I. Introduction

I will use the phrase 'Repetition Forced by Language' to refer to the repetition given by language\(^1\) (i.e. built in the Arabic system) which is used automatically by language producers. Some linguistic studies consider this type of repetition as a 'redundancy' of language. It is safe to assume that this category is more prevalent in Arabic than in English and that it is more used in spoken than in written discourse\(^2\). It is hoped that our examples will shed some light on the above assumption, irrespective of the fact that these examples are only based on written texts of selective kinds\(^3\) (no statistical analysis is attempted). It goes without saying that this type of repetition is used without choice, i.e. the language producer has no choice but using it. For instance, in conversations; impromptu speeches, telephone exchanges, informal chats, etc. much of the repetition might be of the type given by language and the language producer uses it as part of the language system without much intention. In linguistics, morphology is usually defined as the branch of grammar which studies the forms, structure, and word-classes. As for Arabic grammar, it emphasizes morphological structures as a basis for verb-classification\(^4\).

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\(^1\) This type of repetition is categorizable into: (a) Patterns of repetition forced by morphology; and (b) Patterns of repetition forced by syntax.

\(^2\) See examples given below in this paper, and also compare the source language (Arabic) with the target language (English).

\(^3\) In our quest for representative examples of repetition forced by Arabic language, we examined a set of political speeches, delivered by Arab leaders or diplomats, mainly at the United Nations.

\(^4\) There are fifteen forms of Arabic verbs derived from the basic trilateral root (l), (r) and (l). We have the following forms:

\begin{align*}
\text{I. } & \text{fa'ala, fa'ala, fa'ala} \\
\text{II. } & \text{fa'ala} \\
\text{III. } & \text{fa'ala} \\
\text{IV. } & \text{'af'ala}
\end{align*}
II. Repetition created by case number and Gender

A discussion regarding the discrepancies between 'Arabic and English due to case, number, gender, and mode-markers could illustrate the contrast between the two languages' inflection systems and the importance of this to the translator. Consider the following example:

(1) \(\text{lan yūḍūr-\text{-u l-mudir-\text{-u l-mukht aṣṣ-\text{-u qarār-\text{-an}}}}\)

will not 1-issue-2 the-director-3 the-competent-3 decision-4

1 = masculine 3rd person prefix
2 = subjunctive mood suffix
3 = nominative case suffix
4 = accusative case suffix

To render the above Arabic sentence into English, the numbered suffixes and the prefixal definite article with the adjective have to be omitted simply because English does not exhibit similar systems of case, gender and mood affix assignment. To visualize the morphological omissions, the English rendition of example (1) above is repeated in (2) below. Slots where the prefixes and suffixes are omitted are marked by zero.

(2) The-competent - \(\emptyset\) director - \(\emptyset\) will not \(\emptyset\)-issue-\(\emptyset\) an-order- \(\emptyset\)

3 3 1 4

El-Sheikh (1977: 222 f.) stresses the importance of gender and the significant role it plays in Arabic, compared to its minor role in English. He writes:

Compared to English, gender plays an extremely important part in the grammar of Arabic. It combines with number to inform intricate concord systems which might link together, or set apart the various elements of the large units such as the phrase and the clause.

In Arabic, gender is an obligatory category and every substantive is categorizable either under masculine or feminine. Generally speaking, feminine substantives have the overt gender marker suffix morpheme (-\(a\)), as in (\(mā\ellima\)), whereas masculine substantive have no such morpheme, as in (\(mā\ellima\)). Nouns control gender agreement in verbs, adjectives, demonstratives, and pronouns, as in:

(3) bādha\(n\) al-sha\(b\)ā\(n\) al-ladh\(ā\)n ibtā\(n\) kull minhumā

(3) These both peoples who both built each of them...(Lit.)
(These two peoples each of whom built...).

In Arabic, the number\(^7\) inflections of substantives make three distinctions: singular, dual\(^8\) and plural, of which the last two have observable inflection markers. The substantive may also be inflected for number, gender, case, and definition, as in (\(al-Miṣrī\)) = the Egyptians (masc. pl.). Its structure may be subdivided into:

\( al \) (the) = def. art.
\( Miṣrī \) (Egyptian) = stem.
\( ʾīn \) (nom. pl. masc.) = case-number-gender.

This gives an example of number-gender categories in the suffix (\( ʾīn \)). The following will further illustrate the point:

\( Miṣrī \) (an Egyptian) = masc. sing.
\( Miṣrīyya \) (an Egyptian) = fem. sing.
\( Miṣrīyyāt \) (Egyptians) = fem. pl.
\( Miṣrīyyūn \) (Egyptians) = masc. pl.

In order to provide an overview of the morphological repetition that could be created by number and gender, I provide simple examples of agreement, mainly extracted from our texts:

(A) Adjective agreement

Gender-number agreement involving adjectives may be:

1. Masculine singular (inanimate)

(4) \( wādī\) lī\(k\) al-nāṣ\(ā\) l-\(I\)rāqī al-\(I\)rānī alladhī tammā al-tawāṣṣūl bi-hīn ilā naṣṣ wādīh \(wāsā\)rīh.

(4) And headed by the Iraqi-Iranian war, on which a clear and forthright text has been agreed.

Here, the two adjectives wādīh and \(wāsā\)rīh agree in gender (masc.) and number (sing) with the noun naṣṣ which they modify. There is no difference in such agreement if the modified noun is animate (e.g. \(rajū\) wādīh wa-\(wāsā\)rīh).


\(^7\) Substantives refer to both nouns and adjectives and, unlike English adjectives, Arabic adjectives normally show agreement in number and gender with the nouns they modify.

\(^8\) There is no dual in English. Special care should be given to rendering the dual from Arabic into English and vice versa.
2. Feminine singular (inanimate)
(5) bi-raghm hādhīh al-šīra al-ḥālika wa-bi-raghm al-waqf al-ma'sāwī al-
mulțāin...
(5) Despite this bleak picture and despite the tragic situation of...
Here, the demonstrative hādhīh and the adjective ḥālika are in gender (fem.)
and number (sing.) agreement with the modified noun ʃīra (fem. sing. inanimate)⁹.

3. Masculine dual (inanimate)
(6) wa-'arađnā ʿalaihim fikratliqā al-waqf al-mushtarāk wa' l-khuțwatain
al-ṭālīyyatain al-mutarratibatain ʿalā liqā al-ḥiwār.
(6) and presented them [the American officials] with the idea of meeting the
joint delegation in preparation for the next two steps which would follow
as a result of the meeting's dialogue.

In this example, the dual morpheme -ain is repeated three times as a result of
gender-number agreement. These morphemes are usually attached to nouns in
the genitive or the accusative case.

4. Masculine dual (animate)
(7) wa-min hunā fa-inna bilādī tatāットalla ʿ bi-kull amat ilā al-ijtimaʿ al-
murtaqī baina al-za'īmain al-kabirain, Runālī Ṣijān wa-Mīkhāl Ghrūbāt-
shūf, rājīya li-ijtimaʿihima kull taufig wa-najāṭ.
(7) consequently, my country looks forward with great hope to the forthcoming
meeting between the two great leaders, Ronald Reagan and Mikhail
Gorbachev, and it wishes their meeting every success and luck.

In this example, the dual morpheme -ain is repeated twice as a result of
number-gender agreement between the modified noun al-za'īmain ( masc. dual) and
the modifier al-kabirain (adj. masc. dual.)

5. Masculine plural (inanimate)
(8) kamā annanā najid anfusānā fi khuṭyār baina misdāqiyyat wa-fa ʿ bliyyāt
Majlis al-amn wa-baina ittikadh al-īrāʿat al-faʿ ʿala waʿtarūriyya li-
waqf al-ʿudān wa-tahāqi al-sīmī manṭiqat al-khaliğ.
(8) we find ourselves facing a choice: we can either do harm to the credibility
and effectiveness of the Security Council, or take the necessary effective
measures to put an end to the aggression and achieve peace in the gulf
Region.

6. Feminine plural (inanimate)
(9) wa-li-dhālikā fa-inna tilka al-siyāsāt wa-l-mumārasāt al-mutasalliḥa al-ʿani-
da hiya al-masʿīda "an tādāhwar al-audāʿ wa-taṣāqum al-azma ilā tilka
al-ḥudūd al-kaṭīra.
(9) Therefore, their stubborn and arrogant policies and practices are responsible
for the deterioration of the situation and the exacerbation of the
crisis to its present dangerous level.

7. Feminine plural (animate)
(10) iṭtaqaʿit bi-cadād min al-vHibHt al-cArabiyyHt al-FilisviyyHt qabla
usbū ʿ.
(10) I met a number of Palestinian Arab students (female) a week ago.

8. Masculine plural (animate)
(11) fa-qad ḏabbara tajmuʿa min al-masʿūda al-ʿaskariyya al-Amrikīya fi
Majlis al-ʿAmm al-Qawmiğ...
(11) A group of American army officers within the National Security Council
has arranged...

There is a repetition of the three plural morphemes created by the number-
gender agreement in this example. The morpheme is -in suffixed to nouns in
the genitive case.

(B) Verb Agreement

Having listed some examples of adjectives in agreement in section (A) above,
in which there are various morphological types of repetition caused by
number-gender-case agreement, I shall now turn to consider verb agreement. I attempt,
in this paper, to make the following points, which involve some rules regarding
singular verbs with singular and plural adjectives.

1. Singular verbs agree with singular and plural subjects, as in:
(12) Yumārisu al-Filistīnī ē ḥaqqah
(12) the Palestinian exercises his right and:
(13) Yumārisu al-Filistīnīyy ūn ḥaqqahum
(13) the Palestinians exercise their right.

And now let us consider some condition where the subject comes after the
verb. A singular verb agrees with a singular subject even when the subject comes
after the verb, e.g.
(14) al-Filistīnī yumārisu [href]
(14) the Palestinian exercises his right.

However, the verb becomes plural if it comes after a plural subject, as in:

There is no difference in morphological agreement if the modified noun is animate.
(15) al-Filistinyyun yumarisina haqqahun
(15) the Palestinians exercise their right.

2. The verb in a clause (containing predicate with a noun subject) is always in the third person, as in:
   a) yumarisu al-Filistini haqqah -3rd person sing. masc.
   b) tumarisu al-Filistiniyya haqqah -3rd person sing. fem.
   c) yumarisu al-Filistinyyun haqqahun -3rd person pl. masc.
   d) tumarisu al-Filistinyyat haqqahunna -3rd person pl. fem.

3. If the subject of a clause is masculine, the verb is always masculine, as in (a) and (c) above.

4. If the subject is feminine and adjacent to the verb or to its pronominal enclitic, the verb is always feminine, as in examples (16) and (17) below:

(16) tumarisu al-Filistinyyat haqqahunna
(16) the Palestinians (fem. pl.) exercise their right.

(17) yumarisuhah al-Filistiniyya
(17) the Palestinian (fem. sing.) exercises it.

Before concluding this section, we may support the above discussion on gender-number agreement in Arabic by citing the summary of J. Stetkevych (1970: 95 f.) regarding this grammatical device:

There is a clear trend in Modern Arabic toward a simplification and standardization of the gender-agreement between verb and noun in sentences where the verb precedes the noun. A grammatically masculine nouns produces a masculine gender-agreement of the verb, and a feminine noun a corresponding feminine agreement. Masculine broken plurals, too, agree in gender with preceding verbs. Thus whereas a classical author writes wa rubbmam tafrabu 'ila akhkhah al-mulukku (and often kings are delighted to eat them), a modern writer would almost invariably say yafarabu al-mulukku.

III. Repetition Created by 'Definiteness' and 'Indefiniteness'

In this sub-section, I shall attempt to sort out this point by:

(1) Using Beeston's discussion to make the point that Arabic may use the definite article for cases which would be expressed in English by either zero marker (Ø) or definite marker.

(2) Pointing to definition/indefinition of adjectives in Arabic, contrasted with English.

3. Noting that English uses one definite or indefinite marker to cover a succeeding list of items.

A.F.L. Beeston discusses definition in Arabic, contrasting it to that in English. He points out that the Arabic definite article al has two distinct functions: the particularizing one, and the generalizing one. Whereas the English contrast between 'a' and 'the' is a contrast in the relevancy of individualization, the Arabic contrast between the article and zero marking is one of unambiguousness versus ambiguity. So, for instance, al-qayn (the village) could be expressed in English by zero marker or the definite marker 'the'. In Arabic, the definite article al is a morphological marker which is prefixed to common nouns (as in al-qayn 'the problem') and adjectives (as in al-tadhil 'the just (fem.)'). English, on the other hand, uses the functional marker 'the' as a definite article (as in the minister). The term 'unmarked' in Arabic is the 'indefinite' case (as in qadil and qadaya) where a zero marker is used.

In saying waldal dahkii (a clever boy), there is an overt indefiniteness (but covert definiteness because of case ending that could imply a zero marker of definiteness); but in saying al-waldal adhakii (the boy the clever -lit., i.e. the clever boy), we observe that the definite article 'the' is only used explicitly once. In al-hall al-silmi al-adil (the solution the peacefull the just (lit.,)), each item is marked with the definite article al and the last two items (al-silmi al-adil) are marked with al to define the headword al-hall, but in al-hall silmi 'adil there is a Ø marked in the adjectives silmi and 'adil.

The article al is the communist way of marking nouns and adjectives in Arabic. Also, it could be said that it is far more used in Arabic than the definite article 'the' in English, because adjectives qualifying defined nouns require to be marked for definiteness. For instance, consider the following example:

(18a) wa-istinadan li-muqarrarat al-qinam wa'il - majaliis wa'il-mu'tamarat wa'il-itjimii'at al-'Arabiyya wa'il-Islamiyya wa'il-intihayyiz wa'il-hai'at wa'il-tajammu'at al-dauliya al-muta'biba.
(18a) and based on resolutions adopted by the summits and the councils and the conferences and the meetings of the Arab and the Islamic countries and the non-aligned and the organizations and the bodies the international the successive.

(18b) and based on resolutions adopted by Arab, Islamic, and non-aligned summits, councils, and meetings, as well as by other successive international bodies.

In the Arabic version, the morpheme al is repeated eleven times, i.e. it is prefixed to eleven words out of the fourteen words of the utterance. Comparing the two renderings (18a and 18b), one observes that the definite article is repeated eleven times in (18a), which is the literal translation, whereas it does not appear

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10 This is a recognized marker symbol in Linguistics.

at all in (18b), which could be considered an adequate rendering. This example points to the following two factors:

1. definition of adjectives in Arabic;
2. a string of English nouns may be defined by one 'the'.

It may be safely assumed that such use of the definite article al in Arabic is perhaps (in some cases) the reason for reproducing the same in the English texts translated from Arabic. In this respect, it could be argued that Arabic prefers using the definite article more than English does. The repetition created by the morpheme is also observable in the following examples.

(19) al-mustaqaabal al-muzlim al-majhūl.
(19) the dark, the unknown, the future (lit.), i.e. the dark unknown future.

Here the definite article al is repeated three times, prefixing the third words. Repetition could also be created by indefiniteness, as in mustaqaabal muszlim majhūl, where there is a triple Θ indefinite markers.

(20) ziż zaula dinaqāriyya taqaddumiyaa ya'ishu fihi al-Maṣiḥi wa'l-
Yahūdī wa'l-Muslim fi kanaf al-musāwāt wa'l-'adl wa'l-ikhā.
(20a) in one democratic progressive state where the Christian, the Jew, and the Muslim live in justice, the equality and the fraternity (lit.), i.e. where the Christian, Jew, and Muslim live in justice, equality, and fraternity.

(21) ziż zaula dinaqāriyya taqaddumiyaa ya'ishu fihi al-Maṣiḥi wa'l-
Yahūdī wa'l-Muslim fi kanaf al-musāwāt wa'l-'adl wa'l-ikhā.
(21) In one democratic progressive state where Christians, Jews and Muslims live in justice, equality and fraternity.

Considering examples (20) and (21) above, it could be said that in the generic use the prefixed definite article al in Arabic, if used with singular substantives, has equal correspondence when translated into English, where it has a Θ equivalent if it is used with plural substantives. So, the problems that an Arab translator encounters when rendering the Arabic definite article into English is due to the fact that the generic Arabic definite article, whether it will be with singulars or plurals, is phonetically realized, whereas the English one surfaces only when used with singulars. Further, the English generic definite article is subject to optional progressive ellipsis whereas it is not in Arabic. In example (20), above, six definite articles are repeated in the literal English version. None occur, however, in the non-literal English version of example (21) above.

IV. Repetition Created by Nisba Suffix

The nisba suffix term is used in the present paper to refer to the morpheme -iyya which is attachable to nouns or adjectives to suggest an adjectival connection to it, as in Yaman, Yamīnī (Yemen, Yemeni) and qaṣa, qaṣawīyya (village, villager (fem)).

The nisba suffix creates a morphological repetition. This type of repetition is numerous and familiar in our texts. The following are just a few examples.

(22) innaža bida'īya nā'mālu laḥā an tasa'mānā qiţā'īt iqtisādiyya wa-tiqniyya wa-naqdiyya hayawāniyya.
(22) it is a beginning we hope to continue and expand, to include vital sectors of economy, technology, and money.

(23) wa-mundhu ḫuliq al-shārāra al-ulā li-hādha al-nizā'ī fa-qad nushīfāt kull al-jihād al-fārādiyya wa'l-jamā'īyya wa'l-iqtīmīyya wa'l-daulā'īyya li-
wa'd lahibīh.
(23) and ever since the eruption of the first fire of this conflict, all individual, collective, regional, and international efforts were activated to douse its flames.

(24) innaža aidiyulujīyya isti'māriyya istiṭhāniyya 'unsūriyya tamyizīyya ruj'īyyatulqāfī ma'a al-lāsāmiyya fi muñṭalāqīthā, bal hiya al-wajh al-
ākhwar il-lī'ulma nasīfiyya.
(24) it [Zionism] is an ideology that is imperialist, colonialist, and racist. It is profoundly reactionary and discriminatory, it is united with anti-semitism in its retrograde tenets, and is, when all is said and done, another side of the same basic coin.

An examination of the above three examples reveals the following points:

1. The type of repetition in these examples (20-24) shows a series of nisba strings that agree in number and gender and show adjectival connection.
2. In example (24), for instance, we observe a string of seven nisba substantives of which the first six are conjoined asyndetically in one string. However, these seven nisba substantives do not appear in the same order in the English version; instead they are divided among three sentences.
3. These nisbas provide a clear indication of morphological parallel repetition and it is in a sense 'forced by language'. But it is basically a matter of lexical choice; some adjectives do not have nisba, so it is not really forced by grammar.
4. The most significant point to observe about the nisba repetition is that it could be considered as a transition from forced repetition to functional repetition. Because the nisba suffix may, as a morphological item, initiate a phonological

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12 The same comment is also applicable to other examples listed in this paper.
13 The term word-string, as it is used in the present paper, refers to two or more different lexical items strung together to constitute a stretch of speech. The lexical items are of the same syntactic category.
15 When the constituents of the word-strings are joined without a conjunction.
patterning, the speaker/writer begins to use what is given for his own purposes, to create a special effect, e.g. remarkably in example (24) above.

Conclusion

Having discussed the main ideas regarding the type of repetition in Arabic forced by morphology with reference to Arabic English translation, and having given our own illustrations and comments on the main points related to this type we find it useful to finish this paper by pointing out the following points:

1. Morphological repetition in Arabic is normally given by Arabic.
2. Case, gender, number, definiteness and nisba suffix are patterns of repetition forced by the system of Arabic.
3. The system of case, gender, and number is so complex that it makes it difficult to give a full account within the limited scope of this paper. It is hoped, therefore, that further studies should be done regarding these grammatical categories.
4. The definite article al is far more used in Arabic than the definite article “the” in English. This is perhaps the reason behind reproducing the same in the English texts translated form Arabic.
5. Discrepancies in case, number, gender and mood markers of Arabic and English could create translation problems.
6. A translator, who is aware of the repetition phenomenon in Arabic in general and the morphological type in particular, could more easily cope with the problems of translation than the one who is unaware of it.

REFERENCES