text{or} \quad \text{sub} + \text{Adj} \longrightarrow \text{Adj} \end{array}$$

The formulae for the adjectives in Arabic are at least of four kinds. They are as follows:

- a.  $\begin{array}{l} \text{Sub(h)} + \text{N} + \text{i} \longrightarrow \text{Adj} \\ \text{Sub(h)} + \text{maa?} + \text{i} \longrightarrow \text{Sub(h)maa?i} \\ \text{'subaquatic'} \end{array}$

In the same way:

subtropical

'Subh istiwaah?i'

b.

|         |        |     |   |              |
|---------|--------|-----|---|--------------|
| taḥ(t) | + N    | + i | → | Adj          |
| taḥ(t) | + maaʔ | + i | → | taḥ(t)maaʔi |
|         |        |     |   | 'subaqueous' |

In the same way:

subaverage

'tahmuEaddali'

c.

|                 |        |     |                |
|-----------------|--------|-----|----------------|
| d <u>uu</u> (n) | + N    | + i | → Adj          |
| d <u>uu</u> (n) | + waEi | + i | → duu(n)waEii  |
|                 |        |     | 'subconscious' |

In the same way:

subatomic

'duudarri'

submicroscopic

'duumi jhari'

d.

|        |                |                    |
|--------|----------------|--------------------|
| juz(?) | + N + i        | → Adj              |
| juz(?) | + ġudruufi + i | → juz(?)ġudruufi   |
|        |                | 'subcartilaginous' |

(Nouns are not discussed here because they vary from each other considerably.)

7. The prefix super-

There are at least three meanings indicated by the prefix super-:

- i. placed above or over, e.g. superscript
- ii. of greater size, extent, equality, etc., e.g.  
'supermarket
- iii. beyond a standard or norm, e.g. supersonic.

The formula in English is:

$$\begin{array}{lcl} & \text{super} & + \text{Adj} \longrightarrow \text{Adj} \\ \text{or} & \text{super} & + \text{N} \longrightarrow \text{N} \end{array}$$

The formula in Arabic for adjectives prefixed by super- is as below:

$$\begin{array}{lcl} \text{faw(q)} + \text{N} + \text{i} & \longrightarrow & \text{Adj} \\ \text{faw} + \text{Eaalam} + \text{i} & \longrightarrow & \text{fawEaalami} \\ & & \text{'supermundane'} \end{array}$$

In the same way:

|               |                |
|---------------|----------------|
| superlunary   | 'fawqamari'    |
| superphysical | 'fawfiizyaa?i' |
| supersensible | 'fawhissi'     |

(With nouns, however, words like *Euḍmaa*, *Eulyaa*, *Kubraa*, etc. are used after the noun itself to indicate the closest possible sense. Here are some examples:

|             |                      |
|-------------|----------------------|
| supergalaxy | 'almajarra l-Euḍmaa' |
| superego    | 'al?anaa l-Eulyaa'   |
| supermarket | 'alsuuqu l-Kubraa')  |

#### 8. The prefix under-

In English this prefix may indicate the meanings:

- i. below or beneath, e.g. underground
- ii. of lesser importance or lower rank, e.g. under-secretary
- iii. to a lesser degree than is proper, e.g. under-employed
- iv. indicating secrecy or deception, e.g. underhand  
(Collins Dictionary 1979)

The formula in English is:

$$\text{under} + \text{Adj (N)} \longrightarrow \text{Adj (N)}$$

The equivalent adjectives in Arabic are formed according

to the following formula:

|        |   |      |   |   |   |                |
|--------|---|------|---|---|---|----------------|
| tah(t) | + | N    | + | i | → | Adj            |
| tah    | + | sath | + | i | → | tahsathi       |
|        |   |      |   |   |   | 'undersurface' |

In the same way:

|             |              |
|-------------|--------------|
| underarm    | 'tahāiraaEi' |
| underground | 'tah?ardi'   |
| undersea    | 'tahbahri'   |

Whereas other words, including some adjectives, have different forms of indicating a particular sense. Examples are:

|                          |   |
|--------------------------|---|
| underhanded (Adj., Adv.) | 'ḡayr muzawaad<br>bilEadadi l-kaafi<br>min l-Eummaal' |
| undernourishment (N)     | 'naqsu l-taḡaiya'                                     |
| underdo (V)              | 'yaEmal ?aqall<br>mimmæ yastatiiE'                    |

#### 9. The prefix re-

It indicates the return to a previous condition, restoration, withdrawal, etc. It also indicates a repetition of an action. The formula in English is:

re + V → V

In Arabic, the equivalent verbs may be formed according to two formulae:

a.      yuEiid + part → V  
          yuEiid + sabb → yuEiid sabb  
                                  'recast'



In the same way:

|              |                    |
|--------------|--------------------|
| rehouse      | 'yuEiidu iskaan'   |
| reintegrate  | 'yuEiidu takaamul' |
| remilitarize | 'yuEiidu tasliih'  |

b.  $V + \Theta_{\text{aan}}\text{niyatan} \longrightarrow V$   
 $\text{yuwa}\ddot{\text{a}}\ddot{\text{a}}\text{if} + \Theta_{\text{aan}}\text{niyatan} \longrightarrow \text{yuwa}\ddot{\text{a}}\ddot{\text{a}}\text{ifu } \Theta_{\text{aan}}\text{niyatan}$   
 'reinvest'

In the same way:

```
reinterpret      'yufassiru 0aaniyatan'
refill          'yamla?u 0aaniyatan'
remount         'yamtati 0aaniyatan'
```

10. The prefix pre-

It means before in time, rank, order, position, etc.

It is formed as follows:

$$\text{pre} + \text{Adj (N)} \longrightarrow \text{Adj (N)}$$

In Arabic the equivalent adjectives may be formed according to the following formula:

gab(1) + N + i  $\longrightarrow$  Adj  
gab + madaar + i  $\longrightarrow$  gabmadaari  
'preorbital'

In the same way:

|               |              |
|---------------|--------------|
| premillennial | 'qab?alfi'   |
| prenatal      | 'qabwilaadi' |
| preoperative  | 'qabjiraahi' |

(Some nouns and verbs have to be explained in phrases

since there are no exact equivalents in Arabic, e.g.:

|                            |  |
|----------------------------|--|
| prefab (N)                 | 'mabnaa muṣayyad min<br>ajzaa? maṣnuuEa<br>muqaddaman'             |
| preempt (V <sub>tr</sub> ) | 'yahtallu ardan<br>likay yaktasiba<br>l-?wlawiya fi<br>ṣiraa?ihaa' |

#### 11. The prefix pro-

In English the prefix pro- has the meanings of:

- i. in favour of; supporting, e.g. pro-Chinese
- ii. acting as a substitute for, e.g. pronoun
- iii. before in time or position, e.g. prophase

In English the formula is:

|               |                  |
|---------------|------------------|
| pro + N (Adj) | ————→ N (Adj)    |
| pro + pulsion | ————→ propulsion |

It appears, however, that there is no difficulty in finding equivalents in Arabic to words that begin with the prefix pro-. Here are some examples:

|             |                        |
|-------------|------------------------|
| pro-slavery | 'ta?yiid lilEubuudiya' |
| pronoun     | 'damiir'               |
| procephalic | 'jabhi'                |

#### 12. The prefix anti-

This prefix may give the meaning of:

- i. against, opposing, e.g. antisocial
- ii. opposite to, e.g. anticlimax
- iii. rival to, false, e.g. antipope
- iv. counteracting, inhibiting, or neutralizing, e.g. antifreeze, antihistamine.

In English the formula may be as follows:

$$\begin{array}{lcl} \text{anti} & + & \text{N (Adj)} \longrightarrow \text{N (Adj)} \\ \text{anti} & + & \text{body} \longrightarrow \text{antibody} \end{array}$$

In Arabic, the words muqaawim, mudaad, and laa are placed before the nouns and adjectives in order to indicate the meanings of (i) and (iv). As for the meanings of (ii) and (iii), there is no specific formula for them. Here are some examples:

- a.
- muqaawim + N (Adj) → N (Adj)
- muqaawim + altajammud → muqaawim altajammud
- 'antifreeze'
- b.
- mudaad + N (Adj) → N (Adj)
- mudaad + aldabbaabaat → mudaad aldabbaabaat
- 'antitank'
- c.
- laa + N (Adj) → N (Adj)
- laa + haffaaz → laahaffaaz
- (anticatalyst)

In the same way:

|             |                      |
|-------------|----------------------|
| antitoxic   | 'mudaadi l-samm'     |
| antiferment | 'mudaadi l-taxammur' |

13. The prefix counter-

It has the meaning of:

- i. against; opposite, contrary, e.g. counterattack
- ii. complementary; corresponding, e.g. counterfoil
- iii. duplicate or substitute, e.g. counterfeit

In English it is:

$$\text{counter} + N(\text{Adj}) \longrightarrow N(\text{Adj})$$

In Arabic the words mudaad(a) or muEaakis(a) are commonly used as equivalent to counter- in (i), but mudaada is more common than the other. The formulae are:

- a.
- |         |   |           |   |                  |
|---------|---|-----------|---|------------------|
| N       | + | mudaad(a) | → | N                |
| tayyaar | + | mudaad    | → | tayaar mudaadd   |
|         |   |           |   | 'countercurrent' |
- b.
- |       |   |            |   |                   |
|-------|---|------------|---|-------------------|
| N     | + | muEaaki(a) | → | N                 |
| nazEa | + | muEaakisa  | → | nazEa muEaakisa   |
|       |   |            |   | 'countertendency' |

In the same way:

|                |                   |
|----------------|-------------------|
| countermeasure | '?ijraa? mudaadda |
| counterpunch   | 'darba muEaakisa' |

14. The prefix de-

Its main function is forming verbs and verbal derivations. It may mean:

- i. removal of or from something specified, e.g. deforest, dethrone
- ii. reversal of something, e.g. decode, decompose
- iii. departure from, e.g. decamp

In English the formula is:

$$de + V(N) \longrightarrow v_{tr}$$

In Arabic it may be formed as below:

yuziil + N  $\longrightarrow$  V<sub>tr</sub>  
yuziil + aljaliid  $\longrightarrow$  yuziilu l-jaliid  
or yuzajlid  
'deice'

In the same way:

|            |                     |
|------------|---------------------|
| deoxidize  | 'yuziilu l-uxijiin' |
|            | or 'yuza?kij'       |
| dehumidify | 'yuziilu l-ruṭuuba' |
|            | or 'yuzartib'       |

15. The prefix non-

In English it may be:

- i. indicating negation, e.g. nonexistent
- ii. indicating refusal or failure, e.g. noncooperation
- iii. indicating exclusion from a special class of persons and things, e.g. nonfiction
- iv. indicating lack or absence, especially of a quality associated with what is specified, e.g. nonobjective, nonevent.

To form an equivalent in Arabic, the word ḡayr may precede an adjective (or a noun). The formula may be as follows:

|      |   |         |       |              |
|------|---|---------|-------|--------------|
| ḡayr | + | Adj (N) | ————→ | Adj (N)      |
| ḡayr | + | qiyaasi | ————→ | ḡayr qiyaasi |

In the same way:

|               |                 |
|---------------|-----------------|
| nonproductive | 'ḡayr muntij'   |
| nonsectarian  | 'ḡayr ṭaa?ifi'  |
| nonchalant    | 'ḡayr muktariθ' |

16. The prefix trans-

It may mean:

- i. across, beyond, crossing, on the other side, e.g. transoceanic, transatlantic
- ii. changing thoroughly, e.g. transliterate

- iii. transcending, e.g. transsubstantiation
- iv. transversely, e.g. transect.

In Arabic the following formula may be formed in most of the cases:

|       |   |          |        |                 |
|-------|---|----------|--------|-----------------|
| Eibra | + | N        | —————→ | Adj             |
| Eibra | + | alatlasī | —————→ | Eabra l-atlasī  |
|       |   |          |        | 'transatlantic' |

In the same way:

|                  |                 |
|------------------|-----------------|
| transcontinental | 'Eabra l-qaara' |
| transcutaneous   | 'Eabra l-jild'  |
| transpolar       | 'Eabra l-qutb'  |

### 3.4.2.3 The Combining forms

#### 1. The combining form bi-

It may have the equivalent Ḥunaaʿi in Arabic in such examples as:

|           |                      |
|-----------|----------------------|
| biangular | 'Ḥunaaʿii l-zaawiya' |
| biaxial   | 'Ḥunaaʿii l-mihwar'  |

#### 2. The combining form mal-

The words sayiʿ and suuʿ are used in Arabic as the counterparts to mal- as it is shown in the following examples:

|              |                     |
|--------------|---------------------|
| maladjusted  | 'sayiʿi l-tawaafuq' |
| malnutrition | 'suuʿi l-tagḥaiya'  |

#### 3. The combining form poly-

In Arabic the word mutaʿaddid is used to denote the sense of poly-, as shown below:

|            |                         |
|------------|-------------------------|
| polychrome | 'mutaEaddidi l-alwaan'  |
| polygamous | 'mutaEaddidi l-zawjaat' |

4. The combining form auto-

The word ḍaati may have in Arabic the same meaning to that of auto-, as it is exemplified below:

|                 |                      |
|-----------------|----------------------|
| autogamous      | 'ḍaatii l-?ixsaab'   |
| autoinoculation | 'altalqiihi l-ḍaati' |

5. The combining form self-

This combining form has the same equivalent in Arabic as that of the previous one (auto-) namely ḍaati or alḍaati, as is seen below:

|               |                      |
|---------------|----------------------|
| self-active   | 'ḍaatii l-naṣṣaat'   |
| self-analysis | 'altahliilu l-ḍaati' |

6. The combining form hetero-

The word which is used in Arabic to give almost the same meaning of this form is mutaḡaayir. The following examples show its function:

|                 |                            |
|-----------------|----------------------------|
| heterophyllous  | 'mutaḡaayiru<br>l-?awraaq' |
| heterochromatic | 'mutaḡaayiru<br>l-alwaan'  |

7. The combining form homo-

This form may have the word mutajaanis(a) as its equivalent in Arabic. Sometimes the word mutamaaʕil is also used. Here are two examples:

|             |                         |
|-------------|-------------------------|
| homograph   | 'allafʕa l-mutajaanisa' |
| homomorphic | 'mutamaaʕilu l-ṣakl'    |

## 8. The combining form mono-

In Arabic the word uhaadii may serve as equivalent to this combining form as it is seen below:

|            |                                      |
|------------|--------------------------------------|
| monoacid   | 'u <u>h</u> aadii l- <u>h</u> imd'   |
| monophonic | 'u <u>h</u> aadii l- <u>ṣ</u> awt'   |
| monocorpic | 'u <u>h</u> aadii l-a <u>ṭ</u> maar' |

However, there are few other affixes and combining forms which might be less commonly used than those listed so far. Among those left are mis- which has the equivalent of suu? in Arabic, e.g. misbehaviour 'suu? suluuk'; and semi which has the equivalent ṣ'ibh as in semicivilized 'ṣ'ibh mutamaddin'.

### 3.4.3 Compound lexemes

The third type of lexemes in English are compound lexemes. A compound lexeme is one whose stem is formed by combining two or more stems such as hammerhead which is a combination of two stems, hammer and head.

A great number of compound lexemes in English were originally syntactic compounds, and by time they became institutionalized and aquired their own specialized meanings (Lyons 1977:535). Therefore, they may create a problem when they are transferred into another language. A compound lexeme such as 'underground', for instance, has a specialized meaning to people who have this kind of transport in their city, but might be rather difficult for people who lack it to understand the exact meaning without an explanation.

Underlying these compounds are grammatical relations which are observed and analysed by Lees (1963). The analysis of these relations is a useful method not only in understanding how these relations determine the



meaning of each compound in English, but also in judging whether or not an Arabic equivalent maintains the right sense. In contrasting English compounds with their Arabic counterparts, we depend heavily on Lees analysis of English compounds (Lees 1963). Here is how English compounds may be translated into Arabic:

## I. Subject - Predicate

### A. Predicate Noun

#### 1. Kernel Noun

|           |                 |
|-----------|-----------------|
| courtyard | 'saahat daar'   |
| pipeline  | 'xat'anaabiib'  |
| wasteland | * 'ard qaahila' |

#### 2. Agentive Noun

|             |                     |
|-------------|---------------------|
| drummer boy | * 'walaad tabbaal'  |
| fishermen   | 'sayyaadii samak'   |
| washerwoman | 'gaasilat malaabis' |

### B. Adjective

#### 1. Endocentric

|           |                |
|-----------|----------------|
| blueprint | 'tabEa zarqaa' |
| gentleman | 'rajul nabiil' |
| highway   | 'tariiq Eaam'  |

#### 2. Exocentric

|          |                  |
|----------|------------------|
| redskin  | 'hindi ahmar'    |
| longhair | 'saxsun fannaan' |
| paleface | 'saxsun abyad'   |

## II. Subject - Middle Object

### A. possessive Genitive

|                   |                            |
|-------------------|----------------------------|
| bachelor's degree | * 'alSahaada l-jaamiEiyya' |
| cow's milk        | 'haliibu l-baqara'         |
| men's room        | 'gurfatu l-rijaal'         |

B. of - periphrasis

|            |                        |
|------------|------------------------|
| arrowhead  | 'ra?su l-sahm'         |
| bandwagon  | 'Earabatu l-muusiiqaa' |
| wavelength | 'tuulu l-mawja'        |

C. with - periphrasis

|          |                       |
|----------|-----------------------|
| armchair | 'kursi duu ãiraaEayn' |
| lungfish | *'alsamaku l-ri?awi'  |
| icewater | 'maa? mu@allaj'       |

III. Subject - Verb

A. Gerundive Adjective

|                  |                   |
|------------------|-------------------|
| graduating class | 'saff mutaxarrij' |
| talking machine  | 'maakina haakiya' |
| revolving fund   | 'rašiid dawwaar'  |

B. Verb - Subject

|            |               |
|------------|---------------|
| catchword  | 'alšiEaar'    |
| chatterbox | 'almihðaar'   |
| playboy    | 'almustahtir' |

C. Subject - Nominalized Verb

1. of - periphrasis

a. Abstracta

|                   |                          |
|-------------------|--------------------------|
| population growth | 'alnumuu l-sukkaani'     |
| animal life       | 'alhayaatu l-haywaaniya' |
| heart failure     | 'alhabta l-qalbiyya'     |

b. Concreta

|            |                   |
|------------|-------------------|
| earthquake | *'hazza ardiyya'  |
| beesting   | 'lasEatu l-nahla' |
| heartbeat  | 'nabdatu l-qalb'  |

2. by - periphrasis

|                 |                  |
|-----------------|------------------|
| farm production | 'intaaj mazraEi' |
|-----------------|------------------|

|                    |                      |
|--------------------|----------------------|
| insurance coverage | 'taḡtiya taʔmiiniya' |
| plant production   | 'intaaj maṣnaEi'     |

D. Nominalized Verb - Subject

|                  |                    |
|------------------|--------------------|
| assembly plant   | 'maṣnaE taḡmiiE'   |
| investment bank  | 'maṣraf istiḡmaar' |
| placement bureau | 'maktab taEyiin'   |

IV. Subject - Object

A. Subject - Object

|            |                       |
|------------|-----------------------|
| steamboat  | 'saḡiina buxaariyya'  |
| motorcycle | *'daḡaaja buxaariyya' |
| windmill   | 'taahuuna hawaaʔiyya' |

B. Object - Subject

|             |                        |
|-------------|------------------------|
| car thief   | 'luṣṣu l-sayyaaraat'   |
| greengrocer | 'baaʔiEu l-xaḡraawaat' |
| life boat   | *'qaaribu l-naḡaat'    |

C. Subject - Object

1. from - periphrasis

|             |                     |
|-------------|---------------------|
| candlelight | 'dawʔu l-ṣamEa'     |
| fingerprint | 'baṣmatu l-ʔiṣbiE'  |
| sawdust     | 'naṣaaratu l-xaṣab' |

2. for - periphrasis

|                  |                        |
|------------------|------------------------|
| automobile plant | 'maṣnaEu l-sayaaraat'  |
| booby trap       | 'ṣaraku l-muḡaffaliin' |
| grocery store    | 'maxzanu l-Eataaraat'  |

V. Verb - Object

A. Infinitival

1. Endocentric

|          |                     |
|----------|---------------------|
| charcoal | 'alfahmu l-nabaati' |
|----------|---------------------|

farm land  
mincemeat

'ard ziraaiya'  
'lahm mafrium'

2. Exocentric  
pickpocket  
spitfire  
scare crow

'sarraqa l-jiyuub'  
'naafiθa l-lahab'  
fazzaEatu l-guraab'

B. for - Adverbial

drinking water  
riding horse  
chewing gum

'maa?u l-šurb'  
'hišaanu l-rukuub'  
\*'madiiga'

C. Action Nominal

1. with -ing

bull fighting  
bookbinding  
news broadcasting

'musaaraEatu l-θiiraan'  
'tajliidu l-kutub'  
'idaaEatu l-ʔnbaa?'

2. with Nml

a. Abstracta

cost reduction  
birth control  
steel production

'taxfiidu l-kulfa'  
'tahdiidu l-nasl'  
'intaaju l-hadiid'

b. Concreta

blood test  
book review  
speed limit

'fahsu l-dam'  
'muraajaEatu l-kitaab'  
\*'alsurEaʔ l-quswaa'

3. with -er

shoemaker  
coal miner  
troublemaker

'saaniEu l-ahdiya'  
'munaggibu l-fahm'  
'muθiiru l-mataaEib'

D. Obsolescent Object - Verb

|           |                        |
|-----------|------------------------|
| bodyguard | 'haaris saxsi'         |
| fishfry   | 'alsamaku l-maqli'     |
| milkshake | *'almaxfuugu l-labani' |

VI. Subject - Prepositional Object

A. Copulative

1. Object - Preposition - Subject

a. For

|             |                       |
|-------------|-----------------------|
| gunpowder   | 'baaruudu l-banaadiq' |
| safety belt | 'hizaamu l-?amaan'    |
| ashtray     | *'almarmada'          |

b. From, in, on, at, etc.

|             |                      |
|-------------|----------------------|
| airmail     | 'bariid jawwi'       |
| coastline   | 'xat saahili'        |
| gardenparty | 'hafla hadaa?iqiyya' |

2. Object - like - Subject

a. Endocentric

|              |                 |
|--------------|-----------------|
| fountain pen | 'qalam hibr'    |
| tissue paper | 'mandiil waraq' |
| eggplant     | *'baadinjaan'   |

b. Exocentric

|           |                     |
|-----------|---------------------|
| egghead   | 'rafiiEu l-0aqaafa' |
| bonehead  | 'ahmaq Eaniid'      |
| razorback | 'xanziir barri'     |

3. Subject - Object

|          |                |
|----------|----------------|
| heatwave | 'mawjat har'   |
| snowball | 'kurat 0alj'   |
| raindrop | 'qatrat matar' |

B. Verbal

1. Subject - Object

|                        |                                     |
|------------------------|-------------------------------------|
| dew point              | 'nuqtatu l-nadaa'                   |
| date line              | *'xat tagayur taariixu<br>l-yawm'   |
| saturation temperature | *'darajat haraaratu<br>l-?imtisaas' |
| 2. night train         | 'qitaaru l-layl'                    |
| birthmark              | 'alwahma'                           |
| night owl              | 'alsahhaar'                         |

VII. Verb - Prepositional Object

A. Nominalization plus Object

1. Infinitival

|             |                  |
|-------------|------------------|
| grindstone  | 'hajaru l-rahaa' |
| dance hall  | 'qaaEatu l-raqs' |
| gas chamber | 'hujratu l-gaaz' |

2. Gerundive

a. For - Periphrasis

|                 |                         |
|-----------------|-------------------------|
| washing machine | *'algassaala l-aaliyya' |
| baking powder   | 'duruuru l-xabz'        |
| playing cards   | 'waraqu l-liEb'         |

b. Of - Periphrasis

|               |                      |
|---------------|----------------------|
| boiling point | 'nuqtatu l-galayaan' |
| reading time  | 'waqtu l-qiraa?a'    |
| turning point | 'nuqtatu l-tahawwul' |

3. Action Nominal

|                        |                                  |
|------------------------|----------------------------------|
| departure date         | 'mawEidu l-mu#aadara'            |
| distillation apparatus | 'Eid <sup>d</sup> atu l-taqtiir' |
| reception desk         | 'maktabu l-istiqaal'             |

## B. Object - Nominalization

### 1. With -ing

|                |                             |
|----------------|-----------------------------|
| water skiing   | 'altazahluq Fala<br>l-maa?' |
| brush painting | 'altīlaa? bilfiršaah'       |
| sleepwalking   | 'almašyi iθnaa?al-nawm'     |

### 2. With Nml

#### a. Abstracta

|                    |                         |
|--------------------|-------------------------|
| steam distillation | *'altaqtiiru bilbuxaar' |
| colour photography | 'altaswiiru l-mulawwan' |
| word-play          | 'alliEbu l-kalimi'      |

#### b. Concreta

|           |                    |
|-----------|--------------------|
| daydream  | 'hulmu l-yaqaāa'   |
| fieldwork | *'Eamal maydaani'  |
| boat ride | 'rukuubu l-qaarib' |

### 3. With -er

|                 |                                     |
|-----------------|-------------------------------------|
| pressure cooker | *'alqidru l- <del>da</del> gṭtiyya' |
| street singer   | 'muḡanni l-šawaariE'                |
| sleepwalker     | * 'almusarn\m'                      |

## VIII. Object - Prepositional Object

### A. From Verb - Phrase

#### 1. Object - prepositional Object

|            |                                      |
|------------|--------------------------------------|
| bull ring  | 'halabat (mušaaraEatu)<br>l-θiiraan' |
| bubble gum | *'alEilka l-fuqaaEiyya'              |
| milk run   | 'masaara l-haliib'                   |

#### 2. prepositional Object - Object

|               |                      |
|---------------|----------------------|
| football      | 'kurata l-qadam'     |
| handbrake     | 'almakbahu l-yadawi' |
| station wagon | - - - - -            |

B. From NPN

1. From

|               |                      |
|---------------|----------------------|
| oatmeal       | 'tahiinu l-ṣuufaana' |
| wood alcohol  | 'kuhuulu l-xaṣab'    |
| cheese spread | - - - - -            |

2. Of

|             |                    |
|-------------|--------------------|
| paper money | * 'awraaqa l-naqd' |
| mud pie     | 'Eajiinatu l-tiin' |
| blockhouse  | 'almaEqil'         |

3. With

|                  |                                    |
|------------------|------------------------------------|
| apple cake       | 'kaEkata l-tuffaah'                |
| ginger bread     | 'kaEkata l-zanj <sup>3</sup> biil' |
| shortening bread | 'xubzu l-samn'                     |

4. Miscellaneous

|           |                       |
|-----------|-----------------------|
| tea party | 'haflat ṣaay'         |
| law court | 'mahkamatu l-Eadl'    |
| iron age  | * 'alEasru l-hadiidi' |

IX. Naming

A. Common Noun

|                |                    |
|----------------|--------------------|
| Hemingway book | 'kitaab himingway' |
| Pullman car    | 'sayyaarat pulman' |
| Ferri wheel    | 'Eajalat firi'     |

B. Proper Noun

1. With the

|               |                   |
|---------------|-------------------|
| Marshall plan | 'xuttat maarṣaal' |
| Bohr atom     | 'nawaat buhir'    |
| Kinsey report | 'taqriir kinsi'   |



2. Without the

|              |                     |
|--------------|---------------------|
| state street | 'šaariE stayt'      |
| May Day      | 'yawm awwal ayyaar' |
| Mothers Day  | 'yawmu l-umm'       |

Generally speaking, it is not difficult in Arabic to find equivalents to the English compounds especially when the underlying grammatical relations that govern the English ones are clear in mind. Still, some confusion may occur as a result of lack of rules that regulate the different types of combinations in Arabic. A compound lexeme such as Iron Age, for instance, may have two equivalents in Arabic, e.g. 'alEasr alḥadiidi' and 'Easr alḥadiid'. Both could be correct, but one of them is more accurate than the other.

Arabic equivalents may be formed according to the type of underlying grammatical relations which are found among English compounds. Some of these Arabic equivalents are inconsistent with the rest of the compounds in the same type. The inconsistent compounds in the above list are marked by asterisks. Some may be considered correct but not accurate, whereas others are formed this way because it may be not easy to do otherwise.

A translator into Arabic may have to think of equivalents of his own to English compounds since many of these compounds are not included in English-Arabic dictionaries. Subsequently, a confusion may come out of that when each translator (or writer) uses his own particular version.

3.5. Analysis of lexical items in English - Arabic dictionaries

Analysing the lexical items which are contained in any modern English-Arabic dictionary (i.e. that provides

an Arabic meaning to an English word) reveals that in order to allocate a meaning in Arabic to an original English word, one or more of the following five different methods may be used:

1. In the case of lexical items which have direct equivalents in Arabic, the closest equivalent (or equivalents) is simply used without any explanation. This is because this type of items is common to most natural languages, due to the basic oneness of human mind.

Human languages share at least the minimum requirement for delimiting one word from another in a given vocabulary. This semantic similarity can be attributed, to a certain extent, to the common core of human experience. Different communities use, more or less, the same indications to describe some facts or experiences which are the same in various societies. In both English and Arabic, for instance, there are words denoting bodies in the solar system such as the moon 'alqamar', the sun 'alšams', or earth 'alʔard', as well as daily habits such as walk 'yamšī' or eat 'yaʔkul'. These lexical items and hundreds or thousands like them can be easily transferred from one language into another due to the relatively direct correspondence between them.

The dominant feature which is seen in all English-Arabic dictionaries is the word-for-word correspondence. Some of these bilingual dictionaries mainly consist of these words (Al'asri 1922, Almanaar 1970, Oxford 1972).

A translation process may be easily conducted if a given text contains a great number of these simple lexical items.

A single word-for-a single word correspondence is not always as simple as one may expect, for in some cases one single word in English has more than one different sense. An entry in a dictionary for the word draw, for example, entitles twenty six different meanings to be stated in Arabic as equivalents to it including ten single words. In this case the context in which this word is found decides to which sense is referred. However, ambiguity still occurs in such sentences as:

I have seen my neighbour drawing a cart.

On the other hand, two words may have similar meanings, or have the same sense. These are called synonymous. The term synonymy may denote various items representing different shades of meaning of one word (Lyons 1968:446). The word good, for instance, has in Arabic the synonyms 'ḥasan', 'jayyid', 'wasiim', 'jaḍḍaab', 'mulaaʔim', 'saalih', 'saliim', 'mufiid', 'rafiīE', 'faadil', 'saḥiīh', 'ṭayyib', 'nabiil', 'kariim', 'xayyir' (almawrid 1972). Each may, to some extent, replace the other when occurring in a sentence. In certain cases, however, one synonym in particular is more suitable and straightforward to the meaning than another. This, of course, is part of any translator's ability to choose. The aforementioned type of lexical entries falls under the term polysemy. Another type of lexical items is termed homonymy which underlies lexical entries of the same form but they originally have developed from formally distinct lexemes in some earlier stage of the language (Lyons 1977, II:550). Let us, for example, look at the homonymous lexemes which are represented by the two lexical entries of the word mew. Both entries have the same form and both are nouns, yet one means 'any sea gull, esp. the common gull 'Larus Canus', whereas the other carries the sense of 'a room or cage for hawks especially while moulting'. The former is historically derived from Old English (mæw) whereas

the latter from Old French (mue, from muer 'to moult', from Latin mutare 'to change') (Collins Dictionary 1979).

The distinction between these two types is found in certain monolingual English dictionaries (but not all of them), whereas the polysemous and homonymous lexemes are covered in English-Arabic dictionaries by one single entry, and no distinction is referred to. In any case, the etymological criterion upon which the distinction between these two types is based is not always reliable since the historical derivation is sometimes uncertain and unclear (Lyons 1977, II:550).

2. In certain cases when a word has no equivalent in Arabic, an 'Arabized' form (i.e. with a similar pronunciation to that of the English one) is used. Some of these 'Arabized' words may sound so Arabic that by time people use them as if they are Arabic, e.g. diimoqraatiya-tuna 'our democracy'. In some dictionaries, however, these words are usually followed by explanations. Here are some of them:

|              |  |
|--------------|--|
| archduke     | 'alarṣiiduug' (amiir min umaraaʔi l-ʔusra<br>l-umbiratuuriyya l-namsaawiyya) |
| aristocratic | 'ʔiristuqraaṭi' (duu Eilaqa biliristḥraatiya)                                |
| vandalism    | 'alwandala' (taxriib almunṭalakaat al-Eaama<br>aw alxaasā Eamdan)            |
| sponge       | 'ʔisfanj'  |
| music        | 'muṣiiqaa'   |
| stable       | 'ʔistabl'  |
| gas          | 'ḡaaz'   |
| physics      | 'alfiizyaaʔ' (Eilmu l-ṭabiiEa)   |
| autobus      | 'alutuubiis' (saṣyaara kabiira linaqli<br>l-rukkaab)                         |

3. In other cases, English lexical items are transliterated into Arabic, i.e. transcribing these items into corresponding letters of Arabic alphabet. A large number of these words are scientific or technical terms which are universally used by scientists, technicians, or medical people. It is rather difficult to coin Arabic terms equivalent to those already in use because they have established themselves through all these years. Nevertheless, some of the foreign terms such as radio and telephone, for instance, have been recently replaced by 'miðyaaF' and 'haatif' respectively in spite of the deep roots they dug in Arabic language. Below are some more examples:

|              |  |
|--------------|--|
| penicillin   | 'alpiniciliin' (Eaqaar mudaad<br>liljaraaθiim) |
| microbe      | 'almaykruub'                                   |
| gallon       | 'algalun'                                      |
| cinema       | 'alsinimaa'                                    |
| oxygen       | 'alʔuksijiin'                                  |
| asbestos     | 'alasbistus' (alhariiru l-saxri)               |
| nitrate      | 'alnitraat'                                    |
| permanganate | 'alpirmanganaat'                               |
| neon         | 'alniyuun'                                     |

4. In the case of a relatively small number of English lexical items, a newly-coined Arabic terms are used in order to avoid using the phrasal equivalents. These terms are still unfamiliar to most of Arabic users, therefore an explanation may follow each of these terms. Examples of such words are:

|                |   |
|----------------|---|
| arteriovenous  | 'ðiryaaniwariidi' (mutaEalliq bilðaraayiin<br>wa l-awriða)    |
| autobiographic | 'siiriidaati' (mutaEalliq bisiiirati<br>l-marʔi l-ðaatiiya ') |

|                |  |
|----------------|--|
| aspen          | 'huurirajraaji' (duu Eilaaga bilhuuri<br>l-rajraaj)        |
| thermoelectric | 'kahrabiharaari' (kahrabaa?i haraari)                      |
| laryngitic     | 'iltihaabih'njari' (mutaEalliq<br>biltihaabi<br>l-hunjara) |
| prewar         | 'qabharbi' (haadiθ aw qaa?im qabla<br>l-harb)              |

5. There are some English words which have no counterparts in Arabic, and the previous methods cannot be applied to them either. Therefore, the only way left is to explain their meanings by relatively long phrases. Practically, in the translation process, these words may be singled out as the most problematic among lexical items. Below are some of these words:

|               |   |
|---------------|---|
| accommodation | 'kullu maa yuḡbiEu l-haaja wa yu?minu<br>l-raaha'   |
| agriology     | 'aldiraasa l-muqaarana liEaadaati<br>l-ḡuEuubi l-bidaa?iyya'  |
| ante          | 'rihaan yataEayan EalaalaaEibi l-bukar<br>an yadaEahu baEda l-itttilaaFi Ealaa<br>?wraaqihi wa qabla saḡbihi awraaqin<br>jadiida' |

CHAPTER FOUR  
TEXTUAL ANALYSIS

4.1 Systemic Linguistics

Systemic linguistics, generally speaking, is interested in describing and comparing particular languages and varieties of languages. It adopts a descriptive approach to language, i.e. studying particular languages and their individual characteristics, as opposed to a pre-scriptive approach. The aim of systemic linguistics would be to describe the particular language in the best possible way; that is, in the way that best represented the various patterns observable in the language. It might also be concerned with a particular variety of a language rather than with a language as a whole. (Berry 1975, I:1).

Systemic linguistics may agree or differ with other linguistic Schools. Those with which it has most in common are perhaps those of stratificational grammar (e.g. Lamb 1966) and tagmemics (e.g. Pike 1967). The school of linguistics with which it has least in common is the transformational generative grammar (e.g. Chomsky 1957). However, systemic linguistics has marks of similarity with some of the most recent developments in transformational generative grammar (e.g. Fillmore 1968).

Systemic linguistics is a development of Halliday's scale-and-category linguistics which was first formulated in his 'Categories of the Theory of Grammar' (Halliday 1961). The scale-and-category theory in its turn, as Halliday says, "derives most of all from the work of J.R. Firth" (Halliday 1961:242). Firth believes (Synopsis 1957:37) that the object of linguistic analysis is "to make statements of meaning so that we may see how we use language to live". In almost the same line of thinking Halliday (Halliday 1970:141) says that

"the nature of language is closely related to the demands that we make on it, the functions it has to serve. In the most concrete terms, these functions are specific to a culture".

Firth laid emphasis on the significance of the textual description, and believed that the statements of meaning have always been integrated in the theory. So did the linguists who followed him, e.g. Halliday and Dixon. They have always concentrated their work on the textual rather than the non-textual description, i.e. the so-called 'exemplificatory'. In addition to these two, a third approach and the most recent one namely the transformational generative is considered an important contribution to linguistics but, according to Halliday (Halliday 1961: 241), is not a replacement for the other two. In Firth's theory a set of categories such as unit, structure, class, and system are set up to handle the data. The unit as a component is a function of the nature of the particular language. For English, sentence, clause, phrase (group) and words prove convenient. The unit, then, is the category set up to account for stretches that carry grammatical patterns. Certain scales of abstraction are also set up to further the analysis; namely, rank, exponent, and delicacy, of which the scale types are hierarchy, taxonomy, and cline, respectively. The concept of delicacy is the most controversial point in Firthian linguistics (Oyelaran 1967:442).

Halliday, as a follower of Firth and his theory in linguistics, believes too that "the relevant theory (of how language works) consists of a scheme of interrelated categories which are set up to account for the data, and a set of scales of abstraction which relates the categories to the data and to each other; and that description consists in relating the text to the categories of the theory". (Oyelaran 1967:446).



According to Halliday (Halliday 1961:247) these categories which are fundamental for the theory of grammar are four: unit, structure, class, and system. In description, structures are stated as linear arrangements of symbols, each symbol (occurrence) standing for one place and each different symbol (item) standing for one element.

In the statement of English clause structure, for example, four elements are needed, for which the widely accepted terms subject, predicator, complement, and adjunct are appropriate. These yield four distinct symbols, so that S, P, C, A would be the inventory of elements of English clause structure. All clause structure can then be stated as combinations of these four in different places: SAPA, ASP, SPC, ASPCC, etc. (Halliday 1961:257).

Moreover, in English, certain elements of structure must occupy specific positions in relation to some others. In Halliday's words the element "is defined by place stated as absolute or relative position in sequence". He adds that "it is useful to indicate that here sequence is so to speak built into structure, and this can be shown by an arrow placed over the symbols for the elements concerned". His example for that is in English clause structure the element S precedes the element P in sequence. Subsequently, structures "can be stated as SPCA, SAPA, ASP etc. This displays the contrast between this situation, where S is crucially defined by position relative to P, and realized sequences of elements which are not however defined by sequence, which may be indicated by simple linearity of the symbols." (In a Latin clause of structure SOP (O = Object), sequence plays no part in the definition of the elements: so no arrow.) (Halliday 1961:257-8).

Systemic linguistics emphasizes the importance of the social functions of language. This emphasis may be traced back to Firth's interest in the sociological aspects of language. He first used the term 'sociological linguistics', and discussed the study of language in a social perspective. Firth talked about 'describing and classifying typical contexts of culture' (Firth 1935:27). However, Firth's followers took the notion even further to suggest that 'a significant fact about the behaviour of human beings in relation to their social environment is that a large part of it is linguistic behaviour' (Halliday 1973'48).

Systemic linguistics also emphasizes the importance of the textual description of language, and the linguists who adopt this theory are always inclined to prove its hypothesis 'by means of observations from collections of texts and by means of statistical techniques' (Berry 1975, I:31).

Systemic grammar tries to provide, as Hudson (1971) says, a model for grammatical description which is basically generative, in the sense of explicit, according to "a formalized framework to make it unnecessary to define the place of each category in the overall language" (Hudson 1971:7). He also adds that the theory of systemic grammar is intended to be "a general model suitable for describing the grammar of any language" (Hudson 1971:8).

Now, let us have a brief idea of how systemic linguistics works on English sentences.

Within the main model of language, each level of language has its own model. What concerns us here is that at the level of grammar there are patterns called structures. They consist of elements which occupy four 'places

in a sentence. In the sentences:

- a. John speaks French properly.
- b. The children nextdoor play football in the park.

John, and the children nextdoor each acts as the subject of its sentence; speaks, and play act as predicators; French, and football as complements; and finally properly, and in the park as adjuncts.

Furthermore, elements such as the children nextdoor can be divided into three parts: the, children, and nextdoor which are called modifier, headword, and quantifier respectively.

In English, in certain cases, ambiguity occurs in sentences like:

Twenty two month old babies.

which could mean either:

- a. Twenty (two month old) babies.
- b. Twenty two (month old) babies.
- or c. (Twenty two month old) babies.

Also, Muir (1972) says that there are occasions when there is ambiguity between successive adjuncts in clause structure and rankshifted adverbial groups at q (quantifier) in nominal group structure. For example, if,

He decided on the house in the country.

means 'he decided on the house which was in the country', then the clause has a structure SPC, and Q is realized by a nominal group which has a rankshifted adverbial

group at q:

|    |            |     |       |                |
|----|------------|-----|-------|----------------|
| S  | P          | C   |       |                |
| N  | V          | N   |       |                |
| n  | l          | m   | h     | q              |
| He | decided on | the | house | in the country |

If, however, it means 'while in the country he made up his mind about the house', then there is an adjunct in the clause structure:

|    |            |     |       |    |             |
|----|------------|-----|-------|----|-------------|
| S  | P          | C   |       | A  |             |
| N  | V          | N   |       | Ad |             |
| n  | v          | m   | h     | p  | C = [ N ]   |
|    |            |     |       | m  | h           |
| He | decided on | the | house | in | the country |

(Muir 1972:38)

Sentences of English have, sometimes, a structure of two places, one may be filled by a subordinate (B) element, the other by a main ( $\alpha$ ) element of structure as shown by the following example:

|            |              |       |      |          |     |
|------------|--------------|-------|------|----------|-----|
| $\sum$     |              |       |      |          |     |
| $\alpha$   |              |       | B    |          |     |
| Ind.       |              |       | Dep. |          |     |
| S          | P            | A     | S    | P        | C   |
| My old car | was repaired | after | I    | had sold | it. |

Later on, in our study, the above models will be very useful to look at while analysing textual materials in both English and Arabic. There might be a slight difference between the above tables and the ones which will be drawn later in this study, but they, in general,

follow the same system.

So far, we have had a brief account of what is meant by systemic linguistics. We may not have mentioned things that are not of direct reference to the type of study we are concerned with, but, hopefully, the important points have been set clear.

The aforementioned tables make it easy for us to analyse a sentence in English, then according to this analysis, we compare three Arabic translations of it in order to detect any fault whether in structuring or in the meaning.

The analysis according to the technique of systemic linguistics is linked indirectly to that of the Functional Sentence Perspective. The latter will be discussed briefly in the coming part of this study.

The aim of our analysis is to show that:

1. It is possible to translate an English sentence of a particular word-order into an Arabic sentence of the same (or almost the same) order. This is made possible by the relative freedom in Arabic word-order.
2. This analysis will single out any mistake in the Arabic translation that is committed through lack of understanding the elements of the sentence, e.g. an adjective might be mistakenly taken as an adverb.
3. The analysis can be employed, whenever needed, in checking the grammatical as well as the semantic acceptability of Arabic translations of English texts.

#### 4.2. Functional Sentence Perspective

Functional Sentence Perspective (FSP) is a term coined by the Prague Linguistic School to denote the theory which is based on the assumption that "it is in accordance both with the character of human thought and with the linear character of the sentence that sentence elements follow each other according to the amount (degree) of communicative dynamism (=CD) they convey, starting with the lowest and gradually passing on to the highest" (Firbas 1966:240).

The name of Professor V. Mathesius, the founder of the Prague School, is closely linked to this approach which has recently gained wide fame. Prof. Mathesius was interested in the study of word-order of English as compared to that of Czech. His followers adopted the same line of thinking which can be seen in a statement by Firbas (Firbas 1964a:111) who says that "a fuller understanding of the word-order system of a language is achieved if the method of analytical comparison is restored to, i.e. the word-order system of a language is compared with that of another language, preferably one of different structure".

According to the Prague School, word-order principles are: the principle of grammatical function, the principle of coherence of elements (these two are merged into one - the grammatical principle), the principle of FSP and the principle of sentence rhythm.

In English the word-order, Mathesius believes, is mainly determined by the grammatical principle which functions itself in that "the sentence position of an element is determined by the syntactic function of that element" (Firbas 1964a:112). The element that functions as subject, in an English sentence, must come before

that functions as verb, and this in turn must precede the element which functions as object.

The principle of coherence of members, as it is included in the grammatical principle, manifests itself in preventing the insertion of other elements between those two to which it is applicable. This principle also makes the change in position of one of the two elements entail a change in position of the other one so that the two may remain in close proximity (Firbas 1964a:112). As an example of that, a sentence in English must have the verb and the object in immediate successive positions as in:

- i. Peter smashed (V) the car (O) with a hammer.

But not

- ii. \*Peter smashed (V) with a hammer the car (O).

Yet a sentence like the following is acceptable:

- iii. Peter with a hammer smashed (V) the car (O).

The principle of FSP as defined by Firbas (Firbas 1964a: 112) is the one that causes the sentence to open with thematic and close with rhematic elements. Thematic elements, on the one hand, are defined as conveying facts known from the verbal or situational context, and accordingly contribute least towards the development of the discourse. Consequently, thematic elements convey the lowest degree(s) of communicative dynamism [CD] within the given sentence.

Rhematic elements, on the other hand, are those conveying new, unknown facts, which contribute most towards the development of the discourse and consequently convey the highest degree(s) of CD within the given sentence.

The thematic and rhematic elements are usually linked up by the means of transitional elements which are naturally placed between them.

To exhibit the theme-transition-rheme sequence, we quote Firbas's example (1966:240): Mr. Brown [theme] has turned out [transition] an excellent teacher [rheme].

Similar identifications are provided by Halliday (Halliday 1970a:161) who says that "the English clause consists of a 'theme' and a 'rheme'. The theme is another component in the complex notion of subject, namely the 'psychological subject'. The theme of a clause is the element which, in English, is put in first position".

In another paper of his, Halliday (Halliday 1967b:212) elaborates the notion of the functional sentence by explaining that 'thematization takes a unit of sentence structure, the clause, and structures it in a way that is independent of what has gone before. This structuring is into two parts, a theme and a rheme, and is realized simply by the sequence of elements: the theme is assigned initial position in the clause, and all that follows is the rheme. Thus in John saw the play yesterday, yesterday John saw the play, and the play John saw yesterday (as a complete clause) the theme are, respectively John, yesterday and the play'.

In the same way Mathesius defines the theme as 'that which is known or at least obvious in the given situation, and from which the speaker proceeds' in his discourse. In a simple connected narrative the theme usually conveys facts that are known or can be gathered from the preceding sentence. No theme can be established within a sentence if none of the sentence elements conveys a piece of information that is either known or at



least obvious in the given situation (Firbas 1964b:270). However, according to Trávníček (quoted in Firbas 1964b:273), the theme is the sentence element that links up directly with the object of thought, proceeds from it and opens the sentence thereby. Trávníček suggests that "the theme of the utterance is of fundamental importance for the order of words, for its verbal expression stands at the very beginning of the sentence".

To go back to Halliday, he believes that within certain limits the speaker (or writer) has the option of selecting the element he wishes to be thematic in the clause (Halliday 1967b:212). Nevertheless, Halliday (Halliday 1970a:161) puts some restrictions by saying that 'although there is freedom of choice, but the theme will be associated with the 'given' and the rheme with the 'new' unless there is good reason for choosing some other alignment'.

Therefore, it can be said that a sentence elements are distributed according to the amount of communicative dynamism (CD) each element carries, i.e. elements conveying new, unknown information show higher degrees of CD than elements conveying known information.

By the degree of communicative dynamism (CD),<sup>the</sup> Prague School followers mean 'the extent to which the sentence element contributes to the development of communication, to which it 'pushes' the communication forward'. (Firbas 1966:240). Thus, to sum up what has been said, the elements carrying the lowest degrees of CD constitute the theme and occupy initial positions within a sentence, while those carrying the highest degrees of CD constitute the rheme and occupy later positions. The elements carrying the very lowest degree of CD function as theme proper, whereas those carrying the very highest degree of CD as rheme proper. In addition to the above two and

between them come the transition elements which rank above the former and below the latter.

Nevertheless, it is argued (Firbas 1964a:115) that some languages may form their sentences in a way deviant from the basic distribution of CD, i.e. starting with the lowest and gradually passing on to (ending with) the highest. There are two ways in recognizing deviations. One is provided by the context by rendering sentence elements thematic. Any element already mentioned in a context may convey the lowest amount of CD within a sentence regardless of the position occupied in it. The other way is provided by semantic structure which operates within the section of the sentence which has remained unaffected by the context, i.e. the semantic content of a sentence element conveys new information.

In Czech, for example, the relationship of word-order to FSP varies in regard to whether a sentence is dependent or independent of the context. One of the Prague School linguists (Beneš 1968) explains that they 'regard as "contextually independent" such sentences that are capable of appearing as free utterances, or in other words - sentences that contain general information responding to the question (even if only implicit) "what is the news?"' (Beneš 1968:267). The order of words in Czech, however, is mainly determined by the principle of FSP, whereas in English, as was mentioned before, the decisive role is played by the grammatical principle. Therefore, in order to amend for this lack of observance of the theme-rheme sequence, English has found other alternatives. Prof. Mathesius listed the order preparatory there - predicative verb - subject as in Once upon a time there was a woman, and the order that places the subject after an adverbial element which has full meaning as in a sentence like In Bamborough Castle once lived

a king to support his argument (quoted by Firbas 1964a: 112). Arrangements of this kind make it possible to shift the rhematic non-thematic subject towards the end of the sentence.

English also, Prof. Mathesius says, employs the order thematic subject - predicative verb with more frequency than other languages. For this purpose, English uses personal predicative constructions, e.g. I am cold, and different passive voice constructions, e.g. The matter must be inquired into (Firbas 1964a:113).

Halliday agrees with the above mentioned observations and says that 'We may accept Mathesius' view that the high frequency of the passive in modern English, again by contrast with other languages having like resources is related to the thematic organization of the clause and its interaction with other dimensions of structure' (Halliday 1967b:217).

Elsewhere, (Halliday 1970a:161) Halliday assumes that 'theme, actor and modal subject are identical. When they are not, the tendency in Modern English is to associate theme and modal subject; and this is the main reason for using the passive'.

Thematic predicators in English are rare. According to Halliday the predicator occurs in initial position in only two clause types: imperative and non-finite dependent clause. However, in neither of these is the predicator a marked theme. "In the imperative the predicator is the unmarked theme, together with you or let's if present. Non-finite clauses, which also have no modal constituent, select for theme only in a restricted sense" (Halliday 1967b:219). In English, again, the most frequent type of marked theme, according to Halliday, is

the adjunct as in:

Yesterday my friend went to London.

However, it is possible for more than one adjunct to appear in thematic position in the clause. "Such instances may be complex adjuncts with internal hypotaxis embedding, such as yesterday before dinner or in the desk in the corner, in which case, like co-ordinate structures, they are single elements of the clause" (Halliday 1967b:219).

In general, on the level of FSP the semantic relations between predicative verb, object and the adverbial element is as follows: in a sentence like he bought a new book yesterday, provided that both the verb and its object convey new information, the object carries a higher degree of CD than the verb regardless of the positions they occupy within the sentence. If the adverbial element, along with the predicative verb and the object, conveys new information, the semantic content and its semantic relations to the verb-object group are such that "regardless of position the adverbial element carries a lower degree of CD than the verb and the object" (Firbas 1964a:114).

Among the important means of FSP are the definite and indefinite articles since they, in most cases, mark out accompanying elements as known and new respectively. In a sentence like

A young girl came into the room

the phrase a young girl is marked as new and thus functioning as rheme, whereas the room is known and may subsequently be considered theme. Just in passing let us mention that this English sentence violates the FSP principle as it places the rheme (a young girl) in an initial position while leaving the theme (the room) at

the end. However, it is in accordance with the grammatical principle which allows the rhematic subject to occupy a front position.

In English, beside the definite article other elements function as thematic, e.g. personal, possessive, demonstrative, and reflexive pronouns.

Ilyish (1965), a Prague School linguist, says that 'owing to its basic meaning of "indefiniteness" the indefinite article will of course tend to signalize the new element in the sentence, that which represent the rheme. By opposition, the definite article will, in general, tend to point out that which is already known, that is the theme' (quoted by Firbas 1966:255). Firbas, however, specifies that "the non-generic, but not generic, indefinite article always marks its substantive as contextually independent, i.e. as conveying new, unknown information under favourable conditions, in co-operation with other FSP means, it may even mark it out as the rheme of the sentence" (Firbas 1966:245). Therefore, it would be preferable here to mention that Mathesius believes that word-order phenomena constitute a system. And 'in order to account for the general character of such a system as well as for particular word-orders, it is necessary to know the character of each word-order principle in particular and the hierarchy of all the word-order principles in general. This hierarchy is determined by the mutual relations of the principles, i.e. by the extent to, and the manner in, which they operate' (quoted in Firbas 1964a: 111). Mathesius doubts the susceptibility of English to FSP, and when comparing Czech original with its English translation, English would prove of being 'so little susceptible to the requirements of FSP as to frequently disregard them altogether'(quoted by Firbas 1964a:113).

Finally, Mathesius reached the conclusion that there are not enough means in English to put all the non-emotive English sentences into the theme-rheme order (Firbas 1966:239).

In our analysis of English sentences and their Arabic translations, we will look closely at sentences that are insusceptible to the requirements of FSP, as well as to those which are susceptible in order to verify the correctness of Mathesius' claim.

Our aim, also, is to see, on the one hand, to what extent Arabic is similar to Czech in regards to the susceptibility to the principles of FSP, and on the other hand, to what extent Arabic syntactic rules can be adjusted to cope with the rigid rules of English through the process of translation.

One last quotation (Bakir 1979) may assist in comprehending Arabic word-order in general. It says that 'Arabic is considered by the traditional grammars, both written by the Arab grammarians and those written by the European Arabists to be a VSO language. Although it exhibits a rather free word-order, the basic order is believed to be VSO. Orders of the following types obtain:

SVO, VOS, SOV, OSV, OVS' (Bakir 1979:10).

In this study we argue that in poetry different forms of Arabic word-order may be tried in order to keep the original characteristic of the poem as it is. This may be not the case in translating prose.

#### 4.3. Application

In this section we will attempt to apply the knowledge we have acquired of systemic linguistics analysis as well as the potential FSP analysis to sentences trans-

lated from English. Any deviation from one or both of these systems would entail either to look for an error in the translation or to examine a case of stylistic feature. However, we might reveal some aspects of susceptibility of Arabic to FSP requirements that would not be in accordance with traditional thinking. We take T.S. Eliot's 'The Waste Land' as a text to be analysed since it has been translated into Arabic by more than one literary figure in the Arab World. Two different translations by two well-known names in Arabic literary circles are analysed beside the original English. A third translation by the writer of this thesis may be considered as showing how the text is preferably translated from the writer's point of view. It might help detect deviations and suggest new, correct forms.

The sources from which the sentences in the coming pages are taken will be sequentially listed as follows:

- 1, 2, 3, ... T.S. Eliot's "The Waste Land", in: 'The Complete Poems and Plays of T.S. Eliot', London: Faber and Faber, 1969, pp. 59-80.
- a. My own translation of the above poem.
- b. Yousuf al-Khal's translation of 'The Waste Land', in T.S. Eliot, Poems, 1958, pp. 129-150 . Beirout.
- c. Luis Awadh's translation of 'The Waste Land', Shi'r Magazine, No. 40, Vol. 10, 1968, pp. 107-124. Beirout.

The first example which is shown below is a very simple sentence, cited here merely to make known the way we examine materials. It does not create any problem in translation:

1.

| S     | P    | C   |           |       |
|-------|------|-----|-----------|-------|
| N     | V    | Adj |           | N     |
| noun  | verb | det | adj       | noun  |
| April | is   | the | cruellest | month |
| (T)   |      |     | (R)       |       |

a.

| S      | C    |     |               |
|--------|------|-----|---------------|
| N      | Adj  | N   |               |
| noun   | adj  | det | noun (plural) |
| nisaan | aqsa | š   | šuhuur        |
| (T)    |      | (R) |               |

Only one translation is shown above since the other two translations of this sentence have very similar formations except that niisaan is replaced, in one of them, by its identical usage of ibriil which has no effect at all on the meaning as a whole.

The cruellest month can also be translated as 'aqsa šahr (sing.)' but the alternative 'aqsa ššuhuur (plural)' is more acceptable as far as the rhythm is concerned.

As for the word-order, since there is no copula in Arabic, the Arabic aqsa ššuhuur can be moved before the subject niisaan but in order to keep the translation in line with the original, it is more appropriate to put the subject in a frontal position. Here, both the original and the translation are in accordance with FSP.



2.

|         |          |        |        |     |      |      |
|---------|----------|--------|--------|-----|------|------|
|         | P        | C      | A      |     |      |      |
|         | V(part)  | N      | Adv    |     |      |      |
|         | verb     | noun   | prep   | det | adj  | noun |
| (April) | breeding | Lilacs | out of | the | dead | land |

a.

|          |          |      |     |      |     |        |
|----------|----------|------|-----|------|-----|--------|
| P        | C        | A    |     |      |     |        |
| V(part)  | N        | Adv  |     |      |     |        |
| verb     | noun     | prep | det | noun | det | adj    |
| munbitan | sawsanan | mina | l-  | ardi | l   | mayita |

b.

|         |      |          |      |     |      |     |        |
|---------|------|----------|------|-----|------|-----|--------|
| P       |      | C        | A    |     |      |     |        |
| V       |      | N        | Adv  |     |      |     |        |
| verb    | pron | noun     | prep | det | noun | det | adj    |
| yunbitu |      | lailakan | mina | l-  | ardi | l-  | mayita |

c.

|        |       |      |     |         |      |     |      |     |        |
|--------|-------|------|-----|---------|------|-----|------|-----|--------|
| c.     | P     |      | C   |         | A    |     |      |     |        |
|        | V     |      | N   |         | Adv  |     |      |     |        |
|        | verb  | pron | det | noun    | prep | det | noun | det | adj    |
| fahuwa | yunbi | tu   | l-  | zanbaqa | mina | l-  | ardi | l-  | mawaat |

It is obvious that breeding is a present participle, and accordingly the closest participle to it in Arabic may be the equivalent 'munbitan' which is more to the point than the verb in the present simple 'yunbitu' that is used in the other two translations. In addition, fahuwa 'and it is' in (c) is not needed at all.

As for the FSP principle, the original English as well as the Arabic translations are in accordance with it.

3.

|        |      |      |      |
|--------|------|------|------|
| S      | P    | C    | A    |
| N      | V    | N    | Adj  |
| noun   | verb | pron | adj  |
| winter | kept | us   | warm |
| T      |      | R    |      |

a.

|           |          |           |     |
|-----------|----------|-----------|-----|
| S         | P        | C         | A   |
| N         | V        | N         | Adj |
| det noun  | verb     | pron      | adj |
| aššitaa?u | abqaanaa | daafi?iin |     |
| T         |          | R         |     |

b.

|           |            |      |
|-----------|------------|------|
| S         | P          | C    |
| N         | V          | N    |
| det noun  | verb       | pron |
| aššitaa?u | daffa?anaa |      |
| T         | R          |      |

c.

|     |           |           |      |
|-----|-----------|-----------|------|
|     | S         | P         | C    |
|     | N         | V         | N    |
| and | det noun  | verb      | pron |
| wa  | aššitaa?u | adfa?anaa |      |
|     | T         | R         |      |

In the original, it is so clear that warm is not used as a verb but as an adjective. It is not 'warmed us' but 'kept us warm'. However, in both (b) and (c), the sentence is translated as if it contained the former and not the latter. Moreover, in Arabic, the verb daffa?a which may mean 'warm somebody (or something)' is perhaps different from 'adfa?a' which may mean

'warm somebody (or something) internally' is perhaps different from adfa?a which may mean 'warm somebody (or something) externally'. As for the word-order, the three translations are in disagreement with the Arabic one although they are nearer to the original English.

4.

| (S)      | P          | C     | A    |           |      |
|----------|------------|-------|------|-----------|------|
|          | V          | N     | Adj  |           |      |
|          | verb(part) | noun  | prep | adj       | noun |
| (winter) | covering   | earth | in   | forgetful | snow |

T

R

a.

| P          | C   |      | A    |            |         |
|------------|-----|------|------|------------|---------|
| V          | N   |      | Adv  |            |         |
| verb(part) | det | noun | prep | noun(sing) | adj     |
| mugattiyan | l-  | arda | bi   | θaljin     | nassaa? |

T

R

b.

| P          | C   |      | A    |       |              |     |         |     |         |
|------------|-----|------|------|-------|--------------|-----|---------|-----|---------|
| V          | N   |      | Adv  |       |              |     |         |     |         |
| verb(past) | det | noun | prep | n(sg) | pers<br>pron | det | adj     | det | noun    |
| gattaa     | l-  | arda | bi   | θalji | hi           | l-  | kaθiiri | l-  | nisyaan |

T

R

c.

|       | P          | C   |      | A    |           |     |         |
|-------|------------|-----|------|------|-----------|-----|---------|
|       | V          | N   |      | Adv  |           |     |         |
| when  | verb(past) | det | noun | prep | noun(plu) | det | noun    |
| hiina | daθθara    | l-  | arda | bi   | θuluuji   | l-  | nisyaan |

T

R

When analysing the original English sentence, we face one problem only, that is finding an equivalent for the adjective forgetful. In (a) the word 'nassaa?' is used which is not found in the dictionary but is used by another translator of the same text (Alyousif 1975). In (b) the possessive pronoun hi 'its' is used with the noun Qalji although it does not exist in the original. The adjectival phrase alkaQiiiru l-nisyaan which is used as an equivalent to forgetful gives the right meaning, yet is not very acceptable poetically.

In (c) snow is rendered plural and translated Quluuji followed by another noun alnisyaa 'forgetfulness' instead of the adjective. The present participle covering is translated in both (b) and (c) as a verb in the past, e.g. 'gattaa' and 'daQQara'. The word-order of the three Arabic translations is in accordance with the main Arabic word-order VSO, since the existence of S is felt within the construction of the verb. Both English and Arabic sentences are in accordance with FSP.

5.

| S      | P         | C    |
|--------|-----------|------|
| N      | V         | N    |
| noun   | verb      | pron |
| summer | surprised | us   |
| R      | T         |      |

a.

| S     |      | P      | C    |
|-------|------|--------|------|
| N     |      | V      | N    |
| det   | noun | verb   | pron |
| assai | ifu  | faaja? | anaa |
| R     | T    |        |      |

b.

|           |      |        |      |
|-----------|------|--------|------|
| P         | C    | S      |      |
| V         | N    | N      |      |
| verb      | pron | det    | noun |
| faaja?ana |      | ssaifu |      |
| T         |      |        | R    |

c.

|     |        |      |            |      |
|-----|--------|------|------------|------|
|     | S      |      | P          | C    |
|     | N      |      | V          | N    |
| and | det    | noun | verb       | pron |
| wa  | ssaifu |      | faaja?anaa |      |
|     |        | R    |            | T    |

This sentence is very simple and easy to translate. However, there is one point to be mentioned concerning the word-order. Although (b) is in accordance with the principle order in Arabic in which the verb occupies an initial position, the other alternative, i.e. in (a) and (c), may sound more faithful to the original sentence. (a) and (c), as well as the English sentence are deviant from FSP principle.

6.

|          |         |      |          |      |     |           |
|----------|---------|------|----------|------|-----|-----------|
| (S)      | P       | A    |          | A    |     |           |
|          | V       | Adv  |          | Adv  |     |           |
| &        | verb    | prep | noun     | prep | det | noun      |
| and (we) | went on | in   | sunlight | into | the | Hofgarten |
| T        |         |      |          |      |     | R         |

a.

|     |           |      |       |        |      |      |            |     |      |
|-----|-----------|------|-------|--------|------|------|------------|-----|------|
|     | P         | S    | A     |        |      |      | A          |     |      |
|     | V         | N    | Adv   |        |      |      | Adv        |     |      |
| and | verb      | pron | prep  | noun   | det  | noun | prep       | det | noun |
| wa  | waasalnaa | fi   | daw?i | ssamsi | ilaa | l-   | hufgaartin |     |      |
|     |           | T    |       |        |      |      |            |     | R    |

b.

|     | P         | S    | C     |      | A     |      |       |      | A    |            |      |
|-----|-----------|------|-------|------|-------|------|-------|------|------|------------|------|
|     | V         | N    | N     |      | Adv   |      |       |      | Adv  |            |      |
| and | verb      | pron | det   | noun | det   | noun | det   | noun | prep | det        | noun |
| wa  | waasalnaa | l-   | sayra | fi   | nuuri | l-   | šamsi | fi   | l-   | hufgaartin |      |
|     | T         |      |       |      |       | R    |       |      |      |            |      |

c.

|       | P        | S     | A        |      |       |      | A         |      |           |      |  |
|-------|----------|-------|----------|------|-------|------|-----------|------|-----------|------|--|
|       | V        | N     | Adv      |      |       |      | Adv       |      |           |      |  |
|       | verb     | pron  | adv      | verb | det   | noun | prep      | noun | det       | noun |  |
| Qumma | madaynaa | hiina | bazaḡati | š-   | šamsu | fi   | ḡadiiqati | l-   | hufgaart: |      |  |
|       | T        |       |          |      |       | R    |           |      |           |      |  |

In (b) there is the unnecessary noun alsayra 'march' which is understood in the original sentence. In (c), however, there is more than one redundant word as well as inaccurate ones. The phrase hiina bazaḡati š-šamsu 'when the sun rose' is not correct at all. The word ḡadiiqati 'garden' is not in the original, and it is not necessary to be put before al-hufgaartin. The Arabic sentences are all in agreement with the basic word-order of Arabic as well as with the order of the original English.

7.

| (S)  | P          | A    |     |              |      |      |          |      |  |  |
|------|------------|------|-----|--------------|------|------|----------|------|--|--|
|      | V          | Adv  |     |              |      |      |          |      |  |  |
|      | verb(part) | prep | det | noun         | pron | pron | noun     | pron |  |  |
| (we) | staying    | at   | the | arch-duke's, |      | my   | cousin's |      |  |  |
|      | T          |      |     |              | R    |      |          |      |  |  |

a.

|            |      |      |       |     |           |       |            |
|------------|------|------|-------|-----|-----------|-------|------------|
| P          |      | A    |       |     |           |       |            |
| V          |      | Adv  |       |     |           |       |            |
| verb(part) | pron | prep | noun  | det | noun      | noun  | noun       |
| muqiimii   | na   | fi   | qasri | l-  | aršiiduq, | qasri | bnā Eammii |
| T          |      | R    |       |     |           |       |            |

b.

|      |           |     |           |           |
|------|-----------|-----|-----------|-----------|
| A    |           |     |           |           |
| Adv  |           |     |           |           |
| prep | noun      | det | noun      | adjective |
| fii  | diyaafati | l-  | aršiiduq, | qariibii  |

c.

|          |      |       |      |           |       |            |      |
|----------|------|-------|------|-----------|-------|------------|------|
| P        |      | A     |      |           |       |            |      |
| V        |      | Adv   |      |           |       |            |      |
| pron     | verb | prep  | noun | det       | noun  | noun       | noun |
| muqiiimu | fii  | qasri | l-   | aršiiduq, | qasri | bnā Eammii |      |
| T        |      | R     |      |           |       |            |      |

The translations (a) and (c) are almost identical except that the verb which is in present participle in both the original and (a) whereas it is in the present simple in (c).

In (b) it is, however, noticed that there is no predicate at all. Also, that at the arch-duke's obviously means 'at the arch-duke's palace (or house)' and not 'under the arch-duke's hospitality' as it is rendered in (b). On the other hand, my cousin's certainly implies the repetition of part of the previous phrase i.e. 'my cousin's palace', and does not mean only 'my relative' as it is rendered in (b).

8.

|     |      |      |            |
|-----|------|------|------------|
|     | S    | P    | A          |
|     | N    | V    | Adj        |
|     | pron | verb | adj        |
| and | I    | was  | frightened |
|     | T    |      | R          |

a.

|     |       |      |         |
|-----|-------|------|---------|
|     | P     | S    | A       |
|     | V     | N    | Adj     |
| and | verb  | pron | adj     |
| wa  | kuntu |      | xaa?ifa |
|     | T     |      | R       |

b.

|     |           |      |          |
|-----|-----------|------|----------|
|     | P         | C    | S        |
|     | V         | N    | N        |
| and | verb      | pron | det noun |
| fa  | tamallaka | ni'  | l- xawf  |
|     | T         |      | R        |

c.

|     |           |      |          |
|-----|-----------|------|----------|
|     | P         | C    | S        |
|     | V         | N    | N        |
| and | verb      | pron | det noun |
| fa  | n-taabani |      | l- duEr  |
|     | T         |      | R        |

Again, the English sentence is very simple, and from the above analysis we may realize that rendering it into Arabic is not a difficult task as it is shown in (a). Nevertheless, in (b) and (c), it is translated as if it was 'and fear overcame me'. In this case, two synonymous nouns are used to stand as equivalents to



the noun fear which does not exist. The two verbs tamallaka and n-taaba which may both mean 'overcame' are used to precede the nouns.

9.

| A    |     |            | A     | S    | P    | C    |
|------|-----|------------|-------|------|------|------|
| Adv  |     |            | Adv   | N    | V    | Adj  |
| prep | det | noun       | adv   | pron | verb | adj  |
| in   | the | mountains, | there | you  | feel | free |
| R    |     |            | T     |      |      |      |

a.

| A    |     |          | A       | P       | S    |        | C        |
|------|-----|----------|---------|---------|------|--------|----------|
| Adv  |     |          | Adv     | V       | N    |        | Adj      |
| prep | det | noun     | adv     | verb    | pron |        | adj      |
| fi   | l-  | jibaali, | hunaaka | tašEuru |      | annaka | ṭaliigun |
| R    |     |          | T       |         |      |        |          |

b.

| A    |     |          | A       | P       | S    |        | C      |
|------|-----|----------|---------|---------|------|--------|--------|
| Adv  |     |          | Adv     | V       | N    |        | Adj    |
| prep | det | noun     | adv     | verb    | pron |        | adj    |
| fi   | l-  | jibaali, | hunaaka | tašEuru |      | annaka | hurrun |
| R    |     |          | T       |         |      |        |        |

c.

|     | A    |     |         | A         | P       | S    | C    |     |          |
|-----|------|-----|---------|-----------|---------|------|------|-----|----------|
|     | Adv  |     |         | Adv       | V       | N    | Adv  |     |          |
| and | prep | det | noun    | adv       | verb    | pron | prep | det | noun     |
| wa  | fi   | l-  | jibaali | hunaalika | tahussu |      | bi   | l-  | hurriyya |
| R   |      |     |         |           | T       |      |      |     |          |

It is noticed that (a) and (b) employ the same technique to overcome the difficulty of translating you feel free.

In both the word annaka 'that you are' precedes the adjective taliqun in (a) and hurrun in (b) which both mean 'free'.

In (c), in order to avoid the above means, the translator used the noun alhurriyya 'freedom' preceded by the preposition bi 'by, with, in' to render the sentence. In (a) and (b) the meaning in Arabic could be much nearer to the English sentence than that in (c).

10.

|      |      |      |      |     |       |     |      |       |      |     |        |
|------|------|------|------|-----|-------|-----|------|-------|------|-----|--------|
| S    | P    | A    |      |     |       |     | P    | A     | A    |     |        |
| N    | V    | Adv  |      |     |       |     | V    | Adv   | Adv  |     |        |
| pron | verb | noun | prep | det | noun  | &   | verb | adv   | prep | det | noun   |
| I    | read | much | of   | the | night | and | go   | south | in   | the | winter |
| T    |      | R    |      |     |       |     | T    |       | R    |     |        |

a.

|      |       |          |      |     |        |  |
|------|-------|----------|------|-----|--------|--|
| S    | P     | A        |      |     |        |  |
| N    | V     | Adv      |      |     |        |  |
| pron | verb  | adj      | prep | det | noun   |  |
| a    | qra?u | kaθiiran | mina | l-  | layli, |  |
| T    |       | R        |      |     |        |  |

|    |      |       |          |      |     |        |
|----|------|-------|----------|------|-----|--------|
|    | S    | P     | A        | A    |     |        |
|    | N    | V     | Adv      | Adv  |     |        |
| &  | pron | verb  | adv      | prep | det | noun   |
| wa | a    | ahabu | januuban | fii  | l-  | sitaa? |
|    |      | T     |          |      |     | R      |

b.

| S    | P     | A                    |     |        | S  | P         |
|------|-------|----------------------|-----|--------|----|-----------|
| N    | V     | Adv                  |     |        | N  | V         |
| pron | verb  | noun                 | det | noun   | &  | pron verb |
| a    | gra?u | muE <sub>2</sub> ama | l-  | layli, | wa | ?a mdi    |
| T    |       | R                    |     |        |    | T         |

| A    |     |         | A    |     |         |
|------|-----|---------|------|-----|---------|
| Adv  |     |         | Adv  |     |         |
| prep | det | noun    | prep | det | noun    |
| ilaa | l-  | januubi | fii  | l-  | šitaa?i |
| R    |     |         |      |     |         |

c.

|     | S    | S    | P     | A       |     |       | A        |    |
|-----|------|------|-------|---------|-----|-------|----------|----|
|     | N    | N    | V     | Adv     |     |       | Adv      |    |
| and | pron | pron | verb  | adv     | det | noun  | adv      | &  |
| wa  | anaa | a    | gra?u | aθnaa?a | l-  | layli | tawiilan | wa |
|     | T    |      |       | R       |     |       |          |    |

| A    |     |         | S    | P     | A    |     |         |
|------|-----|---------|------|-------|------|-----|---------|
| Adv  |     |         | N    | V     | Adv  |     |         |
| prep | det | noun    | pron | verb  | prep | det | noun    |
| fii  | l-  | šitaa?i | a    | rhalu | ilaa | l-  | januubi |
| R    |     |         |      |       | T    |     |         |

The translation of the sentence in (b) is almost the same as that of (a) except for the adverb south which is rendered in (b) as ilaa l-januubi 'to the south' instead of using the adverb januuban 'south' which is found in (a).

As for (c), it is a lengthy and complicated rendering. The pronoun anaa, for instance, is not necessary since

it is represented by the pronoun a which is part of the verb agra?u. The adverbial aθnaa?a l-layli tawiilan 'during the night for a long time' is not the same as the English much of the night. The preposition and noun ila l-januubi, as has been shown in the case of (b), can be replaced by the adver januuban which is shorter and more accurate.

In (a) and (b), the basic Arabic word-order if followed, but in (c) it is violated specially at the end when one of the adverbs precedes the verb and the subject.

11.

|      |      |     |       |          |        |
|------|------|-----|-------|----------|--------|
|      | P    | S   |       | A        |        |
|      | V    | N   |       | Adj      |        |
| Qes  | verb | det | noun  | rel.pron | verb   |
| What | are  | the | roots | that     | clutch |

a.

|     |      |     |         |          |            |
|-----|------|-----|---------|----------|------------|
|     | S    |     | S       |          |            |
|     | N    |     | N       |          | Adj        |
| Qes | pron | det | noun    | rel.pron | verb       |
| maa | hiya | l-  | juðuuru | l-lati   | tatamassak |

b.

|     |      |     |         |          |        |
|-----|------|-----|---------|----------|--------|
|     | S    |     | S       |          |        |
|     | N    |     | N       |          | Adj    |
| Qes | pron | det | noun    | rel.pron | verb   |
| maa | hiya | l-  | juðuuru | l-lati   | tamsuk |

c.

|     |         |     |              |        |        |
|-----|---------|-----|--------------|--------|--------|
| S   |         |     |              |        | P      |
| N   |         | Adj |              |        | V      |
| det | noun    | det | adj          | Qes    | verb   |
| al  | juðuuru | l-  | mutašabbitha | maadaa | takuun |

Practically, there is not much difference between (a) and (b) except in using different verbs which are almost semantically identical. Both are in agreement with the word-order of the original English.

In (c), an adjective almutaṣabbiṯa 'clutching' is used which is not in the English sentence. In addition, the word-order is reversed so that it becomes the clutching roots what are they in which both English and Arabic basic word-order are not observed.

12.

| S    | P      |      |    | P     |
|------|--------|------|----|-------|
| N    | V      |      |    | V     |
| pron | aux    | verb |    | verb  |
| you  | cannot | say  | or | guess |

T

R

a.

| S      | P   |      |        |     |         |    | P        |
|--------|-----|------|--------|-----|---------|----|----------|
| N      | V   |      |        |     |         |    | V        |
| pron   | neg | pron | verb   | aux | verb    |    | verb     |
| (anta) | laa | t    | aqdaru | an  | taquula | aw | tuxammin |

T

R

b.

| S    | P   |      |           | C      |    | C      |
|------|-----|------|-----------|--------|----|--------|
| N    | V   |      |           | N      |    | N      |
| pron | neg | pron | verb      | noun   |    | noun   |
| anta | laa | t    | astatīiEa | qawlan | wa | ḡannan |

T

R

c.

|        |     |      |        |      |       |          |
|--------|-----|------|--------|------|-------|----------|
| S      | P   |      |        |      | C     |          |
| N      | V   |      |        |      | N     |          |
|        | neg | pron | verb   | prep | demo  | noun     |
| innaka | laa | t    | aErifu | li   | haada | jawaaban |
| T      |     |      | R      |      |       |          |

|    |       |            |      |      |        |   |
|----|-------|------------|------|------|--------|---|
|    | P     |            |      |      |        | C |
|    | V     |            |      |      |        | N |
| &  | neg   | verb(past) | pron | demo | noun   |   |
| wa | lasta | mustatiiiE | an   | lahu | hadsan |   |
| T, |       |            | R,   |      |        |   |

In (b), instead of using verbs to render say and guess into Arabic the two nouns gawlan 'saying' and ḡannan 'guessing' are used. However, (b) is much nearer to the original than (c). In (c), in addition to the two nouns jawaaban 'answer' and hadsan 'guessing', two demonstrative pronouns li haadaa and lahu are used unnecessarily. The verb in the negative la<sup>a</sup>taErifu '(you) do not know' and lasta mustatiiiEan '(you) are not able' would have been reduced to only one if the whole arrangement had been altered.

13.

|      |         |      |        |       |      |     |      |
|------|---------|------|--------|-------|------|-----|------|
| A    | S       | P    | S      | A     |      |     |      |
| Adv  | Gram.S  | V    | N      | Adv   |      |     |      |
| adv  | subject | verb | noun   | adv   | demo | adj | noun |
| only | there   | is   | shadow | under | this | red | rock |
| R    |         |      |        | T     |      |     |      |

a.

|       |         |        |       |         |     |         |     |         |
|-------|---------|--------|-------|---------|-----|---------|-----|---------|
| A     | P       | S      | A     |         |     |         |     |         |
| Adv   | V       | N      | Adv   |         |     |         |     |         |
| adv   | verb    | noun   | adv   | demo    | det | noun    | det | adj     |
| faqat | yuujadu | əillun | tahta | haadihi | l-  | saxrati | l-  | hamraa? |
| R     |         |        | T     |         |     |         |     |         |

b.

|        |        |      |        |       |         |     |         |           |
|--------|--------|------|--------|-------|---------|-----|---------|-----------|
|        | S      | A    |        |       | A       |     |         |           |
|        | N      | Adv  |        |       | Adv     |     |         |           |
| (neg)  | noun   | prep | adv    | adv   | demo    | det | noun    | det noun  |
| maamin | əillun | illa | hunaak | tahta | haadihi | l-  | saxrati | l-hamraa? |
| R      |        |      | T      |       |         |     |         |           |

c.

|       |     |           |       |        |  |
|-------|-----|-----------|-------|--------|--|
|       |     |           |       | S      |  |
|       |     |           |       | N      |  |
| (and) | neg | adv       | prep  | noun   |  |
| fa    | maa | hunaalika | illaa | əillun |  |
| R     |     |           |       |        |  |

|       |         |     |         |     |         |
|-------|---------|-----|---------|-----|---------|
| A     |         |     |         |     |         |
| Adv   |         |     |         |     |         |
| adv   | demo    | det | noun    | det | noun    |
| tahta | haadihi | l-  | saxrati | l-  | hamraa? |
| T     |         |     |         |     |         |

Analysing (b) shows that the phrase only there is shadow is translated in the negative, e.g. 'there is no shadow but there'. In (c), however, it is translated as 'nothing there but a shadow'. (b) is definitely not right, and (c) is not very accurate although it is not wrong. In the original sentence, as well as in its translation (a), only occupies frontal positions. One wonders whether it

might have been less ambiguous if only had been inserted before shadow.

14.

|      |      |      |           |       |     |      |     |
|------|------|------|-----------|-------|-----|------|-----|
| S    | P    | C    | C         | A     | A   |      |     |
| N    | V    | N    | N         | Adj   | Adv |      |     |
| pron | verb | pron | noun      | adj   | det | noun | adv |
| you  | gave | me   | hyacinths | first | a   | year | ago |

T

R

a.

|      |     |      |           |        |          |      |         |       |
|------|-----|------|-----------|--------|----------|------|---------|-------|
| P    | S   | C    | C         | A      |          | A    |         |       |
| V    | N   | N    | N         | Adj    |          | Adv  |         |       |
| verb | pro | pron | noun      | adj    | noun     | prep | noun    | adj   |
| aEta | yta | ni   | zanaabiqa | awwala | marratin | min  | sanatin | madat |

T

R

b.

|         |            |       |       |      |      |      |
|---------|------------|-------|-------|------|------|------|
| A       |            |       | A     | P    | S    | C    |
| Adv     |            |       | Adv   | V    | N    | N    |
| noun    | adj        | adv   | adv   | verb | pron | pron |
| sanatun | waahidatun | madat | munau | aEta | yta  | ni   |

T

R

|  |           |      |     |       |
|--|-----------|------|-----|-------|
|  | C         |      |     |       |
|  | N         |      |     |       |
|  | noun      | pron | det | adj   |
|  | zanaabiqa | ka   | l-  | uulaa |

c.

|       |        |       |       |     |        |        |     |       |      |      |
|-------|--------|-------|-------|-----|--------|--------|-----|-------|------|------|
| A     |        |       | C     |     |        | A      |     | P     | S    | C    |
| Adv   |        |       | N     |     |        | Adj    |     | V     | N    | N    |
| adv   | noun   | verb  | noun  | det | noun   | adj    | rel | verb  | pron | pron |
| munđu | Eaamin | kaana | zahru | l-  | yasint | awwala | maa | ?aEta | yta  | ni   |



The major difference between (a) on the one hand and (b) and (c) on the other is the rendering of the word first. It is translated in (a) as 'first time' so that the whole meaning would be 'you gave me hyacinths (for the first time) a year ago'. Whereas, it is rendered in (b) as an adjective in order to give the meaning 'One year passed since you gave me your (first hyacinths)'. In (c) however, it reads like '(since) a year ago the flower hyacinth was (the first thing) that you gave me'. Besides, the word-order in both (b) and (c) is inconsistent with either English or Arabic word-order.

15.

| S    |      | P    |     | C       |       | A    |  |
|------|------|------|-----|---------|-------|------|--|
| N    |      | V    |     | Adj     |       | Adv  |  |
| pron | aux  | verb | adv | adj     | demo  | noun |  |
| one  | must | be   | so  | careful | these | days |  |

R

T

a.

| S     |     |       | P   |         | C     |          | A       |     |        |
|-------|-----|-------|-----|---------|-------|----------|---------|-----|--------|
| N     |     |       | V   |         | Adj   |          | Adv     |     |        |
| prep  | det | noun  | aux | verb    | adv   | adj      | demo    | det | noun   |
| Ealaa | l-  | mar?i | an  | yakuuna | jiddu | haadirin | haadihi | l-  | ayyaam |

R

T

b.

| S     |     |       | P   |         | C       |     |         | A       |          |
|-------|-----|-------|-----|---------|---------|-----|---------|---------|----------|
| N     |     |       | V   |         | Adj     |     |         | Adv     |          |
| prep  | det | noun  | aux | verb    | adj     | det | noun    | demo    | det noun |
| Ealaa | l-  | mar?i | an  | yakuuna | hadiida | l-  | haadari | haadihi | l-ayyaam |

R

T

c.

|    |      |            |          |          |          |           |
|----|------|------------|----------|----------|----------|-----------|
|    |      | A          |          |          | A        | C         |
|    |      | Adv        |          |          | N        |           |
| &  | prep | noun       | pron     | demo     | prep det | noun      |
| fa | fii  | ayyaaminaa | haaadihi | laabudda | mina l-  | ?ihtiyaat |
| T  |      |            |          | R        |          |           |

In (a) and (b), it is easy to identify the words and their order with these of the original English except for hadiida l-haari in (b) which is a noun preceded by an adjective instead of being an adjective preceded by an adverb as it is the case in both the original and (a).

As for (c), the best way to show its distance from the original sentence is by trying to translate it back into English as follows: 'So in these days of ours, there must be carefulness'.

16.

|     |       |        |      |        |        |
|-----|-------|--------|------|--------|--------|
| S   |       | P      | A    |        |        |
| N   |       | V      | Adv  |        |        |
| det | noun  | verb   | prep | noun   | noun   |
| A   | crowd | flowed | over | London | Bridge |
| R   |       |        | T    |        |        |

a.

|           |        |       |       |        |
|-----------|--------|-------|-------|--------|
| P         | S      | A     |       |        |
| V         | N      | Adv   |       |        |
| verb      | noun   | prep  | noun  | noun   |
| tadaffaqa | hašdun | Ealaa | jisri | landan |
| R         |        | T     |       |        |

b.

| S          | P          | A     |       |        |
|------------|------------|-------|-------|--------|
| N          | V          | Adv   |       |        |
| noun(plur) | verb       | prep  | noun  | noun   |
| jumuuEun   | tadaffaqat | Ealaa | jisri | landan |
| R          | T          |       |       |        |

c.

| A     |       |        | P         | S      |        |
|-------|-------|--------|-----------|--------|--------|
| Adv   |       |        | V         | N      |        |
| prep  | noun  | noun   | verb      | noun   | adj    |
| Ealaa | jisri | landan | tadaffaqa | jamEun | gafiir |

By analysing the three translations, we notice that although each follows a different word-order, they nevertheless, keep as near to the original as possible. In (a) the word-order VS(O) is followed; in (b) SV(O); and in (c) it is (O)VS. In (b) the word-order is the same as that in English, although, here, the basic order of Arabic, i.e. VSO is avoided. (a) is in accordance with the Arabic word-order but not with the English one, whereas in (c) both English and Arabic word-orders are not regarded. However, (c) may be the only one that is in accordance with FSP.

17.

|          | S     |      |          | P    | C   |       |
|----------|-------|------|----------|------|-----|-------|
|          | N     |      |          | V    | N   |       |
|          | noun  | noun | noun     | verb | det | noun  |
| to where | Saint | Mary | Woolnoth | kept | the | hours |
|          | T     |      |          |      |     |       |

17. (contd.)

|      |     |      |       |      |     |       |        |      |      |
|------|-----|------|-------|------|-----|-------|--------|------|------|
| A    |     |      |       | A    |     |       |        |      |      |
| Adv  |     |      |       | Adv  |     |       |        |      |      |
| prep | det | adj  | noun  | prep | det | adj   | noun   | prep | noun |
| with | a   | dead | sound | on   | the | final | stroke | of   | nine |
| R    |     |      |       |      |     |       |        |      |      |

a.

|            |          |     |            |       |         |     |          |
|------------|----------|-----|------------|-------|---------|-----|----------|
|            | P        | S   |            |       |         | C   |          |
|            | V        | N   |            |       |         | N   |          |
|            | verb     | det | noun       | noun  | noun    | det | noun     |
| ilaa hayəu | aElanati | l-  | qiddiisatu | mayri | wuulnuθ | al  | saaEaati |

T

| A    |        |         | A     |     |         |     |           |
|------|--------|---------|-------|-----|---------|-----|-----------|
| Adv  |        |         | Adv   |     |         |     |           |
| prep | noun   | adj     | prep  | det | noun    | det | adj       |
| bi   | sawtin | mayitin | Einda | l-  | daqqati | l-  | ?axiirati |
|      |        |         | prep  | det | noun    | det | noun      |
|      |        |         | li-   | l-  | saaEati | l-  | taasiEati |

R

b.

|            |     |            |        |         |         |     |          |
|------------|-----|------------|--------|---------|---------|-----|----------|
|            | S   |            |        |         | P       | C   |          |
|            | N   |            |        |         | V       | N   |          |
|            | det | noun       | noun   | noun    | verb    | det | noun     |
| ilaa hayəu | l-  | qiddiisatu | maryam | Wuulnuθ | taɛuddu | l-  | saaɛaati |
| T          |     |            |        |         |         |     |          |

|      |        |         |       |     |         |     |           |     |           |
|------|--------|---------|-------|-----|---------|-----|-----------|-----|-----------|
| A    |        |         | A     |     |         |     |           |     |           |
| Adv  |        |         | Adv   |     |         |     |           |     |           |
| prep | noun   | adj     | prep  | det | noun    | det | noun      | det | adj       |
| bi   | sawtin | mayitin | Einda | 1-  | darbati | 1-  | taasiEati | 1-  | ?axiirati |
| R    |        |         |       |     |         |     |           |     |           |

c.

|                    |                 |     |          |          |           |
|--------------------|-----------------|-----|----------|----------|-----------|
|                    | P               |     | C        |          | S         |
|                    | V               |     | N        |          | N         |
|                    | verb            | det | noun     | noun     | noun      |
| ilaa hay <u>Eu</u> | <u>dabatati</u> | l-  | saaEaati | ?ajraasu | kaniisati |

R

|       |       |         |      |               |          |              |
|-------|-------|---------|------|---------------|----------|--------------|
| S     |       |         | A    |               |          | A            |
| N     |       |         | Adv  |               |          | Adv          |
| noun  | noun  | noun    | prep | noun          | adj      | adv          |
| saant | maari | wuulnut | bi   | <u>sawtin</u> | xaamidin | <u>hiina</u> |

T

|        |           |         |
|--------|-----------|---------|
| A      |           |         |
| Adv    |           |         |
| verb   | (numeral) | noun    |
| daqqat | tisEa     | daqqaat |

Syntactically, (a) is very much in agreement with the original except that the verb in (a) precedes the subject.

In (b), although the verb follows the subject as it is in the original, yet this verb taEuddu 'count' may not be accepted as an equivalent to kept in this context. In addition, the adjective al-?axiira 'the final' could be understood as referring to either darba 'stroke' or altaasiEa 'nine'.

As for (c), beside employing the word-order VOS, it is unnecessarily expanded by inserting words which do not exist in the original. The verb dabatati 'checked the time' is not so accurate to be used as an equivalent to kept. The words ajraas 'bells', and kaniisa 'church' are both redundant. The phrase hiina daqqat tisEa daqqaat

means 'when it struck nine strokes', and this, undoubtedly, does not carry the same meaning as that of the original sentence.

18.

|                  |      |       |       |        |      |      |           |
|------------------|------|-------|-------|--------|------|------|-----------|
| (S)              | A    |       |       | P      | A    |      |           |
|                  | Adv  |       |       | V      | Adv  |      |           |
|                  | prep | adj   | noun  | verb   | prep | adj  | noun      |
| (The glitter...) | from | satin | cases | poured | in   | rich | profusion |

T

R

a.

|                |      |            |           |              |
|----------------|------|------------|-----------|--------------|
| (S)            | A    |            |           | P            |
|                | Adv  |            |           | V            |
|                | prep | noun       | adj       | verb    pron |
| (ta?alluqu...) | min  | sanaadiiqa | atlasiiya | tadaffaqa    |

T

|      |          |         |
|------|----------|---------|
| A    |          |         |
| Adv  |          |         |
| prep | noun     | adj     |
| fii  | wafratin | θariyya |

R

b.

|        |      |         |               |       |                    |
|--------|------|---------|---------------|-------|--------------------|
|        | A    |         |               | P     | S                  |
|        | Adv  |         |               | V     | N                  |
|        | prep | noun    | det           | verb  | noun    adj        |
| (...), | min  | sataani | l- sanaadiiqi | faada | θaraa?un    Eadiim |

T

R



a.

|                        |          |          |    |                       |     |       |      |     |       |
|------------------------|----------|----------|----|-----------------------|-----|-------|------|-----|-------|
|                        | P        | P        |    | P                     | C   |       | A    |     |       |
|                        | V        | V        |    | V                     | N   |       | Adv  |     |       |
|                        | verb     | verb     | &  | verb                  | det | noun  | prep | det | noun  |
| (Eutu <sup>u</sup> ur) | azEajat, | arbakat, | wa | a <sup>g</sup> raqati | l-  | hissa | fi   | l-  | ariij |

T

R

b.

|                        |         |            |    |         |     |       |
|------------------------|---------|------------|----|---------|-----|-------|
|                        | A       | A          |    | P       | C   |       |
|                        | Adj     | Adj        |    | V       | N   |       |
|                        | adj     | adj        | &  | verb    | det | noun  |
| (Eutu <sup>u</sup> ur) | Eakira, | muxtalata, | wa | tugriqu | l-  | hissa |

T

R

|      |     |          |
|------|-----|----------|
| A    |     |          |
| Adv  |     |          |
| prep | det | noun     |
| fii  | l-  | rawaa?ih |

c.

|                        |    |         |     |         |    |        |       |    |
|------------------------|----|---------|-----|---------|----|--------|-------|----|
|                        |    | P       |     | C       |    | P      |       |    |
|                        |    | V       |     | N       |    | V      |       |    |
|                        | &  | verb    | det | noun    | &  | verb   | pron  | &  |
| (Eutu <sup>u</sup> ur) | fa | azEajat | l-  | hawaasa | wa | balbal | athaa | wa |

T

|                    |       |      |     |          |
|--------------------|-------|------|-----|----------|
| P                  |       | A    |     |          |
| N                  |       | Adv  |     |          |
| verb               | pron  | prep | det | noun     |
| a <sup>g</sup> raq | athaa | fii  | l-  | rawaa?ih |

R



In (b), the first two verbs in the past troubled and confused are translated as adjectives, yet the third verb drowned is translated as a verb in the present instead of the past.

In (c), although the three verbs are translated correctly, the complement al-hawaasā 'the senses' is inserted after the first verb. However, with the help of the pronouns haa which is attached to the verbs, the sentence keeps the meaning as it is in the original English.

In (a), the order of the words is the same as in the English sentence but in (c) it is disturbed by the noun. It might be argued that (c) is nearer to the Arabic order than (a), yet we believe that it could be better translated without the interfering of the noun between the verbs.

20.

| S   |       |      |      | P    | C      |
|-----|-------|------|------|------|--------|
| N   |       |      |      | V    | Adj    |
| det | noun  | pron | noun | verb | adj    |
| The | river | 's   | tent | is   | broken |
| T   |       |      |      | R    |        |

a.

| S       |     |       | C            |
|---------|-----|-------|--------------|
| N       |     |       | Adj          |
| noun    | det | noun  | adj          |
| xaymatu | l-  | nahri | muhattamatun |
| T       |     |       | R            |

b.

| S       |     |       | P        |      |
|---------|-----|-------|----------|------|
| N       |     |       | V        |      |
| noun    | det | noun  | verb     | pron |
| xaymatu | l-  | nahri | tahaddam | at   |
| T       |     |       | R        |      |

c.

| S       |     |       | P        |      |
|---------|-----|-------|----------|------|
| N       |     |       | V        |      |
| noun    | det | noun  | verb     | pron |
| xaymatu | l-  | nahri | tahattam | at   |
| T       |     |       | R        |      |

In this simple sentence, the adjective broken along with the preceding verb is are translated in both (b) and (c) as a verb in the past, e.g. tahaddamat 'fell down', and tahattamat 'broke down' respectively.

Two lines later in the original text, are departed in the nymphs are departed is translated in (b) as rahalat 'departed', and in (c) as insarafna 'went away'. Admittedly, it is a little difficult to translate are departed into Arabic unless departed is taken either as an adjective, e.g. 'vanished' or as a noun, e.g. 'dead'.

21.

| A     |     |       |      | A    |     |        |      |
|-------|-----|-------|------|------|-----|--------|------|
| Adv   |     |       |      | Adv  |     |        |      |
| prep  | det | adj   | noun | prep | det | noun   | noun |
| under | the | brown | fog  | of   | a   | winter | noon |

a.

| A     |     |         |     |         | A    |           |        |
|-------|-----|---------|-----|---------|------|-----------|--------|
| Adv   |     |         |     |         | Adv  |           |        |
| prep  | det | noun    | det | adj     | prep | noun      | noun   |
| tahta | l-  | dabaabi | l-  | bunniyi | li   | ahhiirati | sitaa? |

b.

| A     |          |          | A    |            |           |
|-------|----------|----------|------|------------|-----------|
| Adv   |          |          | Adv  |            |           |
| prep  | noun     | adj      | prep | noun       | adj       |
| tahta | dabaabin | qaatimin | fii  | ḍahiiḍatin | ṣitaaʔiya |

c.

| A     |     |         |     |        | A    |       |       |        |
|-------|-----|---------|-----|--------|------|-------|-------|--------|
| Adv   |     |         |     |        | Adv  |       |       |        |
| prep  | det | noun    | det | adj    | prep | noun  | noun  | noun   |
| tahta | l-  | dabaabi | l-  | asmari | fii  | ḍuhri | yawmi | ṣitaaʔ |

The analysis of (b) shows that although the translation is not very accurate, the mistakes are not very serious comparing to previous examples. Instead of observing the definite article preceding brown fog, the translator left it undefined, e.g. dabaabin qaatimin which is literally 'a dark fog'. The preposition of is translated as fi 'in', and winter is considered as an adjective which is not wrong but could be more consistent with the original if it was taken as a noun.

In (c), the noun yawmi 'day' may be redundant since the meaning is perceived without it.

22.

| (C)   | A   |        | P      |
|-------|-----|--------|--------|
|       | Adv |        | V      |
|       | adv | adv    | verb   |
| (She) | so  | rudely | forced |

T

R

a.

| (C)    | A    |            |            | P     |      |
|--------|------|------------|------------|-------|------|
|        | Adv  |            |            | V     |      |
|        | prep | noun       | adj        | verb  | pron |
| (hiya) | bi   | faāaaāatin | baaligatin | urgim | at   |

T

R

b.

|      |       |
|------|-------|
| A    |       |
| Adv  |       |
| prep | noun  |
| bi   | madad |

c.

|      |     |         |     |      |
|------|-----|---------|-----|------|
| A    |     |         |     |      |
| Adv  |     |         |     |      |
| prep | det | noun    | det | adj  |
| bi   | l-  | ikraahi | l-  | faāā |

The translation in (b) can simply be considered as inadequate because the second part of the sentence is left untranslated while the first part is inaccurately translated. The adverb bimadad can be recognized as an equivalent to the adverb forcedly.

In (c), the translation is slightly better than that in (b) though it can be equally described as inadequate. Literally, bi l-ikraahi l-faā 'with rude compulsion' which is not the same as so rudely forced.

23.

|           |      |       |
|-----------|------|-------|
| G         | A    |       |
| N         | Adv  |       |
| noun      | prep | noun  |
| documents | at   | sight |

a.

| C   |             | A     |     |          |
|-----|-------------|-------|-----|----------|
| N   |             | Adv   |     |          |
| det | noun        | prep  | det | noun     |
| al  | mustanadaat | Einda | l-  | ittilaaE |

b.

| C        | P       | A     |     |       |
|----------|---------|-------|-----|-------|
| N        | V       | Adv   |     |       |
| noun     | verb    | prep  | det | noun  |
| sanadaat | tudfaEu | Einda | l-  | talab |

c.

| C   |             | C        |
|-----|-------------|----------|
| N   |             | N        |
| det | noun        | noun     |
| al  | mustanadaat | ittilaaE |

In (b) the rendering could be understood as an explanation rather than a translation of the original English. However, even the explanation is not a correct one. The literal translation of sanadaat tudfaEu Einda l-talab is 'documents payable by request'. In addition, the equivalent of documents is 'mustanadaat' rather than 'sanadaat'.

As for (c), it may be too much shortened to give a complete meaning. Besides, the structure of the two words cannot be accepted in Arabic whether it is classical or modern.

24.

|      |     |      |     |      |      |           |      |     |      |
|------|-----|------|-----|------|------|-----------|------|-----|------|
| A    | S   |      |     |      | P    | A         |      |     |      |
| Adv  | N   |      |     |      | V    | Adv       |      |     |      |
| adv  | det | noun |     | noun | verb | extension | prep | det | noun |
| when | the | eyes | and | back | turn | upward    | from | the | desk |
| T    |     |      |     |      | R    |           |      |     |      |

a.

|       |           |     |         |    |     |       |      |     |         |
|-------|-----------|-----|---------|----|-----|-------|------|-----|---------|
| A     | P         | S   |         |    |     |       | A    |     |         |
| Adv   | V         | N   |         |    |     |       | adv  |     |         |
| adv   | verb      | det | noun    | &  | det | noun  | prep | det | noun    |
| hiina | tartafiEu | l-  | Eaynaan | wa | l-  | dahru | Ean  | l-  | maktabi |
| T     |           |     |         |    | R   |       |      |     |         |

b.

|       |           |     |       |    |     |       |      |        |
|-------|-----------|-----|-------|----|-----|-------|------|--------|
| A     | P         | S   |       |    |     |       | A    |        |
| Adv   | V         | N   |       |    |     |       | Adv  |        |
| adv   | verb      | det | noun  | &  | det | noun  | prep | adv    |
| hiina | taltafitu | l-  | Eaynu | wa | l-  | dahru | ilaa | fawqin |
| T     |           |     |       |    |     |       |      |        |

|      |       |     |           |
|------|-------|-----|-----------|
| A    |       |     |           |
| Adv  |       |     |           |
| prep | prep  | det | noun      |
| min  | Ealaa | l-  | mindadati |
| R    |       |     |           |

c.

|       |           |      |     |         |     |       |    |           |     |       |
|-------|-----------|------|-----|---------|-----|-------|----|-----------|-----|-------|
| A     | P         | A    |     |         | S   |       |    | P         | S   |       |
| Adv   | V         | Adv  |     |         | N   |       |    | V         | N   |       |
| adv   | verb      | prep | det | noun    | det | noun  | &  | verb      | det | noun  |
| hiina | tartafiEu | Eani | l-  | maktabi | l-  | Eaynu | wa | yartafiEu | l-  | dahru |
| R     |           |      |     |         | T   |       |    |           |     |       |

In (b), the verb and its extension taltafitu ilaa fawqin are interrupted by the subject. This can be avoided by using another verb such as tartafiEu which is used in (a). Accordingly, the two successive prepositions min 'from' and Eala 'at' can be replaced by one only, e.g. Ean 'from'.

In (c), the same verb tartafiEu (masc.), yartafiEu (fem.) is used twice in different positions preceding each subject and separating them. Although this may sound very grammatical as far as Arabic is concerned, yet it is rather remote from the structure of the original sentence.

25.

| (S)            |      | S   | P    | P          |
|----------------|------|-----|------|------------|
|                |      | N   | V    | V          |
|                |      | det | noun | verb(part) |
| (human engine) | like | a   | taxi | throbbing  |
|                |      |     |      | waiting    |

T

R

a.

| (S)                   |    | S         | P          |
|-----------------------|----|-----------|------------|
|                       |    | N         | V          |
|                       |    | prep      | noun       |
| (almuhariku l-basari) | ka | sayaariti | ujratin    |
|                       |    |           | naabidatin |

T

R

| P                           |
|-----------------------------|
| N                           |
| verb(part)                  |
| muntaad <sup>h</sup> iratin |

b.

|                                     |      |     |       |      |         |
|-------------------------------------|------|-----|-------|------|---------|
| (S)                                 |      | S   |       | S    | P       |
|                                     |      | N   |       | N    | V       |
|                                     | prep | det | noun  | prep | pron    |
| (almuharr <sup>r</sup> ku l-bašari) | ka   | l-  | taksi | wa   | hiya    |
|                                     |      |     |       |      | tahduru |

T

R

|              |
|--------------|
| P            |
| V            |
| verb(part)   |
| muntaḍīratun |

c.

|                         |       |          |               |
|-------------------------|-------|----------|---------------|
| (S)                     |       | S        | P             |
|                         |       | N        | V             |
|                         | prep  | noun     | verb(present) |
| (alʔaalatu l-bašariyya) | miṭla | taksiyin | yaxfuqu       |

T

R

|            |
|------------|
| P          |
| V          |
| verb(part) |
| muntaḍīran |

In (b), a taxi is transliterated and preceded by a definite article instead of the indefinite. The preposition wa and the pronoun hiya are redundant. The verb in the present tahduru which is supposed to be equivalent to throbbing is used instead of the participle.

As for (c), the objection to the transliteration of the word taxi in (b) could be extended here along with the objection to using a verb in the present, e.g. yaxfuqu 'shakes' instead of the present participle.



26.

|     |       |       |       |      |       |
|-----|-------|-------|-------|------|-------|
| S   |       |       |       |      | S     |
| N   |       |       |       |      | N     |
| det | adj   | noun  | noun  | poss | noun  |
| a   | small | house | agent | s    | clerk |

a.

|          |      |         |          |          |
|----------|------|---------|----------|----------|
| S        |      | S       |          |          |
| N        |      | N       |          |          |
| noun     | prep | noun    | noun     | noun     |
| kaatibun | li   | wakiili | buyuutin | sagiiira |

b.

|            |          |      |           |        |
|------------|----------|------|-----------|--------|
| S          |          | A    |           |        |
| N          |          | Adv  |           |        |
| noun       | adj      | prep | noun      | noun   |
| muwaadafun | basiitun | fi   | wakaalati | buyuut |

c.

|          |          |       |          |          |         |
|----------|----------|-------|----------|----------|---------|
| S        |          | A     |          |          |         |
| N        |          | Adv   |          |          |         |
| (and he) | noun     | prep  | noun     | noun     | adj     |
| wahuwa   | kaatibun | Einda | samsaari | buyuutin | sagiiir |

In (a), (b) and (c), there are three different translations to the above ambiguous sentence. In (a), the adjective small describes the type of houses the agent deals with. Here, it is implied that another type of houses, e.g. large, is dealt with by another agent.

In (b), the adjective small is rather attached to the clerk who works fi wakaalati buyuut 'in houses' agency'. However, the adjective used for small in (b) is basiitun 'simple', and for clerk the noun muwaadafun 'an official' is thought to be the equivalent.

In (c), sagiiir 'small' describes the agent himself with whom kaatibun 'clerk' is working.

27.

| S         |       | P         | C    |         |
|-----------|-------|-----------|------|---------|
| N         |       | V         | N    |         |
| adj       | noun  | verb      | neg. | noun    |
| exploring | hands | encounter | no   | defence |
| T         |       |           | R    |         |

a.

| S       |                | P    |              | C        |
|---------|----------------|------|--------------|----------|
| N       |                | V    |              | N        |
| noun    | adj            | neg. | verb         | noun     |
| yadaani | mustakšifataan | la   | tujaabihaani | difaaEan |
| T       |                |      | R            |          |

b.

| S      | P         |    |     |      | C      |
|--------|-----------|----|-----|------|--------|
| N      | V         |    |     |      | N      |
| noun   | verb      | &  | neg | prep | noun   |
| yadahu | taruudani | wa | maa | min  | difaaE |
| T      |           | R  |     |      |        |

c.

| S    |     |            | P    |           | C         |      |
|------|-----|------------|------|-----------|-----------|------|
| N    |     |            | V    |           | N         |      |
| noun | det | noun       | neg. | verb      | noun      | verb |
| yada | l-  | mustakšifi | laa  | tajidaani | mawaaniEa | tar  |
| T    |     |            | R    |           |           |      |

In (b), the adjective exploring is translated as a verb taruudaan 'explore', whereas the verb encounter is not mentioned at all. Instead, wa maa min 'and not any' is

is placed between the predicate and the complement.

In (c), exploring is considered a noun almustakšif 'the explorer', whereas the verb encounter along with the negative no are replaced by laa tajidaani 'do not find'. As for the noun defence, the two words mawaaniEa tarwadu 'obstacles that prevent' take its place. Thereby, the complete sentence is translated as:

'The explorer's hands do not find obstacles that prevent.'

28.

| S    | P   |         | C       |      |         |
|------|-----|---------|---------|------|---------|
| N    | V   |         | N       |      |         |
| pron | aux | verb    | pron    | prep | pron    |
| I    | can | connect | nothing | with | nothing |

T

R

a.

| (S)    | P   |        |    |         | C      |      |      |
|--------|-----|--------|----|---------|--------|------|------|
| (N)    | V   |        |    |         | N      |      |      |
| (pron) | neg | verb   |    | verb    | pron   | prep | pron |
| (anaa) | laa | aqdaru | an | ?arbuta | šay?an | bi   | šay? |

T

R

b.

| (S)    | P         |    |        |     | C     |      |     |      |
|--------|-----------|----|--------|-----|-------|------|-----|------|
| (N)    | V         |    |        |     | N     |      |     |      |
| (pron) | verb      |    | verb   | neg | pron  | prep | neg | pron |
| (anaa) | astatiiEu | an | ?asila | la  | šay?a | bi   | laa | šay? |

T

R

c.

|        |     |       |            |    |         |        |      |      |
|--------|-----|-------|------------|----|---------|--------|------|------|
| (S)    | P   |       |            |    |         | C      |      |      |
| (N)    | V   |       |            |    |         | N      |      |      |
| (pron) | neg |       | verb       |    | verb    | pron   | prep | pron |
| (anaa) | lam | ?aEud | ?astatiiEa | an | ?arbuta | ṣay?an | bi   | ṣay? |

T

R

Analysing (b), shows that it follows an English stylistic way of arranging words which cannot be copied in an Arabic sentence. In English, although the sentence reads as an affirmative, its negative sense is included in the word nothing. In Arabic the negative laa 'no' cannot be merged in one word with ṣay? 'thing'. Therefore, the negative laa should be placed before the verb to indicate the negativeness of the sentence. This arrangement is applied correctly in (c). However, the two words lam ?aEud in (c), which denote negation, can be replaced by laa 'no' since it gives the equivalent meaning to the one contained in the English sentence.

29.

|       |     |        |         |      |     |         |
|-------|-----|--------|---------|------|-----|---------|
| A     |     |        |         | A    |     |         |
| Adv   |     |        |         | Adv  |     |         |
| adv   | det | adj    | noun    | prep | det | noun    |
| after | the | frosty | silence | in   | the | gardens |

a.

|       |     |       |     |           |      |     |           |
|-------|-----|-------|-----|-----------|------|-----|-----------|
| A     |     |       |     |           | A    |     |           |
| Adv   |     |       |     |           | Adv  |     |           |
| prep  | det | noun  | det | adj       | prep | det | noun      |
| baEda | l-  | ṣanti | l-  | ṣaqiiEiyi | fi   | l-  | ḥadaa?iqi |

b.

| A     |         |     |       | A    |     |           |
|-------|---------|-----|-------|------|-----|-----------|
| Adv   |         |     |       | Adv  |     |           |
| prep  | noun    | det | noun  | prep | det | noun      |
| baEda | saqiiEi | l-  | santi | fi   | l-  | hadaa?iqi |

c.

| A     |         |     |       | A    |     |           |
|-------|---------|-----|-------|------|-----|-----------|
| Adv   |         |     |       | Adv  |     |           |
| prep  | noun    | det | noun  | prep | det | noun      |
| baEda | saqqiEi | l-  | santi | fi   | l-  | hadaa?iqi |

Strangely enough, in both (b) and (c), the same incorrect rendering is produced. The adjective frosty is translated as if it was a noun, i.e. saqiiE 'frost', and be attached to another noun alsamt 'the silence' in order to form the nominal saqiiEi l-santi 'the silence frost' or 'the frost of silence'.

It is difficult, however, to say whether it is just a coincidence that two famous translators have made the same mistake or whether it is a common tendency among Arabic speakers to mix up English adjectives and nouns.

30.

| A    | P    |     | S     | A    |      | S    |
|------|------|-----|-------|------|------|------|
| Adv  | V    |     | N     |      |      | N    |
| adv  | verb | neg | noun  | conj | adv  | noun |
| Here | is   | no  | water | but  | only | rock |

a.

|     | S     | A     |      | S      |       |
|-----|-------|-------|------|--------|-------|
|     | N     | Adv   |      | N      |       |
| neg | noun  | adv   | conj | noun   | adv   |
| laa | maa?a | hunaa | bal  | saxrun | faqat |

b.

|       |       |        |      |     |       |       |          |
|-------|-------|--------|------|-----|-------|-------|----------|
|       |       | S      | A    |     |       |       | S        |
|       |       | N      | Adv  |     |       |       | N        |
| (neg) | prep) | noun   | adv  | neg | pron  | prep  | det noun |
| waa   | min   | maa?in | huna | laa | ʕay?a | ʕayra | l- saxri |

c.

|      |     |         |          |      |          |         |        |       |
|------|-----|---------|----------|------|----------|---------|--------|-------|
| A    | P   |         | S        |      |          | P       | S      |       |
| Adv  | V   |         | N        |      |          | V       | N      |       |
| adv  | neg | verb    | noun     | prep |          | verb    | noun   |       |
| huna | laa | tuujadu | miyaahun | wa   | ?innamaa | yuujadu | saxrun | faqat |

The translation of the English sentence is expanded in (b) so that the meaning can be understood. Here is no water is translated as 'there is no water here', and but only rock as 'nothing but rock'.

In (c), a greater expansion is noticed in huna laa tuujadu miyaahun which means 'here there (are) no water(s)', and also in wa ?innamaa yuujadu saxrun faqat which can be translated as 'but there is rock only'. A shorter and perhaps more precise translation could be effected as in (a) with a minimum number of words.

31.

|      |          |       |      |         |       |          |        |      |      |
|------|----------|-------|------|---------|-------|----------|--------|------|------|
| S    |          |       |      |         |       | S        | P      |      |      |
| N    |          |       |      |         |       | N        | V      |      |      |
| adj  | noun     | noun  | prep | adj     | noun  | rel.pron | aux    | neg  | verb |
| Dead | mountain | mouth | of   | carious | teeth | that     | cannot | spit |      |

a.

|      |         |          |      |          |           |
|------|---------|----------|------|----------|-----------|
| S    |         |          |      |          |           |
| N    |         |          |      |          |           |
| noun | noun    | adj      | poss | noun     | adj       |
| famu | jabalin | mayyitin | ʕuu  | asnaaʕin | naxiratin |

a. contd.

| P   |         |     |        |
|-----|---------|-----|--------|
| V   |         |     |        |
| neg | verb    | aux | verb   |
| laa | yaqdaru | an  | yabsiq |

b.

| S       |           | S     |         | P   |             |     |        |
|---------|-----------|-------|---------|-----|-------------|-----|--------|
| N       |           | N     |         | V   |             |     |        |
| noun    | adj       | noun  | adj     | neg | verb        | aux | verb   |
| jabalun | mayyitun, | famun | naxirun | laa | yastaṭiiEu | an  | yabsiq |

c.

|    |        | C       |          |      |      | P      | S   |       |
|----|--------|---------|----------|------|------|--------|-----|-------|
|    |        | N       |          |      |      | V      | N   |       |
| &  | (but)  | noun    | adj      | noun | pron | verb   | det | noun  |
| wa | laakin | jabalun | mayyitun | famu | hu   | naxara | l-  | suusu |

| C        |      | C       | A   |             |     |         |  |
|----------|------|---------|-----|-------------|-----|---------|--|
| N        |      | N       | Adj |             |     |         |  |
| noun     | pron | relpron | neg | verb        | aux | verb    |  |
| ?asnaana | hu   | allati  | laa | tastaṭiiEu | an  | taḅsiq |  |

When (b) is analysed, it is noticed that in order to simplify the first part of the sentence, it is divided into jabalun mayyitun 'a dead mountain', and famun naxirun 'carius mouth'. Thus, instead of describing the teeth as 'carius', the adjective is attached to mouth, and no mention to the teeth is found. Also, it seems as if there was no connection between the mountain and its mouth although it is clear in the original that dead mountain mouth indicates that the mouth belongs to a dead mountain (or the mountain has a dead mouth).

In (c), however, the connection between the mouth and the (dead) mountain is explicit. Nevertheless, this

part is followed by famuhu naxara l-suusu ?snaanahu  
'the suus (a kind of worms) decayed its (the mountain)  
mouth' which is an unnecessary explanation of what  
happened to the teeth. In addition, it is to the teeth  
in (c) which cannot spit, and not the mouth, which is  
the logical subject of this verb.

32.

|       |      |     |      |         |      |     |           |  |
|-------|------|-----|------|---------|------|-----|-----------|--|
|       | P    |     |      |         | S    |     | A         |  |
|       | V    |     |      |         | N    |     | Adv       |  |
| adv   | verb | neg | adv  | noun    | prep | det | noun      |  |
| there | is   | not | even | silence | in   | the | mountains |  |

R

T

a.

|     |         |                    |        |      |     |        |
|-----|---------|--------------------|--------|------|-----|--------|
| P   |         |                    | S      | A    |     |        |
| V   |         |                    | N      | Adv  |     |        |
| neg | verb    | prep               | noun   | prep | det | noun   |
| laa | yuujadu | hatta <sup>a</sup> | samtun | fi   | l-  | jibaal |

R

T

b.

|     |      |        |                    |     |      |        |  |  |
|-----|------|--------|--------------------|-----|------|--------|--|--|
|     | S    |        |                    |     | A    |        |  |  |
|     | N    |        |                    |     | Adv  |        |  |  |
| neg | noun | prep   | prep               | det | noun |        |  |  |
| maa | min  | samtin | hatta <sup>2</sup> | fi  | l-   | jibaal |  |  |

R

T

c.

|       |     |       |     |         |      |      |      |     |        |
|-------|-----|-------|-----|---------|------|------|------|-----|--------|
|       | S   |       |     |         |      |      | A    |     |        |
|       | N   |       |     |         |      |      | Adv  |     |        |
| prep  | det | noun  | neg | noun    | prep | pron | prep | det | noun   |
| hatta | l-  | samtu | laa | wujuuda | la   | hu   | fi   | l-  | jibaal |

R

T



In this sentence the position of the word even plays an important role in deciding the meaning.

In (b), for example, hatta 'even' comes after samtin 'silence' and before fi l-jibaal 'in the mountain'. The meaning, accordingly, is changed into 'there is no silence even in the mountain'.

In (c), the order of hatta l-samatu 'even silence' is correct but these words assume an initial position which renders the whole sentence as 'even silence, there is no existence for it, in the mountains' the meaning of which is not exactly the same as the English one.

33.

|         |      |      |     |       |     |        |            |
|---------|------|------|-----|-------|-----|--------|------------|
|         | S    | P    | C   |       |     |        | P          |
|         | N    | V    | N   |       |     |        | V          |
|         | rel. | verb | det | noun  | &   | noun   | verb(part) |
| (bells) | that | kept | the | hours | and | voices | singing    |

T

R

a.

|           |         |          |     |       |    |     |         |              |
|-----------|---------|----------|-----|-------|----|-----|---------|--------------|
|           | S       | P        | C   |       |    |     |         | P            |
|           | N       | V        | N   |       |    |     |         | V            |
|           | rel.    | verb     | det | noun  | &  | det | noun    | verb(part)   |
| (ajraasa) | ?allati | hafadati | 1-  | waqta | wa | 1-  | aswaata | muḡanniyatan |

T

R

b.

|           |         |             |     |       |    |     |       |             |
|-----------|---------|-------------|-----|-------|----|-----|-------|-------------|
|           | S       | P           | C   |       |    |     | S     | P           |
|           | N       | V           | N   |       |    |     | N     | V           |
|           | rel.    | verb(pres.) | det | noun  | &  | det | noun  | verb(pres.) |
| (ajraasa) | ?allati | tahfaḍu     | l-  | waqta | wa | l-  | as    | tuganni     |
|           |         |             |     |       |    |     | waata |             |

T

R

c.

|           |           |     |       |    |          |             |
|-----------|-----------|-----|-------|----|----------|-------------|
|           | P         |     | C     |    | S        | P           |
|           | V         |     | N     |    | N        | V           |
|           | verb      | det | noun  | &  | noun     | verb(pres.) |
| (ajraasa) | haddadati | l-  | waqta | wa | aṣwaatun | tuḡannii    |

T

R

In (b), only al waqta 'the time' is considered as the complement of the subject ajraasa 'bells', whereas al aswaata 'the voices' functions as the subject of the verb tuḡannii 'sing'.

In (c), the interpretation is more obvious since haddadati l-waqta 'delimit the time' is separate from ṣwaatun tuḡannii 'voices sing'. The whole sentence is rendered as '(bells) delimit the time, and voices sing'. We suggest here that the hours and voices may be the complement of the subject bells although the whole meaning may sound unusual.

## CHAPTER FIVE

### CONCLUSION

To conclude this study we may look back at the whole discussion to pick up some of the points that need to be focused on.

In Chapter Two, the tenses of both English and Arabic are contrasted so that the problematic parts can be exhibited. The problematic parts which may pose as obstacles to a good translation are:

1. present perfect, e.g. has written
2. past perfect, e.g. had written
3. present perfect continuous, e.g. has been writing
4. past perfect continuous, e.g. had been writing
5. future perfect, e.g. will have written
6. future perfect continuous, e.g. will have been writing.

For the above tenses, new forms have been suggested which may be used as equivalents to the English ones. The reason why these tenses create problems in translation is that Arabic lacks them, and accordingly a translator may not be able to locate the right indication to time. Therefore, by using the suggested Arabic tenses, a translator could transfer any English tense accurately and intelligibly into Arabic without violating Arabic grammatical rules. These forms could also be used by teachers to ease the difficulties of learning English tenses some of which are complete mysteries for new learners.

One may argue that it is not in the nature of Semitic languages to specify the verbal indications as such. In this study it has been argued back that it is possible

to specify the location of each action within a duration of time, i.e. each verbal form can be assigned to its tense without overlapping. This may not be part of the grammatical dogma but it is, nevertheless, accepted by ordinary people.

In the area of prepositions, it has been shown, in this study, that there is no complete one-to-one correspondence between Arabic and English prepositions. An English preposition may correspond to more than one Arabic preposition and vice versa. The translation process, therefore, has to be performed cautiously whenever a preposition is involved for the fear of mixing up one with another.

It has also been shown that some English prepositions have no Arabic equivalents, and therefore prepositional phrases must be used instead.

The articles in English are not the same as in Arabic either, since there is no indefinite article in the latter. The definite articles in both languages, on the other hand, are not always used in the same way. They may function differently in certain cases. Therefore, extra attention must be given to the articles during the translation process.

As regards the demonstrative pronouns, it has been shown that in Arabic, demonstrative pronouns are greater in number than those in English and subsequently more specific. There is a different demonstrative pronoun allocated to different nouns according to the gender and number of each noun. This is, undoubtedly, reflected in any attempt to translate precisely that what is in the original text.

Personal pronouns in Arabic, too, have been shown to be more numerous than those in English. It has been explained

that some confusion may occur through the process of translation as a result of lack of precision on the English side. An example to that is the non-existence of dual in English, a fact which must be taken into account whenever such a situation is faced. The personal pronoun it is shown to be problematic, too, since the gender is not specified in English, and Arabic has no neuter.

As to the relative pronouns, it has been exhibited that they are also more varied in Arabic than in English. There are relative pronouns for masculine and feminine nouns each according to its number, whether singular, dual, or plural. This specification, sometimes, makes it so difficult to translate from English into Arabic since the former has fewer relative pronouns which are more widespread and general.

Conditional clauses are, also, governed in English by rules which are different from those in Arabic. It has been shown that English is much more precise as far as conditional sentences are concerned. In English, there are very clear-cut rules which determine in what situation a certain conditional sentence must be used. From the type of sentence used, one may conceive the right sense. In Arabic, as it has been argued, this consistency is not so much explicit. There is some confusion and overlapping among conditional sentences in which boundaries are not decided.

In this study, some forms have been suggested which could be made use of in delimiting conditional sentences in Arabic. They may not be readily accepted in normal conversations but they will probably ease the difficulties surrounding translating English conditionals into Arabic.

Word-order in both languages has also been discussed in this chapter. It has been seen that English is very rigid in this respect since there is only one dominant word-order that is, SVO. In Arabic, on the other hand, although the main word-order is VSO, other orders such as SVO, VOS, SOV, OSV, and OVS are possible. This fact, naturally, has its impact on the process of translation.

In Chapter Three, the lexical features are discussed, and the lexical items of both English and Arabic are analysed. It has been shown through this analysis that due to cultural differences, each language has its particular sets of items which cannot be identified with sets in the other. To translate these items from one into the other may require a certain standard of competence, and a great amount of knowledge of both languages. Even then, it is difficult to find equivalents in one language to some items in another.

Kinship systems of English and Arabic, for instance, differ in many respects. Arabic is much more accurate in denoting relationships. English, on the other hand, is very general. Translating these terms may, sometimes, be imperfect if not inaccurate.

In colour terminology, however, it has been exhibited that Arabic cannot provide a counterpart to every colour term in English. In the case of a great number of them, either no equivalent exists at all, or it consists of more than one word.

As for clergy hierarchy, although the difficulties are less serious, yet the same argument may be extended to it. Other aspects such as residence, naval ranks, carriages, and figure of speech have also been listed so that the problems related to them can be easily recognized.

Turning to the lexicon, it has been shown that there are some difficulties facing a translator when confronted with lexemes of any kind. Simple lexemes may be less problematic than the other two but they are, nevertheless, confusing especially the synonymous ones.

Complex lexemes, on the other hand, could be regarded as the most problematic among lexemes since English has different methods in constructing them from those in Arabic. It has been exhibited that affixation (suffixation and prefixation) in English is a process which may be controlled, in general, by clear-cut rules. An adjective, for instance, can be transformed into an adverb by suffixing -ly to it, or an adjective which carries the opposite meaning to that of the original stem can be derived by attaching the prefix un- to it. In Arabic, however, there are no such definite rules which may be agreed upon. In this study, the endeavour to locate the affixation processes in Arabic similar to those in English turns out to be fruitful though a hard task. These Arabic counterparts could be of a better use in translation if the arranged and listed items in this study were adopted and used by the translators. Some of these processes, however, cannot be accepted by ordinary readers since they are peculiar to certain fields, practices, or careers.

As for the compound lexemes, the difficulties seem to be less serious than one may expect. Although the English compound lexemes, as it has been explained, were originally of syntactic nature, they, generally speaking, do not cause serious problems in translation. For most of them, Arabic counterparts could be easily found. In some other cases, however, it could be rather difficult to put a hand on an equivalent lexeme. A compound lexeme such as shop steward, for instance, could not be readily rendered into Arabic unless it is properly phrased. In this study,

it has been shown that while compound lexemes in English are formed according to fixed combinations, their counterparts in Arabic are inconsistent. This, of course, is due to the different natures of these two languages.

The analysis of lexical items in English-Arabic dictionaries shows that in addition to the items which have Arabic equivalents, there are some others which need different treatments. Items which are 'arabized' such as ḡaaz 'gas', for instance, are to be left as they are because presently there may be no alternative. But items which are transcribed as they are into Arabic such as microbe 'al mikruub', or those which have no counterparts in Arabic such as accommodation, must be dealt with differently. Arabic words could be coined for every single item that does not have a counterpart in Arabic. This may not be so difficult since Arabic, as it may be known, is a rich language.

However, there is no harm, in certain cases, to keep the foreign word, English or otherwise, as it is because borrowing words is a normal practice among natural languages. But the threat arises when too many foreign words invade a particular language and be considered as integral parts of its vocabulary.

In Chapter Four, two brief accounts of Systemic Linguistics and FSP (the Prague School) precede the analysis of the text. In these accounts, it has been suggested that there might be solutions in linguistics to problems related to handling literary works.

Systemic Linguistics analysis, on the one hand, could be used to break a sentence apart into its simplest elements and allocate to each element the appropriate



label that represents it. According to this analysis the structure of any sentence may easily be determined, and the sentence in general may be semantically comprehended.

As for the Functional Sentence Perspective, its technique in determining the positions of sentence elements, each according to the degree of communicative dynamism it carries, has been discussed briefly. In this discussion, it has been suggested that English is insusceptible to the requirements of FSP. The word-order in English is rather determined by the syntactic functions of the sentence elements. The element which functions as subject, for instance, must come before that functions as verb, and this element in turn must precede that which functions as object. Therefore, a language like English with such a rigid word-order may not be treated in translation in the same way as that with free word-order. When translating from English into Arabic, the translator could vary the word-order of his sentence so that as much of the original order as possible may be retained. And when one realizes that Arabic has a relatively free word-order, the task may not be so difficult.

The actual analysis of the text from The Waste Land which follows these two accounts may be considered a very important part of this study. Selected sentences are analysed according to Systemic Linguistics technique which is employed here to serve as an error detector. It has been shown that following this analysis, an original English sentence may be more thoroughly comprehended than if it is taken as it is. Subsequently, any translation process which may be conducted on this sentence could be more accurate and to the point. The two Arabic translations which are analysed in this study are among the only four completed translations of The Waste Land in the Arab World.

The two names behind these two selected translations are considered, by general opinion, as reliable literary figures, and their works, therefore, are taken for granted. However, when the analysis has been applied to their translations, many errors have been discovered. This result supports the argument that a translator must possess a reasonable standard of linguistic background beside his extensive knowledge of the two languages he deals with. It is not enough for a translator to start translating just because he has the will to do so. It has been shown in this analysis that the form as well as the content of the original text are disregarded in many places. This method may only lead to an erroneous and unreliable translation.

The writer of this study, however, does not claim that his translation, which appears before the other two, is perfect. It may well be unreliable too. The reason, then, for this translation be located immediately after the original text is because the structuring of its sentences, in general, is similar to that of the original. Therefore, it may serve as a standard version.

As for the requirements of FSP, it has been exhibited that some of the original English sentences are susceptible to these requirements while some others are not. The Arabic sentences, on the other hand, can either be susceptible to these requirements through the whole translation due to the freedom of the word-order, or choose to agree with the English structure whenever possible in order to keep the original form intact. As a result of this study the latter option is preferably recommended.

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