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# On Definiteness and Beyond: a Contrastive Analysis of Nominal Determination in English and Arabic

Yousra Sabra

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**ÉCOLE DOCTORALE n° 509. « Civilisations et Sociétés euro-méditerranéennes et comparées » de l'Université de Toulon**

**Laboratoire Babel EA 2649**

et

**ÉCOLE DOCTORALE des Lettres & des Sciences Humaines & Sociales**

**Département de langue et littérature anglaises de l'Université Libanaise**

# THÈSE

présentée par

**Yusra SABRA**

soutenue le : **24 janvier 2014**

pour obtenir le grade de Docteur en Sciences du langage

Spécialité :

*linguistique générale et linguistique anglaise*

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***A Contrastive Study of Nominal Determination in  
English and Arabic***

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## **Dedication**

I dedicate my thesis to my sweet little daughters, Yasmina and Véra, whose presence has given my life purpose, meaning and significance. Upon writing these words, a vision of your laughter and playful behavior occupies my mind and heart, and I cannot but be tearful for being away from you, yet grateful to have you in my life.

I also dedicate this thesis to my devoted husband, Mohammad Chreim, who supported me through these three years of hard-work; who took care of our daughters compensating for my absence with patience and love; and who believed in me, appreciated the potentials I have going far beyond the devotion of any typical husband.

I dedicate my thesis to my loving mother, whose heart and mind were always with me; who prays for me and wishes me success at every occasion and even without an occasion – a person who gives devotion, sacrifice and dedication a new dimension.

This thesis is also dedicated to my father and siblings. Their words of encouragement urging for tenacity ring in my ears. They have been my cheerleaders.

A special feeling of gratitude goes to Mazeda. I do not know whether she is going to read this, but thanking her is not enough. I will always appreciate all she has done for my family.

## **Acknowledgment**

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With her enthusiasm, her inspiration, and her great efforts to explain things clearly and simply, Prof. O'Kelly encouraged me to abandon my previous topic on didactics and embrace a new domain – general linguistics. Throughout my thesis-writing period, she provided encouragement, sound advice, good teaching, wonderful company, career opportunities, and lots of good ideas and chances for attending conferences. I would have been lost if she had not taken me by the hand on my first arrival on the UTLN Campus and guided me through the doctoral program and supervised the completion of my dissertation. I wish to thank her for the extensive list of resources, for the long hours of reading, rereading and rewriting, and for the time spent on researching. I am indebted to her for improving my style in writing and for providing a stimulating and fun environment in which to learn and grow. She has been a tremendous mentor for me.

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## Abstract

This thesis offers a contrastive analysis of the notion of definiteness as conveyed by the system of the article in English and Standard Arabic. Definiteness and other notions associated with it are investigated semantically and syntactically in an attempt to discover how these two languages approach such notions and when the two languages converge and diverge in this respect. To this end, corpus analysis is chosen as a means to inspect these ideas. The corpus, *The Brook Kerith*, by the Irish writer, George Moore, is chosen for geo-historical and literary reasons: the story takes place in the Holy Land at the dawn of this Christian era. A contrastive analysis of the first chapter along with its translation is analyzed from a pragmatic and semantic perspective. The analysis is followed by statistical and computational analyses. It is found that the article *the* and the Arabic article *al* are used for seemingly the same purpose in the proportion of 76%. The occurrence of the article *a/an* is 96% consistent with indefiniteness in Arabic. However, the use of the *zero article* shows discrepancy as whether to use the article *al* or *no article* in Arabic. In the last analysis, the cognitive operations underlying usage in both languages are similar. The differences are on the level of the semiotic transformation of these deep operations.



## Introduction

The word “definite” is defined by *The Concise Oxford Dictionary of Linguistics* as “referring to a specific person or set of persons that can be identified in context by someone spoken to”, and the “indefinite” as “not referring to, or indicating reference to, an identifiable individual or set of individuals.” Yet, these terms do not cover the full range of functions assumed by the different articles. The article *the* does not conform to the above definition in Wordsworth’s line “*The* child is father of *the* man”; the same is true of the article *a* in “There was *a* man waiting for you”. It would appear, therefore, that these terms used should be carefully scrutinized, investigated, and redefined.

It is clear from the examples quoted above that the definite and indefinite articles can be used to refer to both the singular and the general, each in its way. The intended meaning is greatly affected by the type of article used. Saying that the indefinite article indicates an intended singular or the definite an intended general is therefore misleading, as this only accounts for a limited range of occurrences. Moreover, *the zero article* — an essential member of the system — is overlooked. The absence of an article before a nominal form in English and in Arabic is meaningful and consequently, should be investigated and accounted for.

The use of the article shows its impact not only on the semantic level, but also on the syntactic level. In Arabic, the absence and/or presence of an article imposes changes in meaning and function of the lexical items following it. In other languages such as French, the article can only be omitted under special circumstances.

These instances are just few of many that need to be highlighted to bridge the gap between the functions and terminology of articles. Without such investigations, the realm of article usage would remain a mystery to non-specialists, and the frequent errors in translation would have little chance of being eliminated.

In this thesis, I shall attempt to pinpoint the nature of the article in Arabic and English, their uses, and how they reflect definiteness / indefiniteness in an attempt to find a correlation between the two languages. I shall then go on to investigate the impact on the semantic and syntactic level when the article is deleted from the noun phrase in the two languages. I will also devote a chapter to the way the article behaves when translating from English to Arabic and vice versa. The corpus which I have chosen to verify and test my hypothesis is the novel *The Brook Kerith*, by the Irish writer, George Moore.

### **Statement of the Problem**

The system of the article poses ambiguities and challenges on many levels within the linguistic frame. The first problem is the dilemma of the definition: the terms *definite* and *indefinite* only cover part of what they actually do. Added to this is the fact that the ultimate meaning of a sentence hangs to a large extent on the choice of article. The article gives the sentence a new dimension and a final finish.

Another problem is created by the absence of precise linguistic correlation between the lexical items of every language. That is, the absence of an indefinite article in Arabic poses challenges when translating from and to English, which

possesses definite and indefinite articles. In some cases, the indefinite article is replaced by a definite article to keep the meaning and/or to respect the system of the language. Such cases need to be investigated and highlighted.

Much of the Arabic analysis of the notion of definiteness and indefiniteness is inseparable from the inflectional theory. Definiteness and indefiniteness is not investigated from a semantic and pragmatic perspective. For example, the concept of definiteness is investigated in nominal sentences whether it is possible for the inchoative to be in the indefinite form or the predicate to be definite and the consequent result of this change of definiteness on parsing.

### **Purpose of the Study**

One of the major purposes of the study is to show that the functions of articles do not always adhere to their labels. Like the other members of the class “determiners”, the article *determines* the range of application of the nominal they modify. Reviewing determiners paves the way for a better understanding of the way the article fits into the system and the particular contribution it makes in defining the communicative intent of the speaker.

Another purpose is to show the discrepancy between the uses of the article when switching from one language to another. Due to the idiosyncratic features of every language, the articles undergo huge modifications; the article might disappear or a different type of determiner may be required when switching to the target language.

The major purpose of the study is to discover the impact of deleting and/or introducing the article into a sentence on the semantic level as well as the

syntactical level. It is, therefore, concerned in the first place in exploring the sentence structure in Arabic and English, and then in varying the articles to deduce the way the various choices affect the sentence on the whole, and the noun phrase in particular.

This exploration aims at going beyond the issue of definiteness: it digs deep into the authority of the article on the noun phrase in Arabic and in English. It studies how the article can modify and what it can add to the meaning of the whole utterance. It also explores the syntactic modifications in the functions of the lexical items modified by this article.

This thesis deals with the system of the article from the contrastive analysis approach, which shows the lexical correspondence between the two languages and in particular the system of the articles. My approach explores how a language like Arabic compensates for the lack of the indefinite article and how it reflects definiteness/ indefiniteness in the absence of a semiological mark.

### **Significance of the Study**

This study is important because it accords much attention to the system of the article, especially in Arabic. Many of the primary resources that explore the system of the article in Arabic and its functions are only sections of chapters. Besides, many researches like Al-ṣuyūṭi (1445–1505), Sibawayhi (760-796) and André Roman (2001), to list a few, present a survey of what has already been written about the subject. This thesis, on the other hand, studies, through linguistic analysis, the manipulation of the system of the article in a sentence and the

consequent results of such manipulations on many levels, especially on the syntactic level where lexical items assume a new function.

This study links the articles in English to those in Arabic, highlighting where they meet and where they diverge. It also tries to find what in Arabic is equivalent to each of the three articles in English – namely *a/an*, *the*, and *zero article* – especially that there is only one article in Arabic, the definite article *al*.

It is the first study that considers George Moore's book *The Brook Kerith* as the corpus for the study. The pragmatic view, being concerned with actual uses of definite forms, considers the process whereby text-external clues, i.e., extra-linguistic information, is used to infer the particularity of an entity. Situational use and associative use are substantive instances of pragmatic orientation to definiteness determined by general knowledge and/ or situational conditions (Hawkins, 1978).

### **Research Hypotheses**

My thesis will be organized around five research questions related to the system of the article in English and Arabic. The questions are:

1. Does the definite article display only definiteness and the indefinite article only indefiniteness?
2. Is definiteness / indefiniteness achieved in the same way in English and in Arabic?
3. Does the use of the article *a/an* correspond to the indefinite form in Arabic?
4. Does the use of the article *the* correspond to the use of the article *al*?
5. What is the corresponding form for nominal phrases in Arabic with *zero article*?

## **Structure of the Thesis**

This thesis starts with an introduction dedicated to identifying the purpose and motive behind this study, highlighting its significance and the research questions. It is composed of two parts.

The first part is the theoretical part. It consists of three chapters. The first chapter surveys linguistic research in the area of nominal determination. The second and the third chapters investigate definiteness and indefiniteness in English and Arabic via the system of the article respectively.

The second part is concerned with corpus analysis and consists of three chapters as well. The first is allotted to introducing the corpus, *The Brook Kerith*, and putting it in its socio-cultural milieu. The second is the contrastive linguistic analysis of the corpus on the level of nominal determination in English and Arabic, after translating it. The third discusses the results by computational and statistical analysis of tables. The results are presented in different graphs, and examples for each result are provided. This part is concluded by answering the research question.

This thesis also summarizes the whole study providing conclusions. It also offers some recommendations for further research. It provides a list of all figures and tables, an index, a section for appendices and a bibliography.

## **Part 1**

-

### **Literature Review**

This part reviews the vast literature already in existence concerning the system of the article. It starts with investigating determination in English since the articles are first and foremost determiners. It then proceeds to explore the articles in English, paying special attention to their diverse functions. It continues to consider the system of the article in Arabic clarifying its syntactic functions and effect on meaning.

## Chapter 1

### Determination

The system of the article and the notion of definiteness cannot be discussed without addressing the issue of determination. Among the numerous reasons for this, the main one is that the article is a determiner first and foremost, and definiteness / indefiniteness is achieved via determiners. Thus, to learn more about the article, we need to explore the concept of determination extensively.

#### 1.1. The dilemma of definition

The article is defined in *The Concise Oxford Dictionary of Linguistics* (CODL) as a “determiner whose basic role is to mark noun phrases as either definite or indefinite” (p. 27). This definition elicits three questions. The first is related to the meaning of the term “determiner” – its role, linguistic representations and syntactic positions. (cf. § 1.2.) The second is concerned with the extent to which the terms “definite or indefinite” adhere to the functions performed by the article. The third targets the difference between “determining” and “defining”.

Traditionally, the articles in English are categorized as definite (*the*) and indefinite (*a* and *an*) according to the Port Royal in 1660 (as cited in Joly and O’Kelly, 1991)<sup>1</sup>. The label “definite” is defined by the CODL as “referring to a

---

1. The Port-Royal Grammar (originally "General and Rational Grammar, containing the fundamentals of the art of speaking, explained in a clear and natural manner") was published in 1660 by Antoine Arnauld and Claude Lancelot. It was the linguistic counterpart to the



specific person or set of persons that can be identified in context by someone spoken to”, and the “indefinite” as “not referring to, or indicating reference to, an identifiable individual or set of individuals.” Yet, these labels do not cover the full range of functions carried by the articles. It is made very clear that these labels are not applicable to a number of contexts in which the articles are used. They present sample examples of the uses of the article and apply the definitions provided for the articles in English. The examples and the analysis presented below show clearly the gap between the definition and the function of the article.

- [1] A man is always a man.
- [2] There was a man waiting to see you.
- [3] The man who wanted to see you called again.
- [4] The child is father to the man. (Joly and O’Kelly, 1991, p. 371)

While the label “indefinite” is applicable in example [1] in the case of the article “a”, it is not in example [2]. Besides, the label “definite” may be suitable for the article “the” in example [4] since “the man” covers all human beings possessing the attributes connoted by the term man, i.e., male adult human being capable of begetting a child; however, it is unclear how it could apply to the same article in the third example in which “The man” in question is a particular individual known only by me. How can we use the same label or definition when there are two different functions? Thus, these labels are only adequate for certain cases, and the definitions are as misleading as they are confusing with respect to the actual meaning of determination. These definitions need to be reexamined and rephrased if they are to correspond to the felicitous use of the articles.

---

Port-Royal Logic (1662), both named after the Jansenist monastery of Port-Royal-des-Champs where their authors worked.

## 1.2. Definition of Determination

According to CODL, a determiner is “any of a class of grammatical units [...] limiting the potential referent of a noun phrase” (NP). Syntactically, it precedes the noun in an NP. In addition to a determiner and a noun, an NP is made up of pre-modifiers and post-modifiers. See Figure [1].

The term *modifier* in this context, covers *adjectives*, *adjective phrases* and *adjective clauses*. The order is fixed; 1) determiner, 2) pre-modifier, 3) noun and 4) post-modifier. However, an NP (noun phrase) can be realized by a single word – with the force of a noun – and still constitute a phrase, for example *beauty*, in  $\emptyset$  *beauty is in the eye of the beholder*, because this abstract noun needs no semiological mark, being actualized by what is known as the ‘zero article’, which means absence of a semiological mark in surface structure.

In fact, the rank of an NP has little to do with the number of words that enter into its composition. It follows that this definition and terminology raise certain questions regarding the identification of a “phrase” and the differentiation between a *determiner* and a *modifier*.

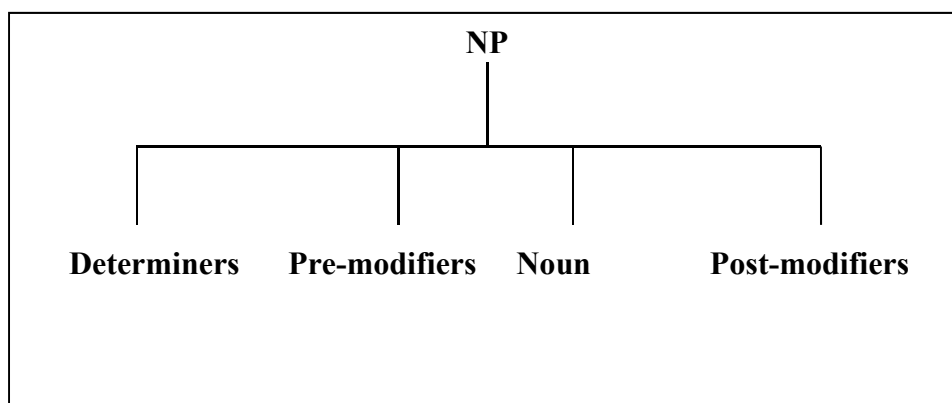


Figure 1. The components of an NP

### **1.3. What is an NP?**

The noun phrase (NP) “typically functions as subject, object and complement of clauses and as complement of prepositional phrases” (Quirk et al, 1985, p. 245). This definition describes *what an NP does* (its function), rather than *what it is* (its nature). On the other hand, the definition presented by CODL of an NP as “headed by or having roles in syntax like those of a noun” creates ambiguity and, again, does no more than describe the positions occupied and the syntactic role played. Fortunately, the usage of the term NP in English is matched with another term proposed by Saussure – “nominal syntagma” (SN) – as cited in Joly and O’Kelly (1991). They define it as:

Un syntagme nominal est une suite ordonnée de mots formant un tout sémantique et syntaxique dont le noyau est un nom accompagné de ses déterminants<sup>2</sup> (p. 372).

Thus, a nominal syntagma seems to be equivalent to a noun phrase as both share the same basic characteristics. The purpose of this terminology is to differentiate between a nominal syntagma and a nominal group. According to the “rank scale” of Halliday (1985), who prefers “phrase” to Saussure’s “syntagma”, a “phrase is a reduced strain of clause, while a group is an enlarged strain of word” (xxi) elsewhere he admits that a “group is similar to a phrase” (p. 25). However, on page 159, he makes a second attempt to distinguish a group from a phrase.

A phrase is different from a group in that, whereas a group is an expansion of a word, a phrase is a contraction of a clause. Starting from opposite ends, the

---

2. Translation: A nominal syntagma is an ordered sequence of words having full semantic and syntactic functions whose core is a noun accompanied by its determiners.

two achieve roughly the same status on the rank scale, as units that lie somewhere intermediate between the rank of a clause and that of a word.

We can see the place of a group in the rank scale<sup>3</sup> in Figure [2], a hierarchy from the smallest (bottom of the figure) to the largest (top of the figure). The group position is between a word and a phrase.

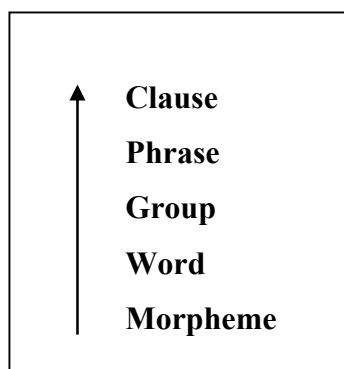


Figure 2. Rank scale

He clarifies this by saying that:

[...] although group and phrase are both of intermediate rank as constituents, they have arrived there from different ends: a group is a bloated word, whereas a phrase is a shrunken clause" (p.192).

Hewson (1972) presents the nominal group as part of a nominal syntagma/NP. In other words, an NP is made up of a nominal group and at least one determiner; this is referred to as a "formal determiner". The nominal group is

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3. Halliday follows the structural tradition, which sees language as a "hierarchical taxonomy", each component having its place or rank on a scale. The starting point being the phoneme and the term, the clause; the sentence, a unit of communication has no place on the scale. The relation between the components is seen in terms of container/contained: the raw material morpheme is the phoneme (one or several), and the raw material of the word is the morpheme (one or several). The system runs into trouble once one gets past the "word", which introduces a different kind of meaning (referential) and thus a new dimension. This partially explains the difficulty this theory has when it comes to dealing with the difference between the group and the phrase.

composed of the noun and its modifiers. Figure [3] shows the nominal group as a subset of an NP.

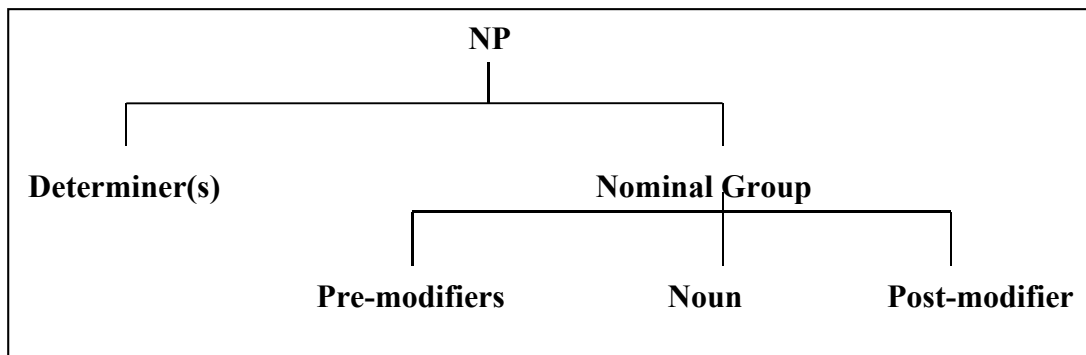


Figure 3. Noun phrase constituents

Halliday (1985) uses the term “group” not only for the noun phrase but also for other structures like: the verbal group, the adverbial group, etc. In his terminology only one other structure is covered by the term phrase: the prepositional phrase. According to him and from a functional point of view, prepositional phrases are exocentric structures (“cannot be reduced to a single element”), related more to clauses than to words:

Prepositional phrases are phrases, not groups; they have no logical structure as Head and Modifier, and cannot be reduced to a single element. In this respect, they are clause-like rather than group-like; we are interpreting the prepositional phrase as a kind of minor clause – which is what it is. (p. 190)

He proves his point by examples [5], [6], and [7] in which he replaces the preposition with a gerund or an infinitive. This modification is possible since a preposition is sometimes similar in meaning to a non-finite verb, with which it is interchangeable as Halliday himself points out.

- [5] (He cleaned the floor) with a mop | using a mop.
- [6] (I'm preparing this) as my prize-winning entry | to be my prize-winning entry.
- [7] (The police arrested him) without evidence | not having evidence.

In these examples, a prepositional phrase is transformed into a non-finite clause.

- [5a] He used a mop in order to clean the floor.  
[6a] I'm preparing this, hoping/ in the hope it will be my prize-winning entry.  
[7a] The police arrested him, even though they did not have evidence.

Examples [5a], [6a] and [7a] all refer to the same events on the phenomenal level [5], [6], and [7] respectively, are viewed from a different angle. In terms of the opposition *given* and *new*, the prepositional phrase seems to be the locus of the *new* information:

- [5b] What did he use to clean the floor? / What did he clean the floor with?  
[6b] Why are you preparing this?  
[7b] Under what circumstances did the police arrest him?

The circumstantial information is presented more synthetically by the prepositional phrase. However, even though this question needs further scrutiny, the distinction that Halliday makes between a prepositional phrase and other structures is verified. However, claiming that “prepositional phrases... cannot be reduced to a single element” is not ultimately true. (Quereda, n. p.) objects to this, claiming that there is at least one case where this occurs – when the preposition functions as both a preposition and as an adverb, and perhaps, that would include a deictic sign. Consider examples [8] and [9].

- [8] He was in the restaurant | He was in.  
[9] He went through the park | He went through.

However, Halliday would answer Quereda's objection, pointing out that “in” is not necessarily a substitute form for “in the restaurant”, nor “through” an elliptical variant of “through the park”; to “be in” and to “go through” are collocation open to all kinds of interpretation according to context [“he was in last night” = he did not go out; “Obama is *in*” = he has won the elections; “he went

through the papers” = he read the papers; “she went through her drawer” = she sorted out the contents”]. As for the argument that the adverbial use is “deictic” (Halliday would define this particular type of deixis as “exophoric”, implying that the speaker and hearer are within the range of vision of the park or the restaurant. Perhaps, in a conversational situation, examples [8] and [9] would be accompanied with pointing a finger in the intended direction; however, the verb would necessarily be in the present tense. If not, these forms could only be anaphoric, in which case, we should be dealing with ellipsis or zero substitution. This type of examples suffers from being invented out of context to prove a theoretical point.

Though such examples may possibly occur, we should consider an important point here. When phrases are reduced to one word, they retain their own part-of-speech. That is, when a noun phrase is reduced, it is still a noun. Whereas, a reduction of a prepositional phrase results in an adverb phrase whose head is an adverb. Consequently, Halliday’s distinction between a prepositional phrase and other structures, such as groups, is verified. Thus, in this study, we will use the term “noun phrase” rather than nominal group as it encompasses the group within and matches Saussure’s “nominal syntagma”.

### **1.3.1. The Noun in an NP**

A noun is usually contrasted to a verb. According to Givon’s (1979) “time-stability” scale, verbs denote “*rapid change*” and tend to show “*temporary-state properties*”, while nouns denote stable phenomena having “*inherent-permanent properties*” with adjectives at an intermediate level between verbs and nouns in

the continuum. In other words, nouns are “entity-specific” and verbs are “event-specific” (Anderson, 1997).

The noun is also referred to as a *substantive*, which comes from Latin “nomen substantivum”, meaning “independent noun”, as opposed to “nomen adiectivum”, meaning “noun adjective” or, roughly speaking, “dependant noun” (CODL, 2007).

Linguistically speaking, “nouns are ITEMS which display certain types of INFLECTION... have a specific DISTRIBUTION... and perform a specific syntactic function...” (Crystal, 2003). Mulligan (1868) explains that “*Nouns are words which express the subjects of propositions*” (p.21). He adds that “Grammarians call them SUBSTANTIVE NOUNS, to distinguish them from other class of nouns, which is not used to express the *subjects* of propositions” (p.18).

As cited in Michael (1970, p. 283), “A noun is a word that signifies a person or thing, as an author, a book, learned, gilded. *It is either a substantive or an adjective* (Wharton, 1954, p. 32 as cited in Michael, 1970)”. This same categorization is considered by other linguists like Adam (1818): “A noun is either substantive or an adjective (p. 6).” This leads to the conclusion that substantive is a subset of the noun class and not an equal. This difference, however slight, is a factor leading to favoring the term *substantive*. Some linguists tend to use the terms *substantive noun* and *substantive adjective*. Thus, in this research, the term substantive is used rather than a noun since an NP has a substantive as a core constituent. At this stage, the next question which needs to be answered is: what is a substantive?



Guillaume (1971 as cited in Hirtle, 2007a) defines the substantive in terms of incidence<sup>4</sup>.

The substantive...has its incidence in the very field of what it signifies; that is to say, the support it is to characterize is, insofar as its nature is concerned, declared in advance by its import. (p. 137)

That is, a substantive is characterized by its internal incidence, which is the “actual extent of reference” that the substantive brings about to itself. Hirtle gives the lexeme *dog*, a substantive, as an example. *Dog* calls to mind the nature of what is being talked about and “determines its range of possible reference, its extension: anything we perceive as canine by nature, to the exclusion of anything feline, bovine, chevaline, or whatever other conceivable nature” (124). He continues that every substantive is an *import*<sup>5</sup> of meaning in reference to Guillaume’s (1990, p. 122) formula: “every lexeme is an import of meaning which must find a support<sup>6</sup>” (p. 208) (See Figure [4]). “In more technical terms, for a substantive the import of meaning and the support for this import are both word-internal, represented inside the word” (p. 124). This is different from the adjective “big” which is more general in its meaning as it can be applied to an infinite number of substantives. Thus, semantically, adjectives usually depend on substantives to limit a field of possible referents. An adjective “requires an outside support for its import” (125), so it cannot stand on its own. This process is

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4. Incidence comes from Latin *incidens* which means “falling upon”. It involves the process of bringing the meaning of a term into relation with that of another. It “refers to the movement, absolutely general in language, whereby, always and everywhere, there is an import of meaning, and referring of the import to the support. The relation import/support is covered by the mechanism of incidence” (Guillaume, 1971, p. 137)

5. Import is the meaning that a linguistic item brings about to a sentence.

6. Support is what an import characterizes when it (import) is made incident to it.

referred to as external incidence. Figure [4], which is an adaptation of the figures presented by Joly and O’Kelly, shows external and internal incidence in relation to import and support.

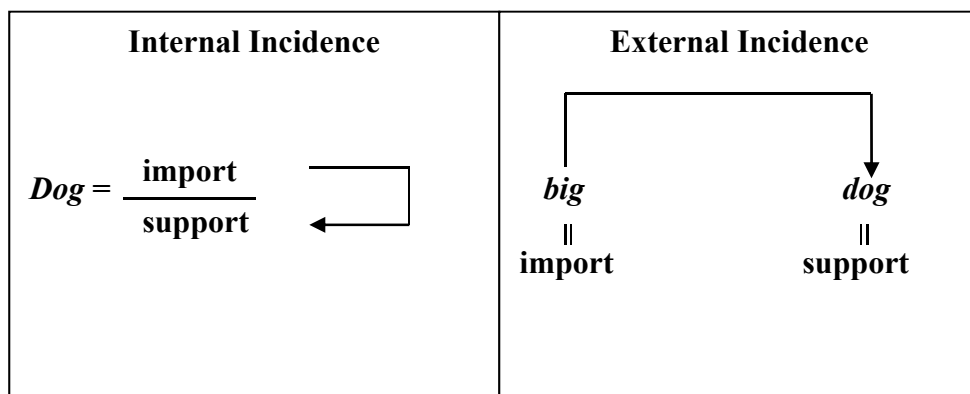


Figure 4. The two processes of incidence

Import and support are also applied on the sentence level. NP is a support that finds its import in the predicate, in the same way as an adjective is an import to the substantive. Figure [5] shows this relation. An NP is made up of a Noun and Adjective. Noun has its internal incidence (the arrow from and to the Noun) developed by the choice of the lexical item. Adjective is an import that needs a support and the support is Noun. The whole NP becomes a support and a Predicate, the import, is made incident to NP on the sentence level.

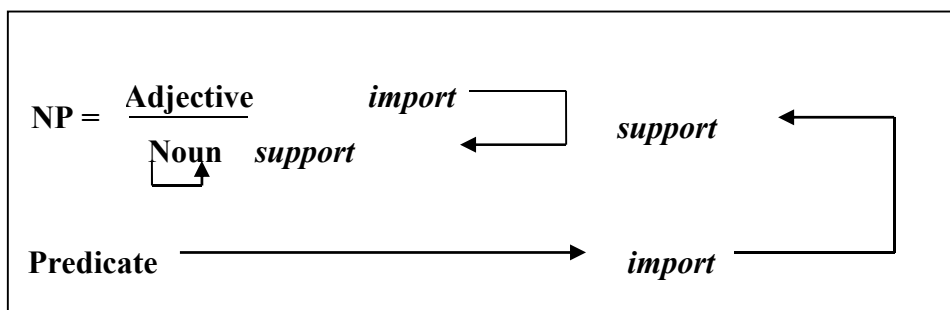


Figure 5. Incidence on the sentence level

On the other hand, a substantive is an amalgam of its linguistic sign and what this sign represents or as Hirtle (2007a) puts it, there can be “no expression without representation” (p. 40). This representation is on two levels: what the linguistic sign evokes and what it actually represents in discourse in relation to experience. What it evokes is represented by its “extension”, which is defined as “the range or field of possible applications over which the designating capacity of a substantive’s lexeme can be extended or exercised” (Hirtle, 2007a, p. 123). In terms of extension, whether the lexeme *dog* refers to a single dog, to the species or to any type, the referent primarily enjoys the nature of a *dog*. That is, it is “anything we perceive as canine by nature, to the exclusion of anything feline, bovine, chevaline, or whatever other conceivable nature” (Hirtle, 2007a, p. 124).

Yet, what the sign actually refers to when actualized in discourse is referred to as “extensity”. According to Guillaume (1982), “extensity is a variable of discourse; extension<sup>7</sup>, imposed by the comprehension, is a constant of tongue” (155). It can be said that extensity is a subset of extension; it is citing an individual or a portion of the extension of *dog*, which is intended by the speaker. Figure [6] shows the value of extensity in terms of extension. The figure shows that out of the many references or fields that extension of a dog presents, only one is specified by the dog, meaning the targeted individual or extensity.

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7. The American pragmatist Peirce (1839-1914), when discussing the terms *extension* and *comprehension*, observes that “Sir William Hamilton has borrowed from certain late Greek writers the terms *breadth* and *depth*, for *extension* and *comprehension* respectively. These terms have great merits. They are brief; they are suited to go together; and they are very familiar. Thus, “wide” learning is, in ordinary parlance, learning of many things; “deep” learning, much knowledge of some things. I shall, therefore, give the preference to these terms. *Extension* is also called *sphere* and *circuit*; and *comprehension*, *matter* and *content*” (Chance, Love and Logic: Philosophical Essays, ed. 1923, Cohen).

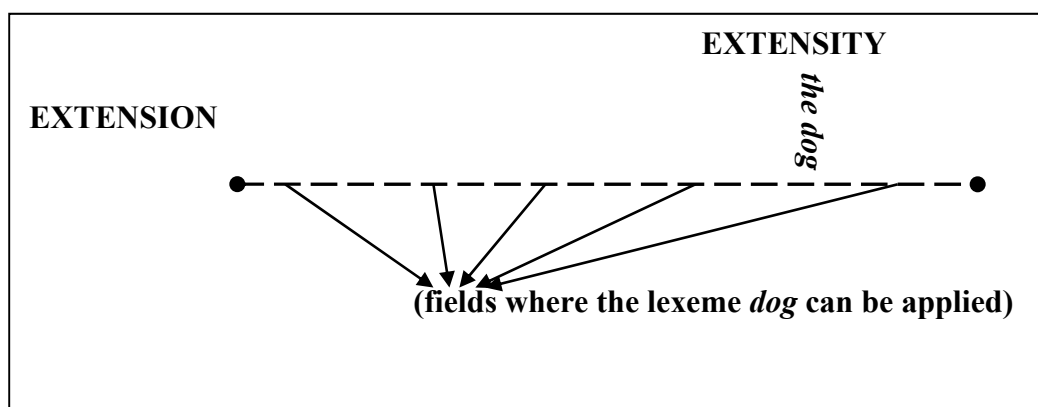


Figure 6. The difference between *extension* and *extensity*

But, to indicate the extensity of a noun or substantive, this noun should be accompanied by a determiner. Thus, by saying *the dog*, we have limited the reference to one single dog which the speaker and the hearer both know, disregarding the species, other dogs, or types of dogs. We can even conclude that the referent might not be a *dog* after all, but has the nature of a dog since extensity is a “variable of discourse”, which depends on the intention of the speaker.

In terms of incidence, extensity is equal to the internal support of the substantive, which attains its internal incidence when the import of the substantive is made incident to it. It is the article *the* in *the dog* that attains the NP its extensity, when the import *dog* is made incident to it.

The term extension reminds us of Wilmet’s use of Nichola Beauzée’s distinction between “extension”<sup>8</sup> and “intension”. Wilmet uses the term extension in the same way as Guillaume as both define extension as the range or fields to

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8. The terms, “*intension*” and “*extension*”, were first introduced by Wilmet (1986) as a result of lengthy discussions with André Joly, who introduced him to the French 18th century philosopher-grammarians Nicholas Beauzée. « L’intension est la somme des traits sémiologiques formant le signifié d’un substantif, d’un adjectif ou d’un syntagme nominal. » et « L’extension est l’ensemble des êtres ou des objets auxquels un substantif, un adjectif ou un syntagme nominal sont applicables. » That is, *intension* refers to the properties that define a word or concept. *Extension* defines the range to which a term applies (more like hyponymy).

which a term potentially applies. Wilmet (1983, as cited in Goes, 1999) states that everything that circumscribes the substantive in an NP, which is referred to as “determiners”, makes a contribution to the definition of the extension or the extensity of the substantive:

[...] tous les constituants du syntagme nominal circonscrivent bel et bien le noyau dans son *extensité* ou dans son *extension*. Nous avons choisi d'appeler *détermination* cette fonction unitaire... (p. 31)

Here, determiners are considered in the larger sense as they include modifiers as well as the class of determiners. He reveals that determiners, as are considered in this study, modify the extensity of the NP while modifiers (adjectives) modify its intension. To illustrate, the NP *black dogs* has more intension and less extension than *dogs*.

Beauzée (1974) states clearly the function of each. The adjectives modify the “intension” of the substantive and, consequently, its “extension” as well. Yet, the articles only modify the extension of the noun, rather its intension (as cited in Goes, 1999). But, as it is said earlier, determiners, articles included, modify the intensity of the substantive – noun substantive rather adjective substantive.

[...] les adjectifs physiques modifient l'extension du substantif, et par conséquent aussi son extension, tandis que les articles ne modifient que l'extension du substantif, sans toucher à son intension (p. 207)

An extended discussion about the role of article in terms of extension, extensity, and intension is discussed in Chapter 2.

The relation between extension, intension and extensity revolves around the interrelationships between the substantive with the other constituents in an NP.

In the case where the substantive is a proper noun, extension and extensity coincide since the extension of the substantive is limited to one which is intended by the speaker in discourse – meaning extensity. That is why, with proper nouns, no need to have determiners. On the other hand, a proper noun has maximum intension but minimum extension. The fact is, extension and intension are complementary; when intension increases, extension decreases and vice versa. Goes (1999) states clearly the complementary relation between extension and intension:

L'extension a une valeur sémantico-référentielle: plus le substantif est complexe – plus grande est son intension – moins grande sera son extension (p. 104)

Figure [7], adapted from Joly and O'Kelly, shows this relation clearly by giving the cat as an example. *Cat* has more intension than *mammal* and *animal*, which, in return, have more extension than *cat*. *Felix* has maximum intension but minimum extension. This minimal extension is just an indication that *Felix* refers to a unique entity – its extensity. However, and as is said earlier, intension can be increased by adjectives in the case where the substantive is not a proper noun.

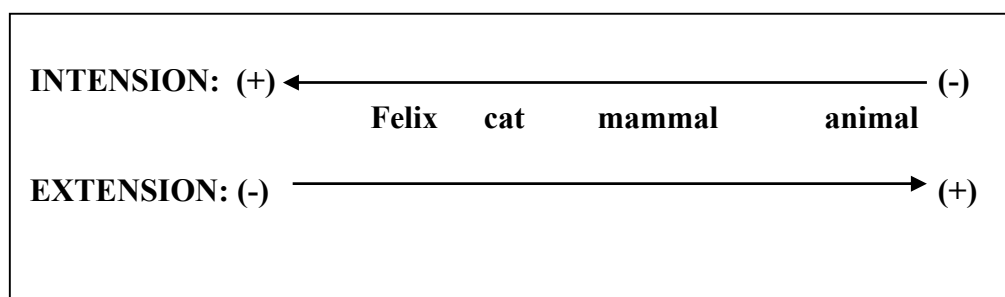


Figure 7. The inversely proportional relation between *extension* and *intension*

All in all, the substantive is the main component of an NP. Its extension, intension and extensity are determined by the substantive itself and by the

determiners and modifiers that accompany it.

### **1.3.2. The Rank of the substantive in an NP**

In an NP, the noun is usually referred to as the “head” or “nucleus” as it is the most important element, semantically, in the NP. Another explanation comes from the theory of projection. In examples [10], the verb *is* agrees with a subject in the third person singular and *are* in [11] agrees with a subject in the plural. Thus, the phrase in the subject position projects its number features on the whole utterance. In these examples, the substantive is the one that projects its number on the verb and, thus, it is the head. Jespersen (1913) gives an alternative rank to the noun in his theory of ranks. His ranks are three: “primary”, “secondary”, and “tertiary”. Primary word is a “principal” word; secondary is an “adjunct<sup>9</sup>”; and tertiary is “subjunct<sup>10</sup>”. To illustrate, in example [12], *weather* has the highest or “principal” rank, so it is “primary”. The adjective *hot* is “secondary” as it modifies *weather*, and *extremely* has the lowest rank since it modifies the adjective *hot*; thus, it is “tertiary”.

- [10] the mouse is in the closet
- [11] the mice are in the closet
- [12] extremely hot weather (Jespersen, p. 96)
- [13] a cup of tea
- [14] the idea of going to the beach
- [15] the rich

However, the noun does not always occupy the “primary” rank. In example [13],

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9. Adjunct is a “term used in GRAMMATICAL theory to refer to an optional or secondary element in CONSTRUCTION: an adjunct can be removed without the STRUCTURAL identity of the rest of the construction being affected” (Crystal, 2003)
  10. Subjunct is a term used in QUIRK GRAMMAR to refer to a subclass of ADVERBIALS along with ADJUNCTS, DISJUNCTS and CONJUNCTS. In early work, “subjuncts” were grouped within the category of “adjuncts”; in later work, however, they were felt to be sufficiently different in SEMANTIC and SYSTACTIC behavior to warrant their ‘equal’ status with the other subclasses.

*tea* is more important than *cup* though *cup* is the noun and the prepositional phrase *of tea* is its Modifier. Thus, *cup* is “secondary” and *tea* is “primary”. The same applies to example [14]; semantically, *going to the beach* is more important than *idea*.

It is worth mentioning that Jespersen applies ranks to other parts of speech as well as to word groups. That is, adjectives, as an example of other parts of speech, are usually “secondary”, but in example [15], *rich* is primary. This ranking can be also applied to word groups. Jespersen gives the word group “*Sunday afternoon*” as an example. “*Sunday afternoon*” can function as a “primary” in “*Sunday afternoon* was fine”, as “secondary” in “a *Sunday afternoon* concert”, and as “tertiary” in “he slept all *Sunday afternoon*” (p.102). We should not confuse Halliday’s ranks with Jespersen’s. Halliday’s ranks are based on units of language, while Jespersen’s on the importance of a unit in an utterance.

#### **1.4. Types and Sequence of Determiners**

Having identified what a noun phrase means in comparison to a nominal syntagm and a nominal group and having identified what is meant by a noun in comparison to a substantive, we continue investigating the determiners and their types.

Quirk et al (1985) distinguish between three classes of determiners. He considers the syntactic position as the criterion for his division.

- (1) PREDETERMINERS, eg: *half, all, double*;
- (2) CENTRAL DETERMINERS, eg: the articles *the, a/an*
- (3) POST DETERMINERS, eg: cardinal and ordinal numerals, *many, few*. (p. 253)



Based on semantic similarity, each class of these three contains sub-classes. Pre-determiners include partitives, fractions and multipliers, etc. Central determiners include the articles, demonstratives, genitive nouns and pronouns, negative determiners, etc. Post-determiners include ordinal and cardinal numerals, quantifying determiners, and semi and sequence determiners. See Table [1].

TYPE OF DETERMINER	Sub-class	Examples
PRE-DETERMINERS	<b>partitives</b>	both, all, whole
	<b>fractions</b>	half, quarter...
	<b>intensifiers</b>	rather, such, only, quite, what
	<b>multipliers</b>	double, twice, three times...
CENTRAL DETERMINERS	<b>articles</b>	a, an, the, $\emptyset$ (zero article)
	<b>demonstratives</b>	this, that, those, these
	<b>genitive nouns and pronouns</b>	my, your, his, her, its, their, our possessive morpheme: 's
	<b>relative determiners</b>	what, which, whichever, whose, whichever, whatever, whosoever...
	<b>assertive/ non-assertive determiners</b>	some, any, either
	<b>quantitative determiners</b>	Enough
	<b>universal determiners</b>	every, each
	<b>negative determiner</b>	no, neither
POST-DETERMINERS	<b>cardinal numerals</b>	one, two...
	<b>ordinal numerals</b>	first, second...
	<b>semi/ sequence determiners</b>	same, other, former, later, last, next
	<b>quantifiers</b>	many, several, little, few, much...

Table 1. Determiners

This classification of determiners, although it goes some way to telling us about determiners, does not go all the way. Some determiners cannot co-occur in the same noun phrase. Other determiners collocate with substantives or with other determiners rather than with others. To illustrate this, consider the examples below.

- [16] all the many successes
- [17] \*the all many successes
- [18] the first ten examples
- [19] \*this the example
- [20] the only kid
- [21] only the kid
- [22] such a surprise
- [23] all such ideas

Example [16] shows the order of determiners that precede the head as set out by Quirk et al. Figure [8] shows this order. On the other hand, example [17] violates this order; the post-determiner *all* precede the central determiner, and, consequently, the result is incorrect.

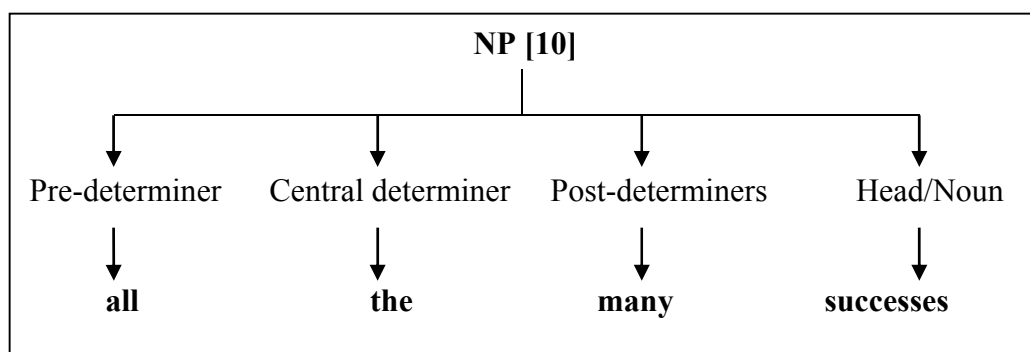


Figure 8. An example on the ordering of determiners

The NP in [18] is made up of a central determiner *the*, followed by two post-determiners *first* and *ten* and then the noun. The existence of two post-determiners in the same noun phrase is correct as long as the ordinal comes before the cardinal. So, there is another sequence in the sub-classes to consider in the order of determiners.

Example [19] has two central determiners before the noun. Whether *this* precedes *the* or vice versa, the NP is incorrect. Quirk et al clarify that central determiners are in a “choice relation”; that is, “they occur one instead of another”. Other determiners are in “a chain relation” as they occur one after another in the noun phrase.” Two central determiners cannot co-exist in the same NP at the same time.

As to *only*, some linguists consider it as an adverb. Example [20] shows that it cannot be considered as an adverb and nor a determiner. According to Quirk et al’s division, *only* is a pre-determiner and, consequently, cannot be preceded by a central determiner which is *the*. In [21], *only* functions as a “limiting” tool and abides by the before mentioned division; thus, it is a determiner. Though *only* seems like some other determiners, Quirk et al considers it, along with *some*, as separate cases or exceptions for many reasons among which the fact that they take on a different part-of-speech based on the context they appear in.

As to examples [22] and [23], *such* is a “pro-form” since it can be a pre-determiner in some structure and a pronoun in others. Thus, *such* can also come after a central determiner like *no*.

We come to the conclusion that no ultimate sequence can fully account for the arbitrary order that some determiners impose, and Quirk et al’s division is not a sufficient enough criteria for sequencing determiners.

On the other hand, Wilmet (1986) classifies determiners, which he refers to as “formal determiners” in contrast to adjectives or “material determiners”, in

the light of extensity and extension, rather than syntactic position. He also takes into consideration the semantic function they bring about to the NP. He divides them into four major classes:

(1) the "bi-polar" which are the articles: *a*, *an*, *the*, and *zero article*. They attain the extensity of the substantive on two opposite extremes: the general and the specific, which are investigated in the following chapter.

(2) the "numerical" determiners which include cardinal numbers. They yield discontinuous state of extensity. For example, in an utterance "he counted nine persons", the extensity is nine.

(3) the "strict" that produce an approximate extensity. He refers to them as the "indefinite adjectives", and they include several micro-systems: *any*, *some*, *no*, *each*, *every*, *all*, *many*, *much*, *more*, *few*, *little*, *less*, *a few*, *little*, *several*, *a lot of*, etc.

(4) the "quantifiers-characterizers" which, according to Wilmet, both function as quantification and characterization. The class includes demonstratives (*this*, *that*, *those*, and *these*), the possessives (*my*, *your*, etc.), and other determiners (*such*, *other*, *different*, *what*, *which*...). They function as indicators of both extensity and extension.

Wilmet's division of the determiners inspired many researchers, among whom is Coralia Ditvall (1998), to investigate other possible divisions. She reclassified them into three categories:

(1) the class of “quantifiers” that function as indicators of the extensity of the substantive. This class includes “bi-polar” quantifiers, “numerical” quantifiers, and “indefinite adjectives” such as any, every, no, several, some, etc.

(2) the class of “characterizers”, indicators of extension. It includes numerical characterizers or ordinal numbers, the (tonic) possessive adjectives, the “strict” characterizers such as the indefinite adjectives (other, even, etc.) and qualifiers (qualifying adjectives).

(3) the class of “quantifiers-characterizers” which is a replica of Wilmet’s fourth class of the determiners discussed above.

Wilmet’s classification considers a crucial linguistic criterion – the functionality of determiners in the NP. However, it does not give an account of a sequenced syntactic position of determiners, especially when two or more determiners precede the substantive. In contrast to adjectives, researchers and linguists have, more or less, reached a consensus on the syntactic position of adjectives in an NP. All this leads to the conclusion unless we question the authors cited above, that determiners, though a closed-group, are arbitrary in their behavior.

### **1.5. Difference between determiner and adjective**

Due to the arbitrariness of determiners and the way they overlap with adverbs and adjectives, some linguists consider adjectives, adjective phrases, and adjective clauses as determiners in the larger sense. Their consideration could be verified by considering the definition of a determiner mentioned above. Adjectives, as well, play the role of “limiting the potential referent of a noun

phrase”. Consider examples [24] and [25]. In the two examples, a specified class is called upon out of the whole group which contains young and senior men and women.

- [24] *the men* in the yard are asked to leave  
[25] *the young men* in the yard are asked to leave

In [24], the determiner *the* limits the potential reference of *men* to men rather than women. In [25], the adjective *young* limits the noun phrase *men* excluding senior men, senior women and young women. With the adjective, the level of specification and limitation increases, and the targeted group is made narrower. Our specification and limitation can be extended even further to comply with our purposes by adding modifiers and determiners. Example [26] can be extended as follows:

- [26] the young men in the yard...  
the young Russian men in the yard ...  
the trendy young Russian left-handed men in the yard ...  
the two trendy young blonde Russian left-handed men in the yard ...  
the two tall trendy young blonde Russian left-handed men in the yard...

In this example, an NP can be extended without leaving the boundaries of one single NP. What is interesting is that the adjectives “tall trendy young blonde Russian left-handed” follow a specific order.

On the other hand, determiners are labeled as “formal determiners” and adjectives as “material determiners”. Material determiners occur before and after a substantive; thus, they can be pre- and post- the substantive. Formal determiners are always pre-determiners; they precede the substantive as well as any pre-material determiner. Consider examples [27] and [28]. The adjective “possible” is a post- in [27] and a pre- in [28].

- [27] the best way *possible* (is to cancel the meeting)  
[28] the best *possible* way (is to cancel the meeting)

In [27], there are many possible ways and we have chosen the best, while, in [28], there is only one way possible, and it is the best. Thus, dividing determiners as pre- and post- is not enough; the sequence is also important. The adjectives *best* and *possible* are “material determiners”, regardless of their syntactic position. The formal determiner *the* is always a pre-determiner. In the light of this, we can edit Figure [8] by Figure [9] to represent *formal* and *material* determiners.

In Figure [9], Formal determiners correspond to determiners (as in Quirk et al), and material determiners correspond to pre- and post-modifiers (adjectives).

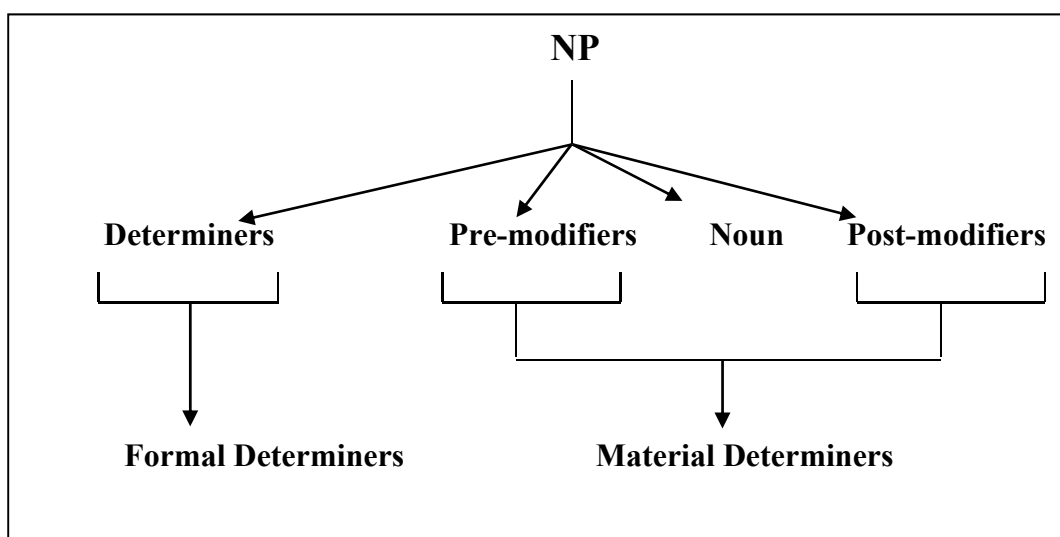


Figure 9. The division of determiners into *formal* and *material*

According to Port-Royal, “l’*adjectif* faisait partie de la classe du nom, et pour cette raison il était séparé de l’article” (as cited in Goes, 1999, p. 206). That is, the adjective forms a sub-class of the noun, and for this reason, it is separated from the article. Since articles are a sub-group of determiners, identifying them as a separate group from adjectives finds justification. As already discussed above,

an adjective is different from a substantive in terms of incidence; an adjective is usually referred to as a support to the import of a substantive. Besides, an adjective is different from a determiner in terms of affecting the extensity and intension of the substantive; an adjective affects the intension and, consequently, the extension, while a determiner affects the intensity and not the intension.

At this stage, it is worth highlighting the morphological, semantic and syntactic properties which differentiate determiners from other syntactic categories such as adjectives and adverbs. In addition to the above mentioned differences between an adjective and a determiner, there are, roughly speaking, four criteria that distinguish a determiner from an adjective.

- i. Adjectives can be gradable while determiners cannot. An adjective undergoes many changes when used in its gradable form. Morphologically, it gains a morpheme at the end (-er and -est). We can say *pretty*, *prettier*, *prettiest* but cannot say *\*some-r*, nor *\*some-st*. In some exceptional cases, an adjective is transformed as in *good > better > best*, and yet retains, more or less, the same ending. In other cases, lexical items are added to show comparative (*more than*) and superlative (*the most*) cases. Morphologically speaking, comparatives and superlatives are identically patterned. Semantically, the level of modification is augmented by using the comparative and superlative of an adjective.
- ii. Determiners are necessary in some cases while adjectives are not. It is incorrect to say *\*boy carried luggage*. Such an utterance is in need of determiners; thus, we should say *a/the boy carried the luggage*.



- iii. Determiners have corresponding pronouns while adjectives do not. We can do without the noun (flowers) in such an utterance: *these (flowers) are beautiful*. Sometimes, *these* can be anaphoric referring to a substantive, a nominal phrase, or even a sentence. In other cases and to avoid repetition, a determiner is sufficient.

Again and again, examples as [29], [30], [31] and [32] show that there is no clear cut line between an adjective, a noun and a verb as adjectives can be used as nouns and/or as verbs.

- [29] *a* 30 year old man  
[30] *a* reading lesson  
[31] *a* good reading is...  
[32] refer to *a* solved exercise

In [29], *year* is used as an adjective and, consequently, it is not inflected – no plural “s”. In [30], *reading* is also used as an adjective modifying the substantive *lesson*, while *reading* in [31] is used as a substantive. Example [32] presents the past participle of the verb *solve* as an adjective. It is worth mentioning that many adjectives and nouns like *reading* and *solved* are derived from the verbs. Such usages of verbs or nouns as adjectives make the differentiation line between them blurred.

On the other hand, no determiner plays the overlapping role of adjectives. Determiners can replace the substantive but cannot act as verbs.

All in all, identifying determiners and adjectives as separate groups finds justification despite the many similarities they enjoy. Such distinction creates better opportunities for linguistic analysis.

## **Chapter 2**

### **The System of the Article in English**

This chapter aims at reviewing and discussing the theoretical findings concerning articles in English along with their distribution and various functions.

#### **2.1. The Study of the Article**

The general interest in the article as a separate part of speech can be traced to the seventeenth century, when grammarians, who up until then had concentrated more or less exclusively on classical languages, turned to studying the vernacular languages of Europe. Up until this point the main reference for these scholars had been Latin, which, unlike Greek, is an articleless language. “Our language (Latin) does not need articles” says the first-century Roman grammarian Quintilian when comparing Latin with Greek (Lyons 1999, p. 48). Throughout the nineteenth century, the importance of Latin as the ultimate reference in the teaching of grammar is evident in most school grammars “one part of speech more than the Latin, namely, the ARTICLE” (Adam, 1818, p. 4). According to Chesterman (1991), Lowth (1762) was the first to recognize articles as a separate category. Grammarians used different terms to refer to them like “nominal note” and “particle”. As cited in Chesterman (1991), the term “article” is derived from the Greek “arthron”, which was used to denote the relative pronouns.

However, Christophersen (1939) remarks that “the origin of articles is obscure” (p.19). He examines the origins of the form from a different perspective and criticizes the theories that relate cultural maturity to the presence of articles. Other theories suggest that there is a relation between the possession of articles and geographical location.

Hewson (1964) and Kaluza (1981) analyze the morpheme from a diachronic perspective. The article “*the*” is derived from the Old English demonstrative *sē*, and “*a*” from the numeral one. This change was gradual. In English, the articles are a subset of determiners (as discussed in the previous chapter), yet they do not “determine” in the same way as the other determiners, such as numerals, possessives, etc. do. For that reason, Hirtle (2009, p. 163) finds that they are “the most abstract of the determiners” as they are “distinguished by their degree of dematerialization”.

The research and studies following the contrastive approach give insight into the usage of articles and the understanding of the notion of definiteness. They shed light on how every language achieves definiteness and the tools they use to do so. To list some, Chesterman’s book *On Definiteness: a Study with Special Reference to English and Finnish* compares English, an article-possessing language, to Finnish, an articleless language. Another publication by Szwedek entitled *Word order, sentence stress and reference in English and Polish* (1976) compares diverse aspects of the language between English and Polish with a section about articles.

## **2.2. Classification and Division of articles**

Various parameters are called on when classifying articles, and this naturally leads to different interpretations. One classification is based on lexical criteria. This involves distinguishing between languages where the articles are, lexically, separated from the noun, as in German and English; these are referred to as “free articles”. In other languages, articles appear in the form of bound morphemes, as in Bulgarian; these are referred to as “bound articles” (Lyons, 1999).

Another classification considers the presence and/or absence of articles on the surface level, in other words whether or not they have a corresponding semiological form. For example, the English articles *the*, *a* and *an* are referred to as “surface articles” and the *zero article* as “non-surface articles” (Chesterman, 1991, p.17).

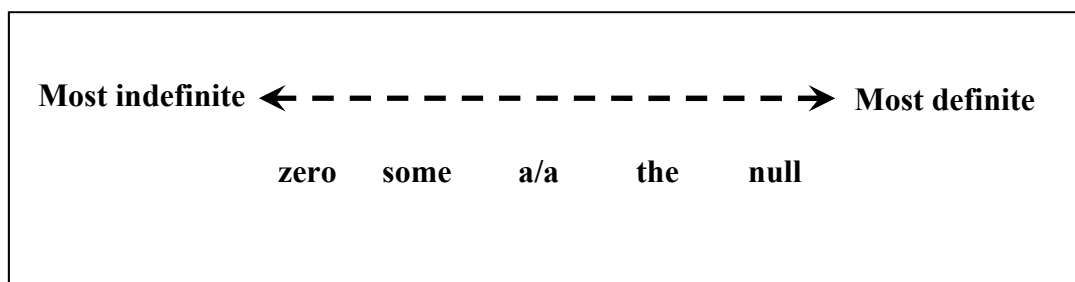


Figure 10. Chesterman's scale of opposition between definite and indefinite

Other linguists categorize the English articles with respect to the function that the substantive they determine acquire. One of the major traits is definiteness. For example, Chesterman (1991) distinguishes five articles: *a/an*, *unstressed some*, *the*, *zero article*, and *null article*. These five articles are divided into two: *a/an*, *unstressed some*, and *zero article* are indefinite articles and *the* and *null article* are definite. The difference between the definite null article and the

indefinite zero article is that the first appears with proper nouns and the second appears before uncountable nouns. He places the five articles on the scale of opposition between definite and indefinite. See Figure [10].

Joly and O’Kelly (1991), who adopt a psychomechanical approach<sup>11</sup>, identify the presence of three articles *a/an*, *the*, and *zero article*. They divide them, first, into two “systems”: “semiologically marked” (*a/an* and *the*) and “not semiologically marked” (*zero article*). Then, they divide the *semiologically marked articles* into two: extensive (*the*) and anti-extensive (*a/an*). This is due to the fact that the articles are regarded as being “bi-polar” (as discussed in Chapter One). Figure [11] shows that the articles *a /an* and *the* form a single system, moving from the universal to the singular and back again. It is seen as starting starts from the general, labeled “U1“(Universal) and descending to the particular labeled S (Singular); this movement forms the first tension / pole: the tension of particularization expressed by *a (n)*.

Then, the second tension / pole, the tension of generalization expressed by the definite article “the”, is the mirror image of the first; this is seen as having as its point of departure [starts from] the particular “S” (Singular), at the reverse

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11. The term psychomechanics, used more recently in the discipline of psychoacoustics, was first coined by the French linguist Gustave Guillaume (1883-1960). It covers a mentalist approach to linguistics, based on the idea that language is a systemised representation of man’s collective perception of experience: “Science is founded on the insight that the world of appearances tells of hidden things, things which appearances reflect but do not resemble. One such insight is that what seems to be disorder in language hides an underlying order – a wonderful order (quoted by Walter Hirtle, *Language in the Mind*, McGill-Queen’s University Press: Montreal, (2007). This conviction led Guillaume to declare that in order “To study a language in circumstances as close as possible to the real circumstances of usage, one should, like a speaker, start with the language in a virtual state and trace how the speaker actualizes that virtuality” (*Temps et Verbe*, p. 121, 1929).

point where the first tension ended, and [with] moving toward the general “U2” (the Universal).

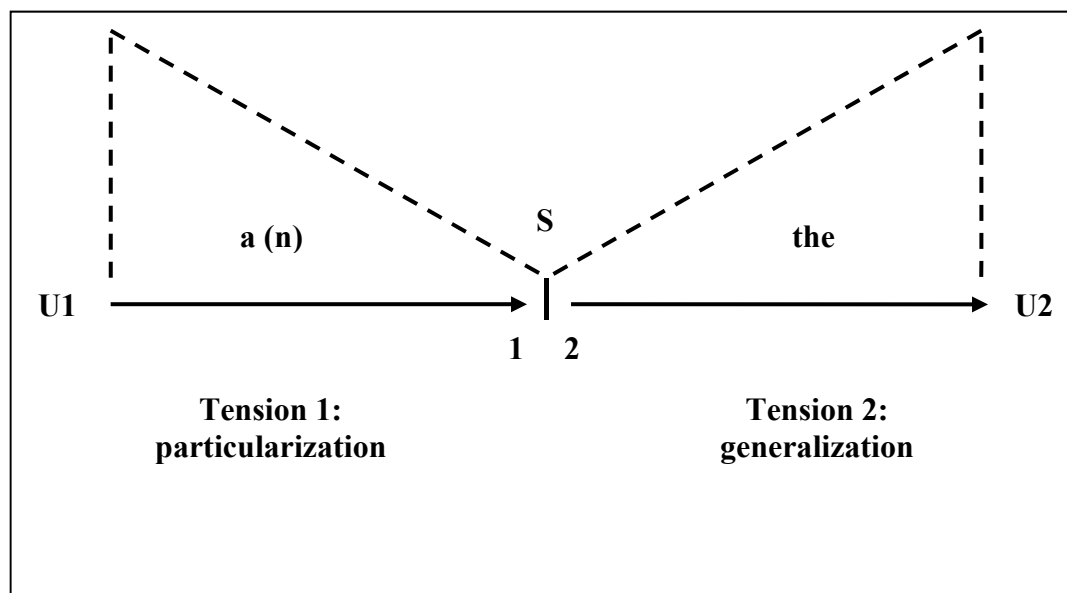


Figure 11. Joly and O'Kelly's system of the article (p. 387)

Quirk et al (1997), Hewson (1964), in addition to many other linguists, also identify the presence of three articles *a/an*, *the* and *zero article*. However, they admit that *some*, in certain cases, can be considered as an article.

Kaluza (1977) identifies four articles: *a/an*, *the*, *zero*, and *no article*. The difference between the *zero article* and *no article* is the same as the difference between *the zero* and *null articles* presented by Chesterman.

Hawkins (1978) considers *a* and *some* as indefinite articles and *the* as definite. He does not include the *zero article* in his theory of definiteness.

On the other hand, other linguists investigate the legitimacy of the *zero article*, calling it “a myth”. For example, Berezowski (2009), in his introduction, states that the articles have been recognized as a separate group “more than two

millennia ago”, while the existence of the “zero article had not been posited until mid-twentieth century” and “is hardly inquired into” (p. 1). He argues that Jespersen has never used, nor intended to use, the term *zero article*, and that the person who introduced this terminology was Niels Haislund, who continued his work. He also argues that Paul Christophersen (1939) does not consider the zero form as an article, but recognizes the “existence of only two articles” and the zero form is used when “neither of the articles is admissible”. He relies on structural linguistics to identify of the *zero article*.

This research will limit the discussion and review of the most common identified articles, and they are: *a/an*, *the*, and *zero article*.

### **2.3. Articles and Incidence**

Hirtle (2007a), like many linguists who are influenced by the French linguist Guillaume, looks at the relation among the words in an NP in terms of incidence. He uses the example *an old tiger* in his 2007 publication and *a small dog* in his 2009 publication as typical examples of an NP to explain this relation. The process of incidence passes through 6 stages as indicated in Figure [12].

The first stage is relevant to the noun itself; a noun brings to mind “its import of comprehension formed by gender, number and case”. At this stage, “internal incidence” is achieved but “incidence to its own extensity” is yet to come. This is not achieved until “effecting” an article to the substantive.

In the second stage, the adjective is added to the substantive, and not the other way around, because an adjective requires an outside support for its import –

external incidence. As Guillaume (1990, p. 122) puts it: “every lexeme is an import of meaning which must find a support” (as cited in Hirtle 2007a, p. 208).

Stage three is concerned with “effecting” the adjective *old* to *tiger*. This has more to do with “collocation”<sup>12</sup>. Hirtle (2007a) does not mention the process of collocation directly; he explains that the import of one or more adjectives is made incident to the import of the substantive if “the meaning complex is judged adequate as a representative of the experiential entity in the intended message” (p. 209). At this stage, *old* and *tiger* are seen as one entity “old+tiger”, as a single complex lexical whole.

In stage four, the psychogenesis<sup>13</sup> of the article, *an* is added to “old tiger”. The article adds “additional notional content” as well as “formal support” to represent the extensity of the substantive. The article is needed to give the substantive an extensity to “make sense” of the noun phrase.

Stage five is concerned with “effecting” the article *an* to *oldtiger*. Hirtle does not mention anything about this stage. One can speculate in reference to Quirk et al (1985) that it might be related to the compatibility of the article with the noun; that is, if the substantive is non-count, the “effecting” process with *a/an* cannot be implemented. Another speculation is related to the range of extensivity

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12. According to Halliday (2005, p. 61), “Collocation is the syntagmatic association of lexical items, quantifiable, textually, as the probability that there will occur at n removes (a distance of n lexical items) from an item x, the items a, b, c ... Any given item thus enters into a range of collocation, the items with which it is collocated being ranged from more or less probable; and delicacy is increased by the rising of the value of n and by taking account of the collocation of an item not only with one other but with two, three or other items. Items can then be grouped together by range of collocation, according to their overlap of, so to speak, collocational spread.” He makes the idea clearer via the adjective *strong*, which belongs to a set that includes *powerful*. He maintains that “*Strong* does not always stand in this same relation to *powerful*”; saying *strong tea* is accepted while *powerful tea* is not. It all depends on the noun in this example.

13. This refers to the genesis/origin of the mental content (Hirtle, 2009, p.178).



that the speaker intends to communicate; i.e. whether the speaker wants to show uniqueness, genericity, familiarity, etc.

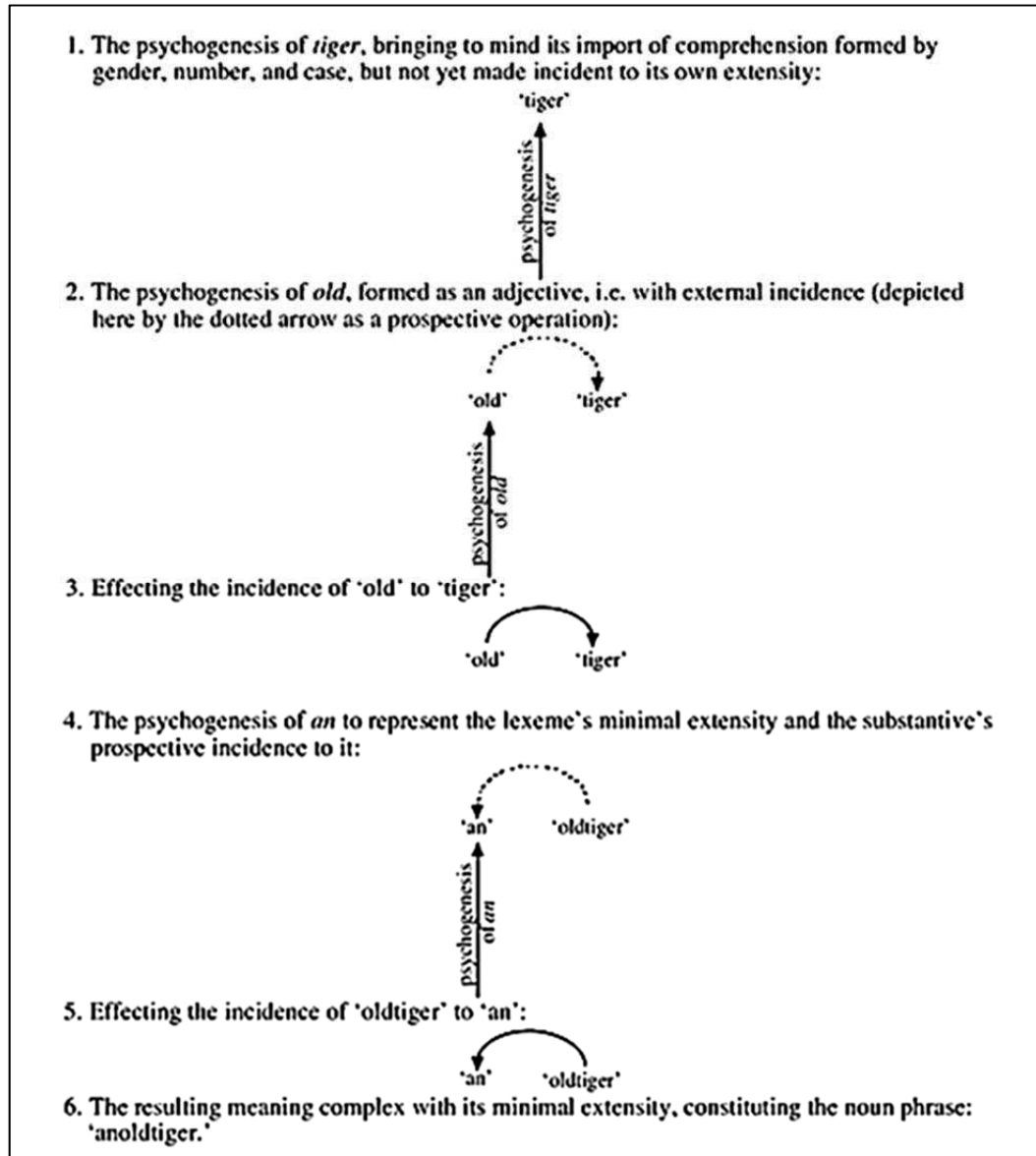


Figure 12. Hirtle's stages of incidence to form an NP (p. 209)

The final stage is the culmination point of the incidence process. The noun phrase becomes “anoldtiger” having minimal<sup>14</sup> extensity. It is as Christophersen

14. Hirtle uses the term minimal extensity to mean singular extensity, in opposition to maximal, which means universal.

(1939) puts it: “To receive an article, a word must stand for something viewed as having precise limits” (p. 69). The whole process, which is related to his “Substantiation theory”, evolves from the fact that an idea has only “intention: only quality is considered”, and “its realization in a given situation must also have a certain extension (quantity) in space and (or) time, and this extension is a quality in its substance” (p. 67).

It is worth mentioning that the order in which the elements are represented in the previous figure, which is the order of construction in the mind (the genetic order), is the opposite of the order of pronouncing them in speech.

#### **2.4. The Dilemma of definiteness**

The term *definiteness* might seem, at first view, easy to define; however, it is surprisingly difficult. Many linguists have attempted to define definiteness or indefiniteness and the result is both confusing and contradictory.

To start with, Lyons (1999) states that though definiteness “seems empirically to be a unified phenomenon on the evidence of the way languages represent it, it is not straightforwardly characterized”. He distinguishes two characteristics of definiteness: “identifiability” and “inclusiveness”. Identifiability is for “referential use, especially where the referent is a physical entity locatable in a physical context”. It is preferred mostly by pragmatists. However, *inclusiveness* is for “non-referential use”, and is preferred mostly by logicians and semanticists. It is also referred to as “uniqueness”.

On the other hand, Chesterman (1991) considers that the category of definiteness is made up of three sub-categories: “locatability”, “inclusiveness” and

“extensivity”. Locatability means that the referents can be located or not. It is similar to “identifiability” introduced by Lyons (1999). Inclusiveness refers to “a set of all objects which satisfy the referring expression” and is in opposition to exclusiveness that refers to “a subset of the potential referents of the referring expression” (p. 22). Hawkins (1978), as cited in Chesterman (1991), “sees locatability as a pragmatic feature and inclusiveness as semantic”. The third subcategory is extensivity, which Chesterman borrows from his reading of Gustave Guillaume. What differentiates definite and indefinite articles is measured in terms of extensivity. Chesterman reaches the conclusion that “definiteness is ultimately not a binary phenomenon at all, but a scalar one” (p. 182).

On the other hand, there is a difference between what is definite and what is specific. A referent could be indefinite but specific and vice versa. Thu (2005) presents examples [1], [2], [3], and [4] with the articles conveying different combinations of definiteness and specificity.

[1] specific + definite: I’m going to clean *the house* tomorrow.

[2] nonspecific + definite: I’m going to interview *the first person* who wins this contest.

[3] specific + indefinite: I met *a survivor* from the Asian tsunami yesterday.

[4] nonspecific + indefinite: I dream of buying *a luxury house*. (p. 24)<sup>15</sup>

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15. In a private conversation, D. Ni Cheallaigh has pointed out that two important central issues have been neglected, (i) the position of the speaker, who knows exactly what he is talking about, with respect to the hearer, who has to interpret what the speaker is saying from the sum of “clues” made available from the linguistic and situational elements. In example [6], both speaker and hearer know that the speaker is referring to his own home, whether the hearer has actually visited it is immaterial. This use of the definite article is defined by Halliday as exophoric – defined by the situation and cultural conventions. In [3], the speaker who has met the survivor in question, should (unless his memory is faulty) be able to point him out among other survivors in a crowd, even though he does know his name; the hearer, on the other hand, only knows that the person referred to is a member of the subset of survivors that the speaker has met personally. Examples [2] and [4] cannot be explained without calling on the difference between a mental and an experiential referent – something

In [1], *the house* is both definite and specific while *the first person who wins this contest* in [2], though definite by cataphoric reference (see 2.5.2.3.) and/or logical expression (see 2.5.2.5.), is not specific. In [3], the speaker met a specific person, *a survivor*, yet the identity of the *survivor* is not known – is indefinite. In [4], *a luxury house* is both non-specific and indefinite.

To Hawkins, the dilemma of definiteness resides in the fact that achieving definiteness is not achieved by using *the*, but rather in providing “a linguistic trigger” or “a situational” one. He illustrates his point by providing an example: saying *pass me the book* when there are many books on the table does not make a definite reference, and the article *a* is supposed to be used unless “an alternative definite description” is provided: *pass me the book with the red cover*. The idea of definiteness is achieved when there is enough reference either through “an immediate situation, one of a fair number of larger situation, or else one of a vast number of sets of associated objects” (p.129).

Another problem with definiteness resides in the intersection of definite and generic. That is, the articles *a/an*, *the*, and *zero article* can have generic reference as illustrated in [5] and [6].

[5] Generic + definite: The house is the largest purchase you will make in your lifetime.

[6] Generic + indefinite: Houses are expensive. / A house is expensive. (Thu, 2005, p. 25)

*The house* in [5] and *Houses* and *A house* in [6] have a general reference of house, each in a different way as is explained below.

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also ignored by the linguists quoted. In [2], the existence of an experiential referent is futurized and defined by the result of the competition; in [4], no experiential referent is expected. She wonders if everyone is not embarked on a wild goose chase.

The consensus of opinion would seem to be that though definiteness might seem an easy term to define, it is not so, in actual fact, as it includes notions such as *uniqueness*, *identifiability*, *extensivity*, *locatability*, and *inclusiveness* and overlaps or intersects with other notions such as *specificity* and *genericity*.

## **2.5. Approaching the Articles**

The usage of articles by non-natives is not an easy task. The whole message communicated between the hearer and speaker sometimes depends on the choice of the article. For this reason, Kaluza (1981) calls for establishing a set of rules that explain the usage of each.

A paradox about the articles in English is the fact that while presenting one of the most difficult problems to foreigners ... they are never taught to the native speakers of English because of their obviousness. How do they acquire this knowledge? ... The explanation that the articles come to them ‘by themselves’ as part of the English idiom is superficial because, except for fixed expressions, in the majority of cases they have to make some rational choice among the, a, or no article with a noun in its particular context... There must be few very simple rules governing the whole usage (p. 7).

To investigate the idiosyncratic features of the articles, linguists approach them in different ways. Quirk et al (1997) start the analysis by distinguishing between “specific and generic reference” of articles. Then they survey the uses of each of the three articles first taking the criterion of the specific reference and then that the generic reference. Hirtle (2009) follows Quirk et al’s approach, but borrows Gustave Guillaume’s analysis based on incidence and extensity.

On the other hand, Joly and O’Kelly (1991) start the analysis by identifying the Universal and Singular functions of the marked articles (*a/an* and *the*), which could be compared to Quirk et al’s “specific and generic” functions. Then they analyze each of the three articles independently.

Other linguists, like Chesterman (1991) and Hawkins (1978), approach the articles by choosing function as their main criterion. That is, they introduce the referential function, for example, and then, analyze how the three articles maintain deal with such a function.

In this research, each of the articles will be dealt with separately. I will start with the article *a/an*, then continue with the article *the*, and end with the *zero article*.

### **2.5.1. The Article *a / an***

Traditionally, the article *a/an* is referred to as the indefinite article. “*a*” pronounced /ə/ before consonants and “*an*” pronounced /ən/ before vowels. Herslund (2008) finds that “the indefinite article ‘points inward’ by determining the semantic referential value of a noun” (p. 34). Quirk et al (1997) state that it is “notionally the ‘unmarked’ article in the sense that it is used (for singular count nouns)” (p. 272). However, this is just one of the many uses and functions of the article *a/an*, which is also able to express both the singular and the universal.

#### **2.5.1.1. First introduction**

The article *a/an* is used when the referent is introduced for the first time and is not familiar to the hearer or speaker; it “makes no assumptions about an earlier mention” (Quirk et al, 1997).

- [1] A house on the corner is for sale.  
[2] The house on the corner is for sale. (p. 272)

Quirk et al explain that the only difference between [1] and [2] is that in [2], it is supposed that the hearer knows which house is meant, while in [1], there is no implied assumption. Harris (1751) states that “*A* respects our *primary* perception, and denotes individuals as *unknown*; *THE* respects our *secondary* perception and denotes individuals as *known*” (as cited in Lyons 1991, p. 312). By “*primary* perception”, he means first introduction where the referent is still not made known (in this way James Harris, as early as 1751 was able to see the importance of the distinction between the mental and experiential referent). (The use of *the* as illustrated by Harris is reviewed in 2. . .)

Guillaume (1984) considers that the usage of *a/an* in the introductions of “narrations” intends to “present the characters” and situate them in “place and time” to form “fond de tableau”. That is, *a/an* places the reader in a certain context, a certain picture. When writing a narration, the author performs two actions: “extraction” and “actualization”. The author extracts from the class of concepts a specimen and makes it “a concrete case” in the “universe of experience” with the help of the article *a/an*.

- [3] “Has any of you,” cut in a Miss Gardiner, a schoolmistress of heavy limbs and formidable eye, “studied the psychology of the practical joker?” (N. Blake)

The use of the article *a* before *Miss Gardiner* in [3], has the effect of establishing a subset of celibate females. Although the reader has not yet been introduced to this or any other *Miss Gardiner*, she is henceforth part of the narration with its particular “fond de tableau”. Without the article, it would seem as if *Miss Gardiner* is “known” to the reader and is already a part of the “mental

universe”. In this way, the reader would be plunged immediately into “the fictional world”.

The other case when *a/an* may precede a proper noun as in [4] and [5] is to have the meaning that “a certain person called X but otherwise unknown” (Quirk et al, p. 289):

- [4] I used to know *a Mary Roberts*, too.
- [5] *A Mrs. Robertson* was trying to contact you this morning.

The article *a/an* has also the value of “first introduction” when used with titles of books. In [6], the article *a* plays the role of “presenting” the book. Joly and O’Kelly contrast the usage of the article *the* and the *zero article* to the article *a*; titles with the *zero article* or *the* tend to determine the nature of the book as in [7] and [8] rather than “present” it.

- [6] *A new English Grammar*
- [7] *The New English Bible*
- [8] <sup>‡</sup> *English Grammar, Past and Present*

The article *a/an* disappears in the genitive case as the possessive noun becomes the determiner as in [9] a and b.

- [9] a. *A Modern English Grammar* by Jespersen.
- b. *Jespersen's Modern English Grammar*

#### **2.5.1.2. A/An Equals One**

As mentioned earlier, the article *a/an* is derived from the unstressed form of *one*. Thus, the article *a/an* in [10] and [11] can be replaced by *one* as follows:

- [10] The Wrights have two daughters and a son. (Quirk et al, p. 274)  
The Wrights have *two daughters and one son*.
- [11] *A tiger* is sleeping in the cage. (Hirtle 2007a, p. 163)  
*One tiger* is sleeping in the cage.



Milsark (1974) is one of the many supporters of this central function of the indefinite article. He states that all indefinite determiners, including *a/an*, express “cardinality” – quantity or number (as cited in Lyons 1991). He argues that the use of *a/an* with this “numerical and quantifying function” appears in such examples such as *a hundred, a million, a quarter*, etc., with other quantifiers such as *a few, a little*, etc., and measure phrases as *half an hour, ten dollars a day*, etc.

### **2.5.1.3. A/An Equals Any**

As *a/an* conveys a singular function when meaning *one*, it conveys the universal function when meaning *any*. The article *a/an* can mean *any* in the following cases:

- a) It has a generic function and can pick out “ANY REPRESENTATIVE OF THE CLASS”. Thus, *any* can be its substitute as in the following.

[12] *A tiger* can be dangerous. (Quirk et al, p. 265 and Hirtle, p. 163)

[13] The best way to learn *a language* is to live among its speakers. (Quirk et al, p. 281)

In [12] and [13], we can say *any tiger* and *any language* in that general sense, but the generic *a/an* is “restricted” as “it cannot be used in attributing properties which belong to the class or species as a whole” (Hirtle, 2007a, p. 281). That is, we think of the class ‘tiger’ without specific reference to particular tigers.

Joly and O’Kelly render the idea that “one evokes the class” clearer via a graphic organizer. (See Figure [13].) Any element or item is a potential referent as a representative of the class. These potential referents are Xs in the Circle Universal (U1). This circle contains all elements of the class. The dotted arrows show that “any” element can be a representative of the class without actual

reference to one particular element. It can be extracted from this circle. The solid line represents the extraction and actualization of one entity, the one in question, which is always Singular (S1).

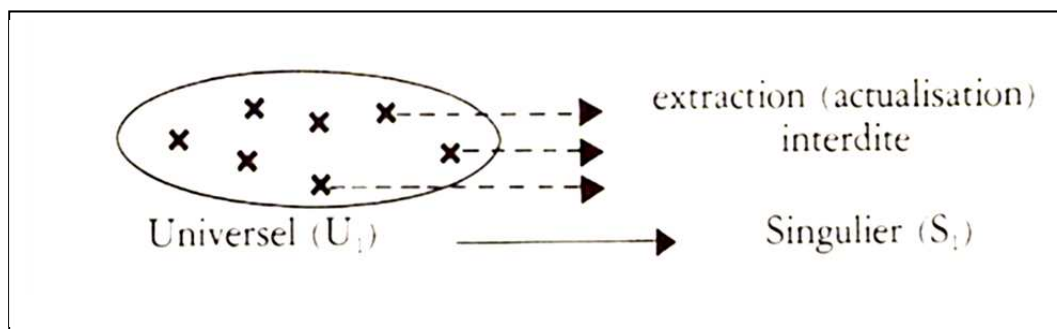


Figure 13. The process of extraction and actualization of the article *a/an*

Hirtle (2009) finds that obtaining a generic reference via a “singular” substantive needs an explanation. In his investigation, he finds that “scope” is what permits the article to perform such a function. He discusses the three scopes generated by the article:

- (1) in the ‘generic’ use the noun phrase expresses as *wide a scope* as possible for the lexeme, *a universal scope*, so it is referable to all possible tigers;
- (2) in the ‘specific’ use the noun phrase expresses as *narrow a scope* as possible for the lexeme, referable to a single tiger; and
- (3) in the ‘non-specific’ use the noun phrase expresses *some scope* in between these two extremes, referable to a subset of tigers... In these three uses, then, we have different extensities of the lexeme ‘tiger’ ... the lexeme’s extensity... is represented outside the substantive, *in the article*. (p. 165) (Italics and numbers in this quotation are mine)

b) The article *a/an* can also mean *any*, yet the speaker refers, indirectly as an “understatement”, to a specific referent.

In example [14] below, *a lady* refers indirectly to Mrs. Mayhew, and this is the intention of the speaker, Mr. Oliver. If we were to isolate the utterance said by Mr. Oliver, *a lady* comes to mean *any lady* in the generic sense. The meaning

is variable depending on the speaker's intention who might want to ridicule or praise the hearer.

[14] "A cup of tea always helps," said Mrs. Mayhew in a rather high, fluty voice. "It can never come amiss." "I shouldn't like to contradict *a lady*," said Mr. Oliver, "but I do feel that this is perhaps not quite the moment (as cited in Joly and O'Kelly).

c) The article *a/an* can also mean *any* without generic reference. It is referred to as "non-specific" and as an intermediate case between the two opposing functions: "specific" and "generic".

[15] My project is to photograph *a tiger* in the wild. (Hirtle, 2009, p. 164)

[16] *A tiger* in captivity is a sorry sight.

In [15], *a tiger* means "any tiger we happen to see" in that particular area. Thus, it does not refer to the whole species but it is restricted to the area corresponding to *the wild*. The same applies to [16]; the reference is restricted to *any tiger* in captivity, but the scope of generality is not wide enough to include "the whole species" in the planet. The reference is more like to "a subset" of the species of tigers: those found in the wild. Consequently, it is not generic. At the same time, it is not specific enough to be replaced by *one*. For that reason, such uses are referred to as "non-specific".

#### **2.5.1.4. The Descriptive Role of *a/an***

One of the non-referring roles of the article *a/an* is description. The referent is not the individual in particular but what this individual stands for. To explain, in [17], the referent is not Mozart himself but what Mozart resembles. That is, using the article *a* evokes the qualities of the musician at hand, his

exceptional musical skill. If the utterance is said without the article *a*, the referent is identified as not being *Mozart*, the person.

- [17] He is not a Mozart. (Hewson, 1972, p. 88)
- [18] Paganini was a great violinist. (Quirk et al, 1997, p. 273)
- [19] She played the oboe with (*a*) *remarkable sensitivity*.

What is interesting here is that the article *a* is used before a proper noun. In [18] as well as in [19], the article tends to describe, yet in [18], it is used before a (common) count noun, while it is used before a non-count noun in [19]. What validates the usage of the article *a* before a non-count noun is the intention of attributing to a person a quality or other abstraction. Another explanation is the one based on the availability of modification. That is, if the adjective *remarkable* is deleted, the article *a* has to be deleted as well. However, the article becomes absolutely necessary if the head is post-modified as in [19c]. That is, “the greater the extent of modification, the greater the acceptability of *a/an*”.

- [19a] She played the oboe with \*a sensitivity.
- [19b] She played the oboe with sensitivity.
- [19c] She played the oboe with a sensitivity that delighted the critics. (Quirk et al, p. 287)

Although all these observations are accurate, structuralists like Quirk et al, allergic for doctrinal reason to both logic and semantics, stop short of venturing any further. A nineteenth century grammarian, such as Nesfield (1897), on the other hand, who would have been familiar with Mill (1943)’s treatment of names, would have explained that the fact of modifying an abstract noun such as “sensitivity”, transforms it automatically into a *discursive* general or common “name” (*un nom general de discours*), which, by definition both “denotes” and “connotes”. The same reasoning can be applied to a Proper name modified by an article. As has already been observed this type of “translation” from one category

to another is controlled by the speaker's communicative intent. In [19b], the oboe playing is qualified by the abstract noun "sensitivity", actualized in continuity, in its full extension, disregarding any idea that there might be variants or gradation within the notion "sensitivity" applied to oboe playing. In [19c] several types of sensitivity are envisaged and it is this mental initiative that introduces the discontinuity into the continuity. The determiner is the natural consequence of the mental circumscription that goes with the narrowing down of the idea to, in this case, the type "that delighted the critics. What is interesting is that the conventions of English require some semiological trace of this narrowing down in order to legitimize the contradiction between "nature" and temporary "function" allotted to the abstract noun. For example, it would be perfectly in order to say "She played with a *delightful* sensitivity", or even "She played with a *sensitivity!*" stressing the abstract noun to convey that the sensitivity with which she played was exceptional. In all these examples, it would appear that this deviation from the norm is for expressive purposes, i.e., to insist on the exceptional quality of the sensitivity.

#### **2.5.1.5. A/An as a Classifier**

The article *a/an* also plays the role of a classifier; it classifies the noun that it is made incident to. Joly and O'Kelly explain this process in details; they refer to it as "mise en rapport" (meaning "to report"). In [20], *a fool* is extracted and actualized in this utterance and is made incident to *He*; and *is* is the sign of movement of "temporal" incidence of *a fool* to *He*.

- [20] He is *a fool*.  
[20a] He, a fool?

This temporal incident can be substituted by a pause and intonation as in [20a]. In other contexts, the zero article is used rather the article *a/an* since the referent is no longer an individual representing the class. In [21], *a carpenter* classifies *He* as it designates an individual belonging to the class of carpenters.

[21] He is *a carpenter by trade*; he was also one time *parish clerk*.

On the other hand, *parish clerk* does not refer to the class but rather the function or post that *he* occupies – *parish clerk*. When treating this kind of problem, Joly and O’Kelly call on two relevant notions: transcendence and immanence or, seen from another angle, quantitative and qualitative. That is, *a carpenter* can evoke a quantitative notion; i. e. *a carpenter* versus *carpenters* while *parish clerk* does not impose limits evoking a qualitative notion or function; i. e. a function which is not opposed by any other. Such instances where the *zero article* is preferred are presented by Jespersen (1949).

[22] ... you called me *fool*.

In [22], *fool* is not used as a classifier but the attribute of *fool* is inflicted or made incident to *you*.

### **2.5.2. The Article *the***

Christophersen argues that *the* is not the counterpart of *a/an*; both forms have totally different kinds of meanings. Yet, the article *the* is referred to as the definite article in opposition to *a/an*, the indefinite. Historically, *the* is derived from the demonstrative *that* and is pronounced as /ðə/.

There are many uses of *the*; Hawkins (1978) finds that “Set identification and referent location are characteristics of all uses of *the*” (129) though different

pragmatic abilities are required to locate the referent within the set depending on the type of usage. These uses are referred to as identifiability and locatability.

The article *the* is also characterized by uniqueness. It means that the referent is unique, one of a kind, in a certain context. The term emerged with Russell (1905) in his discussion of singular NPs. However, Hawkins criticizes Russell's view and extends uniqueness to plural and mass nouns. He adds that when the object in question is unique, *a + singular count noun* cannot be used to refer to it (p. 177).

#### **2.5.2.1. The “Familiarity Theory” / Contextual Reference**

John Wilkins (1668) is the first grammarian in England to refer to this theory saying that *the* “is applied [sic] only to such a Person or Thing, as the hearer knows, or hath reason to know, because of its eminence or some precedent mention of it” (as cited in Lyons 1991, p. 311).

Jespersen (1949) presents three stages of “complete familiarity”: the first is “complete familiarity or ignorance” introduced via the indefinite article; the second is “nearly complete familiarity” introduced by the definite article; and the third is “complete familiarity” introduced by proper nouns and cases where nouns function as proper.

Lyons (1999) coins the term “familiarity theory” from Christophersen (1939), who asserts that if the speaker “wants to be understood it is important that he should not use words and phrases which the hearer is likely to misinterpret” (p. 28). And if the speaker wishes to indicate that the referent is familiar to both the hearer and the speaker, the article *the* fulfills the mission. Yet, Christophersen

acknowledges that familiarity is a loose concept covering the instances when “the exact individual that the speaker is thinking of” (p. 28) to instances when “something else” is associated with the referent. Thus, the concept of familiarity can be considered to cover contextual reference. That is, the use of *the* in [23a] relies on previous mention using the article *a/an* as in [23]. The usage of *the book* in [23a] is understood as referring to the same *book* mentioned in [23] using indefinite description, *an interesting book*.

[23] Fred was discussing *an interesting book* in his class.

[23a] I went to discuss *the book* with him afterwards. (Hawkins 1978, p. 86)

Such reference is also referred to as *unique*; the referent denoted by *the book* in [23a] is unique because it is the particular one mentioned in [23]. However, familiarization is challenged by Perridon (1989) (as cited in Thu 2005) through [24].

[24] You have *a fine daughter*.

The hearer knows that he has a daughter and still the speaker uses *a* rather than *the*. Thus, an NP marked by *a* can denote a familiar entity. There are several factors here that Perridon has failed to take into account. In the present context, it is enough to point out that “an interesting book” is the direct object of a process and the new information concerns the predicate in its entirety, i.e., “discuss an interesting book”. In [24] “have” is a stative verb and “a fine daughter” is attributive; the new information is restricted to “fine”; the speaker could have reformulated his utterance as “Your daughter is a fine girl”, where “girl” is a hyponym of “daughter. In an example such as “He was talking to *a handsome woman* when I came in”, it would be quite in order to answer: “*That handsome*



woman is my wife”, whereas if the focus was on the attribute, one might expect, “Yes, I know who you are talking about, there is no doubt about it, but she is *a handsome woman*”. Syntactic function is crucial to the understanding of the way the article functions.

Quirk et al refer to cases where a nominal group, determined by “a” is reiterated, determined by the definite article “the” or “that” as “direct anaphoric reference”. It is direct since “the same noun head has already occurred in the text” (Quirk et al, p. 268). This leads to a relation of “coreference” since the two noun phrases have the same reference. They comment on the “complementary” role of the definite and indefinite article; the article *a/an* introduces the noun and makes it “contextually known” paving the way for the article *the*. Jespersen (1949) terms it “explicit contextual basis” since the text provides the reference in a direct way.

On the other hand, Hawkins (1978) calls for “hearer orientation”; that is, the speaker must “constantly” take into consideration the knowledge that he assumes his hearer to have and exploit this “shared knowledge” which the use of *the* relies on.

[25] Fred was discussing *an interesting book* in his class. He is friendly with *the author*. (Hawkins 1978, p. 86)

In [25], though there is no first mention of *an author*, Hawkins explains that a native speaker understands that *the author* in [25] is the author of the *book* mentioned since the mention of *an interesting book*, “a linguistic reference”, is sufficient to permit such an understanding; *author* is an “associate” of *book*.

This is also referred to as “indirect anaphoric reference” in Quirk et al’s terms. Having become part of the hearer’s knowledge upon using it with the

article *an*, the *book* is known to have an *author* from “GENERAL KNOWLEDGE”; thus, *the author* refers to the already mentioned book indirectly. This first introduction of *book* using *a* permits the reference to the group of words evoked by this noun. One can go on to talk about *the cover* and *the pages* as in [26]. George Kleiber refers to this as « l’anaphore associatif »

[26] I lent Bill *a valuable book*, but when he returned it, *the cover* was filthy, and *the pages* were torn. (Quirk et al, p. 268)

This type of reference is referred to as “implicit contextual basis” by Christophersen (1939) and Jespersen (1949). This idea was first introduced by Guillaume, who gives “countryside” as an example. When “countryside” is mentioned, a host of many ideas are automatically conjured up, such as “green grass, tree, wood, field, road, peasant, etc.” Guillaume calls this mechanism “extension impressive”, which has the same meaning as “collocation” given by Halliday and Hasan (1976).

Familiarity theory could also be applied to narrations that commence with *the* as a first mention. This action breaks the tradition in an attempt to immerse the reader directly into the narration without the aid of the article *a/an* in the beginning to pave the way. This method also creates a sense of continuity.

Heim (1982) finds that both deixis and anaphora presuppose familiarity since these two are among the possible uses of definite noun phrases, but neither is possible with an indefinite one. She indicates that a possible explanation for this might be that the pragmatics of “deixis and anaphora are intrinsically similar, and definiteness correlates with the property they share” (p. 200).

### **2.5.2.2. Situational reference**

According to Hirtle (2009, p. 162), the import of the noun phrase has “an extra-linguistic referent... which permits us to relate the linguistic representations constituting the meaning of a phrase or sentence to ‘mental spaces’ outside language, i.e. to our experience.” He refers to this process as “referential incidence”.

Linguists indicate several situations that make the referent determined or “recovered” despite the absence of a “first-mention”. They identify two situations: the immediate and the larger.

#### **2.5.2.2.1. Immediate situation**

In the case of *immediate situation*, the referent can be identified by the hearer without previous mentioning. Example like *Mind the steps* and *Beware of the dog* do not assume that the person had previous knowledge of the hazard. The hearer is warned on the spot. Other immediate situations are:

[27] *The roses* are very beautiful. [said in a garden]

[28] Have you visited *the castle*? [said in a given town] (Quirk et al, p. 266)

[29] Pass me *the hammer*, will you?

In [27], *roses* are identified by the hearer as the ones seen in the garden – the immediate situation of the hearer and speaker. The same can be said about [28]. Being in a town, maybe as a tourist, *the castle*, though not mentioned before, can be identified. However, it is always possible that the hearer may not identify the referent and seek clarification. It all depends on the situation, and the hearer might ask “which castle?”

Some linguists, Lyons (1999), refer to immediate situation as “identifiability” theory. According to identifiability, the hearer can identify the referent from the speaker’s utterance of the expression. However, this does not mean that the hearer exerts no effort. In [29], the hearer does not know that there is *a hammer*, but the article *the* tells the hearer that he can find it. So, he/she has to look around to find it and pass it. It is similar to *beware of the dog*; the hearer has to look around and identify the threat.

#### **2.5.2.2.2. Larger Situation**

Jespersen (1949) calls *Larger Situation* “wider situation”. The referent in this case may be identified from knowledge in the larger situation. The larger situation can be in a country like *the president*, worldwide like *the Pope*, or can be extended to include the whole universe like *the sun*. Quirk et al find that the larger situation is hardly distinguished from “general knowledge”.

In the note section, Quirk et al (p. 267) present the label “UNIQUE DENOTATION” which is used to refer to “classes, groups, etc. of human beings” such as *the working class* and to “clans, tribes, races, etc.” such as *the Romans*, *the Italians*, and *the masses*.

This case is also referred to as “implicit situational/contextual reference” since the referent is identified not in the text but outside it. In [30], identifying which *queen* is referred to is sought outside the text; *the Queen* refers to the Queen of England.

[30] *The Queen* does not appreciate all the exposure her family gets from the Press.

However, for a non-British Anglophone, the identification is not straight forward and may result in seeking further explanation like “which queen?”<sup>16</sup>. Jespersen (1949, p. 482) adds a third situation – “constant situational basis” – when the referent is “unique” denoting one-member like *the air, the sun*, etc. He considers that “all singulars with the definite article are unique in so far as only one member of the class in question is considered in the context” (p. 482).

### **2.5.2.3. The Cataphoric Reference of *the***

Cataphoric reference is the opposite of anaphoric reference. *The* is used when what follows the noun identifies it as in [31]; *president* is preceded by *the* because the post-modification *Mexico* identifies it.

[31] The president of Mexico is to visit China.

However, Quirk et al argue that there is no difference between post-modification and pre-modification, and [31] can be re-formulated without any change in meaning as *the Mexican president*. This is not strictly accurate as is illustrated by the difference between *The England team* (the team representing England) and the *English team*, the team composed of English nationals. There are subtle variants that have to be accounted for.

In other instances, cataphoric reference entails some degree of anaphoric reference as in [32] and [32a].

[32] The bicycle John bought has been stolen.

[32a] *A bicycle John bought* has been stolen.

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16 . This question may also be asked by someone who refuses to recognise the person referred to in their role: The Queen = the reigning monarch of my country.

In [32], the reference is unique and it means *John's bicycle*, whereas in [32a], it means that John has many bicycles and one of them is stolen.

#### **2.5.2.4. The Potential for Infinite Reference**

*The Potential for Infinite Reference* refers to the theory that the number of objects to which an NP is capable of referring to is potentially infinite. Hawkins (1978) emphasizes the great importance of having this potential considering that:

there would be little point in having referring predicates in our language which did not have this potential for infinite reference, for the same reason that a language which did not have the power to express an infinite number of meanings in general would be more of a hindrance than a help in meeting the needs of new situations, in expressing original ideas, etc. (p. 172)

The reason for using a definite article is to “impose a pragmatic blanket on the potentially infinite number of referents of a referring expression” (202). Everything falling outside this ‘blanket’ is excluded and all the relevant objects falling under this blanket are “inclusive”.

With *the*, the singular is “achieved and exceeded”; it favors the general, “absolute universalization”. The reference is not to an individual in a class but rather to the whole class. That is, the “notional class” is evoked. In [33], *the policeman* does not refer to one policeman, but rather to the set of policemen, as a class. The article *the* refers “inclusively” to all the nouns falling under it.

[33] *The policeman* is a permanent public defiance of Nature. (Jespersen)

[34] *The child* is father of *the man*.

Hawkins maintains that it is different from using *a* or *some* where “the exclusion of potential referents becomes a permanent part of the meaning of the

indefinites” (p. 202). All this is of course dealt with by the psychomechanical approach in a way that is far more satisfying intellectually.

#### **2.5.2.5. *The in logical expressions***

Logical expressions are “inalienably” associated with uniqueness. These expressions include: ordinals as in [35], sequence determiners as in [36], superlative adjectives as in [37], and other words like *same*, *only*, *sole*, etc. The use of *a/an* or *zero* article instead of *the* with these expressions sounds absurd except in [3] in case *best man* is referred to as “groomsman”.

[35] She is *the first person* in the list. (Thu, 2005, p. 27)

[36] We must catch *the next bus*. (Quirk et al, 1997, p. 270)

[37] He was *the best man*.

#### **2.5.2.6. “Establishing Relatives”**

Hawkins (1978, p. 131) explains that, in some cases, *the* is possible in a first-mention. He gives examples [38], [39], and [40] to clarify his point. In [38], *the* is used as a first-mention and is accepted, which is not the case in [39] and [40] that “require a preceding indefinite description”.

[38] What’s wrong with Bill? Oh, *the woman he went out with last night* was nasty to him.

[39] *The woman* was nasty to him.

[40] *The woman who was from the south* was nasty to him.

What makes *the* acceptable is the “referent-establishing relative clause” as it establishes “a definite referent for the hearer without the need for previous mention”. Other expressions like *the fact* and *the conclusion* can be first-mention definites. He explains the definiteness of such expressions by grammatical verification. The use of *a* in [41] is accepted as a first-mention. An inversion of [41] is [42], but it is not accepted because of its “ungrammaticality” (p. 142).

Thus, *The fact* replaces *A fact* and is accepted as a first-mention definite because “ungrammatical origins should be avoided”.

- [41] That there is so much life on earth is a fact.
- [42] \*A fact is that there is so much life on earth.
- [43] The *fact* is that there is so much life on earth.

Thus, the indefinite article in a predicate nominal position can be converted to a definite article in subject nominal position as in [43]. We should object (i) that it is quite possible to say: It is *a fact* that there is so much life on earth, (ii) “the fact” is indeed anaphoric, referring back to an argument that is ongoing.

#### **2.5.2.7. Inclusiveness of *the***

The term “inclusiveness” is used by Hawkins (1978). He explains that “just as the definite article refers ‘inclusively’ to all objects, we might say that the indefinite determiners refer ‘exclusively’ to some only” (186). When the object in question is unique, inclusiveness applies and is shown through using *the*.

- [44] Bring us *the wickets* in after the game of cricket.

In a game of cricket, there are six wickets, and by saying *the wickets*, the speaker refers not to one or two or three but to *all* the wickets inclusively. The totality is targeted here. The plural noun with *the* is evoked here as one unique entity. It is from this perspective that inclusiveness is equal to uniqueness. This is made clearer with example [45].

- [45] Ten students were standing outside the factory gate. Bill kept an eye on them.
- [45a] After a little while some students came up to Bill and asked him his name.
- [45b] After a little while two students came up to Bill and asked him his name.



- [45c] After a little while three/four/five/six/seven/eight/nine students came up to Bill and asked him his name.  
[45d] After a little while ten students came up to Bill and asked him his name.  
[45e] After a little while a student came up to Bill and asked him his name.  
(Hawkins, 1978, p. 183)

If a number of students, less than ten as in [45a], [45b], and [45c], approach Bill, it implies that this number is a subset of the *ten students who were standing outside the factory gate and watching Bill*. However, if the whole number, *ten students*, as in [45d], is said to approach Bill, *ten students* do not refer anaphorically to *ten students* in [45]. To show the hearer that the *total* number is evoked here, *the* should be used to communicate the appropriate message. The total here is dealt with as one unique unit. If the article *a* is used as in [45e], the reference would be to any one of the students excluding the others. To sum up, *the* is used inclusively and *a/an* is used exclusively.

#### **2.5.2.8. Generic Reference**

The article *the* is used to indicate THE CLASS AS REPRESENTED BY ITS TYPICAL SPECIMEN (Quirk et al, p. 282). This is mainly presented with “singular noun phrases” as in [46].

- [46] No one knows precisely when *the wheel* was invented.

The use of the generic *the* with “plural noun phrases” occurs in two cases:

- with nationality names, such as *the Chinese, the Americans*, etc. but with the name of a language, *the* is alternately used with the *zero article*, such as *a word borrowed from (the) French*.
- with nouns referring to groups of people, such as *the unemployed, the rich*, etc.

However, nouns ending with *man* and *men* are non-generic. [46], [46a], and [46b] illustrate this idea.

- [47] *The Welsh* are fond of singing. (generic)  
[46a] *Welshmen* are fond of singing. (generic)  
[46b] *The Welshmen* are fond of singing. (specific) (Quirk et al, 1977, 284)

### 2.5.2.9. Emphatic Use of *the*

When *the* is used to emphasize the noun it precedes, it is pronounced /ði:/. The emphatic *the* can precede proper noun to communicate the impression “the well-known person / place named X” as in [48].

- [48] A: I used to know John Lennon quite well.  
B: Surely you can't mean *the John Lennon*?

Otherwise, proper nouns are usually preceded by the *zero article*.

### 2.5.3. Zero Article

The *zero article* is a “newcomer” to the system of articles since most literature, before twentieth century, deals with the definite and indefinite articles and overlooks it or takes it for granted. Noun phrases without a determiner (and no article consequently), are referred to as *bare NPs*. When the articles *the* and *a/an* are not applicable, the *zero article* is sometimes used. I use *sometimes* because it is not applicable in all the cases, and the determiner *some* is used instead. Consider example [49].

- [49] I've just bought *a melon./ some melons./ some melon./ ?melons*. (Quirk et al, p. 274) (The question mark is placed by Quirk et al)  
[49a] I've bought *melons* (but not grapes)

It is ungrammatical to use *a melons*, and it is awkward to use the word *melon* with the *zero article*. This is why Quirk et al gives *zero article* a question

mark. The trouble with these examples is that they have been invented out of context. As soon as one begins to imagine a real situation, many examples spring to mind where the absence of an article is quite natural: “What did you buy for starters? I bought melons, I thought we could have them with the Italian ham.” However, in the note section, Quirk et al does admit that the *zero article* can be used to imply contrast:

If *melons* is used with *the*, it means that the hearer knows which melons are being referred to. If not, it is illogical to use *the* then since it violates the familiarity theory. The unstressed determiner *some* is the most appropriate; it is the equivalent of *a/an* but with plural nouns. *some* is considered by many linguists as a plural article (as mentioned before) and is used quantitatively.

### **2.5.3.1. The Categorical Function of the Zero Article**

In certain contexts, *some* is more appropriate than the *zero article* (as shown above), and in other contexts, it is the other way around, especially when the *zero article* is used to categorize.

[50] Joe’s been chasing *women* ever since he was young.

[51] I’ve always preferred *coffee to tea*.

[52] Would you like (*some*) *coffee* or (*some*) *tea*?

In [50], *some women* would show that Joe has been chasing the same group of women, which is not the intended meaning – Joe is an “incorrigible Don Juan”. At the same time, the *zero article* here is not generic; Joe cannot possibly be chasing *all women*. Here, the category of women is evoked, the quality rather than the quantity. In [51], the *zero article* is the most appropriate in this context,

and the focus is on the category as a whole. While, when using *some*, as in [52], the focus becomes on the quantities the speaker has in mind.

### **2.5.3.2. Zero article Designating a Unique Role**

[53] John F. Kennedy was (the) President of the United States in 1961.

The *zero article* alternates with *the* in constructions such as [53] where the referent enjoys a particular position, a unique role.

### **2.5.3.3. The Sporadic Reference of the Zero Article**

The article *the* is usually used in sporadic reference identifying an institution of human society as in [54] or aspects of mass communication as in [57] and transportation as in [56]. However, the sporadic reference has become so “institutionalized”, like idiomatic expressions, that the article is not used anymore (depending on the context).

[54] My sister goes to (*the*) *theatre* every month.

The *zero article* is used in “quasi-locative<sup>17</sup>” phrases (Quirk et al, p. 277) mainly where the referent is not the actual building or place but rather the institution associated with it. That is, *to be in prison* does not mean *a casual visitor* but rather *to be a prisoner*.

Joly and O’Kelly present a similar example about *the school* as an institution and as a building.

[55] She met me with her pleasant smile, and asked me how I liked *the school*...  
“You have never been *to school*”, I said, “Have you?” (C. Dickens)

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17. “quasi locative” phrases mean that some phrases appear to have locative meaning, but their function is rather abstract.

Quirk et al list cases when the *zero article* is used: with times of day and night, seasons, meals, illnesses, and parallel structures (treated as idioms).

- [56] He travels *by bus*.
- [57] He communicates *by telephone*.
- [58] *At dawn/ daybreak*...
- [59] (*The*) *winter* is coming.
- [60] Where are we having *dinner* tonight?
- [61] They talked *face to face*?

#### **2.5.3.4. The Generic Meaning of *the Zero Article***

The *zero article* has a generic reference when it identifies the class as an “UNDIFFERENTIATED WHOLE”. That is, when *man* or *mankind* is used to refer to the human race rather than to a “male human being”, the *generic zero article* is used.

- [62] This book is an attempt to trace the history of *man /mankind*.

Christophersen (1939, p. 33) states that the *zero article* is used with continue<sup>18</sup> words only, and differentiates between three generic uses of the zero article “toto-generic”, “parti-generic” and “nulli-generic”. The first, toto-generic, denotes not the class as a whole (as an individual) but rather all its members – the whole genus. *Parti generic* denotes an indefinite number or quantity – an indefinite amount of the genus. *Nulli-generic* is used in negative phrases where nothing of the genus is targeted.

- [63] *Lead* is heavier than *iron*. (toto-generic)
- [64] We are going to have *tea* soon. (parti-generic)
- [65] They never get *rain* in summer. (nulli-generic)

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18. Christophersen identifies two types of nouns: unit-words (*girl, day, event, etc.*) and continue-words (butter, iron, music, leisure, fish, etc.). The articles *a/an* and *the* are used with unit-words and the zero article is used with continue words.

#### **2.5.4. Other Functions of articles**

Articles are pre-determiners as discussed in chapter I and, thus, precede a noun. Yet, we see articles preceding other parts of speech like adjectives; consequently, these adjectives function as nouns. This process is referred to as “nominalization”. For example, adjectives like *human*, *disabled* and *wounded* take the article *the* and act as nouns. It is worth mentioning that the adjective *human* also acts as a noun if it receives the plural morpheme *s*.

Jespersen (1992) refers to this process as “substantivizing” (p. 77). Adjectives undergoing this process lose something and gain something in return. Jespersen finds that *you are a dear* becomes more emotional.

All in all, the articles carry more functions than what their names entail. The assumptions governing them need to be cautiously rephrased and reconsidered. For example, the general assumption that indefinite articles do not precede proper nouns or non-count nouns is not accepted anymore. What determines the use of each is the context in which they appear.

## Chapter 3

### The Notion of Definiteness and Indefiniteness in Arabic

This chapter offers a review of the literature on the system of the Arabic article. The first section presents the concept of definiteness in Arabic. The second section describes the type of romanization adopted in this thesis. The next sections investigate how nouns and adjectives are made definite or indefinite and what semantic, syntactic, and inflectional changes they undergo. The final section presents a hierarchy of the various ways used to achieve definiteness.

#### 3.1. Definiteness المعرفة in the Arabic Language

Al-Suyūṭī<sup>19</sup> (1445 - 1505) starts the section on “Indefinites and Definites” by stating that nouns, by default, are indefinite, and that definiteness is a branch of indefiniteness (p. 34). He specifies that nouns are originally indefinite and that they are made definite by the addition of a sign. Figure [14] sums up the equation.

$$\text{Definiteness} = \text{Indefiniteness} + \text{Sign}$$

Figure 14. The equation of *definiteness*

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19. Al-Suyūṭī's full name is Jalāl al-Dīn Abū al-Fadhl 'Abed al-Raḥmān ibn Abī Bakr al-Suyūṭī. He is also known as “the son of books” (Ibn al-Kutub) as he owned over 500 works between booklets and encyclopedias, mostly on the subject of Islamic theology. He was born in 1445 and died October 17, 1505, Cairo, Egypt.

He presents the four phases<sup>20</sup>, as stated by Iben Ya‘īsh (553-653), setting out how indefiniteness precedes definiteness:

Phase one: The concept of indefiniteness precedes that of definiteness in the mind (thought) as definiteness is applied to indefiniteness (happens to indefinites).

Phase two: Definiteness is a subset or a branch of indefiniteness since it needs a tool, a syntactic structure or a sign, unlike indefiniteness. See Figure [14].

Phase three: The definite term is considered as a hyponym to both the definite and indefinite forms. For example, “man” is a hyponym of “animal” since it is a member of class or species; thus, “animal” becomes the ‘general’ and the hypernym of “man”. Similarly, indefiniteness is a hypernym to definiteness.

Phase four: The benefit from (or the objective of) of identifying a name is to specify this name for the listener. The specification depends on the structure of the name (adding the definite article to the noun or adjective, for example), which is formed upon communicating this knowledge. Thus, prior to the actualization of the structure, there is no specification, nor any identification/ specification. (p. 34)

He goes on to explain phases 2, 3 and 4, which have already been presented. The indefinite is more general or more generic than the definite, and the general dominates the specific. The specific differs from generic in the added traits to its

20. The Arabic script of the four phases as presented by Al-Suyūti:

- النكرة سابقة على المعرفة لأربعة أوجه:
1. أحدها ان مسمى النكرة أسبق في الذهن من مسمى المعرفة بدليل طريان [sic] التعريف على التنكير.
  2. و الثاني أنّ التعريف يحتاج إلى قرينة من تعريف وضع أو آلة بخلاف النكرة و لذلك كان التعريف فرعاً على التنكير.
  3. الثالث أن لفظ شيء و معلوم يقع على المعرفة و النكرة فاندراج المعرفة تحت عمومها دليل على أصالتها كأصالة العام بالنسبة إلى الخاص فإن الإنسان مندرج تحت الحيوان لكونه نوعاً منه والجنس أصل لأنواعه.
  4. الرابع أن فائدة التعريف تعيين المسمى عند الإخبار للسامع والإخبار يتوقف على التركيب فيكون تعيين المسمى عند التركيب وقبل التركيب لا إخبار فلا تعريف قبل التركيب.

The translation is done by the researcher and checked by Imane M. HAMIEH, a member of the syndicate of sworn translators in Lebanon.



original general truth. He adds that the term “thing” is to be found everywhere, and to specify one particular “thing” (to circumscribe the referents associated to it), the “thing” in question is modified by adding an adjective or a sign. Thus, the *Modified* precedes the *modification* making the indefinite as the origin / base. He also asserts what is mentioned in the second phase that definiteness needs either a phonetic or a syntactic<sup>21</sup> sign.

Though indefiniteness is the standard case, definiteness dominates indefiniteness when they occur together. In example [1], the noun *man* رجل / rajulu/ is indefinite<sup>22</sup> and the noun *Zayd* زيد /zaydu/ is definite since it is a proper name.

- [1] هذا رجلٌ و زيدٌ ضاحكين  
/ḏāḥikīn/ /zaydu<sup>n</sup>/ /wa/ /rajulu/ /hadha/  
(laughing zayd and man this)  
this *man* and *Zayd* are laughing

The word *laughing* ضاحكين /ḏāḥikīn/ functions as an adjective and should be in the nominative case. Yet, because of the definite noun, it is in the genitive case and is parsed as an adverb of manner حال /ḥāl/. In other words, case changes as a consequence of definiteness. The general rule is that the clauses<sup>23</sup> following indefinite nouns are parsed as *adjectives* صفات /ṣifāt/ and those following definites are parsed as *adverb of manner* حال /ḥāl/. However, Al-Anṣārī (1938) finds this rule

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21. The Arabic script of the explanation of the 4 phases as presented in Al-Suyūṭi's book (*Analogues and the Similar in Arabic syntax*) الأشباه والنظائر في النحو, p. 35:

التعريف فرع التنكير لأنه مسبوق بالتنكير ودليل سبق التنكير من ثلاثة أوجه:  
أحدها أن النكرة أعم والعام قبل الخاص لأن الخاص يتميز عن العام بأوصاف زائدة على الحقيقة المشتركة.  
والثاني أن لفظة (شيء) تعم الموجودات فإذا أريد بعضها خصص بالوصف أو ما قام مقامه والموصوف سابق على الوصف.  
والثالث أن التعريف يحتاج إلى علامة لفظية أو وضعية.

22. Al-Suyūṭi considers رجلٌ /rajulu/ *man* as indefinite though it is preceded by the demonstrative adjective هذا /hadha/, which is definite in itself (refer to § 3.5.3.) but does not necessarily make what comes after ‘definite’. Maybe he considers it indefinite in comparison to the definite noun, *Zayd*, which is a proper noun.

23. In Arabic, the label *clause* has no equivalent; it is named *sentence* جملة /jumlatu<sup>n</sup>/.

inaccurate; he maintains that the clauses following pure indefinite nouns are parsed as adjectives and those following pure definite nouns are parsed as adverbs of manner.

Iben Ya‘īsh (553-653, p. 85) agrees with Sibawayhi (760-796) that nouns are fundamentally indefinite and that definiteness is a branch of indefiniteness. Iben Ya‘īsh maintains that indefiniteness precedes definiteness because there exists no definite noun without its indefinite counterpart (except for the name of God). Sibawayhi considers that indefiniteness is ‘lighter’ than definiteness because it exists before definiteness, and most indefinite words are declinable. He analyzes it from an existential point of view, which is valid, in so far as indefinites exist before definites. To every definite noun, there is an indefinite counterpart, but there are many indefinites that have no definites. Sibawayhi does not provide an example to clarify this instance.

However, some linguists, such as Ahmad Afifi (as cited in Al-Handud 2004), disagree with this line of thought. They consider that many words that are definite do not have an indefinite origin, such as pronouns and demonstrative pronouns, whereas there exist many indefinite nouns that have no definite counterparts (such as غلام as cited in Samira Ashour (n.p.)). Moreover, both, Iben Ya‘īsh and Sibawayhi do not explain how the subsets, which are the definites, dominate the original, in other words, the indefinites.

Al-Afghānī (1981, p. 92) explains definiteness in terms of its function in specifying the intended entity in the mind of the speaker. He states that “every noun that signifies a specific item of its category is considered definite, such as *you*, *Khalid*, *Beirut*, *this*, *the prince*, and *my brother*. And if it (the noun) does not signify

a specific entity in its category, it is indefinite, such as *man*, *country*, *prince*, and *brother*, whether with the definite article or without”<sup>24</sup>. That means, the term *the man* in the general, generic sense is indefinite as it does not specify the man in question; on the other hand, the term *you* signifying a specific person, the person I am talking to, is definite. This leads to the conclusion that definiteness is associated with the idea of specifying the noun in the message communicated between the speaker and listener, which means that the context plays a major role.

Ashour (n.p.) notices that many Arabic linguists highlight no difference between a common noun and an indefinite one. They classify an indefinite noun as common. “Indefiniteness sets the limit when a noun does not specify one of its species, as in the case of *man*, *mare*, *house*, etc.” (Al-Anbāri, 1957 as cited by Ashour, n.p.). Ibn Ya‘īsh, as cited in Ashour, speculates whether the word “*man* fits for any male human being and *mare* for any neighing animal walking on four”. This means that a common noun evokes indefiniteness since it does not specify any particular entity of its category. At the same time, this indefinite noun *names* one category rather than another, this, by the way, corresponds to the definition proposed by English grammatical tradition for the common or general noun (see Henry Sweet, 1891, *A New English Grammar*).

However, Ashour presents a difference between a common and an indefinite noun by referring to the definition presented by Abbas Hasan (1993)<sup>25</sup>. He indicates

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24. The Arabic script as mentioned in Al-Afghānī’s (1981) book *The Concise Book on Arabic Grammar*:

"كل اسم دلّ على معيّن من أفراد جنسه فهو معرفة مثل: أنت، وخالد، وبيروت، وهذا، والامير، وأخي. وما لم يدلّ على معيّن من أفراد جنسه فهو نكرة مثل: رجل، بلد، وأمير، وأخ."

25. The Arabic script about the difference between an indefinite noun and a common noun by Abbas Hasan as presented by Ashour (p. 8):

that indefiniteness targets what the individual has in common with other members of the class of which it is a member. It is the genuinely signified – materialized – utterance and not its abstract imaginary meaning established in the intellect. On the other hand, a common noun is the name given to that abstract intellectual meaning to signify without recalling – in most cases – the utterance and its genuine signification”. This would seem to be in line with the definition of the common name proposed by Stuart Mill (1943), i.e., that is a common noun both *denotes* and *connotes* (by means of the attributes common to the class), unlike the proper name, which denotes without connoting. That is, the indefinite noun *man* signifies an individual without specifying his existence on the phenomenological level because this noun is common among many kinds of its species that share the same characteristics (attributes or connotations). The real signification of these rather abstract considerations which are difficult to grasp unless one takes into account the Guillaumean distinction between *Langue* and *Discours*, on the one hand, and Aristotelian logic, with which the Arabic grammarians were obviously familiar, on the other.

Ya‘qūb (2006, II, 97) defines the indefinite noun as *that which does not specify one of its species*. He lists pronouns, demonstratives, and relative pronouns as cases of the common noun. He then defines the proper noun as *that which specifies one of its species*, but he lists the same group already listed for the common noun, in other words, pronouns, demonstratives and relative pronouns. This is not a mistake on his part. He states clearly that “the intention is not to find what matches the

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أن النكرة هي نفس الفرد الشائع بين أشباهه، وهي المدلول الحقيقي المراد من اللفظ، وليست معناه الخيالي المجرد، القائم في الذهن، وأما إسم الجنس فهو الاسم الموضوع لذلك المعنى الذهني المجرد، ليبدل عليه من غير تذكر – في الغالب – بين اللفظ ومدلوله الحقيقي.

common noun with the proper noun, but to find what is valid to every member of the species of the common noun”<sup>26</sup>. This is quite applicable to pronouns, demonstratives and relative pronouns. The pronoun, *you* for example, can be used for any person spoken to and the pronoun *I* refers potentially to a referent to any speaker. At the same time, when each of these pronouns is used in discourse, a unique person is referred to in the speech act. Jespersen (*A Philosophy of Grammar*, 1924), following the tradition established by Sweet (1891), refers to these forms as “shifters”.

Definiteness, on the other hand, eliminates commonness<sup>27</sup> and eradicates vagueness as it specifies one unique individual within the set of the common nouns. In conclusion, Arabic linguists and grammarians identify definiteness and indefiniteness in their relation one to the other and to the difference and similarity of their internal structure.

### **3.2. Transliteration / Romanization<sup>28</sup>**

There are many systems of romanization of Arabic in use. The system followed in this thesis is the one recommended by the United Nations UNGEGN (United Nations Group of Experts on Geographical Names). It is based on the

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26. The Arabic script about the common noun and the proper noun from *Encyclopedia of Arabic Linguistics*, vol. II, p. 97 by Ya‘qub:

وليس المراد باسم الجنس ما يقابل المعرفة، بل ما يجوز إطلاقه على كل فرد من الجنس.

27. “commonness” is the literal translation of /الشيوخ/’ash-shuyu’/ *the-common*. It evokes the meaning of something common and known among people. It differs from *generality* which is العام /’al-‘ām/ *the-general*.

28. Romanization is the representation of a written or spoken word with Roman script, where the original word uses a different writing system. Transliteration is the conversion of a word from one script to another without representing the phonemics of the original; it only strives to represent the characters accurately.

The term “transliteration” is widely used rather than “romanization”.

Kharusi, N. S. & Salman, A. (2011) *The English Transliteration of Place Names in Oman. Journal of Academic and Applied Studies Vol. 1(3) September 2011*, pp. 1–27 Available online at [www.academians.org](http://www.academians.org)

conference held in Beirut in 1971 by Arabic experts and agreed upon by the representative of the Arabic-speaking countries<sup>29</sup>. This system has undergone a number of modifications which were announced at the Eighth UN Conference on the Standardization of Geographical Names (2002). It is worth mentioning that this system is updated every year during the annual conference of the UNGEGN.

The Formal Standard Arabic or what is commonly known (in English) Modern Standard Arabic (Holes, 2004 and Ryding, 2005) is used in this work since it is the formal way of speaking in the Arab world nowadays. It is different from Classical Arabic – the language of the Holy Book, Qur’ān, and classical literature – in style and vocabulary “since they [classical Arabic and Modern Standard Arabic] represent the written traditions of very different historical and cultural eras” (Ryding, 2005, p. 4). Yet, both are referred to, in Arabic, as formal language *اللغة الفصحى* /al-luġha al-fuṣḥá/. Some linguists dwell on finding suitable terminology to distinguish between the two; Classical Arabic is referred to as *فصحى التراث* /fuṣḥá t-turāth/ – the language of heritage, and the *Modern Standard Arabic* as *فصحى العصر* /fuṣḥá l-‘aṣir/ – the language of the modern era. This leads to another distinction, which is concerned with the fact that Modern Standard Arabic is different from the language spoken in every country and sometimes in regions in every country, where each enjoys its own dialectical Arabic.

Arabic is written from right to left. The Arabic alphabet consists of 28 consonants and 3 vowels. The consonants are joined together in writing, except for

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29. The countries participating at UNGEGN are: Algeria, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Qatar, Saudi Arabia, Sudan, Syria Arab Republic, Tunisia, United Arab Emirates, and Yemen.

six letters (numbers 1, 9, 10, 11, 12 and 28 in Table [2] below) which can be joined only from the right side. Three vowel signs are used to write both long and short vowels, in addition to other diacritics presented in Table [3]. There is no capital letter in Arabic.

In the romanization table recommended by the UNGEGN below (Table [2]), column 1 denotes an independent consonant character; column 2 the initial, column 3 the medial and column 4 the final form of a character. Column 5 gives the romanization equivalent.

Romanization					Romanization					Romanization				
Alone	Initial	Medial	Final	Romanization	Alone	Initial	Medial	Final	Romanization	Alone	Initial	Medial	Final	Romanization
1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
	ء			ʾ <sup>A</sup>	11	ر		ر	r	21	ف	ف	ف	f
2	ا		ا	- <sup>B</sup>	12	ز		ز	z	22	ق	ق	ق	q
3	ب	ب	ب	b	13	س	س	س	s	23	ك	ك	ك	k
4	ت	ت	ت	t <sup>C</sup>	14	ش	ش	ش	sh	24	ل	ل	ل	l
5	ث	ث	ث	th	15	ص	ص	ص	ṣ	25	م	م	م	m
6	ج	ج	ج	j	16	ض	ض	ض	ḍ	26	ن	ن	ن	n
7	ح	ح	ح	ḥ	17	ط	ط	ط	ṭ	27	ه	ه	ه	h <sup>C</sup>
8	خ	خ	خ	kh	18	ظ	ظ	ظ	ẓ	28	و		و	w
9	د		د	d	19	ع	ع	ع	ʿ	29	ي	ي	ي	y
10	ذ		ذ	dh	20	غ	غ	غ	gh					

- <sup>A</sup> Not romanized word initially.
- <sup>B</sup> Not romanized, but see romanizations accompanying *alif*(<sup>l</sup>) in the table for vowels.
- <sup>C</sup> In certain endings, an original *tā'* (ت) is written ٓ, i.e., like *hā'* (ه) with two dots, and is known as *tā' marbūṭah*. It is romanized *h*, except in the construct form of feminine nouns, where it is romanized *t*, instead.

Table 2. Romanization of Arabic consonant letters

Table [3] presents the romanization of the Arabic vowels, long and short, along with the diphthongs and diacritical marks. The first column is the sign in Arabic and the second column is the romanization.

1	◌َ	a		6	◌ُ	(A)		11	◌ِى	á
2	◌ُ	u		7	◌َا	ā		12	◌ُ	a <sup>n</sup>
3	◌ِ	i		8	◌ِا	ā		13	◌ِ	i <sup>n</sup>
4	◌َو	aw		9	◌ِى	ī		14	◌ُ	u <sup>n</sup>
5	◌ِى	ay		10	◌ُو	ū		15	◌ُ	(B)
<ul style="list-style-type: none"> <li>• ◌ stands for any consonant.</li> <li>•<sup>A</sup> Marks absence of the vowel.</li> <li>•<sup>B</sup> Marks doubling of the consonant.</li> </ul>										

Table 3. Romanization of vowels, diphthongs and diacritical marks

### 3.3. Parts of Speech

The parts of speech in Arabic are three: *noun* *اسم*/'isem/, verb *فعل*/fi'il/, and particle *حرف*/ḥarif/ (Sibawayhi, 760-796). (See Figure [15].) In this thesis, only



nouns are investigated because definiteness / indefiniteness is one of their characteristic feature.

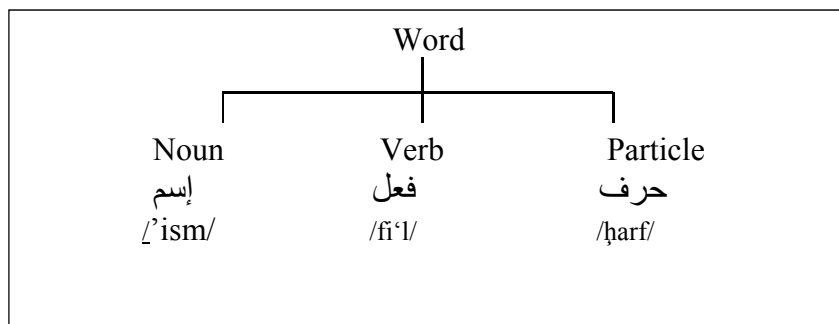


Figure 15. The parts of speech in Arabic

A noun “demonstrates meaning in itself and is not associated / restricted by time”<sup>30</sup> (Ghalayini, 1953); that is, it signifies a name outside the boundaries of time. The noun *man* means and signifies the same category of human males regardless of time.

A noun is an “agent or object” or “what occurs in the context of agent or object” (Owens, 1988). “A word is considered a noun if it accepts the definite article *al*, or appears in the vocative case, or is considered as *إِلَيْهِ مُسْنَدٌ* /musnadu ilayhi/<sup>31</sup> - meaning agent (Iben Hishām Al-Anṣārī, 708-761). Many linguists like Abdul-Raof (2006) and Al-Afghānī (1981) use the term *إِلَيْهِ مُسْنَدٌ* /musnadu ilayhi/ instead of the terms *noun* or *name*<sup>32</sup> systematically throughout his work. Other linguists describe

30. The Arabic script from The Inclusive Book of the Arabic Lessons by Ghalayini, 1953, once again, this definition corresponds to the Aristotelian definition of the noun.

“الاسم ما دلَّ على معنى في نفسه غير مُقْتَرِنٍ بِزَمَانٍ”

31. *إِلَيْهِ مُسْنَدٌ* /musnadu ilayhi/ means: what is considered as the topic of the talk or what is talked about.

32. The translation of the term *إِسْم* /ʔism/ into English results in two terms: noun and name. in this thesis, the term noun is used.

the noun more extensively, adding the feature of “nunation” and the case of being the object of a *preposition* /'isem majrūr/ as some of the other indicators of a noun. Ya'qūb (2006, I) adds to the list of what qualifies a word to be considered a noun: its appearance in the plural form.

The noun has three inflectional cases: nominative, accusative and genitive. It has three numbers: singular, dual and plural. It also has two genders: feminine and masculine. Nouns are either derived or un-derived. Derived nouns, derived from verbs, are either declinable or partially declinable<sup>33</sup>, and un-derived nouns can be declinable or indeclinable. (See Figure [16]).

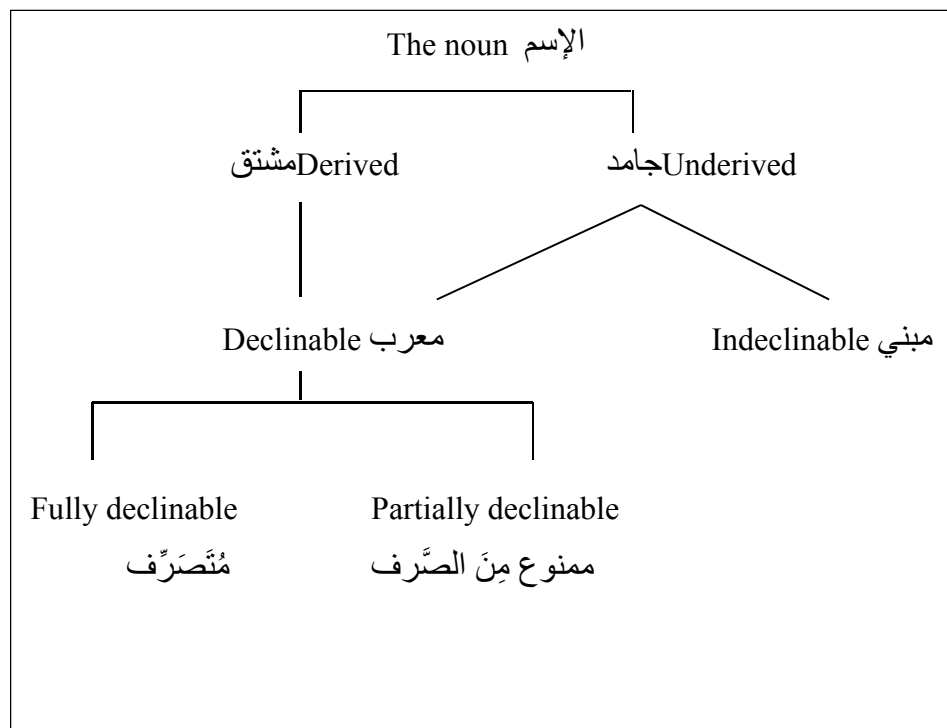


Figure 16. The division of nouns from an inflectional point of view

33. According to Western grammars of Arabic, fully declinable nouns are known as triptotes (showing the three inflectional sign – nominative, accusative and genitive and the nunation sign) and partially declinable nouns are known as diptotes (showing only two signs: the nominative and the accusative and no nunation sign).

An adjective الصَّفَةُ /aṣ-ṣifah/ is considered a sub-category of the noun because every adjective is a noun, but not every noun is an adjective. Nouns include adjectives, and adjectives entail nouns. “It [the adjective] is a noun indicative of some aspects / features of the self and it is the trait needed to identify the Modified<sup>34</sup>” (Jurjānī, 1969, p. 133). Thus, when calling upon (or praying to) God, His names – the adjectives referring to Him – are used as in [2] rather than the adjectives of His names as in [3].

[2] يَا رَحِيمًا! إِرْحَمْنَا  
/ʾirḥamnā/ /raḥīm/ /yā  
(forgive-us merciful O)  
*O merciful, forgive us.*

[3] يَا رَحْمَةً! إِرْحَمِينَا  
/ʾirḥaminā/ /ʾal-lāh/ /raḥmata/ /yā  
(forgive-us God mercy O)  
*O God's mercy, forgive us* (Jurjānī, 1969, p. 24)

In [2], the adjective *merciful* evokes the name or noun referred to – God, who is sought for *forgiveness*, while in [3], it appears that the adjective in itself is sought as if it is the source of *forgiveness*, which is erroneous. *Forgiveness* is not God, but a trait of God / one of God's attributes.

Alosh (2005) compares the categorization of nouns and adjectives in English and Arabic. He maintains that

Unlike some English nouns and adjectives, Arabic nouns and adjectives are distinguished by function rather than form. Thus, a word like جميل can either be a noun or an adjective out of its sentence context. (p. 178)

He also provides examples supporting this difference in categorization. In example

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34. The Arabic script from The Book of Definitions by Jurjānī, 1969, p. 133:

”وهي الأمانة اللازمة بذات الموصوف الذي يُعرف بها هي الاسم الدال على بعض أحوال الذات“

[4], the word **جميل** is a noun while in example [5], **الجميل** is an adjective.

- [4] *The weather is beautiful.* (n.)  
 الطَّقسُ      جميلٌ  
 /ʔaṭ-taqsu/    /jamīlun/  
 (beautiful the-weather)
- [5] *I like beautiful weather.* (adj.)  
 الطَّقسُ الجميلُ أحبُّ  
 /ʔuḥibbu/ʔal-jamīlu/ /ʔaṭ-taqsu/  
 (the-beautiful the weather I-love)

Adjectives, like nouns, are marked for definiteness. Adjectives, in Arabic, immediately follow the noun and agree with it in “definiteness”, in case, number and gender (Wickens, 1980), except when the noun is non-human<sup>35</sup> (Abu Chacra, 2007).

Figure [17] presents the phrase **جَمِيلٌ بَيْتٌ** (*a beautiful house*) in both the singular and the plural forms. In Part I of the figure, the adjective **جَمِيلٌ** /jamīlu<sup>n</sup>/ (*beautiful*) agrees with its Modified – the non-human noun **بَيْتٌ** /baytu<sup>n</sup>/ (*house*) – in gender (masculine), number (singular), case (nominative case) and indefiniteness.

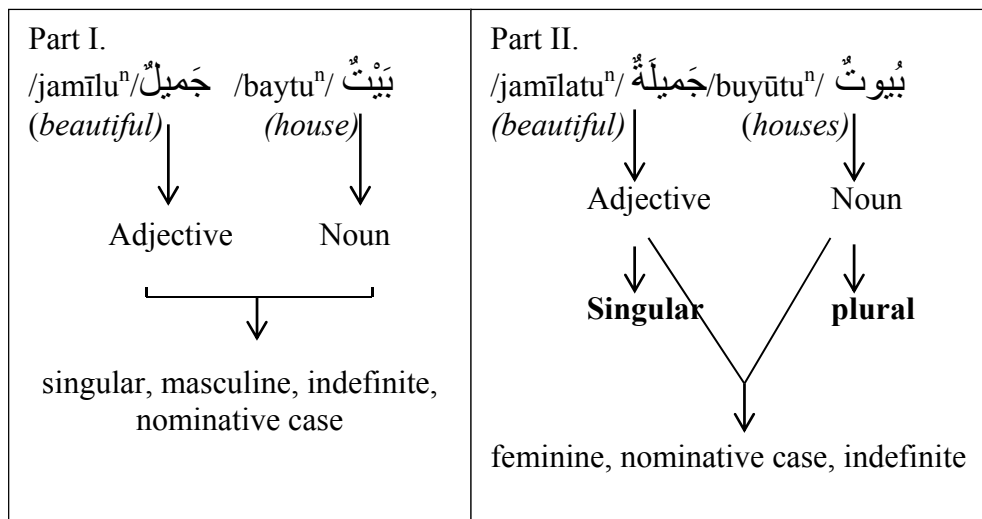


Figure 17. The adjective of a non-human noun

35. The adjective may not agree with the Modified in certain cases, which are not of great relevance to the topic of research.

In Part II of the figure, the noun بُيُوتٌ /buyūtu<sup>n</sup>/ (*houses*) is in the plural form, and its Modifier جَمِيلَةٌ /jamīlatu<sup>n</sup>/ (*beautiful*) agrees with it in case, gender and indefiniteness except for number; the adjective جَمِيلَةٌ is in the singular form. This is because the noun is non-human. When the noun is human, the adjective agrees with the Modified in all its cases and forms. Figure [18] verifies this equation.

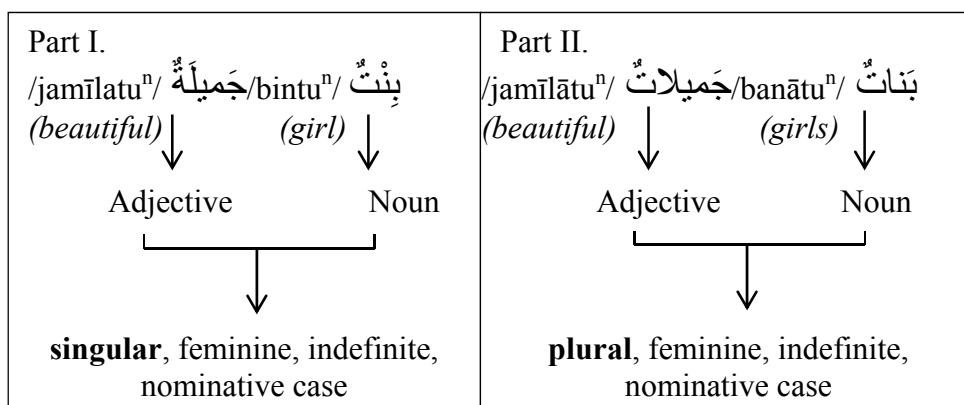


Figure 18. The adjective of a human noun

In figure [18], Part I, the noun بِنْتُ /bintu<sup>n</sup>/ (*girl*) is feminine, singular, indefinite and in the nominative case. Its adjective جَمِيلَةٌ /jamīlatu<sup>n</sup>/ (*beautiful*) agrees totally with it. The same thing happens in Part II of this figure. The adjective جَمِيلَاتُ /jamīlātu<sup>n</sup>/ (*beautiful*) agrees totally with its noun بَنَاتُ /banātu<sup>n</sup>/ (*girls*), which is plural, feminine, indefinite, and nominative.

If the noun is definite, the adjective agrees with it and, similarly, is made definite regardless whether the noun is human or non-human. To demonstrate this idea, the examples in both figures are presented in examples [6], [7], [8], [9] respectively with the definite article.

- [6]      الْبَيْتُ      الْجَمِيلُ  
           /'al-jamīlu/ /'al-baytu/  
           (*the-beautiful the-house*)
- [7]      الْبُيُوتُ      الْجَمِيلَةُ  
           /'al-jamīlatu/ 'al-buyūtu/  
           (*the-beautiful the-houses*)
- [8]      الْبِنْتُ      الْجَمِيلَةُ  
           /'al-jamīlatu/ /'al-bintu/  
           (*the-beautiful the-girl*)
- [9]      الْبَنَاتُ      الْجَمِيلَاتُ  
           /'al-jamīlātu/ /'al-banātu/  
           (*the-beautiful the-girls*)

On the other hand, when the adjective functions as “predicate” in a nominal sentence<sup>36</sup>, it is always “indefinite, even when the subject is definite”.

- [10]      الْبَيْتُ      وَاسِعٌ  
           /'albaytu wāsi‘u<sup>n</sup>/  
           The house (is)<sup>37</sup> large.
- [11]      بَيْتٌ      وَاسِعٌ  
           /baytu<sup>n</sup> wāsi‘u<sup>n</sup>/  
           large house
- [12]      الْبَيْتُ      الْوَاسِعُ  
           /'albaytu-l-wāsi‘u/  
           the large house (Abu Chacra, 2007, p. 33)

Examples [10], [11], and [12] are nominal sentences. In [10], the noun **الْبَيْتُ** (the-house) is definite and functions as head of the nominal sentence, **مُبْتَدَأٌ**<sup>38</sup> /mubtada’/. The adjective **وَاسِعٌ** /wāsi‘u<sup>n</sup>/ (*large/ spacious*) functions as predicate for this nominal sentence **خَبَرٌ** /khabar/. In such “indicative constructions”, the adjective is always indefinite, with the nunation sign displaced at the end. If it (**وَاسِعٌ**) is made definite, parsing of this sentence change.

36. There are two types of Arabic sentences: *nominal sentences* **جملة اسمية** /jumlatun ismiyyatun/, that start with a noun, and *verbal sentences* **جملة فعلية** /jumlatun fi‘liyatun/, that start with a verb.

37. When a nominal sentence refers to the present tense, the copula, verb to be, is not required.

38. Refer to footnotes 41 and 42.

In [11] and [12], the adjective is “attributive”. It agrees with the noun in definiteness / indefiniteness. Abu Chacra (2007) considers that:

There is no formal difference between the predicative and attributive construction of an adjective when the head noun is indefinite (p. 34)

But when the head noun is definite, not necessarily with the definite article, the adjective is made definite by prefixing the definite article to it.

- [13]      السَّعِيدُ      وَايْلُ  
             /'as-s'īdu/ /wa'ilu/  
             (Wael the-happy)

The noun *Wael* is definite since it is a proper noun. So, the adjective سَعِيد (happy) should be made definite, by adding the definite article. If it is not made definite, it is no more an adjective.

The adjective plays the role of *limiting* the possible referent if the Modified is indefinite as in [11], *clarifying* if the Modified is definite as in [13], and *emphasizing* as in [14], where the number sounded by the trumpet نَفْحَةٌ, which is one, is emphasized by the word واحدةٌ *single*.

- [14]      إِذَا نُفِخَ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ  
             /'iza nufikha fi-ṣ ṣuwari nafkhatun wāḥidatun/  
             Hence, [bethink yourselves of the Last Hour,] when the trumpet [of judgment] shall be sounded with a single blast (Quran, 69:13)

The adjective can be one word, as presented in the previous examples, or a sentence. In the first case, no restrictions are imposed on the Modified. In the second, the case of a sentence, the Modified must be indefinite<sup>39</sup> and the sentence should

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39. The Modified must be indefinite. If the definite article is prefixed to the Modified, the definite article should be generic to parse the sentence after it as adjective. Refer to § 3. 4. 7.

contain a pronoun, existing or absent, referring back to the Modified, otherwise the sentence would be an adverb of manner حال /ḥāl/. In Example [15], the sentence يبكي (he is crying) is an adjective to the noun ولداً (boy) as it clarifies and provides some information about the boy. In Example [16], the sentence يبكي (he is crying) is an adverb of manner describing the boy's state.

[15] رأيت ولداً يبكي  
/ra'aytu waladan yabki/  
(I-saw boy he-is-crying)

[16] رأيت الولد يبكي  
/ra'aytu-l walada yabki/  
(I-saw the-boy he-is-crying)

The discussion about the adjective is bounded by its relevance to the topic of this research; otherwise, the discussion would have been extended as there is obviously much more that can be said about this part of speech.

### 3.4. Indefiniteness النكرة

In Arabic, “there is no indefinite article but an indefinite form” (Abu Chacra, 2007, p. 31). Lexically, and according to Al-Suyūṭī (p. 35), a noun is identified as indefinite if it accepts the introduction of: the definite article ال /al/ (explicated in 3.5.7.), nunation (explicated in 3.4.2.), رُبَّ /rubba/ as in Example [17],

[17] رُبَّ أَخٍ لَمْ تَلِدْهُ أُمَّكَ  
/rubba 'akhin lam talidhu 'ummuka/  
A brother of yours whom your mom did not beget

“من” المفيدة للاستغراق /man al-mufīdatu lil'istighrāqi/ as in Example [18],



- [18] ما جاءني من رجل و ما لزيد من درهم  
/mā jā'anī min rajulī<sup>n</sup> wa mā li-zaydi<sup>n</sup> min dirhami<sup>n</sup>/  
No *man* sought me and Zayd owes me no *money*

and كم /kam/ *how many* as in Example [19].

- [19] كم رجل جاءني  
/kam rajulin jā'anī/  
How many *men* sought me.

In all the above cases, except for the introduction of the definite article, the noun has the “nunation sign” (explained in 3.4.1.). Thus, a noun, in most cases, can be considered indefinite if it displays the nunation sign.

Besides, the position of a noun in a sentence decides whether it be definite or indefinite. If the noun is in the position of حال /ḥāl/ *a circumstantial adverb*<sup>40</sup>/*an adverb of manner*, it should be indefinite. The word حال describes the state of the agent, which is supposed to be definite, under which the verb is enacted. It should be indefinite because it clarifies what precedes it (Ashour, p. 16).

- [20] He walked fast towards his daughter.  
مشى مُسرِعاً نحو ابنته  
/masha musri'an naḥwa 'ibnatihi/ (Alosh, 2005, p. 199).

The circumstantial adverb مُسرِعاً /musri'a<sup>n</sup>/ *fast* describes the manner of walking the agent *the father* took on when heading towards his daughter. The agent *He* is definite; it is a *separate personal pronoun* (Refer to § 3.5.).

Similarly, a noun taking the function of the “Specification” التَّمْيِيز /'at-tamyīz/ is always indefinite. It is used to explain or specify another noun or phrase as in [21].

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40. “Generally, it has the form of the active participle (اسم فاعل), but it can also be a substantive noun (اسم), passive participle (اسم مفعول), adjective (صفة مشبهة) and verbal noun (مصدر) as well.” (Alosh, 2005, p. 199)

- [21] I bought eleven books.  
اشتريت احد عشر كتاباً.  
/'ishtaraytu 'aḥada 'ashara kitāba<sup>n</sup>/ (Alosh, p. 200)

The noun *book* كتاباً is parsed as “Specification” as it specifies the type of the speaker’s merchandise.

The same way some nouns are indefinite when they occur in a certain position in a sentence, others are meant to be definite. Linguists agree that the topic / inchoative<sup>41</sup> مَبْتَدَأُ /mubtada’/ is, by default, definite as it is governed by/doomed to have a predicate, which, in turn, is indefinite if it is a noun, and a *governed* inchoative must be known – thus, definite<sup>42</sup>. Refer to Example [10].

On the other hand, there are levels of indefiniteness; there are nouns that are more indefinite than others. For example, the noun *thing* is more indefinite than *body* since every *body* is a *thing* but not every *thing* is a *body*. Add to this, *body* is more indefinite than *animal* as every *animal* is a *body* but not every *body* is an *animal*. In its turn, *animal* is more indefinite than *man* and *man* is more indefinite than *male* and *female*. (’Iben Ya’īsh, 553-653). In such a manner, the more a noun is common and general, the more indefinite it becomes. Again Aristotelian logic discusses this in terms of *extension* and *comprehension*; the archi-genus — the largest in terms of

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41. There are two types of sentences in Arabic: *nominal sentences*, as they start with a noun, and *verbal sentences*, as they start with a verb. In *nominal sentences*, the noun, which is the first word, is called *inchoative* مَبْتَدَأُ /mubtada’/ - meaning the first word used to commence a sentence – and is always in the nominative case. Every topic or *inchoative* has its خبر /khabar/ *predicate* of the nominal clause / *comment*, which can be nominal or verbal.

42. The inchoative occurs in the indefinite form in limited instance (around 40 instances according to Ashour). Some of the common instances in the indefinite form are:  
-being useful as implying praying in this example: سلامٌ عليكم *Peace be upon you*.  
-being annexed or modified by an adjective. For example: شمسٌ مضيئةٌ ظهرت *a luminous sun appeared* and طلبٌ علمٍ خيرٌ من طلبِ مالٍ *seeking knowledge is better than seeking fortune*.  
-being preceded by its predicate. For example: في الدارِ لصٌ *A thief is in the house*.  
-being preceded by an interrogative particle. For example: هل أحدٌ في الساحة؟ *is there anyone in the square?*

extension is “thing” as it embraces all other concepts, it follows that its *comprehension* is theoretically null. This is again a clear indication of the relation (or the confusion) between common nouns and indefinite nouns.

Linguists divide indefiniteness into two: inclusive (or total) indefiniteness النكرة المحضة /*annakiratu-l-maḥḍatu*/ and exclusive indefiniteness النكرة غير المحضة /*annakiratu ghayru-l-maḥḍati*/. Inclusive indefiniteness occurs when its meaning is common among all the members of its species and is applied to each member, such as the noun *man*, which signifies any member of the human species as there is no ‘restriction’ limiting the possible referents. On the other hand, exclusive indefiniteness is bounded and has specific referents. The phrase *a good man* refers to specific referents of the *man* group and they are *the good* ones only. With this, such a phrase has gained some specification or comprehension, and the number of potential referent has decreased. Thus, it has become less indefinite; in other words, its extension has been reduced. Because of this, the exclusive indefiniteness is referred to as *lacking indefiniteness*.

### ***3.4.1. Nunation as a sign of Indefiniteness***

In English, the article *a/an* is considered the sign of indefiniteness. In Arabic, there is no one lexical item to denote indefiniteness. Some linguists, especially classical ones, interpret the usage of nunation<sup>43</sup> as a differentiating sign between nouns and verbs. Only nouns receive this sign (Zajjājī, 1984). This sign,

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43. Nunation has other roles in Arabic. In this thesis, only the function of indefiniteness is investigated. Some linguists contest the fact that nunation is a sign of indefiniteness. They provide the example of proper nouns that accept nunation. This is explained below.

nunation التَّنوين /'attanwīn/ (Iben Ya'īsh, 553-653), is usually used for indefinite class of nouns.

Abu Chacra (2007) explains this process: nunation is performed by “doubling the final vowel sign and pronouncing them with a final /n/. The final vowel itself does not, however, become long in spite of the double vowel sign” (p. 18).

To illustrate, if the noun مَلِكٌ /malik/, (*king*), is used in the nominative case, it ends with the /dammah/ vowel sign « ُ »: مَلِكٌ /maliku/ (*king*). With nunation, it ends with a double /dammah/ « ُُ »: مَلِكُُ /maliku<sup>n</sup>/ (*king*).

In the accusative case, a noun ends with a /fathah/ « َ »: مَلِكٌ /malik/. With nunation, the /fathah/ is doubled « ََ » and “often an extra «ا» /alif/, which is not pronounced as a long vowel « ā », is added at the end: مَلِكَاُ /malika<sup>n</sup>/ (*king*) (as object).

In the genitive case, a noun ends with a /kasrah/ « ِ »: مَلِكٍ /malik/. With nunation, the noun ends with a “doubled /kasrah/ « ِِ »: مَلِكِيُ /maliki<sup>n</sup>/ (*king's*), (*of a king*).”

When a noun or an adjective are made definite, the nunation sign disappears. Table [4] shows how the noun بَيْتٌ /bayt/ (*house*) loses one of the doubled sign, in each of the cases, upon introducing the definite article.

The case <sup>44</sup>	Indefinite Noun with nunation	Noun with the definite article
Nominative	بَيْتٌ /baytu <sup>n</sup> /	الْبَيْتُ /'albaytu/

44. The basic functions of the three noun cases:  
 The nominative case is used for the subject and predicate noun or adjective.  
 The accusative case is used for the direct object, predicative complement in verbal sentences, and for most adverbs.  
 The genitive case is used for expressing possession and after prepositions. (ps. 31 and 32)

	‘a house’	‘the house’
Accusative	بَيْتًا /bayta <sup>n</sup> / ‘a house’	الْبَيْتَ /’albayta/ ‘the house’
Genitive	بَيْتٍ /bayti <sup>n</sup> / ‘of a house’	الْبَيْتِ /’albayti/ ‘of the house’

Table 4. The form of a noun in the definite and indefinite case

A widespread example of nunation usage is the Arabic expression شُكْرًا /shokra<sup>n</sup>/ ‘thank you’. However, it is worth mentioning that nunation is rarely used in spoken Arabic.

However, there are some nouns that display nunation though they are definite, like some proper nouns<sup>45</sup>, as مُحَمَّدٌ /Muhammadu<sup>n</sup>/ (Ashour, n.p.). In example [22], the noun, مُحَمَّدٌ *Mohammad*, displays the nunation sign as it is a *topic / inchoative* مَبْتَدَأُ /mubtada’/ (double dammah « ُ ») though it is a proper noun – meaning definite. In this example where the inchoative is a proper noun displaying the nunation sign, its predicate is also a noun, and it also displays the nunation sign نَبِيٌّ *a prophet* as it is indefinite.

- [22] مُحَمَّدٌ نَبِيٌّ مِنَ الْأَنْبِيَاءِ  
 /muhammadu<sup>n</sup> nabiiyo<sup>n</sup> min-l-’anbiya’i/  
 Muhammad is one of the prophets.

On the other hand, some indefinite nouns fail to show the nunation sign; a diptote noun ممنوع من الصرف does not show this sign. (See Figure [19]). Yet, if this diptote is made definite, it becomes declinable.

45. Not all proper nouns can display nunation sign. For example, nouns ending with a vowel حرف علة like ليلي Leila cannot display nunation.

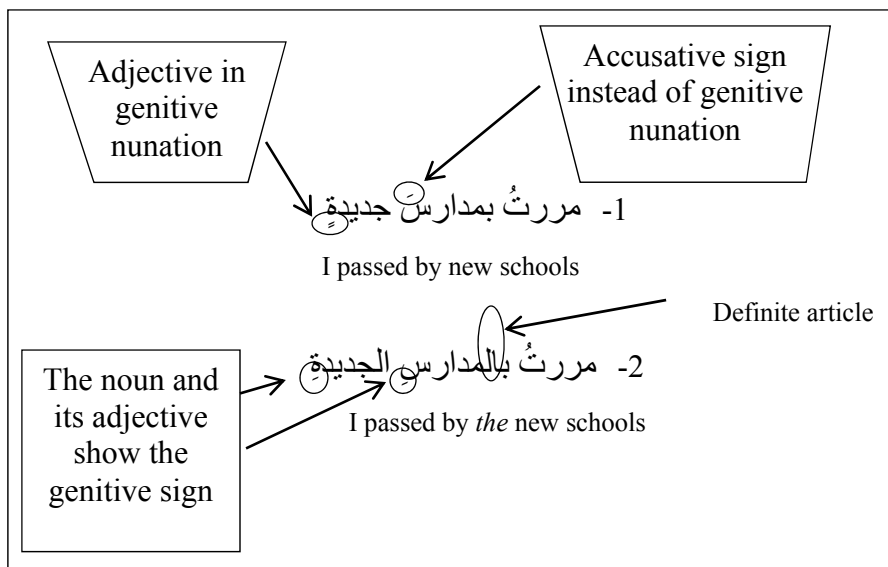


Figure 19. An example on a definite and indefinite diptote

In the first example in Figure [19], the noun *مدارسٍ schools* is indefinite, and it is in the genitive case as it is preceded by the preposition *بـ in*. So, it should show genitive nunation – double /kasrah/ « ِ » . Instead, it shows the accusative sign - /fatḥah/ « َ » as it is a diptote. Its adjective *جديدةٍ (new)* displays the genitive nunation as supposed. Here, in this case, the adjective does not agree with its Modified, as supposed. On the other hand, when this indefinite noun is made definite *المدارسِ (the schools)* (by the definite article in this example), it regains its inflectional sign – /kasrah/ « ِ » . The adjective that modifies it is declined similarly with the genitive sign.

Due to the fact that nunation appears as a sign when the definite article is not available, a generalization can be made, and nunation can be considered as a sign for indefiniteness.

### 3.5. Ways to Achieve Definiteness in Arabic

Linguists usually identify seven types of definites: *pronouns* الضَّمائِرُ /aḍ ḍamā'iru/, *proper nouns* اِسْمُ الْعَلَمِ /'ismu-l-'alami/, *demonstrative pronouns* أسماء الإشارة /'asmā'ul 'isharati/, *relative pronouns* اِسْمُ الْمَوْصُولِ /'ismul mawsuli/, *vocative mode* اَلنِّدَاءُ /'annida'/, *nominal annexation* اَلْإِضَافَةُ /'alidāfatu/, and *words prefixed with the definite article* اَلْمَعْرُوفُ بِالْأَلِفِ. These seven types are definite in themselves regardless of what comes before or after.

Linguists divide these seven types into two categories: what is definite in itself (what Stuart Mill (1843) terms as *proper names*) and what is made definite with a tool (these would most likely correspond to Mill's "connotative proper names"). (See Figure [20]).

Proper nouns and words used for emphasis (explained below) belong to the group of words made definite in themselves. The other types of definites, namely pronouns, demonstratives, relative pronouns, the vocative mood, annexation, and words with the definite article, make the category of words of definites with a tool. Al-Suyūṭi adds an eighth type – words used for emphasis اَلتَّأْكِيدُ /'atta'kīd/ like اَجْمَعُ /'ajma'/, اَجْمَعُونَ /'ajma'ūn/, اَجْمَاعُ /jam'ā'/ and اَجْمَاعُ /jami'/' meaning *all*. His verification is that these words do not turn into indefinite upon appearing in the plural forms, like proper nouns (Refer to § 3.4.2). This kind reassures the inclusiveness of the definite entity, and, thus, it is one of the definite types.

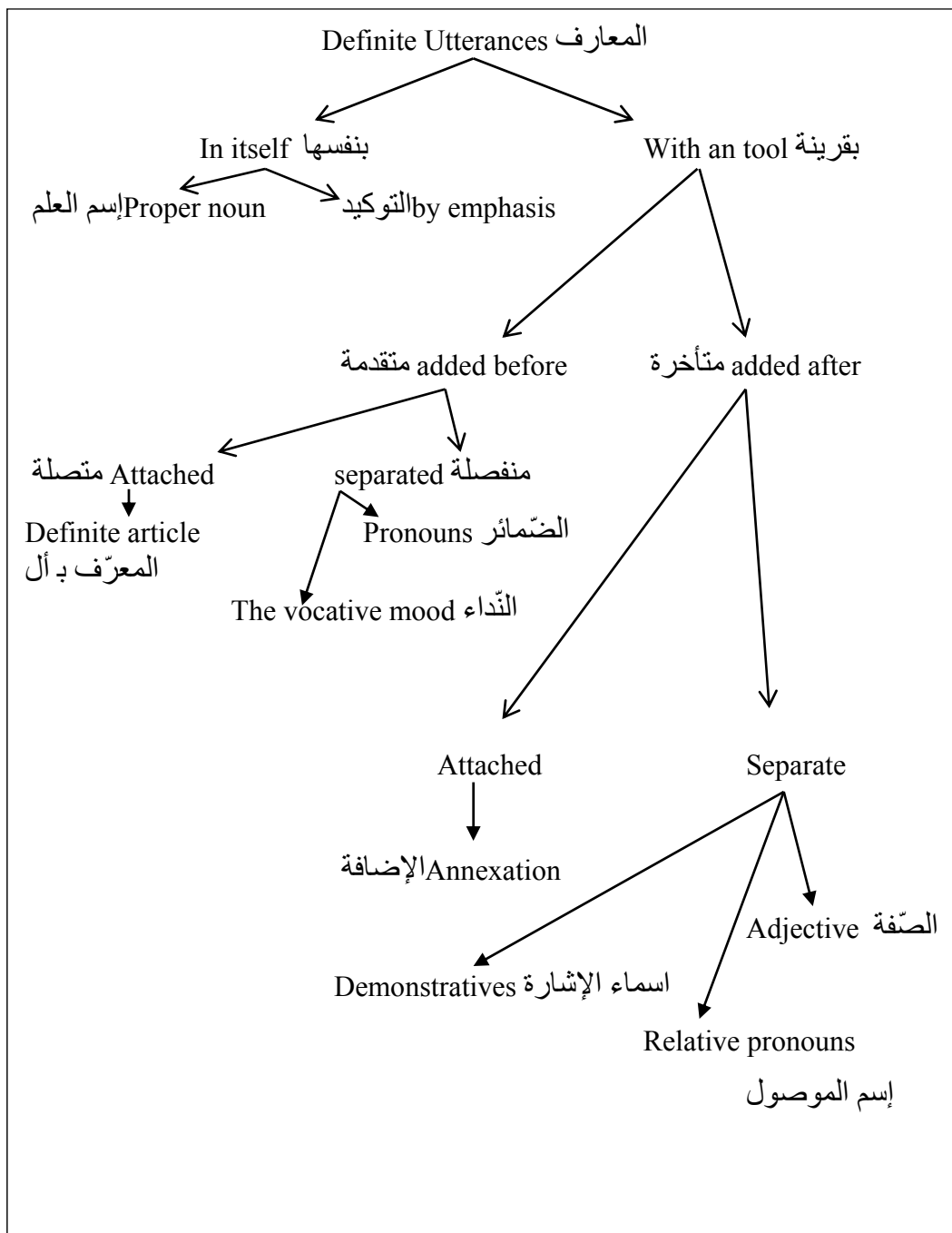


Figure 20. Al-Suyūṭī’s division of types of definites (p. 36)

### 3.5.1. Pronouns

Pronouns are considered definite in Arabic because they are not used until the “thing” referred to in the utterance has already been specified to the listener



(Sibawayhi, 760-796). Pronouns in Arabic are of three types: separate, suffixed and concealed.

### 3.5.1.1 Separate Personal Pronouns الضَّمَائِرُ الْمُنْفَصِلَةُ /'aḍḍamā'iru-l-munfaṣīlatu/

The separate personal pronouns stand alone (as separate lexical items). The common known type is pronouns in the nominative case and they are 14 in number.

See Table [5].

Person		Singular	Dual	Plural
1st		أَنَا (I) /'anā/	نَحْنُ (we) /naḥnu/	
2nd	masculine	أَنْتَ (you) /'anta/	أَنْتُمَا (you two) /'antumā/	أَنْتُمْ (you) /'antum/
	feminine	أَنْتِ (you) /'anti/		أَنْتُنَّ (you) /'antunna/
3rd	masculine	هُوَ (he, it) /huwa/	هُمَا (they two) /humā/	هُمْ (they) /hum/
	feminine	هِيَ (she, it) /hiya/		هُنَّ (they) /hunna/

Table 5. Personal Pronouns الضَّمَائِرُ الْمُنْفَصِلَةُ /'aḍḍamā'iru-l-munfaṣīlatu

The first row contains the first person pronouns ضَمَائِرُ الْمُتَكَلِّمِ /ḍamā'iru-l-mutakallimi/ that can be used for both masculine and feminine. The second row is for the second person pronouns ضَمَائِرُ الْمُخَاطَبِ /ḍamā'iru-l-mukhāṭab/ divided into masculine and feminine, but sharing the same lexical item for the dual. These

46. The name of the first person pronouns ضَمَائِرُ الْمُتَكَلِّمِ means “the pronouns of the speaker”.

47. The name of the second person pronouns ضَمَائِرُ الْمُخَاطَبِ means “the pronouns of the addressee”.

pronouns, the first and second person pronouns, are in the definite form as the “thing meant” by the pronoun is explicit (Abdul-Raof, 2006). However, when a pronoun of each of these two groups occur in a sequence of one pronoun after the other as in Example [23], the more definite one is presented before the other.

- [23] و أنت و زيد قمتما أنا و أنت قمتما  
/anā wa anta qumnā wa anta wa zaydu<sup>n</sup> qumtumā/  
I and you stood up, and you and Zayd stood up. (Al-Suyūṭī, p. 35)

In this example, the first person pronoun *I* أنا is more definite than the second person pronoun *you* أنت, and the second person pronoun is more definite than a proper noun. That being said, the first person pronoun is mentioned before the second person pronoun, and the second person pronoun is mentioned before a proper noun, which is the reverse case in English.

The third row includes the third person pronouns<sup>48</sup> ضَمَائِرُ الْغَائِبِ /ḍamā'iru-l-ghā'ibi/. They are divided into masculine and feminine in the singular and plural forms but share the same form in the dual. These pronouns are definite due to anaphoric reference (Abdul-Raof, 2006). That is, they refer or point back to a noun phrase mentioned before.

- [24] المعلمُ يقول الحقَّ وهو يريد لكم النَّجَاحَ  
/ʾalmu'allimu yaqūlu-l-ḥaqqā wa huwa yurīdu lakumu-*nnajāḥa*/  
The teacher says the truth and he wants you to be successful. (p. 138)

In example [24], the pronoun *he* هو refers anaphorically to the “explicit” noun phrase *the teacher* المعلمُ. This noun phrase is definite by the definite article.

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48. The name of the third person pronouns ضَمَائِرُ الْغَائِبِ means “the pronouns of the absentee”.

The third person pronouns can also refer anaphorically to “implicit” noun phrases as in Example [25].

- [25] اتَّحدوا هو أفضل لكم  
/’ittahidu huwa ’afdala lakum/  
Be united, *it* is better for you.

The pronoun *it* هو refers to the implicit noun *unity* الإتحاد that is implied by the verb phrase *be united* اتَّحدوا.

A pronoun can also denote affirmation. In the example [26] below, the pronoun *he* هو affirms and asserts explicit information about his deeds – being criminal.

- [26] هو المجرمُ  
/huwa-l-mujrimu/  
He is the criminal.

- [27] أنا الأستاذُ  
/’anā-l-’ustāzu/  
I am the teacher. (Abdul-Raof, 2006, p. 139)

In [27], the communicator uses the pronoun *I* أنا to “assert his or her authority in the class and put an end to students’ involvement in the teaching or the syllabus of the course”.

Separate pronouns can also be used to denote a general reference to everyone or anyone, as in:

- [28] إذا أنتَ قلتَ الحقَّ يلومونك وإذا أنتَ قلتَ الباطلَ يحبونك  
/’izā ’anta qulta-l-ḥaqqā yalūmūnaka wa ’izā ’anta qulta-l-bāṭila yuḥibbūnaka/  
If *you* say the truth, they will blame you, and if *you* do not say the truth, they will like you.

The second person pronoun *you* أنتَ does not refer to any present addressee but it “makes a general reference that applies to all people”.

These separate personal pronouns have the nominative case. That being said, they replace nouns that are in the nominative case only (Abu Chacra, 2007). Replacing these nouns by pronouns means that they are already made definite by reference, which is accounted for above.

Al-Afghānī (1981) adds another separate pronoun *إِيَّا* /'iyyā/, which Abu Chacra considers to be a “bound article”. *إِيَّا* /'iyyā/, occurring in the accusative case only. It is always attached to a suffix pronoun to refer to the first, second or third person. See Table [6]. Al-Fawzan (1995) considers the combination of *إِيَّا* with its suffix pronoun as one pronoun; he does not separate the components as the other linguists mentioned above have done.

Person		Singular	Dual	Plural
1st		إِيَّاي /'yyāya /	إِيَّانَا /'yyānā/	
2nd	masculine	إِيَّاكَ /'yyāka/	إِيَّاكُمَا /'yyākumā/	إِيَّاكُمْ /'yyākum/
	feminine	إِيَّاكِ /'yyāki/		إِيَّاهُنَّ /'yyāhunna/
3rd	masculine	إِيَّاهُ /'yyāhu/	إِيَّاهُمَا /'yyāhumā/	إِيَّاهُمْ /'yyāhum/
	feminine	إِيَّاهَا /'yyāhā/		إِيَّاهُنَّ /'yyāhunna/

Table 6. The pronoun *إِيَّا* /'iyyā/

Al-Afghānī presents this quotation from the Holy Book Quran. In example [29], *إِيَّا* /'iyyā/ is attached to the suffix pronoun *كَ* /ka/, referring to God, as if speaking to Him directly.

[29] *إِيَّاكَ نَعْبُدُ*  
 /'iyyāka na'budu/  
 Thee (alone) do we worship

To Al-Afghānī, *إِيَّا* is inflected as object in the accusative case for the verb *نَعْبُدُ* and takes the front position in the sentence for emphasis, and the « *كَ* » /ka/ has the function of indicating the second person, but is not parsed. As to Abu Chacra, *إِيَّا* is just a particle and « *كَ* » /ka/ is a suffix pronoun functioning as object.

Upon analysis<sup>49</sup>, this sentence could be expressed with the « *كَ* » /ka/ in its standard position, suffixed to the verb as in [30]. Then, *كَ* /ka/ is inflected as object.

[30] *نَعْبُدُكَ*  
 /na'buduka/  
 we worship you

That being said, Abu Chacra's explanation and inflectional categorization appears to be sounder.

### 3.5.1.2. Suffixed Pronouns

Suffix pronouns are pronouns affixed to various parts of speech. They are also referred to as enclitic pronouns. They can be attached to nouns, verbs, prepositions, and particles.

Person (pronoun)		Singular	Dual	Plural
First		<i>نِي</i> /nī/, <i>يَ</i> /yā/, <i>يَا</i> /ya/ me, my	<i>نَا</i> /nā/ us	
Second	masculine	<i>كَ</i> /ka/ your, you	<i>كُمَا</i> /kumā/ your,	<i>كُم</i> /kum/ your, you

49. Analysis is made by the researcher.

	feminine	كِ /ki/ your, you	you (two)	كُنَّ /kunna/ your, you
Third	masculine	هُ /hu/, هِ /hi/ his, him, its, it	هُمَا /humā/, هُمَا /himā/ their, them (two)	هُمْ /hum/, هُمْ /him/ their, them
	feminine	هَا /hā/ hers, its, it		هُنَّ /hunna/, هُنَّ /hinna/ their, them

Table 7. Suffixed pronouns الضَّمَائِرُ الْمُتَّصِلَةُ

The first row in Table [7] contains the first person suffix pronouns. There are three suffix pronouns representing the singular *me* and *my* and one representing the plural *us*. The singular « ي » /i/ becomes « يَ » /ya/ when it is attached to a noun in the dual or “sound”<sup>50</sup> masculine plural.

- [31] مُعَلِّمَانِ two teacher (nominative) → مُعَلِّمَيَّ my two teachers  
 [32] مُعَلِّمَيْنِ two teachers (accusative and genitive) → مُعَلِّمَيَّ my two teachers  
 [33] مُعَلِّمِينَ and مُعَلِّمُونَ teachers (all cases) → مُعَلِّمَيَّ my teachers

In [31] and [32], the « ن » is dropped and « ي » is added while keeping the whole structure as it is. In [33], the « ن » and the « و » from the sound nominative plural are dropped while only the « ن » from the sound accusative and genitive plural is dropped and « ي » is added.

The second and the third rows contain the second and the third personal suffix pronouns respectively. When any of these pronouns is attached to a noun, it undergoes some changes (if the noun is in the dual or sound masculine plural) very similar to the first person suffix pronouns’ changes.

50. There is “sound” plural and “broken” plural. The first could be referred to as ‘regular’ and has a rule of conjugation for each of masculine and feminine. They are called جَمِيعُ مُذَكَّرِ سَالِمٍ /jami‘ mudhakkār sālim/ and جَمِيعُ مُؤَنَّثِ سَالِمٍ /jami‘ mu’annas sālim/ respectively. The “broken” plural is irregular and is called جَمِيعُ تَكْسِيرٍ.

Suffix pronouns are either in the accusative or the genitive case. When they are attached to a noun, they function as possessive pronouns. The nominal phrase, the noun with its suffixed pronoun, becomes definite because it forms nominal annexation (See 3.4.6) or إضافة /'idāfah/ construction (Abu Chacra, 2007).

[34] قَلَمِي  
/qalamī/  
my pen

In example [34], the noun قَلَم (*pen*) is made definite by the suffixed pronoun « ي » /ī/. Inflection wise, *pen* is considered “mudāf” (regardless of its other inflection in the sentence, as it may be subject, object, etc. and accordingly, the case is decided). On the other hand, « ي » /ī/ functions as “mudāf ’ilayh” and is in the genitive case.

### 3.5.2. *Proper nouns* اِسْمُ الْعَلَمِ

Proper nouns are definite in themselves; they do not need the definite article, to become definite. The names of places like مكة *Mekka* and لندن *London*, the names of people for example, أحمد *Ahmad* and مُصْطَفَى *Muṣṭafa*, the names of animals, for example, لاحق *Lāḥiq* (for a mare), and the names of things, for example, تَمِيم *Tamim* (for a tribe) are all proper nouns.

If proper nouns appear in the dual or the plural form, the definite article needs to be prefixed, if definiteness is to be retained (Al-Fawzan, vol II, p. 107).

[35] أتى المحمّدان  
/ʔata-l-muhammadān/  
*the two Mohameds came*

In this example, the name *Mohamed* appears in the dual form (nominative case). The definite article indicates that the two persons, who are named *Mohamed*, are known to the listener. Otherwise, if the two persons holding the same name are not known to the listener, the definite article is deleted and such nouns are dealt with as common nouns and, consequently, lose their definiteness.

Moreover, in certain cases, the definite article is added, like after the words *بِئْسَ* /bi'sa/ meaning *what a bad* and *نِعْمَ* /ni'ma/ meaning *what a good*.

[36] نِعْمَ العَمرِ عمر بن الخطَّابِ  
what a good Omar ben Al-Khattab

After these words, the proper noun is transformed into a common one since these words are not introduced except into common nouns prefixed with the definite article. In addition, a proper noun is transformed into an indefinite common noun after *لَا* /lā/ *no* as in Example [37]. *Aba Hasan* refers to any person having the attributes of the original, as in Shakespeare's *Merchant of Venice* when after her speech, Portia is applauded with the cry "A Daniel come to judgment", mean that she has the attributes of the prophet Daniel.

[37] وَلَا أبا حَسنِ لها  
/walā 'abā ḥasan lahā/  
and neither *Aba Hasan* is up to it

Again, proper nouns are different from common nouns. Al-Suyūṭi highlights this difference. He maintains that proper nouns have no meaning in themselves. They gain meaning when they name an entity. This is unlike common nouns; the noun *man* is an informative/useful word that specifies a species and excludes other species, such as *woman* from its category. A proper noun can be changed and exchanged without changing the *language*. That is, one can change the name of one's son from



*Khaled to Jaafar*. However, this is not the case with common nouns. If the noun *man* is given to the species *mare* and vice versa, a change in *language* happens.

Another example, where a proper noun does not name one particular person or entity, explains this overlapping between proper and common nouns. In Example [37], no one person is specified. The same happens in Example [38]. However, the proper noun, *Sibawayhi*, carries the nunation sign, which seems contradictory to the function of nunation mentioned in section 3. 3. 1.

- [38] مررتُ بسبيويه وسبيويه آخرَ  
/marartu bi Sibawayhi wa Sibawayhin 'ākhar/  
I met Sibawayhi and another Sibawayhi. (Ghalayini, 1953)

In this example, *Sibawayhi* is mentioned twice. In the first mention, the noun *Sibawayhi* is the name of a person, and thus, it is a proper noun. It carries the sign of the accusative, the short vowel « ِ » (refer to Table [3]), as it is the object of the preposition « بـ » /bi/. In the second mention, it has the nunation sign « ٍ » because it is indefinite, meaning “a person *named/ with the name of* Sibawayhi” means. It can also mean that he met a person with the same influential linguistic skill as the famous *Sibawayhi*. With such examples, it can be said that when introduced into the proper noun, nunation can bring about changes in meaning.

### 3.5.3. *Demonstrative pronouns* أسماء الإشارة /'asmā'u-l-'ishārati/

Demonstrative pronouns, as their name implies, identify the referent by locating it on a scale of proximity. With respect to this scale of proximity, there are

two types of demonstrative pronouns in Arabic: near-deictic meaning *this* (Table [8]) and far-deictic meaning *that* (Table [9]).<sup>51</sup>

No. Case	Singular (this)		Dual (these two)		Plural (these)
	Masculine	Feminine	Masculine	Feminine	Both genders
Nominative	هَذَا /hādhā/	هَذِهِ /hādhīhi/	هَذَانِ /hādhāni/	هَاتَانِ /hātāni/	هُؤُلَاءِ /hā'ulā'i/
Accusative and Genitive			هَذَيْنِ /hādhayni/	هَاتَيْنِ /hātayni/	

Table 8. First group of the Arabic demonstrative pronoun *this* and *these*

As shown in Table [8], there is one form of *this*, هَذَا /hādhā/ for masculine and هَذِهِ /hādhīhi/ for feminine, used in all cases in the singular. In the dual, there are two forms for each gender: one in the nominative, هَذَانِ /hādhāni/ for the masculine and هَاتَانِ /hātāni/ for the feminine, and one in the accusative and genitive, هَذَيْنِ /hādhayni/ for the masculine and هَاتَيْنِ /hātayni/. However, in the plural, there is one form, هُؤُلَاءِ /hā'ulā'i/, for all cases and both genders.

The second kind of demonstrative pronouns is divided in the same way as is shown in Table [9] below. It is worth mentioning that the dual forms are only used in very formal Arabic.

51. Ya'qub (2006, II, 160) divides the demonstratives into 3 types depending on distance: near, medium far and far. He also lists other demonstratives that are very rarely used.

No. Case	Singular (that)		Dual (those two)		Plural (those)
	Masculine	Feminine	Masculine	Feminine	Both genders
Nominative	ذلك	تلك	هتَان	تانِك	أولئِك
Accusative and Genitive	/dhālika/ /dhālika/	/tilka/ /tilka/	/hātāni/ هتَيْن	/tānika/ تَيْنِك	/ʾulāʾika/ /ʾulāʾika/

Table 9. Second group of the Arabic demonstrative pronoun *that* and *those*

Demonstrative pronouns are definite in themselves. They do not take the position of an adjective<sup>52</sup> except if the Modified is a proper noun or an Annexed noun.

[39] مررت بزيد هذا  
 /marartu bi-zaydin hadhā/  
*I met this Zayd*

In Example [39], the demonstrative pronoun هذا *this* is an adjective specifying the proper noun زيد *Zayd* especially when there is more than one person with the same name.

Though they are definite by default, they need some specification when there is some vagueness. In this case, the Modifier should be defined by the definite article.

[40] هذا الرجل جميل  
 /hadhā-r-rajulu jamīl/  
*this man is handsome*

52. The adjective should not be more definite than the Modified. It can be of the same level of definiteness or less (Yaʿqub, 2006, II, 160).

- [41] هذا الطالب مجتهد  
/hadhā-ṭ-ṭālibu mujtahidu/  
*this student is hardworking*

The nouns الرجل *the man* and الطالب *the student* are adjectives to the demonstrative pronoun هذا *this*. In other words, structurally, the demonstrative pronoun functions as *Head* and the noun as *Adjunct*. Each of these adjectives specifies the entity referred to in the speech act and, consequently, achieves definiteness. These adjectives can be replaced by a deictic sign to obtain the same result – definiteness – unless the objective is to add information about the person in question.

#### **3.5.4. Relative Pronouns الإِسْمِ المَوْصُولِ /'al-'isim l-mawṣūl/**

A relative pronoun is called in Arabic a "noun of the connected". It is always definite and acts as a noun in terms of number, gender and grammatical case.

The Arabic relative pronouns الَّذِي /'alladhī/ for masculine and الَّتِي /'allatī/ for feminine and their declensions as shown in Table [10] mean "the one" and stand for the English relative pronouns *which*, *who*, and *that* only.

There are two forms of the relative pronoun in the singular, الَّذِي for masculine and الَّتِي for feminine, and two in the plural, الَّذِينَ for masculine and اللَّوَاتِي for feminine, used in all cases. There is, as well, one form in the plural feminine, اللَّاتِي, which is rarely used.

In the dual case, there are four forms: two forms, اللَّذَان for masculine and اللَّتَان for feminine, used in the nominative case, and two forms, الَّذِينَ for masculine

and **الَّتَيْنِ** for feminine, used in the accusative and genitive. The plural forms are used only for human beings. For non-human plural forms, the feminine singular is used.

No. Case	Singular		Dual		Plural	
	Masc.	Femi.	Masc.	Femi.	Masc.	Femi.
<b>Nominative</b>	الَّذِي /ʔalladhī/ أَلَّذِيْنَ /ʔalladhīn a/	الَّتِي /ʔallatī/ أَلَّتِيْنَ /ʔallatayni/	الَّذَانِ /ʔalladhāni/	الَّتَانِ /ʔallatāni/	الَّذِينَ /ʔalladhīn a/	الَّلَوَاتِي /ʔallawāti/
<b>Accusative and Genitive</b>			الَّذَيْنِ /ʔalladhayni/	الَّتَيْنِ /ʔallatayni/		الَّلَاتِي /ʔallāti/

Table 10. Relative Pronouns **إِسْمٌ مَوْصُولٌ** /ʔisim mawṣūl/

As seen in Table [10], the relative pronouns in the masculine and feminine singular and the masculine plural are written with one « ل » (**لام**) /lām/ while the others with two, though, all are pronounced the same without any difference.

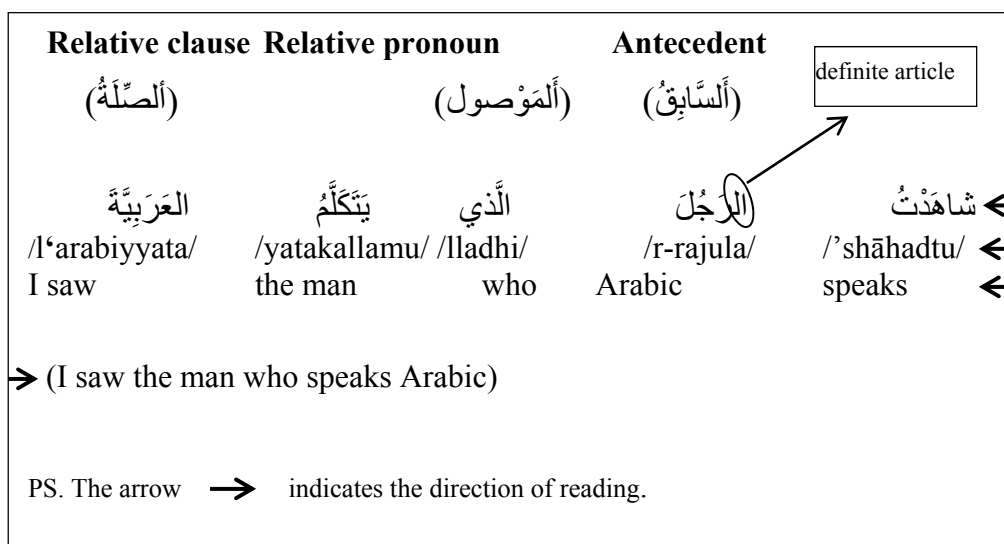


Figure 21. An example on the relative clause with a relative pronoun

The function of a relative pronoun is to link what precedes it – the antecedent – to the relative clause. In figure [21], the relative pronoun **الَّذِي** links the noun **الرَّجُلُ**, which is the antecedent, to the relative clause **يَتَكَلَّمُ الْعَرَبِيَّةَ**, which is now called *definite relative clause*. The relative pronoun, **الَّذِي** *who*, agrees with the antecedent. **الرَّجُلُ** *the man*, in gender (masculine), number (singular), and definiteness.

To form such a clause, the antecedent must be *definite*, as is the case with **الرَّجُلُ** /*the man* in Figure [21], because the relative pronoun is *always* definite. The relative pronoun is considered as an adjective in this case. A better way of expressing this might be to say that, in structural or functional terms, the definite noun is the Head and the relative pronoun the adjunct in external incidence. If the antecedent is *not* definite, the relative pronoun cannot be used. Consequently, the relative clause is introduced without a relative pronoun and could be referred to as an *indefinite relative clause*<sup>53</sup>.

Relative clause (الصَّلَةُ)	Relative pronoun (المَوْصُولُ)	Antecedent (السَّابِقُ)
يَتَكَلَّمُ الْعَرَبِيَّةَ	—	رَجُلًا شَاهَدْتُ ←
/l'arabiyyatu/ /yatakallamu/		/ rajula <sup>n</sup> / /shāhadtū/ ←
speaks Arabic		a man I saw ←
➔ (I saw a man (who) speaks Arabic)		
PS. The arrow ➔ indicates the direction of reading		

Figure 22. An example on the relative clause without a relative pronoun

53. One comes to the conclusion that such a clause (figure [21]) is *indefinite*. However, Abu Chacra (2007, p. 202) presents only the term *definite relative clause*. The logical conclusion is: if there is a *definite relative clause*, there must also be an *indefinite relative one*. Otherwise, labeling is not appropriate.

To illustrate, Figure [22] shows the same example given in the previous figure, Figure [21], with the same noun/ antecedent but indefinite, رَجُلًا *a man* – without the definite article prefixed to it but with the nunation sign « ً » — and without the relative pronoun, as a result.

Abu Chacra does not dwell on the parsing of the sentence with and without the relative pronoun, neither does he comment on the inflectional changes that the words that follow the relative pronoun undergo. He just mentions that:

Observe that, in contrast to Arabic, when you leave out the relative pronoun in English, the antecedent becomes *object* in the relative clause, e.g. ‘This is **the man** you saw.’ (Abu Chacra, 2007, p. 202. The italics are mine)

In the example *this is the man you saw*, the noun *the man* plays the role of grammatical object for the clause *you saw*. When translated into Arabic, this sentence becomes هَذَا رَجُلًا رَأَيْتَهُ *this man you saw him*<sup>54</sup> (without the definite antecedent, nor the relative pronoun as a result), which does not convey the meaning, since the focus is on *what I saw* and not on *man*. Then, though the relative pronoun is deleted in English, the Arabic translation retains it, and the translation goes as: هَذَا الرَّجُلُ الَّذِي رَأَيْتَهُ where the focus is on *the man*.

Another feature that is lost in translation is the *anaphoric suffix pronoun*. It is called in Arabic العائد /al‘ā'id/ *the returner*, and it is attached to the verb, the preposition or the noun coming after the relative pronoun in Arabic and refers back to the noun Modified /antecedent. In English, the relative pronoun replaces the

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54. This is the literal translation.

lexical item that refers back to the antecedent. Below is an example illustrating each case.

In example [42], the anaphoric suffix pronoun « هـ » (*him*) is attached to the verb *كلمت talked* and refers back to the antecedent *رجل man*.

- [42] مررت برجل و كلمته  
/kallamtuhu/ /wa/ /bi-rajulin/ /marartu/  
*I-talked-to-him and with-man I-met*  
I met a man and talked to him *مررت برجل وكلمته* (Al-Sirāfi, 277, 2)

It is worth mentioning that the returner in [42] refers back to an indefinite noun, making this pronoun indefinite as well, since it does not specify one single man out of the class of men.

In example [43], the anaphoric suffix pronoun « هـ » (*it*) is attached to the preposition *عَنْ for* and refers back to the antecedent *الكتاب the book*. And again, in English, it is obscured by the relative pronoun *that*.

- [43] هذا هو الكتاب الذي سألت عنه  
/hadhā huwa-l-kitābu-l-ladhī sa’alta ‘anhu/  
This is the book **that** you asked for (literal: ...that you asked for **it**)

In example [44], the anaphoric suffix pronoun « هـ » (*his*) is attached to the noun *اسم name* and refers back to the antecedent *الصحافي the journalist*. The relative pronoun used in English is *whose* while the literal one is *who*. It is noticed that the pronoun *his* is eliminated in English since it is replaced by the relative pronoun.

- [44] هذا هو الصحافي الذي اسمه علي  
/hadhā huwa-ṣṣaḥāfiyyu-l-ladhī ’ismuhu ’ali/  
This is the journalist **whose** name is Ali (literal: ...who **his** name is Ali)



The above mentioned relative pronouns are also known as *particular* or *specialized* relative pronouns as there is one pronoun for each number and gender. There are other relative pronouns, other than the ones mentioned in Table [10], which are used with nouns regardless of their number and gender. The most recurrent ones are: « ما » /mā/ *what*, « مَنْ » /man/ *who*, and « مِمَّا » /mimmā/ *of which* or *of what*, which are also called interrogative pronouns. « مَنْ » refers to humans and « ما » refers to non-human. These two pronouns differ from the standard ones in Table [10] in that they do not have an antecedent – the antecedent is inherent in their meaning. They are also different in having general or indefinite reference. Examples [45], [46], and [47] illustrate these differences.

[45] وَجَدْتُ مَنْ يَتَكَلَّمُ الْعَرَبِيَّةَ  
/wajadtu man yatakallamu-l-‘arabiyyata/  
I found (one) **who** speaks Arabic.

[46] لَا أَعْبُدُ مَا تَعْبُدُونَ  
/lā ‘a‘budu mā ta‘budūna/  
I do not worship **what** you worship. (The Quran)

[47] هَذَا مِمَّا كَتَبْتُ  
/hadhā mimmā katabtu/  
This is (part) **of what** I have written. (Abu Chacra, 2007, p. 205)

In example [45], the relative pronoun « مَنْ » does not specify the entity referred to but limits the potential referents to anyone *who speaks Arabic* (and not to *those who speak Arabic*).

In example [46], the relative pronoun does not specify what others worship. It just draws the line between two types of worshiping: *what the prophet worships* and *what others worship*. The targeted referent is *any kind of worshiping different from that which the prophet worships*.

In example [47], the relative pronoun « مِمَّا » refers to *part of what the author has written*, but which part or how much of what he has written is not identified. The reference is general and indefinite.

With these relative pronouns (مَا, مِنْ, and مِمَّا), the usage of the anaphoric suffix pronoun – العَائِدُ /al'ā'id/ *the returner* – is optional. Examples [46] and [47] can be rewritten with the anaphoric suffix pronoun as:

[46a] لَا أَعْبُدُ مَا تَعْبُدُونَهُ  
/lā 'a'bidu mā ta'bidūnahu/  
I do not worship **what** you worship.

[47a] هَذَا مِمَّا كَتَبْتُهُ  
/hadhā mimmā katabtuhu/  
This is (part) **of what** I have written.

Abu Chacra (2007) does not specify what this anaphoric suffix pronoun « هُ », used in each of these examples, refers back to. From a semantic and syntactic point of view, it refers back to the noun or idea preceding this relative pronoun as it, the anaphoric suffix pronoun, agrees with this noun or idea in gender. The anaphoric suffix pronoun « هُ » in example [46a] refers back to *what the others worship* and in example [47a], to *what I have written as a book or article*.

Relative pronouns, as explicated, occur with a definite antecedent. If it is not definite, no relative pronoun is used. As to the relative clause, it could be nominal as in Example [44] or verbal as any of the examples in this section.

### 3.5.5. *The Vocative mode* النداء /'annida'/

The vocative mood is the act of calling upon or summoning someone or an entity. A vocative sentence has two components: the particle of the vocative and the

object of the vocative. The particle precedes the object, which can be a noun, proper or common, independent of number. It is considered as an *object* because the sentence of the vocative is made up of the omitted/deleted verb *أنادي* /'unādī/ *I call on/upon* and replaced by the particle. See Figure [23]. The vocative mode is rendered in English as “O(h)...!”, “Hey...!”, or even with just an exclamation mark after the noun or the sentence.

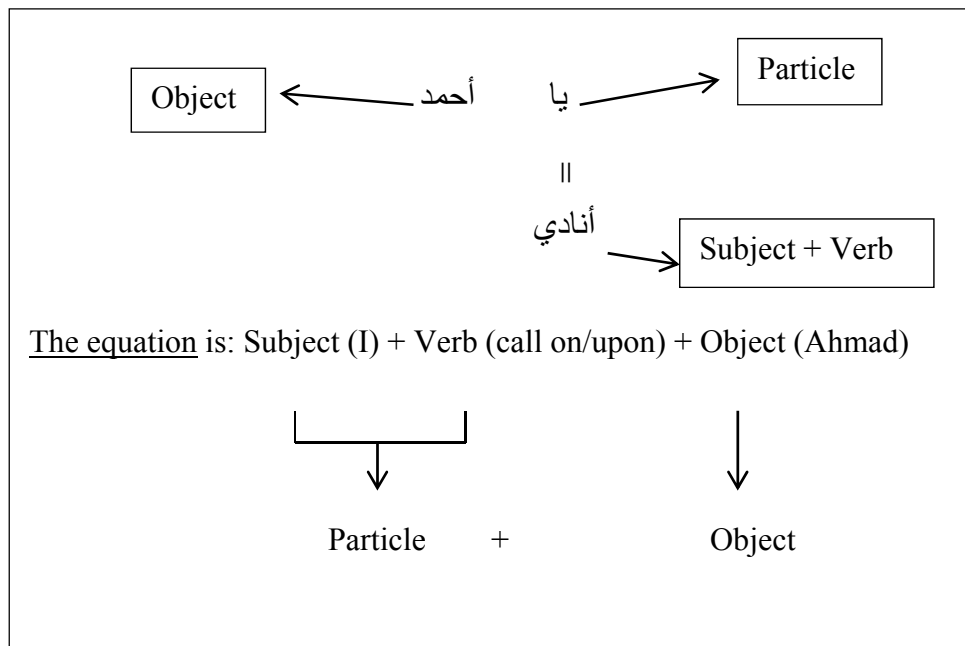


Figure 23. The sentence of vocative mode

Al-Fawzan (1995) identifies eight<sup>55</sup> particles (p. 201) while Ya‘qūb (2006, vol. IX, p. 279) identifies seven<sup>56</sup> particles used in the vocative mood. The particle *يا*

55. Al-Fawzan divides the eight particles into three groups:

For summoning somebody in close proximity, the particle *أ* /'a/ is used as in: *أخالد أجب* Khalid, *answer me*.

For summoning somebody beyond what is considered close proximity, the following six particles *يَا* /'ā/, *يا* /yā/, *يَا أَيُّهَا* /'ayā/, *هيا* /hayyā/, *أي* /'ay/ and *يَا أَيُّهَا* /'āy/ are used. For example, *يا صاعد الجبل تمهل* (*you, who are climbing the mountain, slow down*).

For summoning a person in grief (over loss or pain), the particle « وا » /wā/ is used as in: *واظهره* *Oh my (aching) back*.

/yā/ is the most common<sup>57</sup> and is used for calling upon the near and far<sup>58</sup>. The particle can also be omitted in some cases<sup>59</sup> without affecting the vocative construction. See examples [48].

[48] يوسُفُ أَعْرِضْ عَن هَذَا (يا)  
*Joseph, let this pass!* (Quran 12:29)

In this example, the particle « يا » can be used or omitted without affecting the meaning. Ya‘qūb states clearly that omitting the particle can be applicable for the particle « يا » only (other particles cannot be omitted). From an inflectional point of view, the particle « يا » is used for both genders whereas the particle « أيا » appears as « أَيُّهَا » for masculine and « أَيَّتُهَا » for feminine regardless of the number (Abu Chacra, p. 172).

Linguists investigate the object of the vocative by using different systematic methods. Al-Fawzan tackles it from the inflectional point of view, dividing the explanation into four parts based on the case of the object of the vocative:

1. when it is considered indeclinable but appears in the nominative case مبنى في محل رفع,
2. when it is in the accusative case منصوب,
3. when it is considered indeclinable and appears in the accusative or nominative case مبنى في محل نصب أو رفع

---

56. Ya‘qūb lists the seven particles with a footnote for each in which he provides an explanation. They are وا، أ، يا، أيا، أي، أ، هيا،

57. According to many linguists, « يا » is the only particle used in the Holy Book, Quran.

58. Al-Fawzan considers that « يا » is a particle used for far summoning beyond what is considered close proximity and provides an explanation for using it for both situations (footnote 2, p. 250). He indicates that this happens when the object of vocative mode is near but treated as far due to his/her great statue or position.

59. The particle cannot be omitted if the object of the vocative is a separate second person pronoun, is the name of God الله, is far, or if the vocative mode is random or is used to seek help or show grief. It can be omitted if the object of vocative is a noun or an annexed noun and if أَيُّهَا / أَيَّتُهَا precede the object of vocative.

4. when it appears in the nominative or accusative case مرفوع أو منصوب.

Then, he divides each part into subcases. Ya'qūb (2006, IX), on the other hand, sets out to explain this section depending on the type of the object of the vocative and divides it into three:

1. when it is a single word مفرد,
2. when it is Annexed (not a single word) مضاف, and
3. when it is similar to an Annexed مشبّه بالمضاف. Then, he divides each section into subsections.

The methodology of tackling the object of the vocative followed in this thesis is triggered by the issue of definiteness/indefiniteness. In this light, all explanations related to parsing of the object of the vocative are beyond the scope of this thesis. The explanation is reserved to the issue of how the vocative mood renders a noun definite. Thus, it is divided into two sections: 1. when the object of the vocative is indefinite and 2. when it is definite.

### **3.5.5.1. When the Object of the Vocative is Indefinite**

If the object of the vocative mood appears indefinite (without any of the seven signs of definiteness mentioned in this section) but it is *intended* in the action of the vocative, the object becomes definite. Example [49] clarifies this.

[49] يا طالب أجب  
/yā ṭālibu 'ajib/  
*Student, Answer.*

In such an example, *student* is not definite, but after adding the vocative particle, he/she becomes definite as it is intended and specified in the action of addressing him or her.

If the object is indefinite and is not *the Intended* in the act of the vocative, it is then used to refer to the class or the species in general and not to one particular member. The potential referents are not limited and the object takes the nunation sign.

[50] يا رجلاً خذ بيدي  
/yā rajulan khudh biyadi/  
O man, take my hand.

In example [50], the object رجلاً *man* is indefinite and has the nunation sign. The speaker, who is probably blind, asks *any man* passing by to *take his hand* to help him in his way. The speaker does not specify any one person.

### 3.5.5.2. When the Object of the Vocative is Definite

If the object of the vocative is definite, the vocative mode emphasizes this definiteness. For example, if the object of the vocative is a proper noun as in Example [51], it is already made definite. The noun *Khalid* is a proper noun and is summoned in this act to *obey his parents*.

[51] يا خالد أطيع والديك  
/yā khālidu 'aṭī' wālidayka/  
*Khalid, obey your parents.*

The vocative here does not play the role of making the object definite but rather to address him in an attempt to get him into doing something.

The object of the vocative can also be definite when it is the Annexed (See 3.4.6). The extent of its definiteness is already limited by annexation. In example [52], the object طالب *seeker* is annexed to العلم *knowledge*. Thus, vocative here targets *those who seek knowledge*. This group is limited but not specific to the extent of choosing one member. It indicates any one member of this group.

[52] يا طالب العلم إـحفظ وقتك  
/yā ṭāliba-l-‘ilmi ’iḥfaz waqtaka/  
O knowledge seeker, preserve your time

[53] يا ضائعاً كتابه لا تيأس  
/ yā ḍā’i’an kitābuhu lā tay’as/  
Whosoever lost his book, do not give up.

In example [53], the object ضائعاً *lost* means something else without the addition<sup>60</sup> of كتابه *his book*. It means that the person in question, who is called upon, is *lost*. Thus, this addition is necessary to clarify the meaning on one hand, and to limit the range of potential referents to *one of those who lost their books*. Without the particle of vocative, this sentence is not considered grammatically and semantically correct.

The fact that the object of the vocative can also be prefixed with the definite article is a matter of debate. There is no consensus on whether two definites can coexist in the same sentence. Linguists consider that both the definite article, and the particle « يا » define. Thus, two definites cannot coexist in the same word. This is different from a vocative that consists of a proper noun and the vocative particle. They exclude this type of double definition on the grounds that a proper noun is not made definite with an added sign or tool, whereas the introduction of the definite article into a noun is a clear sign. The conclusion is that two definites with a sign each cannot coexist in the same sentence (Al-Fawzan, vol. II, ps. 260 and 261 and Ya‘qūb, 2006, IX, 282).

Linguists highlight the three possibilities below where a noun with the definite article can act as object in a vocative mode:

---

60. The addition / complement here is an active participle إـسم فاعل.

1. if the noun is the name of God الله as in Example [54],
2. if it is a poetic necessity as in Example [55], and
3. if it is a name in a narrative genre as in Example [56].

[54] يا الله أغفر لنا  
/yā 'allāh 'ighfir lanā /  
O God, forgive us.

[55] فيا الغلامان اللذان قرا إياكما ان تعقبانا شراً  
/fayā-l-ghulamāni-l-ldhānī farrā 'iyyākumā 'an ta'qibānā sharran/  
The two chaps who ran away, beware not to inflict evil on us.

[56] يا الرجل المنطلق  
/yā-r-rajula-lmunṭaliqi/  
O the dashing man

The noun الرجل is modified by the adjective المنطلق and both words form a trait of the character as the protagonist is described in the context of the narration. This trait becomes like his name. On the other hand, if the particle of the vocative is followed by أيها or أيتها, the object should be prefixed with the definite article as in Example [57]. The noun النفس *soul* is definite as it is preceded by أيتها.

[57] يا أيتها النفس المطمئنة  
/yā 'ayyatuhā-n-nafsu-lmuṭma'innah /  
O, you serene soul! (Quran 89:27)

[58] يا أيها الذي نُزِّل عليه الذكر  
/yā 'ayyuhā-l-ladhī nuzzila 'alayhi-dh-dhikru/  
O thou unto whom this reminder has [allegedly] been bestowed from on high  
(Quran 15:6)

In this case, where أي is added after the particle يا. Relative pronouns and demonstrative pronoun can be introduced into the vocative sentence as well. Example [58] presents the relative pronoun الذي *whom* after أيها and يا.



The vocative mood cannot be applicable when the object is annexed to a second person suffix pronoun ضمير المخاطب. The vocative summons the object of the vocative, which is the Annexed in this case, and if the Annexer is addressing a second person, then this vocative would be addressing two different persons, which is logically impossible.

[59] \* يا خادمك  
/yā khādimuka/  
*O your servant\** (Al-Fawzan, II, 257)

The object in this vocative sentence is خادم *servant*, which is the Annexed to «ك» *your*, the Annexer. Here the vocative is split into two addressees: *the servant* and *your*, which violates the structure of the vocative mood.

The vocative mode could be genuine or rhetorical. Example [48] is genuine because the object of vocative, *Joseph*, is expected to follow the required demand, while in Example [60], it is just to lament the loss of *his daughter*.

[60] يا درة نزع من تاج والدها  
/ya durratun nuzi‘at min tāji wālidihā/  
*O precious (daughter) ripped from her father’s crown*

Rhetorical vocative mood is used to express praise, complement, assault, disparagement, pain, soreness, exclamation, seduction, appeal and other emotion-like activities.

### **3.5.6. Annexation**

Annexation is “a term used in the grammars of certain languages to denote a construction in which a noun is possessed or modified by another noun or noun phrase, particularly when an overt marking of the relation occurs on the noun which

is possessed or modified” (Trask, 1993: 149 as cited in Gadalla and Abdel-Hamid, 2000).

This structure is referred to by linguists using different names such as *construct*, *genitive construction* and *subjunction*. It “typically expresses a possessive relation” Crystal (1985) equal to the English possessive form, where a noun or a pronoun is added to another noun specifying it or its nature.

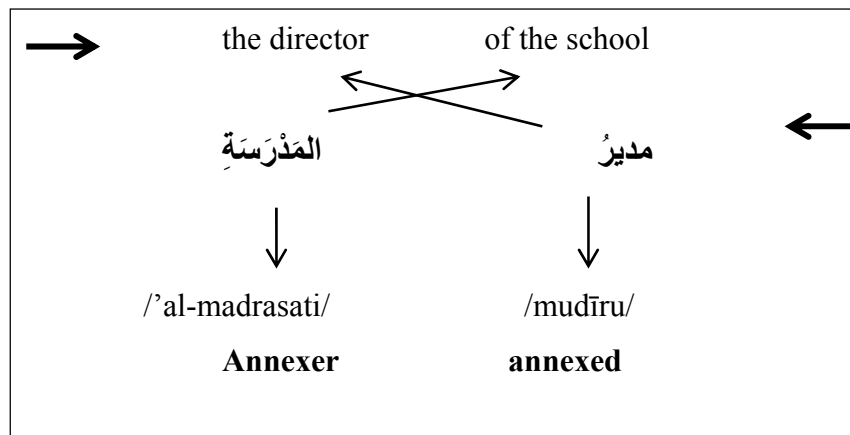


Figure 24. Nominal annexation الإضافة /'al'idāfah/

Annexation consists of two parts: the Annexed or the head noun المضاف /'almuḍāf/ and the Annexer or the Modifier المضاف إليه /'almuḍāfu 'ilayhi/. See Figure [24]. The Annexer المدرسة *the school* is added to the Annexed مدير *the director* specifying which director is in question. The Annexed carries the sign that is imposed by its position or case in the sentence but never nunation sign as it is defined by this construction while the Annexer is always in the genitive case (with this sign « ◌ »).

Annexation is of two types: total or real annexation الإضافة المحضة او الحقيقية and verbal or rhetorical annexation الإضافة غير محضة او الحقيقية.

Total or real annexation renders the Annexed more specific and definite because the relation between the Annexer and the Annexed is strong. This kind of annexation depends on the Annexed (Ya'qūb, II, 252):

When the Annexed is ظرف مكان *an adverb of place like عند at*, the Annexer is needed to continue the idea of the sentence. An adverb of place cannot stand alone.

[61] زرتك عند الظهر  
/zurtuka 'inda-z-zuhri/  
*I visited you at noon*

When the Annexer is a possession of the Annexer and vice versa, the Annexed is needed to complete the meaning. In Example [62], the noun الدار *the house* is the property of صاحب *the owner*. That is, the Annexed is the possession of the Annexer. On the other hand, the noun دار *house* in Example [63], which is the Annexer, is owned by زيد *Zayd*, the Annexed.

[62] صاحب الدار  
/ṣāhibu-d-dāri/  
*the owner of the house*

[63] دار زيد  
/dāru zaydin /  
*the house of Zayd*

When the Annexed is a derivative of the meter of /'af'al/ مشتق على وزن "أفعل", it needs a continuation. This kind of derivative is equivalent to the superlative form in English (Ryding, 2005 p. 245). In Example [64], the noun أجمل *the most beautiful* calls for specification which is resolved by adding the Annexer النساء *the women*.

- [64] شاهدت أجمل النساء  
/shāhadtu 'ajmala-n nisā'/  
*I saw the most beautiful women*

When two nouns are connected by an implicit preposition, the construction becomes genitive. Take Example [65]. The Annexer حرير *silk* specifies the material the Annexed ثوب *a garment* is made up of. So the example can be read as: *a garment (made up) of silk* where *made up* is equal to the preposition مِنْ /min/.

- [65] ثوب حرير  
/thawbu ḥaririn/  
*a garment of silk*

The second type, verbal or rhetorical annexation, neither define, nor specifies the Annexed. This happens when the Annexed is a derivative – active participle إسم فاعل or passive participle إسم مفعول – or an adjective صفة مشبّهة. The Annexed in this type of annexation can be replaced by its verb without changing the meaning.

- [66] ضارب زيد هذا  
/hadhā ḍāribu zayd /  
*this is the hitter of Zayd*

Example [66] means that *Zayd is the receiver of the action of hitting*. Then, if the active participle ضارب *hitting* is replaced by its verb ضرب *hit*, the meaning does not change and the sentence means: *this (a person) hit Zayd* هذا ضرب زيد. This formation, replacing the Annexed with a verb, cannot be performed in real annexation.

Theoretically, the Annexed must not be predefined by the definite article because if it does, it means it is already definite and does not need another way – meaning annexation – to become definite. However, in a verbal annexation, the Annexed can be prefixed with the definite article in very limited cases, as when it

appears in the dual or the plural form. In Example [67], the noun الضاربي *the two hitters* has the definite article and still has an Annexer زيد *Zayd* to define it.

- [67] الضاربي زيد  
/ʾaḏḏāribī zayd /  
*the two hitters of Zayd* (Ya‘qūb, 2006, II, 254)

On the other hand, when the Annexer is indefinite, the entire construction is said to be indefinite, as in Example [68], and when it is definite, the entire construction is said to be definite, as in [69] (Gadalla and Abdel-Hamid, 2000).

- [68] مدينة نبي  
/madīnatu nabīyyin /  
*a city of a prophet*

- [69] مدينة النبي  
/madīnatu-n-nabīyyi/  
*the city of the prophet*

In [68], *city* is not specific, since *a prophet*, the Annexer, is indefinite, though it limits the possible referents to the group of cities of prophets. Example [69] provides a definite Annexer *the prophet* making *the city* in question specific, to the extent of being equivalent to the specification achieved via a proper noun.

Although the number of annexations is theoretically not restricted, there can be only one Annexed or head noun. In phrases like *the director and the teachers of the school* مدير المدرسة ومعلموها, the Annexed is *director* and thus, the genitive follows it. The second annexed noun comes after the genitive and takes a suffix pronoun /hā’/ (هـ) attached at the end of the noun *teacher* /mu‘allim-ū-hā/ referring to it (school). The word by word translation would be *the director of the school and its teachers*.

However, the other translation for the Arabic version, which is sometimes used in modern Arabic where two coordinated annexed nouns are often placed before the Annexer, is incorrect. To exemplify this, the above example in Figure [25] can be written in modern Arabic as:

mudīr-u <i>director</i> MASC-NOM	l-madras-at-i <i>the school</i> FEM-GEN	wa-mu‘allim-ū-hā <sup>ʿ</sup> <i>and teachers</i> NOM-PL <i>her</i> .FEM
----------------------------------------	-----------------------------------------------	--------------------------------------------------------------------------------

Figure 25. The structure of annexation by Procházka S. (2006), p. 48

[70] مَدِيرٌ وَ مُعَلِّمُو الْمَدْرَسَةِ  
 /mudīr-u wa-mu‘allim-ū l-madras-at-i/  
*the director and the teachers of the school*

This construction, though it retains the order of the words in both languages, is faulty. The rule is explained thoroughly by Abu Chacra (2007, p. 90):

The 'idāfah construction may contain more than one annexed noun *الْمُضَاف*. In this case only one annexed noun is placed before the Annexer *الْمُضَافُ إِلَيْهِ*. The other annexed nouns are placed after the Annexer, each preceded by the conjunction *وَ/wa.../* 'and' and followed by a (possessive) suffix pronoun referring to the Annexer and agreeing with it in number and gender.

Annexation can also happen with a suffix pronoun. This pronoun like *his* refers back to a referent identified by the speaker and listener. The Annexed *رب* *Lord* has the pronoun « ك » *your* as the Annexer.

[71] جَاءَ أَمْرُ رَبِّكَ  
 /jā'a 'amru rabbika /  
*the decree of **your** Lord comes* (Quran 89: 22)

The Annexer in annexation can be formed with either nouns or pronouns and the relation between the Annexer and the Annexed is aimed at adding some definiteness to the Annexed.

### 3.5.7. The Definite article

The only definite article in Arabic is /al/ **أل**; this particle is referred to as /al *atta'arīf*/ **أل التعريف**. It is “prefixed to its constituent, e.g., /bayt/ ‘house’, /'al-bayt/ ‘the house’” (Rubin, 1976, p. 66). In Lyons’ terms (1999), the Arabic definite article is a “bound article” as it is a bound morpheme attached at the beginning of nouns and adjectives regardless of noun cases, genders and numbers.

The definite article *al* **أل** is composed of two components: the letter<sup>61</sup> « أ » (**هَمْزَة**) /*hamzatu*/ and **ل** (**لام**) /*lām*/. These two components are the subject of debate as to which one is the agent of definiteness. The first school<sup>62</sup> led by Sibawayhi points out that the /*lām*/ is the tool / sign of definiteness. The second school<sup>63</sup> argues that the /*hamzatu*/ is the main component. The third school considers that both components each make a contribution to the tool. This school of thought is the most common.

When introduced into a word, *al* undergoes phonetic variations depending on the consonant’s type, the first letter in this word. The definite article appears in four different forms:

- 
61. Hamza (أ) is called a consonant letter, which is different from the long vowel ā (إ). There are two types: **هَمْزَة الْقَطْع** /*hamzatu-l-qat‘i*/ (أ) and **هَمْزَة الْوَصْلِ** /*hamzatu-l-wasli*/ (إ); these are discussed in footnote 59 and 60 below.
  62. Sibawayh considers that the /*lām*/ is the main component and the /*hamzah*/ is just an addition that intends to make the /*lām*/ silent (with the sign ْ) because if it carries any sign, it will be confused with other /*lām*/s. He adds that the /*hamzah*/ can be dropped in pronunciation (=volatile) while /*lām*/ is not.
  63. This school considers that the /*lām*/ is an addition to the /*hamzah*/ so not to confuse the definiteness tool with interrogative tool, which is /*hamzah*/ as well but without the /*lām*/. Supporters of this school add that the definite article in Hebrew is /*ha*/ which is very similar to the /*hamzah*/ phonetically. (The comparison between these two languages is due to the fact that they are of the same origin – Semitic languages). Another theory concerning the etymology of the Arabic definite article considers the negative particle **لَا** /*lā*/ no as the origin (Testen, 1998).

1. 'al\_ in initial position: /'al-bayt/ 'the house'
2. 'aC (where C is identical to the following consonants) – in initial position: 'aš-šams 'the sun'
3. l\_ in contextual position: /fi l-bayt/ 'in the house'
4. C (where C is identical to the following consonant) – in contextual position: /li-r-rajuli/ 'for the man' (Rubin, 2005, p. 67)

Abu Chacra (2007) clarifies the processes presented by Rubin in detail. When the definite article is added to a word that begins with coronal<sup>64</sup> consonants – “sun letters” or “solar letters” (with regards to the first letter of الشَّمْسُ /'ash-shamsu/ *the sun*) (See Table [11]), the « l » (ل) of the definite article is assimilated to the sound of the sun letter following it. It is not pronounced and is omitted in transliteration though it is written in Arabic with a /sukūn/ « ْ »; the example in numbers 2 and 4 above are written in Arabic as الشَّمْسُ /'ash-shamsu/ *the sun* and لِلرَّجُلِ /li-r-rajuli/ 'for the man'. Due to the assimilation process, the first coronal consonant is doubled, which is indicated with a /shaddah/ « ّ » above it. See Table [11].

<b>الْحُرُوفُ الشَّمْسِيَّةُ</b> /'alḥurūfu-sh-shamsiyyatu/ <i>Sun letters</i>	ت	ث	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ل	ن
	t	th	d	dh	r	z	s	sh	ṣ	ḍ	ṭ	ẓ	l	n
<b>الْحُرُوفُ الْقَمَرِيَّةُ</b> /'alḥurūfu-l-qamariyyatu/ <i>Moon letters</i>	ء	ب	ج	ح	خ	ع	غ	ف	ق	ك	م	و	ي	ه
	'	b	j	ḥ	kh	'	gh	f	q	k	m	w	y	H

Table 11. Solar and Lunar letters

However, when the consonant is *lunar* قَمَرِي /qamari/ - with regards to the first consonant letter of the word قَمَرٌ /qamarun/ *moon* (See Table [12]), the « l » (ل) of the definite article is voiced as it does not assimilate with this consonant. In

64. Coronal letters are pronounced with the tongue touching the teeth or the front part of the mouth. They are fourteen. The letters ج /j/ and ي /y/ are not considered lunar letters though they are pronounced with the tongue touching the front part of the mouth.



transliteration, the definite article is written as /'al/ in example 1 and as /l/ in example 3 in the above quotation by Rubin.

Letter Position	Sun letters	Moon letters
Initial	شَمْسٌ + أَلْ = الشَّمْسُ /ʔash-shamsu/ = /ʔal/ + /shamsu <sup>n</sup> /	قَمَرٌ + أَلْ = القَمَرُ /ʔalqamaru/ = /ʔal/ + /qamaru <sup>n</sup> /
In context	سَطْحُ الشَّمْسِ = الشَّمْسُ + سَطْحُ /saṭḥu-sh-shamsi/= /ʔash-shamsi+ /saṭḥu/ the surface of the sun	سَطْحُ القَمَرِ = القَمَرُ + سَطْحُ /saṭḥu-l-qamari/= /ʔalqamar/ + / saṭḥu/ the surface of the moon

Table 12. The differences in pronunciation when the definite article is prefixed to a noun with a sun letter to that with a moon letter

Table [12] shows the difference in pronunciation when the definite article is prefixed to a noun starting with a sun letter to that with a moon letter. It presents two situations: when this word is at the beginning of the speech act and when in the middle of it. In the first situation, the definite article is assimilated with the sun letter « ش » of الشَّمْسُ only. Thus, this sun letter is doubled with the /shaddah/ sign « ّ » above it. In the second situation, هَمْزَةُ الْقَطْعِ<sup>65</sup> /hamzatu-l-qat'ī/ « أ » is replaced with هَمْزَةُ الْوَصْلِ<sup>66</sup> /hamzatu-l-wasli/ « ِ » because the noun is preceded by a word. This هَمْزَةُ الْوَصْلِ connects these two words. In the case of a sun letter, the pronunciation of the definite article is assimilated into doubling of this letter. However, with the

65. In this thesis, when it comes to the definite article, discussions on هَمْزَةُ الْقَطْعِ /hamzatu-l-qat'ī/ are limited to its presence in the initial position. It takes the form « أ » /ʔa/ or « ِ » /ʔi/. It is a part of the definite article when the word is used in the beginning of the speech act.

66. هَمْزَةُ الْوَصْلِ means “joining hamza”; it is a small sign written above the /ʔalif/ « أ », which is not pronounced and appears at the beginning of the word. Its role is to connect two words together in one pronunciation without an intervening glottal stop, unlike هَمْزَةُ الْقَطْعِ /hamzatu-l-qat'ī/. ‘It may be compared to the French apostrophe in *l’homme* (instead of *le homme*).

lunar letter, hamzatu-l-qat‘I changes into hamzatu-l-wasli, which is not voiced, and only the /lām/ of the definite article is pronounced.

The definite article is annexed for both masculine and feminine with no idiosyncrasies.

### **3.5.7.1. Functions of the Definite Article**

Many linguists, like Sibawayhi (760-796), Ibn Hichām (2001) and Abdul-Raof, (2006), highlight two roles played by the definite article: defining and non-defining.

#### **3.5.7.1.1. The Defining Role**

The defining role is based on two major functions: to indicate previous knowledge *أل العهدية* and to encompass a genus *الإستغراقية أل*, as explicated below.

##### **3.5.7.1.1.1. To indicate previous knowledge *أل العهدية* /’al’ahdiyyah/**

The definite article *al* determines an indefinite word, rendering it definite. This definiteness depends on the knowledge of the listener and is centered on the question of whether this knowledge is provided or inferred. It is of three types:

##### **3.5.7.1.1.1.1. Knowledge Based on a Second Mention *العهد الذكري***

Knowledge based on a second mention *العهد الذكري* /’al’ahid ’aldhikri/ happens when the definite article determines a noun and its purpose is to “designate shared and known information between the communicator and the addressee”. This happens upon a second mention of the same noun. Example [72] presents the relation between first and second mention.

- [72] كَتَبَ زَيْدٌ رِوَايَةً عَنِ الْعِرَاقِ وَ سُرْعَانَ مَا اِكْتَسَبَتِ الرِّوَايَةُ شُهْرَةً عَالَمِيَةً  
/kataba zaydon riwāyata<sup>n</sup> ‘an-i-l-‘irāqi wa sur‘ana ma-ktasabat-i-l- riwayati  
shohrata<sup>n</sup> ‘ālamīyyata<sup>n</sup>/  
*Zaid wrote a novel about Iraq, and quickly the novel gained an international reputation.* (Abdul-Raof, 2006, p. 136)

In this example, the noun *a novel* رِوَايَةً occurs in the indefinite form as it is mentioned for the first time. Upon the second mention in the same utterance, it occurs in its definite form *the novel* الرواية with the definite article *al* ال attached at the beginning because *the novel* الرواية has become shared information between the communicator and the addressee. The definite article *al* ال is employed to play the function of denoting known information.

It is anaphoric because the definite article in *the novel* الرواية refers back to the first mention of *a novel* رِوَايَةً.

### 3.5.7.1.1.1.2. Knowledge Yielded from Situational Context العهد العلمي أو الذهني

Knowledge based on the context or the situation العهد الذهني /’al’ahid ’aldhihni/ or shared knowledge العهد العلمي /’al’ahid ’al’ilmi/ renders words with the definite article defining. The listener is able to “denote information that is known from the context of situation” (Abdul-Raof, 2006 p. 137).

- [73] هل كتبت المحاضرة؟  
/hal katabta-l-muḥāḍarah/  
Have you written *the lecture*?

- [74] الغرفة صغيرة  
/’alghorfatu ṣaghīratun/  
The room is too small.

The addresser and the addressee are students in example [73]. The addresser asks the addressee about *the lecture*, which is shared knowledge between them. Thus,

it is identifiable by the addressee. It is further defined by the *context* of their discourse where both are talking about the university and issues related to their studying. *Furthermore*, the definite article–signals to the listener that the object of their discourse has been pre-identified, in this case by both the context and the shared knowledge.

The same could be said about example [74]. The speaker and the addressee are in *the room*. The reference to *the room* *الغرفة*, in the definite form, in the speaker/listener communication makes *the room* in question evident.

Example [74] can be confused by the case of knowledge based on presence (Refer to § 3.5.7.1.1.1.3.) as this knowledge depends on the immediate situation to verify the usage of the definite article.

### 3.5.7.1.1.1.3. Knowledge by Virtue of Presence *العهد الحضورى* /'al'ahid 'alḥuḍūri/

The definite article can also render items definite (to the listener/speaker) relative to the “hear and now” of the speech act.

In example [75], the day in question is *today* *اليوم*, which occurs in the definite form, as it is known to the speaker and the addressee in the context of speaking and its reference is relevant to the time of speaking. Both, speaker and listener, can experience the heat in *today's* weather.

[75] *اليوم حار جداً*  
/'alyawmu ḥāro<sup>n</sup> jidda<sup>n</sup>/  
*Today is very hot.* (literal: *the today*)

[76] *جاءني هذا الرجل*  
/jā'ani hadha-r-rajul/  
*This man approached me* (lit. *this the man*)

In Example [76], *the man* الرجل is present in front of the speaker and listener. His presence is made even more definite with the demonstrative pronoun *this* هذا. This case of definiteness is similar to definiteness achieved in the Immediate Situation case in English.

### 3.5.7.1.1.2. Uniqueness

The definite article is also used to denote that someone or something is known to everyone because “there is nothing else other than this one or this thing”.

This is illustrated in example [77].

[77] وصل الشاعرُ  
/waṣala-shshā'iru/  
**The poet** has arrived.

If there is only one *poet* in an area, as is the case in such an example, then the definite article is prefixed to it indicating the uniqueness of such a person.

This uniqueness can be extended to names that are one of its kind like the name of oceans and rivers *The Nile* النيل and the names of places *The Ka'bah* الكعبة.

### 3.5.7.1.1.3. Prevailing Definite Article ال الغلبة

The definite article is introduced into a word and gives it a new reference because it has been associated with this noun. This reference is identified by the listener/reader because it is frequently used as such.

For example, the noun البيت *the House* refers to the *Ka'bah* and النبي *the prophet* refers to *Prophet Mohammed*. This definite article becomes a part of this word whenever it is used with this specific meaning except in the vocative mode where it has to be omitted (Ya'qūb, 2006, II). These nouns act like proper nouns

sustaining definiteness. To some linguists, this case is related to knowledge yielded from situational context العهد العلمي او الذهني (Refer to § 3.5.7.1.1.1.2.).

### 3.5.7.1.2. Non-Defining Role

The definite article is prefixed to nouns without achieving definiteness:

#### 3.5.7.1.2.1. To Indicate a Class Noun أَل الجِنْسِيَّة /'al 'aljinsiyyah/

This definite article أَل الجِنْسِيَّة is introduced into a noun and does not specify one of its class. Meaning wise, such a noun is not definite despite the introduction of the definite article. This *al* can evoke the whole class, a trait of a class or a truth about a class.

##### 3.5.7.1.2.1.1. Encompassing a Genus أَل لِإِسْتِغْرَاقِ الْإِنْسَانِ /'al 'istighrāqiyyah/

This kind of *al* evokes the whole genus أَل لِإِسْتِغْرَاقِ الْإِنْسَانِ as in Example

[78]. The noun *Man* الإنسان encompasses *all human beings* regardless of any individual traits. The class of being *human* is all evoked and, thus, it is displayed in the definite form structurally, but is indefinite semantically as no one is specified.

[78] الإنسان مخلوقٌ ضعيفٌ  
/'al 'insanu makhtuqu<sup>n</sup> ḍa'ifu<sup>n</sup>/  
*Man is a weak creature.* (Abdul-Raof, 2006, p. 137)

The definite article is employed to indicate nouns in the generic sense. When a noun communicates a premise shared by all members of the same category, the definite article is used. The definite article in this case can be replaced by the word *all* كل/kul/ to refer to the whole species. Then Example [79] can be written this way:

- [79] كل إنسان مخلوقٌ ضعيفٌ  
/kul 'insani<sup>n</sup> makh'lūqu<sup>n</sup> ḍa'ifu<sup>n</sup>/  
*All men are weak creatures.*

This totality does not leave any one member outside the group.

### 3.5.7.1.2.1.2. Denoting a Trait لخصائص الافراد الإستغراقية أل

However, if the definite article carries this generic sense but cannot be replaced by *all*, it tends to evoke a trait which is the general truth about the class.

In Example [80], both words الرجل *the man* and المرأة *the woman* carry the definite article out of the fact that “the truth about man and his species is better than the truth about woman and her species<sup>67</sup>”.

- [80] الرجل أفضل من المرأة  
/'ar-rajulu 'afḍalu min-l-mar'ati/  
*Man is better than woman.* (Al-Fawzan 1995, I, 152)
- [81] أنت الإنسان حقاً  
/'anta-l-'insānu ḥaqqan/  
*You are the human indeed.*

This trait of superiority is considered by Al-Fawzan as a fact while by Ya'qūb as a metaphor and exaggeration. Yet, this trait cannot be generalized to encompass the whole genus as in 3.4.7.1.1.2.1. The definite article cannot be replaced by the word *all* because there are women who are better than some men as Al-Fawzan explains.

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67. The Arabic script as presented by Al-Fawzan (1995, I, ps. 151 and 152) in his book *The Seeker's Guide to AlFiyyat Iben Malik* دليل السالك إلى ألفية ابن مالك :

(أل) التي للحقيقة وهي التي تدخل على لفظ الجنس، لتبيان حقيقته القائمة في الذهن دون التعرض لأفراده ولا تخلفها (كل)

Example [81] explains this function of exaggeration better. The trait *humanity* is evoked by the noun الإنسان *the human* and prevails in the addressee. The use of the definite article is to highlight this trait in this person. Thus, the word *all* cannot replace the definite article.

### 3.5.7.1.2.1.3. Denoting Common Knowledge Fact *الْحَقِيقَةُ / لتعريف الماهية*

Nouns with the definite article are also used to denote common knowledge – knowledge or a fact about this noun that is formed in the mind about its characteristics regardless whether these characteristics are valid to some or few members and regardless of any new emerging trait<sup>68</sup>. This definite article cannot be replaced by the word *all*. Example [82] demonstrates this usage.

[82] الحديدُ أثقلُ من الصوف  
/ʔalḥadīdu ʔthqalu min-ssūfi/  
*Iron is heavier than wool.* (Abdul-Raof, 2006, p. 137)

The nouns الحديد (*the iron*) and الصوف (*the wool*) occur in the definite form because the truth about these nouns is evoked. The truth about *iron* is being heavier than *wool*. Yet, this fact is not applicable if the weight of *wool* is more than that of *iron*. So, this definite article indicates the general truth regardless of quantity or additional attribute.

When a noun expresses common facts, it is prefixed with the definite article. In the English translation, the noun is with the *zero article* rather than the definite

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68. The arabic script about using the definite article to denote facts by Ya‘qub (2009, II, p. 390) in his book *Encyclopedia of Arabic Linguistics*:

تفيد ان الجنس يُراد منه حقيقته القائمة في الذهن و مادته التي تكوّن منها في العقل، بغير نظر إلى ما ينطبق عليه من أفراد قليلة او كثيرة ومن غير اعتبار لعددها، او لصفة طارئة عليها.



article. Abu Chacra (2007) specifies that the definite article is used in Arabic more frequently than it is used in English because nouns “referring to abstract things, whole collectives and generic terms, generally take the definite article” (p. 32). While in English, the indefinite article and the zero article are used to identify such functions (refer to Chapter Two).

### 3.5.7.1.3. Other Uses of the Definite Article

The definite article is used for many other purposes. Some of them are below:

- a. It is prefixed to names to indicate the meaning of such names. Its function is to remind the listener to their origins and the meaning of their name, because names evolved following traits of the people carrying these traits. Such names are like *الحسن* *Al-Hasan* meaning *the good*.
- b. It can also replace a pronoun as in Example [83]. The noun *المأوى* *the goal* replaces the pronoun *his*. The holy verse means: *Paradise will truly be his goal*  
*مأواه فإنّ الجنّة هي*

[83] *فإنّ الجنّة هي المأوى*  
*/fa'inna-l-jannata hiya-l-ma'wa/*  
*Paradise will truly be **the** goal! (Quran 79:41)*

- c. The definite article is part of the relative pronoun *الذي* as shown in section 3.4.4. Demonstrative pronouns are already definite and do not need any further addition. It is considered to be extra. The definite article is also added from poetic necessity.

### 3.6. Hierarchical Levels of definiteness

Although linguists arrange definites and indefinites differently, all of them agree that the name of God and the pronouns referring to Him are the most definite because there is no discrepancy as to who is referred to, unlike personal pronouns, for example, *I* or *we* that depend on role of locution and are therefore *shifters*.

There are three levels of ordering definite nouns: internal, external, and internal-external. Internal ordering is concerned in ordering the definites in the same group, like considering the first separate personal pronouns more definite than second ones. External ordering, on the other hand, is relevant to ordering the above mentioned seven types of definites in a certain order. The last type is the overlapping between the internal and external ordering, as is shown below.

As is noted, not all definites have the same level of definiteness. Some are more definite than others. After the name of *Allah* comes the personal pronouns.

Al-Afghānī (1981, p. 95) classifies the pronouns from the most definite to the less definite. The first personal pronouns, separate and suffixed, are the most definite of all, and then come the second person pronouns followed by the third ones. When two or three pronouns appear in the same phrase and in subject position, these pronouns are arranged in the order of the most definite. Refer to Example [23].

Besides, the separate pronoun is more definite than the suffixed one. In Example [84], the separate pronoun أنا /'ana/ *I* precedes the suffixed pronoun إِيَّاهُمْ /'iyyāhum/ *them*.

[84] إِرْزِقْنَا أَنَا وَإِيَّاهُمْ  
/'irziqnā 'ana wa 'iyyākum/  
*bless me and them*

Even with suffixed pronouns, definiteness is a question of degree. The pronoun in the nominative case is more definite than that in the accusative case. In example [85],

[85] الكتاب أعطيتكه  
/ʾalkitābu ʾaʿṭaytukahu/  
I gave you **the** book. (Literal) the book I gave **you it**

The pronouns *I*, *you* and *it* are suffixed to the verb أعطى *give*. The pronoun *I* « ت » refers to the subject and thus, it is in the nominative case. The pronouns *you* « ك » and *it* « ه » are in the object position; thus, they are in the accusative case. The suffix pronoun in the nominative case *I* precedes both suffix pronouns in the accusative case. These suffix pronouns in the accusative case are ordered as well. The suffix pronoun in the second group *you* precedes that in the third group *it*.<sup>69</sup>

Some linguists, as is the case for Al-Fawzan, take the issue of which pronoun to be mentioned before the other one step further. This scholar proposes the situation where two suffix pronouns of the same group coexist within the same verb. For example, if two suffix pronouns of the third group coexist within the same verb, they have to be separated as in Example [86].

[86] أعطيته إيّاه  
/ʾaʿṭaytuhu ʾiyyāhu/  
I gave it to him. (Literal) I gave **him**<sup>70</sup> to **him**

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69. This explanation is the result of the personal initiative of the researcher.

70. All objects in Arabic have gender; thus, there is no neutral. An object in the masculine case takes the masculine pronoun.

In such a case, any one of the suffix pronouns is suffixed to the verb and the other is suffixed to the particle « إِيَّا ». However, if one of these suffix pronouns is of another number, both pronouns can be suffixed to the verb as shown in example [87].

- [87] سأل زميلي عن القلم والكتاب فأعطيتهما  
/sa'ala zamīlī 'an-l-qalami wa-l-kitabi fa'a'ṭaytuhumāhu/  
My colleague asked for a pen and a book, so I gave **them to him**.

The suffix pronouns « هما » *them* and « ه » *him* are of the same group – third person. The first « هما » is dual and the second is « ه » *him* singular. Both are attached to the same verb أعطيت *give*. That is, in such a case, the pronouns can be either attached or separated.

Al-Fawzan places proper nouns after the first and second personal pronouns but before the third ones. The verification is that the third person pronouns refer back to a noun mentioned before, where this noun may not be definite (proper noun) leaving some ambiguity as to his identity. The most definite proper nouns are the names of places since they rarely share the same name with other places. Names of people come next followed by names of species.

Next in line are demonstrative pronouns and the vocative (the consciously motivated kind) come. They share the same level of definiteness since both need a deictic sign (pointing at the object in question) when used. Demonstrative pronouns used for near deictic are more definite than far deictic. Al-Handud (2004) finds that demonstratives and any kind of definites that includes a deictic sign should be considered more definite than the proper noun.

In this scale of definiteness, relative pronouns and words prefixed with the definite article follow with the same level of definiteness. When the definite article evokes the noun class *أل الجنسية*, it is less definite than relative pronouns

Annexed nouns enjoy different levels of definiteness. If the noun is Annexed to a suffix pronoun, it is equivalent to a proper noun. If it is annexed to a proper noun, it is less definite than those Annexed to a pronoun, but more definite than a noun annexed to an indefinite noun. According to Sibawayhi (760-796), annexation and pronouns are the most definite forms after the name of God, whereas Ibn Hicham (as cited in Al-Handud 2004), makes the level of definiteness vary with the type of the Annexer. If the Annexer is a pronoun or a proper noun, it is equal to definiteness achieved by the pronoun. If the Annexer is a demonstrative pronoun, then it is equivalent to definiteness achieved by demonstratives. And so on and so forth.

This hierarchy that fuses internal and external types of definites is acknowledged by many linguists and provides a tentative approach to identifying definiteness. It is worth mentioning that there is, as well, a hierarchy of indefiniteness.

## **Part 2**

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### **Corpus Analysis**

The ambition of this second section is to provide a concrete illustration for the theoretical points set out in the previous section. The choice of corpus for this comparative study is the first chapter of *The Brook Kerith: A Syrian Story* (1916), a fictional reconstruction of the life of Jesus, imagined by the Irish writer George Moore. The chapter begins with a presentation of the methodology used in the analysis, aimed at testing the validity of the research questions. The next point examined is the socio-cultural-religious background of the novel which has been chosen as corpus. This will also include a brief summary of the work as well as its importance as a work of literature. For this micro-analysis, I have had to limit myself to the analysis of the first chapter of *The Brook Kerith*. The main focus will be on the means used by the two languages to express nominal definiteness and indefiniteness in the English original and the Arabic translation.

## **Chapter 4**

### **The Methodology and the Corpus**

This chapter presents the methodology that has been adopted in this thesis. It introduces the particular type of contrastive analysis that has been undertaken. It also gives a brief guide on how to interpret the examples in this section. Finally, the extract chosen for analysis is presented with a brief account of the reasons for choosing it as the corpus for the contrastive analysis

#### **4.1. Methodology of the Analysis**

The methodology presented here is that of contrastive linguistics. “Contrastive linguistics is the systematic comparison of two or more languages, with the aim of describing their similarities and differences” (Johansson, 2000). Depending on the approach to language research and the interest for language as phenomenon, two disciplines are distinguished: micro disciplines where language is viewed in isolation, per se and macro disciplines where language is viewed relative to its surrounding realities. In this research, the macro discipline approach is followed.

Charles Carpenter Fries from the University of Michigan instigated the program of contrastive linguistics in the 1940s. Fries (1945, p. 9) adopted a pedagogic perspective contending that 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”. As a result of his

pioneering work, many other researchers followed in his footsteps basing their work on the methodology of comparative description by contrasting and comparing language systems of related and unrelated languages.

In this particular contribution, the starting point is the observation of the system of the article and description of how it works in the specific context of English. This involves the observation of meaning in relation to form and context. The second step includes understanding how the system works and finding out what lies beyond the scope of direct observation, as well as explaining its purpose and what it purports, especially if it is arbitrary or even contradictory. The third step is concerned with presenting its equivalent in Arabic and analyzing how the system of the article works, highlighting the similarities and differences considering the idiosyncrasies of each language. It is at this stage that data and hypotheses are confronted, often through manipulating and exchanging the articles to study the results. This experimentation may confirm the hypothesis or invalidate it or even lead to its modification. It is as Guillaume (1984, p. 22) puts it “A theory – any theory – must necessarily confront the facts. And this confrontation with fact is the critical moment for a theory” (as cited in Hirtle, 2007a).

The entire first chapter of the story *The Brook Kerith* is submitted to a detailed analysis. Each paragraph, as divided by Moore, is taken as a separate unit, translated into Arabic, and analyzed with a view to showing how the concepts of definiteness and indefiniteness are expressed. Certain phrases are rewritten as examples to facilitate the studying of their intricate construction. In these examples, the English script is written on the first line followed by the word-to-word Arabic literal translation. Then, the transliteration of the Arabic is written below it. On the



fourth line, the straight Arabic script along with its transliteration is written with the literal word-to-word English version. A fifth line is sometimes added if it is felt that notes are needed. This protocol has been considered to avoid the confusion resulting from the fact that Arabic is written from right-to-left, unlike English, which like all European languages is written from left-to-right.

## **4.2. An Introduction to *The Brook Kerith***

In his short preface to *The Brook Kerith* (1916), George Moore offers his own explanation for the circumstances which gave rise to the composition of the work (see § 4.2.3.). He says, however, nothing at all about the popularity or the significance of the theme at the time, and omits to mention the many other fictional, semi-fictional and non-fictional attempts, made by his contemporaries, to explore what, for some, was the seminal myth of modern Western civilization, and, for others, the most important event in the history of the world. If we take Moore as a representative of the former attitude and the French writer Ernest Renan as the most distinguished exponent of the latter, we note, in both men, an overriding earnest and industrious effort to lay bare the facts and dissipate the institutionalized version of nineteenth century pulpit, school-room and drawing-room Christianity.

### **4.2.1. *The Quest for Jesus***

As a necessary prelude to an in depth analysis to *The Brook Kerith*, a certain amount of space should therefore be devoted to placing the work in its socio-cultural context. This will be done by giving a brief look at four major literary contributions to the genre, Ernest Renan's *La vie de Jésus* (1863), Albert Schweitzer's *Quest for the Historical Jesus, a Critical Study of its Progress from Reimarus to Wrede*,

(1906), David Friedrich Strauss's *Das Leben Jesu, Kritisch Bearbeitet* ("The Life of Jesus, critically examined"), and Lewis Wallace's *Ben Hur, a Tale of the Christ* (1880). This section will be concluded by what is, in some ways, a sequel to *The Brook Kerith*.

*The Brook Kerith* appeared, exactly ten years after the publication of Albert Schweitzer's *Quest for the Historical Jesus, a Critical Study of its Progress from Reimarus to Wrede*, (1906), the work which is generally thought to have brought to a close what is identified by specialists on the subject as the first attempt to reconcile objective historical evidence with the various narratives of the New Testament. Paradoxically, Moore's novel belongs to what is known as the "no quest" period, identified as the forty-seven-year period following Schweitzer's publication. The second period, influenced by existentialist philosophy is dominated by the teachings of Rudolf Bultmann (*Kerygma and the Myth*, 1953)<sup>71</sup>. This second "New Quest" period was, according to experts on the question, triggered off by a lecture, entitled "The Problem of the Historical Jesus", delivered by one of Bultmann's disciples, Ernst Käsemann, in October 1953, at the University of Marburg in Germany. The death of Bultmann in 1978 brought this second phase to a close and ushered in the third and last period.

Although, neither this second period nor the third, for that matter, is relevant to this study, the first however is of the utmost importance, if only because Moore, although he does not go into detail, refers to the extensive personal research he carried out, prior to setting out on his pilgrimage to the Holy Land in 1913. We may

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71 . Bultmann Rudolf and Five Critics (1953) *Kerygma and Myth*, London: S.P.C.K., Harper Collins 2000 edition: ISBN 0-06-130080-2

be sure that he had read, not only the scholarly German research on the topic that had been translated either into English or French, but also the theories of theologians at home in England and Ireland. He would also have been *au fait* with the various French intellectual movements, and would have been familiar with the teachings of Saint-Simon and Auguste Comte. Finally, he could not have ignored the more psychologically imaginative production of Renan, not to speak of Wallace's fictional blockbuster, *Ben Hur*.

In *The Quest*, Schweitzer goes back over all previous studies on the "historical Jesus", picking up the thread towards the end of the 18th century. He shows how the representation of Jesus varies with the changing times and points of view of the different authors. He concludes by giving his own interpretation of the findings in the previous century, maintaining that the life of Jesus should be examined in an eschatological context, and understood in the light of Jesus' own convictions, which reflected the later Jewish view of the afterlife and the Creator. His final conclusion is surprisingly uncompromising:

The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the kingdom of God, who founded the kingdom of heaven upon earth and died to give his work its final consecration never existed. (p. 373)

It is not exactly the conclusion that corresponds to George Moore's interpretation of the events leading up to and following the passion on the Cross. We conclude that, if he did consult Schweitzer — and it would have been strange if he had not — he was not influenced by the latter's rather contemptuous dismissal of Ernest Renan. For Moore's imaginative rewriting of the New Testament seems more in keeping with Renan's interpretation, i.e., the theory that towards the end of his

life, the man we know of as Jesus did in fact come to believe that he was the manifestation of God on earth — the “son of God made Man”.

The pioneer in the approach adopted by Renan was the German theologian David Friedrich Strauss, who published in 1835 *Das Leben Jesu, Kritisch Bearbeitet*<sup>72</sup> (“The Life of Jesus, critically examined”). The book, when it first came out, created a sensation and was castigated by practically all Strauss’s colleagues, whether they were “rationalists”, who found logical, rational explanations for the apparently miraculous occurrences, or “supernaturalists”, defending not only the historical accuracy of the biblical accounts, but also the element of direct divine intervention. On the other hand, the Christian world was shocked by his by denying Jesus any divine nature. The negative response was so profound that it destroyed his academic career.

The difference between Strauss and Renan is that Strauss is writing an essay, while Renan is telling a story. The theme of the former’s work is the conflicting accounts in the various contemporary accounts, which, in his view, shed doubt on the very existence of Jesus. The theme of Renan’s narrative is the man Jesus, whose existence is established existentially and ontologically. Whether or not Jesus believed himself to be the Son of God was crucial to both Strauss’s and Renan’s purposes. Neither believed in the God proposed by Christian theology, neither believed that Jesus was the Son of God; their problem was that everything in their research pointed to the fact that Jesus had obviously been under this delusion in the latter part of his

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72. Translated by the novelist George Eliot (Mary-Anne Evans) and published under the title *The Life of Jesus, Critically Examined* (3 vols., London, 1846).

life. Both these works are clearly the source for *The Brook Kerith*, which comes to the same conclusion.

Three years Renan's junior, Lewis Wallace (1827-1905) wrote his best-selling historical fantasy *Ben-Hur, a Tale of the Christ* in 1880. The writing of *Ben-Hur* was an attempt to clarify his own ideas on Christianity. He borrowed heavily, for his representation of Jesus, from the text of King James' Bible. Unlike Strauss's book, the novel culminates in the triumph of Christianity, which in the aftermath of the civil war, had a therapeutic effect on a nation whose faith had been profoundly shaken.

Like both Ernest Renan and George Moore, Wallace was determined to identify correctly not only the flora and fauna, but the architecture as well and the toponymy of the Holy Land. However, Wallace's knowledge came solely from charts, archaeological and topographical papers. In later years, he was delighted, when visiting Syria and Palestine, to discover that his work gave such an accurate representation of the places and people and rejoiced that he could: "find no reason for making a single change in the text of the book" (p. 937).

For some unknown reason, the historical character, Jesus, is systematically referred to as "the Christ"; there is not a single occurrence of the name "Jesus" in the whole novel *Ben Hur*. The word "Christ" occurs 47 times, "Saviour" 9, and "God" 381. We can only speculate on the meaning of this omission, but it seems to imply a desire to keep the historical man in the background and to focus on his divine nature and mission. The contrast with both Strauss's and Renan's treatment is striking: in Strauss's work, the word "Jesus" occurs 2,486, "Christ", 337, "Saviour", 7 and "God" 390 ; in Renan's narrative, "Jesus" is mentioned 929 times, "Christ" only 9

times, “God” 290 times and “Saviour” only twice, each time in a footnote. As for George Moore’s *Brook Kerith*, “Jesus” is named 1,171 times, “Christ” 48, “Saviour” twice and “God” 519.

This short catalogue of these major works proves, beyond a shadow of doubt that David Strauss, Albert Schweitzer, Lewis Wallace and Ernest Renan are prominent members of ‘the society of scholars’ that Moore has been ‘led’ into by reading the Bible given to him by Mary Hunter as a present (*The Brook Kerith, A Dedication*).

#### **4.2.2. George Augustus Moore**

At first view, the Irish novelist and man of letters George Augustus Moore (1852-1933) is perhaps the most eccentric and certainly the least expected of the contributors to the literature surrounding the ‘quest for the historical Jesus’. However a brief look at his bibliography will reveal that the dilemmas of religion are central. In fact, *The Brook Kerith* was by no means his first venture into religious territory.

Moore spent his whole existence vituperating against Ireland, the Irish and the Catholic Church and lived most of his life as a voluntary exile, either in Paris or in London. This did not prevent him from requesting that, on his death, his remains should be brought back to his native country and buried on Castle Island in the middle of Lough Carra, in his estate in Co Mayo.

Moore’s notoriously outspoken criticism of the Catholic Church could only alienate him from the vast majority of his fellow Irishmen. When it comes to his early education, he describes himself as being ‘amid the priests and ignorance of a hateful Roman Catholic college’, the Jesuit college at Oscott, in the north of

England, where he spent five unhappy years before being expelled. (Moore, 2004, ch. I)

In actual fact, if we are to believe a leading George Moore specialist, Adrian Frazer<sup>73</sup>, the family had come over from England at the time of the Williamite wars (1690-92), and had converted from Protestantism to Catholicism in the middle of the 18th century. The first Catholic Moore, John Moore had made a fortune trading with Spain and had settled in Alicante where he prospered, returning to Ireland with his Hiberno-Spanish wife towards the end of the 18<sup>th</sup> century, when the persecution against the Catholics became less severe. His great grandson George Moore's obsession with Christianity and his own religious identity became of the driving forces of his creative urge.

#### **4.2.3. George Moore's The Brook Kerith: Experience and Representation**

In his book *The Brook Kerith*, published in 1916, George Moore finds an opportunity to present fiction through facts, to communicate his own preoccupation since childhood with Christian theology, to satisfy his passion for trouble making, and to write the *gospel* of his life, opening the door to other authors to challenge and debate theology.

In the dedication section of his book, Moore reveals the source of inspiration and major input that resulted in such a controversial work. It was, he declared, the copy of the Bible, which his friend Mary Hunter gave him as a Christmas present, “in doubt what book to give me”, as Moore himself says, “as I seemed to have little taste

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73. Adrian Frazier, Yale University Press;  
<http://genealogy.links.org/linkscgi/readged?/home/ben/camilla-genealogy/current+c-moore26509+2-2-0-1-0> (consulted 17 September, 2013).

for reading”. What he discovered was “a literature” that led him “into many various literatures and into the society of scholars” and, conscious of his debt of gratitude towards her, he adds: “I owe so much to your Bible that I cannot let pass the publication of *The Brook Kerith* without thanking you for it again.”

But which version of the Bible was Moore referring to? The version used by Moore can only have been "King James Authorized Version". It is the standard English translation of Old and New Testaments, begun in 1604 and completed in 1611<sup>74</sup>. By the 18th century, it had become the standard version of scriptures for English speaking scholars. It was so popular that there was a copy of this English translation in every Protestant household.

Moore was so taken by the Bible that in 1914, he traveled to Syria, the Holy Land, which was then the whole area in between the Jordan River and the Mediterranean Sea<sup>75</sup> – what is known today as Jordan, Palestine, Syria, and Lebanon – to explore the background and topography<sup>76</sup> for *The Brook Kerith*. His Dublin friend, Mitchell (1916, p. 129), in her biography of Moore, gives an account of the sufferings he went through during this journey. She describes humorously how because he considered himself a “Messiah”, he could not “allow nature to divert him from his purpose”. Thus, he did not take sufficient account of his age – he was then 62 and not in the best health. This insouciance made him suffer greatly because,

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74. Outlaw, D. H. (2011). *God: Trail of Evidence: The Quest for the Truth*. iUniverse; Bloomington p. 167. In common with most other translations of the period, the *New Testament* was translated from Greek; the *Old Testament* was translated from Hebrew, the *Apocrypha* from the Greek and Latin.

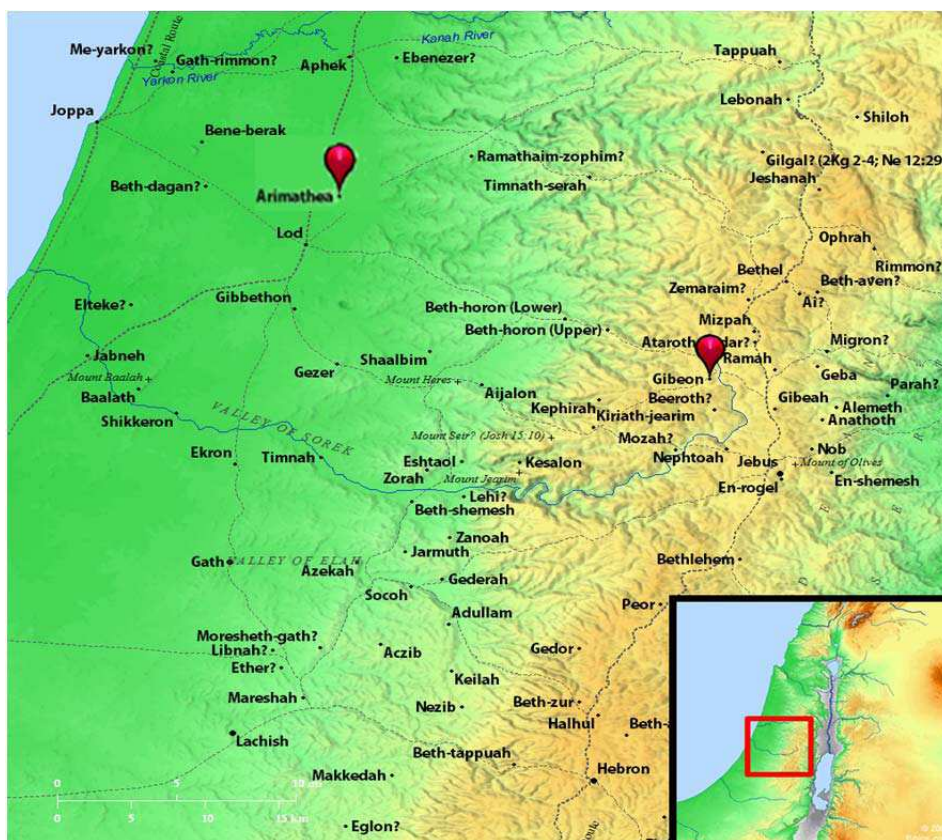
75. The geographical limits of the Holy Land according to Wikipedia  
[http://en.wikipedia.org/wiki/Holy\\_Land](http://en.wikipedia.org/wiki/Holy_Land)

76. “A George Moore Chronology” by Dr. Andrzej Diniejko, D. Litt. in English Literature and Culture, Warsaw University; Poland.  
<http://www.victorianweb.org/authors/mooreg/chronology.html>



Susan Michell continues, the “great errand of his life in such ignoble shape” exhausted him “till each several bone in George's body shrieked for mercy” (p. 128). Despite this, he refused to abandon his mule and insisted on riding on until he reached the Brook Kerith, where he prayed, if one is to believe him, for the *second* time in his life.

But what was the literary purpose behind such an arduous journey? According to the 4th century theologian Augustine, physical or sensory experience is imprinted permanently in the mind in the form of visual images. In other words, memory is a repository of mental images, which can be retrieved at will to relive the past and to imagine the future. Seen in this light, Moore’s pilgrimage to Syria can be explained as a conscious attempt on his part to become impregnated with the same



Picture 1. The land of the Benjamites, the land of Shalisha and Arimathea

sights and sounds that his protagonists might have experienced 2,000 years previously. His objective, when embarking on this extremely tiresome journey is easily inferable; he wanted the sensory experience which would allow him to store up the sights and sounds, which could be retrieved later to write a realistic, naturalistic fiction with the Bible as the core material. The product was *The Brook Kerith*, a simulation of the Bible with a twist. This is evident in his use of genuine names of places and characters.

The title, *The Brook Kerith*, refers to a ravine located east of Jordan, and today it is called “Wadi Kharrar<sup>77</sup>”. It is where “the ravens came to feed Elijah” when he took refuge there (*The Brook Kerith*, p. 294) or to quote the New Testament<sup>78</sup>, “So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, *that* is before Jordan.”

The other names of places mentioned in this narrative are all authentic as they are already mentioned in the Bible and do actually exist. For example, in the first paragraph of the first chapter of this narrative, Moore mentions *the land of the Benjamites*, *the land of Shalisha*<sup>79</sup>, and *Arimathea*<sup>80</sup>, which are mentioned in the Bible and refer to locations in the Holy Land as shown in Picture [1].

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77. Wadi Kharrar is located in Jordan. [http://www.atlastours.net/jordan/elijah\\_and\\_elisha.html](http://www.atlastours.net/jordan/elijah_and_elisha.html)

78. “Elijah Predicts a Drought”. 1 Kings 17: 3 and 5. *King James Version Bible*. (Cambridge ed). [http://kingjibible.com/1\\_kings/17.htm](http://kingjibible.com/1_kings/17.htm)

79. In *King James Version* (Cambridge ed.) of the Bible, there is reference to these places: “And he passed through mount Ephraim, and passed through **the land of Shalisha**, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through **the land of the Benjamites**, but they found them not. And when they were come to **the land of Zuph**” (1 Samuel 9:4-5) (bold type is mine) [http://bible.cc/1\\_samuel/9-4.htm](http://bible.cc/1_samuel/9-4.htm)

80. “When the even was come, there came a rich man of **Arimathaea**, named Joseph, who also himself was Jesus' disciple.” (Matthew 27:57) <http://kingjibible.com/matthew/27.htm>

Other places mentioned in the rest of the story, such as Tiberias, Babylon, Galilee, Nazareth, Jerusalem, Magdala, Jericho, etc. are also mentioned in the Gospels. In fact, the whole story takes place in what is known as the Holy Land.

Yet, though the proper place-names correspond to real-live places, the fictional element should not be underestimated. To start with, we find that the way the spatial-temporal frame established at the beginning of the narrative is reminiscent of the incipit of a legend. This is achieved through Moore's own particular mode of narrative which interweaves reality and storytelling.

The reader's first introduction to the main character Joseph through whose perceptive consciousness the story will unfold, is as a small child sitting *on his grandmother's knee*. This specific spatial location where the protagonist is sitting and listening to her stories has a symbolic significance as it sets a story-telling frame where the author-narrator discretely can establish himself as story teller and the reader as a naïve listener. This intimate interpersonal space is unrelated to any identifiable geographical reference point, unlike the places already mentioned that can be located on charts and maps. However, this place is highly charged with implications. It is a cozy place, in an ordered, caring family, the proto-typical position for the nurturing atmosphere, which is ideal for the calm, affirming beginnings of traditional tales.

It was at *the end of a summer evening*, long after his usual bedtime, that that [sic] Joseph, sitting on his grandmother's knee, heard her tell that Kish having lost his asses [sic] sent Saul, his son, to seek them in *the land of the Benjamites* and the *land of Shalisha*, whither they might have strayed. But they were not in these lands, Son, she continued, nor in *Zulp*, whither Saul went afterwards, and being then tired out with looking for them he said to *the servant*: we shall do well to forget *the asses*, lest my father should ask what has become of us. But *the servant*, being of *a mind* that Kish would

not care to see them without *the asses*, said to young Saul: let us go up into yon city, for *a great seer* lives there and he will be able to put us in *the right way* to come upon *the asses*.

The time frame of the narration or *fond de tableau*, as Guillaume (*Leçons de linguistique*, 1985, vol. 6, p. 84) puts it, is established in the same manner. It is *at the end of a summer evening* – an isolated moment in time and once again exceptionally precise. In effect, there is no way of locating this moment with respect to any precise date in the normal “time calendar”. The article *a* which actualises the nominal group *summer evening* does no more than signal first introduction. It leaves us with the impression that the narrator is referring to of *any* “summer evening”. And if we are to locate this *summer* or this *evening*, it would be by referring to the cycle of seasons as well as the cycle of day and night. This iterative non-specified cyclic time is reiterated once again in the phrase *his usual bedtime*. This time frame is more like the one used starting a fairy tale by the cliché phrase “once upon a time.”

As for the characters, Moore has chosen, as main protagonist for his fictional world, Joseph of Arimathea. Joseph is a Biblical character<sup>81</sup>; he is described, by the Bible, as a prominent figure during Pilate’s time: “an honorable member of the Jewish national council”, “a councilor of honorable estate” or “member of the Sanhedrin”, and “a rich”, “good and righteous man... who was looking for the kingdom of God”. He is the secret disciple of Jesus who asked Pilate for Jesus’s body. He kept his discipleship secret for fear of the Jews. He did not attend the meeting which found Jesus guilty. This awakened “the courage and revealed the true faith of Joseph.” So, he “boldly” asked Pilate for the body of Jesus, and even offered his own sepulcher.

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81. [http://topicalbible.org/j/joseph\\_of\\_arimathea.htm](http://topicalbible.org/j/joseph_of_arimathea.htm)

An explanation for George Moore's choice of telling Jesus's story through the eyes of Joseph of Arimathea is that he knew that he could not rival Strauss and Renan in scholarship. He would of course have known all about the success of Ben-Hur. The artist in him needed a point of view and as that point of view for technical reasons could not be that of an omniscient narrator, the choice of Joseph was both judicious and imaginative.

Choosing Joseph, a universally recognizable and reassuring figure, as the perceptive focus of his fiction is just another way to attract the reader's attention to an adventurous story. At the beginning of the story, he is pictured as a domestic stereotype: a child sitting on his grandmother's knee listening to a story about Kish and Saul<sup>82</sup>, which is also a legend. In this way, the reader is invited to take up the same position as the child and listen with rapt attention to the story-teller – George Moore.

One might wonder why he chooses Joseph of Arimathea as the protagonist. Mitchell answers this question considering that "Joseph of Arimathea's quest is Mr. Moore's own quest" (p.136). Like Joseph of Arimathea, Moore wanted to rescue the Messiah and this is what he did. He also wanted to rescue St. Paul from martyrdom – the end that is "invented by a Church who wanted a long background of martyrs to justify any martyrdoms she herself should inflict." Moore disclosed his intention to a friend: "I intend to bring St. Paul in his old age to Spain, where he gradually fades away surrounded by his disciples" (as cited in Mitchell<sup>83</sup>, 1916, p. 121).

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82. The story of Kish and Saul is narrated in the Bible (1 Samuel 9).

83. Mitchell, Susan L. *George Moore*. New York; Dodd, Mead & Co. 1916. Retrieved online from [http://archive.org/stream/mooregeorge00mitrich/mooregeorge00mitrich\\_djvu.txt](http://archive.org/stream/mooregeorge00mitrich/mooregeorge00mitrich_djvu.txt)

Moore continues to actualize what he gleans from reality and experience. The story of Kish and Saul is extracted from the Bible: the same characters, the same plot, the same anticipation and the same style. It is actualized and becomes part of *fond de tableau*. Kish sends his son Saul to find the lost *asses* [sic]. Though Moore does not specify the nature of these assets directly, the reader develops an idea through Moore's word choice. Saul seeks "them in the land of the Benjamites and the land of Shalisha, whither [sic] they might have strayed." The pronoun *they* refers to the *asses*, and these assets *might have strayed*. The verb *stray* invites the idea of anything that moves, for example, animals. Halliday refers to this technique as "collocation"<sup>84</sup>.

Moore then introduces another character into the *fond de tableau* – *the servant* who went with Saul on his quest. He introduces him into the narration by using the definite article. Usually, the indefinite article is used upon the first introduction of a noun in a narrative, especially when this noun is not known to the reader (Joly et O'Kelly, 1985 and Quirk et al, 1997). However, Moore plunges the reader directly into the narration by the use of the definite article *the servant*, though there is no first mention of the character.

On the other hand, when Moore introduces the character of the *seer*, whom Saul and his servant sought on their errand, he uses the indefinite article – *a great*

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84. According to Halliday (2005, p. 61), "Collocation is the syntagmatic association of lexical items, quantifiable, textually, as the probability that there will occur at n removes (a distance of n lexical items) from an item x, the items a, b, c ... Any given item thus enters into a range of collocation, the items with which it is collocated being ranged from more or less probable; and delicacy is increased by the rising of the value of n and by the taking account of the collocation of an item not only with one other but with two, three or more other items. Items can then be grouped together by range of collocation, according to their overlap of, so to speak, collocational spread." He makes the idea clearer via the adjective *strong*, which belongs to a set that includes *powerful*. He maintains that "Strong does not always stand in this same relation to powerful"; saying *strong tea* is accepted while *powerful tea* is not. It all depends on the noun in this example.

*seer*. Why is that? Why does Moore use the definite article before *seer* but not before *servant* although both are mentioned for the first time? Perhaps Moore considers that Saul, who is the son of a king<sup>85</sup>, cannot just go alone on his errand without some escort; he needs company and servants. It is something taken for granted, and consequently, *servant* is used with the definite article. This is unlike the case of *a seer*; this addition needs to be first extracted from reality, and then introduced into the narrative to be actualized. To do so, the writer uses the indefinite article for first mention. In the subsequent mentions of *seer*, the definite article is used. This is, of course, to maintain coherence, which is also achieved through three major ways: repeating *the seer* (5 times); using a variety of pronouns referring to him as *he* (repeated 10 times), *him* (3 times), *me* (twice) and *my* (once); and using synonyms like *an old man*.

The grandmother refers to the person who is sought by Saul and his servant as “a seer”. In the Scriptures, “he that is now called a Prophet was beforetime called a Seer” (*King James Version* 1 Samuel 9: 9). That is, in the Bible, Samuel, the seer, is considered a prophet and is referred to as “a man of God”. The Scriptures explain this change in the naming, but why does the grandmother use the term “seer” rather than “prophet”? Where did the grandmother get her knowledge from? Does she really believe in the literal truth of the story she is telling, or for her, is it just a “story” – a folktale or legend? What is certain is that the story of Kish and Saul is very much a replica of the story in the Scriptures, and even follows the same method of narration – both the grandmother and the scribe provide explanations guiding the

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85. The reader would not know that Saul is a king until the end of the first paragraph in the first chapter. But those who have read the Bible know this fact. Refer to “Saul Chosen to Be King”. 1 Samuel 9. King James Version (Cambridge ed.). [http://kingj bible.com/1\\_samuel/9.htm](http://kingj bible.com/1_samuel/9.htm)

reader / listener. As an illustration, the scribe explains what seers were called before, i.e. prophets, and the mother explains to Joseph how the seer knew Saul to be the intended one:

You understand me, Son, the old woman crooned, the Lord had been with Samuel beforetimes and had promised to send the King of Israel to him for anointment, and the moment he laid eyes on Saul he knew him to be the king; and that was why he asked him to eat with him after sacrifice. (*The Brook Kerith*, p. 2)

Another place is added to the frame of this story. Saul and his servant seek the seer up on *the high rock* as guided by the maidens. The usage of the definite article in this nominal phrase shows that the reader / listener is able to identify the *rock* in question. This identification is virtually feasible after mentioning that *the seer* was going to “offer sacrifice that morning”. From this previously mentioned knowledge and from general knowledge about sacrifices, this ritual is usually held up on a high place, such as a hill or a mountain which is commonly known to the followers in that particular area. Yet, identifying this place in actual life is beyond our reach.

One wonders: why did Moore chose this particular story, the story of Kish and Saul, to start his narrative? The answer to this question can be traced in the effect of this story on the first listener, Joseph. The story has been chosen to trigger Joseph’s imagination. Not only did he listen to the story attentively and curiously, but he also developed an obsession. It inspired the *dream* of becoming *a prophet* that was at the origin of his vocation:

I heard all you said and would like to be *a prophet*. *A prophet*, Joseph, and to anoint a king? But there are no more *prophets* or kings in Israel. And now, Joseph, my little *prophet*, 'tis bedtime and past it. Come. I didn't say I wanted to anoint kings, he



answered, and refused to go to bed, though manifestly he could hardly keep awake. I'll wait up for Father.

The rest of the first chapter is about this dream and the idea of becoming a prophet. The preoccupation with this idea is even demonstrated lexically; the word *prophet* is repeated 19 times, 11 of them are with the indefinite article *a prophet*. Joseph wants to be *a prophet*, not like Samuel, who anointed Saul as king, and not *any* prophet as might be one of the other sense-effects of the indefinite article. The use of *a* evokes the *function* of a prophet, especially after his father tells him that he is a descendent of Samuel. This kinship is invented by Moore to add a fictional touch.

Joseph's father is another character in the story. His name is Dan and works in the trade of salt fish. When Joseph calls upon him, *Father* is written with capitalized initial preceded with the *zero* article. This happens when there is the vocative case as when Joseph calls upon him. Joseph also uses *Father* as a proper name. Both the grandmother and the author-narrator use the word *father* either preceded by a pronoun *his father* or with a noun in the possessive case *Joseph's father*.

Joseph's father is pictured as a caring parent. When he sees his son so wan, he sends him to *a hill village* to enjoy *pastoral life* with shepherds. Moore leaves the identification of this *hill village* to the reader. It means *any* hill village, a village on a hill that cannot be specified on a map geographically. It is the concept of the rural

area that Moore refers to in his fictional world. However, this *hill village* is near Magdala<sup>86</sup>, which is also mentioned in the Scriptures.

Joseph's father shows his caring behavior by worrying over his son's education. He chooses four scribes to teach him Hebrew. Moore provides a brief profile description to each in terms of physical appearance and intellectual ability. In this first chapter of his book, he does not name any of the scribes except for the last one whose name is Azariah<sup>87</sup>. The names of the other three are mentioned in the second chapter and are also mentioned in the Scriptures. Eventually, Joseph is taught by Azariah.

In Moore's book, the names of places and people relive in another world, other than the world they have always existed in. These names, which carry with them their previous associations, acquire a new dimension in this story, Moore, having first-hand experience of many of these places and having read about all these characters.

In this story, Joseph sets off on a journey to Jerusalem for "The Feast of the Passover" where he becomes a member of Sanhedrin<sup>88</sup>. There, he becomes fascinated

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86. In the *King James Version*, it is referred to as Magdala, but it is Magadan /mag'-a-dan/ or /mag-a'-dan. The identification with Magdala is made more probable by the frequent interchange of "l" for "n", e.g. Nathan (Hebrew), Nethel (Aramaic). This name appears only in Matthew 15:39 and in the parallel passage, Mark 8:10. <http://bibleatlas.org/regional/magadan.htm>

87. Azariah is a common name in Hebrew and, thus, it is frequently mentioned in the Chronicles and the scriptures. In *King James Version*, Azariah is the king of Judah (2 Kings 15:1-7). [http://kingjibible.com/2\\_kings/15.htm](http://kingjibible.com/2_kings/15.htm)

88. It is the council that Joseph from Arimathea also joins as a member. According to Mark 15:1: "Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate." And Mark 15:43: "Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body." New International Version of the Holy Bible. (1984). Mark 15:1 and 43. <http://niv.scripturetext.com/mark/15.htm>

by the tales told about Essene<sup>89</sup>, so he travels to Jericho and attempts to join their group until he hears about John, the Baptist, and Jesus, so he goes to seek them out. His journey continued for “Jesus himself, whom I've been seeking for nearly two years, ...in the hills of Judea, in Moab, in the Arabian desert and all the way to Egypt and back again” (*The Brook Kerith*, p.134) until he meets him near his village and becomes a disciple.

Moore adheres to the story of Jesus's crucifixion as told in the New Testament (cf. Mark 15, footnote 81). Indeed, Joseph asks Pilate for Jesus's body after the crucifixion and tells him that he intends to offer his own “sepulcher” as a tomb:

I have come to ask for the body of Jesus, who was condemned to the cross at noon. At these words Pilate's face became overcast, and he said that he regretted that Joseph had come to ask him for something he could not grant. It would have been pleasant to leave Jerusalem knowing that I never refused you anything, Joseph, for you are the one Jew for whom I have any respect, and, I may add, some affection. But why, Pilate, cannot you give me Jesus' body? His body, is that what you ask for, Joseph? It seemed to me that you had come to ask me to undo the sentence that I pronounced to-day at noon. The body! Is Jesus dead then? The centurion answered for Joseph: yes, sir; he died to-day at the ninth hour. I put a lance into him to make sure, and blood and water came from his side. At which statement Joseph trembled, for he was acquiescing in a lie; but he did not dare to contradict the centurion, who was speaking in his favour for the sake of the money he had received, and in the hope of receiving more for the lie that he told. (*The Brook Kerith*, p. 230)

However, Moore chooses a different end, and Jesus does not die. Joseph takes him and attends to him secretly with the help of Esora (a fictional character invented by Moore). Jesus ultimately recovers, takes refuge in the Brook Kerith and spends the remainder of his life as a shepherd with the Essenes. The crucified Jesus is very

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89. Almost all the principal founders of what would be called Christianity were Essenes: St. Ann, Joseph and Mary, John the Baptist, Jesus, John the Evangelist, etc. <http://www.essenepirit.com>

changed; he deplores his “pretensions to Messiahship”<sup>90</sup> (Gilman, 1916, p. 934) and his life takes a new direction. His thoughts about God and heaven become obscure; he considers them as “are our old enemies in disguise ... God is but desire, and whosoever yields himself to desire falls into sin. To be without sin, we must be without God” (*The Brook Kerith*, ps. 356-357). This line of thought is not accepted by Paul, his disciple, who has also taken refuge in the Brook Kerith. Paul “believes him mad, for Jesus explicitly sets forth the story of his delusion” (Gilman, 1916). He does not accept Jesus’s story but accepts his aid in finding the way to Caesarea. At the end of the book, it is suggested that Jesus joins the Buddhists in India.

#### ***4.2.4. The Brook Kerith: a search for a Messiah and answers***

Susan Mitchell (1916), in her biography of George Moore, analyzes the reasons for the writing of *The Brook Kerith*. She links it to the fact that his life did not satisfy him; “Mr. Moore came to Ireland *in search of a Messiah* ... for in “The Brook Kerith,” *he starts the quest anew*. (p. 120. Italics are mine). It is revealed by a member of his family that “he would end his days as a monk”. This can be proved in his later writings that “show the attraction of religion drawing him closer and closer.” (Mitchell, 1916, p. 121).

Moore himself was in the peculiar position of belonging to one of the few aristocratic Catholic families in the West of Ireland. The little schooling he had was in a Catholic boarding school in England, where he was unhappy and from which he was eventually expelled. Moore had never been a devout Catholic, or as Susan Mitchell puts it, had “a good deal of the Protestant protest against faith in any shape

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90. Gilman, Lawrence. “The Book of the Month: Mary Hunter's Bible”. *The North American Review*, Vol. 204, No. 733 (Dec., 1916), pp. 931-937. University of Northern Iowa. URL: <http://www.jstor.org/stable/25109024>. Accessed: 19/10/2012

or form” (Mitchell, p.121). His public conversion to the Protestant Church was more than anything a protest against the corrupt hierarchy of the new Irish Catholic church, than a rejection of Catholicism. It is not taken seriously and disapproved of by Catholics and Protestants alike. In *The Brook Kerith*, Moore shows his preference for the more ancient Orthodox version of Christianity than either Roman Catholicism or the more secular Protestant approach. Dan, Joseph’s father, is “strictly Orthodox” (p. 54), and prefers Azariah, who is also orthodox, to teach his son. It follows that Moore’s “Protestantism” must be interpreted in the etymological sense of “protest”.

One might wonder why he chooses Joseph of Arimathea as the protagonist. Mitchell answers this question considering that “Joseph of Arimathea's quest is Mr. Moore's own quest” (p.136). Like Joseph of Arimathea, Moore wanted to rescue the Messiah and this is what he did. He also wanted to rescue St. Paul from martyrdom, which is the end that was “invented by a Church who [sic] wanted a long background of martyrs to justify any martyrdoms she herself should inflict.” Moore disclosed his intention to a friend: “I intend to bring St. Paul in his old age to Spain, where he gradually fades away surrounded by his disciples” (as cited in Mitchell, 1916, p. 121).

It is true that, in his fictional account, Moore embraces the theological philosophy of the Bible, yet it is also a means that permitted him to communicate his own philosophy on theology. His protagonists’ thoughts, presented in the form of reported speech, are the means by which he turns over in his own mind some of the fundamental questions of Christian doctrine, which include: 1. How to achieve divinity? 2. Which was created first: the soul or the body? 3. The nature of miracles: why, for example, did Jesus not turn all water into wine? Etc.

1. [...] to arrive at any clear notion of divinity we must begin by stripping divinity of all human attributes, and when every one is sloughed, what remains? Divinity (*The Brook Kerith*, p. 101)
2. Joseph [...] accepted the theory that the soul was created before the body and waited in a sort of dim hall, hanging like a bat, for the creation of the body which it was predestined to descend into, till the death of the body released it. He was, however [...] great souls could not abide like bats in the darkness, but are ever desirous of contemplation and learning. And on pursuing this thought in the Greek language [...] he discovered that there are three zones: the first zone is reason, the second passion and the third appetite (p. 101-102).
3. [...] it would be a great misfortune, for the greater part of men would be as drunk as Noah was when he planted a vineyard, and we know how Lot's daughters turned their father's drunkenness to account. Moreover [...] there would be no miracle, for a miracle is a special act performed by someone whom God has chosen as an instrument. (p. 128)

Moore also supplied “fictional answers” to questions that puzzled theologians. “The spear in Christ’s side (mentioned only in John) is explained away as a ploy by the centurion to convince Pilate that Jesus was indeed dead when taken down from the cross” (Stevens, 2010, p. 254).

This mixture of “borrowing” and pure invention suited Moore’s purpose perfectly. It was the means that paved the way to communicate his criticism and express his opinion. His character and intentions embodied this work and Stevens’ (2010) words are the best expression in this concern:

Moore was also a compulsive controversialist, never happier than when causing offence to some form of authority or another. Writing a heterodox fifth Gospel offered Moore the opportunity to engage with his life-long fascination with the religious temperament and to satisfy his instinct for troublemaking. (p. 185)

#### **4.2.5. *The Imprint in The Brook Kerith***

The work itself is considered his greatest achievement – an imprint, a mark in literature. It enhanced his reputation and increased his renown. It was of course

highly controversial: while many critics and researchers regarded *The Brook Kerith* as a daring stylistic feat, others condemned the contents as blasphemy. In fact, the texture of Moore's prose played a major role in attenuating the force of the attack. Brooks (1969) attributes great importance to the language used: "The lulling effect of Moore's rhythms and the calm gravity of his tone dampen any suspicions of blasphemous intent" (p. 21).

An outstanding praise came from Mitchell (1916), who found the book such a rare "literary innovation" that Moore's inspiration was celestial. "It is possible that the light which fell from Heaven on Moore was in the nature of a literary inspiration, and he saw as in a vision the book which he, a Messiah, should write about an Apostle" (p. 111). She considers that his tale "must inevitably seem to compete with the scripture story" (p. 134).

*The Brook Kerith* was credited, above all, for its style. An article that was published in *The New York Times* in 1916 pays tribute to Moore's style considering that the "sentences, passages, chapters, composed apparently without an effort, that are so clear, so balanced, so liquid that when one has finished the book, one can turn pages and read them for their sake." It is like a "portrait" because "the landscape dominates the story."<sup>91</sup>

This fluency and smooth flow is also remarked on by Stevens (2010, p. 273). She quotes from the novel to describe Jesus's speech, which is "moving on with gentle motion like that of clouds wreathing and unwreathing" (p. 122). She

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91. N.P. "Mr. Moore's Story of the Life of Christ". *The New York Times*. August 27, 1916. Retrieved online:  
<http://query.nytimes.com/mem/archivefree/pdf?res=9C06E5D7153BE233A25754C2A96E9C946796D6CF>

continues her analysis of his style by citing examples of what he did to “avoid impeding the narrative flow”, as when he “omits speech marks, composes paragraphs of unusual density and keeps upper-case letters to a minimum.” However, this flow is interrupted by “the frequent inclusion of reporting verbs” since the standard punctuation of direct speech has been removed. So the reader has to find who is talking. Moore compensates for the lack of punctuation by including phrases such as “Jesus said to himself” and “as these thoughts passed through his mind”.

The musicality in Moore’s voice has been much praised; it was as Mitchell (1916) puts it “a recital in a musical undertone such as those that beguiled ‘The Arabian Nights’”. This musicality is interrupted “when Paul talks noisily to Jesus on the road to Caesarea, and then the tones fall again into a murmur.” She presents a beautiful simile of how his voice flows like “the sand in the hour-glass” (p. 133).

The story is also commended for its structure. Blissett (1961) gives an evocative description of how the story is organized: *The Brook Kerith* is compared to a brook; “the old woman telling stories to her grandchild”. Then, “the brook widens out as it flows, a smooth current, not very rapid, but flowing always, turning sometimes east, sometimes west, winding, disappearing at last mysteriously like a river” (p. 69). It is just like a delta of a river.

Another comment about the structure of the novel comes once more from Mitchell (1916). She uses geometrical terminology to describe it. She divides the book into sections: “the first 442 pages” might be described as “horizontal”; then, the level “rising suddenly ... into one vertical peak and subsiding at page 466 to the horizontal again and continuing at this level up to its close on page 471”.



#### **4.2.6. Reaction towards The Brook Kerith**

The book's popularity did not only result from its much-praised style, but also from its controversial ideas and theological content. As previously mentioned, many attacked *The Brook Kerith* on religious grounds, condemning it as blasphemy. The "raging controversy" filled many columns in the *Westminster Gazette* and the *Daily Express*. "One reviewer writing in the *Manchester Guardian* ...concludes that of all the legends circulating about Jesus, Moore's is 'the most offending'" (p. 248). Some even called for legal action; "Lord Alfred Douglas tried – but failed – to bring a charge of blasphemy against the author" (Stevens, 2010, p. 248).

But Moore, was, as usual, quite indifferent to the criticism his story was provoking because, of course, it increased his sales. It even made him brag about it saying he had produced "the only prose epic in the English language" (Moore and Magee, 1942, p. 75). It even encouraged him to rewrite the story in the form of a play – *The Apostle* – in 1923.

Some severe criticism came, however, strangely enough from his old friend Frank Harris, who criticized him of for the lack of scholarship and even accused him of having borrowed his idea from elsewhere. Stevens (2010) finds that "Harris's accusations that Moore had plagiarized his stigmata story, coupled with his splenetic attacks on *The Brook Kerith*, suggest that he was well aware that he had already lost the race to compose the evangel for modern times" (p. 184). Moore, on the other hand, returned his attack by criticizing Harris: "I cannot but think that the Brook

Kerith is a blind patch in your mind<sup>92</sup>” and adding that he writes “better about men” than about books” (p. 14).

Again, Moore was writing something that had always occupied his mind and heart – religion. This book offered him the opportunity to engage with what dominated his whole life since childhood.

Whether praised or attacked, this book, unlike his earlier publications, reinforced the elevated position he already held among writers. It is “an art few writers possess”, Susan Mitchell concludes in her praise of his style and and deserved him the title of: “the greatest master of English since Thackeray” (Sherman, 1917).

Whatever the critical long-term assessment, the novel has opened the door for a fictional genre that takes on board theological theories, even if it incited a certain amount jealousy and controversy. With *The Brook Kerith*, neither Moore, nor the literary world has remained the same since its publication. To all intents and purposes, *The Brook Kerith* has left a profound imprint on the hearts and minds of the reading public.

Why the choice of *the Brook Kerith* for a study on definiteness and indefiniteness in nominal constructions? The story set in the Holy land where the places and people have Hebrew names, most of which have survived into the modern

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92. From the letters between Moore and Harris entitled Moore versus Harris: An intimate correspondence between George Moore and Frank Harris relating to the Brook Kerith, Heloise and Abelard, astonishing criticism of George Bernard Shaw, Moore's rejection of Oscar Wilde as an artist, important and amazing statements about other contemporary men of letters, disclosing the true valuation George Moore places on his own personality and books. Including facsimile reproductions of letters and auction records of some of the letters printed herein, also caricatures by Max Beerbohm and by the late Claude Lovat Fraser. University of California; Detroit.1921. <http://archive.org/details/mooreversusharri00moorrich>

period and been absorbed into both the English and Arabic vernacular. This is reason enough to give pride of place in this study of the Brook Kerith to nominal determination and the system of the article. For the article is the equivalent of the painter's brush and the engraver's needle. It is the principal means by which the litterateur, 'trusting his instinct to lead him aright through the devious labyrinth of selection' actualizes the 'vision in his eyes' and transcribes it on the sheet of paper before him.

## Chapter 5

### The Analysis of the First Chapter of the Corpus

The first chapter of *The Brook Kerith* is divided into four sections: (1) Introduction of the Narrative, (2) A Dream, (3) Going to the Hills, (4) His Scribes. This division is not George Moore's. The division of these sections is based on themes governing a group of paragraphs. This division is not made by George Moore.

#### 5.1. The introduction of this narrative

The incipit or opening sentences of *The Brook Kerith* starts by establishing the narrative frame or *fond de tableau*, as Guillaume 1946 puts it (*Leçons de linguistique*, 1985, vol. 6, p. 84); that is, it creates the context or the picture for the narration. The story starts by identifying the setting – namely *time* and *place* – and then *person*, in other words, the protagonists or the characters. This process is gradual.

3 It was at ***the end of a summer evening***, long after his usual bedtime, that Joseph, sitting on his grandmother's knee, heard her tell that Kish having lost his [assets] sent Saul, his son, to seek them in ***the land of the Benjamites and the land of Shalisha***, whither they might have strayed. But they were not in these lands, Son, she continued, nor in ***Zulp***, whither Saul went afterwards, and being then tired out with looking for them he said to ***the servant***: we shall do well to forget ***the asses***, lest my father should ask what has become of us. But ***the servant***, being of ***a mind*** that Kish would not care to see them without ***the asses***, said to young Saul: let us go up into yon city, for ***a great seer*** lives there and he will be able to put us in ***the right way*** to come upon ***the asses***. But we have little in our wallet **to recompense** him, Saul answered, only **half a loaf and a little wine at the end of the bottle**. We have more than that, the servant replied, and opening his hand he showed **a quarter of a shekel of silver** to Saul, who said: he will take that **in payment**.

15 Whereupon they walked into Arimathea, casting their eyes about for  
somebody to direct them to the seer's house. And seeing **some maidens** at  
18 **the well**, come **to draw water**, they asked them if the seer had been in the  
city **that day**, and were answered that he had been seen and would offer  
**sacrifice that morning**, as had been announced. He must be on his way now  
21 **to the high rock**, **one of the maidens** cried after them, and they pressed  
through **the people** till none was in front of them but **an old man** walking  
alone, likewise in **the direction of the rock**; and overtaking him they asked  
if he could point out the seer's house to them, to which he answered sharply:  
24 **I am the seer**, and fell at once to gazing on Saul as if he saw in him **the one**  
that had been revealed to him. For you see, **Son**, seers have **foresight**, and the  
seer had been warned **overnight** that **the Lord** would send **a young man** to  
27 him, so **the moment** he saw Saul he knew him to be **the one** the Lord had  
promised, and he said: **thou art he whom the Lord** has promised to send me  
for **anointment**, but more than that I cannot tell thee, being on my way to  
30 offer **sacrifice**, but afterwards we will eat together, and all that has been  
revealed to me I will tell. You understand me, **Son**, **the old woman** crooned,  
**the Lord** had been with Samuel **beforetimes** and had promised to send **the**  
33 **King of Israel** to him for **anointment**, and **the moment** he laid **eyes** on Saul  
he knew him to be **the king**; and that was **why he asked him** to eat with him  
after sacrifice. Yes, Granny, I understand: but did **the Lord set the asses**  
36 **astray** that Saul might follow them and come to Samuel to be made **a King**?  
I daresay there was something like that at the bottom of it, the old woman  
answered, and continued her story till her knees ached under the boy's  
39 weight.

في نهاية أمسية صيفية، و بعد مضي وقت نومه المعتاد، إستمع يوسف لجدّته بينما  
هو جالس على ركبته (ركبة جدّته) وهي تروي كيف أن كيش، الذي خسر ممتلكاته  
3 (ماشيته)، بعث شاوول، ابنه، لبيحث عنها في بلاد بنيامين و بلاد شاليشا حيث إعتقدوا  
أنهم ضلّوا. و لكن لم يكونوا في تلك البلاد، يا بني، أكملت جدّته، ولا في بلاد زلب  
حيث ذهب شاوول بعدها. فبعد أن تعب من بحثه عنها، قال للخادم: يجدر بنا أن ننسى  
6 أمر الممتلكات كي لا يتساءل والدي عمّا حلّ بنا. و لكن الخادم، الذي ظنّ أنّ كيش لا  
يفضل أن يراهما من دون الممتلكات، قال لشاوول الفتى: دعنا نذهب إلى تلك المدينة  
لأن عرّافاً ماهراً يقطن هناك و يقدر أن يرشدنا إلى الطريق الصحيح للوصول إلى  
9 الممتلكات. و لكن لدينا القليل في محفظتنا للتعويض له، أجاب شاوول، فقط نصف  
رغيف وقليل من الخمر في قعر الزجاجاة. لدينا أكثر من ذلك، أجاب الخادم، وفتح يده  
وقدم ربع شيكل من الفضة لشاوول، الذي قال: سيأخذ (العرّاف) ذلك كدفعة. عندها  
12 دخلوا الرامة (أريماثيا)، وجالوا فيها عن شخص ما لتوجيههم إلى بيت العرّاف. وعندما  
رأوا بعض الصبايا عند البئر، أتوا لإستقاء الماء، سألوهم إذا كان العرّاف في المدينة  
في ذلك اليوم، فأجابوهم أنّه شوهد، وأنّه سوف يقدم تضحية صباح ذلك اليوم، كما كان  
15 قد أعلن. يجب أن يكون في طريقه الآن إلى الصخرة العالية، صاحت احدى الصبايا ،  
فأسرعوا بين الحشود حتى لم يتبقّ أمامهم سوى رجل عجوز يمشي وحده، وبنفس  
اتجاه الصخرة، وعند تجاوزهم له سألوه اذا كان بإمكانه أن يّشير إلى بيت العرّاف،  
18 عندها أجاب بحدّة: أنا العرّاف، وأخذ في الحال يحدّق بشاوول كما لو أنه رأى فيه

الرجل الذي كان قد أوحى له فكما تعلم، يا بني، العرافون لديهم بصيرة، وقد كان  
العراف قد أذّر أثناء الليلة الفائتة أن الرب سيرسل له شاب يافع، لذلك في اللحظة التي  
21 رأى فيها شاوول، علم أنه الرجل الذي قد وعده الرب به، وقال: انت هو الذي وعد  
الرب أن يرسله لي للتنصيب، ولا أستطيع أن أقول لك أكثر من ذلك، لأنني في طريقي  
لتقديم توضيح، ولكن بعد ذلك سوف نأكل معاً، وسأطلعك على كل ما أوحى إليّ.  
24 أتفهمني، يا بني، دندنت المرأة العجوز، لقد كان الرب مع صموئيل منذ القدم وكان قد  
وعده أن يرسل له ملك إسرائيل للتنصيب، واللحظة التي حطّ نظره على شاوول حتى  
عرف أنه الملك، و ذلك كان سبب دعوته لتناول الطعام معه بعد التوضيح. نعم،  
27 جدتي، أنا أفهم: ولكن هل عمد الرب إلى تضليل الماشية/الممتلكات (عن قصد) لكي  
يتبعهم شاوول ويصل إلى صموئيل ليُنصّب ملكاً؟ يمكنني القول أنه كان هناك شيء من  
هذا القبيل، أجابت المرأة العجوز، واستمرت في سرد قصتها حتى أمتها ركبها بسبب  
30 وزن الصبي.

If we were to compare the prose version of a fictional or factual account of events with their theatrical equivalent, the opening sentence could be compared to the curtain that is raised at the beginning of each performance to reveal the stage to the audience. In this way the role played by the opening or *incipit* sentence of a story is vital when it comes to determining the relation between the reader and the author-narrator of the story. In choosing to focus in the first sentence on a precise moment in time *the end of a summer evening* [line 1]<sup>93</sup>, the narrator of the *Brook Kerith* immediately signals to his reader the subjective nature of the story that is about to unfold. We note that no precise calendar time is specified. The reader must take his bearings from the cycle of the days, months and years that go to make up the idea of circular time – the cycle of the seasons. The indefinite article in *a summer evening* avoids locating the evening in linear or calendar time, as one might expect in a story that sets out to make a major contribution to the quest of the historical Jesus. It leaves the reader under the impression that it could be *any*

93. This way of opening a narrative is not unusual ; Virginia Woolf's last novel *The Waves* (1937), opens in this way: "It was an uncertain spring. The weather, perpetually changing, sent clouds of blue and of purple flying over the land."

*summer evening*. And if we want to locate this summer, it can be only by reference to the seasons preceding and following any or every *summer*: summer comes after spring and before autumn. The frame is obviously the cycle of the seasons.

The phrase *the end of a summer evening* creates, in this way, an isolated moment in time, but again, there is no way of locating this moment specifically with respect to “calendar time” – linear time – except in the cycle of day and night. The use of iterative non-specific time is further reiterated by the addition of *his usual bedtime*. Once again, we note that the time of the boy’s going to bed is not indicated; however, it is recurrent as it is the *usual bedtime*. It is identified by the grandmother and Joseph.

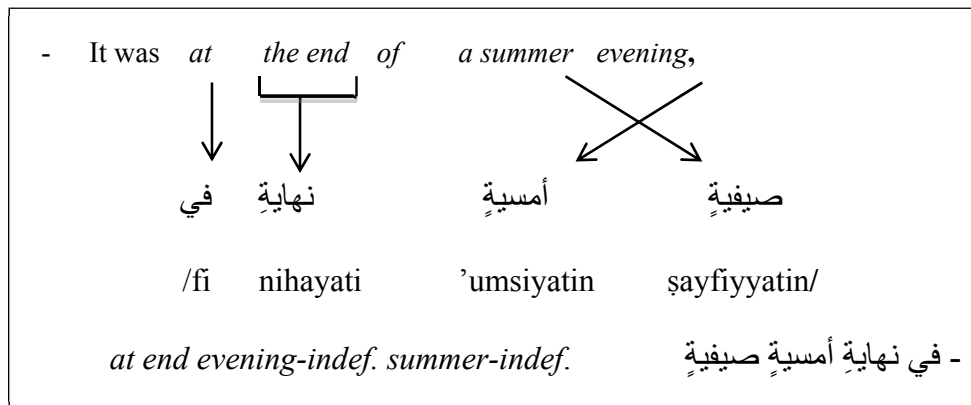


Figure 26. Explanation of an indefinite annexation

In the Arabic version of the first phrase (See Figure 26), the article *the* in the phrase *the end of a summer evening* is dropped in Arabic نهاية /nihayati/ (*end*). In this phrase, the definite article is omitted because نهاية (*end*) is already made definite by annexation الإضافة /'a-'-iḍāfatu/, where أمسية /'umsiyatin/ (*evening*) is the Annexer مضاف إليه /moḍāf ilayh/. This case is equivalent to the possessive

structure in English. However, the phrase *أمسية صيفية* /ʾumsiyatin ṣayfiyyatin/ (*evening summer*) displays indefiniteness by declension through “nunation” – the doubling of the last sign, which is the *كسرة* /kasrah « ِ » here – because the whole phrase is in the genitive case (*الجر* aljar) due to the preposition *at* (=في) named in Arabic: *حرف الجر* /harf aljar/) – that precedes the phrase making the noun the object of the preposition.

Inflectionally, the noun *نهاية* /nihayati/ (*end*) is the object of a preposition *إسم مجرور* /isem majrūr/ (meaning dragged) and is the Annexed *مضاف* /modāf/. The noun *أمسية* /ʾumsiyatin/ (*evening*) is the Annexer *مضاف إليه* modāf ilayhi (meaning added to the previous noun – a post-fixed element governed in the genitive case); and *صيفية* /ṣayfiyyatin/ (*summer*) is an adjective *صفة/نعت* /ṣifah / naʿit/ modifying *أمسية* /ʾumsiyatin/ (*evening*).

The phrase, as a whole, is indefinite as it implicates *any summer evening*. However, if the article *the* replaces *a* in *a summer evening*, the Arabic definite article *al* is added to both words *أمسية صيفية* /ʾumsiyatin ṣayfiyyatin/ (*evening summer*) and the whole phrase becomes *في نهاية الامسية الصيفية* /fi nihayati-l-ʾumsiyati-ṣ- ṣayfiyyati/ (*at end the-evening the-summer*). The change thus achieved has no impact on the syntactic level, but rather on the semantic one. As noticed, “nunation” disappears once the Arabic definite article *al* is introduced. Consequently, it means that *the summer evening* in question is identifiable by the reader.



In this first paragraph of *The Brook Kerith*, as mentioned earlier, the writer extracts from the class of concepts two specimens, *a summer evening* [line 1] and *a great seer* [line 9], thus building “a concrete case” in the “universe of experience” with the help of the article *a* to create *a fond de tableau* for the story. The use of the indefinite article *a* can also be interpreted as “first introduction”. That is, when a substantive is introduced for the first time, the article *a/an* is used.

Here, *a great seer* introduces a new character into the story. The same phenomenon can be observed in Arabic عَرَّافاً مَاهِراً /'arrāfa<sup>n</sup> māhira<sup>n</sup>/ [line 8] (*seer great*) and رجلاً عجوزاً /rajula<sup>n</sup> 'ajūza<sup>n</sup>/ (*man old*) [line 21], where these nouns and adjectives enjoy the sign of indefiniteness – “nunation”.

In both English and Arabic, the definite article /al/ *the* is not used whenever a pronoun is added to the substantive. For example, the possessive adjective pronoun precedes each of these phrases *his grandmother's knee* [line 2] and *his asses* [line 3]. Syntactically, an article cannot be added to any of these phrases. The same rule applies in Arabic as illustrated in [1] and the nominal phrase على ركبته جدته /'ala rukbati jaddatihi/ (*on knee his grandmother*) [line 2] is an example. The noun جدة /jaddah/ (*grandmother*) cannot have the definite article *al* because it has the bound pronoun *his* (= هـ) /hi/. Besides, the noun ركبته /rukbatih/ (*knee*) cannot have the definite article *al*, either because it is annexed to the noun جدته *his grandmother*, which makes it (the annexed noun ركبته *knee*) definite. (Thus, no need to make it definite with a definite article *al*)

[1] on his grandmother's knee  
على جدته ركبته  
/'ala/ /jaddatihi/ /rukbatih/

- (on knee grandmother-his) على ركبته جدته /'ala rukbati jaddatihi/  
-The suffix pronoun ھ /hi/, which is attached at the end of the word جدة grandmother, is equivalent to the possessive adjective pronoun his.

However, the substantive *servant* [line 6] is preceded by the article *the* though it is mentioned for the first time. The use of the definite article in *the servant* can be interpreted as part of the *fond de tableau*; the writer wants to plunge the reader directly into the story without breaking the narrative flow. It is worth mentioning that such a use of the article *the* cannot be accounted for as the result of an “immediate situation”. There are no contextual clues that would support this conclusion. This is what Bühler (1934) refers to as *deixis ad oculos*<sup>94</sup>. The same strategy is utilized in *the well* [line 16], *the high rock* [line 19], and *the people* [line 20].

Furthermore, the situation of *the servant* is different from *the salt* in *Pass me the salt* said over a meal, though both are mentioned for the first time. In *Pass me the salt*, the hearer is able to “identify” the item *salt* upon using the article *the* in the situation. This is rather interpreted in the context of the “familiarity theory” where the reader is able to identify the referent of the substantive. On the other

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94. “Deixis is a linguistic mechanism which allows the participants in a speech act to communicate effectively. Deixis works in the context of what is called the “deictic field” (Grenoble, 1998, p.28), an area constituted by the convergence of three coordinates: the participants in the speech act, the space in which this act takes place, and the time in which it occurs. (Grenoble, 1998, p.13)” (Nelli, 2006). Deixis and deictic field are dependent on a nuclear reference point, a center providing meaning to every single utterance pronounced in the course of the communication. This center, called *origo* or zero- point, is constituted by the axis “I-here-now” (Bühler, 1990, p.s. 117-8).

“In perceptual deixis the reference point can be seen or perceived in the extra-textual context of the speech act, what is called “Deixis ad oculos”. The participants in the communication act can give deictic expressions a meaning by retrieving their references from the real world, from what they can actually perceive/see: i.e. they themselves and their respective locations in space.

Deixis ad oculos, or ocular deixis: where the system of deictics points (exophorically, extra-linguistically) to what is ad oculos or ad aures, before the eyes or ears of the listener/cognizer/addressee” (Nelli, 2006, ps. 5-6).

hand, using *a (servant)* instead of *the* would produce a different meaning; it would be interpreted as meaning “Saul has many servants and he mentioned his plans to one of them. Thus, using the article in this phrase, though it is a first time mention, implicates *uniqueness* – that he has only *one* servant.

In Arabic, it is more appropriate, to serve meaning and clarity, to write *to his servant* لَخَادِمِهِ /likhādimihi/ than to write *to the servant* لِلخَادِمِ /lilkhādimi/ [line 5] to convey the idea that he has *one* servant, especially that there is no previous mentioning of the servant in question. *His servant* لَخَادِمِهِ and *the servant* لِلخَادِمِ are both definite, in the first case with the possessive pronoun « هـ », in the second case, with the definite article *al*. However, for narrative purposes, using the definite article conveys the intended message – meaning *one* servant, and the reader is directly plunged into the fond de tableau.

In Arabic, narratives usually begin with the definite article while creating the fond de tableau. It is the method used to involve the reader in the story. It is also concerned with topicality. That is, a highly “topical entity enters into the discourse with an initial definite description in order to signal that it will be the topic in the subsequent portion of text” (Epstein, 2002). Topicality increases the availability of *specific* reading (Fodor and Sag, 1982). To illustrate this point, I refer to one of Naguib Mahfouz<sup>95</sup> (1911-2006) novels, *The Beginning and the*

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95. Naguib Mahfouz is an Egyptian writer who won the 1988 Nobel Prize for Literature. He is the author of no fewer than thirty novels, more than a hundred short stories, and more than two hundred articles. Half of his novels have been made into films which have circulated throughout the Arabic-speaking world. Retrieved from:  
[http://www.nobelprize.org/nobel\\_prizes/literature/laureates/1988/mahfouz-bio.html](http://www.nobelprize.org/nobel_prizes/literature/laureates/1988/mahfouz-bio.html)

*End*<sup>96</sup>. It starts by introducing the character and the setting using the definite article.

لقى الضابط نظرة كنيية على الردهة الطويلة التي تفتح عليها فصول  
السنتين الثالثة والرابعة وقد شمل المدرسة - التوفيقية - سكون عميق، ثم  
مضى الى فصل من فصول السنة الثالثة، ونقر على الباب مستأذناً، ودخل  
متجهاً صوب المدرس واسرّ في اذنه بضع كلمات، فسدد المدرس بصره  
صوب تلميذ يجلس في الصف الثاني وناداه قائلاً: حسنين كامل علي.

**The officer** gave a **bleak look** at the **long lobby** that leads to **the two classes: the third and the fourth**. **The school** – Al-tawfiqiyah – had been wrapped in deep silence. Then, he walked towards a **class** of **the third year classes** and tapped on **the door** to get permission to enter. He entered heading towards **the teacher** and murmured in his ear a few words. **The teacher** shifted his eyesight towards a **pupil** sitting in **the second row** and called upon him saying: Hassanein Kamel Ali.

The character, which is mentioned as the very first phrase, *The officer* الضابط /ʔd-ḏābiṭu/ [line 1] is the topic of this novel; later on, the protagonist becomes an officer. This officer glances at *the long lobby* الردهة الطويلة /ʔr-riḏhati ṭ-ṭawīlati/ [line 1] that leads to *the two classes* فصول السنتين /fuṣūlu-ṣ-sanatayni/ [line 1]. The use of the definite article has another effect: it plunges the reader into the narration.

The other uses of the definite article in the first paragraph of this story are either the result of situational context linked to the mentioning of *the two classes* فصول السنتين /fuṣūlu-ṣ-sanatayni/ [line 1] or the result of a second mention.

The phrases, *the third and the fourth* الثالثة والرابعة /ʔath-thālithatu wa ʔar-rābiʔatu/ [line 2], *The school* المدرسة /ʔal-madrasatu/, *the door (of the class)* [line

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96. *The Beginning and the End* was published in 1950. It narrates the struggles of a family after the death of the father, the support of the family.

5] الباب /'al-bābi/ [line 3], *the teacher* [line 6] المدرس /'al-mudarrisi/ [line 4], and *the second row* [line 7] الصف الثاني /'aṣ-ṣaffi th-thānī/ [line 5] are all related to *the two classes* [line 2] as they are components of *school*. The phrases *the third year classes* [line 3] فصول السنة الثالثة /fuṣūli ṣ-sanati th-thālithati/ [line 4] and *The teacher* [line 6] المدرس /'al-mudarrisi/ [line 4] are second mention instances as they have already been mentioned.

On the other hand, some noun phrases in the first paragraph are indefinite in Arabic. The first instance is in *a bleak look* نظرة كئيبة /nazrata<sup>n</sup> ka'ībata<sup>n</sup>/ [line 1]. Here, indefiniteness has a categoral function. It specifies the kind of *look* the officer gave. The other instances are *a class* فصل /faṣli<sup>n</sup>/ [line 3] and *a pupil* [line 6] تلميذ /tilmīdhi<sup>n</sup>/ [line 4]. Indefiniteness conveyed in these examples indicates that there are many classes and many pupils, but only one was targeted. This one is part of a whole – *the class*, which is definite. It is extracted of this whole but is not known yet. It has become part of the fond de tableau as any of the phrases with the definite article.

In *The Brook Kerith*, the use of *the* before *land* in *the land of the Benjamites* [line 3] and *the land of Shalisha* [line 4] is considered to be cataphoric. In each case, the post-modification, *of the Benjamites* and *of Shalisha*, identifies the noun preceding it, *land*. Yet, *Benjamites* is preceded by *the* while *Shalisha* is not. This is because *Benjamites* is a proper adjective functioning as a substantive, as when we say *the poor* to designate the class as a whole. On the other hand, *Shalisha* and *Zulp* [line 5] are preceded by the zero article because they are already definite.

In Arabic, a proper noun is already definite and, consequently, it does not take the definite article in *في بلاد بنيامين* /fi bilādi binyāmīn/ [line 3] *in the land of the Benjamites* and *بلاد شاليشا* /bilādi shālīshā/ *the land of Shalisha* [line 3]. See example [2]. Here, *the Benjamites* بنيامين is considered in Arabic as a proper noun and not as a proper adjective.

[2] *in the land of the Benjamites*  
 في بلاد بنيامين  
 /fi/ /bilādi/ /binyāmīn/  
 -(in lands Benjamites-def.) في بلاد بنيامين /fi bilādi binyāmīn/

However, if instead of the proper noun, a common noun and/or an adjective (proper or common) are used, the definite article or an adjunct<sup>97</sup> is added. For example, to say in Arabic *in the land of the Arabs* في بلاد العرب, the definite article *al* is only added to the word *Arabs* العرب and not to *land* بلاد. See Figure [27], Part [1].

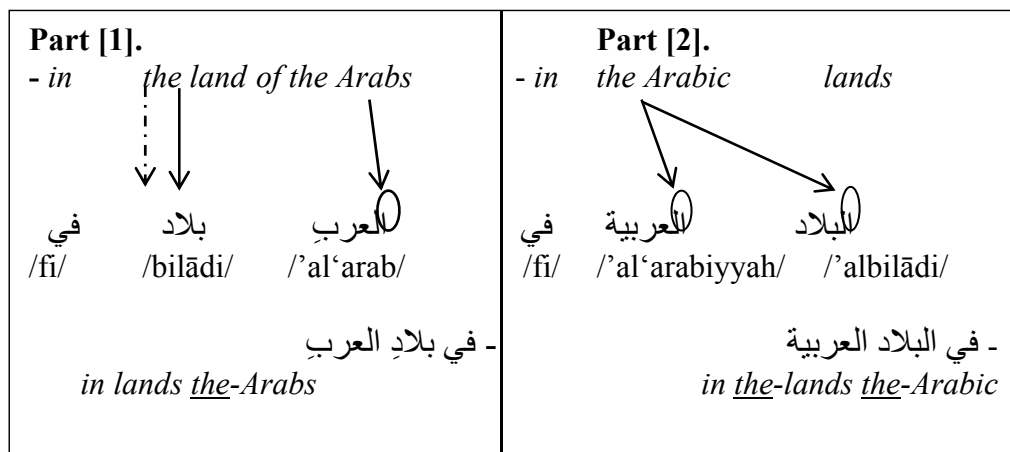


Figure 27. The difference between annexation and adjectival structures

97. By definition, an adjunct is: “Any element in the structure of a clause which is not part of its nucleus or core” like adverbials and adjectives. *The Concise Oxford Dictionary of Linguistics* (2007).

Here, *the Arabs* العرب is the Annexer مضاف إليه /modāf ilayhi/, and the Annexer must be definite; thus, the definite article is prefixed to *the Arabs* العرب. This is different from saying *in the Arabic lands* في البلاد العربية /fi-l-bilādi-l-‘arabiyyah/, where the definite article *al* is added to both words العربية /al‘arabiyyah/ (*the-arabic*) and البلاد /‘albilādi/ (*the-lands*), where البلاد (*the-lands*) is an object of the preposition *in* في /fi/ (إسم مجرور /isim majrūr/) and العربية (*the-arabic*) is an adjective صفة /sifah/ modifying *lands* البلاد.

The use of the definite article in the phrases *the asses* [lines 7 and 9] and *the servant* [line 8] can be described as “direct anaphoric reference” since these two substantives are already mentioned earlier in the text [lines 3 and 6]. The same principle applies in Arabic. That is, whenever a substantive occurs as a second mention, the definite article *al* is used.

Saul and his servant take their journey and seek *the right way to the seer*. The nominal phrase *the right way* [line 10] is definite in both English and Arabic إلى الطريق الصحيح [line8] /‘ila-ṭ-ṭarīqi-ṣ-ṣaḥīḥ/. See Example [3]. The definite article does not intend to make the entity *right way* definite or specified. The reader cannot identify this *way* on a map, yet he/she understand that Saul and his servant are guided to the way leading to the lost assets. The definite article along with the adjective *right* excludes from the body of referred ways *wrong ways* and, at the same time, makes *this way* unique – that there is only one *right way*. To further explain, if the indefinite article replaces the definite, the nominal phrase means that there are more than one right way and Saul and his servant took one of them, which is not the case.

[3]	in	the right	way
	إلى	الصحيح	الطريق
	/ˈila/	/ˈaʃ-ʃaħiħ/	/ˈaʃ-ʃarīqi/
	- (in <u>the</u> -way <u>the</u> -right)		- إلى الطريق الصحيح

Saul thinks of offering the seer something, but they do not have that much. They have *half a loaf, a little wine at the end of the bottle and a quarter of a shekel*. The use of the indefinite article in *half a loaf* [line 12] and *a quarter of a shekel of silver* [line 13] has a numerical and quantifying function (Quirk et al, 1985). The definite article precedes quantifiers as in *a quarter* [line 13] and is present in measure phrases as in *half a loaf* [line 12]. The numeral *one* can replace, semantically and syntactically, the indefinite article: *a quarter of a shekel* can be written as *one quarter of a shekel* and *half a loaf* can be written as *half one loaf*.

But why is *half a loaf* not preceded by the indefinite article *\*a half a loaf* while *a quarter of a shekel* is? The reason could be because *a quarter* means *one quarter* in opposition to *two quarters* or *three quarters* but *half a loaf* means *one half of a loaf*; it cannot mean *two halves* because they, the two halves, equal *one loaf*. And if *a* is to precede *loaf*, the structure of this nominal phrase invites some kind of an adjunct. It could read as *a half loaf of bread*. As shown in [4], the indefinite article can be present only once in this phrase, either before or after *half*.

[4]	half <u>a</u> loaf
	* <u>a</u> half <u>a</u> loaf
	<u>a</u> half loaf

In Arabic, the presence (or absence) of the definite article has no numerical function. In *نصف رغيف* [line 9] (*half loaf*), both nouns *نصف* (*half*) and



رغيف (*loaf*) do not have the definite article. The noun نصف (*half*) is definite by annexation (رغيف *loaf* is the Annexer), and the noun رغيف (*loaf*) is indefinite and has the nunation sign « ٍ ». Here, رغيف (*loaf*) has the generic sense of the word. It evokes the idea of a *loaf* without specifying the kind, material, or any other nature of this *loaf*. The kind of *loaf* is identified by the servant and Saul because it is extracted from their time (during the time of Jesus Christ).

The same can be said of a *quarter of a shekel* ربع شيكل. See Figure [28]. The noun ربع (*quarter*) is made definite by annexation and شيكل (*shekel*) is the Annexer. شيكل (*shekel*), on the other hand, is already definite, though it displays the nunation sign, as it is a proper noun. شيكل *shekel* is singular and so is رغيف *loaf* though the first is definite while the second is not. That is, definiteness or indefiniteness in Arabic does not entail any numerical function. Here again, Moore borrows the currency *shekel* used in the Holy Scriptures<sup>98</sup> and includes it in his story.

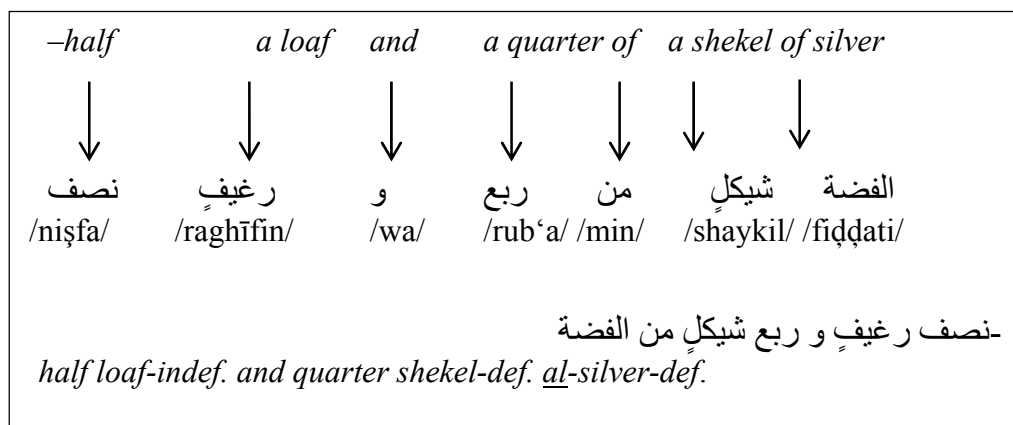


Figure 28. Definite and indefinite with numerals in Arabic

98. The script from King James Bible: “And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way” (Saul Chosen as King, 1 Samuel 9:8).

As to *silver in a quarter of a shekel of silver* [line 13], it is preceded by the zero article as it evokes the whole class, the undifferentiated whole. This is what Christophersen (1939) calls “toto-generic”. Here, *silver* in its totality is evoked. When translated into Arabic, *الفضة* (*the-silver*) [the-silver] /has the definite article. See Figure [29]. The presence of the definite article in *الفضة* (*the-silver*) does not render the noun *الفضة* (*the-silver*) definite. It just indicates the material the shekel is made up of, which is evoked in its generic sense. It identifies the *truth*, the general attribute of this noun, *الفضة* (*the-silver*). This use of the definite article is referred to as *أل لتعريف الماهية / الحقيقة* *the definite article denoting common knowledge/fact*.

The seer is expected to take *in payment* what Saul has. The zero article is again used in *in payment* [line 14]. This use is referred to as sporadic reference since it indicates an aspect of mass trade, like in mass transportation as in *by bus*, which can be seen as idiomatic. In Arabic, *in payment* becomes *كدفعة* /ka-duf`atin/. See Example [5]. *كدفعة* (*as payment*) is indefinite, does not have the definite article, and has the nunation sign. What is the basis for this structure? In fact, this noun has two options: to be written with or without the definite article. If it is written with the definite article *كالدفعة* /ka-d-duf`ati/ (*as the-payment*), it means that there has been a previous payment and this new one is similar to the previous. This interpretation is contrary to fact. Thus, the second option, writing *كدفعة* (*as payment*) without the definite article, is more valid because it means that this is just *one payment* without even any implication to another payment.

[5] in payment  
دَفْعَةٌ كُ  
/ka/ /dufˈatiːn/  
(in payment-indef.)                      - كَدْفَعَةٌ

As can be seen, nouns evoking generic reference are translated into Arabic either with or without the definite article. It depends on the meaning rather than structure. This is repeated in [line 18] *he...would offer sacrifice*. The noun *sacrifice* is preceded by the zero article because it involves a sporadic reference. For seers, and people alike, *sacrifice* is a common ritual. When translated, it appears indefinite تَضْحِيَةٌ /taḍḥiyah/ (*sacrifice*) [line 14]. The verification followed with *in payment* can be administered in this example. If تَضْحِيَةٌ /taḍḥiyah/ is to be written as definite with *al* (التَضْحِيَةُ) /ˈat-taḍḥiyah/ (*the-sacrifice*), the phrase means that *the sacrifice* in question is known as something beyond the ordinary and the usual, and people are expecting it because it has been their subject of gossip, which is not the case. The whole issue of the *sacrifice* is that it is the seer's common practice, the usual and the ordinary. It is the custom at that time. Having said so, تَضْحِيَةٌ /taḍḥiyah/ (*sacrifice-indef.*) in the indefinite form is nearer to conveying this meaning.

On the other hand, if an idea or a noun has been raised before or has an implication that enables the listener to identify or specify it as in *for anointment* [line 28], the Arabic translation displays the definite article للتَّنْصِيبِ /lit-tinṣīb/ (*for the-anointment*) [line 25]. In English, the zero article precedes *anointment* to indicate that this position is unique. The issue in Arabic in this case has a different perspective; it is relevant to definiteness. If the noun is identifiable by the listener, it should be definite and vice versa. In the context of the story, the grandmother

tells her son that the seer was expecting Saul as he had already had a vision about him *to be the one the Lord had promised*. What did the Lord promise him? A king. So, the seer is expected to *anoint* him. The action of *anointment* is already implicated in the context<sup>99</sup>. The definite article in *للتنصيب* /lit-tinṣīb/ (*for the anointment*) results in a whole phrase in the mind: *لتنصيب شاوول ملكاً* /li-tanṣīb shāwūl malikan/ (*to anointing Saul king*). Since the whole thought is complete and specified in the mind of the listener, the noun *تنصيب* /tanṣīb/ (*anointing*) is definite, and in this case with the definite article.

We can conclude at this stage that if the *zero article* preceding a noun is used to indicate sporadic reference, the translation of this noun in Arabic renders it indefinite. In addition to the examples given above is the noun *foresight* in *seers have foresight* [line 25]. The use of the zero article is to show a “for-granted” idea: the word *seers* means people with *foresight*. It just states the obvious. Its translation, see Example [6], *بصيرة* /baṣīrata<sup>n</sup>/ (*foresight*) conveys that they have a skill, an ambiguous skill. This skill’s abilities and limitations are not implicated. It is different from saying *البصيرة* /<sup>ʔ</sup>al-baṣīrata/ (*the-foresight*), which indicates the full capacity. This ambiguity is expressed in its indefinite form.

[6]	<i>seers</i>	<i>have</i>	<i>foresight</i>	
	العِرافون	لديهم	بصيرة	
	/ <sup>ʔ</sup> al-‘arrāfūna/	/ladayhim/	/baṣīratu <sup>n</sup> /	
	-( <i>the-seers have foresight</i> )			- العِرافون لديهم بصيرة
	/ <sup>ʔ</sup> al-‘arrāfūna ladayhim baṣīratu <sup>n</sup> / [line 19]			

99. George Kleiber analyzes this type of use in terms of “associative anaphora” (*L’anaphore associative*, Presses Universitaires de France 2001).

Having sorted out what they are supposed to pay the seer, Saul and his servant seek some guidance from *somebody* and *some maidens*. In some cases, *some* is considered by some linguists as an article (the plural article by Quirk et al, 1985) and especially as a quantifier. In other cases, it just plays the function of the indefinite article as in *somebody* [line 15]. Here, Saul and his servant seek *a person, any person, a body, some body* to guide them to the seer. They do not have *a particular body* in mind. To convey this kind of indefiniteness in Arabic, it is necessary not to introduce the definite article. The translation of *for somebody* is *عن شخصٍ ما* /‘an shakhṣi<sup>n</sup> mā/ [line 12]. *شخصٍ ما* (*person any*) is indefinite and conveys the idea of *a person/any person/somebody/someone*.

In *some maidens* [line16], *some* plays the role of the plural article. It indicates that the *maidens* present at the well are more than one but are not known or identified by Saul and his servant. What is identified is their sex, females, and virgins in particular, in contrast to males. The phrase sounds awkward if *some* is deleted. It reads as: *seeing maidens at the well*<sup>100</sup>. This phrase cannot read as *some of the maidens* because then meaning is altered as it conveys the idea that there are *many maidens* and Saul and his servant saw *some of them*. In the phrase *some maidens*, Saul and his servant saw *all the maidens* and they were only *some*. The quantitative function of *some* is brought to mind here.

Then, Saul asked the maidens about the time the seer is available *that day* [line 17] and they said that he would offer sacrifice *that morning* [line 18]. These two time phrases *that day* and *that morning* are definite in English syntactically;

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100. Curiously, without the indefinite quantifier “some”, the focus is put on the connotations of the word rather on the denotation; “some maidens” conveys “human beings who were maidens”.

i.e. being preceded by the determiner *that* – a demonstrative adjective. It is identifiable by both the individuals involved in this communication, namely Saul, his servant and the maidens. In addition, this moment in time can be identified, by the speaker, in relation to the time frame established at the beginning of this story; otherwise, it cannot be realized.

In Arabic, the one-word noun conveying the time in these time expressions *that day* ذلك اليوم /dhālika-l-yawm/ [line 13] and *that morning* صباح ذلك اليوم /ṣabāḥa dhālika-l-yawm/ [line 14] is written with the definite article despite the presence of the demonstrative pronoun ذلك /dhālika/ *that*. See Examples [7] and [8].

[7]    *that*            *day*  
       ذلك            يوم  
       /dhālika/    /yawm/  
       - (*that the-day*)            ذلك اليوم - /dhālika-l-yawm/

[8]    *that*            *morning*  
       ذلك            صباح  
       /dhālika/    /ṣabāḥ/  
       - (*morning that the-day*)            صباح ذلك اليوم - /ṣabāḥa dhālika-l-yaw  
       Or  
       - (*that the-morning*)            ذلك الصباح - /dhālika-ṣ-ṣabāḥ/

In [7], the word يوم (*day*) is reiterated twice: via the demonstrative pronoun ذلك (*that*) and the definite article *al*. The literal translation of the phrase ذلك اليوم is (*that the-day*). The same is observed in ذلك الصباح, which reads as (*that the-morning*<sup>101</sup>). The first verification is related to the rule of demonstrative pronouns in Arabic; it is a must that the noun coming after the demonstrative

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101. This is normal procedure in languages with no indefinite articles. In Irish, the translation would be “*an maidin sin*” = the morning “*particule déictique invariable d’éloignement [that]*”.

pronoun be definite (not necessarily made definite by the definite article). The second verification for prefixing the definite article to lexical items denoting time is due to virtue of presence; the speaker and the listener are present at the time of speaking and the communicated information is shared between them, which is the case here as explained in the preceding paragraph. The definite article used here is identified as *ال للعهد الحضورى* /'al lil'ahid 'alḥuḍūri/ *knowledge by virtue of presence*.

In other instances, temporal expressions, as for example, *overnight* in *the seer had been warned overnight* [line 25] and *beforetimes* in *the Lord had been with Samuel beforetimes* [line 31-32] is bare, a single word, or has become a single word. These two phrases are preceded by the zero article. Both have a sporadic reference, and according to Quirk et al (1985), expressions like *overnight* and *beforetimes* are seen as idioms.

Yet, this zero article changes into the definite article *al* in Arabic. To convey the meaning of these expressions, the single word *overnight* is translated into three words *أثناء الليلة الفائتة* as demonstrated in Example [9] and *beforetimes* into two words *منذ القدم* as in [10].

[9] *overnight*  
أثناء      الليلة      الفائتة  
/ʿal-fāʿita/ /ʿal-laylati/ /ʿathnāʿa/  
-(over *the-night the-previous*) أثناء الليلة الفائتة /ʿathnāʿa-l-laylati-l-fāʿita/

[10] *beforetimes*  
منذ      القدم  
/mundhu/ /ʿalqidam/  
-(since *the-ancient times*) منذ القدم /mundhu-l-qidam/

In the first expression *overnight* أثناء الليلة الفائتة, the use of the definite article is by virtue of presence as explained previously. The son, who is listening to his grandmother's story, is able to identify the night in question: it is the night before the seer met Saul, when the Lord promised to send him (the seer) *a young man*. On the other hand, the use of the definite article in منذ القدم *beforetimes* is a syntactic requirement. After ظرف زمان /zārif zamān/ *adverbs of time*, the noun should be definite by any of the ways that achieve definiteness explained in Chapter III. The definite article here has a non-defining role.

The only time expression preceded by the definite article in the first paragraph of The Brook Kerith is *the moment* mentioned twice in [lines 26 and 33]. The use of the definite article in these phrases is cataphoric. The relative clause following it in [line 26] is *he saw Saul* and in [line 33] is *he laid eyes on Saul* identify the *moment* the grandmother is specifying. This *moment* is restricted to what comes after it. It revolves around the *seer* and him *seeing Saul*. Outside this context, this *moment* cannot be located.

This *moment* is also definite in Arabic with the definite article اللحظة /'al-laḥẓah/. The use of the definite article here is a syntactic necessity because *moment* is the antecedent of the relative clause in both التي رأى فيها شاوول [line 20] and التي حطّ نظره على شاوول [line 25], and the antecedent must be definite; otherwise, the relative pronoun التي /'allti/ *that/which* cannot be used. It is identified as a definite relative clause.

[11]	<i>the moment</i>	<i>he saw</i>	<i>Saul</i>
	اللحظة	رأى	شاوول



/ʾal-laḥzāh/ /raʾa/ Shāwūl  
- (the-moment that he-saw in-it Saul-def.) - اللحظة التي رأى فيها شاوول

As noticed in the literal translation, the pronoun referring back to *moment* is kept in Arabic *فيها* /fiḥā/ *in it*. If the relative pronoun *التي* /ʾal-ati/ *that* is deleted, the sentence is written as:

[11a] (*moment him-seeing Saul*)  
- لحظة رؤيته شاوول  
/laḥzahti ruʾyatihi Shāwūl/

The word *moment* *لحظة* is made definite by annexation, where *رؤيته* /ruʾyatihi/ *seeing him (seer) to him (Saul)*, which is made definite by the suffix pronoun « ٤ », is the Annexer. This *moment* is identified by what comes after it: *seeing Saul*.

The same cataphoric reference appears in *the one that had been revealed to him* [line 24] and *the one the Lord had promised* [line 27]. Here *one* can only be specified in what follows it. The *one* is *the man* whom the Lord had promised the seer – Saul. Grammatically, *the one* in [line 24] is the subject while in [line 27], it is the object. This verifies why it is possible to delete the relative pronoun *that* in [line 27] while it is a syntactic necessity to retain *that* in [line 24].

In Arabic, the relative pronoun is a necessity to connect the antecedent to the relative clause. See Examples [12] and [13]. The antecedent is always definite whenever there is the relative pronoun; *الرجل* /ʾar-rajuli/ (*the-man*) = *the one* is made definite by the definite article because it is the antecedent of the relative clause.



taking until they come to meet the seer. To convey this relativity, the definite article is used. As to *the rock*, it is definite anaphorically as it is a second mention. It refers to *the rock* mentioned in line [19].

In such a sentence structure, *direction* اتّجاه /'ittijāh/ is made definite by annexation اتجاه /'ittijāh/ *direction* and not by the definite article. The noun صخرة /ṣakhrāh/ *rock* is also definite in Arabic الصّخرة /'aṣ-ṣakhrāh/ *the-rock* for the same reason it is made definite in English – anaphoric reference. The whole phrase becomes:

The definite article is used in English and Arabic correspondingly to convey uniqueness. When the entity in question is one of its kind, such as *the Lord* [line 26, 28 and 31] الربّ /'ar-rab/ [lines 20, 21 and 24], the definite article is used.

When the grandmother addresses her grandson, she calls upon him *Son* [line 25 and 31] with capital *S* preceded by the zero article. Here, *Son* is considered a proper name for her grandson, and since it is definite and it is not the first mention, it is preceded by the *zero article*. In Arabic, it is also definite by vocative mode يا بُنَيّ /yā bunayya/ *O my son*.

When Saul met the seer without knowing him, he asked him (the seer) about the seer, to which he sharply replies: *I am the seer* [line 23]. With absolute certainty, the *seer* is the one in question. This is communicated through the definite article. The seer did not say *I am a seer* but *the seer*. The translation retains the order and definiteness through the definite article أنا العرّاف /'ana l-

‘arrāf/ (*I the seer*). The copula, verb *is*, is deleted in the present tense in Arabic. The same situation with *thou art he whom the Lord has promised* [line 17-28]. The copula *art* is deleted: أنت هو الذي وعده الرب /’anta huwa l-ladhi wa‘adahu-r-rab/ (*you he whom the Lord had promised*). This structure of existential sentences is discussed extensively by Lumsden (1988).

The seer had been promised of the *King of Israel* [line 32] to anoint. Though the definite article is used, the *King* in question cannot be identified as one person. However, due to cataphoric reference, the possible referents are limited to those of *Israel*. But notice that *King* is capitalized. It is perhaps to highlight the uniqueness of such a post. When the seer saw Saul, he knew him to be *the king* [line 33]. Here, *the king* refers back to the already mentioned king in [line 32]. But the grandson refers to Saul as *a King* [line 36]. The post of a *King* is a title here and not unique. This title has many holders and Saul is one of them.

What is definite in English is also definite in Arabic in this case: *the King of Israel* becomes ملك إسرائيل [line 25] /malika ’isrā’īl/ *king of Israel* (ملك *king* is made definite by being annexed to إسرائيل *Israel*); *the king* [line 33] is translated as الملك [line 25] /’almaliku/ (*the-king*); and *a King*, though capitalized, is rendered as ملكاً /malika<sup>n</sup>/ (*king*) with the nunation sign « َّ » to indicate that Saul is one of the series of kings.

When comparing the excerpts in English and Arabic, one notices that there is no matching equivalence in the use of the definite article in both languages. That is because the definite article in Arabic is not used solely to mark an entity as definite. It is used as well as a syntactic requirement. By way of illustration, no

definite article is used in *long after his usual bedtime* (See illustration [15]), but in Arabic *بَعْدَ مَضِيِّ وَقْتِ نَوْمِهِ الْمَعْتَادِ* /ba‘da moḍiyyi waḡti nawmihi-l-mu‘tādi/ [line 1], the definite article *al* is added to *usual* *المعتادِ* /’al-mu‘tādi/ not because the time is familiar or identifiable, but because *المعتادِ* is, syntactically, the adjective modifying the noun *نَوْمِهِ* *his bedtime*. And since *نَوْمِهِ* *his bedtime* is definite, the adjective must be definite. In other words, it is a matter of “agreement”. Thus, *al* is prefixed to the word *المعتادِ* *usual*.

- [14] *long*            *after*        *his*                            *usual*                    *bedtime*  
 بَعْدَ                    مَضِيٍّ            هِ                                            المعتادِ                    وَقْتِ نَوْمِ  
 /ba‘da/    /moḍiyyi/    /hi/                                            /’al- mu‘tādi/                    /nawm//waḡti/  
 - بَعْدَ مَضِيٍّ وَقْتِ نَوْمِهِ الْمَعْتَادِ - /ba‘da moḍiyyi waḡti nawmihi-l-mu‘tādi/  
 (*after long bedtime-his the-usual*)  
 - The pronoun *his* هِ is bound; it is suffixed at the end of the noun *نَوْمِ* and, consequently, it becomes definite.

Another example is the phrase: *...said to young Saul* [line 9]. In Arabic, this phrase becomes *قال لشاؤول الفتى* /qāla li shāwūl-l-fatīy/ [line 7]. The adjective *young* *فتى* modifies the noun *Saul* *شاؤول*, and since *Saul* *شاؤول* is a proper noun – which means definite, the adjective *young* *فتى* needs to be definite. Consequently, the definite article *al* is added to *young* *فتى* and becomes *الفتى*. This being said, the definite article *al* is also used as a syntactic necessity that emerges from the rules that govern the Arabic language.

- [15] *said*            *to*            *young*    *Saul*        [line 9]  
 قال                    ل                    فتى            شاؤول  
 /qāla/                    /li/                    /fatīy/            /shāwūl/  
 And the actual sentence:  
 - (*said to Saul-def. the-young-def.*) *قال لشاؤول الفتى* /qāla li shāwūl-l-fatīy/

A third example of this in-equivalence with respect to using the definite article in English and Arabic is evident in this verbal phrase *to recompense*. From a grammatical point of view, this non-finite verbal clause *to recompense* is an infinitive<sup>102</sup>, and an infinitive “can be used as a noun, an adjective or an adverb” (Vitto, 2006, p. 219). In this context, *to recompense* [line 11] is a nominal clause incident to *little*. When translated into Arabic, *to recompense* turns into a verbal noun with the definite article *للتعويض* /litta‘wīd/.

### 5.1.1. Quasi-Nominal / Non-finite Forms

This change in the part of speech of a phrase upon translating from one language to another has its roots in the system of the verbal and especially the infinitive (Duffley, 2006) – a nonfinite mood in the sense of “not being limited to a particular subject” – and is in relation to how the verbal describes time. In Guillaumian terms, the infinitive is referred to as “quasi nominal” to indicate that these forms “arise at a point in the verb system very close to the system of the noun” (Hirtle, 2007b, 50). In fact, other linguists hold this opinion considering that the infinitive “merely names the action in the manner of a noun” (Bain, 1863, p. 94). But why does an infinitive, a nonfinite<sup>103</sup> verb, act like a noun? Guillaume explains this function of the quasi-nominal mood by opposing it to the indicative and the subjunctive in their relation to “universe time”. As cited in Hewson (1997):

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102. The word is derived from Late Latin *infinitivus*, a derivative of *infinitus* meaning "infinite". The English infinitive is of two types: bare infinitive and full infinitive. The difference is that full infinitives have the particle *to* preceding them.

103. “In the quasi-nominal mood the verb is nonfinite, i.e. cannot take a subject.” Hirtle, 2007b, 60.

Guillaume sees the chronogenesis<sup>104</sup> as a mechanical system of successive cognitive stages which must be involved in the development of every verbal form, so that every verbal form used in discourse is the product of one of these three stages, and therefore is morphologically marked as being of either quasi-nominal, subjunctive, or indicative mood (p. 112).

Figure [30] shows how these verbal moods are reflected in relation to “Universe Time”. The vertical line arranges the three verbal moods from the first and downward to the second and third. The horizontal lines represent Universe Time. The initial stage is the static time *in posse*, which is the quasi-nominal mood consisting of three forms: the infinitive, the present participle and the past participle. The second is the subjunctive mood (the time *in fieri*). It has two time axes: one ascending representing the “present” subjunctive and the other descending representing the “past” subjunctive though the terms “present” and “past” are inappropriate because the subjunctive is nonfinite. The third axis is the time *in esse*, which is the indicative. It shows the verb as finite.

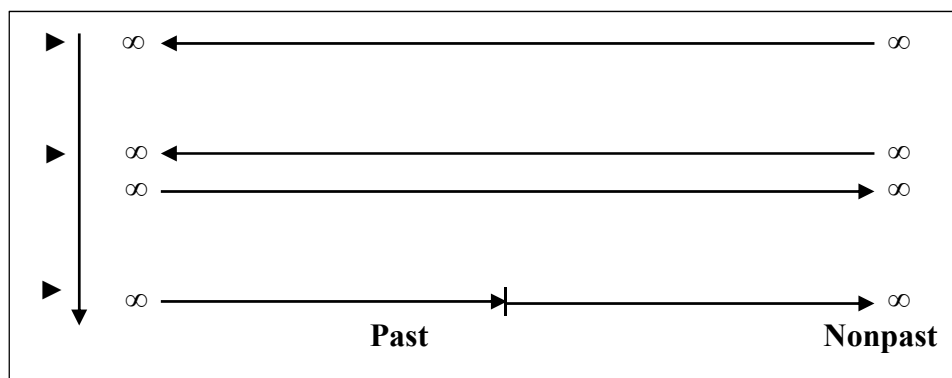


Figure 30. The representation of the universe time of the three verbal moods (Hirtle, 2007b, 54)

104. Chronogenesis is “an operation for forming a grammatical representation of time”. It has “a given order, one after the other is a single mental operation for generating the complex image of time in any verb” (Hirtle, 2007b, p. 19). Chronogenesis is a constituent of Guillaume’s theory of Psychomechanics of Language.

Hirtle (2007b, p. 49) accounts for these three verbal moods in terms of place and time. The indicative is represented in terms of “reality because it is related to the ‘here and now’, to the speaker’s place in space (through the person of the subject) and in time (through reference to the present).” On the other hand, an event in the subjunctive is represented in terms of “possibility because, although it is related to the ‘here’ through the person of its subject, it is not related to the ‘now’, there being no representation of the present”. As to the quasi-nominal, “the infinitive and the participles are capable of situating an event anywhere in universe time, but by the same token are incapable on their own of locating their event at a particular place, say the past, in time.”

Hewson (1997) maintains that if the subjunctive and indicative in English represent events that are contained in Universe Time, the infinitive and participles represent events that are self-contained, and therefore, in a sense, independent of Universe Time (p. 25). Figure [31] reveals how the three quasi-nominal forms are situated on the universe time.

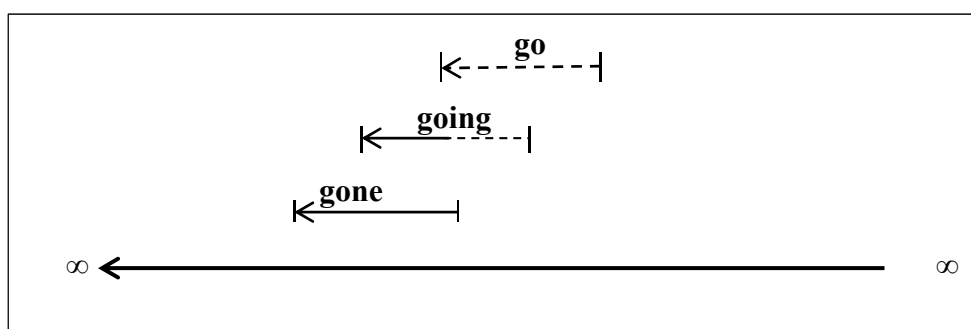


Figure 31. The three quasi-nominal forms (Hirtle, 2007b, 62)

The horizontal line is universe line moving out of the future toward the past. The infinitive *go* is depicted here with a dotted line to indicate that it



represents event time not yet accomplished. “Being the form that designates an event reaching the moment of accomplishment, the infinitive can express the event as accessing its moment of accomplishment...The accomplishment of the event is seen as merely possible...[and] it is the role of the preposition *to* to express this...” (Hirtle, 2007b, p. 61). The partly solid line, partly dotted, indicates an event going through its accomplishment phase. The past participle *gone* is depicted with a solid line to indicate an already accomplished event though its place in time is not “self-determined”. The place of the infinitive in time is determined by other components of the sentence. Hewson and Bubenik (1997) summarize these three forms based upon the representation of “Mental Time”:

- (a) the past participle, an event represented retrospectively, as if it were in the memory;
- (b) the present participle, an event represented progressively, as if [it] were contemporaneous with sensory perception;
- (c) the infinitive, an event represented prospectively, as if it were in the imagination. (p. 224)

The fact that the quasi-nominal forms of the verb “are not only not unallocated to any time sphere, but are not required to be syntactically supported by a subject (nominal or pronominal, internal or external) (Hewson, 1997, p. 23) that renders them (the quasi-nominal forms) more like nouns. This could be an

insight into changing the infinitive into a verbal noun <sup>105</sup> مصدر /mašdar/ upon translating from English into Arabic.

[16] - *to recompense*  
 التعويض ل  
 /li/ /'atta'wīḍ/  
 (to the-compensation)                      - للتعويض                      /litta'wīḍ/

It is also a condition that this translated infinitive appears definite in Arabic whether with the definite article *al*, by annexation, or any other way (cf. § 3.5 Ways to Achieve Definiteness) as in *to draw water* [line 16/17] which, when translated into Arabic إستسقاء الماء /li-'istisqā 'i-l-mā'i/. Here, the noun إستسقاء /'istisqā 'i/ (*drawing*) is made definite by annexation as the noun الماء /'al-mā'i/ (*the-water*) is the Annexer, which is definite, as it should, by the definite article *al* as shown in Example [17].

[17] *to*                      *draw*                      *water*  
 ل                      إستسقاء                      ماء  
 /li/                      /'istisqā 'i/                      /mā'i/  
 - (to *drawing/draw the*-water)                      - لإستسقاء الماء                      /li-'istisqā 'i-l-mā'i/.

This definite noun resulting from the infinitive phrase depicts the idea of possibility in Arabic as well as in English as explained above. للتعويض /litta'wīḍ/ (*to the-recompensation*) conveys the idea of future and possible *compensation* to

105. Abu Chacra (2007) defines مصدر:

“The verbal noun is called مصدر mašdar, which means ‘source’. It is a noun derived from the verb and denotes the action, quality or state expressed by the verb. For example, the verbal noun of قتل qatlun, ‘killing, murder’ is derived from the verb قتل qatala, ‘to kill; similarly, حسن ḥusnun, ‘beauty’, is derived from حسن ḥasuna ‘to be handsome’. The Arabic verbal noun corresponds to the English gerund ending in ‘-ing’ (e.g. ‘playing, going’), or to actions like ‘departure’, arrival’, treatment’, etc.” (ps. 162-163).

He also adds that “the Arabic verbal noun can often be translated by an English infinitive or gerund, e.g.

عزم القتل qašada l-qatla. He intended *to kill*.

علم السباحة 'allama s-sibāḥata. He taught *swimming* (how to swim). (p.164)

the *seer*. Similarly, لإستسقاء الماء /li-ʔistisqā ʔi-l-māʔi/ (to drawing water) involves the evident near-future intended action of the maidens approaching the well.

Not only quasi-nominal phrases in English are translated into verbal nouns in Arabic, but also some adverbs, like *astray* in *did the Lord set the [assets] astray* [line 35], which is transformed into a verbal noun تضليل. See Example [18].

- [18] *did the Lord set the [assets] astray*  
 تضليل الماشية عمد الرب هل  
 /hal/ /ʔar-rab/ /ʔamada/ /ʔalmāshiyah/ /taḍlīl/  
 - (did set the-lord to misleading the-cattle) الماشية بتضليل الرب  
 [line 27]

The verbal noun تضليل /taḍlīl/ (to setting astray/ to misleading) is made definite by being annexed to الماشية /ʔalmāshiyah/ (the-cattle).

This in-equivalence extends to subjective complements that are “realized in linguistic form as predicate nominative” (Huffman and Davis, 2012, p. 395) when the complement is a noun. The “predicate noun is in the nominative case, such as *he* in *this is he* and *I* in *it is I*” (Garner, 2009 p. 913). The predicate nominative follows a copula<sup>106</sup> to complete the sentence. In the light of the syntax of the sentence, Huffman and Davis come to a dilemma: “there is in fact no general agreement on the term of definition *subject*”

- [19] *that was why he asked him to eat with him*  
 كان ذلك سبب دعوته لتناول الطعام معه  
 /dhālika/kāna/ /sababa/ /daʔwatihi/ /li tanāwuli ṭ-ṭaʔāmi/ /maʔahu/  
 ذلك كان سبب دعوته لتناول الطعام معه -  
 - (that was reason-def. he-invited-him to-eating-def. the-food with-him)

106. Copula is the verb *to be* in English.

In such instances, the dependent noun clause *why he asked him to eat with him* acts as a noun. Thus, when translating it into Arabic, *why* turns into a noun سبب /sababa/ *reason* made definite by annexation, where the noun following it دعوته /da‘watihi/ is the Annexer; *he asked him* becomes a noun دعوته /da‘watihi/ made up of the core noun دعوة /da‘wah/ *invitation*, the inviter *he* is absent but implied, and *him* is the receiver of the invitation appears in the suffix pronoun هـ /hu/ *him*. The infinitive phrase *to eat* is translated as لتناول الطعام /li tanāwuli ṭ-ṭa‘āmi/ *to eat food*, which is composed of a preposition ل /li/ *to*, a verbal noun تناول /tanāwuli/ *eat/have* and a noun الطعام /ṭ-ṭa‘āmi/ *the-food* as Annexer.

In this first paragraph, the *fond de tableau* is established by extracting from the real world, the world of the Bible, images, figures and characters, using the indefinite article in some instances as a first introduction and in others, using the definite article to plunge the reader into the story. Parallelism between Arabic and English in the use of the article is not achieved as shown above in many cases. However, a preliminary guideline for using the system of the article in Arabic in the first paragraph manifests itself in the use of the definite article to form the frame of the story.

## **5.2. A dream**

Having established the *fond de tableau*, Moore proceeds to develop his fictional world, which simulates, to a great extent, everyday life as described in the Scriptures.

39           **The child's** asleep, she said, and on **the instant** he awoke crying: no,  
**Granny**, I wasn't asleep. I heard all you had said and would like to be **a**  
42 **prophet. A prophet**, Joseph, and to anoint **a king**? But there are no more  
**prophets** or **kings** in Israel. And now, Joseph, **my little prophet**, 'tis bedtime  
and past it. Come. I didn't say I wanted to anoint **kings**, he answered, and  
45 refused **to go to bed**, though manifestly he could hardly keep awake. I'll wait  
up for **Father**.

30           نام **الطفل**، قالت، و على الفور استيقظ باكياً: لا، **جدتي**، لم أكن نائماً. سمعت  
كل ما قلت وأود أن أكون **نبياً**. **يا نبي**، يا يوسف، وأن تتصّب **ملكاً**؟ ولكن لم يعد هناك  
42 **أنبياء** أو **ملوك** في إسرائيل. والآن، يا يوسف، يا **نبي الصغير**، انه وقت النوم بل حتى  
انه انقضى. تعال. أنا لم أقل أنني أريد تنصيب **ملوك**، أجابها ورفض **الذهاب** إلى  
33 السرير، بالرغم من أنه كان واضحاً أنه بالكاد قادر ان يبقى مستيقظاً. سابقي صاحباً  
حتى يأتي **أبي**.

The grandmother thought that her grandson, Joseph, had fallen asleep and said so aloud: *The child's asleep* [line 39]. Here, the grandmother replaces Joseph's name by a trait – *child*. The use of the definite article before *child*, anaphorically, refers back to Joseph. To show such a reference in Arabic, the definite article is used *الطفل* /'at-ṭiflu/ *the child* as well. In conclusion, anaphoric reference requires the use of the definite article in English and Arabic.

Having heard her declare that he was asleep, he objected *on the instant* [line 39] by crying. This *instant* can be identified by relating it to the moment of the actual speech act, i.e. when the grandmother declares him asleep. It is the very *instant* following her declaration; it expresses a relation of causality. Outside this context, this *instant* cannot be located. Thus, it is fully contextual. Consequently, the definite article is used:

[20] *on the instant*  
على الفور

/ʿala/ /ʿal-fawri/  
- (on the-instant)

على الفور - /ʿala l-fawri/

It is worth noting that على الفور is also written فوراً /fawran/ (*instantly*) which is without the definite article and means the same thing. However, in English, there is a subtle nuance between the prepositional clause *on the instant* and the adverb *instantly*. The latter is a word of *Langue* (the system of representation), which is normally expected and its place would be after the verb *awoke*. On the other hand, *on the instant* is a Discursive construction, not a cliché. The result is that the expression is more focused. In Arabic, the use of any one of these two nominal phrases does not have this critical effect.

Joseph called his grandmother *Granny* [line 40] and his father *Father* [line 45] with capital initials. They are dealt with as proper names because each signifies a unique individual, but they are not in the same register: *Granny* is familiar whereas *Father* introduces a respectful distance.

To show this type of definiteness in Arabic, the suffix personal pronoun ي /yī/ (*my*) is attached to جدة /jaddatu/ (*grandmother*) and أب /ʿabu/ (*father*), and these two nouns become respectively جدتي /jaddatī/ (*grandmother-my*) [line 30] and أبي /ʿabī/ (*father-my*) [line 34]. The suffix personal pronoun is one of the seven ways of achieving definiteness. (cf. § 3.5.). There is no capital letter in Arabic, so the nearest contextual meaning to what is conveyed by capitalizing these words in English is achieved in the translation. In both languages, *Granny* and *Father* are definite.

Joseph affirmed that he wanted to be *a prophet* [line 41], which confused the grandmother or even shocked her. She repeated this phrase on line 41 as a sign of her astonishment. The two mentions of *prophet* are preceded by the indefinite article. The first mention of *a prophet* by Joseph has a descriptive function. He wants to be *a prophet* and not, for example, *a king* or any other character. It is very similar to answering the question: what do you want to be in the future? The second use of the indefinite article is by the grandmother repeating her grandson phrase *A prophet* [line 41]. Since it is a repetition, it carries the same function: description.

In Arabic, as well, *a prophet* نَبِيًّا /nabiyya<sup>n</sup>/ carries indefiniteness. This is shown by the absence of the definite article and displaying the nunation sign ً. It is indefinite in Arabic because, like English, it evokes the post or the position of *a prophet* rather than the whole genus.

In the times of Jesus Christ, *prophets* used to *anoint kings*. So, when Joseph cried out declaring his wishes to become *a prophet*, the grandmother jumped into conclusions about the task assigned to prophets – *to anoint a king* [line 41]. Joseph responds bitterly at her conclusion rejecting the implication that he wanted *to anoint kings* [line 43]. The difference between the two instances is in the use of the indefinite article in the phrase in [line 41] and the zero article in [line 43]. She uses the indefinite article to indicate the potential possibility of implementing the act of *anointing a king*, at least one king, implicating that is one of the many tasks expected of prophets to fulfill. Another complementary interpretation is that she visualizes her own grandson actually anointing a specific king. But, Joseph uses the *zero article* with a plural noun, *to anoint kings*, to refer

to the general and common practice of *prophets* – a practice that became “institutionalized” at the time. He bases his knowledge about the function of kings on his grandmother’s implication. That is, he not only refuses the ‘specific image’ she offers, but also the ‘general idea’ of anointing kings.

These two cases are translated into the indefinite form in Arabic because in both cases, the *king* in question is not specified. In the singular ملكاً /malika<sup>n</sup>/ (*king*) and in the plural ملوكاً /mulūka<sup>n</sup>/ (*kings*), these nouns are indefinite and display the nunation sign « ٌ ». In such a context, these nouns cannot be with the definite article. If the definite article is added, the noun means that he is already *a king*. It would be illogical to anoint a person as *king* since he is already *a king*. On the other hand, these nouns evoke the position held by a specific person; this position does not identify the person. From that, we can infer that, in Arabic, verbs of appointment, anointment and the like are followed by nouns in the indefinite form.

To persuade Joseph to give up becoming *a prophet*, his grandmother told him that *there are no more prophets or kings* [line 42]. Here, *prophets* أنبياء /ʾanbiyāʾun/ and *kings* ملوك /mulūkun/ are indefinite because they are generic; they evoke the class of being a prophet or a king. The grandmother then wanted to make it up for him and called him *my little prophet* يا نبيي الصغير /yā nabiiyi-ṣ-ṣaghīri/. Though he is not a prophet, she calls him so. Here, *prophet* refers to Joseph. Because the person referred to by *prophet* is identified, it is definite in Arabic. It is also definite because it is in the vocative mode, preceded by the



particle of vocation يا /yā/. The adjective الصغير /'aṣ-ṣaghīri/ (*the-little*) agrees with the modified noun and is also made definite; the definite article is added.

Despite her attempts, Joseph refused *to go to bed* [line 44]. The *zero article* precedes *bed* to convey the idea of going to sleep rather than the actual place – the bed. The translation of the infinitive phrase *to go* للذهاب /li-dh-dhahābi/ (*to the-going/departure*) and the prepositional phrase *to bed* إلى السرير /'ila-s-sarīri/ (*to the-bed*) are both definite with the definite article ال. Writing the infinitive case in the definite form has already been explained. Refer to Example [17]. The prepositional phrase is written in the definite form because the intended meaning is *go to sleep*. Since *bed* evokes the concept of sleeping rather the place of sleeping, the prepositional phrase *to bed* implies an infinitive phrase, *to sleep*. And the infinitive phrase is already translated into the definite form in Arabic; then *to bed* is written in the definite form إلى السرير /li/ /'aṣ-sarīri/ (*to the-bed*). On the other hand, indefiniteness fails to achieve this meaning. If it is written without the definite article, the phrase in Arabic sounds awkward and means *to go to any bed* as if there are many beds and the problem is with the bed, which is not the case. The idea is that it was late and he was supposed to go to sleep because the time of his going to bed has passed. The definite article maintains this idea, that of sleeping.

The grandmother was not satisfied by his decision to wait for his father. She even failed to sense the feelings that were consuming him after their conversation. He was really hurt upon thinking that she thought him too stupid to be *a prophet* [line 49]. The article *a* is used again before *prophet* to identify

whether he belongs to the class of prophets or not and whether he enjoys the characteristics of *a prophet* or not. The use of the indefinite article is intended to achieve its descriptive role.

Again, when the indefinite article is used to describe the class, the translated noun is written in the indefinite form نبياً /nabiyya<sup>n</sup>/ *a prophet* [line36].

46 Now what can **the child** want his father for **at this hour**? she  
muttered as she went about **the room**, not guessing that he was angry and  
48 resentful, that her words had wounded him deeply and that he was asking  
himself, in his corner, if she thought him too stupid to be **a prophet**.

34 الآن لماذا يريد الطفل والده في هذه الساعة؟ همهمت بينما تجولت حول  
الغرفة، من دون ان تخمن إنه كان غاضباً ومستاءاً، و أن كلماتها قد جرحته بعمق وأنه  
36 أخذ يسأل نفسه، في زاويته، إذا ظنته غيباً جداً ليكون نبياً.

The nominal phrase *the child* [line 46] الطفل /'aṭ-ṭuflu/ [line 34] is definite in both Arabic and English because it refers anaphorically to Joseph. As to the definiteness of *the room* [line 47] الغرفة /'al-ghorfati/ [line 34], it is the result of ocular deixis. It is the writer's technique to plunge the reader into the story as part of accompanying the reader into the visualization of the scene. A verification of this is the absence of any contextual clues though the context enables the reader to identify this room. The reader can imagine the mother wandering around the room.

As to the nominal phrase *this hour* [line 46], it is definite due to the determiner *this*. But its limits of definiteness are bounded to the time-frame of the story. The reader is able to locate *this hour*: it is past Joseph's bedtime; it is a late hour, meaning it is at night. Readers also deduce that the father comes home late

and past *this hour*. In Arabic, the noun *الساعة* /'as-sā'ati/ (*the-hour*) [line 34] following the demonstrative *هذه* /hadhihi/ (*this*) is definite because demonstratives are definite by nature (cf. § 3.5.3.) and the noun following the demonstrative, in this example, is considered *بدل* /badal/ *a substitute*. Being a substitute, it should replace the demonstrative and carry its characteristics: definiteness, gender (feminine) and case (accusative). The phrase cannot achieve a complete meaning without this substitute. Thus, *hour* *ساعة* /sā'ati/ is written with the definite article *الساعة* /'as-sā'ati/ *the-hour*.

- 50 I'll tell thee **no more stories**, she said to him, but he answered that he  
did not want to hear her stories, and betwixt feelings of anger and shame his  
52 head drooped, and he slept in his chair till **the door** opened and his father's  
footsteps crossed **the threshold**.

- 38 لن أروي لك **المزيد من القصص**، قالت له، لكنه أجابها أنه لا يريد أن يسمع  
قصصها، وبين مشاعر الغضب والخزي أخفض رأسه ونام في كرسيه حتى فتح الباب  
وعبرت خطى الأب العتبة.

The grandmother reprimanded Joseph by denying him *more stories* [line 50]. She meant no more stories like the story she had told him about Saul and the assets. The translation in Arabic can be written in two ways. One way is with the definite article prefixed to *more* *مزيد* as in *المزيد من القصص* /'al-mazīd mina-l-qiṣaṣi/ (*the-more of the-stories*) [line 37] or without the definite article as in *مزيداً من القصص* /mazīda<sup>n</sup> mina-l-qiṣaṣi/ (*more of the-stories*). Whether definite *المزيد* /'al-mazīd/ (*the-more*) or indefinite *مزيداً* /mazīda<sup>n</sup>/ *more*, the meaning is not affected, nor is the parsing of the whole phrase or any of the single lexical items in this phrase.

Joseph was so upset by his grandmother that he responded to her scolding by stubbornness and refusal. He slept in his chair despite everything till *the door* [line 52] opened and his father's footsteps crossed *the threshold* [line 53]. The definite article used here accompanies the reader into *the room*, from *the chair* where Joseph slept till *the door* opened when the father crossed *the threshold*. The reader feels familiar with the surrounding as if he/she is part of the story and knows the way to the door.

In Arabic, there are two options in writing *the door* and *the threshold*: either with the definite article الباب /'albābu/ (*the-door*) or without باب /bābu<sup>n</sup>/ (*door*). Writing these nouns in this context without the definite article leaves open the possible existence of many doors, which obscures the intended meaning: a specific door, which Joseph was expecting to be opened. Thus here, the definite article is required to convey the idea of one specific door in the mind of Joseph and consequently, in the mind of the reader. Thus, *the door* الباب /'albābu/ and *the threshold* العتبة /'al-'atabata/ are written with the definite article in Arabic.

54 Now, he said to himself, Granny will tell Father that I said I'd like to  
be a prophet. And feigning **sleep** he listened, determined to hear **the worst**  
**that could be said of him**. But they did not speak about him but of the  
57 barrels of salt fish that were to go to Beth-Shemish on **the morrow**; which  
was their usual talk. So he slipped from his chair and bade his father **good-**  
**night**. **A resentful good-night it was**; and **his good-night** to his grandmother  
was still **more resentful**. But she found **an excuse** for his rudeness, saying  
60 that his head was full of sleep – **a remark that annoyed him considerably**  
and sent him **upstairs** wishing that **women** would not talk about **things** they  
do not understand. I'll ask Father in **the morning** why Granny laughed at me  
63 for saying I'd like to be a prophet. But as **morning** seemed still a long way  
ahead he tried to find **a reason**, but could find no better one than that  
**prophets** were usually **old men**. But I shall be old in time to come and have **a**  
66 **beard**. Father has **a beard** and they can't tell that I won't have **a beard**, and a  
white one too, so why should they—

- الآن، قال لنفسه، سوف تقول جدتي لأبي أنني قلت أنني أود أن أكون نبيا. وتظاهر بالنوم وأخذ يستمع، وعزم على سماع أسوأ ما يمكن أن يقال عنه. لكنهم لم يتحدثوا عنه بل عن براميل الأسماك المألحة التي كان من المفترض أن تصدر الى بيت شمس في الغد؛ وكان هذا حديثهم المعتاد. لذا انزلق من مقعده وتمنى لوالده ليلة سعيدة. قالها بامتعاض، لكنه قالها لجدته بامتعاض أكبر. لكنها وجدت ذريعة لفظاظته قائلة أنه يحس بنوم شديد. ملاحظة أزعجته كثيراً فصعد إلى الطابق العلوي متمنياً لو أن النساء لا تتحدثن عن أشياء لا يفهمونها. سأسأل أبي في الصباح لماذا ضحكت جدتي عليّ حين قلت أنني أود أن أكون نبيا. ولكن بما أنه لا يزال هناك وقت للصباح حاول العثور على سبب، ولم يجد سبباً أفضل من أن الأنبياء هم عادة من كبار السن من الرجال. ولكنني سأصبح كبيراً في الوقت المناسب وسيكون لي لحيّة. لدى والدي لحيّة لذا لا يمكن القول أنه لن يكون لي لحيّة، ولحيّة بيضاء أيضاً، لذا لماذا ينبغي -

Joseph's expectations are disappointed; his father and his grandmother did not talk about him when his father came home late that night. His expectation to hear *the worst that could be said of him* [line 54-55] finds no realization. Cataphoric reference accounts for the use of the definite article in this case. It plays a deictic function in the post-modification: the relative clause *that could be said of him*. This clause stands as specification or as modifier (Halliday, 2002) for what is mentioned before it.

Another reason for the use of the definite article in *the worst* is the superlative form. If this reason is valid, the whole sentence sustains meaning with and without the relative clause. The whole sentence reads without the relative clause *And feigning sleep he listened, determined to hear the worst*, which does not specify in detail what Joseph was expecting to hear and about whom; it just implicates that he was expecting to hear *the worst* among the things that he would hear. The post modification limits *worst*. It appears that *worst* is the highest degree of the many degrees of what *could be said of him*. Whether it is due to the superlative structure or the cataphoric reference, the definite article is a must.

In Arabic, the case is relevant to specification and definiteness by cataphoric reference. Though in English, *the worst* cannot be realized without the relative clause and is made definite for this purpose, it appears in the indefinite form in Arabic أسوأ /'aswa'a/ (*worst*) [line 41] because two definites cannot coexist in this context. To account for this, the post modification ما يمكن أن يقال عنه /mā yumkinu 'an yuqālu 'anhu/ (*that could be said of-him*) makes the head noun *worst* أسوأ definite, so this head noun cannot take on the definite article as it is already made definite. What would be the function of the definite article in Arabic if a noun is already definite?

If the use of the definite article in English is due to the superlative construction, this construction cannot be realized in Arabic on the ground of two definites. If the post-modification ما يمكن أن يقال عنه /mā yumkinu 'an yuqālu 'anhu/ (*that could be said of-him*) is deleted, the definite article 'al can be restored الأسوأ /'al'aswa'i/ (*the-worst*).

When Joseph noticed that they said nothing of him, he decided to go to bed. So, he bade his father and grandmother *good night*, which is mentioned three times [lines 57 and 58]. Each of the three mentions appears with a different determiner. The first *good-night* [line 57] appears with the zero article as it is a salutation. Quirk et al (1985) consider that temporal names are introduced with the zero article. When translated into Arabic, it appears in the indefinite form ليلة سعيدة /laylatan sa'īdatan/ (*good night*). This salutation is made up of two separate

lexical items: the head noun ليلة /laylatan/ (*night*) and a pre-determiner سعيدة /sa'īdatan/ (*happy/good*).

If these two words ليلة /laylatan/ (*night*) and سعيدة /sa'īdatan/ (*happy/good*) are considered separately, the night in question is definite; it is known to Joseph, his grandmother, his father and the reader. He wishes them *good night* for what is left of the night. Since this *night* is not over yet, he wishes it to be *good*. Because it is uncertain whether this wish could come true or not, the indefinite form is used. If they are considered as one idea, as a salutation, salutations are not eligible to definite or indefinite verification. They stand as idioms, static phrases. This verification is more legitimate because in the second occurrence of this phrase, explained in the coming paragraph, idioms cannot be modified with an adjective like *resentful*.

The second occurrence happens on lines 57-58 *A resentful goodnight it was* with the indefinite article. The indefinite article here describes the kind of salutation he bade his father – *a resentful salutation*. It implies that there are many manners of saluting, and Joseph demonstrated one of them that showed his dissatisfaction. As for Arabic, word-to-word translation is not feasible if the meaning is to be maintained. Take Example [21]. However, *resentful* appears in the indefinite form as a noun امتعاض /'imti'āzi<sup>n</sup>/ *resentfulness*. It describes the manner and tone of voice in which he pronounced the salutation, and to show this, the whole phrase, the noun امتعاض /'imti'āzi<sup>n</sup>/ *resentfulness* and the preposition بـ /bi/ *with*, is parsed as حال /ḥāl/ *an adverb of manner*, which appears only in the indefinite form.

- [21] *A resentful*                      *good*                      *night*                      *it was*  
 ممتعضة                      سعيدة                      ليلة                      كانت  
 /mumta‘iḏata<sup>n</sup>/                      /sa‘īdata<sup>n</sup>/                      /laylata<sup>n</sup>/                      /kānat/  
 - (he-said-it with-resentfulness) قالها بامتعض - /qalahā bimti‘āḏi<sup>n</sup>/  
 Note: On the second line, the literal Arabic translation shows *resentful* ممتعضة as an adjective. However, in the accurate translation, the fourth line, *resentful* is written as a noun /’imti‘āḏi<sup>n</sup>/ *resentfulness* preceded with a preposition † /bi/ *with*.

The third occurrence of *good night* is in *his good night to his grandmother was still more resentful* [line 58]. The salutation is made definite by the pronoun *his*. This possessive adjective pronoun, which plays the role of specifying the proprietor, indicates that Joseph is the one who says the phrase *good-night* with a specific tone to his grandmother. He is the producer of this phrase, which reflects something about a unique nature and message of the utterance associated with the producer of this utterance – his feeling of disappointment and dissatisfaction.

Consequently, his grandmother verified his behavior and found *an excuse* [line 59] for his rudeness. The indefinite article in this phrase carries the numerical value *one*. She found *one excuse* out of many for his rude goodnight salutation. In Arabic, *an excuse* is written in the indefinite form ذريعة /dharī‘ata<sup>n</sup>/ [line 44] with the nunation sign in the accusative case « ِ ». Indefiniteness here reflects singularity: ذريعة واحدة /dharī‘ata<sup>n</sup> wāḥidata<sup>n</sup>/, which is *one excuse* out of many. It can also reflect the “kind” النوعية /’an-naw‘iyyah/ of what the grandmother found; she found *an excuse* and not a flaw or a defect.

Joseph found her pronounced excuse *a remark that annoyed him considerably* [line 60]. The indefinite article reflects the kind of remark he felt – an extremely annoying one. The indefinite form in Arabic ملاحظة /mulāḥazatan/ (*a remark*) also reflects this type of use – kind or type of remark.



This remark sent him *upstairs wishing that women* would not talk about *things they do not understand* [line 61]. In his moment of anger, he directs his grudge towards *women* inflicting them with the trait of being ignorant and talkative. He prefers to generalize and thus include in his attack the category of *women* in its generic sense using the zero article. He went one step further by claiming that *women's talk* is of two kinds: talk about *things they understand* and talk about *things they do not understand*. He wished that they would not talk about *things they do not understand*. He did not say *the things they do not understand* because they are innumerable. He used the zero article to make a sweeping statement covering the many things women do not understand.

When the category of women in its totality or inclusiveness is evoked, the definite form النساء /'an-nisā'a/ [line 45] *the-women* is used in Arabic. This definiteness shows that any human being belonging to the feminine sex is included in this group. As to *things* أشياء /'ashyā'in/ [line 46], it is related to the relative clause following it, *they do not understand*, which provides some kind of specification. So, it cannot be written with the definite article because *things* does not carry the same generic function as *women*. It is written in the indefinite form because *things they do not understand* are not known to the reader. *One of these things* is known to Joseph and some readers – wanting to be a prophet. If these things were known, the definite article would be used. Indefiniteness is also used to show exaggeration تعظيم /ta'zīm/, that there are many things women do not know.

To console himself, he decided to ask his father *in the morning* [line 62] about his grandmother's laughter at his desire to be a prophet. But *morning* [line 63] seemed still a long way ahead. The phrase *morning* appears twice but means different things due to the different use of articles. In the first occurrence, the one with the definite article [line 62], Joseph refers to a specific time in his own personal calendar of time – the time when both father and son wake up. This occurrence of *morning* refers to his chance to talk to his father. In the second appearance of *morning* [line 63], the zero article is used because *morning* here evokes a category divided by human cognition into *morning, evening, noon*. *Morning* takes place when the sun rises but to Joseph, it can not be morning if both are asleep.

In Arabic, both cases of *morning* are in the definite form. In the first one, *الصباح* /'aṣ-ṣabāḥi/ (*the-morning*) [line 46] is definite in Joseph's mind. It was night and he wanted to talk to his father, so he decided to postpone the interview till *morning*. In the second mention *لِلصباح* /liṣ-ṣabāḥi/ (*for/till-morning*) [line 47], definiteness has two verifications. The definite article has an anaphoric function; *لِلصباح* /liṣ-ṣabāḥi/ *for/till-morning* refers back to the first mention on line 46. It also refers to the time known to everyone as *morning* – generic reference.

Since there was time, Joseph decided to find *a reason* [line 64] to excuse his grandmother's laughing. He did not set a limit to his thinking. He was ready to accept *any reason* to relieve himself. The range of choice is wide open to him. To convey this line of thought, indefiniteness is also used in Arabic *سبب* /sababan/

(*reason*). Since no particular *reason* is sought, definiteness would not be appropriate. .

The only reason that he happened to find is that *prophets* were usually *old men*. The zero article is used in both *prophets* [line 64] and *old men* [line 65]. Joseph seems to identify *all prophets* as *old men*. He does not exclude any. He refers to the whole class as an undifferentiated whole. As to *old men*, it is not generic because Joseph does *not* mean that all old men are prophets. He locates the class of *prophets* within the class of men. In the class of *men*, he targets *old men*. The adjective *old* becomes incident to *men* to decrease and specify the targeted referents. By doing so, he is trying to elicit traits corresponding to prophets.

In Arabic, both *prophets* and *old men* are written in the definite form *الأنبياء* /'al-'anbiyā'a/ (*the-prophets*) and *كبار السن من الرجال* /kibāri-s-sinni min-rijāli/ (*old the-age of the-men*) [line 48]. Again, when the whole class of *prophets* is evoked, definiteness is implied and employed. Here, the class is definite, but not the individuals in the class because no particular prophet is specified. As to *old men*, it is made definite by annexation. It needs to be definite because it goes back to *prophets*, which is written in the definite form with the definite article.

Joseph made another association to give himself hope that he can be a prophet. On lines 65-66, he said that he will be old in time to come and have *a beard*. Father has *a beard* and they can't tell that I won't have *a beard* and *a white one* too. The noun *beard* is mentioned four times, all with the indefinite article, and in each, it means something.

*Beard* refers to something in the phenomenal world. When it comes to reference, he wants to have *a beard* as is conjured up in the world of representation. Joseph asserts that his father is the possessor of a particular attribute, which can be identified as belonging to the class *beard*. In other words, the attributes of the object designated by the word *beard* correspond to the “substance” ascribed to his father. This substance belongs to the same class – the class of beard – as something that he asserts he will be the possessor of in the future in “in time to come” [line 65]. Although the referent conjured up exists only in the world of imagination, this would not prevent him from referring back to his first mention using another determiner, which would establish its previous mention. In other words, the definite article or the possessive pronoun can be used to refer to its existence as an object of discourse.

[22] My beard will be white.

[22a] This beard will be long.

[22b] The beard I shall have will be beautifully combed and cut.

Note that the first three occurrences reiterate the syntagma “(to) have a beard”, so what is referred to is not the item “beard” but the fact of “having a beard”. This explains the repetition of the indefinite article.

The final occurrence selects the head of the nominal group *beard* and does so through nominal substitution. “One” refers anaphorically to the class beard, redefining the concept by reducing its extension to the subset *white beard*. Halliday and Hasan (1976) describe the process in terms of repudiation and redefinition.

His senses were numbing, and he must have fallen asleep soon after,  
69 for when he awoke it seemed to him that he had been asleep **a long time,**  
**several hours at least,** so many **things** had happened or seemed to have  
72 happened; but as he recovered his mind **all the dream happenings** melted  
away, and he could remember only his mother. She had been dead four years,  
but in his dream she looked as she had always looked, and had scolded  
75 Granny for laughing at him. He tried to remember what else she had said but  
**an old man** rose up by his bedside and told him that he was **the prophet**  
**Samuel**, who though he had been dead a thousand years had heard him say he  
78 would like to be a prophet. But shall I be a prophet? Joseph asked, and as  
Samuel did not answer he cried out as loudly as he could: shall I? shall I?

51 بدأت حواسه تتخدر، ولا بدّ أنّه غلبه النوم بعد ذلك، لأنه عندما استيقظ بدا له أنه  
قد نام لفترة طويلة، بضع ساعات على الأقل، فأشياء كثيرة قد حدثت أو يبدو أنها قد  
حدثت، ولكن بعد أن استرد عقله جميع أحداث الحلم تلاشت، وجل ما تذكره هو والدته.  
54 قد توفيت منذ أربع سنوات، ولكن في حلمه بدت كما كانت تبدو دائماً، وكانت قد وبخت  
الجدّة لأنها ضحكت عليه. حاول أن يتذكر اي شيء آخر قالته ولكن كلماتها تلاشت من  
ذاكرته وسهى نائماً مرة أخرى. خلال هذا النوم الثاني نهض رجل عجوز من جانب  
57 سريره وأخبره بأنه النبي صموئيل، الذي على الرغم من أنه كان ميتاً ألف سنة قد سمعه  
يقول (للصبي) إنه يود أن يكون نبياً. ولكن هل سأكون نبياً؟ سأل يوسف، وعندما لم  
يجب صموئيل صرخ بأعلى ما في وسعه: هل سأكون؟ هل سأكون؟

Joseph fell asleep very shortly after. It seemed to him that he had slept for  
*a long time* [line 69]. This *long time* is then clarified by adding *several hours*.  
Even without this addition, readers estimate this number as *several hours* but  
cannot indicate exactly the number. The use of the indefinite article conveys this  
indefinite number of hours. The same happens in Arabic; لفترة طويلة /li fatrati<sup>n</sup>  
ṭawīlati<sup>n</sup>/ (*for-time long*) [line 52] is written in the indefinite form because this  
interval of time is not specified in terms of a standard measure, a number, or an  
extent.

He felt that *so many things* [line 70] had happened during his sleep. These  
*things* are not clear whether they refer to happenings in his dream or to  
happenings in real life. The Arabic version أشياء كثيرة /'ashyā'un kathīratun/

(*things many*) [line 52] shows the unbounded things that happened whether in number or context.

Later, these *things* are clarified; they refer to his dream *happenings* [line 71] which all melted away except for his mother's memory. When these happenings are limited and their context is identified as *all the dream happenings* [line 71], they become جميع أحداث الحلم /jamiī'u 'aḥdāthi l-ḥulumi/ (*all happenings in the-dream*) [line 53] definite by annexation. In both languages, inclusiveness, which is demonstrated through the words *all* and *the*, renders the nominal phrase definite.

With his mother's reminiscence, he went back to sleep. This time *an old man* [line 75-76] rose up by his bedside and told him that he was *the prophet Samuel* [line 76]. The use of the indefinite article *an old man* shows that Joseph, as well as the reader, does not know this man; this is the first encountering. In Arabic, it is also written in the indefinite form رجل عجوز /rajulu<sup>n</sup> 'ajūzu<sup>n</sup>/ (*man old*) because he is not known to Joseph. It can also be considered as indicating *singularity* الافراد /'al-'ifrād/ as only *one old man* rose next to Joseph's bed.

This old man identified himself with the definite article *the prophet Samuel* [line 76]. This is different from saying *prophet Samuel*. The definite article shows that he is the intended and the long awaited prophet by Joseph. It also shows some kind of grandeur. He is not some prophet; he is *the* prophet, the *promised* prophet. It shows how much Joseph is obsessed by being a prophet that he dreams about them and even cries out loudly asking whether he will be one.

Whether *the prophet Samuel* is written with or without the definite article, the word *prophet* نبي /nabiyyun/ is written with the definite article in Arabic النبي النبي /an-nabiyyu šammū'īl/ (*the-prophet Samuel*) [line 57]. The proper noun *Samuel* is بدل /badal/ *substitution* and (*the-prophet*) is مبدل منه /mubaddal minhu/ *the substituted*. In such a structure, the *substituted* can be deleted without any change to the sentence, semantically or syntactically. It just adds information about Samuel. The *substituted* follows the *substitution* in definiteness. The *substitution* Samuel is definite as it is a proper noun; the *substituted* is made definite by the definite article.

81 What ails thee, Son? he heard his grandmother calling to him, and he answered: **an old man, an old man**. Ye are dreaming, she mumbled between **sleeping and waking**. Go to sleep like **a good boy**, and don't dream any more. I will, Granny, and don't be getting up; **the bed-clothes** don't want settling. I am well tucked in, he pleaded; and fell asleep praying that Granny had not heard him ask Samuel if he would be a prophet.

60 ما الذي يزعجك، يا بني؟ سمع جدته تناديه، وأجاب: رجلاً عجوزاً، رجلاً  
عجوزاً. انت تحلم، تتمنت بين النوم واليقظة. اذهب إلى النوم مثل الولد الشاطر، ولا  
تحلم أكثر من ذلك. سأفعل، يا جدتي، و لا تستيقظي، فالأغطية ليست بحاجة لترتيب. أنا  
63 مغطى جيداً، قال مناشداً، وغط نائماً ومصلياً أن الجدة لم تسمعه وهو يسأل صموئيل إذا  
كان سيكون نبياً.

Joseph's loud shriek woke his grandmother up. She heard him say: *an old man* [line 81] twice. She did not inspect into his cry and the identity of this *old man*. Joseph, on the other hand, kept on calling Samuel *an old man* as if he did not know his identity. His attempt, though unconscious, serves to conceal *the prophet Samuel* from his dream so not to be mocked further by his grandmother. The

indefinite article separates the *old man* from his identity as a prophet as if there were two persons in this dream.

In Arabic, رَجُلًا عَجُوزًا /rajulan ‘ajuzan/ (*man old*) is considered نكرة غير محضة أو ناقصة /nakiratu<sup>n</sup> ghayru maḥḍati<sup>n</sup> ‘aw nāqisati<sup>n</sup>/ *non-inclusive or incomplete indefiniteness* because not the whole species of men is targeted here, only the *old men*, where *anyone* of this class of *old men* is a potential referent. Joseph does not indicate other information about this *one man* except that he is *old*.

His grandmother was between *sleeping and waking* [line 82]; she did not inspect into what he said, and maybe she did not even hear what he said. She considered it just a dream. She was not totally *sleeping* nor totally *awake*; she was in between. The states of sleeping النوم /an-nawmi/ (*the-sleep*) and waking اليقظة /al-yaqazati/ (*the-waking*) [line 61] are nouns with the definite article. These are definite in structure but not in meaning. The definite article is added to time expressions.

The grandmother told Joseph to sleep like *a good boy* [line 82]. She is qualifying him by the attribute good (*a good boy*) to calm and send him to sleep. The indefinite article has a descriptive function here. In Arabic, this descriptive function in this context is written in the definite form الولد الشاطر /al-waladi sh-shāṭiri/ (*the-boy the-good*). The trait of being *a good boy* (*the-boy the-good*) stands as one category of boys in opposition to a second category of boy *the-boy the-bad*. This identification of Joseph as belonging to this category creates some sort of specification.



After a little while, Joseph was conscious; he did not want his grandmother to feel suspicious about the content of his dream. He asked her not to bother herself by waking up, tucking him in bed, or tidying *the bed-clothes* [line 83]. This immediate situation, at bed-time, both the grandmother and Joseph in bed, covered with *bed-clothes*, renders *the bed-clothes* identifiable by the grandmother and the reader though nothing about this *bed-cover* has been previously mentioned. The same case is in Arabic; *الأغطية* /'al-'aghṭiyatu/ (*the-cover(ing)*) [line 62] is definite by virtue of presence of the grandmother and Joseph in the same home, at the same time at night.

87        **A memory** of his dream of Samuel came upon him while she dressed  
him, and he hoped she had forgotten all about it; but his father mentioned at  
breakfast that he had been awakened by **cries**. It was Joseph crying out in his  
dream, Dan, disturbed thee last night: such **cries**, "Shall I? Shall I?" And  
90 when I asked "What ails thee?" the only answer I got was "An old man."

66        إجتاحته ذكري عن حلمه عن صموئيل بينما كانت جدته تلبسته، وأمل ان تكون  
قد نسيت كل شيء عن ذلك، ولكن والده ذكر خلال وجبة الإفطار أنه قد أوقظ بواسطة  
صرخات. كان يوسف يصرخ في حلمه، دان، وازعجك ليلة امس: هكذا صرخات، "هل  
سأكون؟ هل سأكون؟" وعندما سألته "ما أصابك؟" الجواب الوحيد الذي حصلت عليه  
69 "رجل عجوز."

Joseph remembered his dream while his grandmother was dressing him up.  
*A memory of his dream of Samuel* [line 86] came upon him. Readers do not know  
how many times this *memory* came across his mind. One of the times was when  
his grandmother was dressing him up. The indefinite article signifies the  
singularity of these many occurrences. This is conveyed in the Arabic translation  
*ذكري* /dhikra/ (*memory*).

The father brought this *memory* to life against Joseph's hopes of its fading. The father recalled being awakened by many *cries* [line 66] as if the source of these *cries* is not known. The zero article also obscures the nature of these *cries*. It only reveals that these *cries* are certain sounds characterized by high pitch. Despite the repetition of *cries*, it is again written with the zero article. This time, the grandmother referred to them detaching herself from them. Though she heard them, reacted to them when she heard them, and knew their source and nature, she showed that these cries were so weird, so different, so unexpected. It could be that she did not believe Joseph's answer – "an old man", who supposedly frightened him.

These two occurrences are written in the indefinite form صرخات /*ṣarkhātin*/ (*cries*) [lines 66 and 67]. The first occurrence shows that these cries are ambiguous; they are not known to the father. He was only able to identify their nature – *cries* and nothing more. In the second occurrence, there is no anaphoric reference, nor reference by repetition. Joseph's cries are not the object of reference, but what such *cries* stand for and look like is the reference. These *cries* belong to the class and the category of *cries*. Any cry that shares similar characteristics is a potential referent. This verification is backed up by the word هكذا /*hakadhā*/ (*such*).

93 Dan, Joseph's father, wondered why Joseph should seem so disheartened and why he should murmur so perfunctorily that he could not remember his dream. But if he had forgotten it, why trouble him further? If we are to forget anything it were well that we should choose our dreams; **at**  
96 **which piece of incredulity** his mother shook her head, being **firm in the belief** that there was **much sense in dreams** and that they could be interpreted to **the advantage of everybody**.

تساءل دان، والد يوسف، لماذا يبدو يوسف محبطاً للغاية ولماذا تذمر لا مبالٍ  
لدرجة أنه لا يستطيع أن يتذكر حلمه. ولكن إذا كان قد نسيه، لماذا نتعبه أكثر؟ إذا كان  
مقدراً أن ننسى أي شيء فمن الجيد أن نختار أحلامنا (أن نختار ما نتذكر من أحلامنا)؛  
72 عند هكذا فكرة ذات موضع شك هزت والدته رأسها ، كونها راسخة الاعتقاد أن هناك  
معنى كبيراً في الأحلام، وأنها يمكن أن تفسر لصالح الجميع.

Analyzing his son's behavior, the father came to the conclusion that it was better to forget dreams. However, the grandmother showed her skepticism towards his conclusion considering it as a *piece of incredulity* [line 94-95]. In her glossary of thought, the idea of forgetting dreams is a hyponym to *incredulity*. Semantically, *incredulity* is a hypernym to her; it incorporates many pieces and the idea of forgetting dreams is one piece. Having said so, the field of *incredulity* is indefinite. The phrase *piece of incredulity* is preceded by the relative pronoun *which* to identify this particular piece – the idea of forgetting dreams.

In Arabic, عند هكذا فكرة ذات موضع شك [line 72-73] /‘inda hakadhā fikratin dhāta mawdi‘a shakkin/ (*at such an-idea of questionable/incredulous nature/position*) can signify both definiteness and indefiniteness. In this translation, indefiniteness is evoked. The grandmother's concept of *incredulity* encompasses many idiosyncratic ideas that are relative to her; the range of *incredulous* ideas is not clear to readers, but only one sample is available. Her reaction to any *piece of incredulity* is the same as her reaction to the *incredulous* idea of finding serenity and inclination to forgetting dreams. That is to say, the grandmother presents a typical behavior, a reaction of refusal, to *incredulity*, regardless of the idea of *incredulity* itself.

On the other hand, definiteness is created here from citing one piece of *incredulity* out of many because this one fits her criteria of *incredulity*. The

translation then considers the introduction of the definite article عند هذه الفكرة الشكوكية /‘inda hadhihi l-fikrati l-shukukiyyati/ (at this the-idea the-incredulous). This action of singling out one of many accompanied by a particular behavior – shaking of the head – renders this piece of incredulity specific, and consequently, definite.

Considering the original script *at which piece of incredulity* [line 94-95], the interpretation tends to single out one belief – *it were well that we should choose our dreams* [line 94] – as an example of incredulous ideas in the grandmother’s diction of incredulity. The relative pronoun *which* can be replaced with the demonstrative pronoun *this*, and the whole clause becomes *at this piece of incredulity* showing this singling out action. This interpretation sides with the definiteness of the Arabic script, and thus it is better to write عند هذه الفكرة الشكوكية /‘inda hadhihi l-fikrati l-shukukiyyati/ (at this the-idea the-incredulous) than to write, عند هكذا فكرة ذات موضع شك [line 72-73] /‘inda hakadhā fikratin dhāta mawda‘i shakkin/ (at such an-idea of questionable/incredulous nature/position).

Contrary to her son’s beliefs, the grandmother was highly convinced and *firm in the belief* [line 95] that there was *much sense in dreams* [line 96]. Her belief becomes evident from her refusal of the father’s belief in the efficiency of dreams by already referring to his belief as a *piece of incredulity*. Yet, to specify in accurate terms what her belief is, the definite article is used indicating a clarification, a clear statement of her belief. This cataphoric reference to the

relative clause *that there was much sense in dreams* [line 96] adds specification to this belief and sets its boundaries.

*Belief* appears in the definite form in Arabic الاعتقاد /'al-'i'tiqadi/ (*the-belief*) for syntactic purpose; it is the Annexer to راسخة /rāsikhati/ (*firm*), which is the Annexed, in this construction الاعتقاد راسخة /rāsikhati l-'i'tiqadi/ (*firm the-belief*). The semantic necessity is that there must be a continuation following الاعتقاد /'al-'i'tiqadi/ (*the-belief*) to support the construction. Otherwise, this construction is not valid. Besides, the word *belief* here cannot be translated as معتقد /mu'taqad/ (*belief/faith/doctrine*). The grandmother does not refer to her religious beliefs but rather to her thoughts as beliefs. If it were the other way, and she meant معتقد /mu'taqad/ (*belief/faith/doctrine*), the nominal phrase راسخة المعتقد /rāsikhati i-mu'taqadi/ (*firm the-belief/doctrine*) would not need a continuation as the referent in question sought by the definite article is outside the text – exophoric.

She considers that there was *much sense in dreams* [line 96] in general, and not in *\*some dreams*. The class of *dreams* as conjured in the world of experience is prompted here. This is why the zero article is used rather than the quantitative article *some* (Quirk et al, 1985) or any other article. الأحلام /'al-'aḥlām/ (*the-dreams*) reveals this collective reference in totality. Arabic clearly indicates that the use of the definite article plays the non-defining role despite displaying the definite feature. No specific dreams are sought, but the whole class is evoked.

But how *much sense* can there be in dreams? *Much* is quantitatively indeterminate, and therefore vague. There is no other element to contrast the term *much* with to make it measurable. It is always valid to ask, in such a case, whether there is more *sense* in dreams than in reality, for example. This ambiguity is demonstrated in Arabic in the indefiniteness of this phrase معنى كبيراً في الأحلام /ma‘na<sup>n</sup> kabīra<sup>n</sup> fi l-’aḥlāmi/ (*meaning/sense big in the-dreams*). Both words معنى كبيراً /ma‘na<sup>n</sup> kabīra<sup>n</sup>/ (*meaning/sense big*) are indefinite: the first معنى /ma‘na<sup>n</sup>/ (*meaning/sense*) due to ambiguity and lack of specification and the second كبيراً /kabīra<sup>n</sup>/ (*big*) as it is the adjective modifying معنى /ma‘na<sup>n</sup>/ *meaning/sense* and agrees with it in indefiniteness as a result.

The grandmother strongly believed that dreams could be interpreted for *the advantage of everybody* [line 96-97]. This *advantage* is an *advantage* (singular) for *everybody*. That is, *everybody* finds an *advantage* resulting in *advantages* for each person concerned (plural). This shows its “discontinuity” as it is defined with respect to *everybody*. This *advantage* is actualized in “discontinuity” (De Beaugrande, 1980) and so, it is marked by the definite article.

The case in Arabic is not the same. The noun, everybody الجميع [line 74] /’al-jamī’i/ (*the-everybody*) has the definite article but not advantages صالح /ṣāliḥi/ (*advantage/benefit*). *Everybody* is always definite because the whole genus is put forward; none is excluded. The definite article used is referred to as أل الاستغراقية /’al-’al-’istighrāqiyyatu/ *encompassing a genus*. صالح /ṣāliḥi/ (*advantage/benefit*) is made definite by annexation as it is the Annexed and الجميع

[line 74] /ʾal-jamīʿi/ (*the-everybody*) is the Annexer. صالح /ṣāliḥi/ (*advantage/benefit*) cannot stand alone; it needs an adjunct to make it complete. In such a construction, the Annexed is in the indefinite form as a mark to show its dependence on the lexical item coming after it.

99 Dan said: if that be so, let him tell thee his dream. But Joseph hung his  
head and pushed his plate away; and seeing him so morose they left him to  
his sulks and fell to talking of **dreams that had come true**. Joseph had never  
heard them speak of anything so interesting before, and though he suspected  
102 that they were making fun of him he could not do else than **listen**, till  
becoming convinced suddenly that they were talking in good earnest without  
**intention of fooling** him he began to regret that he had said he had forgotten  
105 his dream, and rapped out: he was the prophet Samuel. Now what are you  
saying, Joseph? his father asked. Joseph would not say any more, but it  
pleased him to observe that neither his father nor his granny laughed at his  
108 admission, and seeing how interested they were in his dream he said: if you  
want to know all, Samuel said he had heard me say that I'd like to be a  
prophet. That was why he came back from **the dead**. But, Father, is it true  
111 that we are his descendants? He said that I was.

75 وقال دان: إذا كان الأمر كذلك، دعيه يقول لك حلمه. لكن يوسف اسدل رأسه  
ودفع طبقه بعيداً، وعند رؤيته كثيراً تركوه مستاءاً وأكملوا حديثهم عن الأحلام التي قد  
تحققت. لم يسمعهم يوسف قط يتحدثون عن أي شيء مثير للاهتمام من قبل، وعلى  
78 الرغم من انه اشتبه أنهم كانوا يسخرون منه إلا انه لم يستطع أن يفعل شيئاً آخر غير  
الاستماع، حتى أصبح فجأة على قناعة أنهم كانوا يتحدثون بشكل جدي دون أي نية  
لخداعه فبدأ يأسف انه قال انه قد نسي حلمه، ونطق فجأة: كان النبي صموئيل. الآن  
81 ماذا تقول، يا يوسف؟ سأله والده. لم يقل يوسف أكثر من ذلك، لكن سره أن يلاحظ أن  
لا والده ولا جدته ضحكا على إقراره، ورؤيتهم كم كانوا مهتمين في حلمه قال: إذا  
كنت تريد أن تعرف كل شيء، قال صموئيل انه قد سمعني أقول إنني أود أن أكون  
84 نبياً. وهذا هو السبب أنه عاد من بين الأموات. ولكن، أبي، هل صحيح أننا ذريته؟ قال  
إنني كذلك.

In an unintended attempt to tease Joseph, his father and grandmother commenced a conversation about *dreams that had come true* [line 100]. They could not have possibly gone into all *dreams that had come true*; they have probably chatted about some of them. To readers, no quantity or number of

dreams is specified; they only know the quality – *what* had come true, which is dreams. This is the function of using the zero article in this context: to indicate the category of *things that had come true*. However, the relative clause coming after it reaches some level of definiteness: only the dreams *that had come true* are brought into this conversation excluding other dreams, namely those that did not come true.

This quality, *dreams*, is not definite in terms of which and whose dreams the father and the grandmother are referring to. Thus, whether the translation is written with the definite article as in Example [23a] or without as in Example [23b], dreams in questions are not known.

- [23] dreams that had come true  
أحلام التي قد تحققت  
/ʔaḥlāmin/ /ʔal-latī/ /qad/ /taḥaqaqat/
- a. with the definite article:  
(*the-dreams that had come true*).  
الأحلام التي قد تحققت -  
/ʔal-ʔaḥlāmi l-latī qad taḥaqaqat/
- b. without the definite article:  
(*dreams had come true*).  
أحلام قد تحققت -  
/ʔaḥlāmin qad taḥaqaqat/

The use of the definite article is verified as a syntactic necessity. Whenever a relative pronoun as in [a] is used, the noun preceding it is to be definite, regardless of the means of definiteness. (This noun can be made definite when the definite article is introduced as in the case in [a], when it is a proper noun, when it is annexed, etc. (cf. § 3.5). The noun الأحلام /ʔal-ʔaḥlāmi/ (*the-dreams*) is in the definite form followed by the relative pronoun *that*. This translation retains the structure and word order of the original text.



In [b], no relative pronoun is used in comparison with [a]. أحلام /'aḥlāmin/ (*dreams*) is in the indefinite form. This translation shows clearly that these dreams are neither identified nor quantified; they are just *dreams had come true*. The quality is the only known thing here. The difference between the two translations shows that either the structure or the meaning has to suffer a digression. This is probably due to the unique function played by the zero article in English.

Although Joseph was so taken with this conversation about dreams, he was trying cautiously to detect any symptom of irony towards him. So, in his attempt to discover their intentions, *he could not do else than listen* [line 102]. A rephrasing of *than listen* becomes: *he could listen*. The modal verb *could* is considered as one of the five “secondary modal verbs” by Perkins (1980)<sup>107</sup>. The use of this modal designates a dynamic function<sup>108</sup>.

Translating modality into Arabic is regulated by the function connected with the modality concerned. In this context, *than listen* is translated into a noun إلا الاستماع [line 79] /'illa l-'istimā'i/ (*except the-listening*). Since there is no complement after الاستماع (*the-listening*) to make the reference clear, the concept referred to is built-in – implicit in the structure. In other words, Joseph found there was nothing he could do but *listen to the conversation*. This continuation to *the conversation* is embedded in the definite structure الاستماع (*the-listening*) through

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107. In his book *The Expression of Modality in English* (1980), Perkins gives a detailed classification of modals. He presents a comprehensive catalogue of auxiliary and non-auxiliary modals with analysis. The five primary modal verbs are; *can, may, will, shall, and must*. The five secondary modal verbs are: *could, might, would, should, and ought to*.

108. There are three functions performed by modality: *epistemic* (to express the speaker's opinion or prediction), *deontic* (to affect a situation or show obligation), and *dynamic* (to describe a factual situation) (Palmer, 1974).

the use of the definite article, without which, this continuation becomes an obligation.

Joseph came to the belief that they were talking in good earnest without *intention of fooling* [line 104]. The *intention* is actualized in “continuity” in terms of the part and the whole. That is, his father and his grandmother have *no intention* of fooling him (whole) and are without *any/some intention* of fooling him (part). This is reflected in the Arabic translation. While *intention* is preceded by the zero article in English, it is preceded by the determiner أي /'ayyi/ *any* in Arabic. This determiner precedes نية /niyyatin/ (*intention*) showing negation to the whole phrase. لخداعه /li-khidā'ih/ (*to-fool-him*) is needed to limit this intention, otherwise, it seems that he lacks the trait of having an intent, which is absurd. This determiner shows the negative continuity being actualized.

When Joseph felt their conversation was serious, he revealed his dream gradually. Eventually, he told them of Samuel and his conversation with him. He also declared that Samuel had come back from *the dead* [line 110] just for his sake. Lexically, *dead* is considered as an adjective or as a collective noun. In the second case, it is necessary that it be accompanied by the definite article to designate the class of dead people. In Arabic, such a use of this type of adjectives always appears in the definite form الأموات /'al-'amwāti/ (*the-dead*) as it stands in juxtaposition with *the rich* الأغنياء /'al-'aghniyā'/.  
114

**A most extraordinary dream**, his father answered, for it has always been held in **the family** that we are descended from him. Do you really mean, Joseph, that the old man you saw in your dream told you he was Samuel and that you were his descendant? How should I have known if he

117 hadn't told me? Joseph looked from one to the other and wondered why they  
had kept the secret of his ancestor from him. You laughed at me yesterday,  
Granny, when I said I'd like to be a prophet. Now what do you say? Answer  
me that. And he continued to look from one to the other for **an answer**. But  
120 neither had **the wit** to find **an answer**, so amazed were they at the news that  
the prophet Samuel had visited Joseph in **a dream**; and satisfied at the  
impression he had made and a little frightened by their silence Joseph stole  
123 out of the room, leaving his parents to place whatever interpretation they  
pleased on his dream. Nor did he care whether they believed he had spoken  
**the truth**.

حلم غير عادي للغاية، أجاب والده، لطالما كان سائداً في العائلة أننا ذرّيته. هل  
تعني حقاً، يا يوسف، أن الرجل البالغ من العمر الذي رأيته في حلمك قال لك انه  
87 صموئيل وأنتك سليل له؟ كيف ينبغي لي أن أعلم لو لم يقل لي؟ نظر يوسف إلى والده ثم  
إلى جدته، وتساءل لماذا قد أخفوا سر سلفه عنه. ضحكتي في وجهي أمس، يا جدتي،  
حين قلت إنني أود أن يكون نبياً. الآن ماذا تقول؟ أجبني. وتابع النظر إلى والده ثم إلى  
90 جدته باحثاً عن إجابة. ولكن لم يكن لدي أي منهما الفطنة لإيجاد إجابة، كانوا مندهشين  
بالخبر أن النبي صموئيل قد زار يوسف في حلم. راض عن الانطباع الذي خلفه وخائفاً  
بعض الشيء من صمتهم، خرج يوسف من الغرفة بتخف، تاركاً لوالديه وضع أي  
93 تحليل يحلو لهم على تفسير حلمه. كما أنه لم يهتم إذا اعتقدوا انه قد قال الحقيقة.

The father was so amazed by Joseph's dream; he regarded it as *a most extraordinary dream* [line 112]. The father attempts to describe this dream choosing the indefinite article *a*. This use of the indefinite article enables him to communicate his evaluation and opinion of the dream. To retain the father's descriptive intentions, the noun *dream* actualizes the notion حلم غير عادي للغاية [line 85] /ḥulumu<sup>n</sup> ghayru 'ādiyyi<sup>n</sup> lilghāyah/ (*dream extraordinary to-the-most*). However, beyond the father's intents in his utterance, حلم / ḥulumu<sup>n</sup>/ (*dream*) is مَبْتَدَأُ /mubtada'<sup>u</sup>/ inchoative in this nominal indicative construction. The deleted inchoative *this is* هذا /hādhā/ is implicit in the semantics of this structure. See Example [24]. Since حلم / ḥulumu<sup>n</sup>/ *dream* has this parsing, it follows that it

appears in the indefinite form to sustain this structure. Otherwise, the sentence appears incomplete, especially if the definite article is introduced; it becomes a phrase – an incomplete one – rather than a sentence expressing complete thought.

- [24] (this is) a most extraordinary dream  
(هذا) أكثر غير عادي حلم  
/hādhā/ /'akthar/ /ghayru 'ādiyyi<sup>n</sup>/ /ḥulumī<sup>n</sup>/  
-(this dream extraordinary to-the-most)  
(هذا) حلم غير عادي للغاية  
/ hādhā ḥulumu<sup>n</sup> ghayru 'ādiyyi<sup>n</sup> lilghāyah/  
Note: the words in parenthesis are implied, not stated.

Fascinated by the dream, the father revealed what had been always held in *the family* [line 113] – the fact of their being the descendants of Samuel. What family is the father referring to? In this situation, he means *his* family. That is what the definite article in *the family* stands for, yet readers cannot figure out whether it is his nuclear or extended family that is the reference. However, what is certain is that his son Joseph and his mother are included in this family. The family is specified العائلة [line 85] /'al-'ā'ilati/ (*the-family*). The definite article yields knowledge based on presence العهد الحضورى /'al-'ahid 'alḥuḍūri/. Another verification is the role the definite article played in replacing pronouns: *the-family* العائلة /'al-'ā'ilati/ is equal to *family-my* عائلتي /'ā'ilatī/.

Joseph was suddenly astounded; he wanted *an answer* [lines 119 and 120] that would explain his father and grandmother's disclosure of the fact that Samuel was an ancestor. He was ready to be satisfied with just one answer, *any answer*. Yet, it seemed they had *no answer*. The idea of *any answer* makes it very general, shifting it away from specific, and thus, validating the indefinite form إجابة [line

90] /'ijābati<sup>n</sup>/ (*answer*). This indefiniteness only evokes the idea of *answer* as conjured in the world of experience – an answer to a question.

Both father and grandmother were staggered by the story of his dream; they were speechless. They lacked *the wit* to offer an answer. This *wit* is characterized; it is not the general *wit* identified in the world of experience. It is contrived to match the situation the father and grandmother are in. This situation includes careful and thoughtful thinking of an answer that would not create a dilemma, as the grandmother's previous answer had done when she told him that there were no longer any prophets. It follows that they have wit, but not the skillful *wit* which is needed for this condition.

In this context, *wit* is translated into the definite form *الفطنة* /'al-fiṭnatu/ (*the-wit*) because the indefinite forms results in a totally different meaning. If *wit* is written without the definite article, the phrase means that the father and the grandmother are totally “witless”; they lack this trait. Indefiniteness marks *إسم الجنس* /'ism l-jins/ *the common noun* (Iben Ya'ish, 553-653) which does not specify one in its class. *فطنة* /fiṭnatu<sup>n</sup>/ *wit* is a *singular common noun* *اسم الجنس* /'ism 'al-jinsi 'al-'ifrādiyyi/ in comparison to *اسم الجنس الجمعي* /'ism 'al-jinsi 'al-jam'iyi/ a *plural common noun* like *ثمر* /thamaru<sup>n</sup>/ *fruits* the plural of *ثمرة* /thamaratu<sup>n</sup>/ *fruit* (Ya'qūb, 2006). Thus, to avoid generality inherent in the common noun, the definite article is added. Here, *the wit* is limited to finding convincing, plausible answers on the spot. It follows that they have *wits* but not *the wit* to find answers.

Both the father and the grandmother were amazed that Samuel had visited Joseph in *a dream* [line 121]. The use of the indefinite article signifies that they expect Joseph to see Samuel in different forms; this time it was in a dream, the other time, it could be in an apparition. It could be that they expect him to see Samuel in a series of dreams, and this dream marks the beginning of this series. The Arabic translation حلم [line 91] /ħulumī<sup>n</sup>/ (*dream*) reveals its contiguity to the first explanation by the indefinite form. It divulges the medium through which Samuel was seen – in *a dream*.

On the other hand, the definite form, whether in English or Arabic الحِلمِ /'al-ħulumī/ (*the-dream*), would result in an anaphoric reference to the already mentioned *dream* on line 112 in English and line 85 in Arabic. Anaphoric reference does not fit the intended message – expectation of Joseph seeing Samuel through other mediums other than the dream.

Joseph left the room stealthily; he was not concerned over the interpretation of his dream. He told *the truth* [line 124] and left. This *truth* is actualized. It is not any truth; it is *the truth* that is pronounced by Joseph. By cohesion (as considered in Halliday and Hasan's book *Cohesion in English*), *truth* is considered a general word, like thing, idea, etc. that replaces what has been discussed. Here, *the truth* refers to what Joseph had said about his dream – the medium (dream) and the announcement (he is Joseph's ancestor). The definite form also induces uniqueness as there is *one truth* in Joseph's eyes at least. Joseph could have also considered what he had said as *truth* standing in contrast to *untruth*.

Truth also appears in the definite form in the translation الحقيقة [line 93] /'al-ḥaḥiqata/ (*the-truth*). In this context, الحقيقة /'al-ḥaḥiqata/ (*the-truth*) makes its reference to what has been mentioned before in the text; it stands for what Joseph had said before, and this is what the reader understands. It finds its actualization in the context.

126 He was more concerned with himself than with them, and conscious  
that **something of great importance** had happened to him he ascended **the**  
129 **stairs**, pausing at every step uncertain if he should return to ask for **the**  
**whole of the story of Saul's anointment**. It seemed to him to lack courtesy  
to return to the room in which he had seen **the prophet**, till he knew these  
things. But he could not return to ask questions: later he would learn what  
132 had happened to Samuel and Saul, and he entered the room, henceforth to  
him **a sacred room**, and stood looking through it, having all the  
circumstances of his dream well in mind: he was lying on his left side when  
Samuel had risen up before him, and it was there, upon that spot, in that  
135 space he had seen Samuel. His ancestor had seemed to fade away from the  
waist downwards, but his face was extraordinarily clear in **the darkness**, and  
Joseph tried to recall it. But he could only remember it as **a face that a spirit**  
138 might wear, for it was not made up of **flesh** but of **some glowing matter** or  
stuff, such as **glow-worms** are made of; nor could he call it ugly or beautiful,  
for it was not of this world. He had drawn **the bed-clothes** over his head, but  
141 – impelled he knew not why, for he was nearly dead with fright—he had  
poked his head out to see if the face was still there. **The lips** did not move,  
but he had heard **a voice**. **The tones** were not like any heard before, but he  
144 had listened to them all the same, and if he had not lost his wits again in an  
excess of fear he would have put **questions** to Samuel: he would have put  
**questions** if his tongue had not been tied back somewhere in the roof of his  
147 mouth. But the next time he would not be frightened and pull the bed-clothes  
over his head.

كان مهتماً بنفسه (بأفكاره) بدلاً منهم، ومدركاً أن شيئاً ذا أهمية كبيرة قد  
حدث له. فصعد الدرج، وتوقف عند كل خطوة غير متأكد ما إذا كان عليه العودة  
96 للمطالبة بكل قصة تنصيب شاوول. وبدا له أن عودته إلى الغرفة التي قد رأى فيها  
النبي تقتفر إلى الكياسة، حتى عرف هذه الأشياء. لكنه لم يستطع العودة ل طرح  
الأسئلة: في وقت لاحق سيعلم ما قد حدث لصموئيل و شاوول. دخل الغرفة، التي من  
99 الآن فصاعداً هي غرفة مقدسة، وقف يبحث فيها، مسترجعاً جيداً كل ظروف حلمه  
في ذاكرته: كان مستلقياً على جنبه الأيسر عندما قام صموئيل قبالتة، وكان هناك، في  
تلك البقعة، في ذلك الفضاء حيث رأى صموئيل. وبدا سلفه أنه يتلاشى من الخصر،  
ولكن كان وجهه واضحاً للغاية في الظلام، وحاول يوسف أن يتذكره. لكنه استطاع  
102

فقط ان يتذكره كوجه عائد لروح، لأنه لم يكن من اللحم ولكن من مادة متوهجة، مثل  
ما يتكون منه سراج الليل؛ ولم يستطع أن يتذكر إن كان قبيحاً أم جميلاً، لأنه لم يكن من  
هذا العالم. سحب الأغطية فوق رأسه، ولكن – جفل ولم يعلم لماذا، لأنه كان مرتعباً  
105 من الخوف، فأخرج رأسه لمعرفة ما اذا كان الوجه لا يزال هناك. لم تتحرك الشفتان،  
لكنه سمع صوتاً. لم تكن النبرات مثل أي نبرة سمعها من قبل، لكنه قد استمع اليها كلها  
108 سواء، ولو لم يفقد عقله مرة أخرى إثر خوفه الشديد لكان قد سأل صموئيل بضع  
أسئلة: لكان قد سأله لو لم يكن لسانه قد ربط. ولكن في المرة القادمة لن يكون خائفاً  
وسيسحب الأغطية فوق رأسه.

Joseph was caught up in his own thinking. He was conscious that something of great importance [line 126] had happened to him. This something is not even clear to Joseph himself; he just sensed it was a thing of great importance. The determiner *some* can be separated from the substantive *thing* to verify that it does not impart to this substantive any degree of definiteness. If *thing* gains any sort of definiteness, it is due to the prepositional phrase *of great importance*. This is what the Arabic translation [line 94] شيئاً ذا أهمية كبيرة /shay'a<sup>n</sup> dhā 'ahammiyati<sup>n</sup> kabīrati<sup>n</sup>/ (*thing/something of importance great*) reveals. *Something* شيئاً /shay'an/ is in the indefinite form but it is not نكرة محضة /nakiratun maḥḍatun/ pure indefiniteness. It attains a level of definiteness with the prepositional phrase, *ذا أهمية كبيرة*, /dhā 'ahammiyati<sup>n</sup> kabīrati<sup>n</sup>/ (*of importance great*), which is parsed as adjective to *something* شيئاً /shay'an/.

Then, Joseph took *the stairs* [line 126] ascending hesitantly with many thoughts. The definite article in *the stairs* takes the reader with Joseph step by step up those stairs; it has the function of picturing this motion. The stairs in question are also definite in Arabic الدرج [line 95] /'ad-daraji/ (*the-stair*) based on knowledge resulting from the context or situation العهد الذهني /'al'ahid 'aldhihni/.



One of his thoughts was pertinent to the previously told story – Saul’s anointment – by the grandmother. He wanted to know *the whole of the story of Saul’s anointment* [line 128]. This story told previously was what triggered his dream. The use of the definite article is based on this anaphoric reference. The word *whole* renders the phase definite in English and Arabic. According to Al-Suyūṭi (1445 - 1505), words like أجمعون /’ajam‘ūn/, اجمع /’ajma‘/, جمعاء /jam‘ā’/ جمع /jami‘/, mean (*all*), and كل /kul/ (*all/whole*), are used to emphasize definites.

Joseph did not go back for the whole story. Instead, he headed towards *the room* in which he had seen *the prophet* [line 129]. It is *his room* and Samuel is *the prophet*. Both have contextual reference and thus, are definite via the definite article الغرفة /’al-ghurfati/ (*the-room*) and النبي [line 96] /’an-nabiyyi/ (*the-prophet*).

With this new knowledge, his room is *a sacred room* [line 131]. It gains this categorization from the holiness of his ancestor. Now, it is not just any room; it gains from the world of representation a new quality – sacredness. Consequently, his way of dealing with it has changed as well. In Arabic, it is in the indefinite form غرفة مقدسة /ghorfatu<sup>n</sup> muqaddasatu<sup>n</sup>/ *room sacred* because it is the *predicate* to the *inchoative* مَبْتَدَأُ /mubtada’/, which is the pronoun هي /hiya/ *she*. Grammatically, the inchoative is the definite and the predicate is the indefinite. The inchoative and the predicate cannot be both definite, and if so, the predicate is no more parsed as predicate خبر /khabar/, but as an adjective صفة /ṣifah/.

In this sacred room, Joseph tried to remember his dream. He visualized Samuel; he could see his face clearly in *the darkness* [line 136]. In such a case, the zero article normally precedes *darkness* as it is generalized, but here its extensity is restricted. The definite article indicates that the reference is specific. The *darkness* Joseph referred to is the one in his sacred room. Perhaps it is the darkness that characterized the night during which he had the dream. In this sense, it is anaphoric and thus, it is definite.

In Arabic, such terms as *darkness* and *light* are written in the definite form (with the definite article or annexation construction). In this context, الظلام [line 102] /'az-ẓalāmi/ (*the-darkness*) is introduced with the definite article. It evokes the concept of darkness as conjured up in the world of experience. After all, the darkness that Joseph perceived has its similarities with the darkness acknowledged in general. The shared characteristics are almost the same.

In *the darkness*, he saw Samuel's face clearly. However, he recalled it as *a face* that *a spirit* might wear [line 137]. Being caught up in this sacred atmosphere, Joseph makes an association between *Samuel's face* and *a face of a spirit*. But, does Joseph know how *a face of a spirit* looks like? And do *spirits* really have *faces*? Faces in the phenomenal world enjoy certain features which are perceived.

Since the association that Joseph has made is not specific and cannot be identified in the phenomenal world, the indefinite form is used كوجهٍ عائِدٍ لروحٍ /wajhin 'ā'idin li-rūḥin/ (*face belonging to spirit*). The *face* and the *spirit* are unknown.

For this reason, Joseph continued to describe this face. It is not made up of *flesh* [line 138]. *Flesh* is preceded by the zero article because it is in the general sense. According to Christophersen (1939), the *zero article* is used with continue<sup>109</sup> words and *flesh* is one of them. Instead, this face is made up of *some glowing matter*, such as *glow-worms* [line 138] are made up of. *Some* is not used to indicate quantity but indetermination; it shows vague quality, and it means *a kind (an unknown kind of many kinds) of glowing matter*. He makes another association and this time to explain *glowing matter*. He compares it to an insect, *glowing-worms*, which is preceded by the zero article to reveal generic reference. The class of *glowing-worms* without specific reference to particular *glowing-worms*, as an undifferentiated whole, is intended in this usage.

*Flesh* is known and perceived in this world; thus, it is written in the definite form اللحم /'al-laḥmi/ (*the-flesh*). However, it can be written in the indefinite form لحم [line 103] /laḥmin/ (*flesh*) because readers cannot tell what kind of flesh is referred to here. Neither definiteness, nor indefiniteness is complete.

Samuel's face is not made up of flesh, but rather *some glowing matter* مادة متوهجة [line 103] /māddati<sup>n</sup> mutawahijati<sup>n</sup>/, which signifies an indeterminate sort of matter. To make it clearer, he compares this matter to the matter of the insect سراج الليل /sirāji l-layli/ (*glowing-worm*) is made up of. The insect is known in the

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109. Christophersen identifies two types of nouns: unit-words ((*girl, day, event, etc.*) and continue-words (*butter, iron, music, leisure, fish, etc.*) This is not new, Both Henry Sweet (1891) and Nesfield (1897) distinguish between *material* (continue) nouns and *general* or *common* (unit) nouns. The articles *a/an* and *the* are used to actualize unit-words in the singular and the *zero article* is used with continue words. Abstract nouns behave in the same way as continue nouns. The definite article in all cases implies some sort of circumscription.

phenomenal world. In this context, it stands for the whole species as a representative. Lexically, سراج الليل /sirāji l-layli/ *glowing-worm* is a compound noun and is made definite by annexation, where the first word سراج /sirāji/ (*lantern*) is the Annexed مضاف /muḍāf/, and the second الليل /al-layli/ (*the-night*) is the Annexer مضاف إليه /muḍāf 'ilayhi/.

Then, suddenly, the reader notices Joseph drawing *the bed-clothes* [line 140] over his head. The definite article signals to the reader that Joseph has returned in memory to his terrifying experience of the night before despite the fact that all previous indicators reveal his presence at the door. The definite article indicates this change in location. To convey this meaning, *bed-clothes* is written in the definite form الأغطية /al-'aghṭiyati/ (*the-coverings*). The indefinite form yields the notion that he pulled any covering he found next to him and not necessarily the bed coverings; consequently, no change in location is deduced. Moreover, by pulling the bed-clothes, he tells what he did in the same way as he told the reader what he saw.

Joseph poked his head out of the bed-clothes to see whether the face was still there. He heard *a voice* but did not see *the lips* [line 142] move. This made him afraid. It is the first time he hears *a voice*. The indefinite article introduces this first introduction. However, *the lips*, though first time mentioned, are presented with the definite article because the reference to them is based on shared knowledge. The linguistic reference, *face*, guides readers to link *the lips* to *Samuel's face*. Then, when Joseph comments on *the tones* [line 143], the definite

article is used because these *tones* refer back to *the voice*, once again based on shared knowledge.

*Lips* cannot but be written in the definite form الشفتان [line 106] /ʾash-shafatāni/ because they are part of a whole, i.e. *face*, that is already definite. This definiteness is based on العهد الذهني /ʾal-ʾahid ʾaldhihni/ *knowledge based on context or situation*. Every human-like face has lips. Yet, the *voice* is emitted for the first time, and it does not have constant features in terms of content, pitch, and tone. The *face* and the *lips* adhere to the visual perception while the *voice* to the auditory sense. As to *tones*, it is in the definite form النبرات [line 107] /ʾan-nabarāti/ (*the-tones*) because it is part of the *voice*, which after first introduction becomes known to the readers.

Joseph was startled this time. He did not expect to hear *a voice*. His state of mind did not allow him to ask questions. He was tortured by the thought that *he would have put questions to Samuel* [line 145], this is repeated twice. Joseph had not been prepared to see Samuel, and he had not prepared his questions. The number of the questions is not known either. Only the notion of questions is clear. That is why the zero article is used.

In such a context, the word بضع /biḍʿa/ (*some*) shows this indefinite number of أسئلة [line 108] /ʾasʾilatin/ (*questions*). The word أسئلة /ʾasʾilatin/ (*questions*) cannot stand alone without sounding absurd. The idea is that the word أسئلة /ʾasʾilatin/ (*questions*) is a derivative of سأل /saʾala/ *ask*. Thus, whenever the verb سأل /saʾala/ (*ask*) occurs, it is implicitly known that *questions* are intended, so there is no need for redundancy and rewrite the word *questions*. However, if

some knowledge is yielded as to the kind or number of *questions*, the word is written. That is why the word *questions* is written only once in Arabic [line 108], while it is written twice in English [line 145].

And convinced of his own courage he lay **night after night** thinking of **all the great things he would ask the old man** and of **the benefit he would derive from his teaching**. But Samuel did not appear again, perhaps because **the nights** were so dark. Joseph was told **the moon** would become full again, but **sleep** closed his eyes when he should have been waking, and in **the morning** he was full of fear that perhaps Samuel had come and gone away disappointed at not finding him awake. But that could not be, for if the prophet had come he would have awakened him as he had done before. His ancestor had not come again: **a reasonable thing** to suppose, for when **the dead** return to the earth they do so with much pain and difficulty; and if **the living**, whom they come to instruct, cannot keep their eyes open, the poor dead wander back and do not try to come between their descendants and their fate again.

111 واقتناعاً منه بشجاعته كان يرقد ليلة بعد ليلة مفكراً في جميع الأشياء العظيمة  
التي سيطلبها من الرجل العجوز وفي المنفعة التي سيجنيها من تعاليمه. لكن صموئيل  
لم يظهر مرة أخرى، ربما لأن الليالي كانت مظلمة جداً. وقيل ليوسف أن القمر سيصبح  
114 بديراً مرة أخرى، ولكن النوم أغمض عينيه حينما كان ينبغي أن يكون مستيقظاً. وفي  
الصباح كان شعور الخوف يملؤه ظاناً أن صموئيل ربما قد جاء ورحل بخيبة أمل في  
عدم العثور عليه مستيقظاً. ولكن هذا لا يمكن أن يكون، لأنه إذا كان النبي قد عاد لكان  
117 قد ايقظه كما كان يفعل من قبل. لم يأت سلفه مرة أخرى: إفتراض شيئاً معقولاً: عندما  
يعود الاموات إلى الأرض فإنهم يفعلون ذلك مع الكثير من الألم والصعوبة، وإذا  
الأحياء، الذين أتوا من أجلهم لإرشادهم، لا يمكنهم إبقاء عيونهم مفتوحة، فإن الموتى  
120 المساكين يهيمون عائدين ولا يحاولون أن يتدخلوا بين ذريتهم ومصيرهم مرة أخرى.

Joseph did not have a second chance to talk to Samuel. He waited for him *night after night* [line 148] to come, but he did not show up. Such expression as *night after night* have become so institutionalized that the zero article is used. They have become idioms. The Arabic case shows continuity in the indefinite form ليلة بعد ليلة [line 111] /laylata<sup>n</sup> ba‘da laylati<sup>n</sup>/ (*night after night*). It shows that flow of no definite number of nights, in sequence and of equal value to Joseph.

What each night brings to Joseph is equal to what its previous and following nights have brought. The definite form *الليلة تلو الليلة* /<sup>ʔ</sup>al-lalata tilwa l-laylati/ (*the-night after the-night*) results in giving each night its depth and its individuality as one unit, communicating the sense of the suffering Joseph experienced every night.

He visualized instances in his dream where he would talk to the prophet Samuel during these nights; he thought of *all the great things he would ask the old man* and *the benefit he would derive from his teachings* [lines 149 and 150]. The definite article in *the great things* and *the benefits* does really define these *things* and *benefits*. The reader cannot indicate what sort of *great things* and *benefit* Joseph is anticipating. These *things* are clear to Joseph because he calls them *great* and because they are bounded in what *he would ask the old man*. Similarly, *benefit* is realized in terms of what *he would derive from his teachings*. In these two examples, the definite article actualizes what Joseph has in mind.

In Arabic, the word *جميع* /jamī‘i/ (*all*) precedes *الأشياء العظيمة* /<sup>ʔ</sup>al-‘ashyā’i l-‘azīmati/ (*the-things the-great*) and imposes structural changes: the noun following it *الأشياء* /<sup>ʔ</sup>al-‘ashyā’i/ (*the-things*) is definite and in this instance, it is definite via the definite article. *العظيمة* /<sup>ʔ</sup>al-‘azīmati/ (*the-great*) is definite via the definite article as well since it is the adjective modifying *الأشياء* /<sup>ʔ</sup>al-‘ashyā’i/ (*the-things*) and consequently, agrees with it in definiteness.

Another structural necessity that affects the head *أشياء* /‘ashyā’i/ (*things*) as well as the head *منفعة* /manfa‘ati/ (*benefit*) is the relative clause following each. See Examples [25] and [26]. The relative clause only follows a definite noun.

Thus, the two heads أشياء /‘ashyā`i/ (*things*) and منفعة /manfa‘ati/ (*benefit*) of the two relative clauses التي سيطلبها /‘allati sayatlubuhā/ (*that he-will-ask-her*) and التي سيجندها /‘allati sayajnihā/ (*that he-will-derive-her*) are respectively made syntactically definite by the definite article as presented in the examples below. Semantically, they are still indefinite because the *things* and the *benefit* in question are not specified.

- [25] *all the great things he would ask*  
 جميع العظيمة الأشياء سيطلب  
 /jamī‘i/ /‘al-‘azīmati/ /‘ashyā`i/ /sayatlubu/  
 -all the-great the-things that he-will-ask-her جميع الأشياء العظيمة التي سيطلبها

Note: *her* refers back to *things*. (There is no neutral pronoun in Arabic. The pronoun *them* that refers back to *things* in English is feminine in Arabic ها /hā/ *her*).

- [26] *the benefit he would derive*  
 المنفعة سيجنه  
 /‘al-manfa‘ati/ /sayajni/  
 -the-benefit that he-will-derive-it/her المنفعة التي سيجندها  
 Note: *it/her* refers back to *benefit*.

Joseph was too concerned; he tried to find a reason for Samuel’s absence. He considered that because *the nights* were dark [line151], Samuel did not appear. Joseph refers to the fact that *night after night* that he waited for him. This referential aspect is clear and demonstrated in Arabic as well الليالي /‘al-layālī/ (*the-nights*).

Then, he was told that *the moon* would appear full again. This reference to *the moon* reveals its uniqueness. There is only one moon in the phenomenal world; thus, it is semantically definite, and the definite article marks it syntactically. This is the case in Arabic القمر /‘al-qamara/ (*the-moon*).



When it was full moon, *sleep* closed Joseph's eyes [line 152]. The power of *sleep* destroyed his plans. The collective, non-individuated type of sleep is actualized in continuity. On the other hand, it is written in the definite form النوم [line 114] /ʔan-nawma/ *the-sleep* in Arabic because this non-individuated whole encompasses the entire genus.

An interesting idea comes in comparison with *sleep*. The Arabic translation equates *sleep* النوم /ʔan-nawma/ (*the-sleep*) with (*the dead*) الأموات /ʔal-ʕamwātu/ and (*the living*) الأحياء /ʔal-ʕayyāʕi/. In these two instances, the adjective acts as the substantive and the definite article is made incident to it, resulting in the actualization of *dead* and *living* in discontinuity since only the plural notion is evoked here. The whole class in its plural conception is brought to mind without exceptions and without representatives. In Arabic, the type of the definite article changes, but it is still the definite article as shown in the translation. The definite article أل الجنسية /ʔal-ʕal-jinsiyyatu/ (*the that indicates a class noun*) is used to determine the *essence* الماهية /ʔal-māhiyyatu/ of (*sleep*), while it is used to *encompass the whole genus* أل الإستغراقية /ʔal-ʕal-ʕistighrāqiyyatu/ in *the dead*.

When Joseph fell asleep when it was full moon, he blamed himself. Then, *a reasonable thing* [line 156] occurred to him: the process which the dead experience when they come to earth is extremely painful. This explanation is just *one* of many that occupied his mind. This *one thing* is rated as *reasonable*. This use of the indefinite article opens the space for more explanations, *reasonable ones* in Joseph's assessment.

To show that this *reasonable thing* is not unique, the indefinite form is used *شيئاً معقولاً* /shay'an ma'qūlan/ (*thing reasonable*). This form signifies the singularity of this *reasonable thing* and opens the door for other possible reasonable things to be listed.

But I will keep awake, he said, and resorted to all sorts of devices,  
162 keeping up **a repetition of a little phrase**: he will come to-night when the  
moon is full; and lying with one leg hanging out of bed; and these proving  
unavailing he strewed his bed with **crumbs**. But no ancestor appeared, and  
165 little by little he relinquished hope of ever being able to summon Samuel to  
his bedside, and accepted as **an explanation** of his persistent absence that  
Samuel had performed his duty by coming once to visit him and would not  
168 come again unless **some new necessity** should arise. It was then that the  
conviction began to mount into his brain that he must learn all that his  
grandmother could tell him about Saul and David, and learning from her that  
171 they had been **a great trouble** to Samuel he resolved never to allow **a**  
**thought** into his mind that the prophet would deem unworthy. To become  
worthy of his ancestor was now his aim, and when he heard that Samuel was  
174 **the author** of two sacred books it seemed to him that his education had been  
neglected: for he had not yet been taught to read. **Another step** in his  
advancement was **the discovery** that **the language** his father, his granny and  
177 himself spoke was not **the language** spoken by Samuel, and every day he  
pressed his grandmother to tell him why the Jews had lost their language in  
Babylon, till he exhausted the old woman's knowledge and she said: well  
180 now, Son, if you want to hear any more about Babylon you must ask your  
father, for I have told you all I know. And Joseph waited eagerly for his father  
to come home, and plagued him to tell him **a story**.

ولكنني سأبقى مستيقظاً، قال لنفسه، ولجأ إلى كل أنواع الخطط، **ك**تكرار عبارة  
**قصيرة**: سيأتي الليلة عندما يكون القمر بدرًا. **إ**ستلقى مع ساق واحدة معلقة خارج  
123 السرير، فأثبتت هذه أنها غير مجدية، فنثر **الفتات** على سريره. ولكن لم يظهر أي سلف،  
وشيئاً فشيئاً تخلى عن الأمل في قدرته على استدعاء صموئيل لسريره، وقبل **كتفسير**  
لغيابه المستمر أن صموئيل قد أنجز واجبه بزيارته مرة واحدة ولن يأتي مرة أخرى إلا  
126 إذا ابتغت ذلك **ضرورة جديدة** ما. عندها بدأت قناعته تزداد أنه يجب أن يعلم كل ما  
يمكن لجده أن تخبره عن شاوول وداوود، وعندما علم منها أنها **تعتبرهم مصدر**  
**متاعب كبيرة** لصموئيل، عزم أن لا يسمح **لأي تفكير** في عقله يعتبر أن النبي لا  
129 يستحق. أصبح الآن هدفه أن يصبح جديرًا لسلفه، وعندما سمع أن صموئيل هو **مؤلف**  
كتابين مقدسين، بدا له أن تعليمه قد أهمل لأنه لم يتم حتى الآن تعليمه القراءة. **ف**الخطوة  
الأخرى في تقدمه الآن هي **الاكتشاف** أن **اللغة** التي يتكلمها والده، وجده وهو نفسه لم  
132 تكن **اللغة** التي يتحدث بها صموئيل. ففي كل يوم، كان يضغط على جده لتقول له لماذا

فقد اليهود لغتهم في بابل، حتى انه استنفذ معلومات المرأة العجوز وقالت: حسناً الآن، يا بني، إذا كنت تريد أن تسمع المزيد عن بابل، يجب أن تسأل والدك، لأنني قلت لك كل ما أعرف. إنتظر يوسف والده بفارغ الصبر أن يأتي إلى البيت، وابتلاه لكي يروي له قصة.

Despite all the verifications and *reasonable* things he had supposed, Joseph continued on trying other ways to stay awake to meet the prophet. He took *a repetition of a little phrase* [line 162], a sample *repetition* and even gave the reader this sample: *he will come tonight when the moon is full*. How many times he repeated it is unknown. This shows his random choice; otherwise, he would have said *the repetition of the* little phrase.

In Arabic, both words are definite in syntax: *repetition* تكرار /tikrāra/ is made definite by annexation to *عبارة قصيرة* /‘ibāratin qaṣīratin/ (*phrase short*), which is in the indefinite form. Its indefiniteness means that this phrase is not known; however, this phrase is mentioned after it. It is more appropriate that it appears in the definite form. Besides, since *عبارة قصيرة* /‘ibāratin qaṣīratin/ (*phrase short*) is the Annexer مضاف إليه /muḍāf ‘ilayhi/, it is usually in the definite form (apart from some exceptions; one of them is when the Annexer *عبارة* /‘ibāratin/ (*phrase*) is not purely indefinite *نكرة محضة* /nakiratu<sup>n</sup> maḥdatu<sup>n</sup>/ as it is modified by the adjective *قصيرة* /qaṣīratin/ (*short*)).

He also followed other ways: letting one leg hang outside his bed and spreading *crumbs* [line 164] over it. The *zero article* does not specify which matter is spread over his bed. It is translated into the definite form, though it is not definite. The definite article is used to indicate *الماهية* /‘al-māhiyyatu/ (*the-*

*essence*); in this case, the function of the definite article is only to specify the type of the matter that has been spread. This definite article is called *الجنسية* /'al 'al-jinsiyyatu/ (*the-genus the*).

Another hypothesis and another explanation are presented. Every time Joseph practiced something new, and it did not work, he came up with a new hypothesis. The latest, which he accepted as *an explanation* [line 166], was that Samuel had performed his role and would not appear again unless *some new necessity* [line 168] should arise. *An explanation* represents *one* extracted explanation of the group of explanations that fit in Joseph's condition.

One of many explanations *تفسير* /tafsīri<sup>n</sup>/ (*explanation*) is given. No one knows how valid this explanation is. It just soothes Joseph and offers him a satisfying conclusion. Yet, he did not give up totally the idea of seeing Samuel. If *some new necessity* *ما ضرورة جديدة* [line 126] /ḍarūratin jadīdatin mā/ (*necessity new*) should arise, Samuel would reappear. The determiner *some* plays the role of the indefinite article and thus, the indefinite form is used in Arabic. He gives no prediction concerning this necessity. No clue is given as to the nature and kind of this necessity except that it is *new*. But what was the first necessity that made Samuel appear in Joseph's dream? Is it just to tell Joseph that he is his descendent? Or to tell Joseph that he exists? How many necessities are there? These questions and more are asked upon such a use of the indefinite determiner *some* and the indefinite form in Arabic.

Joseph resolved on a plan of action; he decided to educate himself by gathering all the information his grandmother possessed about Samuel and his

contemporaries. He came to know that Saul and David were *a great trouble* [line 171] to Samuel. The indefinite article assigns an existential interpretation; it specifies what they brought about to Samuel – *a great trouble*, yet it does not identify this great trouble.

The Arabic translation turns the head *trouble* of this nominal phrase *a great trouble* into the plural indefinite form مصاعب كبيرة [line 127] /maṣāʿibi<sup>n</sup> kabīrati<sup>n</sup>/ (*troubles big*). Since these *troubles* are mentioned for the first time and are not investigated previously, they are indefinite and appear in the indefinite form.

Upon hearing of the *great trouble* Samuel had faced, Joseph refused to allow *a thought* that the prophet would deem unworthy [line 172]. He was hurt by even thinking of such ideas. He rejected *any thought* whatsoever in that concern. Semantically, the determiner *any* can replace the indefinite article in such a context. Moreover, in Arabic, this determiner is even written أي تفكير /ʾayya tafkīri<sup>n</sup>/ (*any thought*) due to the negative construction لا يسمح أي تفكير /lā yasmaḥu ʾayyi tafkīri<sup>n</sup> / (*he would not allow any thought*). Using أي abolishes all and any thought of deeming the prophet unworthy. After أي /ʾayyi/ (*any*), a noun appears in the indefinite form تفكير /tafkīri/ (*thought*).

He came to know that Samuel is *the author* of two sacred books [line 174]. The use of the definite article is not just to refer to the works in question. It is also used to indicate authority and convey uniqueness. The notion of uniqueness of an entity is achieved through the descriptive content in question.

It is semi-definite in Arabic because of annexation مؤلف كتابين مقدسين [line 129] /mu'allifu kitābayni muqaddasayni/ (*author two-books two-sacred*). مؤلف /mu'allifu/ (*author*) is in the indefinite form because it is the predicate of the inchoative هو /huwa/ (*he*). Yet, it is annexed by كتابين مقدسين /kitābayni muqaddasayni/ *two-books two-sacred*, which is in the semi-indefinite form as well نكرة ناقصة أو غير محضة /nakiratun nāqīṣatun/ or /nakiratun ghayru maḥḍatin/ since كتابين /kitābayni/ (*two-books*) is modified by the adjective مقدسين /muqaddasayni/. The extensity of كتابين /kitābayni/ (*two-books*) is limited by this adjective and thus limiting the possible referents, which implies that it is not totally indefinite. Moreover, when the Annexer is semi-indefinite, the Annexed مؤلف /mu'allifu/ (*author*) is semi-indefinite.

Therefore, if he wanted to learn more, he needed to learn the language, which is *another step* [line 175] in his advancement. This step is seen in its sequence of steps as there are steps that precede and follow. In such a sequence, this *step* is seen as a singular notion, and it is just like *any* of the other steps in importance for his education. The indefinite form خطوة أخرى /khwatu<sup>n</sup> 'ukhra/ (*step another*) conveys the sequence just mentioned. Yet, since Joseph's *step* reveals *his* own intention, the definite form الخطوة الأخرى /al-khwatu l-'ukhra/ (*the-step the-another*) is more logical.

However, *the language* he and his family spoke [line 176] is different from *the language* spoken by the prophet [line 177]. The definite article actualizes this language within the phrase or the clause that follows and renders it specific. In

both cases, the language *اللغة* /'al-lughata/ (*the-language*) is definite in Arabic because in each case, it is attributed to a speaker.

When Joseph exhausted his grandmother, she asked him to ask his father to tell him stories. Accordingly, when his father came back home, he asked him to tell him *a story* [line 182]. But did Joseph seek *any story*? His usage of the indefinite article conveys this meaning. Maybe, it was Joseph's plan to get his father into telling stories and then he would ask about Samuel. In this context, it also means *one story* extracted out of the class of stories and actualized in this context. The same can be said in Arabic. *قصة* /qiṣṣata<sup>n</sup>/ (*story*) is indefinite semantically and morphologically.

### 5.3. Going to the Hills

183 But after **a long day** spent in the counting-house his father was often  
too tired to take him on his knee and instruct him, for Joseph's curiosity was  
186 unceasing and very often wearisome. Now, Joseph, his father said, you will  
learn more about these things when you are older. And why not now? he  
asked, and his grandmother answered that it was change of **air** that he wanted  
and not **books**; and they began to speak of the fierce summer that had taken  
189 **the health** out of all of them, and of how necessary it was for **a child of that**  
**age** to be sent up to **the hills**.

ولكن بعد يوم طويل قضاه في مكتب المحاسبة، كان الوالد متعباً جداً في كثير  
من الأحيان لأخذه في حضنه وتعليمه. ففضول يوسف كان متواصلاً وغالباً جداً مرهقاً.  
138 الآن، يا يوسف، قال والده، سوف تتعلم المزيد عن هذه الأمور عندما تكبر. ولم ليس  
الآن؟ سأله يوسف، أجابته جدته أنه بحاجة لتغيير جو وليس لكتب، وشرعوا في  
الحديث عن الصيف الجامح الذي أعاد الصحة لكل منهم، ومدى أهمية إرسال طفل في  
141 تلك السن الى التلال.

The father was not able to satisfy Joseph's unceasing curiosity because he was too tired after *a long day* at work [line 183]. The adjective *long* is made

incident to *day* and limiting its extensity to not just any day. Then *long day* is made incident to the indefinite article, and the whole phrase is actualized by reference to the father's life. The whole nominal phrase describes one of his days, the *specific* day spent in the counting house, which was *tiring*.

If this nominal phrase *a long day* is to be written in the definite form **اليوم الطويل** /'al-yawmi ṭ-ṭawīli/ (*the-day the-long*), a relative pronoun **إسم موصول** /'ism mawṣūl/ like **الذي** /'al-ladhī/ (*that/which*), is employed after it to maintain its definiteness. This *day* becomes identified in the space of *how* it was spent and *where* – working in the counting house. This means that this specific *day* is spent at that place and gives it some uniqueness. On the other hand, the indefinite form **يوم طويل** [line 136] /yawmin ṭawīlin/ (*day long*) implies that this *day* is just another day among all the usual days he spends at the counting house. It turns the event into something habitual, which is the intended meaning since the context *often too tired* [line 183/184] reveals this.

The grandmother stepped in to relieve her son and said that Joseph needed a change of *air* [line 187] and not *books* [line 188]. A change of air is an idiomatic expression that means going out. Now, *books* is written with the zero article due to parallel structure and negation. Even *books* do not really mean the book identified in the phenomenal world but rather *stories* that make up books. The reference is to *stories* in their general terms, generic reference, and not one specific type or kind. In Arabic, both words are in the indefinite form **جو** /jawwi<sup>n</sup>/ (*air*) and **كتباً** /kutuba<sup>n</sup>/ and for the same reasons.



To convince Joseph of the idea of going out, the grandmother and her son started talking about their adventures that restored *the health of all of them* [line 189]. The definite article plays the role of the pronoun *their* making the *health* in question refer back to them as is intended in the context. This *the* includes more than the grandmother and her son; it also includes other persons who were with them during that fierce summer since *all* [line 189] could have been replaced by *both* if only *the health* of the grandmother and her son was the only intent in this reference. Similarly, *الصحة* [line 140] /*ʿaṣ-ṣaḥḥata/ (the-health)* is definite due to the prepositional phrase *لكلّ منهم* /*li-kullin minhum/ (to-each of-them)* that defines the reference made by the definite article.

They arrived at the conclusion that it is of great necessity for *a child of that age* [line 189/199] to be sent up to *the hills* [line 190]. Joseph is referred to as a sample kid, a typical kid. He fits that category, and this is the function of the indefinite article.

The use of the indefinite form *طفل في تلك السن* [line 140] /*ṭiflin fi tilka s-sinni/ (child at that the-age)* results from the generalized conclusion that applies to *any child at that age*, and the grandmother intended that Joseph fits this generalization. If the definite form *الطفل في تلك السن* /*ʿaṭ-ṭifli fi tilka s-sinni/ is used, *the child* becomes the focus instead of the whole nominal phrase *a child of that age* stands as the focus unit. Moreover, the generalization formed with the indefinite form has more grounds in attaining the broad view.*

The place chosen for this typical kid is *the hills*. They do not locate one specific because their intention is any place that fits the category of a *hill*. The

*hills*, in the general sense, is evoked here. Another interesting notion regarding the use of the definite article is *topicality*. Epstein (2002) argues that neither of the two main approaches to definiteness, “familiarity or unique identifiability”, provide necessary or sufficient conditions for the use of the definite article in English. He argues that entities that enter into the discourse with an initial definite description signal that they will be topics in the subsequent portion of text, especially in their second appearance, they are in the indefinite form. Here, *the hills* is topical and its appearance in its second mention in the indefinite form *a hill village* [line 193], a specific one, sustains its topicality. The indefinite article here specifies the type of village Joseph’s father had in mind to send him to and even started his arrangements accordingly. The use of the indefinite article performs its descriptive role.

The definite article أَلِ الجَنَسِيَّةِ لِإِسْتِغْرَاقٍ /’al ‘al-jinsiyyatu lil-’stighrāqi/ (*the generic al*) encompasses the whole genus of *the hills* التَّلَالِ [line 141] /’at-tilālli/ regardless of any individual traits. The notion of *hills* as conjured in the world of representation is evoked here. On line 143/144, the translation of *a hill village* قَرِيَّةٌ عَلَى تَلَّةٍ /qaryati<sup>n</sup> ‘ala tallati<sup>n</sup>/ (*village on hill*) needs the preposition عَلَى /‘ala/ (*on*) to link the two nouns. If these two nouns قَرِيَّةٌ /qaryati<sup>n</sup>/ (*village*) and تَلَّةٌ /tallati<sup>n</sup>/ (*hill*) are in the indefinite form, the resulting meaning would be that the father does not know which village he is sending his son to; he is interested in any village that has a hill. However, the definite form الْقَرِيَّةِ /’al-qaryati/ (*the-village*) and التَّلَّةِ /’at-tallati/ (*the-hill*) means that there is one specific

village in Joseph's father's mind. He selects this particular village and starts to arrange his son's departure plans.

192 Dan looked into his son's face, and Rachel seemed to be right. **A thin, wan little face**, that the air of the hills will brighten, he said; and he began at once to make arrangements for Joseph's departure for **a hill village**, saying that the pastoral life of the hills would take his mind off Samuel, Hebrew and  
195 Babylon. Rachel was doubtful if **the shepherds** would absorb Joseph's mind as completely as his father thought. She hoped, however, that they would. As soon as he hears **the sound of the pipe**, his father answered. **A prophecy** this was, for while Joseph was resting after the fatigue of the journey, he was awakened suddenly by **a sound** he had never heard before, and **one** that interested him strangely. His nurse told him that **the sound** he was hearing  
198 was **a shepherd's pipe**. **The shepherd** plays and **the flock** follows, she said. And when may I see **the flock** coming home with **the shepherd**? he asked. To-morrow evening, she answered, and **the time** seemed to him to loiter, so  
201 eager was he to see **the flocks** returning and to watch **the she-goat** milked.  
204

نظر دان في وجه ابنه، وبدا له أن راشيل محقّة. **وجه صغير شاحب**، هواء التلال سوف يبيّره، قال الوالد، وفي الحال بدأ باتخاذ الترتيبات اللازمة لرحيل يوسف  
144 **لقرية على تلة**، قائلاً إن الحياة الريفية في التلال ستصرف انتباهه عن صموئيل والعبرية وبابل. كانت راشيل مرتابة حيال ما إذا كان **الرعاة** سيستحذون على عقل يوسف تماماً كما كان يعتقد والده. أعربت عن أملها بذلك. فأجاب الوالد: بمجرد أن  
147 يسمع صوت المزمارة. **نبوءة** كانت، فبينما كان يوسف يستريح بعد عناء الرحلة، أوقف فجأة بصوت لم يسمعه من قبل، صوت أثار اهتمامه بغرابة. أخبرته حاضنته أن الصوت الذي يسمعه هو مزمارة راع. وقالت: **الراعي يعزف والقطيع يتبعه**. ومتى يمكنني أن  
150 أرى **القطيع** عائداً مع **الراعي**? سألتها. أجابته، مساء الغد. بدا له أن الوقت يمرّ ببطء، كان متلهفاً لرؤية **القطعان** عائدين ولمشاهدة **العززة** تُحلب.

Joseph had *a thin, wan little face* [line 191] which village life would brighten. Again, the use of the indefinite article plays a descriptive role as has been cited and explained before. It describes the kind of face Joseph has. It also appears in the indefinite form in Arabic **وجه صغير شاحب** [line 142] /wajhu<sup>n</sup> ṣaḡhīru<sup>n</sup> shāḥibu<sup>n</sup>/ *face little/small wan*.

His grandmother had her doubts as to whether the pastoral life would appeal to Joseph's taste. She was doubtful about the effect of *the shepherds* [195]

on him. Every village reflecting pastoral life has shepherds, at least in the time-frame of this story. Decoding the use of the definite article relies heavily on the capacity of the reader to make associations and generalizations as what a certain place has or has not. Depending on the context and based on shared knowledge, *the shepherds* and *the she-goat* [line 204] are actualized.

In Arabic, الرعاة [line 145] /ʾar-ruʿātu/ (*the-shepherds*) appears in the definite form based on shared knowledge العهد العلمي /ʾal-ʿahdu ʾal-ʿilmi/. This is almost the same interpretation provided for the English use of the definite article in such a context.

There are two more occurrences of *the shepherd* in the definite form. *The shepherd* on line 201 suggests the singular universal shepherd who is pictured in a stereotype role playing the pipe, followed by *the flock*. On line 202, *the shepherd* and *the flock* refer back to the antecedents on line 201. In Arabic, both occurrences are in the definite form الراعي [lines 149 and 150] /ʾar-rāʿi/ (*the-shepherd*) and القطيع [line 149] /ʾal-qatīʿu/ (*the-flock*). In the first occurrence, the *shepherd* and the *flock* in their actions and attributes mentioned are regarded as common standard truth. In the second, the anaphoric reference is produced as is in the English case.

Another supposedly shared knowledge is that shepherds play *the pipe*. The first occurrence of *pipe* is on line 197 when the father predicted that Joseph's attention would be aroused once he heard *the sound of the pipe*. Here again, *the pipe* is identified as belonging to shepherds. And when Joseph did hear the pipe, it was *a shepherd's pipe* [line 201]. In this occurrence, the indefinite article is used

because he actually heard *a pipe* being played without further knowledge about the identity of the shepherd. Furthermore, *a shepherd's pipe* refers to a certain type of pipe. In Arabic, both *shepherd and pipe* are in the indefinite form مزمار راعٍ [line 146] /mizmāru rā'in/ (*pipe shepherd*) because both are extracted from their classes and actualized in this part of the story without indicating the identity of any.

On the other hand, *sound* appears four times. The first time *the sound of the pipe* [line 197] occurs with the definite article by means of cataphoric reference *of the pipe*. In Arabic, it is made definite by annexation صوت المزمار [line 146] /ʃawta l-mizmāri/ (*sound the-pipe*), which refers to the sound of the pipe in its general sense. The second occurrence *a sound* [line 199] indicates unfamiliarity; the sound was new and strange to Joseph. It stands for first introduction. It is as well indefinite صوتٍ [line 147] /ʃawtin/ (*sound*) revealing singularity and vagueness. The third was a substituted reference *one* [line 199] referring back to *a sound* as a first mention. The substitution is not fulfilled in Arabic; a repetition performs the task. And the fourth occurrence comes via his nurse who explained the source of *the sound* [line 200] that Joseph had just heard – anaphoric reference – which renders it as well definite in Arabic الصَوْتِ /ʔaʃ-ʃawta/ (*the-sound*).

*The time* [line 203] for waiting to see the shepherd and the flock was too long for Joseph though it was only one day away. This *time* is definite as it is actualized in Joseph's calendar. The time he has to wait from now on – the time of his conversation with his nurse – till *tomorrow evening* [line 203]. In Arabic, the

definite form الوقت [line 150] /'al-waqtā/ (*the-time*) does not necessarily refer to any antecedent mentioned, but rather to the notion of time as it is identified in the phenomenal world. Yet, in this context, it is located between two end points in a timeline, where the beginning and the end are known. This specification of bounded time is shown in Figure [32].

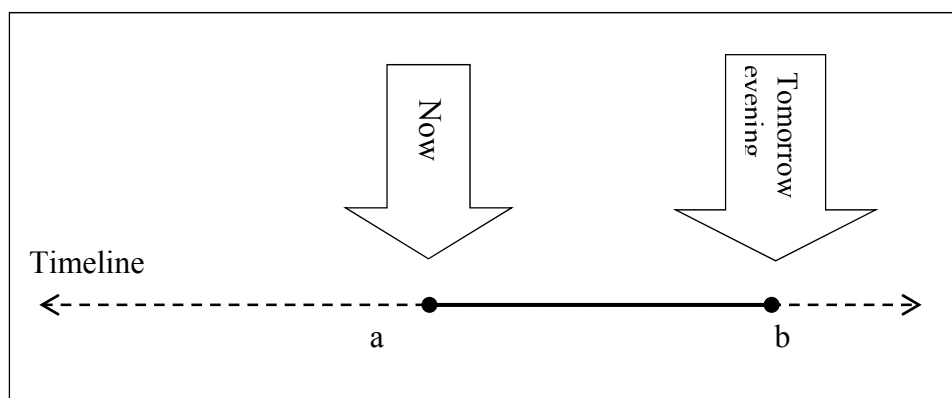


Figure 32. The specification of *the time* [line 203]

#### 5.4. His Scribes

The same evening his father had to promise that **the best scribe** in Galilee should be engaged to teach him: **a discussion** began between Dan and Rachel as to **the most notable and trustworthy**, and it was followed by Joseph so eagerly that they could not help laughing; the questions he put to them regarding the different accomplishments of the scribes were very minute, and **the phrase**—But this one is **a Greek scholar**, stirred his curiosity. Why should he be denied me because he knows Greek? he asked, and his father could only answer that no one can learn two languages at the same time. But if he knows two languages, Joseph insisted. I cannot tell thee more, his father answered, than that the scribe I've chosen is **a great Hebrew scholar**.

وفي نفس المساء كان والده قد وعده بأفضل كاتب في الجليل لتعليمه: دار نقاش  
بين دان وراشيل حول أبرز وأجدر كاتب، وتابعهم يوسف بحماس حتى أنهم لم يقووا على  
التوقف عن الضحك، فالأسئلة التي طرحها عليهم فيما يتعلق بالإنجازات المختلفة للكتابة

156 كانت جداً تافهة، وعبارة: ولكن هذا مثقف يوناني، أثارت فضوله. لماذا يجب أن  
تحرمني منه، لأنه يعلم اليونانية؟ سألهم. الجواب الوحيد الذي قدمه والده: لا يمكن لأحد  
أن يتعلم لغتين في نفس الوقت. ولكن إذا كان يعلم لغتين، أصر يوسف. لا يستطيع ان  
اقول لك أكثر من ذلك، أجب والده، إن الكاتب الذي اخترته هو مثقف عبري كبير.  
159

The father decided to teach his son Hebrew, so he and his mother started a discussion [line 206] about *the best scribe* in Galilee [line 206]. This discussion is raised for the first time and the indefinite article emphasizes this. Indefiniteness in Arabic of نقاش /niqāshu<sup>n</sup>/ (*discussion*) reveals its singularity. As to *the best scribe*, it is considered as indicating uniqueness as there could be one scribe identified as *the best*. In Arabic, the indefinite form أفضل كاتب [line 152] /'afdali kātibin/ (*best scribe*) shows uniqueness of an unknown entity while the definite form الكاتب الأفضل /'al-kātibi l-'afdali/ (*the-scribe the-best*) shows the uniqueness of a known specific entity, like when there is a list at a ceremony and the best scribe is chosen to be honored. The nominal phrase *the most notable and trustworthy* follows the same explanation in both languages.

Joseph could not but get involved in their discussion. His curiosity was aroused by *the phrase* [line 210] 'this one is a Greek scholar'. The sentence following *phrase* explains this phrase, and the definite article plays the role of a catalyst indicating this cataphoric reference. In Arabic, the indefinite form عبارة [line 155] /'ibāratu/ (*phrase*) is used because this phrase is not yet realized, though its realization is mentioned directly after it.

The discussion considered the scholars in terms of the languages they speak. One was identified as *a Greek scholar* and the other as *a great Hebrew scholar*. This categorization is made possible by the indefinite article. The Arabic

translation متقفاً يونانياً /muthaqqafa<sup>n</sup> yūnānīyya<sup>n</sup>/ (*scholar Greek*) and متقف عبري كبير /muthaqqafun ‘ibriyyun kabīrun/ (*scholar Hebrew great*) gives attributes to these scholars that singularize and distinguish them. Their positions in these sentences suggest they appear in the indefinite form. The first, متقف يوناني /muthaqqafu<sup>n</sup> yūnānīyyu<sup>n</sup>/ (*scholar Greek*), is the predicate خبر /khabar/ of لكن<sup>110</sup> /lakinna/ (*but*), which has هذا/hadha/ *this* as its subject. The predicate needs to be indefinite as the subject is definite. In the second, متقف عبري كبير /muthaqqafun ‘ibriyyun kabīrun/ (*scholar Hebrew great*) is the predicate for إنَّ /inna/ *that*, an annular, resulting in its indefiniteness.

The first scholar chosen was *a great scholar* [line 215]. The explanation in English matches the one that has already been accounted for. It indicates the categorical function. In Arabic, however, the indefinite form متقفاً كبيراً [line 159] /‘āliman kabīran/ (*scholar great*) plays the role of *aggrandizement* تعظيم /ta‘zīm/; indefiniteness imparts this nominal phrase unanimous positive endorsement.

Yet, this great scholar did not stir up *a flame for work* in Joseph [line 217]. He did not appeal to *any* of his interests. The negative *not* with the indefinite article abolishes the actualization of any component that would enable Joseph to work. In Arabic, it is semi-indefinite as both words لهب العمل [line 160] /lahaba l-‘amali/ (*fire/flame work*) are in annexation construction. The meaning in this phrase is beyond the literal; thus, an interpretation is sought on the reader’s

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110. لكن is an annular, an appropinquation verb, that is added to an inchoative and predicate and changes their situation. The inchoative becomes its subject in the accusative case and the predicate in the nominative case. An annular is either an incomplete verb, an appropinquation verb, or a particle.



behalf. This is why the semantic reference is beyond reach without an interpretation.

216 He was no doubt a **great scholar**, but he was not the man that Joseph  
wished for: thin and tall and of gentle appearance and demeanour, he did not  
stir up a **flame for work** in Joseph, who, as soon as the novelty of learning  
219 Hebrew had worn off, began to hide himself in the garden. His father caught  
him one day sitting in a **convenient bough**, looking down upon his preceptor  
fairly asleep **on a bench**; and after this adventure he began to make a  
222 **mocking stock** of his preceptor, inventing all kinds of cruelties, and his  
truancy became so constant that his father was forced to choose another. This  
time a **younger man** was chosen, but he succeeded with Joseph not very  
225 much better than **the first**. After **the second** there came a **third**, and when  
Joseph began to complain of his ignorance his father said:

228 Well, Joseph, you said you wanted to learn Hebrew, and you have  
shown no application, and three of the most learned scribes in Galilee have  
been called in to teach you.

159 كان بلا شك **مثقفاً كبيراً**، لكنه لم يكن الرجل الذي تمناه يوسف: نحيل وطويل  
القامة، لطيف المظهر والسلوك، لم يثر **لهب العمل** في يوسف، الذي، ما إن انطفأ تعلّقه  
بتعلم العبرية، حتى بدأ بإخفاء نفسه في الحديقة. قبض والده عليه في يوم جالساً على  
162 **غصن** مريح، يراقب معلمه نائماً على **مقعد**، وبعد هذه المغامرة بدأ **بتشهير** ساخر من  
معلمه، مخترعاً كل أنواع الإفتراء، وأصبح تغييبه عن المدرسة متكرراً حتى أن والده  
اضطر إلى اختيار رجل آخر. هذه المرة تم اختيار **رجل أصغر سناً**، لكنه لم ينجح مع  
165 يوسف بشكل أفضل بكثير من **الأول**. وبعد **الثاني** جاء **الثالث**، وعندما بدأ يوسف  
بالشكوى من جهله قال والده:  
حسناً، يا يوسف، قلت أنك أردت أن تتعلم العبرية، ولم تظهر أي انكباب،  
168 وثلاثة من الكتبة الأكثر علماً في الجليل قد دُعوا ليعلموك.

To show his disagreement with this scholar, Joseph acted in many different ways. Once, he sat on a *convenient bough* [line 219] watching his instructor sleeping *on a bench* [line 220]. No particular bough or bench is referred to and there seems there are other boughs and benches in that area. This is as well conveyed in the Arabic version **غصن** [line 161] /ghuṣnin/ (*bough*) and **مقعد** [line 162]/miq‘adin/ (*bench*).

His actions took another direction afterwards; he started to make *a mocking stock* [line 221] of him. This *stock* is not measurable; it cannot be calculated because its beginning and end are loose and indefinite. The Arabic translation shows this indefinite content تشهير ساخر /tashhīri<sup>n</sup> sākhiri<sup>n</sup>/ (*libel mocking*). Yet, it is named later as *cruel*.

He was replaced by *a younger man* [line 223]. It is his first mention. His identity remains anonymous, but his fate is similar to the first one. This *younger man* is mentioned again in a substitute form, *the second* [line 224] with the definite article as it is the second mention. Moreover, *a third* teacher was not even successful. The indefinite article is used because it is a first introduction, and it happens to be the last. In this mentioning, he turns into a number in a chain of scholars who failed to tame Joseph and attend to his interests. The Arabic script matches the English version in definiteness and indefiniteness and sustains the same verification.

231 Joseph felt **the reproof** bitterly, but he did not know how to answer  
his father and he was grateful to his grandmother for her answer. Joseph isn't  
**an idle boy**, Dan, but his nature is such that he cannot learn from **a man** he  
234 doesn't like. Why don't ye give him Azariah as **an instructor**? Has he been  
speaking to thee about Azariah? Dan asked. Maybe, she said, and Dan's face  
clouded.

168 لمس يوسف التأييب بمرارة، لكنه لم يكن يعرف كيف يرد على والده، شعر  
بالامتنان لجواب لجدته: يوسف ليس بصبي متبطل، يا دان، ولكن بطبيعته لا يستطيع  
أن يتعلم من رجل لا يحبه. لماذا لا تجعل عازريا مدرّس له؟ سألها دان: أكان يتحدث  
اليك عن عازريا؟ ربما، قالت له، فتجّهم وجه دان.

Joseph felt *the reproof* [line 229], the one his father gave upon showing no intention in studying what *he* wanted to study. His truancy made his father reprimand him. *The reproof* stands as a reiteration, “the repetition of a lexical

item, or the occurrence of a synonym some kind, in the context of reference; that is, where the two occurrences have the same referent” (Halliday and Hasan, 1976 p. 274). Reiteration could be in the form of repetition, synonym, hypernym, and general word. Here, it is a general word replacing what the father communicated to Joseph as scolding. It is as well definite in Arabic semantically and morphologically التَّائِب [line 167] /'at-ta'nība/ (*the-reproof*) because the referent is implicitly known by situational context.

His grandmother stepped in to defend him. She maintained that Joseph is not *an idle boy* [line 231]. She dismissed this trait as one of his and thus asserted his good intentions. He cannot be categorized as such. In Arabic, صَبِيٌّ قَلِيلٌ التَّهْذِيبِ [line 168] /ṣabiyyin kasūlin/ (*boy idle*) is indefinite because it is in a negative context. This trait is not *one* of his.

The grandmother’s interference played on a sensitive string. He could not learn from *a man* he did not like [line 231]. Any man whom Joseph is comfortable with is a possible candidate. The whole class of such men is evoked, and any man is a possible referent. رَجُلٌ لَا يُحِبُّهُ [line 169] /rajulin lā yuḥibbuhu/ (*man no like-him*) is set as *an example* of the sort of people Joseph does not like. The class this *man* belongs to is bounded by his compatibility with Joseph.

The fourth scribe is Azariah, whose name is proposed by the grandmother. She suggested that Dan should consider him as *an instructor* [line 169], just like any of the ones before. The indefinite article can be replaced by the possessive adjective pronoun – *his* instructor. This is what the Arabic translation proposes

مدرّسه [line 169] /mudarrisahu/ (*instructor-his*). *An instructor* in the specific sense of the word is the result. Eventually, Joseph accepts Azariah as his instructor.

This is the end of the first chapter of *The Brook Kerith*. George Moore's style and unique way of writing have allowed variation in tone and rhythm, and permitted the occurrence of variable nominal phrases with varied determinants. These phrases will undergo statistical and computational study to find how the notions of definiteness and indefiniteness demonstrate themselves and when they converge and diverge in the Arabic and English.

## Chapitre 6

### A Comparative Computational Study

In this study, the comparison between English and Arabic is devoted exclusively to the features of nominal phrases. A comparative computational study is proposed to show how the system of the article works in these two languages. Based on this comparative study, a discussion is initiated to show how, why, and when both systems diverge and converge in the two languages.

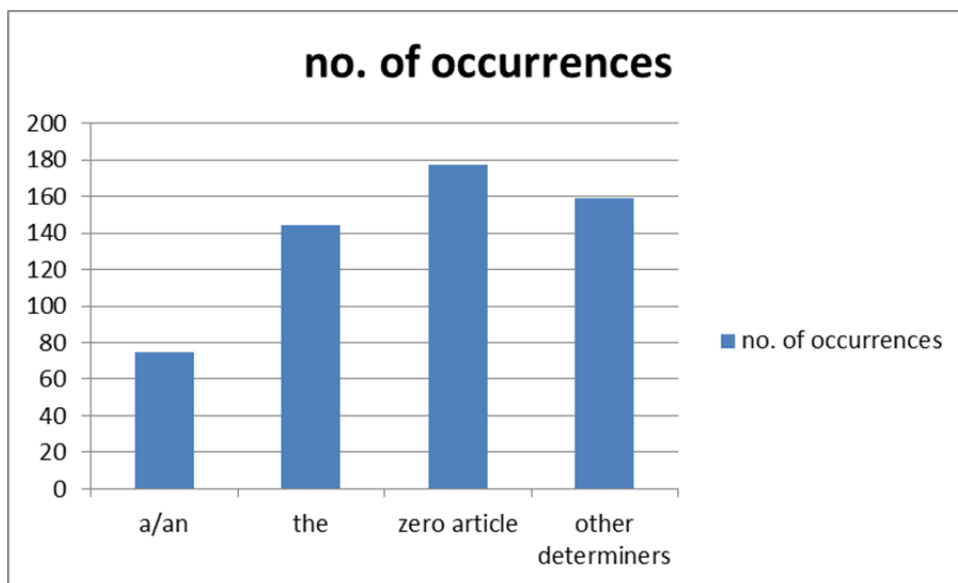
#### 6.1. Frequency Count of the English Script

Table [13] below counts the number of occurrences of the definite article *the*, the indefinite article *a/an*, *zero article*, and *other determiners* in the nominal phrases in the introduction of *The Brook Kerith*. The count of the article *the*, *a/an*, and *other determiners* is done automatically while the count of the *zero article* is done manually because there is no software that detects it. Repeated occurrence(s) of the same nominal phrases with the same type of article is counted since they occur in different contexts.

No. of occurrences of <i>a/an</i>	75
No. of occurrences of <i>the</i>	144
No. of occurrences of the <i>zero article</i>	177
No. of occurrences of <i>other determiners</i>	159

Table 13. Frequency counts of the determiners in the English excerpt

Table [13] shows that the highest number of occurrences (177) for the *zero article* is followed by *other determiners* (159). There are 144 occurrences of the article *the* in comparison to 75 occurrences for *a/an*. Bar Graph [1] demonstrates the difference in the number of occurrences graphically.



Bar Graph 1. No. of occurrences of determiners in the English script

The high count of the *zero article* is due to proper nouns: 110 proper nouns out of 177 nominal phrases with the *zero article*. For example, *Joseph* is repeated 32 times. Words like *Granny*, *Son*, and *Father* are considered proper nouns because they replace the name of the characters and are written in the upper case. In this concern, the explanation of Jespersen (1949) is valid. He asserts that the most familiar requires no article. Considering this, proper nouns and adjectives are already identifiable.

As to the *other determiners*, the pronoun *his* takes the highest number of occurrences (96) out of 159. This finds verification as all the characters in this

chapter of the story, except for the grandmother, are males. Other determiners used are: personal pronouns *her, my, our, their, and your*; quantifiers *much, several, a little, many, and some*; numerical determiners *four*; demonstratives *these, that, you, and this*; relative determiners *which and whatever*; negative determiner *no*; intensifier *such*; and universal determiner *every*.

Upon comparing the number of occurrences of *a/an* to any of the *other determiners* and especially *his*, it appears to be relatively average (*his* 96 > *a/an* 75). It can be considered the most frequent used determiner after *his*.

Considering the discerned reasons of high percentages of occurrences of the *zero article* and *other determiners*, it seems that the article *the* has the real high percentage. In fact, the high percentage of the use of *the* has already been pointed out by researchers experienced in frequency counts, like Sinclair (1990, p.143). In The COBUILD (Collins Birmingham University International Language Database) frequency count done on a corpus of 20 million English words, Sinclair indicates that the article *the* is the most common word in English in a corpus, with a frequency rate of 25.1%.

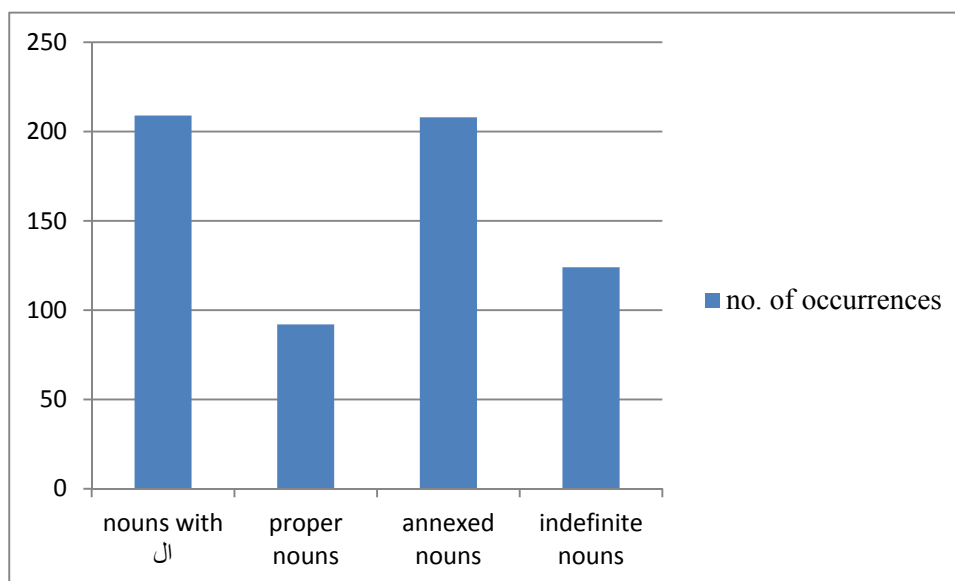
## **6.2. Frequency Count of the Arabic script**

Table [14] has an equivalent function to Table [13], yet it considers the idiosyncratic features of the Arabic language. It presents the number of occurrences of Nouns with ال /'al/ *the* المعرف بـ ال /'al-mu'arrafu bi 'al/, Proper Nouns إسم العلم /'ismu l-'alami/, Annexed Nouns المضاف /'al-muḏafu/ and Indefinite Nouns إسم النكرة /'ismu n-nakirati/ in Arabic. Bar Graph [2] shows how the nouns in Arabic are distributed graphically.

No. of nouns with ال /'al/	209
No. of proper nouns	88
No. of annexed nouns	208
No. of indefinite nouns	124

Table 14. Frequency count of the nouns in the Arabic script

The count of the nouns with ال does not include words that have ال as its morphological part, like the relative pronoun الَّذِي (*that/who/which*). To this end, an automatic count is first done, followed by manual count to omit these occurrences of ال that are part of some words.



Bar Graph 2. The division of nouns in the Arabic script

The count of nouns with ال also omits adjectives. Adjectives in Arabic agree with their modifiers in many aspects and including definiteness / indefiniteness, and thus, the occurrences of definite words increase the count. The goal is to have, as much as possible, a logical comparison between the two languages.



Still, the number of nouns with ال is higher than that in English (209>144). One cause leading to this difference is that verbal nouns (participles, infinitives and gerunds) are translated into nouns in Arabic إسم فاعل /'ismu fā'il/ (*active participle*), إسم مفعول /'ism maf'ūl/ (*passive participle*), and مصدر /maṣdar/ (*verbal noun*). Some of these verbals in English appear in the definite form in Arabic. Such nouns include: *to go to bed* [line 44] الذهاب /'adh-dhahāba/ [line 33] and *than listen* [line 102] الاستماع /'al-'istimā'i/ [line 78]. To find other reasons for this difference, a contrastive table (Table [15]) is presented and discussed in section 6.3.

On the other hand, the count of proper nouns in Arabic is 88 in comparison to 110 in English. The difference lies in the fact that names like *Granny*, *Son* and *Father* are considered proper nouns in English, while they are not in fact. Arabic confirms this, and proper adjectives like *Greek* and *Hebrew* are written with the definite article in Arabic.

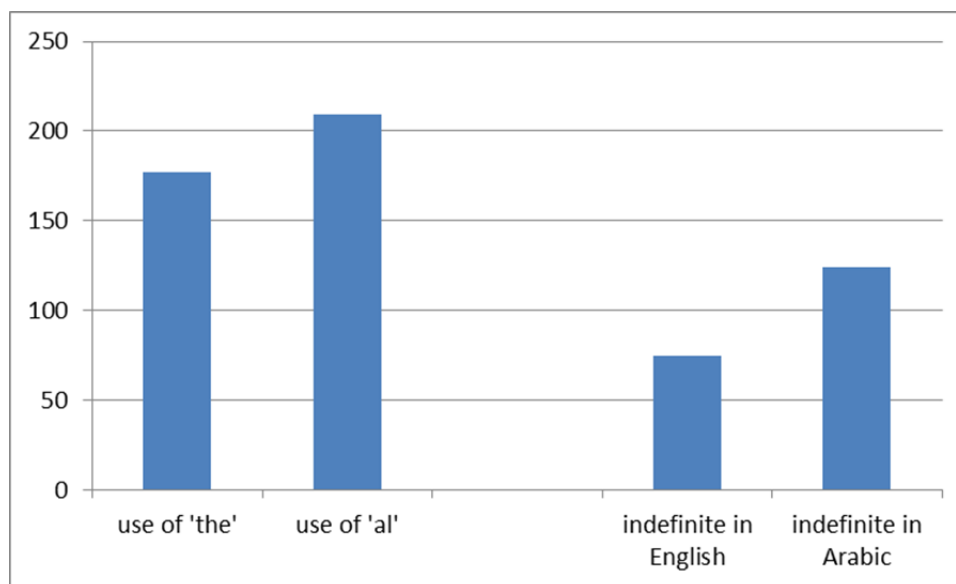
The number of annexed nouns is relatively very high (208) because what is considered as proper nouns in English like *Granny* and *Father*, are written in the annexed form جدتي /jaddatī/ (*grandmother-my*) and أبي /'abī/ (*father-my*). Besides, a characteristic of nouns in Arabic is that they combine with suffix pronouns rendering them annexed. So, all object pronouns in English turn into suffix pronouns in Arabic, combine with the nouns, and thus become annexed. For example, words like *his father* and *his dream* become والده /wāliduhu/ (*father-his*) and حلمه /ḥilmuhu/ (*dream-his*).

Besides, a possessive structure in English is equivalent to annexation in Arabic. In the English frequency count, only the possessor in the possessive structure

is considered in the count according to the determiner it displays. That is, *his grandmother's knee* [line 2] is counted with the other determiners; *the seer's house* [lines 16 and 22] is counted with definite nouns with *the*; and *a shepherd's pipe* [line 201] is counted with indefinite nouns with *a/an*. While in Arabic, both the possessor and the possessee are counted. The possessee is always counted as an annexed noun. The possessor is counted according to the case of definiteness: noun with ال, indefinite noun, or annexed noun (another time). An example on each case is provided below [1], [2], and [3] respectively.

- |     |                                                                                                                                                                                                             |                                                                                                                          |
|-----|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| [1] | <i>the seer's</i><br>العرّاف<br>/ʔal-ʕarrāfi/<br><u>the-seer</u><br>the Annexer<br>المضاف إليه /ʔal-muḍafu ʔilayhi/<br>- It is read from right to left: بيت العرّاف /bayti l-ʕarrāfi/ <i>house the-seer</i> | <i>house</i> [lines 16 and 22]<br>بيت [lines 12 and 17]<br>/bayti/<br><i>house</i><br>the Annexed<br>المضاف /ʔal-muḍafu/ |
| [2] | <i>a shepherd's</i><br>راع<br>/rāʕin/<br><i>shepherd</i><br>the Annexer                                                                                                                                     | <i>pipe</i> [line 201]<br>مزمار [line 148/149]<br>/mizmāru/<br><i>pipe</i><br>the Annexed                                |
| [3] | <i>his grandmother's</i><br>جدّته<br>/jaddatihi/<br><u>grandmother-his</u><br>the Annexer                                                                                                                   | <i>knee</i> [line 2]<br>ركبة [line 2]<br>/rukbatī/<br><i>knee</i><br>the Annexed                                         |

In [1], العرّاف /ʔal-ʕarrāfi/ (the-seer) is the Annexer /possessor and is counted with nouns with ال. In [2], راع /rāʕin/ (*shepherd*) is counted with indefinite nouns and جدّته /jaddatihi/ (grandmother-his), in [3], is counted with annexed nouns because it has the suffix pronoun ʕ /hi/ *his*, which is the Annexer.



Bar Graph 3. Comparison between definite and indefinite in English and Arabic

Considering Bar Graph [3], the number of the indefinite nouns in Arabic is higher than that in English (124>75). This has to be seen in the greater picture; the *zero article* count is 177 and finds no equivalent count in Arabic. Therefore, a legitimate question is concerned with the nominal phrases with *zero article*: what happens to them?

### **6.3. Contrasting the functions of using *the* and *al* in both English and Arabic**

The pursue of finding out more about this difference in the use of the definite article in both languages and with a view of pinpointing the essence and justification for using it is triggered by the difference in their counts as demonstrated by Bar Graph [3].

Table [15] shows how the 144 occurrences of *the* (as indicated in the frequency counts in Table [13]) are used in accordance with on the pragmatic and

semantic functions they play. For every function, the number of occurrences is stated, along with the name correlating to it in Arabic (if found) and the number of matching occurrences in the Arabic script. In Appendix I, a detailed table, on which the information in Table [15] depends, includes all the nominal phrases with *the* in English with the line number as they appeared in the English script and the translation of each as it appeared in the Arabic script with the line number.

Article	English function	No.	Arabic correlating function	No.	Correspondence
<i>the</i>	1. Direct Anaphoric reference	24	Knowledge Based on a Second Mention ال العهد الذكري /'al 'al'ahid 'aldhikri/	24	100%
	2. Indirect anaphoric reference	19	Knowledge based on the context or the situation العهد الذهني /'al'ahid 'aldhihni/	19	100%
	3. Uniqueness	10	Uniqueness الفردية /'al-fardiyyatu/	10	100%
	4. Immediate situation	2	Knowledge by Virtue of Presence العهد الحضوري /'al'ahid 'alḥuḍūri/	2	100%
	5. Substitution Anaphoric Reference	6	Knowledge based on the context العهد الذهني /'al'ahid 'aldhihni/	6	100%
	6. Cataphoric Reference	Phrases as post modifier	27	Annexation الإضافة /'al-'iḍāfatu/	4
Clauses as post-modifier		20	Relative clause جملة صلة الموصول	20	100%

			/jumlatu šilati l-mawṣūli/		
7. Generic	14	Knowledge Indicating a Class Noun /ʾal ʾaljinsiyyah/ أَل الجِنْسِيَّة Encompassing a Genus أَل الإِسْتِغْرَاقِيَّة لِلأَفْرَاد /ʾal ʾistighrāqiyyah/	13	92.9%	
8. Ocular deixis	10	Knowledge based on the situation (no contextual clues) العهد الذهني /ʾalʾahid ʾadh-dihni	10	100%	
9. Hawkins' Larger Situation Theory	1	Shared knowledge العهد العلمي /ʾalʾahid ʾalʾilmi/	1	100%	
10. Miscellaneous / Logical Use of <i>the</i>	11	—	1	~10%	

Table 15. The functions of *the* and the corresponding function of *al*

The statistics in this table, (Table [15]), reveals a consensus in both languages (100% correspondence / linearity) in the use of *the* to indicate *Direct* and *Indirect Anaphoric Reference*, *Uniqueness* and *Substitutive Anaphoric Reference*, *Immediate* and *Larger Situation*, *Generic* and *Ocular deixis*.

*Direct Anaphoric Reference* is equivalent to العهد الذكري /ʾalʾahid ʾaldhikri/ *Reference Based on Previous Mention* in Arabic. The definite article is used when an entity has already been introduced. The 24 occurrences of *the* find an equal number of occurrences of أَل /ʾal/. Some of these are: *the seer* [lines 16, 17, 22, and 25] العرَّاف /ʾal-ʾarrāfu/ [lines 12, 13, 17 and 19], *the asses* [lines 7, 9, 10, and 35] الممتلكات /ʾal-mumtalakāti/ [lines 6, 7, 9, and 27], and *the room* [lines 122 and 131]

الغرفة /'al-ghorfati/ [lines 92 and 98]. Nouns displaying this function are definite in both languages, morphologically and semantically.

*Indirect Anaphoric Reference* corresponds to العهدي الذهني /'al-'ahid 'adh-dhihni/ *Reference Based on Context*. The contextual clue, which is not a previous mention, paves the way to identification of this entity in question. This identification depends on finding relations between already mentioned entities in Discourse and a newly introduced ones. A mechanism of mental association renders this new entity identifiable by the speaker/hearer. 19 occurrences of *the* based on *Indirect Anaphoric Reference* find matching 19 occurrences in Arabic. For example, *bottle* [line 12] الزجاجة /'az-zujājati/ [line 10] is introduced with *the* though it is a first introduction. The clue word is *wine* [line 12] الخمر /'al-khamri/ [line 10] mentioned before *bottle* permitting it to be identified and, consequently, used the definite article. Another nominal phrase is *The tones* [line 142/143] النبرات /'an-nabarātu/ [line 107] which is related to *a voice* [line 142] Joseph heard.

*The* and *al* are also used ten times to indicate *Uniqueness*. Some of these noun phrases are: *the Lord* [lines 26, 27, 28, 31, and 35] الرب /'ar-rabbu/ [lines 20, 21, 21, 24, and 27], *the moon* [lines 151 and 162/163] القمر /'al-qamaru/ [lines 113 and 122], and *the earth* [line 157] الأرض /'al-'arḍa/ [line 116]. Such words are unique in their reference.

Only two occurrences depend on *Immediate Situation Reference*. This is identified as العهدي الحضورى /'al-'ahid 'alḥuḍūrī/ *Knowledge by Virtue of Presence*. These two occurrences happen when Joseph is in bed. In one of the occurrences, he

starts screaming when dreaming of Samuel waking his grandmother. Not to raise her suspicions, he tells her not to wake up and fix *the bed-clothes* [line 83].

Another kind of *Anaphoric Reference* is based on *Substitution* (Halliday and Hasan, 1976). A word substitutes a word, group of words, or an idea due to a relation of synonym, antonym, hypernym, or hyponym. This function is similar to Indirect Anaphoric reference; both have the same name in Arabic العهد الذهني /'al-'ahid 'adh-dhahni/ *Reference Based on Context*. The only difference<sup>111</sup> is the level of association needed on the part of the listener/reader. For example, the word *the truth* [line 124] الحقيقة /'al-ḥaḥiqata/ [line 93] finds no one-to-one contextual clue but rather stands for what Joseph has said about his dream. The nominal phrase *one to the other* [lines 116 and 119] describes how Joseph reacted: he looked from *one to the other* – from his father to his grandmother or vice versa. A third example is *the reproof* [line 299] التأنيب /'at-ta'nība/ [line 167] stands for Joseph's father reprimanding words. These words actualize knowledge they stand for by substitution. The result is 100 % correspondence (six occurrences in all) between English and Arabic.

In both *Indirect Anaphoric Reference* and *Substitution Anaphoric Reference*, identifying a word is based on contextual knowledge. However, the identification of some words or entities depends on the situation. This is referred to as *Ocular Deixis* العهد الذهني /'al-'ahid 'adh-dhahni *Knowledge based on the Situation*. In Arabic books,

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111. I was hesitant as whether to label the function of some words as *Indirect* or *Substitution Anaphoric Reference*. Some of these words are: *the old woman* [line 31] referring to the grandmother, *The child* [line 39] referring to Joseph, *the face* [line 142] referring to Samuel as an apparition, and *the night* [line 136] related to the night of the dream. Yet, regardless of the label, these words are definite in both languages, morphologically and semantically.

knowledge based on the context and on situation is regarded as similar enough to be referred to under the same name العهد الذهني /'al-'ahid 'adh-dhihni. Yet, in the verification and exemplification sections, both types on each type of knowledge are provided.

*Ocular Deixis* depends on the participants in a situation being present at a certain time and a certain place. No contextual clues are needed to identify words like *the servant* [line 6] الخادم /'al-khādimi/ [line 5] who was accompanying Saul on his errand, *the garden* [line 218] الحديقة /'al-ḥadīqati/ [line 161] where Joseph was studying (or not studying) with his preceptor, and *the high rock* [line 19] الصخرة العالية /'aṣ-ṣakhrati l-'āliyati/ where the seer was heading to offer sacrifice. 10 occurrences with *the* also display the definite article in Arabic.

Moreover, the use of *the* in *Ocular Deixis* correlates with the use of *al* replacing a pronoun. That is, instead of saying *the servant* [line 6] الخادم /'al-khādimi/ [line 5], the pronoun *his* « ه » /hi/ replaces *the*: *his servant* خادمه /khādimihi/.

Reference based on the larger situation is also referred to as *Shared Knowledge Theory* Hawkins' (1978). The reference is not in the context, nor in the situation. It is equivalent to العهد العلمي /'al-'ahdu l-'ilmiyyu/ *Shared Knowledge*. It is based on the knowledge of the common practices among people at a certain place and time. It is assumed that readers know that pastoral life includes shepherds and those shepherds play the *pipe* [line 197] المزمار /'al-mizmāri/ [line 146]. At least, this assumed shared knowledge was common among the people in 1916 when this story was written or those who are familiar with the Bible as this story simulates the life of



Christ. Assumed knowledge has its roots in culture; if the reader/listener is not familiar with a certain culture, entities in Discourse are not recognized.

*Generic Reference* finds ~93% correspondence; thirteen out of fourteen occurrences of words with *the* have words in Arabic with *al*. *Generic Reference* is only definite as a sign; no specific entity is identified. It is based on *Knowledge Indicating a Class Noun* أَلِ الْجِنْسِيَّةِ /'al 'aljinsiyyah/. This type of the definite article has certain functions; one of them is *Encompassing a Genus* أَلِ الْإِسْتِغْرَاقِيَّةِ لِلْأَفْرَادِ /'al 'istighrāqiyyah/. Words like *the dead* [lines 110 and 157] الأَمْوَاتِ /'al-'mwāti/ [lines 84 and 116], *the living* [line 157/158] الْأَحْيَاءِ /'al-'aḥyā'i/ [line 119], and *the shepherd* [lines 201 and 202] الرَّاعِي /'ar-rā'i/ [lines 149 and 150] evoke the general and the universal category. The only exception is *the Benjamites* [line 3] بَنِيَامِينَ /binyāmīn/ which is a proper noun in Arabic and proper nouns<sup>112</sup> do not take the definite article.

Discrepancy between English noun phrases with *the* and Arabic noun phrases with *al* occurs in *Cataphoric Reference* where the post-modifier is a phrase and with *Miscellaneous* occurrences. The second type of *Cataphoric Reference* reveals 100% correspondence.

Out of 47 noun phrases with *the* indicating *Cataphoric Reference*, only 25 appear with *al*. This is due to the different types of modifiers of the head noun in a cataphoric reference. These modifiers of the head noun are listed in Hawkins' taxonomy. In his taxonomy, Hawkins (1978) specifies unfamiliar uses of the definite

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112. In some specific cases, *al* is used to indicate the origins of the proper noun للمح الأصل /lilamḥi l-'aṣil/, such as saying المنصور /'al-mansūr/ *the-Mansour* to indicate the family (Ya'qub, 2006, vol.II, p. 391).

article: NP Complements, Nominal modifiers, Referent Establishing Relative Clauses, and Associative clauses. In all these, except for Nominal Modifiers, the modifiers of the head noun follows it. Having said so, the uses of *the* based on cataphoric function can be divided into three categories, namely: NP Complements, Referent Establishing Relative Clauses, and Associative clauses.

The majority of uses of *the* (22 out of 27 occurrences) that are labeled as Associative clauses, where the post modification of the head noun is a phrase, find no morphological definite correspondence in Arabic. The Arabic translation results in an annexation construction; the head noun becomes the Annexed, which is indefinite morphologically – the morpheme *al* is not used – but definite or semi-definite semantically as the result of annexation. The Annexer is the post-modification and is definite (via the definite article or via another annexation). To illustrate this, in *the secret of his ancestors* [line 117], the head noun, *the secret*, is followed by *of his ancestors*. In the Arabic script سرّ سلفه /sirra salafihi/ (*secret ancestor-his*), the Annexed is سرّ /sirra/ (*secret*), and سلفه /salafihi/ (*ancestor-his*) is the Annexer. The Annexed does not display the morpheme *al* in annexation. The Annexer is definite via the suffixed pronoun *his* ه /hi/. In this structure, سرّ /sirra/ (*secret*) becomes definite via annexation, and there is no need for the definite article *al*. Other examples are: *the land of the Benjamites* [line 3] بلاد بنيامين [line 3] /bilādi binyāmīn/ (*land Benjamites*), *all the circumstances of his dream* [line 132] كل ظروف حلمه [line 99] /kulla zurūfi ḥilmihī/ (*all circumstances dream-his*), and *the air of the hills* [line 192] هواء التلال [line 142] /hawā'u t-tilālī/ (*air the-hills*).

Only four out of the twenty seven occurrences of *the* indicating *Cataphoric reference* via phrases display *al*. Two of the five phrases are concerned with pre- and post-modifier. That is, when a pre-modifier exists for the head noun in *Associative Clauses* case, this head noun displays the definite article in both languages. In Arabic, no lexical item separates the Annexed and the Annexer and, at the same time, the adjective follows consecutively its Modified. In such a case, the annexation structure loses to adjective structure, and the Annexer turns into a prepositional phrase. Upon this adjustment, the head noun along with the adjective displays the definite article *al*.

In the nominal phrase *the different accomplishments of the scribes* [line 209], the head noun *accomplishments* has a pre-modifier *different* and a post-modifier *of the scribes*. Thus, in translation, إنجازات المختلفة للكتابة [line 153] /'al-'injāzāti l-mukhtalifati li-l-katabati/ (*the-accomplishments the-different of-the-scribes*), the pre-modifier المختلفة /'al-mukhtalifati/ (*the-different*) follows the Modified إنجازات /'al-'injāzāti/ (*the-accomplishments*) and the prepositional phrase للكتابة /li-l-katabati/ (*of-the-scribes*) comes after the Modifier.

If the pre-modifier *different* is deleted, the annexation structure is regained. The whole nominal phrase reads as إنجازات الكتابة /injāzāti l-katabati/ (*accomplishments the scribes*) without the preposition « ل » /li/ (*of*).

It is worth mentioning that this *al* in this example does not really define, but is rather a syntactic necessity. That is, the meaning does not change if the nominal phrase is written as: إنجازات مختلفة للكتابة /'injāzāti<sup>n</sup> mukhtalifati<sup>n</sup> li-l-katabati/ (*accomplishments different of-the-scribes*).

Another example of *Cataphoric Reference* with phrases as post-modifier displaying the definite article *al* is *the health out of all of them* [line 189] الصحة لكل منهم /'aṣ-ṣiḥḥati likullin minhum/ [line 140]. The head noun is الصحة /'aṣ-ṣiḥḥati/ (*the-health*) and the post-modification is لكل منهم /likullin minhum/ (*to each one of them*). This post-modification is in fact a pronoun *their health* صحتهم /ṣiḥḥatahum/ (*their-health*). The definite article *al* plays the function of a pronoun and replaces it.

When *the* is used with a head noun modified by a relative clause (20 occurrences), the definite article *al* is used correspondingly. In relative clauses in Arabic, the head noun preceding the relative pronoun, the antecedent, is definite. When the relative pronoun is deleted, the definite article is deleted from the antecedent as well. In *the one that had been revealed to him* [line 24], the head noun *one* has the relative clause *that had been revealed to him* as a post-modifier. This nominal phrase becomes الرجل الذي كان قد أوحى له [line 18/19] /'ar-rajuli l-ladhi kāna qad 'uḥiya lahu/ (*the-man who had been revealed to-him*), where الرجل /'ar-rajuli/ is the antecedent and is definite via ال. The relative pronoun الإسم الموصول /'al-'ismu l-mawṣūli/ is *who* الذي.

Eleven occurrences of *the* are considered *Miscellaneous*. Some of the sentences reflect “unidentified uniqueness” like *the best scribe in Galilee* [line 205] أفضل كاتب في الجليل /'afdalu kātibin fi j-jalīli/ [line 152] and *the most notable and trustworthy (scribe)* [line 207] أبرز وأجدر كاتب /'abraza wa 'ajdara kātibin/ [line 153]. In these examples, there is one and only one entity referred to, but it is still not known. Other examples are idiomatic like *the bottom of it* [line 37] من هذا القبيل /min

haza l-qabīl/ [line 28]. Others are just what Hawkins (1978) calls “Unexplanatory Modifiers Use” like *the next time* [line 146] *المرّة القادمة* /'al-marratu l-qādimatu/ [line 109] and *the same evening* [line 205] *نفس المساء* /nafsu l-masā' i/.

Table [15] along with its analysis shows that around 76% of the uses of the article *the* correlate with the uses of *al*. Whenever the reference is anaphoric (be it direct, indirect, or substitutional), unique, generic or deictically known, the definite article is used. On the other hand, divergence happens with miscellaneous cases and for syntactic reasons where one type of definiteness is used rather than the other – using annexation instead of the definite morpheme *al*. The final note about definiteness is identifiability. Definiteness may not be present as a grammatical category in all linguistic systems, yet identifiability seems to play a role in all languages (Lambrecht, 1994).

#### **6.4. Contrasting the use of *a/an* in English to the absence of *al* in Arabic**

The use of the article *a/an* has many functions in English. It is used as first introduction, to describe an entity, to mean *one* or *any*, to indicate a unique role, or to evoke generic reference. Considering these functions, the article *a/an* is not used to indicate indefinite entities only. On the other hand, indefiniteness in Arabic takes a different categorization. To inspect these categorizations, all the occurrences of *a/an* in Chapter I of *The Brook Kerith* are analyzed in terms of the function each has on the nominal phrase in Appendix II. A summary of these occurrences is provided in Table [16].

Article	English function	No.	Arabic correlating function	No.	Correspondence
a / an	1. First introduction	5	Purposeful or Genuine Lack of identifiability / to denote unknown information (Abdul Raof, 2006 p. 146) عدم وجود المعرفة حقيقة أو ادعاءً	5	100%
	2. Descriptive function	46	Purposive indefiniteness used as a representative of a species "النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته ليس فرداً واحداً"	16	97.8%
			Annexed مضاف (نكرة غير محضة)	4	
			Modified lexically "وصفت لفظاً"	22	
			Imbedded Modification "وضعت تقديرأ"	3	
	3. Meaning any	5	Purposive indefiniteness used as a representative of a species "النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته ليس فرداً واحداً"	2	100%
			Preceded by negation "سبقته بالنفي"	1	
			Annexed مضاف (نكرة غير محضة)	1	
			Imbedded Modification "وضعت تقديرأ"	1	
	4. Meaning one	8	Singularity الافراد /'al-'ifrād/	8	100%
5. Generic reference	2	"To denote generalization" (Abdul Raof, 2006, p. 145) النكرة المفيدة الدالة على العموم	2	100%	
6. Unique role	1	Purposive indefiniteness used as a representative of a species النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته لا فرد واحد"	1	100%	

7. Classifier	1	Purposive indefiniteness used as a representative of a species النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته	1	100%
8. With quantifiers	6	Annexed مضاف (نكرة غير محضة)	5	83.3%
9. Miscellaneous	1	-	0	0%

Table 16. The functions of *a/an* and *the* corresponding functions in Arabic

There is 96% correspondence between the same nominal phrases with *a/an* in English and without the definite article in Arabic. Out of 75 occurrences, 73 noun phrases in Arabic are indefinite نكرة /nakiratun/. However, the functions in Arabic are different from those in English. Ya‘qūb (2006) explains how the Arabic system looks at indefiniteness: “something that is not specific because of its commonness among the many individuals of its species that share similarities concerning their truth” (p. 338). That is, the main realm of indefiniteness is associated with “commonness”<sup>113</sup> /’ash-shuyū‘/.

The use of *a/an* as *First Introduction* correlates 100% with *Purposeful or Genuine Lack of identifiability* عدم وجود المعرفة حقيقة أو ادعاءً. In both, indefiniteness is the main result; the indefinite form in Arabic and the use of *a/an* in English are used to denote unknown information (Abdul Raof, 2006 p. 146). For example, the use of *a/an* in *a great seer* [line 9] عرّافاً ماهراً /’arrāfan māhiran/ reveals

113. Once again, this corresponds to J.S. Mill’s (1943) definition of general names as being both *denotative* and *connotative*, unlike Proper names that are solely denotative, e.g. the connotations or *attributes* of a general name such as ‘owl’ would be *a nocturnal bird of prey with large forward-facing eyes surrounded by facial disks, a hooked beak, and typically a loud call*. To enumerate the attributes or connotations (in the sense of Mill) of Felix, we need to know what class the referent belongs to, as he might be *my cat, my brother*, or the name I give to my laptop.

that this character is new and unknown; and indeed, Saul and his servant start searching for him and asking about his house. Their lack of knowledge is genuine.

The *Descriptive function* has an unsystematic effect on the functions in Arabic. The occurrences in this function are divided into four correlating functions: Purposive indefiniteness used as a representative of a species "النكرة المفيدة المراد منها" مضاف (نكرة غير محضة) Annexed, حقيقة الجنس وعموم أفراد حقيقته ليس فرداً واحداً Modified lexically "وصفت لفظاً", and Imbedded Modification "وضعت تقديراً" (Ya'qūb, 2006, ps. 338 and 339).

Out of 46 occurrences revealing *Descriptive function*, 16 stand as representative of a species. The words *a prophet* [lines 40, 54, 63, 77, 78, 84, 109/110, 118, and 41] نبياً /nabiyyan/ [31, 40, 47, 58, 58, 64, 83, 89, and 31] and *a king* [line 41] ملكاً /malikan/ [line 31] represent the class of prophets and kings respectively. The species in the general sense is represented.

Apart from that, four occurrences (out of 46) are indefinite in Arabic due to syntactic necessity – being the Annexed مضاف /muḍāf/. The Annexed in an annexation structure is indefinite morphologically, but definite or semi definite semantically. A semantically definite Annexed occurs when the Annexer is definite. The Annexer specifies the Annexed. An example of semantically definite annexed noun is Example [1] in section 6.2. A semantically semi-definite annexed noun is when the Annexer is indefinite. It limits the range of possible referents but does not specify one. See Example [2] in 6.2.



When the noun preceded with *a/an* is modified, the indefinite noun is labeled as *Modified lexically* وصفت لفظاً /wuṣifat lafẓan/. It is *Descriptive* as labeled in English, but again, the boundaries of indefiniteness are limited. To illustrate this, when Joseph refers to his room as *a sacred room* [line 131] غرفة مقدسة /ghurfatun muqaddasatun/ [line 98/99], he gives new attributes to his room and looks at it from a new perspective. It is the same room but not the same anymore!

Three occurrences are referred to as *Imbedded Modification* وضعت تقديرأ /wudi‘at taqdīran/. As explained by Ya‘qūb (2006), *Imbedded Modification* وضعت تقديرأ /wudi‘at taqdīran/ means that the modification of the indefinite noun is not present but deduced. For example, *a discussion* [line 206] نقاش /niqāshun/ [line 152] began between Dan and Rachel about Joseph’s education. This discussion can be described as interesting, engaging and fascinating as it caught Joseph’s attention and urged him to ask questions.

The function of *a/an* as *any* has no one single correlating function in Arabic. Depending on the noun in the nominal phrase, the function is determined. In this corpus, the 5 occurrences in English find 4 different functions. Three of these functions, namely *Purposive indefiniteness used as a representative of a species* مضاف "النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته لا فرد واحد", *Annexed* (نكرة غير محضة), and *Imbedded Modification* "وضعت تقديرأ" are discussed above. The fourth is when the indefinite noun is in a negative structure. The only occurrence is *a thought* [line 171/172]. Joseph resolves *never* to allow *a thought* into his mind doubting the worthiness of Samuel, the prophet. Because it is preceded by the

negation *never* سبقت بالنفي /subiqat bi-n-nafyi/, the noun *a thought* تفكير /tafkīrin/ appears in the indefinite form.

When *a/an* means *one*, the indefinite form is used in Arabic. This is referred to as *Singularity* الافراد /'al-'ifrād/. In this function, there is 100% correspondence with straight forward correlation. In these words, *a shekel* [line 13] شيكل [line 11] and *an answer* [line 120] إجابة /'ijābatin/ [line 90], the article can be replaced by the numerical *one*.

*To Denote Generalization* stands as generic reference in English. The general sense of the word is evoked. *A child* [line 189] طفل /ṭiflun/ [line 140] stands for the whole group of children. Differentiating between Abdul Raof's *To Denote Generalization* and Ya'qūb's *Purposive indefiniteness used as a representative of a species* is not easy. The only difference is the extent of generality. The scope of generalization produced by *a child* is much wider than that by *an instructor* or *a king*.

Both functions of *a/an* as *Unique Role* and *Classifier* fall into the same function in Arabic: *Purposive indefiniteness used as a representative of a species* النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته which has already been explained and illustrated.

Quantifiers are followed by the nouns they modify (at least in the nouns in this corpus). Thus, they are the Annexed and, consequently, they appear in the indefinite form. For example, *half a loaf* [line 12] نصف رغيف /niṣfa raghīfin/ is an annexation structure. The word *نصف* /niṣfa/ (*half*) cannot stand alone. It needs a

complement (support) to make sense<sup>114</sup>. Its continuation resides in annexation where it is the Annexed. The Annexed *نصف* /niṣfa/ (*half*) is semi-definite since the Annexer *رغيف* /raghīfin/ (*bread*) is not definite.

In all these occurrences, the nunation sign is displayed according to the case: nominative « ُ », accusative « َ », and genitive « ِ ». Annexed nouns are exempted from this sign as they are semi-definite as has been explained.

In this comparison between the use of *a/an* in English and the indefinite form in Arabic, it appears that there is 96% correspondence. This indicates that the notion of indefiniteness is almost the same in the two languages. Master's (1993) came to the conclusion that the usage of the article *a/an* depends on the "lexical feature of countability" (p. 7); that is, the substantive determines its use.

## **6.5. Finding the Correlative form of the nominal phrase in Arabic to the Use of the *Zero Article***

Since the *zero article* has no correlation in Arabic, the occurrences with this article are distributed between displaying or not displaying *al*. Table [17] presents the functions of the *zero article* and the number of occurrences in each function. It also presents the correlating functions in Arabic to each function in English along with the number of occurrences in each. A detailed table of all the occurrences of the *zero article* are presented in Appendix III.

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114. This type of words is accounted for by James Harris (Hermès, 1751), who makes a distinction between *Principles* (words that can stand alone) and *Accessories* (words that need to be added to other words to make sense)

Article	English Function	No.	Correlating Arabic Function	No. with <i>al</i>	No. with -out <i>al</i>	Percentages of words with or without <i>al</i>	
Zero article	1. Categorical Function	14	Annexation	3	3	~35% with <i>al</i> ~57% without <i>al</i> ~ 7% is not translated.	
			The Generic <i>al</i> الجنسية /'al-'alajinsiyati/ To indicate the nature لتعريف الماهية أو الطبيعة	1	-		
			Modified lexically "وصفت لفظاً"	-	1		
			Purposeful or Genuine Lack of identifiability / to denote unknown information (Abdul Raof, 2006 p. 146) عدم وجود المعرفة حقيقة أو ادعاءً	-	1		
			Relative clause جملة صلة الموصول	1	-		
			Preceded by Negation "سبققت بالنفي"	-	1		
			To denote generalization النكرة المفيدة الدالة على العموم	-	2		
	2. Sporadic Function	36	Singularity الإفراد	-	1	55.5% with <i>al</i>	
				Knowledge based on the situation (no contextual clues) العهد الذهني /'al'ahid 'adh-dihni	3	-	44.4% without <i>al</i>
				Purposive indefiniteness used as a representative	-	3	

			of a species النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته ليس فرداً واحداً "			
			Annexation	3	6	
			Modified lexically "وصفت لفظاً"	-	6	
			The Generic <i>al</i> الجنسية /’al-‘alajinsiyati/ To indicate the nature لتعريف الماهية أو الطبيعة	13	-	
			Anaphoric reference	1	-	
	3. Generic Reference	14	The Generic <i>al</i> الجنسية /’al-‘alajinsiyati/ To indicate the nature لتعريف الماهية أو الطبيعة	9		~78.6 with <i>al</i> ~21.5% without <i>al</i>
			Annexation	2		
			Purposive indefiniteness used as a representative of a species النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته ليس فرداً واحداً "	-	2	
			To denote generalization النكرة المفيدة الدالة على العموم	-	1	
	4. Definite Meaning	110	Vocative mode النداء	-	18	~96.4 without <i>al</i> ~3.6% with <i>al</i>
			The Generic <i>al</i> الجنسية /’al-‘alajinsiyati/ To indicate the	4		

			nature لتعريف الماهية أو الطبيعة			
			Proper nouns	-	88	

Table 17. The functions of the *zero article* and the corresponding Arabic functions

The occurrences of the *zero article* in the *Categorical function* are distributed among seven correlating functions in Arabic. Five occurrences out of fourteen display the definite article *al* but are not definite semantically. Three of these five take the syntactic position of the Annexer in an annexation construction. Since the use of the generic *al* الجنسية *ال* in this function is to indicate the “nature” or “essence” *لتعريف الماهية أو الطبيعة*, the Annexer is definite morphologically. These occurrences are: *salt fish* [line 51] *الأسماك المالحة* /ʾal-ʾasmāki l-māliḥati/ [line 42] where the Annexed is *barrels* *براميل* /barāmīl/ [line 42], *appearance and demeanour* [line 216] *المظهر والسلوك* [line 160], and *questions* [line 130] *الأسئلة* [line 97].

The generic *al* الجنسية *ال* is used once as a match to one occurrence of the *zero article* use. The word *crumbs* [line 164] *الفتات* /ʾal-futāti/ [line 123] is used to indicate the nature or the essence *لتعريف الماهية أو الطبيعة* of the substance used by Joseph to spread on his bed. It is worth noting that when the *zero article* is used with abstract nouns referring to ideas, attributes and qualities, the definite article is used in Arabic. This is one of the major errors speakers of Arabic commit; they use the definite article *the* with such nouns (AbiSamra, 2003).

The fifth occurrence of the *zero article* in *Categorization Function* that appears with *al* is *dreams* [line 100] *الأحلام* /ʾal-ʾaḥlāmi/ [line 76]. The use of *al* is

categorized as *جملة صلة الموصول* /jumlatu šilati l-mawṣūli/ *Relative Clause*. The use of *al* is due to syntactic necessity: the relative clause *التي قد تحققت* /'al-lati qad taḥaqqaqat/ *that had come true* requires that the antecedent *الأحلام* /'al-'aḥlāmi/ (*the-dreams*) be definite.

In this function, eight occurrences of the *zero article* are realized by the absence of *al* and are distributed among five functions in Arabic.

The other three occurrences out of the six (in annexation function) as shown in Table [17] are without *al*. The noun in one of the occurrences is in the position of the Annexed: *feelings* [line 51] *مشاعر* /mashā'iri/ [line 38] is the Annexed in the construction *feelings of anger and shame* *مشاعر الغضب والخزي*. The other occurrences are translated into Arabic into two words that form an annexation construction: *old men* [line 65] *كبار السن* /kibāri s-sinni/ [line 48] and *glow-worms* [line 138] *سراج الليل* /sirāju l-layli/. Again, these occurrences would have taken the definite article (if they were single words) because the generic reference is evoked here.

The other five occurrences are distributed among four other functions. One occurrence appears in the indefinite form because it is *Lexically Modified* *وصفت* *great importance* [line 126] *أهمية كبيرة* /'ahammiyyatin kabīratin/ [line 94]. Another occurrence is due to *Genuine Lack of identifiability* *عدم وجود المعرفة حقيقية* *أسئلة* /'as'ilatin/ [line 108] that Joseph intends to ask Samuel are not known. He just wants to ask him *questions*. A third occurrence is preceded by negation *سبقت بالنفي*. It is when Joseph was sure that his father and

grandmother were talking in good earnest *without intention* of fooling him دون أي نية ليخادعه /dūna 'ayyati niyyatin li-khidā'ih/ *no intention to fool him* [line 79]. *Intention* نية is preceded by دون أي /dūna 'ayyati/ (*without any*). The last two occurrences without the article *al* are used to denote generalization النكرة المفيدة الدالة على العموم. These occurrences are: *kings* [line 43] ملوكاً /mulūkan/ and *cries* [line 88] صرخات /šarakhātin/ [line 66]. No specific kings or cries are referred to in these instances.

The second function in Table [17] is *Sporadic Function*. The use of the *zero article* with these occurrences has become standardized and institutionalized. The corresponding functions in Arabic that determine each of the occurrences fluctuate greatly. The 36 occurrences with the *zero article* are distributed among seven functions. Four functions necessitate the use of *al* making a percentage of 55.5% of all occurrences in this function. These functions along with an example on each are: *Generic al* لتعريف الماهية أو الجنسية /'al-'alajinsiyati/ used to indicate the nature الطبيعة, (*anointment* [lines 28 and 33] التنصيب [lines 21 and 25]), *Anaphoric reference* العهد الذكري /'al 'al'ahid 'aldhikri/ (*sacrifice* [line 34] التضحية [line 26]), *Annexation* (*work* [line 217] العمل [line 160]), and *Knowledge based on the situation* الطابق العلوي [line 45] /'al'ahid 'adh-dihni (*upstairs* [line 61] العهد الذهني).

Because *al* is prefixed to the Annexer in some cases and the Annexer is always indefinite, the occurrences of words with the zero article are divided between the two. If the word with the zero article is the Annexed, it appears in the indefinite form and if the word with the zero article is the Annexer, it is prefixed with *al* in most cases. To illustrate this, *work* [line 217] العمل [line 160] is the Annexer in *the*



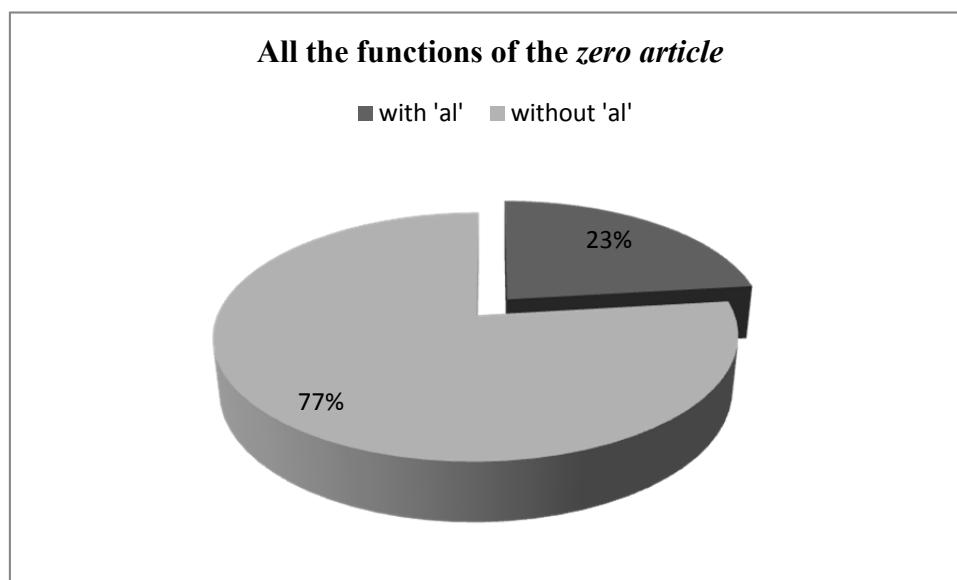
*flame for work* لهب العمل /lahaba l-'amali/ (*flame the-work*) and is prefixed with *al*. However, *eyes* [line 33] نظره /nazarihi/ (*eyesight-his*) is annexed by the suffix pronoun *his* ٩ /hi/, and appears without the definite article.

The other three functions without *al* that correlate with 16 occurrences of the *zero article* indicating *Sporadic reference* are: *Singularity* الإفراد (*payment* [line 14] دفعة [line 11]), *Purposive indefiniteness used as a representative of a species* النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته ليس فرداً واحداً [line 25] (*foresight* [line 25] ليلة سعيدة [line 57] وصفت لفظاً بصيرة [line 19]), and *Lexically Modified* [line 43]).

As to *Generic Reference*, the majority of occurrences appear with *al* ~78.5 %. The generic *al* is used to indicate the nature of things without considering the exceptions deviating from this general nature. Examples of this are: *silver* [line 14] الفضة [line 11] and *water* [line 17] الماء [line 13]. Two occurrences appear in the annexation construction are also prefixed with *al*: *cruelties* [line 221] الإفتراء [line 163] and *devices* [line 161] الخطط [line 121].

In this *Generic Reference*, only ~21.5% of occurrences are in the indefinite form and are distributed into two functions: *To denote generalization* النكرة المفيدة الدالة على العموم (things [line 61] أشياء [line 46]) and *Purposive indefiniteness used as a representative of a species* النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته (air [line 187] جو [line 139] and books [line 221] كتباً [line 139]).

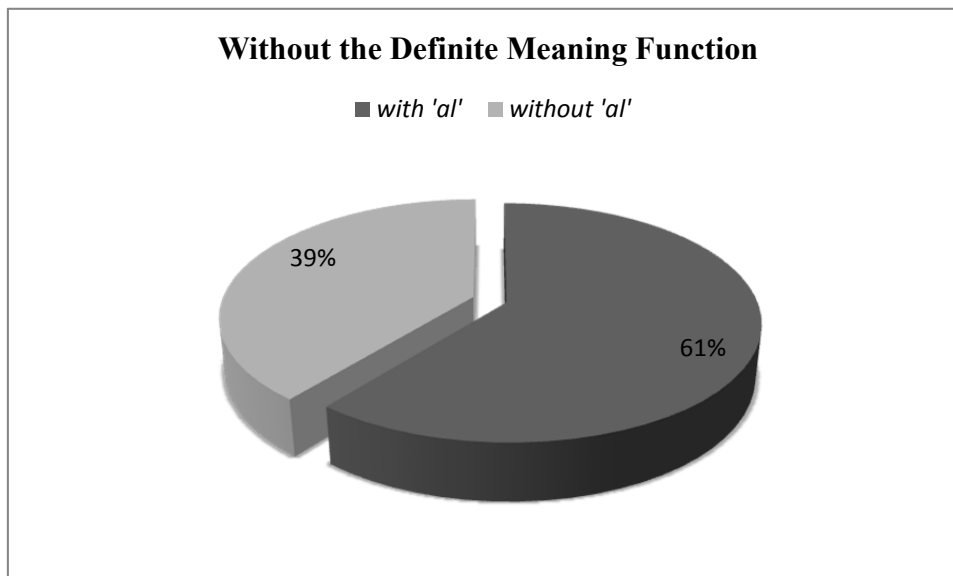
The last function in Table [17] is *Definite Meaning*. The occurrences in this function are distributed into three functions: Proper Nouns that are definite in themselves (*Joseph* يوسف, *Israel* إسرائيل) and do not need *al*, Vocation النداء /'an-nida' that renders names definite without *al* (*Son* يا بني /yā bunayya/ *O son*), and The Generic *al* to indicate the nature (*Hebrew* العبرية /'al-'ibriyyata) where *al* is used. The conclusion is that proper adjectives are written with the definite article in Arabic.



Pie Graph 1. The distribution of occurrences with or without *al* in Arabic replacing the *zero article* in English

To sum up the results, 77% of occurrences, where the *zero article* is used in English, appear without the article *al* in Arabic, and 23% of them with *al*. See Pie Graph [1]. This number of occurrences without *al* is relatively high. The main reason for this is the high number of occurrences in the *Definite Meaning* Function. The number of all occurrences with the *zero article* in all functions is 174, and the

number of occurrences in the *Definite Meaning* function alone is 110. Excluding this function, another result and another conclusion is yielded. See Pie Graph [2].



Pie Graph 2. The distribution of occurrences with or without *al* in Arabic replacing the *zero article* in English excluding the Definite Meaning Function

In Pie Graph [2], the *Definite Meaning* Function is excluded. The idea is that most of the occurrences in this function are proper nouns or dealt with as proper nouns. That is, these occurrences are mostly definite in Arabic, and the use of *al* is approximately 3.6%, which is very low and has a crucial effect in altering the result.

The results are totally different based on Pie Graph [2]. The number of occurrences of *al* is 61% while that without *al* is 39%. This is a more reliable result because the uses of the *zero article* are considered with words that are not considered definite in themselves but seek some kind of actualization from some other source like the *zero article*.

## **6.6. Answering the Research Questions**

This contrastive analysis aims to answer the research questions that this study is based on. With the aid of frequency counts, tables of comparison, and the graphs, these questions find answers that give an unswerving idea of how the system of the article works in both languages.

The first question is whether the definite article displays only definiteness and the indefinite article only indefiniteness. In the literature review, a tentative answer is given to this question, and in the analysis, this is proven. Definiteness is just one of the functions that the definite article plays in both languages. It is sometimes used in Arabic when the entity is indefinite with the objective of including inclusively the whole genus الإستغراق or indicating the nature تعريف الماهية. In some cases, the presence and absence of the definite article in Arabic has no substantial effect on the meaning, like the word المزيد/'al-mazīd/ *the-more* [line 134]. It is found that there is a consensus between the two languages that definiteness and indefiniteness are *not* restricted to the definite article.

The second question is: Is definiteness / indefiniteness achieved in the same way in English and in Arabic? Apart from definiteness achieved via certain uses of the definite article, which is common in the two languages, definiteness is achieved in other ways. In both languages, the extensity of definiteness or indefiniteness is in relation to the words in the nominal phrase qualifying and modifying the substantive. The more lexical items are present, the more identifiable the substantive is – the logical terms, the comprehension increase as the extension decreases. Determiners, the context, and deixis are some of the ways that ensure definiteness in various

degrees. In Arabic, definiteness is also approached from a different perspective. A hierarchy ranging from the most definite to the least and from the most indefinite to the least is realized. A more salient feature in Arabic that plays on both strings, the definite and the indefinite, is the annexation construction. Depending on the definiteness of the Annexed, the Annexer either adheres to definiteness or indefiniteness. That is, if the Annexer is definite (via one of the defining functions of *al* or another annexation), the Annexed noun is definite. On the other hand, if the Annexer is not definite (even if there is the article *al* which enjoys the indefinite function), the Annexed is in the category of the indefinite النكرة غير المحضة. A generalized answer to this question is that as long as the entity in discourse is identifiable by the speaker/listener, it is definite.

As to the third question as whether the use of the article *a/an* correspond to the indefinite form in Arabic and the fourth question as whether the use of the article *the* correspond to the use of the article *al*, their answer relies heavily on computational linguistics. It was found that the article *the* and the Arabic article *al* are used for seemingly the same purpose by 76%. The other uses or lack of uses of the article *al* though definiteness is there is the other means found in Arabic to achieve definiteness, like the annexation construction. As to the occurrence of the article *a/an*, it is 96% consistent with indefiniteness in Arabic. This gives insight into how the idea of indefiniteness is perceived in the two languages: Descriptive and Singularity functions are interpreted in similar ways in both languages.

However, as to the fifth question concerning the use of the *zero article*, there is no hard and fast rule as whether to use the article *al* or no article in Arabic. This discrepancy results from the association of the *zero article* with proper nouns that do

not need, in principle, the definite article in both languages. Excluding proper nouns, the definite article is used more frequently (61%) than the indefinite form (39%) to replace the zero article. The use of the definite article in the 61% is mainly due to knowledge based on common fact or nature *الجنسية لتعريف الماهية*.

## **Conclusion**

The topic of the present thesis is the issue of definiteness and nominal determination conveyed via the system of the article in English and Arabic. The first part has examined the reasons behind choosing this issue and its significance in understanding how it works.

The second – theoretical – part has observed the meaning and use of determiners in English, which gave an insight into the system of the article and their subcategory. The theories associated with definiteness and indefiniteness: referentiality, specificity, identification, description, categorization, extraction, actualization, genericity, individuation, familiarity, and shared knowledge (to name but a few) are investigated. A parallel theoretical part of the system of the article in Arabic is provided. The idea of definiteness and indefiniteness is researched from the perspective that Arabic linguists consider: the ways definiteness and indefiniteness are achieved, their effect on inflections and parsing, and the syntactic modifications they bring into the sentence.

The third part, which is made up of two major sections, comprises the corpus analysis. The first section serves as an introduction to George Moore's *The Brook Kerith*, placing it in the socio-cultural context. A brief biography of George Moore paves the way towards understanding his choice of rewriting the life of Jesus. Then, the story itself is summarized and explored on different levels, highlighting its impact on the literary world. Having identified the corpus, a pragmatic analysis follows, studying the function of the articles in terms of definiteness and indefiniteness and their correlation to Arabic notion of identifiability.

In the discussion of the results, a frequency count is carried out in each language with respect to the occurrences of nominal phrases. The categories in the frequency count of each language are somewhat different because each language has different idiosyncratic features, mainly in terms of syntax and morphology. In English, the frequency of the occurrences of the articles and determiners are counted. In Arabic, the frequency of the use of *al*, annexation structure and nominal phrases that do not correspond to the English system are counted. It was found that the number of nominal phrases in Arabic are higher than those in English nominal phrases with the article *al* and without it (but not in an annexation structure either) and are more than those with the article *the* or the article *a/an*. It was also found that the number of occurrences of the annexation structure was relatively high.

Such variations on the level of nominal determination require further and deeper investigation. However, since the focus of this thesis is on definiteness and especially the specific type which is in direct relation to the system of the articles, only nominal phrases where one of the three articles actually occur are further studied. Thus, all nominal phrases in English were arranged in three tables (See Appendices): each one presenting the occurrences of one of the three articles in English. The nominal phrases are categorized in each table according to the function of the article. Each table also included the corresponding Arabic translation with its line number. A summary of these tables is provided indicating the number of occurrences of each function, of each article along with the percentage of correspondence between the two languages. Then, the uses of the article in each are contrasted and compared. Explanations, illustrations and verifications are made to



substantiate the variations in the two languages. This linguistic analysis was carried on the semantic and pragmatic levels.

The computational representation of the analysis via tables and graphs facilitated the process of answering the research questions and drawing conclusions. It was found that the notion of indefiniteness and the functions adhering to the use of *a/an* have approximately the same distinctiveness in both languages. The major deviation in this area is that indefiniteness via the article *a/an* is used in English to establish the *fond de tableau* whereas indefiniteness in Arabic recognizes itself in the introduction of fiction via the definite article *al* as a sign of *topicality*.

The notion of definiteness achieved through the use of the definite article, on the other hand, experiences more variations. This can be attributed to annexation construction, as has been indicated previously. Another verification is the syntactic necessity exerted on nouns in Arabic, as in the relative clause structure *جملة صلة الموصول*.

The contrastive analysis also showed that nominal phrases with the *zero article* are mainly written with the article *al* (61%) when proper nouns are excluded from the count (because the proper nouns in this corpus are all definite and used repetitively and exhaustively in a way affecting the results of the occurrences with the *zero article*). The use of the article *al* in these instances is mainly attributed to the non-defining use of this article *الجنسية لتعريف الماهية*. The other occurrences with the article *a/an* appear in the indefinite form in Arabic because indefiniteness in these nominal phrases is mainly *to denote generalization* *النكرة المفيدة الدالة على العموم* or *to*

النكرة المفيدة المراد منها حقيقة الجنس وعموم أفراد حقيقته ليس فرداً  
واحداً.

The work presented here aims at providing an insight into how the system of the article works in both languages and how definiteness is perceived through their use. It has also shown where the two systems converge and diverge with analyses verifying the two cases.

### **Recommendation for further research**

This study examined a literary text, *The Brook Kerith*, as a corpus for the contrastive analysis of the two languages. Literary texts have their own style that relies mainly on painting the imaginary. Other genres could be studied, for example, scientific texts for example, that have a different approach to conveying the message. This would give another an opportunity to see how the system of the article functions in both languages.

Besides, the analysis was based on the English script and then translated into Arabic. The same research can be done but the other way round, thus increasing the possibility of exploring the corresponding instances of all the occurrences of *al* and annexation. In this analysis, there are other occurrences of *al* that have not been contrasted. These resulting mainly from the verbal structure in English which appears as a noun in Arabic with the potential of displaying the article *al*.

Moreover, definiteness has been considered in a limited scope, the scope envisaged by the system of the article mainly. A more thorough study on definiteness tackling all features (meaning other determiners) would render the notion of definiteness with more clarity.

## **Table of Appendices**

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## Appendix I. The nominal phrases with the article *the*

English function	Nominal phrases in English	line	Arabic translation	Line
1. Direct Anaphoric reference	<i>the asses</i>	7, 9, 10, 35	الممتلكات	6, 7, 9, 27,
	<i>the servant</i>	8,13,	الِخادم	5, 10
	<i>the seer</i>	16, 17, 22, 25,	العِراف	12, 13, 17, 19,
	<i>the maidens</i>	20	الصبايا	15
	<i>the rock</i>	22	الصخرة	17
	<i>the king</i>	34	الملك	25
	<i>the old woman</i>	37, 179	المرأة العجوز	27, 133
	<i>the child</i>	46	الطفل	34
	<i>the room</i>	122, 131	الغرفة	92, 98
	<i>the prophet</i>	129, 155/15 6, 172	النبي	96, 116, 128
	<i>the bed clothes</i>	147	الأغطية	109
	<i>the old man</i>	149	الرجل العجوز	112
	<i>the sound</i>	200	الصوت	148
<i>the scribes</i>	209	الكتبة	154	
2. Indirect Anaphoric Reference	<i>the bottle</i>	12	الزجاجة	10
	<i>the city</i>	17	المدينة	13
	<i>the old woman</i>	31	المرأة العجوز	24
	<i>the boy's weight</i>	38	وزن الصبي	29
	<i>The child</i>	39	الطفل	30
	<i>the door</i>	52	الباب	38
	<i>the threshold</i>	53	العتبة	39

	<i>the stairs</i>	126	الدرج	65
	<i>the story</i>	127/128	القصة	96
	<i>the face</i>	142	الوجه	106
	<i>The lips</i>	142	الشفقتان	106
	<i>The tones</i>	142/143	النبرات	107
	<i>the shepherds</i>	195	الرعاة	144
	<i>the journey</i>	198	الرحلة	198
	<i>the time</i>	203	الوقت	150
	<i>in the morning</i>	152/153	الصباح	115
	<i>the she-goat</i>	204	العنزة	151
	<i>the darkness</i>	136	الظلام	102
3. Uniqueness	<i>the right way</i>	10	الطريق الصحيح	8
	<i>I am the seer</i>	23	أنا العرّاف	18
	<i>the lord</i>	26, 27, 28, 31, 35,	الرب	20, 21, 21, 24, 26
	<i>the moon</i>	151, 162/163	القمر	113, 122
	<i>the earth</i>	157	الأرض	118
4. Immediate Situation	<i>the bed-clothes</i>	83, 140	الأغطية	62,104
5. Substitution Anaphoric Reference	<i>from one to the other</i>	116, 119	إلى والده ثم إلى جدته	87, 89
	<i>the truth</i>	124	الحقيقة	93
	<i>the first</i>	224	الأول	165
	<i>the second</i>	224	الثاني	165
	<i>the reproof</i>	229	التأنيب	167
6. Cata- modificat post Phrase as	<i>the end of a summer</i>	1	نهاية أمسية صيفية	1
	<i>the land of the Benjamites</i>	3	بلاد بنيامين	3

phoric Referen ce	<i>the land of Shalisha</i>	4	بلاد شاليشا	3
	<i>the end of the bottle</i>	12	قعر الزجاجاة	10
	<i>likewise in the direction of the rock</i>	21	وبنفس الاتجاه الى الصخرة	16
	<i>the king of Israel</i>	32	ملك إسرائيل	25
	<i>the barrels of salt fish</i>	55	براميل الأسماك المالحة	42
	<i>all the dream happenings</i>	71	جميع أحداث الحلم	53
	<i>to the advantage of everybody</i>	96/97	لصالح الجميع	74
	<i>the secret of his ancestor</i>	117	سر سلفه	88
	<i>the whole of the story of Saul's anointment</i>	127/128	بكل قصة تنصيب شاوول	96
	<i>all the circumstances of his dream</i>	132	كل ظروف حلمه	99
	<i>the roof of his mouth</i>	146	لسانه قد ربط	109
	<i>the air of the hills</i>	192	هواء التلال	142
	<i>the pastoral life of the hills</i>	194	الحياة الريفية / حياة الريف	144
	<i>the fatigue of the journey</i>	198	عناء الرحلة	147
	<i>the sound of the pipe</i>	197	صوت المزمار	146
	<i>the author of two sacred books</i>	174	مؤلف كتابين مقدسين	129/ 130
	<i>the phrase</i>	210	عبارة	155
	<i>the novelty of learning Hebrew</i>	217/218	تعلّقه بتعلم العبرية	160/ 161
	<i>the different accomplishments of the scribes</i>	209	الإنجازات المختلفة لإنجازات / للكتابة مختلفة للكتابة	154
	<i>the health out of all of them (definite)</i>	189	الصحة لكل منهم	140
<i>the prophet Samuel</i>	76, 105, 120/121	النبي صموئيل	57, 80, 91	

		<i>three of <u>the</u> most learned scribes in galilee</i>	227	ثلاثة من الكتبة الأكثر علماً في الجليل	167/ 168
Relative clause as post modification		<i><u>the</u> one that had been revealed to him</i>	24	الرجل الذي كان قد أوحى له	18
		<i><u>the</u> moment he saw Saul</i>	26	اللحظة التي رأى فيها شاوول	20
		<i><u>the</u> one the lord has promised</i>	27	الرجل الذي قد وعده الرب به	21
		<i><u>the</u> moment he laid eyes on Saul</i>	33	اللحظة التي حطَّ نظره على شاوول	25
		<i><u>the</u> only answer I got</i>	90	الجواب الوحيد الذي حصلت عليه	68
		<i><u>the</u> belief that there was much sense in dreams</i>	95	الإعتقاد أن هناك معنى كبيراً في الأحلام	73
		<i><u>the</u> old man you saw in your dream</i>	114	الرجل البالغ من العمر الذي رأيته في حلمك	86
		<i><u>the</u> wit to find an answer</i>	119/120	الفطنة لإيجاد إجابة	90
		<i><u>the</u> news that the prophet Samuel had visited Joseph in a dream</i>	120/121	الخبر أن النبي صموئيل قد زار يوسف في حلم	91
		<i><u>the</u> impression he had made</i>	121	الانطباع الذي خلفه	91
		<i><u>the</u> room in which he had seen the prophet</i>	128/129	الغرفة التي رأى فيها النبي	
		<i>all <u>the</u> great things he would ask the old man</i>	149	جميع الأشياء العظيمة التي سيطلبها من الرجل العجوز	111/ 112
		<i><u>the</u> benefit he would derive from his teaching</i>	149/150	المنفعة التي سيجنيها من تعاليمه	112
	<i><u>the</u> conviction...that he must learn all that his grandmother could tell him about saul and</i>	168/ 169/ 170	قناعته / القناعة ... تزداد انه يجب ان	126/ 127	

		<i>David</i>		يعلم كل ما يمكن لجدته أن تخبره عن شاوول وداوود	
		<i>the discovery that the language his father, his granny and himself spoke</i>	176/17 7	الإكتشاف أن اللغة التي يتكلمها والده وجدته ونفسه	131
		<i>the fierce summer that had taken the health out of all of them</i>	188/18 9	الصيف الجامح الذي أعاد الصحة لكل منهم	140
		<i>the language his father, his granny and himself spoke</i>	176/17 7	اللغة التي يتكلمها والده وجدته ونفسه	134
		<i>the questions he put to them</i>	206	الأسئلة التي طرحها عليهم	154
		<i>the scribe I've chosen</i>	214	الكاتب الذي اخترته	158
		<i>the man that Joseph wished for</i>	215/21 6	الرجل الذي تمناه يوسف	159
7. Generic		<i>the Benjamites</i>	3	بنيامين	3
		<i>the dead</i> <i>the poor dead</i>	110, 157, 158/1 59	الأموات	84, 116, 119/120
		<i>the living</i>	157/1 58	الأحياء	119
		<i>the Jews</i>	178	اليهود	132
		<i>the hills</i>	190, 192, 194	التلال	141, 142, 144
		<i>the shepherd</i>	201, 202	الراعي	149, 150
		<i>the flock</i>	201,2 02	القطيع	149, 149
		<i>the flocks</i>	204	القطعان	151
8. Ocular deixis العهد الذهني /'al'ahid 'adh-		<i>the servant</i>	6	الخادم	5
		<i>the family</i>	113	العائلة	85
		<i>the waist (contextual with clues)</i>	135	الخصر	101



dhihni / contextual, no context clues	<i>the counting-house</i>	183	مكتب المحاسبة	138
	<i>the nights</i>	151	الليالي	113
	<i>the well</i>	16	الْبئر	13
	<i>the high rock</i>	19	الصخرة العالية	15
	<i>the people</i>	20	الحشود	16
	<i>the room</i>	47	الغرفة	34
	<i>the garden</i>	218	الحديقة	161
9. Hawkins' Shared Knowledge Theory	<i>the pipe</i>	197	المزمار	146
10. Miscellaneous	<i>the best scribe in galilee</i>	205	أفضل كاتب في الجليل	152
	<i>the most notable and trustworthy</i>	207	أبرز وأجدر كاتب	153
	<i>the worst that could be said of him</i>	54	أسوأ ما يمكن أن يقال عنه	41
	<i>the bottom of it</i>	37	من هذا القبيل	28
	<i>all the same</i>	143	كلهم سواء	107
	<i>on the instant</i>	39	على الفور / فوراً	30
	<i>on the morrow</i>	56	في الغد / غداً	43
	<i>in the morning</i>	62	في الصباح / صباحاً	46
	<i>the next time</i>	146	المرّة القادمة	109
	<i>the same evening</i>	205	نفس المساء	152
<i>the same time</i>	212	نفس الوقت	157	

## Appendix II. The nominal phrases with the article *a/an*

Functions in English	The nominal phrases with <i>a/an</i>	Line no.	Arabic translation	Line no.
1. First introduction	<i>a great seer</i>	9	عرافاً ماهراً	8
	<i>an old man</i>	75	رجل عجوز	56
	<i>a voice</i>	142	صوتا	106
	<i>a sound he had never...</i>	199	بصوت	147
	<i>a third</i>	224	ثالث	165
2. Descriptive function	<i>a summer evening</i>	1	أمسية صيفية	1
	<i>a prophet</i>	40, 54, 63, 77, 78, 84, 109/110, 118, 41	نبياً	31, 40, 47, 58, 58, 64, 83, 89, 31
	<i>A prophet</i>	49		36
	<i>a king</i>	41	ملكاً	31
	<i>A resentful good-night</i>	57/58	ليلة سعيدة قالها بامتعاض	44
	<i>a remark that annoyed...</i>	60	ملاحظة	45
	<i>a long way</i>	63	لا يزال هناك وقت	47
	<i>a beard</i>	65, 66, 66	لحية	49, 49, 50
	<i>a white one</i>	66	لحية بيضاء	50
	<i>a long time</i>	69	فترة طويلة	52
	<i>a good boy</i>	82	الولد الشاطر	61
	<i>A most extraordinary dream</i>	112	حلم غير عادي للغاية	85
	<i>a sacred room</i>	131	غرفة مقدسة	98/99
	<i>a repetition</i>	162	تكرار	121

	<i>a great trouble</i>	171	مصدر متاعب كبيرة	127/128
	<i>a story</i>	182	قصة	135
	<i>an explanation</i>	166	تفسير	124
	<i>a long day spent in the ...</i>	183	يوم طويل	136
	<i>a thin, wan little face</i>	191/192	وجه صغير شاحب	142
	<i>a hill village</i>	193	قرية على تلة	143/144
	<i>A prophecy</i>	197	نبوءة	147
	<i>a shepherd's pipe</i>	201	مزمارة	148/149
	<i>A discussion</i>	206	نقاش	152
	<i>a Greek scholar</i>	210	مُتَقِفٌ يوناني	155
	<i>a great Hebrew scholar</i>	214	مُتَقِفٌ عبريٌّ كبير	158
	<i>a great scholar</i>	215	مُتَقِفاً كبيراً	159
	<i>a convenient bough</i>	219	غصن مريح	161/162
	<i>a bench</i>	220	مقعد	162
	<i>a younger man</i>	223	رجل أصغر سناً	164
	<i>an idle boy</i>	230/231	صبي متبطل	168
	<i>an old man</i>	81, 81, 90	رجلاً عجوزاً رجلٌ عجوزٌ	60, 60, 68/69
	<i>a mocking stock</i>	220/221	تشهير ساخر	162
	<i>a face that a spirit might wear</i>	137	وجهٍ عائدٍ لروحٍ	102
	<i>a young man</i>	26	شابٌّ يافعٌ	20
3. Meaning any	<i>a reason</i>	64	سبباً	48
	<i>an answer</i>	119	إجابة	90
	<i>a flame for work</i>	217	لهب العمل	160
	<i>a man he doesn't like</i>	231/232	رجل لا يحبه	167
	<i>a thought</i>	172	لأي تفكير	128

4. Meaning one	<i>a shekel</i>	13	شيكل	11
	<i>an old man</i>	21	رجل عجوز	16
	<i>An excuse</i>	59	ذريعة	44
	<i>a memory of his dream</i>	86	ذكرى	65
	<i>an answer</i>	120	إجابة	90
	<i>a reasonable thing to suppose</i>	156	شيئاً معقولاً	117
	<i>a little phrase</i>	162	عبارة قصيرة	121
	<i>a dream</i>	121	حلم	91
5. Generic reference	<i>a spirit might wear</i>	137	روح	103
	<i>a child of that age</i>	189	طفل في تلك السن	140
6. Unique Role	<i>an instructor</i>	232	كمدرس له	169
7. Classifier	<i>A King</i>	36	ملكاً	28
8. With quantifiers	<i>a little</i>	12, 122	بعض الشيء قليلاً	10, 92
	<i>half a</i>	12	نصف	9
	<i>a quarter</i>	13	ربع	10
	<i>a thousand years</i>	77	ألف سنة	57
	<i>an excess</i>	144	إثر خوفه الشديد	108
9. Miscellaneous	<i>a mind (idiomatic)=inclination or desire</i>	8	ظنّ	6

### Appendix III. The nominal phrases with the *zero article*

English function	Nominal phrases with <i>zero article</i>	Line No.	Arabic translation	Line No.
1. Categorical function	kings	43	ملوكاً	33
	feelings	51	مشاعر	38
	salt fish	56	الأسماك المالحة	42
	old men	65	كبار السن من الرجال	48
	cries	88	صرخات	66,
	dreams	100	الأحلام التي قد تحققت	76,
	intention	104	أي نية لخداعه	79
	great importance	126	أن شيئاً ذا أهمية كبيرة	94
	questions	130, 145, 145	ل طرح الأسئلة بضع أسئلة	97, 108
	glow-worms	138	سراج الليل	103
	crumbs	164	الفتات	123
	gentle appearance and demeanour	216	لطيف المظهر والسلوك	160
2. Sporadic reference	payment	14	كدفعة	11
	sacrifice	18, 29,	تضحية	14, 22,
		34	التضحية	26
	foresight	25	بصيرة	19
	overnight	26	الليلة الفائتة	19/20,
	anointment	28, 33,	للتنصيب	21, 25,
	beforetimes	32	منذ القدم	24
	eyes	33	نظره	25
	bedtime	42	وقت النوم	32
	bed	44	السريـر	33
	sleep	54, 82, 152	بالنوم / النوم	41, 61, 114

		60	بنوم شديد	45
	good-night	57	ليلة سعيدة	43
	upstairs	61	الطابق العلوي	45
	morning	63	للصباح	47
	time	65	في الوقت المناسب	49
	sleeping	82	بين النوم	61
	waking	82	واليقظة	61
	breakfast	88	وجبة الإفطار	66
	last night	89	ليلة امس	67
	incredulity	95	فكرة ذات موضع شك	73
	courtesy	128	الكياسة	97
	in mind	133	ذاكرته	99
	flesh	138	اللحم	103
	fright	141	مرتعباً من الخوف	105
	fear	144, 153	إثر خوفه الشديد شعور الخوف يملؤه	108, 115
	night after night	148	ليلة بعد ليلة	111
	bed	163	السرير	123
	little by little	165	وشياً فشيئاً	123/124
	home	182	البيت	135
	work	217	يثر لهب العمل	160
3. Generic reference	silver	14,	الفضة	11
	water	17	الماء	13
	seers	25	العرافون	19,
	anger	51	الغضب	38
	shame	51	الخزي	38
	women	61	النساء	45
	things	61	عن أشياء لا يفهمونها	46
	prophets	64	الأنبياء	48

	dreams	96	الأحلام	74
	devices	161	الخطط	121
	hope	165	الأمل	124
	change of air	187	تغيير جو	139
	books	188	كتباً	139
	cruelties	221	الإقتراء	163
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	Kish	2, 8,	كيش	2, 6,
	Saul	3, 5, 12, 14, 24, 27, 33, 35, 128, 131, 170,	شاوول	3, 5, 9, 11, 18, 20, 25, 27, 98, 127
	Shalisha	4	شاليشا	3
	Son	5, 25, 31, 80, 180,	يا بني	4, 19, 23, 60, 133
	Zulp	5	زلب	
	young Saul	9	لشاوول الفتى	7,
	Arimathea	15	الرامة	11
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Israel	32, 42,	إسرائيل	32, 24,
Granny	35, 40, 53, 62, 73, 83, 84, 117,	جدتي الجدة	30, 26, 40, 46, 55, 62, 63, 88,
Father	45, 53, 62, 65, 110	أبي	34, 40, 46, 48, 84
Beth-Shemish	56	بيت شمس	42,
Dan	89, 91, 98, 191, 206, 231, 233, 233	يا دان	67, 70, 75, 142, 152, 168, 169, 170
David	170	داوود	127
Babylon	179, 180, 195	بابل	133, 134, 144,
Rachel	191, 195, 206	راشيل	142, 145, 153
Hebrew	194, 217, 226,	العبرية	144, 161, 167
Galilee	205, 227	الجليل	152, 168
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Azariah	232, 233	عازريا	169, 170



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*On Definiteness and Beyond*  
*A Contrastive Study of Nominal Determination in English and Arabic*

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**AU DELA DU DEFINI :  
ETUDE CONTRASTIVE DE LA DETERMINATION NOMINALE EN ANGLAIS ET EN ARABE**

**Résumé**

Cette thèse propose une analyse contrastive de la notion de défini telle qu'elle est exprimée dans le système de l'article en anglais et en arabe moderne standard. L'ensemble des notions associées au défini et à l'indéfini sont examinées d'un point de vue sémantique et d'un point de vue syntaxique, afin de découvrir la manière dont les deux langues traitent ces concepts; les différences et les ressemblances sont répertoriées dans le contexte d'une étude détaillée de corpus. Le récit, *The Brook Kerith* de l'écrivain irlandais George Moore a été choisi pour des raisons géo-historiques et littéraires: les événements racontés se déroulent en Terre Sainte à l'aube de l'ère chrétienne. Les occurrences du syntagme nominal en anglais et en arabe analysées dans le premier chapitre permettent de dégager les convergences et les divergences des deux systèmes. Les résultats sont soumis à une analyse quantitative et statistique. Il en ressort que la valeur de l'article défini en anglais ("the") et en arabe ("al") correspondent dans 76% des emplois. La ressemblance entre la valeur de l'article indéfini ("a / an") en anglais et son équivalent en arabe s'élève à 96%. Cependant, dans la mesure où l'arabe est une langue sans article indéfini, le fonctionnement de l'article zéro en anglais est sans équivalence; on découvre que l'arabe choisit selon le contexte, soit la marque du défini (al), soit la marque sémiologique de l'indéfini. En dernière analyse, on constate une grande ressemblance entre les mécanismes cognitifs sous-jacents; les différences concernent les transformations sémiotiques de la structure profonde.

**Mot clés :** Défini/indéfini, Détermination nominale, *The Brook Kerith* (de George Moore).

**On Definiteness and Beyond:  
A Contrastive Study of Nominal Determination in English and Arabic**

**Abstract**

This thesis offers a contrastive analysis of the notion of definiteness as conveyed by the system of the article in English and Standard Arabic. Definiteness and other notions associated with it are investigated semantically and syntactically in an attempt to discover how these two languages approach such notions and when the two languages converge and diverge in this respect. To this end, corpus analysis is chosen as a means to inspect these ideas. The corpus, *The Brook Kerith*, by the Irish writer, George Moore, is chosen for geo-historical and literary reasons: the story takes place in the Holy Land at the dawn of this Christian era. A contrastive analysis of the first chapter along with its translation is analyzed from a pragmatic and semantic perspective. The analysis is followed by statistical and computational analyses. It is found that the article "the" and the Arabic article "al" are used for seemingly the same purpose in the proportion of 76%. The occurrence of the article "a/an" is 96% consistent with indefiniteness in Arabic. However, the use of the "zero article" shows discrepancy as whether to use the article "al" or no article in Arabic. In the last analysis, the cognitive operations underlying usage in both languages are similar. The differences are on the level of the semiotic transformation of these deep operations.

**Keywords:** Definiteness / Indefiniteness, Nominal determination, George Moore's *The Brook Kerith*.