

# Appraisal Emotional Adjectives in English/Arabic Translation: A Corpus Linguistic Approach

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## Abstract

*Evaluation* is a concept that has many heterogeneous applications in different disciplines. Even within the field of linguistics, scholars describe the evaluative language as a phenomenon that has various labels; appraisal, *stance* and *evaluation*. Although a large body of research has been carried out on English appraisal especially in the late twentieth century, it is surprising that to date, analyzing *appraisal* in Arabic language has not been targeted by any linguistic researchers- as I am aware- despite the fact that a rich of Arabic lexical words is available for describing evaluation. This paper argues that some of the Arabic translations of appraisal adjectives found in Arabic-English-Arabic dictionaries are misleading as they do not reflect the full information of the word. The examples illustrated in this paper spell out the main differences between English and Arabic powerful/less adjectival appraisal synonyms.

## 1. Introduction

In 'appraisal theory', emotions are grouped into three major sets:

- A) in/security (the boy was anxious/confident).
- B) dis/satisfaction (The boy was fed up/ absorbed).
- C) un/happiness (the boy was sad/happy)

(Martin and White 2005: 46-9; Bednarek 2008: 15)

However, the keywords of the above three sets do not reflect specifically the powerful/less appraisal adjectives like (weak/strong) appraisal adjectives which I believe should have a separate group. The analysis presented here has two main goals: Firstly, it reveals basically some problematic areas concerning the Arabic as well as English translations found in different dictionaries. Secondly, it shows up the collocational patterns of the powerful/less emotional adjectival set under investigation and its influence on translation.

## **2. Dictionaries: a serious problem**

Unfortunately, given the ambiguous and sometimes the complex structure of the dictionaries, the users (researchers, learners, and even teachers) may have difficulty in getting the exact sort of information they are seeking at any given time. Sinclair (2003: 73) illustrates this as: ‘A word may have several meanings, and dictionaries present the meanings without giving much guidance as to how they may be differentiated from each other’.

Moreover, with a quick glance at dictionaries, it is easy to realize that most common words have dozens of meanings and it is impossible to try all meanings each time we read the word. At this point corpora offer some helping clues for deciding the appropriate meaning of the word. As Thomas (2009: 257) explains:

Concordance lines, which typically show instances of a key word in their immediate contexts, have proved useful in uncovering patterns of usage and variation that may not be apparent either from reading individual texts or from consulting reference resources, such as dictionaries and grammars.

On the other hand, because most dictionaries are not exactly the same in clarifying its meanings, I think it is quite useful to consult more than one dictionary in order to discover the

ambiguity not only of English-Arabic dictionaries, but also English-English dictionaries. Later in this paper (section 7), other monolingual Arabic-Arabic dictionaries will be used to analyze the different semantic functions of powerful/less Arabic adjectives under discussion. In section 7, more precise analysis will be added into the discussion of Arabic appraisal adjectives because as I mentioned earlier in the ‘abstract’, this area of appraisal analysis has not been tackled at all in Arabic. In this section, the following five dictionaries will be used in the analysis:

- (1) *Al-Mawrid: A Modern English-Arabic Dictionary (AMMD)*, 2007
- (2) *Elias Modern Dictionary: English-Arabic (EMD)*, 2008
- (3) *Longman Active Study Dictionary of English. (LASD) Especial edition for International students*, 2<sup>nd</sup> edition, 1994
- (4) *Webster Concise English-English Dictionary (WCD)*, 2002
- (5) *The Compact Oxford On-line English-English Dictionary (COED)*, 2010

### **3. More data is better data**

As Partington (1998, 4) explains: ‘The sheer wealth of authentic examples that corpora provide enable dictionary compilers to have a more accurate picture of the usage, frequency and, as it were, social weight of a word or word sense’, a corpus has become an established tool for linguistic analysis. It can go far beyond the individual experiences providing powerful tools that can reveal the regularities of actual behavior. The current study analyzes the concordance lines of *British National Corpus (BNC)* and the *Internet Corpus (I-EN)* in English on one hand, and *Al-Hayat (AL-H)* and *Arabic Internet Corpus (I-AR)* on the other.

There are three main reasons for adopting these corpora. Firstly, the *BNC* is designed to represent as wide a range of modern British English of the late 20<sup>th</sup> century as possible. It holds around 100 million words. Aston and Burnard (1998: 94) explain: ‘The *BNC* is a collection of over 4000 samples of modern British English, both spoken and written, stored in electronic form and selected so as to reflect the widest possible variety of users and uses of the language’.

Secondly, although *Al-Hayat* corpus includes 50 million words, Mellor (2005: 80) believes that ‘*Al-Hayat* has an increasing importance’. *Al-Hayat* data have been distributed into seven subjects- specific databases: General, car, computer, news, economics, science and sport.

Thirdly, while Partington (1998: 4) phrases that ‘there’s no “standard size” for corpora’, Thomas (2009: 191) reminds us that ‘size is related to purpose’. In some cases, when corpora are small, they are not useful or reliable in the linguistic analysis, while being very large is quite essential. Al-Sulaiti & Atwell (2003: 3) illustrate this thus: ‘In order to achieve a reliable result in most linguistic studies, the investigation has to be based upon a large corpus, which can be considered as balanced and as representative as possible of the linguistic community’. In addition, Channell (2000: 40) makes it clear that ‘many pragmatic phenomena can only be revealed by study of a large corpus. They are not accessible to introspection and not visible from the study of single example’.

Similarly, Sharoff (2006: 435) justifies the use of large corpora as:

Lexicographic studies using corpora can be reliable only if corpora providing the basis for the study are sufficiently large and diverse. The famous example with collocations of *powerful* and *strong*, such as *strong tea* (Halliday, 1966:150), can only be studied computationally on a corpus of at least the size of the *British National Corpus* (BNC). In 100 million words of the BNC, the expression *strong tea* occurs 28 times, which makes it a reasonably strong collocation along with *strong* {*candidate, contrast, leadership, reason*}, all of which have roughly the

same frequency and statistical significance according to the log-likelihood score. However, the chances of detecting these collocations in a smaller corpus are minuscule: *strong tea* occurs only once in the *Brown corpus*, and it contains no instances of *strong candidate*, *leaders*, *leadership* or *reason*.

In addition, the *Internet corpora* used in this study – whether the Arabic or English- cover more topics and hence give a broader sample of language use.

The present study will also adopt the log-likelihood statistics that provides the most reliable method for highlighting words more accurately and proved to be effective in corpus analysis (Rayson and Garside, 2000: 1-6). Moreover, using the log-likelihood scores has a considerably improved statistical result. McEnery, Xiao and Tono (2006: 217) consider themselves as ‘lucky’ to have such statistic in the BNCWeb: ‘Once again, we are fortunate in that BNCWeb provides this statistic, and hence users do not need to resort to statistics packages like SPSS to calculate the LLscore’.

Though a span of 3:3 or 4:4 is widely used by corpus linguists (Stubbs, 2001: 29) and (Elewa, 2004: 102), Bartsch (2004: 69) states that

There’s no ideal span setting to the left and right of the search word...but it appears that for collocations across the phrase boundary, a span setting of up to 5 words to the left and right (denoted as 5:5) yields satisfactory results whereas for many collocations the span can safely be lowered to 3:3 ... by delimiting the span setting, the amount of noise (i.e. irrelevant information) can be reduced to improve the quality of the statistical results.

Actually, ‘the amount of noise’ mentioned in the above quotation is not the only reason for delimiting the span in this study to 3:0 or 3:3 in this study, but also the nature of the structural pattern of the Arabic adjectival sentence that do not usually exceed this span. As the next

section (5.1) will illustrate, the words modified in Arabic adjectival sentence are usually situated to the left of the adjective, unlike the case in English. So I will work on flexible spans to match the Arabic expressions that might stretch over the average span, i.e. I will start with analyzing a span of one word to the left of the node and zero to the right of the node, i.e. (1:0) in order to analyze the immediate left collocates (usually the appraised elements in the study) and then widen the span to 3:0 and 3:3 in case of analyzing any further collocates.

## 4. Emotional appraisal adjectives

### 4.1 Why these adjectives?

As I said earlier in section (1), the present study will analyze a set of appraisal adjectival group that have not received much -if any- attention at least in the field of Arabic linguistics; namely, *powerful/less* adjectives. In order to make the analysis comparable, I will focus on three near synonyms of powerful adjectives in English and their three close translation equivalents in Arabic. On the other hand, three near synonyms of powerless adjectives in English will be analyzed with their three near close translation equivalents in Arabic. These translation equivalents are identified by using two bilingual English-Arabic dictionaries; *Al-Mawrid (AMD)* and *Elias (EMD)*.

Therefore, six English powerful/less adjectives are used in the analysis. They are divided into three groups: (1) *strong* vs. *weak* (2) *powerful* vs. *powerless* and (3) *tough* vs. *tender*. Another three groups of six positive/negative Arabic adjectives will be compared to their English equivalents: (1) *ضعيف* *da'if* vs. *قوي* *qawi* (2) *جبار* *jabar* vs. *واهن* *wahin* and (3) *ركيك* *rakik* vs. *قاس* *qas*.

The main reason for choosing the above powerful/less adjectives is that when I consult two of the most famous bilingual English-Arabic dictionaries; *El-Mawrid* and *Elias*, I found that the three powerful adjectives; *strong*, *powerful* and *tough* are translated into *قوي* *qawi* and the three powerless adjectives *weak*, *powerless*, and *tender* are translated into *ضعيف* *da'if*

without giving much guidance to the semantic aspects and the different usages of these adjectives. In much the same way, when I consult *EMD* (Arabic-English) – by the same author – I found that the three Arabic powerless negative adjectives (ضعيف *da'if*, واهن *wahin* and ركيك *rakik*) are translated into ‘weak’ or ‘to be weak’ (see *EMD* p.262 for *rakik*, p. 392 for *da'if* and p. 818 for *wahin*). Similarly, the three Arabic powerful positive adjectives (قوي *qawi*, جبار *jabar* and قاس *qas*) are translated into ‘strong’ or ‘to be strong’ (see *EMD* p. 573 for *qawi*, p. 104 for *jabar* and p. 541 for *qas*). In order to analyse the powerful/less adjectives as ‘evaluation’ or ‘appraisal’, I will use the following three terms adopted by Hunston and Sinclair (2000: 82); ‘Thing evaluated’ or appraised, ‘Hinge’ or the linking/main verb and ‘Evaluative category’ or the evaluative response that indicates the personal/emotional reaction and represented by the adjective group in the sentence. Hunston and Sinclair believe that this appraisal taxonomy is obviously a ‘good diagnostic of evaluative adjective’ (ibid). These taxonomies for adjectival appraisal groups are originally extracted from Martin and White’s Appraisal Theory (2005) which is developed within the tradition of Systemic Functional linguistics (Halliday, 1994).

## 5. Arabic adjectives

### 5.1 Why masculine form?

Unlike English, Arabic adjectives follow the noun they modify in gender, number or grammatical case. For example, قلب ضعيف *qalbun da'ifun* is translated into English as ‘a weak heart’. However, the Arabic adjective can precede the noun it modifies in the case of إضافة *idafah* as shown in the above table: القلب ضعيف *da'ifu al-qalbi* is translated into English as ‘one (m.) with a weak heart’. In Arabic, the term إضافة *idafah* ‘genitive’ means literally ‘addition’, ‘annexation’ or ‘attachment’. Abu-Chacra (2007: 61) explains:

This kind of annexation occurs when two nouns (or an adjective and a noun) are linked together and immediately follow each other. It is comparable to a genitive or attributive construction, where the first noun (or adjective) is the head constitute and the second noun is the attribute.

In addition, Abu-Chacra (ibid) distinguished between two different forms of *idafah*: The first form is called, الأضافة الحقيقية al-idafatu al-haqiqiyyatu, ‘genuine annexation’ or as Schulz (2004: p. 131) refers to as, *idafah proper*. It belongs to the genitive construction and is much similar to the use of ‘...of’ or ‘...’s’ construction in English. For example: قلم الولد qalamu al-waladi ‘The boy’s pen’ or ‘the pen of the boy’. This kind of *idafah* consists of two terms: The first is called المضاف al-mudaf ‘annexed’ or ‘possessed’ and usually is indefinite, without ال al ‘the’. The second term is called المضاف اليه al-mudaf ilayhi ‘annexer’ or ‘possessor’ and it is usually definite, with ال al ‘the’.

The second form of *idafah* is called الأضافة غير الحقيقية al-idafahtu ghayru al-haqiqyahti ‘false idafah’ or sometimes called ‘improper annexation’ or ‘adjective idafah’. This kind of idafah occurs when the first term of idafah construction is an adjective. For example: ضعيف القلب da‘if al-qalb ‘one (m.) with a weak heart’- an example mentioned above. It is called a ‘false idafah’ because it violates the rules of idafah construction: “Whether or not the first noun (the annexed) refers to something definite or indefinite, it **never** takes the definite article ...أل al” (Abu-Chacra, 2007: 63). This contradiction occurs when the first term is preceded by a definite noun. For example: الرجل الضعيف القلب al-rajulu da‘ifu al-qalbi ‘the man of the weak heart’. Here I focused on the second form of idafah that Abu-Chacra (2007: 64) called *idafah adjective* construction as it is more frequent in the I-AR corpus than the proper idafah.



There is also another important difference between English and Arabic forms of adjectives. While in English there is only one form of adjective, Arabic adjective has six forms: singular masculine, singular feminine, dual masculine, dual feminine, plural masculine and plural feminine. Surprisingly, in doing corpus analysis of powerful/less adjectives using Al-Hayat and I-AR corpora, I found that the frequency of the singular masculine form is very high comparing to the other forms. In addition to this reason, I ignore plural adjective forms as they are very difficult to compute and may have more than one form. For example, *ضعفاء* *du'afa'*, *ضعاف* *di'af* and *ضعفى* *da'fa* can be plurals of *ضعيف* *da'if*. Furthermore, in Arabic grammar references, the regular plural is formed by adding the suffix *ون* or *ين* which is known as masculine plural. Deciding which one to choose depends on the plural syntactic position, i.e. nominative, accusative or genitive (Maxos, 2000: 2). Moreover, the frequency of dual masculine adjective as well as dual feminine is completely rare in both Arabic corpora. One reason is that the use of the dual form in general is not dominant as the use of singular masculine form. Another reason is that in *I-AR* there are lots of examples using the colloquial dialect that does not usually use the dual forms. In this chapter, I will focus on the singular masculine form –and not the feminine- because in addition to the dominance of the masculine form over the feminine in Arabic corpora, it is the form that is typically used in English-Arabic/Arabic-English dictionaries. It is the only form that is used for any descriptive expression. This is the norm in Arabic language in general and not only in dictionaries. In addition, there is a traditional notion in Arabic language that maleness is more basic than the femaleness.

## 6. Semantic prosody and Dictionaries

According to Halliday (1994), two linguistic features evoke appraisals: semantic meaning and grammar. Often using a word in a particular context carries additional connotation

that lies outside the core meaning. Sinclair (2003: 117) called this kind of meaning ‘*semantic prosody*’ or ‘*connotation*’ (as opposed to ‘*denotation*’, the main ordinary meaning of the word). Sinclair illustrates the term as: ‘semantic’ because it deals with meaning and ‘prosody’ because it typically ranges over combinations of words in an utterance rather than being attached just to one’ (ibid).

On the other hand, Partington highlights Louw’s (1993: 173) claim that ‘Lexicographers in the past have not been fully aware of the extent of semantic prosody [...] modern corpora provide new opportunities of studying the phenomenon’ (Partington, 1998: 68).

In this section, an attempt is made to investigate Louw and Partington’s claims in greater details and analyze precisely some examples of semantic prosody in powerful/less appraisal adjectives. In so doing, the following sections will introduce the English-Arabic and English-English translations of the selected appraisal powerful/less adjectives as appeared in the dictionaries.

### 6.1 *weak vs. strong*

AMMD 2007	EMD 2008	LASD 1994	COED 2010	WCD 2002
p. 1051	p. 828	p. 628	(1) <u>lacking physical strength and energy.</u>	p. 365 <u>Lacking power or strength;</u> feeble; ineffectual.
(1) واهن /ضعيف	(1) ضعيف/ غير قوي أو متين أو حصين	(1) not strong enough to work or last properly.	(2) liable to break or give way under pressure.	
(2) a. ضعيف العقل b. أحمق غير حكيم	(2) واهن	(2) <u>not strong in character</u>	(3) not secure, stable, or firmly established.	
(3) واه	(3) خفيف	(3) containing too much water.	(4) lacking power, influence, or	
(4) ركيك	(4) طفيف			
(5) غير /مذق/مشعشع سايط/مركز	(5) ضئيل			
	(6) ركيك			
	(7) سخي			

	مكان أو نقطة (8) الضعف		ability.  (5) lacking intensity.  (6) heavily diluted.  (7) not convincing or forceful.  <u>(8) forming the past tense and past participle by addition of a suffix (ed).</u>	
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Table 1weak

AMMD 2007	EMD 2008	LASD 1994	COED 2010	WCD 2002
p. 918  (1) a. قوي b. شديد  (2) مؤلف من عدد معين  (3) هام/ضخم  (4) مركز  (5) a. متطرف b. متحمس  (6) عسير الهضم نسيباً  (7) a. منيع b. راسخ  (8) كريبه الرائحة أو المذاق  (9) خصب	p. 735  (1) محارب  (2) شديد/قوي  (3) متين  (4) حصين/منيع  (5) لاذع/حار-حام  (6) فعال/حاد  (7) ذو فرامل قوية  (8) معضد	p. 607  (1) having a degree of power, esp. of the body.  (2) not easily broken; spoilt or changed.  (3) a certain number.  (4) having a lot of the material which gives taste.  (5) [still] going strong active, esp. when old	(1) physically powerful.  (2) done with or exerting great force.  (3) able to withstand great force or pressure.  (4) secure, stable, or firmly established.  (5) great in power, influence, or ability.  (6) great in intensity or degree.  (7) forceful and extreme.	p. 32  physically or mentally powerful; potent; intense; healthy; convincing; powerfully affecting the sense of smell or taste, pungent

(10) مرتفع باطراد			(8) not soft or muted.  (9) pungent and full-flavoured	
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Table 2strong

### 6.1.1 weak ضعيف *da'if*

Table (1) above shows that there is a significant difference between the two bilingual dictionaries; *AMMD* and *EMD* on one hand and monolingual dictionaries; *LASD*, *COED* and *WCD* on the other. The difference is actually not only between monolingual and bilingual dictionaries, but also between the two bilingual dictionaries themselves as well as the three monolingual English-English dictionaries.

Both bilingual dictionaries interpret 'weak' as *da'if* [Table (1, no.1)] which is regarded as the most common equivalent translation in Arabic of the powerless adjective 'weak'. However, while *EMD* does not specify the type of category that *da'if* modifies, *AMMD* collocates *da'if* with the noun *al-'aql*, that is 'mind'.

In addition the following table shows the loglikelihood score (LLS) as well as the absolute frequency/Joint (J) of the 'physical' collocation of 'weak' as appeared in the *BNC* and *I-EN* corpora:

BNC	LLS	Joint	I-EN	LLS	Joint
heart	15.81	13	Hand	13.80	18
stomach	11.71	7	pulse	12.99	7
physically weak	10.91	6	stomach	11.79	7
chest	8.97	6	muscle	11.70	9

muscle	8.90	6	Leg	8.20	7
ankle	7.09	4	Knee	7.39	5
chin	6.95	4	heart	7.30	10
leg	4.40	5			
body	3.02	6			
eye	1.12	4			

**Table 3 ‘physical’ collocation of *weak* in BNC and I-EN**

Table (3) is actually a strong indication and enough evidence that *weak* collocates with the body physical parts much more than the mental weakness. The LL score of *mentally weak* in *BNC* is (0.64) and in *I-EN* is (0.49). Similarly, the LL score of *weak mind* in *BNC* is (1.58) and in *I-EN* is (4.37). Moreover, what makes this evidence stronger is the collocational analysis of *ضعيف* *da‘if*; that is, the singular masculine adjective of *weak*, as illustrated in the table below:

I-AR	LLS	Joint
الشخصية <i>ashakhsiyati</i> ‘the personality’	150.35	72
القلب <i>al-qalbi</i> ‘the heart’	140	52
الساقين <i>asaqayni</i> ‘the legs’	75.35	22
البصر <i>al-basari</i> ‘the eyesight’	22.44	11
العقل <i>al-‘aqli</i> ‘the mind’	1.89	2

**Table 4 the behavioral, physical and mental collocation of *da‘if* in I-AR**

From the table above we can see that the collocation of *ashakhsiyati* is quite high which goes with *LASD* description. Then some physical collocations with *al-qalbi*, *asaqayni* and *al-basari* are followed which correspond to *COED* interpretation. Finally, as shown from the above table, the collocation of *da‘if* with *al-‘aqli* is very low and has only two examples in *I-AR* which obviously contradicts *AMMD* translation (table1, no. 2.a).

<b>BNC</b>	<b>LLS</b>	<b>Joint</b>	<b>I-EN</b>	<b>LLS</b>	<b>Joint</b>
syllable	87.51	29	spot	133.28	62
spot	86.21	41	link	107.04	75
link	80.91	45	point	99.54	82
point	57.05	49	economy	58.50	39
interaction	56.71	25	signal	47.15	27
position	39.28	30	tie	40.82	24
overlap	36.62	15	acid	33.38	18
smile	34.19	24	argument	30.72	23
nuclear	30.81	18	immune	23.11	12
form	28.07	29	position	18.65	20

**Table 5 top ten collocates of *weak* in the BNC**

Table 5 above reveals some missing translations in the bilingual dictionaries. Although the LLS of ‘weak syllable’ appears to be very low in *I-EN* (1.87), table 5 shows that it is the most frequently used collocations in *BNC*. However, neither the two bilingual dictionaries, *AMMD/EMD*, provide any proper translation of the highest collocation of *weak*. The above table also shows that the strongest collocation of *weak* in the *I-EN* is ‘spot’ and it is the second highest LLS in the *BNC*. The *EMD* translation *نقطة الضعف nuqtatu adda’fi* (table 1, no. 8) corresponds to the meaning of the concordance lines in both corpora.

On the other hand, though ‘weak smile’ has 24 examples in *BNC*, it does not have an accurate equivalent translation in the two bilingual dictionaries in spite of the fact that the Arabic language has variety of common collocations that fit ‘weak smile’.

Another misleading translation of *weak* provided by *AMMD* is أحمق *ahmaq* (table 1, 2.b) which means ‘foolish/not wise’, a meaning that is not even mentioned in the other English-English dictionaries under discussion. On the other hand, *EMD* translates *weak* into خفيف *khafif*

and *طفيف* *ṭafif* [table 1(3 & 4)]. Surprisingly, in *EMD* Arabic-English –written by the same author- these two adjectives are not translated into *weak*. The following lines show the three translations of *ṭafif* in *EMD* Arabic-English p. 406:

- (a) ناقص *naqṣ* deficient
- (b) قليل / يسير *qalīl / yāsir* small, little, slight
- (c) زهيد *zayīd* trifling, trivial, insignificant

*خفيف* *khafif*, on the other hand, is translated into: “light, not heavy” referring to weight, p. 194 with no mention at all to the adjective *weak*. These examples reflect the ambiguity and contrast between *EMD* English-Arabic dictionary and *EMD* Arabic-English dictionary.

### 6.1.2 *strong*

Interestingly, the positive appraisal powerful adjective *strong* has a similar kind of debate that has been mentioned previously with *weak* in terms of the category being ‘appraised’ or ‘the thing evaluated’. While, *COED* and *LASD* translate the meaning according to the physical strength, *WCD* interprets the kind of power either ‘physically or mentally’ (see table 2). On the other hand, *AMMD* and *EMD* do not classify the type of strength at all. However, the LLS in *BNC* and *I-EN* have the following indications:

The table below shows that the occurrence of ‘strong mind’ is quite low in both corpora comparing to physical and behavioral strength. Another important observation, in table (2) *EMD* first translation of ‘strong’ is محارب which means ‘fighter’, while the *EMD* –Arabic-English- translates it as ‘fighter, soldier, warrior, belligerent, combatant’ p. 142 without any mention to *strong*. Moreover, the other three consulted monolingual English-English

dictionaries as well as the two English corpora do not have one single occurrence of *strong* as ‘fighter’.

Thing evaluated	BNC	Joint	I-EN	Joint
arm	93.66	78	55.75	56
character	44.13	40	34.84	45
personality	34.88	24	58.54	41
mind	3.10	2	0.47	1

**Table 6 LLS of different collocates of ‘strong’**

In much the same way, *EMD* translates *strong* as معضد (table 2, *EMD* 8), which means: ‘helper, aider, supporter’ as mentioned in *EMD* Arabic-English, p. 443. Also, the same dictionary gives another incorrect translation in tables (2, no.7) ‘strong brakes’, a collocation that is not found in the two English corpora.

Nonetheless, in general terms, it seems likely that the two English- Arabic dictionaries *AMMD* and *EMD* focus on some very limited usages of lexical words and ignore collocations of high frequencies as the following table shows:

BNC	LLS	Joint	I-EN	LLS	Joint
wind	433.66	217	feeling	372.52	207
feeling	352.24	189	support	355.22	323
sense	326.05	207	sense	349.23	237
support	178.31	151	evidence	338.85	226
position	163.77	128	emphasis	305.34	153
emphasis	151.91	82	Wind	266.76	160
evidence	129.73	101	leadership	258.30	154
Link	125.36	90	commitment	241.05	141
opposition	122.81	78	supporter	230.46	111
argument	108.53	76	leader	215.36	163

**Table 7 LLS of the top 10 collocates of *strong* in BNC and I-EN**



The strongest collocates of *strong* in *BNC* is *wind* as shown in the above table. It also has a high frequency in *I-EN* (266.76) which indicates the frequent and wide usage of such collocation. However, the Arabic translation given in *EMD* and *AMMD* do not suit the nature of 'wind'. The adjective عاتية 'atiyah in Arabic, which means 'very strong', fits perfectly *strong wind*, though the LLS of رياح عاتية is 6.31 in *AL-H* and 10.24 in *I-AR* which is quite low. Also, table (7) shows that *strong feeling* has the highest LLS in *I-EN* (372.52) and (352.24) in *BNC*. Again, going through the concordance lines of *I-AR*, I found that the Arabic emotional adjective جياشة *jayyashah* is more frequently used with مشاعر *masha'ir* (feelings) than the common emotional adjective قوية *qawiyyah* given in *AMMD* and *EMD*.

Though *strong smell* does not appear in the top ten collocates of *strong*, the concordance analysis reveals interesting points that dictionaries do not realise. Both *AMMD* (see table 2, no.8) and *I-AR* (see figure 1) interpret the collocation of *strong smell* as a negative and unfavourable semantic prosody. In *I-AR* there are fourteen examples of رائحة قوية *ra'iha qawiyyah* 'strong smell', only one example is positive –underlined in figure 1 below- and the other thirteen examples are extremely negative.

هـ) والذي يمنع التأكسد وهذا نوع من الزيوت متوافر وله رائحة قوية العنب: قوامه خفيف وبدون رائحة، قابض لأنسجة الجسم بشكل - القمامة السوداء المشدودة على عيني في حلقة دامية. باعنتني رائحة قوية رائحة أجساد حية قضت سنين طوالاً في عتمة أمكنة رطبة، لم، التي توسع نطاقها الخاص بالتبول في نقاط دائرية أو اطلاق رائحة قوية تبقى هي في مركزها. والبشر بدورهم يستولون على الاماكن جديدة طول الوقت والبعض منها يجيش حوالي سنة ولها غدد ذات رائحة قوية تجعل طعمها كريها لذلك تتركها الحيوانات وتساها بإستثناء بعض الحسل الصافي له 1. الحسل الأصلي كما يظن عامة الناس رائحة قوية تدخل في الرأس. 2. عندما تصب الحسل عل الأرض فالحسل إفرازات المهبل بصورة شاذة مع رائحة كريهة. البعض أبلغ عن رائحة قوية تشبه رائحة السمك، وخصوصاً بعد الجماع. الإفرازات عادة ما تكون الأول هو قوسه المفضل المصنوع من خشب الصندل الذي تفوح منه رائحة قوية عطرية. أما الخرض الثاني فكان سهماً، فيما كان الثالث منديل صناديق، معدات عمل، وسلال مليئة بفاكية عفنة. كانت هناك رائحة قوية لآشياء فاسدة. ورطوبة، وعلى الأرضية كان التراب غريباً، كان الحرارة العادية لعدة أسابيع ويصبح لونه مصفراً أو بنياً ذا رائحة قوية لتحلل البروتين الموجود به، وتزيد سرعة تحلل البروتين بزيادة تورنتييون " بأصابعهم على مفاتيحهم. إنه مأزق سريع بنفت " رائحة قوية من الكبريت. متحدث: لقد تراجعت بنسبة اثنين وستين، يمكنك أن في التلاجة في قنينة أو علبة كرتون ويحفظ جيد عن أي طعام ذي رائحة قوية نفاثة يجب عدم إعطاء حليب البقر للأطفال الصغار حتى نجيبهم ويقال عليه أنه مجدد للشباب، والصورة غير المكررة منه لها ( رائحة قوية ولا يوصى باستخدامه بمفرده كزيت وسيط، ومثال جيد للاستخدام في الأرض وله ساق خضراء في أعلاها زهر ابيض وفي وسطه اصفر وله رائحة قوية ويجرف بالبحار. أما النسرين فهو نبات منه جنس الطليق زهره في الكيمياء: غاز ذو ammonia فتختلف باختلاف الغاز. الأمونياك رائحة قوية يستعمل للتبريد NH3 يتألف من نيتروجين وهيدروجين متحدنين صلبة

Figure 1 the concordance lines of رائحة قوية/strong smell from I-AR

However, this is not always the case in English. *BNC* reveals that *Strong smell* can be interpreted positively when it modifies things like: ‘aroma, perfume, cologne...’ or negatively when the things evaluated are: ‘polish, drains, gas...’ or even neutrally when it describes nouns like: ‘coffee, brandy...’ as figure 2 shows below.

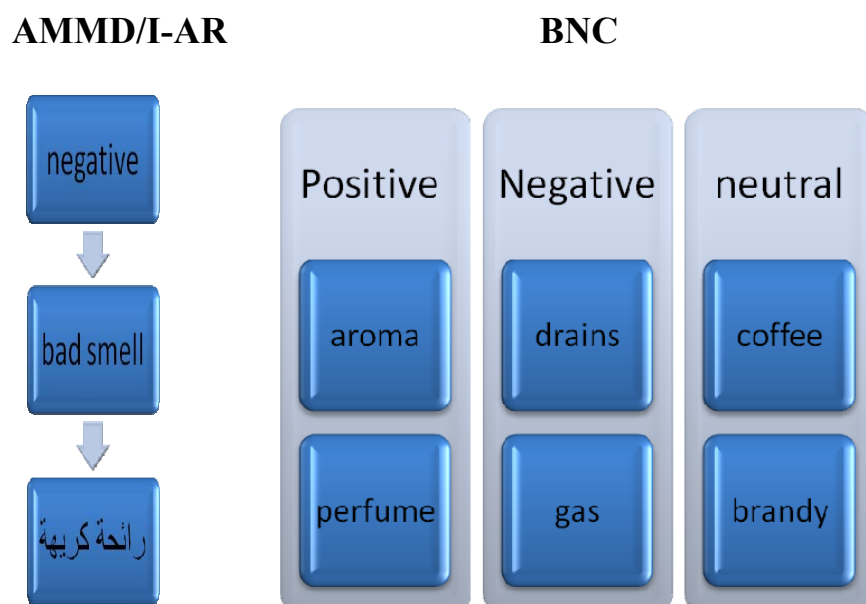


Figure 2: The different interpretations of *strong smell* in English and Arabi

## 6.2 powerful vs. powerless

AMMD 2007	EMD 2008	LASD 1994	COED 2010	WCD 2002
p.714 (1) a. قوي b. جبار (2) فعال (3) كبير/ضخم	p. 590 (1) قدير/قوي/ مقتدر (2) فعال/شديد (3) غزير	p. 468 (1) having great power; very strong, full of force. (2) having a strong effect	having power	p. 253 mighty; strong; influential

Table 8 powerful

<b>AMMD 2007</b>	<b>EMD 2008</b>	<b>LASD 1994</b>	<b>COED 2010</b>	<b>WCD 2002</b>
p. 714 عاجز/واهن/ضعيف	p. 590 ضعيف/واهن/عاجز عديم القوة أو التأثير	p.468 lacking power or strength; weak; unable	Without ability, influence or power	p. 253 without power, feeble

**Table 9 powerless**

### 6.2.1 powerful

Unlike *strong*, table (8) reveals that both monolingual and bilingual dictionaries are not different in their interpretation of the powerful appraisal adjective, *powerful*. Moreover, both monolingual dictionaries translate *powerful* and *strong* as قوي *qawi*, which is the most common equivalent translation of *strong* and *powerful* in Arabic.

However, Halliday (1976: 73) noticed that ‘tea’ is typically described as ‘strong’ rather than ‘powerful’, whereas a ‘car’ is more likely to be described as ‘powerful’ than ‘strong’ even though the two modifiers share the common general features of strength and ability.

In addition to Halliday’s observation, the *I-EN* and *BNC* reveal that *powerful* collocates with military/political expressions and has a kind of forceful tone –underlined in table 10 below-, whereas *strong* is linked with ‘feelings, emotions, sense, support...’ (see table 7).

<b>BNC</b>	<b>LLS</b>	<b>Joint</b>	<b>I-EN</b>	<b>LLS</b>	<b>Joint</b>
<u>tool</u>	143.09	66	<u>tool</u>	814.27	381
<u>influence</u>	136.16	79	<u>force</u>	207.16	153
<u>force</u>	103.39	73	<u>nation</u>	186.20	118
<u>man</u>	90.58	97	<u>weapon</u>	136.33	87

<u>weapon</u>	83.64	44	<u>man</u>	86.53	98
argument	57.96	39	<u>influence</u>	77.79	58
body	55.52	49	incentive	76.15	43
position	45.45	41	message	63.50	58
<u>voice</u>	44.83	39	<u>computer</u>	57.08	59
personality	24.13	15	way	54.29	91

**Table 10** Top ten collocates of *powerful* in BNC and I-EN

In Arabic, the adjectives جبار *jabar* or ذو سلطة عظيمة *dhu sulatah ‘azimah* correspond to the semantic tendency of *powerful* with some differences that depend on the structural usages of the sentence that will be discussed later in this chapter.

### 6.2.2 *powerless*

Like *powerful*, table (8) compares the interpretations of monolingual as well as bilingual dictionaries that look very similar to each other. Nevertheless, the significant difference I realized is between *powerless* and *weak*. Though both bilingual dictionaries, *AMMD* and *EMD* have the same translations of both powerless adjectives عاجز / ضعيف *da‘if / ‘ajiz*, the highest collocation of *powerless* in both corpora is *powerless to* (see table 11 below) which gives an indication of the sense of being ‘helpless, passive, do nothing, totally dependent, hanging...’ as figure 3 below shows:

may not reveal the extent to which the authors were **powerless to** control the conduct of a study that bears their names. " drive. The apex court added that the government is not **powerless to** control the situation. According to article 141 and 144 of society in which individuals felt increasingly insecure and **powerless to** control their lives. In the face of rapid economic and . [ 8 ] At the same time, however, the stay renders Red Hat **powerless to** defend itself and thereby contain the damage from SCO 's it has split into irreconcilable antagonisms which it is **powerless to** dispel. But in order that these antagonisms and classes longer heard? What, then, when the powers who were always **powerless to** distinguish between the moral and the immoral, decide the ; they often can do so little to help '. The family is often **powerless to** do anything, because mum or dad keeps the door closed. " ( an executive order making the current FDA Commissioner **powerless to** do anything about aspartame. When Hayes got to the FDA he war. It 's too bad that you and I are probably equally **powerless to** do anything about it. I could move to Australia, but I do was not working and the front desk clerk apparently felt **powerless to** do anything about it. She was polite yet clueless. Do n't at December 15, 2008 6:11 PM I think the man probably felt **powerless to** do anything except to throw shoes at Bush. I mean, if you when we were flying"â€while knowing we are utterly **powerless to** do anything to save them. We want so badly to keep up the name of a few never-to-be-performed campaign pranks, I felt **powerless to** do otherwise. I was trapped. If I changed my answer, what privacy and dignity of their loved one, yet find themselves **powerless to** do so. They have to endure publicly reliving the events at the spider, wishing he could help, but knew he was **powerless to** do so. â€Stop! â€ shouted a voice. Moody stopped. The Blanco and Nagin were n't going to act, that he himself was **powerless to** do so due to Constitutional Impediments of Unusual Size. In all-powerful or all-loving? Either He loves us but is **powerless to** end our suffering, or He is able to end suffering on earth as black as the birds themselves. He was powerless to run, **powerless to** fight, alone and dying in the cold. From a great distance write my blog without fear of repercussion and enables the **powerless to** have a voice and impact in society. The minuses? I fear too shops were being targeted and the police had been **powerless to** help, he said. " It 's scary, " witness Linny Folau told the world while her friends and family look on absolutely **powerless to** help, unable to say anything that could possibly provide to heal and change. You will no longer see yourselves as **powerless to** help because you are not " there ". You will understand and family and safety. I also remember feeling as if I was **powerless to** help those in need, even while desperately wanting to. In is. Or if it is, it is a disastrous one, rendering us **powerless to** improve our circumstances. What's left of politics? The

**Figure 3 concordance lines of *powerless to* from I-EN**

<b>BNC</b>	<b>LLS</b>	<b>Joint</b>	<b>I-EN</b>	<b>LLS</b>	<b>Joint</b>
To	187.92	176	To	148.66	166
Against	18.16	12	Against	38.48	21
Group	7.10	6	Over	35.61	24
Position	5.24	4	In	8.90	31
People	4.92	6	When	3.21	6
And	2.43	22	And	2.31	25
As	1.77	7	People	1.75	4
When	1.55	4	Will	0.63	4
By	0.37	4	Or	0.52	5
In	0.20	10	As	0.10	4

**Table 11 top ten collocates of *powerless***

As can be seen from table 11 and figure 3 above, *powerless* correlates mostly with prepositions and conjunctions. The Arabic phrase *حيلة له لا hilata lahu* ‘helpless’ reflect the exact meaning of *powerless*.

### 6.3 *tender* vs. *tough*

AMMD 2007	EMD 2008	LASD 1994	COED 2010	WCD 2002
p. 957	p. 762	p. 628	(1) gentle and sympathetic	p. 340
(1) a. سهل المكسر سريع العطب	(1) نضير/غض ريان /رخص	(1) soft, easy to bite through	(2) easy to cut or chew	soft, delicate; fragile; painful, sore; sensitive, sympathetic
b. سهل المضغ	(2) لين/طري	(2) sore; easily hurt	(3) sensitive	
(2) a. ضعيف/واهن	(3) سخي	(3) gentle and loving	(4) young and vulnerable	
b. طري/عفي غير ناضج	(4) حنون/حساس	(4) young, inexperience	(5) requiring tact or careful handling	
c. عاجز عن مقاومة البرد	(5) ساذج/غر			
(3) حنون /محب	(6) سريع العطب			
(4) حساس	(7) نحيف/هش			
(5) حذر	رقيق			
(6) رقيق/لطيف				
(7) موجه عند المس				
(8) دقيق: متطلب عناية فائقة				

Table 12 *tender*

EMD 2008	AMMD 2007	LASD 1994	COED 2010	WCD 2002
p. 778 (1) ناشف (2) عنيف (3) خشن (4) جامد (5) كثيف القوام	(1) متين (2) عسير المضع (3) لزج (4) حازم - صارم (5) خشن - قوي - صلب - قاس (6) عنيد (7) عسير جدا (8) عنيف (9) جلف - شكس (10) واقعي الى حد القسوه (11) شخص جلف أو شكس الخ	(1) strong; not easily weakened. (2) difficult to cut or eat: (3) difficult to do; demanding effort. (4) rough, hard. (5) infml. Too bad; unfortunate	(1) strong enough to withstand wear and tear. (2) able to endure hardships, adversity, or pain. (3) strict and uncompromis- ing. (4) involving considerable difficulty or hardship. (5) rough or violent. (6) used to express a lack of sympathy.	strong, durable, hardy, rough and violent, difficult, infml. Unlucky.

Table 13 *tough*

Though tables (12 and 13) provide a wide range of information of *tender* and *tough*, this kind of information is introduced in an unsystematic order. Also, some common translations – eg. *da'if* and *qawi* that are repeated in tables 1, 2, 8 and 9 - are mentioned without much guidance. For these reasons, the following tables, 14 and 15 introduce glosses for the Arabic senses of *tender* and *tough*, focusing on the highest collocations as appeared in *BNC* and *I-EN*.

Thing evaluated	English	Arabic
year	inexperienced	غير ناضج

people, behavior	gentle, nice, delicate	لطيف - رقيق
food	easy to chew/bite	سهل المضغ
part of the body	sensitive	مرهف/حساس
offer	generous	معطاء/كريم/سخي
feelings, touch affection emotions, love, kiss, moment	romantic	عاطفي / رومانسي / حنون
wound	easily hurt	موجع عند اللمس

**Table 14** glosses for the Arabic senses of *tender*

<b>Thing evaluated</b>	<b>English</b>	<b>Arabic</b>
time	hard	أوقات عصيبة
people	rough, stiff, violent	قاس – جلف – شكس
decision, choice, question, competition	difficult	صعبة
opponent	stubborn, obstinate	عنيد
luck	unfortunate, too bad	حظ سيء
weather	rough (very cold/hot)	شديد الحرارة شديد البرودة



food	Difficult to chew	عسير المضغ
------	-------------------	------------

**Table 15 glosses for the Arabic senses of *tough***

Similarly, there are different types of ‘lackings’ that correspond to the powerless adjective *weak*. Similarly, several ‘abilities’ of the powerful adjective *strong* have been discovered. In order to summarize all these kinds of ‘lackings’ and ‘abilities’, the following tables (16, 17) will present glosses for the Arabic senses of *weak* and *strong*.

<b>Thing evaluated</b>	<b>Arabic</b>
mental/ behavioral/physical part of the body. or after <i>feel/become</i>	ضعيف /واهن/ مريض/غير قادر
medicine/pills/food	غير طري/ناشف
market/economy/ company/industry/security (characterized by falling prices)	سوق نائمة-مؤذنة بالهبوط /متقلب/ غير مستقر
smile	باهته /صفراء
drink/solution	مذق /غير مركز خفيف /تنقصه النكهة أو القوام المرغوب
argument/document	غير مؤثر /غير مقنع

**Table 16 glosses for the Arabic senses of *weak***

<b>Thing evaluated</b>	<b>Arabic</b>
wind	قوية جدا /عاصفة/عاتية
beliefs	راسخة
believer	ذو عقيدة راسخة /متحمس
feelings/emotions	متدفقة /جياشة
evidence	مؤثر / مقنع
views/ideas	جاوز حد الاعتدال /متطرف
food	صحي /شههي /الذيذ

smell (positive)	رائحة زكية
smell (negative)	رائحة نفاثة

Table 17 glosses for the Arabic senses of *strong*

## 7. Arabic powerful/less appraisal adjectives:

### 7.1 powerful appraisal adjectives: قوي *qawi*, جبار *jabar*, and قاس *qas* ‘strong’

This section demonstrates the three Arabic powerful adjectives under discussion which have a common shared translation by *EMD*, i.e. *strong* (see 4.1). The lexical meanings of these adjectives are examined first in three monolingual Arabic-Arabic dictionaries. These dictionaries are: *Qamus Al- Wafi*, *Qamus Al-Muhit* ‘Al-Muhit Lexicon’, and *Muhit Al-Muhit*. These dictionaries are specially selected as they are considered the most authentic and reliable Arabic dictionaries.

#### (1) قوي *qawi*

Al-Wafi p. 526

القوي: ذو القوة – جمع: أقوياء – من أسمائه تعالى والقوة: ضد الضعف وفي تعريفات الجرجاني "القوة هي تمكن الحيوان من الأفعال الشاقة" والقوة أيضا: الطاقة.

*al-qawi*: the one who has strength. Plural: *aqwiyya*. It is one of God's names. The

strength: opposite ‘weakness’. In al- jerjani 's definitions: ‘ the strength is the

animal's ability to do hard actions’.. Strength is also: Energy

Al-Muhit p. 1710

فلان قوي: أي في نفسه و دابته. والقوة: ضد الضعف. والقوى: العقل

Someone is *qawi*: means in himself and his animal/beast. The strength: opposite ‘weakness’.

*qawi* (plural): the mind.

Muhit Al-Muhit p.1779

القوي: ذو القوة – جمع: قوات وقوى (بضم القاف) وقوى (بكسر القاف) والقوة ضد الضعف. وفي التعريفات: القوة هي تمكن الحيوان من الأفعال الشاقة.

*Al-qawi* : The one who has strength. In definitions: the strength is the animal's ability to do

hard actions.

## (2) جبار *jabar*

Al-Wafi p. 77

أحدى صفات الله القاهر خلقه على ما أراد وسمى بذلك لتكبره وعلو عز اسمه وتقدس وجبار في صفات الخلق: كل عات متمرد ومنه قولهم "ويل لجبار الأرض من جبار السماء" ...ومن المجاز "قلب جبار لا تدخله الرحمة" وذلك إذا كان ذا كبر لا يقبل موعة.

It is one of Allah's (God) qualities – The Almighty- that denotes His superior force over which one has no control. As a description of creatures, it means tyrant, oppressive, or arrogant. It is said: "Woe (sorrow/misery) to the tyrant of earth from the tyrant (The Almighty) of Heavens.

Metaphorically: "A tyrant (stony) heart does not know mercy".

## Al-Muhit p.460

الجبار: الله تعالى، لتكبره، وكل عات، وقلب لا تدخله الرحمة والقتال في غير الحق والعظيم والقوي والطويل.  
*Jabar*: God The Almighty, everyone who is oppressive, a merciless heart, illegal fighting, the great, the strong and the tall.

## Muhit Al-Muhit p.210

الجبار من صفات الله تعالى لتكبره وكل عات يجبر الناس على ما يريد والجبار: اسم الجوزاء وقلب لا تدخله الرحمة والذي يقتل على الغضب والقتال في غير حق والنخلة الطويلة الفتية والمتكبر الذي لا يرى لأحد عليه حقا...والجبار أيضا العظيم القوي الطويل أو من قامته و جسمه وقوته خارفة العادة كجالوت.  
نخلة جبارة: أى لاتنالها الأيدي...وناقة جبارة أى عظيمة سمينة.

*jabar* is one of God's qualities and it is a quality of everyone who is considered as tyrant and oppressive who obliges people to do what he wants. *jabar* is a name of the Gemini and a merciless heart. *jabar* is also the one who kills people illegally and unjustly. *jabar* is the long strong palm tree. The *jabar* is also the one who is great, strong and tall or the one who has an outstanding ,supernatural power and body as *jalut*. When a palm tree is described as *jabarah* (sing.fem.), it means that it cannot be reached. However, when a camel is addressed as *jabarah*, it means that it is great and fat.

## (3) قاس *qas*

Al-Wafi p. 501

القاس: اسم فاعل...يقال: "قلب قاس وحجر قاس"...ليلة قاسية: شديدة الظلمة...القاسية: أرض لا تنبت شيئا

*al-qasi* is a participle. It is said: "A stony/tough heart and a stony stone". When *qasiyyah* is modified to 'night', it means 'very dark' and when it modifies 'earth', it means 'sterile, barren or infertile'.

## Al-Muhit p. 1707 (Not existed as an adjective)

قسا: فعل ماض يعني صلب و غلظ (بضم الام)...قاساه: كابه. يقال: "قلب قاس وحجر قاس" وقد جمعها الشاعر

بقوله: : أمر بالحجر القاس فألثمه..للأن قلبك قاس يشبه الحجر.

*qasa* is a verb in the past tense, it means ‘became hard and tough’...*qasahu* means ‘suffered from’. The poet gathered the two senses (heart and stone) together by saying: I pass by the stone and kiss it!...because your heart looks like a stone.

**Muhit Al-Muhit** p. 1711

قسا قلبه: قسا فعل ماض يعني صلب و غلظ (بضم الهمزة) فهو قاس...القاس: اسم فاعل...يقال: "قلب قاس وحجر قاس" وقد اجتمعا في قول الشاعر: أمر بالحجر القاس فألثمه..للأن قلبك قاس يشبه الحجر.  
His heart was tough... *qasa* is a verb in the past tense, it means ‘became hard and tough’. *Al-qasi* is a participle. It is said: “A stony/tough heart and a stony stone”. The poet gathered the two senses (heart and stone) together by saying: I pass by the stone and kiss it!...because your heart looks like a stone.

**Table 18 Definitions of *qawi*, *jabar* and *qas* in monolingual Arabic dictionaries**

The above dictionaries mark similar as well as dissimilar appraisal categories of senses between the three powerful adjectives under discussion. Altogether, there are three main appraisal senses: (1) A name of Allah (God), (2) Physical strength, and (3) Metaphoric strength. While, *qawi* and *jabar* share the meaning in (1) - after adding the definite article *ال* *al*, *qas* does not, as it is not a name of God. Table (18) also shows that the second sense (2) is also shared between *qawi* and *jabar* only, they both denote physical ability. It is quite ambiguous that *Al-Wafi* and *Muhit Al-Muhit* evaluate *al-quwah* ‘the strength’ only in terms of animal’s ability to do hard actions. The three monolingual dictionaries agree that *jabar* and *qas* can be used metaphorically to evaluate a ‘tyrant/stony heart’. They even quote the same poetic verse for *qas*. As for *qawi*, the three dictionaries do not mention any rhetorical function. There are other meanings which are mentioned in the dictionaries because of the use of the feminine singular form of *qas* that is *qasiyyah*. For example, *Al-Wafi* describes *laylah* ‘night’ as *qasiyyah* in order to denote its darkness. The distribution of the main appraisal senses are presented in table (19) below.

Appraisal senses	<i>qawī</i>	<i>jabar</i>	<i>qas</i>
A name of God	✓	✓	✗
Physical strength	✓	✓	✗
Metaphorical strength	✗	✓	✓

Table 19 The three main appraisal senses of *qawī*, *jabar* and *qas* as appeared in the monolingual Arabic dictionaries

Though the above table displays the main appraisal senses of *qawī*, *jabar* and *qas*, it does not guarantee an exclusive distinction between the three powerful adjectival synonyms. So a more precise analysis has to be made before coming to a final conclusion. Following Lyons (1995), Elewa (2004) and Xiao and McEnery (2006), the dis/similarity between apparent near synonyms can successfully be revealed by collocational analysis. The three tables below (20, 21 & 22) represent the significant collocations of *qawī*, *jabar* and *qas*.

Collocates		I-AR		Collocates		AI-H	
		LLS	Joint			LLS	Joint
شكل	manner	341.63	210	فريق	team	87.72	42
تأثير	effect	191.93	108	بدعم	with support	66.83	27
زلزال	earthquake	149.56	51	أثر	effect	57.87	23
فريق	team	97.69	63	انفجار	explosion	56.80	23
دليل	evidence	86.14	63	منتخب	team	53.31	25
اقتصاد	economy	84.49	39	بشكل	(in)manner	51.47	31
منافس	competitor	79.43	47	اقتصاد	economy	48.91	20

جيش	army	76.59	61	دعم	support	47.27	27
رجل	man	75.86	78	حضور	presence	38.11	20
نفوذ	influence	69.79	38	خصم	opponent	37.75	12

Table 20 The top ten left collocates of *qawi* in *I-AR* and *AL-H*

Collocates		I-AR		Collocates		AL-H	
		LLS	Joint			LLS	Joint
كل	Every	121.06	55	محرك	engine	14.00	4
مجهود	Effort	75.25	25	نووي	nuclear	11.12	3
يا	O God!	55.98	40	عمل	work	9.85	5
متكبر	arrogant	31.98	9	بحث	research	5.66	2
ملك	king	25.30	13	كمبيوتر	computer	5.65	2
منتقم	revenger/ revengeful	23.92	6	كمارد	as a mutinous/giant	5.49	1
عمل	work	20.00	26	بغل	mule	5.01	1
ظالم	unjust	11.79	6	بملك	(for) a king	4.46	1
شعب	people	8.22	5	بلد	town	4.13	2
مشروع	project	6.27	7	لجهد	(to) effort	4.12	1

Table 21 The top ten left collocates of *jabar* in *I-AR* and *AL-H*

Collocates		I-AR		Collocates		AL-H	
		LLS	Joint			LLS	Joint
شكل	manner	19.88	14	بنبض	with a pluck	29.84	6
درس	lesson	17.80	9	عقاب	punishment	15.44	4
برد	reply/cold	17.52	8	حكم	judgement	14.71	6

قلب	heart	12.68	9	برد	reply	14.33	4
شيء	thing	9.47	8	جفاف	drought	11.63	3
هو	he	8.57	14	امتحان	examination	10.88	3
عدو	enemy	8.04	5	بطش	strength	9.78	2
تعذيب	torture	7.92	4	اختبار	test/quiz	9.39	3
واقع	reality	7.21	6	بشكل	(in)a manner	7.58	4
عالم	world	6.84	8	واقع	reality	7.28	3

**Table 22** The top ten left collocates of *qas* in *I-AR* and *AL-H*

The above three tables display the frequency of the top ten collocates of the three powerful adjectives in *I-AR* and *AL-H* with manual elimination of all irrelevant hits (all words that do not represent MSA, i.e. colloquial words, proper nouns,..etc.). The LLS and joint are used to highlight and reveal other collocations of the three powerful adjectives that are missed in the monolingual dictionaries.

The first interesting point I realize is that the most statistically significant ten collocations of *qawi* -i.e. collocates of highest LLS in both *I-AR* and *AL-H*- do not modify the physical ability of people or animals as table (18) claims. One exception is the collocate رجل *rajul* ‘man’ with LLS at 75.86 and denotes physical, mental and behavioral ability. *qawi* also appraises different types of appraisal categories, i.e. it can be positive, negative or neutral depending on the appraised contextual environment. The following figure displays this point.

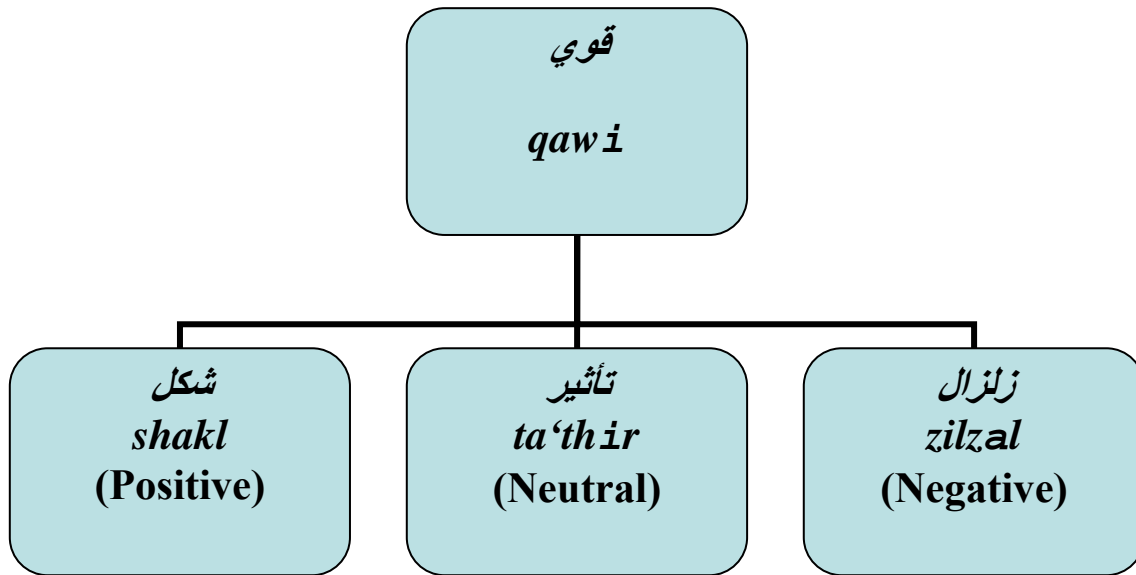


Figure 4 The three highest collocates of *qaw i* in terms of polarity, i.e. positive, negative and neutral.

The first three highest collocates of *qaw i* in *I-AR* are in order (from highest to lowest): *شكل shakl* ‘manner’, *تأثير ta'thir* ‘effect/influence’ and *زلزال zilzal* ‘earthquake’. The first collocate *shakl* is absolutely positive, it collocates with favorable words like, *رائع ra'i* ‘fantastic’, *تحسن النتائج tahasun anata'ij* ‘improving results’, *مزيد من الثقة mazid mina athiqah* ‘more confidence’, *مرغوب marghub* ‘desired’, *الإيجابية al'ijabiyah* ‘positivity’...etc. The second collocate *ta'thir* can be both neutral and positive as shown in the examples below:

(a) "الأعلام عموماً له تأثير قوي في تغيير آراء الناس..."

(*I-AR*, *الحرية الحقيقية 'the real freedom'*, <http://www.real-freedom.maktooblog.com>)

“In general, media has a *strong influence in changing people's opinions*...”

(b) "وقد ذكر بعض الأطباء ان للعسل تأثير قوي في مرضى الكبد... فقد رأينا نتائج ممتازة و مشجعة..."

(*I-AR*, *فوائد العسل 'The benefits of honey'*, <http://www.al'iz.net>)

“...Some doctors mention that honey has a *strong influence* on liver patients...we have seen encouraging and excellent results...”



Example (a) above shows a neutral tendency of the collocate *ta'thir* as the influence of media can be positive or negative. On the other hand, *ta'thir* in example (b) is extremely positive as it reflects the positive and favorable benefits of using honey.

The third collocate *zilzal* 'earthquake' is obviously extremely negative as it collocates with unfavorable objects like: *يضرب yaḍrib* 'hit', *قتل qatal* 'killing', *اصابه isabah* 'injury', *يهدم yudamir* 'destruct', *انذار indhar* 'warning'. In addition to *تأثير ta'thir* 'influence/effect', *أثر athar* and *نفوذ nufuẓ* are considered also as neutral collocates of *qawi* and they almost have the same semantic meaning.

Though *qawi* and *jabar* are well known as names of God among Muslim people, there is not any indication in both corpora or even in the monolingual dictionaries –except *Al-Wafi-* that refers to *al-qawi* as a name of God. Contrary, *jabar* has a very high LLS frequency (55.98) and occurs 40 times in *I-AR* preceding by the Arabic vocative *يا ya* 'O God!'. Examining all the concordance lines of the collocate '*ya jabar*', I found out that *ya jabar* appraises only God, despite the fact that it can be modified to human beings but with opposite meaning.

A closer look at tables (20 & 21) reveals that *jabar* tends to be more frequently used with tools, e.g. *سلاح silah* 'a weapon', *محرك muharik* 'engine', *كمبيوتر kumbiyutar* 'computer'...etc. to indicate its perfect, excellent and outstanding quality. Similarly, *jabar* is used as a highly positive appraisal powerful adjective when the things appraised are *جهد juhd* 'effort', *عمل amal* 'work', *مشروع mashru'* 'project'...etc. to refer to a gorgeous piece of work.

Surprisingly, the three monolingual dictionaries ignore these two important appraisal categories-mentioned above- that corpus analysis reveals, i.e. appraising tools and efforts. However, both categories are in the top ten collocates as indicated in tables (20 & 21).

In fact, and so far, *jabar* and *qawi* can be used interchangeably in MSA if *jabar* is used as a positive appraisal adjective, but if *jabar* denotes a negative tendency, it cannot be

used in the place of *qawi*. For example, *qawi* and *jabar* can both modify *silah* ‘a weapon’ or *juhd* ‘effort’. However, analysing the concordance lines reveals that *qawi* indicates a less degree of power (if the things appraised are tools) or perfectness (if the things appraised are projects or efforts).

On the other hand, when the things appraised are ‘people’ like: *malik* ‘king’, *hakim* ‘judge, commander, leader...etc. *jabar* turns into an absolute negative adjective. All examples in *Al-H* corpus as well as *I-AR* corpus that modify people denote an extremely negative categories that mean عنيد ‘stubborn’ or ظالم ‘unfair/unjust’. In this negative sense, *jabar* cannot be used interchangeably with *qawi*.

Though *qas* is widely used as a negative appraisal adjective in MSA, LLS and Joint of *qas* reveal a very interesting and unexpected appraisal positive collocate, i.e. نبض *nabḍ* ‘pluck’, (pl. نوابض *nawabid*). When *qas* modifies a ‘pluck’ it reflects a highly favorable positive adjective and it means ‘very strongly’. *nabḍ* is the only positive collocate and surprisingly, it has the highest LLS in *AL-H* at 29.84. *qas* as a positive adjective collocates with favorable phrases extracted from concordance lines of *Al-H* corpus as illustrated in the underlined examples below.

a) مصاصات صدمات بنبض قاس يعكس مزيدا من الثبات

*with a very strong pluck that reflects more stability*

b) لا يعد من سلبيات سيارة من هذا المعيار

It is not considered as a negative criterion of a car of this kind.

c) نبض قاس مع قضيب مقاوم للانحناء

*a very strong pluck with a bending resistant bar.*

It is realized that all the examples that include the positive collocate *نبض قاس nabḍ qas* are related to the cars industry. Apart from *nabḍ*, all other collocates of *qas* in *Al-H* and *I-AR* are

extremely negative, i.e. they occur in unfavorable contexts, e.g. تعذيب 'aduw 'enemy', عقاب 'iqab 'punishment' as indicated in table (22).

## 7.2 Powerless appraisal adjectives: *ضعيف da'if*, *واهن wahn*, and *ركيك rakik* 'weak'

### (1) *ضعيف da'if*

Al-Wafi p. 263

الضعيف: ذو الضعف... جمع ضعفاء وضعاف وضعفى... والضعف بالفتح والضم ضد القوة وقيل الضعف بالفتح في الرأي والضعف بالضم في البدن.

*ada'if*: the one who has weakness. The plural is: *du'afa'*, *di'af*, and *da'fa*

*ada'f*: is the opposite of *al-quwah* 'the strength'. It is said that *ada'f* denotes weakness in 'opinion' or 'body' (depending on its markers).

Al-Muhit pp. 1072, 1073

الضعف: ضد القوة... الضعف (بالفتح): في الرأي و (بالضم): في البدن  
الضعيف: (في اللغة الحميرية) الأعمى

*ada'f*: is opposite to *al-quwah* 'the strength'...it denotes weakness in 'opinion' or 'body' (depending on its markers). *ada'if* 'the weak': (in the himyaranian language) is 'the blind'.

Muhit Al-Muhit p. 1247

الضعف: ضد القوة... أو الضعف (بالفتح): في الرأي و (بالضم): في البدن...والضعف عند العامة بمعنى المرض...والضعيف أيضا "الأعمى" في لغة بني حمير

*ada'f*: is opposite to *al-quwah* 'the strength'...it denotes weakness in 'opinion' or 'body' (depending on its markers). *ada'if* 'the weak' is the 'blind' in the language of

himyar.

## (2) *wahin* واهن

Al-Wafi p. 723

رجل واهن: أي ضعيف لا بطش عنده

الوهن: ضعف في الأمر والعمل والبدن

A man who is *wahin*: means 'weak', does not have power.

*al-wahn* (n.): is the weakness in affairs/matters, body and action/deed.

Al-Muhit p. 1599

واهن و موهون: لا بطش عنده

الوهن: الضعف في العمل (وكذلك في الأمر والعظم ونحوه).

*wahin* and *mawhun*: does not have power.

*al-wahn*: is the weakness in action/deed (and also in affairs/matters, etc.).

Muhit Al-Muhit p. 2294

الواهن: اسم فاعل... ورجل واهن أي ضعيف لا بطش عنده

الوهن: ضعف في الأمر والعمل والبدن

*al-wahin*: a participle... A man who is *wahin*: means 'weak', does not have power.

*al-wahn*: is the weakness in affairs/matters, body and action/deed.

## (3) *rakik* ركيك

Al-Wafi p. 243

الركيك: المسترخي القصير الهمه... الركيك من الكلام: السخيف الألفاظ والمعاني.

ركيك العلم: قليله... ركيك اللفظ: ضعيفه... و ثوب (ركيك النسج): ضعيفه و رقيقه.

*al-rakik*: the person who does not have enough determination/resolution...

*rakik* (modifying *speech*): silly (in utterance) and meaningless.

*rakik* (modifying *knowledge*): little

*rakik* (modifying *utterance*): weak

*rakik* (modifying *texture*): a weak garment

**Al-Muhit** p.1215

الركيك: الضعيف في عقله و رأيه... أو من لا يغار أو من لا يبهاه أهله.

*al-rakik*: The person who is weak in his mind and opinion...or the person who does not feel jealous or his relatives do not respect him.

**Muhit Al- Muhit** p. 813

الركيك: يستوي فيه المذكر و المؤنث ... جمع: ركاك... و رجل ركيك العلم أي قليله... و ركيك اللفظ أي ضعيفه... و ثوب ركيك النسج أي ضعيفه و رقيقه... و في الكلبيات كل شيء قليل من ماء أو نبت أو علم فهو ركيك... و الركيك المسترخي القصير الهمة... و الركيك من الكلام السخيف الألفاظ و المعاني.

*al-rakik*: a form that can be used for both feminine and masculine...pl. *rikak* ...a man whose knowledge is *rakik*, means ‘little’...the utterance that is *rakik*, means ‘weak’...a garment that its texture is *rakik*, means ‘weak’...Generally, anything that has little water, plant or knowledge is *rakik*. *al-rakik* is the person who does not have enough determination/resolution. In language, *rakik* is the silly and meaningless utterance.

**Table 23 Definitions of *da‘if*, *wahin* and *rakik* in monolingual Arabic dictionaries.**

The first obvious thing that is realized from the above table is that the three monolingual dictionaries define the three powerless adjectives as *ضعيف* *da‘if* ‘weak’ or ‘not having power’. However, there are two main observations to be mentioned here. In the first place, table (23) shows the denotational meaning of the three powerless adjectives under discussion. The lexicographical meanings provided by the three dictionaries can be divided into three main appraisal categories:

- (a) The physical/mental weakness
- (b) The linguistic weakness (verbal/non-verbal)
- (c) *ضعيف* *da'if* 'weak' is defined as an opposite of *قوي* *qawi* 'strong' which is considered an unfashionable way of defining words, i.e. to define a word by giving its opposite.

In the second place, the apparently near synonyms *wahin*, *da'if* and *rakik* are used to define each other, e.g. *da'if* is used to define *wahin* and *rakik* and vice versa as shown in table (23). In addition, the appraisal senses in (a & c) above are shared between *wahin* and *da'if*. *Al-Muhit* adds another appraisal meaning to *da'if*, i.e. *أعمى* *a'ma* 'blind', a meaning that is no longer used in MSA. The three dictionaries also agree that *wahin* is used to appraise matters/actions and physical weakness.

As for *rakik*, *Al-Wafi* provides meaning (b) that refers to the weakness in utterances in general, whether verbal or written. On the other hand, *Al-Muhit* also refers to *rakik* as an appraisal adjective to modify a person who is unrespectable or the person who does not feel jealous, a meaning that I think - as far I am aware-unusual in MSA. Table (24) below summarizes the three main un/common appraisal senses between the three powerless adjectives under investigation.

Appraisal senses	<i>da'if</i>	<i>wahin</i>	<i>rakik</i>
Physical weakness	✓	✓	✗
Mental/opinion weakness	✓	✓	✓
Linguistic weakness	✗	✗	✓

Table 24 The three main appraisal senses of *da'if*, *wahin* and *rakik* as appeared in the monolingual Arabic dictionaries

The above table shows the main dis/similarities between the three powerless adjectives as investigated by the monolingual dictionaries. The following three tables of LLS and Joint will show what other sorts of differences or similarities that might occur between *da'if*, *wahin* and *rakik*.

Collocates		I-AR		Collocates		Al-H	
		LLS	Joint			LLS	Joint
اسناد	attribution	393.01	133	موقف	situation	19.03	11
هو	he	340.08	325	احتمال	possibility	13.11	7
حديث	Hadith	302.08	192	نمو	growth	12.31	6
قلب	heart	105.61	77	فريق	team	11.95	7
أنا/أنتك/أنه	I am/you are/he is	105.06	160	اقبال	arrival- coming	11.38	4
مخلوق	creature	55.43	28	بلد	town	11.09	6
احتمال	possibility	53.34	31	الأمل	the hope	8.66	4
صوت	voice	52.86	35	تداول	deliberation	8.65	4
كان/يكون	Be	34.82	73	أنه	he is	6.25	6
انسان	Mankind	33.87	21	وضع	situation	4.34	4

Table 25 The top ten left collocates of *da'if* in I-AR and Al-H

Collocates		I-AR		Collocates		Al-H	
		LLS	Joint			LLS	Joint
صوت	voice	43.76	14	عواء	howl	6.44	1
عزم	resolution	7.15	2	خيطة	string	4.73	1
مواء	meow	6.40	1	جسد	body	4.14	1

صمت	silence	5.03	2	بصوت	with a voice	4.14	1
مجداف	oar	4.59	1	أمر	matter	3.41	1
ضوء	light	4.56	1	وضع	situation	2.57	1
بخوار	with spiritless	4.14	1				
ضامر	slim/thin	4.01	1				
نسيم	breeze	3.58	1				
هو	he	3.56	4				

Table 26 The top ten left collocates of *wahin* in I-AR and AL-H

Collocates		I-AR		Collocates		AL-H	
		LLS	Joint			LLS	Joint
أسلوب	style	7.62	3	الأولي	primary	13.73	2
شعر	poetry	5.49	3	ضعيف	weak	8.57	2
بتأويل	with interpretation	4.53	1	كلام	speech	7.02	2
كلام	Speech	3.68	2	أسلوب	style	4.54	1
خط	hand- writing	3.67	2	اخر	another	2.09	1
أثاث	furniture	3.21	1	انه	he is	1.55	1
مزيج	mixture	3.17	1				
موضوع	subject	3.03	2				
شكل	form	3.02	2				
حديث	speech	2.93	2				

Table 27 The top ten left collocates of *rakik* in I-AR and AL-H



Analyzing the most significant collocates of *da'if*, *wahin*, and *rakik* represented in the above tables (25, 26 & 27) reveals that *da'if* occurs more frequently with words of different appraisal categories and it is not only an adjective that appraises physical and mental aspects as dictionaries presume in table (23). More surprisingly, physical and mental hits are not included in the top ten collocates of *da'if* either in *I-AR* or *AL-H* corpora.

*اسناد* *isnad* 'attribution' (related to prophet Mohammed's Hadith), *موقف* *mawqif* 'situation', *احتمال* *ihtimal* 'possibility', *فريق* *farīq* 'team' are the strongest collocates of *da'if* as shown in table (25). Actually, there are collocates such as *صوت* *sawt* 'voice', *حديث* *hadith* 'speech' and *هو* *huwa* 'he' that are repeated in the top ten collocates of *da'if*, *wahin* and *rakik* that need a wider span than 0:1 to get the semantic differences and reveal the things appraised between the three powerless adjectives. In fact a span of 3:3 reveals some interesting findings between the three adjectives. For example, *wahin* appears to occur more frequently with sounds, voices as well as silence! The strongest collocate with *wahin* is *صوت* *sawt* 'voice/sound' with LLS at 43.76 and occurs 14 times in *I-AR* whereas the highest LLS in *AL-H* is 6.44 of the collocate *عواء* 'iwa' 'howl' (long loud cry specially that made by wolves and dogs). Another sound/collocate is *مواء* *muwa* 'meow' with LLS at 6.40. The analysis of the twenty top collocates reveals other two contradicting collocates following each other, i.e. *صراخ* *surakh* 'scream' with LLS at (2.90) and *مرح* *marah* 'joy' at (2.85).

On the other hand, while *wahin* focuses widely on sounds, *rakik* tends to occur more frequently with objects related to language and utterances, e.g. *كلام* *kalam* 'speech', *شعر* *shi'r* 'poetry', *أسلوب* *uslub* 'style', *خط* *khad* 'handwriting', *نص* *nas* 'document', *تأويل* *ta'wil* 'interpretation'. Interestingly, *Al-Wafi* dictionary mentions nearly the same collocates analysed in *I-AR* and *AL-H*, i.e. in terms of language (see table 23).

## 8. Results: Same but different!

Though the powerful/less adjectives in both languages share the similar denotational meanings as dictionaries presume, the analysis reveals that they are different. The three Arabic powerful adjectives; *جبار jabar*, *قوى qawi* and *قاس qas* as well as their three powerless antonyms; *ضعيف da'if*, *واهن wahn* and *ركيك rakik* can be positive, negative or neutral depending on the contextual surrounding environment. The two tables below illustrate this point.

Appraisal powerful adjectives	Polarity	E- translation
<i>qawi</i>	Positive	effective/influential/useful
	Negative	destructive/damaging/devastating
	neutral	strong
<i>jabar</i>	Positive	great/outstanding/remarkable
	Negative	unjust/unfair/prejudiced
<i>qas</i>	Positive	solid/firm/well-knit/ firmly connected
	Negative	very difficult/hard/complex/cold

Table 28 possible English translations of *qawi*, *jabar* and *qas* in terms of appraisal polarity

Appraisal powerless adjectives	Appraisal categories	E- translations
<i>wahn</i>	Silence/voices/cries/sounds of animals	feeble/faint/exhausted/powerless
<i>da'if</i>	Hadith/attribution/situation/growth	weak
<i>rakik</i>	Language/speech	unfashionable/not stylish/

Table 29 possible English translations of *wahn*, *da'if* and *rakik* in terms of collocational appraisal categories

Tables 28 and 29 above spot light on the fact that though *jabar*, *qawi* and *qas* have similar cognitive meanings, the native speaker of Arabic prefers to say: *'iqtisad qawi* 'strong

economy’ (not *jabar*/ not *qas*). Interestingly, *jabar* as a neutral appraised powerful adjective does not actually exist. It is an adjective that is used either extremely positive or extremely negative. If *qawi* modifies words like: *fariq* ‘team’, *jaysh* ‘army’, *’iqtisad* ‘economy’, it denotes favorable contents. A negative *qawi* occurs when the thing evaluated is *zilzal* ‘earthquake’. In this case, the adjective *qawi* is interpreted negatively and turns into an unpleasant adjective as it means ‘destructive/damaging/devastating’. *qawi* remains neutral when it modifies nouns as: *ta’thir* ‘influence’, *shakl* ‘form’. It can be interpreted either positive or negative.

All instances in both Arabic corpora show *qas* قاس as a negative, unfavorable powerful adjective with one single exception of positive indication, i.e. its collocates with *nabd* نبض ‘pluck’. As a negative appraisal adjective, *nabd* usually means ‘very difficult/tough/complex’ especially when modifying *rajul* ‘man’, *waqi* ‘reality’, *shay* ‘something’. However, as a positive adjective, it has only one meaning, i.e. ‘solid/firm/well-knit’.

In order to get a more precise picture about the polarity of the powerful appraisal adjectives and see which one is the most positive/negative, I will analyze one hundred concordance lines from *I-AR* and *AL-H* and count manually the positive, negative, neutral and unrelated hits of each powerful adjective. The concordance lines will be sorted out by ‘frequency/left’. The following table displays the result of this analysis.

Adj.	Positive		Negative		Neutral		Unrelated	
	<i>I-AR</i>	<i>AL-H</i>	<i>I-AR</i>	<i>AL-H</i>	<i>I-AR</i>	<i>AL-H</i>	<i>I-AR</i>	<i>AL-H</i>
<i>jabar</i>	41	30	37	11	0	0	22	59
<i>qawi</i>	70	81	12	13	0	3	18	3
<i>qas</i>	1	6	77	87	0	0	17	4

Table 30 Distribution of *jabar*, *qawi* and *qas* in terms of polarity in *I-AR* and *AL-H*

Analyzing the concordances of *jabar*, *qawi*, and *qas* can show their tendency to occur in negative, positive or neutral contexts. First of all, it is obvious that *jabar* has the highest number of unrelated hits especially in *AL-H*. More than half of the total 100 concordance lines are either proper nouns (e.g. *آسيا جبار asya jabar*), names of songs or colloquial language that does not represent MSA. Contrary to *jabar*, *qawi* and *qas* have a lower number of unrelated hits. Most of the unrelated examples of *qawi* refers to the verb *قوي qawiya* ‘to be strong’ preceded by *إن in* or *إنّ idha* ‘if’ or it may refer to the plural noun form *quwa*. Calculating The total number of the positive and negative occurrence of *jabar*, *qawi* and *qas* in *I-AR* and *AL-H*, it is realized that positive *qawi* has the highest frequency, it occurs (151) times, while positive *jabar* occurs (71) times and positive *qas* (7) times. On the other hand, negative *qas* has the highest score (164), the second negative is *jabar* (48) and the least negative adjective is *qawi* (25). Obviously, the gap between the adjectives are really big, a fact that contradicts the dictionary claim that they are near synonymous. The above table and the two figures below show that *qawi*, *jabar* and *qas* are typically far synonyms.

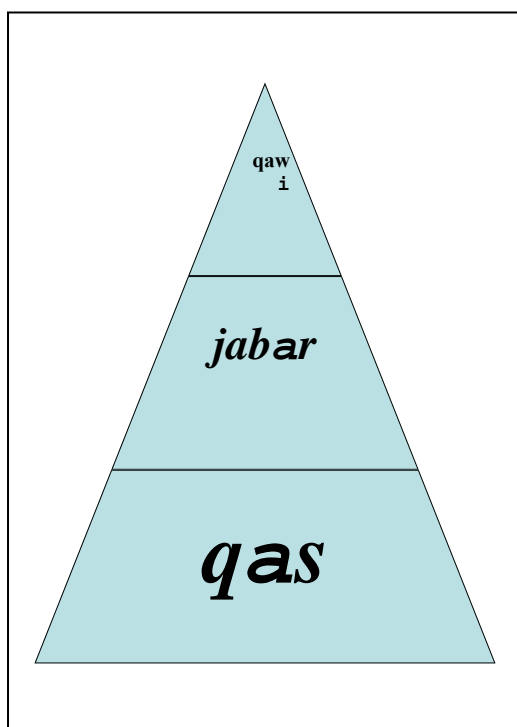


Figure 4 The negative distribution of *qas*, *jabar* and *qaw i*

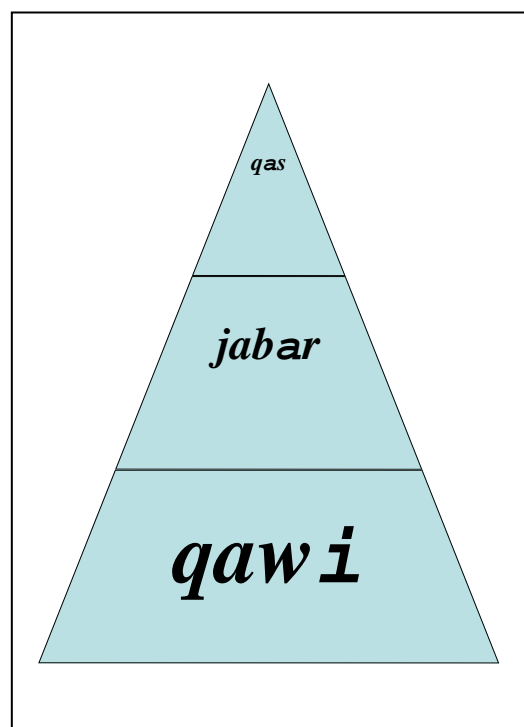


Figure 5 The positive distribution of *qawi*, *jabar* and *qas*

Contrary to expectations, there is a variety of structural patterns that feature the Arabic appraisal powerful/less adjectives, e.g. I could not find a typical syntactic structure for positive *jabar* that differs from that of negative *jabar*. To explain this point, I have extracted some examples from *I-EN* and *AL-H* corpora. The following examples are represented in an appraisal frame with several slot values.

### **Example 1**

يجب أن يكون أساساً لتضامن عربي قوي (AL-H, 25/01/2000).

*yajibu an yakun asasan litadamun 'arabi qawi*

'It must be a foundation of a strong Arabic solidarity'.

- **Appraiser:** ضمير مستتر *a hidden pronoun*,
- **Appraised:** *asasan litadamun*
- **Hinge:** *yajibu an yakun*
- **Appraisal category:** *'arabi qawi*
- **Polarity:** positive

### **Example 2**

إنّ الله ينزل كل جبار (I-AR, <http://www.humum.net/country/topic.php>).

*inna allah yudhil kul jabar*

'(Indeed) Allah (God) suppresses every unjust'.

- **Appraiser:** *allah*
- **Appraised:** *kul*
- **Hinge:** *yudhil*
- **Appraisal category:** *jabar*
- **Polarity:** Negative

### **Example 3**

هذا أمر طبيعي لكنه عمل و مجهود جبار (I-AR, [http://www. Alresalah.net/more news.htm](http://www.Alresalah.net/more news.htm))

*hadha 'mar tabi 'i lakinnahu 'amal wa majhud jabar*

‘This is natural, but it is a great effort and work’.

- Appraiser: the pronoun ◦ *al-ha*’
- Appraised: *majhud* and *'amal*
- Hinge: *lakinna*
- Appraisal categories: *jabar*
- Polarity: positive

#### **Example 4**

*khususana anna al-waraqah kutibat bi'uslub rakik* (AL-H, 8/11/2001)

*khususana anna al-waraqah kutibat bi'uslub rakik*

‘Especially that the paper was written in an unfashionable style’.

- Appraiser: (Unknown due to passive voice)
- Appraised: *al-waraqah*
- Hinge: *kutibat*
- Appraisal categories: *rakik*
- Polarity: negative

The first example has the particle *أن* *an* which Jiyad (2006: 27) describes it as “the most common subjunctive particle in Arabic” and usually occurs between two verbs, in this example (e.g. 1), the two verbs are *yajibu* and *yakun*. *an* has the same function as the infinitive in English and usually does not have an English equivalent translation. In (e.g. 1), *an* introduces a subordinate clause “*yakun asasan litaḍamun 'arabi qawi*” which functions as an object for the main verb “*yajibu*”.

As can be seen from the above examples, the appraiser can be implicitly or explicitly mentioned in the appraisal sentence. In example (1) the appraiser is called in Arabic *ضمير مستتر*

*damir mustatir* ‘a hidden pronoun’ which refers in this example to the ‘unity’ between Lebanon and Serya. On the other hand, the appraiser is explicitly mentioned in (2), *Allah*. Though examples (2 & 3) have the same appraisal category, i.e. *jabar*, they are different in polarity. However, it is noticeable that both examples (2 & 3) are introduced by *inna* in (2) and *lakinna* in (3) which are two of *أخواتها* “*inna* and its sisters”. *inna* and its sisters are six accusative particles: *إِنَّ inna* ‘indeed’, *أَنَّ anna* ‘that’, *لَعَلَّ la‘alla* ‘so that’, *لَكِنْ lakinna* ‘but’, *كَأَنَّ ka’anna* ‘as if’ and *لَيْت layta* ‘wish’. *inna* and *lakinna* are called nominalizers because –as seen in (2 & 3) – they introduce the nominal sentence. The subject of these six accusative particles is called *اسم إنَّ ism inna* and is always in the accusative case, i.e. *منصوب mansub*, and the predicate *خبر إنَّ khabar inna* is always in the nominative case, i.e. *مرفوع marfu‘*.

Obviously, Examples (2 & 3) also show that *inna* and its sisters should be followed by either a noun (NP) as *Allah* (e.g. 1) or attached pronoun suffix as *Al-ha’* (e.g. 2). In addition, the subject, that is *ism inna* or any of its sisters, in both examples functions as the appraiser. Whereas *inna* in e.g. (1) functions as affirmative particle and means ‘in fact or indeed’, *anna* in e.g. (4) means ‘that’. E.g. (4) also shows that the appraiser can be unknown if the structure of the sentence is in the passive structure.

Though the powerful/less adjectives in both languages share the similar denotational meanings as dictionaries presume, the analysis reveals that they are different. The three Arabic powerful adjectives: *جبار jabar*, *قوى qawi* and *قاس qas* can be positive, negative or neutral depending on the contextual surrounding environment.

## 9. Conclusion and Implications

The present study reveals that even big well famous dictionaries are not enough guarantee to obtain the full information of the word. Though *AMMD* and *EMD* are considered the most well known and trusted dictionaries for Arabic learners and researchers, the analysis

spots light on some limited, missing, misleading and even wrong translations of appraised adjectives under discussion.

The analysis focuses on contrastive (positive/negative) powerful/less adjectives in order to reveal the different semantic environment using concordancing as well as collocational tools. The most striking result to emerge from the data provided about the powerless adjective *weak* as well as the powerful adjective *strong* is the different and somewhat contradicting information presented by the monolingual dictionaries; *AMMD* and *EMD* as well as the monolingual dictionaries; *LASD*, *COED* and *WCD*.

The study proves that synonymous words like the powerful Arabic adjectives: *jabar*, *qawi* and *qas* are not necessarily collocationally interchangeable as the meaning can be entirely different and even contradicting.

This study can provide some implications for translators, language tutors as well as Arab learners of English as a second language. It reflects to what extent collocation and semantic prosody of appraisal adjectives are really problematic in English-Arabic-English translation especially if we consider dictionaries as reliable sources for getting denotational meanings.

Moreover, by contrasting the lexicographical meanings with the others provided by corpora, it is suggested that human intuition together with dictionary meanings can never be reliable means. The hidden meanings that lie outside the core meanings of a word can only be explored by the powerful tools of corpus linguistics. As Guangrong (2009) comments: "The dictionary shows only some limited results and collocations. But a large corpus will avoid these kinds of limitations". Hence, concordance lines can help translators, teachers and learners to observe repeated patterns and meanings. In the case of analyzing collocational synonyms specifically, a corpus can provide useful and helping clues in finding different shades of meaning for a word.



In practice, as can be seen from this study of powerful/less adjectives, semantic prosody can provide insight into the translation of appraisal adjectival near synonyms like *jabar*, *qawi* and *qas* in one hand and *da'if*, *wahin* and *rakik* on the other, as they typically operate in a different range of context.

In conclusion, lexicographers must be aware of the fact that “He (one who writes or speaks in a foreign language) will be ‘caught’ every time, not by grammar, which is probably suspiciously better than that of educated natives, not by his vocabulary, which may well be richer, but by his unacceptable or improbable collocations” (Newmark, 1981: 180).

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## Appendices

### Appendix 1: A sample of the concordance lines of *qawi* in *Al-H*

<a href="#">IN</a>	ارتفع ٦.٢ نقطة أو ١٨.٠ في المئة إلى ٨.٦٨١٤ نقطة ما مهد لفتح قوي في وول ستريت. وفي غياب اي خلل ناجم عن مشكلة الالفية، سجلت
<a href="#">DBN</a>	على مصالح سورية ولبنان، ويجب ان يكون اساساً لتضامن عربي قوي .» في مواجهة اوضاع المرحلة المقبلة من حياة المنطقة والعالم
<a href="#">DPX</a>	الاميركية - الاسرائيلية «، وبمواجهة الحرب المرحلة « بموقف قوي في مستوى القضية الكبرى «. وأشار الى « العمليات الناجحة
<a href="#">HBJ</a>	جورج بوش للشؤون الروسية. ويعرف عنها تأييدها لدور اميركي قوي في العالم بغض النظر عن تأييد سائر الدول او المؤسسات الدولية
<a href="#">FYZ</a>	حالياً يضع السياحة في مقدمة آماله وطموحاته لما لها من اثر قوي في التنمية الاقتصادية والاجتماعية، مشيراً إلى ان السوق
<a href="#">JNR</a>	مع ذلك كان للمدرسة المحافظة في الأركيولوجيا التراثية نفوذ قوي في الأوساط الاكاديمية، لاعتبارات عدة، وكان نفوذها قوياً في
<a href="#">GTV</a>	استراتيجية، وسط توقعات بصعوبة تمكن « اطارات « من تحقيق اسم قوي في الأسواق الخارجية وبالتالي الحصول على حصة جيدة من الأسواق
<a href="#">IGE</a>	خاصاً بالحزب الاجتماعي المسيحي فإن تصريحات زعمائه تحظى بصدى قوي في أوساط الديموقراطيين المسيحيين بسبب التحالف الوثيق القائم
<a href="#">GZH</a>	ان الاقبال الواسع للناخبين الايرانيين على التصويت « دليل قوي على ان المنافسة كانت حرة تنقسم بالحوية «، مشيراً الى ان
<a href="#">JNA</a>	بينهما حول مردود الحروب التي تشنها اسرائيل بدعم اميركي قوي ،على المستوطن. ذلك لأن هذا المستوطن لا يزال في قيد الانتشاء
<a href="#">JTK</a>	فان من المرجح ان يكون لموقفه في المؤتمر الحزبي تأثير ( قوي على الرأي العام واشنطن - رويترز - اعطى صندوق النقد الدولي
<a href="#">DCP</a>	للتسجيلات الموسيقية حجمها ٢٠ بلون دولار، وسيكون لها موقع قوي . على <a href="#">واشنطن/واشنطن</a> مبيعات سنوية يُقدر بنحو ٨ بلايين دولار
<a href="#">NM</a>	هو « نتاج لاتفاق اوسلو « وكان لا بد ان يحدث « صراع قوي .على الامكانات المالية «، لافتة الى المكانة المالية للبنك
<a href="#">CD</a>	على الحرب الشيشانية التي يديرها بوتين على خلفية تأييد شعبي قوي وعلى الصعيد الاقتصادي حاله الحظ مرة اخرى بارتفاع اسعار .
<a href="#">EQO</a>	الاقتراع ان اوصلت بنيامين نتانياهو وها هي تضع هايدر في موقع قوي والغريب ان الذين نزلوا الديموقراطية عن هذه الشواذب .
<a href="#">CY</a>	الحركة في الاسواق المالية المحلية وصولاً الى تشكيل رأس مال قوي غير ان كثيراً من المصارف في البلدان العربية لا تزال تقتصر .
<a href="#">EXL</a>	سريعة. وازداد ان المغرب يتمتع بنظام سياسي مستقر ونظام ملكي قوي الا انه قال انه يتعين على محمد السادس ان يعمل على ايجاد .
<a href="#">JMJ</a>	الأوسط لهذه المجموعة في العامين الماضيين. والتمثيل القطري قوي جداً بمشاركة عباس موسوي على متن بروتون فيرا من المجموعة « أ
<a href="#">DXA</a>	فرنسيس عن رأيه في « المهزلة « فأجاب: « كنت أمل بالفوز لكنه قوي جداً ... وسينكرر المشهد باعتبار أنه لا يوجد اكثر من ملاكمين
<a href="#">JOV</a>	الآن يتخذ موقفاً مماثلاً. اعرف الدكتور بشار شخصياً. انه قوي جداً. تربطنا علاقة عمل ممتازة. واتسج - وقد يكون هذا مخالفاً
<a href="#">HWA</a>	الانترنت. صحيح أن الحرب لم يشنها ملايين الصينيين، لكن الشبه قوي بين النكتة وتاكتيك الهجمات التي جندت عشرات من أجهزة
<a href="#">EGT</a>	التي كان من شأنها ان تكون نقطة انطلاق لانتفاضة شعبية واسعة النطاق في مصر، كما كان الحال في تونس، لكن في مصر، كانت

## Appendix 2: A sample of the concordance lines of *jabar* in *Al-H*

<a href="#">EAFS</a>	قوة قد تُقهر فعلاً كأي قوة أخرى مهما بلغت عظمتها وأن لكل <b>جبار</b> نقطة ضعف ترمز إليها حكاية كُتِبَ بطل حروب طروادة أخيل
<a href="#">ULG</a>	مصنعة السيارات الألمانية الفارحة، النقاب عن نموذج تجريبي، « <b>جبار</b> من سيارتها الجديدة » إكس ٥ « للنشاطات الرياضية، مجهز بمحرك
<a href="#">BEGB</a>	مباشرة بأوامره وتشكل لجنة مختصة لتسليحها فبدلاً من تعاون <b>جبار</b> معنا لكي نزيل آثار سلبياته أخذ بزرع العوائق في طريقنا
<a href="#">CBWN</a>	وجهاز الراديو كاسيت المتطور ومكيف الهواء الأوتوماتيكي. محرك <b>جبار</b> مع تقديمها ٣٣٠ أي الجديدة، قررت بي ام دبليو أن تصنع في
<a href="#">CCWU</a>	من الضروري تسليم الشعب، دولة ومؤسسات جسداً وروحاً لزعيم <b>جبار</b> مستبد من مستوى عالمي سريع التحرك وجعله الثقافة اعلاماً
<a href="#">DLOF</a>	أن القائد العام للدرك اللواء أحمد بوسطيلة عين العقيد قنور <b>جبار</b> مسؤولاً جديداً عن قيادة أركان الدرك الجزائري لمنطقة شرق
<a href="#">BANX</a>	على صفحات الرواية. وعليه فإن فضاء الحكى لدى أسية <b>جبار</b> مجال مفتوح على التاريخ بصفتة هوية فيسفسائية ما انفكت
<a href="#">YHR</a>	الشهيد، كان بعيد النظر فلاح له الشر في اختيار رجل <b>جبار</b> مثل جمال باتشا للسيطرة على العرب في حرب عالمية لا رقيب فيها
<a href="#">BANX</a>	وأناً، الكاتبة التي حصدت أكبر عدد من الجوائز. لكن <b>جبار</b> ليست على منوال بعض الكتاب الذين يركضون وراء الجوائز بحثاً
<a href="#">BMON</a>	الجسدية ... في الجنوب يجب أن يكون مستعداً للتحول إلى بخل <b>جبار</b> ليتحمل العمل في الحقول المغطاة تحت شمس جحيمية. وإذا صادف
<a href="#">ECLS</a>	البشرة ( السيلوليت ) مما يحتم عليهن استمرار القيام بمجهود <b>جبار</b> « لتخلص من تلك الدهون. الآن مع « سيليس فيتيس » من « فيليبس
<a href="#">BNYL</a>	فإنني متأكد من فوزه بالذهب الاولمبي «. واصناف: « فمننا بعمل <b>جبار</b> لتخطي التأثيرات النفسية التي عانى منها سوتومايور، وذلك من
<a href="#">OVL</a>	مفتي، ترجمها الأكاديمي المغربي حسن حلمي، بورترية عن آسيا <b>جبار</b> كتيبه الأكاديمية البولندية المقيمة في اميركا كاتارزينا
<a href="#">EESM</a>	الفاخر. كل هذه الموديلات مزودة بمحرك XI المتوسط، وموديل <b>جبار</b> E١ يوفر ٧ قوة ٢٣٠ حصاناً، سعة ٥.٣ ليتر و٦ اسطوانات على شكل
<a href="#">DLQR</a>	طالباني، البروفسور خليل اسماعيل محمد، ايوب قاسم، الدكتور <b>جبار</b> ، قادر، الدكتور محمود عثمان، عرفان كركوكلي، دلشاد محمد نجيب
<a href="#">DLWN</a>	وكان القائد العام للدرك عين، الأريعاء، العقيد قنور . <b>جبار</b> قائداً جديداً للدرك في شرق البلاد التي تضم منطقة القبائل
<a href="#">YMG</a>	الامين العام للاتحاد الوطني الكردستاني ونائبه العسكري <b>جبار</b> فرمان، الذي لا يزال يصر على استقالته التي كان اعلنها عبر
<a href="#">BAVI</a>	الذين مارسنا النضال سوياً طوال ربع قرن حتى للحظة واحدة <b>جبار</b> « فرحان السليمانية - كردستان العراق السيد رئيس تحرير جريدة
<a href="#">BTIFY</a>	وعن « صبر أيوب » والصبر عموماً في الحكاية الشعبية يكتب . <b>جبار</b> عبدالله دراسة فيبحث في الحكاية والأمثال والشعر الشعبي عن
<a href="#">BVAP</a>	الكردي الشافعي البيبوتسي، فيما يحقق ويدرس ويجمع سامي علي <b>جبار</b> شعر القاضي الجرجاني ( أبو الحسن علي بن عبدالعزيز بن الحسين
<a href="#">EDYB</a>	أباد، وهو واحد من ١٦ ابناً وابنة لعائلة تنتمي الى قبيلة <b>جبار</b> خيل وهي فرع من القبيلة الأم أحمد ضي وإحدى أبرز قبيلتين
<a href="#">BANX</a>	درست المادة نفسها في جامعتي الرباط والجزائر. وإن كانت أسية <b>جبار</b> جزائرية المولد والمنشأ، فإنها تتصلت شيئاً فشيئاً من روابط

### Appendix 3: A sample of the concordance lines of *qas* in *Al-H*

<a href="#">DUMI</a>	غير أن دونس تحثيرها صرخة قوية تهدف الي لفت الأنظار إلى واقع <b>قاس</b> هنا لقاء إلفيرا دونس التي تمحيش في الكانتون الإيطالي .
<a href="#">BZYA</a>	يستلمع زميله المقاتل ان يقطع رأسه بصرية واحدة فتوفي بعد عذاب <b>قاس</b> في الخامس والعشرين من تشرين الثاني (نوفمبر) الماضي أحياناً .
<a href="#">CSQV</a>	ان « عرفات يريد تصعيد العنف خلال القمة وجر اسرائيل لرد <b>قاس</b> في محاولة لفرض تدخل دولي في المنطقة » . وحمل رئيس بلدية
<a href="#">CQRE</a>	بخطط اغتياالات وحياسة اسلحة وسموم في محاولة لتبرير حكم <b>قاس</b> في حق الترابي « . واوضح ان « مسؤولين في هذه الاجهزة سعوا الى
<a href="#">FEL</a>	لبنان والبقاع والشمال، وسيؤدي تدميرها الى اتباع نظام تقنين <b>قاس</b> في توزيع التيار الكهربائي، في « شهر التسوق » الذي تحول عليه
<a href="#">BXTK</a>	الدول المصدرة للنفط ( أوبك ) لن ترفع الانتاج، وتوقع شتاء <b>قاس</b> في النصف الشمالي من الكرة الارضية. ( راجع ص ١١ ) وحذرت مجلة
<a href="#">EZZ</a>	أمس، بعد تهديدات رئيس الوزراء الاسرائيلي ايهود باراك برّد <b>قاس</b> على نجاح « حزب الله » في إنزال خسائر موجعة بالإسرائيليين في
<a href="#">CPDY</a>	من انتخاب شارون الى ترك منصبه، وفرض الاتحاد الأوروبي لحظر <b>قاس</b> على النمسا لأشهر عدة خلال عام ٢٠٠٠. □ الحقيقة الخامسة: أن
<a href="#">DOSO</a>	الاستسهاديين، وعلى وقع التهديدات الإسرائيلية التي تتوعد برد <b>قاس</b> على العملية. وفيما حبست المنطقة انفسها تحسباً لرد عنيف من
<a href="#">YWQ</a>	دقيقة لأن إمكان الوقوع في الخطأ كبير. رالي اليونان <b>قاس</b> ) على السيارة ولا أعرف لماذا يصير الاتحاد الدولي للسيارات
<a href="#">DWBX</a>	« لوكالة » فرانس برس « على القرار الباكستاني، فوصفه بأنه <b>قاس</b> ي: « طالم »، نافي اي علاقة تنظيمية مع ابن لادن. لكنه اضاف «
<a href="#">DZDE</a>	« التيسارية » ب: « <b>قاس</b> الشيء بالشيء: قدره على مثاله «، و « <b>قاس</b> هذا جزؤها » « قيس التي لا يحسن الانتقال منها الى الحديث «
<a href="#">CZUJ</a>	وذكر ان الجريمة التي وقعت قرب بلدة البروي هي « عمل صلف ويطش <b>قاس</b> قام به رجال المقاومة بهدف « تخويف « السكان ودفعهم الى «
<a href="#">CXVE</a>	الصحة. نجاد البرعي - محام بالنقض حافظ أبو سعدة - محام هشام <b>قاس</b> من حق « الحياة « ان تنتشر ما تريد من الآراء والأفكار، ومن
<a href="#">CSLP</a>	تحوزه « منظمة التجارة الدولية «، وقد باتت رمزاً مكثفاً لمتط <b>قاس</b> من العولمة، وتذكرها فتاح الغياب في اروقة المفاوضات
<a href="#">DBZC</a>	طولية متعددة مدعومة بنوايا معدن حلزونية وبمصاصات صدمات بنبض <b>قاس</b> مع قضيب مقاوم للانحناء وهندسة منع الغوص. مقصورة كبيرة
<a href="#">CPZR</a>	مدعومة/مدعومة في الشرق الأوسط لن يستمر طويلاً، وانما سيتعرض لامتحان <b>قاس</b> مع انفجار المواجهة بين شارون والفلسطينيين، فيعود الأميركيون
<a href="#">DGYJ</a>	على أهوائه وعواطفه سيسلم الحكم ... أما اذا ظهر انه انسان <b>قاس</b> لا يرحم، فسيعاد الى سجنه ويقال له ان ما اختبره في القصر لم
<a href="#">EJHP</a>	شديد الحكمة والفقر. وهناك جيش أوليفر تحت وطأة مسؤول <b>قاس</b> لا يرحم هو باميل. وحين يشب أوليفر عن الطوق قليلاً يفشل في
<a href="#">BGFK</a>	على أرض الأنشواق الوثيرة في تطلب حنان صحب المجيء النور <b>قاس</b> لا يهرب منه صرخته مكتومة بلا نهاية سحابة ( ٢ ) سحابة سوداء
<a href="#">CIVV</a>	ارتأى أن مثل هذا التوصيف للعلاقات الأميركية - السوفياتية «، <b>قاس</b> جداً، وحذفه من الخطاب. وبسبب التدهور المتزايد في تلك
<a href="#">ECUF</a>	على الآخر. □ □ □ إن ما حدث في الولايات المتحدة الأميركية شيء <b>قاس</b> جداً، فقد انتزعت أرواح أكثر من خمسة آلاف شخص انتزاعاً من
<a href="#">RKI</a>	وهل هو ستة ملايين او اقل. وكانت النتيجة ان القاصي دانه بشكل <b>قاس</b> جداً، زابت الجرائد الاميركية والبريطانية التي نشرت الحكم
<a href="#">CCYY</a>	الى ستة أشهر، بعدما ردّ غندور على قراره إيقافه الأخير بشكل <b>قاس</b> جداً مجدداً الهجوم على سياسة الاتحاد وتحديداً أمينه العام
<a href="#">BYEI</a>	« وقال غيوم يارب، محامي بن سعيد، ان الحكم على موكله ( <b>قاس</b> جداً « ولا تزال السلطات الفرنسية تنتظر تسلم جزائري مسجون في

#### Appendix 4: A sample of the concordance lines of *rakik* in *Al-H*

<a href="#">BROW</a>	في السلسلة العربية هي الاضعف، ويزيد من ضعفها كلام <b>ركيك</b> في وصف الاستيطان الذي يحصف بالارض الفلسطينية ويمزقها
<a href="#">CUMG</a>	هذه الفترة لم تمس بسنتمتر من مناعتنا لن يمس كتيب هزيل ضعيف <b>ركيك</b> في أسلوبه ومحتواه سخيف في معناه وعميل لأسياده لن يمس
<a href="#">DKX</a>	من ذلك النوع. لكن هذا لا يعني مطلقاً ان الفيلم ساذج او انه <b>ركيك</b> وضعيف على اي حال. ومن يعرف قليلاً في حقل الاخراج يدرك ان
<a href="#">ZIL</a>	« عمّا حصل، صائباً جام غضبه على « الجحش » بأنه » خضع « اي <b>ركيك</b> وضعيف «، فاجابه الشاعر الطيب: تقولُ قد عملاً ديوانٌ تختي
<a href="#">CVGN</a>	مخالفة تقرب من التقصيص فللاعداد المدرسي الابتدائي والأولي <b>ركيك</b> وسخيف، والأميون قراءة وكتابة هم الكثرة الغالبة، والفقر يمنع
<a href="#">BZOI</a>	العمل الفني. فيتمثل بعض الفنانين الكبار بانتاج ضعيف أو <b>ركيك</b> وثمة تجارب سريعة وعابرة لأسماء بارزة. أما الجيل الجديد فهو .
<a href="#">BODR</a>	والوجدان. وتساوى في موازينهم المهترزة نص بلوغ فصيح ونص آخر <b>ركيك</b> بل ربما فضلوا النص الغثيث على البليغ عندما ضعف لديهم الحس .
<a href="#">CRTP</a>	المحلات التجارية، فترتفع فوقها لافتات بلغات اجنبية بأسلوب <b>ركيك</b> ومعظمها بالالمانية والروسية، محلات ذهب، و« تي شيرت » قطنية
<a href="#">BAYD</a>	تاه على آدم في سجدة وصار قواداً لذريته قال إبليس: هذا كلام <b>ركيك</b> لشاعر تافه كانت لنا أفضل عليه ولكنه نسي كعادة بني آدم. ما
<a href="#">ECUF</a>	واضح بناتاً وبحاجة إلى تفسير، خصوصاً أن الورقة كتبت بأسلوب <b>ركيك</b> لا يستخدمه أنصاف المتعلمين مثل جملة: « لا بد فيها من السمع
<a href="#">FIZ</a>	« قتل الاميركيين ونهب أموالهم، والذي وصفه السباعي بأنه <b>ركيك</b> الصياغة «و» مخالف الشريعة « فمانا التنظيم فاعل في

#### Appendix 5: A sample of the concordance lines of *wahin* in *Al-H*

<a href="#">CEMD</a>	واستماع باريس بأول خط مئرو يسير في احتشائها. كأنها ثمة خيط <b>واهن</b> يسلك بين متفرقها، والارجح انه اعلاء امور الخيال والجموع
<a href="#">CEHC</a>	هو الحال في بلدان نائية من هذا العالم. والتحلل بالمادة امر <b>واهن</b> ولا يستقيم مع الواقع، فاللاعب في الشام ليس اسوأ حالاً من
<a href="#">BPWL</a>	وأقام لها برامج ونشرات إخبارية. الأكيد أن الدعاية جسد <b>واهن</b> وإن كبر وتجرر ووسيلة عاجزة مهما كانت حيلها وأياً كان كتابها
<a href="#">FFI</a>	ان نتحول الى فرض شروط ويمكن ان يكون ثمنها باهظاً في وضع <b>واهن</b> من الناحية السياسية والاقتصادية والاجتماعية. فالعراق ممزق
<a href="#">BGBC</a>	له الفصل السابع من الرواية ولمؤلفه. فلفت انتباهه « عواء <b>واهن</b> كالذي تبعته رياح الشتاء في القلاع الخرية «. علق قائلاً: ما
<a href="#">BNLW</a>	اكتوير ( المقبل ... فتارة يكون في قمة عطائه وطوراً يظهر ) <b>واهن</b> القوى وكأنه لم يخضع لأي معسكر اعداد أو برنامج طويل من
<a href="#">IXO</a>	، التسلط « الخارجي «، الأجنبي والمحلي، إلى تلو غامض القسمات <b>واهن</b> الإرادة، وطلق اللسان في مسألة الهوية. □ كاتب لبناني. كانت
<a href="#">BUJM</a>	كنا نجلس فيها وعندما وقع بصره عليّ، نطق بكلمة واحدة بصوت <b>واهن</b> يوسف. ثم أغمض عينيه، وذهب في غيبوبة لم يبق منها حتى تركت :

## Appendix 6: A sample of the concordance lines of *da'if* in *Al-H*

<a href="#">ZTJ</a>	لكن الاستهتار شاب الأداء بسبب الثقة الزائدة في مواجهة منافس <b>ضعيف</b> اضطر محمود الجوهري المدير الفني لمنتخب مصر لتجديد شباب .
<a href="#">JNI</a>	التشائيات العالمية أن إعلام اللبنانيين والعرب عموماً إعلام <b>ضعيف</b> فما يشاهده المشاهد الاجنبي عن جنوب لبنان يكاد يتلخّص في .
<a href="#">ZRY</a>	لا تقبل بعد اليوم أن يكون التعاطي مع لبنان على أنه « : <b>ضعيف</b> فنحن لم نسمع قبل اليوم أنه يوجد ترسيم لحدود خارج دائرة .
<a href="#">CSW</a>	متبلورا ولو بالحدود الدنيا، ولو ان تأثيره على مجريات الأمور <b>ضعيف</b> هؤلاء موجودون فكريا وسياسيا واجتماعيا، ليس كافراد وانما .
<a href="#">PHX</a>	الفاعل في اوصول السيد خاتمي الى الرئاسة، باستثناء تنديد <b>ضعيف</b> ،وجعل الاصلاحيون من هذه المسألة سلاحاً فعالاً ضد رفسنجاني .
<a href="#">JSB</a>	بيانا الأحد الماضي برفض هذه الفكرة جعل الليبراليين في موقف <b>ضعيف</b> وعزز البيان الانتقادات البرلمانية والشعبية للحكومة الحالية .
<a href="#">UCX</a>	الماضي، عندما أعلنت أنها تتوقع تراجع أرباحها بعد موسم صيف <b>ضعيف</b> وكان لورد طومسون أسس الشركة عام ١٩٦٥، وهي تسيطر على ٢٤ في .
<a href="#">KVY</a>	وانا واثق من ان القول « صيد وطعام البحر » خطأ وليس مجرد انه <b>ضعيف</b> وهناك شيء قريب بالقول مدير عام وزارة ... خطأ والصحيح: المدير .
<a href="#">NKF</a>	فباكستان بلد يعيش في ظل ديكتاتورية عسكرية واقتصادها . <b>ضعيف</b> وهي تعاني عزلة دولية كاملة. ولن تكون الهند مستعدة لأن تسمح .
<a href="#">WJP</a>	على المرأة وعلى الابن. وكان أي قوي يفرض إرادته على أي <b>ضعيف</b> «: حتى اعتبر أن قهر القوي للضعيف عدل. يقول الفارابي ..
<a href="#">BBRV</a>	تاريخية وخرائط «. ورأى ان « موقف البحرين في شأن الزيارة <b>ضعيف</b> وان « البحرينيين اعترفوا امام المحكمة بأن موقفهم صعب لأنه «
<a href="#">JZT</a>	نريد الانسحاب في ظل الشرعية الدولية لحماية انفسنا لاننا بلد <b>ضعيف</b> واعتبر ان « الانسحاب من طرف واحد يضع المنطقة في حال .»
<a href="#">EZZ</a>	من يسيطر على لبنان وأننا لن نتفاوض معها ان كنا في موقف <b>ضعيف</b> « وحذر وزير الخارجية الاسرائيلي ديفيد ليفي امس سورية من .»
<a href="#">IYV</a>	يحول دون تمكنه من استدراج اي من البلدين الى موقع تفاوضي <b>ضعيف</b> وقال « ان الدعم العربي الذي لمسه لبنان اخيراً يصب .»
<a href="#">OYX</a>	النمو المرتقب في اجمالي الناتج المحلي سيكون « متوسطاً إلى <b>ضعيف</b> وسيراوح عند حدود ٣ في المئة، مقابل توقعات أولية كانت ،»
<a href="#">IHN</a>	من دون جدوى. فهذا الأخير فعال أمام الجيوش العربية، لكنه <b>ضعيف</b> أمام مبدأ الديمقراطية. والدليل إلى ذلك، ان إسرائيل ما كانت
<a href="#">ROQ</a>	حسن النية أعتبرت أن الرجل لا يعرف، ولكن، تبقى احتمال ولو <b>ضعيف</b> أنه مجرد « كرسي في الكلوب .»، ولست متأكداً من انهما الشخص
<a href="#">ORL</a>	الى أن ايمان الفرد بشرعية الدولة وشرعية سلطاتها هو ايمان <b>ضعيف</b> أو منقوص. فشرعية الدولة العربية، وكما أشار أكثر من مراقب
<a href="#">QUR</a>	لم يكونا مؤهلين، وكان طبيعياً أن يبدأ اللاعبان في فريق <b>ضعيف</b> أولاً لاحتلال مكان أساسي دائم تم التطور الطبيعي بديناً
<a href="#">SVY</a>	،التفاوض مع الاسد على هذا الاساس. وهو الآن، بعد انقضاء عام <b>ضعيف</b> إلى درجة تجعله عاجزاً عن القيام بذلك، حتى اذا كان يرغب فيه
<a href="#">FGQ</a>	وضيحاً) مثلما كان نتائها هو متصلباً، ثم ظهر كم هو ( <b>ضعيف</b> استراتيجياً. ذلك ان باراك، مثله مثل نتائها هو، يتصور لنفسه