

**CULTURE-BOUND WORDS IN AN ENGLISH-  
ARABIC BILINGUAL DICTIONARY**

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## **ABSTRACT**

This research involves the study of culture-bound words in a uni-directional English-Arabic bilingual dictionary with regard to the needs of translators and advanced foreign language learners. It entails the examination of the entries of this class of words with particular attention to the semantic aspect of the entry. Culture-bound words were collected from the dictionary on the basis of semantic fields: kinship, headgear, footwear, overcoats, and food and drink. The entries were analysed and the data were examined, in a database, by comparison with those of a monolingual English dictionary.

There is also a theoretical and cultural study entailed in this work. To begin with, I considered the Sapir-Whorf hypothesis which claims a link between language, thought and culture. I tried to establish that there is a cultural gap between different societies. This gap is reflected in the languages spoken, and is mainly manifest in the lexical level. To illustrate this point further, I carried out a translation study on some culture-related texts. This latter study illustrated at the same time the lack of culture-bound words in the bilingual dictionary of Arabic and English.

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## TRANSCRIPTION OF ARABIC LETTERS AND SOUNDS

Arabic letter	Symbol	Approximate sound
ا...	a	short open unrounded [a]
إ	aa	long open unrounded [a:]
ب	b	voiced bilabial stop [b]
ت	t	voiceless dental stop [t]
ث	th	voiceless interdental fricative [θ]
ج	j	voiced palatal stop, affricate or fricative [dz]
ح	H	voiceless pharyngeal fricative [ħ]
خ	kh	voiceless uvular fricative [X]
د	d	voiced dental stop [d]
ذ	dh	voiced interdental fricative [ð]



Arabic letter	Symbol	Approximate sound
ر	r	voiced alveolar trill [r]
ز	z	voiced alveolar fricative [z]
س	s	voiceless alveolar non-emphatic fricative [s]
ش	sh	voiceless palatal fricative [ʃ]
ص	S	voiceless alveolar emphatic fricative [s̥]
ض	D	voiced dental emphatic stop [ɗ]
ط	T	voiceless dental emphatic stop [t̥]
ظ	DH	voiced alveolar/interdental emphatic fricative [ʒ̤]
ع	c...	voiced pharyngeal fricative [ʕ]
غ	gh	voiced uvular fricative [ʁ]
ف	f	voiceless labio-dental fricative [f]

Arabic letter	Symbol	Approximate sound
ق	q	voiceless uvular stop [q]
ك	k	voiceless velar stop [k]
ل	l	voiced alveolar lateral [l]
ل	l̤	voiced alveolar emphatic lateral [l̤]
م	m	voiced bilabial nasal [m]
ن	n	voiced alveolar nasal [n]
ه	h	voiceless glottal fricative [h]
و	w	voiced labio-velar semi-vowel [w]
و	u	short close back rounded [u] or short half-close back rounded [o]
و	uu	long close back rounded [u:] or long half-close back rounded [o:]
ي	y	voiced palatal semi-vowel [j]

Arabic letter	Symbol	Approximate sound
ي	i	short close front unrounded [i]
ي	ii	long close front unrounded [i:]
ء	'...	glottal stop [ʔ]

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# CHAPTER I

## INTRODUCTION



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## 1. INTRODUCTION

The present shows a great and growing interest in research in the field of lexicography. There is a continuous need for reference materials in every aspect of modern life, which imposes a need for constant research to improve the quality of these materials to suit the needs of various types of users. Dictionaries are foremost among these materials.

During the last few decades, a new interest has emerged in the integration of semantics into linguistic description and linguistic theory (Al-Kasimi, 1983b: 5). As a result, considerable attention has been given to lexicography. This has been shown in a series of events including the historic conference on lexicography held at Indiana University in November 1960 to discuss a variety of problems related to lexicography, both monolingual and bilingual (Householder and Saporta, 1962; Al-Kasimi, 1983b, 1991), and various other conferences to discuss issues in lexicography (Al-Kasimi, 1983b, 1991). Moreover, various committees and linguistic societies were formed in order to carry out research into lexicography in America and Europe, such as The Dictionary Society of North America and EURALEX (European Association for Lexicography). The Dictionary Research Centre at Exeter, UK, was founded in the 1980s by Dr. R. R. K. Hartmann, where, as well as continuous research in lexicography, there are international lexicography courses held every year. There are also several journals and publications that report on the latest developments in the field, such as *Language, Dictionaries, Lexicographica, International Journal of Lexicography*, and many more.

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Such publications and studies are all aimed at the advancement of lexicography and the achievement of the best lexicographical resources possible to serve the various and changing demands of the users.

Nowadays, lexicographical studies investigate various aspects of the subject that are of importance in the compilation of dictionaries. The varying needs of different dictionary users are looked at and considered in relation to the presentation of the information in the dictionary. Also, the purpose of the dictionary is considered as an important factor in achieving a successful dictionary.

This present investigative study aims at serving the needs of translators and advanced foreign language learners in particular.

#### **1.1. Aim and Scope of the Study**

The current research investigates certain aspects of bilingual lexicography of the language pair English and Arabic, the latter being my native language. It involves primarily an analysis of the definitions of culture-bound terms in a well-known English and Arabic uni-directional bilingual dictionary, Al-Mawrid English-Arabic dictionary.

The study is based primarily on the assumption that the existing and much-consulted bilingual English-Arabic dictionaries are poor in comparison with counterparts available for other languages. The English-Arabic bilingual dictionary still requires some crucial development, in order to improve the quality of the definitions and to provide other indispensable information for the dictionary user. The lack of reliable English-Arabic dictionaries was denounced thirteen years ago by Al-Chalabi (1983) who maintained the serious need for reliable dictionaries

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*Introduction*

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in English and Arabic and complained about the inadequacy of the quality of the existing dictionaries in this language pair. This situation still exists despite the ongoing research in lexicography and despite the several calls towards having better dictionaries.

There are several categories of words which require special treatment in bilingual dictionaries. These words may not have near synonyms in more than one language. They are of different types: technical vocabulary, proper nouns, culture-bound words, and some other categories. I shall refer in my work to those elements which are exclusive to a certain language as a consequence of its culture as 'culture-bound' words. In particular, the treatment of culture-bound terms in the English-Arabic dictionary has been neglected by lexicographers, thus it requires investigation. This therefore is the chief focus of my study. My specific objectives are:

1. To acquire some insight into the differences that exist between the English and Arabic languages as a result of the cultures of the peoples who speak them.
2. To carry out a study of the extent to which culture-bound terms are covered by the bilingual dictionary, and how they are defined.
3. To emphasise the aspects of the definition which are considered to be important to the dictionary-user.

The culture-bound terms that I have gathered from the target dictionary were drawn from several semantic fields: geographical terms, religious terms, kinship terms, costume and clothing terms, food and drink terms, and various miscellaneous culture-bound words. From these

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*Introduction*

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long lists I have based my study mainly on three semantic fields: kinship terms, costume and clothing terms, and food and drink terms.

As part of my examination of the definitions of these terms, I have collected information on a range of other factors:

1. The number of culture-bound terms that are covered by Al-Mawrid dictionary, compared to the number covered by the monolingual Collins English Dictionary.
2. The type of definition given to the entries, whether it is in the form of translation equivalents, an explanatory definition, or a combination of both. In the case of equivalents, I looked at the types of equivalents provided.
3. The adequacy of the equivalents or of the definition provided.
4. The other types of information given in the entries, e.g. grammatical, etymological, register labels, regional variation etc.
5. Illustrations, both phrasal and pictorial.

However, I have concentrated specifically on the semantic aspect of the definitions since it is the most important part of the entry. The adequate presentation of the meaning or of equivalents for the headword is essential for the dictionary user. The precise information sought by the dictionary user should be presented clearly. This point was emphasised by Hartmann (1983b: 8) who said that: "Whatever the type and orientation of the dictionary, the lexicographical treatment of its contents must be adequate for the specific task it is meant to achieve". Similarly, usage and register labels are basic requirements for the dictionary user



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*Introduction*

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since they influence one's choice of words and direct one to the correct usage of the headword or of one of its senses.

For the purpose of my study I have examined Al-Mawrid English-Arabic Dictionary (1991). I updated my investigation by consulting the 1994 edition when it was released. This dictionary is considered to be one of the best bilingual English-Arabic dictionaries. This judgement was highlighted by the results of research done by El-Badry (1990), in which she studied the dictionary ownership and opinions of 499 educated Arab respondents with regard to bilingual English and Arabic dictionaries. It was found that Al-Mawrid dictionary was owned by approximately 50% of the 499 persons, making it the most favoured of all such dictionaries. Another research done by Al-Besbasi (1991) on a group of Arab translators, has shown that Al-Mawrid was preferred to other bilingual dictionaries, it was less criticized by the group of dictionary users, and it is more comprehensive in the quality and quantity of information. Nevertheless, compared to other bilingual dictionaries involving other language pairs, this dictionary still needs further improvements.

I have also used an English monolingual dictionary, The Collins English Dictionary (1987), in order to get an insight into the meanings which culture-bound words have for English native speakers as well as to compare the two sets of meanings given by the dictionaries. Another reason for using Collins is to assess and verify the points which I have examined in my study of each definition regarding for example register labels. Furthermore, despite my major consultation of the Collins for the verification of facts, I have consulted other monolingual and bilingual

**CHAPTER I**  
*Introduction*

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dictionaries whenever I needed to check the range, use, etc. of words.

These dictionaries are, with abbreviation in brackets:

1. Elias' Modern English-Arabic Dictionary (1987) (Elias)
2. Al-Manaar English-Arabic Dictionary (1971) (Al-Manaar)
3. Al-Mughnii Al-Akbar English-Arabic Dictionary (1988)  
(Al-Mughnii Al-Akbar)
4. Al-Mughnii Al-Kabiir English-Arabic Dictionary (1991)  
(Al-Mughnii Al-Kabiir)
5. The Oxford English-Arabic Dictionary (1972) (Oxford)
6. The Chambers 20th Century English Dictionary (1986)  
(Chambers)
7. The Concise Oxford English Dictionary (1990) (Concise  
Oxford)
8. The Random House Dictionary of the English Language  
(1967) (Random House)
9. Webster's Ninth New Collegiate Dictionary (1986)  
(Webster)
10. Al-Mawrid Arabic-English Dictionary (1992) (Al-Mawrid  
Ar-Eng)
11. Hans Wehr's Dictionary of Modern Written Arabic (1980)  
(Hans Wehr Ar-Eng)

In choosing the above listed dictionaries I aimed at selecting dictionaries of the same size and level of information as Al-Mawrid and Collins. The English-English dictionaries are a selection of those commonly used by students and in the home. The selection of English-Arabic dictionaries constitutes all the English-Arabic dictionaries that I

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### *Introduction*

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was able to find bearing in mind size, contemporariness, and also their availability. I have also included in the selection two American dictionaries in order to verify American usage and meanings. The Arabic-English dictionaries were referred to to verify the meaning of some equivalents.

### **1.2. Method of the Study**

As a beginning for my research I created lists of culture-bound words. I did this by carrying out an extensive manual search, going through every single entry of the dictionary. By 'manual search' I mean a search through each entry along with its definition, selecting words that are of cultural relevance either entirely or partly (i.e. having at least one sense that is linked to culture). This process was repeated in another manual search through the entries of the Collins, thus providing two separate sets of lists: from a monolingual source and from a bilingual source dictionary. During the process of gathering the definitions of words from the monolingual dictionary I collected some extra culture-bound words and checked whether they are given in Al-Mawrid dictionary just in case I had not noticed them during the manual search process.

Another type of search could have been done by collecting miscellaneous culture-bound terms through other sources, such as *garage sale*, *meals-on-wheels*, *social security*, *Salvation army*, etc. However, I preferred to examine identified semantic fields to get an insight to the environmental, religious, or other differences which have an influence on the lexical stock.

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### *Introduction*

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The next step involved the input of the data into a computer database: PARADOX version 4.0. For this purpose, I analysed each definition into its smaller components, corresponding to the fields that I had chosen for the database. This process involved both the monolingual and the bilingual data. The fields which I selected to classify the components of the definitions are mainly related to the points which I intended to examine in the definition (see section 1.1).

I created two separate tables for each semantic field, one for the bilingual data, and the other for the monolingual data. Both tables are similar with regard to the fields included in them. The reason behind the creation of separate and similar tables was to make the task of comparison easier, especially by displaying the two tables in the window simultaneously. This feature was one of the reasons that made PARADOX version 4.0 a good choice.

Furthermore, I translated a few Arabic texts that are concerned with folklore, especially in the Arabian Gulf area. These texts are about camel classification in a region in the Arabian Gulf, women's traditional fashion in Qatar, and traditional customary arts during circumcision in a part of Oman. During the course of translation I encountered a number of culture-bound terms, which I tried to translate by seeking translation equivalents from Al-Mawrid Ar-Eng. The purpose of this part of the study is to get an insight into the extent of the influence of culture on language, in this case the Arabic language. Also, I wanted to demonstrate how poorly culture-bound terms are covered by the bilingual dictionary, in that even those that are mentioned in the dictionary are not given the required cultural sense that links them to the Arabian culture.

**CHAPTER I**  
*Introduction*

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### **1.3. Structure of the Thesis**

The thesis comprises seven chapters and two appendices. Chapter II includes the theoretical background behind the relation between language and culture and the cultural ideas behind the present research.

Chapter III includes an overview of bilingual lexicography, starting with a historical overview through to an analysis of the components of the entries.

In Chapter IV, the research method is presented and samples of the work are provided. The various steps of the research are detailed in this chapter.

The results of the study are displayed in Chapters V and VI along with a discussion of them. Chapter V includes the results connected to the semantic part of the definition whereas the results of the rest of the components in the entry are displayed in Chapter VI.

The final chapter is a conclusion to the work along with some suggestions to lexicographers and publishers and for further researches in the field.

The appendices include:

Appendix 1: the various lists of culture-bound words that I have gathered and studied from the dictionaries.

Appendix 2: a list of various Arabic camel terms with distinguishing characteristics.

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**CHAPTER II**

**THEORETICAL AND  
CULTURAL BACKGROUND**



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## **2. THEORETICAL AND CULTURAL BACKGROUND**

There are various ideas and trends suggested by the fact that the languages of the world exist in diverse forms. For many years the differences between languages have been studied and there are varying views expressed about the actual causes of these differences. A very famous one links language, thought and culture and traces the differences between languages to differences in the thought of their speakers. The framework of this chapter considers these ideas.

### **2.1. The Relation of Language to Thought and Culture**

Languages exist in many different forms. This fact has been an area of interest for several hundred years, related to which are the proposals that languages may influence the thought of those who speak them (Lucy, 1992:1).

Another aspect that is connected to this subject is culture, the totality of inherited ideas, beliefs, values, and knowledge of a group of people or society, which constitute the shared bases of social action. The definition put forward by Frawley (1992: 45) for 'culture' is:

Culture is the set of general meanings that a people uses to make order for its experience, to explain its origins, and to predict the future.

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Culture is seen as the primary reflector of the environment in which people are placed, which certainly differs from one area to another. Thus, the word 'culture' may be used as a reference to 'environment' as well as what it originally refers to. A relationship between language, thought, and culture has often been suggested as a factor in the diversities of languages.

The diversity of languages and cultures and their influence on thought was a point of consideration in Germany in the eighteenth century, especially in the work of Johann Herder (1744-1803), and in the nineteenth century in the work of Wilhelm von Humboldt (1762-1835) (Crystal, 1987). As a philosopher of language, Herder asserted the inseparability of language and thought, that language is both the thought and the tool of human thinking. Thus, since there are differences between languages, the thought patterns and literature of different peoples can only properly be understood and studied through their own languages. This, he maintained, is because although the basic vocabulary is the same for all people, since it consists of reference to simple observable things and events, there is lexical diversity and grammatical differentiation between languages, growing as societies developed (Robins, 1990). Such a strong link between linguistic structure and thought makes it possible only for people who speak the same language to understand each other thoroughly.

These influential views were taken further by Humboldt. He stated in his theory of language that each different language has its own individuality, which makes it distinctive and peculiar to the people who speak it. This results from the interdependence and inseparability of language and thought;



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words are not individual labels or names, they denote something and put it in a distinct category of thought (Robins, 1990). He maintained that language shaped a person's view of the universe (Brown, 1986). Therefore, differences between languages are not only in the linguistic system, but involve differences in the speakers' interpretation and understanding of the world they live in (Robins, 1990).

This view of language being the instrument that shapes one's conception of the world was taken up in the twentieth century in America by the anthropologists Franz Boas (1858-1942), Edward Sapir (1884-1939) and Benjamin Lee Whorf (1897-1941). They formed their views about the relation between language, thought, and culture as a result of detailed work on the native languages of America.

Boas continued on the same lines as the German philosophers, being a German himself who was educated in Germany and later emigrated to the United States. His principal view, which developed from his arguments about the nature of language, is that language reflects people's thought. His argument consisted of several claims. The first and basic claim is that languages classify knowledge in various ways for the purposes of speech. In other words, there is only a limited number of sounds in a language, but they are used to express unlimited different experiences. Therefore there must be an inherent and extended classification of experiences into groups of lexical and grammatical categories. This classification is done automatically in the background of people's minds. Moreover, it is what underlies all articulate

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speech and makes it possible for the limited sounds in language to express an infinite number of concepts.

Based on this claim is the second one, that different languages classify experience on different principles. Boas tried to justify this claim by stating that in every language there are groups of ideas expressed by certain phonetic symbols which are different from one language to another. This difference explains nothing but material differences between languages. He illustrated the diversity in both the lexical and the grammatical systems by various examples from different languages. From the lexical point of view, his most famous example is the one about the large number of words that Eskimo have for *snow*, which are not available in other languages. This, he reasoned, is because of the importance of snow in the life of the Eskimo, that they live their life depending on snow and on its conditions. Thus, the material influence of this environmental condition is manifest in the language of the speakers. (See section 2.2.3.)

On the connection of language to thought and culture, Boas maintained that linguistic classifications reflect the ideas and ways of thinking characteristic of a culture. That is, variations among languages reflect the divergent historical experiences of the people who speak them because such experiences result in the people's thought and perceptions, which are in turn connected to their language.

These ideas on the nature of language and on the relationship between language, thought and culture were developed further by Sapir, who was a student of Boas in linguistics. He suggested that the inherent linguistic

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categories of experience must be organized in a coherent system before they can shape a person's view of reality. Sapir also emphasized that these classified experiences are shared between the members of a group who live in the same environment and speak the same language. This, he maintained, is because otherwise it is not possible for them to communicate an experience through language, a class which is shared by all members. Sapir attempted to justify this claim by providing detailed comparisons of the different ways in which the same experience would be encoded by different languages. His main illustration consists of a contrast between an English sentence that involves several concepts and the nearest simple sentences from various languages; it was not possible to find equivalent sentences that involve exactly the same concepts as the English one (Lucy, 1992: 18).

In fact, regarding the relationship of language to thought, Sapir's ideas were contrary to those of Boas. He maintained that language classifications do not merely reflect thought but shape it, since they are organized in a coherent system. Language is a tool in the interpretation of experience, i.e. thought arises from the interpretation of the conceptual content of the linguistic categories. Nevertheless, Sapir shared Boas' views on the relationship between language and culture, i.e. that culture influenced language. The physical environment that surrounds the speakers and has an influence on their language is influenced in turn by social factors, i.e. interest in a subject must be shared by members of a society in order for it to be identified by linguistic means. This influence of culture on language is mediated by its influence on thought, which thus consists of two parts,

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cultural, i.e. the content of thought, and linguistic, i.e. the formal aspect of thought. Therefore, thought acts as an intermediary between culture and language. Furthermore, this influence of culture on language is manifested essentially through the lexical level of the language:

It is the vocabulary of a language that most clearly reflects the physical and social environment of its speakers. The complete vocabulary of a language may be looked upon as a complex inventory of all the ideas, interests, and occupations that take up the attention of the community...

(Sapir, 1949a: 90-1)

Such influence of culture on the vocabulary, he suggested, could be seen clearly in the vocabularies of 'primitive' peoples, such as the coast tribe of Nootka Indians, with its precise terms for many species of marine animals, or the precise terms for topographical features in the vocabulary of the inhabitants of a desert plateau, such as the Southern Paiute.

Following in the footsteps of Sapir, his student Whorf carried out further work in this area, his main contribution being data collection and detailed analyses of the languages of some native inhabitants of America. He maintained the essential views of Boas and Sapir, but he contributed some valuable new research. This has two aspects: a) he took the theoretical ideas that had already been expressed by his predecessors and made a detailed empirical study of their application to particular languages, and b) he moved the emphasis of the argument from concepts in the terminology of a language to the broader area of grammatical structures (Ellis, 1994). (A

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detailed study follows in section 2.2.) After the death of Whorf in 1941 there was a brief pause in anthropological and psycholinguistic research of this type. However, during the 1950s and 1960s the interest was revived, and it culminated in the 1980s (Lucy, 1992). This revival of interest was triggered off by the publication of some of Whorf's work.

Despite this work, the actual cause of the varied ways of encoding experience is still controversial, and whether differences between languages are associated with actual differences in ways of perceiving and conceiving the world is still a point of debate.

## 2.2. The Sapir-Whorf Hypothesis

Variations between languages which reflect people's habitual and favourite modes of reporting, analysing, and categorising experience constitute the essential data for the SAPIR-WHORF HYPOTHESIS (Hoijer, 1954b), the name given to the ideas developed by both Sapir and Whorf. The hypothesis combines two principles which reflect the range of their views, *linguistic determinism* and *linguistic relativity*. These two terms are also used as interchangeable labels for the hypothesis itself (Brown, 1986: 46).

The first principle, *linguistic determinism*, asserts that language determines the way people think. Thus, the structure of the language one habitually uses influences the manner in which one understands one's environment. This principle forms the basis of the second one, *linguistic relativity*, which states that the distinctions encoded in one language are not

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necessarily found in any other language. The implication is that not only are languages distinct by reason of the different characteristics they possess, but the picture of the universe varies from one language to another:

We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated.

(Whorf, 1956c: 214)

Whorf was concerned about two aspects of the hypothesis: the pervasive structural patterns characteristic of particular languages, and the fundamental conceptual ideas habitually used by speakers of those languages. This was manifest in his statement of the hypothesis:

These automatic, involuntary patterns of language are not the same for all men but are specific for each language and constitute the formalized side of the language...From this fact proceeds what I have called the 'linguistic relativity principle,' which means, in informal terms, that users of markedly different grammars are pointed by the grammars toward different types of observations and different evaluations of externally similar acts of observation, and hence are not equivalent as observers but must arrive at somewhat different views of the world.

(Whorf, 1956b: 221)

Whorf implies that, although what is observed in the world is exactly the same for all people, the structure of the language determines the

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significance of what is observed; thus speakers of different languages have different views of the world. Both Sapir and Whorf believed that the content of thought, i.e. the cultural concepts or ideas, influences the process of thought. Therefore, diversities among the linguistic classifications of experiences result in differences of thought among the speakers of different languages.

**2.2.1. The Classificatory Nature of Language**

Whorf claimed that language is classificatory in its nature; not only does it classify experiences, but it organizes them in a coherent system. Meaning depends on the patterns of relationships which form between these classifications. The evidence with which Whorf advanced this argument came from his analytic and comparative work on languages. Much of it derives from examining morphological categories, which demonstrate both the classificatory nature of language and its relation to higher levels of thought.

Whorf claimed that these categories are of two types: *overt* categories and *covert* categories. The first type is distinguished by formal observable marks, e.g. the plural marker in the English noun system. The second type has no surface markers, e.g. word order. The structure of languages may differ in terms of these categories, i.e. the classifications that are overt in one language could be covert in another language. An example of such difference is the gender systems of different languages; in English, for example, gender is covert but in other languages such as Arabic it is overt

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and marked by suffixes or by morphological variation. Moreover, there is an interrelation between both the overt and covert categories which certainly has an influence on specifying meaning.

Whorf's work led him to the view that differences between languages exist not only in individual classifications of experience, but in the pervasive structure that contains these individual experiences. There are series of minor differences ranging across the morphological and syntactic structures of the languages that create distinctive patterns. However, the fact that languages are different presents a problem in itself for comparing linguistic categories as evidence.

In his statement of the hypothesis, Whorf expressed the view that languages are equivalent in terms of their referential aspect. The differences occur in the linguistic aspect, which determines the importance and value of the referents. In order to prove this claim, he needed to provide linguistic and non-linguistic evidence from different languages. He made this clear in his statement:

To compare ways in which different languages differently "segment" the same situation or experience, it is desirable to be able to analyze or "segment" the experience first in a way independent of any one language or linguistic stock, a way which will be the same for all observers.

(Whorf, 1956a: 162)

Whorf means that there must be some way of expressing the non-linguistic part of the system, i.e. the thought part, other than by linguistic



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categories. This could be performed by the laws of visual perception that are laid down in Gestalt psychology, which states that visual perception is the same for all people. They provide a formula of reference for all observers, regardless of their languages, by which to break down and describe all observable types of situations. Alternatively, linguists could involve modern physical science or logic to explore the implicit metaphysics in the primitive languages, e.g. Hopi, compared to the implicit metaphysics of the Indo-European languages. It would then be apparent that ‘primitive’ languages are not primitive, but are as complex as European languages.

The third phenomenon considered by Whorf is what both Boas and Sapir called the ‘automatic nature’ of classifications. Like them, Whorf maintained that language exists as a background phenomenon for speakers, of which they are not conscious unless it is brought to their attention by contrasting experiences. Also, because language is governed by social and cultural factors, there is a mutual agreement among members of the same speech group as to the organization of linguistic concepts, codified in the patterns of language. This feature explains why foreign language speakers tend to codify some experiences in terms of their own language categories. This happens especially in the grammatical structure of language.

**2.2.2. Interaction between Language and Thought**

The other main topic discussed by Whorf, that is highly dependent on the classifications of language mentioned above, was the relationship of language to thought and culture. Whorf was interested in the way people

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interpret experiences rather than in the process of thought. He asserted that the basic conceptual patterns of language habitually used by speakers form the basis for more developed concepts, e.g. science, philosophy, mathematics and so forth. His view is that language can combine variable aspects of reality by giving them similar linguistic treatment, making them into linguistic analogies or patterns which are equivalent and have influences on each other. In a language there are structures which consist of a number of single linguistic analogies, grammatical and lexical. The separate linguistic classifications or analogies with their individual meanings influence one another in a patterned way. There are senses of words that are revealed only through the relations of meaning which the word contracts with other words in the language. Consequently, forms with direct meaning, i.e. individual classifications of experience, can influence forms of indirect and less perceptible meaning, i.e. the more complicated processes of thought, when they are grouped together in a linguistic classification.

Such linguistic analogies are used in thought as guides in the interpretation of reality, i.e. language patterns are used as a tool that involves a range of associations and connections inherent in the groupings or structures of the linguistic classifications. One example of an analogical structure is the distinction between count nouns and mass nouns with any grammatical and semantic aspects attached to them, e.g. determiners and plurality etc. Covert distinctions give rise to secondary overt patterns such as individualising mass nouns by means of linguistic devices beyond what is usual for count nouns. The organization between individual linguistic

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classifications of experiences and the relations, whether overt or covert, that are entailed, yields a larger structure that is the analogical structure.

#### **2.2.3. Empirical Evidence**

In terms of elaboration of the ideas of Sapir, Whorf's developments consisted of large scale empirical research, in which he tried to establish a correlation between linguistic patterns and non-linguistic behaviour. He compared the semantic structures of a pair of languages, and then searched for correlations between such semantic structures and various beliefs and institutions of a community's culture (Hockett, 1954; Lucy, 1992).

He provided two types of evidence for his views: a) scientific evidence, which consisted of analyses of incidents etc., and b) comparative examples for sets of two languages, English and one of the native American Indian languages, mainly Hopi. Normally, by the word 'English' Whorf referred to another term, that is STANDARD AVERAGE EUROPEAN (SAE). Under this term he grouped the Indo-European languages of Europe as a single language. This label shows his view that all these languages are largely similar because of their close historical relationship, which limits variation. This concept of SAE has been rejected by many linguists.

The lexical evidence was often of a scientific type, drawn from his work as a fire inspector in an insurance company. He believed that people act towards reality not in terms of the physical situation but in terms of the meaning of that situation to them. He illustrated his point by examples from his analyses of reports about circumstances surrounding the start of fires, for

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instance the 'empty gas drums' case (Whorf, 1956d: 135). In this case, an explosion had been caused by an individual who carelessly threw a burning cigarette stub near gas drums which he called *empty* in his insurance report. Physically the situation was hazardous, but the linguistic analysis of the situation must employ the word 'empty', since the gas drums did not contain any more of what they were intended to contain. This word does not imply the chance existence of some hazardous and 'left-behind' vapours, which is important information.

The evidence for the influence of grammatical analogies on thought involved a comparison of the grammatical structures of SAE and Hopi. One example is plurality and number (Whorf, 1956d: 139). In English the plural form and cardinal numbers are used for both physically observable things and ones which are not physically observable, e.g. *ten men* as well as *ten days*. In Hopi the linguistic situation is different in the case of the physically non-observable entities, which cannot be pluralised; instead an ordinal number would be used with the singular form. This grammatical form in Hopi is used also for nouns referring to repeated appearances, such as the successive visits of the same man.

Thus, in both examples, the grammatical and the lexical, a connection is created between two different cases with the use of the same linguistic form. Whorf intended to signify that the wider range of application of one pattern leads to a greater influence on thought, which could sometimes be misleading if the linguistic pattern expresses different concepts of reality.

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In contrast to the individual grammatical and lexical analogies, Whorf provided further evidence of the influence of language on thought through sets of analogical structures. He described a large number of observable phenomena and the attitudes of people towards things, how they conceived them and how they acted upon them, etc., then he connected these to linguistic patterns, the form of which he explained in accordance with the non-linguistic patterns. By this approach he tried to emphasize the significance of language patterns, as cohesive systems, for the behaviour of the speakers. (See section 2.2.2.)

The relation between language and the culture of its speakers is evident in forms which identify and express concepts that are important to the speech community. One example contrasting Hopi and English is the single Hopi word, *masa'yataka*, that denotes everything that flies except birds (i.e. it would include insects and aeroplanes). This situation of having a single inclusive word may be incomprehensible to a speaker of SAE, who has separate lexical items for the different entities that are represented by *masa'yataka*. This case is similar to the situation where English has one word for *snow*, whereas Eskimo has different words for different kinds of snow: falling snow, snow on the ground, snow packed hard like ice, slushy snow, wind-driven flying snow, etc. To them, these distinctions are sensibly and significantly drawn and the broad English category *snow* is inconceivable. In the case of Hopi, an aeroplane is as insignificant to the speech community as insects, therefore the concepts are not differentiated in terms of names. The same applies to the vast number of words in Arabic for the single English

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word *camel*, which signifies the importance of the camel in the life of some Arabian societies. (See section 2.5.)

Differences are more complex, and controversial, regarding abstract notions such as time and duration. In Hopi, Whorf asserts, there is no concept of time as a dimension; thus there are no forms in Hopi that correspond to English tenses. However, other linguists have pointed out that there are other types of forms that make it possible to talk about various durations (Crystal, 1987). Whorf, however, suggests that such major differences between languages make it nearly impossible for the speakers of those languages to understand each other's thinking, which is implied from his view of differences in the picture of the universe shown by differences in the languages of the speakers:

...no individual is free to describe nature with absolute impartiality but is constrained to certain modes of interpretation even while he thinks himself most free....

(Whorf, 1956c: 214)

From Whorf's point of view, it is impossible for speakers of different languages to express their views in exactly the same way. Based on this view, the implication drawn is that there could occur misunderstanding between speakers of different languages because of the differences in linguistic expressions.

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This principle of linguistic relativity, with its implications of major diversities in the minds of speakers of different language groups, was subjected to various judgements, both for the theory and against it.

#### **2.2.4. Reactions to Whorf**

The largescale work carried out by Whorf on the relation of language, thought, and culture and the formation of the hypothesis was met by enthusiasm and agreement on the one hand and by criticism and disapproval on the other. People looked at different aspects of the work with different eyes, linguistically, anthropologically, and psychologically.

The supporters range from those who are impressed by Whorf's ideas to those who mainly admire his methodology and amount of study. From the point of view of Whorf's ideas, the main attraction of his opinions was his argument that differences in language structure are associated with ways of perceiving and conceiving the world around us. As Sapir (1949b: 162) put it:

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood but are very much at the mercy of the particular language which has become the medium of expression of their society.

A number of supporters maintained this idea about the influence of language on the speaker's relationship to the external world. If a language has a word for a particular concept, then that word makes it easier for speakers of this language to perceive and refer to that concept than speakers

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of another language that lacks such a word and who are forced to communicate by using a circumlocution (Wardhaugh, 1992). Two strong believers in this idea are Kluckhohn and Leighton (1946). They asserted the great difference between the Navaho language and English, saying that it is essential to know the Navaho linguistic structure in order to understand the Navaho mind. This is confirmed, they say, by the near impossibility of translation between English and Navaho, which makes it look as if these two languages operate in two different worlds.

Hojjer was another supporter. His further anthropological research during the 1950s highlighted Whorf's emphasis on the relation of the grammatical structure of language to broad cultural patterns. He correlated the world view implied by the Navaho verb system and aspects of their mythology (Hojjer, 1953).

However, less positive reactions to Whorf were manifest in a number of ways. The principle that not all observers "are led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated" (Whorf, 1956c: 214) was a source of considerable debate. At least two major conferences were devoted to the examination of all implications of the hypothesis with regard to language, logic, and thinking. The proceedings of two of these were edited by Hojjer (1954a) and Pinxten (1976) (Polomé, 1990).

The fact that Whorf provided linguistic evidence only in support of his claims attracted the objections of some critics. Brown and Lenneberg pointed out that providing linguistic evidence only was not enough, since



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psychological data were also required to support the linguistic data (Lenneberg, 1953; Brown and Lenneberg, 1954). In fact, it is not only the linguistic evidence which Lenneberg criticized; he also objected to Whorf's methodology and techniques of translation. Regarding the methodology, he disapproved of the comparative method which Whorf adopted. He claimed that such comparisons do not prove that speakers of different languages differ in their psychological potentialities as groups (Lenneberg, 1953; Lucy, 1992). Therefore, he goes on, it is necessary to show that certain aspects of language have a direct influence on a given psychological mechanism in order to prove the point. Moreover, he attacked the techniques of translation which were used to demonstrate differences between languages. He maintained that if a language was an aspect of a cognitive process, then in the process of translation, the psychological elements that are characteristic of one make-up would be substituted for those of another, so that one would finally compare two sets of elements of one and the same psychological structure (Lenneberg, 1953; Lucy, 1992).

Peñalosa (1981) attacked the examples provided by Whorf. He regarded them as being plausible examples that were picked at random, thus they do not constitute proof. Also, he said that Whorf was concerned about surface morphology for the most part instead of dealing with deeper levels of syntax.

Another critic was Feuer (1953), who, as a social philosopher, believed that one would not expect people from different cultures speaking different languages to have different ways of perceiving space, time, causation, and

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other fundamental elements of the physical world. That is because a correct perception of these elements is necessary for survival. Thus, it does not follow that if a language lacks a word, its speakers cannot grasp the concept.

Lyons (1968) also rejects the idea of linguistic determinism but accepts the idea that the vocabulary of particular languages reflect the culturally-important distinctions of the societies in which they operate. Thus he is excluding any ideas that there are language levels other than the lexical that exhibit cultural influence.

Ellis (1994), however, argues strongly that the critics of Whorf did not grasp the actual ideas which Whorf tried to formulate and regrets the fact that these ideas were 'hypothesized' from the beginning.

Nowadays the Whorfian Hypothesis in its strongest form has few enthusiastic supporters, as most linguists have little concern about a debate over whether language shapes thought or thought shapes language. They are more concerned with the fact that language and culture interact, that world views among cultures differ, and that the language used to express that world view may be relative and specific to that view. Also, to them, the fact that successful translations between languages can be made is of more importance and can be taken as an argument against the hypothesis.

At the present time a weaker version of the Sapir-Whorf hypothesis is more likely to be accepted, that language influences the way we understand and remember, and affects the ease with which we perform mental tasks (Kaplan, 1986; Crystal, 1987), but cannot determine the way we think. Certainly, understanding or recalling a concept that has a corresponding

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word in one's language would be easier than when there is no corresponding term for it.

### **2.3. Relationship between Language and Culture**

Whorf maintained in the linguistic relativity part of the hypothesis that there is a strong link between language and culture. The following statement by Brown illustrates a shared view:

Culture is a deeply ingrained part of the very fibre of our being, but language is the most visible available expression of that culture. (Brown, 1986: 34)

This view about the influence of culture on language was held by both Kaplan (1986) and Strevens (1987), who also claimed that the language spoken by a community helps in some way to shape those aspects of culture that are manifest in it. Thus, they maintain, the influence between culture and language moves both ways, not only from culture to language. Nahar (1988) expressed a similar view: not only is language an important part of culture, but it is the basis for every cultural activity, which makes it the strongest reflection of society.

All languages have the universal concept of meanings. These meanings result from the attitude towards and the classification of the universe by a certain community. However, there are differences between communities with regard to meanings, because they are culturally determined (Lado, 1986). Here, several different factors can be considered as causing the

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differences. Examples of them are weather, environmental background, moral beliefs and so on. Differences in meaning are observable in the languages spoken by the communities since language is the means of expressing meaning. This point was established by Whorf. (See section 2.2.)

The influence of the environmental background of the community on the language of its speakers is detected through several structures of language (Sapir, 1949a: 90):

1. In its phonetic system.
2. In its grammatical form, i.e. its morphology and syntax.
3. In its subject matter or content, i.e. its vocabulary.

The third area, that is vocabulary, is the one that is of interest to my study and is the one I shall discuss in the next section.

#### **2.4. Influence of Culture on Vocabulary**

As was mentioned earlier in section 2.1., Boas and Sapir expressed the view that the physical and social environment of a people is mostly reflected in the lexical part of the language, where words are created to suit the environment in which they are used.

A similar idea was expressed by Hockett (1954) when he maintained that the vocabulary of a people reflects their experiences and interests. The fact that vocabulary is the most obvious evidence of the influence of environmental background on language can be seen clearly in the languages of the 'primitive' communities. In such communities the people are very dependent on the environment in which they exist. As they do not have great

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links with the developed parts of countries, with their large stock of technical and invented vocabulary, they tend to make use of the lexical stock that is readily available to them. There are many examples to illustrate this view. For example, in the Arabian Bedouin society one can find a large number of words to describe *sand dunes* according to their shape, texture etc., which the members of the Bedouin community are very aware of because dunes are part of the environment that surrounds them and on which depends their concept of direction. The same applies to the many words for *snow* which the Inuit languages possess. (See section 2.2.3.)

From these two typical examples one can perceive how the importance of a certain element in a certain community encourages the development of separate lexical items to describe this element in its various forms. Because it is not practical to describe an item that is much referred to by means of circumlocution, we find that different languages possess variable lexical stocks. The amount and variability of vocabulary depend on how important the referents are. Consequently, as Sapir said, “the complete vocabulary of a language may be looked upon as a complex inventory of all the ideas, interests, and occupations that take up the attention of the community.” (See section 2.1.)

Accordingly, just as cultures differ in the way they have developed and in the degree of their complexity, so do the vocabularies of the people that speak their languages. For instance, there is a difference between the rich, conceptually divided and subdivided vocabulary of a language like English or French and that of any primitive group. This corresponds to the difference

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which obtains between the complex culture of the English-speaking or French-speaking peoples of Europe and America, with their vast array of specialized interests, and the relatively simple undifferentiated culture of the primitive group (Sapir, 1949a).

There is no doubt about the fact that there is a great resemblance between world communities in terms of their basic needs in life; after all the human population is biologically the same in any part of the world. As a result their general needs for living are similar. However, there are several natural and man-made factors which influence greatly the life of people and dictate differences between them in variable degrees. There are important factors to be considered regarding differences between people, which are seen to affect greatly their languages. These are:

1. Physical conditions.
2. Technological development.
3. Spiritual and cultural beliefs.

All of these factors require considerable adaptation by the people in the communities. This undoubtedly results in differences in the lexical level of language.

The first factor, for example, includes the geographical setting and climate of the area. The geographical setting varies considerably from one area to another in the world; the inhabited lands could be mountainous, coastal, deserts etc. The creatures which exist in the deserts are different from the ones that exist in mountains or in the sea. Therefore, people adjust according to what surrounds them, whether in their food and the means by

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which to get it, or in ways of entertainment or survival. As well as the geographical setting, there is the weather, which also varies and which dictates certain measures to be taken by the people in order to proceed with their life. Such acclimatisation to the environment necessitates the invention of various types of clothes, tools, and means of living as well as the invention of lexical items to refer to them. The same thing applies to the other two factors, technological development and spiritual and cultural beliefs. The need for and the availability of an item or concept necessitates its lexicalisation for a certain community.

Thus, all such factors contribute in forming differences between cultures, and hence differences in the lexical stock of their languages. Accordingly, differences between languages in their lexical stocks are greater if the language pairs that are compared derive from considerably different environments or cultures.

However, difference in environment and culture does not always suggest differences in the deep structural level of the language. For example, the British and the Americans are united by the same language but live in different environments and different cultures. Nevertheless, there are certain lexical variations between the Englishes that are spoken by these two nations, but there are few structural differences.

## 2.5. Lexical Gaps

One result of linguistic and cultural diversity which affects comparisons between languages is *lexical (or referential) gaps*. This term denotes the situation when a term in the source language has no corresponding term in the target language even though the referent exists in both cultures (Benson, 1990: 53). The definition which is given by Crystal to describe this phenomenon is:

The absence of a lexeme at a specific STRUCTURAL place in a language's lexical field is called a **lexical gap**.

(Crystal, 1993: 200)

Lexical gaps are a feature of languages. Problems arise from them especially for translators, where often they cannot use single-word equivalents for some specific terms. This phenomenon is especially frequent when in a culture or language a certain sphere of life or activity is especially important or developed. This dictates having a set of vocabulary that is specific to that culture or type of culture only. For instance, kinship terminology is more highly developed in certain cultures than others. These words, culture-bound, belong to different semantic fields, the richness of which in one language signals their importance in the life of the community which speaks that language.

The semantic fields which contribute to causing lexical gaps between different languages include politics, religion, national festivals, folklore, kinship, costumes, food and drink, moral beliefs, etc. Such culture-bound



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words can sometimes be unique to their own language sources if the concepts which they refer to exist only in the culture or environment of that community of speakers. Sometimes there is an overlap between concepts of different communities and cultures, especially those who share a similar historical and environmental background, such as the French and Italian. At other times the cultural gap is very wide between different cultures. Therefore, the number of lexical gaps varies. Culture-bound words can sometimes be different enough potentially to create communicative problems between speakers of different languages. Therefore, such terms deserve special treatment, especially in bilingual dictionaries. (Refer to Chapter III, where a detailed discussion about the treatment of culture-bound words in bilingual dictionaries is provided.)

### **2.6. Classifications of Animals as an Example of Lexical Gaps**

As mentioned in the previous sections, there are varied interests for the people in different communities. Animals are one of the elements that play a role in the life of some communities.

In the Arab world, the camel plays an important role in the life of Bedouins because it is well adapted to the heat and to the other features characteristic of their environment. Even now camels are used for many purposes; travel was and still is one amongst a number of other uses. They are considered as wealth for their owners. The systematic classifications of camels amongst the Bedouin demonstrates how important a role these creatures play in the life of their owners. Classification is normally done

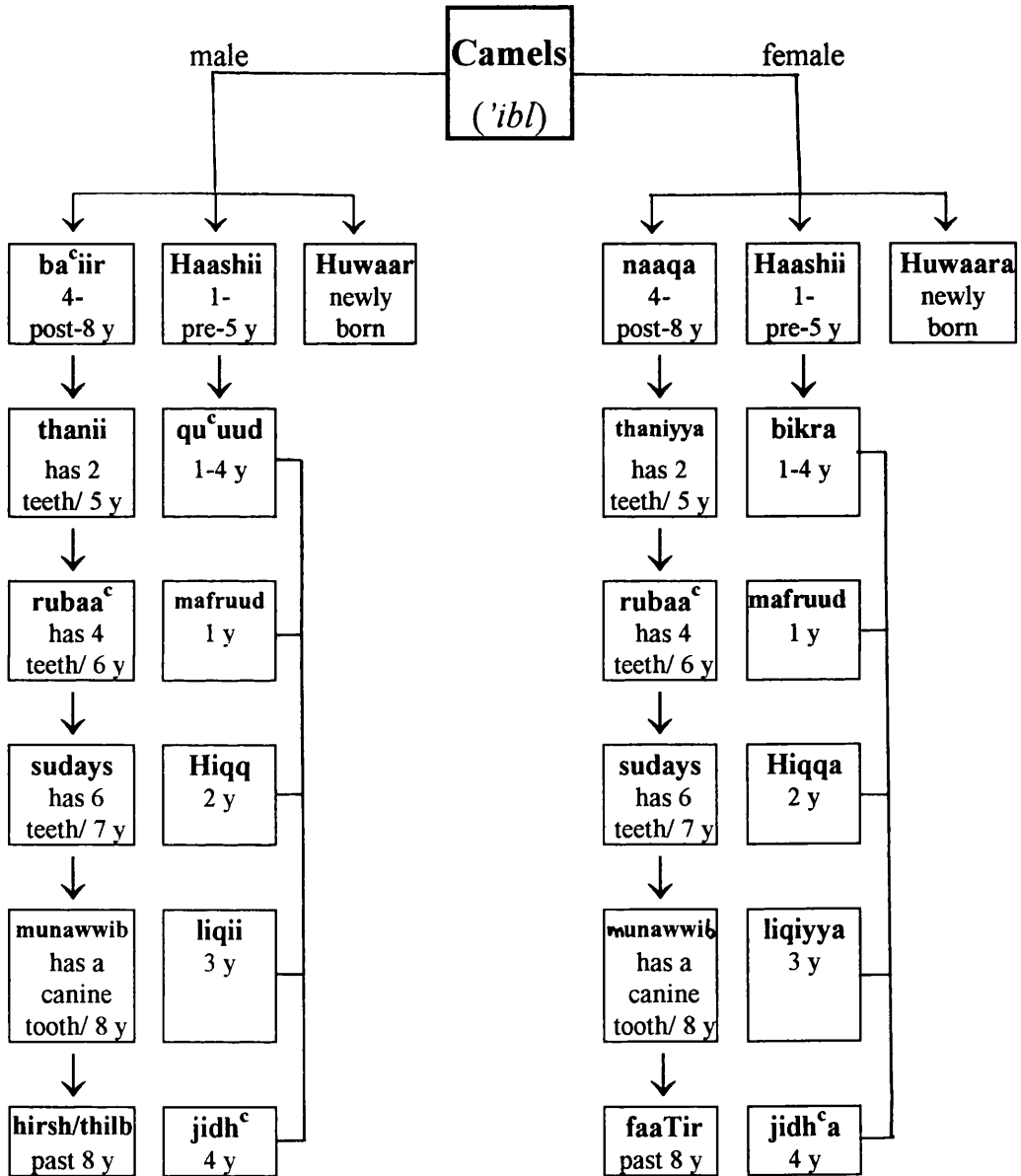
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according to: type, age, propagation, and ownership. The following diagrams 2.1. and 2.2. illustrate two types of classification of camels, according to age and according to propagation.

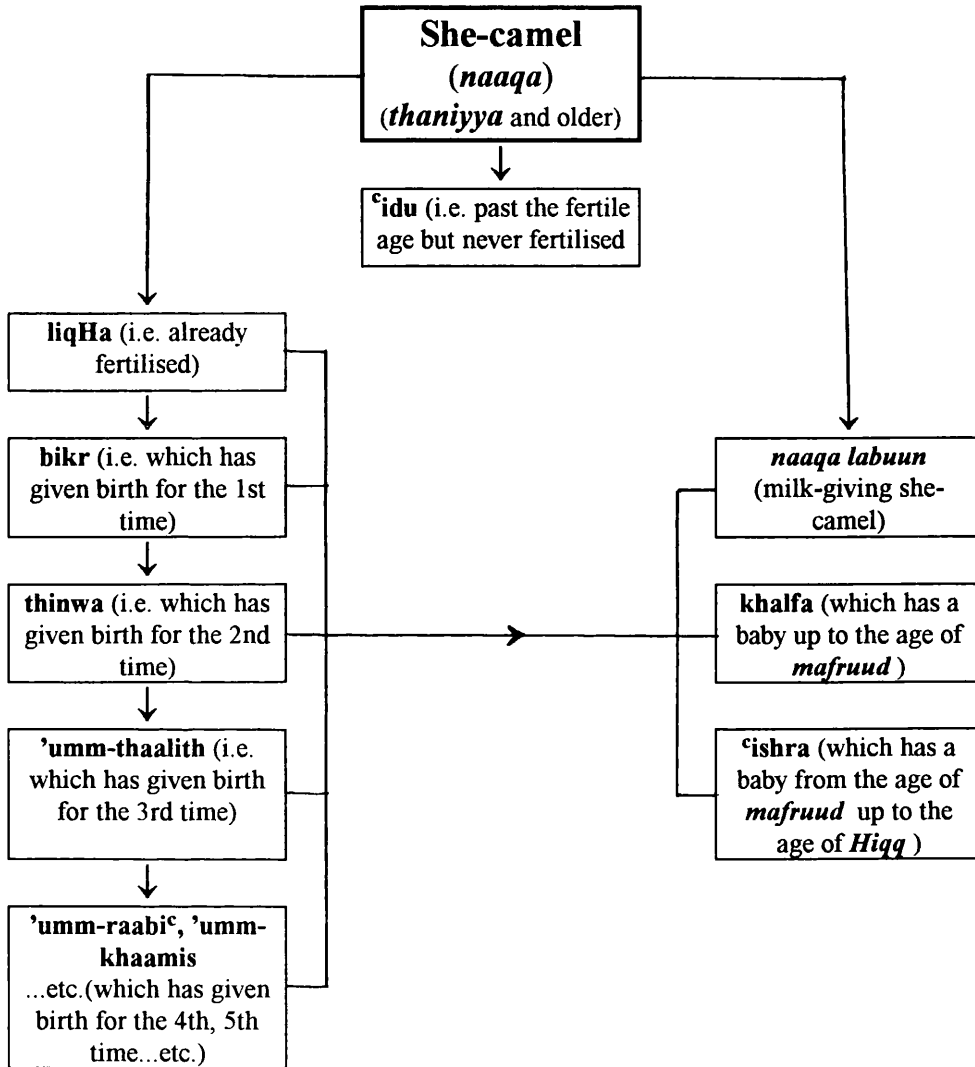
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**Figure 2.1. Camel classification according to their age**



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Figure 2.2. Camel classification according to propagation



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In Figure 2.1., which shows camel classification according to their age, there are some generic terms and some specific ones. The superordinate word *'ibl* (which I translated as 'camels') includes every type of camel whether male or female. It occurs only in the plural form and it is interchangeable with *jimaal*, the plural form of *jamal*, which is another term for 'camel'.

The diagram has two parts, one for male camels and the other for female camels. Some of the names included are the same for the male or female animals, such as *Haashi*, which is the generic noun for young camels under which are listed more specific nouns, or *rubaad*, *sudays*, and *munawwib* that are the specific nouns for camels from the age of four up to eight years and over. However, there are names which differ between the male and female creatures by the extra feminine suffix in the female nouns, e.g. *mafruud/ mafruuda*, *Hiqq/ Hiqqa*, or names which differ entirely such as *naaqa/ ba<sup>c</sup>iir*, *bikra/ qu<sup>c</sup>uud*.

Figure 2.2. illustrates the terms for female camels according to propagation. Sometimes more than one term can be applied to one camel. For example, those camels which gave birth to an offspring can be at the same time milk-giving camels. The generic names are more popularly known to speakers of Arabic than the specific ones. The terms included in the diagrams are colloquial. (See Appendix 2 for an extra list of camel terms with the distinguishing characteristics.)

Such classifications are lacking in other cultures where the camel does not play an important role in the life of the community, such as western

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cultures. However, classifications of other types of animals are found in those cultures, such as the classification of sheep and salmon in English, where those two types of creatures play an important role in the life of the Scottish communities. There are likewise many terms available in English for 'sheep' according to various characteristics. Just like those for camels, they may not be known except to communities which are interested in them, some of the terms, for example, are Australian. The following list presents some terms with the characteristics of the creatures:

(from a classification done for the *Historical Thesaurus of English*, University of Glasgow)

**sceap/ sheep/ ship/ sowth/ mutton/ balle/ wool-bearer/ cotswold lion/ fleece/ jumbuck (Austral. & N.Z.):** sheep of unspecified age, sex and breed (i.e. very general)

**poll-sheep:** a hornless sheep

**crone:** a sheep whose teeth are broken off

**short-woolled sheep:** a sheep producing wool with a short fibre

**bare-belly (Austral. & N.Z.):** a sheep with no wool on the belly

**sturdy:** a sheep afflicted with 'sturdy'

**hermit/ hermit sheep (both Austral. & N.Z.):** a sheep with solitary habits

**mountain sheep:** a sheep kept in mountainous regions

**heath-cropper:** a sheep living on open heath or down

**bush-sheep (U.S.):** a sheep shipped in from the bush

**snaedingsceap/ mutton:** a sheep for slaughter and food

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**ration sheep** (Austral.): a sheep to be killed for food for the workers on a station

**freezer:** sheep destined, when killed, to exportation in a cold chamber

A similar list presents various terms that denote 'salmon' with various characteristics: (adapted from the previous source)

**springer/ fresh-run:** salmon lately run up from the sea

**laurel:** salmon that has remained in fresh water during the summer

**cypera:** spawning salmon

**red-fish/ summer cock:** salmon in spawning season

**float-fish/ black fish/ slat:** salmon after spawning

**kelt:** salmon in bad condition after spawning before returning to sea

**baggit/ baggot:** female salmon that has not shed its eggs when the spawning season is over

The above classification of salmon resembles that of camels. Another classification of salmon is done according to age, similar to that of camels also:

**salmonet/ salmonsews/ skegger/ samlet/ laspring/ skirling/**

**salmon-sprint/ pink/ palmer-trout/ girling/ farthing-trout:**

general young salmon

**summer cock:** young salmon during summer

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**blue-cap:** young salmon of first year

**sprag/ shed:** young salmon from one to two years old

Thus, Sapir's statement that "The presence or absence of general terms is to a large extent dependent on the negative or positive character of the interest in the elements of environment involved" (1949a: 92) is reinforced by such data. People's interest in a concept encourages them to lexicalise it according to its various components. Lexicalisation makes constant reference to the concept easy for speakers, where otherwise they would have to resort to circumlocution.

The existence of a culture-determined lexical stock in a language may not necessarily be known to every community of speakers of that language. There are differences within cultures which divide them up into further smaller cultures. Such differences arise, for instance, from differences in some aspect of beliefs, occupation, geographical setting of the area etc. For example, the lexis attached to the classification of camels may not be known to all Arabic speakers because camels may not signify the same degree of importance to all Arabs, as in agricultural towns where the interest would be focused more on agriculture. The language of such people would be rich in lexis denoting, for instance, palm trees and dates, with various names for different forms, types and growth phases of the plant and of its components and fruit. These may not necessarily be known to Bedouins.

This feature of certain elements and knowledge being characteristic of certain communities can be referred to as specialisation. Differences may



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also arise from the dialect of the community. This feature is clearly evident in Arabic, with its various spoken dialects and its standard form.

### **2.7. Conclusion**

The fact that cultures vary and languages vary in their form and content is undeniable. Although this issue has been hypothesized and debated for many years, the more important aim at the present time is to use knowledge of those differences to tackle difficulties that may arise between different languages. It is very important to integrate the study of cultures into the programmes of foreign language learning and teaching. The culture of the foreign language learner should be made known to the teacher of the foreign language and the culture which shapes the foreign language should be made known to the language learner. Differences between aspects of different cultures should be studied and their influence on language should be acknowledged so that any major differences which may cause difficulties or problems may be overcome.

It is for this reason that I have incorporated the Sapir-Whorf hypothesis as an important part of the theoretical background of my study. I aimed through it to illustrate the link between language and culture. Although I do not believe in the strong version of the hypothesis, which says that language, thought and culture are mirrors of each other, I strongly believe in the considerable influence that culture has on language.

All of this resulted in my choice of the lexical level of language as the basis of my study since I believe along with Sapir that vocabulary is the

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clearest and prime reflector of the influence of culture on language. Such influence is illustrated clearly in sections 2.5. and 2.6., where the difference between Arabic and English in terms of the culture-bound names of animals is large. They also illustrate how the translation of such culture-bound terms is difficult due to lack of equivalents in the target language.

Therefore, studies on this level of language are of the utmost importance, and studies on the cultural influence on vocabulary would help in solving problems that are connected with language learning and translation.

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CHAPTER III

BILINGUAL DICTIONARIES



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### **3. BILINGUAL DICTIONARIES**

The bilingual dictionary is one of the tools that are of great importance to second or foreign language users or learners. Many years ago, dictionaries were developed as practical tools to serve certain needs of dictionary users. Nowadays they are intended for various different kinds of users, such as second language learners, translators and interpreters.

In the present chapter I shall present an overview of English-Arabic bilingual lexicography. I shall also explain about the definitions in the bilingual dictionary, directing my attention towards the treatment of culture-bound words, as well as showing some of the difficulties that confront English-Arabic lexicographers.

#### **3.1. Historical Overview of Bilingual Lexicography**

Dictionaries were developed a long time ago as practical tools. They were intended to serve the needs of their users, which differed from one culture to another. The earliest dictionaries were bilingual or polyglot word lists. They were mainly aimed at the traveller and the missionary but also at people who needed help to understand dialectal, technical, or rare words (Crystal, 1987). Bilingual dictionaries have been used for translation since ancient times. The archaeological discovery of Sumerian-Akkadian dictionaries in Iraq, which were used in the translation of Sumerian, the oldest documented language, is a proof of that (Al-Kasimi, 1983a).

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The history of lexicography goes back to ancient China, Greece, and Rome. In the fifth century BC the Greeks compiled glossaries to explain unfamiliar words in the works of great authors such as Homer. This is an indication of the main purpose of the earliest dictionaries or glosses; to cater for the individual comprehension needs of readers or scholars (Hüllen, 1989). Glossaries were developed thereafter; they explained unusual poetic, technical, and dialectal words, as in the work of the poet Philetos of Cos that dates back to the third century BC. They also included encyclopaedic information or information about some grammatical points in the text.

The beginning of lexicography in English and in other European languages also lies in glosses. In English these date back to the eighth-century Anglo-Saxons. They were in the form of scribblings between the lines or in the margins of codices, which explain a word or a phrase of the text. Such explanations were made in Latin or in Old English.

Later, these glosses were abstracted from the original source texts and compiled into independent word lists. This development was one step towards the making of present day dictionaries. Such glosses were continuously increased in amount by the addition of extra word-lists, and they were later arranged systematically according to their concepts, e.g. lists of plant names with their equivalents, parts of the body, etc. The *Nomenclator omnium rerum*, which was compiled in the sixteenth century by Hadrianus Junius is an example of this development of conceptual classification. It was compiled in four languages: Latin, English, French, and Greek. Thus, compilations were extended from bilingual to polyglot.

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Moreover, they were further developed by arranging the material alphabetically.

Until then, the emphasis was on explaining technical and unusual words. It was not until 1700 that the need for including ordinary words in references was recognised and they appeared in a bilingual English-Latin dictionary (Osselton, 1983).

For the English language, bilingual dictionaries served as the foundation for monolingual lexicography. It is after those dictionaries that the idea of compiling monolingual dictionaries started. The main purpose was to serve as a historical record of the language and to direct people in their usage of words at a time of great social and cultural transition. The first monolingual dictionary was produced by Robert Cawdrey. *A Table Alphabeticall*, which appeared in 1604, was a highly influential monolingual dictionary. This was followed by a series of dictionaries culminating in the work of Samuel Johnson in 1746. Johnson's *Dictionary* provided historical and grammatical information as well as semantic information.

Many concepts, such as the use of quotations, were adopted from the monolingual dictionary for the benefit of the English bilingual dictionary. Thus, although bilingual and polyglot dictionaries precede monolingual works in the history of lexicography, they have benefited from them greatly.

In respect to Arabic bilingual lexicography, the earliest known dictionary was Syro-Arabic compiled by Joshua bar Ali and dating back to the ninth century. The first known lexicographical work which brings Arabic together with western European languages was a Latin-Arabic glossary

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(Haywood, 1960; Collison, 1982). Such bilingual lexicographic works were intended to serve the needs of people of different cultural communities in their many contacts, mainly through trade. Thus, information about meaning, usage of words, and loan words was required.

Arabic monolingual dictionaries are sometimes considered to be the best in the field. They were intended to preserve the language of Islam and explain the difficult words that appeared in the Holy Quraan and Hadiith. The first known dictionary appeared towards the end of the seventh century. It is the monolingual *kitaab al-cain* by Al-Khaliil bin Ahmad Al-Faraahiidii. Not only did it include a large number of words along with their meanings, it also explained the roots and derivations of each word and was supplemented by quotations from literary works. This dictionary was followed by several monolingual ones intended mainly for the same purpose and based on this original work. Abu Bakar bin Durayd's *jamharat al-lughah* was originally based on *kitaab al-cain* and was followed by *al-SiHaaH* by Abu NaSr Ismaa'iil Al-Faaraabii Al-Jawharii. These dictionaries, and those that followed them, were further developed with respect to the classificatory system and the number of entries as well as in other respects. Ibn MandHuur's *Lisaan al-cArab* is considered to be one of the best in the field since it was intended to cater for the needs of various types of specialists.

In both languages, English and Arabic, lexicography played a significant role in stabilising the language and preserving it. This need was created by different factors of religious, social and cultural change.

### **3.1.1. Historical Overview of the English-Arabic Bilingual Dictionary**

Arabic monolingual dictionaries formed the basis of the bilingual and polyglot Arabic lexicography of European orientalists as well as that of non-European Arabic lexicographers (El-Badry, 1990).

English-Arabic bilingual lexicography began in the mid-nineteenth century as a direct reflection of the state of affairs in the region. These were initiated by orientalists and were preceded by dictionaries involving Arabic with Latin, Dutch, German, and French, which started to appear in the seventeenth century. Colonisation and political affairs in the Arabian countries stimulated a need for the compilation of English-Arabic dictionaries for different types of foreign users to enable them to communicate with the Arabs. Thus, the earliest of the English-Arabic dictionaries were intended for comprehension by the colonists rather than production by Arabs. The first dictionary for English users, intended for comprehension, was Lane's Arabic-English Lexicon (1862). This dictionary was followed by Badger's English-Arabic Lexicon (1882), intended for both comprehension and production (El-Badry, 1990). A large number of dictionaries were produced following these including dictionaries for comprehension, production, and technical dictionaries by both orientalists and Arabs (Ghaneem, 1989).

A review of the bibliographical works on dictionaries serving this language pair shows that there are at least twenty general Arabic-English



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dictionaries, thirty English-Arabic dictionaries and about five bi-directional ones as well as many specialised ones (El-Badry, 1990).

### **3.2. The Purpose of the Bilingual Dictionary**

The bilingual dictionary functions as a means of connection between two different languages. Its basic purpose is to co-ordinate the lexical units of one language with equivalent lexical units in another language (Zgusta, 1971; Bratanić, 1992). Swanson (1962: 63) states two principal purposes of a bilingual dictionary: its use as a reference tool for the student of either language, or as a ready guide for the linguist, in which case each half of the dictionary serves as an index for the other. The bilingual dictionary is a tool for a number of users, for the foreign language learner, the teacher, the translator, the tourist etc., since in it a certain word is represented by a corresponding form in a second language. This view was expressed by Svensén (1993: 20): “The bilingual dictionary shows how words and expressions in one language (the source language) can be reproduced in another language (the target language).”

Thus, the uses of a bilingual dictionary are not only to look up the meaning of an unknown word but also to find an equivalent for the same concept in the other language. From the point of view of translation, the ideal bilingual dictionary should offer “...for each word or expression in the source language just the right translation in the target language including, most importantly, the one needed for the passage in hand” (Haas, 1962: 45)

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or, in other words “...real lexical units of the target language which, when inserted into the context, produce a smooth translation” (Zgusta, 1984: 147).

However, the idea that is maintained nowadays about bilingual dictionaries is that, as well as their traditional uses, they are indispensable tools for the teaching of a foreign language. This is because they do not only function as a guide to the meaning of foreign words, but they also provide other types of information about the entry such as reference to spelling, grammatical information, usage information, etymological information etc.

### **3.3. Definitions in the Bilingual Dictionary**

#### **3.3.1. Semantic Information**

Traditionally, the definition in a bilingual dictionary is made up of a word or expression in the source language that is explained by means of one or two equivalents in the target language. There is a difference between the definitions of a monolingual dictionary and those of a bilingual dictionary. The monolingual dictionary is concerned with defining equivalents, whereas the bilingual dictionary is concerned with providing equivalents. Therefore, in principle, the bilingual dictionary deals with translation despite the fact that it is used for other purposes as well as for translation and interpretation.

It is worthwhile looking at translation in order to understand the concept of the definition in a bilingual dictionary. Essentially, there are three different kinds of translation (Jakobson, 1959: 233):

1. Intralingual translation or rewording. This is the interpretation of verbal signs by means of other signs of the same language.

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2. Interlingual translation, which involves the interpretation of verbal signs by means of other language signs.

3. Intersemiotic translation or transmutation. This is the interpretation of verbal signs by means of signs from nonverbal sign systems.

Bilingual lexicography is concerned with the second type of translation, the interlingual translation. In this type of translation, words are interpreted by means of equivalent words in the other language.

In general, the semantic information in a bilingual dictionary consists of translations. However, there are instances where explanatory definitions are provided instead.

### **3.3.1.1. Translation Equivalents**

It is worthwhile looking at what the term ‘equivalent’ signifies. An equivalent in a bilingual dictionary is normally a *translation equivalent*. A ‘translation equivalent’ is the term in the target language which is used to refer to the same referent that is designated by the term in the source language. For example, in a dictionary entry ‘book’: *kitaab*, the English word ‘book’ refers to the referent  and the Arabic *kitaab* is the translation equivalent.

The definition of the nature of equivalence in translation varies among linguists. It may signify total equivalence, closest natural equivalent (Nida, 1964) or cultural equivalence (Crystal, 1981).

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However, absolute equivalence between words and expressions in two languages, where semantic, grammatical and stylistic aspects are considered, is rare. Crystal (1981: 111) maintained that total translational equivalence is impossible between languages. Finding complete synonyms in one language is unusual; therefore, it is more unusual to find them between two languages (Nida, 1958; Al-Kasimi, 1983a; Svensén, 1993). Correspondingly, lack of total translation equivalence has an effect on translation, in which case Hartmann (1981:61) describes translation as an “interlingual text approximation”, a description which befits some translation equivalents.

There are several reasons for lack of absolute equivalence between languages. Al-Kasimi (1983a: 159-60) points out a few situations where culture-bound words are one of the factors leading to lexical gaps and absence of absolute equivalence:

1. Different languages have different conceptual systems.
2. Semantic fields of presumed equivalents are not always similar.
3. Culture-bound words in a language may not have equivalents in another language.
4. Scientific and technical vocabulary may not exist in all languages.
5. The meaning of words is constantly changing.

Svensén (1993) states the primary and more profound cause of this lack of equivalents between different languages. He says that the conceptual world evolves differently for different languages historically,

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geographically, socially, culturally and economically. This difference results in differences in the lexical stock, hence the presence of lexical gaps.

Accordingly, lexical equivalence is often partial. Not every word has an equivalent which matches in all aspects of meaning, style and usage. There are often differences between equivalents in the number of senses. Alternatively, the difference may arise in the stylistic or grammatical value of apparent synonyms if their meaning is exactly the same. An example of stylistic difference is the English word “hand” which has the meaning of “part of the body” or “the pointer on a clock or watch” amongst other meanings, but in Arabic the equivalent for the “part of the body” sense is *yad* whereas the equivalent for the watch sense is *‘aqrab*, which in turn has another sense, “scorpion”. (See section 3.6.)

Inconsistencies in the attributes of equivalents present a difficult problem in lexicography. It becomes more difficult as we move to the level of abstract concepts in the language, where differences could be unseen but important. Thus, this incompatibility between equivalents needs to be overcome systematically in order to limit any obstacles which may arise for foreign language users. Lexicographers should do their best in finding the most suitable equivalents.

There are several devices that are employed by the bilingual lexicographer to create the closest translation equivalence. These devices are also regarded as a means of expanding the vocabulary of a language (Al-Kasimi, 1983b, 1991):

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1. Word borrowing.
2. Coinage.
3. Giving new meaning to existing words.
4. Extending the meaning of existing words.
5. Compounding new words from existing elements from the same language or from two languages.

However, those methods cannot be used randomly for the creation of translation equivalents. In the process of creating the equivalents, the lexicographer should consider such points as the following:

- in the case of borrowed words, they should be adapted to the sound system and grammar of the receptive language,
- the created translation equivalent must make sense, conform to the meaning of the original word, and represent the customary usage of the receptor language (Nida, 1961: 13).

Bilingual lexicographers should also draw the attention of the dictionary user to the kind of difference that may exist between the entry and the given equivalent, because a partial translation equivalent may be mistaken for a complete translation equivalent, in which case mistakes and misunderstandings may occur on the part of the dictionary user.

### **3.3.1.2. Explanatory Glosses**

This is another way of defining a word in a bilingual dictionary when there is no translation equivalent for it in the target language. The explanation could be very brief and informative, thus is similar to an

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explanatory equivalent. Or it could be longer and resemble the definitions of a monolingual dictionary, with the difference of the explanation being provided in the target language of the dictionary. These glosses cannot be inserted into the translation text as equivalents can. However, they could be a means of eliciting another equivalent for the dictionary user.

### **3.3.2. Other Types of Information in the Entry**

It is not only equivalents or semantic information that are required in the definitions in a bilingual dictionary. There are other indispensable components. They appear because of the dictionary user's need for extra information in addition to the equivalents. These extra elements contribute to a more precise description of the entry word and help with its use.

#### **3.3.2.1. Grammatical Information**

This information is a very important part of the meaning of a word. There are four kinds of grammatical information that may occur in a dictionary entry (Jackson, 1985: 54):

1. About the inflections of the word, especially when they cannot be deduced; i.e. irregular inflections.
2. About the part-of-speech of the word.
3. More explicit syntactic information about the word such as the transitive or intransitive quality of a verb.
4. Implicit grammatical information in illustrative examples.

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Such grammatical information is presented in a codified form because of the restriction of space in the dictionary. Those codes are often explained in the front matter of the dictionary. However, the more grammatical information given, the more complicated the codes are, which is not practical for the dictionary user. But as Jackson (1985: 59) puts it: “ the inclusion of grammatical information in the Dictionary is a contribution to making the language learner an independent learner, to enabling the learner to produce for himself correct and appropriate sentences in the language he is learning.”

### **3.3.2.2. Pronunciation Information**

This information concerns the commonest way of pronouncing the word. Thus, at least one recommended pronunciation is normally given in the dictionary. It is given in the form of either a phonetic transcription or a modified spelling of the word representing the way that it is pronounced.

Such information is provided alongside the entry word. It is helpful for foreign language learners as it guides them to the proper utterance of words. However, in the present research this part is not applicable.

### **3.3.2.3. Register Labels**

These give information about the currency, level of formality, appropriate contexts for using the word, etc. Such information is given before the semantic information or is sometimes incorporated within the semantic definition. It shows the dictionary user when a word or one of its



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senses is archaic, obsolete or whatever. It also indicates the level of formality of the word, whether it is formal, informal, slang, and whether it is restricted to a particular domain. All of these labels help the dictionary user, whether a foreign language learner or translator, to make the right choice of equivalent or meaning.

#### **3.3.2.4. Etymological Information**

This information is normally provided by monolingual dictionaries in order to answer queries about the origin of the entry word. However, some bilingual dictionaries provide some etymological information. Such information indicates the root of the word, where it originated from. This takes the form of the name of the original language, or when the word is coined, the different lexemes are provided. This is not relevant to my study.

#### **3.3.2.5. Regional Variation**

This information indicates the geographical range of the entry word or of one or more of its senses. It illustrates the change in the use of English from one area to another.

Regional variation can be local to one country where English is the first language, or international, i.e. relating to more than one country where English is the first language. Thus, for instance, diversity is found in lexical items such as *underground* and *subway* in British English and American English, referring to the same concept.

### **3.3.2.6. Illustrations**

Illustrations in the entry of a bilingual dictionary appear in different forms:

1. Contextual examples, that illustrate the semantic range or distribution of the word. The term 'contextual examples' is used interchangeably with several other terms such as, illustrative examples, verbal illustrations, citations, and quotations (Al-Kasimi, 1983b).
2. Pictorial illustrations, which are of different types, single object, several objects of the same class, an object in its surroundings, objects in operation, parts of the subject, environment with typical objects, etc. (Svensén, 1993).

Illustrative examples have different functions in the dictionary. Al-Kasimi (1983b: 89-92) points out the following:

1. To prove that a word or particular meaning of the word exists in the language.
2. To illustrate the semantic distribution of a word, i.e. as a defining device.
3. To illustrate the grammatical, phonological and morphosyntactic behaviour of the word.
4. To indicate the stylistic value of the entry.
5. To show the word in live context, and to enhance the users' understanding of the grammatical and semantic rules governing the usage of the word.

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6. When selected purposefully, illustrative examples provide some notions of the foreign culture.

However, the main function for pictorial illustrations in bilingual dictionaries is to aid word-learning and understanding for language learners.

Al-Kasimi calls for the use of culturally-oriented illustrations in bilingual dictionaries in order to help the dictionary user, especially the foreign language learner, in understanding more about the culture of the target language.

All of these requirements in the definition come as a consequence of the fact that in a bilingual dictionary the source language and the target language may vary in many structural aspects.

### **3.4. User Needs in Consulting a Bilingual Dictionary**

There are different types of linguistic activities attached to the bilingual dictionary. This fact imposes different demands on the dictionary (Svensén, 1993). Consequently, consultation of a bilingual dictionary may not be for the same purpose among dictionary users. This results in differences in content of bilingual dictionaries, depending on both the translation-direction and the native language of the dictionary user (Sciarone, 1984).

There is a distinction between dictionaries for comprehension and dictionaries for production. The following table (3.1.) illustrates types of bilingual dictionaries depending on the language of the speaker and the intended use of the dictionary. The source language (SL) is the language of

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the entries, and the target language (TL) is the language of the translation equivalents.

**Table 3.1. Types of bilingual dictionaries, their uses and users**

(adapted from Al-Kasimi, 1983a: 157)

Purpose	Comprehension	Production
<b>Speaker</b>		
<b>Speaker of SL</b>	1. Passive use TL→SL	2. Active use SL→TL
<b>Speaker of TL</b>	3. Passive use SL→TL	4. Active use TL→SL

Dictionary-users of an English-Arabic dictionary whose native language is English, i.e. the source language, do not need in the dictionary terms for those items that are specific to their community and are unknown to the Arab world, because such terms will not be encountered in Arabic texts. However, if this dictionary is designed for speakers of Arabic, these terms would be needed in the dictionary, because they may be encountered

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in the translation of English texts (Al-Kasimi, 1983a). Al-Kasimi further says that illustrative examples should be included for comprehension purposes only and should be oriented to the cultural background of the users for whom the dictionary is intended.

Another cause of variance in content between bilingual dictionaries is the direction of translation. For each direction of translation, only certain types of linguistic activities are involved and only certain lexicographical information is required (Harrell, 1962; Sciarone, 1984; Svensén, 1993). This fact makes the needs of the translator-user different according to the direction of the translation, native to foreign language or foreign to native language. Sciarone (1984) points out that in the process of translation from foreign to native language it is sufficient for the user to be provided with a list of translation equivalents in the native language to choose from. In the process of translation of a text from native language to foreign language such a series of translation equivalents would be insufficient if presented alone, since when translating into the foreign language the dictionary user may not have the knowledge on the basis of which to select the correct equivalent. Therefore, the dictionary should provide some information to help the user in the process of selection. This is done by providing other words synonymous with the source language expression, i.e. in the native language, by stating sentence-constructions in which the word in question is combined in that meaning, and by giving examples (Sciarone, 1984). The morphological, syntactic and stylistic information on the equivalents should be included in the entry (Al-Kasimi, 1983a).

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In recent years, much attention has been paid to establishing the special needs of dictionary users in their consultation of the dictionary. Recent studies have shown that consultation of bilingual dictionaries is high amongst foreign language learners and teachers (El-Badry, 1990), even greater than the use of monolingual dictionaries (Baxter, 1980; Tomaszczyk, 1983). Foreign language learners normally consult a bilingual dictionary to find an equivalent or equivalents to help them understand an unknown word in the foreign language, whereas teachers usually seek the help of the bilingual dictionary to provide their students with an equivalent to help them understand the foreign word. Hartmann (1983a) lists the following user requirements during the process of reading: meaning, grammar, use in context, spelling, synonyms, pronunciation, and etymology.

Translators are also frequent users of bilingual dictionaries, so much so that the bilingual dictionary is often called the translation dictionary (Hartmann, 1989). Accordingly, several investigations of dictionary use in translation were carried out and indicated that the bilingual dictionary was used more than the monolingual dictionary. One of those investigations was carried out by Krings (1986) of a group of German advanced learners in translation of French; it showed how much the bilingual dictionary was preferred to monolingual dictionaries by this group of translators. Thus, despite the importance of the monolingual dictionary to the translator, the bilingual dictionary is considered an indispensable tool (Al-Kasimi, 1989). This makes it the responsibility of the bilingual lexicographer to formulate

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definitions in such a way that translators can depend on the accuracy of the bilingual dictionary.

The main purpose for this group in consulting a bilingual dictionary is to find translation-equivalents. Furthermore, as well as the search for translation equivalents, the consultation of a bilingual dictionary often involves another search, for features which affect the implementation of the equivalent in a certain context. Thus the needs of the dictionary user go beyond a single requirement. A study by Al-Besbasi (1991: 168) of a group of Arab translators of English has shown the following to be the purposes for consulting bilingual dictionaries:

1. Finding Arabic equivalents of English words.
2. Checking semantic and/or stylistic appropriateness.
3. Checking various points of grammar and spelling.
4. Referring to the illustrative examples.
5. Discrimination between items.

It is thus very important that adequate information about a given equivalent is presented by the lexicographer. These requirements should be presented in such a way that "...you can find the information you are looking for preferably in the first place you look." (Haas, 1962: 48).

Nonetheless, many bilingual dictionaries are quite inadequate in almost all respects (Tomaszczyk, 1983), the English-Arabic ones especially so. Despite negative criticism for more than a decade, these dictionaries still need to be improved. The principal reason for these defects is that most of the bilingual dictionaries try to meet all the needs of all categories of users,

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which are too diverse to be equally catered for in one and the same volume (Al-Kasimi, 1983a; Tomaszczyk, 1983). One of the features which might be favoured in a bilingual dictionary is an equal orientation to speakers of both languages (Haas, 1962: 45), with the needs of both groups of speakers equally considered. However, implementing this ideal in one volume of a bilingual dictionary is virtually impossible. Space would be wasted on things which are not necessary for one of the groups (Harrell, 1962).

Accordingly, a bilingual dictionary that is intended for source language speakers differs from one that is intended for target language speakers. Differences are in the language used in the instructions, the selection of the vocabulary, and the orientation of any cultural information that might be provided (Al-Kasimi, 1983a).

### **3.5. Further Aspects of Definitions in Bilingual Dictionaries**

In order to fulfil the needs of the bilingual dictionary user, there are further important aspects of good definitions which must be considered. For the purpose of compiling dictionaries, there are manuals and rules that are available to help lexicographers, such as the *Manual of Lexicography* by Ladislav Zgusta, published in 1971, or *Practical Lexicography* by Bo Svensén, published in 1993. Moreover, research is being carried out in order to meet the changing demands of the dictionary user as well as to update the existing dictionaries with the latest lexical changes and improvements.

The criteria that should be applied when defining a word in a dictionary vary. A definition should be clear, not circular, and it should



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correspond to the part of speech of the entry word (Zgusta, 1971). The essential elements in the definition should come first, it should be substitutable for the entry word, and it should be brief (Landau, 1984).

Normally the definition in a bilingual dictionary consists mainly of equivalents; therefore it would be desirable for the bilingual lexicographer to treat such semantic information by:

1. Listing complete equivalents before partial ones, i.e. the order should signify the truth of the equivalents (Al-Kasimi, 1989).
2. Discriminating between the meanings of the lexical item (Iannucci, 1962; Al-Kasimi, 1983a; Al-Salami, 1988).
3. Including some encyclopaedic information or explanatory glosses where the equivalents are partial in order to exemplify their meaning (Tomaszczyk, 1983; Šarčević, 1989; Svensén, 1993).
4. Providing illustrative examples wherever equivalents and encyclopaedic information are not sufficient to present the required meaning, especially for the sake of the foreign language learner. These should be oriented to the cultural background of the speakers for whom the dictionary is intended (Al-Kasimi, 1983a).
5. Providing collocations whenever necessary (Benson, 1990).

### 3.6. Culture-Bound Words in Bilingual Dictionaries

Differences that are culturally determined in the lexis of a language pose obstacles to foreign language learners and translators. Bell (1994: 83) states that "...there is no one-to-one correspondence between the items of one language and those of another...". Certainly there are universal concepts which are shared between people and exist for speakers of different languages and members of different communities, for instance, parts of the body. Nevertheless, even shared concepts may not have complete equivalence between languages. (Refer to example in section 3.2.). Concepts which are not necessarily important to all people may not have equivalents in every language. Therefore it is impossible to have total equivalence between two different languages. However, the boundary between culture-bound and universal vocabulary is a very fuzzy one, which makes culture-specificity occur in degrees (Tomaszczyk, 1983).

A bilingual dictionary should recognize lexical items that reflect differences between languages and treat them accordingly, not minimise them by seeking an exact equivalent in the target language (Swanson, 1962). However, many linguists agree upon the neglect by most bilingual dictionaries of culturally conditioned differences in the meanings of the equivalents that are provided (Bratanić, 1992). Dismissing culturally determined meanings, connotations and words could have been done for two reasons. Lexicographers may wrongly assume that the dictionary user is very familiar with the culture of the target language. Alternatively, bilingual dictionaries may neglect the proper treatment of culture-bound terms simply

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because it is one of the most difficult areas in translation and lexicography, perhaps more so in lexicography where the basic operations take place at the level of the lexical unit (Šarčević, 1989). What makes this situation more difficult for lexicographers is that in a dictionary words are presented out of context. Besides, there are other things to be considered in a dictionary such as space, clarity, meaning discrimination, examples, connotations, etc. in order to allow the dictionary-user to choose the most suitable meaning. Some lexicographers express a preference for the compilation of separate dictionaries of culture-bound words in line with technical dictionaries.

Gaining cultural knowledge of the target language is recognised as an integral part of the process of learning a foreign language (Al-Mutawa and Kailani, 1989). Poor comprehension and production by the foreign language learner may arise from lack of insight into the culture of the target language (Karaca, 1989). The bilingual dictionary should be an integrated tool in the process of learning a foreign language. Thus, it must cater for the needs of its users as regards the treatment of culture-bound lexical items. This imposes a requirement on the lexicographer to have adequate cultural knowledge about the languages that he is dealing with before attempting to deal with culture-bound terms (Tomaszczyk, 1983; Hartmann, 1989).

Common problems in bilingual dictionaries in relation to culture-bound words are inconsistencies in lexical equivalents and inaccuracies in the definitions. These need to be improved in order to help the dictionary user understand the meaning of the word and be able to insert the equivalent appropriately.

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There are two ways in which culture-bound terms are treated in bilingual lexicography, neither to the advantage of the dictionary user. Where the dictionary is intended for comprehension and where the source language of the dictionary is a world language, the lexicographers often assume that the user is familiar with this language and its culture. As a result they often borrow or naturalise the source term into the target language when there is no appropriate equivalent. However, where the dictionary is intended for production and where the source language is of limited spread, the lexicographers often assume that the dictionary user is not familiar with the source language or with its culture. They then tend to use literal equivalents of the entry word. This type of equivalence involves a literal translation of the source word, i.e. word-for-word translation of the source term with a grammatical adaptation to the target language. This sometimes becomes unreal or artificial.

The use of literal equivalents is a disputed issue in lexicography, because if there is no equivalence on the conceptual level, it cannot exist on the linguistic level either (Šarčević, 1989). Moreover, the use of literal equivalents contradicts the advice that a translation should represent customary usage of the target language, make sense, and conform to the meaning of the original item (Nida, 1961: 282). In both cases mentioned above, normally there are no explanatory glosses provided by the lexicographer to explain the given equivalents, thus dismissing their importance in clarifying the meaning of equivalents (Zgusta, 1971: 121).

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There are lexicographic techniques that should be applied when dealing with definitions of culture-bound lexical items. These relate to the receptive and productive needs of the dictionary users, i.e. using the dictionary for comprehension or production. (Refer to Table 3.2. on directionality and user needs from a bilingual dictionary on the following page.)

In a bilingual dictionary that is intended to serve the target language speaker, e.g. an English-Arabic dictionary for an Arab user, the definitions should consist of explanatory glosses as well as the nearest equivalents (Tomaszczyk, 1984; Šarčević', 1989). However, when the bilingual dictionary is intended to serve the speakers of the source language, i.e. intended for production, the dictionary should provide approximate target language equivalents which can be inserted in the appropriate contexts and used in fluent translation. Also, the degree of equivalence and difference should be indicated because equivalents are bound to be partial (Tomaszczyk, 1983).

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**Table 3.2. Directionality and user-needs in bilingual dictionaries**

<b>Dictionary (e.g.)</b>	:	<b>English-Arabic</b>	<b>Arabic-English</b>
<b>Direction of entry</b>	:	Source language-Target language	
<b>User (e.g.)</b>	:	Arabic speaker	
<b>Uses</b>	:	Comprehension	Production
<b>User Needs</b>	:	Receptive	Productive

### 3.7. Diglossia and the Arabic Language: A Problem in Lexicography

*Diglossia* is a sociolinguistic term that is used to describe a language situation in a specific speech community in which two or more varieties of the same language exist side by side. It is different from ‘bilingualism’ or ‘multilingualism’ in that those two terms describe the situation where two or more different languages exist side by side in a speech community (Bakalla, 1984).

The word *diglossia* consists of two elements, the prefix *di-* meaning ‘two’, and the word *glossia* meaning ‘language or tongue’. It was brought into linguistics by C. Ferguson in 1959 to describe this linguistic situation in some languages, such as Arabic, Greek and Swiss German. The two varieties of language which exist simultaneously are (Kaye, 1990: 181):

1. A ‘high’ variation that is used in formal situations. In the case of Arabic, this variation is modern standard Arabic. It has to be learnt through formal education in school and it is used in most literature, university lectures, sermons, news broadcasts, political speeches etc.

2. A ‘low’ one that is used colloquially and usually informally. This is acquired as a mother tongue and it has specialised functions in the Arab culture.

Although the standard version of the language unifies the various Arab communities, the colloquial version varies considerably between the speech communities (Altoma, 1969; Kaye, 1990). Certainly, there are great similarities between the speech forms of communities which are near to each

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other geographically, but variations can be so great that some linguistic forms that are used in one community may not be understood in another region.

This linguistic phenomenon gives rise to certain difficulties in bilingual lexicography which involves Arabic. Usually, the standard forms of Arabic are used in the definitions, but the problem arises when equivalents are needed in an informal or colloquial form, because of the considerable differences between dialects. The following examples illustrate the degree of difference between various forms used by various communities to refer to the same concept: the English 'now' is represented colloquially by *dába* in Moroccan, *delwóq* or *druk* in Algerian, *tawwa* in Tunisian, *dilwa'ti* in Egyptian, *daHHina* in Saudi Arabian, *hassa* in Iraqi, *halla'* in Syrian, *'ilHiin* in UAE, *taw* in Omani and so on. In modern standard Arabic it is represented by *'al'aan*.

Nowadays many colloquial variations are widely known in other speech communities, such as the Egyptian and Syrian ones, because of the media and migration between the different Arab countries.

Bilingual dictionaries use the standard version of Arabic since it is the version which is commonly known by educated Arabs. However, the fact that the standard version is very formal compared to the colloquial version, has led to the creation of a combined linguistic form which involves both standard and colloquial Arabic. The combined version is not recognised as an intermediate version although it is a standard version which contains



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some colloquial vocabulary. Thus, it has the characteristic of being 'less formal' standard Arabic.

This version is sometimes used in some informal speeches or lectures, formal gatherings, some literary writings, some broadcasts or interviews. However, the application and usage of this version is not officially recognised.

Despite this development, it is still not customary for a bilingual dictionary to employ terms from a particular colloquial dialect in a dictionary intended for all Arab users. Nevertheless, a limited use of colloquial language may prove useful as translation equivalents for non-formal vocabulary in the other language involved in the bilingual dictionary.

In this chapter I have tried to present some facts about bilingual lexicography. This involved a historical overview of bilingual dictionaries, especially those involving the language pair English and Arabic. I demonstrated the use of such dictionaries as well as illustrating some user needs. I also demonstrated the structure of an entry. I mentioned culture-bound words since they form the basic lexis of the study. Also, an overview of diglossia was provided since it causes difficulties in lexicography.

The basic framework of the chapter acts as an illustration of the main body of work in my study by showing the principal elements in the definitions in a bilingual dictionary.

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**RESEARCH METHODS**



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## **4. RESEARCH METHODS**

This chapter describes the methods by which I carried out my research, which involved building up lists of culture-bound words, collecting their definitions from a bilingual and a monolingual dictionary, and examining those definitions. The various steps that I followed in the study will be illustrated and explained below.

### **4.1. Collection and Organisation of the Data**

As I mentioned in the first chapter, I selected Al-Mawrid English-Arabic dictionary to be the main English-Arabic bilingual dictionary on which I based my study. Therefore, it is the primary source of my data, of the culture-bound words lists, and of their definitions.

The first step in my research was the collection of data. For this purpose I concentrated on some semantic fields which might be expected to contain culturally determined lexis. Those semantic fields are:

1. costumes and clothing including footwear, headgear, and overcoats,
2. kinship terms,
3. food and cuisine including drinks,
4. religious terms, and
5. geographical terms including weather.

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I collected as many as possible of the words that, as I judged them according to their given definitions, had culturally determined senses.

*Semantic field* is the term used to refer to the semantic categories of the vocabulary of a language. Each field contains words referring to a particular conceptual domain. These in turn may be sub-divided into more specific domains and thus be called semantic sub-fields. It is difficult to delimit semantic fields or sub-fields precisely, because they outline and are outlined by other semantic fields, which makes the boundaries between them fuzzy. The sense of most lexemes also seems to be somewhat fuzzy at the edges; it is often unclear whether a particular entity falls within the denotation of an expression or not (Lyons, 1995). Also adding to the difficulty of delimiting the semantic fields or sub-fields is the fact that there are overlaps between the contents of semantic fields, and there are differences in how different communities label certain concepts with lexical items. Therefore, it was sometimes difficult to decide at the beginning that a certain word belonged to a particular semantic field. For example, *balmoral* belongs to the semantic field of Costume and Clothing, but it belongs to more than one sub-field since it is defined as a type of shoes, a woollen petticoat, and a brimless hat, which makes it part of the sub-fields, Footwear, Underwear, and Headgear.

The main reason for including a greater number of semantic fields than I needed was to choose at the end of collection the fields with the greatest number of relevant entries, and base the study on them.

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The search was manual, in that I read through every single entry along with its definition. I copied the entries that belong to the above-mentioned semantic fields, with their definitions, onto small paper slips, in order to make my later reference to them easier. This phase of the work was time-consuming, taking several weeks to accomplish, and produced a large number and variety of definitions.

A point worth mentioning is that I tried to limit the words that I chose to nouns. However, many words have senses that belong to other parts of speech, such as adjectives or verbs. Therefore, there are odd cases which involve those two extra parts of speech.

The next step was to limit my corpus to a manageable size. This I did by selecting the three fields with the highest number of relevant items. These were:

1. Kinship terms.
2. Costume and Clothing. From this semantic field I selected three sub-fields, Footwear, Headgear, and Overcoats.
3. Food and Drink. These are essentially traditional meals and drinks, including alcoholic drinks. I divided this field into two sub-fields, Food and Drink, the second of which had two further sub-categories, alcoholic and non-alcoholic drinks.

After having decided on the primary data, I repeated the same manual search on the monolingual Collins English Dictionary. However, besides collecting the definitions of the word lists that were readily available, this

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subsequent search involved an extra search to collect some more culture-bound words.

(The full lists of words may be referred to in Appendix I.)

## **4.2. Database Work**

Having accumulated a large number and variety of definitions, it became clear that a manual study would be tiresome and imprecise. It would be much better to use a computer database for storing, classifying, and managing the data and the research as a whole. Accordingly, a further step involved making tables in the computer database PARADOX version 4.0. The objective was to insert the data that I had collected into these tables for classification and analysis.

### **4.2.1 Structure of the Tables**

I made two tables for each semantic field, one table for the data that belong to the bilingual dictionary and the other table for the data that belong to the monolingual dictionary. Thus there were fourteen tables in total. They are illustrated in the following table 4.1.:

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**Table 4.1. The fourteen tables made for the study**

<b>Number</b>	<b>Table</b>	<b>Semantic Field</b>
1 & 2	Kinship	Kinship
3 & 4	Headgear	Costume and Clothing
5 & 6	Footwear	Costume and Clothing
7 & 8	Overcoats	Costume and Clothing
9 & 10	Food	Food and Drink
11 & 12	Alcoholic Drinks	Food and Drink
13 & 14	Non-alcoholic Drinks	Food and Drink

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As can be seen from the above table, there are only two tables that belong to the semantic field of Kinship, whereas there are six tables that belong to the semantic field of Costume and Clothing and that of Food and Drink.

The structure of the tables is the same for both dictionaries. Thus, the basic structure consists of 18 fields. The first two fields are not of importance to the study, but they are employed for ease of reference at the time of displaying the tables. The fields are:

**1. Source of the entries**

This first field indicates the dictionary to which the definitions in the table belong. Thus in my study it is either Al-Mawrid or Collins.

**2. Type of dictionary**

In this field the only information that needs to be inserted is whether the dictionary is monolingual or bilingual.

**3. Word**

This field is important because it contains the entry words. They are spelt exactly as they are given in the dictionary. If the dictionary gives more than one spelling or form of the same word under a single entry, the various forms are treated as separate entries but the definition is repeated. This is in order to be able to insert any information about spelling variation that may be connected to a certain language variety. However, if the spelling



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difference is mentioned in the definition only and not separately in the entry, then this information is mentioned in the definition fields and the variant spelling is entered separately in the word field.

#### **4. Semantic field**

This field records the semantic field to which the entry word belongs, i.e. one of the semantic fields mentioned in section 4.1.

#### **5. Part of speech**

This field contains the information about the part of speech that is given in the definition, i.e. whether a word is a noun, adjective, verb (transitive or intransitive), or adverb. If the grammatical information is not given in the entry, then I indicate this by 'not mentioned'.

#### **6. Etymology**

Any etymological information that is given in the entry is indicated in this field. When there is no etymological information, that is also indicated. If no information is given for a derived form or compound, 'no information' is counted.

#### **7. Hyphenation**

This field is concerned with the morphological structure of the entry words, as it is given by the dictionary. Sometimes there are lexical items that consist of more than one word but which are treated like a single item, for

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instance *grandmother*, which consists of *grand* and *mother*. This feature exists in English but not in Arabic, because in Arabic orthography the letters are joined up in the words. Thus, there are slight differences in Arabic letters according to their place in the word, i.e. there are initial, middle and end forms.

The purpose of this section is to facilitate the search for terms that are part of an extended domain, such as words that are prefixed with *great-*, *great-grandfather*, *great-grandson*, etc., which could be entered separately or as part of the entry for *great*. This section also gives a general overview of morphological differences between the Arabic and English languages.

### **8. Status and Style**

Any information about the currency, style, and domain of the entry word is indicated in this field: *archaic*, *obsolete*, *formal/ informal*, *slang*, *religious*, etc. When no restrictive labels are provided by the dictionary, then the word is taken as being current in normal prose usage. In this case the label that is inserted in the table is 'normal'.

### **9. Definition**

This field includes the definition, i.e. the semantic part of the entry, exactly as it is given in the dictionary, excluding any illustrations, because there is a separate field for illustrations. Cross-references are also indicated in this field. Also, when the word is not covered by the dictionary, I indicate that with 'not mentioned'.

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In the tables that include data from the bilingual dictionary, the definition field is used only for information about cross-references, or indications that the word is not covered by the dictionary, or to indicate that the meaning is not relevant to the semantic field of study. (Since the meaning is given in Arabic it is inserted in the 'transliteration' and 'translation' fields.) In the tables that include data from Collins, the 'definition' field is used to accommodate all of the above mentioned information, and the 'transliteration' and 'translation' fields are left blank.

### **10. Transliteration**

This field was used in the tables that involved data from the bilingual dictionary. It consists of a transliteration of the Arabic script, which the programme does not have. Including the Arabic version of the definition in the table is important in order to avoid any misunderstanding that can occur from a translation of it. Such misunderstanding may occur because a particular word may not have a translation equivalent, may have more than one translation equivalent, or there may be only one equivalent to cater for its several meanings in the other language and so forth. For example, the word *gaiter*, which belongs to the semantic sub-field of Footwear, is defined by Al-Mawrid as:

*al-ghaytar: a) jurmuuq; Timaag*

*b) Hidhaa' niSfiy maTTaaTiy al-jaanibayn laa yatajaawaz 'a'laahu al-kaaHil.*

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If we check Al-Mawrid Ar-Eng for translation, we find: a) *jurmuuq* : a) overshoes, galoshes, gaiters. (*Timaaq* is not entered, but I believe it has the same meaning.)

b) half-shoe with rubber sides, the height of which does not exceed the ankle.

This example illustrates how the Arabic-English dictionary provides more than one translation equivalent for the word *jurmuuq*, where the obvious choice would be *gaiters*.

Thus, in order to carry out a consistent comparison between the lexical items that refer to the same entity in any two languages, it is important to have the words in both languages.

A full transliteration of Arabic symbols is provided at the front of the thesis.

## **11. Translation**

This field is linked to the previous one. It includes my own translation of the Arabic equivalent that is given in the transliteration field, in order to illustrate how different a translation can be from the actual Arabic expression, and to show when it is difficult to find a translation equivalent, or how the translation can sometimes convey something that is misleading. The example of *gaiter* mentioned above (4.2.1.(10)) should illustrate this point.

## 12. Type of definition

This field consists of my own analysis of the type of definition, i.e. whether it is:

**a) Explanatory gloss:** that is, an explanation of the conceptual meaning of the word or associated encyclopaedic information. For example, *blazer* is defined as: *sitra faDfaaDa yartadiiha laa'ibuu at-tinis wa ghayruhum*. (Translation: a loose jacket worn by tennis players and others.)

**b) Translation equivalent:** a lexical unit in the target language that refers to the same concept or referent and can be inserted in a sentence in the target language, e.g. shoe = *Hidhaa'*, hat = *qubba'aa*.

**c) Literal equivalent:** refers to a translation equivalent that is not necessarily available in the target language but is introduced by a literal translation of the foreign lexical unit. It is a type of borrowing from another language, i.e. loanshift (See point (d) below.) e.g. bathing cap = *qalansuwat al-sibaaHa* and high hat = *al-qubba'aa al-aaaliya*.

**d) Borrowing/ Loan word:** refers to lexical items that are adopted from one language by another. This may involve some phonetic adaptation to suit the recipient language's system, for example, jacket = *jaakiit* and sandal = *Sandal*. There are several types of borrowing: borrowing the term with its full meaning, borrowing part of the word form with the meaning, or loanshift which is the same as 'literal translation' (see point (c) above).

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Examples of loan words in Arabic that are borrowed from English are *boots*, *pudding*, and *chips*.

e) **Temporary borrowing:** refers to words that are borrowed by the lexicographer but not widely by the language itself and may not be recognised by other lexicographers or linguists as an ‘official’ borrowing. It may not be used outside the context of the dictionary, e.g. *kalaash* (from *caleche*) or *al-tuuka* (from *tuque*), etc.

### **13. Problems about the semantic part of the entry**

This field is connected to fields number 9, 10, and 11. It contains my ideas about any weak points that I detect in the semantic part of the entry, in other words, comments on whether it is clear, unnecessarily long, defectively short and so on.

### **14. Illustrations**

Any type of illustration that may be utilised in the entry is mentioned in this field, whether pictorial illustrations, lexical illustrations such as collocations, or citations. The latter are phrases which illustrate the use of the word or clarify its meaning, for example, the entry for *kith* includes the phrase ‘*kith and kin*’ to demonstrate the collocation of the word. When no illustration is provided, I indicate that with a ‘not provided’.

### **15. Comments on Illustrations**

This field includes my comments on the illustrations, i.e. how adequate they are and whether an illustration would be helpful where none is supplied.

### **16. Regional variation**

This field contains any information about regional variation that is provided in the entry, e.g. whether a particular form is only used in US English or Australian English and so on.

### **17. General comments**

This field contains any further comments relating to any of the previous fields or to the definitions of other dictionaries. For instance, when there are peculiarities or inadequacies relating to meaning, currency, usage, etc. in any of Al-Mawrid's entries, or differences between the information in Al-Mawrid and Collins, further reference was made to additional bilingual and monolingual dictionaries to verify the findings. Such extra and occasional information is recorded in the 'comments' field.

The extra dictionaries are listed in Chapter I, section 1.1.

### **18. Notes**

This field is an extra field in which I recorded any notes about the entry, for example, notes to remind me to refer to other dictionaries etc.

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In the above fields, there are fields that deal directly with and consist of elements of the entry as it is given in the dictionary. The fields that contain the words, etymological information, status information, grammatical information, regional variation information, and the three fields that contain the definition, all represent the complete entry but in its separate elements. The rest of the fields contain mainly my comments on the different aspects of the entry.

The following figure illustrates the structure of the database table with its various fields, including one example from Al-Mawrid and another from Collins:



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**Figure 4.1. Structure of the database table**

No. of entry	Source	Arabic (Y/N)	Word	PoS	Hyphenation
1	Al-Mawrid	Y	Yorkshire pudding	n	2 words
2	Collins	N	Yorkshire pudding	n	2 words

Etymology	Status	Definition	Transliteration
not indicated	normal	-	ka <sup>ʕ</sup> kat yuurkshayer: ka <sup>ʕ</sup> ka tu <sup>ʕ</sup> add min laHam wa daqiiq wa Haliib wa bayD makhfuuq.
not indicated	normal	a light puffy baked pudding made from a batter of flour, eggs, and milk, traditionally served with roast beef.	-

continued/

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<b>Translation</b>	<b>Type of definition</b>	<b>Problems</b>	<b>Illustration</b>
Yorkshire pudding: cake prepared from meat, flour, milk, and beaten eggs.	lit. trans & exp. gloss	none	none
-	explanatory gloss	none	none

<b>Comments</b>	<b>Regional variation</b>	<b>General comments</b>	<b>Notes</b>
-	none	Regional variation not indicated as British	other dict.
-	British	-	-

### 4.2.2. Input of Data

The input of the entries in the database tables involved breaking up the entire entry into its components and the insertion of the components into the fields in the tables. I carried out this procedure at the same time as inputting the data into the tables.

In the following section I shall give some examples of entries with their decomposition into their primary elements. Instead of the Arabic script in the entry of the bilingual dictionary, I shall provide a transliteration as well as a translation.

#### a) Examples from Al-Mawrid dictionary:

**agnate** (*n.; adj.*) nasiib min naaHiyat al 'ab.

#### Elements of the entry:

**word** → agnate

**part of speech** → noun or adjective

**transliteration** → nasiib min naaHiyat al 'ab

**translation** → a paternal kinsman

#### Data to be input in the database table:

**source** → Al-Mawrid

**Arabic** → Yes

**word** → agnate

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**semantic field** → kinship

**hyphenation** → No

**etymology** → not indicated

**status** → normal

**transliteration** → *nasiib min naaHiyat al 'ab*

**translation** → a paternal kinsman

**type of definition** → explanatory gloss

**problems with definition** → the term *nasiib* has various meanings: relative, kinsman (by marriage); brother-in-law; descending from a distinguished family, patrician, highborn, noble.

**illustration** → none

**comments on illustration** → none

**regional variation** → not indicated

**comments** → the explanatory gloss is not clear. The exact meaning of *nasiib* is needed. The status of the word should be indicated as technical. There is no exact equivalent in Arabic for *agnate*.

**notes** → the definition in Collins is much longer. There are more senses in it. The etymology is indicated but status is not indicated.

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Another example is the entry for **snowshoe**:

**snowshoe** (*n.;vi.*) al-qabqaab ath-thaljiy: shibh qabqaab bayDawiy ash-shakl yunta<sup>ca</sup>al litamkiin al-mar' min as-sayr <sup>ca</sup>alaa th-thalj al-layyin min ghayr 'an yaghuuS fiih etc. (Pictorial illustration).

**Elements of the entry:**

**word** → snowshoe

**part of speech** → noun or intransitive verb

**transliteration** → al-qabqaab ath-thaljiy: shibh qabqaab bayDawiy ash-shakl yunta<sup>ca</sup>al litamkiin al-mar' min as-sayr <sup>ca</sup>alaa th-thalj al-layyin min ghayr 'an yaghuuS fiih.

**translation** → snow patten: a quasi-patten with an oval shape worn to allow people to walk on soft snow without sinking in it.

**Data to be input in the database table:**

**source** → Al-Mawrid

**Arabic** → Yes

**word** → snowshoe

**semantic field** → footwear

**hyphenation** → No

**etymology** → not indicated

**status** → normal

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**transliteration** → al-qabqaab ath-thaljiy: shibh qabqaab bayDawiy ash-shakl yunta<sup>ʿ</sup>al litamkiin al-mar' min as-sayr <sup>ʿ</sup>alaa th-thalj al-layyin min ghayr 'an yaghuuS fiih.

**translation** → snow patten: a quasi-patten with an oval shape worn to allow people to walk on soft snow without sinking in it.

**type of definition** → translation equivalent and explanatory gloss

**problems with definition** → none

**illustration** → pictorial

**comments on illustration** → not clear

**regional variation** → not indicated

**comments** → the definition consists of a translation equivalent and an explanatory gloss to clarify its meaning. The pictorial illustration is not clear.

**notes** → -

**b) Examples from Collins:**

**agnate** *adj.* 1. related by descent from a common male ancestor.  
2. related in any way; cognate. *~n.* 3. a male or female descendant by male links from a common male ancestor. [C16: from Latin *agnatus* born in addition, added by birth, from *agnasce*, from *ad-* in addition + *gnasce* to be born]

**Elements of the entry:**

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**word** → agnate

**part of speech** → adjective or noun

**definition** → 1. related by descent from a common male ancestor.  
2. related in any way; cognate. ~*n*. 3. a male or female descendant by male links from a common male ancestor.

**Data to be input in the database table:**

**source** → Collins

**Arabic** → no

**word** → agnate

**semantic field** → kinship

**hyphenation** → No

**etymology** → C16: Latin

**status** → normal

**definition** → 1. related by descent from a common male ancestor.  
2. related in any way; cognate. ~*n*. 3. a male or female descendant by male links from a common male ancestor.

**type of definition** → explanatory

**problems with definition** → none

**illustration** → none

**comments on illustration** → none

**regional variation** → not indicated

**comments** → none

**notes** → -

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Another example is the entry for the word **snowshoe**:

**snow+shoe** *n.* 1. a device to facilitate walking on snow, esp. a racket-shaped frame with a network of thongs stretched across it. etc.

**Elements of the entry:**

**word** → snowshoe

**part of speech** → noun

**definition** → 1. a device to facilitate walking on snow, esp. a racket-shaped frame with a network of thongs stretched across it.

**Data to be input in the database table:**

**source** → Collins

**Arabic** → no

**word** → snowshoe

**semantic field** → footwear

**hyphenation** → no

**etymology** → not indicated

**status** → normal

**definition** → 1. a device to facilitate walking on snow, esp. a racket-shaped frame with a network of thongs stretched across it.

**type of definition** → explanatory



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**problems with definition** → none

**illustration** → none

**comments on illustration** → none

**regional variation** → not indicated

**comments** → none

**notes** → -

In the database tables that contain data from the Collins dictionary, the comments fields are not utilised because the data are only needed for the purpose of comparing them with Al-Mawrid's data.

#### **4.2.3. Contrastive Study**

Having achieved the primary steps of collection, organisation, and input of data into the tables, comparing the data from the two dictionaries was the next stage of the research. Basically, it involved comparing the data in the bilingual tables with the corresponding data in the monolingual tables. ('Bilingual table' refers to the database tables that incorporate parts of the entries of the bilingual dictionary, Al-Mawrid. By the term 'monolingual table' I mean the database tables that incorporate elements of the entries from the monolingual dictionary, Collins.)

The contrastive work involved comparing the semantic part of the entries and also the status of the words. However, other elements of the entries, such as grammatical information, illustrations, regional variation etc., were also examined. Wherever necessary, reference was made to other

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bilingual and monolingual dictionaries in order to check the status of the word or regional variation. Notes were taken and were recorded in the comments and notes fields of the tables that belong to the bilingual dictionary.

#### **4.2.3.1. Comparing the Word Fields**

Comparison was made between the entry words of Al-Mawrid and Collins. This was done primarily to check the occurrence of the word in the dictionary, and also to check spelling differences between Al-Mawrid and Collins. The first comparison would serve to establish the range of coverage of entries in the bilingual dictionary. The second would indicate how much difference there is between the monolingual and the bilingual dictionaries in terms of preference for word forms, and indicate the bilingual dictionary's preference.

In order to perform this investigation, the tables were displayed together on the screen. Then I ran through the lists of words, checking their occurrence in the dictionary. If they were given by the dictionary, I checked whether they carried a sense relevant to one of my semantic fields. For instance, in Al-Mawrid the word *lid* has the sense: 3.a. *qubba<sup>ca</sup>* (colloquial) (Translation: *hat*), whereas in Collins this sense is not included.

Whenever there were differences between the dictionaries in terms of the occurrence of a certain word, or in terms of a sense given in only one of those two dictionaries, a note was recorded in the 'comments' field and a further checking was done in additional dictionaries. The reason why a word

might have been entered or omitted was established by checking its meaning, status, or regional preference, e.g. *lid* was probably omitted by Collins as somewhat old-fashioned.

#### **4.2.3.2. Comparing the Etymology Fields**

This study is marginal to my research, but shows how little importance is attached to this type of information by Al-Mawrid, which claims to provide etymological information. This part of my study was carried out fairly quickly because only a small number of words are in fact given etymological information by Al-Mawrid. It was performed by listing all the words in Al-Mawrid with etymological information separate from those without it, and then comparing this information with the information supplied by Collins.

#### **4.2.3.3. Comparing the Status Fields**

Comparison of the status of words is an important part of the study. Some of the words have senses that are used only in certain contexts, or they have senses that are not current any more, and so on.

There are different types of labels used by dictionaries to specify subject fields and register. They are very important in bilingual dictionaries because they contribute to meaning discrimination. However, differences may arise between dictionaries in terms of the sets of labels used. The different types of restrictive labels are mentioned below according to the field of use:

## 1. Subject

Labels in this field are used to specify the subject to which the concept or term belongs, for example, *Med.*, *Zool.*, *Bot.*, etc. Al-Mawrid uses a wide range of these labels to denote the subject status of the word.

## 2. Register

This denotes a form of language that is associated with a particular context. Labelling words from this point of view is based on several factors:

a) **Style labels** mark the situationally distinctive uses of words. The labels that are used by Collins are:

- *informal*, denotes words or senses that are widely used in conversation and some writing but are not common in formal writing.
- *slang*, marks a vocabulary item or idioms that are not appropriate to the standard use of language or in formal contexts. It may be used by a certain social group.
- *taboo*, applies to words that are not acceptable in polite contexts.
- *ironic*, labels words that are used humorously or sarcastically to imply the opposite of what they normally mean.
- *facetious*, marks a word that is used jocularly.
- *euphemistic*, denotes the use of inoffensive words to denote an offensive or unacceptable meaning.

The stylistic labels that are used by Al-Mawrid are (Arabic labels in italics and their translations between square brackets):

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- i.n. (*isti<sup>c</sup>maal naadir*) [rare]
- *c...* (*c<sup>a</sup>aamiyya*) [colloquial], denotes simple and natural conversational language. Often Al-Mawrid distinguishes between *British colloquial* and *American colloquial*; the former is indicated by means of 4 asterisks (\*\*\*\*), and the latter by means of 5 asterisks (\*\*\*\*\*).

These are by no means all the labels available to lexicographers. Svensén (1993) notes other commonly used labels such as:

- *literary*, marks a word used in literature.
- *poetic*, denotes a word used in poetry.

**b) Connotative labels**

These labels are used by some dictionaries to imply value judgements.

They include:

- *derogatory*, a label which indicates the unpleasant connotations of the word.
- *offensive*, denotes that a word might be considered as offensive by the hearer.
- *vulgar*, this label indicates unacceptable or obscene language.

There are no connotative labels used by Al-Mawrid.

**c) Temporal labels**

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These are normally used to mark older usages of words. Such words may be used to add distinctiveness to style. Labels for this purpose are (Collins Dictionary, 1987):

- *archaic*, denotes vocabulary items that are characteristic of an older period of time and not in current use except in special contexts.
- *obsolete*, marks vocabulary items or senses that are no longer in ordinary use.

Al-Mawrid uses the following temporal labels in Arabic:

- *i.q. (isti<sup>c</sup>maal qadiim)* [old usage]
- *i.m. (isti<sup>c</sup>maal mumaat)* [obsolete]

Comparison of labels in the 'status' field was done by asking the program to list all the words that are not 'normal' from the bilingual table, since the majority of words are current. The same command was carried out with the table that contains the equivalent data in the other dictionary.

The results were compared either by viewing the answer tables on the computer screen, or by making a printout of the results and comparing them. Whenever there were differences between the two dictionaries in the label they allocated to a certain word, a note was recorded in the 'comments' field of the bilingual dictionary. Another note was made in the 'notes' field to refer to data from additional monolingual and bilingual dictionaries, where there were slight differences between the lexicographers as to the status and usage restrictions of certain words.

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Examples of differences between Collins and Al-Mawrid dictionaries are shown in tables 6.2.-6.4. in Chapter VI. The tables contain examples from different semantic fields or sub-fields. The information given in the table may refer to one sense of the word only, not necessarily all the meanings.

The tables illustrate differences between Al-Mawrid and Collins in terms of applying restrictive labels. In most of the cases where Collins provides labels, Al-Mawrid fails to do so. Another point to consider is Al-Mawrid's vague temporal labels.

#### **4.2.3.4. Comparing the Regional Labels Fields**

There are several world and regional varieties of English: British, US, Australian, New Zealand, Canadian, etc. In each variety there are dialects which involve certain lexical differences. In dictionaries, words or senses which are restricted or associated with a particular region or country are usually labelled, whereas words that are in common use by all English-speaking countries or communities are not labelled. Labels that are often used for this purpose are (Collins, 1987): *Brit.* (British), *U.S.* (United States), *Austral.* (Australian), *Canadian*, *Caribbean*, *Irish*, *N.Z.* (New Zealand), *S. African*, and *Scot.* (Scottish). However, Al-Mawrid's labels are in Arabic and they are restricted to *c.b.* (British colloquial) or *c.a.* (American colloquial), which combine regional and stylistic features.

A comparison of information supplied about regional variation was carried out. This study was intended to establish how much importance is

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attached to this type of information by Al-Mawrid, and to demonstrate the amount of difference in the meaning of some words between various English varieties, thus pointing towards the importance for the translator or learner of employing labels that indicate which meaning is used in which variety.

I carried out this analysis in the manner described above. A listing of the words in both dictionaries with regional differences in meaning was made. Then a comparison was carried out between the two tables. Whenever there was a difference between the two dictionaries, a note was recorded in the 'comments' field as well as the 'notes' field. Reference was made to additional dictionaries to see how much agreement existed about a particular label.

Tables 6.5. and 6.6. in Chapter VI illustrate some examples of differences between the two dictionaries where most often Al-Mawrid fails to include regional variation information.

As is shown in the tables, although Al-Mawrid does not claim to supply regional information about varieties of English other than the British or American, it failed to do even this adequately.

#### **4.2.3.5. Comparing the Semantic Information**

Ways of defining a word vary according to the type of dictionary. Thus, definitions in bilingual dictionaries differ considerably from the definitions of monolingual dictionaries. Moreover, monolingual dictionaries intended for native speakers differ from those intended for language learners. I should stress again that I am not making a comprehensive



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comparison between Al-Mawrid and the Collins as such since they are intended for different users and different purposes. I am simply using Collins as a check on the meanings offered by Al-Mawrid.

The comparative study of the definitions in the two dictionaries basically involved the question of whether the semantic information provided was similar. If there was a difference between the meanings or part of them, the matter was further investigated by the consultation of additional dictionaries, to see where agreement lay.

#### **4.2.4. Analysis of Definition**

I also examined the types of definitions that are employed by Al-Mawrid dictionary. Thus, every individual definition was studied to see which of the categories outlined in 4.2.1. (12) it fitted into. Where equivalents were involved, they were analysed to see whether they were translation equivalents, explanatory equivalents, borrowings, loan words and so on.

The aim of this part of the study was to form a general overview of the types of definitions utilized by Al-Mawrid, and to search for their weak points and suggest some solutions to improve them.

#### **4.2.5. Illustrations**

There is a separate field in the database tables for illustrations that accompany the definitions. The type of illustration is indicated in this field.

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If I think that the definition would be improved by a certain form of illustration I indicate that in the 'comments on illustration' field.

### **4.3. Translation Study**

This aspect of the research looks into the definitions of culture-bound words in bilingual dictionaries in an attempt to explain their inadequacy. It consists of a translation of some texts from Arabic into English in order to illustrate the problems that could be faced by translators in the translation of culture-related texts, and to show how culture-bound words are covered by the bilingual dictionary. At the same time, the study illustrates the great difference between the culture of people in the Arabian Gulf countries and people in the West, which is reflected in their language.

The difference in lexical stock does not exist between speakers of different languages only, but between speakers of the same language who live in almost the same cultural background. This is so because of the differences in the environmental background, dialect, or occupation of the people. For instance, all the Bedouins in the Arabian deserts live in almost similar conditions and have the same way of life, but they may not share exactly the same vocabulary. This could be because they are different tribes of bedouins thus coming from different places and having contacts with different city-dwellers.

#### **4.3.1. Translation Texts**

The texts that I selected for translation are mainly on folklore. They are concerned with issues that are significant to people in the Arabian Gulf countries because folklore is an important aspect of culture, and provides a bank of culture-bound words where my roots are.

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The texts are:

(1) *Camel Classification in the Region of Tathlith*. As the title suggests this text is about the basis of classification of camels in one of the deserts. The text contains a large number of terms for camels.

(2) *Traditional Fashion and Jewellery for Qatari Women*. This text involves terms for different types of traditional feminine costume in Qatar as well as some jewellery.

(3) *Al-Tanjiliyyah*. This text discusses a traditional art that belongs to Oman, a form of celebration at the circumcision of boys.

The bilingual dictionary that I consulted during the process of translation was mainly Al-Mawrid Arabic-English dictionary, with some occasional reference to other Arabic-English dictionaries.

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The systematic search and detailed analysis which I have aimed at in my research was dependent on a good and orderly plan of the tables in the computer database. The elements of study that I have demonstrated in this chapter were all coordinated with the structure of the tables in the computer database. This, I hope, has presented the results effectively and methodically. The information was recorded separately according to the different parts of the entry and comparison of the data was thus done easily.

As to the translation study, a great benefit arose from the fact that the texts deal with culture-specific issues. The translation of them illustrated to me the difficulty that may be faced by any translator in the translation of culture-bound terms, and it showed how important the bilingual dictionary is for this purpose.

The following chapters illustrate the various results that I achieved in my research, including the translation study.

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CHAPTER V

RESULTS OF THE STUDY

PART 1



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## **5. RESULTS OF THE STUDY: THE SEMANTIC INFORMATION**

In this chapter I shall demonstrate the results of the study of the semantic part of the dictionary entry. I shall present them in separate sections according to the type of semantic information. Equivalents and explanatory definitions will be dealt with separately, and equivalents will be classified according to their type.

### **5.1. Types of Equivalents in the Semantic Part of the Entry**

The semantic part of the entry in a bilingual dictionary consists mainly of equivalents. These equivalents are normally of an insertable type, i.e. translation equivalents. However, when there is no translation equivalent available in the target language for source language lexis, or when the headword is polysemous, a brief abbreviated definition is used. This definition is not very different from the definition of a monolingual dictionary, but is expressed in the target language of the dictionary (Zgusta, 1971).

The present study examines the various types of equivalents used in *Al-Mawrid* for translating culture-bound words. It also examines the explanatory definition or explanatory gloss that is often provided in the entry for clarifying unusual equivalents.

### 5.1.1. Translation Equivalents

As the name suggests, *translation equivalents* are the equivalents in the target language provided by the bilingual dictionary for the translation of words in the source language. This term is very general when the various kinds of translation equivalents are taken into consideration. It includes synonyms of the word that are encoded in the target language, borrowings, and literal translations. In general, equivalents are classified into translation equivalents and explanatory equivalents. The former type is inclusive of those equivalents that are not explanatory. However, in my classification of equivalents, the meaning of 'translation equivalent' is: a parallel equivalent which already exists in a target language for a term in the source language. For example, the English word *man* has the translation equivalent *rajul* in Arabic, *un homme* in French and so on. The other types of 'created' equivalents are organised separately into their specific types. (See Chapter IV, section 4.2.1. (12).)

In the study of equivalents in Al-Mawrid, in the semantic field of *kinship*, the majority of headwords are translated by Arabic translation equivalents. However, in many instances the translation equivalents are partial and at times they are lacking in Arabic. This can be related to the influence that cultural and religious factors play in the life of the community, which have a definite role in the kinship system. These result in differences between the terminology of two different languages such as English and Arabic, despite the fact that kinship is a universal phenomenon. This can lead to problems in translation.



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*Results of the Study (Part 1)*

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In Hindi, for example, there are different terms denoting paternal grandmother and maternal grandmother, whereas in English or Arabic there is only one term to refer to both senses. Similarly, in Arabic there is a lexical distinction between paternal and maternal uncles and aunts, whereas in English the same word is used in both cases. Thus, the English words *uncle* and *aunt* each have more than one translation equivalent in Arabic. Attempting to translate *‘amm*, *‘amma*, *khaal*, or *khaala* into English would mean the inclusion of some extra information to identify its exact reference. Therefore, in such cases, translation equivalents cannot be regarded as complete and often require some comment to overcome any ambiguity.

Likewise, the word *cousin* cannot be translated by a single translation equivalent in Arabic. In Arabic a distinction is made based on the sex of the person, and whether he or she is the son or daughter of a paternal or maternal uncle or aunt. In such a case, the Arabic form would be constructed from the word *‘ibn* (son) or *‘ibna/ bint* (daughter), combined with *‘amm* (paternal uncle), *khaal* (maternal uncle), *‘amma* (paternal aunt), or *khaala* (maternal aunt). Thus, these Arabic counterparts of *cousin* are compound lexemes that are formed from two words.

In English-Arabic bilingual dictionaries, words that have a polysemous equivalent, such as the examples mentioned above, are provided with the full range of translation equivalents in the target language. However, the situation is different with Arabic-English bilingual dictionaries, where normally the distinction must be pointed out

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*Results of the Study (Part 1)*

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by a further explanation, e.g. *khaal* would be translated as “(maternal) uncle”.

In Al-Mawrid, a large number of kinship terms are translated by translation equivalents. Examples of these are, *brother, sister, father, mother, grandfather, grandmother, daughter, son, grandson, granddaughter, aunt, uncle* etc.

The other semantic fields also included words that are translated by Arabic translation equivalents, but there were not as many of them as in the field of *kinship*. The following tables (5.1.-5.6.) give some examples of English words from the various semantic fields of study with their translation equivalents. Comments on some entries follow the tables. In the tables, the shaded numbers at the top right of some cells, refer to numbered comments that follow the tables.

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*Results of the Study (Part 1)*

**Table 5.1. Examples of words from the semantic field of *kinship* with their translation equivalents**

Word	Transliteration	Comments
<b>father</b>	<i>'ab; waalid.</i>	2 synonyms
<b>mother</b>	(1) <i>'umm.</i>	
<b>brother</b>	(1) <i>'akh.</i>	
<b>sister</b>	(1)a) <i>ash-shaqiiqa.</i> b) <i>'ukht ghayr shaqiiqa.</i> c) <i>'ukht az-zawj 'aw az-zawja.</i> d) <i>'imra 'at al- 'akh.</i> e) <i>'imra 'at 'akh az-zawj.</i>	<b>1</b> (1) a) translation equivalent (= 'full-sister') b) explanatory definition (= 'half-sister') c) explanatory equivalents (the sister of one's husband or wife.) d) explanatory equivalents (the wife of one's brother.) e) explanatory definition (the wife of the brother of one's husband.)
<b>grandfather</b>	(1) <i>jadd</i> (2) <i>salaf</i>	2 senses

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<b>husband</b>	(1) <i>zawj; ba<sup>l</sup>.</i>	2 synonyms
<b>wife</b>	<i>zawja; <sup>c</sup>aqiila; qariina;</i> <i>Haram.</i>	4 synonyms
<b>son</b>	(1) <i>'ibn; walad.</i>	2 synonyms
<b>daughter</b>	(1) <i>'ibna; bint.</i>	2 synonyms

**Notes:**

1. Only the first sense is relevant to the table.

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*Results of the Study (Part 1)*

**Table 5.2. Words from the semantic fields of *alcoholic drinks* and *non-alcoholic drinks* with their translation equivalents**

Word	Transliteration	Comments
beer	<i>ji<sup>c</sup>a</i>	
<b>John Barleycorn</b>	<i>al-muskiraat; al-mashruubaat ar-ruuHiyya.</i>	1 Translation equivalent and an explanatory equivalent.
wine	(1) <i>khamr; raaH; nabiidh</i> (2) <i><sup>c</sup>aSiir; sharaab</i>	(1) 3 synonyms (2) 2 translation equivalents.
coffee	<i>qahwa</i>	
squash	<i><sup>c</sup>aSiir</i>	
tea	<i>shaay</i>	

**Notes:**

1. Only the first equivalent is relevant to the table.

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**Table 5.3. Examples of words from the semantic field of  
*food* with their translation equivalents**

Word	Transliteration	Comments
<b>brewis</b>	<i>maraq; Hisaa' raqiiq</i>	Translation equivalent and an explanatory equivalent.
<b>broth</b>	<i>maraq; Hisaa' raqiiq</i>	Translation equivalent and an explanatory equivalent.
<b>cake</b>	<i>ka<sup>c</sup>k</i>	
<b>cheese</b>	1)a) <i>jubn</i>	
<b>chitterlings</b>	<i>naqaaniq; sujuq</i>	2 synonyms
<b>dumpling</b>	<i>zulaabiya</i>	
<b>loaf</b>	<i>raghiif</i>	
<b>porridge</b>	<i><sup>c</sup>aSiida</i>	
<b>sauce</b>	<i>SalSa</i>	
<b>sausage</b>	(1) <i>sujuq; naqaaniq</i>	2 synonyms
<b>soup</b>	<i>Hisaa'</i>	

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**Table 5.4. Words from the semantic field of *footwear* with their translation equivalents**

<b>Word</b>	<b>Transliteration</b>	<b>Comments</b>
<b>footgear</b>	<i>Hidhaa'</i> ; <i>kuff</i>	2 synonyms
<b>pantofle</b>	<i>baabuuj</i> ; <i>khuff</i>	2 synonyms
<b>shoe</b>	<i>Hidhaa'</i>	

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**Table 5.5. Words from the semantic field of *headgear* with their translation equivalents**

Word	Transliteration	Comments
fez	<i>Tarbuush</i>	
lid	(3) a) <i>qubba<sup>c</sup>a</i>	
liripipe	<i>lifaa<sup>c</sup>; wishaaH; qubba<sup>c</sup>at burnus</i>	3 translation equivalents
turban	(1) <i>imaama</i> (2) <i>al-turbaan</i> : <i>qubba<sup>c</sup>a nisawiyya Dayyiqā laa Harfa lahaa.</i>	(1) Translation equivalent. (2) Borrowing with an explanatory gloss (“women’s tight, brimless hat”).
veil	<i>Hijaab; khimaar; burqu<sup>c</sup></i>	3 synonyms

**Notes:**

1. Only the first sense is relevant to this table.



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**Table 5.6. Words from the semantic field of *overcoat* with their translation equivalents**

<b>Word</b>	<b>Transliteration</b>	<b>Comments</b>
<b>chesterfield</b>	<i>(1) mi<sup>c</sup>Taf</i>	
<b>coat</b>	<i>sitra</i>	
<b>greatcoat</b>	<i>mi<sup>c</sup>Taf</i>	
<b>jacket</b>	<i>(1) sitra</i>	
<b>wraparound</b>	<i>dithaar; 'izaar; <sup>c</sup>abaa'a</i>	3 synonyms

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In table (5.1.) various points can be noticed about the entries in Al-Mawrid. English words which have a translation equivalent consisting of more than one synonym are provided with the different synonyms, e.g. *father*, *husband*, *wife*, *son*, and *daughter*. However, the dictionary provides only one word for *mother*, which, like *father*, has two possible synonyms *'umm* and *waalida*.

Another point to mention is the difference between the entries for *brother* and *sister* in terms of the senses distinguished. The former is translated as *'akh* (brother) only, whereas the latter is provided with more than one sense. All the extra senses provided for *sister* are available for *brother*, with some grammatical change, but they are not mentioned. Thus, there is an inconsistency between the two entries in terms of the number of senses, which are expected to be the same. I believe that in the entry for *sister* all the sub-senses other than those of 'full-sister' and 'half-sister', are meanings for *sister-in-law*. Instead of listing them in this entry, a cross-reference would link the two entries and would save space. Moreover, the usual translation equivalent for 'sister', *'ukht*, is not provided in Al-Mawrid whereas other English-Arabic dictionaries give this word as the first translation equivalent, which signifies that it is a complete equivalent for the English *sister*. Furthermore, the meanings that are given for *sister* by Al-Mawrid are all mentioned as sub-senses. In other dictionaries, both monolingual and bilingual, the meanings that are treated as sub-senses by Al-Mawrid in the entry of *sister*, are treated as separate senses. In Webster, the separate senses are numbered and cross-referred in the case of *sister-in-law* and *half-sister*.

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An opposite problem occurs in the entry for *grandmother* (Table 5.7.), where the word has a single sense with a translation equivalent and an explanatory gloss. The gloss is not needed because *grandmother* is exactly equivalent to *jadda*, in that neither English nor Arabic possesses different lexical forms for ‘maternal grandmother’ or ‘paternal grandmother’.

Table (5.2.) shows some words from the *drinks* semantic field, which also reveal some problems. In the sub-field of *alcoholic drinks* the word *wine* is given two different meanings, ‘an intoxicating drink’ and ‘a juice or a drink’. For the first sense, the term has three equivalent synonyms in Arabic. However, the second sense is not distinguished by Collins or by other monolingual or bilingual dictionaries. The entry is thus positively misleading.

The personification of spirits by the term *John Barleycorn* is not specified in the entry in Al-Mawrid. The translation equivalent *al-muskiraat* is a general term that signifies spirits. The explanatory equivalent signifies the same thing ‘intoxicating drinks’. I think a comment is needed to indicate that the headword is a personification of spirits so that this word is not used as a full synonym of spirits.

Table (5.3.) illustrates *food* terms, where the differences between referents may be greater than in other semantic fields. The words *brewis* and *broth* are given the same equivalents, *maraq* (stock), in the form of a translation equivalent, and *Hisaa’ raqiiq* (thin soup), in the form of an explanatory equivalent. This meaning is different from that provided by Collins, whose definitions imply a difference in meaning between *brewis* and *broth*. *Brewis*, a dialectal word, is defined as meaning either ‘a

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thickened broth' or 'bread soaked in broth', whereas *broth* is given a meaning similar to that of Al-Mawrid. On this basis, more accurate equivalents for *brewis* would be *thariid* (bread soaked in broth) and *Hisaa' ghaliiDH* (thick soup). *Thariid* is used by Al-Mawrid as a translation equivalent for *panada* (see table 5.8.). This difference in the meaning of *brewis* between the two dictionaries illustrates one of the cases where Al-Mawrid provides inaccurate information. (See section 5.4.4.)

Another instance of such inaccuracy in this table is the translation equivalent *zulaabiya* for the English *dumpling*. These two words are not compatible if we compare their meanings. The definition in Collins for *dumpling* is:

- (1) a small ball of dough cooked and served with stew, (2) a pudding consisting of round pastry case filled with fruit: *apple dumpling*

(Similar definitions are given by other monolingual English dictionaries and bilingual dictionaries, i.e. explanatory definitions.)

The equivalent provided by Al-Mawrid has a different meaning, a type of sweet of an irregular spiral shape made by the deep-frying of liquid dough, served with syrup. The Arabic term *zulaabiya* is translated by Al-Mawrid Arabic-English as *pancake; crepe*, which in fact is translated by Al-Mawrid English-Arabic as "*faTiira muHallaa* (sweetened cake)". In Hans Wehr Ar-Eng *zulaabiya* is defined as "a kind of doughnut cooked in oil and sprinkled with sugar", which is more accurate than the translation equivalents that are provided by Al-Mawrid Ar-Eng. Other bilingual dictionaries, such as the Oxford and Al-Mughni Al-Kabiir,

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provide accurate explanatory definitions. Elias, on the other hand, provides two translation equivalents, one of which is *zulaabiya*, as in Al-Mawrid; the other equivalent is more accurate but marked as colloquial, *luqmat al-qaaDi*. This latter equivalent for ‘dumpling’ refers to a sweet that has the same round shape as a dumpling and is served with syrup or sugar. In a case as complex as this, the bilingual dictionary should include an explanatory gloss in order to clarify the meaning and indicate the style of the word.

It is a difficult task to find complete equivalence between languages, although very similar concepts or things may exist in them. There are items which have very similar components, but a slight difference between them can result in difficulties in translation, as in the difference between *zulaabiya* and *luqmat al-qaaDi* and *dumplings*.

The final entry to consider from the table of *food* terms is that of *chitterlings*. The translation equivalents that are provided by Al-Mawrid are *naqaaniq*; *sujuq* which are the same as those provided for *sausages*. As far as the meaning of *sausages* is concerned, the translation equivalents are suitable. But using them for *chitterlings* is misleading, since they signify something else. *Chitterlings* has the meaning of “the small intestines of pigs, cooked and eaten as food,” whereas *sausage* means “animal intestines or any similar casing stuffed with seasoned minced meat etc.” Therefore, the equivalents provided by Al-Mawrid are inadequate in the case of *chitterlings*, giving wrong information about the item.

The next table (5.4.) illustrates entries from the semantic field of *footwear*. In this field, there are not many words in Arabic to translate the

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different words which the English language has for footwear. There are basically *Hidhaa'*, *khuff*, and *na<sup>c</sup>l*, which are used by the compiler in the description of other types of footwear. The word *Hidhaa'* is used to refer to many types of shoes, whereas the word *khuff* is used to signify strapless sandals or slippers.

The word *footgear* is a general term referring to various items in this semantic field. In the entry, Al-Mawrid translates it with the hyponemic translation equivalents *Hidhaa'*; *khuff* without indicating the subordinate value of these equivalents. I think a better method for translating this general term would be a cross-reference to the other general term, *footwear*, thus saving space in the dictionary.

In table (5.5.), which represents *headgear* terms, the word *liripipe* is translated by three translation equivalents. These equivalents are presented in the dictionary's usual way of presenting synonyms, by means of separating them by semi-colons, but in fact they are not synonyms. The first two words are synonyms, representing the concept of 'veil', but the third word is different in meaning, 'the hood of a burnoose'. Collins, however, defines *liripipe* as "the tip of a graduate's hood," which suggests further inaccuracy in Al-Mawrid.

Another difference between Collins and Al-Mawrid concerns the word *lid*. Al-Mawrid gives *qubba<sup>c</sup>a* (a hat) as one of its meanings, but Collins does not recognise this meaning. However, other monolingual dictionaries such as the Concise Oxford, Chambers, and Webster all include this sense in their entry. This may represent a difference in policy over somewhat archaic words.

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The last table (5.6.) in this section gives words from the semantic sub-field of *overcoat*. The headwords *jacket* and *coat* are translated by the same translation equivalent, *sitra*. Both this equivalent and *mi<sup>c</sup>Taf*, given as a translation equivalent for *greatcoat*, are used interchangeably in other entries and explanatory glosses to define other items in this semantic field. I think that *mi<sup>c</sup>Taf* is a more suitable translation for the word *coat* than *sitra*, because the latter is used more for shorter types of coats, blazers, cardigans etc., whereas *mi<sup>c</sup>Taf* is normally used to refer to longer, heavier coats. Moreover, the words *coat* and *overcoat* are used in English to denote the same item; thus the translation equivalent of *coat* as *sitra* may be considered as inadequate when *overcoat* is translated as *mi<sup>c</sup>Taf*.

Another instance is the word *chesterfield*. It is given the translation equivalent *mi<sup>c</sup>Taf*, which is adequate but general or superordinate to *chesterfield*. In such a case an explanatory gloss would be helpful for clarifying the difference between the headword and the equivalent.

Overall, the study has shown that the use of translation equivalents alone in the entries of such culture-bound terms was adequate only in some of the entries studied. These include those cases where the translation equivalent is a genuine part of the target language and denotes the same sense as the headword.

However, when there is no translation equivalent available, the dictionary opted in some instances to provide translation equivalents consisting of a subordinate or superordinate level of meaning to that of the headword, e.g. *footgear*, *chesterfield* (see the following section

5.1.2., point (4)). In this case an explanatory gloss is needed to avoid inadequate or vague meaning, but Al-Mawrid fails to provide it.

### **5.1.2. Combination of Translation Equivalent and an Explanatory Gloss**

Some of the definitions that I have studied consist of two parts: translation equivalent(s) and an explanatory gloss. Ideally, the translation equivalent should stand by itself. However, the use of comments or explanatory glosses may be inevitable where the translation equivalent is ambiguous. Ambiguity may arise in several cases. Svensén (1993: 148-50) lists the following:

**1. Polysemous headword and polysemous equivalent**, when the headword and the equivalent have more than one sense.

**2. Polysemous headword and several equivalents**, when there are different equivalents for the various meanings of the headword.

**3. Several headwords with the same polysemous equivalent**, when there are several headwords that have a single polysemous equivalent in the target language.

**4. Equivalents denoting superordinate or subordinate concepts**, when the headword or equivalent have a broader sense.

Consequently, elaborate explanations may often be needed in bilingual dictionaries to highlight ambiguities arising from polysemous items in either the source language or the target language (Nguyen, 1981).

However, monosemous headwords and equivalents do not require an extra comment (Svensén, 1993). Thus, including explanatory glosses



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with translation equivalents when there is no actual need for them is pointless and contributes to waste of space in the dictionary.

There are some instances in Al-Mawrid where an explanatory gloss is provided with the translation equivalent. Sometimes the translation equivalents can be described as unambiguous, where the addition of the explanatory gloss seems pointless. In the semantic field of *kinship*, despite the fact that terms such as *divorcé*, *grandmother*, *fiancée*, *widow*, *widower*, and *widow lady* are provided with clear, popularly used translation equivalents, they are also provided with an explanatory gloss which is not needed and out of place, suggesting problems where none exist.

The following table (5.7.) illustrates kinship terms that are provided with a translation equivalent and an explanatory gloss. Comments on some cases follow the table.

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**Table 5.7. Examples of *kinship* words with their translation equivalent and explanatory gloss**

Word	Transliteration	Translation
<b>daughter-in-law</b>	<i>al-kanna</i> : zawjat al-'ibn.	<i>al-kanna</i> : the wife of one's son.
<b>father-in-law</b>	<i>al-Hamuu</i> : 'abuu zz-zawja 'aw az-zawj.	<i>al-Hamuu</i> : the father of one's wife or husband.
<b>mother-in-law</b>	(1) <i>al-Hamaa</i> : 'umm az-zawj 'aw az-zawja.	(1) <i>al-Hamaa</i> : the mother of one's husband or wife.
<b>son-in-law</b>	<i>al-Sihr</i> : zawj al-'ibna.	<i>al-Sihr</i> : the husband of one's daughter.
<b>grandmother</b>	<i>al-jadda</i> : 'umm al-'ab 'aw al-'umm.	<i>al-jadda</i> : the mother of one's father or mother.
<b>divorcé</b>	<i>al-muTallaq</i> : zawj muTallaq.	<i>al-muTallaq</i> : a divorced husband.
<b>fiancé</b>	<i>al-khaTiib</i> : khaTiib fulaana.	<i>al-khaTiib</i> : the fiancé of someone (f.)
<b>fiancée</b>	<i>al-makhTuuba</i> : khaTiibat fulaan.	<i>al-makhTuuba</i> : the fiancée of someone (m.)

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<b>fosterchild</b>	<sup>1</sup> <i>al-rabiib</i> : 'ibn bir-riDaa <sup>c</sup> 'aw at-tarbiya.	<i>al-rabiib</i> : a child by breastfeeding or upbringing.
<b>fosterson</b>	<i>al-rabiib</i> : 'ibn bir-riDaa <sup>c</sup> 'aw at-tarbiya.	<i>al-rabiib</i> : a son by breastfeeding or upbringing.
<b>god father</b>	(1) <i>al-<sup>c</sup>arraab</i> : 'ab fil- <sup>c</sup> imaad.	(1) <i>al-<sup>c</sup>arraab</i> : a father in baptism.
<b>god mother</b>	<i>al-<sup>c</sup>arraaba</i> : 'umm fil- <sup>c</sup> imaad.	<i>al-<sup>c</sup>arraaba</i> : a mother in baptism.
<b>god parent</b>	<i>al-<sup>c</sup>arraab</i> ; <i>al-<sup>c</sup>arraaba</i> : 'ab 'aw 'umm fil- <sup>c</sup> imaad.	<i>al-<sup>c</sup>arraab</i> ; <i>al-<sup>c</sup>arraaba</i> : a father or mother in baptism.
<b>grandmother</b>	<i>al-jadda</i> : 'umm al- 'ab 'aw 'umm al- 'umm.	<i>al-jadda</i> : the mother of one's father or mother.
<b>grass widow</b>	(2)b) <i>al-mughiib</i> ; <i>al- mughiiba</i> : 'imra'a zawjuhaa ghaa'ibun <sup>c</sup> anhaa mu'aqqatan.	(2)b) <i>al-mughiib</i> ; <i>al- mughiiba</i> : a woman whose husband is away temporarily.
<b>grass widower</b>	(1) <i>al-muTalliq</i> : rajul muTallaq min zawjatihi 'aw mafSuul <sup>c</sup> anhaa. (2) <i>al-mughiib</i> : rajul zawjatuhu ghaa'iba <sup>c</sup> anhu mu'aqqatan.	(1) <i>al-muTalliq</i> : a man who is divorced or separated from his wife. (2)b) <i>al-mughiib</i> : a man whose wife is away temporarily.

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<b>nurse</b>	(1) <i>al-DHi'r</i> : al-murDi <sup>o</sup> a lighayr waladihaa.	(1) <i>al-DHi'r</i> : the one who breastfeeds someone not her own child.
<b>stepdaughter</b>	<i>al-rabiiba</i> : bint az-zawj 'aw az-zawja.	<i>al-rabiiba</i> : the daughter of one's husband or wife.
<b>stepfather</b>	<i>al-raabb</i> : zawj al-'umm.	<i>al-raabb</i> : the husband of one's mother.
<b>stepmother</b>	<i>al-raabba</i> : zawjat al-'ab.	<i>al-raabba</i> : the wife of one's father.
<b>stepparent</b>	(1) <i>al-raabb</i> : zawj al-'umm. (2) <i>al-raabba</i> : zawjat al-'ab.	(1) <i>al-raabb</i> : the husband of one's mother. (2) <i>al-raabba</i> : the wife of one's father.
<b>stepson</b>	<i>al-rabiib</i> : 'ibn az-zawj 'aw az-zawja.	<i>al-rabiib</i> : the son of one's husband or wife.

**Notes:**

1. The Arabic word *'ibn* is used to translate both *child* and *son*, as in the entry for *stepson*.

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The above table illustrates entries where explanatory glosses are needed with the translation equivalent, and other cases where explanatory glosses are dispensable.

The translation equivalents for *daughter-in-law*, *father-in-law*, *mother-in-law*, *son-in-law*, *grandmother*, *divorcé*, and *fiancée* are unambiguous. There are two possible reasons for supplementing them with an extra explanatory gloss: (a) for the benefit of the language-learner user of the dictionary, and (b) because there are other words in Arabic which have the same written form as those translation equivalents. Although there is a difference in their pronunciation in the short-vowel system, this difference is not normally explicit in the written form; it is known intuitively. These words have different meanings, e.g. *kinna* (shelter, covering), *kunna* (shed, shelter), and *kanna* (daughter-in-law).

Other polysemous translation equivalents include, *al-khaTiib*, which translates *fiancé*. This word has an extra sense of 'a public speaker or preacher'. Likewise, the word *Hamuu* is used as a translation equivalent for *father-in-law*. It has another sense, 'heat'. Thus, the entries for *fiancé* and *father-in-law* are supplemented with an explanatory gloss.

Similarly, the equivalents for the words that are preceded by the prefix 'step-, foster-, god-' are ambiguous if they stand alone. Thus, they are reinforced by an explanatory gloss.

Further examples of entries consisting of translation equivalents and explanatory glosses are found in the other semantic fields of the study. Tables (5.8. and 5.9.) illustrate various examples.

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**Table 5.8. Examples of words from the semantic fields of footwear , headgear <sup>1</sup> and overcoat with their translation equivalent and explanatory gloss**

Word	Transliteration	Translation
<b>brogan</b>	<i>al-madaas</i> : Hidhaa' ghaliidH.	<i>al-madaas</i> : heavy shoes.
<b>patten</b>	<i>al-qabqaab</i> : na <sup>1</sup> min khashab. <sup>2</sup>	<i>al-qabqaab</i> : wooden shoes.
<b>stogie/ stogy</b>	(1) <i>al-madaas</i> : Hidhaa' ghaliidH.	(1) <i>al-madaas</i> : heavy shoes.
<b>mantilla</b>	(1) <i>TarHa</i> (tartadiihaar-niswar-isbaaniyyaat wal-'amiirkiyyaat al-laatiiniyyaat). (2) 'abaa'a ('aw wishaaH) qaSiira raqiiqa.	(1) <i>TarHa</i> (worn by Spanish and Latin American women.) (2) a short thin 'abaa'a (or wishaaH).
<b>burnoose/ burnous</b>	<i>al-burnus</i> : ridaa' ra'suhu minhu.	<i>al-burnus</i> : a garment with attached head piece.

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<b>macintosh/ mackintosh</b>	<i>al-mimTar</i> : mi <sup>o</sup> Taf waaqin min al-maTar.	<i>al-mimTar</i> : a coat that protects from the rain.
<b>oilskin</b>	<i>al-mimTar</i> : mi <sup>o</sup> Taf waaqin min al-maTar.	<i>al-mimTar</i> : a coat that protects from the rain.
<b>trench coat</b>	(1) <i>al-mimTar</i> : mi <sup>o</sup> Taf waaqin min al-maTar.	(1) <i>al-mimTar</i> : a coat that protects from the rain.
<b>waterproof</b>	<i>al-mimTar</i> : mi <sup>o</sup> Taf waaqin min al-maTar.	<i>al-mimTar</i> : a coat that protects from the rain.

**Notes:**

1. There is only one word for *headgear*, with a translation equivalent and an explanatory gloss.
2. The word *na<sup>o</sup>l* has more than one translation. In *Al-Mawrid Ar-Eng*, it is translated as:  
*shoe(s), boot(s), sandal(s), footgear, and footwear.*

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In the table, the words *brogan* and *stogy/ stogie* are both given the translation equivalent *al-madaas* which, according to Al-Mawrid Ar-Eng, is translated as *shoes* or *sandals*. Thus, this translation equivalent may be a more general term than *brogan* or *stogy/ stogie*. However, the brief explanatory gloss helps in clarifying the meaning of the word although it does not indicate that these shoes are ankle-high. Collins does not recognise a *footwear* sense in the entry of *stogy/ stogie*, whereas other monolingual English dictionaries such as the Concise Oxford, Webster, and Random House do attribute this sense to the word.

The semantic field of *headgear* involves only one entry that is given a translation equivalent and an explanatory gloss. The word *mantilla* has two senses. One is translated by *TarHa* (veil) and supplemented by an explanatory gloss to show that it is normally worn by Spanish or Latin Americans, and the second sense is translated by *‘abaa’a* or *wishaaH* (shawl or veil) in an explanatory definition describing the item as short and light. The reason for using *‘abaa’a* in the second sense is because this word has the meaning of a kind of wide long garment that is worn over the head and falls down to cover the body, as well as that of ‘cloak’.

The remaining entries are those for the semantic field of *overcoat*. The English word *burnoose/ burnous* is a borrowing from Arabic, therefore the translation equivalent provided by Al-Mawrid is the original Arabic word; the explanatory gloss in this entry is not necessary. There are four words that are given the same translation equivalent and the same explanatory gloss, *macintosh/ mackintosh*, *oilskin*, *trench coat*, and *waterproof*. They are defined as raincoats. Collins does not include a



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relevant sense in *oilskin*, which means an oil-treated waterproof garment. Moreover, the definition given to *trench coat* is more specific than that in Al-Mawrid; in Collins the referent has a special design with a belt. I presume that the generality which Al-Mawrid attaches to the translation of these different types of raincoats could be because they are not very important in Arab societies.

A small number of entries in the semantic fields of *food* and *drink* are provided with a translation equivalent and supplemented by an explanatory gloss. These are presented in the next table (5.9.).

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**Table 5.9. Words from the semantic fields of *drink* (alcoholic and non-alcoholic) and *food* with their translation equivalent and explanatory gloss**

Word	Transliteration	Translation
sherbet / sherbert	<i>al-sharbaat</i> : sharaab mathluuj min °aSiir al-faakiha al-muHallaa.	<i>al-sharbaat</i> : iced drink made from sweetened fruit juice.
ale	<i>al-mizr</i> : sharaab min naw° al-ji°a.	<i>al-mizr</i> : a drink made from a type of <i>ji°a</i> (beer).
Turkish delight	<i>raaHat al-Halkuum</i> : Darb min al-Halwaa.	<i>raaHat al-Halkuum</i> : a type of sweets.
panada	<i>al-thariid</i> : naw° min al-Ta°aam yashtamil °alaa futaat khubz manquu° (chicken ~).	<i>al-thariid</i> : a type of food that consists of soaked bread-crumbs (chicken ~).
shortbread/ shortcake	<i>al-ghurayyiba</i> : ka°k bisamn wa sukkar.	<i>al-ghurayyiba</i> : cake with clarified butter and sugar.

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The term *sherbert/ sherbet* is borrowed in English from Arabic, thus the translation equivalent for it is the actual Arabic source word. Yet this term is supplemented by an explanatory gloss which is not necessary, especially when this dictionary is intended for the Arab user.

The *alcoholic drinks* term *ale* is translated by *al-mizr* which denotes *beer* as well as *ale*. This word is a standard Arabic form, thus it may not be recognised by many speakers of Arabic, so in this case the explanatory gloss is helpful.

As regards the *food* terms, Al-Mawrid defines *shortbread* and *shortcake* in a single entry, thus having the same definition and translation equivalent. However, in Collins there is a difference between the two words: *shortcake* is recognised as a kind of *shortbread*, and it has the extra sense of “a dessert made of layers of shortcake filled with fruit and cream,” which is not mentioned by Al-Mawrid. This difference between the two words should be identified, and the two terms should have separate entries. The difference should be indicated in the explanatory gloss when the same translation equivalent is being used. Moreover, the explanatory gloss provided for these words is not complete in terms of representing the full information. This gloss should be changed to a brief one such as “*ka<sup>ʿ</sup>ka kathiirat az-zubda was-sukkar* (a cake rich in butter and sugar)”. The definition provided by Oxford is the most accurate since it consists of an explanatory definition as well as an extra note which provides the nearest equivalent: “*baskawiit kathiir as-samn wa s-sukkar (yushbih al-ghurayyiba)*” (Translation: “biscuit rich with butter and sugar (similar to *ghurayyiba*)”).

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The entry for *Turkish delight* is provided with a translation equivalent that literally means ‘throat relief’, which is ambiguous if it stands alone; thus the concise explanatory gloss helps to indicate that it is a type of sweet, although it does not indicate the origin of this sweet. Other bilingual dictionaries, Oxford and Elias, translate the word by the Arabic translation equivalent as well as the Egyptian colloquial form *malban*, which is indicated as colloquial. This form may clarify the meaning for users who are familiar with that dialect, but not other users.

In general, the entries contain translation equivalents of an ambiguous nature, and thus supplemented by explanatory glosses or comments. However, most of the comments only serve to identify the sense since they are too short to provide much extra information.

In the cases where a superordinate equivalent is provided for the headword, the explanatory gloss should indicate the difference between the headword and the given equivalent, but instead it vaguely describes the headword and merely refers it to its semantic field. This may prove to be misleading for the dictionary user.

### **5.1.3. Literal Translations**

Literal translation is one way of creating equivalents in the bilingual dictionary for concepts that do not exist in the target language. This type of equivalence involves the literal translation of the headword, i.e. the headword is divided into its separate components and translated word-for-word into the target language. Although this method is helpful in lexicography, it cannot be used for every lexical item. There are systematic differences between languages which could result in change

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of the actual meaning of lexical items if they were literally translated. Besides, there are words that signify the required meaning when they are used in combination with another word, but this may not be applicable in the other language involved in the dictionary. Thus, it is not always possible to signify the meaning of the source term in a literal translation of it. Sometimes the literal translation signifies a totally different meaning, and at other times it becomes very artificial, ambiguous, and non-informative.

In Arabic, literal translation of entries does not always indicate the foreign concept exactly; some difference in the meaning of the headword may result. For example, the English *second-cousin* does not have a translation equivalent in Arabic, and a literal translation of it would not signify the actual meaning. It would involve the translation of both components, *second-* and *cousin*. A translation of *second-* would signify a totally different sense, i.e. 'another', whereas the word *cousin* has to be differentiated in Arabic in terms of the exact person it refers to. (A detailed discussion follows in Chapter VI, section 6.5.7.)

Moreover, literal translations can sometimes be ambiguous, especially if they are not supplemented by an explanatory gloss. In Al-Mawrid, almost all of the literal translations are clarified with an explanatory gloss. These are found in most of the semantic fields that I have studied, except in *kinship*. The highest number of them appeared in the semantic field of *food*.

The following tables (5.10.-5.13.) illustrate some entries where the headwords are literally translated.

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**Table 5.10. Words from the semantic fields of *overcoat* with their literal translation and explanatory gloss**

<b>Word</b>	<b>Transliteration</b>	<b>Translation</b>
<b>sack coat</b>	<i>al-sitra al-kiisiyya: sitra rijaaliyya qaSiira waasi<sup>o</sup>a.</i>	<i>sack coat: a short, baggy coat for men.</i>
<b>joseph</b>	<i>al-yuusufiyya: <sup>o</sup>abaa'a nisaa'iyya (fil-qarn 18).</i>	<i>joseph: a ladies' cloak (in 18th c.).</i>
<b>monkey jacket</b>	<i>sitrat al-nisnaas: sitra rijaaliyya qaSiira Dayyiq.</i>	<i>monkey jacket: a short tight jacket for men.</i>
<b>Norfolk jacket</b>	<i>sitrat nuurfuuk: sitra faDfaaDa dhata Saff waaHid minal-'azraar.</i>	<i>Norfolk jacket: a loose jacket with a single row of buttons.</i>
<b>Prince Albert</b>	<i>al-'amiir 'albert: sitra Tawiila biSaffayy 'azraar.</i>	<i>Prince Albert: a long jacket with two rows of buttons.</i>

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**Table 5.11. Words from the semantic fields of *footwear* and *headgear* with their literal translation and explanatory gloss**

Word	Transliteration	Translation
<b>anklet</b>	(2)a) <i>al-kaaHiliyy</i> : b) Hidhaa' khafiiD (lin-nisaa' wal-'aTfaal).	(2)a) <i>anklet</i> : b) low shoe (for ladies and children).
<b>footwear</b>	<i>libaas al-qadam</i> (Hidhaa'; <i>khuff alakh</i> .)	<i>libaas al-qadam</i> (shoes; sandals etc.)
<b>half boot</b>	<i>al-Hidhaa' al-niSfi</i> : Hidhaa' yatajaawaz al-kaaHil ba <sup>c</sup> D ash-shay'.	<i>half boot</i> : shoes that go beyond the ankle slightly.
<b>flatcap</b>	<i>al-musaTTaHa</i> : qubba <sup>c</sup> a mustadiira shibh musaTTaHa.	<i>flat(cap)</i> : a round almost flat cap.
<b>headgear</b>	<i>ghiTaa' lir-ra's</i>	<i>headgear</i>
<b>high hat</b>	<i>al-qubba<sup>c</sup>a al-<sup>c</sup>aaliya</i> : qubba <sup>c</sup> a rijaaliyya Hariiriyya <sup>c</sup> aaliya.	<i>high hat</i> : a tall, silk hat for men.

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**Table 5.12. Words from the semantic field of *food* with their literal translation and explanatory gloss**

Word	Transliteration	Translation
<b>angel cake</b>	<i>al-ka<sup>°</sup>ka al-malaa 'ikiyya: ka<sup>°</sup>ka raqiiqa bayDaa' tuSna<sup>°</sup> min ad-daqqiq was-sukkar wa bayaaD al-bayD.</i>	<i>angel cake: thin white cake made from flour, sugar and egg whites.</i>
<b>devil's food cake</b>	<i>ka<sup>°</sup>kat al-shayTaan: ka<sup>°</sup>ka ghaniyya bish-shukulaa.</i>	<i>devil's cake: a cake rich with chocolate.</i>
<b>fish cake</b>	<i>faTiirat al-samak</i>	<i>fish cake</i>
<b>Scotch woodcock</b>	<i>dajaaajat al-'arD al-'iskutlandiyya: bayD maqlii biz-zubda yuqaddam ma<sup>°</sup> masHa min al-'anshuufa "anchovy" °alaa qiT<sup>°</sup>a min al-khubz al-muHammaS.</i>	<i>Scotch woodcock: eggs fried in butter and served with a spread of anchovies on some toasted bread.</i>
<b>Washington pie</b>	<i>faTiirat waashinTun: ka<sup>°</sup>ka muHallaa tuSna<sup>°</sup> min kriima wa shukulaa.</i>	<i>Washington pie: a sweet cake made from chocolate and cream.</i>
<b>Yorkshire pudding</b>	<i>ka<sup>°</sup>kat yuurkshayir: ka<sup>°</sup>ka tu<sup>°</sup>add min laHam wa daqqiq wa bayD alakh.</i>	<i>Yorkshire pudding: a cake made from meat, flour and eggs etc.</i>



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**Table 5.13. Examples of words from the semantic fields of *alcoholic drinks* and *non-alcoholic drinks* with their literal translation and explanatory gloss**

Word	Transliteration	Translation
<b>Irish coffee</b>	<i>al-qahwa al-'iirlandiyya: qahwa Haarra muHallaa mamzuuja bil-wiiski al-'iirlandiyya wal-kriima al-makhfuuqa.</i>	<i>Irish coffee: a hot sweetened coffee mixed with Irish whiskey and whipped cream.</i>
<b>milk shake</b>	<i>al-makhfuuq al-labani: sharaab min laban yukhfaq ma<sup>c</sup>al-bayD ba<sup>c</sup>da 'iDaafat maadda munakkiha.</i>	<i>milk shake: a drink of milk beaten with eggs after adding some flavouring.</i>
<b>Scotch whiskey</b>	<i>al-wiiskii al-'iskutlandiyy</i>	<i>Scotch whiskey</i>
<b>corn whisky</b>	<i>wiiskii al-dhura</i>	<i>corn whiskey</i>

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In table (5.10.), the words *sack coat*, *monkey jacket*, and *Norfolk jacket* are provided with literal translation equivalents that denote the same meaning as do the words in English, i.e. they are as informative as the English words. However, the translations are ambiguous if they stand alone, so the explanatory gloss provided with them gives some description of the items, which clarifies the meaning.

On the other hand, the literal translation for *joseph* is ambiguous. It may denote more than one meaning if it stands alone, thus supplementing it with an explanatory gloss helps in disambiguating its intended meaning. Other bilingual dictionaries do not enter this word, so it is not possible to find out whether providing a literal translation in this ambiguous case is adequate or not, though literal translation seems irrelevant.

As for the word *Prince Albert*, the literal translation for it is non-informative and the explanatory gloss is very important to illustrate its meaning. However, a more informative equivalent may be “*sitrat al-'amiir 'albert*” because a literal translation may not be the best solution in this case.

Similarly, as table (5.11.) illustrates, the literal translations for *anklet* and *flatcap* are ambiguous if they stand alone. The equivalent for *anklet* is supplemented by an explanatory gloss to discriminate between its different senses and clarify its meaning. In the case of *flatcap*, the explanatory gloss serves a single purpose, that is of clarifying the meaning.

The entry for *footwear*, on the other hand, consists of an informative literal translation only. However, because this term is

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general, an illustration that consists of examples is included in the entry, consisting of some subordinate class terms for footwear.

The last term for *footwear* in the table is *half boot*. The literal translation for it is informative. Yet the fact that there is no real translation equivalent for the English *boots* in Arabic presents no choice to the lexicographer who has to use the equivalent that translates *shoes*, *Hidhaa'*. Therefore, the exact meaning may not be explicit from the Arabic literal translation alone, in which case the explanatory gloss serves a purpose.

As for the general term *headgear*, it is provided with a literal translation only, which signifies the exact meaning of the English term. However, unlike the entry for *footwear*, this entry is not provided with examples.

The last word from the semantic field of *headgear* in this table is *high hat*, the literal translation of which signifies the same meaning as the English term. Nevertheless, it is supplemented by an explanatory gloss that describes the item.

In table (5.12.), that consists of *food* entries, the entry for *fish cake* consists of a literal translation equivalent only. In comparison to other entries, where there are literal translations supplemented with an extra explanatory gloss which gives a description of the item, e.g. *high hat*, and *half boot*, this literal translation for *fish cake* is uninformative. Moreover, *fish cake* is given as another term for *fishball*, where the latter is provided with an explanatory equivalent that serves as a literal translation for *fish cake* (see section 5.1.5.). However, there is no cross-

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reference between the two entries, which would be useful for the dictionary user.

The literal translation provided for *Scotch woodcock* is not informative if it is not supplemented by an explanatory gloss, since this term does not relate to or signify the contents of the referent. In like manner, the terms *angel cake* and *devil's food cake* do not denote the components of the referents. Thus, although a literal translation for them in Arabic is a good equivalent, it would not serve the needs of the learner-type of dictionary user if it is entered without an explanatory gloss.

However, regarding the entry for *Yorkshire pudding*, the literal translation may not signify the exact concept. The word *pudding* has no translation equivalent in Arabic, yet it is translated as *ka<sup>o</sup>ka* which actually means 'cake'. Thus, the literal translation of the whole term is *ka<sup>o</sup>kat Yuurkshayir*, the reverse translation of which is *Yorkshire cake*. In its separate entry, the word *pudding* is defined by a borrowing and an explanatory gloss describing the referent. Similarly, *Washington pie* denotes another culture-bound term; thus a literal translation of it is not sufficient for the dictionary user. An explanatory gloss provides some encyclopaedic information about the headword.

The last table (5.13.) gives the word *Irish coffee*, which is provided with a literal translation equivalent as well as an explanatory gloss. However, the entry for *Scotch whiskey* consists of an equivalent only, with no information provided about the drink itself. The equivalent is formed from a borrowing of the term *whiskey* and a translation of *Scotch*.

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Unlike *Scotch whiskey*, the term *corn whisky* is informative in terms of the main ingredient of the drink; thus the literal translation for it is of an informative nature. However, the literal translation provided for *milk shake* is very artificial compared to the register level of the English counterpart. Thus, it may be ambiguous in terms of representing the meaning of the word.

In general, literal translations are ambiguous if they are presented without the explanatory gloss, especially when the source term is polysemous or is given an extra meaning, e.g. *Prince Albert, joseph*. In this dictionary, sometimes there are ambiguous literal translations provided for terms that would be best represented by an explanatory equivalent or explanatory definition which may elicit another form of equivalent.

#### **5.1.4. Borrowings**

Borrowing is one way of increasing the lexical stock of language. It is also another way of providing translation equivalents for concepts that are unlexicalised in the target language. Borrowing lexical items from one language into another may involve some adaptation to fit the system of the receptive language, involving some changes in the morphology and phonology of the word. In the case of borrowing into Arabic from another language with adaptation, the process is called *arabicization* (Ghaneem, 1989).

Borrowing occurs in those cases where there are lexical gaps between two languages, as with culture-specific realia or new scientific terminology.

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In bilingual lexicography, equivalents that consist of borrowed terms are not of any help to the dictionary user unless they are supplemented with an explanatory gloss. Al-Mawrid makes considerable use of this method to create equivalents for English words. Most of the words that cannot be translated into Arabic are borrowed by it. Explanatory glosses are provided with borrowed terms but in many cases the glosses are very short and often do not present the information adequately.

The following tables (5.14.-5.18.) give examples of entries that consist of borrowings as a form of equivalence. These tables belong to all the semantic fields of study except to that of kinship terms.

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**Table 5.14. Examples of words from the semantic field of footwear with their borrowed equivalent and explanatory gloss**

Word	Transliteration	Translation
<b>balmoral</b>	<i>al-balmuural</i> : a) Hidhaa' bishariiT.	<i>al-balmuural</i> : a) shoes with laces.
<b>blucher</b>	<i>al-bluukhar</i> : Darb min al-'aHdhiya.	<i>al-bluukhar</i> : a type of shoes.
<b>chopine</b>	<i>al-shuubiin</i> : Hidhaa' nasawi dhuu ka <sup>o</sup> b <sup>o</sup> aalin jiddan.	<i>al-shuubiin</i> : ladies shoes with a very high heel.
<b>sandal</b>	1 (1) <i>Sandal</i> ; <i>khuff</i>	(1) <i>sandal</i> ; <i>slippers</i> .
<b>espadrille</b>	<i>al-'isbaadriil</i> : Hidhaa' khafiiD qumaashiy al-far <sup>o</sup> a marin an-na <sup>o</sup> l.	<i>al-'isbaadriil</i> : low shoe, with a cloth upper and a soft-sole.
<b>brogue</b>	<i>al-bruugh</i> : a) Hidhaa' 'iirlandiy ghaliidH. b) Hidhaa' khafiiD lil-'isti <sup>o</sup> maal al-yawmii.	<i>al-bruugh</i> : a) heavy Irish shoes. b) low shoes for everyday use.

**Notes:**

1. The first equivalent only is relevant to this table.

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**Table 5.15. Examples of words from the semantic field of *headgear* with their borrowed equivalent and explanatory gloss**

Word	Transliteration	Translation
<b>Balmorals</b> ( <i>sic</i> )	<i>al-balmuural: c)</i> qubba <sup>°</sup> a 'iskutlandiyya mustadiira.	<i>al-balmuural: c)</i> Scottish round hat.
<b>beret</b>	<i>al-biirih: qalansuwa</i> mustadiira musaTTaHa layyina.	<i>al-biirih: a soft round</i> flat hat.
<b>biretta</b>	<i>al-biiriitta: qalansuwa</i> murabba <sup>°</sup> a ya <sup>°</sup> tamir bihaa rijaal ad-diin al- kaathuuliik.	<i>al-biiriitta: square hat</i> worn by Catholic men of religion.
<b>bowler</b>	<i>al-buular: qubba<sup>°</sup>a</i> mustadiira sawdaa'.	<i>al-buular: black round</i> hat.
<b>glengarry</b>	<i>al-jlinjaariyya: qubba<sup>°</sup>a</i> 'iskutlandiyya Suufiyya.	<i>al-jlinjaariyya: Scottish</i> woollen hat.
<b>tam-o'-shanter</b>	<i>al-taamiyya: qubba<sup>°</sup>a</i> Suufiyya.	<i>al-taamiyya: woollen</i> hat.



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**Table 5.16. Examples of words from the semantic field of *overcoat* with their borrowed equivalent and explanatory gloss**

Word	Transliteration	Translation
<b>bolero</b>	<i>al-buuliiru</i> : 2) sitra faDfaaDa tablugh al-khaSr Tuulan.	<i>al-buuliiru</i> : 2) a loose jacket that reaches to the waist.
<b>frock coat</b>	<i>al-firaak</i> : sitra rijaaliyya sawdaa' tablugh ar-rukbatayn.	<i>al-firaak</i> : a black knee-length jacket for men.
<b>inverness</b>	<i>al-'infarnaasiyya</i> : sitra dhaata Hizaam wa dithaar lil-katfayn.	<i>al-'infarnaasiyya</i> : a belted-jacket with wrap around the shoulders.
<b>kirtle</b>	<i>al-kartal</i> : a) sitra rijaaliyya (fil quruun al-wusTaa).	<i>al-kartal</i> : a) man's jacket (in the middle ages).
<b>raglan</b>	<i>al-raghlaan</i> : mi <sup>c</sup> Taf yamtadd kummaahu Hatta al- <sup>c</sup> unq.	<i>al-raghlaan</i> : a coat with sleeves that extend up to the neck.
<b>redingote</b>	<i>al-radinghuut</i> : sitra Tawiila.	<i>al-radinghuut</i> : a long jacket.

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**Table 5.17. Examples of words from the semantic field of food with their borrowed equivalent and explanatory gloss**

<b>Word</b>	<b>Transliteration</b>	<b>Translation</b>
<b>Sally Lunn</b>	<i>al-saaliluun</i> : Darb min ka <sup>◌</sup> k ash-shaay al-muHallaa.	<i>al-saaliluun</i> : a type of sweet tea cake.
<b>bannock</b>	<i>al-baanuuka</i> : ka <sup>◌</sup> ka min daqiiq ash-shuufaan 'aw ash-sha <sup>◌</sup> iir.	<i>al-baanuuka</i> : cake made of oatmeal or barley.
<b>haggis</b>	<i>al-haqjis</i> : Ta <sup>◌</sup> aam 'iskutlandiy min qalb al-kharuuf wa kabdih alakh.	<i>al-haqjis</i> : Scottish food from sheep's hearts, liver, etc.
<b>burger</b>	<i>al-barjar</i> : sandawiisha min laHam maqliy 'aw mashwiy.	<i>al-barjar</i> : a sandwich of fried or grilled meat.
<b>burgoo</b>	<i>al-barjuu</i> : a) Hisaa' kathiif kathiir at-tawaabil. b) <sup>◌</sup> aSiida min daqiiq ash-shuufaan.	<i>al-barjuu</i> : a) a very spicy thick soup. b) porridge made from oatmeal.

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**Table 5.18. Examples of words from the semantic fields of *alcoholic and non-alcoholic drinks* with their borrowed equivalent and explanatory gloss**

Word	Transliteration	Translation
<b>Burgundy</b>	<i>al-barghandiyya</i> : khamr tuSna <sup>°</sup> fii barghandya bi faransaa.	<i>al-barghandiyya</i> : wine prepared in Burgundy in France.
<b>Tom Collins</b>	<i>al-tuum kuulinz</i> : muskir min jinn wa °aSiir laymuun wa maa' aS-Suuda.	<i>al-tuum kuulinz</i> : an intoxicating drink made of gin, lemon juice and soda water.
<b>whiskey/ whisky</b>	<i>al-wiiskii</i> : sharaab muskir.	<i>al-wiiskii</i> : intoxicating drink.
<b>rum</b>	(3) <i>al-ramm</i> : sharaab muskir.	(3) <i>al-ramm</i> : intoxicating drink.
<b>Cognac</b>	<i>kuunyaak</i>	<i>kuunyaak</i>
<b>lemonade</b>	<i>al-liimuunaaDa</i> : °aSiir al-laymuun al-muHallaa.	<i>al-limuunaaDa</i> : sweetened lemon juice.
<b>souchong</b>	<i>al-suushuungh</i> : shaay 'aswad.	<i>al-suushuungh</i> : black tea.

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In table (5.14.), the headwords are represented by a borrowing and an explanatory gloss, except the entry for *sandal*, which is provided instead with a borrowing and a translation equivalent that translates rather as *slippers*. However, a pictorial illustration is included in this entry that illustrates different types of sandals. Some of the explanatory glosses are informative and others are very short and merely identify the sense. For example, *balmoral* has more than one sense, including one belonging to the semantic field of *footwear* and another belonging to that of *headgear*. In the entry, the explanatory gloss is merely *Hidhaa' bishariiT* (shoes with laces). This gloss is vague and could signify any type of shoes with laces.

Similarly, the explanatory gloss provided for the entry *blucher* vaguely indicates that these are a type of shoes, which is ambiguous to the dictionary user. The explanatory glosses provided for *chopine*, *espadrille*, and *brogue* are longer and more informative, providing some description of the items referred to.

In table (5.15.), *headgear* terms, the entries also consist of a borrowing and an explanatory gloss. The word *Balmorals* is provided with an explanatory gloss that represents the information vaguely without indicating any features of this type of hat except that it is Scottish and round. However, this explanatory gloss has another function in this entry, that of meaning discrimination between the senses of the headword.

The glosses provided in the entries for *bowler*, *glengarry*, and *tam-o'-shanter* are also brief and imprecise. The word *bowler* is indicated by Collins to be a type of a wider class, that is of *billycock* (table 5.26). This information is not given by Al-Mawrid, unsurprisingly since *billycock* is

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marked *rare* and *British* by Collins and would not be known to many native speakers.

On the other hand, the explanatory glosses provided for *beret* and *biretta* are more descriptive and thus more informative. Moreover, the entry for *biretta* includes a pictorial illustration which clarifies the description of the item.

The borrowed form of *tam-o'-shanter*, unlike the other borrowings shown in the table, has undergone some major changes. The borrowed form is actually structured from the first part of the English word, *tam-*, with a prefix of the Arabic definite article *al-* and the suffixes *ya* and *taa'*, the former indicating the adjectival status of the word and the latter being the feminine suffix. Other bilingual dictionaries, Al-Mughni Al-Kabeer and Oxford, provide an explanatory definition without an equivalent; Al-Mughni Al-Kabeer includes a pictorial illustration also. Their definitions are more informative and useful than Al-Mawrid's, and the translator dictionary-user can decide whether to borrow the word or not.

The next table (5.16.) includes entries of words from the semantic field of *overcoat*. Most of the entries in this table are provided with informative explanatory glosses. However, the explanatory glosses for *kirtle* and *redingote* are unclear since they are very short and do not say much.

Similarly, the *food* terms in table (5.17.) consist of borrowings and offer explanatory glosses which are informative, although some words may still be unclear, such as *burger*, which could be understood as any type of sandwich containing meat.

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On the other hand, *alcoholic drinks* (table 5.18.) contains a large number of words that are borrowed into Arabic, not only by the dictionary but in general usage. For example, the word *cognac* is actually borrowed from French without any morphological changes, as is the case in a number of different languages. However, in the entry this borrowed term stands alone without an explanatory gloss, which may cause problems because it is still a foreign word and may not be known to all speakers in a culture where alcohol is of little importance.

The entries for *whiskey/ whisky* and *rum* are supplemented by an explanatory note, but these only indicate that they are alcoholic drinks without any further information. By contrast, the entry for *Scotch whiskey* (table 5.13.), is glossed with a term structured from a borrowed term and a translated term, i.e. *whiskey* is borrowed and *Scotch* translated. However, the entry does not include an explanatory gloss to indicate that it is an alcoholic drink nor does it include a cross-reference to the entry of *whiskey*.

As for the non-alcoholic drinks, the words *lemonade* and *souchong* are supplemented by informative glosses. The explanatory gloss provided for *souchong* is very short and could be extended to indicate that this tea is not any type of tea but Chinese tea.

The borrowed equivalents in the above tables are some examples of borrowings that are made by Al-Mawrid to express concepts that are unlexicalised in Arabic. However, these may not be a set of terms recognised by other dictionaries or linguists, let alone the dictionary user. Other dictionaries may borrow the words and make other changes in

them. It is debatable how helpful this procedure is for either the translator or the learner.

#### **5.1.4.1. Adaptation of Borrowings**

These borrowed words have certainly undergone some changes in their phonology and morphology to suit the Arabic language. The common changes that I detected in the borrowed words are as follows:

##### **1. Prefixing by the Arabic definite article (*al-*)**

**2. Morphological and phonological changes** which result from the alphabetical system in Arabic. There are some letters in the English alphabet that are lacking in Arabic and vice versa. For example, the English letter *p* is substituted by the letter *b* in Arabic (/p/ → /b/). Certain differences in morphology may cause differences in phonology in both consonants and vowels. Since the vowel system in Arabic consists of phonemic long vowels and short vowels, the English vowels are often substituted by the Arabic long ones as the short ones are not normally indicated in the written system.

##### **3. Suffixing by the Arabic feminine suffix**

This suffix is added to nouns that are feminine in gender. Therefore, an adjective describing a feminine noun is treated in the same way. Borrowed words that refer to types of headgear, some types of food and alcoholic drinks are found to be suffixed by /a/. In Arabic the main headgear terms are feminine, *qubba<sup>ʿ</sup>a*, *qalansuwa*, *Taaqiyya*, etc., thus

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borrowed terms are treated as syntactically the same and are suffixed with the feminine ending. The same rule applies to some kinds of food or drinks which are feminine such as *khamra*, *ji'a*, etc. In cases where the headword ends with a vowel other than /a/, this vowel is deleted and the feminine suffix is added, e.g. *montero* becomes *muntiira*, *sombrero* becomes *sambariira* and so on.

However, some borrowed words have been subjected to a different type of change in the morphological structure. For example, the term *tam-o'-shanter* is borrowed as *al-taamiyya* which is formed from one part of the original word. The basis for this change is unidentified and its type uncommon.

Borrowing normally comes about between languages to fill lexical gaps. The purpose is to facilitate understanding and communication between the different communities of speakers. However, in Al-Mawrid, the factors behind the compiler's choice of borrowing, literal translation, providing an explanatory equivalent, or defining in an explanatory phrase those entry words that do not exist in Arabic are unknown and sometimes difficult to understand. There may exist differences between compilers of different dictionaries as to the mode of creating an equivalent or in the way of modifying a borrowed equivalent. Therefore, I think the use of borrowings should be more limited in the dictionary since differences between borrowed forms may cause unclarity and misunderstandings of the actual concept.



### 5.1.5. Explanatory Equivalents

This type of equivalent resembles the explanatory definitions but they are very brief, consisting of about two lexemes. They can often be substituted for those lexical units of the source text that have no translation equivalence in the target language. These also have the additional informative function which other types of equivalents, such as borrowed terms, cannot provide.

However, not every unlexicalised concept can be expressed in an explanatory equivalent, since some would be very vague. There are some instances where Al-Mawrid provides explanatory equivalents but still presents them with an explanatory gloss. This could be the case in order to discriminate between various senses of the headword or to serve the needs of the language-learner users of the dictionary. However, compared to other types of equivalents, I found that these are least used by Al-Mawrid in the semantic fields of my study. There were no explanatory equivalents to be found in the sub-field of *non-alcoholic drinks*.

The following tables (5.19.-5.21.) illustrate a selection of headwords that are defined by an explanatory equivalent, and whenever they are presented with an extra explanatory gloss, it is included. In the semantic field of *kinship* a large number of headwords were translated by an explanatory equivalent; these illustrate concepts which exist in one language rather than the other, or words which are polysemous in one of the two languages.

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**Table 5.19. Kinship terms with their explanatory equivalents**

Word	Transliteration	Translation
<b>foster brother</b>	<i>'akh bir-riDaa<sup>c</sup> 'aw at-tarbiya.</i>	A brother through breastfeeding or upbringing.
<b>foster father</b>	<i>'ab bit-tarbiya 'aw at-tanshi 'a.</i>	a father by raising or upbringing.
<b>foster mother</b>	<i>'umm bil 'irDaa<sup>c</sup> 'aw at-tanshi 'a.</i>	a mother through breastfeeding or upbringing.
<b>foster sister</b>	<i>'ukht bir-riDaa<sup>c</sup> 'aw at-tarbiya.</i>	a sister through breastfeeding or upbringing.
<b>god child</b>	<i>'ibn 'aw 'ibna bil-ma<sup>c</sup>muudiyya.</i>	a son or daughter through baptism.
<b>god daughter</b>	<i>'ibna bil- ma<sup>c</sup>muudiyya.</i>	a daughter through baptism.
<b>god son</b>	<i>'ibn bil-ma<sup>c</sup>muudiyya.</i>	a son through baptism.

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<b>gossip</b>	(1)a) <i>'ab 'aw 'umm bil-ma' muudiyya.</i>	(1)a) a father or mother through baptism.
<b>grandaunt</b>	<i>°ammāt ('aw khaalāt) al-'ab ('aw al-'umm).</i>	a paternal (or maternal) aunt of one's father (or mother).
<b>granduncle</b>	<i>°amm ('aw khaal) al-'ab ('aw al-'umm).</i>	a paternal (or maternal) uncle of one's father (or mother).
<b>grandnephew</b>	<i>Hafiid al-'akh 'aw il-'ukht.</i>	the grandson of one's brother or sister.
<b>grandniece</b>	<i>Hafiidat al-'akh 'aw il-'ukht.</i>	the granddaughter of one's brother or sister.
<b>great-grandchild</b>	<i>'ibn al-Hafiid 'aw il-Hafiida.</i>	the child of one's grandson or granddaughter.
<b>great-grandfather</b>	<i>'abu l-jadd.</i>	the father of one's grandfather.
<b>great-nephew</b>	<i>Hafiid al-'akh 'aw il-'ukht.</i>	the grandson of one's brother or sister.
<b>great-niece</b>	<i>Hafiidat al-'akh 'aw il-'ukht.</i>	the granddaughter of one's brother or sister.

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<b>great-aunt</b>	<sup>1</sup> <i>‘ammāt (‘aw khaalāt)</i> <i>al-‘ab (‘aw al-‘umm).</i>	a paternal (or maternal) aunt of one’s father (or mother).
<b>great-uncle</b>	<i>‘amm (‘aw khaal) al-‘ab</i> <i>(‘aw al-‘umm).</i>	the paternal (or maternal) uncle of one’s father (or mother).
<b>mother-in-law</b>	(2) <i>zawjat al-‘ab.</i>	(2) the wife of one’s father.

**Notes:**

1. The entry for *great-aunt* is cross-referred to that of *grand-aunt*.

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There are a few terms in the above table which start with the word *foster*. These are provided with an explanatory equivalent that is nearly an explanatory definition, since the explanatory equivalent is not unambiguous, i.e. there is a choice between two explanatory equivalents. Choosing the proper equivalent would depend on the context for the translator, whereas the equivalents would act as an explanatory definition for the learner type of user.

Similarly, the equivalent for the words *grandaunt*, *granduncle*, *great-aunt* and *great-uncle* are on the border between explanatory equivalent or explanatory definition, since they entail a larger number of referents which have to be distinguished in Arabic. Thus, in the case of *great-uncle* or *granduncle* a distinction has to be made as to whether the referent is the father's or mother's uncle, and whether he is a paternal or maternal uncle of the parent. The same principle applies to the words *grandaunt* and *great-aunt*.

There are also other explanatory equivalents where a choice has to be made between two forms. In the entries for *godchild*, the choice is whether the 'child' is son or daughter, because in Arabic the translation equivalent for 'child' is *'ibn*, which is the word for 'son'. As for the word *gossip*, the choice is whether the referent is father or mother. The same explanatory equivalent is given for this word in Elias, whereas other dictionaries do not recognise this sense of *gossip*. It is obsolete in English and does not appear in Collins. A similar choice has to be made with *grandnephew*, *grandniece*, *great-nephew*, and *great-niece*, where the choice is whether the referent is the child of a sister or brother

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because there are no translation equivalents as such available in Arabic for the English *nephew* and *niece*.

The following table (5.20.) illustrates words from the semantic fields of *headgear*, *footwear*, and *overcoat* with their explanatory equivalents and an extra explanatory gloss, except for the entries for *mitre/ miter* and *mortarboard*, which have explanatory equivalents only.

The structure of the entries in table (5.20.) differs from that of the *kinship* terms in table (5.19.), the equivalents of which are on the verge of being explanatory definitions. In the following entries, an explanatory equivalent is provided and is supplemented by a separate explanatory gloss, to provide some encyclopaedic description of the item since such items may not be known to speakers of Arabic.

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**Table 5.20. Examples of *footwear, overcoat, and headgear*<sup>1</sup> words with their explanatory equivalent and explanatory gloss**

Word	Transliteration	Translation
<b>buskin</b>	(1) <i>jazma niSfiyya</i> (tablugh muntaSaf as-saaq).	(1) <i>half-boots</i> (reaching halfway up the leg).
<b>Oxford</b>	<i>Hidhaa' 'uksfuurd</i> : Darb khafiif minal-'aHdhiya.	<i>Oxford shoes</i> : a light type of shoes.
<b>spikes</b>	<b>2</b> (2) <i>al-Hidhaa' al-murazzaz</i> : Hidhaa' muzawwad bimithl haadhihi n-nutuu' aat.	(2) <i>spiky shoes</i> : shoes that have such spikes.
<b>hug-me-tight</b>	<i>al-muDayyaqa</i> : sitra Suufiyya niswiyya Dayyiqā ghayr dhaat rudnayn.	<i>the tight (one)</i> : a ladies' woollen, close-fitting, sleeveless jacket.
<b>swallow-tailed coat</b>	<b>3 &amp; 4</b> <i>al-sitra al-khuTTaafiyya</i> ; <i>al-firaak</i> : sitra rasmiyya Tawiila mashquuqat adhdhayl ka-dhayl al-khuTTaaf 'aw as-sunuunuu.	<i>swallow jacket</i> ; <i>al-firaak</i> : formal long jacket with parted tail-end like the tail of the swift or swallow.

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<b>swallowtail</b>	4 (2) <i>al-sitra al-khuTTaafiyya</i> ; <i>al-firaak</i> : sitra rasmiyya Tawiila mashquuqat adh-dhayl ka-dhayl al-khuTTaaf 'aw as-sunuunuu.	(2) <i>swallow jacket</i> ; <i>al-firaak</i> : formal long jacket with parted tail-end like the tail of the swift or swallow.
<b>tailcoat</b>	4 <i>al-sitra al-khuTTaafiyya</i> ; <i>al-firaak</i> : sitra rasmiyya Tawiila mashquuqatidh-dhayl ka-dhayl al-khuTTaaf 'aw as-sunuunuu.	<i>swallow jacket</i> ; <i>al-firaak</i> : formal long jacket with parted tail-end like the tail of the swift or swallow.
<b>hood</b>	<i>qalansuwat al-burnus</i> : ghiTaa' lir-ra's wal- <sup>c</sup> unq ma <sup>c</sup> an.	<i>the hood of a burnoose</i> : a cover for both the head and the neck.
<b>mitre/ miter</b>	1. <i>taaj al-'usquf</i>	1. <i>the crown of the bishop</i> .
<b>mortarboard</b>	<i>al-qalansuwa al-jaami<sup>c</sup>iyya</i>	<i>the university cap</i>



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**Notes:**

1. The *headgear* terms above constitute all the words in this semantic field that are provided with an explanatory equivalent.
2. This sense is dependent on the first one; “1. b) *'aHad an-nutuu 'aat al-ma' daniyya fin-na' l liman' al-'inzilaaq.*” (Translation: one of the metal spikes in the soles to prevent slipping.)
3. This entry is cross-referred to *swallowtail* 2.
4. The first equivalent is an explanatory equivalent only; the second is a borrowed form from the original *frock coat*.

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Words from the semantic field of *footwear* are all provided with both an explanatory equivalent and a gloss. In the first entry for *buskin*, the comment is not necessary since the meaning is explicit in the explanatory equivalent. The explanatory equivalent consists of the word *jazma*, which belongs to the colloquial register.

Regarding the second entry, *Oxford*, the explanatory equivalent for this term is informative if it stands alone. However, an extra explanatory gloss is added in the entry, containing some description of the item. This is helpful for the learner type of dictionary users.

On the other hand, the explanatory equivalent for *spikes* is somehow unclear. Thus it is supplemented by an explanatory gloss. However, this explanatory gloss is not very clear compared to the explanatory definition provided by the Oxford for *spiked shoes*, “*Hidhaa’ (lil-jary) dhuu masaamiir mudabbaba.*” (Translation: (running) shoes with pointed nails) A clear pictorial illustration, such as the one provided by Al-Mughni Al-Kabeer, would be helpful.

As for the *overcoat* terms, the equivalent provided for *hug-me-tight* consists of a single word that is formulated according to the meaning of the referent, i.e. being tight. However, the equivalent is unclear in terms of representing the meaning, so an explanatory gloss is provided. This explanatory equivalent, I believe, is not applicable since it is misleading even if used in translation. Other bilingual dictionaries do not enter this word.

The words *swallow-tailed coat*, *swallowtail*, and *tailcoat* are all different names describing the same item. They are all provided with an explanatory equivalent, a borrowing, and an explanatory gloss. The

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explanatory equivalent matches the description of the item. However, the borrowed word is actually the same form that is used as an equivalent for *frock coat*, which is different in description. The fact that those three names refer to the same item should be made more explicit in the dictionary. It is only in the entry for *swallow-tailed coat* that a cross-reference is made to *swallowtail*, but there is none to *tailcoat*. A cross-reference between all three entries would be useful in illustrating the link between them and would save space in the dictionary, avoiding repetition of the information.

In respect to the *headgear* terms in the table, the word *hood* is provided with both an explanatory equivalent and an explanatory gloss, which is not necessary since the equivalent is informative. The equivalents provided for *mitre/ miter* and *mortarboard* are informative without explanatory glosses.

Still in the same field of study, the following table illustrates examples of entries from the semantic fields of *food* and *alcoholic drinks*.

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**Table 5.21. Examples of *alcoholic drinks* and *food* words with their explanatory equivalent and explanatory gloss**

Word	Transliteration	Translation
<b>bock</b>	<i>ji<sup>c</sup>at al-rabii<sup>c</sup>: ji<sup>c</sup>a qawiyya daakina tukhammar fir-rabii<sup>c</sup>.</i>	<i>spring ale: a strong dark ale that is fermented in the spring.</i>
<b>John Barleycorn</b>	<i>al-muskiraat; al-mashruubaat al-ruuHiyya.</i>	<i>Intoxicating drinks, spirits.</i>
<b>kirsch</b>	<i>maa' al-karaz: sharaab muskir maSnuu<sup>c</sup> min <sup>c</sup>aSiir al-karaz al-mukhammar.</i>	<i>cherry water: intoxicating drink prepared from fermented cherry juice.</i>
<b>malt liquor</b>	<i>mashruub al-maalt: mashruub (kal ji<sup>c</sup>a alakh.) yuSna<sup>c</sup> min al-malt.</i>	<i>malt drink: a drink made from malt (like ale etc.).</i>
<b>Boston cream pie</b>	<i>faTiirat BosTon: ka<sup>c</sup>ka maHshuwwa bil-kriima.</i>	<i>Boston pie: a cake that is stuffed with cream.</i>
<b>Indian pudding</b>	<i>al-Halwa al-hindiyya: Halwa min daqqiq adh-dhura.</i>	<i>Indian sweet: a sweet made from cornflour.</i>
<b>bouillabaise</b>	<i>Hisaa' al-samak</i>	<i>fish soup</i>
<b>fishball</b>	<i>faTiirat al-samak</i>	<i>fish cake</i>

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The *alcoholic drinks* terms in the above table are all defined with a descriptive explanatory gloss as well as an explanatory equivalent for translators. The explanatory definition for *bock* serves the learners since it provides encyclopaedic information about the referent. The entry for *John Barleycorn* provides two explanatory equivalents. However, there is no mention of the fact that this entry word is a personification of spirits, which would avoid any misuse of the word by the dictionary user.

Those explanatory glosses which define *kirsch* and *malt liquor* are important since they disambiguate the meaning provided by the explanatory equivalent, especially when neither explanatory equivalent identifies the alcoholic property of the drinks.

As regards *food* terms, the entry for the term *Boston cream pie* contains an equivalent that may be regarded as a literal translation of the headword, but with the elimination of the lexeme 'cream', which is the sole extra information provided in the explanatory gloss. Therefore, instead of this lengthy and space-wasting procedure, an exact literal translation *faTiirat BosTon bil-kriima* would be both more informative and of an insertable nature.

A different feature occurs in the entry for *Indian pudding* where the word is provided with an explanatory equivalent that may be used not only for this particular headword, but for signifying other types of sweets. This is because the word *pudding* has no translation equivalent in Arabic (see *Yorkshire pudding* in section 5.1.3.). However, the explanatory gloss should signify the information that is missing from the equivalent, that this is a type of pudding, but instead it only mentions the main ingredient, which is the cornflour.

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On the other hand, the equivalents provided for *bouillabaise* and *fishball* are both informative, thus there is no explanatory gloss added in the entry.

In general, explanatory equivalents are considered as one way of creating words for unlexicalised items in the target language of the dictionary. This method is very useful for both translators and language learners. For the translator, such an equivalent may be inserted in the translation text, or it may elicit another equivalent from the dictionary user. For the language learner, although it does not explain as much about the referent as the explanatory definition, it is still of an informative nature.

## **5.2. Explanatory Definitions**

This is another method used by bilingual dictionaries to present the meaning of a word. The emphasis in using this type of semantic definition is on the components or meaning features of the headword.

The use of explanatory definitions in bilingual dictionaries is limited to those cases where providing an equivalent is impossible. Such definitions cannot be substituted for a lexical item in the source language because they resemble the definitions of monolingual dictionaries in that they describe the headword in terms of encyclopaedic information. Of course, the language of the definition in a bilingual dictionary is the target language of the dictionary, Arabic in Al-Mawrid.

The use of this method in bilingual dictionaries is helpful for both translators and language learners. For translators, it signifies the meaning of the word and may help in eliciting some form of equivalent by them.

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Some of the entries in my study have explanatory definitions. In most cases, these explanatory definitions are short. Concise definitions are preferred in bilingual dictionaries because their main purpose is to provide equivalents, not to explain in detail about the headword as the monolingual dictionary does. However, very short definitions can be misleading to the dictionary user. The explanatory definition should offer adequate information to compensate for the lack of an equivalent. Over-concise definitions might not cover all the attributes of the entry and thus would present it inadequately. For this purpose, I believe that a slight increase in the size of the definition would often be of value. It is not likely to be used as an equivalent, but it may help the dictionary user to produce another equivalent.

In my study, most of the explanatory definitions I encountered were in the semantic field of *food*. An important part of this list are the words that refer to pig's meat or dishes made from pigs such as *bacon*, *crackling*, *cracknels*, *daisy ham*, *gammon*, *ham*, *lard*, *lardon/ lardoon*, *leaf lard*, and *pork*. These referents do not exist in Muslim culture, because the religion does not allow the consumption of this meat or of any pig derivatives. Thus, such words do not have equivalents in Arabic and are defined instead by an explanatory definition. The main term that is used in Arabic to refer to different kinds of this meat is *laHam al-khinziir* (translation: the meat of the pig), which is thus found in nearly all the entries that refer to pig's meat.

Table (5.22.) illustrates some entries from the semantic field of *food* with their explanatory definitions. Some of these entries are worthy of comment for a variety of reasons.

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**Table 5.22. Examples of words from the semantic field of  
*food* with their explanatory definitions**

Word	Transliteration	Translation
<b>Welsh rarebit</b>	<i>jubn mudhaab fawq khubz muHammaS.</i>	Melted cheese served on top of toasted bread.
<b>bloater</b>	<i>samak "ranja" mumallaH wa mudakhkhan.</i>	Salted and smoked herring.
<b>bubble and squeak</b>	<i>baTaaTa wa karanb maqliy-yayn ma'an.</i>	Potatoes and cabbage fried together.
<b>fish-and-chips</b>	<i>samak maqlii ma' baTaaTa maqliyya.</i>	Fried fish with fried potatoes.
<b>cheeseburger</b>	<i>sandawiisha min laHam al-baqar ma' shariiHa min jubn muHammaS.</i>	A beef sandwich with a slice of toasted cheese.
<b>cock-a-leekie</b>	<i>Hisaa' ad-dajaaj bil karraath.</i>	Chicken and leek soup.
<b>griddlecake</b>	<i>ka'ka min makhiiD al-laban wal-bayD.</i>	A cake made from buttermilk and eggs.
<b>bacon</b>	<i>laHam khinziir mumallaH 'aw muqaddad.</i>	Salted or cured pig's meat.



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<b>crackling</b>	(2) <i>qishrat laHam al-khinziir al-muHammar.</i>	(2) the rind of roasted pig's meat.
<b>cracknel</b>	(1) <i>baskawiita jaaffa hashsha</i> (2) (pl.) <i>qiTa<sup>c</sup> Saghiira min laHam al-khinziir al-maqlii<sup>c</sup> alaa naHwin hashsh.</i>	(1) a hard, crisp biscuit. (2) (pl.) small piece of pork fried in a crisp fashion.
<b>daisy ham</b>	<i>qiT<sup>c</sup>a mudakhhkana bi<sup>c</sup>aDHmihaa min laHam katf al-khinziir.</i>	A smoked piece of a pig's shoulder on the bone.
<b>gammon</b>	(1) <i>fakhdh khinziir muqaddad 'aw mudakhhkan.</i>	(1) cured or smoked leg of pig.
<b>ham</b>	(2) <i>fakhdh al-khinziir</i>	(2) the leg of a pig.
<b>lard</b>	(3) <i>duhn 'aw shaHm al-khinziir.</i>	(3) the grease or the fat of a pig.
<b>lardoona/ lardon</b>	<i>shariiHa min laHam al-khinziir (tuDaaf 'ilaa l-laHam qabla Tahwih).</i>	A slice of pig's meat (added to meat prior to its cooking).
<b>leaf lard</b>	<i>duhn khinziir mumtaaz (yustakhray min tajwiifih al-baTniy).</i>	High-grade pig's fat (taken from the inner side of the stomach).
<b>pork</b>	(1) <i>laHam al-khinziir.</i>	(1) the meat of a pig.

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In the above table, the definition provided for the word *Welsh rarebit* is slightly short in that it does not specify where the dish originally comes from, which gives it its specific name. Thus, based on the information of the definition, the entry word could be mistaken for an ordinary toasted cheese sandwich. Nevertheless, the essential meaning is included.

Moreover, the definition for *fish-and-chips* does not represent the important information about this famous food, that the fish is coated with batter and deep-fried. It only mentions fried fish and fried potatoes, which could be mistaken for another dish. This explanatory definition is as short as an explanatory equivalent.

On the other hand, the word *griddlecake* is defined differently from what monolingual dictionaries indicate. Collins defines this word as “bread or cake made on a griddle”, where an important part of the name is the *griddle*. The definition provided by Al-Mawrid might denote any type of cake with the special ingredient of buttermilk. A better method of defining this term would be to follow the definition of *pancake*, which is defined by Al-Mawrid as *ka'ka muHallaa*, giving *ka'ka muHallaa makhbuuza 'alaa Saaj khaaSS* (sweet cake baked on a special baking tray). There should also be a cross-reference to the entry *griddle*, which is given before *griddlecake*.

In the semantic field of *alcoholic drinks* the majority of words that are entered in the dictionary are provided with a borrowed equivalent; many are in any case borrowings into English. However, a few of the words were defined by an explanatory definition. (See the following table 5.23.)

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**Table 5.23. Examples of words from the semantic fields of alcoholic and non-alcoholic drinks with their explanatory definitions**

Word	Transliteration	Translation
<b>Tom and Jerry</b>	<i>sharaab Haarr mu'allaf min ramm (raa. rum) wa maa' wa bayD.</i>	A hot drink made from rum (refer to <u>rum</u> ), water, and eggs.
<b>applejack</b>	<i>sharaab muskir yuSna<sup>c</sup> min <sup>c</sup>aSiir at-tuffaaH.</i>	Intoxicating drink prepared from apple juice.
<b>bishop</b>	<i>sharaab muskir Haarr.</i>	A hot intoxicating drink.
<b>cordial</b>	<i>(5) sharaab muskir.</i>	(5) intoxicating drink.
<b>grog</b>	<i>mashruub ruuHiy; wa bikhaaSSa: muskir mamzuuj bi-maa'.</i>	Alcoholic drink, esp.: an intoxicating drink mixed with water.
<b>lager</b>	<i>ji<sup>c</sup>a 'aw biira mu<sup>c</sup>attaqa.</i>	Brewed ale or beer.
<b>congou/ congo</b>	<i>shaay Siini 'aswad.</i>	Black Chinese tea.
<b>soda pop</b>	<i>kaazuuz 'aw miyaahun ghaaziyya.</i>	Soft drink or effervescent water.

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The explanatory definitions of *alcoholic drinks* terms are short. The definition of *Tom and Jerry* includes a cross-reference to the entry for *rum*, which is one of the rare instances where Al-Mawrid applies this technique. However, this cross-reference is not useful since the word *rum* is borrowed into Arabic and the explanatory gloss provided for it merely states that it is an alcoholic drink. A cross-reference would be helpful between the entries for *applejack* and *brandy*, because the former is a type of brandy. However, Al-Mawrid does not mention this information.

Similarly, as far as explanatory definitions are concerned, the *non-alcoholic drinks* are the least in number amongst the semantic fields involved. From my list of words there are only two headwords defined by this method, *congou/ congo* and *soda pop*. However, the word *cordial* is defined only as a type of alcoholic drink whereas it should also be included with non-alcoholic drinks.

Moving on to kinship terms, a small number of headwords were defined by an explanatory definition, *agnate*, *cognate*, *auntie/ aunty*, *second cousin (sic)*, *step brother*, *step sister*, *half brother*, and *half sister*.

The technical terms *agnate* and *cognate* do not have a translation equivalent in Arabic, nor do the terms *half brother* and *half sister*, which are normally referred to in Arabic as *'akh* or *'ukht* ('brother' or 'sister'). As to *second cousin*, this term also does not have a translation equivalent in Arabic. In Al-Mawrid the term *second-cousin* is defined as “*'ibn ʿamm ʿaw bint ʿamm alakh. min al-daraja thaaniya* (the son or daughter of a paternal uncle of the second degree), which I think is difficult to comprehend for many users of the dictionary. (This point is discussed further in Chapter VI, section 6.5.7.).

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Table (5.24.) illustrates the *kinship* words with their explanatory definitions.

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**Table 5.24. Words from the semantic field of *kinship* with their explanatory definitions**

Word	Transliteration	Translation
<b>agnate</b>	<i>nasiib min naaHiyat al 'ab.</i>	A relative ( <i>nasiib</i> ) on the father's side.
<b>cognate</b>	(1) a) <i>qariib; nasiib</i> b) <i>nasiib min naaHiyat al 'umm.</i>	(1) a) relative; kinsman ( <i>nasiib</i> ). b) a relative ( <i>nasiib</i> ) on the mother's side.
<b>auntie/ aunty</b>	(1) <i>Siighatat-taHabbub min aunt.</i>	(1) a form of <u>aunt</u> showing affection.
<b>second cousin</b>	<i>'ibn 'aw bint 'amm alakh. minad-darajat ath-thaaniya.</i>	The son or daughter of a paternal uncle etc. of the second degree.
<b>step brother</b>	<i>'akhun min zawjat al-'ab 'aw zawj al-'umm.</i>	A brother of the wife of one's father or the husband of one's mother.
<b>step sister</b>	<i>'ukht min zawjat al-'ab 'aw zawj al-'umm.</i>	A sister of the wife of one's father or the husband of one's mother.

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<b>half brother</b>	<i>'akhun ghayr shaqiiq.</i>	Not a full-brother.
<b>half sister</b>	<i>'ukht ghayr shaqiiqa.</i>	Not a full sister.

The definitions of *half-brother* and *half-sister* are provided in the form of a negation of *shaqiiq* (full-brother) or *shaqiiqa* (full-sister), since there is no equivalent for these terms in Arabic.

The technical terms *agnate* and *cognate* are provided with definitions that involve the Arabic term *nasiib* as a main component. In fact, this term comprises more than one sense in itself. The English translation equivalents that are provided for *nasiib* (in its kinship sense) by Al-Mawrid Ar-Eng illustrate the different senses:

*nasiib qariib*: relative, relation, kinsman, kin, kinsfolk, kindred, sib; kin, of kin, cognate, related by blood or family (to)

*nasiib: Sihr, zawj al-'ibna* : son-in-law

*nasiib: Sihr, zawj al-'ukht* : brother-in-law

The above translations for the word *nasiib* illustrate senses of blood-relation and marriage-relation. Nowadays, the word is more often used to represent marriage-relation senses, i.e. son-in-law or brother-in-law. Therefore, employing this word in the definition may cause ambiguity in terms of the actual meaning of the English terms *agnate* and *cognate*.

Similarly, the use of certain words vaguely in the definition of other words is a phenomenon in the definitions of a number of *overcoat* terms.

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In most entries the Arabic word *sitra* is used to explain other types of garments in this field. This Arabic term has no complete equivalent in English, as is seen from the translation equivalents given by Al-Mawrid Ar-Eng for this term, "*jacket; coat; tunic*".

In this semantic field, a number of entries include a brief explanatory definition. The following table (5.25.) shows some examples.



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**Table 5.25. Words from the semantic field of *overcoat* with their explanatory definitions**

Word	Transliteration	Translation
<b>blazer</b>	(3) <i>sitra faDfaaDa yartadiihaa laa<sup>c</sup>ibuu t-tinis wa ghayruhum.</i>	(3) a loose jacket worn by tennis players and others.
<b>buff</b>	(2) <i>sitra <sup>c</sup>askariyya alakh. min jild al-jaamuus.</i>	(2) a military jacket etc. from buffalo leather.
<b>capuchin</b>	(2) <i>burnus nisawiy.</i>	(2) women's burnoose.
<b>cardigan</b>	<i>sitra min Suuf maHbuuk.</i>	A knitted woollen jacket.
<b>coatee</b>	<i>sitra qaSiira.</i>	A short jacket.
<b>mess jacket</b>	<i>sitra rijaaliyya qaSiira Dayyiq.</i>	A short, tight jacket for men.
<b>pea jacket</b>	<i>sirat al-baHhaar 'aw an-muti.</i>	A sailor's jacket.
<b>reefer</b>	(2) <i>sitra Dayyiq min qumaash ghaliidH.</i>	(2) a tight jacket of heavy material.

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Overall, the explanatory definitions of *overcoat* terms were satisfactory. The *overcoat* sense of the word *buff* is not recognised by Collins or other English monolingual dictionaries or by bilingual dictionaries, whereas Al-Mawrid defines it amongst other senses as a type of military jacket that is made from buffalo leather. This is another example of an obscure or obsolete word being included by Al-Mawrid, such as that of *gossip*.

The next two tables (5.26. and 5.27.) illustrate examples of entries from the last two semantic fields, *headgear* and *footwear*.

In table (5.26.), the word *skimmer* is not recognised by Collins as having the sense of *headgear*, and, the word *snap-brim* is not entered at all.

The definition of the word *billycock* is too short to give clear information. In Collins, the definition suggests that this item is a superordinate of other types such as the *bowler*. However, Al-Mawrid does not make a cross-reference between the two entries. (See section 5.1.4., Table 5.15. for *bowler*).

However, the rest of the entries in the table are brief and informative.

Regarding table (5.27.), most of the entries in it are informative. However, the words *congress boot/ congress gaiter/ congress shoe* are not entered in Collins or in Random House or Concise Oxford. Webster enters it as *congress gaiter*, where it is defined as in Al-Mawrid. It is doubtful whether a word that is only recognised by one of the American dictionaries is worth including in a bilingual dictionary.

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The word *bootee* is defined by a short ambiguous definition that seems to give a wrong impression of the item which is a boot not a shoe. A better definition would be “*Hidhaa’ qaSiir as-saaq*” (Translation: short boots).

The entry for *topboot* includes a translation equivalent that is indicated as *colloquial* as it appears in hyphens, *jazma*. However, this particular word is used formally in the definition of *boot*. This inconsistency is misleading to the dictionary user.

In most of the entries below in Table 5.27., the English word *boot* is defined by using the Arabic *Hidhaa’* (i.e. shoes), which I have translated as *boots*.

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**Table 5.26. Examples of words from the semantic field of *headgear* with their explanatory definitions**

Word	Transliteration	Translation
<b>beanie</b>	<i>qubba<sup>ʿ</sup>a Saghiiira laa Haaffa lahaa.</i>	A small brimless hat.
<b>billycock</b>	<i>qubba<sup>ʿ</sup>a libbaadiyya mustadiira.</i>	A round felt hat.
<b>mobcap</b>	<i>qalansuwa nisaa' iyya (turbaT taHt adh-dhaqn <sup>ʿ</sup>aadatan).</i>	A women's bonnet (usually tied under the chin).
<b>opera hat</b>	<i>qubba<sup>ʿ</sup>a Hariiriyya sawdaa' <sup>ʿ</sup>aaliya qaabila liT-Tay.</i>	A high black foldable silk hat.
<b>picture hat</b>	<i>qubba<sup>ʿ</sup>a 'aniiqa lis-sayyidaat <sup>ʿ</sup>ariiDat al-Haaffa.</i>	A handsome broadbrimmed ladies' hat.
<b>skimmer</b>	<i>(3) qubba<sup>ʿ</sup>at qashsh musaTTaHat adh-dharwa.</i>	(3) flat-topped straw hat.
<b>snap-brim</b>	<i>qubba<sup>ʿ</sup>a marfuu<sup>ʿ</sup>at al-Haaffa al-khalfiyya makhfuuDat al-Haaffa l-'amaamiyya.</i>	A hat with raised back brim and lowered front brim.

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**Table 5.27. Examples of words from the semantic fields of  
*footwear* with their explanatory definitions**

Word	Transliteration	Translation
<b>boot</b>	(2) a) <i>jazma 'aw Hidhaa' 'aaliya s-saaq.</i> b) <i>Hidhaa' 'aw wiqaa' lis-saaq yatakhaTTaa l-kaaHil.</i>	(2) a) high boots or shoes. b) shoes or footwear that go beyond the ankles.
<b>bootee</b>	(1) <i>Hidhaa' qaSiir.</i>	(1) short boots.
<b>congress boot</b> / ~ gaiter / ~ shoe	<i>Hidhaa' 'aaliya s-saaq (jazma) dhuu jaanibayn maTTaaTiyayn yattasi' aan 'indamaa yunta' al.</i>	high boots with stretchable sides that stretch when they are worn.
<b>jackboot</b>	<i>jazma 'askariyya thaqiila.</i>	Heavy military boots.
<b>plimsoll</b>	<i>Hidhaa' khafiif (min qumaash wa na'l maTTaaTiy).</i>	Light shoes (of cloth with a rubber sole).
<b>topboot</b>	<i>Hidhaa' Tawiil as-saaq; "jazma".</i>	high boots; "jazma".

### **5.3. Illustrations**

Illustrations may be regarded as part of the semantic information because they are often provided to clarify an ambiguous meaning or as aids in the process of learning about a lexical item. Illustrations are of various types: they can be contextual examples, verbal illustrations, citations, quotations, pictorial illustrations etc. (See Chapter III, section 3.3.2.6.)

Illustrative examples or contextual illustrations are found to be among of the most helpful features in bilingual dictionaries. In research carried out by Al-Besbasi (1991) on translators of English and Arabic, illustrative examples in bilingual dictionaries proved to be very helpful. They aided subjects' selection and understanding of the applications and connotations of certain words, and also proved to be the most important factor in determining the use of certain words in some cases.

Pictorial illustrations are also used abundantly in bilingual dictionaries, especially those involving English and Arabic, amongst them Al-Mawrid. They are used primarily for comprehension, i.e. in passive dictionaries. They provide a visual representation of the meaning of the headword. They are also a means of meaning discrimination (Nguyen, 1981).

However, pictorial illustrations usually occupy a considerable amount of space in the dictionary, thus their use has to be minimal. Moreover, they should be positioned near the headword, have captions to show which headword they refer to, and most importantly, they should be clear as to the concept they are intended to represent.

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In Al-Mawrid, pictorial illustrations proved to be the most used type of illustrations in the entries of the culture-bound words of my study. In the semantic field of *footwear*, there are four entries provided with a pictorial illustration, *blucher*, *sandal*, *jackboot*, and *snowshoes*. However, out of these four, only the multi-type picture of sandals is clear and is positioned near the entry. The illustrations for *jackboot* are positioned further from the entry, while the illustration for *blucher* and that for *snowshoes* are not very clear in demonstrating the object.

Regarding the semantic field of *headgear*, there are eleven pictorial illustrations provided. Out of these only five pictures are clear, represent the object precisely, and are positioned near the entry. These are for the headwords *busby*, *calash*, *mitre/ miter*, *nightcap*, *sombrero*, and *turban* (with the sense of a type of women's hat). The pictures for *mortarboard* and *poke bonnet* are positioned further from the entry, and that for *poke bonnet* is not clear. Those pictures representing *commode*, *glengarry*, and *snood* are also not clear, while in the one for *wimple* it is not clear which part of the picture is relevant. (See Fig. 5.1. - 5.4.)

In the semantic field of *overcoat* there are two pictures provided. The one for *burnouse/ burnous* is clear but unnecessary since the entry includes a translation equivalent, and an explanatory gloss. The other illustration is for *parka*, which is also clear. However, it illustrates one of the senses only and there is no indication of the number of the sense beneath the illustration.

Other types of illustrations that are used in Al-Mawrid are collocations, sentences, and examples of objects that are subordinate in nature to the headword.

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Collocations are of special interest to dictionary users who are learning English as a second or foreign language. A collocation refers to a group of words that occurs repeatedly. There are two types of collocations normally dealt with in dictionaries, grammatical collocations, and lexical collocations (Benson, 1985). The grammatical collocation refers to a recurrent combination of words from different types of parts of speech, e.g. a noun + preposition. The lexical collocation, in contrast, refers to combinations of words from the same types of parts of speech, e.g. adjective + noun.

In my study of Al-Mawrid, I found a certain number of collocations. In the semantic field of *kinship*, a lexical collocation was provided in the entry for *kith*; “*kith* and kin”. This was the only example of its kind in my data. Also, examples of subordinate concepts of the headword provided in some entries of *food* terms showed lexical collocations. These are “chicken *panada*” for *panada*, “*sad* bread” for *sad*, and “chocolate *soufflé*” for *soufflé*. None of these seems particularly helpful.

Other subordinate examples were provided to illustrate superordinate words. The word *footwear* was illustrated by *Hidhaa'*, *khuff*, *alakh*. (shoes, slippers, etc.). This was also the only example of its kind in my data.

There are also simple phrases to illustrate some words. The entry for *spread* is illustrated by the sentence “Butter and jam are *spreads*”, *spirit* is illustrated in “Salma drinks beer but not *spirits*”, and *squash* is illustrated in “a lemon *squash*”. Such sentences are unhelpful for the kind of dictionary users Al-Mawrid is designed to cater for, translators and



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advanced foreign language learners, the needs of whom are more advanced.

The following figures illustrate the pictorial illustrations that are not clear or situated far from the entry.

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Figure. 5.1. The pictorial illustration of *jackboot*, *mortar board*, and *poker bonnet* positioned far from the entry

<p>أو مفرور . «ب» طفل مؤذّر .  <b>jackass</b> [jæk'æs'] (n.) (١) حمار (٢) الغبيّ ، المفضلّ .  <b>jackassery</b> [jæk'-] (n.) حماقة ؛ عملٌ أحمق .  <b>jackboot</b> [jæk'bōot'] (n.) جزمة عسكرية ثقيلة .  <b>jackdaw</b> [jæk'dó'] (n.) الزّأغ الرّزّعيّ ؛ غراب الزّيتون (طا) .  <b>jacket</b> [jæk'it] (n. ; vt.) (١) سترة ؛ جاكيت .  (٢) «أ» الغلاف الطبيعيّ لحيوان . «ب» صوف حيوان ثديي . «ج» قشرة الطاطس (٣) الدثار ؛ الغلاف الخارجيّ ؛ مثل : «أ» غلاف من مادة غير موصّلة (للحوّول دون الإشعاع الحراري) . «ب» غلاف خارجيّ يمرّ خلاله سائل (للاحتفاظ بحرارة معيّنة) . «ج» غلاف معدنيّ لقبيلة أو قذيفة . «د» غلاف أو ظرف لوثيقة رسمية . «هـ» القميص ؛ غلاف وريّ</p>	 <p>jackboot</p>
<p>على هو دابل أو مميت الخ . (adv.) <b>mortally</b> [môr'-] (١) هاون . (n.; vt.) <b>mortar</b> [môr'tar] (٢) مبدع الهاون (٣) ميلاط (٤) يملط . ينبت بالملاط .  <b>mortarboard</b> [môr'tar-] (n.) (١) لوح (٢) الميلاط: لوح مرقع عادةً يستخدمه التّأوون لحمل الميلاط (٣) القنسوة الحمامية .  <b>mortgage</b> [môr'gij] (n.; vt.) (١) رهن (٢) رهن عقاريّ (٣) يرهن .  <b>mortgagee</b> [môr'gi jē'] (n.) المرتهن . الشخص الذي يرهن عنده العقار .  <b>mortgagor also mortgager</b> [môr'gi jər] (n.) الراهن (عقار ما) .  <b>mortician</b> [môr tish'ən] (n.) الخانوتي : مجهّز الموتى للدفن .  <b>mortification</b> [môr'tə fə kã'-] (n.) (١) إماتة الجسد (بكسح) (٢) الشهوات أو بالتعذيب الذاتي (٣) الغنغرينا ، الأَسْكَال ، التّوات</p>	 <p>mortar</p>  <p>mortarboard 2.</p>
<p>بليد أو متسكّع (ع) (٩) البتوك : حاشية ناتئة في مقدّم قبة المرأة (١٠) عنب الذئب أو الثعلب (ب) .  to ~ fun at somebody يهزأ به ؛ يسخر منه .  <b>pokeberry</b> [pök'bēr'I] (n.) عنب الذئب (ب) .  <b>poke bonnet</b> (n.) البتوكية : قبة نسائية لقدمها حاشية ناتئة .  <b>poker</b> [pö'kər] (n.) (١) «أ» مذكّي النار . «ب» المسنن : قضيب معلمي لإذكاء النار (٢) البوكر : لعبة بورق للعب أو الشدة .  <b>poker face</b> (n.) الوجه اللامعبر : وجه لا يتمّ عن مشاعر (صاحبه أو عما يجول في خاطره) (كوجه الخبير بلعبة البوكر) .  — <b>poker-faced</b> (adj.) <b>poker bonnet</b>  <b>pokeweed</b> [pök'wēd'] (n.) عنب الذئب أو الثعلب (ب) .  <b>pokey</b> [pö'ki] (n.) يسجن (ع) .  <b>poky or pokey</b> [pö'ki] (adj.) (١) صيق (a ~ room) (٢) بليد (٣) بطن (٤) غير أنيق (dress ~) (٥) خال من الامتاع أو الحيوية .</p>	 <p>poker bonnet</p>

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Figure 5.2. The vague pictorial illustrations for *blucher* and *snowshoes*

**blowzy** [blou'zi] (*adj.*) (١) أشعث، منفوش (٢) متورد الحدبين (٣) متورّد الحدبين (٤) متورّد الحدبين (٥) متورّد الحدبين (٦) متورّد الحدبين (٧) متورّد الحدبين (٨) متورّد الحدبين (٩) متورّد الحدبين (١٠) متورّد الحدبين

**blubber** [blüb'ər] (*n.; vi.; t.; adj.*) (١) «أ» دهن الحوت (٢) «ب» بدانة، سمين (٣) انتحاب (٤) ينتحب (٥) بورم الوجه أو يغضله بالدموع (٦) يقول وهو ينتحب (٧) منتفخ، غليظ (٨) منتفخ (٩) متورّد الحدبين (١٠) متورّد الحدبين


**blubbery** [-'ə ri] (*adj.*) (١) متورّد الحدبين (٢) سمين (٣) سمين (٤) سمين (٥) سمين (٦) سمين (٧) سمين (٨) سمين (٩) سمين (١٠) سمين

**blucher** [blōō'kər ; - chər] (*n.*) اللبوخر: ضرب من الأحذية (١) هراوة (٢) يضرب بالحراوة (٣) يكرهه على (٤) أزرق (٥) ضارب إلى (٦) «ب» مزرّق (من برد أو لطفة) (٧) «أ» كتيب (٨) «ب» مؤرّت للكآبة أو اليأس (Things) (٩) «ب» مؤرّت للكآبة أو اليأس (Things) (١٠) «ب» مؤرّت للكآبة أو اليأس (Things)

**bludgeon** [blüj'ən] (*n.; vt.*) (١) هراوة (٢) يضرب بالحراوة (٣) يكرهه على (٤) أزرق (٥) ضارب إلى (٦) «ب» مزرّق (من برد أو لطفة) (٧) «أ» كتيب (٨) «ب» مؤرّت للكآبة أو اليأس (Things) (٩) «ب» مؤرّت للكآبة أو اليأس (Things) (١٠) «ب» مؤرّت للكآبة أو اليأس (Things)

**blue** [blōō] (*adj.; n.; vt.; i.*) (١) أزرق (٢) «أ» ضارب إلى (٣) «ب» مزرّق (من برد أو لطفة) (٤) «أ» كتيب (٥) «ب» مؤرّت للكآبة أو اليأس (Things) (٦) «ب» مؤرّت للكآبة أو اليأس (Things) (٧) «ب» مؤرّت للكآبة أو اليأس (Things) (٨) «ب» مؤرّت للكآبة أو اليأس (Things) (٩) «ب» مؤرّت للكآبة أو اليأس (Things) (١٠) «ب» مؤرّت للكآبة أو اليأس (Things)

**looked ~.** (٤) مرّتد نوباً للخ. أزرق (٥) مثقفة ~ (a lady) (٦) قاس أو مزمت أخلاقياً (laws) (٧) يدي (jokes) (٨) الزرقة، اللون الأزرق (٩) «أ» صيغ أزرق (١٠) «ب» مؤرّت للكآبة أو اليأس (Things)



**snow pudding** (*n.*) الحلوى الثلجية: حلوى تُعدّ من هلام وبيض بيض مخفوق الخ.

**snowshed** [snō'shəd'] (*n.*) سقيفة الثلج: سقيفة تبنى فوق جزء من حطّ السكّة الحديدية للوقاية من الثلج.

**snowshoe** [snō'shōō'] (*n.; vi.*) (١) القشّاب الثلجي: شبه قشّاب (٢) يشبه قشّاب (٣) يشبه قشّاب (٤) يشبه قشّاب (٥) يشبه قشّاب (٦) يشبه قشّاب (٧) يشبه قشّاب (٨) يشبه قشّاب (٩) يشبه قشّاب (١٠) يشبه قشّاب


**snowshoe** (١) يشبه قشّاب (٢) يشبه قشّاب (٣) يشبه قشّاب (٤) يشبه قشّاب (٥) يشبه قشّاب (٦) يشبه قشّاب (٧) يشبه قشّاب (٨) يشبه قشّاب (٩) يشبه قشّاب (١٠) يشبه قشّاب

**snowslide** [-'slid'] (*n.*) التّبهور (avalanche) الثلجي (١) التّبهور (٢) التّبهور (٣) التّبهور (٤) التّبهور (٥) التّبهور (٦) التّبهور (٧) التّبهور (٨) التّبهور (٩) التّبهور (١٠) التّبهور

**snowstorm** [snō'stōrm'] (*n.*) العاصفة الثلجية (١) العاصفة الثلجية (٢) العاصفة الثلجية (٣) العاصفة الثلجية (٤) العاصفة الثلجية (٥) العاصفة الثلجية (٦) العاصفة الثلجية (٧) العاصفة الثلجية (٨) العاصفة الثلجية (٩) العاصفة الثلجية (١٠) العاصفة الثلجية

**snow tire** (*n.*) الدوّلاب الثلجي: دولاّب سيارة أعدّ الجزء الملامس منه للأرض إعداداً خاصّاً يقلّل من إمكانيّة انزلاقه على الثلج أو الجليد.

**snow train** (*n.*) قطار الثلج (المخصّص للنقل إلى مواطن الرياضة الشتويّة) (١) قطار الثلج (٢) قطار الثلج (٣) قطار الثلج (٤) قطار الثلج (٥) قطار الثلج (٦) قطار الثلج (٧) قطار الثلج (٨) قطار الثلج (٩) قطار الثلج (١٠) قطار الثلج



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Figure 5.3. The vague pictorial illustrations for *commode*, *glengarry*, and *snood*

<p><b>committee</b> [kə mɪt'i] (n.) لجنة .</p> <p><b>committeeman</b> [-'i mən] (n.) عضو لجنة .</p> <p><b>committeewoman</b> [-wɔɔm'ən] (n.) عضوة لجنة .</p> <p><b>commix</b> [kə miks'] (vi. ; i.) (1) يمزج (1) × (2) يمتزج .</p> <p><b>commixture</b> [-'chər] (n.) (1) مزيج (3) امتزاج (2) .</p> <p><b>commode</b> [kə mɔd'] (n.) (1) قبة نسوية . (2) خزانة ذات أدراج (3) منضدة (يوضع عليها نونية أو حوض ماء في حجرة النوم) .</p> <p><b>commodious</b> [kə mɔd'-] (adj.) (1) ملائم ؛ واف بالمرا (2) واسع .</p> <p><b>commodity</b> [kə mɔd'ə ti] (n.) سلعة ؛ بضاعة .</p> <p><b>commodore</b> [kɔm'ə dɔr'] (n.) (1) عميد بحري (2) قائد (3) رئيس نادٍ لليخوت الخ .</p> <p><b>common</b> [kɔm'ən] (adj. ; n.) (1) عمومي (~ council) . (2) مشترك (~ aims) (3) عادي ؛ اعتادي . (4) ~ event : the ~</p>	<p><b>commode</b> 1.</p> 
<p><b>gleet</b> [glɛt] (n.) (1) التهاب مزمن (في الأنف الخ) (2) إفراز من التهاب مزمن (كما في السيلان أو التعقبة) .</p> <p><b>glen</b> [glɛn] (n.) وادي صغير منعزل .</p> <p><b>glengarry</b> [glɛn gər'i] (n.) الجلبينجارية : قبة اسكتلندية صوفية .</p> <p><b>glib</b> [glɪb] (adj.) (1) عفوي ؛ طبعي ؛ غير متكلف . (2) مرئجل ؛ غير مروى فيه (~ manners) (3) سطحي (~ answers) (~ generalizations) (4) ذرب (~ tongue) (5) زلق اللسان ؛ سلس البيان (6) أملس ؛ زلق (ع) .</p> <p><b>glide</b> [glɪd] (vi. ; t. ; n.) (1) ينزلق (2) «أ» ينسل من «ب» بنقضي بمر (3) تنحدر (الطائرة) من غير استعانة بقوة المحرك (4) يجعله ينزلق (5) انزلاق (6) ماء ضحل يجري بسلاسة .</p>	<p><b>glengarry</b></p> 
<p><b>snobbishness; snobbism</b> [snɔb'-] (n.) = snobbery.</p> <p><b>snobby</b> [snɔb'i] (adj.) = snobbish.</p> <p><b>Sno-Cat</b> [snɔ'kæt] (n.) المترجبة : مركبة يُترَجج بها على الثلج .</p> <p><b>snollygoster</b> [snɔl'i-] (n.) الدجال : شخص بلا مبادئ ولكنه ذكي .</p> <p><b>snood</b> [snɔd] (n. ; vt.) (1) شبكة الشعر : (2) لشعر المرأة (3) وتر قصير يشد به الشخص إلى خيط أطول (4) ينحصر بشبكة (5) يشد بوتر .</p> <p><b>snoop</b> [snɔp] (vi.) يستطلع بتطفل .</p> <p><b>snoop</b> [snɔp] or <b>snooper</b> [snɔp'pər] (n.) المتطفل .</p> <p><b>snoopy</b> [snɔp'i] (adj.) متطفل ؛ محب لاستطلاع أخبار الآخرين .</p> <p><b>snoot</b> [snɔt] (n.) (1) «أ» خنطم . «ب» أنف (2) كشنرة (3) معبرة عن ازدراء (4) شخص متكبر أو متشامخ باز دراء .</p> <p><b>snooty</b> [snɔt'i] (adj.) متكبر ؛ متشامخ باز دراء .</p> <p><b>snooze</b> [snɔz] (vi. ; n.) (1) يأخذ غفوة (2) غفوة ؛ نومة خفيفة .</p>	<p><b>snood</b> 1.</p> 

Figure 5.4. The ambiguous pictorial illustration of  
*wimple*

**wily** [wī'li] (*adj.*) ما كبير ؛ مُخادع ؛ مراوغ .

**wimble** [wim'bəl] (*n.; vt.; i.*) (أ.ف.) - (٢) يَنْقَب (١) مَيْنَقِبْ (٢) يَنْقَب (١.ف.)

**wimple** [wim'pəl] (*n.; vt.; i.*) (١) خِمْار ؛  
وبخاصة : خِمْارِ الرَّاهِبَةِ (٢) يَعْطِي خِمْارَ  
(٣) يَجْعَد ؛ يَمْوج ؛ يَمْوجُ (٤) يَنْجَعِد ؛ يَنْمُوجُ .

**win** [wīn] (*vt.; r.; n.*) (١) يَفُوز ؛ يَنْظَفِر . **wimple**

(٢) يَوْفُقُ إِلَى بَلُوغِ مَوْضِعٍ مَا أَوْ حَالَةٍ مَا (٣) يَكْسِبُ ؛  
يَرْسُحُ ؛ يَنْالُ (٤) يَسْتَهْوِي ؛ يَسْتَمِيلُ (٥) يَجْمَعُ ؛ يَجْصَدُ (٦)  
(٦) يَسْتَخْرِجُ الخَامَاتِ أَوْ الفَحْمَ الحَجْرِي (٧) يَسْتَخْلَصُ  
(المَعْدِنَ) مِنْ رِكَازٍ أَوْ خَامَةٍ (٨) يَجْعَفُ (التَّيْنَ الخ.) ؛ يَنْعْرِصُهُ  
لِلهَوَاءِ أَوْ الحَرَارَةِ (عَب) (٩) فُوزٌ ؛ وبخاصة : فُوزُ الفَرَسِ  
بِالمَقَامِ الأوَّلِ فِي سِبَاقٍ .



## **5.4. Criticism of the Semantic Part of the Definition**

In my investigation of this part of the definition I have found that there are certain characteristics that seem to prevail in most of the definitions of Al-Mawrid. These characteristics, I believe, contribute greatly to the poorness of quality we may find in many English-Arabic bilingual dictionaries, not only in Al-Mawrid dictionary.

### **5.4.1. Accumulation of Synonyms**

A very common practice in most of the English-Arabic dictionaries, and one which I detected in the definitions of Al-Mawrid, especially those relating to kinship terms, is the random accumulation of synonyms. This feature seems to be unavoidable despite the fact that the compiler points out that it is unhelpful in the introductory material of the dictionary, and the fact that lexicographers always note it as being one of the main weaknesses of bilingual dictionaries. Al-Kasimi (1983b, 1989) pointed out that one of the major defects in the Arabic bilingual dictionary is the accumulation of equivalents for a single entry word.

The reason behind piling up synonyms in the target language may be, as stated more than thirty years ago by Martin (1962: 156): “ (1) to suggest to the translator a range of choices, (2) to give a clearer picture of the semantic spectrum of the entry item.” Al-Kasimi (1983b) suggests that the practice is intended: (1) to provide the user with various expressions for stylistic variation, and (2) to deal with slight variations between near synonyms; the more synonyms provided, the richer the information will be.

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However, such a list is confusing for the dictionary user when there are no markers or directions available for choosing the appropriate synonyms. This may cause the wrong choice of equivalents by the dictionary user. Complete equivalence is very rare between vocabularies of different languages and what would normally be provided in the definition are partial equivalents. (See Chapter III, section 3.2.1.)

Moreover, because almost all the available equivalents are partial equivalents, the random listing of words would mix up complete equivalents, if there are any, and partial equivalents. This transfers responsibility to the user for choosing the equivalent nearest in meaning to the entry word, and the one which fits the meaning they want to convey, or which equivalent is most suitable for the translation. Thus, they have to rely on their intuition, which does not lead in the right direction every time.

This phenomenon is particularly present in the definitions of kinship terms. For instance, the words *grandfather*, *ancestor*, *forefather*, *grandsir/ grandsire*, and *forbear/ forebear* were given virtually the same range of translation equivalents where obviously there is some degree of diversity in meaning between them. The following table (5.28.) exhibits the words and their equivalents.

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**Table 5.28. Entries of *kinship* terms showing accumulation of synonyms**

Word	Transliteration	Translation
<b>ancestor</b>	<i>salaf; jadd 'a'laa</i>	predecessor; higher grandfather <sup>1</sup>
<b>forbear</b>	<i>jadd; salaf</i>	grandfather; predecessor
<b>forebear</b>	<i>jadd; salaf (taridu bisiighat al jam' 'aadatan)</i>	grandfather; predecessor (often in the plural form)
<b>forefather</b>	<i>jadd; salaf</i>	grandfather; predecessor
<b>grandfather</b>	<i>(1) jadd (2) salaf</i>	(1) grandfather (2) predecessor
<b>grandsire/ grandsir</b>	<i>(1) jadd (2) salaf (i.q.)</i>	(1) grandfather (2) predecessor ( <i>old usage</i> )

**Notes:**

(1) *higher grandfather* is a literal translation of *jadd 'a'laa*, because this term is not common in Arabic.



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The same point applies to the entries for words from other semantic fields, e.g. **wraparound** is provided with *dithaar* (gown, robe, covering), *'izaar* (loincloth, covering, apron), and *'abaa'a* (cloak, gown), **veil** with *Hijaab* (covering, yashmak, scarf), *khimaar* (covering for the whole face), and *burqu'* (covering for the face except the eyes), **liripipe** with *lifaa'* (muffler, scarf), *wishaaH* (sash, scarf, veil), and *qubba'at burnus* (the hood of a burnoose). The translation which I included in brackets with the equivalents given by Al-Mawrid, illustrate the degree of diversity between the equivalents.

Al-Mawrid dictionary claims in its introductory material that its listing of the equivalents is done on a historical basis, i.e. older meanings are followed by new meanings, in order to illustrate the development of meaning in words. However, throughout the study, I was not able to distinguish between the equivalents according to their historical significance, as Al-Mawrid claims. The importance of this aspect for the intended dictionary-user, the translator, could not in any case be comprehended. For the sake of such a dictionary-user it would be more significant to distinguish between the various equivalents in terms of their meaning and status, and inform the user appropriately of any differences and ascertain the degree of equivalence that is present. This can be done by giving the equivalents that are nearest in meaning, style and usage followed by the ones which are farther in those aspects.

#### **5.4.2. Confusion between Generic and More Specific Nouns**

Another feature in some of the definitions of Al-Mawrid is the confusion of generic terms and more specific terms. Al-Kasimi (1989:42)

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pointed to this phenomenon, which seems to occur in most bilingual dictionaries involving Arabic as part of the problem of piling up synonyms for a single headword. He illustrated this point with an example where he lists some definitions from Al-Manhal French-Arabic dictionary. In his example, the dictionary lists a number of equivalents that belong to the same semantic field for entries such as:

<b>accord</b> <i>sm</i>	<u>'ittifaaq</u> , wifaaq, taraaD, tafaahum, miithaaq, mu <sup>ca</sup> aahada
<b>charte</b> <i>sf</i>	qaanuun, distuur, shir <sup>ca</sup>
<b>compromis</b> <i>sm</i>	taswiyah, Sakk taraaD, <u>'ittifaaq al-taHkiim</u>
<b>concordance</b> <i>sf</i>	'insijaam, <u>'ittifaaq</u> , tawaafuq
<b>concorde</b> <i>sm</i>	'ulfa, wudd, wifaaq
<b>convention</b> <i>sf</i>	<u>'ittifaaq</u> , mushaaraTa, ta <sup>ca</sup> aaqud
<b>entente</b> <i>sf</i>	<u>'ittifaaq</u>
<b>pacte</b> <i>sm</i>	miithaaq, <sup>ca</sup> ahd, <u>'ittifaaq</u> , <sup>ca</sup> aqd
<b>traité</b> <i>sf</i>	(9) mu <sup>ca</sup> aahada, <u>'ittifaaq</u>

In these examples, the lexicographer gave *'ittifaaq* in almost all the definitions as the sole equivalent or as the main equivalent. This word has more than one meaning that belongs to this semantic field. Thus, taking into account the fact that a word cannot always be defined by the same translation equivalent, the lexicographers provided more than one equivalent to define a single word, but unfortunately they did not discriminate adequately between them.

This feature occurs in a number of definitions of culture-bound words in Al-Mawrid, which belong to different semantic fields, such as *kinship* and the sub-semantic field of *footwear*. For instance, the terms

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*ancestor* and *forebear* are generic terms in comparison to *grandfather*, but they are used interchangeably in a number of definitions. (See table (5.28.) for examples from *kinship* terms.) In the semantic sub-field of *footwear*, some entry words were given the same range of translation equivalents despite their different meanings. The following table (5.29.) illustrates these words with their given equivalents.

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**Table 5.29. Examples from the semantic field of *footwear* showing the confusion between generic terms and specific terms**

Word	Transliteration	Translation
footgear	<i>Hidhaa', khuff</i>	shoes, slippers
foot-wear	<i>libaas al-qadam</i> ( <i>Hidhaa', khuff alakh.</i> )	foot-wear (shoes, slippers etc.)
gillie/ gilly/ ghillie	<i>Hidhaa'</i>	shoes
pantofle	<i>baabuuj, khuff</i>	1 (slipper, pantofle, scuff, mule), slipper
sandal	<i>Sandal, khuff</i>	2 sandal, slipper
scow	<i>Sandal alakh.</i>	2 sandal etc.
shoe	<i>Hidhaa'</i>	shoe

**Notes:**

(1) *baabuuj* is translated in Al-Mawrid Arabic-English as *slipper, pantofle, scuff, mule*. I was not able to choose a particular equivalent from this list.

(2) *Sandal* is a borrowing.

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Some of these examples illustrate cases where a generic term is provided with translation equivalents that consist of more specific terms, as in *footgear*. On the other hand *foot-wear* is given a generic translation equivalent and two examples, which are the translation equivalents for *footgear*. As to *gillie/ gilly/ ghillie* and *shoe*, they are translated as *HiDHaa'* which fits as a translation for *shoe*, but is very general for *gillie/ gilly/ ghillie*.

### **5.4.3. Translation Equivalents with Different Register Value than the Headword**

Another problem is headwords that are translated with translation equivalents of a different register. In the semantic field of *kinship*, a number of English words that are usually used informally were translated in Al-Mawrid by a set of formal translation equivalents. For instance, in the semantic field of *kinship*, the words *dad, daddy, pa, papa, mamma, mammy, granny/ grannie*, etc., are translated by relatively formal translation equivalents which are more suitable as translations for *father, mother, and grandmother* when the latter are used formally.

In principle, the style level of equivalents should be the same as on the source language side (Svensén, 1993). Svensén (1993) also points out that in dictionaries for translation, there is no need to include style labels in the entries, since the translator may already be aware of them, and it should be indicated in the front matter of the dictionary that equivalents without labels or comment have the same register value as the headword and hence are a true or complete equivalent. However, in my opinion, a productive dictionary does need style labels as does a receptive

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dictionary. These should be provided between brackets to indicate that the headword is of a certain style and then equivalents of the same register value should be given whenever possible. If this is not possible, differences should be indicated.

The following table (5.30.) illustrates the *kinship* headwords with their translation equivalents.

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**Table 5.30. Some kinship terms with translation equivalents that are different in register**

Word	Transliteration	Translation
<b>dad/ daddy</b>	'ab (bilughat al-'aTfaal 'aw taHabuban)	father (child's language or to show affection)
<b>papa</b>	'ab (bi lughat al- 'aTfaal)	father (child's language)
<b>pa</b>	'ab; waalid (mukhtaSar lilafDHat "papa")	<b>1</b> father (short for "papa")
<b>granny/ grannie</b>	jadda	grandmother
<b>mamma/ mama</b>	'umm; waalida	<b>2</b> mother
<b>mammy</b>	(1) 'umm; waalida	<b>2</b> (1) mother
<b>mother</b>	(1) 'umm	(1) mother
<b>father</b>	(1) 'ab; waalid	<b>1</b> (1) father

**Notes:**

- (1) *father* is translated by two synonyms in Arabic.  
(2) *mother* is translated by two synonyms in Arabic.

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These words are all labelled in Collins as informal, and *mamma* is labelled as old-fashioned also. However, Al-Mawrid neither provides the informal translation equivalents, nor labels the headwords with register labels.

The words *dad/ daddy*, and *papa* are provided with a short explanatory gloss that indicates that these words are child-language, which one may consider as an indirect indication of their informal register.

Despite the fact that the Arabic language has ranges of words of the same level of colloquiality as their English counterparts, the dictionary does not make use of them. I think the bilingual dictionary should treat informal words by giving them translation equivalents of the same register, whenever available, as well as the formal equivalent, or it should include register labels for both the entry word and the equivalent that is different in register. However, the reason for giving the formal equivalents only in the dictionary could be that the Arabic language has many different colloquial dialects that are used as a spoken medium. It would be difficult to involve some dialects in the dictionary and leave out others. Thus, the obvious solution for lexicographers is to restrict themselves to formal Arabic. Yet, this solution is far from ideal. The fact that Al-Mawrid does use some colloquial translation equivalents should be considered when judging this dictionary.

#### **5.4.4. Inadequacy of Some Translation Equivalents**

One feature that I have noticed in some definitions is that the Arabic definition of Al-Mawrid differs in part from the meaning given by



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Collins. For instance, one of the translation equivalents given for the word *sister* is *'ukht az-zawj* (husband's sister). In my opinion, the word *sister* does not have this meaning as a fundamental one, though it may occur if one abbreviates in speech the term *sister-in-law*. This part of the meaning would not be wrong as long as it is clarified by some comment.

In the semantic field of *alcoholic drinks*, the word *wine* is provided with two different senses, an alcoholic drink, *khamr*; *raaH*; *nabiidh* (three synonyms for wine), and a non-alcoholic drink, *‘aSiir*; *sharaab* (juice; drink). The second meaning does not occur in other dictionaries I have consulted. The same applies to the meaning provided for *brewis* and *Yorkshire pudding*, in the semantic field of *food*. (See sections 5.1.1. and 5.1.3.)

These are some examples where inadequate information is found in the entries of Al-Mawrid. This inadequacy could lead to misunderstanding of essential concepts.

#### **5.4.5. Lack of Cross-References**

Cross-reference is a practical method which refers the dictionary user to other entries in the dictionary where there is a similarity between the headwords or material for comparison. It has the advantage of saving space in the dictionary by avoiding the repetition of similar semantic information. Also, it is beneficial to the dictionary user when he is obliged to refer to other entries to check the meaning, thus learning relations between words, synonyms, antonyms, etc.

In my study, I noticed the rare use of cross-reference in Al-Mawrid, despite the claim in the front matter of the dictionary to its wide

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application. There are several instances where a cross-reference would have been convenient in the entry, for instance in the entries for *bowler* and *billycock* (headgear), *applejack* and *brandy* (alcoholic drinks), *granduncle* and *great-uncle* (kinship), etc.

I have attempted in this chapter to study the representation of semantic information in the entries of culture-bound words in Al-Mawrid. This study included a classification of the types of equivalents used, and an examination of the content aspect of these equivalents. Also, I have looked at the suitability of the equivalents for the meaning of the headwords by making a comparison between the semantic information in Al-Mawrid and Collins, as well as that in other monolingual dictionaries when needed.

In general, ambiguous equivalents are supplemented by an explanatory gloss. This seems to be, in many cases, so short that it hardly aids disambiguation. Other defects have also been noted in the dictionary.

The next chapter presents an examination of other parts of the entry. It also includes a section on cultural aspects of life in the Arabian-Muslim communities with an illustration of its various effects on the language of the community.

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RESULTS OF THE STUDY

PART 2



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## 6. RESULTS OF THE STUDY: DIFFERENT ASPECTS OF THE ENTRY

In this chapter I shall present the results of my study of other components of the entry. I shall also incorporate within this chapter examples of the cultural background of Arabian societies that have a direct influence on the language of the people, something which may present difficulties for the Arab-English language learner or translator.

### 6.1. Grammatical Information

By this term I refer to information about the *part-of-speech* of the headword. In the present research I have not examined the phonological and morphological aspects of the headword.

In the entries of Al-Mawrid, information about part-of-speech is provided for the headword. This indicates which part-of-speech or word-class a lexical item belongs to, i.e. whether it is classed as a noun or a verb or an adjective, etc., and in the case of verbs, whether the verb is transitive or intransitive. Moreover, the dictionary indicates when a noun is used in the plural form and wherever applicable the irregular plural form is provided.

Another feature which Al-Mawrid claims to apply is to order the different senses of the word according to the order in which it lists the labels of the parts-of-speech. This is done for the purpose of meaning discrimination. This point was made by Al-Kasimi (1983b) when he pointed

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out that part-of-speech information helps the dictionary user in using the headword appropriately, and identifies any different senses which depend on the part-of-speech. In addition, Jackson (1985) identified the purpose of part-of-speech labels as being, on the one hand, a kind of instruction about the inflections that are appropriate to the lexical item, and on the other hand, a means of providing the basic information about the syntactic operation of a lexical item.

In the present study I have looked into nouns only. Although Al-Mawrid stresses the use of part-of-speech information, it fails to mention this information when there is a note about the etymology of the headword. Examples of headwords that are not given grammatical information are: *pantofle* and *sabot* in the semantic field of 'footwear'; *beret*, *kepi*, *mantilla*, *montero*, *panama*, *sombrero* and *zucchetto* in the 'headgear' terms; *aba* and *parka* in the 'overcoat' terms; *Pont L'Eveque*, *Romano*, *sake/saki*, *canapé*, *croissant*, *spaghetti*, *café*, *nectar*, *souchong* and *tea* in the *food* and *drink* semantic fields. The reason for omitting part-of-speech labels could be saving space in the dictionary when the compiler judges that the part-of-speech is obvious.

Regarding plurality of nouns, the headword is normally given in the singular form and a note is made about when a particular sense requires a plural form. The note or plural label is normally given at the beginning of the sense in an abbreviated form, in both the source language and the target language. The following are examples of nouns that were indicated as being used in the plural form: *sneakers* and *clodhoppers* in the semantic field of

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*footwear; chitlings/ chitlins, French fries, cold cuts, cracknels and fish-and-chips* in the semantic field of *food*. The rest of semantic fields did not have plural nouns in the list of words that I studied. However, a number of words were not indicated as having the plural form such as *Wellington(s)*, and *galosh(es)*, which Collins marks as plural. Some words have a different meaning in the singular and the plural form. Thus, the indication of plurality in the entry helps the dictionary user to choose the correct sense, while the lack of a plural marker often leads to erroneous choices.

## **6.2. Etymological Information**

Etymology in the dictionary provides information about the history of the headword. This part of the entry normally consists of information about the source language, the source text or the basic lexemes that contributed in the formation of a multi-lexeme word.

This information is typical of monolingual dictionaries, where it is needed for advanced level students, scholars or just people who are interested in knowing the origins of words.

Bilingual dictionaries do not provide or rather are not advised to provide etymological information. This could be because the needs which these dictionaries serve do not include such information. In order to retrieve such information one has to refer to dictionaries that are designed for this purpose or to monolingual dictionaries.

Al-Mawrid provides the etymology of some foreign words in English, apparently borrowed at some time for some reason such as the lack of such a

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term in the receptor language or cultural interrelations. It is presumably considered worth distinguishing such words from native words, perhaps because of their obviously non-English appearance.

The etymology provided by Al-Mawrid consists of a single English word indicating the source language such as *French, German, Persian, Arabic* and so forth. The following table (6.1.) gives examples of words with their origins. A very large number of borrowed terms occur in the semantic fields of *food* and *alcoholic drinks*. Even so, a number of other foreign words were not indicated as foreign, e.g. *chapeau, gambado*.

Al-Mawrid also claims to represent the equivalents of the headword in a historical order whenever possible, in order to show the dictionary user the historical development of the meaning of words. This point may be considered as misleading in bilingual dictionaries since it may cause misapprehension of the present meaning of the word.

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**Table 6.1. Some culture-bound words with their etymology**

Word	Etymology
pantofle	French
sabot	French
beret	French
kepi	French
toque/ tuque	French
mantilla	Spanish
montero	Spanish
panama	Spanish
tarbush/ tarboosh	Arabic
topee/ topi	Hindi
turban	Persian
yashmac	Turkish
julep	Arabic
nectar	Greek
souchong	Chinese
macaroni	Italian
spaghetti	Italian
croissant	French



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### 6.3. Register Labels

Information about the status of the headword is an important part of the entry in a dictionary. It helps the dictionary user to make the correct choice of equivalent or to use the word in the appropriate place.

In its front matter, Al-Mawrid points out its use of register and subject field labels in the entries whenever they are applicable. The register labels are given in an abbreviated form in Arabic. Asterisks were also provided in different numbers with the register labels. Thus, certain labels were followed by one asterisk and others were followed by two or three asterisks, etc. The different labels used by Al-Mawrid to mark register are shown in the table below:

Abbreviated Label	Full Label	Translation of Label
(i.m.) *	= 'isti <sup>c</sup> maal mumaat	dead usage
(i.q.) **	= 'isti <sup>c</sup> maal qadiim	old usage (but not dead)
(i. n.) ***	= 'isti <sup>c</sup> maal naadir	rare usage
(°---)	= °aamiyy	colloquial
(°ab) ****	= °aamiyya briiTaa niyya	British colloquial
(°a') *****	= °aamiyya 'amiirkiyya	American colloquial

In general, the labels that are used by Al-Mawrid are not very clear, for instance, *'isti<sup>c</sup>maal mumaat* (dead usage), *'isti<sup>c</sup>maal qadiim* (old usage), and *'isti<sup>c</sup>maal naadir* (rare usage). The first label may refer to *obsolete*, the

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second label to *archaic* or *old-fashioned*. The third label means ‘not occurring often’, this could be because it is technical, very formal, as much as because of archaism. Connotative labels such as *offensive* or *derogatory* are not used.

In general, although Al-Mawrid makes some use of stylistic and time register labels, they are not provided as often as would be desirable. In the semantic field of *headgear*, only two words were labelled as ‘colloquial’, *biggin* and *lid*, whereas Collins does not label *biggin*, which implies a normal style, and it does not recognise a sense of *lid* that is relevant to headgear. The rest of the headwords were not labelled by Al-Mawrid, although some were labelled by Collins. In the semantic field of *kinship* register labels were rarely used, but when they were provided they were ambiguous or gave wrong information.

Tables (6.2.-6.4.) show the use of register labels in Al-Mawrid and Collins.

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**Table 6.2. The use of register labels in the semantic field of  
*kinship***

<b>Word</b>	<b>Al-Mawrid</b>	<b>Collins</b>
<b>coz</b>	(no label)	archaic
<b>dad/ daddy</b>	(no label)	informal
<b>grandam/ grandame</b>	(no label)	archaic
<b>grandsire</b>	old usage (sense: <i>salaf</i> )	archaic
<b>grannie/ granny</b>	(no label)	informal
<b>lord</b> (sense: husband)	(no label)	archaic
<b>mater</b>	(no label)	British public school slang
<b>missis/ missus</b>	(no label)	informal

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<b>mama</b>	(no label)	informal & old-fashioned
<b>ma</b>	colloquial	informal
<b>nuncle</b>	colloquial	archaic & dialectal
<b>pa</b>	(no label)	informal
<b>papa</b>	(no label)	informal & old-fashioned
<b>squaw</b> (sense: wife)	(no label)	slang & facetious
<b>widow lady</b>	colloquial	(not mentioned)
<b>woman</b> (sense: wife)	(no label)	informal

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It evident from the above table that the use of register labels by Al-Mawrid is minimal. Out of the sixteen words that are stylistically or temporally limited, only four are provided with labels.

Temporal labels are never used except for one sense of *grandsire*, which is labelled as 'old-usage'. As to stylistic labels, Al-Mawrid uses 'colloquial' only, the usage of which is perhaps too broad, since the labels for *ma* and *nuncle* show a difference from the Collins labels, the first being *informal* in Collins, and the second *dialectal*.

The use of register labels in other dictionaries is different from that of Collins, showing the difficulties faced by lexicographers generally in applying such labels. The words *dad/ daddy*, *grannie/ granny*, *missis/ missus*, and *pa* are labelled as colloquial by the Oxford. The same label is applied to *dad/ daddy*, *pa* and *missis/ missus* by Al-Mughni Al-Kabeer, whereas the others are not labelled. Other labelled words are *grandsire*, which is labelled as archaic by Webster and *nuncle*, labelled as dialect by the same dictionary. The rest of the words are either not labelled or are not included.

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**Table 6.3. The use of register labels in the semantic fields of  
*footwear, headgear and overcoat.***

<b>Semantic Field</b>	<b>Word</b>	<b>Al-Mawrid</b>	<b>Collins</b>
<b>Footwear</b>	<b>blucher</b>	(no label)	obsolete
	<b>clodhopper</b>	(no label)	informal
	<b>pantofle/pantoffle/ pantoufle</b>	(no label)	archaic
<b>Headgear</b>	<b>billycock</b>	(no label)	rare
	<b>fascinator</b>	(no label)	rare
	<b>biggin</b>	colloquial	(no label)
	<b>tire</b>	(no label)	archaic

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<b>Overcoat</b>	<b>kirtle</b>	1 (used in Middle Ages)	archaic
	<b>mac</b>	(no label)	informal
	<b>mantle</b>	(no label)	archaic
	<b>sloppy joe</b>	(not mentioned)	informal
	<b>tunic</b>	(no label)	R. C. Church

**Notes:**

1. This information is part of the semantic definition.

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**Table 6.4. The use of register labels in the semantic fields of food, non-alcoholic drinks and alcoholic drinks .**

<b>Semantic Field</b>	<b>Word</b>	<b>Al-Mawrid</b>	<b>Collins</b>
<b>Food</b>	<b>brewis</b>	colloquial	dialectal
	<b>burgoo</b>	colloquial	nautical slang (sense: porridge)
<b>Non-alcoholic Drinks</b>	<b>Coca-cola</b>	(no label)	trademark
	<b>Coke</b>	(no label)	trademark
	<b>bevy</b>	(no label)	dialect
	<b>sherbet</b>	(no label)	slang
	<b>soda pop</b>	(no label)	informal



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<b>Alcoholic Drinks</b>	<b>Scotch</b>	colloquial	(no label)
	<b>lush</b>	colloquial	slang
	<b>John Barleycorn</b>	(no label)	humorous
	<b>Martini</b>	(no label)	trademark
	<b>aqua vitae</b>	(no label)	archaic
	<b>booze</b>	(no label)	informal
	<b>bracer</b>	(no label)	informal
	<b>grog</b>	(no label)	informal

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The above tables depict the many instances where Al-Mawrid failed to provide a register label for the headword or some of its senses. Also, they show the use of the label ‘colloquial’ for cases where a different label would be more appropriate. There is very rare use of temporal labels, although many archaic words are included in the dictionary for whatever reason.

I suggest that it is time that Al-Mawrid makes use of more specific and accurate register labels, to mark style, temporal value, and usage of the words. These labels can be chosen by comparison with labels in use by other well-known dictionaries. I think Arabic labels such as the following would be efficient and more appropriate for use in a bilingual dictionary involving Arabic:

*lahjiyya* (dialectal), *ghayr faSiiHa* (informal), *daarija* (slang), *'isti'maal qadiim* (old-fashioned), *'isti'maal mumaat* (archaic), *muhiina* (offensive), and *'izdiraa'iyya* (derogatory).

As for the label ‘colloquial’, I think it is more suitable for use in a bilingual dictionary involving Arabic as the source language, or in bilingual dictionaries involving Arabic and another language that has two language varieties, standard and colloquial.

#### **6.4. Regional Variation Information**

This information tells the dictionary user about the regions or countries where a certain word form, or spelling, or an extra sense is used. Such information is especially important in a bilingual dictionary that involves

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English, since this language is spoken in more than one culture and more than one country.

There are considerable differences in the vocabulary of British, American, Canadian, Australian, etc., English. These differences have been brought about by several different factors, one of which is the cultural factor. Therefore, marking regional language variation in a dictionary is necessary, especially in a productive dictionary.

This information is provided in some entries in *Al-Mawrid*, but only in a small proportion. Far more entries are provided with regional variation information in *Collins*, and more information of this kind needs to be provided in *Al-Mawrid*.

The only information *Al-Mawrid* provided about regional variation is when the headword is restricted mainly to British English or American English. Other dialects and varieties are not indicated.

The following tables (6.5. and 6.6.) illustrate some headwords that are provided with regional information by *Al-Mawrid* and some which are provided with this information in *Collins*.

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**Table 6.5. Some headwords with regional variation labels in the semantic fields of *kinship*, *footwear*, *headgear*, and *overcoat***

<b>Semantic Field</b>	<b>Word</b>	<b>Al-Mawrid</b>	<b>Collins</b>
<b>Kinship</b>	<b>gossip</b>	Britain	(no information)
	<b>mamma</b>	(no information)	US
	<b>mater</b>	(no information)	Britain
<b>Footwear</b>	<b>moccasin</b>	(no information)	New Zealand
	<b>sneakers</b>	(no information)	US & Canada
	<b>plimsole/plimsoll</b>	(no information)	Britain
	<b>wellington boots</b>	(no information)	Britain

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<b>Headgear</b>	<b>beanie</b>	(no information)	US
	<b>biggin</b>	Britain	(no information)
	<b>billycock</b>	Britain	(no information)
	<b>coif</b>	(no information)	Britain
	<b>cloth cap</b>	(no information)	Britain
	<b>slouch hat</b>	(no information)	Australia
<b>Overcoats</b>	<b>coatee</b>	(no information)	Britain
	<b>jumper</b>	(no information)	Britain
	<b>mac/ mack</b>	(no information)	Britain
	<b>slicker</b>	(no information)	US & Canada
	<b>tuxedo</b>	(no information)	US & Canada

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**Table 6.6. Some headwords with regional variation labels in the semantic fields of *food* and *drink***

<b>Semantic Field</b>	<b>Word</b>	<b>Al-Mawrid</b>	<b>Collins</b>
<b>Food</b>	<b>Yorkshire pudding</b>	(no information)	Britain
	<b>angel food cake</b>	(no information)	US
	<b>blood sausage</b>	(no information)	US & Canada
	<b>brawn</b>	(no information)	Britain
	<b>brewis</b>	(no information)	N. England, US & Canada
	<b>brose</b>	(no information)	Scotland
	<b>bubble and squeak</b>	(no information)	Britain
	<b>cock-a-leekie</b>	(no information)	Scotland

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<b>Alcoholic drinks</b>	<b>Tom and Jerry</b>	(no information)	US
	<b>bock</b>	(no information)	US & Canada
	<b>grog</b>	(no information)	Australia & NZ
	<b>hooch</b>	(no information)	US & Canada
	<b>lush</b>	(no information)	US & Canada
	<b>moonshine</b>	(no information)	US & Canada
<b>Non-alcoholic drinks</b>	<b>nectar</b>	(no information)	US
	<b>cider</b> (sense: apple juice)	(no information)	US & Canada
	<b>soda</b>	(no information)	US & Canada
	<b>soda pop</b>	(no information)	US
	<b>squash</b>	(no information)	Britain

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As is clear in the above tables, many entries in Al-Mawrid lack information about regional variation. There are certain senses that are used in some dialects only, e.g. *cider* has the sense of 'apple juice' in the US only. Thus, the lack of a regional label may cause misunderstanding on the part of the dictionary user. This may engender usage of the lexical item in the wrong place.

### **6.5. Kinship Terms and Some Linguistic Matters**

Kinship in itself comprises one of the areas that are difficult to tackle in semantics. This may result from the fact that it is a fuzzy area with no clear, formal, categorical boundaries to distinguish it.

Dealing with kinship terminology in semantics and lexicography shows this problem clearly, just as much as dealing with kinship categorisation itself, especially because there is no agreed limit to the domain of kinship. The underlying reason for such fuzziness is that one cannot always decide whether a particular person is a kinsman or not, since there is no definition to give kinsmen exact distinguishing characteristics. One cannot say, for example, that all second cousins are relatives, but all third cousins are not relatives (Schneider, 1965: 289).

As Nida (1975) says, the fading out of sets of meanings is a problem that is associated with the description of related meanings, of which kinship terms is certainly one category. As far as the nuclear kinship terms, such as *mother, father, son, daughter, etc.*, are concerned, there is no problem since they function fairly precisely. But when we begin to extend this structure to



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further denotations such as *great-great-grandfather*, *great-uncle*, *sister-in-law*, etc., the boundaries between the distinctions get fuzzy and the system fades out.

This problem occurs in the description of kin terms in English, so one can imagine how complicated the problem gets when such terms are to be translated into a totally different language such as Arabic, the roots of which go back to the Semitic languages.

In comparing two different languages such as Arabic and English, we have to take into consideration several critical factors that affect the terminologies of the people whose languages we are looking at. Such factors reside in the culture of these people as well as in other aspects of life.

The next section illustrates in general terms some important issues that prevail in the life and culture of Muslim Arabs, in an attempt to shed some light on their vocabulary in the context of how many words they have to express kinship, how these are used, and how different they are from their English counterparts wherever these exist.

### **6.5.1. Polygamy**

One of the factors that were brought into Arabian society by Islam is polygamy; the ability of a man to marry up to four women concurrently and establish a common household with them. (There are certain rules governing polygamy in Islam that I am not going to deal with in my study since they are not of any importance to it.)

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Despite the legitimacy of polygamy for males, polyandry is not applicable for females. Because a couple's offspring is regarded as paternal, i.e. descends from the father's side, a woman can marry only one man at a time in order to keep the distinction of blood of the offspring. This is an issue in all Muslim societies, not only the Arabian. Nevertheless, I have mentioned it here because I believe that, since it is a common practice, it has an influence on the thoughts and perceptions of Arabian society, and hence affects their terminology, especially in expressing marriage relations.

In English, it is not regarded as appropriate usage if someone (who is Christian) refers to his wife as "she *is* my first wife," or "she *is* my second (third, etc.) wife," because there is no such thing as polygamy in the Christian English society. Instead, "she *was* my first wife," or "she *is* my former wife" would be appropriate usage, because this would signify, not the number of wives one has, but the order in which one's particular wife comes. On the contrary, it is not inappropriate for a Muslim to say "she *is* my first (second, third, fourth) wife" if he is married to more than one wife concurrently.

### **6.5.2. Marriage between Cousins**

A second point is that many religions, including Christianity, discourage marriage between cousins. Despite the fact that Islam allows for such a marriage it discourages it too, contrary to common belief. In the past, marriage between first cousins was encouraged, and indeed preferred, especially if cousins were related by their paternal kin. This type of marriage

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is still favoured by some nowadays, for example in the primitive, tribal, Bedouin societies. But in the more civilised areas, by virtue of education and by referring back to the Holy Quraan, people are becoming more aware of the biological risks they may face when they marry cousins.

As a result of this tradition many Arabs use the term *'ibn 'ammii / 'ibn al-'amm* (my paternal uncle's son), or *bint 'ammii / bint al-'amm* (my paternal uncle's daughter) to refer to their spouse. Thus those forms are synonyms for *(my) husband*, and *(my) wife* respectively. In English it would definitely be wrong to translate such synonyms as *my cousin* when they are used to denote a husband or wife, and to translate them as *(my) husband* or *(my) wife* would be inadequate.

### **6.5.3. Nursing Relations**

Another feature that is very common in Muslim societies is the relationship gained through breast-feeding. In Islam, when a woman nurses a baby that is not related to her by blood, for a certain period of time, she becomes its "nursing-mother". The relationship which develops between the nursing mother and the child is not only one of affection, but goes on to make the real child of such a woman who was being nursed at the same time a brother or sister of the child that was nursed by her. Thus, religiously, it would not be possible for two such persons to marry one another.

However, this sort of relationship develops only between the nursing-mother, her children, and the 'nursed' person, but not between the nursing-

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mother's husband and the child, thus not making him a father by any means to the 'nursed' child.

Therefore, there is a well known distinction in Arabic between two terms '*umm bil 'irDaa'* (nursing-mother), and '*umm bil tarbiya* (mother by means of having raised or helped to raise someone), that are undifferentiated in English, both concepts coming under the single term *foster-mother*.

On the other hand, the English term *foster-father* may seem similar to *foster-mother* in meaning, but it carries only one similar sense, that is of "father by raising up or bringing up someone." In Arabic the equivalent to *foster-father* is '*ab bil tarbiya*, covering exactly the same concept.

Moreover, the concept of 'foster' homes and their families does not exist in the Arabian Muslim societies, thus any existing concept of 'foster-' family would normally signify 'nursing' relations more than having the second meaning.

Such concepts are of great influence on the language of the speakers since they constitute an important part of their social beliefs. Thus, there is often a cultural gap caused by such aspects which in turn cause a linguistic gap. Therefore, finding translation equivalents for culture-bound terms in a language often requires the bridging of the cultural and linguistic gap by means of circumlocution.

#### 6.5.4. Ideal Classification of Kinship

Another problem is that kin relationships are classified by cultural principles according to an ideal, but that ideal may not be adhered to, especially in western societies.

A family is started by a male and a female; husband and wife, acting as genitor and genitrix to the offspring they have together, their son(s) or daughter(s). From this point onwards the family enlarges and other relationships come in such as brother, sister, grandfather, grandmother, grandson, son-in-law, etc., thus extending the domain of the family.

What is found nowadays in the west is that many people ignore the traditional procedure of starting a family by making marriage the first step towards establishing a common household with someone. Thus having intimate relationships without marriage or even living a typical 'married' life with a partner who is not one's husband or wife has become a well-known feature of modern societies. Accordingly it is within normal limits to find a western household with two unmarried partners. Such a situation is virtually non-existent in Middle Eastern Muslim societies.

Therefore, the concept of a girl having a 'boy friend' or a boy having a 'girl friend', with the special meaning conveyed by such a friendship, for example having a 'close' relationship, part of which would very likely be having sexual relations, is not found in Muslim society. For this reason, words like *boy friend* and *girl friend*, which are foreign in concept to Muslim culture, must be treated with considerable care by the bilingual

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lexicographer. The underlying meaning of such terms has to be made explicit to the dictionary user.

In order to illustrate my point, I have searched for definitions of those two words in a few bilingual dictionaries, one of which is Al-Mawrid. I have put the data in the following table (6.7.) to illustrate the different definitions.

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**Table 6.7. Translation of *boyfriend* and *girlfriend* in several English-Arabic bilingual dictionaries**

Dictionary	boy friend	girl friend
<b>Al-Mawrid</b>	1. <i>Sadiiq</i> (= friend) 2. <i>rafiiq</i> ( <i>li fataat 'aw 'imra 'a</i> ) (= companion (of a girl or a woman)) 3. <i>khaliil</i> (= lover)	(not mentioned)
<b>Elias</b>	<i>rafiiq al-fataa 'aw al-mar 'a</i> (= a girl's or woman's companion) <i>Habiib</i> (= lover)	<i>'aSSaaHiba 'awa-r-rafiiqa</i> (= the (female) mate or companion)
<b>Al-Manar</b>	(not mentioned)	<i>wadiida</i> (= friendly) <i>khadiina</i> (= (intimate) friend)
<b>Oxford</b>	<i>rafiiq, Sadiiq, khaliil (al-fataat)</i> (= companion, friend, lover (of a girl))	<i>rafiiqa, Sadiiqa, zamiila, maHbuuba</i> (= companion, friend, mate, loved one)
<b>Collins</b>	a male friend with whom a person is romantically or sexually involved; sweetheart or lover.	1. a female friend with whom a man or a boy is romantically or sexually involved; sweetheart. 2. any female friend.

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In Al-Mawrid there is no *girl friend* entry, even under the entry *friend*, which needless to say is surprising in a dictionary as well known as this. On the other hand, Al-Manar does not give the entry *boy friend*.

Comparing the definitions of the bilingual dictionaries and those given by the Collins shows that not all the translation equivalents given by the bilingual dictionaries signify the essential concept of the entry words. Al-Manar's equivalents are very ambiguous and difficult to understand, whereas the others essentially give the entries the original concept of plain friendship as the central important meaning, being mentioned at the beginning of their list of equivalents. As to the definition of *boy friend*, both Al-Mawrid and Oxford consider the sense of 'plain' friendship as more important to the meaning of *boy friend* than that of a 'lover', whereas I find the definition provided by Elias nearer to the native speaker's concept of the word.

As regards the definition of *girl friend*, both Elias and Al-Manar miss the essential concept, which is "a female friend with whom someone is romantically or sexually involved", while the Oxford put this sense as the last in importance in the meaning of *girl friend*.

### **6.5.5. Concept of 'god-' Prefix**

The final point that I would like to draw attention to about the Christian societies is the notion of *god-father* and *god-mother* etc., which is unknown to the Muslim Arabian culture. One has to have a fair knowledge of Christianity in order to understand this notion. Thus, words that are



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preceded by *god-*, such as *god-father*, *god-mother*, *god-son*, etc., should be given a short explanatory phrase to clarify their meaning. However, Al-Mawrid only gives a literal translation for each one.

### **6.5.6. Some Effects of Diglossia**

The Arabic linguistic phenomenon of *diglossia* adds to the linguistic problems between Arabic and many other languages. In this phenomenon two language variations exist side by side, the ‘high’ version of modern standard Arabic and the ‘low’ version of the spoken colloquial dialects. (A more detailed account is given in Chapter III.)

This linguistic phenomenon must be taken into consideration by the bilingual lexicographer. The simplest solution is to restrict the formal dictionary equivalents to modern standard Arabic. In the dialects, there are many terms which have developed extra meanings or which have evolved from the principal meaning. Therefore, we can find many words that have meanings which are different in the dialects from the modern standard usage.

For instance, in the semantic field of *kinship*, the word *nasiib* means “a relative, kinsman, relative by marriage etc.” in the standard usage. But in my dialect, it is used to mean either *son-in-law*, or *brother-in-law* with the sense of “the husband of one’s sister”. Another example is *Hamaa* which means *mother-in-law* in modern standard Arabic, but in my dialect it also carries the meaning of *sister-in-law* with the sense of “the sister of one’s husband”.

### 6.5.7. Further Linguistic Aspects of Kinship

There are some other characteristics that I found in my study of kinship terms which add to the difficulties faced by the translator.

In English, the word *cousin* can be prefixed by the numerals *second-* or *third-* to designate further relatives, which is not the case in Arabic. In Al-Mawrid the term *second-cousin* is defined as “*’ibn ’amm ’aw bint ’amm ’alakh. min ad-daraja ath-thaaniya*” (= a paternal uncle’s son or daughter from the second degree), which I think is difficult to comprehend for many users of the dictionary.

Terms such as *second-cousin* or *third-cousin* are thus difficult to translate for the Arabic translator, especially as the problematic word *cousin* is preceded by another translation obstacle, the numeral which denotes another generation. *Second-cousin* cannot be translated literally into Arabic since it would signify a totally different meaning, “another cousin”.

Another point that might be linked here is the prefixing and suffixing of words like *father*, *mother*, *brother*, *sister*, *son*, *daughter* by words such as *foster-*, *step-*, *god-*, and *-in-law* in order to designate further relations, where words such as *sister-in-law* or *brother-in-law* share more than one referent. In English, the term *sister-in-law* may refer to “the sister of one’s wife, the sister of one’s husband, the wife of one’s brother, the wife of the brother of one’s wife, or the wife of the brother of one’s husband,” while *brother-in-law* may refer to “the husband of one’s sister, the brother of one’s wife, the brother of one’s husband, the husband of the sister of one’s wife, or the husband of the sister of one’s husband.”

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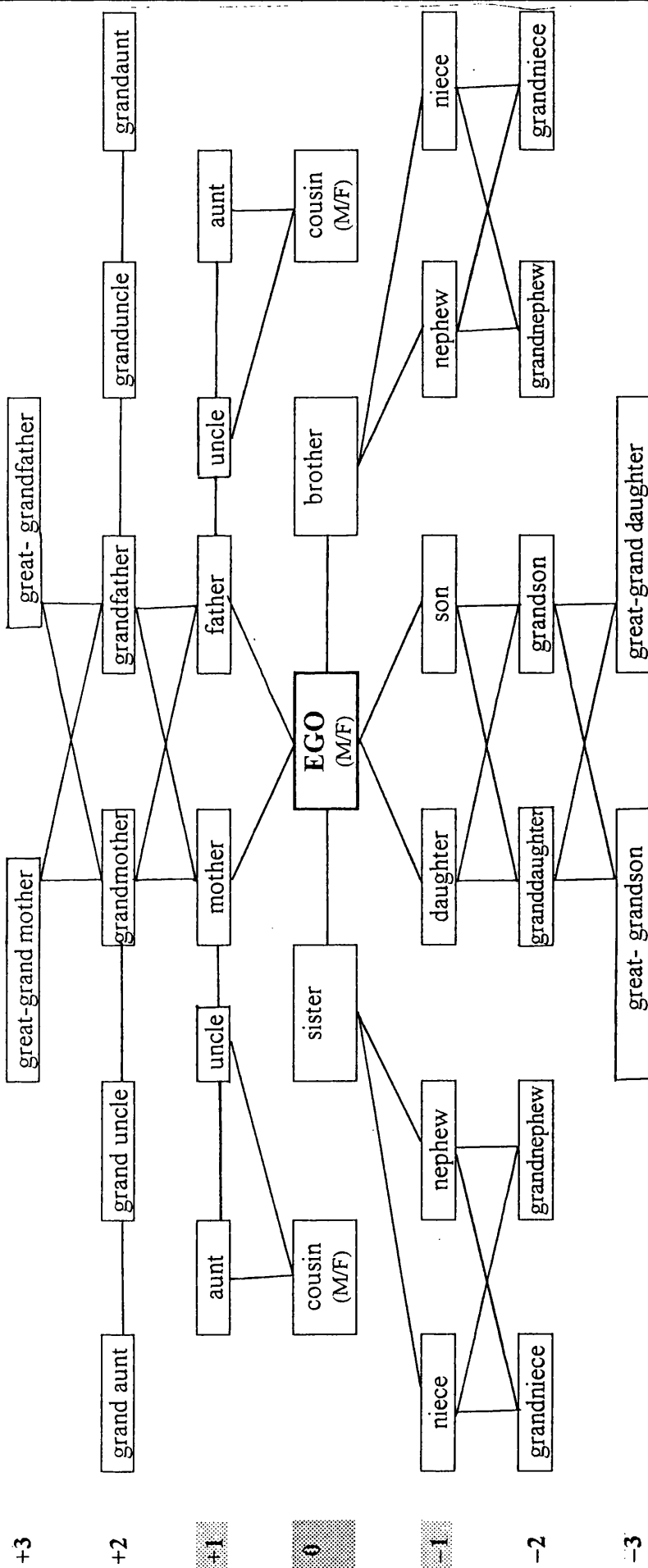
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Such extensions of the domain of kinship by prefixing and suffixing causes difficulties for the Arabic translator since such words do not exist in the Arabic language. Also, some of the concepts such as denoting another generation by the addition of a numeral do not exist in Arabian culture. Therefore, those concepts can be given in Arabic by means of circumlocution only.

I have made tree diagrams for both Arabic and English kinship terms, in order to demonstrate the difference between them. There are two tree diagrams for each language group; one diagram illustrates the consanguineal relations, i.e. blood relations, and the other displays the affinal relations, i.e. marriage relations. The relations in the diagram are centred upon *ego*. The horizontal levels indicate the generation. In the diagrams of the Arabic terms I have included a translation and a transliteration. (See Fig. 6.1-6.4.)

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Figure 6.1. English kinship terminology, consanguineal relations



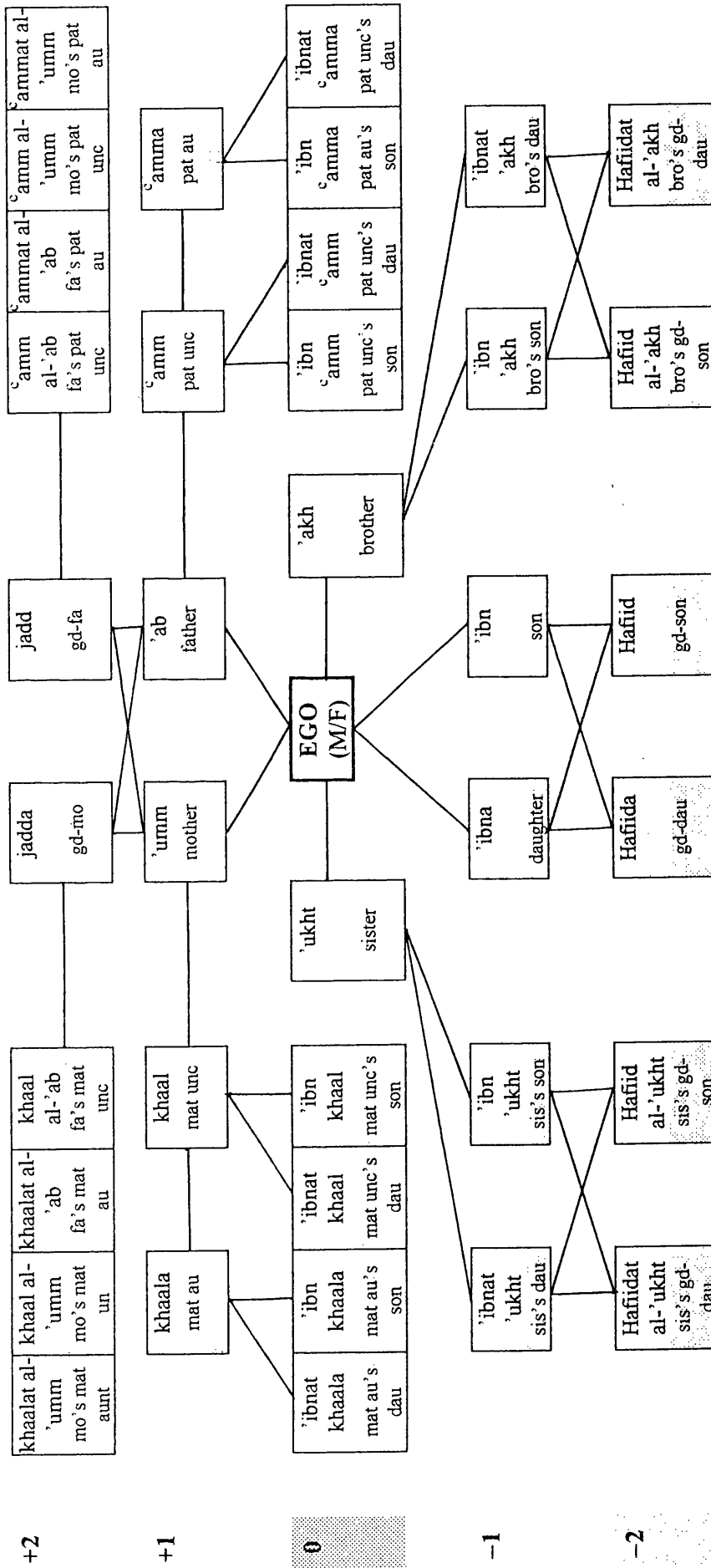
**Key:**

+ (no.) = generation(s) older than *ego*

- (no.) = generation(s) younger than *ego*

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Figure 6.2. Arabic kinship terminology, consanguineal relations

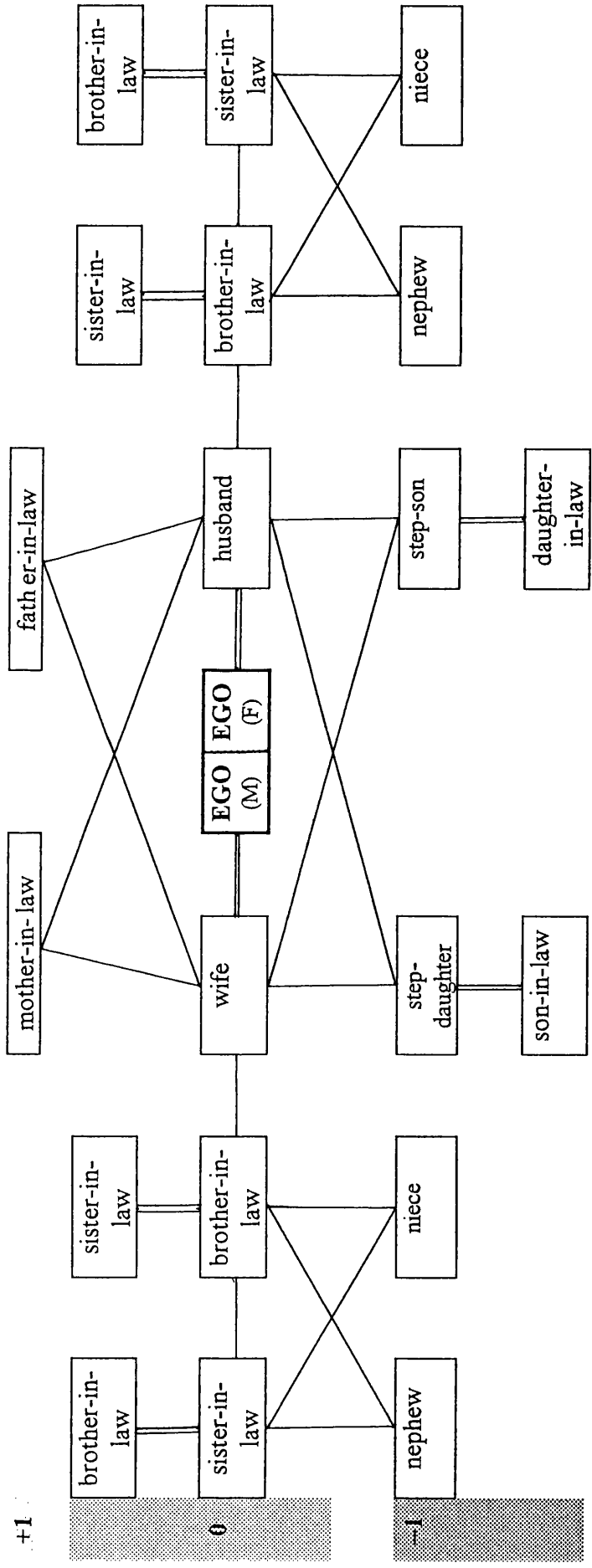


**Key:**

+ (no.) = generation(s) older than ego      - (no.) = generation(s) younger than ego  
 mat = maternal, pat = paternal, au = aunt, bro = brother, dau = daughter, gd = grand, sis = sister, unc = uncle

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Figure 6.3. English kinship terminology, affinal relations

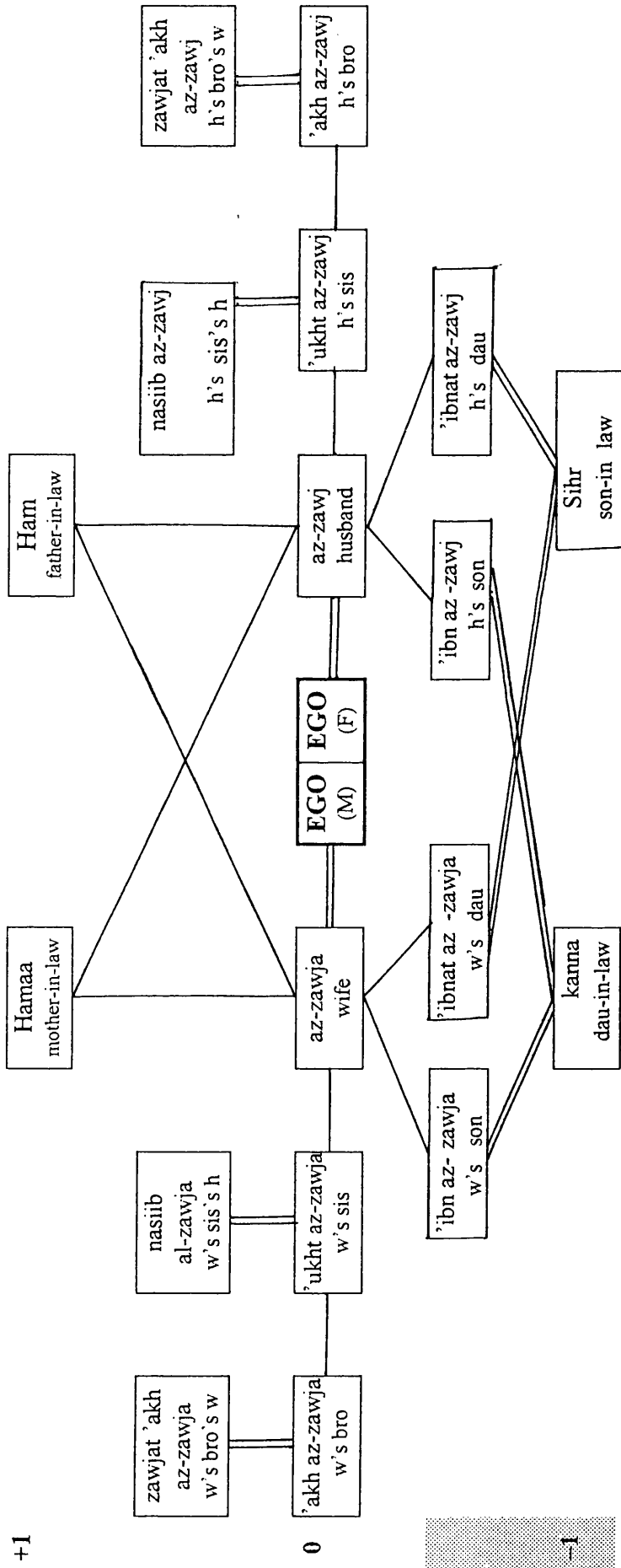


**Key:**  
 +1 = one generation older than *ego*  
 0 = same generation as *ego*  
 -1 = one generation younger than *ego*

==== = relation by marriage  
 ——— = relation by blood

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Figure 6.4. Arabic kinship terminology, affinal relations



Key:

+1 = one generation older than ego

0 = same generation as ego

-1 = one generation younger than ego

bro = brother, dau = daughter, f = father, h = husband, m = mother, sis = sister, w = wife

==== = relation by marriage

—— = relation by blood

## 6.6. Other Cultural Aspects Relating to the Other Semantic Fields of Study

Differences between Arabian cultures and western cultures appear in many areas of life. The semantic fields of *headgear*, *footwear*, and *overcoats* illustrate differences that result mainly from religious and environmental variation, which includes the geographical setting and weather.

Religion plays a role in influencing the language of believers or of the majority of believers in the community. I illustrated in the last section the differences between Muslim communities and Christian ones in lexical items beginning with *god-* in the Christian community. The same type of influence appears in other semantic fields.

The semantic field of *headgear* is one of the fields in which the lexical items exhibit variation. The concept of wearing hats or other types of headgear exists in almost every culture and goes back hundreds of years. However, the underlying motive for wearing headgear could differ from one culture to another, taking into account the various beliefs and traditions, weather, religions, war, style, etc.

In the Arabian countries, particularly the Arabian Gulf area, because of tradition and Islam, women are expected to cover their heads by draping a broad scarf or veil (usually and traditionally black, although it can be coloured nowadays) around their head and shoulders. In some parts, for instance in Saudi Arabia and in some strict families, women cover their faces as well as their heads with a similar garment when in public. This tradition of covering the head and shoulders by women was also practised in



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the West before and at least up to the twelfth century (McDowell, 1992). As regards men, they are expected to cover their heads also with a broad scarf which, contrary to the black women's scarf, is often white or light coloured. It could be wrapped around the head to form a small turban (in some Gulf countries like Sultanate of Oman and United Arab Emirates), *muSarr* or *Hamdaaniyya* etc., or it could be placed upon the head (*ghitra* or *sufra*) and fitted by a circular, ring-like item on the top, *‘igaaI* (in most Gulf countries except the Sultanate of Oman). Nowadays, in many Arabian countries, by virtue of earlier colonisation and contacts with western countries, the traditional costume is replaced with present-day western styles. Nevertheless, as my study has shown, there are no Arabic equivalents for many English items.

The influence of religion is also very clear in food terms that relate to the meat of pigs. These terms are missing in Arabic because of the fact that Muslims are not allowed to consume this meat.

Accordingly, as Sapir and Whorf claimed in their linguistic relativity hypothesis, environment and culture have a considerable influence on the language of the speakers, which is clearly seen in their vocabularies.

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In conclusion to this chapter, the results presented in the previous pages constitute those relating to aspects of the entry other than the semantic information.

Regarding the grammatical part, the information provided consists mainly of part-of-speech labels and plurality markers. This information was deleted from the entry whenever an etymological label was included. Etymological labels were very scarce.

Similarly, register labels, which are important as an addition to the definition are rare. Moreover, the set of labels used in *Al-Mawrid* is vague in meaning.

In this chapter, I also gave a short overview of some cultural and environmental phenomena which are reflected in the lexical part of the language.

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# CONCLUSION



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## 7. CONCLUSION

The foregoing chapters describe my research on the treatment of culture-bound words in a uni-directional English-Arabic bilingual dictionary. The basic postulate for the study was the poor quality of English-Arabic dictionaries in comparison to those involving other language pairs. Although there is a number of well-recognized English-Arabic dictionaries, they need some serious improvements in their contents.

The research was directed towards bilingual lexicography in general, and English-Arabic bilingual dictionaries in particular. It entailed the analytical study of some aspects of English-Arabic bilingual lexicography. The focus of the research was an examination of the presentation of culture-bound words in Al-Mawrid dictionary, with special reference to the needs of Arab translators and advanced foreign language learners.

My choice of studying culture-bound words in particular was influenced by two factors. The first factor is concerned with translation, where this class of words presents a hindrance towards proper translation, since not every lexical item exists in every language. The second factor relates to foreign language learning, where the unavailability of an equivalent for a culture-bound word in another language presents an obstacle in the learning process.

The purpose of a bilingual dictionary is to serve the needs of those categories of dictionary users. (See Chapter III, section 3.2.) Many linguists

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maintain that the bilingual dictionary should identify lexical items reflecting the differences between the two languages and treat them accordingly. Many also agree upon the neglect of bilingual dictionaries of this class of words.

For such reasons, the method of representing culture-bound words in bilingual dictionaries is one of the areas that should be continuously researched and taken into consideration, since this class of words is subject to continual change because of changes in various aspects of life, represented in language.

### **7.1. Remarks on Al-Mawrid Dictionary**

As to the choice of dictionary, Al-Mawrid is considered one of the best bilingual English-Arabic dictionaries, favoured and owned by many dictionary users. (See Chapter I, section 1.1.) For this reason, I selected this dictionary to base my research on, since any inadequacies found in this dictionary may be greater in other English-Arabic dictionaries.

The compiler of the dictionary is a very experienced Arab translator, M. Baalbaki, who has translated from English into Arabic. At the time, he sought the help of available English-Arabic dictionaries, but was not satisfied with them. Consequently, he decided to compile Al-Mawrid for the average educated Arab.

To accomplish his task, Baalbaki collected as many English monolingual dictionaries as possible, both British and American, English-Arabic bilingual dictionaries, and specialized bilingual dictionaries which dealt with certain semantic fields in the language. Thus, Al-Mawrid was

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compiled from a collection of dictionaries and glossaries, where the compiler tried to avoid as much as possible the weak points in other English-Arabic bilingual dictionaries. Even so, there remains a good deal of room for improvement.

My study of the entries of culture-bound words in *Al-Mawrid* involved both the semantic and non-semantic parts. In general, I found the semantic part of the definitions had the following drawbacks:

1. **Vagueness.** This feature appeared especially in those entries which consisted of explanatory definitions, or those which had equivalents that depended on the information provided by the explanatory gloss in order to be informative. The explanatory phrase was often too short to signify the required information. Sometimes the phrasing was not clear.
2. **Incompleteness or limitation of scope.** A number of entries were provided with fewer senses than they usually denote. Also, many definitions were cut short by "etc.", whether they were explanatory phrases or equivalents.
3. **Lack of accuracy.** This is caused by the accumulation of synonyms, lack of register labels to discriminate between meanings, and the brevity of explanatory glosses.
4. **Inadequacy of some senses.** Some words were provided with inadequate senses which are not part of their meaning.

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**5. Malproportion of information.** There were some long definitions that consisted of a description of the headword, but others were very brief, thus vague.

It is essential for entries in a bilingual dictionary to be clear and accurate. Clarity can be achieved by maintaining the following rules: (a) using intelligible defining language where ambiguous words are avoided or explained, (b) including any restricting characteristics of the concept, in order to discriminate one sense from another, (c) disambiguating ambiguous words in an entry by various methods of meaning discrimination, including the target language equivalents of words which occur in the defining part of the entry.

The non-semantic part of some entries involved some weaknesses also:

**1. Etymological information** consisted of single words denoting the origin of the entry. Despite its unknown importance in this particular dictionary, some foreign entries are not provided with it. Omitting this information altogether would not harm the dictionary user and would save space.

**2. Grammatical information** consisted mainly of part-of-speech labels and irregular plurals, as far as my data are concerned. There were sometimes inadequacies in terms of the plurality of some words or one of their senses. Some words occur only in the plural form but they were not identified, while other words were marked as plural, but are not used so for most English speakers. Thus, it is very important to

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identify the usage of the majority of English speakers and state it in the dictionary.

**3. Register labels** were rarely used. Also, the range of labels is somewhat obscure in terms of their meaning. A more adequate and precise system of labels is needed and they should be applied more often for both the headword and the equivalent, since complete equivalence is rare.

**4. Regional labels** were scarcely used in the dictionary despite the wide difference between the American and British forms used. They were used merely to identify a few informal regional varieties. I believe these labels are very important in preventing misuse of a word or one of its senses, and should be used more frequently.

Another important factor in Al-Mawrid was the decision to include very rare and obsolete words, such words appear mostly in the *kinship* and *headgear* terms in my data. These words would not be of much relevance to the dictionary users whom Al-Mawrid is intended to serve, but they waste valuable space in the dictionary which could be used for more useful words. This is also true of the appendices of English words of Arabic origin and of biographical names, which I believe should be published separately for those users who are interested in such information.



## 7.2. The Sapir-Whorf Hypothesis and its Relevance to the Study

One of the aims of my study was to observe some of the differences that exist between the English and Arabic languages as a result of the cultures of the speakers of this language pair. It is indisputable that there are differences between languages caused by various factors, including cultural influences. In particular I was interested in the application of the Sapir-Whorf hypothesis. (See Chapter II.)

The claim that language determines the way people think and perceive the world around them has been debated for a long time; it has its supporters and its critics. Those who agree with the hypothesis argue that the language a person speaks affects that person's relationship to the external world. When a language possesses a word to refer to a concept, the speakers of that language find it easier to refer to that concept than speakers of another language that lacks such a word. The evidence provided for this argument refers to such phenomena as the many words which the Vietnamese have for *rice* (Nguyen, 1981), or the Inuit have for *snow*.

Those who are against the Whorfian argument are more concerned with the successful communication achieved between people speaking different languages. If the world is viewed differently among speakers of different languages, how can people from different countries communicate successfully? Moreover, how can languages with different structures, such as German and Hungarian, exist in the same environmental conditions and cultures, or how can one language of one structure exist in different cultures, e.g. the English language in Britain, America, Australia, etc.?

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A more moderate version of this claim is that, whenever there is a need for a certain community to make distinctions in concepts or items in the surrounding world, such as rice, snow or camels, this imposes a need for linguistic distinctions to be encoded. My research has shown how the different environment and culture of speakers of English and Arabic has affected the distinctions encoded in the word-stock of the two languages.

### 7.3. Translation of Cultural Texts

In order to illustrate this point further, I carried out a translation of some texts from Arabic into English. The texts were rich in culture-bound words that exist in certain Arabian communities only. They illustrated how people's interest in a certain matter, or the importance of that matter to them, compelled them to make distinctions regarding minor differences in that concept, and thus to formulate words or extend existing words to facilitate reference to these distinctions. This lexis makes reference to the actual concepts easier.

Culture-bound words in the texts were abundant. There was a large number of words which I encountered in the texts but which were not given in *Al-Mawrid Ar-Eng*. Moreover, some of the words which were included were not given the required culture-bound sense. In general, what was given in the dictionary was generic terms such as *'ibl* (camels), *naaqa* (she-camel), *sirwaal* (drawers, underpants), *khimaar* (veil, yashmak), *'abaa'a* (aba, cloak), *thawb* (dress, gown), etc. These words are also part of the standard version of Arabic. A few of the more specific culture-bound words were

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given in the dictionary and were defined by an explanatory gloss. These included *darraa<sup>ʿ</sup>a* (loose outer garment slit in front) and *bukhmug*. (This form is colloquial; the standard version is *bukhnuq*. It is defined in the dictionary as: “head covering”.) One culture-bound term denoting camels of a dusty colour, *al-<sup>ʿ</sup>ufr*, was given in the dictionary but only with the sense “(wild) boar”.

Therefore, generally speaking, the translation of such terms was impossible, leaving no alternative but to use the Arabic term in the translation. Borrowing would be significant in some translations, since it would preserve the essence of meaning of the culture-bound word. However, a semantic gloss of some borrowings might be needed to signify the meaning to the foreign reader.

Such culture-bound terms are not necessarily known by all speakers of Arabic. It all depends on the community itself and on its interests. For example, the different terms which Arabic possesses which refer to items of dress in the Qatari community may not be known to a speaker of Arabic who does not share the same types of dress. Even when there are shared interests, differences may arise in the vocabulary, for example because of historical background or of colloquial versions. This applies also to variations of English spoken in different cultures.

#### **7.4. Overcoming the Lexical Gap in the Bilingual Dictionary**

What really matters for the present study is how to make it possible for a language to express successfully the unique distinctions of concepts that

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are possessed by another language. The need to overcome the lexical gap is crucial in the fields of foreign language learning and translation. Most important is the question of how such distinctive vocabulary can successfully be presented in bilingual dictionaries or multi-lingual dictionaries, which are the typical reference materials for this type of information.

Culture-bound words can be defined or translated in various ways in the entry. However, a mere translation or definition may not always bridge the lexical gap between the source and target languages. The following are important points, which, I believe, help in overcoming lexical gaps in the entries of dictionaries:

1. **Translation equivalents** show links between languages, but they are often partial equivalents. Therefore, they should not stand alone in the entry unless they denote the exact meaning of the headword; otherwise they should be supported by an explanatory gloss. This applies to partial equivalents, ambiguous ones and those of superordinate or subordinate nature to the headword.
2. **Literal translations** of culture-bound words are often vague since these words appear out of context in the dictionary. Thus they require an explanatory gloss, or they could be substituted by an explanatory equivalent.
3. **Borrowings** can often be used to fill lexical gaps. However, they are of an uninformative nature, thus need an explanatory gloss. Also, changes to borrowings should be made minimal so that the original

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form of the word is not substantially altered and misunderstanding is avoided.

**4. Explanatory equivalents** are very useful for denoting culture-bound words. They are informative and may invoke the production of some form of equivalent by the translator.

**5. Explanatory glosses** should be clear. Ambiguous terms should be avoided or clarified. Brevity should not prevail over clarity.

**6. Lists of synonyms** should be avoided or the meanings should be discriminated. Near synonyms should appear before partial ones.

**7. Regional labels** should be used to distinguish language varieties. This is especially important for culture-bound words.

**8. Register labels** should be clear and should be used more often especially in cases where equivalents are of different register value from the headword, where both words should be labelled.

Moreover, differences in the cultures involved should be considered before defining a concept, so that any misunderstandings are avoided.

### **7.5. An Ideal Bilingual Dictionary**

The Collins-Robert bi-directional bilingual dictionary involving the language pair English and French can be considered as an ideal bilingual dictionary. It was very carefully and properly designed and executed. Some of its outstanding features deserve to be mentioned.

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Regarding the semantic part of the entry, when there is a list of equivalents in the target language, a comma is used to separate translations which have very similar senses, whereas a semi-colon indicates a distinct shift in meaning.

Lexical gaps, however, are treated by providing the nearest cultural equivalent when the headword or phrase has no equivalent in the target language and the symbol (  $\simeq$  ) is used to indicate that an equivalent in the target language is not available. For example, *angel cake* is translated as: “ $\simeq$  gâteau de savoie” (i.e. literal translation) as there is no direct equivalent for it in French. The cultural equivalent is sometimes accompanied by an explanatory gloss in italics, and such a gloss may be given alone in cases where there is no cultural equivalent in the target language. Thus, for example, *Yorkshire pudding* is given the following explanatory definition: “pâté à crêpe cuite qui accompagne un rôti de boeuf” (translation: a cooked pancake pie that is served with roast-beef).

The dictionary emphasizes the correct use of the word by the non-native speaker. There are various indications and markers to guide the user, such as synonyms of the headword, complements for nouns, and different labels indicated in an italicised script and in parentheses. Field labels are provided to discriminate various meanings of the headword, and to clarify any ambiguity in meaning that may appear in the target language for an unambiguous source word. Technical terms are marked by the symbol ( *T* ), italicised and in parentheses, given after the equivalent.

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As to non-standard words and phrases, style labels are provided for both source and target languages. These are classified according to separate registers, formal and informal usage, and old-fashioned and literary usage. Formal words or phrases are marked by the label *frm*, indicating an item that is used in formal communication and administrative papers. The other labels consist of asterisks; a single asterisk \* marks items that are “used by educated speakers in a relaxed situation, but would not be used in a formal essay or letter, or on an occasion when the speaker wishes to impress.” (Collins-Robert, 1987: xviii) Two asterisks in a vertical position ‡ indicate items that are “used by some but not all educated speakers in a very relaxed situation. Such words should be handled with extreme care by the non-native speaker unless he is very fluent in the language and is very sure of his company.” (Collins-Robert, 1987: xviii) Three asterisks ‡‡, on the other hand, are used to mark “swear words or highly indecent or offensive expressions which should be avoided by the non-native speaker.” (Collins-Robert, 1987: xviii) Old-fashioned and obsolete terms are denoted by the symbols † and †† respectively, whereas literary terms are labelled as *liter.* The following examples illustrate some stylistic labels:

*bracer* ‡ “(drink) remontant”,  
*forebears* “aïeux (*liter.*), ancêtres”,  
*gran(d)dad* \* “pépé \*, bon-papa \*”.

The equivalents which are provided by the dictionary are of the same stylistic value as the headword when possible. Thus, for example, the equivalent of *grandfather* is “grand-père”, different from those given above

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for *granddad*. Another example is the entry for *granny* “1. (\*) mémé, mamie (\*), grand-maman \*, bonne-maman \*,” compared to that for *grandmother*, “grand-mère”. (Parentheses indicate that the information is optional.)

The above mentioned equivalents of *forebears*, *granddad*, and *grandfather* form a contrast to the entries in Al-Mawrid, where the same range of equivalents is used regardless of the register of the headword. (See Chapter V, Table 5.28.)

The adequate presentation of information is an important aspect of good dictionaries. Certainly, by the skilful use of symbology, Collins-Robert “has truly succeeded in reflecting varying degrees of ‘concreteness’ or ‘abstractness’ of either language and in achieving good matching through excellent translations and descriptions in both source language and target language.” (Nguyen, 1981: 66)

## 7.6. Recommendations

Al-Mawrid is unsatisfactory as a reference dictionary. Its information is inadequate and is presented in an old-fashioned way. Better use could be made of research in bilingual lexicography in order to improve it. My own recommendations would be as follows:

1. **The front-matter** constitutes a very important section of any dictionary. It represents a guide to the dictionary user, about pronunciation, usage, etymology, regional varieties of English, etc. In Al-Mawrid, the front-matter consists of directions on how to approach the entry, field labels, and keys to abbreviations and phonological symbols. A very brief account of



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register labels is given in the preface. I suggest a more systematic approach to the explication of aspects of the entry in the front matter. There should be separate sections allocated to each part of the entry with some clear examples to guide the dictionary user. These must include an explanation of the different register labels used, and an account of the significance of punctuation.

**2. The order of equivalents** should be determined according to the nearest semantic equivalent to the headword, not on a historical basis. Bilingual dictionaries, and Al-Mawrid in particular, are designed to link two languages, not to represent the historical development of meaning of the words.

**3. Clarity** is most important in the representation of meaning. This is especially so for explanatory definitions and glosses. Ambiguous target language words should be avoided in the definition, or they should be disambiguated by symbols which can be inserted in parentheses.

**4. Conciseness** of explanatory definitions or glosses should not be at the expense of diagnostic information, as this leads to opaque definitions.

**5. Register labels** should be clear and adequately used. A more systematic choice of stylistic and currency labels should be preferred to the vague labels that are in present use. Also, these should be used as often as they are needed to mark non-standard items or phrases.

**6. Plurality** of headword nouns must be indicated more often than in the present dictionary. This is essential for the correct use of lexical items

since languages differ with regard to the plurality of some terms, especially English and Arabic.

**7. Cross-reference** must be used more often than it is now. This would save repetition and space, and would link up words which have similar meanings.

**8. Meaning discrimination** is of crucial importance in bilingual dictionaries. It limits vagueness, clarifies ambiguities, and helps the dictionary user in his choice of equivalents or meanings. The methods of discriminating meaning in the entries should be explicated in the front-matter so that the dictionary user is informed about the signification of the various marks and indications.

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Language is embedded in the culture of the people; it reflects their interests and beliefs. One cannot use language without a cultural base. It is difficult to have absolute equivalence between languages because even when words correspond in denotation, they may deviate in connotation or in their stylistic value. Culture-bound items are especially problematic in this regard and are an important part of the lexis of a language. They must be recognised as such by dictionaries, especially bilingual and multilingual dictionaries.

The present investigation has shown the insufficiency of the representation of culture-bound items in a well-known English-Arabic dictionary. This may prove to be worse in other English-Arabic dictionaries.

Research on bilingual dictionaries with regard to culture-bound terms should be continued. Further research is indisputably required on Arabic-English bilingual lexicography, which seems to be still underdeveloped. Better results may be achieved in research and in the process of compilation by making use of corpus-based dictionaries such as COBUILD. These present statistically-probable meanings, based on computerised corpora.

The needs of dictionary users should be looked at and should be catered for in the bilingual dictionary. More importantly, the dictionary should be addressed to a particular group of users, and should be designed according to the needs of this group. What is normally found in bilingual dictionaries of English and Arabic is that they are intended to serve the maximum number of groups of users. As it is impossible to cater for the needs of all groups of users in a single edition, different dictionaries should

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be addressed to different groups of users, in order to be efficient and produce the information needed effectively.

One obstacle that stands in the way of lexicographers of bilingual dictionaries involving Arabic is diglossia. The fact that there are many colloquial varieties of Arabic presents a hindrance to the unity in language that is sought by Arabs. However, the standard form of the language acts as a lingua franca. The colloquial varieties are in use for informal writings or in conjunction with the formal standard version for a variety that is neither formal nor informal. I believe the use of some lexis from the colloquial varieties of Arabic would be successful in bilingual dictionaries as long as these items are used in more than one colloquial dialect. They can be used as equivalents for informal words in the second language. Diglossia is unavoidable in Arabic, but it should not be a hindrance towards achieving successful lexicography between Arabic and other languages.

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APPENDIX I

LIST OF CULTURE~BOUND  
TERMS



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APPENDIX I  
*List of Culture-Bound Terms*

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The words that are marked with an asterisk are either obsolete or rare.

## KINSHIP TERMS

agnate  
aunt  
auntie/ aunty  
brother  
brother-in-law  
cadet  
cognate  
cousin  
cousin-german  
coz \*  
dad  
daughter  
daughter-in-law  
divorcé  
divorcée  
father  
father-in-law  
fiancé  
fiancée  
forebear  
forefather  
foster brother  
foster child  
foster son  
foster father  
fosterling  
foster mother  
foster sister  
Frau  
god child  
god daughter  
god father  
god mother

**APPENDIX I**  
*List of Culture-Bound Terms*

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god parent  
godson  
gossip \*  
grandam/ grandame  
grandaunt  
grandchild  
granddad  
granddaughter  
grandfather  
grandmother  
grandnephew  
grandniece  
grandpa  
grandparent  
grandsire/ grandsir  
grandson  
granduncle  
granny/ grannie  
grass widow  
grass widower  
great-aunt  
great-grandchild  
great-grandfather  
great-nephew  
great-niece  
great-uncle  
half brother  
half sister  
helpmate  
helpmeet  
housewife  
husband  
kinsfolk  
kinsman  
kinswoman  
kith  
lord \* (= husband)  
ma  
madam  
mamma/ mama  
mammy

**APPENDIX I**  
*List of Culture-Bound Terms*

---

mater  
materfamilias  
missis/ missus  
mother  
mother-in-law  
nephew  
niece  
nuncle \*  
nurse  
pa  
papa  
parent  
paterfamilias  
second cousin  
sissy \* (= sister)  
sister  
sister-in-law  
son  
son-in-law  
squaw  
step brother  
stepchild  
step dame  
stepdaughter  
step father  
step mother  
step parent  
step sister  
stepson  
uncle  
vrouw/ vrow  
widow  
widower  
widow lady  
wife  
woman  
yoke fellow \*

Total: 111



APPENDIX I  
*List of Culture-Bound Terms*

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## HEADGEAR TERMS

Balmoral  
barb  
bathing cap  
beanie/ beany  
beret  
berretta/ biretta  
biggin/ biggon  
billycock \*  
blue bonnet/ blue cap  
bonnet  
bowler  
broadbrim  
calash/ caleche  
calotte  
calpac/ calpack/ kalpak  
cap  
capote  
capouch/ capuche  
castor  
chapeau  
cloth cap  
cocked hat  
cockscomb  
coif  
commode \*  
dunce cap  
fascinator  
fez  
flatcap  
foolscap/ fool's cap  
gibus  
glengarry  
handkerchief  
hat  
havelock  
headdress

**APPENDIX I**  
*List of Culture-Bound Terms*

---

headgear  
high hat  
homburg  
hood  
juliet cap  
kaffiyeh/ keffiyeh/ kuffiyeh  
kepi  
kerchief  
lid  
liripipe/ liripoop \*  
mantilla  
millinery  
miter/ mitre  
mobcap  
montero  
mortarboard  
nightcap  
opera hat  
panama  
Panama hat  
picture hat  
pinner  
pith helmet  
plug hat  
poke/ poke bonnet  
porkpie hat  
potae  
sailor/ sailor hat  
shovel hat  
silk hat  
skimmer  
skullcap  
slouch hat  
snap-brim  
snood  
sombbrero  
sou'wester  
stetson  
stocking cap  
straw hat  
sugar-loaf

**APPENDIX I**  
*List of Culture-Bound Terms*

---

sunbonnet  
tam-o'-shanter  
tarboosh/ tarbush/ tarbouche  
tire  
topee/ topi  
top hat  
toque/ tuque  
tricorn/ tricorne  
turban  
veil  
watch cap  
wimple  
yarmulke/ yarmelke  
yashmak/ yashmac  
zucchetto

Total: 92

APPENDIX I  
*List of Culture-Bound Terms*

---

## FOOTWEAR TERMS

anklet  
balmoral  
blucher  
boot  
bootee  
brogan  
brogue  
buskin  
chaussure  
chopine/ chopin  
chukka boot/ chukka  
clodhoppers  
congress boot/ congress gaitar/ congress shoe  
cothurnus  
espadrille  
footgear  
foot-wear  
gaiter  
galosh/ galoshes/ goloshes  
gambado  
gillie/ gilly/ ghillie  
half boot  
jackboot  
jandal  
moccasin  
mukluk  
oxford  
pampootie  
pantofle/ pantoffle/ pantoufle  
patten  
plimsole/ plimsoll  
sabot  
sandal  
scow  
shoe  
shoepac/ shoepack

**APPENDIX I**  
*List of Culture-Bound Terms*

---

sneakers  
snowshoe  
spikes  
stogie/ stogy  
surgical boot  
tennis shoe  
top boot  
wellingtons/ wellington boots

Total: 44

APPENDIX I  
*List of Culture-Bound Terms*

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## COAT TERMS

anorak  
blazer  
blouse  
blouson  
bolero  
box coat  
buff  
burnoose/ burnous/ burnouse  
bush jacket  
bush shirt  
caftan  
camisole  
capote  
capuchin  
cardigan  
chesterfield  
cloak  
coat dress  
coat  
coatee  
cymar  
dinner jacket  
dolman  
doublet  
dreadnought/ dreadnaught  
Eton jacket  
frock coat  
frock  
gabardine/ gaberdine  
gown  
greatcoat  
hug-me-tight  
inverness  
jacket  
jellaba/ jellabah  
jerkin

**APPENDIX I**  
*List of Culture-Bound Terms*

---

joseph  
jubbah  
jumper  
kaftan  
kirtle  
mac/ macintosh/ mack/ mackintosh  
manta  
manteau  
mantelet  
mess jacket  
monkey jacket  
Mother Hubbard  
newmarket  
Norfolk jacket  
oilskin/ oilskins  
paletot  
pall  
parka  
pea jacket  
peacoat  
pelisse  
pink  
polo coat  
polo  
polonaise  
poncho  
pourpoint  
Prince Albert  
pullover  
raglan  
redingote  
reefer  
reefing jacket  
roquelaure  
sack coat  
safari jacket  
saque  
sealskin  
shell jacket  
sherwani  
ski suit

**APPENDIX I**  
*List of Culture-Bound Terms*

---

skivvy(/ies)  
slicker  
slipover  
sou'wester  
spencer  
surtout  
sweat suit  
sweatshirt  
tailcoat  
topcoat  
trench coat  
tunic  
tux  
tuxedo  
ulster  
undercoat  
waterproof  
windbreaker/ windcheater/ windjammer  
wraparound

Total: 96



APPENDIX I  
*List of Culture-Bound Terms*

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**NON-ALCOHOLIC DRINK TERMS**

barley water  
beef tea  
beverage  
bevy  
black tea  
bush tea  
cacao  
café  
café au lait  
café noir  
cappuccino  
cassis  
Coca-cola  
cocoa  
coffee  
Coke  
congo/ congou  
cool drink  
cordial  
cream soda  
cream tea  
Gaelic coffee  
ginger ale  
juice  
kava  
lemon squash  
lemonade  
limeade  
malted milk  
milk shake  
mocha  
nectar  
Seltzer  
sherbert/ sherbet  
slosh  
soda

**APPENDIX I**  
*List of Culture-Bound Terms*

---

soda pop  
soda water  
soft drink  
souchong  
squash  
stewed  
tea  
tonic  
Turkish coffee  
vichy water

Total: 46

APPENDIX I  
*List of Culture-Bound Terms*

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**ALCOHOLIC DRINK TERMS**

absinth/ absinthe  
advocaat  
ale  
amontillado  
anisette  
aperitif  
applejack  
aqua vitae  
Atholl brose  
bantubeer  
barley wine  
beer  
bevy  
bishop  
bitters  
black and tan  
bock  
bock beer  
booze  
Bordeaux  
bourbon  
bracer  
brandy  
brew  
bull shot  
Burgundy  
busera  
caudle  
chablis  
Chambertin  
champagne  
champers  
chateau wine  
cherry brandy  
chianti  
cider

## APPENDIX I

*List of Culture-Bound Terms*

---

claret cup  
cocktail  
Cognac  
Cointreau  
coldie  
collins  
corn whiskey/ corn whisky  
cratur  
creme de cacao  
creme de menthe  
cuvee  
cyder  
daiquiri  
dessert wine  
Drambuie  
eau de vie  
eggnog  
fortified wine  
framboise  
frappa  
Gibson  
gin  
gin sling  
ginger beer  
ginger wine  
glogg  
grappa  
grog  
half-and-half  
highball  
hippocras  
hock  
hocky pocky  
hokonui  
Hollands  
home-brew  
hooch/ hootch  
Jamaica rum  
John Barleycorn  
jungle juice  
kaffir beer

APPENDIX I  
*List of Culture-Bound Terms*

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kir  
kirsch  
kirschwasser  
koumis/ koumiss/ koumyss/ kumiss  
kummel  
kvas/ kvass  
lachryma christi  
lager  
Liebfrauenmilch/ Liebfraumilch/ Liebfraumilkh  
liqueur  
liquor  
lush  
Madeira  
madzoom  
magnum  
Malaga  
malmsey  
malt liquor  
malvasia  
malvoisie  
malwa  
mampoer  
manzanilla  
maraschino  
margarita  
margaux  
Marsala  
Martini  
Moselle  
mash  
matzoon  
mead  
mescal  
milk punch  
milk stout  
mint julep  
moonshine  
muscadel/ muscadelle/ muscatel  
muscat  
must  
negus

APPENDIX I  
*List of Culture-Bound Terms*

---

nightcap  
nor'wester  
noyau  
oolong  
orange pekoe  
orgeat  
palm wine  
peat reek  
pekoe  
Pernod  
perry  
pick-me-up  
pig's ear  
pina colada  
pinotage  
pint  
Piss  
poitin  
port  
potation  
poteen/ potheen  
pousse-cafe  
prunelle  
pulque  
punch  
quass  
ratafee  
ratafia  
red bidy  
red ned  
redeye  
rickey  
riesling  
Rhine wine  
root beer  
rouse  
rubby  
Rudesheimer  
rum  
rye  
rye whiskey

## APPENDIX I

*List of Culture-Bound Terms*

---

sack  
sake/ saké/ saki  
samshu  
sangaree  
sangria  
sauterne  
Sauternes  
schnapps/ schnaps  
Scotch  
Scotch whiskey  
screech  
screwdriver  
scrumpy  
scuppernog  
shandy  
shandygaff  
sherry  
shicker  
shrub  
sillabub  
sleeping draught  
slivovitz  
sloe gin  
slops  
small beer  
snake juice  
snifter  
snowball  
soapolallie  
spirit/spirits  
spritzer  
spruce beer  
stinger  
stingo  
stirrup cup  
straw wine  
strong drink  
strong waters  
sweet cider  
swipes  
swizzle

**APPENDIX I**  
*List of Culture-Bound Terms*

---

syllabub  
table wine  
taffia  
tap  
tequila  
tinny  
tipple  
toddy  
Tokay  
Tom Collins  
Tom and Jerry  
Van der Hum  
vermouth  
vin ordinaire  
vino  
vintage  
vodka  
Vouvray  
wassail  
whisky/ whiskey  
whiskey mac  
whiskey sour  
white lady  
wine  
wish-wash  
zombi/ zombie

Total: 226



APPENDIX I  
*List of Culture-Bound Terms*

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**FOOD TERMS**

abernethy  
ambrosia  
angel cake  
angel food cake  
angels-on-horseback  
apple butter  
applesnits  
bacon  
bake  
baked Alaska  
baked beans  
baking  
Bakewell tart  
banana split  
Banbury cake  
bannock  
bap  
barbeque  
baron of beef  
Battenburg  
beef stroganoff  
beefburger  
beefsteak  
biscuit  
cookie  
bisk  
bismarck herring  
bisque  
black bread  
black bun  
black pudding  
bloater  
blood pudding  
blood sausage  
bobotie  
boerewors  
Boston cream pie

## APPENDIX I

*List of Culture-Bound Terms*

---

bouillabaisse  
Bourbon biscuit  
bouse  
brandy butter  
brandy snap  
bratwurst  
brawn  
bread  
bread sauce  
brevis/ brewis  
bride cake  
bridge roll  
bridie  
brie  
brioche  
brose  
broth  
brown betty  
brown rice  
brownie  
bubble and squeak  
buck rabbit  
bully beef  
bun  
burger  
burgoo  
burnt almond  
bush oyster  
butty  
cabinet pudding  
cabob  
cake  
calf's-foot jelly  
calipash/ callipash  
calipee  
canape  
Captain's biscuit  
carbonade  
carbonado  
casserole  
cauliflower cheese

**APPENDIX I**  
*List of Culture-Bound Terms*

---

cervelat  
challah  
charlotte  
charlotte russe  
chaudfroid  
cheeseburger  
Chelsea bun  
cheesecake  
Cheshire cheese  
Christmas pudding  
Cornish split  
chili  
chilli con carne  
chilli sauce  
chipped beef  
chitlings/ chitlins  
cholent  
chorizo  
choweder  
chuck  
clabby-doo/ clappy-doo  
club sandwich  
club steak  
coburg  
cock-a-leekie/ cockieleekie/ cockyleeky/ cok-a-leekie  
cockle  
coddle  
cold cuts  
coleslaw  
college pudding  
collop  
colonial goose  
consomme  
cookie/ cooky  
cookout  
coq au vin  
coquille  
corn bread  
corn dodger  
corn on the cob  
corn pone

APPENDIX I  
*List of Culture-Bound Terms*

---

corn syrup  
cornish pasty  
Cornish split  
cottage loaf  
cottage pie  
cou-cou  
coulibiaca  
couscous  
cout-bouillon  
crackling  
cracknel(s)  
cream cracker  
cream puff  
cream sauce  
creme brulée  
creme caramel  
crepe  
crape  
crepe suzette  
crisp(s)  
crispbread  
croissant  
croquette  
cross bun  
croute  
crouton  
crowdie  
crown roast  
crumble  
crumpet  
cupcake  
currant bun  
custard pie  
daisy ham  
Danish loaf  
Danish pastry  
deep-dish pie  
devil's food cake  
devils-on-horseback  
Devonshire cream  
Devonshire split

## APPENDIX I

*List of Culture-Bound Terms*

---

dodgepodge  
doughboy  
doughnut/ donut  
drop scone  
duff  
dumpling  
Dundee cake  
egg roll  
eggs Benedict  
farmhouse  
fatback  
fish and chips  
fish ball  
fish cake  
fish finger  
fish stick  
flapjack  
frankfurt  
frankfurter  
French bread  
French Fried Potatoes  
French Fries  
French pastry  
French toast  
fromenty  
fruit cup  
fruitcake  
gammon  
gefilte fish  
gefulte fish  
Genoa cake  
gigot  
ginger snap  
ginger nut  
gingerbread  
girdle scone  
girdlecake  
girdlescone  
gnocchi  
gomb  
griddlebread

**APPENDIX I**  
*List of Culture-Bound Terms*

---

griddlecake  
griskin  
Groom's cake  
guacamole  
guachamole  
gumbo  
haggis  
hallah/ challah  
ham  
hamburg  
harslet  
hash  
hash browns  
haslet  
hasty pudding  
hasty pudding  
headcheese  
hodgepodge/ hotchpotch  
hoecake  
hot cross bun  
hot dog  
hotpot  
howtowdie  
humble pie  
Jamaica pepper  
jello  
jelly  
jerk  
jerky  
johnny cake  
junket  
kedgeree  
ladyfinger  
lamb's fry  
lard  
lardon/ lardoon  
lardy cake  
laver bread  
layer cake  
leaf-lard  
lobster Newburg

## APPENDIX I

*List of Culture-Bound Terms*

---

lobster thermidor  
long tin  
lox  
luncheon meat  
macaroni  
macaroon  
Madeira cake  
marble cake  
mash  
mealie pap  
meatball  
Melba sauce  
Melba toast  
milk pudding  
milk sop  
mince pie  
mincemeat  
minute steak  
mock turtle soup  
mousse  
mousseline  
mousseline sauce  
muesli  
muffin  
mulligan  
mulligatawny  
mustard and cress  
mutton chop  
Newburg  
oatcake  
oyster cracker  
pan fish  
pan loaf  
pancake  
panada  
pandowdy  
parrich  
pastrami  
pastry  
pastry cream  
pasty

**APPENDIX I**  
*List of Culture-Bound Terms*

---

paté  
pattie  
patty  
pea soup  
peach melba  
peanut butter  
pease pudding  
pease-brose  
pemmican  
pepper pot  
pie  
pig's fry  
pirog  
plum pudding  
polenta  
pone  
popover  
pork  
pork pie  
pork scratchings  
porridge  
pot roast  
potato chips  
potato crisps  
potpie  
pottage  
pound cake  
prairie oyster  
pud  
pudding  
puff pastry  
pumpnickel  
queen of puddings  
quick bread  
ragout  
ramekin/ ramequin  
rarebit  
rasher  
raspings  
ratafee  
ratafia



## APPENDIX I

*List of Culture-Bound Terms*

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ratatouille  
roast  
rojak  
rollmop  
roly-poly  
roti  
rubaboo  
rump  
rump steak  
Russian salad  
rye bread  
sad  
saddle  
sago  
Sally Lunn  
salmi  
salmis  
saltfish  
sandwich  
sandwich cake  
sausage  
sausage roll  
saveloy  
savory  
savoury  
scampi  
scone  
scot  
Scotch broth  
Scotch egg  
Scotch woodcock  
scrapple  
seedcake  
ship's biscuit  
shish kebab  
shortbread  
shortcake  
shortening  
sinker  
sippet  
sirloin

APPENDIX I  
*List of Culture-Bound Terms*

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slab  
slapjack  
slaw  
snow pudding  
soda biscuit  
soda bread  
soda cracke  
sops  
sosatie  
souffle  
soul food  
soup  
sour mash  
sourdough  
sourdough  
sowbelly  
sowens  
spaghetti  
Spanish omelette  
Spanish rice  
sparerib  
spatchcock  
spitchcock  
sponge cake  
spoon bread  
spoon meat  
spread  
steak  
steak tartar  
stew  
stewed  
stirabout  
stockfish  
stollen  
streusel  
stroganoff  
strudel  
succotash  
suet pudding  
summer pudding  
summer sausage

**APPENDIX I**  
*List of Culture-Bound Terms*

---

sweetbread  
sweetmeat  
swiss roll  
tagliatelle  
tart  
tartlet  
tea biscuit  
teabread  
teacake  
tiffin  
timbale  
tinned dog  
tipsy cake  
toad-in-the-hole  
toast  
toastie  
toasty  
toffee-apple  
torte  
tournedos  
Turkish delight  
upside-down cake  
veg  
waffle  
Waldorf salad  
Washington pie  
water biscuit  
wedding cake  
Welsh rarebit  
white pudding  
wimpy  
wish-wash  
yeast cake  
yill  
Yorkshire pudding

Total: 441

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APPENDIX II

LIST OF CAMEL TERMS



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APPENDIX II  
List of Camel Terms

## 1. CAMEL TERMS ACCORDING TO AGE

Term			Characteristics of the camel
masc.sg.	fem.sg.	pl.	
<b>saliil</b>			a newly-born camel before identifying its sex
<b>siqb</b>		<b>siqaab</b>	a newly-born camel after identifying its sex, whether male or female
<b>raashiH</b>		<b>rushshaaH</b>	the calf when it starts walking
<b>jaadil</b>			the calf when it is older than RaashiH
<b>Huwaar</b>	<b>Huwaara</b>	<b>Hiiraan</b>	- <b>mushbil</b> : when it walks with its mother - <b>mutliya</b> : when it follows its mother <b>mujassad/ muka<sup>cc</sup>ir</b> : if it has a fat hump
<b>afiil</b>	<b>afiila</b>	<b>afaa'il/ af'aal</b>	when the <b>Huwaar</b> is eight months old
<b>faSiil</b>	<b>faSiila</b>	<b>fiSlaan/ fiSaal</b>	when the camel is one-year old and is separated from its mother
<b>ibn makhaaD or khill</b>	<b>bint makhaaD or khilla</b>		when the camel is post one-year and its mother has conceived again
<b>ibn labuun</b>	<b>bint labuun</b>		this name is used for a camel that is two years old and in its third year, when its mother has produced another offspring and thus lactates.
<b>Hiqq</b>	<b>Hiqqa</b>	<b>Hiqaaq</b>	this name is used for a camel that is three years old and in its fourth year, when its baby brother or sister is separated from its mother
<b>jidh<sup>c</sup></b>			when the camel is four years old and in its fifth year
<b>thinii</b>	<b>thinya</b>	<b>thinyaan/ thinaa'</b>	when the camel is six years old and has two teeth

**APPENDIX II**  
*List of Camel Terms*

<b>bikr/ qu<sup>c</sup>uud</b>	<b>bikr/ qu<sup>c</sup>uud</b>	<b>abkur/ bikaar/ bukkar</b>	when the camel is of the age of <b>ibn makhaaD</b> up to the age of <b>thinii</b>
<b>rubaa<sup>c</sup></b>	<b>rubaa<sup>c</sup></b>		when the camel is seven years old and has four teeth
	<b>naaqa</b>	<b>naaq, nuuq, niyaaq</b>	and when the female is five years old
<b>jamal</b>		<b>jimaal</b>	when the male camel is seven years old
<b>sudays</b>			when the male camel is eight years old and has six teeth
<b>baazil</b>	<b>naab</b>	<b>nayyib (f.)</b>	when the camel cuts its canine
<b>mukhlif</b>			the male camel after a year of cutting its canine
<b>Baazil <sup>c</sup>aam, <sup>c</sup>aamayn, etc.</b>			the <b>baazil</b> after a year, two years, etc.
<b><sup>c</sup>uud</b>	<b><sup>c</sup>uuda</b>		when the camel's canine is long and yellow, i.e. after few years
<b>qiHr</b>	<b>qaHra/ <sup>c</sup>awzam</b>		if the camel gets old quickly during the age of <b><sup>c</sup>uud</b>
	<b>Darzam</b>		when the female is past being <b><sup>c</sup>awzam</b>
	<b>naab dalqam</b>		when the female camel is past being <b>Darzam</b> , having broken teeth and heavily salivating
	<b>laTlaT/ kaHkaH/ dardaH</b>		when the female camel is past being <b>Darzam</b> , and lost its teeth
<b>thilb</b>			when the male camel is past the age of <b>qiHr</b>
<b>maaj</b>			when the male camel is past the age of <b>thilb</b> , i.e. very old and heavily salivating

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## 2. CAMEL TERMS ACCORDING TO COLOUR

Term		Characteristics of the camel
masc.sg.	fem.sg.	
<b>aadam</b>	<b>admaa'</b>	when the camel is bright white
<b>a'yas</b>	<b>'aysaa'</b>	when the camel is white with some yellow
<b>aShab</b>	<b>Sahbaa'</b>	when the camel is yellowish red
<b>aHmar</b>	<b>Hamraa'</b>	when the camel is pure red without other colours
<b>kumayt</b>	<b>kumayt</b>	when the camel is red with some bright red patches
<b>aHmar mudmii</b>	<b>Hamraa' mudmiya</b>	when the camel is pure red
<b>aHwaa</b>		when the camel is red with some green, or when it is black with some yellow
<b>aHmar raadni</b>		when the camel is red with some yellow
<b>armak</b>	<b>ramkaa'</b>	when the camel is red with some black
<b>aj'ay</b>		when the camel is rusty red
<b>aklaf</b>		when the camel is faded black
<b>awraq</b>		when the camel is faded black with some white
<b>ad-ham</b>		when the camel is deep black with some white that the whiteness looks dark also
<b>juun</b>		when the camel is deep black
<b>khuwaar</b>	<b>khuwaara</b>	when the camel's colour is in between dusty and red

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### 3. CAMEL TERMS ACCORDING TO OTHER CHARACTERISTICS

Term	Characteristics of the camel
<b>al-'adabb</b>	a camel with a very furry face
<b>al-aSuus</b>	a she-camel that is kept for carrying loads and not for breeding
<b>al-barka<sup>c</sup></b>	short camels
<b>al-baa'ik</b>	a great she-camel
<b>al-bal<sup>c</sup>as</b>	a great she-camel
<b>al-bahzar</b>	a great she-camel
<b>al-jaadhib</b>	a lactating she-camel the milk of which has decreased
<b>al-jadhiib (pl.)</b>	great camels
<b>al-jaraajib</b>	a great she-camel
<b>al-jaraajir</b>	a great she-camel
<b>al-jarjuur</b>	a great she-camel
<b>al-jasra</b>	a great she-camel
<b>al-jarDam</b>	a huge and heavy she-camel
<b>al-ja<sup>c</sup>dal</b>	a huge male camel
<b>al-jal<sup>c</sup>ab (m.sg.)</b>	a tall camel
<b>al-jal<sup>c</sup>aba (f.sg.)</b>	
<b>al-ja<sup>c</sup>aaba (pl.)</b>	
<b>al-jalanfa<sup>c</sup></b>	a tough and strong male camel
<b>al-jam<sup>c</sup></b>	a pregnant she-camel
<b>al-Hadbaar</b>	a she-camel that is very thin with a skinny back
<b>al-Harj</b>	- a well-built and tall she-camel - a fattened she-camel that is not intended for riding and is not being hit by its owner
<b>al-Harja</b>	a term used for a hundred camels, i.e. plural term
<b>al-Harf</b>	a tall and skinny she-camel
<b>al-HarqaSa</b>	a well-bred she-camel
<b>al-Handalas</b>	a fat she-camel with lots of flabbiness



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<b>al-khaluuj</b>	a she-camel whose offspring died or was slaughtered
<b>al-khaal</b>	a huge camel
<b>al-khiilaan (pl.)</b>	
<b>al-khiifaana</b>	a fast she-camel
<b>al-daHuul</b>	a she-camel that avoids other camels
<b>al-da<sup>c</sup>bal</b>	a great and beautiful camel
<b>al-da<sup>c</sup>kana</b>	a strong and tough she-camel
<b>al-da<sup>c</sup>as</b>	a huge she-camel
<b>al-da<sup>c</sup>ak</b>	a huge she-camel with lots of flabbiness
<b>al-dahaanij</b>	a male camel with two humps
<b>al-dawsara</b>	a great she-camel
<b>al-dhafr (m.)</b>	a great camel
<b>al-dhafra (f.)</b>	
<b>al-raahin</b>	a skinny camel
<b>al-zakhzab</b>	a strong young camel
<b>al-sajlaa'</b>	a she-camel with a huge udder that gives lots of milk
<b>al-saHjaa'</b>	a camel that is tall with fully-formed bones
<b>al-saHuuf</b>	a she-camel with long back legs
<b>al-sarHuub</b>	a tall and fast camel
<b>al-sardaaHa (f.)</b>	a tall and mighty camel
<b>al-sardaaH (m.)</b>	
<b>al-sarmaT/ al-sarmuuT</b>	a tall camel
<b>al-sharaafiyya al-sharfaa'</b>	a she-camel with huge ears
<b>al-shakra</b>	a she-camel with an udder full of milk
<b>al-shamardala (f.)</b>	a beautiful and fast camel
<b>al-shamardal (m.)</b>	
<b>al-sham<sup>c</sup>al/ al-sham<sup>c</sup>ala/ al-musham<sup>c</sup>ala</b>	a tall, active and fast she-camel

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<b>al-shaml</b> (m.sg.) <b>al-shamla</b> (f.sg.) <b>al-shamlaal/</b> <b>al-shamliil</b> (pl.)	a fast camel
<b>al-Salqam/</b> <b>al-Salqaam</b>	a huge camel
<b>al-Damuuz</b>	an old she-camel
<b>al-Damaazir</b> (m.) <b>al-Damzar</b> (f.)	a strong camel
<b>al-Duubaan</b>	a strong and fat camel
<b>al-TaliiH</b>	a camel that emaciated from long walking
<b>al-DHa'ar</b>	a she-camel that feeds a calf which is not her own out of kindness
<b>al-<sup>c</sup>ajjuul</b>	a she-camel whose offspring died
<b>al-<sup>c</sup>ajna/ al-<sup>c</sup>ajnaa'</b>	a she-camel that has not been impregnated
<b>al-<sup>c</sup>adhaafira</b>	a great she-camel
<b>al-<sup>c</sup>armas</b>	a docile and obedient she-camel
<b>al-<sup>c</sup>arham</b>	a huge and mighty camel
<b>al-<sup>c</sup>arhan</b>	a huge and tough camel
<b>al-<sup>c</sup>asiir</b>	- a she-camel that did not conceive at the proper age - a she-camel that raises its tail when running - a she-camel that is wild when it is ridden
<b>al-<sup>c</sup>ashraa'</b>	a she-camel that does not see what is ahead and hits any obstacles ahead of it
<b>al-<sup>c</sup>aSuuf</b>	a fast she-camel that carries its rider very quickly
<b>al-<sup>c</sup>aaSi</b>	a young camel <b>faSiil</b> that was weaned and then did not follow its mother
<b>al-<sup>c</sup>iTl</b>	camels with a pleasant physique
<b>al-<sup>c</sup>iTla</b>	a she-camel with a pleasant physique
<b>al-<sup>c</sup>ayTamuus</b> <b>al-<sup>c</sup>aTaamis</b> (pl.)	a she-camel that is nicely and well-built
<b>al-<sup>c</sup>alTuus</b>	very tall and one of the best camels
<b>al-<sup>c</sup>alTamuus/</b> <b>al-<sup>c</sup>alTamiis</b>	a huge, tough and mighty she-camel with a huge hump
<b>al-<sup>c</sup>aluuq</b>	a camel that unused to its rider

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<b>al-<sup>c</sup>alka</b>	a fat she-camel
<b>al-<sup>c</sup>alkuum</b>	a great she-camel
<b>al-<sup>c</sup>umaythila (f.)</b>	a well-built camel
<b>al-<sup>c</sup>umaythil (m.)</b>	
<b>al-<sup>c</sup>antariis</b>	a tough and mighty she-camel with lots of flesh
<b>al-<sup>c</sup>ans</b>	a she-camel that has grown up, become strong with a long tail
<b>al-<sup>c</sup>aa'idh</b> <b>al-<sup>c</sup>uudh/</b> <b>al-<sup>c</sup>aa'idhaat (pl.)</b>	a she-camel that puts off its load
<b>al-<sup>c</sup>awhaj</b>	a youthful she-camel
<b>al-<sup>c</sup>ayhal/</b> <b>al-<sup>c</sup>ayhala/</b> <b>al-<sup>c</sup>ayhuul/</b> <b>al-<sup>c</sup>ayhaal</b>	a fast, tough, and well-bred she-camel
<b>al-<sup>c</sup>ayham (m.)</b> <b>al-<sup>c</sup>ayhama (f.)</b>	a tough camel
<b>al-ghamuus</b>	a she-camel that is pregnant and is not swift
<b>al-ghayhaq</b>	a tall camel
<b>al-faariD</b>	a great camel
<b>al-faasij</b>	a youthful and fast she-camel
<b>al-faSiil,</b> <b>al-faTiim</b>	a weaned young camel
<b>al-faniiq</b> <b>al-funuq/</b> <b>al-'afnaaq (pl.)</b>	a camel that is fattened for riding
<b>al-qabiis</b>	camels that conceive quickly
<b>al-qaba<sup>c</sup>thari</b>	a huge camel
<b>al-qadha<sup>c</sup>mal</b>	a huge and short camel
<b>al-qarwaa'</b>	a she-camel with a great back
<b>al-quluuS</b>	youthful camels
<b>al-qaamiH</b>	a camel that is so thirsty that it becomes spiritless
<b>al-qamTar</b>	a strong and fast camel
<b>al-qandal</b>	a she-camel with a huge head

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<b>al-qaysariyya</b>	a great she-camel
<b>al-kabsaa'</b>	a she-camel with a large head
<b>al-katum</b>	a she-camel that does not move its tail when impregnated so that its pregnancy is unknown
<b>al-kashuuf</b>	a she-camel that is being whipped while pregnant
<b>al-kamuut</b>	a she-camel that does not show its pregnancy
<b>al-kamsh</b>	a she-camel with a small udder
<b>al-kan<sup>c</sup>ara</b>	a great she-camel
<b>al-kahha/ al-kuhaa/ al-kayhaa'</b>	a great she-camel
<b>al-kawmaa'</b>	a she-camel with a huge hump
<b>al-'akwam (m.)</b>	
<b>al-lakaalik</b>	a great she-camel
<b>al-mashuuf</b>	an agitated camel that is covered with tar
<b>al-ma<sup>c</sup>bar</b>	a very furry male-camel
<b>al-mafakka</b>	a she-camel which lactates before it delivers its offspring
<b>al-mawwaara</b>	a fast and obedient she-camel
<b>al-mihshaar</b>	a she-camel which is impregnated at the first covering and gives birth to its first offspring
<b>al-naaji</b>	a fast male camel
<b>al-nahbala</b>	huge she-camels
<b>al-najiib</b>	a well-bred camel
<b>al-nujuud</b>	a fine she-camel that does not kneel down except on a mound
<b>al-hujn</b>	fine-breed white camels
<b>al-hirjaab</b>	a huge and tall she-camel
<b>al-hayDal</b>	a huge camel
<b>al-hayDala</b>	- a huge she-camel - a she-camel that gives a lot of milk
<b>al-hilwaa<sup>c</sup>/ al-hilwaa<sup>c</sup>a</b>	swift camels that fear being whipped

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<b>al-halqas</b>	a tough camel
<b>al-hilaal (m.)</b>	a camel that emaciated from excessive whipping or from walking long distances
<b>al-muhalila (f.)</b>	
<b>al-muhalilil (pl.)</b>	
<b>al-hamarjal (m.)</b>	a well-bred camel
<b>al-hamarjala (f.)</b>	
<b>al-hawjaa'</b>	a she-camel that is frivolous because of its fastness
<b>al-hawzab</b>	a camel that runs swiftly
<b>al-wajnaa'</b>	a hard-bodied she-camel
<b>al-waghb</b>	a huge and tough camel
<b>al-wakrii</b>	a short and swift she-camel
<b>al-wahm</b>	a huge and enduring camel
<b>al-ya<sup>c</sup>mala (f.)</b>	a strong camel that is used to work
<b>al-ya<sup>c</sup>mal (m.)</b>	
<b>al-ya<sup>c</sup>aara</b>	she-camels that are not whipped like other camels because of their nobility

(terms adapted from Al-Harhi (1990))

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