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Cross Cultural Temporal Disparity: A Semantico - Lexical Perspective

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Abstract. The paucity of contrastive lexical-semantic studies in such a very important linguistic area as Arabic and English temporal expressions of the day has motivated the present researchers to attempt to plug a gap in the linguistic literature. In addition to the explication of the terms for the hours of the day in Arabic, this study delineates and contrasts the temporal expressions of the day in both languages under five sub-headings, viz. (1) a.m. and p.m., (2) from midnight to sunrise, (3) from sunrise to noon, (4) from noon-time to sunrise, and (5) from sunset to midnight. Cross-cultural features as well as potential cross-linguistic difficulties in this area have been highlighted along with certain related durative expressions and collocations. It has been shown that Arabic features more time-specific expressions and more diverse semantic properties than English.

1. Introduction

Understanding time has been the focus of human contemplation since time immemorial. It has been discussed abundantly in different languages, though primarily in a philosophical, historical or linguistic framework.(1)

Philosophically, whether we view time as dynamic or non-dynamic(2) it constitutes a continuum of indivisible instants along which moves an incessantly fluctuating series of

(1) Cf. Germano Pattero, "The Christian Conception of Time," and G.E.R. Lloyd, "Views on Time in Greek Thought," and Louis Gardet, "Moslem Views of Time and History," In: *Cultures and Time*, ed. by L. Gardet, et al. (Paris: UNESCO Press, 1976), 69-195, 117-118, 197-227, respectively; Keith Seddon, *Time: A Philosophical Treatment* (London: Croom Helm, 1987); Hans -George Gadamer, "The Western View of the Inner Experience of Time and the Limits of Thought," in *Time and the Philosophies*, ed by. H. Guessy et al. (Paris: UNESCO Press, 1977), 33-48; and Anthony, F. Aveni, *Empires of Time: Calendars, Clocks, and Cultures* (London: I. B. Tauris, 1990), 87.

(2) A dynamic view of time conceives of events as constantly changing their temporal properties in contrast to the non-dynamic static view which maintains that all events retain their positions eternally; cf.. Seddon, *Time*, 10-15.

events which engulf the human experience from womb to tomb. Hence, man, curious about his own fate, has long felt a ceaseless drive to investigate the conception, purpose and direction of time which encapsulates his life span, dividing it into units that measure his motion and tranquility in order to plan and control his life deliberations.

From a historical perspective, the need for time-keeping necessitated the use of calendars for political, cultural, chronological and religious motives. (3) From a linguistic perspective, furthermore, temporalness, as a semantico-grammatical concept, has been typically tackled in language grammars where it is expounded by the formal configurations of tense and temporal specifiers – an endeavor that lies beyond the target of the present study which is within the field of lexical semantics, not the grammatical phenomena. To this end, one would note that most of the semantic accounts of temporal terms in both English and Arabic sources are fragmentary, inconsistent and asymmetric. For instance, most Arabic accounts of this linguistic phenomenon are atomistic, elusive, overlapping and characterized by examples construed by linguists to fit a certain prescribed standard or rule.(4) Some authors, furthermore, report inexact, unverified, rather contradictory information. For instance, Tha9alibi reports ***bukuur*** "early time" as a time after sunrise whereas Qalqashandi reports it as before sunrise.

According to the Sapir-Whorf hypothesis, our language shapes much of our thought. Anthropologists state that we obtain our conception of temporal sequences from both our internal and external worlds, from our education, social interaction and culture at large.(5) Palmer relates Sapir's argument that "the world we live in is to a large extent unconsciously built upon language habits of the group." (6)

Thanks to the ancient Egyptians, Olabi(7) reports, who set the precedent in splitting the two major periods of the astronomical day, that is the day and night into 12 equal intervals each, a convention which has ever since been adopted and adapted universally as the 24 hours which currently exist in human languages and cultures. Moreover, it is of

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(3) Aveni, *Empires of Time*, 87.

(4) See differential accounts of the temporal phenomenon in H. Tha9alibi, *fiqh al.lughah* "Linguistics". (Beirut: al.Hayah Bookshop House, A. H 1318), 20-35: Ali bin Ismaiil Ibn Seeda, *almuxaSSaS* (Cairo: Ameeriya Press, 1897), 35-50; Abdul-ilah Sayegh, *az.zaman 9ind ash.shu9*araa? al.9arab qabl al.?islaam* (Baghdad: Ministry of Culture and Information, 1986), 88-110; Ahmad Bin Ali Qalqashandi, *SubH* al.a9shaa fii Sinaa9ati L.?inshaa?* (Cairo: Ministry of Culture, Ameeriya Press, A. H 1418), 2; 350-65; Akram H. Olabi, *diraasah lit.taqwiim wat.tawqiit wat.ta?riix* (Beirut: Almasadir, 1991), 12-25; Ahmed Ibn Faris, *mutaxayyar al.?alfaaZ,** ed.by Hilal Naji (Baghdad: Al-Aref Press, 1970), 201-12.

(5) Cf. F.R. Palmer, *Semantics*, 2nd ed. (Cambridge: Cambridge University Press, 1981), 44.

(6) Palmer, *Semantics*, 445.

(7) Olabi, *dirasah littaqwiim*, 53.

relevance to note that temporal nomenclature may share universal features in the different languages and concomitantly point to disparity. Expressions like ***sunrise*** and ***sunset***, for example, can denote a specific point of time across variant cultures, but expressions like ***morning***, ***afternoon***, ***evening*** and ***night*** cannot be located on the temporal continuum with the same semantic reference in all languages. For example, ***afternoon*** in English obtains certain specifying features which may be different in other languages. Hence, further attenuation of day time like ***early afternoon*** and ***late afternoon*** seems to be imperative to delimit the intended interval, but even these remain vague, fuzzy and imprecise. Moreover, while English ***dawn*** and Arabic ***fajr*** refer to the same interval "time of day when light appears" and are thus considered as formally equivalent, they exhibit incompatible semantic properties and connotations. For a Muslim Arab, ***fajr*** is more than the signal of the natural event; it is affiliated with the first of the five daily prayers.

In the following analysis of the target time expressions the writers will draw on authentic Arabic and English sources as well as on their competence in both languages. For their Arabic temporal analysis, they will depart from modern standard Arabic (MSA) though when relevant, they will have recourse to classical Arabic (CA) as some CA terms frequently occur in written MSA. Likewise, if reminiscence of a CA or MSA term happens to be revived in the current Arabic dialects, it will be highlighted, for an Arab user of English, due to his educational and cultural upbringing, would typically draw on his knowledge of the three linguistic traditions simultaneously. Besides, a descriptive-analytic-comparative approach based on available authentic sources is adopted. The writers realize with Cruse that an empirical-descriptive approach to tackle this domain based on a corpus of data elicited in straitjacket contexts from current Arabic is likely to risk capturing all the relevant facts and, for this matter, ought to be complemented by a theoretically uncommitted account of lexical explication. Many semantic features cannot be made explicit in an experimental fashion because the elicitation technique only taps active linguistic competence.[8]

2. Global temporal intervals

In its entirety, the time continuum is conventionally divided up into points or intervals ranging from millennia to minutes and seconds. The intervals subsume one another in a part-whole hierarchy; a millennium encapsulates centuries; a century involves decades; a decade includes years which in turn involve, months, weeks, days and hours, as may be illustrated by Fig. 1.

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(8) D.A. Cruse, *Lexical Semantics* (Cambridge: Cambridge University Press, 1986), 9.

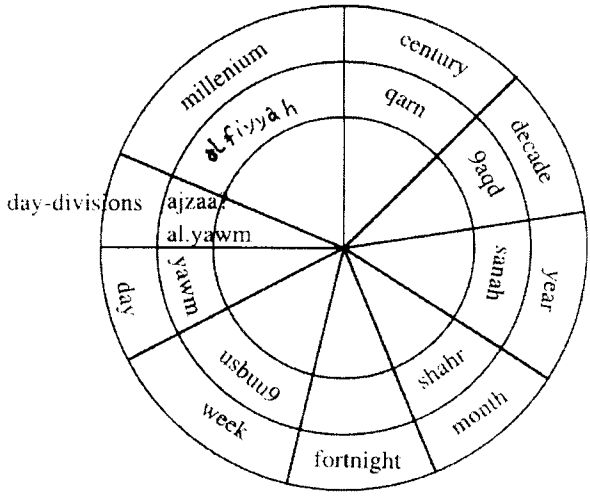

Fig. 1. Global temporal relationships

Of these intervals, we shall focus on the *day,* being the core of the week and a composite of other smaller temporal units. Thus, the discussion proceeds from the *week* to the more profound terminology of day divisions, expounding contrasts between English and Arabic wherever possible. Day expressions are presented in the same manner, from whole to part under the following four categories:

(1) from midnight to sunrise
(2) from sunrise to noon
(3) from noon to evening
(4) from evening to midnight

3. The temporal expressions of the day

3.1. The week

The concept of *week* as a temporal measurement unit is universal. Historically, it is ascribed to the Babylonians of ancient Mesopotamia though Herodotus, the famous Greek historian,[9] relegates the credit to the ancient Egyptians. Judaism, drawing on the revelation account of the creation of the universe in Genesis, adopted the week as a temporal unit of seven days, a measurement which was endorsed later on by the subsequent divine religions of Christianity and Islam. We shall surpass a historical

(9) Olabi, *diraasah lit.taqwiim* , 22.

survey of the nomenclature of weekdays in English and Arabic cultural legacy, as this would warrant an autonomous study. Suffice it to confine the discussion here to the current nomenclature.

Of special significance in this direction are the culturally differentiated points of reference of week expressions, for albeit the week begins mathematically on Sunday (first day), its first workday is practically variable. Ensuing from their respective religious weekend holidays, the three monotheistic religions have different week inceptions: the week's first work-day is Sunday for the Jews, Saturday for the Muslims, and Monday for the Christians - the latter, admittedly, has become predominantly universal.

Interestingly, furthermore, the prominence of the weekly congregation at Friday noon in the Muslim world has lent the name of the day '***Jumu9ah***' to the whole week, so that many Muslim Arab communities measure their activities by ***jumu9ah***, e.g., *for one Friday/two/three Fridays* meaning one/two/three weeks. In the contracted 'village-size' world of today and under the dictates of urgent communication and transactions, expressions like ***on/by the (next) weekend*** can be bothersome to interlocutors from English and Arabic backgrounds. A statement like let's meet this (next) weekend, said on Wednesday, for example, is conducive to generating variable points of semantic reference in their cognitive backgrounds, a risk so dear that it entails the specification of date and hour, especially if the exchange was intercontinental.

Another related but contrasting expression is *fortnight*. Arabic does not possess a formally single-word equivalent to this term; the phrase *two weeks* is deployed instead. This discrepancy might incur cross-linguistic difficulty in communication.

A third discrepancy in week expressions is a morphological-orthographical one. In using weekdays, English permits the pluralization of day names whereas MSA rules this as unlikely. It is true that philologically English weekdays consist of two compound morphemes, e.g., ***Sun*** + ***day***, ***Mon*** + ***day***, etc. where the first morpheme formally corresponds to the Arabic day name/ and the second morpheme to *yawm,* so that the plural forms ***Sundays***/ ***Mondays***/ etc., morphologically correspond to ***ayyaam al?aHad/al.?ithnayn***/etc. Yet, this analysis may not be readily present in the mind of the ordinary Arab learner or user of English. The singular English day name is perceived as a single orthographic unit which is formally and semantically equivalent to its Arabic counterpart. Thus, an Arab user of English would sense a disparity in the plural use of day names in the two languages: while English manifests one word, Arabic displays two for the same function, and while English suffixes the single word with the plural s-morpheme, Arabic introduces it with a separate plural morpheme. Thus, whereas it is quite normal in English to say on ***Sundays/ Mondays/ Thursdays***, it is odd to say so in Arabic; instead ***fii/ayyaam al.?aHad/al?ithnayn/al.xamiis*** are encountered. However, the plural forms of week days are documented in CA, but considered as obsolete and unused in both MSA and dialectal Arabic.

3.2. Day and Night

Day conveys various temporal meanings in both English and Arabic; some are congruent, some are not. *Funk and Wagnalls Standard College Dictionary* (FWSCD) stipulates the following paradigm of day, involving (1) the period of light from dawn to dark, daylight; (2) the 24 hours as a unit of measurement; (3) a portion of a day spent in a particular way or place, e.g., a shopping day, a day outdoors, (4) the hours of a day devoted to work, e.g., *a seven-hour day*; (5) a particular era, epoch, e.g., in *Caesar's day*; (6) a particular day, e.g., *Labor Day*, *Arbor Day*, *Mother's Day*, (7) a point of time, e.g., the third day; (8) lifetime, or a prominent part of it, as one's youth, e.g., *in my day*; (9) a period of success, accomplishment, influence, etc., e.g., *your day will come*; (10) the contest or battle of the day, e.g., *to win the day;* and (11) *Active Study Dictionary* gives an additional meaning: the time between sunrise and sunset. All these meanings are expressed by Arabic ***yawm***, but with some narrowing or expansion on (1, 5, 6, 8 and 10).

To begin with, Arabic ***nahaar*** 'daytime' (meaning 11) is included in English daylight (meaning 1), but not fully equal to it. Contrasted with *daylight*, ***nahaar*** begins at sunrise and continues until dark; thus their semantic relationship is asymmetrical. Much of the time which constitutes daylight in English is regarded as part of nighttime in Arabic. However, day and ***nahaar*** share the same semantic significance in many common expressions, as *day school*, *day nursery*, *day-boat* and *day letter*. On the other hand, Arabic projects variant day concepts contingent upon temporal, religious, and natural orientations. Timekeeping can be ***zawaali*** 'solar', ***shuruuqi*** 'sunrise-based' or ***ghuruubi***[10] 'sunset-based' or 'lunar.' Muslim Arabs use these three types of daytime systems simultaneously. Besides, both solar and lunar calendars are used in the Muslim Arab world, but for different purposes.

Zawaali 'solar' time is acknowledged for marking work time, national occasions, and other secular affairs; ***shuruuqi*** timing, the reverse of ***ghuruubi***, is used for legal and religious obligations (e.g., a fasting day) and ***ghuruubi*** (lunar), for regulating religious events and festivals, e.g., the inception and termination of the fasting month, pilgrimage, and certain historic and religious occasions.[11] Interestingly, furthermore, while religious festivals are regulated by lunar measurement, the daily instants ***'mawaaqiit'*** of prayers are defined by solar measurement, a rhythm that rings the combination of solar and lunar calendars, the secular and religious of the Islamic reality. The incompatibility of these timing systems in Arabic and English in terms of day length and point of orientation is of paramount, but variable applicability, in either language. Perhaps it is this variable reference to the solar and lunar timing that is accountable for the fact that the day in

(10) Up to recent times, the *ghuruubi* timing was referred to as Arabic timing and *zawaali* as *firanji*, European; the latter, however, has prevailed in present day use.

(11) Cf. Olabi, *diraasah lit. taqwiim*, 15.

Arabic begins at sunset whereas in English it begins at daybreak, or perhaps this was reminiscent of the Greek influence on the ancient Semitic civilizations. (12)

Second, although the duration of the solar (astronomical) day in both languages is stipulated by 24 hours, in Arabic, there is a ***shar9i*** 'legal' day and a ***shuruuqi*** day ***'nahaar'***, i.e., from sunrise to sunset. Besides, a supernatural day in the Holy Quran has an enormously different length (Quran: 32: 5 and 70: 4). These semantic indications of 'day' are non-existent in English.

The use of ***yawm*** in situation (10) of the above English dictionary paradigm is alien to Arabic. Besides, situations (5) and (8) manifest a sharp morphological disparity between the two languages. Unlike English, Arabic uses the plural form ***ayyaam*** 'days' in such situations. Moreover, the use of 'day' in (6) raises a special problem for native-Arabic learners of English, since a commemorated day in MSA is often referred to as ***9iid*** 'festival/holiday'. Thus, the examples in situation (6) would be rendered as ***9iid al.9ummaal***, ***9iid ash.shajarah***, and ***9iid al.?mm***, respectively.(13) Furthermore, both languages use *day* transcendentally, e.g., the *Day of Judgement*, as this latter concept has the same divine origin in both cultures.

This cross-cultural temporal disparity between English and Arabic in terms of the semantic identification of day, daylight, and ***nahaar*** is a genuine source of disharmony between interlocutors from the two cultures, which results from the referential intersection of terminology. For a native speaker of English, the day precedes the night; for a Muslim native-speaker of Arabic, ***nahaar*** emerges from night.(14) Though this conceptual pattern is undergoing a tremendous change now under the thrust of the Western influence on the various aspects of contemporary cultures, misconception may occur if, for example, a native Arabic speaker or vice-versa, a native English speaker, receives a wedding reception invitation on *Saturday night/evening*, June 15: Would it mean the night/evening before or after 12 noon that day? The anticipated uncertainty here is motivated by the different conceptual affinities of the temporal expression, not by the time difference which is caused by the location of the interlocutors in different time zones.

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(12) Cf. Lloyd, "Views on Time," 119.

(13) CA uses ***yawm*** in the sense of ***9iid*** 'festival'. Thus, it coincides completely with English in this respect. Exemplary uses are the so-called days of the Arabs; ***yawm Haliimah, yawm bu9aath, yawm, az.ziinah***, ***yawm al.fiTr*** and ***yawm al.?aDHaa***. The latter two had been designated so by the Prophet in his well-known saying (inna allaaha qad ja9ala lakum yawmayn;al.fiTr wal.?aDHaa" God has allowed you two days (festivals): the Fast-breaking and the Sacrifice days).

(14) *The Holy Quran*, 36: 37.

3.3 Expressions of major day divisions

For the objective of this study, Arabic and English temporal expressions of the major parts of day will be presented and contrasted simultaneously, proceeding chronologically from broader to narrower intervals, from midnight to midnight. Synonyms and hyponyms will be highlighted. In addition, relevant temporal specifiers and collocations will be touched upon to expound their formal and semantic properties in both languages. Using the Western calendar as our point of departure, we will discuss the expressions of the day cycle under the following sub-topics: (1) a.m. and p.m., (2) from midnight to sunrise, (3) from sunrise to noontime, (4) from noon to evening, and (5) from evening to midnight.

3.3.1. A.M. and p.m.

Because the clock has 12 hours, any hour of the day may be referred to in English by the Latin abbreviations *a.m.* 'antemeridiem' and *p.m.* 'post-meridiem'. The former indicates time from midnight to midday, and, conversely, the latter, from mid-day to midnight. Of course, expressions like *in the morning*, *in the afternoon*, *(at) noon/ night/ midnight* are permissible, but *a.m.* and *p.m.* come to the fore in both formal and informal uses. In contrast, modern Arabic uses several parallel terms to express the notions of a.m. and p.m., viz. ***nahaaran*** (day time), ***fajran*** (at dawn), ***SabaaHan*** (in the morning), ***Zuhran*** (at noon), ***9a.Sran*** (in the afternoon), ***masaa?an/9ishaa?an*** (in the evening), ***saHaran*** (pre-dawn time), ***ba9d aZ.Zuhr*** (in the afternoon), ***ba9d Salaat al.fajr/ aZ.Zuhr/ al.maghrib/ al.9aSr/ al.9ishaa?*** (after the dawn/ noon/ afternoon/ ***maghrib/ 9ishaa?*** prayer), ***laylan*** 'at night', ***muntaSaf al.layl*** (at) midnight; ***ba9d muntaSaf al.layl*** 'after midnight' and ***ba9d as suHuur*** 'after the pre-dawn meal'. Like their English counterparts, these expressions are more time specific than *a.m.* and *p.m.* Some of them, however, are incongruous with their English counterparts. Arabic ***nahaaran***, for example, is a case in point. While it is possible in both languages to use ***laylan*** and *at night'* to identify the hours, it is not so with ***nahaaran*** and daylight. The use of daylight with the hour is not likely in English, but the use of ***nahaaran*** with the hour is very common in Arabic. Similarly, certain expressions are Arabic-specific, like *saHaran,* ***ba9d/qabl as.suHuur, ba9d/qabl Salaat al.fajr/aZ.Zuhr/al.9aSr/al.maghrib/and al.9ishaa?. SaHaran,*** for example, denotes an unnamed interval in English. Even the Arabic expressions which have English counterparts display variable semantic specifications, contingent on their perceived temporal bounds. Thus, while Arabic *nahaaran* denotes a time from sunrise to sunset, English daylight indicates a time from dawn to sunset. Likewise, whereas Arabic *SabaaHan* 'in the morning' denotes a post-sunrise time extending up to forenoon, and *masaa?an* 'in the evening' applies to a time from shortly before sunset to approximately the end of the first third of night, their English counterparts respectively cover time from midnight to mid-day and from shortly before nightfall to midnight or earlier. This incompatibility is prone to stimulate cross-cultural misunderstanding between interlocutors.

3.3.2 Midnight-sunrise expressions

While in English the period from midnight to sunrise is part of the morning; in Arabic, by way of contrast, this period is an extension of night[15] In Arabic the last part of night is called ***Sariim*** 'appendix.'[16] In English this period is subdivided into after midnight, dawn, morning, and sunrise, whereas in Arabic it is subdivided into more intervals, viz., ***ba9d muntaSaf al.layl*** 'after midnight', ***zulfah, buhrah, jawsan (jawshan), hutkah,***[17] ***saHar, fajr, bukuur, ghalas, SubH,*** and ***shuruuq***. These temporal expressions will be explicated contrastively in the following subsections.

3.3.2.1 Midnight-dawn expressions

The terminology for the period following midnight till dawn displays a tremendous discrepancy between English and MSA. Apart from the generic *a.m.* and after midnight, English, apparently, has left this period anonymous. Contrastively, MSA proposes a host of formal labels for this same period, each designating a distinctive interval. Midnight is followed by ***zulfah, buhrah, jawshan, hutkah*** and ***saHar***, in this order. Of special interest here is ***saHar***, a time expanding from the inception of the last third of night up to dawn.[18] This interval is venerated for worshipping late at night while people are sinking in sound slumber:(***wa:bil. asHaari hum yastaghfiruun***)[19] 'at ***saHar*** they remember the Lord and invoke His forgiveness'. Besides, this period is especially revived by the ***suHuur*** meal 'pre-dawn meal' in the fasting month of Ramadan which is also used as a point of reference, so that one could say: *let's meet at / before / after* ***suHuur***, a concept which is alien to a native-English, non-Muslim speaker. Figure 2 illustrates the terms used to express this part of the day:

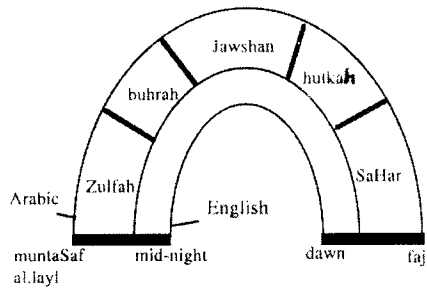

Fig. 2. Midnight-dawn expressions

(15) Cf., Tha9alibi, *fiqh al.lughah, 23,* and l Ibn Seeda, *al.muxaSSaS,*.9:. 42-43, and Sayegh, *az.zaman,*. 98.

(16) Cf., Mohammad Bin Al-muntasir QuTrub, *kitaab ali?azminah wat.talbiyah al.jaahiliyyah*, ed. By H.Haddad (Zarka: Al.manar Bookshop, 1985), 40.

(17) Cf.,.Olabi, *diraasah Lit.tqwiim,* 16.

(18) Cf., Sayegh, *az. zaman,* 106.

(19) Cf., *The Holy Quran,* 51: 18.

3.3.2.2 Dawn-sunrise expressions

While this period is marked by daybreak in both languages, in English it is an integral part of morning, but in Arabic, it is the terminal part of night. In English, moreover, time lapse from dawn to sunrise is not given a specific term except for generic and flexible '*morning*' or '*early morning*' whereas in Arabic the same period is designated subsequently as *bukuur*, *ghalas*, *SubH* and *shuruuq*.

3.3.2.3. The dawn expressions

FWSCD defines dawn as "the first appearance of light in the morning." It thus marks the initial interval of daylight. In Arabic, by contrast, the dawn points towards the end of night. English allows the use of a set of synonyms and hyponyms to express this interval of day, viz. . *daybreak* (literary : *aurora*, dayspring); (archaic : *cock crow*); first light ; (US : *sunup*); *Roman myth*; and *Goddess of the dawn.*

A cursory look at these terms reveals that most of them are inherently metaphors. Nevertheless, since the dawn period stretches at some length, it is relevant to perceive some of these expressions in chronological order. It is hypothesized, therefore, that some expressions had philologically indicated the instants of dawn in the order of their natural occurrence as follows: *crack of dawn*, *first light*, *day break* (break of day), *day-spring*, and *sunup* - all functioning in contemporary English as hyponyms of the superordinate *dawn.*

Contrastively, while ***fajr***, the Arabic equivalent of *dawn*, is defined in a similar fashion, it is associated with an additional meaning of sanctity. It extends up to ***SubH***, the time for the first canonical prayer of the day which, incidentally, is designated by either interval. It's perhaps this association that causes many Arabic speakers to use ***fajr*** and ***SubH*** interchangeably. Nonetheless, both intervals are discriminated by an interim called ***ghalas*** 'semi-darkness', the instant of dimness between ***fajr*** and ***SubH*** or ***fajr*** and the ***SubH*** *prayer.*[20] Other '***fajr***' terms are ***ablaq, ashqar, ward, falaq*** **and** ***Sadii9.***[21]. Moreover, terms like ***falaq*** 'crack of dawn', ***faraq*** 'distinction of dawn', ***tabaashiir*** 'inception of clear dawn' (***fajr awwal*** '1st dawn'; **fajr** ***thaani*** '2nd dawn'), and ***fajr mu9tariD*** 'spread of dawn' are used to express the chronological occurrence of the dawn instants.

Another Arabic generic term for this early morning time is ***bukuur*** which designates the time from inception of light, that is from the time when birds begin to sing[22] to the full presence of ***SubH*** which precedes ***shuruuq*** 'sunrise' when the sun is completely clear above the horizon. Thus, ***bukuur*** may refer to the entire early morning period. Figure 3 illustrates the terms used to express the dawn in English and Arabic.

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(20) Cf., Tha9alibi, *fiqh al. lughah*, 24.

(21) Cf., QuTrub, *Kitaab al.?azminah*, 140, and Ibn Faris, *mutax ayyar al.?alfaaZ*, 205.

(22) Cf., Sayegh, *az.zaman*, 89.

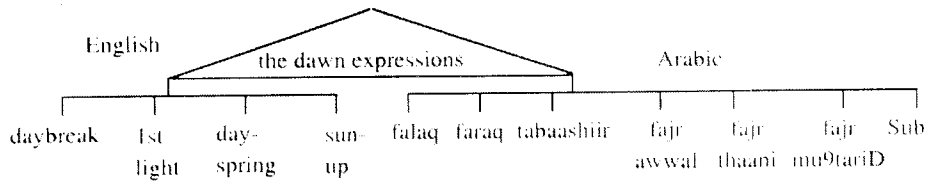

Fig. 3. The dawn expressions

3.3.3. Sunrise-noontime expressions

This period constitutes part of the morning time. *FWSCD* offers these meanings of morning: (1) the early part of the day, (2) the time from midnight to noon, and (3) the time from sunrise to noon. Thus, as we can see, this term is so pervasive, so flexible, and so broad that it can be conceived of as a superordinate term subsuming a host of distinct hyponyms used to express a trail of temporal intervals from midnight to midday (see 3.3.2.). The period from sunrise to midday is designated as *early morning*, *mid-morning*, *late morning* and *before noon*. A parallel term, *forenoon*, is also used to indicate all this period though in common use, it is conceptually restricted to the period shortly preceding midday.

By contrast, the concept of morning in Arabic is comparatively less extensive. However, it subsumes more identifiable interims. viz., ***SubH, shuruuq*** 'sunrise', ***SabaaH*** 'morning', **ghudwah** 'morning', ***DuHaa*** 'mid-morning', ***mutuu9*** and ***rukuud*** 'before noon.' Thus, ***SabaaH*** is a generic term not restricted to the period after sunrise. More explicitly, it refers to (1) the time from ***SubH*** to sunrise, (2) the time between sunrise and ***ghudwah***, and (3) the time from sunrise until before noon. Thus, while it is culturally appropriate to exchange ***SabaaH al. khayr*** or ***SabbaHaka Allaah bil.khayr*** 'good morning' during these two periods, it may not be so appropriate before dawn or after ***DuHaa*** (close to mid-day). Instead, the more solemn, all-time greeting expression ***as.salaamu 9alaykum*** 'may peace be upon you', or the less informal ***nahaarukum / laylatukum sa9iid(a)*** 'good day' / night respectively is used. With this narrower reference of ***SabaaH*** in mind, we now turn to the terms which indicate the intervals from sunrise to noon time:

a. ***shuruuq*** 'sunrise': This term designates the instant of sunrise which marks the inception of ***nahaar***.

b. ***SabaaH***: This term can also be used in a restricted sense (meaning 2 above) to cover the early part of ***nahaar*** which penetrates into ***ghudwah*** despite the fact that in its generic sense, it involves ***ghudwah*** and ***DuHaa*** just as well.

c. ***ghudwah*** (***ghadaah***): As indicated earlier, this interval overlaps with ***SabaaH*** and ***DuHaa***. Philologically, this term could have been the origin of ***ghad*** 'tomorrow' and the

mid-morning meal '***Ta9aam al-ghudwah*** which later on became ***ghadaa?*** 'midday.[23] Moreover, ***ghadaah*** may denote the sense of 'the time when' as in: ***qutila ghadaat al.hujuumi 9ala al.qal9ah*** 'he was killed the time when the castle was attacked.'

d. The time of both ***SabaaH*** and ***ghudwah*** is known as ***bukrah*** 'morning,' a term which is still in current use in some Arabic dialects meaning 'tomorrow' or just 'in the morning', in contrast with ***9ashiyyie*** 'in the evening' as in ***bnitqaabal bukrah*** 'we will meet tomorrow,' and ***maw9idnaa bukrah, muu 9ashiyyie*** 'our appointment is in the morning, not in the evening.' Similarly, the courteous, all time leave taking expression ***bakkiir***, 'it is early to leave; we'd like you to stay more' is morphologically derived from this term. Incidentally, there is no English counterpart to this courteous temporal expression.

e. ***DuHaa*** (clarity/distinction): This term designates the period when the sun rises high in the sky. It subsumes other terms which designate the distinctive chronological occurrence of the subintervals of this period. The fore of ***DuHaa*** is labelled by a set of synonyms, viz. ***qarn-/ riiq- / adiim-/ rawnaq-/*** and ***may9at aD.DuHaa***, its top height is termed ***raad aD.Duhaa***, and its descent, ***DuHaa?***, when it merges with ***mutuu9*** 'before noon'. These synonyms reflect the lexical variability of the classical Arabic dialects which still have their resonance in MSA. Besides, it must be borne in mind that all day subdivisions are not stringent, drawn by hard and fast rules. They are, rather, impressionistic, based on individual experience and observation of the physical conditions of the passage of day and night. Their length is variable according to the seasons of the year. For example, morning is shorter in winter than in the summer and vice-versa. In agrarian Arab communities, the term ***DaHawiyya*** is widely used as a temporal estimation of accomplishment, e.g., ***bukra bidnaa shughul DaHawiyya Hatta nkammil shughulnaa*** 'we need to work for a while equal to the time from early morning until mid-morning tomorrow to complete our work.' Also, ***yuDaHHi l.ghanam*** 'to get the sheep to graze at mid-morning' is a common agrarian expression that is still in current use in many parts of the Arab world.

f. ***mutuu9*** and ***rukuud*** 'stillness' (archaic): These terms designate two subsequent subintervals of the critical interval between ***DuHaa*** and mid-day; the latter term describes the interval when the sun appears to be standing still in the zenith.

Thus, as is evident from the previous explication, the conceptual signification of English *morning* incorporates a host of Arabic terms with variable temporal references, converging or diverging from English, as illustrated by Fig. 4.

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(23) Cf., Sayegh, *az.zaman*, 94.

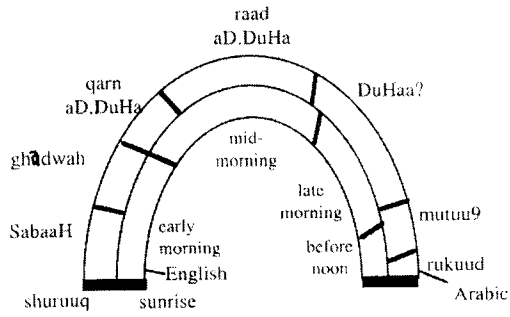

Fig. 4. Sunrise-noon expressions

A careful scrutiny of these English and Arabic terms reveals their lexical-semantic incompatibility which is prone to produce cross-cultural communicative difficulty. Their semantic reference is imprecise and is drawn from the user's assessment and his experience of natural phenomena within his respective socio-cultural norms. Nevertheless, the Arabic terms are more time-specific. Second, the use of *morning* in English covers intervals considered in Arabic as part of night or noon, and finally, certain shorter subintervals are designated by Arabic expressions which are unparalleled in English.

3.3.4 Noon-sunset expressions

3.3.4.1 Noontime

In English, noon time is designated by several terms. viz. *12 o'clock noon*, *noon*, *midday*, *high noon*, *noon day*, (*archaic*: *noon tide*), and *noontime*. However, the English dictionary reminds us that noon time 'formerly represented mid-way between noon and sunset'; thus, in this sense, it is equivalent to Arabic ***9aSr***, as we shall see below.

In Arabic, by way of contrast, this interval is expressed by different terms including ***muntaSaf an-nahaar***, ***Zuhr***, ***Zahiirah***, ***haajirah*** and ***qayluulah***. Nevertheless, each term qualifies a certain temporal aspect of noon. ***Zuhr*** 'prominence' refers to the time when the sun has reached its climax (the zenith). This time is honored by the second daily Muslim rite, (***Salaat aZ.Zuhr*** 'midday prayer'), which is widely used as a point of temporal reference. One would encounter before/after ***Salaat aZ.Zuhr***. While ***Zuhr*** designates the mere presence of noon time, ***Zahiirah*** applies to the entire period. Arabic speakers tend to say ***waqt*** *(time of)* ***aZ.Zuhr***, but ***fatrat*** *(period of)* ***aZ.Zahiirah***. Furthermore, ***haajirah*** 'just when the sun begins to descend' and ***qayluulah*** 'time for relaxation' characterize the ***Zahiirah*** period in terms of the customary events which occur in it, particularly, when people quit work at midday, have a nap (siesta/nooning), or simply relax. The subsequent interval of noon when the sun starts rolling down from the

zenith, when the shadow begins to stretch, is designated by ***zawaal*** or ***duluuk***. In recapitulation, as we have seen, apart from the special semantic connotation of ***qayluulah*** and ***haajirah***, the Arabic and English noon terms seem to be completely congruent, as illustrated by Fig. 5.

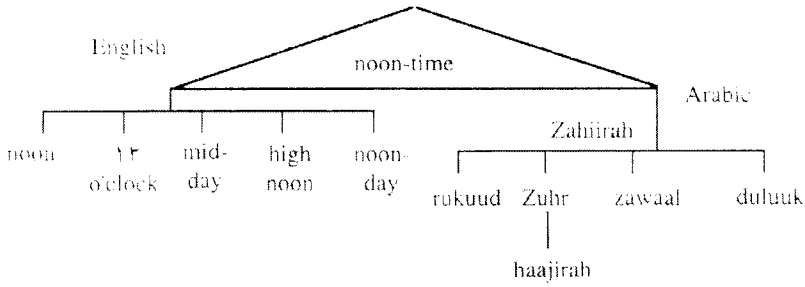

Fig. 5. Noon time expressions

3.3.4.2 Noon-sunset expressions

In English the time from midday to sunset, or a little earlier, is referred to as *afternoon*. It is subdivided into *early-*, *mid-* and *later afternoon* which are characterized by flexibility and overlapping. The appropriate courtesy during this period is typically 'good afternoon.' Moreover, there is the common, informal expression: afternoon tea, indicating a light meal in late afternoon.

In Arabic, comparatively, this period begins with ***rawaaH***[24] 'early afternoon' the time between ***zawaal*** and ***9aSr***. The latter term is generic in the sense that in addition to its designation of the time which is midway between ***zawaal*** and ***aSiil*** 'late afternoon,' it also applies to the whole period that ends shortly before ***ghuruub*** 'sunset.'[25] Furthermore, ***9aSr*** is a remarkable day interval in the Muslim Arab culture as it designates the third daily rite ***Salaat al.9aSr*** which is also used as a temporal edge point. Thus, it is possible to encounter ***qabl/ba9d (before/after) Salaat al.9aSr***. ***ASiil*** follows ***9aSr*** and extends way up to ***Sabuub*** 'closing afternoon', the instant just before sundown.[26] Like English *late afternoon*, ***aSiil*** overlaps with ***masaa?*** 'evening'. Unlike English, however, the fore and closing of ***aSiil*** are identified as ***Tafal/jinH***, *and* ***9araj/Safaar***, respectively.[27] A superordinate term for *aSiil* and *Sabuub* is *9ashiyy*

(24) Sayegh, *az.zaman*, 101, claims that ***rawaaH*** designates the time which extends from ***zawaal*** to nightfall. This designation is congruent with the popular meaning of ***rawaaH***, being the time when shepherds and field workers quit their activities and return home for rest. See also. QuTrub, *kitaab al.?azminah*, 139.

(25) Sayegh, *az. zaman*, 94.

(26) Cf. QuTrub, *kitaab al.?azminah*, 139.

(27) Cf. Ibn Faris, *al.mutaxayyar* , 203.

'evening,'[28] drawn from the time when livestock are led to graze shortly before they are driven back home to their enclosures at nightfall. Thus, ***aSiil*** overlaps with ***masaa?*** which extends from shortly before sunset to shortly before midnight. Figure 6 illustrates the afternoon expressions of English and Arabic.

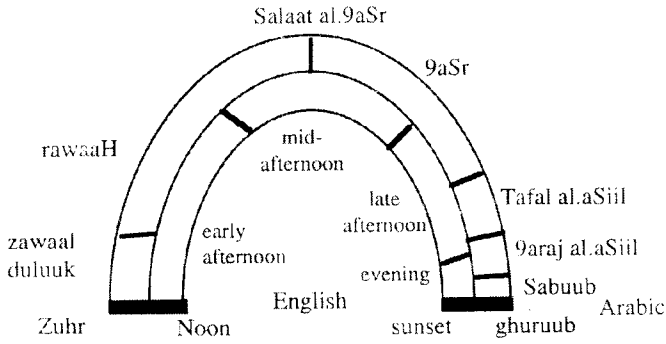

Fig. 6. Noon-sunset expressions

A cursory look at the diagram shows that English uses the generic term afternoon to express the period from noon to sunset, whereas Arabic uses more *time-specific* terms, yet, admittedly, some of them have become archaic such as ***Tafal/9araj al.aSiil*** and ***Sabuub*** (though may be encountered in literary MSA) and others have undergone semantic narrowing like ***rawaaH***, which is currently used to designate the time when shepherds, field workers, and way-farers tend to quit their activities and move back home for relaxation. Besides, ***aSiil***, along with its subdivisions, is a hyponym of ***9aSr***.

3.3.4.3 Sunset-midnight expressions

In Arabic, the first part of night is called ***Sariim***; the middle, ***jawn***, and the end, */ijah/* or **Sariim,**[29] 'end/edge/appendix.' Night begins with evening which permeates in both daytime and nighttime, a feature shared by English and Arabic. However, each language has its own set of nighttime terms with variable, semantic references.

While in both languages, the *evening* begins late afternoon, close to sunset, its semantic magnitude varies. In English, evening extends to midnight or earlier. In Arabic, it stretches up to about the completion of the first third of night. Thus, while in both English and Arabic *nine / ten o'clock in the evening* is permissible, *eleven o'clock in the evening* is appropriate in English, but not so in Arabic. Native Arabic speakers would normally say *11 o'clock* ***(laylan)*** 'at night.'

(28) Ibid., 140.

(29) Cf., QuTrub, *kitaab al.?azminah* ,140.

In English, the evening period is indicated by several terms, including, *sunset*, *sundown*, *twilight*, *dusk* (*nightfall*), *evensong*, *gloaming*, *gloom*, *dark*, *tenebrosity*, *edge of night* and *midnight*. The first two are synonymous and denote the moments of the sun's descent below the horizon whereas *twilight* designates the interval during which the light diffuses over the sky when the sun disc is beyond the horizon (in the evening or at dawn). *Dusk* indicates the darker interval, that follows *twilight* 'early evening', namely the partial darkness between day and night: to dusk means to darken, i.e., to make, grow, or appear shadowy or dim. These same intervals have equivalent Arabic terms: *sunset* (*sundown*) is a parallel to ***ghuruub***; *twilight*, to ***shafaq***; *dusk* to ***ghasaq***; *gloom*, to ***9atamah***, and *dark/and tenebrosity* to ***Zulmah***. Furthermore, ***ghasaq*** is celebrated by the first evening rite, ***Salaat al.maghrib***; whereas ***9ishaa?***, the following interval is glorified by the evening rite, ***Salaat al-9ishaa?*** Both events in themselves have become temporal points of reference so that one can give appointments before or after these religious events which are carefully and punctually observed. ***9ishaa?,*** moreover, extends longer in common use than the time between the two evening ceremonies. As can be seen, while many English and Arabic night-terms are referentially compatible, Arabic obtains more, rather unique, time-specific terms which have no English counterparts, such as ***sudfah*** (dark); ***malath*** (***malas***) which designates an interval between ***9ishaa?*** and ***9atamah***[30] '*gloom*', and ***faHmah*** 'intense darkness' (for the complete list of night hours (see 3.4 below.) However, admittedly, some of these Arabic terms are obscure and indefinite.

3.4. Hours of the day

In English, the 24 hours of the day have no names of their own, but in classical Arabic, and certainly to a great extent in literary (MSA), there is an extensive paradigm of temporal terms characterizing the 24 points of the day. Drawing on the traditions of ancient civilizations, Arabic characterized day and night equally, each consisting of twelve subintervals known as *saa9aat* 'hours' which were roughly equivalent to the present-day hours (4x15=60 degrees each).[31] Interestingly, moreover, realizing the variable length of day and night, and in order to keep this equal division neatly holding throughout the months and seasons of the year, Muslims, using the ***ghuruubi*** timing system, would set the clock up for 12 o'clock at sunset everyday.

The Arabic expression ***saa9ah*** 'hour' is not restricted to the exact reference of the hour, being 1/24 part of the day. Rather, it exhibits a semantic paradigm ranging from secular to ecclesiastic. Thus, ***saa9ah*** could mean a *while,*[32] as in ***mashaynaa fii al-ghaabati saa9atan min nahaar*** 'we walked in the wood for a while during day-time'. Like English, it may also mean the moment of death, as in ***Haanat saa9atuh*** 'His hour has come'. Moreover, besides being a time unit, ***saa9ah*** is also the clock device itself,

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(30) ***9atamah*** covers the first third of the night (c.f., Ibn Seeda, *al.muxaSSaS* , 44. Thus, it is a generic term incorporating other terms which denote the successive intervals of this period.

(31) Cf. Olabi, *diraasah lit.taqwiim*, 18.

(32) Ibid., 85.

and in certain communal Arabic, furthermore, it implicates epilepsy, so that ***fiihi saa9ah*** would imply 'he is epileptic.' In addition, ***saa9ah*** is a religious term for the sudden transcendental rise of the Hereafter.

Apart from the above Arabic-specific meanings of hour, the English dictionary (e.g., *FWSCD*) lists the following semantic paradigm which is shared by both English and Arabic: (1) a space of time equal to 1/24 of a civil day, sixty minutes; (2) an indefinite, but usually short, period of time, e.g., *the happiest hour of one's life*; (3) a particular or regularly fixed time for some activity; (4) a set period of time for work or other regular pursuits, e.g., *office hours*; (5) the present time or current situation, e.g., *the topic of the hour*; and (7) in education: (a) a single class session or period, usually 50 minutes long, (b) a unit of credit.

Literary Arabic, on a more atomistic level, seems to be more time conscious than English. The 24 hours of the day and night are given distinctive nomenclature.[33] The twelve hours of day-time are as follows: ***zuruur, buzuugh, Duhaa, ghazaalah, haajirah, zawaal, duluuk, 9aSr, aSiil, Sabuub, Huduur*** **and** ***ghuruub***. Those for the night are: ***shaahid, ghasaq,*** **9atamah,** ***faHmah, 9awas (mawhin), kat9, jawsan (jawshan), hutkah (9abkah), tabaashiir, fajr awwal,*** **fajr thaani, and** ***fajr mu9tariD.***

A variant paradigm of the ***nahaar*** hours, cited in Al-qalqashandi,[34] reads as follows: ***bukuur, shuruuq, ishraaq, raad, DuHaa, mutuu9, haajirah, aSiil, 9aSr, Tafal, 9ashiyy***, and ***ghuruub***. Still, a third paradigm for day time is: ***shuruuq, bukuur, ghudwah, DuHaa, haajirah, Zahiirah, rawaaH, 9aSr, qaSr, aSiil, 9ashiyy,*** and ***ghuruub***, and for night time is ***shafaq, 9atamah, sudfah, faHmah, Zullah, zulfah, buhrah, saHar, fajr, SubH,*** and ***Sabaah***. [35]

A plausible explanation of this terminological diversity is both a chronological and dialectal one, namely, that these expressions seem to have developed at different times within the various classical Arabic dialects. Some of them, but certainly not all, have become archaic, however. But despite this terminological discordance and no matter what expression is still in current use, what we can conceive of at the spur of the moment is that this taxonomy of the day hours is far more detailed than English. We also notice a sharp discrepancy, represented by the diffusion of the early morning hours between night time and day time.

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(33) Ibid., 16; and Ali Musa et al., *taariix 9ilm al.falak* (Damascus Damascus Publishing House, 1990);. Oalqashandi, *SubH al.a9shaa*, 2 : 358.

(34) Ibid., 2: 359.

(35) *Tha9alibi, fiqh al.lughah* , 204.

4. Synonyms, collocations and durative expressions

We have already hinted at some synonymic and hyponymic relationships between expressions which refer to the same temporal interval, for example, the terms used as subcategories of *evening, morning, dawn, night,* etc. However, there are other types of synonyms. To begin with, Arabic allows certain simple terms in the dual number form to express the meaning of two separate temporal terms, usually of a different stem than either one, whereas, this kind of word formation to produce a synonym for two words is not known in English. Thus, in Arabic, both daylight and night are often referred to by a single word, viz., ***al.jadiidaan, al.Hadathaan, al.malawaan, al.ajaddaan, al.juunaan, al.fatiyyaan,*** *the (two) sons of Sumayr.*(36) Similarly, the two edges of daylight, namely ***bukrah*** and ***aSiil (9ashiyy)*** are called ***al.Sar9aan, al-karrataan,*** *and* ***al.abradaan.***(37) These formal-semantic features of Arabic may stimulate cross linguistic difficulties for learners of either language. On the other hand, while formal collocations warrant new semantic significations, they also manifest cross-linguistic discrepancies. Temporal collocations here refer to sequences of temporal lexical items which habitually co-occur but which, nonetheless, have separate semantic constituents.(38) In this respect, Arabic has the following irreversible binominals to indicate recurrence of events:

(i) *layla nahaar,*	'day and night'
(ii) *SabaaHa masaa?*	'in the morning and evening'
(iii) *bukratan wa.9ashiyyaa*	'in the morning and evening'
(iv) *bukratan wa.aSiilaa*	'in the morning and evening'
(v) *bil-ghuduwwi wal. aaSaal*	'in the morning and evening'
(vi) a*anaa? al.layl wa aTraaf an.nahaar*	'at the edges of day and night'
(vii) *kulla yawmin wa.laylah*	'everyday and night'

The commonest English counterparts to these expressions are *day and night/night and day; each day and night*, and *every day and night*. But while it is possible to reverse the order of the English expression, the idiomatic Arabic combination of the above-listed expressions is irreversible. Note in particular that unlike English, the combined temporal terms in (1) and (2) do not require the correlative '***and.***'

Another potential cross-linguistic problem is related to the past and future time expressions of the day. A formal contrast obtains in the collocations of *the days before yesterday* and *after tomorrow*. In Arabic ***qabl ?ams***, and ***ba9d ghad*** refer to the day before yesterday and the day after tomorrow. Similarly, ***al.laylah qabl al.baariHah*** and ***al.l.aylah ba9d al.qaabilah*** refer to the night before last, and the night after tomorrow. What we can see at the spur of the moment is that while *night* is required in these collocations in both English and Arabic, *day* is obligatory in English but ***nahaar*** is

(36) Cf., Sayegh, *az.zaman*, 89; Ibn Faris, *al.mutaxayyar*, 205.

(37) Ibid., 100; and Ibn Seeda, *al.muxaSSaS*, 55.

(38) Cf., Cruse, *Lexical Semantics* , 40.

optional. Additionally, Arab learners of English often confuse ***qabl*** 'before' and *ago* in statements like 'we met two days ago' where they tend to say the less felicitous: *'we met before two days.'* Furthermore, Arabic uses the diminutive ***qubayl*** and ***bu9ayd*** for shortly before/after' respectively. This diminutive use is non-existent in English. On another scale, English has a very limited set of durative expressions, like *'awhile', part of, an evening, an hour, a day, a night,* etc. In contrast, Arabic has many more terms that express indefinite durations, particularly at night. The following durative expressions are found: ***hunayhah, 9ashwah, hazii9, 9atf, tawwah, qiT9, 9ank, malwah, sa9wah, jarsh, juhmah*** *and* ***biS9***. The signification of these durative terms is vague and lacking in precision. Moreover, they are not equal: whereas ***hazii9, 9ashwah,*** and ***malwah*** refer to longer periods, ***biS9, jarsh*** and ***juhmah*** indicate relatively shorter durations, an hour or so.(39)

5. Eventful day expressions

Actions can be termed or described by the time in which they occur. *To dawn,* for example, means (1) to begin to grow light in the morning, (2) to begin to be understood as *the truth began to dawn on me,* and (3) to begin to expand. The Christian and Muslim prayers are identified by the time of their performance, for example, Anglican *evensong,* (evening prayer) and *matin* (morning prayers); Muslim ***fajr, Zuhr, 9aSr, maghrib*** **and** ***9ishaa?*** canonical prayers. Moreover, meals have been designated by their time of occurrence, for example, ***SabuuH*** 'breakfast'; ***ghadaa?*** (from ***ghudwah***); ***9ashaa?*** 'evening meal'; and ***suHuur*** 'pre-dawn meal in Ramadan.' Besides these eventful times, both literary and communal Arabic are abundant with such events that are marked by the time of their happening, for example, ***SabbaHa/ DaHHaa/ 9ashshaa*** the cattle, meaning 'he took the cattle to graze (feed) in the morning, mid-morning, and in the evening,' respectively. Also, an ***umsiyah thaqaafiyyah*** is equal to English 'a cultural evening,' but cattle drinking and movement such as ***SabuuH,*** 'drinking in the morning'; ***qayl***; 'drinking at ***qayluulah'*** and ***rawaaH*** 'going home at the ***rawaaH*** time' in the afternoon' have no similar English terms. In brief, the English day expressions are not formally and semantically as productive as their Arabic counterparts. For instance, where only a few English terms, such as *dawn, dark, gloom,* and *dusk* can be used to express events, almost all Arabic day expressions can be used as verbs like ***asHara, aDHaa, amsaa, aSbaHa, aghsaqa, aZhara***, meaning he entered that particular time.

6. Conclusion

In recapitulation, the previous discussion shows clearly that day divisions and terminology are not stringent, drawn by hard and fast rules. Rather, they are impressionistic, based on the individual's experience, observation and feeling of the physical phenomenon of time passage. Their length is variable, dependent on the season. Moreover, the discussion has revealed that Arabic has many more terms for the different

(39) Cf., QuTrub, *kitaab al.?azminah* , 140.

intervals of the day and night than English. Some of them, however, overlap in meaning or are difficult to differentiate for two reasons. First, several of these words have become obsolete and some are remotely classical in the sense that they had occurred in old Arabic and, according to Sayegh.[40] Arabs referred to these intervals variably due to differences in dialects, place and time. Nevertheless, some terms gained uniformity and continued in use in both modern literary and communal Arabic. When contrasted with English, many Arabic terms have no formal equivalents (one word-equivalent), and to convey their meaning one has to use 'approximate' terms or paraphrase. Hans Wehr's *Arabic English Dictionary*, one of the most authentic references available, lists the same English word meanings for as many as four distinctive Arabic words. For example, the list *dusk, twilight* was suggested for the Arabic temporal terms ***shafaq, ghasaq*** and ***sadaf*** and the English words *dusk, early morning, dawn, daybreak* for each of the Arabic terms ***saHar, fajr*** and ***SubH***. Some other terms have not even been listed.

Although most of the day expressions are vague, elusive and overlapping, it should be borne in mind that for purely religious motives, some points on the day and night are very well defined by the events that occur at them. Prime among these are the five intervals designated for the canonical prayers namely, ***fajr, Zuhr, 9aSr, maghrib***, and ***9ishaa?***. Gardet[41] maintains that this religious regularization of time has colored the communal life of traditional Arab areas. Various communal activities including the setting up of markets, meeting places, working hours, watering and collecting crops, etc., are organized in hourly stages corresponding to the hours of the prayers. These five points of reference together with the survival of a host of other well defined terms in the language including ***SaHar, SubH, DuHaa, shuruuq, ghuruub,*** *and* ***aSiil*** have been added to the presence of four adverbial modifiers instead of two in English. In addition to ***qabl*** 'before' and ***ba9d*** 'after', Arabic has ***qubayl*** and ***bu9ayd*** - the diminutive forms of *'before'* and *'after.'* Thus, Arabic puts more forms at the disposal of speakers to refer to the different parts of the day than English does.

Furthermore, Arabic is more rich than English in having day terms which express events. The main meals of the day, namely ***SabuuH, ghadaa?, 9ashaa?*** and ***suHuur*** (in the month of Ramadan) are directly correlated and derived from the terms for the parts of the day in which they occur. Other terms besides ***SabuuH*** have been introduced for the early morning meal, but the other three terms have remained in use until this very day.

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(40) Cf., Sayegh, *az-zaman*, 88.

(41) Cf., Gardet, 'Muslim Views of Time and History' in *Cultures and Time*, ed. by Gardet, et al. (UNESCO: Paris,1976), 197-227.

Finally, the researchers hope that they have narrowed a gap in the linguistic literature by explicating and contrasting the semantic signification of the English and Arabic temporal expressions.

*N.B. Transliteration of Arabic words is represented by the normal English letters except the following:

- The three basic short vowels = a, u, i.
- The three basic long vowels = aa, uu, ii.
- uvular, voiced continuant = gh as in gharb (west).
- velar, voiceless continuant = x, as in faxr (pride).
- velarized, dental voiced stop = T as in Tifl (child).
- interdental, voiceless, fricative = th as in thaanii (second).
- velarized, interdental fricative = Z as in Zuhr (noon).
- pharangeal voiceless continuant = H as in Huut (whale).
- glottal stop = ? as in ra?s (head).

* vela rized, interdental fricative= Z as in Zuhr (noon) .
* pharangeal voiceless continuant = H as in Huut (whale) .
* glottal stop = ? as in ra ?s (head).

التباين الزمني عبر الثقافات : رؤية معجمية دلالية

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ملخص البحث . إن ندوة الدراسات المعجمية الدلالية في إطار عبارات الزمن الدالة على فترات الليل والنهار بالغتين العربية والإنجليزية قد حدا بالباحثين لمحاولة رأب ثغرة في الأدب اللغوي. فعلاوة على سرد وشرح الألفاظ والمصطلحات الدالة على ساعات الليل في اللغة العربية الفصيحة (وبعض مظاهرها في اللغة الدارجة)، فإن الدراسة الحالية تعرض لعبارات الوقت اليومية وتقابلها في اللغتين في خمس فترات من اليوم هي : مفهوم ما قبل الزوال وما بعده ؛ من منتصف الليل حتى بزوغ الشمس ؛ من بزوغ الشمس حتى الظهر ؛ من فترة الظهيرة حتى الغروب ؛ ومن غروب الشمس حتى منتصف الليل.

ولقد بينت هذه الدراسة السمات المختلفة عبر الثقافتين وأبرزت الصعوبة المحتملة في الاستعمال عبر اللغتين في هذا المجال، إضافة إلى بعض عبارات ومتلازمات زمنية أخرى معينة ذات صلة بالموضوع. وقد أظهرت الدراسة أن في اللغة العربية مفردات أكثر تحديداً للوقت وأكثر تنوعاً في دلالاتها من اللغة الإنجليزية .