The Application of Reichenbach's Model to the Translation of the Arabic Perfect Verb Forms into English

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<u>**Abstract**</u>

The paper relies heavily on Reichenbach's model of time whereby, the verb tense is employed to highlight the moment in which an event occurred in relation to the moment of its description. Tense together with time adverbs and adverbials definitely determine whether an event is reported in the timely chronological order, reversed order , or whether there is a time gap intermingling between the events on the time line or not. This paper addresses the subject-verb dichotomy, tackling the possible problems that translators may encounter in their quest to present successful renderings despite the profound differences between the two languages in the possible sentence patterns, places, order of places and the way of realizing, fitting and ordering elements onto the places. The paper aims primarily at probing deep into the topic by highlighting the characteristics of this subject-verb dichotomy. To achieve the aim, it is hypothesized that: translating the full stretch of the dichotomy poses serious problems for translators and that a sound translation can be given despite the divergencies between Arabic and English. In order to validate the hypotheses and achieve the objectives, a detailed account about the dichotomy is given, the major types, functions and features of the relation are tackled, a group of Arabic-English translation examples are selected and the Chafean Theory is adopted so as to help translators put forth some semantically sound and specially grammatically correct renderings.

<u>**Keywords:**</u> Reichenbach's model, Chafean Theory, time, tense and translation.

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استخدام انموذج ريشنباخ في ترجمة صيغ الفعل التام العربي الى الإنكليزية

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<u>**الملخص:**</u> يعتمد هذا البحث على إنموذج (ريشـنباخ) الزمني، حيث يسـلط زمن الفعل الضـوء على الوقت التي حصل فيها الحدث بالمقارنة مع وقت وصف الحدث. يحدد زمن الفعل والظرف والعبارات الظرفية فيما إذا كان وصف الحدث قد تم وفق التسلسل التاريخي للحدث او بتسلسل معكوس او ما إذا كان هنالك فاصل زمني بين الأحداث على خط الزمن أم لا. يعنى هذا البحث بثنائية (الفاعل−الفعل) ويعالج المشـاكل المحتملة التي يواجهها المترجمون في خضـم سـعيهم لتقديم ترجمات ناجحة ، رغم الإختلافات المتجذرة بين اللغتين في أنماط الجمل المحتملة ومواقع عناصر الجملة وتسلسل العناصر وكيفية إستخدام وتركيب وترتيب العناصر في مواقعها. يهدف البحث إلى سبر أغوار الموضوع عن طريق تسليط الضوء على خواص ثنائية (الفاعل−الفعل). لتحقيق هذا الهدف ، أفترضـــنا أن ترجمة هذه الثنائية برمتها تسـبب مشـاكل جمة للمترجمين وإفترضـــــنا أنه من الممكن تقديم ترجمة صـــحيحة رغم الإختلافات بين العربية و الإنكليزية. ولغرض التحقق من الفرضــيات ولتحقيق الأهداف المرجوة ، تم عرض الثنائية بشــكل تفصــيلي وجرى إستعراض الأنماط الأساسية والوظائف والسمات للعلاقة بين الفاعل والفعل وقمنا بإنتقاء مجموعة من الأمثلة العربية وقمنا بتطبيق نظرية (جييف) لمســــاعدة المترجمين لتقديم ترجمات صحيحة قواعديا ودلاليا.

<u>**الكلمات الدالة:**</u> إنموذج ريشنياخ و نظرية جييف و الوقت و الزمن و الترجمة

Introduction :
Although Arabic language is of a Semitic origin which is completely different from indo-European languages; they all , as it seems , have some aspects in common as is the case in syntax and semantics. In contracts with Arabic , English classifies verbs according to the function into lexical verbs which are responsible for showing the meaning and auxiliary verbs which address the grammatical functions of interrogation , negation , proform and emphasis. Arabic , however , does not do the same. Aziz (1989 : 29 – 34) presents a complete account dealing with Arabic verbs showing that they are normally classified under : basic classes and derived classes. These two headings are translated into Arabic respectively into المجرد and المزيد . The basic forms or classes of the Arabic verbs are : trilateral root form الثلاثي which , as can be deduced

by the name , contains three consonants and the quadrilateral root from الرباعي which consists of four consonants. The derived non – basic forms , in turn , are closely related to the basic forms for they are derived from the same radicals from which the basic forms are made.

Almost all Arabic verb roots contain three consonants and are designated as "trilateral" for example كَسَـرَ which means (broke) has three consonants ; however it is worth mentioning that tracing any word in general or verb in specific in terms of its root always suggests a trilateral root form of the verb. All derived forms or derivations as noted previously come from that form. In Arabic the past form or the perfect form of the verb is the root. In English , however , the root is the bare infinitive form of the verb e.g : all the derivatives of the verb (to break) come from the infinitive form (break). Again in Arabic these roots always appear with little changes in pronunciation in the surface structure with some added morphemes through all the derivatives. Think of the verb (إنقفلَ) in which the root (قَفَلَ) is clearly seen with the prefix (إن) to show reflexivity. It is the past tense which is related to the third person singular masculine gender , e.g. انقفلَ الشباكُ. It is here a patient and is translated into (the window locked) when the verb appears in simple past with no affixes as in (قَفَلَ) ; it needs to be followed by an agent (doer) e.g. قَفَلَ عليُ الشـباكَ meaning (Ali locked the window) or literally (locked Ali the window). This is as far as Arabic verbal sentences are concerned, this is on the one hand. In Arabic nominal sentence, on the other, as in الشباكُ مقفلُ the verb doesn't appear in the English word-for-word translation (The window locked) although the predicate (locked) which looks like the past participle form of the infinitive (lock) contains the Arabic root verb قَفَلَ . The verb (is) appears in the literary translation (The window is locked). The Arabic basic verb form accepts changes as fast as tense aspect, number, person, mood and voice are involved.

As has been discussed previously, the basic verb forms which are seen in a dictionary, are the perfect forms. Arabic and English join both tense and aspects. Elaborating on this, Aziz (1998 : 12) explains that an English construction like (has witnessed) shows present tense with the perfective aspect. Its possible translational equivalent (شَـهِدَ) combines the present tense with the perfect aspect. As far as gender is concerned, there is a clear contrast between the two languages. There is one past verb form for 3rd person singular in English regardless of the subject that precedes it. Consider the two examples John wrote... and Susan wrote...

The form (wrote) could be translated into two possible forms depending on gender (male) or (female). The two possible translations in 3-rd person singular are كَتَبَ جونُ with a masculine third person verb form and كَتَبَتْ سوزانُ by employing a feminine third person verb form. The system of number is not at all similar in English and Arabic, due to the fact that English has two systems while Arabic has three. The English number system involves singular and plural, the Arabic system involves singular, dual (double) and plural. Obscurity may result if the sentence is translated by using a nominal Arabic sentence with the verb following the subject, since (The pupils studied) has two possible translation choices "التلاميذ درسوا", and التلميذان درسا or التلميذاتُ, and "التلميذتان درستا". In the system of person in English the verb may or may not change together with the change in the person referred to, no matter whether it is first , second or third person. Think of the two sets of examples (I wrote..., you wrote... and They wrote) and I write....you write... and He writes...). It is clear that the first set which witnessed no changes is in the past and the second which underwent changes is in present. In Arabic the verb form undergoes great changes as the two groups of sentences can be translated respectively in this way (كتبتُ ، كتبتَ ، كتبتمْ) and

(اكتبُ ، نكتبُ ، يكتبُ). It is very difficult to deal with the system of mood for there is no one-to-one correspondence between the two languages. Mood shows great diversities. An English verb (e.g. play) has three moods: the indicative (all the verb forms that are commonly used in statements are possible , the imperative (play) and the subjunctive (play) An Arabic verb (e.g. لَعِبَ) has five : the indicative يلعبُ , the subjunctive يلعبَ , the jussive يلعبْ , the imperative إلعبْ and the emphatic يَلْعَبْنَ . We have to admit that these moods are connected with the imperfect form (Aziz 1989 : 34). Voice is defined as a choice that the speaker or writer may choose between the active form construction of the verb and the passive one while having the original propositional meaning intact. Active voice is simply made clear by the existence of the doer of the action in the agentive sentence.

Passive, however, concentrates on the action itself and at best points to the agent with a prepositional phrase beginning with (by). A passive construction is realized in English by synthetically changing the verb phrase (whether simple or complex) to a complex one. The transformed passive complex verb phrase has the form of verb (be) within and that reflects the tense and aspect of the active sentence and the past participle form of the lexical verb in the active sentence. The real active object is placed initially and for that reason it constitutes the grammatical subject of the passive sentence. In Arabic, the picture is drastically changed. First, all Arabic verb phrases are regarded as simple ones and passive constructions are surely no exception. Passive Arabic verb phrases are simple and the only prominent change, except for the change in word order where the original real active object is initialized as the grammatical subject of the passive construction , is the change that occurs in the morphology of the verb. Due to that a sentence like دَرَسَ حسنُ and يُدرَسُ الدرسَ becomes يَدرسُ حسنُ الدرسَ and a sentence like الدرسَ becomes دُرِسَ الدرسُ

In general, the number of verb forms is not at all similar. Considering what has previously been presented, one can come to the conclusion that the verb forms of Arabic verbs are greater in number than those of English verbs.

Basic Criteria of Arabic Clause.

There are two traditional schools that deal with linguistics in Arabic. They are Basri and Kuufi schools. They are famous for the never ending dispute over the sort of analysis they put forward for the Arabic clause. This dispute overshadows whether the nominal or the verbal is more basic and also whether the subject or topic is more prominent and basic than the other. According to Abuu Muusaa (1979 – 279) , the Basri school categorizes clauses into verbal and nominal. The first type mostly starts with a lexical verb, e.g. , كَسَرَ حسنُ البابَ, or starts with an object followed instantly by a lexical verb, e.g. , البابَ كَسَرَ حسنُ ; it is considered as a subject prominent type because the action and the doer (s) are being given special attention. The latter type, however , begins with a noun or a nominal phrase and may contain a verbal predicate or it may not , e.g. , المدرسونَ مخلصونَ and المدرسونَ يخلصونَ في عملهم ; when there is no verbal elements , Hassan (1973 – 193) states that the nominal phrase doesn't include any allusion to time taking into consideration the fact that the nominal predicate modifies the subject. This type is regarded as the topic – prominent one, because it stresses the proposition but neither on the subject nor the action. Since the subject is controlled nominatively by the verb, their sequence must also mirror the criteria of the sequence of the cause and effect dichotomy. The subject must not come before the lexical verb, if it is to remain a subject. Once it does , it is called a topic.

Two contradicting points of view appear dealing with the supremacy of one type over the other one. Abuu Muussa (ibid) prefers the nominal clause or what is called the topic prominent type, as it follows the rhetorical criteria which means (start from what is most familiar) ان تبدأ بالاعرف.

The Basris believe that the nominal is the basic sentence. Li and Thompson (1976), on the other hand, have pointed out that the verbal clause is the prominent one , while the nominal is merely a variation of the verbal and that the nominal one is pragmatically oriented , taking into account that any variation from what is regarded as the basic norm can only be employed under certain circumstances and for special purposes. In the same way, Keenan (1976) cited in Al – Duri (1998) thinks that verbal clauses in Arabic occur predominantly to carry out certain grammatical functions like interrogation , negation , conditionals , subjunctive structures , jussive structures , to mention a few.

It is usual to say لن يذهبَ حسنُ , but not أيدرسُ التلميذُ؟ , and also التلميذُ أيدرسُ؟ but not لن حسنُ يذهبَ ,. It is, therefore very clear that the occurrences of verbal clauses and their potential syntactic and morphological changes are very much greater than nominal clauses.

To conclude this section, Arabic is a VS or VSO patterns' language and surely not at all an SV or SVO patterns' language. The verbal clause is the basic one, not the nominal clause. The nominal clause should be treated as a variant of the verbal one. Have a look on the following example.

The mayor met the protesters التقى المحافظُ المحتجين

This simple example demonstrates clearly the differences between the two languages taking word order of sentences into consideration. Word order is very strict in English but it is not at all likewise in Arabic. It goes without saying that the English sentence pattern differs from that of Arabic; i.e, the English (SVO) vs , the (VSO) in Arabic. Though the pattern of SVO is also possible to occur in Arabic, the pattern of VSO is more basic and more common.

The Chafean Theory:

In consolidation of the widely held notion that reckons that the verb is the predominant part of a sentence, Chafe (1970) introduces his theory. He completely backs the notion that the verb is the predominant constituent that has full control over the remaining parts in sentences. This is the reason why he refutes any other theory or theorist, claiming otherwise; this means he is opposing anything or anybody claiming the supremacy of the noun rather than the verb. Chafe (ibid : 97) believes that the verb determines what the other parts in the sentence would be like ; what noun or nouns would be used with the verb , what type of grammatical relation exists between the verb and the noun or nouns in question and the way they are connected to each other semantically. This would undoubtedly mean the verb is the cornerstone of any sort of subject – verb agreement.

In contrast to English, the Arabic verb relies mainly on the internal morphological changes and not on syntactically-oriented way of joining two or more verbs together with in the whole verb phrase as is the case in English. As stated by Aziz (1989: 34) , traditional Arab grammarians do not fully support the idea of combining two verb forms together. For them, cases such as كان يلعبُ is not at all regarded as a single continuum , because of the fact that there is an implied subject in-between the two verbs ; the possible realistic employment of the two verbs would be something like كان (هو) يلعب Considering this fact, one can come to the ultimate conclusion that the Arabic verb phrase , unlike that of English , is always simple. The only possible exceptions, as clarified by (ibid : 72 and 34), are the use of certain special verbs like

كاد and أوشــك in one single continuum together with an imperfect verb as in : كاد يلعبُ and the use of كان and يكون.

To express the perfect and the imperfect respectively, in combinations as كان يلعبُ (He was playing or He used to play) indicating past and س (يكون) يلعـبُ (He will play) indicating future.

Chafe (1970: 49) confirms that inflectional units and morphological changes are presented by different affixes that are chosen according to their semantic content and in the suitable lexical and grammatical manifestation that are reflected by way of exploiting these changes on the base form of the verb in order to clearly demonstrate specific conceptual functions (See data analysis below).

Time, Tense and Aspect in English and Arabic :

Although the notions of time, tense and aspect in English overlap , most grammarians, throughout the historical writings in linguistic studies, nearly agree that time is universal as has been widely investigated by many linguists. For more details, see Quirk et al., 1972 : 85 among many others.

Bull (1968: 4) has it that the abstract idea of time could be tagged as an infinite stretch of events that could be understood by means of the event aspects that are usually linked with temporal dimensions: a beginning, a middle and an end. Tense, on the other hand, is the grammatical form of the verb that is subject to morphological changes. Most grammarians are of the idea that tense shows how situations are located in time, whether an action is in the past, present or future or whether it is finished or in progress over a period of time (See Hornby 1954: 83 ; among other scholars).

Ball (1968) maintains that an event is envisaged in relation to the point of "NOW" which is the pivotal point on temporal axis. When the event is futuristically anticipated, then it is close to the boundary of (future). When the event is progressively being experienced it is perfectly in the domain of (present). When it is recalled or reminded by others with relation to some earlier point on the temporal axis, then it is in (past). There is yet another view a little bit ahead and it explains and settles a great deal of confusion on the nature of time; the view is presented by Hornby (1954: 78) who stresses the fact that time is independent of language, whereas tense, which is language-dependent, does not allude to time itself, but to certain time relations in the text.

Aspect probes deep into the inherent time features of an action. According to Aziz (1989: 56) , the two aspects in English , namely the progressive aspect and the perfective one are shown by combining verb forms. A full detailed survey of the notion is accomplished by Azzet (2001: 6) who comes to the conclusion that (aspect) is a universal semantic category that points to the notions of termination, completion, duration or habitually. To eradicate obscurity from occurring and stop confusing between the two notions of both time and tense, Hornby (1954: 83) attempts to put a clear silver – lining in this rather – foggy area in order to enable scholars to completely figure out and apprehend the differences between them, when he states that there are two English tenses namely, simple present tense and simple past tense.

From the above presentation we conclude that tense is a deictic device referring to time and is mainly realized by means of verb forms contrast. In English two of the verb forms are characterized as tenses: the first basically refers to present tense and the second to past. They are known as the present and the past tenses respectively. There is no future tense due to that there is no separate verb form that can be distinguished all by itself as showing future in specific.

Similarly, Arabic has two verb forms that refer to distinctive times: they are present tense and past tense. The two Arabic verb forms which demonstrate time reference are called, the imperfect and the perfect, respectively translated into (المضـــــارع) and (الماضي) ; this is true as far as verb forms are concerned. The two languages deal with tense and aspect differently, because English has two different systems for encoding tense and aspect which is not the case in Arabic. The latter encodes both simultaneously since Arabic use the same verb forms to show tense and aspect. Aziz (1989 : 60 – 62) demonstrates this by saying that exactly the same verb forms which are used to express tense are also employed to express the two Arabic aspects which are the imperfect aspect (indicating the progressiveness of a certain event or the state of being unfinished) and the perfect one (showing a completed action having either present relevance or relevance to some other action taking place at the same time of, before or after the action in question.)

There is certainly no one – to – one correspondence between how native speakers of English and Arabic think about time, envisage and express the three divisions of time which are usually made crystal clear through their divergent use of the different means of expressing temporal reference, namely, verb forms contrast, nouns and/or particles (See ibid: 39). That is why a decontextualized sentence in Arabic can be translated into more than one possible equivalent English sentence. Consider the following Arabic examples with their possible English realizations يقولُ الرجلُ الحقيقةَ Literally : Tell the man the truth.

The possible realizations can be the following

1- The man tells the truth.
2- The man is telling the truth.
3- The man has told the truth.

Form the examples presented above, one can grasps that tense markers differ in the two languages. Arabic linguistic marker that is manifested by, to take an example, the imperfect verb form يذهب , which is derived from the root ذهب can have four possible English linguistic markers , namely base form , base form +s , to be + ing participle and to have + ed2 participle respectively.

Arabic linguistic marker indicating perfect is the root form of the verb; it corresponds to the past form to the English verb, never mind whether it is regular or irregular. In future, the picture is certainly grimmer due to the fact that Arabic (in addition to some other minor means) has two distinctive means of expressing future , that is by using either of these two futuristic markers "س" or "سوف" each preceding the verb root form and also the fact that English has up to 16 means of expressing future in both present and past with minute subtle and hard – to – detect differences.

A clear extensive and detailed account of future can be incorporated from Quirk et al (1985: 213 – 217) and sheet, Y.A. (2000: 20 – 44)

Translation: An Introduction.
Translation can be roughly defined as the process in which a message or text in one language is conveyed into another language, New mark (1976: 5) maintains that translation is nearly a five thousand-year-old mental process. For a detailed neatly-presented historical introduction of translation, McGuire (1980: 39 – 75) is highly recommended; she gives a very comprehensive historical prelude to translation.
There are two different rivaling view – points as far as the definitions of translation are concerned. According to the first one, translation is viewed in terms of transference of meaning. For Instance, House (1977: 52) states that the essence of translation is manifested in meaning preservation. The three aspects that "meaning" has are:

semantic aspect (tackling the relationships between the linguistic units and their actual referents), pragmatic aspect (dealing with the relationship between linguistic units and their users in a given real situation) and textual aspect (having to do with the co-textual relationships). As far as the second view is concerned, translation is dealt with in terms of picking out an equivalent. Nida and Taber (1974: 12) approach the process of translation in terms of realizing the "closest natural equivalent". There is another idea that looks at translation as a multi-dimensional process, but it has not yet been thoroughly dealt with and approved. Aziz and Lataiwish (2000:66), and El-Sakran (2000: 9) are also in favour of functional equivalent whose greater concern is to reflect the same impact.

The Arabic verbal clause and Translation

In general, translation is an operation carried out on two or more languages in which the ST is substituted for the TT, based on the idea of finding equivalence between the two texts (Lexis and grammar of the ST are substituted for equivalent Lexis and grammar from the TL and the ST phonology or graphology is also ultimately replaced by TL phonology or graphology. Linguistic and grammatical translations are the terms that are used to allude to the approach which considers translation as a question of substituting the ST linguistic and grammatical units for corresponding TL counterparts.

 Linguistic and grammatical translations that Nida and Taber (1974) marked as being faithful, contain elements which can be directly taken from the ST wording, avoiding all sorts of explanatory interrelation or cultural adjustment, the thing that cannot be justified based on such translation types.

Translation is also considered a pragmatic notion , as overtly mentioned by Gutt (1998: 52). Within the boundaries of semantics and pragmatics, translation may possibly be defined as the process in which meaningful stretches of language within a certain context in one language are replaced by corresponding meaningful stretches in another linguistic system paying the necessary attention to trying to convert the equivalent effect which is identical to that imparted by the original stretches in their real context of situation. Pragmatic translation is used to point to such a type of translation which concentrates not only on denotative meaning, but also on how utterances are used in real communication and the way we apprehend them in real context as well.

Newmark (1988b : 132) illustrates that the essential elements in realizing the same effect are clarity , simplicity and orderly arrangement. Depending on our last discussion, the principle of equivalent – effect is suggested as the basic guideline employed in translating Arabic verbal clauses.

Factors Governing the Translation of Arabic Verbal Clauses into English:

Generally speaking, the translator has to take certain factors, other than the linguistic factor, into account to be able to fill the gap between the worlds of both the SL and the TL, languages. The predominant factors are.

    1- Stylistic Factors:

Style is simply the way of saying what is said. Problems of this type may be attributed to the subject choice of words. There is a style in thought in addition to style in language. We are interested in the language style. Tackling this notion as a way of mirroring one's thoughts and feelings, Warner (1961: 1) explains the following statements which communicate the same fact:

    1- My beloved parent has joined the heavenly choir, or

2- My dear father has died, or

3- My father has died, or

4- My old man has kicked the bucket.

These 4 statements could be translated in a stylistically appropriate manner as follows.

1-إنتقلَ أبي المفدى الى جوارِ ربهِ الكريمِ

2-توفيَ أبي العزيزُ

3- توفيَ أبي

4- ماتَ العجوزُ

One can clearly see for him/herself that the thought which the four statements express is the same, but the manner of expressing this very thought is not. Any change in expressing one's thoughts would inevitably requires a change in the total effect inflicted on the addressee(s). It is now quite clear that different styles are suitable to different people, audiences, situations and purposes. Studying style is a stumbling stone for overseas students of English and Arabic. A native speaker of English, to take an example, does not refer to food as "grub" in formal situations (Berry 1977: 108). By contrast, a foreigner cannot differentiate between the two. Stylistically, selecting the appropriate – to – the situation words should get far more attention than the routine of selecting the structural patterns.

2- Cultural Factors:

The cultural problems and divergencies may be linked to the incongruity between the SL and TL ideologies. Wilss (1997: 111) explains culture as the human – made side of the environment. Based on Okafor (1989: 263) , language is delicately interwoven with culture. One cannot deal with any stretch of language without taking culture into account. What is thought to be detestable in one language may not necessarily be thought of likewise in the other language. The ability to figure out what a given word expresses in a given cultural setting and to decide when to use it, relies solely on the cultural awareness of the translators (ibid : 265). Dealing with the concept of culture, Newmark (1988a: 94) reveals that the words are either universal or cultural words. Accordingly, translation problems may also be due to cultural words. If there no similar cultural background between the SL and TL, cultural words cannot be dealt with literally. The importance of taking cultural divergences into consideration is quite clear in Nida's (1997 : 189) statement in which he states that knowledge of the SL culture often proves to be of more importance than linguistic expertise. Okafor (1989) goes to the extreme saying that translators would not be able to successfully translate even if they are the possessors of "infallible linguistic mastery" of the two languages , if they are not able to manage culturally – loaded expressions properly.

 Furthermore, an understanding of idiomatic expressions and cultural intricacies of both the SL and TL is fundamental to present a successful translation. This process begins with the translators going through the source text, which is similar to a literature review, and determining the salient features (that is to say, meaning, syntax and genre), intended receivers, and the cultural problems. Then, the translator has to decide how such aspects should be incorporated and mirrored into the TT. (Rogers et al, 2020). Cultures differ with regard to their views concerning certain universal notions. For instance, love, the romantic experience, is viewed differently. For English-speaking cultures, love is conceived as a 'war' and is understood as 'hunting' in Latin

cultures (Achugar, 2001: 134-135). Therefore, translations' quality can only be assessed if the translated language makes sense and is intelligible in the target language (Sakaeva & Kornilova, 2017:410).

3- Pragmatic Factors:

Translating Arabic verbal clauses into English comes under the rubric of pragmatics in addition to other linguistic disciplines. Gutt (1998: 52) has the idea that translation in general is mainly a pragmatic process. First, we have to define the wide – ranging pragmatics. Pragmatics, as Levinson (1983: 5) puts it, is "the study of language usage" .

There are many pragmatic ideas that seem to be the core of the problems a translator blunders into when translating Arabic verbal clauses. A translator should be able to identify what is alluded to in the ST. Grice's (1975) theory of implicature is based on a general rule which he tags as the cooperative principle. He (ibid) highlights four sets of rules which he marks as the Conversational Maxims. These maxims are; the Maxim of Quantity , Quality , Relevance and Manner. A translator should also be able to Know the Maxim(s) that is/are flouted. When a maxim is flouted, the author adds some extra information (implied meaning) (Hatim (1998: 179). For this reason , the idea of subtext which is relevant to pragmatics comes. Sub – text is explained by Newmark (1988a : 77) as "the meaning behind the meaning". What is implied (the sub – text) must be decoded and re-worded in such a way that the sub – text will be equally clear in the TL as well (ibid). Munday (2016:127), also stresses that the TT should be "functionally equivalent" to the ST.

4- Contextual Factors:

If we take it for granted that a translator doesn't deal primarily with words but rather with complete messages and also that this paper inevitably tackles the interpretation of what a sentence means in a certain context and how the context governs what is said, the sub-section underway is allotted to studying the context and other terms of relevance. Context is of two types: linguistic and non – linguistic.

The first , which we call co – text, is the textual environment. The latter context , which we mark as context of situation and context in case of economy, alludes to all aspects of situation in which language could possibly take place (Allan. 1986: 44 – 53). Shaheen (1990: 44) stresses that a thorough grasp of the meaning of a text cannot be realized unless we attend to co – text. Co-text according to (ibid) is defined briefly as the linguistic context. Co – text, for Ullmann (1967 : 49) verbal context , is not concerned with what precedes and follows the linguistic material under debate , but may overshadow the whole passage and sometimes the whole work. Regarding context (which Allan (1986) calls context of situation), Hatim and Mason (1997: 215) define it as the linguistic environment which exerts a determining influence on the language used, "For this reason and to fully comprehend the meaning of , say , a sentence one has to delicately understand the context in which it was said. The notion that context is of utmost importance is out of question. In this sense Newmark (1988b: 113) stresses its role by saying "….context is the overriding factor in translation , and has supremacy over any rule , theory or meaning". Newmark (ibid: 134) explains his idea briefly as concerning the primacy of context stating that context shapes meaning. Understanding the context ensures an appropriate selection of words. For Al – Zoubi and Al – Hassanawi (2001:

11) the choice of linguistic elements is decided situationally (i.e , the elements of situation in which these linguistic elements occur.)

Reichenbach's Model

As this paper could be regarded as a contrastive study, it endeavors to detect the differences in the temporal systems of English and Arabic. There are certain pitfalls that translators might fall into because of misunderstanding or misinterpreting the sequence of events of the SL texts. Much of this section is dedicated to how temporal sequences are attached to certain meanings and consequently to what degree these time sequences could be so influential communicatively–wise in translation. Interpretation of time as far as Semantics is concerned is better noticed through Reichenbach's theory of tense (1997). Reichenbach's approach, as Ludlow (1998: 12) pointes out, is most suited for reference events in accounting for tenses which are complex and have temporal anaphora. To him (ibid) tense includes

A- Three times which are: Speech time (henceforth SPT) , Reference Time (RT) and Event Time (ET).
B- Two types of relations linking these three times: SPT with RT and RT with ET.

The RT and ET are the same for simple grammatical constructions: present , past and future : They differ with respect to SPT.

He plays the guitar	SPT=RT and RT=ET (both)	يَعزِفُ على الجيتارِ
He played the guitar	SPT after RT and RT=ET (both)	عَزَفَ على الجيتارِ
He will play the guitar	SPT before RT and RT=ET (both)	سَيعزفُ على الجيتارِ

There is full one–to–one similarity as far as temporal relations are concerned between both languages with regard to simple constructions.
Progressive aspect concentrates on the internal details of an event without attending to whether the event ended or not. As for progressive aspect, the picture is as depicted below:

She is studying French	SPT=RT and RT=ET (both)	تدرسُ الانكليزيةَ
She was studying French	SPT after RT and RT=ET (both)	كانت تدرسُ الانكليزيةَ
She will be studying French	SPT before RT and RT=ET (both)	ستدرسُ الانكليزيةَ

There is one–to–one similarity between the two languages if we take into consideration the construction in progressive aspect.
Perfective aspect focuses on the event as to whether it is accomplished or not. The following sentences explain the relations.

He has written an essay	SPT=RT and RT=ET(English) SPT after RT and RT=ET(Arabic) SPT after RT and RT after ET(Arabic)	كتَبَ مقالةً كتَبَ مقالةً قبل قليلٍ كتَبَ مقالةً توا

	SPT after RT and RT=ET(Arabic)	
He had written an essay two Hours ago	SPT after RT and RT after ET (both)	كَتَبَ مقالةً قبل ساعتين
He will have written an essay	SPT before RT and RT After ET (both)	سيكونُ قد كتبَ مقالةً سيكونُ كتبَ مقالةً

To exemplify the model, mind the following examples:

Susan arrived

Susan has arrived

On Monday, Susan had (already) arrived

According to Reichenbach's Model, what makes (a) different from (b) is the perspective represented by simple past in (a) and present perfect in (b). In (a) RT is the same as ET; in (b) the event is shown depending on the standpoint of the present, so RT is the same as SpT. Concerning (c) the relative tense is past perfect. In order to be semantically interpreted, it is in need of three different times: SpT, RT (the Monday before) and ET which precedes this time.

The schematic meanings for the examples mentioned above are:

Present   : SpT = RT and RT = ET

Past   : SpT after RT and RT = ET

Past perfect   : SPT after RT and RT after ET

Incongruences can be seen in perfective constructions. Past perfect and future perfect are no exceptions. English present perfect in specific constitutes a problem because of the fact that it has no matching construction in Arabic which corresponds to the English construction. The possible Arabic interpretations given, among others , are not grammatically verified constructions by their own and are included by nature under the Arabic perfect form of the verb (الماضي).

Perfective aspects in both past and future which have 3 different times: SPT, RT and ET are different and distinct. (Webber 1990: 147) furnishes for the idea that tense in perfective constructions is known with its relation in a time overtly dictated by the co – text or what Ullmann (1967: 49) designates as verbal context. Webber (1990: 148) gives an example whereby the tense of the sentence is understood with respect to a time well established in the sentence. Consider this example:

After he finished his duties, John went to bed.

To comment on sentences that contain a durative activity that provides a framework inside which another activity of a shorter duration takes place and both actions are linked with a conjunction, Palmer (1974: 35) says that paying attention to durational progressive aspect is due to that such a construction shows a period of time during which another activity happened or with which another activity overlaps. Mind the following example:

(Mary was laughing when John arrived)

Procedures and Data analysis:

The data presented in this paper draws on Arabic texts in addition to their parallel English translations introduced by the researchers. It is supposed that the translators who rendered any Arabic texts into English should be well–qualified and well-acquainted with all the factors that play roles in the translation of the Arabic verb phrase. The renderings will be perfectly studied and possible mistakes that could be committed will be highlighted and dealt with. The researchers will act as assessors.

Arabic verbs are dealt with in accordance with the inflectional units introduced by the necessary affixes incurred for mirroring their respective meanings (chafe 1970: 49). Nominal and verbal sentences will be shown and discussion for each is introduced.
The discussion about how the sentence should be analyzed according to how verbs are classified (See Leech and Svartvik , 1994 , 74 – 75 and 202 – 203). Suggested renderings covering both the word-for-word and literary translation are given under the heading of (TL text). The schematic meanings of all the examples mentioned in the data are provided in addition to the schematic meanings of the TL texts that are literarily translated , adding to that presenting the three times of: speech time, reference time and event time and the two types of relations joining these three times, namely: SPT with RT and RT with ET are also dealt with.

SL text (1): ' إِنقَفَلَ الدولابُ '
Discussion:
The verbal sentence reflects a process. ' إِنقَفَلَ is a perfect form taken from the root 'قَفَلَ ' with the addition of the 'إِنْ' morpheme to indicate the process of 'قَفْلْ'which affected the patient ' الدولابُ ' .

SL text	إِنقَفَلَ الدولابُ	SpT after RT and RT = ET
		SpT = RT and RT = ET
TL text	Word-for-word: Locked the cupboard.	
	Literary: The cupboard locked	SpT after RT and RT = ET
	Literary: The cupboard has locked.	SpT = RT and RT = ET

SL text (2): ' الدولابُ مُقفلُ'
Discussion:
The nominal sentence implicitly contains a verb of state derived in the first place from a verb of process. The predicate ' مُقفلُ ‘ is derived from the perfect form ' قَفَلَ' with the addition of the morpheme ‘ م‘ and with a slight change in pronunciation. This is in order to form the past participle form of the root 'قَفَلَ'. The word ' الدولابُ ‘ is surely the patient. This means that a structure having a verb showing a state could be derived from a verb expressing a process by the addition to a morpheme showing the result envisaged due to the effect imposed by the root verb form.

SL text:	الدولابُ مُقفلُ	SpT after RT and RT = ET
		SpT = RT and RT = ET
TL text:	Word-for-word: The cupboard locked.	
	Literary: The cupboard is locked.	SpT = RT and RT = ET
	Literary:The cupboard was locked.	SpT after RT and RT = ET
	Literary:The cupboard has been locked.	SpT = RT and RT = ET

SL text (3): 'فَتَحَ أحمدُ الشباكَ'
Discussion:
The verbal sentence processes a verb showing a process action. The triliteral perfect verb form ‘ فَتَحَ ' is the root of the action of 'فَتَحَ'whose agent is 'أحمدُ' . The verb needs a patient affected by the action in addition to the agent who is performing the action since it is a transitive verb. Here, the patient is ' الشباكَ ' .

SL text:	فَتَحَ أحمدُ الشباكَ	SpT after RT and RT = ET
		SpT = RT and RT = ET

TL text:	Word-for-word: Opened Ahmed the window.	
	Literary: Ahmed opened the window.	SpT after RT and RT = ET
	Literary: Ahmed has opened the window.	SpT = RT and RT = ET

SL text (4): ' الشباكُ مفتوحُ '

Discussion:

The nominal sentence covertly holds a verb expressing a state which is taken in the first place from a verb indicating a process action. The predicate ' مفتوحُ ' is derived from the perfect form ' فَتَحَ ' with the addition of the morpheme ' ح ، م ' and a slight change in pronunciation. This is in order to form the past participle form of the root ' فَتَحَ '. The word ' الشباكُ ' is the patient. This entails that a structure holding a verb expressing a state could be derived from a verb indicating a process action with the addition of a morpheme reflecting the consequences envisaged due to the effect deduced from the root verb form. The agent is dropped since the sentence is passive voice construction type.

SL text:	الشباكُ مفتوحُ	SpT after RT and RT = ET
		SpT = RT and RT = ET
TL text:	Word-for-word: The window open.	
	Literary: The window is opened.	SpT = RT and RT = ET
	Literary: The window was opened.	SpT after RT and RT = ET
	Literary: The window has been opened	SpT = RT and RT = ET

SL text (5): 'قَرَأَ عليُ القصيدةَ '

Discussion:

The verbal sentence holds a verb showing an activity happening progressively. The triliteral perfect verb form ' قَرَأَ ' is the root of the activity of 'قِراءة' whose agent is 'عليُ'. The verb is in need of a patient on which the activity affected in addition to the agent ' عليُ ' performing the activity as long as it is a transitive verb. Hence, the patient is ' الدرسَ '.

SL text:	قَرَأَ عليُ القصيدةَ	SpT after RT and RT = ET
		SpT = RT and RT = ET
TL text:	Word-for-word: Read Ali the poem.	
	Literary: Ali read the poem.	SpT after RT and RT = ET
	Literary: Ali has read the poem.	SpT = RT and RT = ET

SL text (6): 'الدرسُ مقروءُ'

Discussion:

The nominal sentence covertly holds a verb showing an activity which is taken originally from the verb showing an activity 'قراءةَ'. The predicate ' مقروءُ ' is derived from the perfect verb form 'قَرَأَ' with the addition of the morpheme ' وء ، م ' and a slight change in pronunciation. This is to come up with the past participle form of the root ' قَرَأَ '. ' الدرسُ ' is the patient. This means that a structure which is consisting of a verb showing a state may be derived from a verb indicating an activity by the addition of a morpheme exposing the result envisaged because of the effect added by the root verb form. The agent is omitted due to the fact that the sentence is of a passive voice construction type.

SL text:	الدرسُ مقروء	SpT after RT and RT = ET
		SpT = RT and RT = ET
TL text:	Word-for-word: The homework read.	
	Literary: The homework is read.	SpT = RT and RT = ET
	Literary: The homework was read.	SpT after RT and RT = ET
	Literary:The homework has been read.	SpT = RT and RT = ET

ST text (7): ' دَرَسَ عليُ '

Discussion:

 The verbal sentence holds a verb indicating an action. The triliteral perfect verb form ' دَرَسَ ' which is the root of the action of ' دراسة ' requires an agent. Hence the agent is '' عليُ '. There is no patient figuring that the verb is a transitive verb; this is why no nominal sentences could possibly be derived from the verbal one.

SL text :	دَرَسَ عليُ	SpT after RT and RT = ET
		SpT = RT and RT = ET
TL text:	Word-for-word: Studied Ali.	
	Literary: Ali studied.	SpT after RT and RT = ET
	Literary: Ali has studied.	SpT = RT and RT = ET

Findings and Discussion:

The following findings and conclusions have been deduced in the light of the data analyzed above.

1- The subject – verb relation is very delicate and the primacy of one over the other is conversational. This is so seeing that the fact that some leaners , together with Chafe (1970) , hold it that the verb is the fundamental part in a sentence while others claim otherwise.

2- The Arabic verb classification is not functional, i.e., it does not draw heavily on the syntactic function of the verb. They fall under two headings: basic classes and derived verb forms. The first forms or classes of the Arabic verbs are:

   The trilateral root form الثلاثي which is made up of three consonants (radicals) and the quadrilateral root form الرباعي which consists of four consonants (radicals).

3- The number of verb forms is not similar. Considering what has been shown before, one can simply conclude that verb forms of Arabic verbs are much more in number than the forms of English verbs. The Arabic basic verb form is subject to changes with regard to tense, aspect, gender , number , person , mood and voice.

4- Time and tense are dealt with here at the sentential level only. When dealing with a full text , one has to attend to the whole content in which the text occurs.

5- Resorting to literary translation (or what Nida and Taber 1974) call "dynamic equivalence" or what Newmark (1988) calls communicative translation is the only translation type that secures preserving the complete details of the content of the text besides its effect. Resorting to literary translation paves the way for applying the equivalent – effect principle to the translation of Arabic verbal

clauses. Still, adopting word-for-word translation, may cause distorting both SL content and effect.

6- In spite of the divergencies between the two languages, Arabic verb phrases can be translated into English. Apart from the linguistic factor, there are some other four main factors that affect the translation of verb phrase in Arabic , namely , the stylistic , the cultural the pragmatic and the contextual ones.

7- In verbal sentences indicating process such as إنكَسَرَ الصـحنُ , there is the verb (إنكَسَرَ) that affects the patient الصـحنُ. The sentence all in all is the basis of the nominal sentence, such as الصحنُ مكسورٌ which indicates a state.

8- In verbal sentences showing a process action like كسَر احمدُ الشباكَ , the verb كسرَ affects the patient الشباكَ. The sentence itself is the basis of a nominal sentence like الشباكُ مكسورٌ which shows a state.

9- In verbal sentences indicating a progressive activity as قرأ الطالبُ القصـيدة , the verb قرأ affects the patient القصيدة and also the agent is الطالب. The sentence as a whole is the basis of the nominal sentence القصـيدةُ مقروءةٌ which reflects a state.

Recommendations:
Based on the conclusions , the following recommendations are logically deduced :

1- Translators should comprehensively know the types and functions of the Arabic verb phrase so as to spot them, know how they function and ultimately translate them effectively.

2- Translators should take into consideration the primacy of the verb over the subject and act accordingly.

3- Translators should be keen on presenting and preserving the verb phrase very well as much as possible, in spite of discrepancies between the languages.

4- Translators should be well–acquainted with certain factors that affect the translation of the verb phrase in order to be able to bridge the linguistic, the semantic and pragmatic gaps in-between the two languages in order to try to transfer the ST message in a systematically effective way that achieves the final objective of any translation, that is conveying both content and effect at the very same time.

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