

A Syntactico – Semantic Study of Vocative Transference in the Glorious Quran into English

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ملخص البحث :

يتناول البحث الموسوم (ترجمة النداء في القرآن الكريم – دراسة نحوية دلالية – حيث تناول البحث الجوانب النحوية والدلالية للنداء في اللغة العربية مع الإشارة للقرآن الكريم وكيفية ترجمته إلى الإنكليزية. ويهدف البحث إلى تحليل الوظائف النحوية والدلالية للنداء في كلتا اللغتين وإيجاد أوجه التشابه والاختلاف بينهما فضلا عن أن الدراسة الحالية تقيم قدرة المترجم في ترجمة النداء القرآني إلى الإنكليزية ولمعرفة إذا ما نجح المترجم في إيجاد المكافئ المناسب للنداء القرآني , وهذه الدراسة اعتمدت على الترجمة الدلالية والتواصلية (لنيومارك)

تفترض الدراسة أن الاختلافات اللغوية والثقافية بين اللغتين العربية والإنكليزية يمكن أن تكون السبب الرئيس الذي يؤدي إلى صعوبة ترجمة النداء القرآني, وتجدر الإشارة أن ترجمة النداء القرآني دون الأخذ بنظر الاعتبار السياق القرآني الذي ورد فيه النداء قد يؤدي إلى عدم الدقة في الترجمة .

أما خطة البحث فقد قسمت الدراسة إلى قسمين تناول القسم الأول الجانب النظري للدراسة حيث ضم تعريف النداء وتراكيبه ووظائفه في الإنكليزية والعربية. وأما القسم الثاني فقد تناول الجانب العملي من الدراسة حيث انتخب الباحث عشر آيات من كتاب الله عز وجل ووظف في ترجماتها لخمس من المترجمين وبعد عرض هذه الآيات على هذه الترجمات الخمس قمت بتحليلها ومناقشتها وتقييمها. وانتهت الدراسة بعدد من النتائج من أهمها أن المترجم لا يستطيع الوصول إلى الترجمة الصحيحة لمعنى النداء في القرآن الكريم دون الرجوع إلى المعنى الدلالي والسياق الذي ورد فيه النداء في النص القرآني.

1. Introduction

Vocative is considered as a type of communication among people . It is commonly used in everyday life to show the social distance and politeness among people . The two fundamental axes of vocative are the speaker on the one hand and the

addressee on the other hand . The speaker can use any style of vocative depending on the surrounding circumstances. As a sociolinguistic phenomenon, vocative plays a vital role in most languages to invoke the attention in communication.

Vocative as a grammatical element is used in both English and Arabic languages. It's completely different in Arabic than in English , and this is due to the linguistic as well as cultural differences between the two sides . It's worth mentioning that Arabic has been deeply concerned with vocative comparing to English language . This part of the research presents vocative in both languages in details concerning definition , syntactic structures, semantic meanings, types and function.

2.Vocative in English

2.1 Definition

Kemp(1972: 61) points out that the word “vocative “ in its origin comes to English language from Latin grammar which has four other cases, i.e.,nominative, accusative ,genitive and dative .The type of each case in the sentence is determined according to whether it means the first or final part . For Palmer (1972 : 108) vocative is simply the bare item which has no relation with the verbal action it's just to attract the hearer's attention.

Another definition is given by Lyons (1977 : 18) who says that vocative is a case of address which reflects the participants status . According to Newmark (1988: 14) vocative can be defined ‘ as the case used for addressing your reader in some inflected languages “ . Crystal (2003: 494) states that English does not make use of the vocative case inflectionally , but expresses the notion by using an optional noun phrase with a distinctive intonation.Quirk and Greenbaum (1985 : 182) define vocative as” a nominal element added to a sentence or more people to whom it is addressed and signaling the fact that it is addressed to them “

2.2 Form and Position

English grammarians agreed that there are some specific nouns that are used as vocative in English sentences. Among these grammarians are Quirk et al (1985 : 183) who say that vocative may be as follows :

1. A single name with or without title .

e.g. John , Mrs. Johnson , Dr. Smithetc.

2. The personal pronoun (You) and indefinite pronouns .

e.g. Behave yourself , you , or an indefinite pronoun , Get me a pen .

3. Standard appellatives contain:

a. Family relationship: . Father, mother ; or more familiar form like mummy, daddy, granny...etc.

b. Endearment : (my) darling/ dear/ honey.

c. Titles of respect or respectful terms .e.g.

My Lord , sir, madam, ladies and gentlemen, status markers as his excellency.

4. A nominal clause .e.g. Whoever said that, come out here.

5. Noun phrase or adjective phrase that contains favorable or non- favorable terms e.g. My darling , you fool !

6. General nouns like : Lady, guy.

The three usual positions to the different forms of vocative as Biber et al.

(1999:1108 as quoted in Mc Cormick and Richardson, 2006:1-2) are initial, medial and final as in the following examples:

1. Ladies and gentlemen, welcome to my party.

2. Fatima said to her son: You know my darling if it was not for my headache , I will teach you.

3. Sit down , boys.

It is worth noting that the vocative comma is used as a punctuation mark in written English to affect the name of addressed individuals, thus it has three positions . The vocative comma is situated before and after the addressee's name when the

name of the addressee comes in the middle of a sentence. Two commas are used to affect it as in; you ,my sister, are loved dearly. When it comes at the beginning of the sentence the addressee's name requires comma after it as in;

Jack , please switch on the light.

Since the addressee's name is at the end of the sentence, the comma is used before it, e.g., Please help me , Julie .

2.3 Purposes and Functions of vocative

Gardiner (1951: 311) prefers to talk about vocative as a request directly identify the person not the action in this sense it differs from other types of request. According to Quirk et al (1985:733), vocative is not just used to awaken the attention of the addressee ,but it also isolates the listener from other speakers who may hear the message .They also express the attitude of the speaker towards the addressee in which an explicit vocative is obvious , but the less obvious is an implicit one. They (ibid.:745) argue that vocatives indicate the following:

1. familiarity and intimacy when the speaker used the first name , e.g. ,

Boy, study hard.

2. Titles of respect and markers of profession are used when a greater degree of respect is required, e.g. ,

Dr. Johenson , check my son.

Recent studies consider vocative in some occasions as a kind of imperative , i.e., to command or order someone .In this respect , imperative is divided into three types:

1. singular imperative , e.g., Mother ,Listen to me.

2. Plural imperative ,e.g., Friends, don't trust him.

3. Negative command ,e.g., Son, don't run. The mother shouted .

2.4 Vocative's Syntactic Structure

A historical perspective as English language shows that English belongs to Germanic languages, then it was influenced by Latin as well as French language . Old English , the middle East and the modern English are the three main periods that English had passed by. In terms of grammar, the notion 'vocative' comes from a Latin word meaning “call” . Vocative was used as a case in the old English grammatical system in addition to other four cases nominative, genitive, accusative and dative (Kemp , 1972 : 65).

Traditionally, vocatives have three interpretations according to their syntactic position in the sentence . They are as follows:

1. Subjects: when they are used in (imperative, exclamation, and optative sentences),e.g. “ Sir , come here “ . (Popov, 1983 : 129).
2. Appositions: when they occur together with a pronoun (Nitsolova,1984:43).
3. Non – argument : elements which do not participate in syntactic relation, ,e.g.” Sir , it will rain today “ .

3. Vocative in Arabic

3.1.Definition

The word vocative in English language has its equivalence in Arabic language which is called (alnida). According to Arab grammarians among them Ibn Aqeel (1980: 149) says that (almunada) in Arabic is a noun which is preceded by one of the vocative particles (يا-ya) and its followers (الهمزة- alhamza , اي-ay , ايا-aya , هيا-haya , وا-wa).These particles take the role of implied verb (call-adu).

Hassan (1968: 1) referred to vocative as a means of communication between two parts in which one part is directing a call to catch the other part's attention . As a modern grammarian ,AL- Galayyni (1972:538) said that a vocative style is expressed by a noun which comes after one of the vocative particles. Mohammed (2018: 339) said that vocative is a direct speech from one part to another part and distinguished between two types of vocative the real vocative and the rhetorical

vocative .The former is a direct speech which is used to attract the attention of the addressee, whereas the latter is used mostly in collects or Du'aa, which indicates man's attitude towards his God . Sibawayh (1988:184) defines vocative as a genitive noun identified by omitted verb. Arab grammarians approximately have agreed on defining vocative as a word used to ask the addressee to come and listen to the speaker (see also Hassan, 1968 :1 and Wright,1971 : 85) .

3.2 The form and position of vocative in Arabic

Most Arabic scholars resume that the sentence structure of vocative consists of (the particle , almunada and almunada le- aglehe). The following verse illustrate the three aspects of vocative in Arabic language.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ) الحجرات/١٢

يا ايها - the particle

الذين امنوا - almunada

اجتنبوا كثيرا من الظن - almunada le- aglehe

The position of vocative is relatively free in Arabic language . It can occur at the beginning, middle or final position of the sentence .Arabic language uses nouns of different kinds to express 'almunada'. These nouns take several forms which are realized by many elements, these elements are usually preceded by vocative particles .AL- Galayeelni(1972:145) mentions that any noun which occurs after any particles of vocatives is called the addressee.

Aziz (1985 : 144-146) summarizes the elements of vocative as follows :

1. first name alone (a proper noun) or preceded by a title ,
e.g., يا فاطمة -O Fatima, يا انسة فاطمة -Miss Fatima, يا سيد زيد -O Mr. Zaid
2. Kinship terms ,e.g., يا اخ - brother, يا اخت -sister, يا ابن -son, يا ابنة -daughter
3. Professional titles ,e.g., يا دكتور جيمس -Lawyer, يا محامي -
4. Kunya -كنية, e.g., يا ابا سعد -O Saad's father , يا ام عبد الله -O Abd-Allah's

Mother.

3.3 Purposes and functions of vocative in Arabic

There are two purposes for using vocative in Arabic language. The real vocative on the one hand and the rhetorical vocative on the other hand. Cown (1964 : 100) says that the first one ,i.e., real vocative is used to call the addressee in order to attract and invoke the attention of the addressee to help or express surprise as a request or as an imperative . The rhetorical purpose is not used in everyday language, but it can be found very common in sermons and religious texts. For Hassan (1968 : 77-78) there are several rhetorical meanings of vocative these meanings can be understood within the context of speech act .There is nearly a unanimous agreement among Arab grammarians about types of rhetorical meanings of vocative in Arabic. Haroon (2001:145) states some of these meanings like naming, praise, dispraise, exclamation, grief, rebuke ,lamentation , decent and beware.

3.4 Types and Functions of vocative particles in Arabic

Vocative particles are devices that always come before the addressee(person/thing) which is called vocative. There is approximately a kind of agreement among grammarians and linguists that vocative particles are letters in origin. They are used to attract the addressee's attention by prolonging the voice they also used to simplify the meaning of the speech finally they play a great role in continuity of the speech . But they differ as far as the number of vocative particles are concerned . Some Arabic grammarians among them Hassan (1968:26) states that there are six particles in Arabic, they are as follows: (aya, al- hamza, aa,haya, ay,wa). On the contrary, Sibawayh (1988:234) states that vocative particles are five in number : (al- hamza,ay, ya, haya, wa).Some of these particles are used to call remote person (s) or who is as being asleep or absent minded like (haya, aya, aa) others are used to call the near addressee as in (al-hamza ,ay) . For the request of help (wa) is used as bewailed

(AL- Galayeen,1972:62).These two types of particles are used to call person(s) whether singular, plural, masculine and feminine.

3.5 Dropping of vocative particle(ya) in Arabic language

As it is commonly used in Arabic language the vocative particle (ya) calls all forms of addressee whether it is near or far away from the speaker . Haroon (2001:62, 121) calls (ya) (the mother of the section) for it is used to call the Almighty (Allah) in the Glorious Quran in this case (ya) cannot be omitted as in(يا الله) , but the deletion of the vocative particle (ya) is existed with the three expressions which are (Allahoma, Rabana , Rabi) to show Allah 's greatness and how He is closer to his worshippers ,e.g.,

.The vocative particle (ya) has certain rhetorical purposes such as calling, appealing, supplication ,regret, exclamation and bewailing in this case (ya) cannot be omitted ,e.g., ! يا له من لاعب !.AL-Galayeeni (1972:154) states that proper nouns cannot be called ,e.g., (يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ) يوسف/٢٩, Ibn- Aqeel (1980: 246) points to the fact that when the implicit meaning of the addressee include the meaning of the speech the vocative particle can be omitted as when someone speaks with people and says, e.g., سيداتي وسادتي.

4. Practical part

This section deals with the practical part which includes data analysis . The fundamental idea in analysis is that the translation is a process of transferring what is understood through source language text. In translating the meaning of the Quranic texts , the translator may select the closest and suitable equivalent for rendering them into the target language text and this means that the translator may perform a very successful transference of the Quranic text . Faithfulness is the

main principle of the religious texts translation and this may lead us to say that translators should understand different uses and meanings of vocative in the Quranic verses .

4.1 The Data Analysis

The study will highlight ten Quranic verses for analysis with their five renderings for each. Newmark's (1988) model of semantic and communicative translation is adopted to evaluate each verse. The five translations are ordered according to the English alphabet. They are as follows:

1. AL-Hillali and Khan (1996)
2. Arberry (2010)
3. Palmer (1972)
- 4.Gali (2008)
5. Kassab (1994)

4.1.2 SL Text:

قال تعالى : (قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ) المائدة/ ٣١ .

Interpretation:

In this verse, the speaker ,i.e. ,Qabeel felt sorry and he regrets himself for his bad deed of killing his brother . The murderer shouted and called himself by (يا-يا) the vocative or an exclamatory particle and the Arabic word (ياويلتاه –woe) .No one shared him in his great disaster (Ibn-Ashur, 1984:173).

TL Texts :

1. AL- Hillali and Khan: He (the murderer) said: “Woe to me! Am I not even able to be at this crow and hide the dead body of my brother?”.
2. Arberry: He said ,Woe is me! Am I unable to be as this raven.
- 3.Palmer: “Alas, for me! Am I too helpless to become like this crow”.

4.Gali: He said, Oh Woe to me! Am I unable to be like this raven.

5.Kassab: He said” Woe to me! Have I been unable to do as this crow had done?”.

Commentary:

In this Quranic verse the vocative expression (يا ويلناه) expresses grief and sorrow. Through the process of translation , translators nos. (1,2,4 and 5)use the same equivalent to the same vocative expression. Renditions no.3 use different equivalent to the same vocative expression. The five translators succeed in rendering the same rhetorical meaning of the context although renderings nos. (1,2,3and 5)have omitted the vocative particle (يا). Renderings (1,2, and 4) seem to be semantic translation since the translators tend to retain the original meaning of the source language , whereas renderings (3 and 5) are communicative translations since the translators try to translate the exact contextual meaning of the source language.

4.1.3 SL Text :

(وتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ) (يوسف: ٨٤)

Interpretation :

In this verse, the prophet Jacob (pbuh) felt disappointed and expressed his sadness for he missed his dearest son. He loved his son and he couldn't bear his absence. They intended to stray him because their father preferred Joseph on them. Thus, he turned away from his sons and called lamentation if it is a human being who is listening and understanding what he says.(Ibn-Katheer: 1980,304).

TL Texts :

1. AL-Hilal and khan : (and said Alas, my grief for Yusuf).
2. Arberry: (and said Ah, Woe is me for Joseph!).
- 3.Palmer: (and said O my lament for Yusuf).

4.Gali: (and said O, how sorrowful am I for Yusuf).

5.Kassab: (and said sorry I am indeed for Yusuf).

Commentary:

This vocative Quranic sentence expresses the great sadness and grief of the prophet Jacob (pbuh) over the loss of his son Joseph. It is unreal vocative, Jacob addresses grief to come as if it is a human being. This kind of vocative is called lamentation. The five translators have translated the lexical item (يا أسفاه) by using various structures. The interjections (Alas, Ah, woe and O) are used in renditions (1,2,3 and 4) to express the vocative verse (يا أسفاه). Alas is used to express sadness. The combination of (Ah,Woe) in rendition no. 2 is used to express sympathy and surprise at one time. In rendition no.4 the translator has used two interjections (O, how) in which (O) is used to express surprise whereas wh- exclamation (how) indicates the astonishment of Jacob on the part of his sons. Renderings (1,2and 3) seem to be semantic translation since the three translators try their best to retain the metaphorical vocative sentence. In contrast, rendering (4 and 5) have adopted the communicative translation.

4.1.4 SL Text:

قال تعالى (يا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ) النمل/ ١٨

Interpretation :

This Quranic verse shows Allah's blessing towards his prophet Sulaiman (pbuh) when he came with his followers near the ants' shelter and heard their speech. One of the ants told her colleagues that they must enter their dwellings otherwise Sulaiman (pbuh) and his soldiers will crush them. He heard their speech and he avoed their dwellings (Ibn-Katheer,1980:686).

TL Texts:

1. AL-Hilali and Khan: (O ants enter your dwellings).
2. Arberry: (an ant said, ants enter your dwelling- places).
3. Palmer: (O Ye ants! Go into your dwellings).
- 4.Gali: (an ant said, O you ants enter your dwellings).
- 5.Kassab: (Oh ants enter into your abodes).

Commentary:

The five translators rendered the vocative verse (يا أيها النمل) in various ways. It's obvious that the five translators used semantic translation. As regards rendition no.2 there is no vocative particle which implies that there is a close relationships among ants, thus there is no need to use the vocative particle to address her colleagues. Renderings nos. (1,3,4 and 5) translated the vocative Quran verse in an appropriate way since they use (O ye and O you) to indicate the Arabic vocative (يا أيها). It seems that all translations seem to be semantic since the translators tend to preserve the original meaning of the source language.

4.1.5 SL Text :

(وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي) (هود: ٤٤)

Interpretation:

This Quranic text refers to the famous story of the flood and Noah's salvation. There is an image for the total picture which represents the greatness of the worshipper who ends the great action by His power and capacity. The whole universe submits the Earth and the Sky to their creator. They obey Allah's order. The earth swallowed the water and the sky stopped raining. After that everything in this universe got stable and calm (Knebi,1984:406).

TL Texts :

- 1.AL-Hilali and Khan: And it was said : O earth! Swallow up your water , and O sky ! Without (your rain).

2.Arberry : and it was said , “ Earth swallow thy waters; and , heaven abate !”

3.Palmer : it was said ‘O earth ! swallow down thy water !’ and , ‘O heaven!’

4.Gali : and it was said , “ O earth, swallow your water , and ,O heaven , desist!.”

5.Kassab : then it was said “ O earth ! swallow up your water , and O sky! Stop(raining) .

Commentary :

There is a direct vocative structure in this Quranic verse which refers to (the earth) and (the sky) two definite nouns which are preceded by the vocative particle (يا – يا).Our Lord is addressing the mountains as well as the birds to obeyhis orders. Renditions no.(2,3 and 4) are semantic translations , whereas are renditions (1 and 5) are communicative translation since the use of (sky and heaven) are not interchangeable in this verse because the former refers to the space above the earth where we see the sun and clouds , while the heaven , the latter refers to Allah's heaven the place where Allah lives.

4.1.6 SL Text:

(قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا) (مریم: 23)

Interpretation

In this Quranic verse Maryam (pbuh) felt sad and shy . She has called her soul and wished to die . She is afraid that she cannot carry this great issue that Allah chooses her for this hard and difficult reliability and that is given birth to a child without marriage . So , she is neither unpleasant nor satisfied for what Allah chooses her to (Ibn-Katheer:1980,221).

TL Texts :

1. AL-Hillali and Khan : (She said : would that I had died before this) .

2. Arberry : She said , ‘Would I had died ere this ‘.
3. Palmer : she said , “ O that I had died before this “.
4. Gali : She said , “ Oh , would I had died before this “.
5. Kassab : She said , “ Would that I had died before this “ .

Commentary :

In this Quranic verse, Maryam (pbuh) calls (ليت) which is an abstract noun to express her wish that she had only died and been forgotten . Renditions nos. (1,2,4 and 5) express the vocative expression (ياليتني) by using the modal verb (would) which is not an exact equivalent . According to Murphy (2012:72,82) ‘would’ is used in an imaginary situations , whereas ‘ wish’ is used when the speaker want something to happen . Hence, the rendering word ‘would’ is worth stopping at because the translator mention it without ‘wish ‘ which must be used in the target language the source language text . All renditions show that the five translators are communicative in their orientation since it is found in the source language text and that what always must be followed as a kind of faithfulness to the source language particularly in the religious text. As regards rendition nos. 3 is not concise since the relative clause (that) is used in the target language, but it is not found in the original text.

4.1.7 SL Text:

(يَا أَيُّهَا الْمُرْمَلُ) (المزمّل: ١)

Interpretation

In this verse Allah addressed his prophet Mohammad (pbuh) not by his personal name , but via his property wrapped with a garment(Ibn- Katheer,1980:154).Allah calls His prophet kindly telling him to get up at night and leave wrapping .

TL Texts :

١. AL-Hilali and Khan:(O you wrapped in garments (i.e prophet Muhammad

Pbuh).

2.Arberry :(O thou enwrapped in thy robes) .

3. Palmer :(O thou who art enwrapped !)

4.Gali: (O you enwrapped in your raiment) .

5. Kassab : (Oh you who are wrapping yourself in your clothes) .

Commentary

This verse is an opening speech which begins with vocative expression ya ayyuha (ياأيها المزمّل) . All translators use the vocative particle (O and oh) which is followed by the second person pronoun of addressee to express the original verse .The first four translators choose the same equivalent for the Arabic adjective (المزمّل) and that is (enwrapped) ,whereas rendition no.5 used (who are wrapping) which is considered as a different structure from the original verse. Rendition nos. (1,2,3 and 4) are semantic translations whereas rendition no. 5 adopts communicative translation.

4.1.8 SL Text :

(قالت احداهما يا ابت استجره) (القصص :٢٦)

Interpretation

When Moses arrived at the water , a well of Madyan he found there a group of men watering their flocks , and besides them he found two women who were keeping their flocks. Moses asked them why they were not watering ,they answered that they couldn't water until the shepherds take their flocks and their father is a very old man who watered for them . When they turned back they told their father about the man . After that one of the girls asked her father to reward the man for watering their flocks.(Ibn-Katheer,1980:205).

TL Texts :

1. AL-Hilali and Khan: (O my Father,Hire him) .

2. Arberry : (Father, hire him) .

3. Palmer: (O my sir ! hire him).
4. Gali: (O my father , hire him).
5. Kassab : (Oh – father ! Hire him).

Commentary

The construction of vocative in this Quranic verse consists of the Arabic vocative particle (يا- يا) and Arabic letter (تاء- ta) which is used for calling the addressee beside the kinship word . This makes renditions (1,3,4 and 5) use the interjections (O and Oh) to express (يا- يا) beside an English possessive pronoun (my) in order to find an exact equivalence for such a pronoun which is used in Arabic language. In rendition no.2 ,both (يا- يا) particle and pronoun are omitted, the omission of the vocative particle implies that shuayb's daughter is near to her father so there is no need to use the particle to address him . It is obvious that renditions(1,4 and 5)are semantic in their orientation, whereas renditions (2 and 3) adopt communicative translation . The use of the word (sir) in rendition no.3 instead of (father) which is found in the original text is unacceptable since (sir) is an old fashioned people used when they addressed a king.(Oxford Advanced Learners Dictionary,2004:1203).

4.1.9 SL Text:

(رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ) (الدخان: ١٢)

Interpretation

In the doomsday the unbelievers will ask Allah to take away torture from them when they witness the punishment of Allah towards them. (Ibn-Katheer,1980:229)

TL Texts:

1. AL-Hilali and Khan : (They will say):Our Lord ! Remove torment from us , really We shall become believers.
- 2.Arberry: O our Lord , remove Thou from us the chastisement; we are

believers

3.Palmer: Our Lord ! remove from us the torment ;verily, we are believers.

4.Gali: Our Lord, lift off from us the torment , surely we are believers.

5.Kassab:O Lord !Relieve us of (this) torture , and we shall believe (in you).

Commentary

The rhetorical meaning of vocative in this Quranic verse is supplication. The pagans ask the Almighty to relief torture from them .The Quranic vocative (ربنا) conveyed the meaning of call for help which accompanied by the imperative sentence (اكشف عنا العذاب)in presenting the rhetorical meaning .Renderings no. (1,3and 4) adopt semantic translation. Renderings no. 2 and 5 are communicative translation.

4.1.10 SL Text :

(يُوسُفُ أَعْرِضْ عَنْ هَذَا) (يوسف: ٢٩)

Interpretation

In this Quranic verse there is a struggle between (mind and feelings). Yousif (pbuh) is in the Lord's house . The Lord's wife seduces her (slave) a young man (Yousif) , but he as a wise man refused to do this evil and illegal sexual activity . After that, they (i.e the lord and his wife) sent Yousif to prison.

TL Texts :

1. AL-Hilali and Khan : (O ,Yusuf (Joseph)turn away from this).

2. Arberry: (Joseph, turn away from this).

3. Palmer: (Joseph ! turn aside from this).

4. Gali :(Yosif, veer away from this).

5. Kassab:(O Yusuf! Keep this in confidence).

Commentary

In this Quranic text there is an implicit meaning of vocative. It is obvious that the vocative particle is deleted in the source language text. When the lord called Yousif ,he used only the name without the (يا – يا) particle, and the original speech is (يا يوسف ya yusuf) There are two reasons for omitting the vocative particle in this verse to attract Yousif’s attention and to advise him. There is a kind of grace towards Yousif in his lord’s calling , but the most important thing is that to hide what happened in his house without attracting the addressee’s attention and in order not to alarm people to his wife’s bad action towards their young slave . As far as renderings no. (1 and 2)the translators do not follow the source language in dropping the vocative particle (يا- يا) since they rendered the proper noun (يوسف- Yousif) into (O Yusuf). Renderings (2,3 and 4) have followed the vocative Quranic verse by dropping the particle (يا-يا) and used the name only .Renditions (1,2 and 3) are semantic translation , while renderings (4 and 5) are communicative translation.

4.1.11 SL Text

(يا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ) (يس: ٣٠)

Interpretation

On the Day of Resurrection the unbelievers undergo sorrow and repentance when they see the punishment with their own eyes . They went against the commands of Allah and disbelieved the Messengers of Allah.

TL Text:

- 1.AL-Hilali and Khan: Alas for mankind ! There never came a Messenger to them but they used to mock at him.
- 2.Arberry: Ah, woe for those servants! Never comes unto them a Messenger , but they mock at him.
3. Palmer: Alas for the servants ! there comes to them no apostle but they

mock at him.

4. Gali: Oh for the regrets of the bondmen ! In no way does a messenger come up to mock them.

5. Kassab: What a pity for the (unbelieving) bondsmen !No apostle had come to them.

Commentary

In this verse , the vocative expression indicates the exclamation mixed with grief of Allah toward the action of disbelievers who refuse to listen to the prophets and the messengers of Allah .All translators tried to retain the meaning of the source language . In (1,2,3 and 4) renditions the interjections (Alas, Ah, and O) are used to express the vocative particle (يا) in which they succeeded in maintaining the meaning of the original verse. In rendition no.5 there is the use of wh- exclamation structure to indicate the vocative particle in the original text . Renditions nos.(1,2 and 3) on the one hand have used (mankind and servants) to translate the noun phrase (على العباد) which is an over translation whereas rendering no. 4 translated the Quranic vocative(ياحسرة) into (Oh for the regrets) in which he is not successful in maintaining the exact meaning of the vocative verse. In rendering no. 5 the translator omitted the vocative particle which is part of the original text.

Conclusions

This study concludes the following points :

1. The translation of vocative which is used to attract the addressee's attention, as a request and as an imperative to order someone in both English and Arabic language , they approximately have an exact equivalence since both languages have the same usage.
2. A problematic area is that there are many vocative particles in Arabic language like (يا- ya , اي-ay, ايا-aya, هيا- haya, وا-wa, and أ- alhamza) by contrast English

language used (O ,Oh)as vocative particles , hence the translator could not find appropriate renderings of the Arabic particles other than (O and Oh).

3.Vocative with the definite article (al-the) is widely used in Arabic language .

The two words (أيها- ayuha) used for masculine and(أيتها- ayatuha) used for feminine are situated between the (يا-ya) particle and (المنادى-almunada) in order to make the speech and pronunciation easier. This feature is not found in English language and this case makes a translator face a problem in his\her rendering.

4. In using kinship words, it is obvious that Arabic language uses (تاء –ta)for the addressee to refer to his\ her gender, instead , English language uses possessive adjectives to express them with the family –ship words.

5. The study shows that some translators prefer the semantic translation to the communicative translation in order to preserve the original meanings of the Quranic vocative .

6.The study shows that some translators prefer semantic to communicative translation in order to preserve the original meaning of the Quranic vocative.

7.The cultural and linguistic differences between English and Arabic lead to difficulty in finding an exact equivalence while translating the Quranic vocative.

8. Inaccurate translation of vocative within the Quranic text is due to the fact that the translator disregard the context during the process of translating the vocative style.

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Abstract

The present study describes the syntactic and semantic aspects of vocative in Arabic language with reference to the Glorious Quran and how it is rendered into English. The research aims at analyzing the syntactic and semantic functions of vocative in both languages to find out the similarities and differences between both of them. Besides, it evaluates the translator's faithfulness in rendering Quranic vocative into English. For investigating the translator's rendering and evaluating if the translator succeeded or failed in finding the exact equivalent of Quranic vocative semantics and communicative translation for Newmark (1988: 39) are adopted. The study hypothesizes that the linguistic and cultural differences between Arabic and English can be the main reason behind the difficulty in rendering the Quranic vocative . Moreover, translating Quranic vocative without Quranic text may lead to inaccurate translation. The study is divided into two parts: the theoretical part on the one hand and the practical one ,on the other hand . The former deals with definitions , structures and functions of vocative in English as well as Arabic language. The latter presents ten verses from the Qlorious Quran five translations for different translators to each verse . These translations are analysed , discussed and evaluated .Finally, the study concludes that the meaning of Quranic vocative is not achieved as much as possible when the translator disregards the Quranic context during the process of translation .

Key words :Quranic vocative, vocative particles, translation, rhetorical meanings