A Comparative Study of Arabic Motion Verbs to their English Counterparts

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ARTICLE INFORMATION	ABSTRACT
	This paper examines some semantics aspects of Arabic motion verbs compared to their English counterparts. Although both languages belong to different remote families, both languages share some common features about Motion especially on the idea of locomotors vs. non-locomotors (translative and non-translative movement). A lexically-semantic comparison is drawn between motion verbs in both languages in terms of suggested semantic components such as Motion itself, Manner, Directionality, Path, Fictive, and Motion. The researchers used resources such as encyclopedias, library references books specially Mu'jam Lisan AL-Arab, Al-Mu'jam Al-Waseet, English dictionaries specially Oxford, Webster, and Longman, web sites to collect data of motion verbs under discussion. The paper concludes that the semantics components of Arabic verbs are quite similar to their English counterparts, but Arabic verbs differ greatly from English verbs in the notions that can be lexicalized.

1. Introduction

1.1. Motion

Motion is the real expression of life. Everything in life goes through motion and no events escape motion (Dawood 2012). Recently, the study of motion verbs has become the main concern of linguists in almost all languages of the world. In his study, Alonge (1991) concluded that motion verbs became the subject of several studies because they present interesting semantic characteristics. From a scientific point of view, the term motion involves a change in position. It first originated in physics as "a change in position of an object concerning time and its reference point" (Wikipedia). Soon, the term found its way to linguistics. Talmy (1985, p. 85) defines motion as "situations containing movement or the maintenance of a stationary location"

Frawley (1992) described motion verbs as a displacement of an entity. In Arabic, Al Mu'jam Al Wasset's definition of the word *'ḥaraka' "الحركة"* was not very far from this definition, if not the same "the displacement of something from one place to another". In general, Arab linguists agreed on Ibn Manzour's definition that the word motion is 'anti-statism'. For this study, the Arabic definition will be taken into consideration more than the English one because the latter definition focuses on displacement and change of state as the main feature of motion verbs. Later, it will be demonstrated that some motion verbs do not necessarily involve displacement or change of state.

1.2. The Arabic Language and its Speakers

Bishop (1998) described Arabic as one of the countless modern languages of the world. Arabic is a language spoken in the Middle East, North Africa and African Horn. It belongs to the Semitic family of languages along with other languages such as Hebrew and Amharic. Bishop adds that Arabic ranks sixth in the world's league table of languages, with an estimated 300 million- native speakers. As the language of the Qur'an, it is also widely used throughout the Muslim world. There are many Arabic dialects. Classical Arabic – the language of the Qur'an and Modern Standard Arabic which is used in books, newspapers, mass media, mosques, and conversations among educated Arabs from different countries. To understand

Arabic words' spelling, it is necessary to have a quick look at the various phonological, morphological, and syntactic changes which together have created a unique dialectal Arabic situation.

1.3. Motion and Semantic Classes

Semantics is the study of different meanings. Verbs semantic classes are constructed from verbs that undergo a certain number of alternations. Most definitions of semantic classes agree that a semantic class contains words that share a general semantic property. The category of verbs was particularly chosen because most linguists agree that verbs, in most languages, are the most spread and widely-used category of speech. They are the most important constituents of sentences. Talmy (1985) states that categorizing verbs into semantic classes that share similar features aims mainly to find meaning components forming the semantics of verbs, the specification of more subtle meaning elements that distinguish closely related verbs, and the study of the cooperation between syntax and semantics. In his work on verb classes, Fillmore (1979) states that verb classes are a useful device for reviewing the semantic organization of the verb lexicon. He discusses how the semantic properties of the verb *shake* differ from those of the verb *shudder.*

a. She shook. /I shook her.
b. She shuddered. /*I shuddered her.

He explained that (1) things that shudder are people, animals, earth, machines/engines that have 'self-controlled bodies'. Shake denotes an event that can be 'externally caused'. (2). Things that shake are the above and leaves, furniture, dishes. Shudder denotes an event that is 'internally caused'.

Later, linguists began to classify motion verbs according to semantic components that contain a variety of lexicalization. The following lexicalization, for example, *walk, run, stalk, jog, hurtle,* and *march* belongs to the semantic component of movement. Within the group, semantic features entitle a particular verb to be suitable for a particular situation and another to be suitable for other situations and so on. For example:

run 'move at a speed faster than walk'.

walk 'move at a regular pace'.
jog 'to run slower than running'.
march 'related to military '.

The same subject is present in the Arabic language. According to Dawood(2012), the following lexicalization *masha* مشى*, sara* سرى*, maḍa* مضى*, salaka* سلك*, kharaja* خرج*, and ghada* غدا belongs to the semantic class of *al dhahaab* الذهاب.
They all encode movement in all directions towards a specific goal, but they differ lexically according to a set of factors. For example, speed, force, time of the day, and so on.
- *Sara* سرى*expresses* obligation and related to a specific time of the day (night) and the specific destination.

- *masha* مشى is voluntary and not necessarily towards a goal.

- *maḍa* مضى is quicker than *sara* سرى and *masha* مشى .

Motion is central to the human experience. It seems to be a universal concept present in all the languages of the world. Languages encode motion in different ways. Since the appearance of Talmy's typology of motion verbs, many non-English linguists carried out studies(1) to certify whether their languages satisfy Talmy's typology or not and (2) to draw a comparison with the English language to indicate where the two languages meet and where they differ in terms of expressing motion.

According to Talmy, all Germanic languages are satellite-framed languages. On the other hand, all Romance languages and some non-Romance languages, including Arabic, are verb-framed. A satellite-framed language expresses the core component of motion, Path, for example, in satellites (e.g., up, down) or in prepositional phrases (e.g., into/out of the house), leaving the verb slot free to encode the manner-of-motion. A verb-framed language typically expresses path in the main verb while relegating the expression of manner to adjuncts e.g. *dakhala/kharadʒa jaryan enter/exit running*. Talmy's argumentation extends to classifying motion verbs according to primary semantic components such as (Motion, Manner, Direction, Goal, Source, Path, Medium, and Purpose).

This paper, while discussing Talmy's typology, aims to provide a systematic and detailed account of the semantics of some Arabic motion verbs and compare them to their English counterparts. As claimed, a better understanding of the semantics of motion verbs in these two languages is of primary importance for cross-linguistic research on motion event descriptions.

The primary goal of this work is to provide a comparative account of the semantics of a substantial part of the Arabic motion verb lexicons, focusing specifically on Talmy's general semantic components for the motion: (Motion (Space), Direction, Manner, Path, and Environment). For that purpose, several fine-grained motion verbs which have been widely used in everyday speech, have been discussed. On the whole, this paper seeks to provide answers to the following general research questions:
1. What are the semantic properties of Arabic motion verbs?
2. Does Arabic have a motion verbs lexicon that is comparable to their English counterparts?

1.4. Locomotors and Non-Locomotors
 Locomotors motion verbs require the movement from one place to another (displacement) as in the verbs *taḥarraka* تحرك, *intaqala* إنتقل and *intashara* انتشر. Non-Locomotors motion verbs require the verb not necessarily to change state from one position to another as in the verbs *daqqa* دق and *khabaṭa* خبط. Along the same line, Talmy (1985:141) states that "translative movement involves the movement through space of the entire theme, or entity in motion, and results in a change of location of the theme. Nontranslative movement involves body-internal movement, periodic or random movement, or movement through space of a part of the theme but not the entire theme". Some of the widely-spread locomotors and non-locomotors verbs in Arabic include:

Locomotors		Non-locomotors	
IPA spelling	*English counterpart*	*IPA spelling*	*English counterpart*
intaqala انتقل	*Transfer*	*khabaṭa* خبط	*hit*
taḥarraka تحرك	*Move*	*daqqa* دق	*knock*
intashara انتشر	*spread*	*ṣadama* صدم	*collide*

2. Literature review
Talmy (1985) states that semantic features that distinguish motion verbs classes are the moving entity (Figure), the landscape against which it moves(Ground), the Motion itself, the path along which it moves, and the Manner of its movement (running, sliding, bouncing, etc.). For example: 'Ali ran to school' where Ali represents the Figure, the school represents the Ground, to expresses the Path, and ran represents the Motion and Manner.

Talmy (1985) claims that languages according to verb roots with relation to the expression of 'Motion' are classified into two types: Verb-framing describes the path which refers to the direction of the movement, e.g., movement across, into, out of, etc. The direction of the verb is expressed in the root verb itself. The manner is expressed independently. These types include Romance, Semitic and Polynesian ones. Satellite-framing describes the manner of motion which expresses motion using a particular verb (satellite such as from, away, to……). They encode Path in a satellite (that is, a verbal dependent). This type includes English, some other Indo-European languages, and Chinese.

Later, Levin (1993) discussed how the semantics of path verbs differ from the semantics of manner verbs depending on Talmy's theory who cited (Kudrnáčová 2008: 35), saying that "Path verbs cannot encode motion as translocation by themselves". To do so, they need grounding. For example, a moving entity cannot just *come,* but must *come to /out* to a certain place. The same is done with the verb *leave* which must *leave a place*. Levin classified the directionality of verbs into five categories. The largest of those was the manner of motion in which he distinguishes two- subtitles (1) *Roll* verbs and (2) *Run* verbs. The *Roll* verbs were characterized by the semantic feature of inanimate *(bounce, drift, drop, float, glide, move, roll, slide* and *swing). Run* verbs describe how animated entities can move *(skip, sweep, swim, travel, climb, drift, file, flit,* and *float).* Levin argued how to discover meanings of verbs. One of her arguments was "the Foundational Assumption: Verb

Meaning Provides a Key to Verb Behavior". She supported her claim with the English denominal verbs and provided a case study of *texting* and *faxing:*
 He texted/faxed the answer/ the librarian wanded the barcode.

Double-object construction: He texted/faxed me the answer/ *the librarian wanded me the barcode. Levin explained that *text* and *fax* are verbs of information transfer, while *wand* is not a verb of information transfer.

A second case study is Fillmore's (1970) well-known study, "The Grammar of *Hit* and *Break* which shows how examining verb behavior can provide insight into verb meaning via a case study of two verbs. Some of his different realizations of these two verbs were:

- a. The boy broke the window with a ball.
- b. The boy hit the window with a ball.
- c. The boy broke the window.
- d. The window broke.
- e. The boy hit the window.
- f. The window hit.
- g. The window was broken.
- h. The window was hit.

Fillmore answered the questions of why the divergences take the forms that they do by saying that the verbs *break* and *hit* are each representatives of a larger semantically identifiable class of verbs. The Break Verbs: bend, fold, shatter, and crack are verbs of change of state. The Hit Verbs: slap, strike, bump, stroke are verbs of surface contact. Fillmore concluded that the fact that classes of verbs with similar meanings show characteristic argument realization patterns which suggests that the patterns can be attributed to facets of meaning common to class members. Fillmore's case study shows how semantic and syntactic properties of a verb are not idiosyncratic but may be attributed to an entire class.

Matched and Paykin (2016) claim that weather verbs can be considered as motion verbs, although with a very dissimilar behavior according to the presence of the conceptual components figure and path. If 'rain' involves one single figure and path, other weather verbs may or may not involve some or none. However, they consistently express manner, both in atmospheric and metaphorical contexts express directional motion.

Barlew (2017) concluded that come and *zu* 'come' requires the retrieval of a contextually supplied perspective, a body of knowledge that represents the way a particular individual imagines things to be. For come and *zu* to be used acceptably, it must be true, according to the retrieved perspective, that the individual is located at the destination of motion event being described. If the individual does not self-ascribed being located at the destination, then neither come nor zu can be used.

In his extensive study of the transitional motion verbs in the Noble Qur'an, Shalaby (2010) depends on Arabic famous Ma'ajim and Al Tafaseer books to deduce the semantic properties of each verb. His study was to put verbs that share common characteristics into semantic classes, then to tackle each verb separately, and finally to discuss the entire class as a whole. He discusses thoroughly why, in the Noble Qur'an, *ārsala*أرسل is used in a certain context with prophets and why *ba'atha* بعث with others, why *ḥaḍara* حضر here and *āta* أتى there, and why to mention the motion verbs *dakhala*دخل and *dhahaba* ذهب for 109 and 44 times, respectively.

Shalaby classified his work into three chapters. The first one included classifying verbs that share similar semantic properties into classes, and then to discuss each verb according to specific factors such as the force that causes movement and speed of the action. For example, the semantic properties of *masha* مشى indicate that it is voluntary but the semantic properties of *inṣarafa* انصرف indicate that it is compulsory. Speed is apparent in the verb *rakaḍa* ركض, whereas speed in other verbs is determined according to situation. For example, the verb *raja'a* رجع can carry the feature of quickness or slowness according to the situation.

Dawood (2012) went further in defining motion verbs as the real expression of life. He also objected to translating the following English terms of motion, movement, action, and motor into one Arabic term as *ḥaraka*. The most relevant and suitable English and Arabic counterparts are (*motion* vs*. ḥaraka*), respectively because both terms in both languages are the most common and comprehensive than any other terms. Moreover, Dawood explained that motion verbs need five factors: the time they take, the place where they occur, the force needed for them, the source of such verbs, and the environment accompanying them. He discussed three main issues related to classifying motion verbs. The first one is the dilemma of ' which is a verb of motion and which isn't? The second one has to do with how common and frequent a motion verb is being

used in the language of a specific era. Language is always changing and developing. If a certain verb is rarely or widely used in the contexts of time, this indicates that the linguistic society of the time is abdicating or approving such a verb and thus can or cannot be counted upon. The third issue is that classifying motion verbs of a language remains a point of view after all. It is controlled by different considerations: alphabetical, developmental, historical, or in terms of meanings. Overlapping between the fields permits a verb to be a member of more than one field and many other sub-fields.

3. Data collection
A deep study will be carried out on the target verbs. The researchers used resources such as encyclopedias, library references books specially Mu'jam Lisan AL-Arab, Al-Mu'jam Al-Waseet, English dictionaries specially Oxford, Webster, and Longman, web sites to collect data of motion verbs under discussion.

4. Data analysis
4.1. Semantic Components of Arabic Motion Verbs
In general, most Arabic motion verbs seem to fall into the main component of Direction. For demonstration, representative verbs of each component are discussed to show how the groups work.
4.2. Direction of Motion (Movement)
 The direction is divided into three groups: **(1)** horizontal movement which in turn is divided into two subgroups: leaving and arrival, **(2)** vertical movement which in turn is divided into two subgroups: ascending and descending (up and down) and **(3)** circular movement.

4.2.1. Horizontal Movement

4.2.1.1 Motion Verbs of Leaving (Departure)
Some of the verbs of this group include:

Spelling	Arabic spelling
kharaja	خرج
dhahaba	ذهب
raḥala	رحل
raḥa	راح
safara	سافر
inṣarafa	انصرف
ghadara	غادر
maḍa	مضى
haajara	هاجر

 All these verbs indicate leaving a place to another. For the first sight, the whole content might seem the same. *kharaja*خرج is the same as *dhahaba* ذهب and *ghadara*غادر ; *saafara*سافر is the same as *haajara* هاجر. *maḍa* مضى *as raḥa* راح . But the fact is that they differ in specific features such as the importance of the place being left, whether leaving happens voluntarily or willingly, distance, the period of leaving, and so on.

dhahaba ذهب, *kharaja*خرج, *ghaadara*غادر

dhahaba ذهب

According to Shalaby (2010), this motion verb is mentioned in the Noble Qur'an 44 times because of the various semantic properties it has. The most important one is (+purpose) because someone goes somewhere for a goal and a purpose. It might happen willingly or voluntarily. It might be quick or slow depending on the context. Al Mu'jam Al Wasseet mentions the following main usages of this motion verb.

- **general meaning: going somewhere**

dhahaba ālṭalibu ila ālmadrasati

ذهب الطالب إلى المدرسة

- **vanishing and ending**

dhahaba allaahu binurihim

ذهب الله بنورهم

- **an endpoint of thinking**

dhahaba   bikhayalihi ba'idan

ذهب بخياله بعيدا

ghadara غادر

This verb has the same property of leaving a place to another one. It differs by indicating the far distance and the importance of the place being left.

- **leaving a place and going away**

ghaadara fariquna ālwaṭani ila baghdad

غادر فريقنا الوطني إلى بغداد

kharaja خرج

This verb has also the property of leaving, but from some kind of a narrow space into a wider one. It is distinguished by its wide variety of semantic features. The agent might be animate or inanimate. It might be quick or slow. Shalaby (2010) counted 137 occurrences of *kharaja* in the Noble Qur'an.

- **Go from …..to**

kharaja min ālbayti ila ālḥadiqati

خرج من البيت الى الحديقة

- **change and transformation**

ātamanna ān nakharuja min ḥalati   ālrukud   āliqtiṣadi

اتمنى ان نخرج من حالة الركود الاقتصادي

- **from silence to speech**

ma kharaja min fami ḥarfun waḥidun

ما خرج من فمي حرف واحد

- **refusal and denial**

kharaja 'an ra'i āljama'ati

خرج عن راي الجماعة

4.2.1.2 Motion Verbs of Arrival

Some of the verbs of this group include:

Spelling	Arabic spelling
ātaa	اتى
jaa'a	جاء
ḥaḍara	حضر
dakhala	دخل
dana	دنا
raja'a	رجع
'ada	عاد
aqbala	اقبل
iqtaraba	اقترب

حضر ḥaḍara , جاء jaa'a ,اقبلāqbala, اتى āta :

These verbs share the characteristics of moving forward to achieve a specific goal. The one who is coming knows exactly where to come and why. He/she does so willingly without fear. Most of such verbs were related to prophets in the Noble Qur'an because prophets know where to go and why (delivering a message) without fear or obligation (Shalaby 2010). These verbs nearly have the same meaning. Semantically, they differ according to context.

ātaa اتى

ātaa اتى is used to indicate a forward movement to achieve a specific goal willingly. That is why this verb is used in some verses of the Noble Qur'an with prophets because prophets were sent willingly to deliver a specific message. The motion might be performed quickly or slowly, by animates and inanimates.

- **pass by**
  ātaa 'ala qawmin

  اتى على قوم

- **become too close**
  ātat sa'atuhu
  أتت ساعتُه

- **annihilate and destroy**
  ātaa 'ala ālākhḍari wa ālyabisi
  اتى على الأخضر واليابس

āqbala اقبل

āqbala has the same semantic properties as *ātaa* except that it is (+animate). It was never mentioned in the Noble Qur'an with inanimate although Arabic dictionaries do classify it as (+/-animate). Some of the semantic uses of this verb are:

- **imminent/ happening soon**
  āqbala ālṣabaḥu

  اقبل الصباح/ اقبل العيد

- **energy and activity**
  āqbala 'la āldarsi bihimatin
  اقبل على الدرس بهمة

- **production and fruitfulness**
  āqbalat ālarḍu bilnabati
  اقبلت الارض بالنبات

- **livelihood and open-handedness**
  āqbalat 'alayhi āldunia

  اقبلت عليه الدنيا

jaa'a جاء

jaa'a جاء is specially related to prophets bringing their evidence and proofs to convince people with religions of Allah, to motivate them to do the righteous deeds and to show the powers of Allah, the Almighty. Shalaby (2010) counted 260 occurrences of this verb in the Noble Qur'an. Al Mu'jam Al Wasseet and Al Mu'jam Al Muḥeet agree on the following semantic meanings of this verb:

- **came down to earth**
  jaa'a āl ghaythu
  جاء الغيث

- **arrived**
  jaa'a ālkhabaru āssar
  جاء الخبر السار

- **taking place/ occurring**
  jaa'a naṣru āllahi
  جاء نصر الله

- **printed and published**

    jaa'a fi ālṣuḥfi

    جاءَ في الصُّحف

ḥaḍara حضر

ḥaḍara indicates a forward movement that might be willingly or voluntarily, quickly or slowly.

- **attended**

    ḥaḍara darsa ālāmsi

    حضر درس الامس

- **time for something**

    ḥaḍarat ālṣalata

    حضرت الصلاة

- **remember/ come to the mind**

    ḥaḍarahu baytu ālsh'ri

    حضره بيت الشعر

- **strike/ hit**

    ḥaḍara fulanan ālmawut

    حضر فلانا الموت

4.2.2. Vertical Movement

4.2.2.1 Motion Verbs of Ascending

Some of the verbs of this group include:

Spelling	Arabic spelling
ḥamala	حمل
rafa'a	رفع
irtaqa	ارتقى
tasallaqa	تسلق
ṣa'ada	صعد

*ṣa'ada*صعد *, rafa'a* رفع *, irtaqa* ارتقى

The main semantic properties of this group are: (+motion + moving upward). The frequency of usage depends on the status of the person. For example, *rafa'a* is mentioned in the Noble Qur'an more than *ṣa'ada* because of the superior status that Allah promised believers with.

ṣa'ada

This verb requires an effort to reach a high place gradually. It might happen willingly or voluntarily. Speed is slow because it is done carefully to reach a specific goal safely. The direction also plays a part in determining the meaning of this verb.

- **common meaning: going upward**

    ṣa'ada āl imamu 'ala ālminbari

    صعد الامام على المنبر

- **superiority and fame**

    ṣa'ada āl najmu sullama ālshuhrati

    صعد النجم سلم الشهرة

- **increase and abundance**

    tataṣa'adu ālanashidu min afwahi ālṭalabah

    تتصاعد الاناشيد من افواه الطلبة

rafa'a رفع

This verb, when relates to animate, is voluntary because Allah is *alrafi'*. Speed tends to be slow since quickness might cause damage to the one being pulled up.

- **common meaning: moving upward**
  - *rafa'a ālṭalibu yadahu*
  - رفع الطالب يده
- **displacement / removing**
  - *rafa'a āl'amilu ālṣakhrata 'an ālarḍi*
  - رفع العامل الصخرة عن الارض
- **an endpoint of something**
  - *rafa'at ālduwalu ālḥadhra 'an āl'iraq*
  - رفعت الدول الحظر عن العراق
- **political connotations**
  - *rafa'a shi'ar*
  - رفع راية كذا / رفع شعار كذا
- **dignity and grace**
  - *rafa'tum āljibaaha 'alyan*
  - رفعتم الجباه عاليا

irtaqa ارتقى

- **sit on throne**

  - *irtaqa āl maliku 'ala 'arshi*

  - ارتقى الملك العرش

- **promotion**

  - *irtaqa fi ālwadhifati*

  - ارتقى في الوظيفة

5.2.2.2. Motion Verbs of Descending

Some of the verbs of this group include:

Spelling	Arabic spelling
inḥdara	**انحدر**
saqaṭa	**سقط**
sakaba	**سكب**
habaṭa	**هبط**

habaṭa هبط, *saqata* سقط
habaṭa هبط

This verb indicates descending from a higher place to a lower one. It usually happens willingly. It is done quickly, but carefully.

- **Common meaning: coming downward**
  - *habaṭat ālṭa'ratu*
  - هبطت الطائرة
- **imminent**
  - *habaṭ a āl dhalamu sarii'an*
  - هبط الظلام سريعا
- **decrease and diminution**
  - *habaṭat sha'biat ālra'ees ila ālḥaḍiḍi*
  - هبطت شعبية الرئيس إلى الحضيض

- **descendence and declination**

    habaṭat   ākhlaqu ālnasi

    هبطت أخلاق الناس

saqaṭa سقط

This verb indicates falling heavily. Direction plays a central part in determining the meaning of this verb. It usually happens unwillingly.

- **common meaning: falling helplessly**

    saqaṭa   ālrajulu   ʿajizan

    سقط الرجل عاجزا

- **demolition**

    yjawma saqata jidaru   barliin

    يوم سقط جدار برلين

4.2.3. Circular Movement

Some of the verbs of this group include:

IPA spelling	Arabic spelling
dara	دار
laffa	لف
ṭaafa	طاف
ḥaama	حام
daḥraja	دحرج

daara دار, ṭafa طاف, laffa لف

These verbs share the feature of a circular movement. They differ according to how complete the circle of movement is. Some of them do not require the agent to perform a closed circle while moving. Others are obligatory in some religious rituals and so cannot be replaceable.

dara دار

Movement in this verb is circular in a closed circle. Its environment might be water or air. The agent might be animate or inanimate. The movement might be willing without external force or voluntarily with an external one.

- **general meaning: movement in a circle**

    taduuru āl'ajalatu

    تدور العجلة

- **turning around (not necessarily in a circle and according to the thing being turned around)**

    daara ḥawla ālsayyarti

    دار حول السيارة

- **turning into another direction**

    ādara wajhahu wa maḍa fi ṭariqihi

    ادار وجهه ومضى في طريقه

- **violence and severe war**

    daarat yawma āms ā'nafu   ālma'arik

    دارت يوم امس اعنف المعارك

- **disorder and nervousness**

    darat bihi āldunia

    دارت به الدنيا

- **leadership**

    ādara āldaktur ḥalaqata ālniqash

    ادار الدكتور حلقة النقاش

- **lack of care and interest**

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ādara ālnaābu dhahrahu linaasi

ادار النائب ظهره للناس

- **suspicion**

    yaduru ḥawla hadha ālrajlu shubuhatin kathiratin

    يدور حول هذا الرجل شبهات كثيرة

ṭaaffa طاف

This verb has strong religious indications with *aṭṭawaf* around the Holy Ka'ba in Mecca. A Muslim starts from a specific point at Al ḥajar Alaswad (the black stone) on the right side of the Ka'ba and ends *ṭawaf* at the same starting point.

- **moving to start and ending at the same point**

    ṭaafa ālmuslimuuna ḥawla ālka'bati

    طاف المسلمون حول الكعبة

- **passing on places of the same kind at the same time.**

    ṭuftu fi maḥali Irbid ābḥathu 'an kutub

    طفت في محال اربد ابحث عن كتب

- **remembering and thinking about it.**

    ṭafat fi ra'si afkarun 'adiida

    طافت في راسي افكار عديدة

laffa لف

Lisan Al Arab defines this verb as surrounding something with something else. The movement might be in a complete or incomplete circle. The verb has recently found its way into sports/ games.

- **general meaning: movement of something around something else.**

    ākhadhtu āluffu wa āduru ḥawla nuqṭati ālḥirasati

    اخذت الف و ادور حول نقطة الحراسة

- **meeting and gathering around someone or something**

    iltaffa ālṭalabatu ḥawla ustadhahim

    التف الطلبة حول استاذهم

- **covering/ wrapping**

    laffa ālṭabiibu raāsa ālmariiḍi

    لف الطبيب راس المريض

- **smooth movement at sports**

    yaluffu ālla'ibu wa yaduru fi ālmal'ab

    يلف اللاعب ويدور في الملعب

- **encouragement and support.**

    iltaffat ḥawlahu āljamahiir

    التفت حوله الجماهير

- **deception and cunning**

    ilatffa ḥawla ālsu'ali

    التف حول السؤال

5. The Semantics of Motion Verbs in Arabic and English

The semantic properties of English motion verbs are complex and display several levels of organization (Kudrnáčová.2008: 1). Like English, it seems that motion verbs in Arabic are also complex and display several levels of the organization. Motion verbs in Arabic may be grouped into components that are similar to those Talmy set in the year 1985, Theme (location), Figure, Ground, Path, and Manner. The most important is the direction. The semantic component' Direction of Motion' is present in both languages. In English, for example, we have "verbs of inherently directed motion" (Levin and Rappaport Hovav 1992) because they carry a specification of the direction of motion once they are uttered. *He entered, he walked, he came, and he arrived.* Levin also states that "semantically, these verbs always describe an entity's movement to an endpoint".

All verbs in this class are (+ motion + directional). The Arabic language is not different in this respect. Arabic does have inherently directed motion verbs once they are uttered such as *dakhala* دخل, *waṣala* وصل, and *kharaja* خرج. The subcategories of this component can be found in both languages.

English and Arabic have subclasses depending on the direction of motion along a given path (forward/backward on the horizontal axis as is the case for (advance/ retreat) upward/downward on a vertical axis, for (ascend/ descend), or no direction at all (arrive/reach), and circular movement).

In the following examples, each of Dragan's and Levin's classes of directed motion is accompanied by the Arabic counterparts from Shalaby's and ma'jim's classifications.

-forward: *advance, cross, forge, penetrate, proceed.*

-forward: *āta* اتى, *āqbala* اقبل, *jaa'a* جاء, *qadima* قدم, *warada* ورد, *ḥaḍara* حضر.

The Merriam Webster's School Dictionary differentiates members of the English group in the following way. *Advance* is to move forward; *Proceed* is to continue after a pause or interruption; the *cross* is to go from one side to the other; *forge* is to move steadily but gradually; *penetrate* is to pass into or through. So elements of the context such as speed, agent, and force determine the correct verb to be chosen. Shalaby (2010) differentiates members of the Arabic group as having the characteristics of moving forward to achieve a specific goal. *āta* is(-/+animate) while *āqbala* is (+animate); *ja'a* is**(-/+** willingly); *ḥaḍara* (+continuous attendance)

-backward: *rear, recede, retreat, return.*

-backward: *rajā,*رجع *āada* عاد, *adbara* ادبر, *wallaa* ولى, *radda* ردد, *khalaffa* خلف.

All these verbs have in common the feature of turning backward for a specific purpose whether willingly or unwillingly. The speed of action is determined according to the situation. For example, the Webster's Dictionary of Synonyms and Antonyms gives *retreat* and *recede* (+ voluntary) because they mean withdrawal from a point or position under pressure, while the return is (+/- voluntary). In Arabic, Shalaby demonstrates that *adbara* ادبر and *wallaa* ولى have the feature (+voluntary) and are usually faster than *rajā'a* رجع and *āada* عاد. Al Mu'jam al Wasseet defines both verbs as to flee quickly, whereas *rajā* رجع and *āada* عاد are (+/- voluntary).

-upward: *arise, ascend, climb, rise, lift, and mount.*

-upward: *ṣa'ada* صعد, *rafa'a* رفع, as well as Dawood's *taṣallaqa* تسلق.

In English, and according to Webster's Dictionary of Synonyms and Antonyms, *ascend* implies progressive upward movement, and the Oxford Dictionary relates it to royal figures 'ascend the throne'. The Arabic *irtaqa* has the property of progressive upward movement because it also has to do with royals and promotions *irtaqa āl maliku 'ala 'arshi*. *Mount* suggests getting up upon something raised (a ladder according to the Oxford dictionary or a platform according to the Webster dictionary). In Arabic, the same semantic properties are present in *ṣa'ada* which requires an effort to reach a high place step by step *ṣa'ida āl imamu 'la ālminbari*. *Climb* connotes the effort involved in the upward movement (a tree, rope, wall, and mountain) and is used when difficulty is implicit in the situation. In the Arabic counterpart, Dawood explained that acting *taṣallaqa* has the properties of difficulty, strength, and patience. *tasallaqa ālrajulu ālshajarata.*

-downward: *collapse, descend, crumble, drop, and fall.*

-downward: *habaṭa* هبط, *saqaṭa* سقط, *inḥadara* انحدر.

Collapse in English has the meaning of to break down and crash as in the example *the Roman Empire collapsed*. Arabic has the same property for the counterpart *saqata* as in the example *yawma saqaṭa jidaru barliin*. The semantic meaning of collapse-to break down physically or mentally through exhaustion or disease- in both languages is the same: *saqata a ālrajulu 'ajizan* and *your health may collapse of working too hard.* The counterpart verbs *fall / habaṭa* have the same idea. *Fall* has the property o**r** come to a lower level or point *her spirits fell at the bad news. habaṭa* has the property of diminution

habaṭat sha'biat ālra'ees ila ālḥaḍiḍi

-circular: *spin, wrap, roll, twist, , whirl.*

-circular: *dara* دار, *ṭafa* طاف, *laffa* لف.

Spin has the property of rapid rotation; an excursion in a vehicle especially on wheels. *dara* has the same property of movement in a circle *taduuru āl'ajalatu. wrap/ laffa*, in both languages, is to cover especially by winding or folding *wrap a baby in blanket'/ ' laffa ālṭabiibu raāsa ālmariiḍi.*

To summarize, in both languages, motion verbs that share particular semantic features are grouped into semantic components. Grouping a set of verbs under one component does not mean that these verbs are synonyms. The slightest semantic property, for example (slow/quick), makes a difference.

6. Conclusion
The primary goal of this work is to provide a comparative account of the semantics of a substantial part of the Arabic motion verb lexicons, focusing specifically on Talmy's general semantic components for motion. This study of some motion verbs in Arabic revealed many interesting facts.
1.   Arabic motion verbs are rich with sense relations:

- Synonyms *āta* اتى, *āqbala* اقبل, *ja'a* جاء *and ḥaḍara* حضر .
- Antonyms *ṣa'ada* صعد , *habaṭa* هبط.
- Metaphor دارت به الدنيا

2.   Some motion verbs are rarely used because they are related to specific time, place, and religious rituals or all together such as *sara* سرى and *ṭafa* طاف.

3.   Arabic prefers verbs with specific directions: horizontal, vertical, circular, and so on. Verbs that express random direction are rare in Arabic.

English is a Germanic language. Arabic is a Semitic one. This means that both languages belong to two different remote language families. Despite this fact, the two languages show no big differences in the way they express motion. Both languages admit the semantic components according to which motion verbs are classified: Motion; Direction; Manner; Path and Environment. Both languages contain pairs of Locomotors verbs which require the verb to change the place from one point to another such as in *go/ kharaja* خرج and Non-Locomotors verbs which require the verb not to change the place from one point to another and to move around the spot such as *kneel/ raka'a* ركع. Both have motion verbs of the component Direction and its categories: (1)horizontal *come/ ja'a* جاء and return *rajāa* رجع ; (2)vertical descend *habaṭa* هبط and ascend *rafa'a* رفع ; and(3) circular *roll daḥraja* دحرج . Finally, both languages express path using particles. They differ in that in Arabic, an additional element is needed to show how the action is carried such as in *dakhala jarian.* دخل جريا. Although each group is categorized under one title, they are not synonyms. The choice of the adequate verb depends on the semantic properties, even if slight, of such a verb. Further studies can investigate motion verbs in religious books such as the Noble Qur'an and the Holy Bible.

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