Analysis of Morphological Shifts Gender and Number Shift Observed in the Translation of the Holy Qur'aan from Arabic into Amharic

Ph.D. Mohammed Miftah

Addis Ababa University

Linguistics

miftahm84@gmail.com

Abstract

In this article, morphological shifts, number and gender shifts observed in the translation of the Holy Qur'aan from Arabic into Amharic have been discussed and analyzed. Shifts in agreement in number and gender between parts of a sentence have been discussed. From the discussion given in the article one can conclude that agreement in number and gender is sensitive to word order in Arabic. For example, when the subject follows the verb the suffixes that show agreement are absent, but they are obligatorily present if the subject precedes the verb. Therefore, sometimes agreement in number and gender may not be strict in Arabic. However, in Amharic there should always be strict agreement in gender and number. Therefore shifts in number and gender have been obligatorily made by the translators of the Holy Qur'aan from Arabic into Amharic to produce grammatical sentences in the target language structure. However, in some instances, as discussed in the article, the translators closely adhered to the source language structure which produced ungrammatical or unknown structures in the target language structure. This may make some structures in the target text incomprehensible.

Key Words: Source text, target text, target language structure, morphological shifts, gender and number Shift

Introduction

The main objective of this article is to identify and describe morphological shifts such as gender, number, shifts that have been observed in the translation of the Holy Qur'aan from Arabic into Amharic.

Gender and number shifts may be observed in the translation of a word from the source language to the target language. For example, when a singular verb is translated from the source language to the target language it may be changed to plural verb. A dual verb or noun may be translated as plural ones. A feminine verb or noun may be translated without making any distinction between masculine and feminine. These types of number and gender shifts are technically referred to as intra-system shifts (Catford, 1965:80). Therefore, this article describes and discusses these types of shifts in detail using data from both the source and the target texts.

Gender and number shifts in the translation of the Holy Qur'aan from Arabic into Amharic

Various types of shifts in agreement in gender and number between parts of a sentence have been observed in the translation of the Holy Qur'aan from Arabic into Amharic. These shifts have been analyzed and discussed below in detail.

- (a) The shift from a masculine and singular verb + a feminine by form and singular subject in Arabic into a masculine and singular subject + a masculine and singular verb in Amharic

1. ST: *قَدْ كَانَ لَكُمْ آيَةٌ* [3:13]

qad kaana la - kum ḡaayat - un

already be.PRV PRE-2MPL sign.FSG-NOM

TT: *ለናንተ በእርግጥ ተግምረ አልለ (Q3:13)*

la - innantə bəirgīt' təḡammir ḡall-ə

PRE - 2PL indeed sign be. PRF-3MSG

TR: *Already there has been for you a sign (Q3:13)*

The example given above (1) illustrates that the sentence in the source text used a masculine and singular verb *كَانَ* (/kaana/) which means 'has been' followed by a feminine by form and singular subject *آيَةٌ* (/ḡaayat- un/) which means 'a sign'. However, the target text used a masculine and

singular verb preceded by a masculine and singular subject *ሐለለ* (/ʔall-ə/) and *ተጻጸፈ* (/təʔmmir/) which means ‘has been and sign’ respectively.

The above data (1) show that in the source text (Classical Arabic) if the subject of a sentence is feminine only by form its preceding verb may be put in a masculine form. Therefore, in that case, there may not be a strict agreement in gender between the subject and the verb. However, in the target text (Amharic), there is strict agreement in gender between the subject and the verb. This shows that the translators of the Holy Qur’aan from Arabic into Amharic employed gender shift to keep the grammar of the target text

(b) The shift from a masculine and singular verb + a feminine and plural subject in Arabic into a plural subject + a plural verb in Amharic

2a. ST: [٣:٨٦] وَجَاءَهُمُ الْبَيِّنَاتُ

wa dʒaaʔa-humu ʔal-bayyin-aat-u

CONJ come.PRF-OBJ3MPL DEF-verse/sign-FPL-NOM

TT: የተገረሩ አንቀጾችም ከመጡ ላቸው በኋላ (Q3:86)

yə-tə-brarr-u ʔənk’ə s’-otʃf- m kə- yə -mət’ t’-u-ll-atʃfəw bəhuala

REL-PASS- clear-3L verse/sign-PL-CONJ PRE-REL-com.PRF-3PL-BEN-3PL PRE

TR: and clear signs had come to them (Q3:86)

The example given above (2a) illustrates that the sentence in the source text used a masculine and singular verb *جاء* (/dʒaaʔa/) which means ‘had come’ followed by a feminine and plural subject *الْبَيِّنَاتُ* (/ʔal-bayyin-aat-u/) which means ‘clear signs/verses’. However, the target text used a plural subject followed by a plural verb *አንቀጾችም* (/ʔənk’ə s’-otʃf- m/) and *መጡ ላቸው* (/kə-mət’-u-l-atʃfəw/) which mean ‘clear signs/verses’ and ‘had come for them’ respectively.

2b. ST: [٣:١٠٥] مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

min baʕd-i maa dʒaaʔa-hum ʔal-bayyin-aat-u

PRE after-GEN REL come.PRF-OBJ3MPL DEF-proof-FPL-NOM

TT: ግልጽ ተዓምራት ከመጣላቸው በኋላ (Q3:105)

gils' təʔəmr-at kə-məmt' t'a-ll-atfifəw bəhuala

clear proof-PL PRE-come.INF-BEN-3PL PRE

TR: after the clear proofs had come to them (Q 23:105)

The example given above (2b) illustrates that the sentence in the source text used a masculine and singular verb جاء (/dʒaaʔa/) which means 'had come' followed by a feminine and plural subject الْبَيِّنَات (/ʔal-bayyin-aat-u/) which means 'clear signs' while the target text used a plural subject ተዓምራት (/təʔəmr-at/) and ከመጣላቸው (/ kə-məmt' t'a-l-atfifəw/) which mean 'clear signs' and 'had come' respectively. There is no agreement in number in the Amharic sentence. Such a sentence construction violets the Amharic grammar rule though Amharic is strict in number agreement between the subject and the verb.

The above data (2a) shows that in the source text (Classical Arabic) if the subject of a sentence is feminine and plural, its preceding verb may be put in a masculine and singular form. Therefore, in that case, there may not be a strict agreement in gender and number between the subject and the verb. However, in the target text (Amharic), there is strict agreement in gender between the subject and the verb. This shows that the translators of the Holy Qur'aan from Arabic into Amharic employed gender and number shift to keep the grammar of the target text. However, in (2b), the translators employed plural subjects with singular verbs in the target text though not allowed. This shows sometimes the translators adhere to the source language structure and violate the target language structure.

- (c) The shift from a feminine and singular verb + a feminine and plural subject in Arabic into a plural subject + a plural verb in Amharic

3.ST: [٣:١٠١] وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ

wa ʔantum t-u-tlaa ʔalay-kum ʔaay-aat-u ʔallah-i

CONJ you.MPL 3F-PASS-recite PRE-2MPL verse-FPL-NOM Allah-GEN

TT: የአላህም አንቀጾች በእናንተ ላይ የሚነበቡ ሲኾኑ (Q 3:101)

yə-ʔallah-m ʔənk'əs'- otʃif bə- innantə lay

POSS- Allah-CONJ verse-PL PRE-you.PL PRE

yəm- yi-nnəbab-u s-yi-hon-u

REL-3-recite.PASS.IPFV-PL REL-3-COP.IPFV-PL

TR: while to you are being recited the verses of Allah (Q3:101)

The example given above (3) illustrates that the sentence in the source text used a feminine and singular verb *تُنْقَلَى* (/t-u-tlaa/) which means 'is being recited' followed by a feminine and plural subject *آيَاتُ* (/ʔaay-aat-u/) which means 'the verses' while the target text used a plural subject and a plural relativized verb *አንቀጾች* (/ʔənk'əs'- otʃif/) and *የሚነበቡ* (/yəm- yi-nnəbab-u/) which mean 'verses' and 'that are recited' respectively.

All the above data (3) show that in the source text (Classical Arabic) if the subject of a sentence is feminine and plural, its preceding verb may be put in a feminine and singular form. Therefore, in that case, there may not be a strict agreement in number between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number between the subject and the verb. That is, the target text used a plural subject and a plural verb. This shows that the translators of the Holy Qur'aan from Arabic into Amharic employed gender and number shift to keep the grammar of the target text.

- (d) The shift from a masculine and singular verb + a masculine and plural subject in Arabic
into a plural subject + a plural verb in Amharic

4a.ST: [٣:٢٨] لَا يَتَّخِذِ الْمُؤْمِنُونَ

laa ya-ttaxið- Ø ʔal-muʔmin-uuna

NEG 3- take.- IMP JUSS DEF-believer-MPL

TT: ምእምናን አይያዙ (Q 3:28)

mi?minan a-yi-yaz-u

believers NEG-3- take.IMP-PL

TR: *Let not believers take* (Q 3:28)

The example given above (4a) illustrates that the sentence in the source text used a masculine and singular verb لَا يَتَّخِذُ (/laa ya-ttaxiḏ /) which means ‘Let not take’ followed by a masculine and plural subject الْمُؤْمِنُونَ (/ʔal-mu?min-uuna /) which means ‘believers’.

The target text used a plural subject and a plural verb ምእምናን (/mi?minan /) and አይያዙ (/ʔa-yi-yaz-u /) which mean ‘believers’ and ‘let not take’ respectively.

All the above data (4a) show that in the source text (Classical Arabic) if the subject of a sentence is a masculine and plural, its preceding verb must be put in a masculine and singular form. Therefore, in that case, there may not be a strict agreement in number between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number between the subject and the verb. That is, the target text used a plural subject and a plural verb. This shows that the translators of the Holy Qur'aan from Arabic into Amharic employed gender and number shift to keep the grammar of the target text.

(e) The shift from a feminine and singular verb + a broken plural subject in Arabic into a plural subject + a plural verb in Amharic

5a.ST: [٣:٣٩] فَانَادَتْهُ الْمَلَائِكَةُ

f-anada-t-hu ʔal-malaʔikat-u

CONJ-call.PRF-SBJ3FSG-OBJ3MSG angels-NOM

TT: መላእክት ጠራቸው (Q3:39)

məlaʔkt t'rra-tʃtʃi-w

angels call.PRF- SBJ3FSG- OBJ3MSG

TR: So the angels called him (Q3:39)

The example given above (5a) illustrates that the sentence in the source text used a feminine and singular verb *فَنَادَتْهُ* (/f a-anada-t-hu /) which means ‘called him’ followed by a broken plural subject *الْمَلَائِكَةُ* (/ʔal-malaʔikat-u /) which means ‘the angels’.

The target text used a plural subject and a plural verb *መላእክት* (/məlaʔkt-m /) and *ጠረፋው* (/t'rra-tʃtʃi-w /) which means and ‘angels’ and ‘she called him’ respectively.

5b.ST: [وَاللّٰهُ يُرْجِعُ الْأُمُورَ ۙ ١٠٣]

wa-ʔilaa ʔallaah-i t-u-rjaʕ-u ʔal-ʔumuur-u

CONJ-PRE Allah-GEN 3FSG-PASS-return.IPFV-IND DEF – matters-NOM

TT: ነገሮችንም ሁሉ ወደ አላህ ብቻ ይመለሳሉ (Q3:109)

nəgər-otʃtʃ-m hullu wədə ʔallah biʃtʃa yi-mmələsall-u

matter-PL-CONJ all PRE Allah only 3- return. PASS IPFV-3PL

TR: And to Allah will [all] matters be returned. (Q3:109)

The example given above (5b) illustrates that the sentence in the source text used a feminine and singular verb *يُرْجِعُ* (/t-u-rjaʕ-u /) which means ‘will be returned’ followed by a broken plural subject *الْأُمُورُ* (/ʔal-ʔumuur-u /) which means *matters*.

The target text used a plural subject and a plural verb *ነገሮችንም* (/nəgər-otʃtʃ-m /) and *ይመለሳሉ* (/yi-m-mələsal-u /) which means ‘and matters’ and ‘will be returned’ respectively.

The above data (5b) show that in the source text (Classical Arabic) if the subject of a sentence is a broken plural, its preceding verb may be put in a feminine and singular form. Therefore, in that case, there may not be a strict agreement in number and gender between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the subject and the verb. That is, the target text used a plural subject and a plural verb. This shows that

the translators of the Holy Qur'aan from Arabic into Amharic employed gender and number shift to keep the grammar of the target text. However, in (5a), the translators employed plural subject መላእክት (/məlaʔkt/) with feminine singular verbs ጠረፉ (/t'arra-tʃtʃi-w /) which means *the angles and called him* in the target text though such is not allowed. This shows that sometimes the translators closely adhere to the source language structure and violate the target language structure.

(f) The shift from a masculine and singular verb + a broken plural subject in Arabic
into a plural subject + a plural verb in Amharic

6.ST: قَدْ جَاءَكُمْ رَسُولٌ [٣: ١٨٣]

qad dʒaaʔa-kum r`usul-un

already come.PRF-OBJ2MPL messengers.PL-NOM

TT: መላእክቶች በእርግጥ መጥተውላችኋል (Q3:183)

məlkətəḥ- otʃtʃ bərgit' mət'itə-u-l- atʃtʃihu-al

messenger-PL already come.PRF-SBJ3PL-BEN-2PL-T

TR: *There have already come to you messengers* (Q3:183)

The example given above (6) illustrates that the sentence in the source text used a masculine and singular verb جاء (/dʒaaʔa/) which means 'has come' followed by a broken plural subject رَسُولٌ (/rusul-un /) which means 'messengers'.

The target text used a plural subject and a plural verb መላእክቶች (/məlkətəḥ- otʃtʃ/) and መጥተውላችኋል (/mət'itə-u-l- atʃtʃihu-al/) which means 'messengers' and 'have come to you' respectively.

The above data (6) show that in the source text (Classical Arabic) if the subject of a sentence is a broken plural, its preceding verb may be put in a masculine and singular form. Therefore, in that case, there may not be a strict agreement in number and gender between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the

subject and the verb. That is, the target text used a plural subject and a plural verb. This shows that the translators of the Holy Qur'aan from Arabic into Amharic employed gender and number shift to keep the grammar of the target text

- (g) The shift from a masculine and singular verb + a collective noun subject in Arabic into a plural subject + a plural verb in Amharic

7.ST: [٣:٢٣] ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ

thumma ya-tawalla fariiq-un min-hum

CONJ 3MSG- turn away.IPFV a party-NOM PRE-3MPL

TT: ከዚያም ከእነሱ ገመፅሮቹ ይሸሻሉ (Q3:23)

kəziyam kə-innəsu gəmis- otʃtʃ-u yi-ʃəf-al-u

CONJ PRE-them party-PL-DEF 3- turn away.IPFV-T-3PL

TR: then a party of them turns away (Q3:23)

The example given above (7) illustrates that the sentence in the source text used a masculine and singular verb *يَتَوَلَّى* (/ya-tawalla/) which means *turns away* followed by a collective noun subject *فَرِيقٌ* (/fariiq-un/) which means *a party*.

The target text used a plural subject and a plural verb *ገመፅሮቹ* (/gəmis- otʃtʃ-u/) and *ይሸሻሉ* (/yi-ʃəf-al-u/) respectively.

The above data (7) show that in the source text (Classical Arabic) if the subject of a sentence is a collective noun, its preceding verb may be put in a masculine and singular form. Therefore, in that case, there may not be a strict agreement in number and gender between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the subject and the verb. That is, the target text used a plural subject and a plural verb.

- (h) The shift from a feminine and singular verb + a collective noun subject in Arabic into a plural subject + a plural verb in Amharic

8a.ST: [٣: ٦٩] وَدَّتْ طَائِفَةٌ

wadda-t t^ʕaaʔifa-t-un

wish.PRF-F A faction-F-NOM

TT: ጭፍሮች ተመኙ (Q3:69)

tf'ifr- otftf təməṅ-u

faction-PL wish.PRF-3PL

TR: A faction wish (Q3:69)

The example given above (8) illustrates that the sentence in the source text used a feminine and singular verb *وَدَّتْ* (*wadda-t* /) which means 'wished' followed by a collective noun subject *طَائِفَةٌ* (*t^ʕaaʔifa-t-un* /) which means 'a faction'.

The target text used a plural subject and a plural verb *ጭፍሮች* (*/tf'ifr- otftf/*) and *ተመኙ* (*/təməṅ-u* /) which mean 'factions' and 'wished' respectively.

The above data (8) show that in the source text (Classical Arabic) if the subject of a sentence is a collective noun, its preceding verb may be put in a feminine and singular form. Therefore, in that case, there may not be a strict agreement in number and gender between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the subject and the verb. That is, the target text used a plural subject and a plural verb.

- (i) The shift from a feminine and singular verb + a feminine dual subject in Arabic into a plural subject + a plural verb in Amharic

9.ST: [٣: ١٢٢] إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ

ʔið hamma-t t^ʕaaʔifa-t-aani min-kum

When incline.PFV-F party-F-DU.NOM PRE-2MPL

TT: ከእናንተ ሁለት ጭፍሮች ባሰቡ ጊዜ (አስታውስ) (Q3:122)

kə innantə hulət tʃʼifr- otʃif bə-ʔasəb-u gize(ʔastaws)

PRE you.PL two party-PL when-think.PRF-PL when(remember)

TR: When two parties among you were about to lose courage (Q3:122)

The example given above (9) illustrates that the sentence in the source text uses a feminine and singular verb *اِذْ هَمَّتْ* (/ʔið hamma-t/) which means ‘when thought’ followed by a dual collective noun subject *طَائِفَتَانِ* (/tʼaaʔifa-t-aani/) which means ‘two parties’.

The target text uses a plural subject and a plural verb *ሁለት ጥቁሮች* (/hulət tʃʼifr- otʃif/) and *በሰላም ጊዜ* (/bə-ʔasəb-u gize/) which means ‘two parties’ and ‘when they thought’ respectively.

The above data (9) shows that in the source text (Classical Arabic) if the subject of a sentence is a feminine and dual noun, its preceding verb may be put in feminine and singular form. Therefore, in that case, there may not be a strict agreement in number between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the subject and the verb. That is, the target text used a plural subject and a plural verb. This shows number shift.

(j) The shift from a masculine and singular verb + a masculine and dual subject in Arabic into a plural subject + a plural verb in Amharic

10.ST: [٣:١٦٦] *الْتَقَى الْجَمْعَانِ يَوْمَ*

yawma ʔiltaqaa ʔal- dʒamʕ-aani

day meet.PRF DEF-army-DU.NOM

TT: ሁለቱ ጥቁሮችም በተጋጠሙ ቀን (Q3:166)

hulət-u tʃʼifr- otʃif-m bə-təgatʼm-u kʼən

TR: on the day the two armies met (Q3:166)

The example given above (10) illustrates that the sentence in the source text used a masculine and singular verb *التقى* (/ʔiltaqaa /) which means *met* followed by a dual noun subject *الْجَمْعَانِ* (/ʔal-dʒamʕ-aani /) which means ‘two parties or two armies’.

The target text used a plural subject and a plural verb *ሁለቱ ክፍሎችም* (/hulət-u tfʔifr- otʃtf-m /) and *በተጋጠሙ ቀን* (/bə-təgatʹm-u kʹən /) which mean *two armies and on the day they met* respectively.

The above data (10) show that in the source text (Classical Arabic) if the subject of a sentence is a masculine and dual noun, its preceding verb may be put in a masculine and singular form. Therefore, in that case, there may not be a strict agreement in number between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the subject and the verb. That is, the target text used a plural subject and a plural verb. This shows number shift

- (k) The shift from a broken plural noun + a feminine and singular adjective in Arabic into a plural adjective or relativized verb + a plural noun in Amharic

11.ST: [3:15] *وَأَزْوَاجٌ مُطَهَّرَةٌ*

wa ʔazwaadʒ-un mutʕahhara-t-un

CONJ spouses-NOM purified-F-NOM

TT: *ንጹሕ የተደረገ ሚስቶችም* (Q3:15)

nisʹuh yə-tə-dərəg-u mist- otʃtf-m

pure REL-PASS-make. PRF-PL spouse-PL-CONJ

TR: *and purified spouses* (Q3:15)

The example given above (11) illustrates that the noun phrase in the source text used a broken plural noun *أَزْوَاجٌ* (/ʔazwaadʒ-un /) which means ‘spouses’ followed by a feminine and singular adjective *مُطَهَّرَةٌ* (/mutʕahhara-t-un /) which means ‘purified’.

The above data (11a) show that in the source text (Classical Arabic) if the noun of a noun phrase is a broken plural noun, its following adjective may be put in a feminine and singular form. Therefore, in that case, there may not be a strict agreement in number between the noun and its adjective. However, in the target text (Amharic), there is strict agreement in number and gender between the noun and its adjective. That is, the target text used a plural noun and a plural relativized verb. This shows number shift.

- 1) The shift from a broken plural noun + a feminine and singular complement in Arabic into a plural noun+ a plural complement in Amharic

12.ST: [٨٠:٣٨] *وَجُودُهُ يُورَمُنِدُ مُسْفِرَةً*

wudzuuh-un yawma?ið-in musfira-t-un

faces-NOM that day-GEN bright-F-NOM

TT: ፈቶች በዚያ ቀን አገረዎች ናቸው (Q80:37)

fit- otʃtʃ bə- izia k'an ʔəbri- otʃtʃ n-atʃtʃəw

face-PL PREDEM day bright-PL COP.PRF-3PL

TR: [Some] faces, that Day, will be bright (Q80:37)

ST: [٨٠:٣٩] *ضَاكَّةٌ مُسْتَبْشِرَةٌ*

dʰaahika-t-un mustabfira-t-un

Laughing-F-NOM rejoicing-F-NOM

TT: ሳቂዎችም ተደሳዎችም ናቸው (Q80:39)

sak'i-otʃtʃ -m tədəsatʃ-otʃtʃ-m n-atʃtʃəw

Laughing-PL-CONJ rejoicing-PL-CONJ COP.PFV-3PL

TR: Laughing, rejoicing at good news (Q80:39)

The example given above (12) illustrates that the nominal sentence in the source text used a broken plural noun *وُجُوهُ* (/wudʒuuh-un /) which means *faces* followed by a feminine and singular complements *مُسْفِرَةٌ* (/musfira-t-un /) , *صَاحِكَةٌ* (/dʕaahika-t-un /) and *مُسْتَبْشِرَةٌ* (/mustabfira-t-un /) which mean ‘*bright*’, *Laughing* and ‘*rejoicing at good news*’ respectively. The target text used a plural subject and plural complements *ፈቶች* (/fit- otʃf/) and *አገረዎች* (/ʔəbri-otʃf /), *ሳቂዎችም* (/sak'i-otʃf-m /), and *ተደሰቶችም* (/tədəsətf-otʃf-m /) which mean ‘*faces*’, ‘*bright*’, ‘*Laughing*’ and ‘*rejoicing at good news*’ respectively.

The above data (12) shows that in the source text (Classical Arabic) if the subject of a nominal sentence is a broken plural noun, its complement may be put in a feminine and singular form. Therefore, in that case, there may not be a strict agreement in number between the noun and its complement. However, in the target text (Amharic), there is strict agreement in number and gender between the noun and its complement. That is, the target text used a plural noun and a plural complement. This shows number shift.

(m) The shift from a broken plural noun + a feminine and singular verb in Arabic into a plural relativized verb + a plural noun in Amharic

13.ST: [٥:٨٣] تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ

ta-raa ʔaʕyun-a-hum ta-fiid^u-u mina ʔal-damʕ-i

2MSG- see.IPFV eyes-ACC-3PL 3FSG- overflow.IPFV-IND PRE-DEF- tears-GEN

TT: ዓይኖቻቸው እንገን ሲፈሰሱ ታደሰህ (Q5:83)

ʔayn- otʃf- atʃfəw inba-n s-yi-ʔəfəs-u t-ay-all-əh

Eye-PL-3PL tear- ACC REL-overflow-3PL 2MSG-T-2MSG

TR: *you see their eyes overflowing with tears (Q5:83)*

The example given above (13) illustrates that the sentence in the source text used a feminine and singular verb *تَفِيضُ* (/ta-fiid^u-u /) which means ‘*overflowing*’ preceded by a broken plural noun *أَعْيُنُهُمْ* (/ʔaʕyun-a-hum /) which means ‘*their eyes*’.

The target text used a plural subject and a plural verb ዓይኖቻቸው (/ʔəyn- otʃf- atʃfəw/) and ሲያፈሱ (/s-yi-ʔafəs-u /) which means ‘their eyes’ and ‘overflowing’ respectively.

The above data (13) show that in the source text (Classical Arabic) if the subject of a sentence is a broken plural noun, its following verb may be put in a feminine and singular form. Therefore, in that case, there may not be a strict agreement in number between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the subject and the verb. That is, the target text used a plural subject and a plural verb. This shows number and gender shifts.

- (n) The shift from a feminine and singular demonstrative pronoun + a feminine and plural noun in Arabic into a plural demonstrative pronoun + a plural noun in Amharic

14a. ST: [٢:٢٥٢] تِلْكَ آيَاتُ اللَّهِ

tilka ʔaay-aat-u ʔallaah-i

DEM.FSG verse-FPL-NOM Allah-GEN

TT: እነዚህ (እንቀጽኙ) የአላህ አንቀጾች ናቸው 2:252

innəzih (ʔənk's'- otʃf) yə-ʔəllah ank's'- otʃf n- atʃfəw

DEM.PL (verse-PL) POSS- Allah verse-PL COP.PRF-3PL

TR: *These are the verses of Allah 2:252*

The example given above (14a) illustrates that the sentence in the source text used a feminine and singular demonstrative pronoun تِلْكَ (/tilka /) which means ‘this’ followed by a feminine and plural noun complement آيَاتُ اللَّهِ (/ʔaay-aat-u ʔallaah-i /) which mean ‘verses of Allah’.

The target text used a plural demonstrative pronoun subject and a plural noun እነዚህ (/innəzih/) and የአላህ አንቀጾች (/yə-ʔəllah ʔənk's'- otʃf /) which means ‘these’ and ‘verses of Allah’ respectively.

14b.ST: [٣:١٠٨] تِلْكَ آيَاتُ اللَّهِ

tilka ṭaay-aat-u ṭallaah-i

DEM.FSG verse-FPL-NOM Allah-GEN

TT: ይህች የአላህ ተዓምራት ናት (Q3:108)

yih- tftf yə-ṭallah təṭamr-at n-at

DEM-F POSS- Allah sign-PL COP.PRF-3FSG

TR: These are the verses of Allah. (Q3:108)

The example given above (14b) illustrates that the nominal sentence in the source text uses a feminine and singular demonstrative pronoun *هَذِهِ/tilka /* which means ‘this’ followed by a feminine and plural noun complement *آيَاتُ اللَّهِ (/ṭaay-aat-u ṭallaah- /)* which means ‘verses of Allah’.

The target text uses a singular demonstrative pronoun subject and a plural complement noun *ይህች (/yih- tftf/)* and *የአላህ ተዓምራት (/yə-ṭallah təṭamr-at /)* which means ‘this’ and ‘verses of Allah’ respectively.

The above data (14a) show that in the source text (Classical Arabic) if the complement of a nominal sentence is a feminine and plural noun, its preceding demonstrative pronoun subject may be put in a feminine and singular form. Therefore, in that case, there may not be a strict agreement in number between the subject and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the demonstrative pronoun and the noun that follows it. That is, the target text used a plural demonstrative pronoun and a plural noun. This shows number and gender shifts. However, in (14b), the translators employed a feminine and singular demonstrative pronoun followed by a plural noun in the target text. So, there is no agreement in number between the demonstrative pronoun and the noun that follows it. And, such is not allowed. This shows sometimes the translators adhere to the source language structure and violate the target language structure.

(o) The shift from a feminine and singular demonstrative pronoun + a broken plural noun in

Arabic into a plural demonstrative pronoun + a plural noun in Amharic

15a.ST: [٤: ١٣] تِلْكَ حُدُودُ اللَّهِ

tilka ħuduud- u ḡallaah-i

DEM.FSG limits-NOM Allah-GEN

TT: እነዚህ የአለህ ውሳኔዎች ናቸው (Q4:13)

innəzih yə-ḡallah wussane- otftf n- atftəw

DEM.PL POSS- Allah limit-PL COP.PRF-3PL

TR: *These are the limits [set by] Allah (Q4:13)*

The example given above (15a) illustrates that the nominal sentence in the source text used a feminine and singular demonstrative pronoun *تِلْكَ* (/tilka/) which means ‘this’ followed by a broken plural noun as complement *حُدُودُ اللَّهِ* (/ħuduud- u ḡallaah-i /) which mean ‘the limits of Allah’.

The target text used a plural demonstrative pronoun subject and a plural complement noun *እነዚህ* (/innəzih /) and *የአለህ ውሳኔዎች* (/yə-ḡallah wussane- otftf /) which means ‘these’ and ‘the limits of Allah’ respectively.

15b.ST: [٣: ١٤٠] وَتِلْكَ الْأَيَّامُ

wa-tilka ḡal-ḡayyam-u

CONJ-DEM.FSG DEF- days-NOM

TT: ይኸችንም ቀናት (Q3:40)

yih- tftf -n-m k’an-at

DEM.SG-F-ACC-CONJ day-PL

TR: *these days (Q3:40)*

The example given above (15b) illustrates that the noun phrase in the source text uses a feminine and singular demonstrative pronoun *وَتِلْكَ* (/wa-tilka /) which means and *that* followed by a broken plural noun *الْأَيَّامُ* (/ḡal-ḡayyam-u /) which mean *days*.

The target text uses a singular demonstrative pronoun and a plural noun ይኸችንም (/yih- tʃɪf -n-m /) and ቀን (/k'an-at /) which mean 'this' and 'day's respectively.

The above data (15a) shows that in the source text (Classical Arabic) if the noun of the noun phrase or the nominal sentence is a broken plural noun, its preceding demonstrative pronoun may be put in a feminine and singular form.

Therefore, in that case, there may not be a strict agreement in number and gender between the demonstrative pronoun and the noun. However, in the target text (Amharic), there is strict agreement in number and gender between the demonstrative pronoun and the noun that follows it. That is, the target text used a plural demonstrative pronoun and a plural noun. This shows number and gender shifts. However, in (15b), the translators employed a feminine and singular demonstrative pronoun followed by a plural noun in the target text. So, there is no agreement in number between the demonstrative pronoun and the noun that follows it. And, such is not allowed. This shows sometimes the translators adhere to the source language structure and violate the target language structure.

(p) The shift from a feminine and dual noun + a feminine and dual verb in Arabic into a plural noun + a plural verb in Amharic

16a.ST: فِي فِئَتَيْنِ الْتَقَا [٣: ١٣]

fii fiʔat-ayni ʔiltaqa-t-aa

PRE army.F-GEN.DU meet.PRF-F-DU

TT: በተጋጠሙት ሁለት ጭፍሮች (Q3:13)

bə-yə- təgat 'əm-ut hulət tʃ'ifr- otʃɪf

PRE-REL-meet.PRF-PL two army-PL

TR: in the two armies which met (Q3:13)

The example given above (16) illustrates that the clause in the source text uses a feminine and dual verb *فَتَلَقَّا* (/ʔiltaqa-t-aa /) which means ‘met’ preceded by a feminine and dual noun *فِئَتَيْنِ* (/fiʔat-ayni /) which means ‘two armies’.

The above data (16) show that in the source text (Classical Arabic) if a verb follows a feminine and dual noun, it must be put in a feminine and dual form. Therefore, in that case, there is a strict agreement in number and gender between the subject and the verb. However, in the target text (Amharic), these feminine and dual noun and verb have been shifted into plural subject and verb for Amharic has no dual number. It does not also make distinction between masculine and feminine in the formation of plural nouns. Therefore, this shows both number and gender shifts.

(q)The shift from a masculine and dual subject + a masculine and dual verb in Arabic into a plural subject + a plural verb in Amharic

That is, the shift from masculine and dual verbs and nouns into plural verbs and nouns.

17.ST: [٥:١٠٧] فَآخَرَانِ يَقُومَانِ

fa-ʔaaxar-aani ya-quum-aa-ni

CONJ-other-NOM.DU 3- stand.IPFV-DU.IND

TT: ሁለት ሌሎች ሰዎች ይቆሙና (Q5:107)

hulət lel- otʃʃ səw otʃʃ yi-k'om-u-nna

two other-PL man-PL 3- stand.IPFV-PL-CONJ

TR: *let two others stand* (Q5:107)

The example given above (17) illustrates that the clause in the source text uses a masculine and dual verb *يَقُومَانِ* (/ya-quum-aa-ni /) which means ‘stand’ preceded by a masculine and dual noun *فَآخَرَانِ* (/fa-ʔaaxar-aani /) which means ‘two others’.

The target text uses a plural noun and a plural verb *ሁለት ሌሎች ሰዎች* (/hulət lel- otʃʃ səw otʃʃ/) and *ይቆሙና* (/yi-k'om-u-nna /) which mean respectively.

The above data (17) show that in the source text (Classical Arabic) if a verb follows a masculine and dual noun or pronoun, it must be put in a masculine and dual form. Therefore, in that case, there is a strict agreement in number and gender between the subject and the verb. However, in the target text (Amharic), these masculine and dual noun or pronoun and verb have been shifted into plural subject and verb for Amharic has no dual number. It does not also make distinction between masculine and feminine in the formation of plural nouns. Therefore, this shows both number and gender shifts.

- (r) The shift from a collective feminine noun + a feminine and singular adjective in Arabic into a plural adjective or plural relativized verb + a plural noun in Amharic

18.ST: [ʔ: ʔ ʔ ʔ] أُمَّةٌ مُسْلِمَةٌ

ʔummat-an Muslim-at-an

Nation.F-ACC Muslim-F-ACC

TT: ታዛዥ ክብር (Q2:128)

tazaʔ- otʔf hizb- otʔf-n

submissive-PL nation-PL-ACC

TR: *a Muslim nation (Q2:128)*

The example given above (18a) illustrates that the noun phrase in the source text uses a collective noun أُمَّة (/ʔummat-an /) which means ‘nation’ followed by a feminine and singular adjective مُسْلِمَةٌ (/muslima-t-an /) which means ‘Muslim’.

The target text uses a plural adjective and a plural noun ታዛዥ (/tazaʔ- otʔf/) and ክብር (/hizb- otʔf-n/) which means ‘the submissive’ and ‘nations’ respectively.

The above data (18) show that in the source text (Classical Arabic) if the noun of a noun phrase is a collective feminine noun, its following adjective may be put in a feminine and singular form. Therefore, in that case, there is a strict agreement in number and gender between noun and its adjective. However, in the target text (Amharic), these a collective feminine noun and a feminine

and singular adjective have been shifted into plural adjective and noun. Therefore, this shows both number and gender shifts

19.ST: [٣٠:٢٨] لِقَوْمٍ يَعْقِلُونَ

li-qawm-in ya-ʕqil-uu-na

PRE- people-GEN 3- use reason. IPFV-SBJMPL-IND

TT: ለሚያስተውሉ ሕዝቦች (Q30:28)

lə- yəm-yi- astəwl-u hizb- otʃtʃ

PRE-REL-3- use reason -PL people-PL

TR: for a people who use reason (Q30:28)

The example given above (19f) illustrates that the clause in the source text uses a masculine and plural verbs *يَعْقِلُونَ* (/ya-ʕqil-uu-na /) which means use *reason* preceded by a collective subject *لِقَوْمٍ* (/li-qawm-in /) which means for *people*.

The target text uses a plural verb and a plural noun ለሚያስተውሉ (/lə- yəm-yi- astəwl-u /) and ሕዝቦች (/hizb- otʃtʃ /) ‘which’ means ‘for those who use reason’ and ‘people’ respectively.

The above data (19) show that in the source text (Classical Arabic) if a verb follows a collective subject, it may be put in a masculine and plural form. Therefore, in that case, there may not be a strict agreement in number and gender between the noun and the verb. However, in the target text (Amharic), there is strict agreement in number and gender between the noun and the verb. That is, the target text used a plural verb and a plural noun. This shows number and gender shifts.

20.ST: [٤٩:٩] وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا

wa-in-tʕaaʔifat-aani min ʔal-muʕmin-iina ʔiqɪtatal-uu

CONJ-COND- faction. F-NOMDU PRE DEF-believer-GEN fight.PRF-3MPL

fa-ʔa sʕlih-uu bayna-humaa

CONJ- make settlement. IMP-2MPL PRE-3DU

TT: ከምዕምናንም ዋሽኑ ሁለት ጭፍሮች ቢጋደሉ በመካከላቸው አስታረቁ (Q49:9)

kə-miʔmn-an-m yə-hon-u hulət tʃʼifr-otʃif b-yi-gadəl-u

PRE-believer-PL-CONJ REL-COP.PRF-PL two faction REL-3- fight.IPFV-3PL

bəməkakəl- atʃifəw astark'-u

PRE-POSS3PL make settlement.IMP -2PL

TR: And if two factions among the believers should fight, then make settlement

between the two.(Q49:9)

The example given above (20a) illustrates that the clause in the source text used a masculine and plural verbs *اقتتلوا* (/ʔiqʔatal-uu /) which means 'should fight' preceded by a feminine and dual collective subject *طائفتان* (/tʰaaʔifat-aani /) which means 'two factions'.

The target text used a plural verb and a plural noun *ሁለት ጭፍሮች* (/hulət tʃʼifr-otʃif/) and *ቢጋደሉ* (/b-yi-gadəl-u /) which mean means 'two factions' and 'should fight' respectively.

The above data (20) show that in the source text (Classical Arabic) if a verb follows a feminine and dual collective subject, the verb may be put in a masculine and plural form. Therefore, in that case, there may not be a strict agreement in number and gender between the noun and the verb. This type of construction is very rare in the Holy Qur'aan. However, in the target text (Amharic), there is strict agreement in number and gender between the noun and the verb. That is, the target text used a plural verb and a plural noun. This shows number and gender shifts.

Conclusion

Morphological shifts, number and gender shifts, have been observed in the translation of the Holy Qur'aan from Arabic into Amharic. These shifts in number and gender have been made by the

translators of the Holy Qur'aan from Arabic into Amharic to produce grammatical sentences in the target language structure. However, in some instances, the translators closely adhered to the source language structure and produced ungrammatical structures in the target language structure.

References

- Baker, M. (1992). *In other words: a coursebook in translation*. London: Routledge
- BayeYimam. (2000 EC). *Amharic Grammar (in Amharic, 2nd ed.)*. Addis Ababa: Eleni Publishers.
- Catford, J.C. (1965). *A Linguistic Theory of Translation*. London: Oxford University Press
- Fischer, W. (1997). *Classical Arabic*. In Robert, Hetzrone.(Ed.). *The Semitic Languages*. New York: Routledge
- Hatim, B. & Mason, I. (1990). *Discourse and the translator*. Essex, England: Longman Group Limited, Longman House
- Hetzrone, R. (2009). *Semitic Languages*. In Bernard, Comrie (Ed.). *The World's Major Languages*. London and New York: Routledge
- Hudson, G. (2009). *Amharic*. In Bernard, Comrie (Ed.). *The World's Major Languages*. London and New York: Routledge
- Jackobson, R. (1966). "On linguistic aspects of translation". In R. A. Brower (ed.) *On Translation*; pp. 232-239.
- Leslau, W. 1995. *Reference Grammar of Amharic*. Wiesbaden: Harrassowitz.
- Muhammad Thani Habib and Sayyid Muhammad . (1997). *Qiddus Qur'aan (Amharic)*. Ethiopia, Addis Ababa. Alnejashi Islamic Organization
- Munday, J. (2001). *Introducing translation studies*. London: Routledge.
- Ryding, K. C. (2005). *A Reference Grammar of Modern Standard Arabic*. Cambridge: Cambridge University Press.

Saheeh International.(1997).*Translation of the Meaning of the Qur'aan in English Language*.Saudi Arabia,Riyadh.Abul Qasim Publishing House.

Vinay, J-P. and J. Darbelnet (1995). *Comparative Stylistics of French and English: a Methodology for Translation*. Translated and edited by Juan C. Sager and M. J. Hamel. Amsterdam and Philadelphia:John Benjamins Publishing Company.

Wright, W. (2005).*Arabic Grammar*.New York: Dover Publications