

Analysis of Shifts in Gender and Number of Pronominal Suffixes Appended to Demonstrative Pronouns in Arabic-Amharic Translation of the Holy Qur'an[Ⓒ]

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ABSTRACT

The main objective of this study is to analyze shifts in gender and number of pronominal suffixes appended to demonstrative pronouns in Arabic-Amharic translation of the Holy Qur'an. The study is a qualitative study with a descriptive and content analysis design. It relies on primary linguistic data. The data are obtained from the Holy Qur'an and its Amharic translation by co-translators Shaikh Sayyid Muhammad Sadiq and Haji Muhammad Thani Habib (1969). The data are extracted using purposive sampling technique. The findings of the study reveal that translating Arabic demonstrative pronouns to which pronominal suffixes are appended are of grammatically complex points to be translated into Amharic. The translators-in some instances of the Holy Qur'an- adhered to the source text to translate these demonstrative pronouns to which pronominal suffixes are appended and as a result produced unknown structures in the target text structure.

Keywords: *Morphological shifts, Pronominal suffixes, Demonstrative pronouns in Amharic, Demonstrative pronouns in Arabic, Arabic-Amharic translation challenges*

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1. Introduction

This article provides an analysis of shifts in gender and number of pronominal suffixes appended to demonstrative pronouns in Arabic-Amharic translation of the Holy Qur'an and discusses how they are translated into Amharic.

The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a single man, *ḍaa-li-ka* is used; to a single woman, *ḍaa-li-ki*; to two persons, *ḍaa-li-kumaa*; to several men, *ḍaa-li-kum*; to several women, *ḍaa-li-kunna*. However, the form *ḍaa-li-ka* may also be-and in fact usually is-employed, whatever be the sex and number of the persons spoken to; and so with the rest⁴. In regard to their signification, these compound forms indicate a distant object.

1.1. About the languages

Arabic is South- Central Semitic language⁵ with over 200 million mother tongue speakers in twenty different countries⁶. Amharic is, after Arabic, the second most widely spoken⁷ Semitic language⁸.

1.2. Arabic-Amharic translation

With regard to Ethiopian literature, Kane⁹ states that much of its materials are foreign sources. He says that a number of Arabic works had been translated into Ge'ez (Ethiopic) with the restoration of the Solomonic Dynasty in 1270. According to him, the first translation of a work from Arabic into Amharic is the Bible by a French Consul in Cairo, M. Asselin, who decided to translate the bible with an Ethiopian priest in 1820 in a project which took ten years and

⁴ Wright, W. 1896. *A Grammar of the Arabic Language*. 2 vols. Cambridge: Cambridge University Press, pp.266.

⁵ Hetzrone, R.2009. Semitic Languages. In Bernard, Comrie (Ed.). *The World's Major Languages*. London and New York: Routledge, pp.551.

⁶ Ryding, K. C. 2005. *A Reference Grammae of Modern Standard Arabic*. Cambridge: Cambridge University Press, pp.1.

⁷ Hudson, G.2009. Amharic. In Bernard, Comrie (Ed.). *The World's Major Languages*. London and New York: Routledge, pp.594.

⁸ Faber, A.1997. Genetic Subgrouping of the Semitic Languages. In Robert, Hetzrone.(Ed.). *The Semitic Languages*. NewYork: Routledge, pp.6.

⁹ Kane, Thomas, L. 1974. Arabic Translations into Amharic. *Bulletin of the School of Oriental and African Studies, University of London*, 37, (3), 608-627, pp. 608

finally resulted in the text which was printed and disseminated in Ethiopia by British and Foreign Bible Society. He said that Emperor's Bible supplanted this text after years.

The Holy Qur'an was translated from Arabic into Amharic in 1969¹⁰. The translation was made by co-translators Shaikh Sayyid Muhammad Sadiq and Haji Muhammad Thani Habib, who had excellent command of both Arabic and Amharic languages. According to Kane ¹¹, this work adheres very closely to source text. However, he says that on the whole the work is an accurate one and in the process of the translation the following were made:

- a. A number of Qur'anic commentaries were consulted, and
- b. The translation was reviewed by committee, drawn from various parts of Ethiopia in which Muslims are located in considerable number. He also added that two of the reviewers were graduates of Al-Azhar.

So far, as far as we know, there are very few studies conducted on Arabic-Amharic translation. For instance, Mohammed, Dessalegn, and Endris¹² in 2022 studied a type of morphological shift in their article entitled "Analysis of Morphological Shifts of Gender and Number in Arabic- Amharic translation of the Holy Qur'an". In 2023, they¹³ studied in their article entitled "Analysis of Person Shift in Arabic-Amharic Translation of the Holy Qur'an" another type of morphological shift. In 2023, they ¹⁴also studied in their article entitled "Analysis of Morphological shifts of Active participles in Arabic-Amharic translation of the Holy Qur'an" possible ways of translating active participles. They suggested that other morphological shifts have to be studied to get a general picture of morphological shifts in Arabic- Amharic translation of the Holy Qur'an. There is also another article by Kane¹⁵ that focuses mainly on

¹⁰ Ibid, pp.615.

¹¹ Ibid, pp.615.

¹² Mohammed Miftah, Dessalegn Hagos and Endris Mohammed. 2022. Analysis of Morphological Shifts in Arabic- Amharic Translation of the Holy Qur'an. *Zena-Lissan, Journal of Academy of Ethiopian Languages and Cultures*, 31, (2), 66-92. pp.66.

¹³ Mohammed Miftah, Dessalegn Hagos and Endris Mohammed. 2023. Analysis of Person Shifts in Arabic- Amharic Translation of the Holy Qur'an. *Qur'anica, International Journal of Qur'anic Research*, 15, (1), 57-81, pp.57.

¹⁴ Ibid, pp.91.

¹⁵ Kane, Thomas, L. 1974. Arabic Translations into Amharic. *Bulletin of the School of Oriental and African Studies, University of London*, 37, (3), 608-627, pp.615.

vocabulary in the Amharic-Arabic translation. This article does not focus on detailed grammatical shifts in the translation from Arabic into Amharic.

Therefore, the main objective of this article is to identify and describe morphological shifts in gender and number of pronominal suffixes appended to demonstrative pronouns in Arabic-Amharic translation of the Holy Qur'an.

2. Literature Review and Theoretical Framework

Translation is a process of replacing a text in SL (source language) with a text in TL (target language)¹⁶. The process of translation between two different written languages involves the translator changing an original written text ST (the source text) in the original verbal language SL (the source language) into a written text TT (the target text) in a different verbal language TL (the target language)¹⁷. Translation is a challenging activity, for it requires excellent command of both SL and TL¹⁸. When a message is transferred in translation from SL to TL, there will be various inevitable types of changes. These changes, technically referred to as shifts¹⁹, are of various kinds: grammatical, lexical or stylistic²⁰.

According to Ali²¹, since many grammatical changes are directed by the obligatory structure of receptor language, grammatical adjustments in translation can be made more readily than other kinds of shifts. A good translation should be as natural as if it were written in the TL. To get such a natural translation, many grammatical adjustments should be made. Therefore, the focus of attention in the present study is directed to grammatical shifts.

The Amharic translation of the Holy Qur'an by Shaikh Sayyid Muhammad Sadiq and Haji Muhammad Thani Habib is not sometimes readily

¹⁶ Catford, J.C. 1965. *A Linguistic Theory of Translation*. London: Oxford University Press, pp.1.

¹⁷ Munday, J. 2001. *Introducing translation studies*. London: Routledge, pp.5.

¹⁸ Suzani, S. 2019. An Investigation into the Use of Category Shifts in the Persian Translation of Charles Dickens' Great Expectations. *Journal of Language and Translation*, 9 (1), 65-76, pp.65.

¹⁹ Catford, J.C.1965. *A Linguistic Theory of Translation*. London: Oxford University Press, pp.19.

²⁰ Ali, A. 2003. Some Grammatical Shifts in English/Arabic Translation. *Turjuman*, 12 (2), 11-34, pp.11.

²¹ *Ibid*, pp.11.

understandable by the readers for its grammatical complexity. In informal discussions with individuals who read the translation regarding its understandability, the same problem has been raised. Some people also say that the grammar of the Amharic translation of the Holy Qur'an adheres very closely to the grammar of the Holy Qur'an written in Classical Arabic in some instances. Therefore, the researcher believes that conducting detailed comparative research on grammatical aspects of source and target texts will be of great importance in raising the understanding of the target and source text readers. However, the main objectives of this article are:

- A. Identifying shifts in gender and number of pronominal suffixes appended to demonstrative pronouns in Arabic-Amharic translation of the Holy Qur'an
- B. Describing shifts in gender and number of pronominal suffixes appended to demonstrative pronouns in Arabic-Amharic translation of the Holy Qur'an

To introduce his theories, Catford²² adopts the substitution (shifting) approach to translation in his book titled "A Linguistic Theory of Translation". Catford's main contribution in the field of translation studies is his introduction of shifts in translation. Shifts refer to the changes that occur during the translation process. In the introduction to his book, Catford²³ stresses that translation is the process of replacing a text in one language with another.

Therefore, any theory of translation must draw upon a theory of language, specifically a general linguistic theory. Furthermore, he applied ideas and terminology from linguistics and argued that the theory of translation is essentially a theory of applied linguistics²⁴.

Catford introduced a distinction between formal correspondence and textual equivalence. A formal correspondent is "any TL category (unit, class, structure, element of structure etc.) which can be said to occupy as nearly as possible the same place in the economy of the TL as the given SL category occupied in the SL"²⁵. Since in the process of translating, a TL may not have a formal correspondent, a shift may take place whereby equivalence occurs at a more

²² Catford, J.C.1965. *A Linguistic Theory of Translation*. London: Oxford University Press, pp.1.

²³ Ibid, pp.1.

²⁴ Ibid, pp.19

²⁵ Ibid, pp.27.

general level. The translator thus uses a textual equivalent defined as, any text or portion of text in the TL which is observed on a particular occasion to be equivalent of a text or portion of text given in a SL²⁶. In sum, Catford's contribution, from a linguistic point of view, continues as one of the very few original attempts to give a systematic description of translation²⁷.

Catford²⁸ argues that grammatical shifts occur in translation. According to him, in the process of going from SL to TL, departures from formal correspondence are said to be shifts. Catford²⁹ also refers to two major kinds of shifts, level shifts and category shifts. Saying this, Catford³⁰ defined the term level shifts as a change that takes place when "an SL item at one linguistic level has a TL equivalent at a different level". He explained that shifts from grammar to lexis or vice versa are "the only possible level-shifts in translation; and such shifts are, of course, quite common".

The second type of Catford's translation shift is category shift that involves four types of shifts: structure shifts, class shifts, unit shifts, and intra-system shifts. Herein, structure shifts are defined as changes in the grammatical structure of a sentence at any linguistic level (i.e., phrases, clauses and sentences)³¹. Likewise he defines unit shift as a shift where a strict rank-for-rank correspondence between the SL and TL sentences, clauses, phrases, words and morphemes is not observed³². For Catford, a class shift refers to a shift where a SL item is rendered by means of a TL item belonging to a different grammatical class³³. This kind of shifts involve shifts in the word class, including verbs, nouns, adjectives, adverbs and so on, between the ST (source text) and the TT (target text) whereas intra-system shift denotes a shift that occurs when there is an approximately corresponding system between the SL and the TL, but is not applicable in the process of translation³⁴.

²⁶ Ibid, pp.27.

²⁷ Fawcett, Peter. 1997. *Translation and Language: Linguistic Theories Explained*. Manchester: St Jerome Publishing, pp.121.

²⁸ Catford, J.C.1965. *A Linguistic Theory of Translation*, pp.73.

²⁹ Ibid, pp.73.

³⁰ Ibid, pp.73.

³¹ Catford, J.C. *A Linguistic Theory of Translation*, pp.77.

³² Ibid, pp.79.

³³ Ibid, pp.78.

³⁴ Ibid, pp.80.

The category shift could be used to apply the level shift in various contexts or by various translators. A change in category could include:

- a. 'a class shift': when a source language item which belongs to a grammatical class adopts a different grammatical class in the target text, as in:

1. ST:

[٨:٩] أَنِّي مُؤَدِّكُمْ

anna-ni [anni] mumidd-u-kum

FOC-1SG reinforceR-NOM-2MPL

TT: እኔ ... እረዳኸኝ (Q8:9)

ine ... i-rəd- atftjihu-all-əhu

I 1SG- reinforce-2PL-AUX-1SG

TR: Indeed, I will reinforce you (Q8:9)

Where the source language noun, the Arabic active participle, mumiddukum 'will reinforce you', acting as predicate of 'inna' verily has been changed in the target language (Amharic) to a verb *irəda atftjhualləhu* 'I will reinforce you'.

- b. 'a structure shift which involves a change in grammatical structure (word order) between the source language and the target language, as in:

2. ST:

[٣:٥١] هٰذَا صِرَاطٌ مُسْتَقِيمٌ

haaḏaa s'iraat^s-un mustaqiim-un

that path-NOM straight-NOM

TT: ይህ ቀጥተኛ መንገድ ነው (Q3:51)

jih k'ət'itəŋna məŋgəd n- əw

this straight path COP-3MSG

TR: That is the straight path (Q3:51)

In the source language (Arabic), the active participle, *mustaqiim* 'straight', functioning as an adjective has been placed after the noun *s'iraat^u-un* 'path-NOM' as the source language is head initial language. However, in the target language (Amharic), the noun has been preceded by the adjective as the target language is head final language.

c. 'a unit shift': where a strict rank-for-rank correspondence between the SL and TL sentences, clauses, groups, words and morphemes is not observed, as in:

3. ST:

وَاللّٰهُ يَعْلَمُ الْمُنْصِلِحَ مِنَ الْمُنْصِلِحِ [٢:٢٢٠]

wa *allah-u ja-ɔlam-u al-mufsid-a mina al-ms^uliḥ-i*

CONJ Allah-u 3-know.IPFV-IND DEF- corrupter-ACC from DEF- amender-GEN

TT: አላህም የሚያጠፋውን ከሚያበጀው (ለይቶ) ያውቃል (Q2:220)

Allah-m jəmm-ji-at'əf-a-u-n kə-jəmm-ji-abəɔɔɔɔ-ə-u

Allah-m REL-3-corrupt.IPFV-3MSG-DEF-ACC from-REL-3-amend.IPFV-3-DEF

(ləjt-o) ji-awk'-all

(identifying-3MSG) 3-know.IPF-AUX

TR: And Allah knows the corrupter from the amender (Q2:220)

In the source language (Arabic), active participles *al-mufsid-a* ‘the corrupter’ and *al-musliḥa* ‘the amender’, single source language items, acting as the objects of the verb are translated into relative clauses in the target language (Amharic), *jəmijət'fawun* ‘the one who corrupts’ and *jəmijabəጅጅəwun* ‘the one who amends’.

d. Intra-system shift when we have a singular/plural lexical item in the source language that needs to be rendered to a plural/singular form so that it meets the target language norms, as in:

4. ST:

[٨٨:٨] *وَجُودٌ يَوْمَئِذٍ نَاعِمَةٌ*

wudʒuuh-un jawma-ʒið-in naaʕim-at-un

face.PL-NOM Day- that-GEN showing pleasure

TT: ፊቶች በዚያ ቀን ተቀማጣዮች ናቸው (Q88:8)

fit- otʃʃ bə- ɪzia k'ən tək'əmat'aj-otʃʃ n- atʃʃəw

face-PL in-that Day showing pleasure-PL COP.IPFV-3PL

TR: [Other] faces, that Day, will show pleasure. (Q88:8)

In the source language (Arabic), the active participle *naaʕim-at-un* ‘showing pleasure’, having *c1aac2ic3-at-un* pattern, has singular feminine form and acts as predicate of a nominal sentence. However, the target language (Amharic)

linguistic system has obliged the translators to render it in the plural form *tək'əmat'aj-otʃf* 'showing pleasure-PL'.

3. Research Methods

This research is a descriptive study with content analysis design. It is based on Catford's (1965) linguistic theory of translation, translation shift. The focus of the study is on morphological shifts in gender and number of pronominal suffixes appended to demonstrative pronouns in Arabic-Amharic translation of the Holy Qur'an.

3.1. Data Collection Methods and Sampling Techniques

The data used for the analysis of the present study are extracted from the Holy Qur'an and its Amharic translation by co-translators Shaikh Sayyid Muhammad Sadiq and Haji Muhammad Thani Habib (1969)³⁵. This Amharic translation is most popular and widely used by the Amharic speaking Muslims. The research data were chosen purposively from the Qur'anic verses containing the variation of morphological shifts in gender and number of pronominal suffixes appended to demonstrative pronouns.

3.2. Data Presentation, Analysis and Interpretation

To analyze the data of this study, firstly, the grammatical non-equivalences and shifts were identified by comparing, reading the SL text in parallel with the TL text, noting anything that is remarkable, and then listing of differences of all kinds. Secondly, the Qur'anic (Arabic) and Amharic sentences are aligned sentence by sentence, clause by clause or phrase by phrase to be analyzed. Thirdly, phonemic transcription is used. For the sake of clarity, the data are presented in four lines. The first line is data line followed by phonemic transcription of the data having morpheme combinations, which are glossed in the third line. The fourth line contains an English translation. Finally, detailed description and analysis of grammatical shifts observed in the Amharic translation of the Holy Qur'an has been done.

Throughout this work the Amharic translation of the Holy Qur'an by co-translators, Shaikh Sayyid Muhammad Sadiq and Haji Muhammad Thani Habib (1969), has been referred to as TT (target text) and the Holy Qur'an (which is written in Classical Arabic) as ST (source text). All English translations

³⁵ Muhammad Thani Habib and Sayyid Muhammad Sadiq. 1997. *QiddusQur'an (Amharic)*. Ethiopia, Addis Ababa. Alnejashi Islamic Organization, pp.1.

of the verses of the Holy Qur'an are taken from the *Translation of the Meaning of the Qur'an in English* translated by Saheeh International (1997) and has been referred to as TR (translation). Chapter and verse numbers are given and separated by two dots. In Q3:13, for example, the first number refers to the chapter number and the second to the verse number of the Holy Qur'an.

4. Data Analysis and Discussion

Shifts in gender and number of pronominal suffixes appended to demonstrative pronouns have been observed in Arabic- Amharic the translation of the Holy Qur'an. The following examples illustrate this point.

4.1. Translating Arabic singular and masculine demonstrative pronoun to which a singular and masculine pronominal suffix is appended

Arabic singular and masculine demonstrative pronoun to which a singular and masculine pronominal suffix is appended are translated into Amharic singular and masculine demonstrative pronoun as in (1 and 2)

1. ST:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ [٢:٢]

ḏaali-ka al-kitaab-u laa rajb-a fii-hi

This-2MSG DEF-Book –NOM NEG doubt in-it.MSG

TT: ይህ መጽሐፍ (ከአላህ ለመኾኑ) ጥርጥር የለበትም

jih məs'haf (kə-Allah lə-məhon-u) t'irt'ir jəllə-bət-m

This Book(from- Allah for-being-its) doubt exist.NEG.IPF-in-NEG

TR: This is the Book about which there is no doubt

2. ST:

ذٰلِكَ عِيسٰى ابْنُ مَرْيَمَ [١٩:٣٤]

ḏaali-ka ḥiisaa- bn-u marjam-a

That/this-2MSG Jesus-NOM son-Mary-GEN

TT: ይህ የመርየም ልጅ ሳሳ ነው

jih ja-mərxəm liɕɕɕ ʔisa n-əw

That/this POSS- Mary son Jesus COP.IPF-3MSG

TR: That is Jesus, the son of Mary

The data given above (1 and 2) illustrate that the Arabic singular and masculine demonstrative pronoun to which a singular and masculine pronominal suffix is appended *ḏaa-li-ka* ‘that/this-2MSG’ has been translated into the Amharic singular and masculine demonstrative pronoun *jih* ‘this’ having no pronominal suffix. Here it can be noticed that the singular and masculine pronominal suffix appended to the demonstrative pronoun indicates the number and gender of the person/s addressed or spoken to while these can’t be indicated in Amharic for pronominal suffixes are not allowed to be appended to demonstrative pronouns. In Arabic, in speaking to a single man, *ḏaa-li-ka* is used. However, the form *ḏaa-li-ka* may also be-and in fact usually is-employed, whatever be the sex and number of the persons spoken to. So, here we can’t say- looking at the pronominal suffix *-ka* -that the person spoken to is a single man. The demonstrative pronoun *ḏaa-li-ka* ‘that/this-2MSG’ indicates a distant object. However, the distance is sometimes a pragmatic distance. That is, the distance signifies **glorification** (*al-tafḏ'iim*). In (1) *al-kitaab-u* ‘DEF-Book –NOM’ is glorified and in (2) *ʕiisaa* ‘Jesus-NOM’ is glorified through the demonstrative pronoun *ḏaa-li-ka* ‘that/this-2MSG’.

4.2. Translating Arabic singular and masculine demonstrative pronoun to which a singular and feminine pronominal suffix is appended

Arabic singular and masculine demonstrative pronoun to which a singular and feminine pronominal suffix is appended has been translated into Amharic singular and masculine demonstrative pronoun to which a singular and feminine pronominal suffix is appended as in (3)

3. ST:

قَالَ كَذَلِكَ [١٩:٢١]

qaala ka-ḏaali-ki

say.PFV PRE-this/that-2FSG

TT: አላት «(ነገሩ) እንደዚህኛ ነው»

ala-t nəgəɾ-u ində-zzih-f n-əw

say.PFV thing like-this-3FSG COP-3MSG

TR: He said, "Thus [it will be];

The data given above (3) illustrates that the Arabic singular and masculine demonstrative pronoun to which a singular and feminine pronominal suffix is appended *ḏaa-li-ki* ‘your (FSG) that/this’ has been translated into the Amharic singular and masculine demonstrative pronoun to which a singular and feminine pronominal suffix is appended *ində-zzih-f* ‘like-this-3FSG’. Here it can be noticed that the translators appended pronominal suffixes that indicate the number and gender of the persons addressed or spoken to to Amharic demonstrative pronouns violating its grammar, for pronominal suffixes are not allowed to be appended to Amharic demonstrative pronouns, to closely adhere to the Arabic structure. However, *ində-Zzih-f* ‘like-this-3FSG’ is unknown or special usage found only in Amharic translation of the Holy Qur’an.

4.3. Translating Arabic singular and masculine demonstrative pronoun to which a dual pronominal suffix is appended

Arabic singular and **masculine** demonstrative pronoun to which a **dual** pronominal suffix is appended has been translated into Amharic singular and masculine demonstrative pronoun as in (4)

4. ST:

ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي [١٢:٣٧]

ḏaa-li-ku-maa min maa ʕallama-nii rabb-ii

DEM-D-DU PRE- REL teach.PRF -OBJ1SG Lord- POSS 1SG

TT: ይኸ ጌታዬ ካሳወቀኝ ነገር ነው (Q12:37)

jihə geta-jə kə-jə- as- aww k'-ə-n.n

DEM Lord- POSS 1SG from – REL-CAUS- know.PRF-SBJ3MSG- OBJ1SG

nəgər n-əw

thing COP.PRF- 3SGM

TR: That is from what my Lord has taught me. (Q12:37)

The data given above (4) illustrates that the Arabic singular and masculine demonstrative pronoun to which a dual pronominal suffix is appended *ḏaa-li-ku-maa* ‘that/this’ has been shifted to the Amharic singular and masculine demonstrative pronoun *jihə* ‘this’. Here ‘it’ can be noticed that the dual pronominal suffix appended to the demonstrative pronoun indicates the number of the persons addressed or spoken to while this can’t be indicated in Amharic for pronominal suffixes are not allowed to be appended to demonstrative pronouns. This shows, therefore, that the number of the persons addressed or spoken to by the demonstrative pronouns in Classical Arabic can’t be translated into Amharic. The translators of the Holy Qur’an sometimes translated the simple demonstrative pronouns but not the pronominal suffix appended to it to keep the grammar of the target language.

4.4 Translating Arabic singular and feminine demonstrative pronoun to which a dual pronominal suffix is appended

Arabic singular and **feminine** demonstrative pronoun to which a **dual** pronominal suffix is appended has been translated into Amharic singular and masculine demonstrative pronoun as in (5)

5. ST:

أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ [٧:٢٢]

ʔa lam ʔa-nha-kumaa ʕn ti-l-kumaa al-ʃadʒara-t-i

Q NEG 1SG- forbid.IPFV-2DU from DEM.F-D-2DU DET- tree-F-GEN

TT: ከዚህ ዛፍ አልከለክልኝኩምን (Q7:22)

Kə- izih zaf ʔəl-kələkəl-hu-ətʃifihum-n

from- DEM tree NEG- forbid.PRF-SBJ1SG-OBJ2PL-NEG-Q

TR: Did I not forbid you from that tree? (Q7:22)

The data given above (5) illustrates that the Arabic singular and feminine demonstrative pronoun to which a dual pronominal suffix is appended *tillkumaa* ‘your.DU that/this.F’ has been translated into the Amharic singular and masculine demonstrative pronoun *jih* ‘this’. Here it can be noticed that the Arabic singular and feminine demonstrative pronoun has been translated into the Amharic singular and masculine demonstrative pronoun. The dual pronominal suffix appended to the Arabic demonstrative pronoun remained untranslated into Amharic for grammatical difference between the target language and the source language.

4.5. Translating Arabic singular and masculine demonstrative pronoun to which a plural and masculine pronominal suffix is appended

a. Arabic singular and masculine demonstrative pronoun to which a plural and masculine pronominal suffix is appended has been translated into Amharic singular and masculine demonstrative pronoun having no pronominal suffix as in (6-8)

6. ST:

عَلَىٰ ذٰلِكُمْ [٣:٨١]

ʕalaa ɖaa-li -kum

PRE DEM-D-2MPL

TT: በዚህም ላይ (Q3:81)

bə- izih-m lay

PRE-DEM-CONJ PRE

TR: upon that (Q3:81)

7. ST:

ذٰلِكُمْ اللّٰهُ رَبُّكُمْ [٦:١٠٢]

ɖaa-li -kum ʔalla-hu rabb-u -kum

DEM-D-2MPL Allah-NOM Lord -NOM-2MPL

TT: ይህ ጌታችሁ አላህ ነው (Q6:102)

Jih geta-ጎatftfihu ጎallah n-ፅw

DEM Lord -2PL Allah COP.PRF-3MSG

TR: That is Allah, your Lord (Q6:102)

8. ST:

[٢:٢٣٢] ذَلِكُمْ أَرْحَىٰ لَكُمْ

ፅaa-li -kum ጎzkaa la-kum

DEM-D-2MPL better PRE-2MPL

TT: ይህ ሁኔታችሁ ለእናንተ በላጭ ነው (Q2:232)

jih huneta-ጎatftfihu la- innantə bəlat' n-ፅw

DEM-condition-2PL PRE-2PL better COP.PRF-3MSG

TR: That is better for you (Q2:232)

The data given above (6-8) illustrate that the Arabic singular and masculine demonstrative pronoun to which a plural and masculine pronominal suffix is appended *ፅaa-li -kum* ‘your (MPL) that/this’ has been shifted to the Amharic singular and masculine demonstrative pronoun *jih* ‘this’. Here it can be noticed that the plural and masculine pronominal suffix appended to the demonstrative pronoun indicates the number of the persons addressed or spoken to while this can’t be indicated in Amharic for pronominal suffixes are not allowed to be appended to demonstrative pronouns.

b. Arabic singular and masculine demonstrative pronoun to which a plural and masculine pronominal suffix is appended has been translated into Amharic singular and masculine demonstrative pronoun to which a plural pronominal suffix is appended violating the TL grammar as in (9-12)

9. ST:

[٢:٤٩] وَفِي ذَلِكُمْ

wa fii ḏaa-li-kum

CONJ PRE DEM-D-2MPL

TT: በዚህችሁም

bə- izzih- at/ti -hu [at/ti hu]-m

PRE- DEM-PL-2- CONJ

TR: And in that (Q7:43)

10. ST:

ذَلِكُمْ خَيْرٌ لَّكُمْ [٢:٥٤]

ḏaa-li-kum xayr- un la-kum

DEM-D-2MPL best-NOM PRE-2MPL

TT: ይህችሁ ለናንተ በሌሎች ነው (Q2:54)

jiḥ- at/ti -hu [at/ti hu] lə- innaniṭə bəla tʃ n-əw

DEM-PL-2 PRE-2PL best COP-3MSG

TR: That is best for [all of] you (Q2:54)

11. ST:

وَرَاءَ ذَٰلِكُمْ [٤:٢٤]

waraaʔa ḏaa-li-kum

PRE DEM-D-2MPL

TT: ከዚህችሁም (ከተከለከሉት) ወዲያ (Q4:24)

kə- izzih- at/ti -hu [at/ti hu]-m (kə-jə-tə- kələ kəl-u-t[kə-tə- kələ kəl-u-t])
wədiya

PRE- DEM-PL-2- CONJ (PRE-REL-PASS-forbid.PRF-3PL-3SG) PRE

TR: beyond these (Q2:54)

12. ST:

ذٰلِكُمْ اللهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ [٤٠:٦٢]

ḏaa-li -kum ḥalla-hu rabb-u -kum xaaliq-u kull-i fayḥ-in

DEM-D-2MPL Allah-NOM Lord -NOM-2MPL Creator-NOM all-GEN thing-GEN

TT: ይህችሁ ጌታችሁ አላህ ነው ፤ የነገሩ ሁሉ ፈጣሪ ነው (Q40:62)

jih- atʃʃi -hu [atʃʃi hu] geta-ḥatʃʃihu ḥallah n-əw jə-nəgəɾ-u hullu fət'ari n-əw

DEM -2PL Lord 2PL Allah COP.PRF-3MSG POSS- thing-DEF all Creator COP-3MSG TR: That is Allah, your Lord, Creator of all things (Q40:62)

The data given above (9-12) illustrate that the Arabic singular and masculine demonstrative pronoun to which a plural and masculine pronominal suffix is appended *ḏaa-li -kum* ‘your (MPL) that/this’ has been shifted to the Amharic singular and masculine demonstrative pronoun to which a plural pronominal suffix is appended *jih- atʃʃihu* ‘your (PL) this’. Here it can be noticed that the translators appended pronominal suffixes that indicate the number and gender of the persons addressed or spoken to to Amharic demonstrative pronouns violating its grammar, for pronominal suffixes are not allowed to be appended to Amharic demonstrative pronouns, to closely adhere to the Arabic structure. The Arabic pronominal suffix indicates masculine and plural while the Amharic one still indicates only a plural number but not the gender.

- c. Arabic singular and masculine demonstrative pronoun to which a plural and masculine pronominal suffix is appended has been translated into a third person singular masculine **personal** pronoun in Amharic as in (13 and 14)

13. ST:

ذٰلِكُمْ اللهُ [٦:٩٥]

ḏaa-li -kum ḥalla-hu

DEM-D-2MPL Allah-NOM

TT: እርሱ አላህ ነው (Q6:95)

irsu ʔllaah n-əw

he Allah COP-3MSG

TR: That is Allah (Q6:95)

14. ST:

ذَلِكُمْ اللَّهُ رَبِّي [٤٢:١٠]

ǰaa-li -kum ʔalla-hu rabb-ii

DEM-D-2MPL Allah-NOM Lord - POSS 1SG

TT: እርሱ አለህ ጌታዬ ነው (Q42:10)

irsu ʔllaah geta-jə n-əw

he Allah Lord- POSS 1SG COP-3MSG

TR: That is Allah, my Lord (Q42:10)

The data given above (13 and 14) illustrate that the Arabic singular and masculine demonstrative pronoun to which a plural and masculine pronominal suffix is appended *ǰaa-li -kum* ‘your (MPL) that/this’ has been translated into a third person singular masculine personal pronoun in Amharic *irsu* ‘he’. This shows that pronominal suffixes, that indicate the number and gender of the persons addressed, appended to Arabic demonstrative pronouns are difficult to be translated into Amharic

4.6. Translating Arabic singular and feminine demonstrative pronoun to which a plural and masculine pronominal suffix is appended

Arabic singular and feminine demonstrative pronoun to which a plural and masculine pronominal suffix is appended has been translated into Amharic singular and feminine demonstrative pronoun as in (15)

15. ST:

تِلْكَمُ الْجَنَّةُ [٧:٤٣]

ti-l-kum ʔal- ɕʒannat-u

DEM-D-2MPL DEF- Paradise.F-NOM

TT: ይህች ገነት (Q7:43)

j̄hi-t-i [j̄hiʔiʔ] ɡənnət

DEM-3SG-F Paradise

TR: This is Paradise (Q7:43)

The data given above (15) illustrates that the Arabic singular and feminine demonstrative pronoun to which a plural and masculine pronominal suffix is appended *ti-l-kum* ‘your (MPL) that/this (F)’ has been translated into the Amharic singular and feminine demonstrative pronoun *j̄hi-t-i* ‘this.F’. Here it can be observed that the Arabic singular and feminine demonstrative pronoun to which a plural and masculine pronominal suffix is appended has been shifted to the Amharic simple singular and feminine demonstrative pronoun. In other words, the plural pronominal suffix appended to the Arabic demonstrative pronoun remained untranslatable into Amharic for grammatical difference between the target language and the source language.

4.7. Translating Arabic singular and masculine demonstrative pronoun to which a plural and feminine pronominal suffix is appended

Arabic singular and masculine demonstrative pronoun to which a plural and feminine pronominal suffix is appended has been translated into Amharic singular and masculine demonstrative pronoun as in (16)

16. ST:

فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ [١٢:٣٢]

fa-ɕaa-li-kunna allaɕii lum-tunna-nii fii-hi

CONJ -DEM-D-2FPL REL blame.PRF-2FPL-OBJ1SG PRE-3SG

TT: ታዲያ ይህ ያ በርሱ (ፍቅር) የዘለፋችሁኝ ነው (Q12:32)

tadija j̄ih ya bə- irsu (ʔkʔr) jə-zəlləf- atʔiʔihu-n n-əw

CONJ DEM REL PRE he love REL blame.PRF-SBJ2PL-OBJ1SG
COP-3MSG

TR: That is the one about whom you blamed me. (Q12:32)

The data (16) given above illustrates that the Arabic singular and masculine demonstrative pronoun to which a plural and feminine pronominal suffix is appended *ḏaa-li-kunna* ‘your (FPL) that/this’ has been translated into the Amharic singular and masculine demonstrative pronoun *jih* ‘this’. From the pronominal suffix of the Arabic demonstrative pronoun one can understand that the persons spoken to are **women** while this can’t be understood from the demonstrative pronoun of target language (Amharic).

5. Conclusion

This article has presented a detailed analysis of shifts in gender and number of pronominal suffixes appended to demonstrative pronouns in Arabic-Amharic translation of the Holy Qur’an. Additionally, it has shed light on the process of translating the Holy Qur’an into Amharic by the prominent professionals, Shaikh Sayyid Muhammad Sadiq and Haji Muhammad Thani Habib, in their influential Amharic Qur’an translation in 1969.

In Arabic, unlike in Amharic, pronominal suffixes can be appended to demonstrative pronouns to indicate the number and gender of the persons addressed to. However, the translators sometimes adhered to the source language structure and appended pronominal suffixes to Amharic demonstrative pronouns. For instance, the Arabic singular and masculine demonstrative pronoun to which a singular and feminine pronominal suffix is appended *ḏaa-li-ki* ‘your (FSG) that/this’ has been translated into the Amharic singular and masculine demonstrative pronoun to which a singular and feminine pronominal suffix is appended *indā-zzih-f*.

The Arabic singular and masculine demonstrative pronoun to which a plural and masculine pronominal suffix is appended *ḏaa-li -kum* ‘your (MPL) that/this’ has been shifted to the Amharic singular and masculine demonstrative pronoun to which a plural pronominal suffix is appended *jih- at/tjihu* ‘your (PL) this’.

Here it can be noticed that the translators appended pronominal suffixes that indicate the number and gender of the persons addressed or spoken to to

Amharic demonstrative pronouns violating its grammar to closely adhere to the Arabic structure.

In some other instances the translators preferred not to translate the pronominal suffixes. For example, the Arabic singular and masculine demonstrative pronoun to which a plural and feminine pronominal suffix is appended *ḏaa-li-kunna* ‘your (FPL) that/this’ has been translated into the Amharic singular and masculine demonstrative pronoun *jih* ‘this’. From the pronominal suffix of the Arabic demonstrative pronoun one can understand that the persons spoken to are **women** while this can’t be understood from the demonstrative pronoun of target language (Amharic).

The Arabic singular and masculine demonstrative pronoun to which a dual pronominal suffix is appended *ḏaa-li-ku-maa* ‘your (Du)that/this’ has been shifted to the Amharic singular and masculine demonstrative pronoun *jih* ‘this’. Here, it can also be noticed that the dual pronominal suffix appended to the demonstrative pronoun indicates the number of the persons addressed or spoken to while this can’t be indicated in Amharic for pronominal suffixes are not allowed to be appended to demonstrative pronouns.

From the above mentioned, it can be concluded that pronominal suffixes appended to Arabic demonstrative pronouns are difficult to be translated into Amharic.

Furthermore, it is worth noting that the translators employed a deliberate strategy of grammatical shifts to facilitate the translation of Arabic demonstrative pronouns to which pronominal suffixes are appended into Amharic.

This strategic maneuver underscores the complex art of translation and highlights the significance of grammatical awareness in the process. To sum up, this research not only contributes to a deeper understanding of demonstrative pronouns to which pronominal suffixes are appended but also underscores the importance of linguistic dexterity and context-awareness in the translation process. As such, it serves as a valuable resource for scholars, linguists, and translators interested in the interaction of Arabic and Amharic languages within a rich textual context.

Finally, this study suggests that other morphological shifts, such as Pronominal suffixes appended to nouns, verbs and prepositions, passive participle,

hyperbolic forms, tense, and voice shifts have to be studied to have general picture of morphological shifts in Arabic-Amharic translation of the Holy Qur'an.

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LIST OF SYMBOLS AND ABBREVIATIONS

1	First person	M	Masculine
2	Second person	NEG	Negation
3	Third person	NOM	Nominative
ACC	Accusative	OBJ	Objective
AUX	Auxiliary	PAS	Passive
CAUS	Causative	PFV	Perfective
CMPL	Completive	PL	Plural
CND	Conditional	POSS	Possessive
COMP	Complementizer	PRF	Perfect
COP	Copula	PRES	Present
CVB	Converb	PST	Past
DEF	Definite	REF	Reflexive
DU	Dual	REL	Relative
F	Feminine	RESP	Resumption particle
FOC	Focus	SG	Singular
FUT	Future	SL	Source Language
GEN	Genitive	ST	Source Text
IMP	Imperative	SUBJ	Subject
IPFV	Imperfective	SUB	Subjunctive
JUS	Jussive	TL	Target Language
LNK	Linker	TT	Target Text

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