

The Polysemy of the Arabic Verb [dʿaraba] ‘hit’

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Abstract: *This paper investigates the polysemy of the Arabic verb [dʿaraba] 'hit' within the theoretical framework of cognitive grammar (CG). (Langacker 1987, 1991, 2008). It focuses on identifying and motivating the related senses of this verb in a variety of its uses, and proposes a complex conceptual category constituting these interrelated senses in which each sense is semantically related to the other via well-established patterns of semantic extension. An abstract semantic meaning will be suggested for [dʿaraba] 'hit' that subsumes all of the concrete senses.*

The Romanized form of the original root in the Arabic language of the verb 'hit' is [drb], but, as Arabic uses diacritics to mark vowels, in some cases, this paper will refer to the verb by the use of IPA. The pronunciation of this verb is [dʿaraba] which represents the 3rd person singular form in the past tense. All of the Arabic data will be in a broad phonetic transcription to make it clear and simple for readers.

1. Introduction

1.1 What is the topic?

This paper investigates some aspects of the semantics of the Arabic verb [dʿaraba] ‘hit’ within the theoretical framework of cognitive grammar (CG) (Langacker 1987, 1991, 2008). According to CG, various senses of a verb such as *dʿaraba* can often be motivated as polysemous, and, therefore, as semantically related to each other by means of meaning chains i.e. well-established patterns of semantic extensions. The paper will focus on identifying some basic senses of the verb *dʿaraba*, and then proposing and supporting the claim that these related senses occupy position within a complex conceptual category constituting a central part of the meaning of the verb *dʿaraba*.

1.2 Polysemy definition and relations with other terms including monosemy vs. polysemy

Because the analysis depends crucially on the notion of polysemy, we need to consider what this is in more details. Polysemy is defined as the association of two or more related senses with a single linguistic form (Taylor 2003:103). Polysemy has a long history in philosophical studies of language, literature, and linguistics but has been neglected in modern linguistics. The complicated connections within meanings and vocabularies were first explained by the Stoics (Robins 1967), who found that one single notion can be expressed by many different related meanings. Because polysemy involves one-to-many relationships between syntactic, or lexical,

forms and their corresponding meanings, it is one of the essential aspects in defining the systematic relationship between senses and forms in human languages.

Homonymy, on the other hand, which also involves words sharing the same form, but having unrelated senses, is sometimes confused with polysemy. Langacker (1991: 268) claims that there is a clear-cut distinction between the two terms. He argues that polysemous words always share similar etymological backgrounds, and they are considered by communicators as being semantically related. In contrast, though homonymous words have the same phonological form, for example, the words *bear* and *bare* share the same phonological form /ber/, their meanings are clearly not related to each other. Hence, homonymy may be viewed as a subcategory of lexical ambiguity distinct from polysemy. A number of linguists, such as Löbner, claim the same for polysemy (Löbner 2002:39). In this respect, two types of lexical ambiguity are distinguished: homonymy refers to cases in which a single word has the same phonological form (e.g. *bare*, *bear*), but unrelated meanings, and polysemy is the phenomenon of the same form having separate but related meanings. The relation between monosemy vs. polysemy could also create an issue in differentiating between members of the verb *dʿaraba* category. Monosemy means that a lexical item has only one meaning, whereas polysemy evokes the idea that the item has more than one related meaning. To understand the difference, consider the word *bird*. *Bird* can refer to many types of birds that have the most common shared attributes that entitle these birds to be inside one category that has non-fuzzy boundaries. In such a case, these types of birds cannot be classified as different meanings of the lexical item *bird*, therefore, therefore, we classify *bird* as monosemous. In contrast, *school* is a clear-cut example of polysemy, in which the lexical item can be understood with different meanings and cannot only be in the same category as other members of the prototypical term, but as other new presumably related meanings of the lexical item that has its own category. These new meanings of the lexical items instantiate other categories that have other prototypical meanings, and are in some way relevant to the previous one by the semantic extensions, for example, physical and abstract, without being in the category. This creates a more schematic image that can have both categories as subschemas (Taylor 2003).

1.3 The prototypical sense of the verb *dʿaraba*

As mentioned earlier, the purpose of this paper is to analyze the various polysemous senses of the verb *dʿaraba*, and then to motivate their relatedness via meaning chains. Figure 1 is a typical CG diagram that represents the basic relationship between the participants in the activity designated by the verb *dʿaraba* in which, prototypically, a genitive entity, the trajector (TR) makes contact with another entity, the landmark (LM). Usually, in such an interaction, some kind of energy transfer is involved.

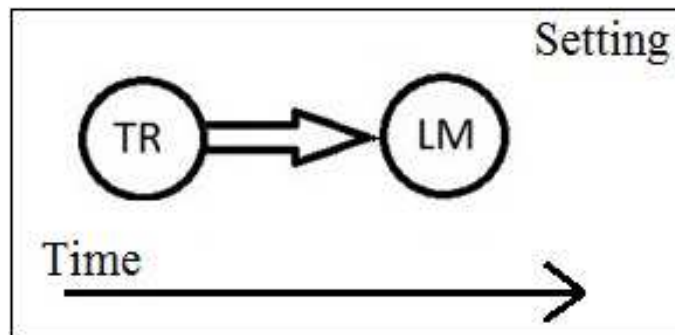


Figure 1 Prototypical interaction designated by the verb *d'araba*

Let us first explain the relevant technical terms and notions depicted in Figure 1. Profiling is when an expression selects a certain body of conceptual content or structure within a scene and designates (profiles) it, and profiling is drawn with heavy lines (bold) and represents the specific focus of attention in a particular event. The TR (trajector) refers to the most prominent participant within the relational profile and represents the entity that is energetic, a genitive, and typically moves toward another entity, which is called the landmark (LM). The LM is the second most prominent participant in a relational profile that has the secondary focus and receives the energy from the TR. The setting refers to the frame in which the process and the relationship between the TR and the LM takes place, it may be located in either a physical or abstract domain. The path is the boldface line that represents the process that connects the TR and the LM. Prototypically, this process involves the transmission of physical energy from the TR to the LM, in which case it will be represented by a double-shafted boldface arrow, as in Figure 1. Abstract extensions will be indicated by dashed boldface lines. Timeline is a boldface line that indicates that the process profiled by the verb has a temporal profile, i. e. it is a verb. The domain is the context or background knowledge structure necessary to understand the event.

Accordingly, Figure 1 shows that the verb *d'araba* profiles, within the giving setting, a process in which the energy is transferred from the TR towards the LM, causing an impact between the two components. The point of contact at the end of the path is a main prototypical sense that *d'araba* designates, but we will see that this prototypical relationship maybe altered via avenues of semantic extensions. Note that it is necessary to have the point of contact between the TR and the LM in order to achieve the prototypical meaning of the verb *d'araba*; otherwise, we would not have the main sense of this verb, and we may overlap with other verb categories.

When asked to give a sentence illustrating the meaning of the verb *d'araba*, native speakers invariably come up with examples like (1a) and (1b), which strongly suggests that these uses represent the prototypical (central) sense of the word:

- (1) a. *d'araba* al waladu al korata
hit the boy the ball

'The boy hit the ball'

b. d^ʕaraba al waladu al benta
hit the boy the girl

'The boy hit the girl'

It will turn out at the end that this sense includes the most attributes that are shared with other senses which, consequently, establishes it as not only the likely prototypical, but the most central sense; it has all the attributes that represent the actual action of the verb *d^ʕaraba*, and centers this verb to be the central meaning of its own prototypical category. From the prototypical meaning of the verb *d^ʕaraba*, one's intuition could reveal that some other semantic extensions could involve a change of the LM's state, or the intention to disable it. Examples of these are found in the use of metaphor in Arabic literature and poems, as well as in the Holy Islamic book (Quran). After exposing the verb *d^ʕaraba* to analytical study, it appears that many of the shared senses by this term are caused by either similarity in the action of the verb, or the result of the verb itself. Many of the verb's senses share related attributes that revolve around the central meaning depicted in 1 (a,b) above. As a result, there is the physical category and the metaphorical one. The former has the sense that shares the physical motion and the physical results, while the latter includes attributes of the physical one, but extended to various abstract domains.

Moreover, the verb *d^ʕaraba* can overlap with other verbs categories. These other verbs have different central senses, but they share some attributes with the verb *d^ʕaraba*. Examples of different Arabic verbs that share some attributes with the verb *d^ʕaraba* are Arabic verbs with meanings such as *execute*, *collapse*, *build*, *mix*, *pulse*, *monetize* and so on. Different verbs that share most of the senses of the verb *d^ʕaraba* differ in their paths. Some of these verbs profile paths evoking *contact*, *directionality*, *intension*, *added energy*, and *change*. In the next few sections, these shared senses, with their different paths, will be individuated through a number of discrete senses of the verb *d^ʕaraba*, and relations that hold between them will be explicated, and how they could be related to one schema of the central meaning in virtue of shared attributes, prototypicality.

2. Literature Review

2.1 Arabic lexicons and dictionaries

Arab scholars who are interested in semantics within the Arabic language are more concerned with morphological derivations of the verb itself, rather than its meaning. There is little or no analytical study about the meanings and semantic extensions of the verb *d^ʕaraba*. However, many of the interpretations of the physical actions of the verb *d^ʕaraba* are done by way of giving examples, or including them in a context, rather than explaining the action of the verb in CG notions. In Taj Al'uros (Alazubaidy 2008:166) and Lisan Al-Arab (Ibn Manthor

1970:544) lexicons, the word *dʿaraba* is mentioned, with its syntactic and morphemic derivations, as a way to attach the lexical term with many different examples and to show how it was used with old proverbs. For instance, they start with the basic form of the verb *dʿaraba*, and then they add different diacritics and morphemes to show how it works and initiate different senses within different statements, such as *ydʿrib* ‘the present of *dʿaraba*’ or *dʿareb* ‘the doer of the verb *dʿaraba*’. They limit their definitions of the verb *dʿaraba* by saying that “*dʿaraba* is a very well-known verb” (Alazubaidy 2008:166). Actually, this technique does not rise to be an explanation of the meanings that fully provide the schematic attributes of the verb. Alazubaidy (2008) and Ibn Manthor (1970) rely in their explanations of the lexical term on what may surface of that process, such as differences in meanings. They used the basic template in verb derivations in the Arabic language.

On the other hand, the Mukhtar Alsehah (Al razy 1987) and Alqamous Almuheet (Alferouzabadi 1970) lexicons define the verb *dʿaraba* by explaining the different meanings with the use of examples, and not by the use of morphological derivations. These lexicons show the possible meanings that could be used, with some examples from the old Arabic poems and The Holy Quran. Although they included contexts to show how such a verb means that concept, they do not explain how the different meanings are motivated and related to the central meaning.

Many of these lexicons use this technique in interpreting the origins of the terms by showing their derivations, with examples, in order to make them clear for readers. There are not any clarifications to the reason why such a term is embedded with many different meanings, and what is the relation that makes this verb usable in this context, but not usable in the other. Among all these definitions of the verb *dʿaraba* there is only one definition by Alasfahany (1990) who explained the verb by identifying the positions of the verb's participants. He did not use TR and LM terms, or CG notions, but he mentioned in his analysis what refers to the most prominent participant and the secondary one. Although the explanation was not enough for such a verb, for it lacks the CG analysis of the relationship between the main three components of the verb (TR, LM, and path), at least there is an attempt to define the components involved in the semantics of the verb. He says “*dʿaraba* means to drop something on something” (Alasfahany 1990:384). He used the verb *egaʿe* which means ‘drop.’ In fact, the word *egaʿe* ‘drop’ shares some attributes of the verb *dʿaraba*, but with a different core meaning. Both verbs share some attributes, such as intentionality, and both of them profile the point of contact between the TR and the LM. The difference between them is that the word [egaʿe] ‘drop’ refers to the action of releasing an object in a particular direction, so that the object will eventually go down by the force of gravity to the ground, hitting what it may fall on. For example, if a ball drops, it will go down in a specific direction determined by gravity, then it will fall on the ground, making an impact (a contact between the TR and the LM); in such a case, the ball is the TR, and the ground is the LM. In contrast, the verb *dʿaraba* could be represented as if someone forced the ball to the ground; so, it impacts the ground by the force of the doer, and not by the force of gravity. Usually, the latter represents more schematic attributes of the verb *dʿaraba*, as they will be listed

in the next discussions. The reason to explain the difference is to show how it is important to analyze verbs in CG notions in order to determine how elaborated motivations are created between the different senses, and how different extensions may affect the central meaning.

In short, what has been analyzed about the verb *dʿaraba* in the Arabic language centers on giving examples and comparisons of the verb to show the meaning, without the use of cognitive grammar, and what Alasfahany (1990) said about the verb does not meet the examples he provided, where the verb *ega'e* 'drop' differs from the verb *dʿaraba* in many schematic attributes.

2.2 Previous work on polysemy in CG

A major focus in CG has been to investigate the effect to which polysemy plays a role in the lexicon and grammar on the words of languages. Several studies have examined the polysemy of lexical items, such as the related meanings of *climb* (Taylor 2003), and the work by Brugman on *over* (Lakoff 1987). Other work on polysemy has investigated its importance in the grammatical system of a language, such as the work by Smith, dealing with the polysemous meaning of Russian third person singular verb agreement across several construction types (Smith 1994), and the Russian instrumental case (Smith 1999). The latter article shows clearly the different related senses of the Russian instrumental (INST) case. Its purpose is to explore the plausible semantic motivations for such uses of the Russian INST, using the framework of cognitive grammar described in Langacker (1987, 1991, 2008) and Lakoff (1987). Other work by Smith shows that the dative (DAT) and accusative (ACC) cases in German can be analyzed as meaningful in encoding fundamental cognitive categories (Smith 1993), and that quirky case in Icelandic can be motivated and explained from a CG perspectives (Smith 2001).

In addition, Lindner (1982) represents another classic analysis of polysemy within CG in which she investigates the interrelated meanings of the English verb particles *up* and *down* and *in* and *out*: "Versions of UP and DOWN are characterized as extended locative relations" (Lindner 1982:322). Also, Taylor is a very dominant figure in the field of linguistic categorization, who wrote more than three chapters about polysemy in his book *Linguistic Categorizations* (2003). He explained in detail the differences between monosemous and polysemous categories, and how to use ambiguity and vagueness to differentiate them. The different senses of the verb *climb*, used by Taylor, illustrate how polysemy could be problematic (Taylor 2003:108).

3. CG Background review

3.1 Some theoretical notions

As previously noted, this paper will make use of the theory of CG, as described in Langacker (1987 and 1991, 2008), and other works in that tradition, Taylor (2003), and Lakoff

(1987). Since motivations between different senses help define radial extensions that are relevant to the meaning of the verb *dʿaraba*, readers are directed to such materials for complete conceptualization about the theory. In this section, I am going to provide some additional information about CG that builds on what was discussed above in section 1.3. A fundamental way of organizing conceptions of any action will surely include the notion of an image schema, in which there is “the notion of an event occurring within a setting and a viewer (V) observing it from an external vantage point” (Langacker 1991:286). It is called the 'canonical event model', as in Figure 2 below:

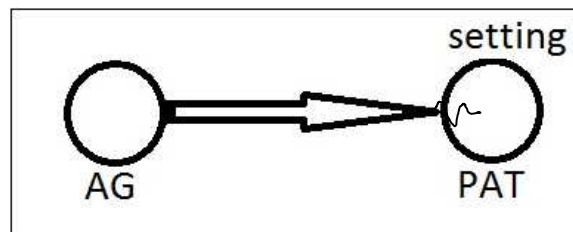


Figure 2 Canonical Event Model

The sense in this figure represents the physical movement by the head of the action chain (typically called an agent), which is depicted by a double arrow in Figure 2, and the wavy arrow represents the change of state undergone by the entity that receives this energy (typically called a patient) (Smith 1994:9). This image scheme is important to this study because it is very similar to the imagery conveyed by the prototypical sense of the verb *dʿaraba*, as introduced in section 1.3 above. CG argues that a speaker’s intuition is able to use metaphor in further extending image-schematic conceptions from basic domains (Langacker, 1991). For some cases, polysemy is a result of the use of metaphor, which extends the core meaning into more abstract extensions that are motivated by shared attributes.

3.2 Polysemy and Prototypicality Model of Categorization

Although the classical theory of categorization played a crucial role in early twentieth-century linguistics, it is still controversial. Aristotle’s notion claims that all categories have discrete boundaries, with category membership determined by a fixed set of necessary and sufficient conditions. However, CG adopts the prototypical model of categorization, in which senses of a linguistic expression form a radially structured category. As a result, a problem that appears in connection with this criterion is that different senses have different kinship within the category which appears to be a matter of degree. Moreover, judgments about the kinship of a given lexical item's senses are likely to be subjective (Lyons 1977). In other words, a prototype category consists of a network of interrelated senses that have different degree of membership as explained in Langacker’s diagram about the word ‘*ring*’. See figure 3 below.

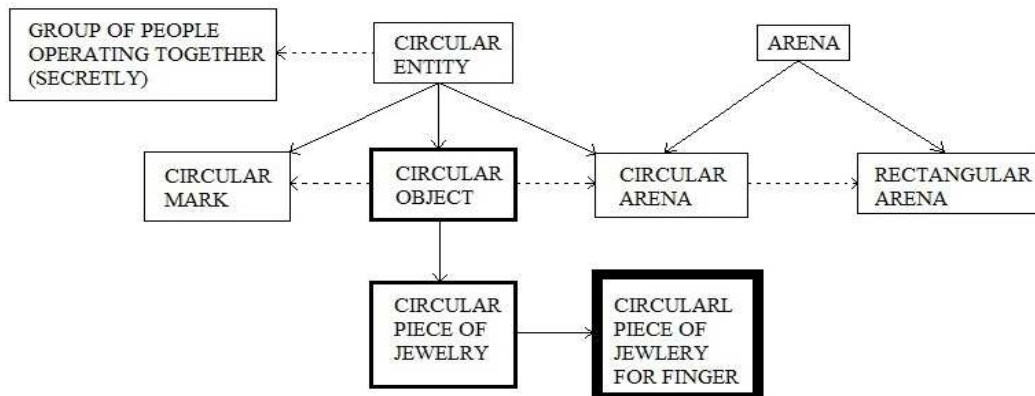


Figure 3 A diagram of the word *ring* (=N) (Langacker, 2008 p.37)

In such a complicated network of senses, usually the relations agree on one main, or prototypical, sense that includes the attributes shared by all other senses via different extensions. This sense is called schema, and the other interrelated senses are called subschemas. Although the notion of one schema holds the main attributes of the lexical item, polysemous extensions are motivated to subschemas, and, in some cases, a top level subschema is not necessary to motivate polysemy. The interrelations between senses, on one hand, and the main sense, on the other, are based on the semantic extensions, such as shared attributes, as well as metaphor and metonymy (Smith 1999:418).

Usually, these categories include various types of members; some are close to the prototypical sense, and others are not, in other words, it is a matter of degree in the category membership. When one member of the category includes an attribute that totally contradicts the main attributes of the prototypical sense, then this odd attribute eliminates the term from the category, not to be even close to the fuzzy-boundaries (Lackoff 1987:460).

4. The analysis of the verb *dʿaraba* with data

Before analyzing the verb, let us have a look at how we should sketch out the fundamental basis of meanings. The prototypicality of the verb *dʿaraba* exactly designates the image of the direct contact between the TR and the LM.

By looking through the Arabic dictionaries and lexicons, one may find several senses of the lexical item *dʿaraba* associated with examples of The Holy Quran (a form of Standard Arabic). One of the attributes of The Holy Quran is the frequent occurrence of polysemy (words with multiple meanings) (Polosin 2012). Although The Holy Quran was revealed 1400 years ago, most, if not all, of its terms and expressions are still used today in various polysemous senses. I will start by analyzing the concrete senses of the verb *dʿaraba* that involve the physical domain then the abstract ones that uses metonymy or metaphor in motivating extended extensions. All of these different polysemous senses are motivated meaning extensions in a singular prototypical category that sets the verb *dʿaraba* as a prototypical term.

4.1 Different senses of the verb *dʿaraba* in the physical domain

The verb *dʿaraba* originally designates a physical action and, also, is considered to be one of the verbs that have concrete physical movement and results. The prototype of the verb, which was stated before, is a direct example that represents the verb *dʿaraba* clearly. See example (1) repeated below:

(1) a. *dʿaraba* al waladu al korata

hit the boy the ball

'The boy hit the ball'

b. *dʿaraba* al waladu al benta

hit the boy the girl

'The boy hit the girl'

This example shows clearly how the verb *dʿaraba* designates the energy that travels from the TR towards the LM resulting in a change or damage. While the Arabic verb *dʿaraba* denotes a physical action, various polysemous senses are the immediate extensions of the prototype then other abstract extensions are motivated via metonymy or metaphor.

In connection to the physical domain, a very old usage of the word *dʿaraba* in the Arabic language is in the production of coins:

(2) *dʿarab* al 'eamelu al 'emulah

hit the worker the coin

'The worker struck the coin'

Coins all over the world are made of metal and they have written information like the country, the date of production, or the value of the coin itself. The process of producing coins starts by shaping the circular piece of metal. Up to the step of shaping, they still have no value. This is the reason why the Arabic language uses the verb *dʿaraba* in the production of coins as it designates the notion of change. There is a process where these pieces are hit strongly to print the value information on them so they can be used. As long as they are metal and hard, printing on them needs a strong hit too. The maker of coins hit the die strongly to the extent that it prints on metal. In such a case, the worker is the TR who is the source of the energy that travels through a path to the LM coins, within a manufacturing domain as shown in Figure 4 below:

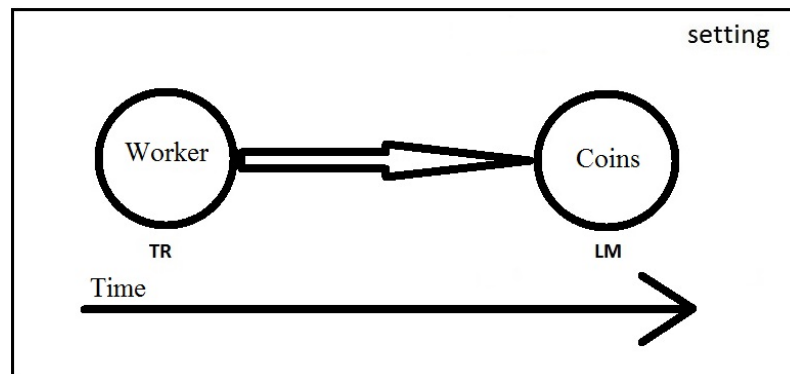


Figure 4 The result of hitting (striking) the circular metal shape is a valid coin.

Another physical extension of the verb *dʿaraba* is found in example (4), where the motivation is based exactly on the point of contact that is created by the TR to change or damage the LM.

- (3) dʿaraba al faris e'naq al e'da
 Hit the knight necks of.the enemies
 'The knight hit the necks of the enemies'

When the verb *dʿaraba* is used with the word 'neck' it means 'to kill'. In the past, where swords were used in wars to kill enemies, hitting necks means to separate heads from bodies. In such a situation, *dʿaraba* is used in the war domain that profiles a relationship between the TR *knight* who hit the LM *necks* of enemies. The point of contact designates a separation that consequently results to death. (A sub-schematic image of damaged entities) In this example, grammatically, the *knight* is the subject of the sentence who does the verb *dʿaraba*, and *necks* is the LM that receives the energy. The word *enemies* is a possessor of the word *necks*. In the Arabic language the possessive pronoun is implicated, and this is to make it clear which lexical item is the LM in this example.

Moreover, *dʿaraba* is used to describe the act of marching. It is the scene where marchers walk aggressively or with the exaggeration in hitting the ground with their feet. This sense came about when people in the past were attacking others by walking or marching towards them with different handy tools such as sticks and swords. This sense was derived from the scene where enemies hit the ground either by their foot or their tools such sticks. See example (4)

- (4) dʿaraba al 'edouw fi al sayer
 hit the enemy in the walk
 'The enemy was marching fast'

Firstly, it is necessary to point out that the preposition *fi* 'in' profiles the point of contact and accentuate the contact implicit in (4). This sense is applied in describing what kind of walk an enemy can do. Between walking and running, there is a degree of fast walk (a kind of military march), which requires the fast and strong action in lifting the foot and placing at back on the ground, which designate the point of contact between the TR 'enemy' and the LM 'implicit ground'. This, consequently, results in repeated hitting of the ground with the feet. See figures 5 and 6 for an attempt to depict these relations.

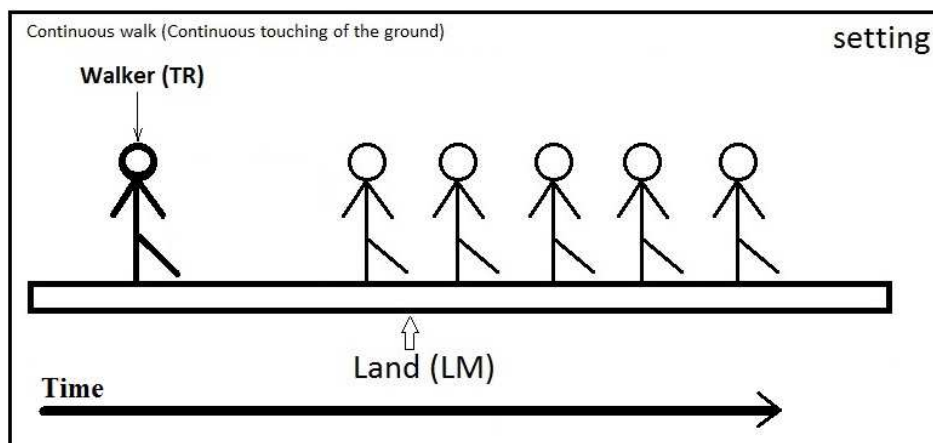


Figure 5 Walking designated by a continuous TR touching an LM

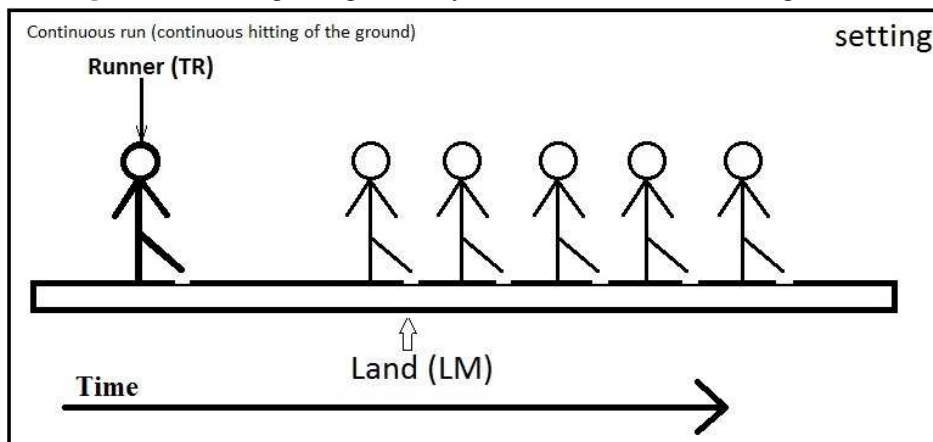


Figure 6 Fast walking designated by a TR hitting an LM

In this example, *enemies* is the TR of the verb which force the energy in hitting the implicit LM (the ground). As long as the verb *d'araba* could be used as either transitive or intransitive verb, in this example, the LM that represent the ground is implicit.

In CG diagrams, using the verb *d'araba* in such a context, is intended to show that the process that travels through a path from the TR towards the LM is more energetic than what is found in the regular domain that could be represented by regular walk as in figure 7 below.

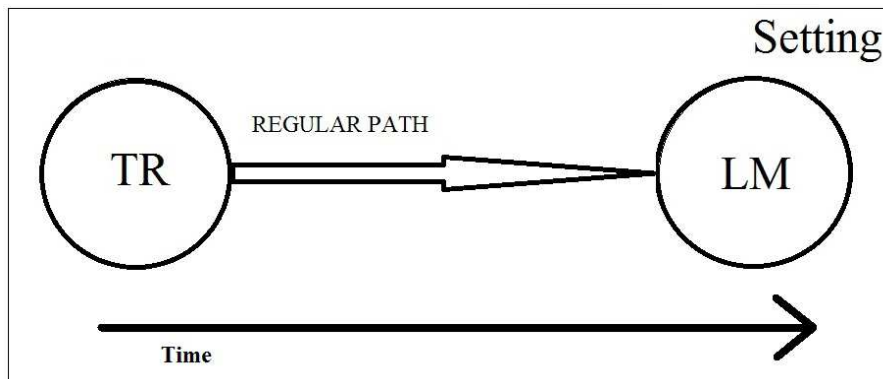


Figure 7 The regular path from the TR towards the LM

Figure 8 differs from Figure 7 in that the process that travels from the TR towards the LM is more energetic and this is represented by multiple shafted arrows from the TR towards the LM.

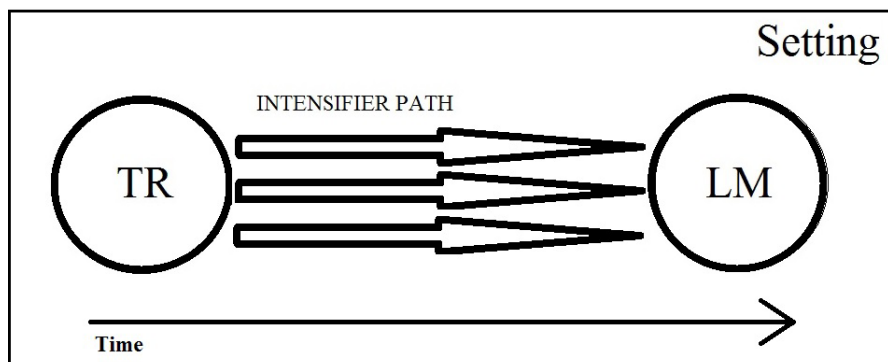


Figure 8 depicts how this more energetic force exerted by the TR onto the implied LM of *dʿaraba*

In addition, *dʿaraba* is used in the process of using stamps. It can be said:

- (5) dʿaraba al moudiir eʿla al risaalah
 Hit the manager on the letter
 'The manager stamped the letter'

In this example, *dʿaraba* designates the point of contact between the TR and the LM. In (5) the TR is the *manager* and the noun phrase *al risaalah* 'the letter' is the LM of the preposition *eʿla* 'on'. In the Arabic language, the use of prepositions, in some cases, is to evoke specific semantic meanings. One of the different senses of the verb *dʿaraba* is to neglect or ignore, with such an example, omitting the preposition *eʿla* 'on' will lead to change the meaning from 'stamp or confirm' to the meaning of 'ignore or neglect'. What happens in this example is that the preposition phrase 'on the letter' imposes its own separate profiling of paths endpoint, and

emphasizing the point of contact that the TR *al moudiir* 'the manager' makes with the implied LM, which is construed as the letter. See figure 9.

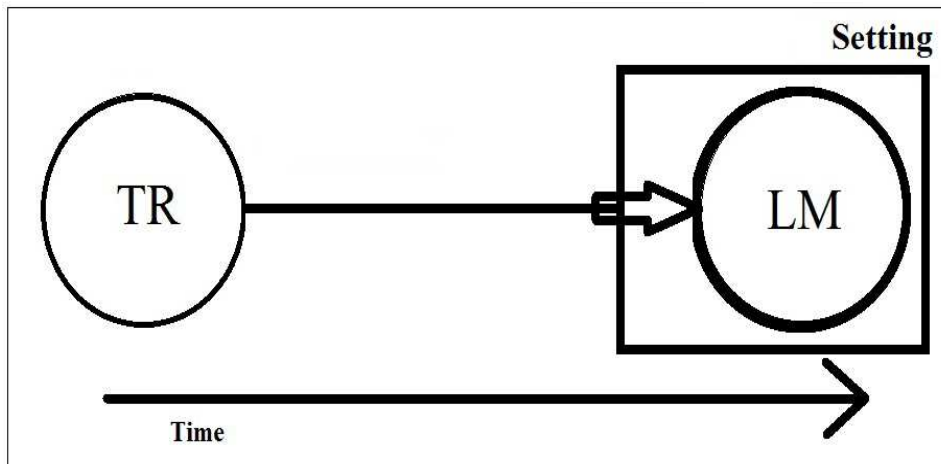


Figure 9 The different semantic extension that the insertion [e'la] 'on' profiles.

In such a context, it means to sign or stamp the written letter to confirm it. It is very well known how much importance formal letters need the signature or the stamp to make them valid. Any letter without a stamp is invalid. The Arabic language uses this verb *d'araba* because it carries and designates the main attributes that have such results which here is to change (invalid - - - - - > valid). The process of hitting the letter travels through a path from the TR *al moudiir* 'the manager' with energy that makes change to the LM that is implied by the verb and construed as the letter, within the documenting domain. The result is a valid letter.

A further extension of the verb *d'araba* means to mix. From the previous examples, we can sense that one of the meanings of the verb *d'araba* is the action of trying to change the LM. For example. See example (6).

- (6) *d'araba* *al tabbakhou* *al 'easal* *be* *al laben*
 Hit the cook the honey with the yoghurt

'The cook mixed the honey with the yoghurt'

From the previous example, the subject 'cook' is the TR of the verb and the 'honey' is the LM.

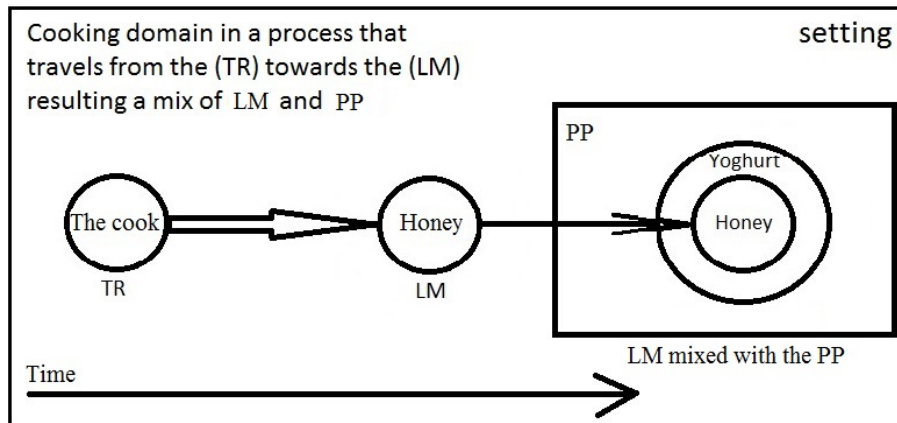


Figure 10 One of the senses of *dʿaraba* is to mix two entities.

In Figure 10 the TR 'cook' as the trajector of the verb transfers the energy into the LM of the verb which is 'honey'. Using the verb *dʿaraba* in such an example evokes the notion of change that takes place within the prepositional phrase. In this example, and as in example (5), the insertion of the preposition changes the meaning completely. We can see that the verb *dʿaraba* restricts the result to be in the cooking domain. Also, if the preposition is omitted, the meaning will be changed not to be in the cooking domain.

4.2 Different senses of the verb *dʿaraba* in the abstract domain

As stated before in 4.1 about the verb *dʿaraba* in the physical analysis, now *dʿaraba* extends to another set of meanings in an abstract extensions. In the following examples, the verb *dʿaraba* will display a variety of extended meanings that will be evaluated to show how such a verb extends abstractly.

One abstractly extended sense of the verb *dʿaraba* means to travel in order to seek food and maintain living. In connection to the previous prototypical sense, *dʿaraba* designates a contact between two entities; one is a TR, and the other is an LM. The verb *dʿaraba* in (7) is used to describe the action of a continuous walk in traveling.

(7) woa aakhar-wn y-dʿaraba-won fi al ardʿ y-btagh-wn min fadʿl Allh
and other-s PRES- hit-s in the earth PRES- seek-s from Bounty of.GOD
'And others who are hitting (traveling) through the earth, seeking of Allah's Bounty'.

In this use, the people (represented in example (7) by *others*), who walk, represents the TR of the verb, the earth is the LM of the preposition *fi* 'in', and the verb *dʿaraba* profiles the path where the transmission of the energy by the TR takes place strongly towards the implicit LM, and, as discussed previously for (5), and (6) explicitly, there is a profiling of the implicit LM of the verb. So, the prepositional phrase accentuates the point of contact between the verb's TR and LM.

It is the same issue in example (6) where the verb takes no explicit object. Here, the implicit LM is the earth, where the TR 'others' hit the earth metaphorically to extend the meaning of seeking food within travel domain. In other words, we can say See figure 11.

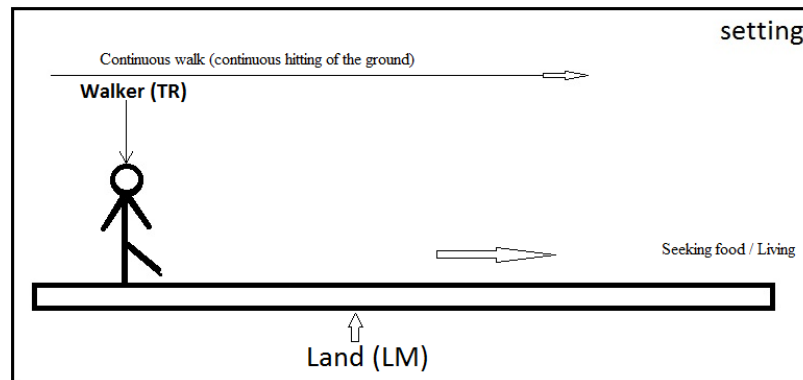


Figure 11.

Continuous walking represents a repeated action of this theme. This sense is motivated from the actions in farming lands, where no high tech mechanical equipment is used, people dig the ground to extract water that is essential for their gardening. Digging the ground (which is, in their case, *d'araba*) is a way to seek a living, and to dig the ground is to hit the ground with the implement used for digging (i.e. a shovel); God's description of seeking a living by travelling is a kind of metaphor in (7), where someone hits the ground with his feet, walking for the sake of living. See figure 12.

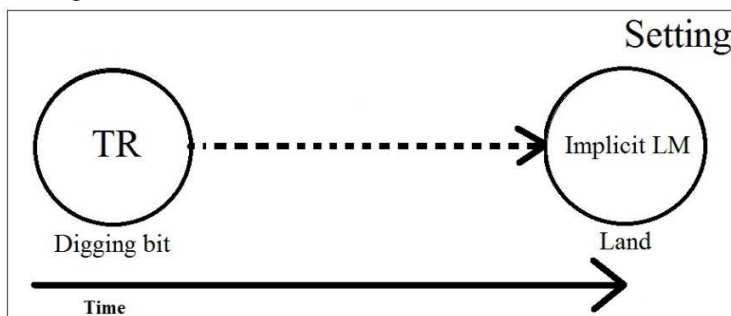


Figure 12 Conceptualized abstract extension represented by a dashed line that travels from the TR towards the LM.

We may find in (7) that the sense of this lexical item *d'araba* is used in the action of seeking food or water, which is, also, derived from the action in which the digging bit hits the ground to extract water, or to farm a land. In this sense, the metaphorical extension is elaborated from the physical domain into the travel domain. Therefore, hitting the ground is a metaphorical way to seek a living.

Also, *dʿaraba* carries the meaning of stopping or preventing someone from doing something. As it can be said:

- (8) *dʿaraba* *al qadi* *yada* *al lis*
hit the judge hand the thief

'The judge hit (stopped) the thief's hand'

In example (8), the TR of the verb is *al qadi* 'the judge' and the LM of the verb is *yada al lis* 'the thief's hand'. The verb *dʿaraba* is used in the sense of stopping the thief's hand from perpetrating a robbery. In this example, the lexical item *dʿaraba* is used at the court domain, where the judges make clear-cut decisions about some cases, in which the judgments are irreversible. Back to the prototype of the verb *dʿaraba*, the main senses are either to change or damage; this, consequently, evokes the sense of disability and malfunction. In addition, because the judgments at the court are irreversible, this notion leads us back to the prototypical sense of *dʿaraba* that usually the verb damage evokes the meaning of irreversibility. In other words, it will lead to disabling the thief's hand; so, the thief cannot go back to crimes again. In such a context, while the *judge* is the TR, he or she never hit the thief's hand physically, but they make judgments that will lead, consequently, to disable the thief's hand. See figure 13 below:

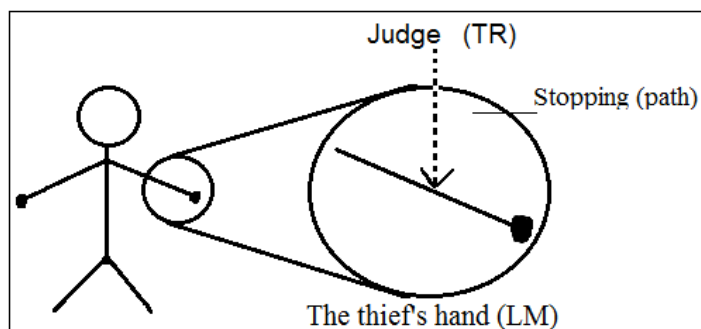


Figure 13 An abstract extension of the verb *dʿaraba* at the court where the TR 'judge' force energy towards the LM 'the thief's hand'.

Also, the sense of abstractly hitting the hand by the judge was driven by the judgment itself. As The Holy Quran set a rule for thieves to cut their hands off if they commit a robbery, this kind of punishment would not happen without a strong action, which is, here, the verb *dʿaraba*. This sense shares the attributes with the prototypical sense in actual action, which is done physically to a real entity. The semantic motivations are to apply core attributes of *dʿaraba* to achieve the verb's result, as stated before, which is either to damage, or to change, the state. Also, this example is similar to (3) where the verb in that context designated separation of head out of bodies. Meaning chains are found in here that the Holy Quran set the physical rule then the judges applied it abstractly.

Seemingly, *dʿaraba* means to make someone deaf or unable to hear or listen as if he or she is dead or leading him or her to sleep:

- (9) fa dʿaraba-na 'eala adhan -hm fi al kahfe sinina 'edada
 then hit-we on ears -their in the cave years many'
 'Therefore We stopped their (sense of) hearing (causing them), to go in deep sleep'

In this example, the prefix *-na* 'we' is the TR and the noun *adhan* 'ears' (the hearing sense) is the LM of the preposition *'eala* 'on'. As discussed previously, the prepositional phrase accentuates the point of contact between the verb's TR and LM. Moreover, the insertion of the preposition *'eala* 'on' in this context evokes the sense of cover. In CG notions, the preposition *'eala* 'on' profiles a TR that covers an LM, which consequently, leads to hide, deactivate, disable and so on. Therefore, such an insertion, determines exactly the needed specific semantic extension.

The sense in example (9) is derived from that one in (8) where *dʿaraba* designates the sense of physical and abstract hit. The sense in (9) is motivated from the sense in (8), but in a total abstract extension. *dʿaraba* in (8) is used abstractly to stop the thief, and also here is used in the same notion to stop the sense of hearing. To stop the hearing sense of someone is to hit his or her ears strongly, to the extent that may lead to the appearance of unconsciousness or death. Here, The Holy Quran used it to indicate how God disabled the hearing sense of the people by hitting (stopping) their ears to the extent that lead them to a complete unconsciousness. Therefore, the sense of stopping in (9) is used abstractly from the sense that is in (8) in this canonical path as a possible meaning chain:

hit -----> *stop* -----> *deafen*

In another example, if *dʿaraba* is associated with *alamthal* 'parables', it means to describe complicated things for people by the use of parables, so thinkers may think more deeply than before, as in the following example from The Holy Quran:

- (10) wa telka al amthalu na-dʿaribu-ha le naas l'el hm ytfkr wn
 and these the parables we-hit-them for people may they think -s
 'Such are the parables which We hit (put) forward to mankind that they may deeply think'

As known that meaning chains are common in languages, in (10), the verb *dʿaraba* has fewer attributes than all the previous examples. As it has been said before, that the prototypical meaning of *dʿaraba* is to 'hit', which simply designates an energy forced within a specific path to a real physical entity. However, in (10) the verb *dʿaraba* is metaphorically applied to the sentence with an abstract meaning, the prefix *na-* 'We' is the TR of the verb, and the suffix *-ha*

'them' that refers to the *alamthal* 'parables' is the LM of the verb. When things go so vague or ambiguous, the need for a clear-cut action to make things understandable is inevitable.

Moreover, clear cuts never happen without strongly hitting *alamthal* 'parables' to metaphorically make them change ambiguity into clarity. This action is to make strong clear-cut or present evidence, so people may think deeply. It is used in the sense of change and uncovers, which is described in the prototypical term. Therefore, the aim of hitting *alamthal* 'parables' is to clarify ambiguity and change the way people think.

Another semantic extension for the verb *d'araba* is the meaning of disunion between two individuals, group, or countries. In Arabic, it can be said:

- (11) d'araba al dahro bayna -hm
 hit the time between them

'The time disunited them'

It is illustrated before in the prototypical sense about the verb *d'araba* that it designates explicitly the point of contact between the TR of the verb and the LM. Grammatically, in example (11) the word *time* is the TR of the verb as it functions as the subject of this sentence. The implicit unity (e.g. friendship) is the LM of the preposition *bayna* 'between', where this preposition *bayna* 'between' shows the location of the forced abstract energy by the TR of the verb. The suffix *-hm* 'them' refers to any united entities, and in this example, the TR of the verb affected the implicit unity to be separated (disunity). The sense of changing the state as a result of the contact point that the verb *d'araba* represents is used here. Only the verb *d'araba*, and no other verb, carries the meaning of an LM that had been hit by a TR to represent disunity. The sentence implied that the two entities were forming one LM. The word *al dahro* 'the time' in this example, and according to cognitive grammar is the subject of the sentence and that is why it is considered to be the TR of the verb in this context. See figure 14.

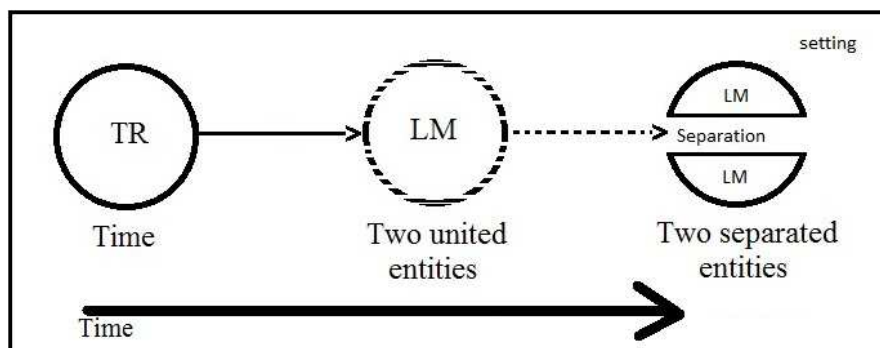


Figure 14 The result of transmitting the energy of *al dahro* 'the time' into two united entities is separation within an abstract extension and *isolation* domain.

In such a context, the motivation for this meaning chain came from the fact that such a unity, sometimes, cannot be restored and this is exactly what that verb *dʿaraba* represents in its prototype sense. It is another clear case of an abstract semantic extension from the prototypical meaning of the verb *dʿaraba*.

Another abstract extension of the verb *dʿaraba* means making an appointment with someone else as in example (12):

- (12) dʿarab-t la-hou mawʿedan le moqabala-t-eh
hit-I for-him appointment to meet-N-him

'I made 'set' an appointment to meet him'

In this example, the TR of the verb is the pronoun 'I' represented by the suffix in the verb *-t*, and the LM is the word *mawʿedan* 'appointment'. To hit appointments is to force them to be visible on the ongoing timeline. The relation between setting an appointment and the prototypical sense of *dʿaraba* is that the latter term is used metaphorically in hitting the ongoing timeline to mark an appointment. See figure 15:

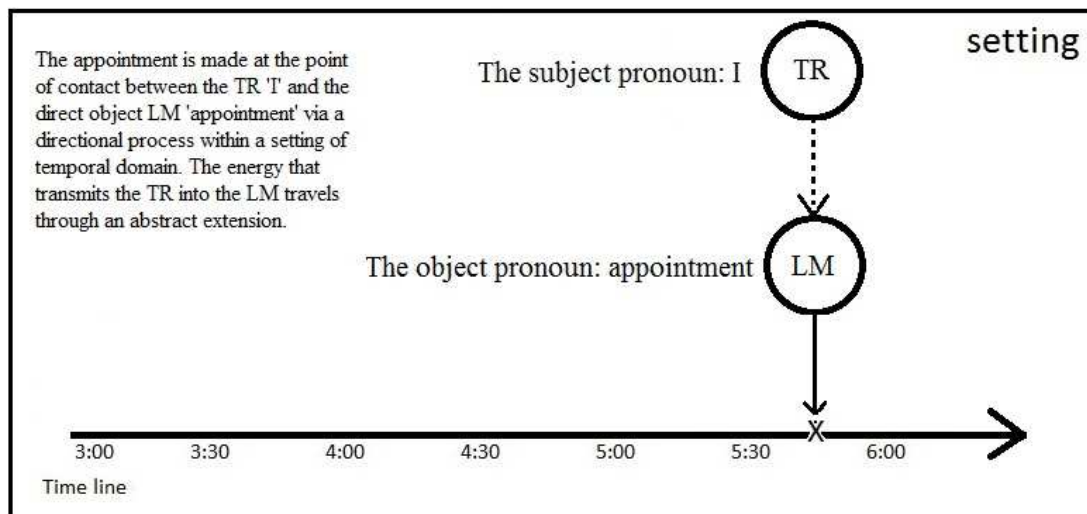


Figure 15 The abstract extension that is forced by the TR of the verb towards the LM *mawʿedan* 'appointment' which, abstractly, results in marking the timeline.

When something is moving in a sequence (such as the timeline) and something or someone wants to mark an appointment, he or she can hit the appointment so it marks the timeline. The maker of the appointment (which in this example is the subject pronoun 'I') is the TR of the verb and *mawʿedan* 'appointment' is the LM. An elaborate motivation can be seen

between the prototypical sense attributes in this context such as damage or change caused by the point of contact that this verb designates.

Finally, *dʿaraba* can be used in achieving records. In Arabic, when a person succeeded in a particular self-competition sport (e.g. jumping), they can say that 'he or she hit the record'. For example:

- (13) *dʿaraba* al mutasabig al rug'ma al qeyasee
 Hit the racer the number of.the record-ADJ
 'The racer hit the record'

Using the verb *dʿaraba* in such a context designate the point of contact made by the competitor *mutasabig* 'racer', who is the TR of the verb, towards the LM of the verb which is the word *rug'ma* 'number'. In such a context, usually it means the highest number that hold the record. The point of contact is abstractly made within the *invalidation* domain that is represented by the energy enforced into the LM to disable it. In some cases, this use may evoke the *covering* domain as it hides the last numbers of records and protrude the new record number.

Again, one of the main senses of *dʿaraba* is to change or damage. The new record changed the rank of the previous one and damaged its validity in being the best record. As a result, *dʿaraba* is usable in such a context.

5- Conclusion.

From these examples, *dʿaraba* designate a core, polysemous meaning that its category consists of several relatively discrete senses. The different senses can be unified on the basis of a common semantic denominator that sets some attributes as schema and other attributes as other extended senses that differ according to their different paths and domains. See figure 16. To some extent, the different senses are related through meaning chains. Schematically, some of the meanings are related to other senses in virtue of some shared attributes.

Therefore, the previous examples are polysemous. All of them elaborate the main two attributes of the verb *dʿaraba* which are to change or damage by the point of contact, but they differ in their paths and domains and that is the reason behind different physical and abstract semantic extensions. Although, some of these polysemous senses have a further degree in membership from the prototypical meaning, they still carry attributes (which are connected to the core meaning via either abstract or physical extensions) that give them the right to be inside the category. Figure 16 represents a sketch of the structure of the conceptual category that is profiles by the verb *dʿaraba*. Some of the meanings are extensions from the central sense and they instantiate their own category which has an attribute added to its own central meaning.

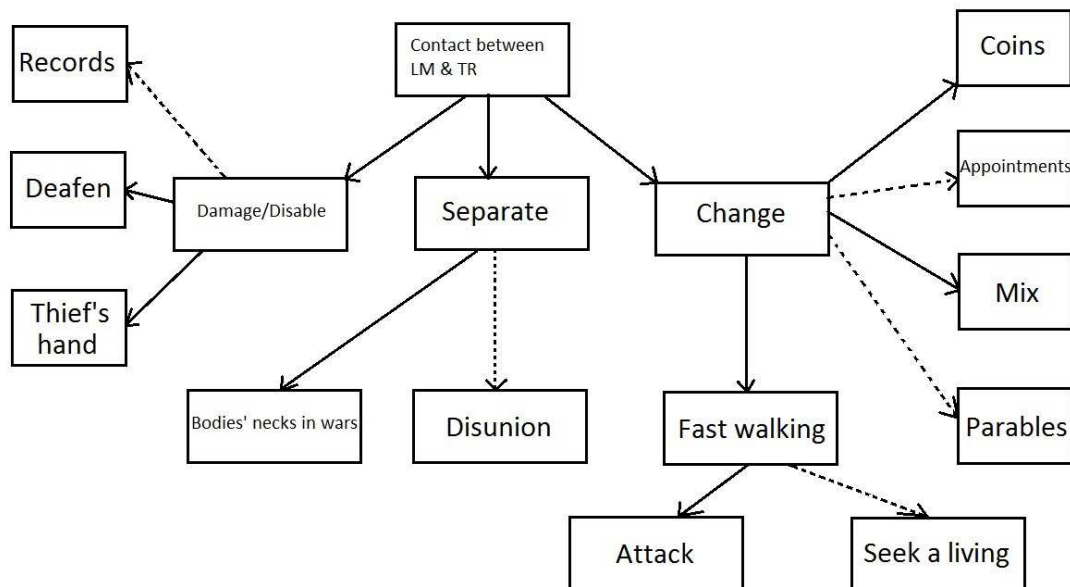


Figure 16 A diagram of the word *d'araba* (=V) with different physical and abstract meaning extensions that has 'contact between LM &TR' as the superschema.

These added attributes to the core meaning of the extended category function as a highly abstract schema for its category only. This assures the view, to some extent, that the Arabic language is a derivational language and its terms are related to each other either by meaning chains or chains that are abstractly related. This appears to be the position of Langacker (1987): “an entity [will] be assimilated to a category if a person finds any plausible rationale for relating it to prototypical members” (p.16). And on the required degree of similarity with prototype, Langacker (1987) stated that “there is no specific degree of departure from the prototype beyond which a person is absolutely incapable of perceiving a similarity” (Langacker 1987). Perhaps, in the previous analysis, a search for constraints, in the sense of absolute prohibitions on possible category structure, is merely a relic of what we might call the classical mind-set (Taylor 2003). Linguists who operate with classical categorization models instinctively look for clear-cut principles, except for their study of the categories of language itself. A prototype mind-set, on the other hand, leads one to accept, even to expect, fuzziness and gradualness. But if it is not possible to state absolute constraints on the content of family resemblance categories, it might be the case that certain kinds of meaning extensions are more frequent, more typical, and more natural, than others. In other words, we should be looking for recurrent processes of meaning extension, both within and across languages, rather than attempting to formulate prohibitions on possible meaning extensions (Taylor 2003).

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