FULL STOP IN ARABIC LANGUAGE

Vitali Vasiliev

Junior research scientist, Institute for African Studies, Russian Federation, ismivity@gmail.com

Abstract

Punctuation is one of important part of writing system each language. Arabic punctuation system toke his place after publishing of work A.Zaki. Ahmad Zaki was one of the leading Arabic illuminers of the early twentieth century, and he became famous by his work "Punctuation and punctuation marks in the Arabic language". It shall be stated that, although punctuation marks and its rules were adopted in the Arabic language more than 100 years ago, punctuation usage has not been fully established till the present day.

One of the important parts of self-identification of each nation is language. Often speech is regarded as language. Writing graphical system at the same time remains as relevant essential element. Some time it happens under influence of another system. Some researchers for description this phenomenon use terms "fascinatio" that means such impression sign's and attention arresting and process evoke associations the viewer.

The graphical system as well oral speech passes periods of changes and modifying. Isocracy of Arabic writing system is circumstances and period of formation. Since the Quran became the most important factor for the emergence and development of writing, its "sacredness" passed not only to the Arabic language itself, but also to its graphic system.

In this regard of special interest is punctuation. With the translation of books, with acquaintance with European languages, Arabs inquired about punctuation systems. One of first who began to say necessity introduction of punctuation was Faris Shidyak after acquaintance whit it in during translation of the English manual. However, this caused a rather wide dispute, since they saw in this a threat not only to their own language, but also to their own independence, perceiving it as an element of European colonial policy.

Keywords: Arabic, punctuation, Full stop

1. NAMING

In Arabic full stop has three definitions: annuqta, alwaqfa, alqāti'a.Such an abundance of names of this punctuation mark is conditioned by the fact that each of them indicates a certain aspect: form, speech function and syntactic function. The first name "annuqta" (literally: "point") indicates the graphic form of the mark. The name "alwaqfa" (literally: "stop, pause") points out the pause allowed during the conversation which exceeds the size of the pause semicolon and semicolon. Name "alqāti'a" (literally: "cutting, dividing") shows that the syntactic structure of one part of the text is separated by value from the other.

2. GRAPHIC FORM

One of the important aspects of a punctuation mark, as a unit of a symbolic graphic system, is its compatibility with other elements of the system, on the one hand. On the other hand, the perception of this mark by an external observer, the bearer-culture of the current system. Some researchers have used the term "fascination" to describe this phenomenon, "the effect of a signal that attracts attention and causes certain associations".

There are aspects which should be noted in the context of the Arabic script. These aspects distinguish Arabic script from the European languages. Firstly, any grapheme called "ḥarf" in Arabic has three levels in contrast of Latinic letter as English, French etc. Secondly, the " ḥarf" itself is written in the middle of the graphic space, and one " ḥarf" differs from another by point or dot the bottom or top on it. 28 " ḥarf"s can be grouped according to their similarity in writing.

It follows from this that the element of the dots in Arabic script plays an important role, since the number of letters differs from the number of letters in the Arabic alphabet. Probably, because this element was used in the written schedule, the dot did not immediately take place among punctuation signs. Faris Shidyak, one of the first Arab educators to suggest the introduction of punctuation marks in Arabic, used a special sign taken from the manuscripts instead of a dot in his work.

3. FUNCTION OF THE FULL STOP

The rules of usage punctuation are presented in the Arabic refences:

1. The full stop is placed at the end of the "independent" sentence.

2 The full stop is placed at the end of the paragraph.

3. The full stop is placed at the end of words and abbreviations.

The main emphasis of this investigation will be on the first rule.

In explaining the rules of punctuation, Arabic grammarians relied on European rules, equipping them with examples from the Qur'anic and hadith texts, not the actual use of punctuation marks or the analysis of modern texts, even today. Let's look at two examples of modern texts:

1. rafaḍat maḥkama fiyi al'āṣimati ṭūkīu ṭalaba ra'īs šarikat nīsān almuqāl

rejected   by the Court   in the   capital Tokyo a request of the president of Nissan, who had been dismissed

kārlūs_ġaṣn assamāḥ lahu biḥuḍūr ijtamā'a majlisu i'dārat aššarikat haża

Carlos Gon   to allow   him   to attend the company's board meeting at this

 al'usbū'a.|wa kāna ḥuḍūr ġaṣan al'ijtamā'a syumaṯṯilu 'awwala liqā'i lahu

a week.   And there was Gon's presence at this meeting for the   first time with his

bizamalā'ihi [allazīna yattahummuhum bittaḥrīḍ 'ala inqilab ḍiddahu].| wa

colleagues   he's accusing   of instigating a coup against him and

yuājihu ġṣan ittihāmāt bi'adam il'ifṣāḥ 'an-naḥua 82 milyūn dūlār min

confronted Gong with charges   of concealing   about $82 million.

daḥlihi fi nīsān 'ala mada naḥua 10 sanawāt.

from his earnings at Nissan in about 10 years.

2. b'ada 'asābī'i min muẓāharāt [iktaẓat bihā šawāri'a #aljazā'ir] iḥtijājan 'ala

After weeks of demonstrations that filled the streets of Algeria and organized to protest against

tarašššuḥ #būtaflīqa li'ahdati ḥāmisati, 'alana 'abd ul'azīz būtaflīqa 'adama

of Bouteflika's nomination for a five-year term, Abdelaziz Bouteflika said he wouldn't have

tarašššuḥ lil'intiḥābāt irri'āsiyyat, wa qubūl astiqālat ilḥukūma, ta'jīla

to run for president, and that the resignation of the government has been accepted and a term has been set;

al'intiḥābāt, wa 'alana ['anna al'intiḥābāt satunaẓẓimu taḥta 'išrāf lajna

of the election, Ion also stated that the election will be held under the control of the commission,

intiḥābiyya mustaqilla], wa ta'ahhada bitaslīm mahām wa ṣalāḥiyyiat ra'īs

to an independent election and has pledged to transfer powers and functions

iljamhūriyya lirra'īs aljadīd [allażī sayuḥtāruhu aššša'bu].

the president of the republic to a new president, who will be chosen by the people."

The segmentation in the above examples is excellent from the point of view of European punctuation thinking. For a better understanding of it, we will consider two points.

First, one difficulty is the definition of the term "proposal" itself and the boundary of its "independence" from the other.

The following fact should be noted at the beginning, the historical syntax was developed to a lesser extent in Arabic grammar. Perhaps it should be pointed out that this was due to the very structure of Arabic speech, in which the members of the proposal do not have a strong link, but it "enjoys a predominantly direct follow-up of speech units" (Zvegintsev, 2007, p. 79). For example, there was nothing in Sibaveihi's work that matched the notion of "proposal." In spite of this, there were notions of "jumla" and "kalām" in his work, and we will talk about them a little bit lower, and a pause stood out as the end of the meaning section. The main segmenting element in written speech was the super phrase unions, which over time, losing their lexical meaning, acquired punctuation. Such superfluous unions include, for example, the waw union (و).

In Arabic grammar tradition, there are two terms for the sentence: "jumla" and "kalām". Renowned expert Gideon Goldenberg drew attention to the two terms presented above in his article "Subject and Predicate in Arabic Grammar Tradition". He concludes that the terms, "kalām" and "jumla" are not completely synonymous. Goldenberg defines the term "jumla" as "nexal construction", which can be translated as predictive, or more precisely, as a theme-rematic construction, which is the basis of any type of clause. This type of construction is opposed by individual words (mufrad). The term kalām is closer to the notion of a sentence in its traditional meaning or "statement"(Gideon G.,1988, p.53).

Let's divide the above two texts into predictive constructions, highlighting additionally the super-phrasic unions and relative pronouns:

1. rafaḍat maḥkama fiyi al'āṣimati ṭūk īuṭalaba ra'īs šarikat nīsān almuqāl #kārlūs_ġaṣan assamāḥ lahu biḥuḍūr ijtamā'a majlisu i'dārat aššsarikat haża al'usbū'a.|wa kāna ḥuḍūr ġaṣan al'ijtamā'a syumaṯṯilu 'awwalu liqā'i lahu bizamalā'ihi [allazīna yattahummuhum bittaḥrīḍ 'ala inqilab ḍiddahu]. | wa yuājihu ġaṣan ittihāmāt bi'adam il'ifṣāḥ 'an-naḥua 82 milyūn dūlār min daḥlihi fi nīsān 'ala mada naḥua 10 sanawāt.

2. b'ada 'asābī'i min muẓāharāt [iktaẕat bihā šawāri'a #aljazā'ir iḥtijājan 'ala taraššs̆uḥ #būtaflīqa li'ahdati ḥāmisati], 'alana 'abd ul'azīz būtaflīqa 'adama taraššs̆uḥ lil' intiḥābāt irri'āsiyyat, wa qubūl astiqālat ilḥukūma, ta'jīla al'intiḥābāt, wa 'alana ['anna al'intiḥābāt satunaẓẓimu taḥta 'išrāf lajna 'intiḥābiyya mustaqilla], wa ta'ahhada bitaslīm mahām wa ṣalāḥiyyiat ra'īs iljamhūriyya lirra'īs aljadīd [allażī sayuḥtāruhu aššša'bu].

Scheme of the first sentence: [...].[wa...[allazīna ...]].[wa...].

Scheme of the second sentence: [...[...]...[...]].

Predictive structure, containing in its structure another predictive structure, is like "nesting doll". We can find it in the Koranic text as well (Lebedev, 2002, p.57). This indicates that due to the Koranic influence, the Arabic syntax has not undergone major changes. In the same way as at that time, the main connecting element was the super-phrasic unions, which retain their role to this day. For this reason, punctuation marks acquire additional connotations in use that are different from those in Europe.

Secondly, what should be noted is the concept of "stops or pauses" in the Arab tradition. The pause is a signal of the end of meaning and has already been identified as a necessary attribute of Sibaveyhi speech. This concept has been fully implemented in the Koranic text. It consists of the following: with the help of certain signs written on top of the words, the allowed, desired, undesirable and forbidden stop during the reading is regulated. Stops are prohibited if they distort the meaning of the text being read. A stop is desirable if it highlights it. From this follows "independence" not on a "grammatical" basis but on a "semantic" one, which is indicated by punctuation marks.

Following the above, it may be concluded that the dot should be placed at the end of the sentence ("kalām"), although it may also be used at the end of the minimum predictive construct ("jumla") to draw the reader's attention.

4. CONCLUSION

Some conclusions can be drawn regarding this article

- The Arabic punctuation system requires a more complete study with an analysis of each punctuation mark. This would help to understand its system and the interaction of its elements with the written language. Even

on the point example, you can see that

- The analysis of the punctuation system should take into account the linguistic thinking of native Arabic speaker, which may be presented more clearly based on the analysis of traditional linguistic concepts and their comparison with European ones.

- Training materials and reference books do not always reflect the full picture of punctuation usage, or the grammatical terms given are not identical to European ones. In this regard, each of the rules should be considered and analyzed in more detail.

REFERENCE LIST

Gideon G. (1988) Subject and predicate in Arab grammatical tradition.

Lebedev V. (2002) Learn to read the Koran in Arabic.

Zvegintsev V. (2007) History of Arabic Linguistics