

**A Contrastive Linguistic Analysis of  
Arabic Conjunctive Nouns in their  
Syntactic Structures and their English  
Counterparts**

**Dr. Hamdan Mohammed E. Al-Ghamdi**  
Assistant Professor of English Language Teaching,  
English Language Centre, Umm Al-Qura University



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### **Abstract:**

This paper presents an endeavor to revive the role of contrastive linguistics in target language practice. It analyzes the use of the relative pronouns in English and contrasts it with that of their Arabic counterparts. The aim is to figure out the dissimilarities in their usage, which are normally taken to contribute to the associated difficulties in the two relevant applied linguistic fields of language learning/teaching and translation. Recognition of the spotted similarities and dissimilarities is particularly expected to benefit both English speaking learners of Arabic and Arabic speaking learners of English. This paper provides historical backgrounds of contrastive linguistics and the two languages under investigation. Then, it adopts the common methodological approach to contrastive analysis which starts with a thorough description of the same language category in both languages (relativization in this case), and ends with a contrast leading up to specifications of the differences. This study concludes with a handy listing of these ten contrasting specifications, and thus paving the way for relevant language users to make use of them to facilitate their target language practices.

**Key Words:** Contrastive Analysis, Peculiar and Common Conjunctive Nouns, Relative Pronouns, Restrictive or Identifying Relative Clauses.

## دراسة لغوية تحليلية عن الأسماء الموصولة وتراكيبها الجمالية في اللغة

### العربية وما يقابلها في اللغة الإنجليزية

د. حمدان بن محمد عيضة الغامدي

#### ملخص البحث

يعنى هذا البحث بدراسة استخدام الأسماء الموصولة وجمالها في اللغة العربية و مقارنة هذا الاستخدام مع ما يقابله في اللغة الإنجليزية. الهدف العام للبحث هو محاولة إنعاش الدور التاريخي للغويات التباينية في دراسات اللغة التطبيقية كتعليم وتعلم اللغة الثانية والترجمة وتهدف هذه الدراسة بشكل خاص إلى تحديد أوجه الاختلاف بين اللغتين الإنجليزية والعربية في استخدام تراكيب الوصل، وبالتالي تحديد مواضع صعوبة محتملة قد يواجهها من يتعامل مع هذه التراكيب في إحدى اللغتين تعلمًا أو تعليمًا أو ترجمة. تبدأ الدراسة بنبذة عامة وموجزة عن اللغويات التباينية، واللغتين الإنجليزية والعربية. ثم يتبنى البحث المنهج التقليدي لمقابلة الاستخدامات اللغوية، حيث يتم في البدء تقديم عرض وتحليل شامل للاستخدام اللغوي المراد مقارنة (الوصل) في كل من اللغتين تحت الدراسة، ثم المقارنة بينهما بهدف تحديد الفوارق والمتشابهات. وتخلص هذه الدراسة في خاتمتها إلى قائمة محددة تحوي عشر أوجه من الاختلاف في استخدام الوصل بين اللغتين. والمتوقع أن تسهم هذه القائمة في تسهيل عملية تعليم و تعلم تراكيب الوصل عند دراسة أي من اللغتين كلغة ثانية أو عند القيام بترجمة هذا الاستخدام اللغوي من إحدى اللغتين إلى الأخرى.

#### الكلمات المفتاحية:

اللغويات التباينية، الأسماء الموصولة المختصة والمشاركة، ضمائر الوصل، جمل الوصل المحددة أو الحصرية.

## **1. Introduction**

Contrastive linguistics (a.k.a. contrastive analysis) may roughly be defined as "a sub discipline of linguistics concerned with the comparison of two or more languages or subsystems of language" in order to provide descriptions of both the differences and the similarities between them aiming explicitly at the principles and implicitly at the uses of these descriptions (Ali, 2013:21; Cook, 1998:85; Khansir, 2012:1027).

The aforementioned definition of contrastive analysis designates the affinities shared by this field on the one hand and Structural Linguistics and Behaviorist Psychology on the other. During the 40's and 50's of the 20th century when Behaviouristic Psychology and Structural Linguistics were in their heyday, the language teaching profession began to pay a great deal of attention to the very widely accepted Contrastive Analysis approach. It was deeply rooted in Behaviorism and Structuralism. In its strong version, the CA hypothesis claimed that the principal barrier to second language acquisition is the interference of the first language system with the second language system, and that a systematic analysis of the two languages in question should yield a taxonomy of linguistic contrasts between them. This in turn would enable the linguist to analyze errors resulting from L1 influence and predict the difficulties a learner would encounter (Al-Shaikhli and Shalaby, 2011; Khansir, 2012). At that time, it was considered

feasible that the tools of structural linguistics would enable a linguist to describe accurately the two languages in question, and to match those two descriptions against each other to determine valid contrasts between them.

By the mid-seventies, a clear picture of the influence of Transformational Grammar on contrastive analysis has developed (Brown, 1980). Several Transformational Grammar views have proved fruitful from the theoretical point of view. Still, the number of practical applications has remained small. Till our time, it is not easy to tell if a Transformational Grammar Approach to contrastive analysis has been any more fruitful for applied purposes (e. g., teaching and translating) than Structuralism (Ouhala, 1999).

### **1.1 Rationale for Language Contrasts**

Contrastive Linguistics is firmly rooted in the idea of human language universals. That is, there are some features that are found in every language. Linguists have premised their establishment of a logical basis for comparisons between languages on this belief that supposedly all languages have common and even unchanging aspects or principles. They have always tried to figure out these universal human language elements (Alduais:2012). Although there are apparent differences between languages, the idea of universality emphasized that all languages are similar leastwise in their deep structures.

Contrastive Analysis hypothesis has noticeably witnessed a dramatic decline in influence and popularity recently. However, L1 interference has persisted to be a pedagogical and translating problem (Ellis, 1985; Khan, 2011). Although theoretically speaking may be feasible, it is perhaps very difficult, if not impossible, to suggest that L2 learners can be taught to think in L2 after they have already acquired L1 structural system. The major reason for this may be the simple fact that applications of linguistics are not really possible unless the study starts from the problems and tries to find out if there is anything in linguistics that might be useful in solving them. That is, purity of theory is thus secondary. Sajaavara in Byram (2000:208) clarifies, "Despite continued criticism, contrastive analysis remains a useful tool in the search for potential sources of trouble in foreign language learning. It cannot be overlooked in syllabus design, preparation of textbooks and production of teaching materials. It is also a valuable source of information for the purposes of translation and interpretation." Khan (2011:110) agrees, "Teaching of English as a second/foreign language (ESL/EFL) requires a good perception of at least two languages: L1 and L2 if one wants to contrast the characteristics of the two languages." He adds that if the teacher of English is well-acquainted with good knowledge of inter-lingual studies, he will be in a good position to "diagnose the errors, their types, and accordingly evolve a compatible strategy to deliver in a

more effective manner in the target classroom in general and in Saudi EFL situation in particular” (Ibid., 111).

## **1.2 Contrasting Methodology**

Traditional contrastive analysis is characterized by the methodological principle that the structure of the languages to be contrasted will have to be described first by means of one and the same theoretical model, and these descriptions are then contrasted for the specification of similarities and/or dissimilarities. Traditionally speaking, the procedure, in most cases, is one of the following five: the same categories of the two languages are contrasted; the equivalents for a certain category of the target language are sought in the source language; rules or hierarchies of rules in the two languages are compared; the analysis starts from a semantic category whose surface realizations are sought in the languages to be contrasted; or the analysis starts from various uses of language (Lado, 1957 and Fisiak, 1981).

In this research paper, the first procedure is adopted. A given language category that exists in both English and Arabic languages (i.e., Relativization) is selected and compared at the linguistic use level. If we compare Arabic and English, we will notice that though Arabic belongs to the Semitic family and English belongs to the Indo-European (German) family, there are lots of similarities between them. According to Alduais (2012:502), English and Arabic "are originally different from



one another but they do share at least generally some linguistic features at all levels: phonological, morphological, syntactic, semantic, and pragmatics' level". One similar aspect in these two languages is Relativization. On the face of it, English and Arabic similarly use the relative pronouns and conjunctive nouns to generate relative sentences which are complex. However, English/Arabic language users should notice the existence of some differences between the English relative pronouns and their Arabic counterparts per se, and also between the ways how relative sentences can be created in each language. Recognition and sensible utilization of these dissimilarities are expected to pave the way for informed language instruction and course design as well as accurate translation.

This paper begins by giving very brief historical accounts of both English and Arabic. Then a comprehensive description of Relativization in both languages follows. The relative pronouns (conjunctive nouns in Arabic) and clauses in both languages are described as they are used. In other words, a structuralistic model of description is followed. The paper sums up by contrasting; stating the differences between the two uses of Relativization in English and in Arabic.

## **2. Historical Backgrounds**

### **2.1 A Brief History of the English Language**

The complex history of a given language is usually thought of as incomparable as its development is uniquely associated with special lifestyles, cultures, ways of thinking, behavioural psychology, and nature of a particular people. The continuous interaction between these elements, as well as other social, political, and religious factors, keep changing as time passes. According to McWhorter (2004:1), "At all times, any language is gradually on its way to changing into a new one; the language that is not gradually turning upside-down is one on the verge of extinction." The development process of the Arabic and the English languages should not be an exception.

England was inhabited by the tribes of Celts, Picts, and Scots before the Romans arrived in the first century A. D. The Romans dominated Britain for several hundred years before they were forced to withdraw in A. D. 410. In The fifth century, the Germanic Saxons, the Angles, and the Jutes invaded England and conquered the Celts, and The Old English (a. k. a. Anglo-Saxon language) was then established. This language was influenced by Latin after the 'Christianization' of England at the end of the sixth century as 'Latin was the language of the Church'. It was also influenced by the Scandinavian occupation and colonization of Britain

during the next four centuries. The first Scandinavian invasion of Britain was in 787 A. D.

The English language was later influenced also by the Norman French conquest of England in 1066. A big number of French words was assimilated into English. Moreover, many changes in the language and its grammar, such as the Great Vowel Shifts (started in 1400 A. D.), as well as great diversity in dialects took place during this period. These big changes signified the advent of the Middle English period (from 1100 to 1500).

A new period followed with the introduction of the printing press to Britain and the consequent increase in the literacy level (from 1500 to 1700). The so-called Early Modern English was 'illustrated' by the writings of Shakespeare (was born in 1564), and the London Speech of Dialect characterized most written works of the period. By the eighteenth century, much of the English language has become more like today's Modern English and American English (Crane et. al., 1981) (McWhorter, 2004).

## **2.2 A Brief History of the Arabic Language**

Arabic is the most widely spoken Semitic language in the world (Farghaly, 2008). It is thought of as having evolved from the early not well-known and simple languages of Arabia including the Sabaean and Himyarite languages. This period went on from the pre-Christian era to the sixth century A.D.

In the immediate pre-Islamic period, the language became a rich poetic classical language, especially in the Arabian Peninsula. The poetry of pre-Islamic epoch (the Jahiliyah) (الجاهلية) signified this period. In addition to the classical Arabic, different dialects and varieties of the language were spoken by the different tribes of both Bedouins and peasants. In fact, this denoted the origin of even nowadays Arabic diglossia<sup>1</sup> (Ryding, 2005).

From the seventh century A. D. on, the Islamic period started. The Arabic language has ever since assumed 'a unique and overwhelming importance' and preserved its stability for over fifteen centuries now due to the fact that is the sacred language of the Holy Quran. Arab grammarians have conducted comprehensive studies in order to codify and standardize the classical Arabic since the eighth century A. D. One of these studies was "the first complete known treatise on Arabic grammar", the great work of 'Sibawaih' (سيبويه) known as 'Al-Kitab' (الكتاب) (The Book) (Suaieh,1980).

Bearing in mind that there are now more than six thousand languages in the world, it does make sense to know that contemporary standard Arabic, which is a modernized form of the classical Arabic, has become one of the world's major languages. It is the sixth most widely spoken language in the world. It is the official language of all countries of the Arab world. That is, it is the language of governments, education, literature, press, and media of about 330 million

people across the Middle East and North Africa. Also, it is now recognized as an official language in the United Nations (McWhorter, 2004) (CIA, 2008) (Farghaly, 2008).

### 3. Relativization in English

In English, a relative clause (a.k.a. adjectival clause) comes after a noun or a noun phrase (the antecedent) to modify it (post modification). It consists of the relative pronoun (who, whom, whose, which, or that) and its complementation phrase (predicate) (Hudson, 1998; Chuang, 2002). According to the transformational grammar, it is "a surface structure realization of an embedded sentence following a definite or an indefinite head noun phrase called the antecedent and containing an NP coreferential with this antecedent" (Hamdallah and Tushyeh, 1998:141). Thus, two or more clauses can be joined together to form one compound sentence using relative pronouns.

- (They visited Majed) + (He had a car accident) = (They visited Majed, **who** had a car accident).
- (They congratulated Saleh) + (Saleh's horse came first in the race) = (They congratulated Saleh, **whose** horse had come first in the race).

The two independent clauses can be combined because they are related. The relationship is shown by the words (Majed) and (He) in the first example above, and (Saleh) and (Saleh's) in the second. A process of substitution is involved here; a new word replaces a word or phrase in an independent

clause. This substituting word is called a relative pronoun. Its choice depends on two factors. First, the gender type of the head noun, human or non-human. Second, the role that the relative pronoun plays in the relative clause as subject (nominative case), object (accusative case), or possessive (genitive case) (Chuang, 2002:29).

### **3.1 Identifying and Non-Identifying Relativization**

Relative clauses in English can be viewed in a dichotomy of identifying and non-identifying clauses (a.k.a. defining and non-defining; or restrictive and non-restrictive respectively). ‘Identifying’ means that the head constituent is unknown, and can be linguistically identified only by dint of using the modification provided by the ‘identifying’ clause. ‘Non-identifying’ means that the head is sufficiently known and can be independently identified. In this case, any extra definition given to the head is optional and unnecessary for its identification. Unlike the ‘non-identifying’ relative clause, ‘identifying’ relative clause is never preceded by a comma in writing. A ‘non- identifying’ clause is uttered with a pause before and after it or with a different tone of speech (See (Penson, 2005) and (Suaieh, 1980)).

For example, the sentence (Yesterday morning I telephoned a friend who lives in Mecca) has a defining clause (who lives in Mecca) which carries the necessary purpose of identification; it identifies (a friend). This purpose can be

signified by the omission of the adjectival (relative) clause from the sentence. However, the sentence (Yesterday morning I telephoned my mother, who lives in Mecca) has a non-defining clause (who lives in Mecca) which provides extra information about the noun that it describes (my mother), but it does not necessarily serve the purpose of identification. The mention of her place of living could only be for additional interest.

Language users might have noticed that most of the relatives of spoken English are of the defining category. ‘Non-identifying’ relatives are not very common in speech, but occur quite frequently in the more formal style of written language. The reason may well be that spoken language has the tendency towards using simple sentences, whereas the ‘non-identifying’ relative clauses include the intentional addition of extra information resulting in long and compound sentences. One example of the ‘non-identifying’ relative clause is to have as its antecedent a whole sentence or even more than one sentence rather than a mere noun or a noun phrase<sup>2</sup> (Feigenbaum, 1985: 224):

- They appreciated our making the effort to attend their meeting, which was such a relief for us.

Often the ‘non-identifying’ clause comes from a stylistic conjunction of two distinct statements through ‘coordination’, ‘apposition’ or ‘ellipsis’. Linguistically speaking, the relationship between the ‘non-identifying’ relative clauses and

their antecedents is very weak. This is why in language use the employment of these clauses represents only a possible semantic option (and even a rare one in spoken language). Other preferable choices may include coordination (with or without conjunctive words) and subordination (See, for instance, (Smalley and Hank, 1982) and (Simpson, 2004):

- Then I visited Saud,
  - who congratulated me on graduation.
  - and he congratulated me on graduation.
- This is Ahmed, who (m) I talked about last week.
- This is Ahmed; I talked about him last week.
- I saw you in Riyadh in 1970,
  - which was a *small city*.
  - when it was a small city.
- I met him first in Jeddah,
  - which he was living in.
  - while he was living in it.

It is also highly noticeable that the neutral relative pronoun of 'that' is more frequently used in the 'identifying' clauses than the other relative pronouns. It is neutral in the sense that it does not have to show concord with the head noun or phrase. That is, it can be used regardless of its antecedent's case<sup>3</sup>, number, or gender type (human or non-human). Hence it is called neutral or general:

- The man that (who) is standing near the door is my brother.
- The tree that (which) is in the corner is very big.



- The girl that (whom) you met is my daughter.
- The car that (which) we saw is very fast.
- The boy that you talked to (to whom you talked) is very intelligent.
- The bridge that Osamah drove under (under which Osamah drove) is very high.

Still, another possible alternative for the relative pronouns in the previous examples is to be dropped altogether from the sentences. This way, the whole clause is reproduced with the so called ‘zero’ ( $\emptyset$ ) relative pronoun:

- (The girl you talked to), (The car we saw), and (The bridge Osamah drove under).

By contrast, the other explicit relative pronouns are most frequently used in the ‘non-identifying’ clauses. Explicitness refers to the relative pronoun’s need to show agreement with its head constituent in case, and/or in its being personal or non-personal (Quirk et. al., 1985):

- (Saud, who came the first,.....), (My children, whom you taught,.....).
- (Jeddah, which is highly populated,.....), (Wings, with which birds fly,.....).

### **3.2 Case and Gender in Relativization**

As said before, ‘case’ means the role that the relative pronoun plays in a relative clause in relation to the head. There

are two possible cases of ‘case’ in the relative pronouns; ‘genitive’ case and ‘accusative’ case:

I) (*whose*) is used when the relative pronoun is in a ‘genitive’ relation (علاقة إضافة أو ملكية) to the antecedent, irrespective of the latter’s gender type; personal or non-personal (a.k.a. human or non-human):

- The boy whose father you talked to is my brother-in-law.
- The car whose tyre had a slow puncture has now been mended.

II) (*whom*) is used instead of (*who*) when the relative pronoun is in an ‘accusative’ relation (علاقة مفعول) to the antecedent, provided that the head is personal. Again, there are two situations of the ‘accusative’ case:

1. (*whom*) is optional and (*who*) can be used instead if the relative pronoun is an object, and
2. (*whom*) is obligatory if it is preceded by a preposition:

- These are the boys 

{	→	who(m) he visited.
	→	to whom he talked.

The choice between (*whom*) and (*who*) under the first situation of the ‘accusative’ case is one of the level of language use ‘formality’. That is, (*whom*) is used more frequently in writing, whereas (*who*) is often used in speaking (Hamdallah and Tushyeh, 1998; Parrott, 2010).

As for personality (a.k.a. humanness (Ryding, 2005:125), it is normally ascribed to human beings, but not bodies:

- The human bodies, which have systems and organs, .....

However, it is to be noted that some other creatures (such as angels, jinn, demons, fairies, etc.) which are believed to have certain high standard characteristics similar to those of humans or higher (such as thinking, listening, speaking, choosing, deciding, etc.) are also dealt with linguistically as personal:

- Angel Gabriel, who brought down the revelation to Prophet Mohammed PBUH,.....

Moreover, some pet animals' owners prefer to call their animals as 'persons':

- Bitsy (a cat's name), who has a long tail, caught a mouse.

Our babies are, linguistically speaking, considered as not having developed personality yet:

- Here is your baby, which you've just delivered.

### **3.3 Relativization and Adverbial Clauses**

Some adjunct words can be used in the place of relative pronouns. Examples include adverbs of time (when), place (where), manner (how), and cause (why):

- That was the time when he grew a beard.
- That is the city where he grew up.
- That was the reason why he grew maize.

It is to be noted, however, that the antecedents of the Wh-adverbial clauses in the previous examples may preferably be omitted as they (the antecedents) thought of as redundant and unnecessary:

- That was when he grew a beard.
- That is where he grew up.
- That was why he grew maize.

When the antecedent is mentioned, the two adjunct words of (when) and (where) can be replaced by the relative pronoun of (which) with the appropriate preposition preceding it or at the end of the relative clause (Chuang, 2002):

- This was the time  $\left\{ \begin{array}{l} \rightarrow \text{at which he grew a beard.} \\ \rightarrow \text{which he grew a beard at.} \end{array} \right.$
- This is the coastal city  $\left\{ \begin{array}{l} \rightarrow \text{in which he grew up.} \\ \rightarrow \text{in which he grew up.} \end{array} \right.$

(Where), (when), (why), and (how) can also be replaced by the neutral relative pronoun of (that) or the 'zero' ( $\emptyset$ ) relative pronoun. The appropriate preposition should be mentioned with (that) of place, but can be omitted with (that) of time, cause, and manner:

- This was the time  $\left\{ \begin{array}{l} \rightarrow \text{that he grew a beard (at).} \\ \rightarrow (\emptyset) \text{ he grew a beard.} \end{array} \right.$

- This is the city  $\left\{ \begin{array}{l} \rightarrow \text{that he grew up in.} \\ \rightarrow (\emptyset) \text{ he grew up in.} \end{array} \right.$
- This is the reason  $\left\{ \begin{array}{l} \rightarrow \text{that he grew maize.} \\ \rightarrow (\emptyset) \text{ he grew maize.} \end{array} \right.$
- This is the way  $\left\{ \begin{array}{l} \rightarrow \text{that he managed things.} \\ \rightarrow (\emptyset) \text{ he managed things.} \end{array} \right.$

#### 4. Relativization in Arabic

A relative clause in Arabic starts with a word that is called a ‘conjunctive noun’ (اسم موصول). A sentence of this kind is called a ‘conjunctive clause’ (صلة الموصول) (جملة وصل) (الصلة) :

(/əl.lə.ði: yə.snə.ɒl məl.læ.bes/<sup>4</sup> = رأيت الرجل الذي يصنع الملابس = I saw the man who makes clothes).

The conjunctive noun in Arabic is only employed when the antecedent to the conjunctive clause is definite (Ziadeh and Winder, 1957:56). In fact, this is true of all Semitic languages (Wright, 1996:318). So, it is ungrammatical in Arabic to say:

- (/æ.ajə.bə.ni: wə.ləd.ən əl.lə.ði: fæ.zə/ = أعجبتني ولداً الذي فاز = (I liked a boy who won.).

#### 4.1 The Conjunctive Nouns

The English relative pronouns have their counterparts in Arabic as conjunctive nouns. These are of two major types; the peculiar (مختصة) and the common (مشتركة) conjunctive nouns (Al-Ghalayini, 1980:130).

The peculiar conjunctive nouns (See Table 1 below) must agree with their antecedents in gender, number and case. Case in Arabic Grammar refers to the different forms that nouns, pronouns, or even a sentence could have according to their function in a (longer) sentence and their relationship to the surrounding words. There are three major types of cases in Arabic (i.e., accusative case (حالة النصب أو المفعول به), genitive case (حالة الجر أو الإضافة), nominative case (حالة الرفع أو الفاعل)).

Table (1): Arabic peculiar (مختصة) conjunctive nouns with their phonetic spellings.

	Masculine	Feminine
Singular	/əl.lə.ði:/ (الذي)	/əl.lə.ti:/ (التي)
Dual	/əl.lə.ðæn/ (اللذان)	/əl.lə.tæn/ (اللتان)
	/əl.lə.ðem/ (اللذين)	/əl.lə.tem/ (اللتين)
Plural	/əl.lə.ði:n/ <sup>5</sup> (الذين)	/əl.læ.ti:/ (اللاتي)
	/əl.ɔ:.lə/ <sup>6</sup> (الألى)	/əl.læ.ei/ (اللاتي)
		/əl.lə.wæ.ti:/ (اللواتي)

Generally speaking, Arabic peculiar conjunctive nouns may be used either substantively (كأسماء) or adjectively

(كصفات). In the former case, they could be personal or non personal. When they are used adjectively, they should show concord with the definite head constituents in number, gender, and case. This way, they noticeably differ from their English counterpart relative pronoun of (who):

- (/əl.lə.ði:/ = رأيت الذي علمك الحساب = I saw the man who taught you calculus.),
- (/əl.lə.ti:/ = سيارتي أسرع من التي اشتريت = My car is faster than the one (which) you bought.),
- (/əl.lə.ði:/ = الرجل الذي علمك الحساب = The man who taught you calculus ...),
- (/əl.lə.ti:/ = هذه المرأة التي زارننا = This is the woman who visited us.),
- (/əl.lə.ðæn/ = الرجلان اللذان زارانا كريمان = The two men who visited us are generous),
- (/əl.lə.tæn/ = المرأتان اللتان تعملان في المدرسة = The two women who work at school...),
- (/əl.lə.ðeɪn/ = بالطالبتين اللذتين = with the two male students whom (who)...),
- (/əl.lə.teɪn/ = بالطالبتين اللتين = with the two female students whom (who)...),
- (/əl.lə.ði:n/ or /əl.ɔ:lə/ = الطلاب الذين (أو اللألي) = the (male) students who...),
- (/əl.læ.ti:/ /əl.læ.ei/ /əl.lə.wæ.ti:/ /əl.ɔ:lə/ = اللواتي أو اللاتي = the (female) students who...).

We notice here that the singular (peculiar) conjunctive nouns /əl.lə.ði:/ (الذي) and /əl.lə.ti:/ (التي) can be used for both persons (as in the first example above) and non-persons (things) (as in the second one). The dual conjunctive nouns can also be used for both persons and non-persons:

- (/əl.lə.ðæn/ = هذان الرجلان اللذان فازا = These are the two men who won.),
- (/əl.lə.ðæn/ = هذان المنزلان اللذان اشتريتهما = These are the two houses which I bought.),
- (/əl.lə.tæn/ = هاتان المرأتان اللتان سافرتا إلى الخارج = These are the two women who travelled abroad.),
- (/əl.lə.tæn/ = هاتان السيارتان اللتان اشتريتهما = These are the two cars which I bought.).

The masculine plural (peculiar) conjunctive noun /əl.lə.ði:n/ (الذين) is used only for persons, while /əl.ɔ:.lə/ (الألى) can be personal or non-personal:

- (/əl.lə.ði:n/ (or /əl.ɔ:.lə/) = هؤلاء الرجال الذين (أو الألى) أحبُّ = These are the men whom (who) I love.),
- (/əl.ɔ:.lə) = المساجد (أو المنازل) الألى رأيتُ = The mosques (or the houses) which (that) I saw.).

But not (/əl.lə.ði:n/ = المساجد (أو المنازل) الذين رأيتُ = The mosques (or the houses) who (whom) I saw.).

The plural feminine (peculiar) conjunctive nouns /əl.læ.ti:/, /əl.læ.ei/, and /əl.lə.wæ.ti:/ can be used for both persons and non-persons<sup>7</sup>:



- (/əl.læ.ti:/, /əl.læ.ei/, /əl.lə.wæ.ti:/ or /əl.ɔ:lə/ = الفتياتُ (أو) الأمهاتُ) اللاتي أو اللاتي أو اللاتي أو اللواتي أو اللواتي أو الألى who...),
- (/əl.læ.ei/, /əl.lə.wæ.ti:/ or /əl.læ.ti:/ = السماواتُ اللواتي أو اللاتي = the skies (or the plants) which... (أو النباتاتُ) اللاتي أو).

The common conjunctive nouns (See Table 2 below) can be used regardless of the gender or number.

Table (2): Arabic common (مشتركة) conjunctive nouns with their phonetic spellings.<sup>8</sup>

Masculine	Feminine
/mʌn/ (مَنْ)	/mʌn/ (مَنْ)
/mæ/ (مَا)	/mæ/ (مَا)
/əl/ (أَل)	/əl/ (أَل)
/ə.ei/ (أَيَّ)	/ə.ei/ (أَيَّ)
/ðæ/ <sup>9</sup> (ذَا)	/ðæ/ (ذَا)

/mʌn/ (مَنْ), /mæ/ (مَا), /əl/ (أَل), /ə.ei/ (أَيَّ), and /ðæ/ (ذَا) can be used regardless of the gender, the number, or the case. They can be used with both masculine and feminine, whether singular, dual or plural nouns:

- (/æajəbəni: mʌn/ = أعجبتني من زارك أو زاروك = I liked the one (ones) who visited you.),
- (/æajəbəni: mæ/ = أعجبتني ما صنعت = I liked what you did.),
- (/jæ.əni: əl.qæ.ə.ɪm/ = جاءني القائم = the standing one came to me.),
- (/ə.ei-ɪm/ = سأحدث إلى أي منهم = I will talk to anyone of them.),

- (/mæ-ðæ/ = ما ذا رأيتَ البارحة ؟ = What did you see last night?),
- (/mʌn-ðæ/ = مَنْ ذا رأيتَ البارحة ؟ = Who was that you saw last night?).

Unlike /əl.lə.ði:/ (الذي), /mʌn/ (مَنْ) and /mæ/ (مَا) can never be used adjectively because they refer to 'non-specified entities' (Ryding, 2005:325). Rather, they are always used substantively. /mʌn/ (مَنْ) is used only with human beings, while /mæ/ (مَا) is used for non-persons<sup>10</sup>. For /ðæ/ (ذَا) to be a conjunctive noun, it has to be preceded by the interrogative /mʌn/ or /mæ/ as in the last two examples above. If /ðæ/ (ذَا) is not preceded by /mʌn/ (مَنْ) or /mæ/ (مَا), it is not a conjunctive noun, rather it is a demonstrative noun (اسم إشارة) which means "this".

The (common) conjunctive noun /ə.ei/ (أَيُّ) is declinable according to the case and gender. However, it does not normally have dual or plural forms. It could be personal or non personal. It must be followed by a definite noun or attached to a pronoun:

- (/ə.ei-ə əl.hiz.beim/ = أعلمُ أَيُّ الحزبينِ مُصيب = I know which party is right.),
- (/ə.ei-hum/ = يعجبني أيهم قائم = I like the one(s) (of them) who is (are) standing.).

In the first example, /ə.ei/ (أَيُّ) is immediately followed by /əl.hiz.beim/ (الحزبينِ) which is a definite noun, but in the second it is attached to the pronoun /hum/ (هُم) which is definite by its nature.

## 4.2 The Conjunctive Clauses

Like English, Arabic conjunctive nouns cannot stand independently from their conjunctive clauses. The conjunctive nouns need to be immediately followed by clauses in order to have meaning in sentences. These clauses could be substantive (أسمية), verbal (فعلية), or genitive (شبه جملة). Their only function is to modify the conjunctive nouns. The conjunctive nouns plus their clauses constitute the conjunctive clauses. Some of these conjunctive clauses, as mentioned earlier, could be used either substantively or adjectively. Their main function, in Arabic as well as in English, is to modify a preceding noun constituent. Therefore, they are most frequently used adjectively. Other functions may include 'identifying, classifying, or giving emphasis' (Zagood, 2012). The 'adjectival' conjunctive noun should agree with its antecedent in case, number, and gender. However, some other conjunctive nouns (i.e., /mʌn/ (مَنْ), /mæ/ (مَا), and /ə.ei/ (أَيُّ)) could only be used substantively in the nominative case<sup>11</sup>. They occur at the commencement of compound or complex sentences and function as subject for them. The subject of a subordinate conjunctive clause is usually the same head constituent modified by that clause (Wright, 1996:321):

- (/ər.rəjʊlʊ əl.lə.ði: də.rə.bə eb.nət.təh/ = الرجلُ الذي ضَرَبَ ابنتَه = The man who beat his daughter.).

However, if the subject of the subordinate conjunctive clause is other than the head constituent, the clause must represent its own subject in the form of a suffix personal pronoun (ضمير متصل) (Cowan, 1958:72):

- (/ət.tæ.lebjɔ:lʊ əl.lə.ði: alə.mu:h/ = الطالب الذي علموه = The pupil whom they taught),
- (/ət.tɔ:l.læb əl.lə.ði:n wəθeɪtə behem/ = الطلاب الذين وثقتَ بهم = The pupils whom you trusted.).

The conjunctive clause should have a personal pronoun (it could be embedded (مستتر) or manifest (ظاهر)) that refers to the conjunctive noun and shows concord with it in number and gender. This ‘referring pronoun’<sup>12</sup> has three probable occurrences (Wright, 1996:322-324).

Firstly, it can be an embedded third person pronoun (ضمير غائب مستتر) when it occurs in the nominative case as a subject of the verbal sentence after the conjunctive noun. However, it can be represented by an independent personal pronoun (ضمير منفصل) (Ryding, 2005) if the sentence after the conjunctive noun is nominal. Still, this pronoun is optional in nominal sentences if they have adverbial (ظرفي) or prepositional (حرفي) predicates:

(/bɪl.lə.ði:/ = مررتُ بالذي يدرسُ بجدٌ = I passed by the one<sup>13</sup> who studies hard.),

(/əl.lə.ði:/ = تحدثُ إلى الذي هو أكرمُ = I talked to the one who is more generous.).

(/mʌn/ = رأيتُ مَنْ (هو) معَكَ فيما ذهبتَ إليه cf. رأيتُ مَنْ هو معَكَ

(/əl.lə.ði:/ = رأيتُ الذي هو في الدار cf. رأيتُ الذي هو في الدار يجوارِك

Secondly, it can be expressed by an attached manifest pronoun. It is attached to the end of the verb when the pronoun occurs in the accusative case as an object of the verbal sentence after the conjunctive noun. Again, this suffix is optional, and it is often omitted<sup>14</sup>:

(/əl.lə.ði:/ = رأيتُ الرجلَ الذي ضَرَبْتَهُ أو رأيتُ الرجلَ الذي ضَرَبْتَهُ = (I saw the man whom you have beaten.),

- (/ðæ/ = ماذا صَنَعْتَهُ ؟ أو ماذا صَنَعْتَ ؟ = (What did you do?),
- (/mæ/ = قُلْ ما تُرِيدُ أو قُلْ ما تُرِيدُهُ = (Say what you want).

Thirdly, it is represented by an attached manifest pronoun. This time, it occurs in the genitive case, and thus, the ‘pronominal’ suffix should be attached to a noun or a preposition. However, if the noun to which the pronoun is attached is an active participle (اسم فاعل) (cf. passive participle (اسم مفعول) (Ryding, 2005)), the ‘pronominal’ suffix is optional:

- (/əl.lə.ði:/ = رأيتُ الرجلَ الذي هذا كتابُهُ = I saw the man whose book is this),
- (/əl.lə.ti:/ = المرأة التي تحدثُ إليها معلمةٌ = The woman (whom) I talked to is a teacher).

- (/mæ/ = أفكر فيما هو كاتبه أو أفكر فيما هو كاتب = (I think about what he is going to write.),
- (/əl.lə.ti:/ = أتحدث إلى التي هو متزوجها أو أتحدث إلى التي هو متزوج = (I speak to whom he is going to marry.).

If the suffix is attached to the same preposition that precedes the conjunctive noun, it can be omitted along with the preposition. However, it should not be omitted if the preposition preceding the conjunctive noun is different from that to which the pronominal suffix is attached:

- (/mʌn/ = قرأتُ عن من قرأتُ عنه أو قرأتُ عن من قرأتُ = (I read about the one whom you have read about).
- (/mʌn/ = تحدثتُ إلى من قرأتُ عنه = I talked to the one whom you have read about.).

#### 4. Conclusion

By and large, 'Relativization' in English and in Arabic is to a great extent similar at the deep structure level, and to some extent at the surface structure level (Suaieħ, 1980; Hamdallah and Tushyeh, 1998). For instance, the relative pronouns (conjunctive nouns in Arabic) must appear at the very beginning of the adjective clause. Moreover, in both languages, the relative clause must have a verb. However, there are some basic differences between Arabic and English in the use of relativization at the surface structure level. These, in turn, should in particular have pedagogical implications, and generally speaking are expected to constitute difficult areas for

the Arabic users of English or vice versa. In fact, as Khan (2011:107) puts it, “Language teaching practice often assumes that most of the difficulties that learners face in the study of English are a consequence of the degree to which their native language differs from English (a contrastive analysis approach).”

Since both languages share approximately the same aspects of the relativization notion, it suffices to indicate the differences in order to compare the use of the relative clauses in both languages:

- In English we basically have five relative pronouns (plus the “zero” ( $\emptyset$ ) relative pronoun). These are: (*who*), (*whom*), (*that*), (*which*), and (*whose*). Arabic, on the other hand, has sixteen relative nouns. They include: /əl.læ.ði:/ (الذي), /əl.læ.ti:/ (التي), /əl.lə.ðæn/ (الَّذَانِ), /əl.lə.ðem/ (اللَّذَيْنِ), /əl.lə.tæn/ (اللَّتَانِ), /əl.lə.tem/ (اللَّتَيْنِ), /əl.lə.ði:n/ (الَّذِينَ), /əl.ɔ:lə/ (الألى), /əl.læ.ti:/ (اللاتي), /əl.lə.wæ.ti:/ (اللواتي), /əl.læ.ei/ (اللائتي), /mʌn / (من), /mæ/ (ما), /əl/ (أ ل), /ə.ei/ (أ ي), and /ðæ/ (ذ ا) .
- Only two of the English five relative pronouns are marked for case; (*whom*) for accusative and (*whose*) for the genitive. In Arabic, there should be agreement in gender, number and case between the relative “noun” and its antecedent, while in English gender and number is not important. For example, the relative pronoun (*who*) can be

used for both masculine and feminine, singular and plural: (The man who was talking), (The woman who was standing), and (The children who were playing).

- Unlike Arabic, English has the possessive relative pronoun (whose): (I talked to the boy whose father was sick ).
- In English we have “zero” relative pronoun, while in Arabic we cannot find sentences with “zero” conjunctive noun: (The man you met yesterday was convicted of theft).
- In English we have the so called 'sentential relative clauses' which do not exist in Arabic. (He supports Mr. Ahmed which I appreciate).
- Relative pronouns in English can in some cases be replaced by special adverbs of time, manner, and cause. This is not applicable to Arabic.
- In Arabic the conjunctive sentence should in most cases have a 'returning' resumptive pronoun that refers to the conjunctive noun, while in modern standard English we never find that. For example, the conjunctive (relative) noun (pronoun) and the object pronoun may exist together in Arabic whereas in English they cannot (رَأَيْتَ الرَّجُلَ الَّذِي ضَرَبْتَهُ = I saw the man whom you have beaten).
- In Arabic the antecedent to the conjunctive clause should always be definite. The antecedent to the English relative clause could either be definite or indefinite.



- In Arabic we have dual conjunctive nouns /əl.lə.ðæn/ (الذان), /əl.lə.ðem/ (الذين), /əl.lə.tæn/ (اللتان), /əl.lə.tem/ (اللتين). Still, we do not have them in English.
- English distinguishes between ‘identifying’ and ‘non-identifying’ clauses structurally and phonologically, but Arabic distinguishes between them phonologically only. In English ‘non- identifying’ clauses, ‘that’ is not used, no relative can be deleted, and commas have to be used in writing. In Arabic, nothing is done to mark ‘non-identifying’ clauses except in speaking (e.g., with a different tone of speech or a pause before and after).

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## Appendix I

### THE INTERNATIONAL PHONETIC ALPHABET (IPA)

VOWELS	
IPA	Examples
ʌ	<u>c</u> up, l <u>u</u> ck
ɑ:	<u>a</u> rm, f <u>a</u> ther
æ	<u>c</u> at, bl <u>a</u> ck
ə	<u>a</u> way, cin <u>e</u> ma
e	<u>m</u> et, b <u>e</u> d
ɜ:ɹ	<u>t</u> urn, l <u>e</u> arn
ɪ	<u>h</u> it, <u>s</u> it <u>i</u> ng
i:	<u>s</u> ee, h <u>e</u> at
ɒ	<u>h</u> ot, r <u>o</u> ck
ɔ:	<u>c</u> all, f <u>o</u> ur
ʊ	<u>p</u> ut, c <u>o</u> uld
u:	<u>b</u> lue, f <u>o</u> od
aɪ	<u>f</u> ive, <u>e</u> ye
aʊ	<u>n</u> ow, <u>o</u> ut
oʊ/əʊ	<u>g</u> o, <u>h</u> ome
eəɹ	<u>w</u> here, <u>a</u> ir

VOWELS	
IPA	Examples
eɪ	<u>say</u> , <u>eight</u>
ɪə <sup>r</sup>	<u>near</u> , <u>here</u>
ɔɪ	<u>boy</u> , <u>join</u>
ʊə <sup>r</sup>	<u>pure</u> , <u>tourist</u>

CONSONANTS	
IPA	Examples
b	<u>bad</u> , <u>lab</u>
d	<u>did</u> , <u>lady</u>
f	<u>find</u> , <u>if</u>
g	<u>give</u> , <u>flag</u>
h	<u>how</u> , <u>hello</u>
j	<u>yes</u> , <u>yellow</u>
k	<u>cat</u> , <u>back</u>
l	<u>leg</u> , <u>little</u>
m	<u>man</u> , <u>lemon</u>
n	<u>no</u> , <u>ten</u>
ŋ	<u>sing</u> , <u>finger</u>
p	<u>pet</u> , <u>map</u>
r	<u>red</u> , <u>try</u>
s	<u>sun</u> , <u>miss</u>
ʃ	<u>she</u> , <u>crash</u>
t	<u>tea</u> , <u>getting</u>
tʃ	<u>check</u> , <u>church</u>
θ	<u>think</u> , <u>both</u>
ð	<u>this</u> , <u>mother</u>
v	<u>voice</u> , <u>five</u>
w	<u>wet</u> , <u>window</u>
z	<u>zoo</u> , <u>lazy</u>
ʒ	<u>pleasure</u> , <u>vision</u>
dʒ	<u>just</u> , <u>large</u>



SPECIAL ENGLISH SYMBOL

IPA	MEANING
ɹ	/ka: ɹ/ means /ka:r/ in American English and /ka:/ in British English. However, in BrE, (ɹ) will be heard if ɹ is followed by a vowel. For example, <i>far out</i> is pronounced /'fa:'raʊt/.

SPECIAL ARABIC SYMBOLS

Symbol	Example	Symbol	Example
ج = <u>j</u>	جَاد (jæd)	ض = <u>d</u>	ضَرَبَ (daraba)
ح = <u>h</u>	حَال (hæɪ)	ظ = <u>d'</u>	ظَفَرَ (d'afara)
خ = <u>g</u>	خَال (gæɪ)	ع = <u>a</u>	عِلْم (aelm)
ص = <u>s</u>	صَاد (sæd)	غ = <u>gh</u>	غِمْد (ghemd)
ط = <u>t</u>	طَرَب (tarab)	ق = <u>q</u>	قَدَم (qadam)

## Works Cited:

- 1- The division in a society between two languages or two varieties of a language, in which one is considered formal and the other as informal. For instance, the "Modern Standard Arabic, based on the language of the Koran" as compared to "the colloquial Arabics of each Arabic-speaking region, such as Moroccan and Egyptian" (McWhorter, 2004: 61).
- 2- It is usually referred to as 'sentential relative clause' (Quirk et al., 1985).
- 3- 'Case' refers to the function of a word in a sentence (see under Case and Gender in Relativization below).
- 4- In this paper, the International Phonetic Alphabet (IPA) is used for the phonetic transcription of Arabic. For Arabic sounds which do not exist in English, their English closest sounds in terms of points of articulation are highlighted (underlined> and used in their stead (see Appendix I).
- 5- The Arab Tribes of "Banu Huthail" (بنو هذيل) prefer to use /əl.lə.ðu:n/ (الذون) in addition to /əl.lə.ði:n/ (الذين) when this conjunctive noun signifies the doers of an action or refers to the subject of a sentence (Wright, 1996:271).
- 6- It is to be noted however, that /əl.ɔ:lə/ (الألى) can also be used as a personal plural feminine conjunctive noun.
- 7- It is also acceptable and even more common in Arabic to use the conjunctive noun of /əl.lə.ti:/ (التي) with non-personal feminine plurals (e.g., (البقرات التي في المزرعة) (the three cows which are in the farm)).
- 8- The Arab Tribes of (طيء) /tɛi/ have their own common conjunctive noun of (ذو) /ðu:/, which often replaces the conjunctive noun of /əl.lə.ði:/ (الذي) (Wright, 1996:272).

- 9- When preceded by one of the two interrogative words of /mān/ (من) or /mā/ (ما).
- 10- In some very rare cases, /mān/ (مَنْ) is used to refer to non-persons, and /mā/ (ما) to persons. See, for instance, verse 45 in chapter 24 ﴿وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ﴾, and verse 3 in chapter 4 ﴿فَأَنكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ of the Holy Quran.
- 11- They are usually called 'free' or 'headless' relative clauses (Hamdallah and Tushyeh, 1998:141).
- 12- Some grammarians prefer to call it the 'resumptive' or 'returning' pronoun and point out that it existed in Old English and in some 'non-standard dialects' of English (See, for instance, (Zobl, 1980a), (Zobl, 1980b), (Suaieh, 1980), (Zagood, 2012), and (Algady, 2013)).
- 13- 'One' here (and in the following example above) should refer to a male person only.
- 14- Chomsky (1977:80) points out that this is true of Hebrew as well.