أبحاث ودراسات بلغات أجنبية

ERRATA

We regret that the following printing errors occured in Professor M.A. Saleem Khan's article «Arabs, Arbic, and the future» published in vol. 17, part 1 of our journal

page	Column	Line from above	Correction
XXIV	2	20 after word «culture»	the following line to be added

and intellectual systems and values which can continue

XXVI	2	24 after the word «along»	the followring line to be added

with many languages of the developing world.

XXXIV	2	14 after the world «originality»	the following line to be added

because of the language. He argues that as long as the British used Latin as their medium of expression they lacked originality.

XXXVII	1	10 «Arabic» instead of Arab	
XXXVII	1	37 «pour» and not «poor»	
XXXVII	2	9 the correct word is «absorb» and not «abord»	

dard terminology. The initial step is to researc. all existing terms. Ressearchers review French and English textbooks and compile a glossary of terms in each language relating to the particular field. Then they draw up a list of Arabic terms currently used in a variety of Arabic language sources. These Arabic terms are then classified and compared with equivalent terms in the other languages. In an effort to designate the single most precise Arabic term for each scientific concept, linguists regularly confer with technical specialists in each field. Once terminologies are selected, a trilingual glossary is compiled and published in the Bureau's quarterly journal, AL-Lisan Al-Arabie (The Arabic Tongue), which is then widely circulated for comments and suggestions before the terminology is publishe.' in official form

Thus far, all the lexicographical processes have been accomplished manually, though according to Dr. Ali Kacimi, an expert with the Bureau, plans have been approved to computerize the task. This will aid enormously in completing the standardization of technical terminology, as well as in the continuous updating and modifying of the terminology, an important aspect of the Bureau's work.

The editors would like to thank Dr. Ali Kacimi, expert, and Dr. Abdelaziz Benabdallah, Director, Bureau of Coordination of Arabization, ALECSO, for their assistance and interviews for the preparation of this article.

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Morocco : Alecso's Bureau of Arabization Coordination

by : Sue Buret (*)

The Bureau of Coordination of Arabization in the Arab world was created in 1961. At that time, king Mohammed V of Morocco recognized a need to bring North Africa in closer touch with the Middle East and make the language used by various countries in the Arab world more uniform. Abdelaziz Benabdallah, a well-known scholar, was named Director, and he formed an Executive Council of representatives from all the Arab countries. In 1967, after six years of support from the Moroccan government, the Executive Council was able to gain support from the Arab League, which allocated budget to the Bureau. In 1969, it became a part of the Arab League Educational, Cultural, and Scientific Organization(ALECSO).

The Bureau's objective is to develop a standard scientific and technological terminology in Arabic, and thus achieve complete Arabization in three areas : general education (Including primary and secondary), vocational education, and higher education. It first undertook to compile dictionaries of terminologies for disciplines taught in primary and secondary schools such as chemistry, mathematics, zoology, history, geography, and physics. These were reviewed and accepted by participants at the Second and Third Pan-Arab Conferences of 1973 and 1977.

Presently, the Bureau is coordinating terminologies used in vocational education and higher education. Seven glossaries in mechanics, printing, architecture, electronics, carpentry, commerce, accountancy, and the technology of production were reviewed at the Fourth Pan-Arab Conference in Tangier (April, 1980). Higher education terminologies will be approved at the Fifth Pan-Arab Conference on Arabization in 1983, after which the Bureau will begin incorporating all scientific and technical terminologies into a polytechnic dictionary.

According to Professor Benabdallah, the Bureau has been largely concerned with practical applications of its research and has made efforts to encourage textbook writers to adopt the standardized terminology. However, the multiplicity of terms already in use by writers and educators in the Arab World renders this objective difficult. The Scientific Division of ALECSO in Tunis is publishing a series of textbooks using the standardized terminologies and hopes that many Arab countries will adopt these new books in their educational systems.

Coordinating Arabic terminology in any field is a complex task. Not only are different dialects used in each Arab country, but even Classical Arabic, the common literary language of the Arab World, differs substantially from one Arab country to another. In addition to difficulties inherent in the diversity of the Arabic language itself, there is also the problem of the source languages. Since French is the second language in the North African Arab countries and English the second language in the Middle East, translating scientific words from different source languages often results in more than one term for the same concept.

There has also been a lack of cooperation among the Arab countries. After gaining independence from European colonizers, each nation had its individual plan for Arabization of its educational system. Today, however, Arabization efforts are being carried on cooperatively. The Bureau has managed, to date, to publish 80 trilingual glossaries, using English as the source language, French as the second language, and Arabic as the target language.

The ALECSO bureau, in cooperation with national Arabization bureaus and Arab academies, goes through a rather lengthy and arduous process in developing a particular stan-

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FOOTNOTES

[1]On Level I, the rules are applied to generate a hemistich; in most cases, the hemistich is then doubled to produce a divided line. On Level II, a rule applies simultaneously to both hemistichs of a divided line. On Level III, a rule affects only one foot per application, with no stipulation that--if the line is divided--a later application should automatically affect the corresponding foot of the other hemistich.

[2]See al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, top of p. 180.

Level III the hemistichs of a divided line are often different in terms of composition, and yet those hemistichs are considered to be exactly alike because type assonance identifies them with identical strings.

* * * *

Some of the strings generated by our theory do not exist in al-Khalīl's corpus; those strings constitute latent possibilities which cannot invalidate the theory since (1) they result from general principles, (2) they are less numerous than the possibilities which do materialize, and (3) their dormancy can (at least in the majority of cases) be explained by the theory. Many (perhaps most) of the possibilities in question would have materialized but for the fact that al-Khalīl's theory became a confining factor; it is common knowledge that poets and critics alike came to regard as a mistake every deviation from al-Khalīl's rules.

This study may contain a few errors and may suffer from excessive brevity at certain points; nevertheless, it offers a useful framework for a more comprehensive analysis.

– – ∪ – – ∪ – manifests three types of patterning:

(1) It manifests Level I patterning since it may be represented by the sequence BABA (where B stands for a quadripartite foot and A stands for a tripartite foot).

(2) It manifests Level II patterning since the feet are similar as concerns the positioning of ∪ relative to the long syllables.

(3) It manifests syllabic symmetry in two feet (the second and the last); besides, it may be divided into two strings each of which has a symmetrical syllabic structure (– – ∪ – – ∪ – – and – ∪ – – ∪ –).

All standard meters manifest Level I and Level II patterning; in addition, some manifest syllabic symmetry at least in a constituent part. As for variants, some manifest only one type of patterning, others manifest two, and still others manifest all three.

In addition to defining Level I, Level II, and Level III patterning, this study has defined an important feature (type assonance) which relates the strings of Level III to those of Level II.

The rules which operate on Level III (amalgamation, reduction, deletion, and compensation) are by no means arbitrary processes: they result in a type of variety which aspires to and gains from syllabic symmetry; besides, they preserve the identity of the meter by producing type assonance and by tending to retain the total duration of the standard meter.

On all levels, a meter is defined as the sequence which constitutes a single hemistich; this definition stems from the fact that the hemistichs of a divided line are the same. It will be recalled that on Level I and Level II the second hemistich of a divided line is a duplicate of the first; on

alkaamil

Standard:

ω – υ – ω – υ – ω – υ –

ω – υ – ω – υ – ω – υ –

Variations:[2]

ω – υ – – – υ – – – υ –

– – υ – – – υ – – –

– – υ – ω – υ – ω – υ –

ω – υ – ω – υ – – –

The three types of patterning defined above do not have to co-occur since each can--independently--give rise to "meter": in example (a) below, "meter" results from Level I patterning alone (the hemistich can be represented by BB, where B stands for a quadripartite foot); in (b), "meter" results from Level II patterning alone (the feet are similar as concerns the positioning of υ relative to the long syllables); in (c), "meter" results from Level III patterning alone (recurrence of syllabic symmetry is clear from the fact that both feet are symmetrical; besides, syllabic symmetry pervades the hemistich as a whole).

(a) υ – – υ υ – – –
(b) υ – – – υ – –
(c) – υ – υ – υ –

In most cases, however, the hemistich manifests at least two types of patterning (although one type may be dominant); for example, the hemistich – – υ – – υ –

CHAPTER IV

CONCLUSION

It is appropriate at this point to bring into sharper focus the observation that "meter" in Arabic poetry is invariably the result of patterning. By postulating three levels of analysis, we have identified three types of "meter"-producing patterning:

(1) The patterning which characterizes Level I is defined as the arrangement of feet in the hemistich; four arrangements occur: mere repetition, interrupted repetition, supplemented repetition, and alternation.

(2) The patterning which characterizes Level II is defined as the similar placement of reduction in all feet of the hemistich.

(3) The patterning which characterizes Level III is defined as the tendency to achieve syllabic symmetry in the entire hemistich or in a portion thereof (without violating certain restrictions).

The rules which produce Level I and Level II patterning apply to the entire hemistich; on the other hand, the rules which produce Level III patterning apply to the individual foot.[1] For this reason, the hemistichs of a divided line must be identical on the first two levels but may differ on the third level. The following is only one of many examples which can be cited for the identity and the diversity in question:

(c) The second hemistich is ∪ — ∪ — — — —
(rather than — — ∪ — — — —).

[34]See Anīs' Mūsīqā al-Shi[C]r, p. 160.

[22]Each hemistich-final variant is also related to the Level II foot by type assonance.

[23]See al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, pp. 85-87.

[24]See al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, pp. 220, 222.

[25]Unless it recurs or pervades the entire hemistich, syllabic symmetry cannot be the only source of "meter".

[26]See al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, p. 245.

[27]See Anīs' Mūsīqā al-Shi^{c}r, pp. 156, 157. A rare exception occur in majzuu$^{?}$u lxafiif where – ∪ – – – – ∪ – becomes – ∪ – – – – – (see al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, p. 254).

[28]See Anīs' Mūsīqā al-Shi^{c}r, pp. 256, 257.

[29]See, for example, al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, p. 217. Also see ^{c}Atīq's ^{c}Ilm al-^{c}Arūḍ wa al-Qāfiyah, pp. 68, 70, 121.

[30]See Wright's Grammar, Vol. II, pp. 363, 364.

[31]The term "maṭla^{c}" designates the first line of an ode.

[32]Often the hemistich-final feet of the maṭla^{c} are identical. Although popular, such identity is not obligatory (see al-Sayyid's al-^{c}Arūḍ wa al-Qāfiyah, pp. 19, 20).

[33]On page 280 of his Sharḥ Tuḥfat al-Khalīl, al-Rāḍī cites the following lines:

masaktu qalbii lammaa masaktuhuu mad^{c}uuraa
ba^{c}ḍu lquluubi ṭuyuurun lam tastaṭi^{c} $^{?}$an taṭiiraa

Examining the first line reveals the following:

(a) The first hemistich ends in – – – (which is derived from – ∪ – –).

(b) Like the first, the second hemistich ends in – – – (which is derived from – ∪ – –).

nonexistent in modern Arabic poetry (see Anīs' Mūsīqā al-Shi^{c}r, pp. 199-208).

[14]See al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, p. 14.

[15]See ^{c}Atīq's ^{c}Ilm al-^{c}Arūḍ wa al-Qāfiyah, p. 92.

[16]See al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, pp. 109, 146, 147, 225-229, 279; see also Anīs' Mūsīqā al-Shi^{c}r, pp. 76-78, 90, 99, 115-117.

[17]See Anīs' Mūsīqā al-Shi^{c}r, pp. 90, 189-208; also see al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, pp. 114, 115.

[18]Far from being peculiar to Arabic poetry, symmetry seems to be a universal prosodic principle. See Shapiro's Handbook, p. 63.

[19]See al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, pp. 59-62.

[20]As was stated earlier, ω also patterns as a long syllable for the purposes of Level III reduction and deletion (although such patterning produces rare variants).

[21]The existence of type assonance between hemistich (x) and a given standard hemistich does not necessarily endow hemistich (x) with any of the "meter"-producing patterns which the standard hemistich has. Although the hemistichs $- \upsilon - -$ $- \upsilon - -$ and $- \upsilon - \upsilon$ $- \upsilon -$ are related to each other by type assonance, the Level I and the Level II patterns which produce "meter" in the first hemistich are not present in the second: the first hemistich is of the structure BB while the second is of the structure BA (B stands for a quadripartite foot, and A stands for a tripartite foot); besides, υ is similarly positioned in the feet of the first hemistich but not in the feet of the second.

seen later, the same definition holds true on Level III.

[5]See Shapiro's Handbook, p. 63 (italicization added).

[6]We shall talk of reduction as positioned or placed at a given point if it occurs at that point.

[7]Medial reduction is "identically" placed in two feet if it is equidistant from at least one pair of corresponding extremities; each of the following sequences illustrates this definition (a hyphen stands for a long syllable, and ∪ stands for a short syllable):

— — ∪ — — — ∪ —

— ∪ — — — ∪ — —

— — ∪ — — ∪ —

— ∪ — — — ∪ —

[8]A hyphen stands for a long syllable, and ∪ stands for a short syllable.

[9]The symbol ω indicates that a single long syllable has been replaced by two short syllables.

[10]The forms within parentheses result from the third rule of standard reduction.

[11]See Anīs' Mūsīqā al-Shi^{c}r, pp. 189-208.

[12]Two of these are included in al-Khalīl's "neglected meters": the first (which al-Khalīl calls almumtadd) is faa^{c}ilun faa^{c}ilaatun faa^{c}ilun faa^{c}ilaatun, and the second (which al-Khalīl calls almustaṭiil) is fa^{c}uulaatun fa^{c}uulun fa^{c}uulaatun fa^{c}uulun.

[13]See Anīs' Mūsīqā al-Shi^{c}r, pp. 54, 55, 189-199. Almuqtaḍab is the meter for approximately 1% of modern Arabic poetry; on the other hand, almuḍaari^{c} is almost

Towards a new theory of Arabic prosody

BY : ZAKI N. ABDEL-MALEK

FOOTNOTES

[1]A line of Arabic poetry usually comprises two structurally independent sequences of feet; each of the sequences in question is called a hemistich, and the line is said to be divided. In a few cases, the line consists of a single sequence which is identical to one hemistich of a divided line; for the sake of simplicity and consistency, we shall say that in such cases the line consists of a single hemistich. We define a hemistich, then, not as a sequence of feet which always constitutes a half or a division, but as one which can (and usually does) constitute a half or a division.

[2]In this study, the word meter appears within quotation marks when used generically to designate the sense of regularity which often characterizes verse.

[3]On Level I, it is possible to define an Arabic meter as the string which constitutes a single hemistich and to stipulate that in most--but not in all--instances the meter is doubled to produce a divided line. Henceforth this definition will be adopted; it represents an economical way of accounting for the lines which al-Khalīl call almasṭuur and almanhuuk (see al-Rāḍī's Sharḥ Tuḥfat al-Khalīl, pp. 81-84).

[4]It was stated above that the hemistichs of a divided line are identical on Level I; such is also the case on Level II. It is thus possible on Level II to define a meter as the string which constitutes a single hemistich, and henceforth we will adopt this definition. As will be

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Sibawayhi. al-Kitāb. maṭba t būlāq. N.d.

revolution. It seems that linguistics is approaching it. Linguists (structuralists, syntacticians and semanticists) are really doing groundwork from which a major scientific revolution may sooner or later take place.

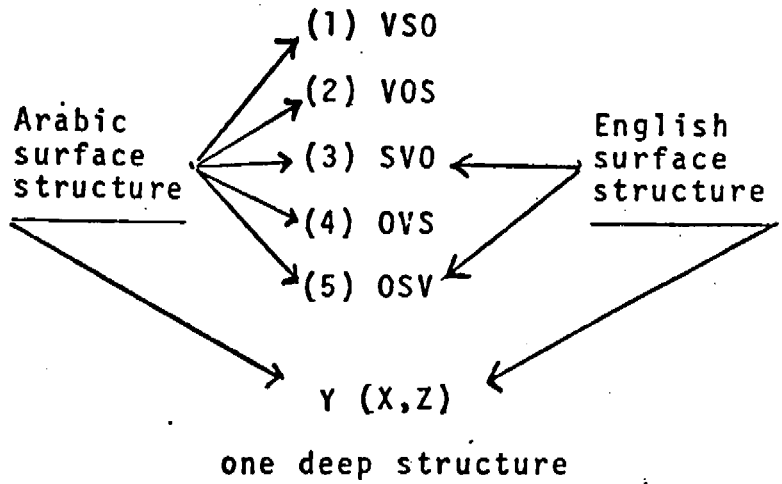
maximum advantage of the common elements between the two languages. Patterns that emerge in the foreign language can be compared to the patterns of the native language. A clear systematic analysis from a generative semantic perspective helps to avoid potential problems of interference. Thus, Generative Semantics is a useful and an adequate analysis in handling the universal semantic domain in all languages. I really doubt the statement which has been recently made by Chomsky when he said "Generative Semantics has essentially disappeared, as far as I can see. I do not think that anyone works in generative semantics anymore. At least I cannot think of anyone who does. About ten years ago there was a position that you could call "generative semantics," but at the moment I would not know even what the term describes. I think that the position that existed, say ten years ago, was interesting but wrong for the reasons that I discussed in a paper on it in a book called Studies on Semantics in Generative Grammar."[1] I think neither Generative grammar, nor Generative Semantics has the complete, adequate and general domain which can lead to a full linguistic revolution, even though such models have contributed a great deal to language. I do not think, along with Chomsky, that linguistics has yet undergone its real scientific

[1]Mazin Al-waer, "On Some Controversial Issues of Transformational Generative Grammar Theory," an interview with the American linguist Professor Noam Chomsky, MIT, 1980, p. 18.

6. Conclusion

The biggest differences between transitivity in Arabic and English are their surface structures. Semantically, however, they are very similar. Both Arabic and English use similar predicates and a series of arguments to express the concept of a transitivity. Furthermore, both languages have areas of overlap and ambiguity both in lexical and semantic domains. This comparison of transitivity in Arabic and English is by no means a complete or exhaustive study. It does, however, give an indication of the elements that need to be examined in both areas of syntax and semantics.

When students try to learn a foreign language from surface to surface translation, the second language seems to be almost "illogical" and haphazard. By beginning with the deep structures, Arabic and English have in common, educators can approach the differing surface structures more systematically. Students can be made to realize that all languages choose their categories from a universal set of primes. Some languages happen to emphasize certain aspects or categories and other languages happen to emphasize other primes. Teachers can take


(1) VSO
(2) VOS
Arabic surface structure
(3) SVO
English surface structure
(4) OVS
(5) OSV
Y (X,Z)
one deep structure

His choice of one over the other does not reflect a difference in the deep structure. But he can never say:

(1) * * bought I him a book.

(2) * * him I bought a book.

(3) * * a book, bought I him.

Variant constructions do occur in special instances. According to MacDonald (1978), the construction OSV in a sentence like:

(1) Him I like.

can be attributed either a New York dialect or an old fashioned style of speaking or writing.[1] Sometimes, the object will appear initially in a sentence for special emphasis:

(1) The heavy jóbs Jack always leaves for me.

While this type of variation in English syntax is indeed possible, it occurs in special circumstances and carries a particular stylistic effect. The chart below indicates that even Arabic and English have varieties of surface structures, yet the deep structure is the same:

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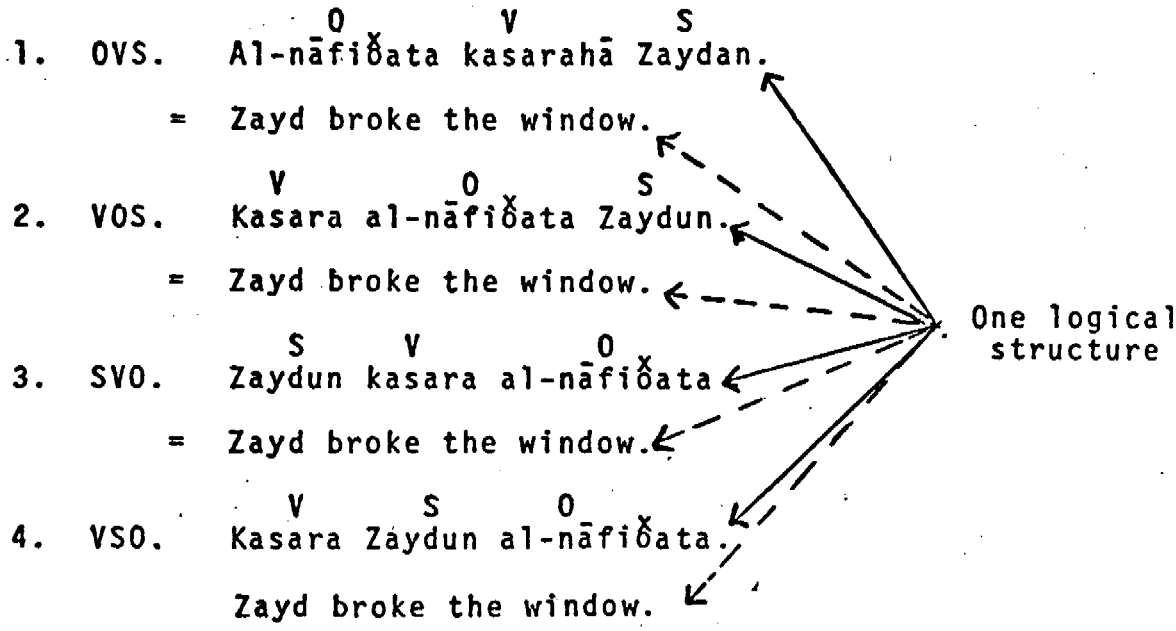
[1]Rose Macdonald, various lectures in the course: "Morphology and Syntax," Spring 1978.



As mentioned earlier, the last example "VSO" represents what Arab grammarians considered the most common and preferred word order in transitive/intransitive category. Variation from this order result in changes in style, not in the deep structures; these stylistic variations can be used for different rhetorical purposes.

English syntax, on the other hand, is not nearly as flexible. Each object element fills a specific slot in a fairly specific order with the result that there is very little variation from the standard English word order, SVO. The argument category, object, does show some flexibility on occasion. For example, the English speaker has a choice between the sentences:

(1) I bought him a book.

(2) I bought a book for him.

The Arabic syntactic surface structure also differs from English, in that the object of an Arabic sentence can be omitted, yet the meaning of the sentence will still be understood from the context. Ibn Jinni gave this example from the Qurān.[1]

(1) wa?ūtīta min kulli ˇšay?.

= You have been given from everything.

instead of

(2) wa?ūtīta minhu ˇšay?an.

= You have been given from it something.

The construction of the transitive Arabic sentence is very flexible. Its elements can often be added, deleted, or rearranged; for example, a transitive sentence might have a reference to the agent in addition to the subject marker:

(1) Kasar tu ana lka?sa.

V (S)marker (S)pronoun O.

= I broke the glass.

Furthermore, Arabic syntax allows a variety in the word order of a transitive sentence that does not alter the sentence's message:

---

[1]Ibn Jinni, supra, p. 372.

V S O
(1) Fatahtu lbāba.

= I opened the door.

The subject market "tu" indicates that the agent is (I).

In addition to having different surface realizations of some of the argument categories, Arabic and English also have different surface ordering rules for elements of the sentence. Notice that we can put the object at the beginning of the Arabic sentence:

O
(1) Al-bāba fatahtuhu.

= I opened the door.

Ibn jinnī, an Arab linguist, gives the following example to illustrate that this word order is a legitimate one in Arabic.[1]

O V S
(1) Zaydan daraba ʕamrun.

= ʕamr hit Zayd.

According to Sibawayhi, however, the ideal word order of the transitive verbs consists of the verb followed by the subject which, in turn, is followed by the object.[2]

V S O
(2) daraba amrun Zaydan.

= amr hit Zayd.

---

[1] Ibn Jinni, al-xaṣā?iṣ, vol. 2 (Beirut: Dār al-?ihyā? littibāʕa wannašir), p. 382.

[2] Sibawayhi, al-kitāb (matbaʕt būlāq), vol. 1, p. 14.

The propositional layer contains the basic meaning of the sentence. The proposition is a set of relationships between a central predicate and a series of nounphrases required by that predicate. The modality layer is the next higher layer of logical structure. It contains the tense, apsects, modal verbs and mood of the sentence. It is dominated only by the performative layer. The performative layer is the highest layer of logical structure. This layer contains an abstract verb of SAYING, ASKING, or ORDERING, which can distinguish statements from questions and commands.

The specific ordering rules of English and Arabic will place either the objective or the agent arguments category in the subject slot, but the same deep structure tree diagram holds for both English and Arabic sentence. As far as the surface structure is concerned, unlike English, the subject argument in Arabic comes after the verb in a verbal sentence and at the beginning of the sentence, if it is a nominal sentence. In the case of the verbal sentence, if the agent is a pronoun it remains separated from the verb, as in the sentence:

V Pr O
(1) Fataha howa al-bāb.

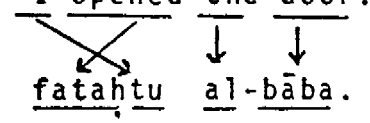
= He opened the door.

but the agent can also be indicated by the subject marker which is attached to the verb, for example:

on Cook's model (1980:9) illustrates how Arabic and English have different syntactic arrangement for the same semantic representation. The three layers of logical structure may be illustrated by setting up the logical structure for any simple declarative sentence: (1) is given in the tree structure diagram;(2):

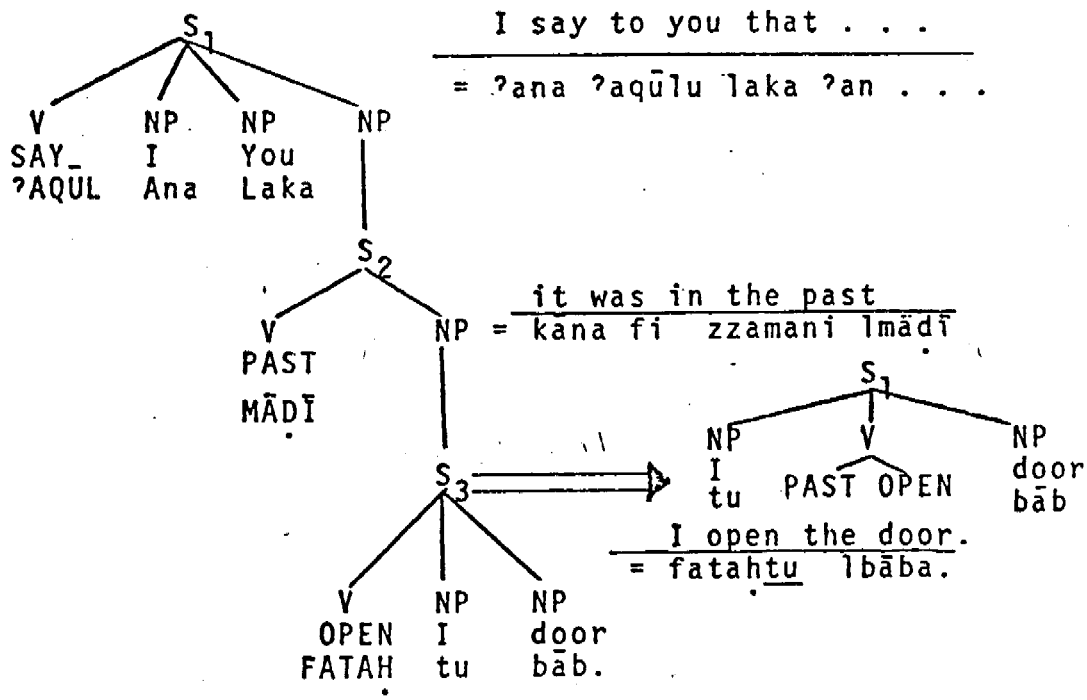
(1) I opened the door.

= S_1 OPEN (I, door).



(1) fatahtu al-bāba.

= S_1 FATAHA (tu, bāb).



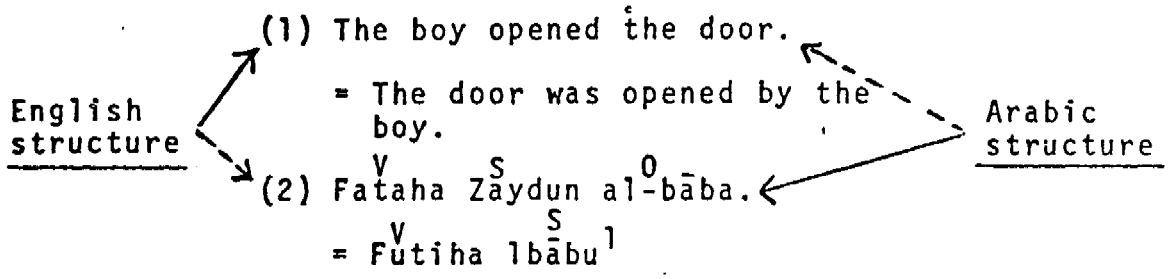
(1) ONS_2: Tense incorporation.

(2) ONS_1: Performative deletion

(3) V-NP Inversion

5. Comparative Point of View

In comparing English with Arabic, we notice how transitivity in each language differs in the surface structure. Arabic for example, restricts passive sentences derived from transitive verbs from expressing the agent while English does not:



However, because the surface syntax of a given sentence is connected with its semantic content, neither is profitably discussed without reference to the other. Each language uses syntactic arrangements to express the essential underlying semantic features. Therefore, Generative Semantics, that all languages draw upon a universal set of semantic primes consisting of various layers of structure, the propositional layer, the modality layer, and the performative layer, is very useful and adequate in such discussion of transitivity in English and Arabic. The chart below, based

[1] In English, there is ambiguity in differentiating state-adjective constructions and passive constructions: e.g., "The window is broken." Arabic, however, has two separate syntactic constructions in this respect: e.g., (1) Al-nāfiðatu maftūhatun (state-adj), (2) Futihat al-nāfiðatu (passive).

Al-suyuti listed some examples of verbs that can be both transitive and intransitive.[1]

(1) nazaftu lbi?ra. ——→ tv (action)
V S O

= I exhausted the well.

(2) nazafati lbi?ru ——→ iv (process)
V S

= *The well exhausted.

(1) Sarahtu lmāšiyata. ——→ tv (action)
V S O

= I led the cattle.

(2) Saruhat al-māšiyatu. ——→ iv (process)
V S

= The cattle moved.

(1) dalaʕa Zaydun lisānahu. ——→ tv (action)
V S O

= Zayd protruded his tongue.

(2) dalaʕa lisanuhu. ——→ iv (process)
V S

= His tongue protruded.

Transitive/intransitive verbs, then are expressed through a number of different surface structures, furthermore, we find that a variety of syntactic relationships exists between these two types of verbs. Transitive/intransitive verb in Arabic is also expressed through various syntactic structures, some of which are similar to English, some of which are different. While the surface structure of English and Arabic may differ in their treatment of transitivity, their deep and underlying structures are essentially similar.

---

[1] Al-Suyūṭi, al-muzhir fii ʕulūm al-luga, matbaʕt dar ?ihyā? al-kutub al-ʕarabiyya, pp. 236-38.

There are some verbs which are restricted to English. They convey a different meaning as intransitive verbs than they do when they function as transitive verbs, for example:

(1) He sang a good song. ——————→ tv (action)

(2) He sings. ——————→ iv (process)

(3) He wrote a long term paper. ——————→ tv (action)

(4) He writes. ——————→ iv (process)

In the case where the verb functions intransitively, the verbs imply that he earns his living by writing or singing. A similar situation arises with other verbs, for example, the question "Do you drink?" is different from the question "Do you drink coffee?" These two questions have different semantic and underlying representations. Unlike the verbs "sing" and "write" the intransitive verb "drink" does not refer to someone's profession; it refers specifically to the drinking of alcoholic beverages. In all of these examples, the meaning of the intransitive verb is very specific. Because of the absence of the object the listener automatically understands the reference to a specific type of action.

There are many verbs in Arabic which have the peculiarity that they can exist with or without an object. Thus such verbs have two logical representations which function within two semantic domains. The grammarian

(1) John and Mary met.

= John met Mary, and Mary met John.

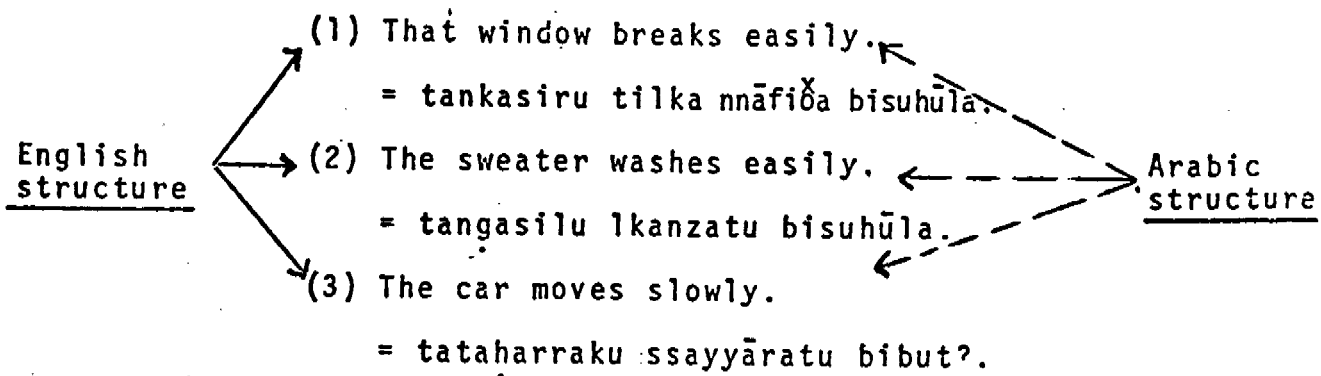
Some intransitive verbs are used transitively with what is morphologically called a cognate object. For example:

(1) He died the <u>death</u> of a hero.

(2) He slept the <u>sleep</u> of righteous.

Arab linguists, however, dealt with this kind of construction from an intransitive perspective considering the English objects "death, sleep" to be verbal nouns which can be formalized for emphatic and stylistic purposes.

In a smilar situation, some transitive verbs can be used intransitively to express an idea of passivity like what we have seen before. This kind of linguistic construction is valid in English and Arabic (restrictively in Arabic). For example:

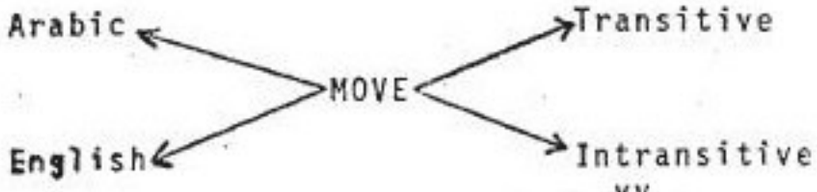


The syntactic subject in these sentences does not actually perform the action of the verbs; they are not the semantic agents.

According to American linguists (like Walter A. Cook, 1980:13-24), the state is universally considered to be the basic form no matter what the morphology and syntax of the particular language indicates. The direction of derivation is shown in Cook (1980:19).

<u>state</u> + Inchoative = <u>process</u> + causative = <u>action</u>

The verb "MOVE" is another example of basic-derived process, in these English and Arabic sentences which have two semantic realities.



(1) The tree moved. = taḥarrakati šŠajaratu.

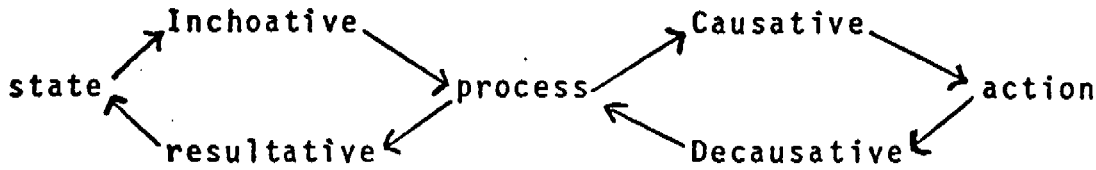
S_1 MOVE (tree / šajara).

(2) John moved the three. = Ḥarraka Zaydun al-šajara.

S_1 MOVE (John, tree / Zayd, šajara).

There is a particular verb in English called "reciprocal verb." A reciprocal verb is a verb which, when used without an object, has a semantically plural subject. In this situation the subjects are also semantically the direct object:

The four derivations are summarized according to Chafe's model in Walter A. Cook (1970-1978:50-82, Case Grammar) as follows:



The process of lexical decomposition imposes a question such as, which form is basic and which form derived? According to Arab grammarians, neither the state nor the process and the action forms are basic, but rather it is the Root which is the basic form in linguistic reality from which all the state, process and action forms are derived. So, if we have the Root "ktb = write" for example, we can derive all linguistic forms possible from this root:

Root
ktb

(1) yaktubu = write ⟶ tv (action)
(2) yuktabu = is written ⟶ V (passive)
(3) kātib = writer ⟶ N (animate)
(4) kitāba = writing ⟶ N (abstract)
(5) maktūb = written ⟶ N (state)
(6) mukātaba = corresponding ⟶ N (abstract)
(7) maktaba = library ⟶ N (location)
(8) maktab = office ⟶ N (location)
(9) kitāb = book ⟶ N (concrete)

As we have seen in the chart, lexical decomposition is an important linguistic process because it shows different underlying semantic realities which have different logical structures in both Arabic and English. Thus the transitive/intransitive category can be perceived as state, process and action verb within the same domain. These verbs are often morphologically and semantically related to each other. The scope of four semantic derivational units can describe these relations.

(1) Inchoative = changes a state to a process (iv), it adds the abstract predicate "COME ABOUT" to the structure, for example:

thick + inc = thicken (iv) ⟶ process

θaxīn + inc = θaxuna (iv) ⟶ process

(2) Resultative = changes a process to a state, it subtracts the abstract predicate "COME ABOUT" from the structure, for example:

break (iv) + res = broken (adj) ⟶ state

ʔinkasara (iv) + res = maksūr (adj) ⟶ state

(3) Causative = changes a process to a state; it adds the abstract predicate "CAUSE" to the structure, for example:

open (iv) + caus = open (tv) ⟶ action

ʔinfataḥa (iv) + caus = fataḥa (tv) ⟶ action

(4) Decausative = changes an action to a process; it subtracts the predicate CAUSE from the structure, for example:

cut (tv) + decaus = cut (iv) ⟶ process

qaṭaʕa (tv) + decaus = ʔinqaṭaʕa (iv) ⟶ process

	BE-State (adjective)		BECOME-Process (intransitive)		CAUSE-Action (transitive)	
	English	Arabic	English	Arabic	English	Arabic
1)	OPEN ⟷	maftūḥ	OPEN ⟷	ʔinfataḥa	OPEN ⟷	fataḥa
2)	BROKEN ⟷	maksūr	BREAK ⟷	ʔinkasara	Break ⟷	kasara
3)	move ⟷	mutaḥarrik	move ⟷	taṭaḥarrak	move ⟷	ḥarraka
4)	thick ⟷	θaxīna	thicken ⟷	θaxuna	thicken ⟷	ʔaθxana
5)	deaf ⟷	ʔaṣamm	Ø ⟷	Ø	deafened ⟷	ʔaṣamma
6)	dead ⟷	mayyit	die ⟷	māta	kill ⟷	amāta
7)	healthy ⟷	muʕāfā	Ø ⟷	taʕāfa	Ø ⟷	ʕāfā
8)	washed ⟷	Ø	wash ⟷	ʔinġasala	wash ⟷	ġasala
9)	rolled ⟷	mutadaḥrij	roll ⟷	tadaḥraja	roll ⟷	daḥrja
0)	Ø ⟷	munsafiq	slam ⟷	ʔinsafaqa	slam ⟷	safaqa
1)	protruded ⟷	mundaliʕ	protrude ⟷	dalaʕa	protruded ⟷	dalaʕa
2)	ignited ⟷	mudāʔa	ignited ⟷	ʔadāʔat	ignited ⟷	ʔadāʔa
3)	lowered ⟷	ḥābit	Ø ⟷	habaṭa	lowered ⟷	habaṭa
4)	eclipsed ⟷	kasīfa	eclipsed ⟷	kasafat	eclipsed ⟷	kasafa
5)	thin ⟷	naḥīf	thin ⟷	naḥufa	thin ⟷	ʔanḥafa
6)	led ⟷	munsariḥa	Ø ⟷	ʔinsaraḥat	led ⟷	saraḥa
7)	crowded ⟷	muzdaḥim	crowd ⟷	ʔizdaḥama	crowd ⟷	zaḥama
8)	Ø ⟷	Ø	sneeze ⟷	ʕaṭasa	Ø ⟷	ʕaṭṭasa
9)	read ⟷	maqrūʔ	read ⟷	Ø	read ⟷	qaraʔa
0)	blue ⟷	ʔazraq	Ø ⟷	ʔizraqqat	Ø ⟷	Ø
1)	red ⟷	ʔaḥmar	redden ⟷	ʔiḥmarra	redden ⟷	ḥammara
2)	white ⟷	ʔabyaḍ	whiten ⟷	ʔibyaḍḍa	whiten ⟷	bayyaḍa
3)	black ⟷	ʔaswad	blacken ⟷	ʔiswaddа	blacken ⟷	sawwada
4)	green ⟷	ʔaxḍar	green ⟷	ʔixḍarra	green ⟷	xaḍḍara
5)	yellow ⟷	ʔasfar	yellow ⟷	ʔisfarra	yellow ⟷	saffara
6)	brown ⟷	bunniyy	brown ⟷	Ø	brown ⟷	Ø
7)	gray ⟷	ramādiyy	gray ⟷	Ø	gray ⟷	Ø
8)	raised ⟷	murtafiʕa	Ø ⟷	ʔirtafaʕat	raise ⟷	rafaʕa

The chart below is a list of related verbs in English and Arabic, which can show some of these lexical and semantic gaps in transitive/intransitive function.

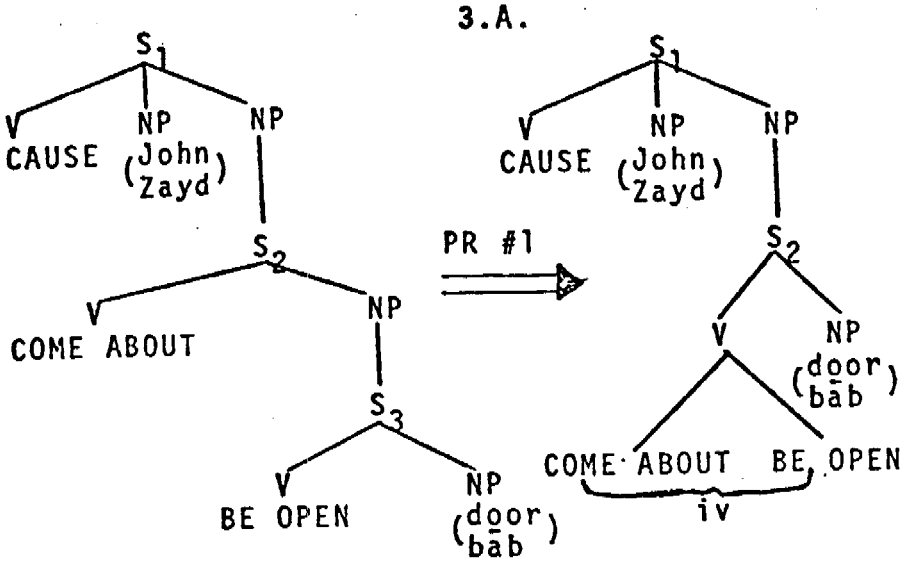
causes a state to come into being. The atomic predicate, COME ABOUT is defined as -PTP, where P = a proposition, -P = the negative of that proposition, and T is a two-place operator meaning "and next" (Cook, 1980). For example, "The door opened = ʔinfataḥa lbābu" is translated as "The door was not open = kāna lbābu gayra maftūḥin" "AND NEXT" "The door was open = kāna lbābu maftūḥan." "COME ABOUT" is a one-place intransitive predicate which always has a state within its scope. In the factoring of inchoative and causative from lexical predicates, the first step is to determine the existence of related state, process, and action forms (Cook, 1980:13-23).

Actually, the state form is the BE form, the process form is the BECOME form, and the action form is the MAKE BECOME form. Lexical and semantic gaps will be found in English as well as in Arabic. The English predicate "BLUE" have neither inchoative nor causative forms. The Arabic predicate ʔAZRAQ = "BLUE" in turn, lacks the Causative form, but it has the inchoative one. The lexicon of Arabic and English, however, provides sets of lexically related verb forms derived from a single root. These forms are semantically related by the semantic derivation; inchoative, resultative, causative, decausative. Lexical gaps of some adjectives, and transitive/intransitive forms in the paradigm are filled by paraphrases or by new roots. Semantic gaps cannot be filled by paraphrases.

(3) John opened the door. = fataha Zaydun al-bāba.

= S_1 CAUSE (John / Zayd, S_2 COME ABOUT (S_3 BE OPEN (door / bāb))) $S_3 S_2 S_1$ → action verb

3.A.



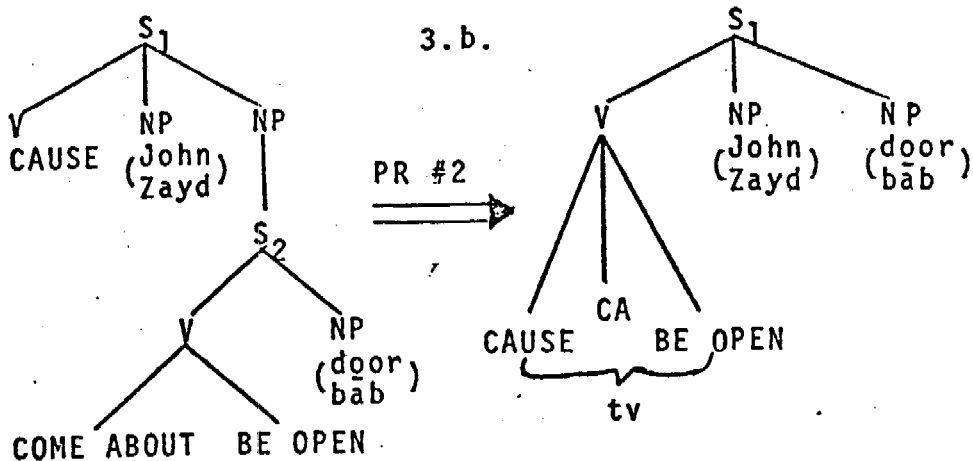
ONS$_3$: _____

ONS$_2$: PR #1

ONS$_1$: 1) PR #2
2) lexical insertion

V - NP inversion

3.b.



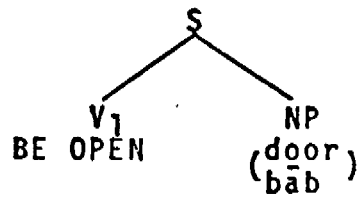
According to MacCawley (1976), the atomic predicate "CAUSE" is a two-place transitive predicate that relates an event to an event, or an agent to an event. "CAUSE" never directly dominates a state, but has within its scope a process or an event. An agent does not cause a state, he

*V-NP inversion cannot be applied to the verbal construction in Arabic, i.e., VSO.

The logical structures for the state, process, and action forms of the adjective "OPEN" are illustrated in sentences (1), (2), (3) and the accompanying diagrams.

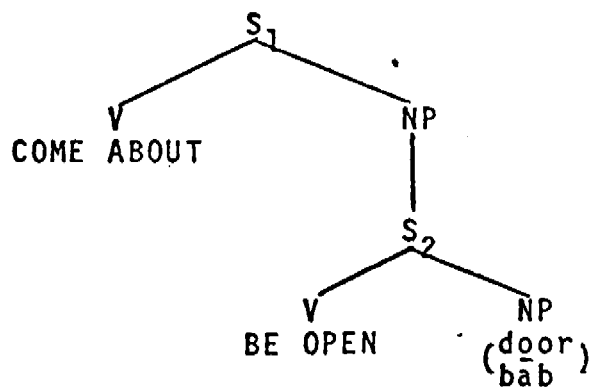
(1) The door is open. = al-bābu maftūḥun

S_1 BE OPEN ($\overset{\text{door}}{\text{bāb}}$) ⟶ state verb



(2) The door opened. = ?infataḥa lbābu

S_1 COME ABOUT (S_2 BE OPEN ($\overset{\text{door}}{\text{bāb}}$) S_2) S_1 ⟶ process verb



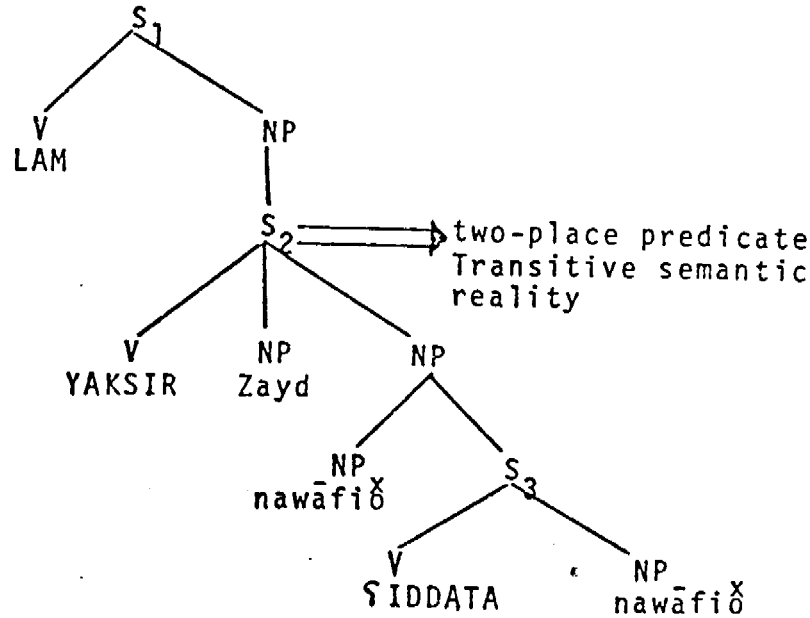
As a matter of fact, Arab linguists did not explain this kind of linguistic construction, except for their explanation of transitive and intransitive points of view, and their classification of nominal and verbal sentence perspectives.

American linguists, however, analyze this kind of verb explicitly in a number of ways. According to Fillmore (1968:1-88), verbs like "OPEN" are basically transitive. If the agent is not mentioned the patient becomes the syntactic subject. We assume that "someone or something opened the door" even though we do not choose to specify the agent, when we say "the door opened." According to MacDonald (1978), the verbs in these situations are basically intransitive. In the sentence "John opened the door," we really mean that "John caused the door to open." There is a causative relationship between the subject and the object. But given a set of related state, process, and action forms from the same morphological root--a set of relationships which are analyzed in an adequate and scientific way by Professor Walter A. Cook (1970-1978:50-82 and 1980:13-24), the lexical decomposition hypothesis suggests that the state verb is the basic form. The process form is composed of state + inchoative, represented by the atomic predicate, COME ABOUT, and the action verb is composed of the process verb + causative, represented by the atomic predicate CAUSE.

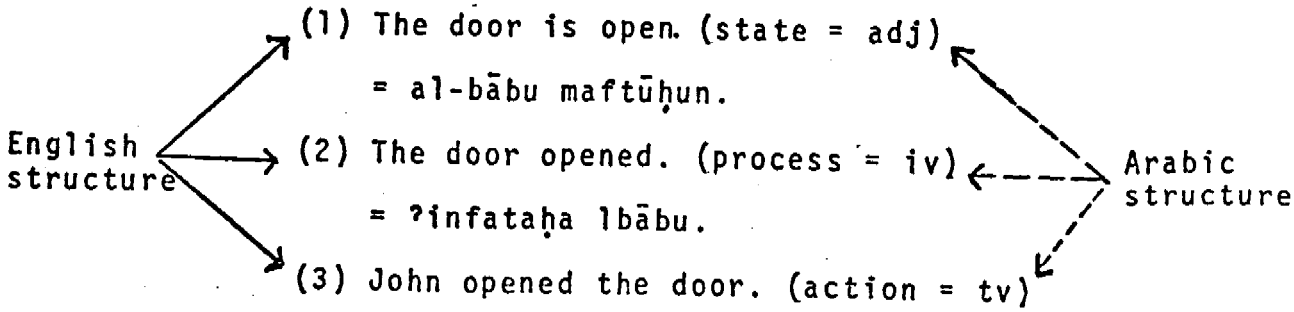
(2) Lam yaksir Zaydun ʕiddata nawāfiẋ. (tv)

"Zayd did not break many windows."

= S_1 LAM (S_2 YAKSIR (Zaydun, nawāfiẋ, S_3 < IDDATA (nawāfiẋ) >))
S_3 S_2 S_1

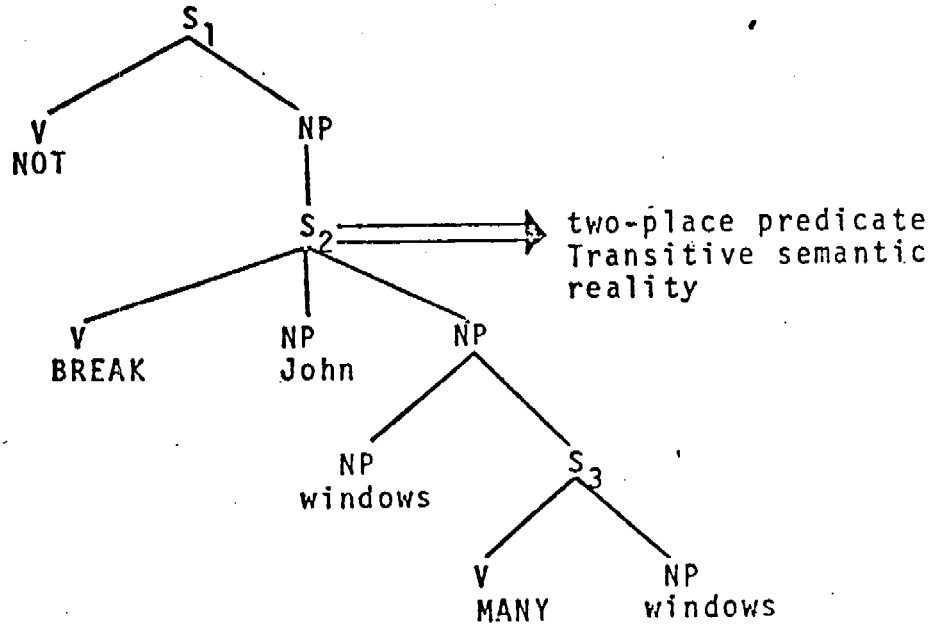


Another aspect of transitive/intransitive classification arises in the structural framework of the English verb "OPEN" and its counterpart "YAFTAH = open" in Arabic. We can illustrate the identical semantic and syntactic structures of these two verbs in such sentences:



(2) John did not break many windows. (tv)

= S_1 NOT (S_2 BREAK (John, windows, $\underset{S_3}{\langle}$MANY (windows)$\underset{S_3}{\rangle}$)) $S_2 S_1$

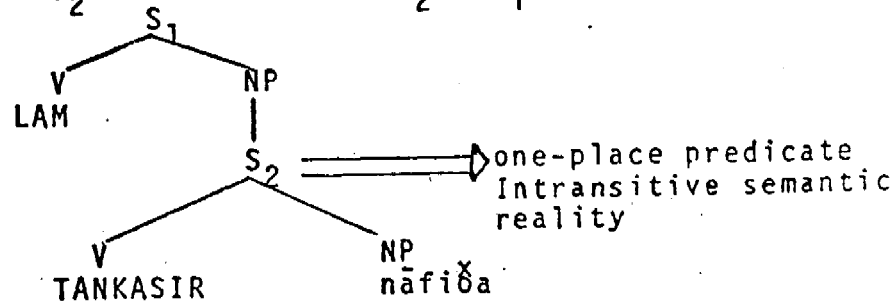


The Arabic verb "YANKASIR = Break" can have two semantic realities like its counterpart in English.

(1) Lam tankasir al-nāfiŏa. (iv)

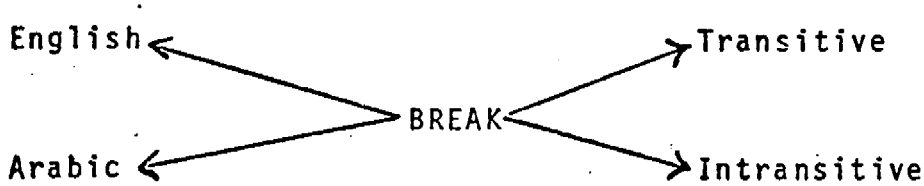
"The window did not break."

= S_1 LAM (S_2 TANKASIR (nāfiŏa S_2)) S_1.



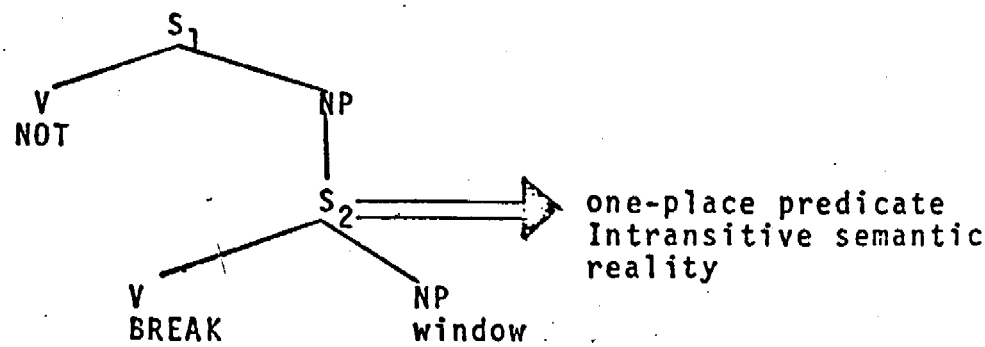
4. The Transitive/Intransitive Verb Category in Arabic and English

Although we categorize transitive and intransitive verbs according to their sequence requirements, the distinctions between these two types of verbs are not always clear cut in both English and Arabic. Some verbs can exist either with or without an object, and thus can be classified as intransitive and transitive. For example, the English verb "BREAK" can have two semantic realities in its structure.



(1) The window did not break. (iv)

$= S_1\ \text{Not}(S_2\ \text{BREAK (window)}_{S_2})_{S_1}$



relationships among them, for example:

V S O_1 O_2 O_3

(1) ʔaʕlama llāhu Zaydan ʕamran xayran minka

"May God give Zayd and ʕamr an awareness that is better than yours."

= S_1 ʔAʕLAMA (llāhu, Zaydan, amran, xayran)

AND

Intransitive verbs in Arabic are those verbs which cannot take an object directly. However, in spite of this syntactic definition, some intransitive verbs have essentially transitive meanings. In order for these intransitive verbs to be transitive in deep structure, they need a helping particle "preposition" in their surface structure, for example:

(1) "ʔiðа ʔasrafa lʔaḥmaqu fii mālihi ʔintahā ʔamruhu ʔilal faqri waqaʕada fii baytihi."

"If a fool squanders his money, he will end up penniless, and will stay at home."

Each of these words "māl = money" "faqr = poverty" and "bayt = house" is the semantic object of the verb which precedes it. As far as surface structure is concerned, these verbs are considered intransitive verbs, because their objects are considered objects of preposition.

(1) Objects which can form nominal sentences by themselves, for example:

$\overset{x}{V}$ O_1 O_2

(1) ẓananṭu ssaḥāba mumṭiran

"I thought that the cloud was raining."

= S_1 $\overset{x}{Z}$ANAN (tu, saḥābah, mumṭiran).

Object$_1$ and object$_2$ alone can form a valid Arabic sentence, for example:

S P_A

(2) al-saḥābu mumṭirun

"The cloud is raining."

= S_1 BE MUMTIR (saḥāb).

(2) Objects which cannot form nominal sentences by themselves, for example:

V S O_1 O_2

(1) ʔaʕṭaytu ssāʔila mālan

"I gave the beggar money."

= ʔAʕTAY (tu, ssāʔil, māl)

In the case of the second group, the objects cannot form correct nominal sentences. We cannot make for example, a sentence from number (1), because it will be an invalid Arabic sentence:

(2) * * ʔassāʔilu mālun.

"beggar . . . money"

There is another type of transitive verb in Arabic which takes three objects. As Sibawayhi mentioned, none of the three objects may be omitted, because of the semantic

for the object in this sentence to precede the subject:

(2) V O S
ḍaraba Zaydan ʕabdullāhi

ʕabdulla hit Zayd.

= S_1 ḌARABA (ʕabdulla, Zayd).

The sentence will be understood because of the case ending or what is called "al-ʔiʕrāb = declension." According to Sibawayhi, although it is possible for the object to precede the subject of a transitive verb, Arab grammarians prefer the subject to precede the object.

One grammarian, Ibn yaʕīš, classified transitive verbs into two types:

(1) al-ʕilāj verb category, which involves the use of body limbs: "ḍarab = hit, qatala = kill."

(2) non-al-ʕilāj verb category, which does not involve the use of body limbs: "ḏakara = mention, fahima = understood."[1]

Sibawayhi wrote that when a verb takes two objects, neither object may be omitted; the two objects must go together because of the semantic relationship between them. The objects of these types of transitive verbs can be divided into groups according to their syntactic relationship to each other:

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[1] Ibn-yaʕīš, Šarh al-mufassal (maṭbaʕt dār ʔiḥyāʔ al-kutub al-ʕarabiyya), p. 14 (n.d.).

object, indirect object or object complement. The intransitive verb alone is sufficient. Like transitive verbs, intransitive verbs can occur as a single verb, or as a compound verb: i.e., they can consist of a verb plus an adjunct.

B. Arabic Perspective

The well-known medieval Arab grammarian, Sibawayhi discussed the categories of the Arabic "word." According to him, an Arabic word falls into one of three classifications: (1) nouns, (2) verbs, (3) particles.[1] The discussion of transitivity, however, will focus on Sibawayhi's second word category: verbs.

Transitive verbs in Arabic are those verbs which take one direct object or two objects or sometimes three objects without the need of any special particle or preposition as we have seen in English. Sibawayhi mentioned the type of transitive verb which takes an object and he gave this example:

(1) $\overset{V}{\text{ḍaraba}}$ $\overset{S}{\text{ʕabdullāhi}}$ $\overset{O}{\text{Zaydan}}$

abdullahit Zayd.

= S_1 ḌARABA (ʕabdulla, Zayd).

He explained that "ʕabdullāhi" is nominative subject and "Zaydan" is accusative object. It is possible, however,

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[1] Sibawayhi, al-Kitāb "maṭbaʕt būlāq, p. 2 (n.d.).

Finally, some transitive verbs do not yield to the transformation-passive rule. For example:

(1) John met Mary (to go acquainted).

(2) * * Mary was met by John.

(3) The teacher married Mary.

(4) * * Mary was married by the teacher.

Just as an indirect object can co-occur with the direct object in the same transitive sentence, so can the object complement. The object complement is realized by either a noun phrase, an adjective phrase, or an infinitive. As the following examples illustrate, the object complement follows the direct object:

(1) They made the little girl upset.

(2) They elected him president.

(3) She wanted him to buy it.

In such sentences, there is only one possible transformation passive rule. The direct object can become the syntactic subject, but the object complement cannot:

(1) He was elected president.

(2) * * President was he elected.

The Intransitive verbs in English fall into the category of those verbs which do not require any object. They do not take any of the sequences involving a direct

the indirect object (Mary) acts as the patient. Sometimes, the indirect object can be non-participating in a given sentence. Therefore, we can omit it and still have a syntactic and semantic validity like this sentence:

(1) Mary bought a gift.

$= S_1$ BUY (Mary, gift).

And as mentioned earlier, the indirect object can be replaced by a prepositional phrase like this example:

(1) He bought his friend a gift.

= He bought a gift for his friend.

As shown in this example, if the indirect object is part of a prepositional phrase, it follows the direct object. Some transitive verbs that have both a direct and indirect object allow only transformation-passive rule. For example:

(1) They accused him of murder.

ACCUSE (They, him, murder).

By T-Passive Rule → (2) He was accused of murder.

Some transitive verbs allow two transformation-passive rules. In one, the indirect object becomes the syntactic subject, and in the other, the direct object takes the role of syntactic subject, for example:

(1) They gave John the money.

(2) They gave money to John.

(3) John was given the money.

(4) Money was given to John.

if it is used without a preposition. If the noun follows a preposition, it is no longer an indirect object but the object of a preposition. For example:

(1) Jack built his son a house.

= Jack built a house for his son.

Action verbs such as "give, buy, send, bring, lend, write" often take an indirect object as well as a direct object. Similarly, verbs such as "elect, appoint, name, make, choose, consider" are also followed by more than just a direct object. Instead of an indirect object, the direct object is followed by an object complement, for example:

(1) The U.S.A. elected Mr. Carter president.

Transitive verbs, however, have a variety of forms; they can consist of a single moun, or they can also be open compounds. Direct objects also appear in a variety of forms, consisting of a noun, noun phrase, infinitive, gerund or clause. The transitive verb complementation involves both direct and indirect objects, as we have seen before. The indirect object frequently precedes the direct object and stands as recipient or beneficiary. In the sentence,

(1) John bought Mary a gift.

= S_1 BUY (John, Mary, gift)

often co-occurs with an indirect object or an object complement. The direct object of the predicate consists of a noun phrase, nominal structure or pronoun that indicates who or what receives the action expressed by the predicate. Though the direct object usually comes after the predicate on occasion it will precede the predicate for special emphasis or stylistic effect especially in the surface structure, for example:

(1) The heavy jobs Jack always leaves for me.

$= S_1$ LEAVE (Jack, me, jobs).

In addition, the direct object might occur in an initial position when a transformation-question rule is applied:

(1) She dropped the book.

$= S_1$ DROP (she, book).

By T-Question Rule $\longrightarrow$ (2) What did she drop?

However, when a sentence also contains an indirect object, it is possible that the direct object will be separated from the predicate, for example:

(1) Jack wrote Susan a letter.

$= S_1$ WRITE (Jack, Susan, letter).

(2) John gave Mary flowers.

$= S_1$ GIVE (John, Mary, flowers).

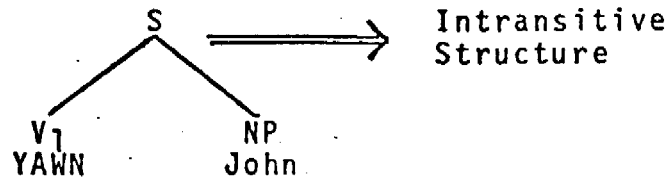
A noun or pronoun is considered an indirect object only

English verb is a set of expectations about what must accompany it. For example, when a listener hears the utterance "He opened . . . . ," he expects more semantic arguments to follow the predicate "OPEN." The predicate alone is not a logical structure validity in this linguistic level. According to Professor Walter A. Cook (1980:6), English verb sequences can be classified according to one-place predicate, two-place predicate, and three-place predicate as in the following examples.[1]

(1) One-place predicate

John yawns

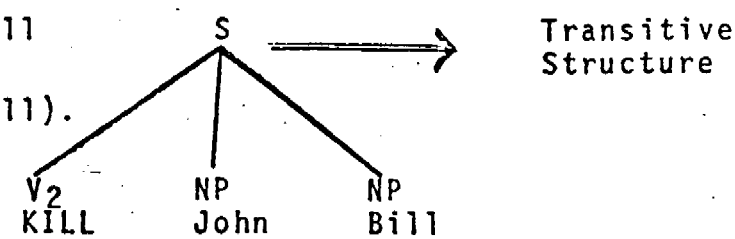
$= S_1$ YAWN (John).



(2) Two-place predicate

John killed Bill

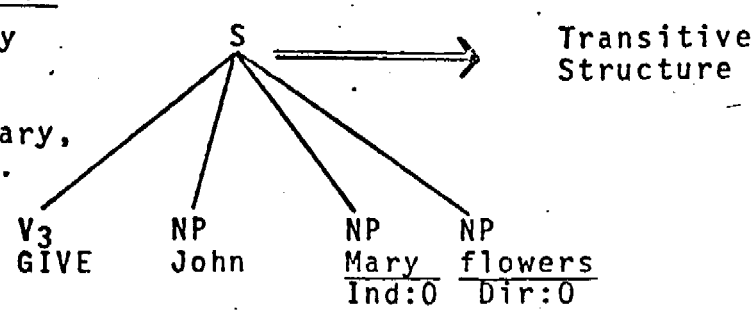
$= S_1$ KILL (John, Bill).



(3) Three-place predicate

John gave Mary flowers.

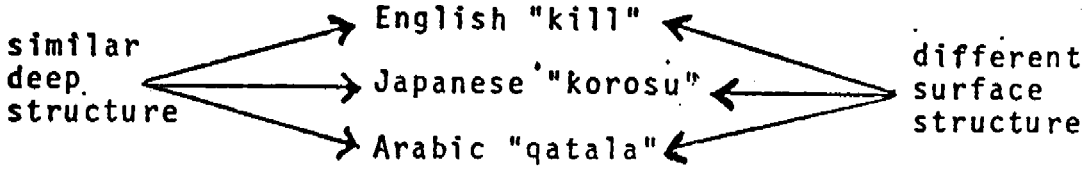
$= S_1$ GIVE (John, Mary, flowers).



Transitive verbs are those verbs which can fall in two or three-place predicate classification. One object

[1]Walter A. Cook, "Introduction to Generative Semantics," 1980, Georgetown University, p. 6.

these verbs has its own syntactic and categorized peculiarities, they are all very similar in their underlying representations as indicated below.



The traditional definition of transitivity is based entirely on syntax with little regard for semantic and logical structure explanation. Syntactically speaking, a transitive verb is one that takes an object, and an intransitive verb is a verb that does not take an object. According to traditional Arab grammarians, a transitive verb, or rather a transitive action is an action that is transmitted from an actor to something acted upon. Although Arab and American grammarians classify the transitivity into two categories namely, transitive verb category and intransitive verb category, some verbs can exist either with or without an object and can thus be classified in the transitive/intransitive category.

3. Transitive and Intransitive Verb Categories in English and Arabic

A. American Perspective

In English, verbs are recognized and classified not only according to their forms or inflections, but also according to their sequence requirements. Built into the

2. Procedures of the Analysis

Transitivity is as complex a subject as language itself. This kind of linguistic construction differs from language to language in its syntactic structures, but it is, somehow, similar in its logical representations in all languages. The semanticist Fillmore (1968:1-88) discussed how the English verb "kill" and the Japanese verb "korosu = kill" have different surface structures because of their different transitive functions.[1] The Japanese verb requires an animate subject, while the English verb allows sentences such as:

(1) The fire killed the boy.

(2) A falling stone killed the boy.

In turn, the Arabic verb "qatata = kill" is syntactically different from both the Japanese and English verbs. Ibn Yaʕīš, the medieval Arab grammarian, classified the verb "qatala = kill" under the "al-ʕilāj verb category" which involves the use of body limbs. This category is different from the "non-al-ʕilāj verb category" which does not involve the use of body limbs.[2] However, while each of

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[1] Fillmore, "The Case for Case," in Bach and Harms (New York, 1968), pp. 1-88.

[2] Ibn yaʕīš, Šarḥ al-mufassal (maṭbaʕt dar ʔihyāʔ al-kutub al-ʕarabiyya), p. 14.

Transitivity represents an area of semantic and syntactic dimension that benefits greatly from Generative Semantic approach. While the concept that transitive actions are somehow distinct from intransitive actions is a common phenomenon in languages, their treatment in the language structure varies. Because Arabic and English treat these two types of actions differently, students learning either language are faced with the task of dealing with new concepts and categories as well as with new forms and structures.

The purpose of this paper is to examine and compare these categories of Arabic and English transitivity concentrating on transitive/intransitive verb and its surface and underlying deep representation.

Introduction

Generative Semantics is a new approach in linguistic analysis. In this area, the linguist relates the surface structures of sentences to their underlying semantic representations. More important for our purpose, however, Generative Semantics can help foreign language teachers and textbook writers to be familiar with the similar semantic and deep structures of two languages, even though their syntactic and surface structures vary.

Fries (1945:9) wrote: "The most effective materials are those that are based upon a scientific description of the language to be learned, carefully, compared with a parallel description of the native language of the learner."[1] By examining two languages, in terms of their semantic and deep structures in one hand, and in terms of their syntactic and surface structures in the other hand, teachers can minimize, for example, the interference between the two languages that often accompanies second language learning. Furthermore, they can help the students to avoid some of the pitfalls and errors that accompany surface to surface and deep to deep translation.

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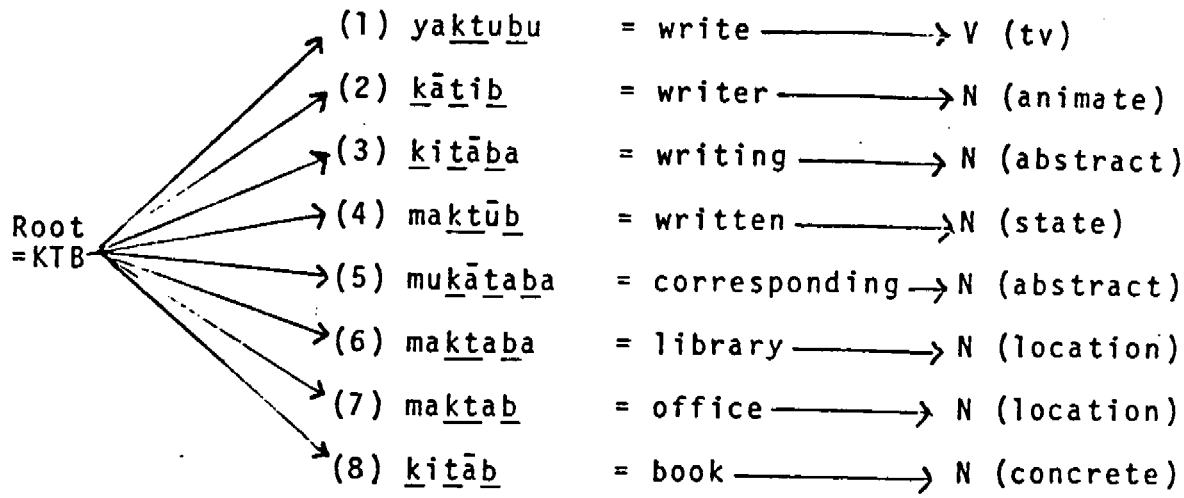
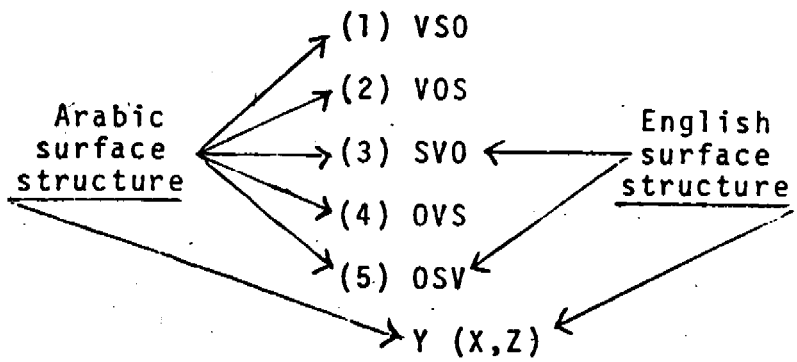
[1] Charles Fries, Teaching and Learning as a Foreign Language (Ann Arbor: University of Michigan Press, 1945), p. 9.

(2) Arabic semantic categorization



5. Comparative Point of View



one deep structure

6. Conclusion

(1) Generative semantics is a useful and adequate analysis in handling the universal semantic domain in languages.

(2) Recent statement was made by Chomsky concerning Generative Semantics.

3. Transitive and Intransitive Verb Category

(1) American perspective

Intransitive ⟷ One-place predicate

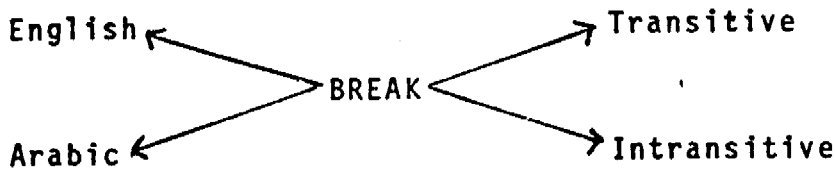
Transitive ⟷ Two-Three-place predicate

(2) Arabic perspective

Intransitive ⟷ Sibawayhi's category

Transitive ⟷ Sibawayhi's/Ibn-jinni Ibn-ya is category

4. Transitive/Intransitive Verb Category



(1) Not (BREAK (John, windows MANY (windows))) (tv.)

LAM (YAKSIR (Zayd, nawāfiðˣ IDData (nawāfiðˣ))) (tv.)

(2) Not (BREAK (window)) (iv)

LAM (TANKASIR (nāfiðˣa)) (iv)

Lexical decomposition

BE-state	BECOME-process	CAUSE-action
E ⟷ A	E ⟷ A	E ⟷ A
Ø munsafiq	slam ʔinsafaqa	slam safaqa
black ʔaswad	blacken ʔiswadda	blacken Ø
thick θaxina	thicken θaxunat	thicken ʔaθxana

(1) Cook's semantic categorization

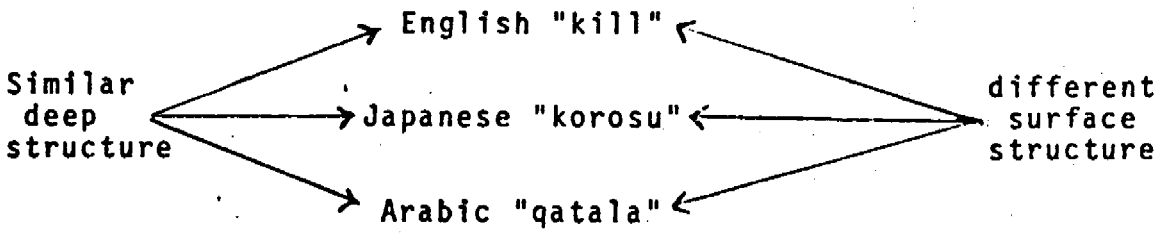
ABSTRACT

1. Introduction

Transitivity represents an area of semantic and syntactic dimension that benefitsgreatly from Generative Semantics. Because Arabic and English treat these two types of actions differently, students learning either language are faced with the task of dealing with new and different categories which represent similar semantic structure.

The purpose of this paper is to examine and compare these categories concentrating on transitive/intransitive verb category and its surface and underlying deep representations.

2. Procedures of the Analysis



(1) Traditional definition ⟷ Syntactic

(2) New definition ⟷ Semantic

THE SEMANTIC AND SYNTACTIC FRAME STRUCTURE OF THE TRANSITIVE/INTRANSITIVE VERB CATEGORY IN ARABIC AND ENGLISH

GENERATIVE SEMANTIC APPROACH

A Paper Presented at

THE FIFTH INTERNATIONAL LINGUISTIC INSTITUTE

Damascus University

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Damascus, Syria

by

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As-Sayib, M.1976 «al-arabiyya al-wusta wa ma nasha a fiha min tadakhul bayn al-fusha wa darijah, «**Revue Tunisienne des Sciences Sociales,** vol 13, 47-66.

Souissi, M.R. 1979.at-Talim al-haykali lil-arabiyya al-hayya. Tunis, 68-71.

5. For a detailed description of the methodology used in sampling subjects, recording and transcribing data, see «L'Arabe fondamental 1er niveau» **in Cahiers de Linguistique,** No. 4, C.E. R.E.S., 1971, Tunis. See also A. Al-Ayed, fonds lexical commun du Maghreb et Enseignement Moderne » paper presented at the 7th Meeting of the AIMAV (Association Internationale pour le Recherche et la Diffusion des Méthodes Audiovisuelles), Sousse, Tunisia, July 14-21, 1974.

6. The word 'horse' for example has at least four synonyms (hisane, faras, jawad, khayl).

7. Gougenheim, et al., 1964, in L'Elaboration du Français Fondamental (1er degré), use the term disponibilité in talking about words whose frequency is low but which are used and useful. Nous les appelons ainsi (i.e. disponibles) parce que quoiqu'ils ne soient pas souvent prononcés ou écrits effectivement, ils sont à notre disposition (p.145).

8. The purpose of the last tow criteria was to ensure, according to the authors, that the final list be as complete as possible, and adaptable to the needs of modern life (p.VI). This explains why the authors have added at the end of the Arabic/ French lexicon an alphabetized list of scientific and technical terms.

9. In Febryary 1975 the list was officially adopted by the Ministries of Education of the three countries and is currently used in the preparation of textbooks for the first three grades (rasid, pp.201-210).

10 . El-Ayed (1974, see above), one of the contributors of this lexicon had this to say : «Grâce a cette langue proche des parlers des enfants dans une certaine proportion, langue établie selon le souci d'assurer la pérennite comme instrument linguistique bas de l'unité culturelle Arabe, donc loin de la «specificité régionale, » mais tendant à l'unité culturelle, langue adaptée ou presque a la vie authentique sans fanatisme, moderne sans aliénation, donnant au fur et à mesure des solutions aux problème de diglossie,... du bilinguisme... et du plurilinguisme, langue en quête d'assumer le pari de la modernité.» (p.4)

11. This word was literalized as srux (p.74)

12: This and subsequent examples are taken from the Arabic/ French section of the lexicon.

13. For further assessment of these lexical weaknesses and their possible impact on the teaching of Arabic to speakers of other languages, see souissi, M.R., 1979, pp. 68-71.

14. For a discussion of the typographic innovations see Mahmoud, 1979b, pp. 76-112. As to the lexicographic ones, see ar-rasid al-lughawi, pp.XI-XII

15. See note 9. This assumption will have to be substantiated by empirical studies which are yet to be made.

16. There are at present within ALECSO 15 commitees representing 15 Arab countries which, since 1975, have started collecting data and culling primary school books in their respective countries following as closely as possible the same methodological procedures.

17. The original Arab version of Sesame Street.

18. One of the concerns of the linguists in the production team was that by adopting MSA, they may be placing a barrier of unacceptable proportions between the viewing child and the subject matter of the series, which includes a variety of educational goals (Palmer, 1979).

in a form of Arabic not too far removed from the child's native medium of daily communication. Given the current, massive spread of arabized education at the primary level and the ongoing implementation of this list in the three countries, it would not be an exaggeration to state that the overall content of this lexical work will be within the understanding of the target population even though most of it may not be used in everyday speech (15).

Despite these weaknesses, the word list, as it stands now, constitutes a promising beginning of what many academicians, language planners and teachers have been calling for. In fact, the work was so well received that the Arab League's Educational, Cultural and Scientific Organization (ALECSO) has started a program designed to prepare a pan-Arab, unified, lexical list built along the same sociolinguistic guidelines, which would ultimately serve the «functional» needs of primary school children throughout the Arab world (16).

3. Some Educational Implications

Perhaps one of the contributions of such a common lexical endeavor is the answer it may bring to the chronic problem facing specialists in children's literature and television programs, namely, which form of Arabic to use. The team of the new television series **Iftah Ya Simsim** ('Open Sesame'), (17) for example, would have had its task simplified, had such a common list existed. One of the issues the producers of this series had to tackle was how to assess, in the absence of an acceptable pan-Arab dialect, the use of MSA in the informal context of light television entertainment usually carried in the local vernacular. After several linguistic explorations and extensive surveys, they finally decided to use MSA, a bold departure from established communicative norms (18).

Another benefit of this pan-Arab word list is the help it would provide to the teachers of Arabic as a foreign language. It would enable them to present the learner with a basic vocabulary that could be easily supplemented when necessary, with the local expressions in use in the Arab country of his choice or interest. This could bring an end to the recurrent frustrations most learners experience time and again when they discover that they have been learning a language nobody speaks, however prestigious it may be. Last but definitely not least is that the implementation of such a list in the preparation of textbooks and educational material would constitute a step forward in gradually bridging the diglossic gap thus bringing the Arabic language closer to the communicative needs of the Arab child.

1. Libya and Mauritania participated in this project but withdrew shortly after the work had begun (1969).

2. The project of elaborating a basic list of Arabic words originated in the Section de Linguistique of the Centre d'Etudes et de Recherches Economiques et Sociales (C.E.R.E.S.) of the University of Tunis. «L'Arabe Fondamental Tunisien,» as the project was initially called was designed to assess the vocabulary Tunisian children actually acquire before school (ages 3-5), during the first three years of school (5-8), and after school (9-15). The preschool list of vernacular vocabulary was of critical importance because it was to help in the selction of the appropriate corresponding Modern Standard Arabic (MSA) items to be included in the first grade books and ensure that these items reflected the preocupations of the Tunisian child and his environment (i. e. home, school, street, etc.) Later on (1969) this project took on a Maghrebian dimension and caught the interest of educators and researchers from the Institut d'Etudes et de Recherches pour l'Arabisation de Rabat and the Institut de Linguistique et de phonétique d'Alger. The members of the appointed committee who were selected from the three institutions adopted the methodology and the goals established by CERES researchers.

3. Ar-rasid al-lughawi al-wadhifi lil-marhala-l- ula min-a ta-lim al-ibtida'i (introduction i-XII). All references and quotations are from the introduction.

4. See the lexical and morphosyntactic studies of the first two Arabic books to be used in Tunisian primary schools by A. M'hairi, A. El Ayed, A. Attia, and S.Garmadi, «Etudes linguistiques des deux premiers livres de l'écriture Arabe en usage en Tunisie, «in Cahiers **de CERES, Série Linguistique, No.1,** 1968. See also Ahmed Lakhdar Ghazal, «fi qadaya al- luğha-al-arabiya wa mastawa-t ta lim al- arabi» Majallet **al-bahth alilmi,** May-December, No.11-12, 1967, Rabat. See also «Bulletin Pédagogique du Primaire,» a publication of l'Office Pédagogique Tunisien, No 66, 1968, May-june.

using these terms in everyday speech, especially if school programs were unified. (9) They also hope that the use of this lexicon would gradually contribute the unification of the minds (p VI).

3. Unified yes, Functional, maybe

Before discussing the relative merits of this work, I would like to briefly discuss one or two inherent weaknesses. These are not so much attributable to the authors as to the sociolinguistic setting in which they had worked and which, despite some rigor had inexorably affected the outcome of their research.

The work as it stands now seems to have been motivated and constrained at the same time by two conflicting imperatives. The first is that the word list had to reflect primarily the needs of a particular speech community (the Maghreb). The second is that the main source of these words had to be Modern Standard Arabic (MSA), because this speech community is above all Arabic speaking. MSA is the lingua franca of the Arab world and the sole bond that intimately unites an otherwise fragmented entity. The authors were keenly aware that any heavy borrowing from a regional dialect would be looked upon by the educated and the uneducated alike as a separatist, divisive ploy. Thus, a closer look at the alphabetized entries shows that the sixth criterion of unity and continuity dictated by the second imperative seems to have the overriding guiding principle, often at the expense of usefulness and functionality that the first two criteria were meant to safeguard.

In fact, the authors' concern that the list remains open to the rest of the Arab World explains their emphasis on literalizing, Arabizing all the vernacular words in the collected speech samples that were of Berber or French origin. (10) The input of these samples, besides providing the basic concepts and preoccupation of the child, seems to have been confined to items that were common to the written, and shared by other Arab vernaculars (e.g. swaiyya, xammal, sarux (11), 11, bas ; 'a little,' 'to tidy up,' 'a rocket' and 'to kiss,' respectively). This quasi-total reliance on the written mode had forced upon them a prescriptive, normative, attitude which appears in principles and under the guises of availability and the necessity of intervention. This attitude accounts for the special definition they give to functionality and for the incorporation of words that no Maghrebian child, or for that matter any Arab child, would use in the spoken mode, even though the concepts they denote may be very familiar to him.

On page 13, for example, we find the word **ashab (blond) instead of asqar commonly used in spoken and MSA to denote both 'blond' and 'red-haired.' (12) On page 56**

On page 13, for example, we find the word **ashab (blond) instead of asqar commonly used in spoken and MSA to denote both** 'blond' and 'red-haired.' (12) On page 56 we find the word hasim (bashful) instead of the far more frequent and equally Arabic words xazil or xazul. On page 80 the word'aruba (tie) instead of the coined compound rabatat unuq whose constituent morphemes are familiar to the child. On page 126 we encounter the word ghasul rumi which literally means a foreign washing agent or detergent instead of Sambwan which every child in the Maghreb uses, even though the term is not Arabic, but just like talifun, film, and sandwis, has been incorporated into the vernaculars of most Arab countries.

Nor would any teacher or parent ever expect a child between the ages of 6 and 9 to use such terms as 'itarasa' to hang onto something (p.14) or was a 'spool' or istahamma 'to take a bath' (p. 10), or any independent or suffix dual pronouns (p. 20 ; p. 148). (13)

This emphasis on completeness at the expense of usefulness is not unique to this kind of work (Mahmoud, 1979 a). What is unique is that the authors of this lexicon have tried against all odds to incorporate some typographic and lexicographic innovations hitherto unpracticed in the Arab World. (14) More importantly, they have incorporated some linguistic changes which educated speakers and the media in particular have forced upon the morphology of MSA. These changes are essentially systematic simplifications (omission of case markers, variable deletion of the glottal stop, simplification of the number system, etc.) which made the pronunciation of the listed words rather similar to the vernacular speech the child is so accustomed to hearing (Mahmoud, 1980 ; as- Sayib, 1976).

Perhaps here lies the potential usefulness of this work. It had contributed somewhat to the edification of a list that cuts across regional dialects and, at the same time tried to present it

education. In compiling the word list the authors mention the following procedure :

a) An inventory of all the words occuring in primary school textbooks in use in Morocco, Algeria and Tunisia was undertaken along with an assessment of their meanings, their context of occurrence and their frequency. (4)

b) A series of linguistic investigations were conducted in different areas in the three countries. During this field work the researchers recorded spontaneous conversations of a number of children between the ages of five and nine. They also recorded interviews and according to well-defined methods of investigation. (5)

c) The collected data was then transcribed, codified and fed into a computer. The final printouts carried lists of alphabetized entries showing the relative frequency of each word, its geographical distribution as well as the degree of its common use by the three countries (p. III).

1.2 Criteria observed in the final selection

As to the final selection of the items that were to appear in the final word list, the following sociolinguistic criteria were observed :

a) In order to ascertain the spread and the vitality (hayawiya) of each word, it was recognized that the criteria of frequency (the word must appear a minimum of 10 times) and geographical distribution (the word must be shared by at least 2 countries) had to be adhered to rather closely.

b) To contain polysemy (a prevalent phenomenon in Arabic) (6) the criteria of «to every meaning one form» was equally observed. When two synonymous terms were both widely used, the least frequent was usually omitted.

c) The next criteria is what the authors called kumun, or availability. This refers to the addition of useful terms the child may need even though their frequency in the collected samples is either low or non existent (7).

d) For each predetermined basic concept that was believed to be within the grasp of the target population and for which the final alphabetized list presented no corresponding word, the authors provided «The most useful term available to them even when used only in one country.» They called this principle «the necessity of intervention» (p. iv) (8).

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2. A «Functional» List

By observing these six criteria : frequency, geographic distribution, «to one meaning, one form,» availability, necessity of intervention, and continuity in time and space, the authors hoped to present a «unified functional list». (p. VI). According to them, this lexicon is «functional» because (a) it contains words that cut across the dialectical confines of the Maghreb, (b) whenever appropriate certain expressions that are common to both the spoken and the written forms of the language were included, and (c) because it is open to the entire Arab World and amenable to modification and change as well as to additional terms which distinguish one Arab country from another, especially in the areas of food, drink, and clothing.

Towards the end of the introduction, the authors express the hope that by the end of the primary cycle, the Maghrebian child would be

Toward a functional Arabic

BY YOUSSEF MAHMOUD

One of the sociolinguistic problems that preoccupies the Arab world today is how to make the language a functional, modern instrument of communication and education without jeopardizing its traditional, unifying, pan-Arab role. The major hurdle confronting this ultimate goal has been the absence of a concerted language policy to generalize the use of Arabic in schools, and to deal with such issues as diglossia which, despite obvious signs of change remains rather intractable (al-Hassan, 1978 ; Mahmoud, 1980).

The collective work of the Arabic Language Academies over the past thirty years and the ongoing, coordinating efforts of the Bureau of Arabization in Rabat, important as they may be, have largely remained purely theoretical recommendations. Perhaps one noteworthy contribution of the last decade is the work done by a group of educators and linguists from the Arab Maghreb (essentially Morocco, Algeria and Tunisia) (1). Because of the burdensome colonial legacy, these three countries share, the French language is still a de-facto second language despite a new surge of ethnocentrism and some intensive Arabization efforts at all levels of national life (Maamouri, 1973 ; Brown, 1979).

Aware of the added complexities this situation had engendered, the ministers of education of the three countries appointed in 1969 a committee of researchers whose initial task was to prepare a list of vocabulary items that would extend across dialect boundaries and reflect the linguistic needs of primary school children for the first three grades. (2) A few years later, in 1975, an Arabic/French, French/Arabic lexicon was published under the title **Ar-rasid al-lughawi al-wadhifi** (Basic Functional Arabic).

The purpose of this paper is first to critically evaluate the sociolinguistic criteria the researchers have based their lexical work on ; and second, to discuss the possible impacts such a work may have on the Arabic language now that its relevance is gradually being recognized by educators and language planners throughout the Arab world.

1. The Lexicon of Basic Arabic : Its Compilation

According to the authors, (3) this reference dictionary is composed of Arabic words denoting basic concepts within the grasp of the Maghrebian child of a certain age. It also includes words that the authors have deemed fit or desirable to add in anticipation of the child's actual needs during the three grades of primary

4. Karpat, Kemal H. (ed.) Political and Social thought in the contemporary Middle East New yord : Preager Publishers, 1968).

5. John, Laffin. **The Arab Mind** (London : Cassell, 1975).

6. Lerner, Daniel: **The Passing of Traditional Society** (London : Collier-Macmillan, 1958).

7. Montager, M.F. Ashley. **Culture** (London : Oxford Univ. Press, 1968).

8. Patai, Raphael. **The Arab Mind** (new York : Charles Scribner's Sons, 1973).

9. Polk, william R. and chambers, Richard L. **Beginnings of Modernizations in the Middle East** (chicago : The Univ. of Chicago Press, 1968).

10. Popenoe, David, **Sociology** (Englewood Cliffs, New Jersey : Printice-Hall, 1974).

11. Tütsch, Hans E. **Facets of Arab Nationalism** (Detroit : Wayne state Univ. Press, 1965).

12. Wallwork, J.F. **Language and Linguistics** London : Heinemann, 1969).

Footnotes

* (1) One of a series of lectures delivered at the Mandinao state University, Marawi City, the Philippines, 1978.

*(2) Erich Kahler, «Culture and evolution», in **Culture. ed. by M.F.A.Montagu** (London : oxford Univ. Press, 1968) p.3.

*(3) David Popenoe, **Sociology** (Englewood Cliffs, N.J. : Prentice-Hall, Inc., 1974) p.112.

*(4) Sati' al-Husri, **What is Nationalism** (Beirut : Dar al-ilm lil-malayin, 1979) p. 250.

* (5) Sati' al-Husri as quoted in Kemal H. Karpat, ed. Political and Social Thought in the Contemporary Middle East (New York : Praeger Publishers, 1968) p. 57.

* (6) **Op.cit**, p. 59.

* (7) Morroe Berger, **The Arab World Today** (New York : Doubleday & Co., 1964). p. 43.

* (8) op. cit., p. 44.

* (9) Jacques Berque as quoted in op.cit, p. 67

* (9a) Ecology is «the study of (interrelation ships between organisms (including man) and their environment».

* (10) David Popenoe, p. 107.

* (11) J.F. Wallwork, Language and Linguistics, p. 10.

* (12) Popenoe, p. 110.

* (13) Morroe Berger, p. 46.

* (14) As translated by Eszdin Ibrahim and Denys Johson-Davies, **An-Nawawi's 40 Hadith (Damascus : The Holy Koran Publishing House, 1977) pp. 28-30.**

*** (15) Berger, p 30.**

*** (16) Berger p. 50.**

*** (17) Raphael Patai, The Arab Mind, p.89.**

*** (18) Berger, p. 49.**

Prophet's tradition have indicated that point.

(4) There has been an intimate relation among the desert, the village, and the city. The usual procedure is that a Bedouin tribe or clan finds a piece of fertile land, settles down, and becomes a sedentary agricultural community. Then villagers migrate to the city. The people sent by the desert and the village to the urban communities carry their values and ethics with them.

(5) Arabic literature of all periods has been dedicated to the glorification of Bedouin ideals and values. Our school-boys all over the Arab World study and appreciate this literature and consequently admire and identify with the people of the desert. Not only our literature pays tribute to the desert, but our modern media as well. Many contemporary plays, films and TV serials derive their themes from the desert.

Now, what is meant by the Bedouin tradition? To me, as to many other students of the Arab Culture, the basic three distinctive features of the bedouin ethnics of virtue which predominate all over the Arab World are :

(1)Dignity and self-respect.
(2) Hospitality and generosity.
(3) Bravery and Courage.

These features are interrelated, as we will see.

(1) Dignity and self-respect :

In the desert life there are no socio-economic classes. Not only because the means of production cannot bring about these classes, but also because the social system on which the Bedouin life is based does not permit their existence. The social life of the Bedouin is based on the tribe, the clan, or the family. All the members of the tribe are related by blood, all men have the same duties and enjoy the same rights. Therefore, they are all equal and strong believers in equality. This belief in equality led to their feeling of self-respect or self-esteem which was sometimes taken by non-participant observers for egotism.

This value of the Bedouin personality requires that the individual must always act in an honorable way, that the conduct of all the members of his family is acceptable, and that others respect him.

(2) Hospitality and Generosity

«Hospitality in part grows out of human helplessness in the desert. the utter dependence of man upon other men» (16) And hospitality partly grows out of the Bedouin's self-esteem and his willingness to show respect to others. Hospitality in the desert is granted not only to travellers, but also to anyone in need of protection.

A guest is considered as a sacred trust, though he is not supposed to stay with his host for more than three days.

The concept of generosity does not cover the kind treatment of guests only, but covers also other values such as showing kindness and gratitude to parents ; kindliness toward dinsfolk ; orphans ; and the poor : politeness in greeting and addressing others.

(3) Bravery and Courage.

By bravery is meant the bedouin is willingo to risk his life for the beefit of his group, and courage refers to his ability to stand physical pain or emotional strain whith self-control.(17)

I would like to conclude my remards on the bedouin tradition with a quotation from Morroe Berger.Mr.Berger said,

«Though bedouin siciety plays a declining role in the modernizing Arab world, certain bedouin values have so permeated Arab Life and Islam that these values persist through the changes. They persist as personality traits and as ideals : bravery, pride, generosity, cynning. These qualities are both fact and legend in all types of Arab community but the factual element is greatest in the nomadic.»(18)

References

1. Berger, Morroe. **The Arab World Today** (Garden City : New Yord . Doubleday &Co., 1962).

2. Bernard, H.Russell and Pelto, Pertti J.(eds.) **Technology and Social change** (New yord : Mcmillan, 1972.

3. Ibrahim, E. and Johnson-Davies, Denys. **An-nawawi's Forty Hadith** (Damascus :The Holy Koran Publishing House, 1977).

ing certain vowel patterns on the radicals of the root. Hence, philosophers of language may conclude that whereas the germanic mind tends to be synthetic, the Arabic mind tends to be analytic.

(c) Syntactically, the elements of the Arabic sentence have more freedom, and can change their positions without changing the meaning of the whole sentence. Besides, an individual Arabic word can stand for a complete sentence (e.g. رأيته . I saw him).
This might have something to do with the personality of the Arabs who are described by western sociologists as strong individualists and believers in equality, and freedom (13).

(d) Orthographically, Arabic uses the Alphabetical system of writing just like the European languages: As a matter of fact it was the Arabs who invented the Alphabet which was adopted later by Greek and Latin and is still called Alphabet which is made up of two Arabic words. Although our writings (i.e. Latin & Arabic) have the same system, they use different sets of characters and that Arabic is written from right to left. This has something to do with our concept of movement and direction. (Early in this century, the British administration in some Arab countries failed to convince the Arabs to drive on the left side of the road.)

(e) Semantically, Arabic linguistic elements (i.e. words, expressions, structures, etc.) have more connotations than in any other language, simply because Arabic is the oldest living language in the world, which has had a continuous and uninterrupted linguistic usage and literary tradition for the last 2000 years at least. Of course linguistic change takes place and that is why we find several cases of Arabic words with old and modern connotations side by side. It is suggested here that meanings, concepts and values, which are naturally transmitted by language, live longer in the Arab World.

The second distinctive feature of the Arab Culture is (2) Islam : I shall briefly define Islam and say how it constitutes a distinctive feature of the Arab Culture.

The basic pillars of Islam are very simple.

The prophet Mohammed (may the blessings and peace of Allah be upon him) said, «Islam is to testify that there is no god but Allah and Mohammed is the Messenger of Allah, to perform the prayers, to pay the Zakat (poor-due), to fast in Ramadan, and to Make the pilgrimage to the House (of Kaba and Holy Mosque in Mecca) if you are able to do so». (14)

Islam is distinguished from any other religion in the sense that it does not regulate the relationship between Man and Allah only, but between man and man and himself as well. In other words, Islam regulates all the aspects of social life. As an American Arabist puts it, «To Western observers Islam appears secular, also, in its greater emphasis upon action than upon doctrine, upon conduct rather than belief once its few and simple articles of faith are accepted.» (15)

As we saw earlier in this paper, one of the connotations of the word «culture» is the style or way of life of a community». And Islam shapes the culture of the Arabs, by regulating all the aspects of social life and providing them with all the ethical rules of conduct.

(3) The Bedouin Tradition

The third distinctive feature of the Arab culture is the Bedouin tradition. The thesis I am advocating here is that the Arab culture is essentially a bedouin culture in its ethnics, values, attitudes, and feelings. Wherever the Arabs live, in the desert, in the village or in the city, they share the Bedouin tradition. Differences may exist among the Arabs of different environments, but they are differences in degree rather than in nature.

This conclusion is based on the following facts :

1 – Historically, there is a great association between Arab and the desert. As a matter of fact, the term «Arabs» referred in pre-Islamic periods to the camel - herding people who inhabited the Arabian Peninsula (including the Syrian-and Iraqi desert now.)

(2) Geographically and demographically, every Arab country contains a large desert, and Arab villages and towns used to be just oases in the desert.

(3) Islam approved of many of the Bedouin values, moral practices, and virtues. Both sources of Islamic law, i.e. Holly Koran and the

Beirut or Cairo.

However, my standpoint is that all the Arab countries with all their different patterns of living, the desert, the village, and the city, basically share the same culture, namely the Arab culture. This thesis is based on two sociological facts :

1. The major elements of culture are the beliefs, values and meanings which are shared by a group or society. The material objects form just a minor component of the culture. And I argue here that inspite of the differences in the material objects among the Arab countries and the different environments in each country, the Arabs share the same beliefs, values, norms, and meanings. Any difference in these concepts between two Arab countries or environments must be a difference in degree rather than in nature.

2. From the practical point of view, there is no culture that is made up of a single set of norms and values accepted equally by every member of the society. A culture in actual practice, is a sort of average of all the cultural behavior found within the society. That is why sociologists talk about «subcultures». A subculture can be defined as a way of cultural behavior that includes the dominant features of the cultural average but also includes certain features not found elsewhere in the society. (10) A subculture may reflect an occupational difference as does the subculture of the military people, or a racial and ethnic difference, as does the subculture of the Black Americans, or regional differences as do the subcultures of the different Arab countries.

According to this theoretical principle, I am of the opinion that the Arab World has one culture which includes subcultures containning the distinctive features of the Arab cultural average.

Now it is time to discuss the distinctive features of the Arab Culture.

5. Distinctive Feature of the Arab Culture

In my opinion, there are three main features that differentiate the Arab culture from any other culture and that, generally speaking, most members of the Arab nation share all these 3 features.

(1) The Arabic language.
(2) Islam
(3) The Bedouin tradition.

1. The Arabic Language

Why do I consider language as the most important distinctive feature of any culture ? Not only because culture cannot be transmitted without language but also because culture cannot be created at all without language. Culture depends for its existence on language, because man's ability to create and learn a culture is based on his ability to communicate through language. The structure of our language chapes our perception of reality and molds our attitudes to life. Although psycholinguists have not yet answered the question. «Can thought exist independant of language ?»one can safely say that there is a strong relationship between language and thought, feeling or emotion. As one British linguist concluded «to some extent, we are controlled in our thoughts and actions by the language we know». (11) A leading American sociologist went further and declared that« the vocabulary and structure of our language contain a set of unconscious assumptions, giving us a particular perspective that makes it easier to convey some ideas or concepts than others.» (12)

Since no two languages are identical, societies with different mother tongues will have different cultural behaviors.

The Arabic language is spoken all over the Arab world. It is true that there are different regional and social dialects, but they are dialects and not different languages, i.e. they share the basic characteristics of the Arabic language that make them mutually intelligible.

How is the Arab language different from other language ?

(a) phonologically : Arabic is a guttural language (i.e.it has such phonemes as and a higher tone than the European languages, and thus it sounds a little bit rough and emotional to the European hearer.

(b) Morphologically : in coining new words Arabic does not often resort to blending and compounding as is the case in the germanic languages (e.g. tag, mittag, nachmittag). Arabic coins its new words by derivation, or by impos-

As you know, there are 21 Arab countries in Asia and Africa, extending from Iraq in the east end of the Arab World to Morocco in the west end. Many observers pointed out so many differences among these countries in their political, social, economic and educational institutions. To demonstrate some of these differences, a quick comparison between Iraq and Morocco might be illustrative. From the political point of view, Iraq is a republic and Morocco is a monarchy. From the economic point of view, Iraq's main revenue comes from oil ; whereas Morocco's revenue comes from phosphate.From the educational point of viw, Iraq follows the British educational system and teaches English as a second language ; whereas Morocco follows the French educational system and teaches French as a second language. From the demographical point of view, the major ethnic minority in Iraq is Kurdish, whereas in Morocco is Berber. From the religious point of view Iraq is Shiete and Hanafi, and Morocco is Maliki. From the linguistic point of view, the Iraqi dialect is very distinct from the Moroccan dialect.

Having listened to this short comparison, one wonders whether these two countries share the same culture or have two separate cultures.

Different Patterns of Living

On the other hand, in every Arab country, there are three different patterns of life, namely, the desert, the village, and the city. One general criterion of differentiation among the three is their social organization. In the city, there is a certain occupational specialization or division of labor geared to a market. In the desert, there is no such division of labor. As for the village, it lies between the desert and the city, i.e. there is some division of labor within agriculture, mainly between the owners of land and those who work on the land.

(a) The desert : The desert offers a very harsh mode of life. Arab bedouins live in the desert as nomads. It should be pointed out that Arab nomads do not wander through desert aimlessly, but a nomadic trible usually keeps herds of camels, sheep, or goats and follows a regular pattern of movement between desert oases and the edges of agricultural communities or towns. (7) For western observers, Bedouins live in poverty and isolation from the rest of the world. But the bedouin himself, the pattern of his living is normal and natural. As a matter of fact, westerners cannot understand the desert pattern of living. An American sociologist said, «How, indeed, are we to comprehend a type of society whose level of living connot be measured in national income per capital, where there is little cash, no police force, no written literature, none of the many specialized devices of settled life such as schools, shops, courtrooms, post offices ?» (8)

(b) The village : More than two third of the Arabs live in village. The rural communities derive their income from agriculture. Whereas in the desert life the two major elements are man and desert, the village life is a combination of five elements : water, land, man, animal, and plant. (9)

An Arab village consists of a roup of houses made of stone or mud with a few shops, all surrounded by the fields which sustain it. In the Arab village, land is held to be the greatest value. The villagers live on, from, and for the land.

(c) The City : the city does not differ much from other cities in the developing countries. It consists of three major parts : a small area of nice villas where the rich live, a larger area of appartment buildings or small houses, and slums in the skirts of the city in which crowd the migrants from the village. The three centers of socioeconomic activity in the Arab city are : shops, factories and offices. As commercial, educational, and health facilities are more available in the city than in the village in the Arab World, dwellers enjoy a higher standard of living than that of the village in the Arab world and this continously attracts more rural migrants to the city.

Ecologists (9a) assert that social behavior is essentially a form of adaptation to environment. If there are three different environments ,then we have the right to expect three different patterns of human behavior. In other words, the people's culture is shaped by the environment in which they live, and different environments produce different cultures. Taking this ecological principle into consideration, one may conclude that in each Arab country, there are three cultures : the Bedouin, the rural, and the urban. One may also argues that an Arab bedouin, who knows nothing of the world but his tent, camels and tribe, can not possibly chare the same culture with a young sophisticated Arab who studied in Europe and America and now operates his computer in his business flat in

(1) Cognitive aspects of culture which include the system of knowledge, ranging, from beliefs (i.e. ideas about natural and supernatural realities) to technology (i.e. the practical application of knowledge in the physical and social world).

(2) Normative aspects of culture which include (a) **norms,** or formal and informal codes of conduct.

(b) **Values,** or abstract ideas about what is good, or right, or wise, or beneficial.

(c) **institutions,** or formal and stable ways of pursuing social activities. For example the family is an institution.

(d) **sanctions,** or rewards and punishments to enforce conformity to norms.

(3) Material aspects of culture, or what is sometimes called the **material culture,** which includes all the artifacts used to manipulate and shape the environment, such as machines, tools, books, clothing, and so on.

II. Who Is An Arab ?

Having defined the term «culture» and listed its major components, I am going to discuss the other term namely «Arab». Who is an Arab ?

At first sight, this may appear to be a simple question ; but, as a matter of fact, numerous researchers, both Arab and Western, have encountered a remarkable difficulty in answering the question. Their definitions of an Arab were based on one or more of the following criteria ?

(1) The religious criterion : Some people say that Arabs are those who believe in Islam. But, as you might know, not all Moslems are Arabs, nor all Arabs are Moslems. This criterion is a result of the association between Arabs and Islam. Arabic is the official language of Islam and the Arabs spread Islam in the world. But at present, there are about 800 million Moslems all over the world ; only 150 million of them are Arabs. Moslem countries such as Turkey, Iran, Pakistan, Nigeria, Indonisia, Albania are not Arab countries. Besides, in the Arab World itself there are many Arabs who are not Moslem, still they are recognized and considered as Arabs by everybody.

(2) The racial criterion : Some say that Arabs are those who share a common descent and blood. A moment's reflection will suffice to show that this criterion cannot hold good for all Arabs. The land where the Arabs live now had been invaded and inhabited by other nations and races such as Greeks, Romans, Persians, and Turks. One cannot speak of pure blood relationship. Besides, the diversity of racial traits in the Arab World defies this criterion. (We have blacks in Somalia and Sudan, browns and whites in the other Arab countries).

(3) The historical criterion : One of the pioneers of Modern Arab Nationalism was Mr. Sati'al-Husri who argued that «the basic factor in the formation of the nation and nationalism is the unity of the nation and of its history. «(4) Mr. Al-Husri asserted that the common descent and blood, which must be discarded from such a definition» (5).

(4) The political criterion : According to Mr. Clovis Maqsud and a host of other Arab political thinkers, «an Arab is one whose destiny is, either by force of circumstances or intentionally, bound to the Arab World as a whole». (6) Accordingly, the label «Arab» is attached to kurds, Negros, Armenians and other minorities that have inhabited an Arab country.

(5) The geographical criterion : This criterion is not really different from the political one, for an Arab is defined here, as any person who has been brought up and/or lives in an Arab country.

For the purpose of this talk, I am going to adopt a new criterion which can be labeled as a sociolinguistic criterion and I define an Arab as anyone who speaks Arabic as his own functional language and is consequently stamped by Arab culture traits.

III Is there one Arab culture or several distinct cultures ?

Taking a bird's view at the Arab World, we find a great diversity which manifest itself in two dimensions :

(1) There are differences among the Arab countries (2) There are three different patterns of living in each Arab country : the desert, the village and the city.

The distinctive Features of the Arab culture

By . Ali M. Al-Kasimi, Ph. D.

1. Introduction

All of us aspire to world peace, international cooperation and human welfare. This noble objective cannot be dully achieved . without mutual our understanding. of the other people's culture can be enhanced if that culture is contrasted with our own. One of the few books in this category is Pierre Danino's book, Les Carnets du Major Thompson «Major Thompsons' diary» which displays a very instructive and contrastive analysis of the British and the French cultures in a humorous and amusing style. Unfortunately, I have neither Monsieur Danino's sense of humour nor the time to present a contrastive study of the Arab and other cultures in a humorous and amusing style. I shall only try to outline the distinctive features of the Arab culture. Therefore, I'll do my best to answer the following questions briefly :

First, what is culture ? Second, who is an Arab ? Third, is there one Arab Culture or several distinct cultures ? Fourth,what are the characteristic traits of the Arab Culture.

I. What is Culture ?

The term «Culture» is by no means self-evident. It has been used in different ways. Etymologically, the word «culture» derives from the Latin words «cultura» and «cultus» which mean care or cultivation of something. Our word «agriculture» derives from the Latin composite Agri Cultura which means the cultivation of the soil. However, in the Middle Ages, the connotations of the term were used in different situations such as the worship of God, and the cultivation of mind cultura animi whose meaning was broadened to cover the cultivation of arts and letters, and of intellectual capacities in general (2). We still use the term in this connotation when we refer to an educated person as a «cultivated man». Since the rise of modern nations and territorial states in the sixteenth century, the term «culture» has been used to signify the various national customs and institutions. And in the 19th Century the concept «culture» has been used to signify a particular style of life of ethnic communities. In this sense, modern anthropologists use the term culture when they explore and study tribal groups.

For the purposes of this talk the term culture is defined as :

«The system of values and meanings shared by a group or society, including the embodiment of those values and meanings in material objects.» (3) Accordingly, there are three major components of any culture :