

The Cognate Accusative Construction in the Glorious Qur'an: A case of Translation Loss

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Abstract

The cognate accusative construction (CAC, hereafter) is viewed by many as one of the most unique constructions in the Arabic language, in general, and in the Glorious Qur'an, in particular. This uniqueness arises from two major reasons: first, the CAC is regarded as one of the most elegant and expressive rhetorical devices in the Glorious Qur'an, second, it is a construction which involves considerable difficulties, as far as translation is concerned. The present research assumes that most translations of the Glorious Qur'an have displayed significant translation loss regarding the morpho-syntactic, semantic and phonological features of the CAC. It is also assumed that translating the CAC into English displays a challenging task to both orientalist and nativist translators, which reflects one of the most significant aspects of the inimitability / untranslatability of the Glorious Qur'an. This corpus-based research sought to investigate, by means of comparison, four distinguished English translations of the Glorious Qur'an aiming to reveal how far these translations have succeeded in producing satisfactory renditions of the CACs, and hence conveyed the intended messages. Findings of the research indicate that the rhythmic nature of the Arabic language and the idiosyncrasy of the CAC can be held responsible for the failure to provide appropriate English equivalents for the CACs at all levels; lexical, syntactic, semantic, and phonological, as the CAC involves two morphologically, semantically and phonologically related lexical items, namely the main verb and the cognate accusative (CA, hereafter) which are both derived from the same radicals. In addition, this concomitant meaning loss has been engendered by a number of factors including the wide discrepancy between Arabic and English, ambiguity and versatility of Arabic lexis, word order, language-specific structures, and finally culture-specific differences.

Key Terms:

Cognate Accusative Construction - Glorious Qur'an - Translation Loss – Untranslatability

I. Introduction

Scores of English translations of the Glorious Qur'an are available in almost all world libraries and bookshops. The challenging and inimitable nature of the language of the Glorious Qur'an, the scripture of Islamic religion, as well as the ever growing Muslim communities in the English-speaking countries have attracted oriental and occidental Muslim linguists and translators to produce English renditions of the Glorious Qur'an. These English renditions have been engendered by fact that "Fewer than 20 percent of Muslims speak Arabic, [and] most Muslims study the text only in translation. So, how accurate are Qur'an's renderings into English?" (Khaleel Mohammad, 2005, p.58).

Severe criticism has always been leveled to translators of the Glorious Qur'an either for their relative incompetence to convey the intended semantic and rhetorical effect of the Qur'anic verses, or because of the lack of awareness of certain culture and language-specific source language features.

Though the use of the verb along with its cognate nominal / infinitive within the same clause may sound redundant in English, it is viewed as a marker of eloquence and rhetoric in Arabic, as this proffers certain semantic and stylistic functions. Arabic Provides a morpho-syntactic alternative to replace a construction involving a manner adverb modifying an action, with an infinitive/ nominal derived from the main verb radicals for emphasizing the action lexically and phonetically in a uniquely and rhetorically effective style.

1.1. Rationale

Just as the sublime and inimitable language of the Glorious Qur'an has encouraged multiple translations into many world languages, these translations have, in turn, aroused the "linguistic curiosity" of native and non-native linguists and translators to investigate the formal, functional and stylistic features of the English translations of the Glorious Qur'an. Nonetheless, to the best of the researcher's modest knowledge, translations of the CAC have not received due attention.

Many translations of the Glorious Qur'an have dealt with the CAC by providing interpretations of the meanings of the CACs which are meant only to highlight the semantic component at the expense of the intended rhetorical and stylistic functions of the CAC. Additionally, the idiosyncrasy of the CAC in Arabic and the absence of the English morpho-syntactic equivalent have equally doubled the difficulty of translating the CAC, and hence, the reader of / listener to the English translation of the CAC will be deprived of the sensual and rhythmical effect of the Arabic CAC.

This research seeks to offer a critical comparison between four translations of the Glorious Qur'an with a view to highlighting the linguistic techniques and devices employed in translating the CACs into English.

1.2. Hypotheses

This research assumes that due to the fact that the CAC does not exist in English, it will be lost in translation, i.e. English does not provide equivalent lexical or syntactic representation of this construction. As the meaning of the CAC is basically dependent on the morpho-semantic representation of both main verb and the nominal (CA), therefore, attempts to provide English renditions preserving these features are most

likely to yield redundant and awkward counterparts. The research poses the following questions:

- a) How are certain language-specific structures translated into a target language that does not have corresponding equivalents?
- b) What are the possible English morpho-syntactic alternatives which can be used to convey the intended meaning of the Arabic CAC?

1.3. Corpus and Research Methodology

Two nativist translations by M. A. S. Abdel-Haleem (2004) and M. M. Ghali (2005), and two others by orientalist translators, namely Muhammad Marmaduke Pickthall (1976) and Arther, J. Arberry(1980), are critically investigated, the purpose being to examine the different techniques employed in handling the CAC in the four translations. The research relies mainly on the Qur'anic Arabic Corpus by (Duke, 2012) which is an annotated linguistic resource illustrating the morphology, syntax and semantics for each word in the Glorious Qur'an. This corpus also includes a dictionary of Qura'nic words.

The Cognate Accusative Constructions in the four translations of the Glorious Qur'an form the research data. Samples of these constructions are selected for the purpose of analysis and comparison. The interpretations of the Qur'anic CACs to be analyzed are drawn from exegesis books including Ibn Kathir (1999) and Al-Tabari (2001). Reliable monolingual and bilingual dictionaries will be consulted for eliciting meanings of ambiguous and culture-specific lexical items. Numbers will be used to replace the names of the Suras (chapters) of the Qur'an and they will precede (Aya) verse numbers. Thus, (89:12) will indicate Sura Al-Fajr, verse number (12).

As a number of CACs contain ambiguous constituents that can be regarded as either CAs or direct objects (DOs), two reliable works on ?i?ra :b (parsing) of the Glorious Qur'an will be consulted to decide upon the CAs proper, and in order to exclude all ambiguous constructions: (a) Al-Zaggag (1982) ?i?ra :b-ul- Qur'an (Parsing the Qur'an), and (b) Al-Ya:qu:tu-wal-Ma rdza:n fi ?i?ra :b-il-Qur'an (by Bartagy 2002). The four translators supposedly represent four different backgrounds and ideologies which can be reflected in some way or another in their respective translations. In other words, those translators are likely to impose - consciously or unconsciously- their own bias and interpretations on their translations.

1.4. Limitations of the Research

The research limits itself to forms of CAC which can be called "canonical" CACs exhibiting a verb and a nominal/infinitive derived from the same radicals. In other words, constructions that might come under the rubric of "cognate accusative" whose verbal noun/nominal shows

similar morphophonemic features with the main verb root, but are not real CAs fall outside the scope of this research. These are called "deceptive cognates", as in these examples:

(فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ) 2: 79

fa-waylun - li- llaḏi:n yaktubu:n-al-kita:ba bi- ?aydi:him

(then, woe to those who write the Book by their own hands.)[my translation]

(وَائْتَلُ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا) 5: 27

wa- tlu- ʿalayhim naba?a- bnayy ?a:dam ?iḏ qa rra ba :

qurba:nan

(and relate on them tidings about Adam's sons when they offered a sacrifice.)

[my translation]

Cognate accusatives such as these below will be the concern of this research:

(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا) 4: 164

wa kallama- lla :hu mu:sa takl:ma

(and God did speak to Moses.)

[my translation]

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا) 48: 1

?inna fataHna: laka fataHan mubi:na

(Surely, We have given you a glorious conquest.) [my translation]

2. Previous Studies

The present research addresses the translation of the cognate accusative construction in the Glorious Qur'an which, to the best of the researcher's modest knowledge, has not received adequate interest in the field of linguistics or in translation studies. One recent study by Ayman Yasin (2014) entitled "Cognate Accusative: Lost in translation" - published in European Scientific Journal - has addressed the translation of the Arabic cognate accusative into English through a questionnaire containing (39) sentences including three types of cognate accusative. The questionnaire was administered to senior students majoring in English at the university of Jordan. The research concluded that the students'

translations of the cognate accusative were either non-existent or were translated as intensifier adverbs. The study referred the results to the absence of the cognate accusative construction in the English language whose literal translation would yield some redundant lexical items. The subjects of the study regarded the construction in question as "redundant" and, therefore, they translated the sentences using intensifiers and manner adverbs.

Studies on meaning loss in translation have dealt with the possible causes that engender loss in translation. First, the more divergent the gap

between SL and TL, the greater the meaning loss in translation. This type of meaning loss takes place when SL and TL belong to two different language families. As-Safi (2006) discussed loss and gain and translation strategies with reference to the translation of the Glorious Qur'an, and argued that:

Due to the discrepancies between English and Arabic as two languages of different families, one is Indo-European and the other Semitic, loss in translation is very common, varied and sometimes inevitable vis-à-vis avertable loss.

[p. 1]

As-Safi distinguishes two levels of loss in translation; "inevitable" loss which takes place as a result of the divergence between the systems of SL and TL irrespective of the translator's expertise or proficiency. Second, "avertable" loss is caused by the translator's inability to look for the right equivalent in the TL. As-Safi concludes that both types of loss are found on all language levels (p. 2). Additionally, loss of meaning is even usually aggravated when the translation is from an SL that possesses lexical and grammatical idiosyncratic features, and the lack of appropriate equivalence is occasionally doomed to unavoidable cases of loss and even distortion of meaning. Thus being highly rhetorical and stylistically inimitable, the language of the Glorious Qur'an, in general, and the idiosyncratic nature of the CAC in the Qur'anic discourse, in particular, stand out as two highly challenging tasks for translators; nativists and orientalist alike. Catford (1978) argues that:

Formal linguistic differences-differences between the SL and the TL organization of situation-substance-lead to translation failure only when the SL formal feature itself a textually-functionally- relevant feature. [p. 98].

In Abdelwali's (2007) "The loss in the translation of the Qur'an", he accounted for the loss of meaning in the translations of the Glorious Qur'an into English by pointing out that " the stylistic and syntactic properties [of the Glorious Qur'an] are language-specific and may not be shared by other languages"(p.7), because most of these stylistic and linguistic "features are alien to the linguistic norms of other languages", (ibid.,p.2). He remarks that "most Qur'an translations into English are source-language oriented. They are marked by dogged adherence to source syntax and the use of archaic language." (p.10). He also argues that "the versatility of Qur'anic lexemes and styles were not captured in most of the English versions of the Qur'an" (p.1). He concludes with the statement that "the Qur'anic discourse enjoys very specific and unique features that are semantically oriented and Qur'an-bound and cannot be reproduced in an equivalent fashion in terms of structure and mystical

effect on the reader" (ibid., p.10). Abdelwali also made reference to the absence of "comprehensive bilingual dictionaries" "which will remain" a drawback to Qur'an translators " (ibid., p.10). He also recommended "a bilingual dictionary of classical usage of words" (ibid., p.12).

Ali (2006) investigated "translatability" as a concept and applied this concept to Qur'an translations to show how far translators have been successful in reaching "an elegant translation of the Qur'an without distorting the source text" (p.74). Ali is of the opinion that "the Qur'an is only the Qur'an when it is in Arabic, in its original wording as revealed to Prophet Muhamad" (p.19).

Abdelaal and Rashid (2015) investigated semantic loss in the translation of Surah Al-Waqi'a by Abdullah Yusuf Ali (1987) and examined the frequency and causes of the meaning loss. The findings of their study indicated "frequent partial and complete semantic loss of meanings mostly due to mistranslations, semantic complexity of the vocabularies, and culture" (p.1). They maintain that "semantic losses, cultural losses or inequivalences can result from over- looking the literariness or figurativeness of the ST. Translators sometimes do not observe the figures of speech or rhetorical devices in the SL" (p. 2). They also have problems with the symbolic level. Al-Masry's (2009) study has also focused on the "issue of cultural inequivalences or losses occurring in the translation of Arabic literary texts" (p.7). She classifies cultural losses on the basis of the "degree of the cultural information lost (affecting the source language text both on the surface and deep levels)" into explicit, implicit, modified and complete losses (p.18). She has come to the conclusion that although the "translation of the source text was communicated successfully...it failed to represent the culture-bound and emotionally charged words..." (p.7).

3. Translation Loss and Untranslatability

Loss in translation, as unanimously acknowledged by translation theorists and practitioners, refers to the absence of a TL text of certain linguistic or natural feature which is present in an SL text. Reasons of most losses in translation are largely engendered by two major types of untranslatability. Catford (1978) distinguishes between linguistic and cultural untranslatability. The former type occurs when lexical or syntactical substitutes for the SL item(s) are difficult to find in the TL, while the latter type arises "when a situational feature, functionally relevant for the SL text is completely absent from the culture of which the TL is a part," [Catford's underlining, p.99]. Linguistic untranslatability then occurs when "failure to find a TL equivalent is due entirely to differences between the source language and the target language" [Catford's underlining, ibid., p. 98]. Equivalence, is not likely to be

achieved, therefore, when lexical substitutes are not available in the target language, which emphasizes the fact that many Qur'anic terms become untranslatable.

However, the search for "sameness", according to Bassnette (2002) is "to ask too much" (p. 36), and that looking for equivalence in translation" should not be approached as a research for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL version" (ibid., pp. 37-38).

Arabic and English belong to remote origins, i.e. Arabic descends from the Semitic family of languages, while English belongs to the Indo-European family of languages. As a natural corollary of the wide discrepancies between both languages, translation loss is inevitable on various levels; lexical, syntactical, semantic, phonological, stylistic and cultural. Loss is further aggravated and becomes more inevitable when it comes to translating a rhetorically and textually inimitable style such as the language of the Glorious Qur'an.

Being the most perfect and embellished form of Arabic prose in both eloquence and rhetoric, translating the Qur'anic language has always been a challenging task for translators, nativists and orientalist alike. The idiosyncrasies of certain lexical and syntactic features of the Qur'anic text in addition to the fact that Arabic belongs to a different language family, English renditions of the Glorious Qur'an have overlooked numerous lexical and syntactic features, either due to a lack of appropriate equivalents in the TL, or as a result of the relative incompetence of a translator to provide satisfactory equivalents.

Therefore, an essential prerequisite for the translation of the Glorious Qur'an lies in a thorough knowledge of the denotational and referential systems of both Arabic and English.

Target language-oriented translation may often result in disregarding some meaning aspects of the source language text, especially when this meaning is encoded by formal features alien to the target language text. What target language-oriented translators really do in such cases is to tailor the SL text to the linguistic and natural expectations of the TL receptors. (Ngo, 2011, p.1). Mohammed (2005), commenting on the Qur'anic language and the diverse translation attempts, argues that "even for native Arabic speakers, the Qur'an is a difficult document. Its archaic language and verse structure are difficult hurdles to cross. Translation only accentuates the complexity".

Ghali (2005, p.2), referring to the inevitable hinderances encountered during the translation of Qur'anic discourse maintains that "In carrying the content of a text across into another language, the message must inevitably suffer some deficiencies, or even loss, due to limitations of

time and place with many other limitations ... (ibid., p.3). An additional requirement on the part of any translator of the Qur'an is a sense of dedication transcending personal opinions and mundane aspirations" (ibid, p. 3).

4. The Cognate Accusative

The CA in traditional Arabic grammar involves a nominal in the accusative case which is derived from the main verb radicals to create a certain phonetic resonance accompanied by a strong emphatic effect. The CAC allows the speaker / writer to emphasize the action economically in a very special way, i.e. without employing traditional intensifiers or other lexical items expressing emphasis. This process is realized by forming an infinitive or a nominal from the same radicals of the main verb to intensify the action. Thus, when it comes to translation, English has to compensate for the absence of this idiosyncratic feature of Arabic by providing manner adverbs or intensifiers to get closer to the propositional content of the Arabic CAC.

CAC in the Arabic language is a common systematic derivational process used to serve certain rhetorical and discursal functions. This construction involves a nominal accusative sharing formal, phonological and semantic features with the main verb from which it is derived. In other words, both the CA and the main verb in the clause are morphologically, phonologically and semantically related. This formal and semantic relationship between the elements of the CAC arises from the fact that both are derived from the same verb radicals, as in / Da ra ba / Da rba n / (Lit: hit / hitting) and / ?akala ?aklan /, (Lit: ate / eating). This is the prototypical CAC form.

The term / muTlaq / (Lit. absolute / cognate), according to Hassan (1974, p. 204), is used to refer to an object / accusative "which is not bound like other objects by having other constituents following it such as a prepositional phrase, or any other restrictions, as is the case of the direct object, the causative object or the concomitate object " [My translation]. Hassan also argues that, unlike other objects, the cognate accusative, " is the actual object of the agent (doer of the action), since this object is the only thing related to the agent, as in: / qa : ma-l-ma ri:Du qiya:man / (Lit:The patient has firmly stood up). Here, /?al-ma ri:Du/ " the patient " has performed the act of standing up by himself, the act which was not there already" [My translation].

Functionally, the term "Cognate Accusative", according to Al-Jarem and Ameen, 1999, p.157) refers to every nominal which emphasizes the verb or indicates its type or number." Rhetorically, the CA is an elaborate stylistic device used mainly to realize a number of discursal functions to be highlighted and investigated later in this section. The main verb of the

CAC (to be called "accusitivizer", hereafter) can be transitive or intransitive, as both types are used to realize the same function, as in these examples:

(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا) 4: 164

wa kallama - lla:hu mu:sa takli:ma

and spoke-trns. God Moses speaking

(فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً) 4: 102

fa- yami:lu:n laykum maylatan wa:Hidatan

then assault-intrns. on-you assault once

The CA may also occur with or without a definite article, i.e. it can be used in a definite or indefinite forms, as in:

a- (فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ) 88: 24

fa - yu^aḏḏibuhu- lla :hu- l- ʿaḏa:ba - l- ?a kba r

and torture-He God the torture the greatest

b- (وَقَدْ مَكَرُوا مَكْرَهُمْ) 14: 46

wa - qadd ma :karu ma kra -hum

and then plotted-3rd pers. plotting- poss.

Definiteness is realized by means of the definite article / ?al / (the) which requires post-modification in the form of an adjective qualifying the CA, as in example (a) above, where the CA / ʿaḏa:b / has been defined by the article / ?al- / and the adjective / ?akba r / has also been defined by the article / ?al- /.

The second means of definiteness can be realized by milkiyyah (possessiveness) . In example (b) above, the CA has been defined by means of the pronominal suffix /-hum/ meaning (their) attached to the CA. The third means of definiteness involves ?iDa:fah (genetiveress) as in:

(وَلَا تَبْرَحْنَ تَبْرُجَ الْجَاهِلِيَّةِ الْأُولَى) 33: 33

wala taba rra ḏḏna taba rruḏḏa- l-ḏḏa:hiliyyati- l-?u:la:

and don't flout finery-fem. flouting- poss. pagans-def. past-def.

In the Qur'anic verse above, the CA is made definite by means of the post-modifying noun phrase / ?al-ḏḏa:hiliyyati-l-?u:la: / used as a genitive phrase.

Arab grammarians agree that the agent "accusitivizer" of the CA is typically the verb, which constitutes the most common type of CAC in the Arabic language and the Glorious Qur'an. (See, for example: Sibawayh, Ibn-Ginni, Al-Zaggagi, Al-Siyuti, Ibn-Malik, Ibn-Aquil, Hassan, Al-Jarim, and Odaymah). Other accusitivizers include "infinitives" as in:

(فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا) 17: 63

fa- inna džahannama džaza:ʔukum džaza:ʔan mawfu:ra :
 then surely Hell reward-poss. reward-CA ample
 Also, the "present participle" performs the same grammatical function of
 the verb, as it is treated in Arabic grammar as a semi-verb, as in these
 verses: (Odaymah, 2004, p.67).

(فَأَلْعَاصِفَاتٍ عَصْفًا) 77: 2

fa- l-ع a :Sifa:ti ع a Sfa:
 and by scatterers-def. scattering

In the above verse, the participial /ʔal-ع a :sifa:t / replaces the verb
 /yaع Sif /
 (Ibid. p. 67).

5. Types of Cognate Accusative Construction

Three types of CACs, namely the emphatic cognate accusatives; type-
 specifying CAs; and number-specifying CACs are identified in Arabic:

5.1. Emphatic CACs:

This is the prototypical form of CA in which the verbal noun is
 derived from the main verb, as in: / Da ra ba Da rban / (Lit. beat beating /
 hit hitting), where both elements of CAC are cognates derived from the
 same radicals / D-r-b /. The two elements are, therefore, morphologically,
 phonologically and semantically related. Functionally, this type is mainly
 used to emphasize the main verb action, as in the following example:

a- (وَرَتَّلِ الْقُرْآنَ مُرْتَبِلًا) 73: 4

wa rattil- l- qurʔa:na ta rti:la:

(and recite the Qur'an reciting) [my translation]

b- (فَجَمَعْنَاهُمْ جَمْعًا) 18: 99

fa džamaعna:hum džamعa:

(and We gathered them gathering) [my translation]

(وَكَذَّبُوا بِآيَاتِنَا كِذَابًا) 78: 28

c-

wa kaððabu bi- ʔa:ya:tina: kiðða:ba:

(and they confuted our signs a confutation) [my translation]

d- (وَفَتَنَّاكَ فُتُونًا) 20: 40

wafatanna:ka futu:na:

(and We tempted you a temptation) [my translation]

It is noteworthy that the nominal representing the cognate accusative does
 not have to be the canonical/regular infinitive derived from of the main
 verb, as in examples (a) and (b) above, where / ta rti:la / and / džamعa: /
 are typical infinitives of their verbs / ra ttil / and / džamaعان /,
 respectively. In examples (c) and (d), the nominal infinitives representing
 the cognate accusative / kiðða:ba / and / futu:na / are not the
 corresponding infinitives of the verbs / kaððaba / and / fatana /. The
 corresponding infinitives are / takði:ba / and / fitnatan / which have been

replaced by other forms for stylistic, rhetorical and phonological purposes. This is indicative of the fact that what really matters is the radicals of the CA root, rather than its meter or regularity.

Other constituents can represent / replace the prototypical CA and perform the same stylistic and rhetorical functions. These include the words:

- / kull / (all), as in:

(فَلَا تَمِيلُوا كُلَّ الْمَيْلِ) 4: 129 ;

f-ala tami:lu kulla-l- mayli

(So, don't incline all the inclination) [my translation]

- the interrogative / ?ayy / (which), as in:

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ) 26: 227;

wa - sayعlamu- llaḏi:na Za la mu ?ayya munqalabin
yanqa libu:n

(and those who did injustice will know which overturn they will overturn)

[my translation]

- the word / Haqqa / (due/real/ true), as in:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ) 6: 91;

wa ma qadaru- lla :ha Ha qqa qa drihi

(and they never estimated God His due estimation) [my translation]

- the numerical expression used before a nominal as in:

(فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً) 24: 4 ;

fa- glidu:hum ḡ ama:ni:na ḡaldah

(then, lash them eighty lashes.) [my translation]

- and pronouns referential to the CA, [Odaymah, 2004. P. 67],

as in:

(فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ) 5: 115

fa- ?inni ?uعaḏibuhu عaḏa:ban la: ?uعaḏibuhu ?aHadan min-l-
عa:lami:n

(then, I surely torment him a torment which I don't torment any of those living.) [my translation]

5.2. Type-specifying CACs

Cognate accusatives can be modified, first by adjectives agreeing in case, number and gender with their respective accusatives, as in the following verses:

(وَزُلْزِلُوا زُلْزَالًا شَدِيدًا) 33: 11

wa zulzilu zilza:lan f adi:da:

(and they were quaked with a strong earthquake.) [my translation]

(فَقُولَا لَهُ قَوْلًا لَيْنًا) 20: 44

fa- qu:la lahu qawlan layyina:

(and speak [you both] to him a lenient speech.) [my translation]

وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا (25: 52)

wa dʒa:hidhum bihi dʒiha:dan kabi:ra :

(and fight them [with it] a great fighting) [my translation]

Second, the cognate accusative can be modified by means of / ?iDa :fah / (genetiveness), i.e. another nominal may follow the CA to perform a modifying function, as in:

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْبَاقِينَ) 102: 5

Kalla law taʿlamu:n ilma- l-yaqi:n

(never, but if you knew the knowledge of certitude.) [my translation]

(فَسَارِبُونَ شُرَبَ الْهَيْمِ) 56: 55

f-ʃ a:ribu:na ʃ urba-l-hi:m

(then, you will be drinking the drinking of thirsty camels.) [my translation]

In the above verses, the CA comes as the second "term" of / ?iDa :fah / whose first term is a nominal functioning as a qualifier. This genitive or attribute used after the CA has a contrastive function (Fischer, 2002, p. 195).

5.3. Number-specifying CAs

This type of CAC uses a numerical for identifying / modifying the CA, as in:

(فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً) 4: 102

fa- yami:lu:n laykum maylatan wa:Hidatan

(then, they will attack you in a single attack) [my translation]

(فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ) 69: 13

fa ?iða nufixa fi- Su:ri- nafxatun wa:Hidatun

(when it is blown in the Trumpet a single blow.) [my translation]

(وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً) 69: 14

wa- Humilat- l-ʔa rDu w-lʒiba:lu fa dukkata dakkatan

wa:Hidatan

(and when the earth and the mountains and then pounded a single pounding.)

[my translation]

The following table lists some statistics related to the frequencies of the types of CACs found in the Glorious Qur'an :

Type of CAC	Number	Percentage
• Emphatic	75	% 47.16
• Type-specifying	81	% 50.94
• Number-specifying	3	% 1.88
Total	159	

Table (1): Frequency of the Types of CACs in the Glorious Qur'an

The table above indicates that the type-specifying CACs outnumber both emphatic and number-specifying CACs. This fact might emphasize the significant role of the type-specifying CAC, in that it plays a dual role; in addition to its inherent emphatic role, this type of CAC further serves in identifying how the action of the verb is realized. Analysis and observation of type-specifying CACs have also revealed that (74) examples display a fairly consistent collocational relationship between the CAs and their attributive adjectivals, which has a significant pragmatic function that is closely related to SL culture, as in:

قرضًا حسنًا	(a goodly loan)
عذابًا شديدًا	(a severe torment)
فتحًا مبينًا	(a manifest victory)
خسرانًا مبينًا	(a manifest loss)
بلاءًا حسنًا	(a fair trial)
رزقًا حسنًا	(a good provision)
جزاءً موفورًا	(an exact reward)
عملًا صالحًا	(a goodly deed)
زلزالًا شديدًا	(a strong quake)
قولًا معروفًا	(a lenient talk)
نصرًا عزيزًا	(a great victory)
توبةً نصوحًا	(a sincere repentance)
صبرًا جميلًا	(a fair patience)
أكلًا لمًا	(a greedy devouring)
حبًا جمًا	(an abounding love)

5.4. Deceptive Cognates

A number of similar constructions in the Glorious Qur'an may be confused with prototypical CACs. The nominal/infinitive in the following verses, though derived from the radicals of the main verb (accusativizer), displays a certain ambiguity, i.e. such cognates may be interpreted as either direct objects of the main verb, or as cognate accusatives. For example, the nominal / عilman / (knowledge) in verse (a) below, can function as the direct object of the verb / عallamna:hu / (we taught him), and in the meantime / عilman / can be regarded as a parallel nominal of the infinitive / taعli:man / which are both derived from the basic radicals of the main verb / ع- l - m / (Bartagy, 2002, p.309 and Yaqout, n.d. p. 2748). In verse (b), the nominal / qurba:nan/ is interpreted as a direct object (DO) if it refers to the sacrifice, and a CA if it is meant to intensify the event. This can also apply to all the verses below. (Yaqout, n.d. P. 3067 and Al-Darweesh, 1992, vol.6, p.468).

a- (مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ) 57:11

man ḏa- llaḏi yuqriDu-lla :ha qa rDa n Hasanan fa-yuDa :عifū hu lahu
 who he that lends God loan good then He double it for him

(whoever makes Allah a good loan, He will definitely multiply it for him.)

[my translation]

b- (وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا) 18: 65

wa callamnahu min ladunna: ilma:
and we taught him from Ours knowledge

(and, We we taught him [the Prophet] from Us knowledge.) [my translation]

c- (وَآتَىٰ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا) 5:27

wa- tlu- alayahim naba?a- bnay ?a:dam ?ið qarraqba:
qurba:nan

and recite to them news of sons of Adam when they sacrificed a sacrifice

(and relate on them tiding about Adam's sons when they offered a sacrifice.)

[my translation]

d- (لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا) 22: 58

l-ayazuqa nna- humu- lla :hu rizqan Hasana:
and will truly provide them God with provision goodly

(and surely, God will provide them with a good provision.) [my translation]

6. Analysis and Discussion

This section will attempt to analyze samples representing the types of CACs. Each sample includes a Qur'anic verse representing one of the CAC types followed by the four selected translations, the purpose being to investigate how these translations have dealt with the Qur'anic CAC. The analysis will consider three main components; first, the possible lexical and semantic equivalents available in the Target Language (English), and secondly, whether or not these translations have preserved the propositional content and conveyed the emphatic rhetorical effect of the Source Language text; and thirdly, and most importantly, whether or not these translations have involved translation loss.

6.1. Emphatic CAC

(وَلَا تُبْذِرْ تَبْدِيرًا) 17:26

wala tubaððir tabði:ra

nor squander-imp. squandering- CA

Abdel-Haleem: do not squander your wealth wastefully:

Ghali: and do not squander wantonly (Literally: in "wanton" squandering).

Pickthall: and squander not (your wealth) in wantonness.

Arberry: and never squander

The accusitivizer in the verse above is the verb /tubaððir/ (squander) and the nominal/infinitive is /tabði:ra/ (squandering) are both related to the same root radicals. The construction, here, is a negative imperative, and the message carries a strong prohibition against squandering one's wealth wastefully. Abdel-Haleem and Ghali have used manner adverbs wastefully and wantonly, Pickthall used a fairly straightforward non-emphatic style while Arberry used the adverb never before the verb to intensify the meaning. The SL text uses its idiosyncratic device, CAC, which allows using the nominal/infinitive (CA) as an emphatic device indicating the factual occurrence of the action and to exclude any metaphoric interpretation.

(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا) 4:164

wa kallama- lla :hu mu:sa takl:ma
and spoke God Moses speaking-CA

Abdel-Haleem: To Moses God spoke directly.

Ghali: and to Mûsa (Moses) Allah spoke long, (eloquent) speech.

Pickthall: and God spoke directly to Moses;

Arberry: and unto Moses God spoke directly --

The verb in the verse is /kallama/ spoke from which the regular CA should be /kala:man/, yet a synonymous form of the nominal /takli:ma/ is used to preserve the rhythmic flow of the discourse with the final word in the following verse, namely /Haki:ma/, and to convey the emphatic effect that a true speech has taken place between God and Moses and to exclude any illusionary sense. Three of the four translations have used the manner adverb directly to serve this function, but Ghali expressed the semantic relation between the accusitivizer and the CA by referring to the length and eloquence of the speech, which is a rather far-fetched interpretation. Ghali's translation did not stop at the factuality of the speech, but he jumped to show the type of speech as long and eloquent. In either case the CA /takli:ma/ has engendered both interpretations.

(كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا) 89:21

kalla ?iða: dukkat- l-?a rDu dakkan dakka:
no when pound-psv. the-earth pounding-CA pounding-CA

Abdel-Haleem: No indeed! When the earth is pounded to dust, pounded and

pounded,

Ghali: Not at all, When the earth is pounded (into powder), pounding, pounding,

Pickthall: Nay, but when the earth is ground to atoms, grinding, grinding,

Arberry: No indeed! When the earth is ground to powder,

The verb /dukkat/ (pounded) in the a'ya is a passivized form of /dakka/ from which the accusative /dakkan/ is derived. Strangely enough, this verse is unique as it contains an emphatic accusative which is further emphasized by the same emphatic accusative. To express this doubled degree of emphasis, Abdel-Haleem, Ghali, and Pickthall have used repetition of participials pounded and pounding, whereas Arberry has used a rather simple flat translation that hardly conveys the intended intensification in the original.

(وَالصَّافَّاتِ صَفًّا) 37:1 (فَالزَّاجِرَاتِ زَجْرًا) 37:2
 wa- SSa :fa:t Sa ffa-CA fa- zza:džira :t
 zadžra :

by those rangers ranging-CA and by the scarers
 scaring-CA

Abdel-Haleem: By those [angels] ranged in rows, 2 who rebuke reproachfully

Ghali: And by those ranged in ranks ranging, Then by the scarers

scaring,
 (This is sometimes meat that the Angles perform such acts)

Pickthall: By those who set the ranks in battle order, and those who

drive
 away (the wicked) with reproof,

Arberry: By the rangers ranging and the scarers scaring,

The above verses are representative of emphatic CACs in which the accusativizer is not an ordinary verbal, but a present participle followed by a CA nominal which are both derived from the same radicals. Abdel-Haleem and Pickthall have expressed the message straightforwardly using manner adverb and post modifiers without reference to the emphatic or phonetic effect. Though Ghali and Arberry have tried to highlight the phonetic effect by using cognate pairs such as: ranged ranging, scarers scaring, and rangers ranging, scarers scaring, the emphatic effect is still absent, and the style sounds alien to the readers of English.

6.2. Type-specifying CAC

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا) 48:1
 ?inna fataHna: laka fataHan mubi:na
 we opened for you opening-CA evident
 Abdel-Haleem: Truly We have opened up a path to clear triumph for you [Prophet],
 Ghali: Surely We have given you an evident conquest,

Pickthall: Lo! We have given you (O Muhammad) a signal victory,
 Arberry: Surely We have given thee a manifest victory,
 The accusativizer is /fataHna:/ (We opened) and the CA is /fatHan/
 (opening) qualified by the adjective /mubi:na/ (evident/conspicuous).
 Abdel-Haleem and Ghali have used the disjuncts truly and surely to open
 the translation of this verse and the adjectives clear and evident before the
 nouns triumph and conquest. Pickthall has given a normal non-emphatic
 rendition of the verse, while Arberry has given a similar version to Abdel-
 Haleem and Ghali's.

(وَقُلْ لَهُمَا قَوْلًا كَرِيمًا) 17:23

wa qul-lahuma qawlan kareeman
 and speak to them saying-CA honourable

Abdel-Haleem: but speak to them respectfully

Ghali: and speak to them respectful words (Literally: say to them
 an
 honorable saying).

Pickthall: but speak to them a gracious word.

Arberry: but speak unto them words respectful,

The accusativizer, here, is the verb /qull / (say) and the the CA is the
 infinitive /qawlan/ (saying) which is modified for type by the post-
 modifier / kari:man / (honourable/dignified). Abdel-Haleem and Ghali
 provide a straightforward translation which lacks emphasis, as the former
 has only used a manner adverb, while the latter has used an attributive
 adjective. Pickthall and Arberry have also offered a quite plain translation
 devoid of emphasis and consisting of attributive and predicative
 adjectivals. The result is a disappearance of emphatic effect of the
 original text and a loss of the flow of discourse resulting from the natural
 resonance inherent in the accusativizer and the CA of the source language
 text.

(ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى) 53:41

θ umma yudʒzahu - l-dʒaza:ʔa- l-ʔawfa:
 then he repaid-psv. the payment-CA the fullest

Abdel-Haleem: and that in the end he will be repaid in full for it;

Ghali: (And) thereafter he will be recompensed for it with the
 fullest

recompense;

Pickthall: and afterward he will be repaid for it with fullest
 payment;

Arberry: then he shall be recompensed for it with the fullest
 recompense,

This verse is an example of a definite CAC in which both CA and the
 type-specifying adjective are made definite by the definite article /al-/

(the). The accusativizer is the passivized verb /yudʒza/ and the CA is the nominal infinitive /ʔaldʒaza:ʔa/. The four translations have kept the passive form of the verb. Ghali, Pickthal and Arberry expressed the type-specifying CA using the superlative adjective (the fullest), while Abdel-Haleem has just used the phrase in full to serve the same purpose. Generally, the four translations have not provided the required intensification or emphasis inherent in this Qur'anic verse.

6.3. Number-specifying CAC

(وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً) 69:14

wa- Humilat- l-ʔa rDu w-aldʒiba:lu fa dukkata dakkatan
wa:Hidatan

and lift-psv. earth-def. and mountains-def. and crush-psv. crash-CA
one-fem.

Abdel-Haleem: when the earth and its mountains are raised high and then
crushed with a single blow,

Ghali: And the earth and the mountains are borne up, then they
are

Pickthall
crushed
pounded one pounding
and the earth with the mountains shall be lifted up and

Arberry:
with
with one crash,
and the earth and the mountains are lifted up and crushed

a single blow,
This verse represents a passivized CAC in which the accusativizer is /
dukkata /
crushed and the CA is represented by the nominal / dakkatan / which is
modified for number by the numerical / wa:Hidatan/ one. The four
translations display a plain and non-emphatic style, while the source
language text conveys an exceptionally emphatic message created by
combining the elements of the CAC, namely /dukkata/ and / dakkatan
/.This, again, highlights the fact that the absence of an equivalent
construction in a target language and the presence of a language-specific
linguistic feature can create some sort of inevitable meaning loss.

(فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً) 69:13

fa ʔiða nufixa fi- Su:ri- nafxatun wa:Hidatun
so when blow-psv. in trumpet a blow-CA one-fem.

Abdel-Haleem: When the Trumpet is sounded a single time,

Ghali: So, when the Trumpet is blown with one blowing,

Pickthall: And when the Trumpet shall sound one blast,

Arberry : So, when the Trumpet is blown with a single blast,

This verse is an example of the number-specifying CAC where the nominal CA is modified for number using a numerical. The four translations have given non-emphatic renditions of the verse. To show his close adherence to the original text, Ghali attempted to mimic the original by providing the cognate form blowing from the verb blow, which sounds rather unfamiliar to the speaker/reader of English. Instead of highlighting the emphatic effect inherent in the original, and due to his close adherence to the source language text, Ghali tried to convey the phonetic resonance by using blown and blowing, thus producing a rather redundant effect that sounds alien to the target language reader / listener.

Thus, as it might have been noticed, the four translations in question have employed adverbs, especially adverbs of manner with verbs; intensifiers with adjectives, adverbs and comparatives; emphasers; comparative and superlative adjectives; and occasionally post-modifiers with nominals and infinitives in order to compensate for the emphasis inherent in the CAC. Samples of these adverbs used as modifiers, intensifiers and emphasers which are frequently employed in the translation of the CAA in the Glorious Qur'an include the following: definitely, greedily, severely, surely, truly, vehemently, verily, violently, strictly, very, absolutely, assuredly, dreadfully, excessively, extremely, fully, highly, really, rightly, totally, utterly

7. Conclusion

Although Arabic CAC seems to have no English equivalent and that English can compensate for this translation loss, yet English has definitely other different linguistic resources of expressing the underlying meaning of Arabic CAC, though in varying degrees. Findings of this research indicate firstly, that Arabic seems to be more advantageous than English, as far as CAC is concerned, as Arabic CACs exhibit a kind of rhythmic flow engendered by the fact that both elements of the CAC are closely related morphologically, phonetically as well as semantically, which is not existent in many other languages including English. Secondly, the linguistic and stylistic nature of the Qur'anic discourse differs considerably from non-Qur'anic Arabic discourse.

God Has expressed this inimitability and uniqueness of the Qur'anic language in His own words in challenging the Arabs to attempt only one single verse 'similar' to those in the Qur'anic discourse:

23: 2 (وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ)

(And in case you are suspicious of what We have revealed onto Our slave (the Prophet), then you come up with one single Sura of its like, and invite witnesses of yours apart from God, if you are truly sincere). [my translation]

Thirdly, the discrepancies between Arabic and English which are descended from different language origins may be held responsible for the loss of the semantic and rhetorical effect created by the CAC, which can account for the incompetence of TL to lexicalize certain constructions in an SL text.

Thorough awareness and adequate study of the books of exegesis and Arabic cultural background, as well as adequate investigation of Arabic grammar and rhetoric are, therefore, crucial prerequisites for prospective translators approaching the language of the Glorious Qur'an. This will undoubtedly create highly equipped translators as far as the translation of the Qur'anic discourse is concerned. Only then can satisfactory renditions be produced, as it really sounds that an earnest and genuine search for a truly polished translation of the Glorious Qur'an is definitely hard to accomplish.

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Phonemic Conventions for Reading Transcribed Arabic Forms

1. Consonants

- / b / Voiced bilabial plosive, as in / be:t / (house)
- / d / Voiced denti-alveolar plosive, non-emphatic, as in, / de:l / (tail)
- / f / Voiceless labio-dental fricative, as in, / fe:n / (where)
- / g / Voiced velar plosive , as in, / gidi:d / (new)
- / h / Glottal fricative , as in, / huwwa / (he)
- / H / Voiceless pharyngeal fricative , as in, / Hilm / (dream)
- / q / Voiceless uvular plosive, as in, / ?alqɑ:hirɑh / (Cairo)
- / k / Voiceless velar plosive, as in, / kari:m / (generous)
- / l / Voiced denti-alveolar lateral , as in, / le:l / (night)
- / m / Voiced bilabial nasal , as in, / malH / (salt)
- / n / Voiced denti-alveolar nasal , as in, / nu:r / (light)
- / r / Voiced alveolar flap , as in, / rigl / (leg)
- / s / Voiceless alveolar fricative non- emphatic sibilant , as in, / samak / (fish)
- / ʃ / Voiceless palato-alveolar fricative , as in, / ʃ ams / (sun)
- / t / Voiceless denti-alveolar plosive non- emphatic , as in, / ti:n / (figs)
- / w / Voiced labio-velar semi-vowel , as in, / walad / (boy)
- / x / Voiceless uvular fricative , as in, / xo:x / (peaches)
- / y / Voiced palatal semi –vowel , as in, / yo:m / (day)
- / z / Voiced alveolar fricative, non-emphatic sibilant , as in, / ze:t / (oil)
- / ? / Glottal plosive , as in, / ?alam / (pen)
- / ɣ / Voiced pharyngeal fricative, as in, / ɣa:li / (high)
- / ʁ / Voiced uvular fricative , as in, / ʁ a:li / (expensive)

Emphatic Consonants

/ S/, / D /, / T /, / Z / are emphatic or velarized consonants. They differ from the non-emphatic / s /, / d /, / t /, / z / in that in the articulation of the emphatic consonants the tongue is laterally expanded so as to fill the mouth.

- / S / as in / So:t / (sound, voice)
- / D / as in / Dɑɣi:f / (weak)
- / T / as in / Tɑ:lib / (student)
- / Z / as in / Zɑrf / (envelope)

2. Vowels

- / i / Half-close to close front spread vowel , as in, / ʃ idd / (pull)
- / e / Mid to half-close front spread vowel , as in, / betna / (our house)
- / a / Front open vowel , as in, / katab / (he wrote)
- / ɑ / Back open vowel , as in, / Tɑləb / (request)
- / u / Half-close back to central rounded vowel , as in, / suxn / (hot)

/ o / Mid to half-close back rounded vowel , as in, / yo:m / (day)

- Length of vowel is marked by / : /

- Geminated consonants are indicated by doubling the consonant.

(Adapted from Ezzat, A. (1978). **Aspects of Language Study.**

Beirut:

Beirut Arab University.)

List of Abbreviations and Symbols

The following abbreviations and symbols are used throughout this research:

acc.	Accusative
CA	Cognate Accusative
CAC	Cognate Accusative Construction
DO	Direct object
fem.	feminine
fut.	future
imp.	imperative
intrans.	intransitive verb
Introg.	interrogative
Lit.	literary
mascl.	Masculine
neg.	negative
nom.	nominative
NP	noun phrase
pat.	patient
pl.	plural
poss.	possessive
prep.	preposition
prgrs.	progressive
psv.	passive
sing.	singular
SL	Source Language
TL	Target Language
trns.	transitive verb
/	a slant indicates optional items
//	slants enclose transcribed Arabic forms
(-)	a hyphen indicates elision at word boundaries in the transcribed Arabic forms.