



الضمائر المتبادلة في اللغة الإنجليزية والعربية: دراسة مقارنة

م.م مها كريم كامل

وزارة التربية/ المديرية العامة للتربية في محافظة ذي قار

mahakareem@gmail.com

المخلص

يُعدّ مصطلح التبادلية شائعاً في مختلف اللغات. وتتعدد طرق التعبير عن العلاقات المتبادلة بين شخصين أو أكثر في كل لغة، وذلك تبعاً لعوامل عديدة. هذه الدراسة تحليلية ووصفية ومقارنة. وتركز على ضمائر التبادلية في اللغة الإنجليزية، وما يُقابلها في اللغة العربية. تفترض الدراسة أن كلتا اللغتين تمتلكان ضمائر للتعبير عن التبادلية. كما تفترض أن نظامي اللغتين يُجيزان معنى التبادلية. وقد وُجد أن الطريقة الرئيسية للتعبير عن التبادلية في اللغة الإنجليزية هي معجمياً باستخدام الضمائر (مثل: one another و each other)، أو باستخدام أفعال معينة تحمل معنى التبادلية في خصائصها الجوهرية، مثل (يقابل، يقبل، ...).

من جهة أخرى، لا تُعبّر اللغة العربية عن التبادلية بضمائر محددة، بل تُعبّر عنها صرفياً ونحوياً ومعجمياً. الطريقة الأساسية للتعبير عن المعنى التبادلي هي استخدام علامة صرفية تبادلية (تا) على جذر الفعل. ويمكن تحقيق التبادلية في اللغة العربية نحوياً أيضاً من خلال استخدام الاسم (بعض). أما معجمياً، فهناك أفعال معينة تعبر عن معنى التبادلية، ولكنها لا تنقل هذا المعنى إلا إذا ارتبطت بالعلامة الصرفية (تا) وفاعل مثنى أو جمع. لذا، يمكننا تحقيق التبادلية المعجمية من خلال الأنماط الصرفية. الكلمات المفتاحية: التبادلية، والعلاقة المتبادلة، والضمائر المتبادلة، والتناظر.

Reciprocal Pronouns in English and Arabic: A Contrastive StudyThe researcher: **Asst. Lect.**

Maha Kareem Kamil

Ministry of Education

General Education Directorate of Thi-Qar

Mahakareem@gmail.com**Abstract**

The term of reciprocity is a widespread cross-linguistically. There are various ways to express the mutual relations between two or more participants in every language depending on many factors. This study is analytic, descriptive, and contrastive. The concern of this paper is on English reciprocal pronouns, and what is parallelizing them in Arabic. It is hypothesized that both languages have pronominal means to express reciprocity. This paper hypothesizes that the two language systems license the meaning of reciprocity. It has been found that the main way to encode reciprocity in English is lexically by using pronouns (each other and one another), or by certain verbs that have the meaning of reciprocity in their internal intrinsic features such as (meet, kiss,...).

On the other hand, Arabic can express reciprocity not by specific pronominal means, but rather it can be realized morphologically, syntactically and lexically. The core way to express the reciprocal meaning is by using a reciprocal morphological marker (ta) on the verb root. Reciprocity in Arabic also syntactically can be realized through the use of the noun (bu?dun). Lexically, there are certain verbs that express the meaning of reciprocity, but they can't convey that meaning just in case they attached to the morphological marker (ta) and a dual or a plural subject. So we can realize the lexical reciprocity through the morphological patterns.



Semantically, both languages require a symmetric relation between the involved participants.

Key words: reciprocity, mutual relation, reciprocal pronouns, symmetry.

1. Introduction

It has been stated the main use of pronouns is to avoid repeating the nouns or the noun phrases over and over again. Pronouns have the characteristic of substituting the nouns and nouns phrases with regard to their number, gender and case. The meaning of reciprocity is a universal property, so every language encodes the meaning of reciprocity in various ways. The current study deals with the reciprocal pronouns in English and Arabic, and how it is encoded in the two languages. Reciprocity can be defined as a mutual relation between two or more participants interact simultaneously. So we have two propositions, but for economic purposes the reciprocal pronouns are used. It has been pointed out that the main use of pronouns is to substitute the noun or the whole noun phrase to avoid repetition. The present study deals with reciprocal pronouns in English and the reciprocal expressions in Arabic in three aspects morphologically, syntactically, and semantically. It is obvious that English has definite reciprocal pronouns (each other and one another), but it is not easy to find their counterparts in Arabic.

This study aims to find to what extent the two languages are similar and different in expressing the reciprocity. It is found that English has definite lexical words that express the reciprocity by using pronouns or certain verbs that bear the meaning of reciprocity in their internal intrinsic features. On the other hand, Arabic has various ways to express the reciprocity, morphologically by some derived verb patterns particularly pattern (III&VI), or syntactically by using either a reciprocal anaphor (bu?dun) or a comitative phrase (ma?a) or by using the expression (kullu-n). It seems that both language are similar at the semantic level where the mutual event must be symmetric and the relation between X and Y the same as the relation between Y and X.

2. Previous Studies

Reciprocal pronouns in English have been studied elaborately and at different aspects lexically, syntactically and semantically. Syntactically, Heim, Lasnik, and May (1991) examined the reciprocal pronouns (each other and one another), they consider these pronouns as a kind of anaphor. They study them within the domain of binding theory. At semantic level, Dalrymple, Kanazawa, Kim, Mchombo, and Peters (1998) explained the types of reciprocity in extensive detail. The meaning of reciprocity is determined by many contextual factors. From typological studies Haspelmath (2007) and Evans, Levinson, Majid & Gaby (2011) show that reciprocity is a universal semantic property and every language encode the meaning of reciprocity in their systems, but in various ways. Reciprocity requires a symmetric relationship between the participants, this is a universal truth.

Reciprocity in Arabic is examined in different studies, but most of these studies either focus on monolingual, or classic studies. Some studies concentrate on a certain Arabic accent. Dror 2020 in a monolingual study shows the meaning of reciprocity and its types from syntactic constructions and semantic readings in the Holy Quranic expressions. Al-Raba'a and Kitagawa 2022 examine the reciprocity in Jordanian Arabic. This study



monolingual and studies the meaning of reciprocity besides other meanings such as collectivity and reflexivity in a certain Arabic accent. Dhifallah 2024 studies the reciprocal anaphors in Tunisian Arabic, this monolingual study of reciprocity and focuses on a particular Arabic accent.

After reviewing many studies about the reciprocity in both languages, emerges that there is no study that takes into consideration all linguistic levels in both languages .So, this study is found to fill this gap.

3. Reciprocal Pronouns in English

Pronouns can be defined as "a subclass of nouns distinguished syntactically from common nouns and proper nouns by their inability in general to take determiners as dependents." (Huddleston et al.,2022, p.137). Crystal defines pronouns as " a word which stands in for a noun, or a whole noun phrase, or even several noun phrases" (Crystal, 1996, p.128). Pronouns in English are divided into several types including personal pronouns, possessive pronouns, demonstrative pronouns, interrogative pronouns, reflexive pronouns, reciprocal pronouns and indefinite pronouns. (Crystal, 2008, p.391)

Pronouns have functions of being a subject, or object, or predictive complement, or complement in prepositional phrase. For that reason they are treated as a subclass of nouns. (Huddleston et al. , 2022, p.137). The concern of this paper is the reciprocal pronouns. Reciprocal pronouns as they are defined by Crystal (2008, p.403) "refers to classes which express the meaning of mutual relationship". There are two reciprocal pronouns (each other and one another).It is stated that the pronouns are considered as economic devices to avoid using the noun phrases repeatedly. The reciprocals are " mark identifying with a preceding noun phrase used as a subject and referring to more than one entity".So the use of reciprocal pronouns indicates that the relationship between the referred entities is mutual.

1) They clung to each other. (he clung to her and she clung to him) . (Biber et al., 2021. P. 72).

Therefore, the purpose of using reciprocal pronouns is to bring two sentences together.(Quirk et al., 1973, p.105).

1) John likes Mary. Mary likes John.

Instead we can say:

2) John and Mary like each other.

If the reciprocal relationship requires two entities then we use each other , but if there are more than two entities or things we use one another . (Huddleston& Pullum., 2002, p. 1501).

3) The four children are fond of one another.

3.1 Syntactic Distribution of reciprocal pronouns in English

According to tradition prescriptive grammar, reciprocal pronouns they aren't the same. Each other is used when two entities are involved while one another if there more than two things or entities. The subject is usually plural and that can be denoted through using an (and coordination) of the noun phrase.

4) Kim and Pat like each other.

5) Kim, Pat and Alex like one another. (ibid,p. 1499-503).



The subject can be singular in some cases, like

- 6) Everyone knew each other.
- 7) One couple clearly hated each other.

It's true that everyone and one couple are singular in form, but they require a context in which set of people are involved implicitly in the action. The singular subject with reciprocal pronouns is acceptable with collective nouns.

- 8) The cabinet/ government didn't like each other.

Reciprocal pronouns have two forms (compound and split), *one another* and *each other* as a compound, they are pronouns while *one—another* or *each—other* can be separated. In this case, *each* and *one* are only determiners while *other* functions as a common noun.

- 9) They are required to consult with each other/ one other. (Compound)

- 10) They are each required to consult with the other. (Split)

- 11) They are required to consult one with the other. (Split)

The main difference between compound and split (each other) construction, with split construction it can function as a pure determiner as (12) and has its own position within the subject noun phrase or as fused determiner in (13), or plays a role of adjunct following the subject as in (14), but it will be ungrammatical to precede the noun phrase.

- 12) Each girl trusted the others.

- 13) Each of the girls trusted the others.

- 14) The girls each trusted the others.

- 15) * The girls trusted each the others.

- 16) The girls trusted each other/ one another.

Whereas *one another* in split construction can function as an adjunct that precedes the prepositional phrase that contains other. Also one main difference between *one another* and *each other* as split construction is that *one* comes after the verb whereas *each* before the verb.

- 17) They were placed one on the top of other.

Unlike *each other* construction, *one another* is used to refer that there is a wide range of mutual relations.

(ibid, p. 1499-1500).

Syntactically, reciprocals can function as direct or indirect object or as a complement of the noun phrase.

- 18) Kim and Pat love each other. (direct object).

- 19) They never gave each other presents. (indirect object).

- 20) We sat apposite to each other. (comp of the NP). (ibid, 1503).

English reciprocal pronouns can't occupy the position of the subject in the finite clause, but they do in non-finite clause.

They saw each other smile.

His parents relied on each other. (Niezabitowska, 2012,p.89).

So the syntactic distribution of reciprocals is constrained by certain rules including the plurality of the antecedents by using plural noun phrase or by using the conjunction (and).

They can function as a subject, object, or as a complement of the noun phrase.

3.2 Semantic Interpretation of Reciprocal Pronouns



According to (Hspelmath,2007,p.1-2) reciprocity in semantics expresses a mutual situation. He defines it as "a situation with two or more participants (A, B...)in which for at least two of the participants, A and B, the relation between A and B is the same as the relation between B and A."

Aisha and Pedro pinched each other.

Aisha pinched Pedro, and Pedro pinched Aisha.

This mutual relation requires " a complex mapping between two overlaid thematic roles, all in a single clause." Each participant has two thematic roles simultaneously, functioning as an agent and a patient.

John and Mary love each other.

Here John is both (lover and beloved),the same thematic roles with Mary. (Evans et al.,2011, p.34).

Semantically, there are four types of reciprocity depending on certain parameters such as "the number of the participants, the numbers of the relations instantiated, the presence and the absence of symmetry".(Koning& Gast,2008, p.24)

Reciprocity types include "binary conjunctive reciprocity" in this type, there is a symmetric relation between the two participants.

Masha and Vanya noticed each other.

The second type of reciprocity is "a single-event symmetry" in which two instantiations of a relation are understood only as a single event.

Masha and Vanya kissed.

The third type is "a strong reciprocity" this type requires that every member of a given group must interact symmetrically with all others members of that group.

Each of them knew all others well.

The last type is " weak reciprocity" the reciprocal relation of this type can be described as "instantiated within a given set without showing symmetry". (ibid).

Reciprocity has different interpretations depending on contextual factors. Dalrymple et al (2008) argue that not every reciprocal relation must be pairlike (strong) where every participant has to interact simultaneously. The reciprocal situation can be weaker or collective in which not necessary that every participant must be involved in the event directly.

It is possible to express the reciprocity between two participants implicitly by using certain lexical verbs (fight, love, kiss,..)

21) Hector and Achilles fought obsessively.

22) Lisa and Aishai are in love. (Haspelmith, 2007, p. 5).

So the reciprocity in semantics is a situation that requires a symmetric relation between the participants, but also there is kind of semantic flexibility in interpretation.

3.3 Reciprocal and Reflexive pronouns

It is been pointed out that reciprocal and reflexive pronouns have some resemblance in a few cases.

They are treated as a kind of anaphor, according to traditional grammar anaphor is a kind of pronoun.(Roberts, 2023, p.132). Anaphor can be defined as " a term used in government binding theory to refer to a type of noun phrase which has no independent



reference, but refer to some other sentence constituent (its antecedent). (Crystal, 2008, 25). Anaphor includes reciprocal and reflexive pronouns. Reflexive pronouns in English "are those personal pronouns compounds with 'self' (myself, yourself) and 'selves' (ourselves, themselves). They reflect some kind of coreferential to a noun phrase. (Collins & Hollo, 2017, p.65).

Grammatically, there are two differences and one similarity between reciprocal and reflexive pronouns.

First, unlike reflexives, reciprocal pronouns don't display person agreement with their antecedent.

Second, reciprocals have a genitive form.

23) The two children know each other's parents. (Huddleston et al., 2022, p.146).

According to Peter and Hollo (2017, p. 165) reflexives have two main meanings (emphatic and basic)

24) Paul himself walks to the work. (emphatic)

25) Paul injured himself. (basic).

Like reciprocal, reflexive pronouns always need an antecedent, but there should be an agreement between the antecedent and reflexive pronouns in (number, gender and person).

26) Goona betrayed herself. (Roberts, 2023, p. 132-133).

Another difference between reciprocity and reflexivity is that reciprocity is often encoded by "multi clausal structures"

27) The person hit me and I hit him.

28) The person and I hit each other. (Koning & Gast, 2008, p. 12).

The main semantically difference between reciprocal and reflexive pronouns is the reference. Reciprocal pronouns are used to refer that two or more entities have mutual relation. X and Y like each other that means X likes Y and Y likes X. So the two entities are both involved in this relation.

29) I don't think you like each other very much.

30) We always speak French to each other.

(Biber, et al., 2021, p.345).

Semantically, reciprocity and reflexivity can be expressed implicitly by using certain verbs irrespective of the presence of the pronouns that corresponding them. "Reflexive verbs show the action occurring within the same entity while reciprocal verbs indicate actions that reciprocated by two or more entities (participants)." (Payne, 2011, p. 306). Reciprocal verbs like (part, divorce, kiss....) , reflexive verbs like (dress, shave, wash). They are often called voice forms because 'the agent both acts and is acted upon'. (Mkhitarian & vardanyan, 2014, p.63-64).

4. Reciprocal construction in Arabic

"Reciprocity constructions arguably denote the most complex event type to be expressed in most languages by regular grammatical means' (Evans et al., 2011, p.33). Many languages have variety of ways to express reciprocity depending on some factors such as "the word class of reciprocal predicate, the syntactico-logical position of the arguments'. (ibid, p.44). Different studies show that many languages encode the meaning



of reciprocity through verbal morphology rather than depending on lexical pronouns. (Siegal, 2024, p.1). Arabic is one of these languages which express the meaning of reciprocity by some verbal patterns (morphologically) rather than definite pronouns. Arabic encodes the meaning of reciprocity by exploiting the structure of the sentence. It doesn't have a specific marker for expressing of a mutual event, but rather uses the quantitative *ba?d* "some" or by using the partitive *ba?d* plus a pronoun that can be followed by *ba?dun* "some other". (Dror, 2020,p.472).

4.1 Morphological Expression of Reciprocity in Arabic

It is pointed out Arabic is one of the Semitic languages that express reciprocity by means of morphological level. Reciprocity can be expressed by two verbal patterns. The Pattern (III) (fa'ala) and the pattern (VI) (tafa'la). The pattern (IV) is derived from pattern (III) by adding the prefix (ta). (Farina, 2006, p.9). There is no infinitive verb in Arabic can express the reciprocity directly, but instead the derived verbal form is used by adding a reciprocal morphological marker (ta) to the root of the verbs.

31) Ta-aanqaa l-faaizuuna.

-The winners hugged each other. (Broselow&Ouali, 2011,p.116).

These patterns involve an interaction between two or more participants. (Wright, 1996, p.36-37). According to Ryding (2005, p.503) the verb of pattern (III) is transitive and involves another person in the action, it can be intransitive just in few cases such as (yussaid-u, ya-daafi-u). the pattern (VI) express mutual action that happens to two or more participants like (ta'aanqa).

The subject of reciprocal must be plural or using the conjunct (wa) if the subject is coordinated.

32) Ta-nataaha l-kabshan-i

-The two sheep butted at each other.

33) Ta-xaasma r-ri3al-u.

-The men quarreled with each other.

34) Ta-xaasma zayd-un wa ?amr-un.

Zayd and Amer quarreled with each other.

If the reciprocal morphological marker is based on the verb, the subject can't be singular.

*ta-xaasama Zaydu-n.

Instead the 'comitative phrase (ma?a) can be used to make the subject plural.

35) Ta-xaasama Zayd-un ma?a ?amr-in

- Zayad and Amer quarreled with each other. (Broselow&Ouali, 2011,p.117).

Reciprocity in Arabic is expressed clearly by morphological level using certain verb patterns.

4.2 Syntactic Reciprocal in Arabic

The reciprocal constructions "are grammatical devices to express symmetric relation." (Dror, 2020,p.472). There are two types of reciprocal construction. The first type is periphrastic reciprocal construction. In this type of construction is expressed by using reciprocal anaphor (*ba?d*). the second type is the reciprocal construction where a lexical verb that conveys the meaning of reciprocity is used such as (*taqabala*). (ibid). According to Broselow and Ouali(2011, p.119-120), there are some reciprocal expressions appear



with the infinitive verbs. These expressions could function as (argumental, comitative, or as a modifier). Reciprocal expressions not always require a plural subject.

The syntactic properties include:

1. The reciprocal event is not always symmetric.
2. The comitative phrase can't be used as a subject of the reciprocal construction.
3. The reciprocal expression can occupy the argument position.
4. The reciprocal construction must be transitive and the subject must be plural.
5. The argument marks the reciprocity not the verb.
6. The verb has to be plural in certain cases. (Ibid).

36) Xaasama r-ri3al kull-u-n l-?aaxar-a-

The men quarreled with each other.

The subject is plural while the verb number is singular. The reciprocal expression (kull-u-n l-?aaxar-a-) has a nominative and an accusative cases. According to traditional grammar, the first part of the reciprocal expression in the sentence (kull-u-n) is used as a "substitute" modifier of the subject, the second part (l-?aaxar-a-) is considered as an object.

Reciprocity can be expressed by using the reciprocal anaphor (bu?dun), or having a morphological marker (ta) on the verb, or both of them at the same time. Arabic uses the noun (bad ʕun) 'some, a few', parallels the reciprocal pronouns, 'each other, one another'. Then (bad ʕun) is often repeated. The first (bad ʕun) takes a suffix pronoun, e.g.

37) la'ib a l-'awlādu badu-hum ma'a ba'din.

-The children played with each other.

38) daraba ba'du-hum badan.

-They hit each other. (Abu Chacra, 2007, p. 102).

The noun (bu?du) 'some' is often doubled and it could be contiguous or discontinuous, with a preposition or not. In modern Arabic, it is considered as a contiguous and it is used for case-marking. (bu?dun) 'some' is attributed as an apposition.

39) Ya3tamiduna 3la badi-hi-ml budi.

-They rely on one another.

In the following example is discontinuous, it has a function of an object

40) lam yaxuss-a ba'd-an dun-a ba'd-in

- 'It did not concern one to the exclusion of another'

(Brustand, 2024, p. 51).

The reciprocal anaphor (bu?dun) has different forms depending on gender, number, case and definiteness. The two parts of the anaphor show the case where the first element bears gender and number markers by using a suffix. The second part of anaphor only shows the morphological case. The first element of the anaphor must be definite where the second could be definite or not. The second part is indefinite, it shows nunation.

41) sa adu ba dahumu alba da.

- "They helped each other.'

42) sa' adna ba dahunna

- 'They (feminine) helped each other.

43) sa adu ba dahum ba dan



- 'They helped each other.' (Dhifallah, 2024, p.132).

In some cases, the reciprocity can be encoded morpho-syntactically by using the reciprocal morphological marker (ta) and using the reciprocal anaphora (buʔdun).

44) ʔalwalada:ni Daraba: baʔdahuma: ʔalbaʔd.

-The two boys hit each other

45) ʔalwalada:ni taDa:raba.

- The two boys hit each other.

Or by utilizing the comitative preposition (maʔa)

46) ʔalwalada:ni taDa:raba: maʔa baʔdihima: ʔalbaʔd.

The two boys hit each other. (Darwish, 2021, p.957).

In Arabic, reciprocity can be expressed linguistically by using two predicates as in

47) ʔalwaladu raʔa: ʔalbinta wahija raʔathu.

- The boy saw the girl and she saw him.

This case of reciprocity is possible in English and Arabic, but its use is less for economic purposes.

(ibid).

Reciprocity can be used with collective nouns without any restriction. We can find reciprocal anaphor with its all different forms according to its agreement of (gender,number and case), its predicate could be singular or plural. It is possible to have a singular verb with a plural subject or vise verse.

48) ittahama alḡayšu baʔdahum baʔdan.

-The army accused each other. (Dhifallah, 2024, p.135).

Reciprocity in Arabic allows using possessive pronouns, but they are never used with the reflexive pronouns.

49) *alwaladu raʔaa suwara nafsihi.

-*The boy saw himself picture.

These sentences are ungrammatical.

50) Alʔawlaadu raʔuu suwara baʔdihim al bʔd.

- The boys saw each other's pictures. (Al Raba'a, 2017, p.80).

The reciprocity in Arabic can be expressed syntactically by using some reciprocal expression such as 70) (kull-u-n l-ʔaaxar-a-)or by using the noun (buʔdun).

The term of reciprocity is semantically means a mutual relationship between two or more participants. So the verb (daraba) isn't inherently reciprocal, but it depends on the co-indexed arguments. If the anaphor (baʔduh al baʔd) (each other) is used, the verb (hit) is extrinsically reciprocal.

The morphological (ta) in the verb (tadaraba) expresses the reciprocity in Arabic. Another way is by using the lexical and syntactic reciprocalization in the same clause by using morphologically reciprocal verb (tadaraba) and reciprocal anaphor (baʔdhum al bʔd) (each other) or both of them combined in the same sentence .

(Darwish, 2021, p.958).

Syntactically, the verb that has the meaning of reciprocity has two arguments about their subject. One argument is that the subject is overt, while the second argument, the subject



is phonetically null, but it is syntactically realized. The phonetically null subject can be overt, so it has the agent role, while the theme role is associated with covert or overt subject.

51) al-ḥawlaadu-taṣaalaḥuu. (maṣa baṣḍihim al buṣḍ).

-The boys made peace with each other.' (Al Raba'a, 2017, p.62).

4.3 Semantic Interpretation of Reciprocal in Arabic

Reciprocity in Arabic also involves a symmetric relation "a two place predicate is symmetric if exchanging its two arguments always preserves truth values". Thus X meets Y is symmetric, but X saw Y is asymmetric. (Browselow & Ouali, 2011, p.116).

As we mentioned earlier, reciprocity in Arabic can be expressed morphologically by pattern (III) and (VI). The realization of reciprocity in the first pattern which at least requires two subjects. The singular form is also acceptable when it has the meaning of collectivity.

52) Tasamma binhi alnasu.

-The people heard it from one another.

53) Tatabaat alamtar.

- The rains followed one another closely.

On the other hand, the second pattern "the idea of reciprocity may be confined to the parts of one and the same thing"

54) Tadaa al binaa

-The building cracked and threaten to fall. (Wright, 1996, p.40).

The main semantic difference between pattern III and VI is that with pattern III "the force exerted towards the subject" such as (qabala) (to meet), (to interview), there is a kind of interaction. This interaction expresses the role of the subject role which is construed by the verb directly. Meanwhile with pattern VI, the subject is originated by two forces (both of them are equally prominent). Thus the subject of this pattern most of the time plural and the relation is symmetric (both of the participants can be the agent and the patient. (Brustand, 2024, p82-83).

According to Dror (2020, p.481).

The strong reciprocity can be realized through this verbal pattern since it requires a dual or a plural subject and a reciprocal morphological marker. The mutual relation involves two participants where the relation between A and B the same between B and A. while the weak reciprocity can be encoded through the context where a group of participants have a mutual event and there is no guarantee that all the members of that group interact simultaneously.

There is an event type of meaning related to pattern VI in which the subject feigns a particular behavior like (tamarada) (pretend to be sick). It is true that the reciprocal morphological marker is based on the verb, but this kind of reciprocity is asymmetric. The symmetric relation need a plural subject (two opposed forces) while the feigning verb involves "one subject which is divided against itself". (ibid, p.83).

Lexically, reciprocity in Arabic can involve only some nominal elements such as

55) Mustfa wa Umarnu ḥaxawani.



-Mustafa and Omer are brothers. The implied meaning (Mustafa is Omer's brother and vice versa).

Another lexical way of expressing reciprocity in Arabic is by adding a modifier as

56) Mustafa wa Umran yuthakirani ma?an.

-Mustafa and Omer are studying together. (the implied meaning is that Mustafa is studying with Omer and vice versa).

Sometimes reflexives can be used to express reciprocity and collectivity.

57) Al naasu fi haathihi alqarjati jusammuuna ?unfusahum fallahiina.

- The people in this village call themselves farmers. This means that every single person of this village calls himself/ herself as a farmer and the other members so do. (Gaby, 2008, p. 259-262).

The meaning of reciprocity in Arabic is implied rather than being explicit.

4.4 The difference between reciprocal and reflexives in Arabic

Semantically, Arabic reciprocals differ from reflexives in two ways. Their main difference is concerning plurality and directionality of the verbs. According to the verbs, there are two kinds of verbs. Some of them aren't encoded as having a reciprocal meaning, but they are encoded syntactically (by their anaphor). Another kind is realized as reciprocal morphologically (by the overt or covert of reciprocal anaphor).

58) Al?ax-u wa?uxtu-hu ?aawanaa ba?dahuama.

-The brother and sister helped each other. (ibid, 107).

Syntactically, reflexives are essential parts of the sentence. Their verbs are syntactically bound by the subject argument.

59) Alwaladu ?a?adda nafsahu.

- The boy hurt himself.

60) Almud3rimu sallama nafsahu.

-The criminal turned himself in.

Here (nafsahu) (himself) can be interpreted as referential to the subject. (ibid, p. 100-101).

Semantically, reflexives can express reflexivity as well as reciprocity and collectivity.

61) Al naasu fi haathihi alqarjati jusammuuna ?unfusahum fallahiina.

-The people in this village call themselves farmers. This means that every single person of this village calls himself/ herself as a farmer and the other members so do. (Gaby, 2008, p. 25-262).

5. Method

This study is descriptive, analytic and contrastive. A great deal of explanation is given about how reciprocity is expressed in English and Arabic. The explanation is at three levels morphologically, syntactically and semantically. The procedures of this study are based on giving details about the definitions, constructions and the interpretations of reciprocal pronouns in both languages. The focus is on three linguistic levels: morphology, syntax and semantics. The Arabic examples are spelled in Arabic Alphabetical Symbols and their English translation is included too. A comparison is drawn between the languages and set many similarities and differences between the two.

6. Results



There is a fact states that the two language systems are contrasted. This paper hypothesizes that both languages have reciprocal pronouns, but the detained explanation shows the opposite and the hypothesis is refuted. It is hypothesized that both languages have the meaning of reciprocity in their linguistic systems, this hypothesis is accepted. It is assumed that there is no one way to encode the meaning of reciprocity, also this hypothesis is verified. It is concluded that English has definite pronouns to encode reciprocity and their counterparts doesn't exist in Arabic.

7. Conclusions

This study makes a comparison between two languages and sets some similarities and differences.

1. The similarities

Pronouns in general are used to substitute the noun or the whole noun phrase. Reciprocal pronouns have this characteristic since to some linguists the underlying structure of reciprocal sentence consists of two propositions. It can be reduced into one proposition by virtue of using the reciprocal pronouns. Reciprocity is a semantic property so it is universal. The semantic interpretation of reciprocity encodes an equal relation between two or more participants. The reciprocity in both languages involves such mutual relation between the participants. English and Arabic license the meaning of strong and weak reciprocity. Thus the subject in both languages requires the plurality, or collectivity of the participants.

2. Differences

Lexically, the main difference between the two languages is that English has definite reciprocal pronouns (each other and one another). Thus, the meaning of reciprocity is explicit, and there is no ambiguity in encoding the meaning of mutual relation. On the contrary, Arabic doesn't have a specific lexical marker to express the reciprocal event between two or more participants. It expresses the meaning of reciprocity by using either the noun *baʿḍun* as an anaphor or by using the comitative phrase *maʿa*. Some English verbs encode the meaning of reciprocity without using the reciprocal pronouns. On the other hand Arabic has such reciprocal verbs too, but they can't be used in their infinitive forms (the derived form is used).

Morphologically, English doesn't have a particular reciprocal marker, rather the infinitive or inflected verb form is used. Meanwhile Arabic has a specific reciprocal morphological marker (ta) based on the verb. Therefore Arabic uses some derived verb patterns to express the meaning of reciprocity.

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