

The Meanings of Interjections in English and Arabic

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Abstract

The present paper is an investigation into the meanings of interjections in English and Arabic. The meanings of interjections are identified , analyzed and illustrated through examples. A comparison between English and Arabic interjections is conducted in an attempt to find out whether equivalents can be found in both languages .The paper also explores the possibility of semantically classifying interjections in terms of Wierzbicka's semantic formulae. Wierzbicka classifies interjections into three classes :emotive , volitive and cognitive interjections. Emotive interjections have the component 'I feel something'. The volitive interjections have the component 'I want something' . The cognitive interjections have the component 'I think or know something'.

The results the researchers have arrived at show that one-to-one correspondence between English and Arabic interjections cannot be always found. A certain English interjection may not have an equivalent interjection in Arabic and vice versa. In addition , some of the English and Arabic interjections cannot be semantically classified into emotive ,volitive and cognitive interjections. This is because a certain interjection may include more than one of Wierzbicka's components in its meaning. Thus , it belongs to more than one of her three classes of interjections.

1.Definitions of Interjections in English and Arabic

The term interjection is derived from the Latin term 'inter' which means 'between' and the term 'iacere' which means 'to cast'. Thus ,the word interjection means 'thrown among' the words in a sentence(Li

,2005:1). Interjections ,for the Latin grammarian Priscian , are parts of speech 'signifying an emotion by means of an unformed word'. Unformed word means a word that is not fixed by convention (Kockelman ,2000:4).The nineteenth-century linguists believe that interjections are a non-linguistic phenomenon(Wharton ,n.d.:174).

According to Ameka ,interjections are 'vocal gestures' expressing the 'speaker's mental state or action or attitude or reaction to a situation(Fradin ,2003:3).For Wierzbicka (1992:14), interjections are linguistic elements expressing meanings or ,more specifically , 'the speaker's current mental state or act'. It can be used alone ; it is not semantically related to other lexical items.

As far as the definitions of interjections in Arabic are concerned, Arab grammarians disagreed as to whether interjections formed a separate part of speech or belonged to another part of speech. While some grammarians considered them nouns, others believed that they were verbs.Some grammarians such as Ahmed bin Sabbr pointed out that interjections formed a separate class .He called it 'Al-Khalifa'. Grammarians at his time and in the following centuries ignored his contribution. But his term was used by Dr, Tammam Hassan and his student Fadhil Mustafa Al-Saqy (Jabr ,1980:6-11).

2.Types of Interjections in English and Arabic

Interjections in English are grammatically classified into two types: primary and secondary. Primary interjections do not have meaning that can be 'separated from their actual form' , for example the interjections 'gee' , 'wow' , 'oops' and 'ha'. These interjections are not 'fullfledged words' .They are not homophonous with other words belonging to other parts of speech. Secondary interjections can be homophonous with other lexical items , but the meanings of lexical items should not be included in the meaning of the interjection. For example , if the interjection 'Hell!' includes the meaning of the word 'hell' , Hell!' is not considered an interjection(Wierzbicka ,1992:162-165).

In Arabic ,interjections are of two types:nouns of sounds(Asmaa' Al-Aswaat) and nouns of verbs (Asmaa' Al-Af<aal).Nouns of sounds are mainly used to address animals such as 'huss'"هس" which is used to drive away sheep. They are also used to imitate sounds such as 'ghaq'"غاق" which is an imitation of the sound of a crow. Nouns of

verbs are similar to nouns in form but to verbs in meaning (Al-Fasl Al-khamis).They are of three types :transferred nouns of verbs such as 'Ilayk' "إليك" improvised nouns of verbs such as 'sah' "سه" and transformed nouns of verbs such as 'kheraaj' "خراج" " (Jabr,1980:55-160, Al Fasl Al-Khamis).

Wierzbicka (1992:162-165) semantically classifies interjections into three classes depending on the nature of the speaker's mental state or act. The classification includes three classes : emotive , volitive and cognitive interjections. Emotive interjections include the component 'I feel something' such as the interjection 'yuk!' which expresses the feeling of disgust. Volitive interjections include the component 'I want something' such as the interjection 'Sh!' which means 'be quiet'. Cognitive interjections include the component 'I think or know something' such as the interjection 'Aha!' which means 'I understand'. Wierzbicka applies her classifications to Polish ,Russian Yiddish and English interjections. In the present paper ,the researchers tend to test the applicability of her classification to Arabic language in an attempt to pinpoint the weaknesses or strengths of her semantic classification.

3.Meanings of English and Arabic Interjections

The feelings of surprise , astonishment and shock are expressed in English using a variety of interjections. Some of them are 'dear' , 'ha' , 'ah' , oh , 'goodness' , 'ooh' , 'gee' , 'jeepers' , huh , 'hell' , 'indeed' , 'hello' , 'ho' , 'whoops' , 'lo' , 'ay' and 'wow' (see The Oxford English Dictionary(OED)(1933), Webster's Third New International Dictionary of English Language (WED),(1986) , Merriam-Webster's Collegiate Dictionary (MWCD),(1998), and Cambridge Advanced Learner's Dictionary(CALD)(2003).The following are examples,

- 1-Ah! I've won!
- 2- Dear me! That's a surprise!
- 3- Eh !Really?
- 4- Hello! My car's gone!
- 5- Oh! You're here!(Interjections)
- 6- My goodness! How many more times do I have to tell you

(CALD,2003:541).

7-Gee ,honey ,is that all your
own hair?(Ibid:517).

8-Pulled aside the napkin and
lo ,there were roses(WED, ,
1986 Vol II:1325).

9-Ay my word! I am glad to see
you(Ibid Vol I:154)

10-Jeeppers ,just look at the time! I'm
going to be late!(CALD,2003:670).

In addition to the above mentioned interjections ,there is the old fashioned interjection 'crikey' (Ibid:289) which expresses astonishment ,for example,

11- It would make you exclaim .. if an
Englishman , crikey!
(OED,1933 Vol II:1172).

Angry surprise is expressed using the interjection 'so-ho' as in the following example (WED,1986 Vol III:2166)

12- So-ho , caught in the act
(WD,1986,vol III:2166)

Interjections of surprise in Arabic are not as varied as English interjections of surprise.They are 'way' "وي" (Jabr,19890:113) , 'wa' "وا" and 'wah'"واه".The following is an example,

13- واهاً ما اطيبيه!

13- How delicious it is!
(Ibn Manzur ,n d Vol I:216).

The interjection 'bakhin bakhin' (بَخْ بَخْ) can be used to express surprise (al-Zabidy ,1994 Vol IV :257).The same goes to the interjection 'hayte' "هيت" (Ibn Manzur ,nd Vol IV:118).Moreover , the interjections 'bit'aaan'"بطآن" , 'sur<aan'"سرعان" , shataan" "شتان" and 'washkaan'"وشكان" express surprise.The following are examples,

١٤- بطآن هذا الامر.

(14-How slow this is !)(Jabr,1980:121)

١٥- سرعان ما انتشر الجراد على الارض.

(15- How quickly the locusts have spread on
The ground)(Ism Al-Fi<al)

To express surprise in Iraqi colloquial Arabic , the interjection 'wayyh""ويه" is used.

The meaning of contempt is expressed in English using the interjections 'boo(h)' , 'bah' , 'humph' and 'ah' (see OED, WED and MWCD). The following are examples:

16- Bah! Priest! What can this
Marpurg madness do for me?
(OED,1933 Vol I:623).

17- He fell asleep and snored horridly.
Booh, the nasty pig!(Ibid:988).

Contempt in Arabic can be expressed using the interjection 'ilayk <any""اليك عني" which also means 'go away'(Jabr,1980:126).

Regret is expressed in English using the interjection 'dear' , 'ay me' , 'aw' or 'ah'(see OED and WED)The following is an example

18- Oh dear! I've lost my keys again
(CALD ,2003:312).

Arabic has its own interjections to express regret. They are 'way' "وي" (Jabr ,1980) and 'wah""واه" for example

١٩- واهأ على ما فات

(19- Ah ,for what have passed)
(Ma<luf ,1956:922)

Some interjections in English are used to express approbation. They are 'hurriah' , 'hooray' , 'hurray' , 'yo' , 'fie' , 'attaboy' , 'bravo' , 'there' and 'ooh'(see CALD and WED). The following are examples

20- Ooh ,yes , that would be nice!
(CALD,2003:8690)

21- There that should be enough scrubbing
(WED,1986 Vol III::2372)

In Arabic ,the interjections 'bakhin bakh' "بخ بخ" (Al Zabidy ,1994 Vol IV:257),'kidhbun <layk"كذب عليك"(Jabr,1980: 40) and 'zih' "زه" (Mahmud,1996:286) are used to express approbation. The following is an example,

٢٢- كذب عليكم الحج.
(22- It is recommended that
you pilgrimage). (Jabr,1980:40)

Disgust in English is expressed using the interjections 'yuk' , 'aw' , 'huh' , 'pooh' and 'ugh' (see WED and CALD) ,for example,

23-Pooh! Something stinks in here
(CALD,2003:960).

24- Ugh , I'm not eating that!(Ibid:1378).

When an Arab wants to show that he/she is disgusted ,he/she uses the interjection 'uf'"اف" when confronted with a bad smell(Al-Zabidy ,1994 Vol XII:84) The same goes to the use of 'uf' "اف" in colloquial Iraqi Arabic.

The interjection 'heigh-ho' and 'ho-hum' are used to express boredom in English(WED,1986 Vol II:1050 ,1077).The interjection 'uf' is used in Arabic to indicate boredom (Ma<luf ,1956:13).

The English interjections 'attaboy' and 'bravo' are used to express admiration(see WED and CALD).Arabic has the interjections 'wa' "وا" and 'bakhin bakhin' "بخ بخ" to express this meaning(Jabr,1980:113-114).

Some Interjections in English are also used to attract attention. These interjections are 'hallo' , 'heigh' , 'ho' , 'yo -ho'(yoo-hoo) , 'how' , 'hello' 'hey' and 'hi'(see CALD,2003 WED).The following are examples

25-How now ,my masters!
(WED,1986 Vol II:1097).

26- Hi , there (CADL,2003:589).

- 27- Hey! What are you doing with my car?(Ibid)
28- Yoo-hoo ,we're over here(Ibid:1486)
29- Psst ,what 's the time?(Ibid:1002).

Attracting attention in Arabic is expressed using the interjection 'ha' "ها" (Jabr,1980:90-94). In colloquial Arabic in Iraq , the interjection 'hey' "هي" may be used for the same purpose.

The English interjections 'heh' , 'ah' , 'oh' , 'heigh' , 'ooh' , 'bingo' , 'wow' , 'ho' , 'whoopee' , 'hurrah' , 'hoopee' , 'hip' and 'yippee'(see CALD and WED) are used to express the feelings of happiness ,pleasure and joy. The following examples show this use:

30- Ah ,Jessica, how wonderful to see
You!(CALD ,2003:25).

31- Is that for me? Oh, you're
So kind(Ibid:860)

32- Whoopee ,it's the holidays
(Ibid:1457).

33- Three cheers for the bride and groom!
Hip ,hip ,hooray!(Ibid:494).

No interjections in standard Arabic are found to express happiness. But ,in colloquial Iraqi Arabic ,there is the interjection 'hee' "هي" which is usually used by children as a shout of happiness.

Sadness and sorrow in English are expressed using the interjections 'eh' , 'dear' , 'alas' , 'heigh -ho' , 'how' and 'ay me' (see OED ,WED and CALD). The following are examples,

34- Ay me! Ay me !The words decay and fall(OED,
1933 Vol I:601)

35- Alas ,the happy day!The foolish day! Alas !
The sweet time ,too soon passed away!
(Ibid:205).

36-O dear! I shall die(Ibid, Vol III:61).

In Arabic ,sadness is expressed using the interjections 'aah' "آه" and 'ooh'"أوه" (Mustafa et al ,1989:33).

Disapprobation in English is expressed using the interjections 'boo(h)' , 'ooh' , 'tut' and 'huh' (see WED and CALD). The following are examples

38-Ooh ,that is a bit unkind (CALD ,2003:8680).

39- Huh ,I don't think much of that
Idea(Ibid:613).

40-You're late again tut tut!
(Ibid:!378)

In Arabic the interjection 'iyh' "إيه" is used to express disapprobation It is a reproach meaning 'stop doing that (Al-Zabidy,1994 Vol XIX:12)The following is an example:

٤١ - قول أم البنين بنت عد العزيز بن مروان للحجاج
" إيه يا حجاج! أنت الممتن على أمير المؤمنين بقتل ابن
الزبير وابن الأشعث

(41- Um Al-Baneen bint Abdul <aziz bin marwaan said to Al-Hajaj 'Ooh Hajaj , have you done a favour to the prince of believers by killing Ibn Al-Zubayr and Ibn Al-Ash<ath?(Jabr,1980:117)).

Noticeably ,in colloquial Iraqi Arabic ,the interjection 'tut tut' is used to express disapprobation.

Certain English interjections have imperative meanings. The following are examples

1-The interjection 'hush' is used to mean 'be quiet' as in the following example,

42- Hush! You'll wake the baby!(WED,1986
Vol II:1104).

2-The interjection 'whoa' is informally used to tell a certain person to stop doing something or to slow down as in the following example,

43-Yes , carrots please.Whoa! That's plenty.
(CALD,2003:1456).

3-The interjection 'sh' is used 'to urge or command silence or less noise' It is also spelt 'shh' , 'ssh' or 'shush'(Ibid:1147).

4-The interjection 'scat' is used to make persons 'go away quickly (Ibid:1113).

5-The interjection 'avaunt' means 'be off' and 'begone!'.The following is an example,

44-Avaunt ,she cried, offensive to my sight.
(OED,1933 Vol I:580).

6-The interjection 'avast' means 'hold! Stop! Stay! Cease!', for example,

45-Avast there friend-none of your tricks
Upon travelers (Ibid:579).

Interjections with imperative meanings are also found in Arabic.
The following are examples:

1-The interjection 'sah' "صه" is basically a hissing sound used to prevent the addressee from producing any sound (Jabr ,1980:109).It means 'keep silent' (Ma<luf ,1956 :438).Colloquially ,the interjections 'ish' "اش" and 'uss' "اص" are used to mean 'be quiet'. All of them are equivalent in meaning to the English interjections 'hush' and 'sh'.

2-The interjection 'mah'"مه" is used to show the addressor's annoyance by what the addressee has done.It means stop doing that

(Al-Zabidy ,1994 Vol XIX:96).It is equivalent in meaning to the English interjection 'avast'.

3-The interjection 'halum' هلم " means 'come' or 'bring' ,for example

٤٦ - هلم الينا .
(Come to us)(Jabr,1980:106).

4- The interjection 'balah' بله " means 'leave or stop doing that' (Ibid:49).

5-The interjection 'haa' ها " is used to mean 'take'(Ibid :90).

6-The interjection 'hayt' هيت " is used to mean 'come'(Ibid:94-95).

7-The interjection 'ruwayd' رويد " is used to mean 'be slow' or 'be gentle' (Ibid:82-84).The following is an example:

٤٧ - رويدك إذا تكلمت .
(47-Talk slowly)(Ism Al-Fi<l).

8-The interjection 'hayhila' حيهلا " , 'hayhil' حيهل " and 'hay' حي " are used to mean 'come quickly', for example:

٤٨ - حي على الصلاة .
(48- Come quickly to pray)
(Jabr ,1980:103).

9- The interjection 'Ilayk' اليك " is used to mean 'go away' or 'go aside',for example,

٤٩ - اليك عني .
(49-Go away)(Ibid:126).

10- The interjection 'dunak' دونك " means 'take' or 'stay with' (Ibid:156-157).

11-The interjection 'makanak' مكانك " means 'wait' or 'stay where you are'.It is also used for warning. The following is an example,

٥٠- مكانك زيدياً.

(50-Stay where you are, Zayd.)

(Ibid:159).

12- The interjection 'kheraaj' "خارج" means go out (Ibid:186).

13- The interjection 'nezaar' "نظار" means 'wait'(Ma<luf,1956:817).

14-The interjection 'hadaar'"حضر" means 'come'(Ibn Manzur, n.d.Vol IV:150).

15-The interjection 'hadhaar'"حذار" means 'be careful'(Ma<luf,1956:123).

16- The interjection 'iyhi' "إيه" is used to mean 'tell me more or go on doing that' (Al-Zabidy ,1994 Vol XIX:12).

17- The interjection 'iyhe' "إيه" is used to mean 'stop talking or doing that'(Ibid).

Some English interjections are used to address animals. The following are examples:

1-The interjection 'how' is used to urge on a sheep dog , for example:

51- How sheep!(WED,1986 Vol II:1097).

2-The interjection 'shoo' is used to frighten away animals such as hens (WED ,1986 Vol III:2100).The following is an example,

52- 'Shoo!' she shouted at the cat "Get Out of my garden!"(CALD,2003:1159).

3-The interjection 'whoa' is used to make a horse stop ,for example,

53- Whoa there ,poppy" he said to his pony , and pulled up beside the kern(Ibid:1456).

4-The interjection 'scat' is used to make animals like cats 'go away quickly'(Ibid:1113).

Arabic has more interjections addressing animals than English.The following are examples:

1-The interjections '<ah"' and 'jahi "جاہ" can be used to drive away deer(Diyaab,1996:68-69).

2-The interjection 'hel"' or 'hela"' is used to urge, hold back or calm down horses(Jabr,1980:101).

3-The interjection '<a"' is used to call goats to drink (Diyaab ,1996:66).

4-The interjection 'ghis' "غس" is used to drive away cats (Ibid:66).Colloquially ,cats are driven away by the interjection 'biz'

5-The interjection 'nikh nikh' "نخ نخ" is used to make camels sit down.

6-The interjection 'qaws' "قوس" is used to call chicken to eat and drink.It is also used to call dogs (Ibid:79).In Iraqi colloquial Arabic ,the interjection 'ty<ah"' is used to call chicken to eat or drink.

7-The interjection 'bas' "بَسْ" is used to call a ewe and a female camel to milk them(Ibid:18).The interjection 'bis bis' "بس بس" is used to call a cat (Mustafa et al ,1989:55).

8-The interjection 'daj daj' "دَج دَج" is used to call chicken (Ibid:271) to eat or drink (Diyaab,1996:40).

9-The interjection 'hat"' is used for driving away birds (Al-Zabidy ,1994 Vol III:35).In Iraqi colloquial Arabic ,birds ,especially hens ,are driven away by the interjection 'hish"' .

10-The interjections 'ji' "جِي" anf 'jut jute"' are used to make camels go to drink(Diyaab ,1996:28).

11-The interjection 'hal' "حَلْ" , 'hali"' and '<aaji"' are used to drive away female camels (Ibid:34).

12- The interjection 'huss"' is used to drive away sheep (Ibid:102).

13-The interjection '<aahi"' is used to drive away camels (Ibid:66).

14- The interjection 'hej'"هَجْ", 'heja'"هَجَا" or 'hajin'"هَجْ" are used to drive away sheep and dogs (Ibid:98).

15- The interjection 'jaah jaahi'"جَاه جَاه" is used to drive away lions and male camels (Ibid:28).

What is of significance in this respect is the culture –specificity of interjections. There are ,for example , various interjections to address a camels. This is because camels used to be very important animals in the Arabs' life.

Sympathy in English is expressed using the interjections 'dear' and 'there'. The following are examples,

54-Dear me!..he is very small
(OED,1933 Vol III:70).

55-There now ,it's not really that
bad ,is it (WED,1986 Vol III:23-72).

Sympathy in Arabic is expressed using the interjections 'wayh' "ويح" and 'ways'"ويس", for example,

٥٦- قال رسول الله صلى الله عليه وسلم "ويحك يا ابن سمية
تقتلك الفئة الباغية"

(56- Prophet of Allah (Peace be upon
Him) said : 'Woe unto you son of Sumayyah ,
you will be killed by the aggressors) (Al-Zabidy ,
1994 Vol IV:252).

The interjection 'ways' "ويس" is used to address babies such as

٥٧- ويسه ما أمله!
(57-How beautiful he is!)
(Ibn Manzur ,n.d Vol XV:295).

The interjections 'ha' , 'heigh' , 'eh' and 'huh' (see WED ,OED and CALD) are used to express interrogation. The following are examples

58-So what do you want to do tonight?-Huh?

What? Did you say?(CALD,2003:613).

59-You are joking,Jesse,eh?
(OED,1933 Vol III:61).

In Iraqi colloquial Arabic , the interjections 'mu' "مو" and sometimes 'haa' "ها" I are used to express interrogation.

Some interjections in English are used to imitate sounds such as 'ha-ha' and 'ho-ho' which represent laughter(CALD,2003:560-597) .In Arabic , certain interjections are used to imitate sounds such as 'ghaq' "غاق" which is an imitation of the sound of a crow (Diyaab,1996:70).Moreover, 'khaz yaaz'"خاز ياز" is the imitation of the sound of flies and 'teekh' "طيخ" ia an imitation of the sound of laughter(Al Fasl Al Khamis).Colloquially ,imitation of the sound of laughter is 'ha ha'."هاها" .

Realization and understanding are expressed in English using the interjections 'ah' , 'aha' , 'right' and 'uh-oh' (see CALD and Macmillan English Dictionary for Advanced Learners (MEDAL)).The following are examples:

60- Aha ,now I see what you mean!
(CALD,2003:25).

61- Ah , I see (Ibid)

62- Uh-Oh! I think we've added the
Figures up wrongly (MEDAL,2002:1554).

In Arabic, the colloquial interjection 'haa' "ها" is used to indicate understanding and realization.

4-Wierzbicka's Semantic Classification of Interjections

Wierzbicka's semantic classification of interjections into emotive ,volitive and cognitive interjections can be adequately applied to some English and Arabic interjections. Thus , the interjection 'alas' is emotive because it is the expression of sadness. The Arabic interjection 'aah' "آه" is emotive because it expresses pain and sadness. The English interjection 'hush' and the Arabic interjection

'halum'"هلم" are volitives. The interjection 'uh –oh' which indicates 'realization that something has gone wrong'(Ibid) is cognitive. The same goes to the interjection 'ha'"ها" in colloquial use which indicates realization.

Notably , Wierzbicka's classification cannot be applied to interjections such as 'ho-ho' and 'khaz yaaz' "خاز ياز" which are just imitations of sounds. Such interjections cannot be included under any one of the three classes.

Furthermore ,one interjection with various meanings may belong to more than one of Wierzbicka's three classes. The following are examples

1-The interjection 'ha-ha' does not belong to any one of the three classes. But , when it is derisively used to make someone look foolish (CALD,2003:560) , it is emotive.

2-The interjection 'how' is used for expressing 'pain and grief'. It is also used to attract attention ,or urge on a sheep dog (WED,1986 Vol II:1097).Thus ,it can be either emotive or volitive.

3-The Arabic interjection 'ilayke'"إليك" may be used to mean 'take' or to express contempt(Jabr ,1980:126).Thus , it can be used either emotively or volitively.

4-The interjection 'hala' "هلا" is often used to address horses. But ,it can be ironically used to address people(Jabr,1980:102).Thus ,irony can change the meaning of this interjection from volitive to emotive.

All in all ,the above mentioned points concerning the weaknesses of Wierzbicka's classification of interjections are supported by Kockleman (2003:467-470) who points out that the meanings of interjections are 'vague and elusive'.For him , interjections can be easily characterized grammatically but their meanings cannot be ordered and compared according to definite framework.

5.Conclusions

Interjections are like flavours to the used language whether in Arabic or English. They make the meanings of utterances whatever they are clearer and more noticeable. They can be used to address people as well as animals. The conclusions the present paper has arrived at are presented as follows:

1-Some interjections are old-fashioned ,i.e they can no longer be used in daily life conversations. This applies to both English and Arabic interjections ,for example ,the English interjection 'crikey' and the Arabic interjection 'wayh' "ويح" are old fashioned.

2-Some English and Arabic interjections have equivalent meanings and pronunciation. For example, the English interjection 'sh' and the Iraqi colloquial interjection "ish" "إش" are equivalent in meaning and form.

3-In one language ,different interjections are used to express the same or similar meanings. For example ,the English interjections 'whooppee' and 'yippee' are used to express happiness. Likewise ,the Arabic interjections 'sah' "صه" and 'iyhe' "اية" can be used to mean 'stop talking'.

4-In both English and Arabic ,interjections can be grammatically classified into primary and secondary interjections. The English interjections 'oh' and 'yuk' and the Arabic interjections 'sah' "صه" and ;meh' "مه" ,for example are , are primary interjections. They are only used as interjections. But, the English interjections 'indeed' and 'right' and the Arabic interjections 'makanak' "مكانك" and 'ilake' "اليك" ,for example, are secondary interjections. They are used interjectionally in certain contexts.

5-Interjections in both English and Arabic cannot be classified semantically according to Wierzbicka's classification. This is because an interjection may have more than one meaning and thus belonging to more than one of Wierzbicka's three classes of interjections. Besides ,meanings of interjections differ from one context to another. The meaning of a certain interjection may change when it is used ironically in a certain context.

6- One-to -one correspondence between English and Arabic interjections cannot be always found. The English interjection 'hush' can be an equivalent to the Arabic interjection 'sah' "صه". Both of them mean 'be quiet'. The English interjection 'shoo' and the Arabic interjections 'ghis' "غس" and 'biz' "بز" are used to drive away cats. Thus, they are considered equivalents. But, there is no equivalent interjections for the Arabic interjection 'ji' "جى" which is used to call camels to drink or for the English interjection 'humph' which expresses contempt.

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معاني أسماء الأفعال وأسماء الأصوات في اللغتين الانكليزية و العربية

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مستخلص

يقوم البحث باستقصاء معاني أسماء الأفعال والأصوات في اللغتين الانكليزية والعربية. فيعريف ويحلل و يوضح هذه المعاني من خلال الأمثلة. كما يجري دراسة مقارنة بين اللغتين الانكليزية و العربية محاولة منه للكشف عن مرادفات بين اللغتين كما ويوضح إمكانية تصنيف أسماء الأفعال و الأصوات دلاليًا حسب صيغة فيرزبكا. حيث تصنف فيرزبكا أسماء الأصوات والأفعال إلى ثلاثة أصناف: انفعالية وإرادية وإدراكية. تتضمن أسماء الأفعال والأصوات الانفعالية المكون "اشعر بشيء ما". أما الإرادية فتحتوي المكون "أريد شيئاً ما". والإدراكية تتضمن المكون "أفكر ب أو اعرف شيئاً ما".

ولقد توصل البحث إلى النتيجة القائلة بعدم وجود تطابق بين أسماء الأفعال والأصوات في اللغتين العربية و الانكليزية. فاسم فعل أو صوت معين في اللغة الانكليزية قد لا يكون له مرادف في اللغة العربية والعكس صحيح. إضافة إلى ذلك لا يمكن تصنيف أسماء الأفعال و الأصوات حسب تصنيف فيرزبكا الدلالي إلى انفعالية وإرادية وإدراكية وهذا لان بعض هذه الأسماء قد تحتوي على أكثر من مكون واحد من مكونات فيرزبكا و بذلك تنتمي لأكثر من صنف واحد في نفس الوقت.