Parenthetical Constructions in English and Arabic: A Contrastive Study

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Abstract

The present study attempts to give a detailed discussion and analysis of parenthetical constructions in English and Arabic, the aim being to pinpoint the points of similarity and difference between the two languages in this particular linguistic area.The study claims that various types of constructions in English and Arabic could be considered parenthetical; these include non-restrictive relative clauses, non-restrictive appositives, comment clauses, vocatives, interjections, among others. These are going to be identified, classified, and analyzed according to the *Quirk grammar* - the approach to grammatical description pioneered by Randolph Quirk and his associates, and published in a series of reference grammars during the 1970s and 1980s, notably *A Grammar of Contemporary English* (1972) and its successor *A Comprehensive Grammar of the English Language* in1985. Reference will, however, be made, wherever necessary, to the principles, techniques and terminology of other models of grammar. The method is, thus, more or less, eclectic. The concluding part of the research offers the main findings of the study.

Keywords: parenthesis; English[1]; Arabic[2]; ellipsis; contrastive analysis; insertion; addition

التراكيب الاعتراضية في اللغتين العربية والانكليزية: دراسة مقارنة

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الخلاصة

تعنى هذه الدراسة بموضوع التراكيب الاعتراضية و ما يميّزها من سمات في اللغتين الإنكليزية والعربية، وتهدف إلى تسليط الضوء على وجوه التماثل ووجوه الاختلاف بين اللغتين في هذا الجانب النحوي   .تطرّق البحث إلى دراسة الأنماط المختلفة للتراكيب الاعتراضية في اللغتين ، فتتناول بالتفصيل جملة الصلة غير الحصرية، والبدل غير الحصري والجملة التعليقية والمنادى و أدوات التعجب كونها أقوالا معترضة لا يؤثر حذفها في الجملة تركيبا أو معنى   . اعتمدت الدراسة المنهج التحليلي الذي جاء به (راندولفكويرك) و زملاؤه في سلسلة كتب النحو   التي صدرت خلال عقدي السبعينيات و الثمانينيات، و بخاصة كتاب قواعد اللغة الانكليزية المعاصرة   (1972) و كتاب القواعد الشاملة للغة الانكليزية (1985)،كما اعتمدت الدراسة على ما ورد بخصوص القول المعترض في كتب النحو الأخرى لمؤلفين آخرين ، ليصبح المنهج التحليليُ الذي اعتمده ا الباحثان اصطفائيا. يتناول البحث في قسمه الأخير النتائج التي توصل إليها الباحثان.

الكلمات المفتاحية: الانماط، اللغة العربية والانكليزية

2. Introductory Remarks

It is of great importance to examine what is meant by "parenthetical constructions" and how the form and syntactic structure of these constructions can best be understood. Nosek(1973) defines a "Parenthetical" as "a dependent satellite part of the utterance, wedged into a non-compact primary (frame) utterance from which it differs. Parentheses … express a secondary communication … and a commentary" (p.100).

Espinal (1991) states that parentheticals are independent syntactic constituents, or more generally independent structure.Rouchota (1998:105), as cited in Brinton (2008), maintains that parenthetical constructions are "syntactically unintegrated elements which are separated from the host clause by commas, intonation and function as comments".

Stoltenburg (2003) defines a parenthetical construction as "a syntactically non-integrated interruption of an emergent syntactic structure that is resumed and completed after the interruption" (p.109). According to Biber, Johansson, Leech, Conrad &Finegan (1999:1067), a parenthetical is an independent construction that "could be omitted without affecting the rest of that structure or its meaning". Leech (2006:79) observes that a parenthetical constituent of a sentence is "one which is, so to speak, 'in parentheses' or 'in brackets'. For Brinton (2008:7), parentheticals are constructions that are "peripheral" to their anchor.Qizwiinii (as cited in IbnSaʿad, 2010) says parenthetical constructions occur during the speech or between two parts of speech within the same sentence.

2. Literature Review

In English, parenthetical constructions have been much studied in linguistic studies. Urmson (1952) examines a group of verbs like *suppose*, *know*, *believe*, etc. listing them under the heading "parenthetical verbs*Nothing, I think, happened*. Quirk, Greenbaum, Leech, and Svartvik(1985) state that comment clauses are usually in the nature of parenthesis, e.g. *As you know nothing happened*; *What is odd, he had his wife with him*. Sentence adverbs (or adverbials), too, are often described as parenthetical: *Clearly, I could be wrong*.

Dehe and Kavalova (2007) present a collection of articles which discuss the "often neglected" phenomenon of parentheticals. These constructions are seen as expressions interrupting the linear structure of a host utterance, but lacking a structural relation to it. Blakemore (2008) shows that the communicative function of parentheticals is to focus on spoken discourse. He has largely supposed that the parenthetical material is assumed to be an example of a "dysfluency" that characterizes the unplanned discourse.

Banik and Alan (2008) state that parentheticals are constructions that typically occur embedded in the middle of a clause. Blakemore (2009) recognizes the function of parenthetical constructions in a free indirect style and, in particular, their role in enabling the author to represent thoughts from a variety of perspectives including his own. deVries (2011) discusses nominal appositions observing that "appositives are phrases that are parenthetically related to an anchor at the constituent level" (p.22).Cui (2014) finds that the syntactic independence of a parenthetical construction gives it a degree of freedom to digress from its host. Doring (2015) tackles the internal syntax of parenthetical constructions, claiming that parentheticals show up as various categories at the surface. She also claims that parentheticals are underlyingly clausal, applying an approach to ellipsis that involves movement plus deletion, movement of the parenthetical material to derive the non-clausal appearance of parentheticals at the surface.

Parenthetical constructions are less obvious in Arabic, though many Arab grammarians have tried to explain it. Mubaarakii (1429) discusses the parenthetical sentence in the holy Qur'an, stating that parenthesis (الاعتراض) is one of the Arabic devices used in both speech and writing, for example:

سبحانه و تعالى *glory to God!; Praise the Lord!*
إن شاء الله *God willing*; *it is to be hope*

He discusses the parenthetical genre and its effect on the understanding of the utterance.
al-'AnSaarii (2000) discusses the types, functions and positions of parenthetical constructions in the sentence. He states that commonly occurring examples of parenthetical constructions include رحمه الله *May God have mercy on him*, عافاه الله *May God keep him healthy*. Barii (2006) finds that parenthetical constructions are found mainly in the holy Qur'an, Prophetic Hadith and poetry.
IbnSaʼad (2010) shows that parenthetical constructions are devices used for lengthening, strengthening, and separating the flow of the speech. Additionally, he shows the stylistic impact of the parenthetical construction on the host clause. He adds that parentheticals are kind of elocution and high-class expressions.

It should be noticed that a "parenthetical sentence" in grammar books of Arabic is conventionally handled under the heading of "Sentences that have no place in parsing/analysis" (الجمل التي لا محلَّ لها من الإعرابِ), where it is seen as one type of such sentences alongside several others.

3. Types of Parentheticals in English and Arabic
Parenthetical constructions in both languages could be dealt with under the following headings:

3.1 Non-Restrictive Relative Clauses
In English a distinction is made between two types of relative clauses, namely restrictive (or defining) and non-restrictive (or non-defining) relative clauses. Non-restrictive relative clauses can be used parenthetically, i.e. can be left of the sentence without affecting the well-formedness – the structure or meaning – of it (cf. Badawi, Michael & Adrian2004). By contrast, no distinction is made by Arab grammarians between restrictive and non-restrictive relative clauses. They talk about الاسم الموصول *the relative pronoun* and the صلة *the relative clause* which follows the relative pronoun. However, we could argue that in Arabic a distinction should be made between two types of relative clauses, namely *restrictive* and *non-restrictive*. Thus, in both languages a non-restrictive relative clause is usually in the nature of parenthesis in the sense that if it is left out, the sentence will still make perfect sense. To be more exact, in both English and Arabic, a non-restrictive relative clause simply adds extra information; it is a kind of parenthesis, a causal remark, an aside or an explanation, as shown in the following examples:

1. My father, *who lives in Canada*, is an engineer.
    أبي ــ**الذي يعيش في كندا**ــ مهندسٌ

2. The door, *which is in front of the school*, is yellow.
    البابُ، **الذي امام المدرسة**، لونه اصفرُ

3. My mother, *who is fifty years old*, travelled to India.
    أمّي ــ**التي عُمرها خَمسون عاماً**ــ سافرتْ الى الهندِ

4. My wife, *who is a teacher*, is thirty years old.

زَوجتي ،**التي تعملُ مدرسة**، عُمرها ثلاثون عاماً

5. Leipzig University, *which was founded in 1409*, is one of the oldest universities in Germany.

جامعةُ ليبزك، **التي تأَسَسَتْ في العام 1409**، هي أحدى أقدمِ جامعاتِ ألمانيا

6. Ahmed, *whom I met yesterday*, is a respected man.

أحمدُ،**الذيألتقيته أمسِ**، رجلٌ محترمٌ

By contrast, the relative clause in *The man* <u>*to whom I wrote a letter yesterday*</u> *is my uncle*and its Arabic counterpart **كتبت له رسالة** الذي الرجل هو عميأمس have a restrictive force, limiting or restricting the meaning of its antecedent. In neither clause can the restrictive clause be omitted without change of meaning.

3.2 The Comment Clause

A comment clause in English and Arabic is a clause which adds comment to what is said in the rest of the sentence. Comment clauses are pragmatically dependent, which means that they are interpreted only in connection with the elements of the basic clause (Lakoff 1974; Ryding 2005). They are, for example, used to clarify the message of the talker, to assert the addressee of something, to show that the talker feels excited, fascinated, or shocked by something, etc. There are in both languages a number of parenthetical verbs such as *think*/*believe* (يعتقدُ،يظنُّ،يحسَبُ), etc. that can be used parenthetically in comment clauses:

7. Ali comes, I *think*, tomorrow.

يصلُ عليٌّ- بحسبِ ما أظنُّ/على ما أظنُّ/كما أظنُّ – غداً

8. Zaid, <u>I thought</u>, was sick.

زيدٌ –ظننتُ– مريضٌ

Cf. I thought Zaid was sick.

ظننتُ زيداً مريضاً

9. Nothing, *I think*, happened.

لم يحدث شيء، **كما اظنُّ**

10. You know the way, *I believe.*

أنتَ تعرفُ الطريقَ، **على ما أظنُّ**

11. Zaid – *I think* – failed in the exam.

زيدٌ –**أظنّ**– رسب في الامتحانِ

12. You can pass, *I believe so*.

أنتَ تستطيعُ أن تنجحَ–**أنا أعتقدُ ذلك**

13. Zaid will arrive tomorrow, *God willing.*

سيصلُ زيدٌ غداً–**إنْ شاءَ اللهُ**

14. Sameer, I reckoned, is a friend.

سميرٌ– حسبتُ – صديقٌ

15. The new moon –I imagined – had appeared.

الهلالُ – خلتُ – لائحٌ

16. *If you please,* give me the book.

أعطني الكتاب ، **إذا سَمَحتْ**

The following sentences, too, contain comment clauses:

17. The money will be received by the husband or wife, *as the case maybe*.

سيستلمُ الزوجُ أو الزوجةُ النقودَ، **بحسبِ ما يقتضي/يتطلَّبُ الأمرُ**

18. I did not mean to kick you, *it was an accident*.

لم أكن أقصد رفسك، **إنها مجرد صدفةٍ/ كان من غير قصد**

19. The accident happened at seven sharp, *as far as I know*.

الحادث وقع الساعة السابعة تماماً، **في حدود علمي/ بقدر ما اعلم**

20. *Don't worry*, everything will be fine.

لا تقلق، سيُصبحُ كلُّ شيءٍ على ما يُرامُ

21. Everything will be fine; *don't worry*.

لا تَقلَق، كُل شيءٍ سَيكونُ على ما يرامُ

Different cultures use different linguistic expressions to express a comment, e.g.
22. My sister– *May God bless her*–helps the children.

أختي **–بارك الله فيها–** تساعد الاطفالَ

23. Zaid – *(May) God keep him safe* – is naughty.

زيدٌ**– سَلَّمَه الله–** شقيٌّ

24. What would we do if, *Heaven forbid*, that man kidnapped your daughter?

ماذا كُنا سَنَفعَل لو – **لا سَمَحَ الله–** خَطَفَ ذلك الرجلُ ابنَتَك؟

25. This robber – *God damn him* – has stolen the money of the poor.

هذا ألسارِقُ **–لَعنَة الله عَليهِ–** أخذَ مال الفقراءِ

26. Ali – *may God bless him* – likes to help others.

علي **–بارك اللهُ فيهِ–** يحبُ مساعدة الآخرين

27. Sameer–*may God have mercy on him*–was tolerant of his neighbors.

سَميرٌ **–رَحِمَهُ الله–** كانَ مُتَسامِحاً مع جيرانِهِ

Other comment clauses are used to show politeness, feelings, assertion, opinion, etc.:
28. *No doubt*, the play was wonderful.

كانَتْ المسرحيةُ رائعةً، **لا شكَّ في ذلكَ**

29. *To put it bluntly*, the situation has gotten much worse.

أقولها بصراحةٍ، الوضعُ ازدادَ سوءاً

30. You are honest, *I'm sure*.
إنّكَ صادقٌ ، **أنا متأكدٌ من ذلك**

3.3 Apposition

In the two languages, apposition is a relationship between two or more forms (words, phrases, or clauses), which are grammatically equivalent, and have the same reference (Quirk et al. 1985; Carter 1981). They are usually used to add description or information. In both English and Arabic, non-restrictive appositives can be used parenthetically:

31. Khalid, *the gardener*, was found dead.
خالدٌ، **البستانيُّ**، وجِدَ ميتاً

In the above sentences, *Khalid* and *the gardener* and خالدٌ and البستانيُّ refer to the same person, and are called appositives. Each of these two sentences can be rewritten with either of the two appositives missing, and still make sense:

32. Khalid was found dead.
خالدٌ وجِدَ ميتاً

Here are some more example sentences containing appositives:

33. My sister, Sarah, will travel with me.
أُختي ، **سارة** ، ستسافر معي

34. The defendant, *a woman of forty*, denied killing the policeman.
أنكرتْ المدّعى عليها، **امرأة في الأربعين مِنْ عمرِها**، أنها قَتلَتْ الشرطيَّ

35. The Qur'an, *the holy Book of the Muslims*, is light and guidance.
القرآنُ، **كتابُ المسلمينِ المقدّسُ**، نورُ و هدايةُ

   In both languages, the second of the two appositives can, on occasion, be treated as a reduction of a non-restrictive relative clause, as in:

36. Baghdad, *which is the capital of Iraq*, is the City of Peace.
بغدادُ، **التي هي عاصمةِ العراقِ**، مدينةُ السلامِ

37. Baghdad, *the capital of Iraq*, is the City of Peace.
بغدادُ، **عاصمةُ العراقِ**، مدينةُ السلامِ

38. I live in Baghdad, *the capital of Iraq*.
أعيش في بغدادَ، **عاصمةِ العراقِ**

39. I passed by your sister – *Fatimah*.
مررتُ بأختِكَ – فاطمةَ

39. My uncle, *who was a wise and good man*, died at the age of 80.
عَمَي، **الذي كانَ رجلاً حكيماً و فاضلاً**، تُوفي في سن الثمانين

40. My uncle, *a wise and good man*, died at the age of 80.
عَمَي، **الرجلُ الحكيمُ و الفاضلُ**، تُوفي في سن الثمانين

41. Ahmad and Khalid, *(who are) the two doctors of this hospital*,
specialize in blood diseases.

أحمد و خالد، **(اللذان هما) طبيبا هذه المستشفى**، متخصصان في أمراضِ الدَّمِ

42. Ibrahim Naji, *who was an Egyptian poet*, was born in Cairo in1898.

إبراهيم ناجي، **الذي هو شاعر مصري**، ولد بالقاهرة سنة 1898

43. Ibrahim Naji, *an Egyptian poet*, was born in Cairo, 1898.

إبراهيم ناجي، **الشاعر المصري**، ولد بالقاهرة سنة1898

44. Neptune, (which is) the eighth planet from the sun, wasdiscovered in1846.

نبتون، **(الذي هو) السيّار الثامنُ من حيثُ البعدُ عن الشمسِ**، اكتشف في العام1846

45. Neil Armstrong, (who was) one of the most prominent American astronauts, died in 2012.

نيل آرمسترونغ، **(الذي هو) أحد ابرز رواد الفضاء الأمريكيين**، توفي في العام2012

Notice that nouns and phrases in apposition must agree in case, gender, number, and definiteness, for example, in

46. My aunt, *who was a wise and good woman*, died at the age of eighty.

عمّتي، **المرأة الحكيمة و الفاضلة**، توفيت في سن الثمانين

المرأة الحكيمة و الفاضلة agrees with عمّتي in case (nominative), gender (feminine), number (singular), and definiteness (both being definite).

47. Fyodor Dostoyevsky, *the Russian writer*, wrote *Crime and Punishment* (1866).

We may also consider the following:

48. فيودوردوستويفسكي، **الكاتبُ الروسيُّ**، كتبَ الجريمة و العِقاب (1866).

In this sentence الكاتب الروسي agrees with فيودوردوستويفسكي in case (nominative), gender (masculine), number (singular), and definiteness.

3.4 Vocatives

The term "vocative" refers to a type of noun which shows that a particular person or thing is being addressed or called. Vocatives in both English and Arabic are considered parenthetical constructions since deleting them does not affect the grammaticality of the sentence or utterance (Zwicky 1974; Haywood and Nahmad 1962):

49. I asked you, *oh girl*, what your name is.

سألتك،**يا بنتُ**، ما اسمكِ

50. Don't play in fire, *children*.

يا أطفالُ، لا تلعبوا بالنَّارِ

51. *Jack*, call your brother.

جاك، أتصل بأخيكَ

52. *O children*, it is time for eating.

يا أطفالُ، حان وقتُ الطعامِ

53. Are you ready, *Mary*?

هلْ أنتِ جاهزة، **يا ميري؟**

54. **يا نسيمَ** الصَّبا بلِّغْ تحيَّتنا

O east gentle wind, send our greetings.

55.ألا اسلمي **يا دارَ ليلى**

    O Layla's home, be safe!

56.**ياصبحُ** لا تطلغ

    O day, Stop! Don't break!

Notice that يا, which is the most common particle of the vocative in Arabic, can be deleted and still the sentence shows vocative, as in:

57. ((*O) Abdullah*), study hard!

    ((**يا)عبدَ الله**) ادرس بجدٍ

58. *(Oh Ahmed),* it is time for dinner.

    (**(يا)أحمدُ** حانَ وقتُ العشاءِ

59. *O Lord of the throne,*help us.

(يا) ذا العرش ارحمنا

    60. **يُوسُفُ** أَعْرِضْ عَنْ هَٰذَا (يوسف/29)

Joseph, turn away from this.

In Arabic, which expresses grammatical relationships by means of inflections, the term *vocative* is used to refer to the case form which is taken by a noun phrase when it is used in the function of address (including both animate and inanimate entities).

61.**(يا رجلاً)**خذ بيدي.

    O (any) man, take my hand.

(whereرجلاً*O (any) man* is in the accusative case)

62. **(يا رجلُ)**خذ بيدي

    O man (to a specific man) take my hand(whereرجلُ is in the nominative case)

63.**(يا طالعاً جبلاً**) كن حذراً.

    O mountain climber, beware (of falling to your death).

(whereطالعاً جبلاً*O mountain climber* is in the accusative case)

By contrast, English, which does not use the vocative case, expresses the notion *vocative* using an optional noun phrase, in certain positions, and usually with a distinctive intonation, as in:

64.*Mary*, are you ready?

    Are you ready, *Mary*?

Compare: *John*, be quiet!/Be quiet, *John* (vocative); *John* be quiet! (imperative).

3.5 Cognate Object

The *cognate*(i.e. *kindred*) object is the object which is derived from the verb.It is a verbal noun cognate with the verb; it repeats the meaning (frequently also the form; but cf. *to run a race*) of the verb. A cognate object is used to emphasize the action denoted, and is often modified by an adjective to specify the type of actions (Eckersley & Eckersley 1960; Ryding 2005). In the following examples, the cognate object is treated as a kind of

parenthesis, a causal remark, an aside or an explanation; it can be deleted and still leave a grammatical structure.

65. The girl smiled *a shy smile*.

ابتسمتِ البنتُ **(ابتسامة خجولة)**

66. The man died *a sad death*.

مات الرَّجلُ**(ميتة محزنة)**

67. The child slept *a peaceful sleep*.

نام الطِّفلُ**(نوماً هادئاً)**

68. عَمَلُنا مُرتُبطٌ **(ارتباطاً وثيقاً)** بأعمالِ الشركاتِ النفطِ.

Our work is *firmly* entwined with the works of oil companies.

69. مات الجنديُّ **(ميتةً غاليةً)**

The soldier sold his life dearly.

70. قَتَلتُ الجانيَ **(قَتَلاً)**

Literally: I killed the criminal *a brutal killing*).

فَرَحَ الطالبُ **(فرحاً عظيماً)**

71. The student rejoiced (*greatly*).

72. ضَرَبتُ علياً **(ضرباً مبرحاً/ شديداً)**.

I hit Ali *(hard).*

cf. ضَرَبتُ علياً **(هذا الضرب)**

I struck Ali thus (*this striking*).

In Arabic, but not in English), sometimes the cognate object is omitted but its modifier retained, as in:

73. ضَرَبتُ علياً **(ضرباً)** شديداً.

Literally: I hit Ali hard (hitting).

3.6 Interjections
Each language has its own set of interjections,which are purely emotive words. In English and Arabic, interjections constitute a group of words which occur outside the syntactic frame, i.e. they do not enter into syntactic relations; they have no lexical meaning. They are used to add additional information and they can be used as parenthetical units in the sentences in which they occur. They are put in the sentence, for example, to call attention, express surprise, fear, disappointment, pleasure, pain, excitement, etc. Among the common interjections in English and Arabic are*ah/*آه,*boo/*بو ,*oh/*أوه,*ouch/*آخ,*sh/*صَه, *wow/*آه, ياسلام,(Greenbaum and Quirk1990; Baalbaki&Baalbaki 2011), as in the following examples:

74.*Oh,* I didn't know that she loved you.

(أوْه!)لم أكنْ أعلم أنّها تحبكَ

75.*Hey!* What do you want from the baby?

(هاي!) ما الذي تُريدينه مِنْ الطفلةِ؟

76.*Oh*, he's been married four times.

أوه! هو تزوجَ أربع مرات

77.*Ugh!* The food was disgusting.

أفٍ! كانَ الطعامُ مثيراً للاشمئزازِ

78. (*Ugh!*) The house is dirty.

(**أفّ!**) المنزلُ قذرٌ

79.*(Aha,)*This means that you want to travel.

(**آها!**) هذا يعني أنّك تريدُالسفرَ

80.*(Wow!)* It is a beautiful present.

(**يا سَلام !**) إنّها هديةٌ جميلةٌ/ يا لها من هديةٍ جميلةٍ

81. (*Shush!*) I want to sleep.

(**صه !**) أريدُ أنْ أنام

3.7 Conversational Fillers

In English and Arabic, there exist both single-word and word-group conversational fillers. These are units used when someone is speaking, and they can be nouns, adverbs, clauses, phrases, etc. Although they are of little value to the sentence, they help the speaker, for example, keep going on while he comes up with the rest of the sentence (Barr, and Seyfeddinipur 2010; Clark & Clark 1977; Lyons 1968 Haywood &Nahmad 1962), as in:

82.*Well,* I will pay the gas bill.

حسناً، أنا سَأدفعُ فاتورة الغازِ

83.*Hm*, I know the way to the hotel.

هِمْ،أناأعرفُ ألطريقَإلّى الفندق

84.*Could you perhaps (=please)* carry the bags out to the car?

إذا سَمِحت/ مِنْ فضلك احمل الحقائبَ إلى السيارةِ

85.*Excuse me,* does this bus go to the station?

عفواً! هل تذهبُ هذه الحافلةُ الى المحطةِ؟

86.*Sarah*, sit down, *please*.

سارة، اجلسي **مَنْ فضلكِ**

87.*If you please*, one coffee.

إذا سَمِحت، أريدُ فنجاناً مِنْالقهوةِ

88. Go and open the door, will you?

اذهبْ و افتحْ البابِ **رجاءً**

89.*Kindly* close the door.

اغلقٍ البابَ **مِنْ فضلك**

90.*Actually*, I need your help.

في الحقيقة، احتاجُ مُساعُدتَك

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91. *Believe it or not*, Ellen will live in London.
صَدِّقْ أو لا تُصَدِّقْ، سَتَعيش ألين في لندن

92. *Oh*, *by the way*, Tom called you up while you were out.
بالمناسبةِ، اتصلَ بك توم هاتفياً عندما كُنتَ خارج المنزلِ

93. I wish I could come but *unfortunately* I have no time.
أوَدُّ المجيءَ لكن **لسوءِ الحظِ** ليس لدي وقت

There are also fillers that are used to show politeness,for example:
94. *With due respect*, you are not a writer.
أنتَ، **مع احترامي لك**، لستَ بكاتبٍ (= أنت، **مع احترامي لك**، لست كاتباً)

95. *Kindly*, resume your seats, *ladies and gentlemen*.
لُطفاً سَيداتي و سادتي، عودوا إلى مقاعِدكم

Still other conversational fillers are used for saying that the speaker is happy, thatsomething unpleasant has ended or has not happened:
96. *Thank God* my son has passed the exam.
الحمدُ لله، اجتازَ وَلدي الامتحانَ

The above examples clearly show that both languages use conversational fillers for a variety of purposes. These have little or no addition to the meaning, and can, therefore, be left out.

3.8 Exhortation and Warning Expressions

Both English and Arabichave expressions that are used to urge someone to do something and expressions which are used to give attention to someone to guard himself against something or someone.Thefunction of such expressions is to give advice, warning etc. in a direct way (Wright II 1898):

97. **(Write)** your lesson!
(**اكتب**) درسَكَ!

98. *(Take care of)* your hand.
(**قِ**) يدَك

98. *(Attack)*The enemy.
(**هاجِم**) العدُوَّ

99. *(Beware of/Guard against)* the scorpion.
(**احذْر**) العقربَ

100. (*Let loose*) The dogs at the pigs.
(**أرسِلِ**) الكلابَ على الخنازير

101. *(By God)(They have seen)*The new moon.
(**أبصروا**) الهلالَ (**واللهِ**)

102. (*You have seen/dreamed*) what is good and cheering.
(**رأيتَ**) خيراً و ما سرَّ

103. (The bomb hit) The target (,*by God*).
(أَصابتِ القنبلةُ) الـهدفَ (واللهِ)

104. *(He scored) A goal (,by God).*
(سَجَّلَ) هدفاً (و اللهِ)

Note that in Arabic, if a noun in the accusative is uttered only once (as in the above examples), the verb may be added; but if the accusative is repeated, or if there are two accusatives connected by (و) 'and', the verb is never expressed i.e. obligatorily omitted. In English, on the other hand, the verb can be expressed in all cases:

105. *Beware of* the cat, *the cat.*
احذرِ القطَّة القطَّة* = *Beware of the cat, the cat.*
cf. القطَّةَ (**احذر**) = *Beware of the cat.*

106. احذرِ الأكلَ الدسمَ الأكلَ الدسمَ* = *Avoid eating fatty food, fatty food.*

107. احذرِ القطةَ و الكلبَ* = *Beware of the cat and the dog.*

108 احذر الولدَ و أصدقائَه* = *Beware of the boy and his friends.*

3.9 Swearing Expressions

In English as well as in Arabic, if someone swears to do something, they solemnly and emphatically promise that they will do it (Haywood &Nahmad 1962; Wright II 1898). Swearing expressions are quite common in speech; we usually hear and use them in private and in public settings and in films, on television and on the radio. In both languages, most swearing expressions are religious ones. When someone swears, they commonly use single words, short phrases or clauses. These are usually used to express strong feelings, e.g. feeling of anger. In this study the term *parentheticals* are extended to cover swearing expressions like those in the following examples:

109. *I implore you by God!* Don't leave your mother.
باللهِ عليك! لا تترك والدتَك

110. *By God!* I will help you.
واللهِ سأساعِدُكَ

111. *By my life*, do not do this.
بحياتي عليك، لا تَفعلْ هذا

112. If you study hard, you will – *by God* – succeed.
واللهِ/باللهِ/تاللهِ إن تدرسْ تنجحْ

113. *By thy glory*, I will help the poor.
فَبِعزَّتِك، لأساعدنَّ الفقراء

114. *By the Lord of the Ka'bah*, our army will defeat the enemy.
وربُّ الكعبةِ، لَسوفَ يدحرُ جيشُنا العدوَّ

115. *By God,* if I see Mazin, I will kill him.

إن رأيتُ مازناً ـ **و أيمُ الله** ـ لأقتلنَّه

116. I bought this book, *by God*, for two dollars.

اشتريت هذا الكتاب **والله** بدولارين

117. *By God* you are right.

و أيمُ الله/ و أيمُنُ الله/ و أيمَنُ الله ،إنك على صواب

118. *Upon my word/My word upon it*, I'll make him eat his words.

قسماً بشرفي، سأجعلُهُ يعترفُ أنَّ ما قالهُ غيرُ صحيحٍ

And in the Qur'anic:

119. وَٱلْعَصْرِ إِنَّ ٱلْإِنسَٰنَلَفِى خُسْرٍ." (العصر:2-1)

By Time, The human being is in loss.

120. وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّواْ مُدْبِرِينَ (الأنبياء:57)

By God, I will have a plan for your statues after you have goneaway.

121. لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ.(الحجر:72)

By your life, they were blundering in their drunkenness.

3.10 Reduplicatives

Reduplicatives are two (or more) elements which are identical. The most common use of reduplicatives is to intensify (Matthews 2007; Carter 1981). In each of the following examples, the underlined word is reduplicated:

122. Milk is <u>very</u>very good for you.

الحليبُ مفيدٌ <u>جداً</u> جداً لكَ

123. <u>You</u>, you are guilty.

<u>أنتَ</u>أنتَ مذنبٌ

124. <u>Keep on</u>, keep on reading poetry.

<u>واظب</u>واظب على قراءةِ الشِّعر

4. Conclusions

The study has shown that there are, in both English and Arabic, various types of parentheses/تراكيب اعتراضية.A parenthesis/ التركيب الاعتراضي is shown to be a word, phrase, or clause inserted in the superordinate clause, often between commas, and sometimes between dashes or brackets. A parenthetical expression gives some additional information not essential to the meaning or grammatical construction of the superordinate clause.We have also shown that the notion of parenthesis is not only an *insertion* process but also an additional one. The point is that a variety of expressions in the two languages – words, phrases, and clauses – may be optionally added to the subordinate clause without being enclosed in commas, dashes, or brackets and are usually in the nature of parentheses. The study has, thus, employed the term *parentheticals* in a wider sense to cover a variety of constructions, for instance, non-restrictive relative clauses, comment clauses,

interjections, cognate objects, vocatives, conversational fillers, sentence adverbials, emphatic pronouns, swearing expressions, etc.

In the light of the contrastive analysis carried out in this study, the following conclusions may be drawn:

1. The notion of *parenthesis* is, without doubt, a controversial topic in linguistic studies of natural languages, including English and Arabic.

2. Parenthetical constructions in English and Arabic are expressions, including single words, phrases and clauses, which are inserted in the superordinate (or host) clause without changing the meaning, or the grammar, of the host clause.

3. Parentheses, in natural languages, are structurally independent; they interrupt the sentence in which they appear.

4. Parenthetical units in Arabic, in fact, lack definition in linguistic literature. This phenomenon is hardly ever discussed in syntactic studies of the language.

5. The analysis of parentheticals is based on the notion of *ellipsis* (or *deletion*), in the sense that the omission of a parenthetical construction from the host clause will not affect the well-formedness of that clause.

6. Parenthetical units tend not to be bound to specific positions in the sentences in which they occur. In general, they can appear initially, medially, or finally.

7. In English, as well as in Arabic, it is not always easy to determine the exact border between parenthetical units and other units which have a non-parenthetical use, the most prominent being adverbials in general and adverbials as sentence modifiers in particular.

8. In both English and Arabic the use of parentheticals is not a matter of padding, that is unnecessary words or details that are added to make a sentence, speech, etc. longer; these units may help the readers/hearers to fully understand the meaning of the writer's/speaker's message via giving some additional information not very essential to the meaning or grammatical construction of the host sentence/utterance.

9. A parenthesis, in the two languages, may perform a variety of different functions, e.g. emphasis, order, request, instruction, suggestion, invitation, etc. A parenthetical unit may be used as a linguistic device by which a language user avoids an order (or request) which may not be acceptable to the addressee, for example, instead of simply giving such an order as *Give me that book*, one might say *Could you perhaps give me that book?*

ENDNOTES
[1]English
The term *English* is used in the present study to refer to *Standard British English*. It is that variety of English which is, more or less, understood all over the English-speaking world, and which is normally used by educated people, and taught to non-native speakers learning the language (Abercombie, 1953; Stevens, 1983 and Stubbs, 1982). It is chosen here because it is the form of English which is taught as a subject in schools in Iraq.
[2]Arabic
 Arabic in this work is used to refer to both: *Classical Arabic* - the language in which the holy Qur'an was revealed and through which the Islamic faith finds expression, and *Modern Standard Arabic* (also known as *Modern Literary Arabic*) - the language which, throughout the whole Arabic-speaking world is **(i)** found in the prose of books, newspapers, periodicals and letters; **(ii)** employed in formal public address, over radio and television and in religious ceremonials;**(iii)**taught in schools and taught to non-native speakers when they learn the language as a foreign language, and **(iv)** described in dictionaries and grammars. Although it is called *Arabic*, it no longer has any necessary connection with the Arab homeland. It is a *universal* form of Arabic, being *exactly* the

same wherever it may be spoken or written. ('Aniis 1973; Frayhah 1955; Hassaan 1958; Stetkevych 1970; Taymuur 1956 and al-Toma 1969)

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