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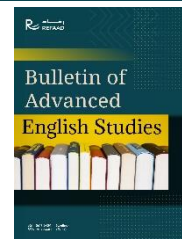
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Duality in English and Arabic: A Contrastive Study

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Abstract:

English and Arabic are two distinct languages with distinct systems in syntax and other linguist areas. One of these distinct systems is the Duality System. This study endeavors to uncover the differences between these two systems and how the two languages use them. The question which this study tries to answer is "what are the differences between English and Arabic in Duality?" To answer such a question, a relevant literature review is presented for the duality systems of both languages taking into consideration the various linguistic aspects. Finally, the study ended up with conclusions about the two systems and their uses in the languages in question. English is less explicit in terms of the expressions and uses of the dual items. Arabic can dual many items in language such as nouns, adjectives and even verbs, whereas English cannot dual these items but uses other expressions to refer to duality in such items.

Keywords: *duality; contrastive study; duality in English; duality in Arabic.*

1. Introduction

The English number system constitutes of a two- term contrast: singular and plural. In addition to singular and plural numbers, a dual number can be distinguished in the case of *both, either and neither, both of, both...and, either of, either...or, neither of and neither...nor*, since they can only be used with reference to two (Quirk,et al. ,1985:297). Arnold and Zuberbühler (2006; Yip 2006) indicated that the concept of duality is peculiar to human where it occurs in systems in which the signals are to be kept distinct. English number is distinguished in a variety of ways, amongst which is the dual.

This study is basically concerned with showing the contrast between the two languages in whatever concerns the concept of duality. As far as the researcher's knowledge, this study has not been conducted before. The research question is: What are the differences in the duality concept of duality in English and Arabic in all of its aspects.

The aims of this study are as follows: (a) Presenting an account about the dual expressions in English grammar. (b) Presenting an account about the dual expressions in Arabic grammar. (c) Showing the differences between the two languages regarding the concept of duality.

To achieve the aims of this study, the following procedures are adopted: (a) Presenting a relevant literature on the dual expressions, their meaning and their uses in English, (b) Presenting a relevant literature on the dual expressions, their meaning and their uses in Arabic. (c) Identifying the differences between the two languages in the duality concept. It is hopeful that this study will be of good value in the field of syntax in both languages and of value to those who are interested in contrastive studies and translation as they encounter such expressions when translating from English into Arabic and vice versa.

2. Duality in English

2.1. The Dual Number

The English number system constitutes a two term contrast: singular which denotes 'one' and plural which denotes 'more than one'. The number of each noun phrase is determined by its head (Quirk, et al., 1985:29).

Number is marked not only by inflection, but also by concord between subject of and verb and co- occurrence patterns between a determiner and a noun, e.g.

- I walk.
- She walks.

There is so many people in that place.

There were lots of people going through the tills (Biber,et al., 1999:284).

In addition to singular and plural number, dual number can be distinguished in the case of both, either and neither, since they are only used with reference to two (Quirk, et al., 1985:2970).

- Both restaurants are very good (Murphy,1994:176).
- Neither restaurant is expensive.
- We can go to either restaurant. I don't mind.

2.2. Both

It is said that 'both' means 'each of two, e.g.

- Both my parents were born in Scotland (Swan,2005:91)
- Quirk et al. (1985:381) state that 'both' is used with plural nouns for quantities of two only (dual number), e.g
- Both (of) his parents died young.
- 'Both' is intrinsically definite and in this case it differs from the cardinal numeral 'two' even when it is not followed by the definite article, e.g.
- Both (of) her eyes were closed (ibid.,382).
- Two of

- **"Both of" with Determiners**

It is said that 'both of' can be used before a noun with a determiner (i.e.the , these , ..., my , your, his, John's), e.g.

- Both of the boys can come tomorrow (Murphy, 1994:176).

- **"Both of" with Pronoun**

Eastwood (1994:57) says that one can use 'both of' with pronouns. *Both of +us/ you/them....*can function as a subject or an object, e.g. (12) Both of you should come next week.

- **Both with a verb**

It is found out that when both refers to the subject of a clause, it can go with the verb in mid position, e.g.

- We can both swim.
- The children have both gone to bed (Swan, 2005:91).
- Quirk et al. (1985:382) state that according to the rules for adverb placement, both occur immediately after the subject if there is no operator, otherwise after the operator, e.g.
- They both won their matches.
- The village have both been destroyed.

- **Bothand**

One often balances the structure of 'both.....and' , so that the same kind of word or expression follow *both* and *and*, e.g.

- She is both pretty and clever (Swan, 2005:92).

The structure of 'bothand' cannot begin in a complete clause, e.g.

- You can **both** borrow the flat **and** (you can) use our car (ibid).

2.3. Either

Huddleston and Pullum (2002:388) say that *either* is an existential quantifier and it is used with a singular noun to mean 'one or the other' of two, e.g.

- If either parent dies, Jill will inherit the business.

It is found out that 'either' can be used alone if the meaning is clear, e.g.

- Would you like tea or coffee? I don't mind. Either (Swan, 2005:174).

- **Either of with Pronouns and Determiners**

Murphy (1994:176) states that 'either of' is used before a determiner (i.e.the, my, these,....etc) or a pronoun. The noun which follows *either of* is plural , e.g.

- I haven't been to either of those restaurants.
- (talking to two people) Can either of you speak Spanish?

Peters (2004:255) says that a verb after *either of* is more often singular, but it can sometimes be plural in an informal style, e.g.

- Is either of them at home? (formal).
- He just doesn't care what either of his parents say. (informal).

- **Either.....or**

Swan (2005:156) says that 'either...or' is used to talk about a choice between two possibilities ,e.g.

- I don't speak *either* French *or* German.

One often balances the structure of 'either...or', so that the same kind of words or expressions follow *either* and *or*, e.g.

- You can have *either* tea *or* coffee (ibid).

However, unbalanced sentences with *either...or* are common, e.g.

- You will *either* leave this house *or* I will call the police (ibid).

2.4. Neither

Peters (2004:370) says that *neither* is used before a singular pronoun to mean 'not one and not the other' (of two), e.g.

- Can you come on Monday or Tuesday? I'm afraid *neither* day is possible.

Neither can be used alone without a noun or pronoun when the meaning is clear, e.g.

- Which one do you want? *Neither* (Swan, 2005:350).

• Neither of with Pronouns and Determiners

Swan (2005:372) says that 'neither of' can be used before a determiner and before a pronoun. The noun or the pronoun is plural, e.g.

- Neither of my brothers can sing.
- I asked two people the way to the station, but *neither of* them knew (Murphy, 1994:176).

It is found out that after *neither of* a singular verb is used in a formal style and a plural verb in an informal style, e.g.

- Neither of these words is of much help (formal).
- Neither of us believe in unless symbols (Biber, et al., 1999:184).

• Neither.....nor

Swan (2005:350) states that '*neither...nor*' is used to join two negative ideas, e.g.

- I *neither* smoke *nor* drink.

It is found out that 'neither ...nor' cannot begin a complete clause, e.g.

- He *neither* smiled...*nor* (but not *neither* he smiled) (ibid).

When singular subjects are linked by *neither...nor*, the verb is normally singular, but it can be plural in a less formal style, e.g.

- *Neither* James *nor* Virginia was at home.

3. Duality in Arabic

3.1. Definitions of Duality

Duality can be defined in language as whatever can be bent together to become two things folded together. It also means to double the things in two (Asfoor, 1951: 137).

Duality can be defined as adding one name to another provided that the names are similar to each other. We can say "Zaid and Amro" (Zamashkhari, 1985: 101).

3.2. Conditions of Duality

Bahaaul Deen Abdullah (1977: 82) states that among the conditions that must be met by the name to be excluded can be summarized as follows:

- That there is an agreement in the pronunciation and meaning, and that agreement is complete in terms of the number of letters and case. If we say "The two men came" or "I visited the two Zaid", then the origin of these sentences is "The man and the man came" and "I visited Zaid and Zaid". This is because the duality is done in coordination. So, they deleted the coordinated item and the coordinator and kept the dual only. The examples about this condition are as follows: شفتان "Two lips" (shafatain)- عينان "Two Eyes" (Ainan). However, if the two names do not agree in pronunciation and meaning; then they are not a real duality, but rather by giving priority to one over the other. This is done by giving priority to the lighter over the heavier, the masculine over the feminine, and the closest over the farthest. For example, we say ابوان "parents" (abawan) the name is derived from the father because it is the entity which takes over the mother. This type can be named as overruling duality as one item overrules the other and hence the dual item is derived from it rather than the other.
- That the noun should be singular, so it is not permissible to double duality, nor plural, nor pluralize the regular masculine plural, nor plural of the plurals. This refraining from doubling the dual item is done so that there are no two cases in the same item (for instance: two genitive cases, or nominative case). The reason why duality is not doubled is because it indicates a definitive indication of two masculine or two feminine.
- It has to be parseable.

- It has to be of value; the nouns whose dual is of no use is not dualled. For instance, the word “all” cannot be dualled because it will be of no value.

(Ibn Jani, 1985:93, Zamashkhari; 1993: 273; Jamy, 1983: 94)

3.3. Types to Duality

There are two major types of duality: Inherent dual and Non-inherent dual (Samaraee, 1986: 91)

a. Inherent Dual

The words which are inherent dual are the demonstratives such as “hathan” (these two) “tulkuma” (those two) and the pronouns such as انتما “you” (antuma two) and هما “huma” (they both or both of them) when they refer to two persons (Siyooty, 1977: 50).

b. Non-inherent Dual

The words which can be dualled are nouns, verbs, adjectives and the relative pronouns. However, there are many other ways of depending on the last letter of the word whether it is a vowel, consonant or glottal stop (hamza).
Ex:

1. صحراء Sahraa = صحراوان sahrawan (two deserts)
2. فتى Fata = فتيان fatayan (two lads)
3. عربة Araba = عربتان Arabatan (two vehicles)

(Majashi'y, 1985: 222)

- The nouns can be dualled by almost always adding “an” to the end of the singular noun.

Eg: kitab = *kitabān* (book = two books)

- The verbs can be dualled in all the tenses and cases:

Eg:

Alwaladan *akala* altuffah. (The two boys ate the apples) (past tense)

Alwaladan *ya'kulan* altuffah. (The two boys are eating the apples) (present tense)

Alwaladan *saya'kulan* altuffah. (The two boys are eating the apples) (future tense)

- It can also come in the speech act of command.

Eg: *Kila* altuffah. (Eat the apples both of you) (command)

(Qanbar, 599: 1966)

- The adjectives can be dualled in the same way as their modified nouns are dualled.

Eg: alghurfatan *kabeeratan*. (The two rooms are big)

The relative pronouns are also dualled in the same way the adjectives are. They are dualled in the same way of their antecedents. Whatever case the antecedent takes, the relative pronoun which refers to it takes. If the latter is in the accusative case, the former is in the same case as well, as in the following example:

Eg: ra'aitu al akhawain *allathain* faza. (I saw the two boys who won.)

(Majashi'y, 1985: 225)

There is another classification for duality which depends on the way it is made. The first one is when the noun is dualled by adding ان (an) to the end of the word.

Eg.: قلم pencil (Qalam)= قلمان two pencils (qalaman)

The second type is called سماعي (sama'i) which means it is determined by the hearer, more specifically it is the irregular one. Here, the words are made dual each in a separate way. This is the same as in the pluralization whether in Arabic or English.

Eg: مثنى dual (Muthanna)

This word refers to two things but it has not (as) indication for that.

Comparison and Discussion

After presenting the literature related to the concept under study in both languages, the differences between English and Arabic in terms of the concept of Duality can be discussed as follows.

1. Duality is tackled in the Arabic references more than the English as Arabic is wider in this concept.
2. In terms of the pronouns, Arabic uses the pronoun which refers to two persons while English does not have such pronouns.

Ex: انتما عالمان (You {two} are scientists)

you = (antuma) انتما

they or them = (huma) هما

3. The adjectives can be pluralized to become dual in Arabic like: (البيتان واسعان) this can be translated into (the two houses are wide). However, the adjective in English cannot be dual.
4. English uses another word to refer to the duality in the pronouns and nouns whereas Arabic can make the pronouns and the nouns dual. At the same time, Arabic can use another word for that. This case is represented in the word “both” as:

Ex:

- Both of them are smart.
- Both of the boys are smart.

- كلا الولدين ذكيان (kilahuma thakiyan/ kila alwaladain thakiyan)
5. The verb in English does not have the dual case while in Arabic it has.
Ex:
 - The two boys are eating.
 - الولدان ياكلان (alwaladan thakiyan)
 6. In English, there is no demonstrative referring to two persons or things, but in duality can be referred to with a demonstrative which refers to two. If two persons or thing have to be referred to in English, it has to be treated as plural.
Ex:
 - These two apples are delicious.
 - هاتان التفاحتان لذيتان (hatan altuffahatan latheethatan)
 7. The Arabic duality system has some conditions; whereas in English, only general rules are applied for certain words for dual references.
 8. The words in English which refer to duality are in fact considered as annexed to duality in Arabic such as the word "both". In Arabic, it is considered as annexed to the dual word which comes after the word كلا (kila) "both".
 9. When the word "both" is used, there must be a plural which cannot be dual per se while in Arabic, both the word كلا (kila) "both" and the following word are dual. Moreover, the word "both" may or may not be followed by the preposition "of", yet in Arabic there is no preposition coming after it.
 10. Qanbar (605: 1966) stated that in the Arabic language the dual can refer to the plural and singular depending on the co-text, context and the intention of the speaker. In English, there is no such reference using the dual nouns and if the speaker uses a dual noun to refer to singular form, it might be considered lying.
 11. There is the type of overruling duality where one item overrules another item in the coordinated item as in the example of (ابوان) (abawan) (parents). The dual item here is derived from the father rather than the mother.
 12. There are different cases for the dual items in Arabic such as the nominative and the genitive case, that is, it is considered as parseable, whereas in English there are no cases for such items.

4. Conclusions

The comparison conducted between the two languages in terms of duality yields a number of conclusions which are prominently clear in the discussions. The Arabic language is more explicit in the concept of duality because there are many ways and systems of conducting this concept in Arabic. The English language is less explicit in this concept because there is hardly a system of conducting it. What is there in English is merely some words referring to two items such as "ears and eyes" which also resembles the plural. However, the reality of such expressions refers to the dual nature. Not only is Arabic referring clearly in almost all the language item to duality, but the dual item itself is changeable as per its location in the sentence. If it is a subject, it is different from object or the prepositional complement.

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