

**A CORPUS-BASED STUDY OF CONJUNCTIVE  
EXPLICITATION IN ARABIC TRANSLATED AND NON-  
TRANSLATED TEXTS WRITTEN BY THE SAME  
TRANSLATORS/AUTHORS**

A thesis submitted to the University of Manchester for the degree of  
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## Notational Conventions and Abbreviations

### I. Arabic Examples and English Gloss Lines

Almost all the examples cited in this thesis are authentic, being mostly derived from the parallel or comparable corpus. The source of every example is given in brackets immediately following the example. Examples cited in Chapters 5 and 6 are derived from the concordance output and their sources are indicated in square brackets showing in every case the concordance line followed by the name of the concordance file; e.g. example ‘English ST2D [Conc 13, ST2DandTT3MBecause]’ is derived from English Source Text 2 D (see IV below), more specifically from concordance line 13 in the concordance file *ST2DandTT3MBecause* (for a list of files on the accompanying CD-ROM, see Appendix 1).

All examples are numbered consecutively throughout every Chapter. The English gloss lines or back-translations provided aim to strike an often difficult balance between literal or syntactic accuracy and intelligibility or clarity depending on the purpose of the cited example. The tendency has been generally in favour of syntax rather than semantics although a more natural or free English gloss is occasionally provided in parentheses (round brackets), where it is felt that syntactic accuracy is an impediment to comprehension. All transliterated Arabic words, whether in the English gloss lines or in the body text, are set in italics.

Certain syntactically relevant features are occasionally added to the syntactic gloss in order to highlight or clarify some grammatical point deemed to be of relevance, e.g. play-they (to show the order of verb and subject or the fact that the subject is a pronominal clitic co-referential with another noun outside the clause, etc.).

### II. Transliteration

With the exception of Arabic proper nouns not cited for linguistic analysis (e.g. in the Bibliography), Arabic words or phrases cited for analysis are transliterated using a common transcription system (see V below). Hyphens are used to indicate some morphosyntactic features such as the fact that a particular word or particle is a clitic (for example the preposition → *bi-*) or to reflect assimilation or some other phonetic feature associated with connected speech, e.g. when

the discrete words *في* *fi*: (in or at) and البيت *'al-bait* (home) are in juxtaposition, as in the phrase *في البيت* (at home), the two words are transliterated as *fi-lbait* (shorter i vowel in the preposition and drop of the initial glottal stop and vowel in the definite article of following noun). As a rule, transliterated Arabic words appear in the English gloss when this is necessary for clarity.

### III. Notational Conventions

|       |                 |                               |                                |     |                            |
|-------|-----------------|-------------------------------|--------------------------------|-----|----------------------------|
|       | clause complex  | $\alpha$                      | dominant clause                | '   | idea                       |
|       | clause          | $\beta, \gamma, \delta \dots$ | hypotactic clauses             | “   | locution                   |
|       | phrase          | $\wedge$                      | a clause nexus                 | =   | elaboration                |
| [[ ]] | embedded clause | 1 2 3...                      | clauses in paratactic sequence | +   | extension                  |
| [ ]   | embedded phrase | $\alpha \wedge \beta$         | progressive sequence           | x   | enhancement                |
| << >> | enclosed clause | $\beta \wedge \alpha$         | regressive sequence            | ( ) | gloss or source of example |

### IV. Abbreviations

|             |            |             |                                       |             |                     |
|-------------|------------|-------------|---------------------------------------|-------------|---------------------|
| <b>A</b>    | Adjunct    | <b>NG</b>   | nominal group                         | <b>sg</b>   | singular            |
| <b>acc.</b> | accusative | <b>NT</b>   | non-translated text (non-translation) | <b>ST</b>   | Source Text         |
| <b>adj.</b> | adjective  | <b>NT1H</b> | Abu Hadid (1927/2002)                 | <b>ST1B</b> | Butler (1902/1978)  |
| <b>Aux</b>  | auxiliary  | <b>NT2H</b> | Abu Hadid (1961)                      | <b>ST2D</b> | Durant (1935/1963)  |
| <b>C</b>    | Complement | <b>NT3H</b> | Abu Hadid, (1937/1997)                | <b>ST3R</b> | Russell (1946/1995) |
| <b>Cl</b>   | clause     | <b>NT4M</b> | Mahmoud (1958/1980)                   | <b>SVO</b>  | Subject-Verb-Object |

|                       |                                |              |                           |                                     |   |
|-----------------------|--------------------------------|--------------|---------------------------|-------------------------------------|---|
| <b>Com</b>            | Comment Clause                 | <b>NT5M</b>  | Mahmoud (1956/1987)       | <b>T</b>                            | Topic   |
| <b>Conc</b>           | Concordance line               | <b>NT6M</b>  | Mahmoud (1953/1987)       | <b>TCom</b>                         | Topic-Comment Clause                          |
| <b>CX</b>             | clause complex/simplex         | <b>O</b>     | Object                    | <b>T<sub>i</sub>Com<sub>i</sub></b> | T is the antecedent of a pronominal S of Com  |
| <b>d</b>              | dual                           | <b>P</b>     | Predicator                | <b>TT</b>                           | Target Text/Translated Text                   |
| <b>f</b>              | feminine                       | <b>PI</b>    | plural                    | <b>TT1H (or TTH)</b>                | Abu Hadid's translation of Butler (1902/1978) |
| <b>m</b>              | masculine                      | <b>Prep</b>  | preposition               | <b>TT2M</b>                         | Mahmoud's translation of Durant (1935/1963)   |
| <b>MSA</b>            | Modern Standard Arabic         | <b>PrepP</b> | prepositional phrase      | <b>TT3M</b>                         | Mahmoud's translation of Russell (1946/1995)  |
| <b>N</b>              | nominal                        | <b>PS</b>    | Predicator-Subject Clause | <b>V-first Clause</b>               | verbal or verb-initial clause                 |
| <b>NClause</b>        | noun clause                    | <b>S</b>     | Subject                   |                                     |   |
| <b>N-first Clause</b> | nominal or noun-initial clause | <b>SC</b>    | Subject-Complement Clause |                                     |   |

## V. Transliteration Symbols

| Arabic Letter/Vowel Diacritic | Transcription Symbol | Arabic Letter/Vowel Diacritic | Transcription Symbol |
|-------------------------------|----------------------|-------------------------------|----------------------|
| ع (أ، إ، ؤ، ئ، ء، ة)          | '                    | ع                             | '                    |

|   |          |     |   |
|---|----------|-----|---|
| ا | <b>ā</b> | ع   | <b>ǰ</b>  |
| ب | <b>b</b> | ف   | <b>f</b>  |
| ت | <b>t</b> | ق   | <b>q</b>  |
| ث | <b>θ</b> | ك   | <b>k</b>  |
| ج | <b>j</b> | ل   | <b>l</b>  |
| ح | <b>ħ</b> | م   | <b>m</b>  |
| خ | <b>x</b> | ن   | <b>n</b>  |
| د | <b>d</b> | هـ  | <b>h</b>  |
| ذ | <b>ð</b> | و   | <b>ū</b> (long vowel) or <b>w</b><br>(semivowel)      |
| ر | <b>r</b> | ي   | <b>ī</b> (long vowel) or <b>y</b> (semivowel)         |
| ز | <b>z</b> | ـَ  | <b>a</b> (short vowel diacritic)                      |
| س | <b>s</b> | ـِ  | <b>i</b> (short vowel diacritic)                      |
| ش | <b>š</b> | ـُ  | <b>u</b> (short vowel diacritic)                      |
| ص | <b>ş</b> | ـًا | <b>-an</b> (accusative nunation)                      |
| ض | <b>ḍ</b> | ـِ  | <b>-un</b> (nominative nunation)                      |
| ط | <b>ṭ</b> | ـِ  | <b>-in</b> (genitive nunation)                        |
| ظ | <b>ẓ</b> | ـِ  | <b>doubling of a consonant or<br/>vowel+semivowel</b> |

## ABSTRACT

### **A corpus-based study of conjunctive explicitation in Arabic translated and non-translated texts written by the same translators/authors**

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This study investigates clause complexing and conjunctive explicitation in a specially compiled corpus consisting of two sets of Arabic translations and comparable non-translated Arabic texts both produced by the same translators/authors in the domains of history and philosophy. Focusing on certain types of conjunctive markers, this study seeks to find lexico-grammatical evidence of one of the translation-specific features, i.e. features typical of translated language, in these selected target texts, using both parallel and comparable corpora.

Adopting a Systemic Functional approach for analyzing logico-semantic relations between clauses, clause complexes and sequences in Arabic, the study examines some causal and concessive conjunctions and conjunctive Adjuncts in Arabic translated and non-translated texts, and contrasts these with their English counterparts with a view to identifying recurrent patterns or trends of ‘explicitation’, one of the features that are arguably typical of translated texts.

Baker (1996) suggests a number of translation-specific features, which manifest themselves in translated texts on lexical and syntactic levels, and seem to be typical of translated language in general. Evidence of one such posited feature, namely explicitation, is sought in the selected translators’ handling of structural and textual conjunctive expressions in the English source texts. Thus, the primary aim of the present study is twofold: to examine from a systemic functional perspective differences in the patterns of instantiation of clause complexing and conjunctive relations in English source texts, their Arabic translations and Arabic non-translations authored by the same translators; and to investigate whether, and to what extent, these differences are attributable to explicitation as a translation-specific feature.

The originality of this study stems first from its focus on Arabic, thus addressing a conspicuous gap in corpus-based research on translation-specific features, which has so far been largely confined to Indo-European languages. Secondly, being theory-driven, and specifically embedded in a systemic functional framework, the conception of explicitation adopted in this study constitutes a departure from the taxonomic approach characteristic of a large body of literature on explicitation, which is neither informed nor motivated by a coherent theoretical framework, with the result that it often engenders a flat model of description and classification, with vague overlapping categories. Confirming the findings of earlier studies on explicitation, this study has revealed a tendency of explicitation features to cluster in various metafunctional environments, with the overall effect of reducing vagueness or complexity, avoiding ambiguity, and enhancing comprehensibility through enhanced conjunctive cohesiveness, reinforcement, expanded simplification or unpacking of complex constructions.

## Declaration

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*To my mother*

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# CHAPTER ONE

## Introduction

Corpus-based translation studies have recently witnessed a surge of interest in the linguistic features that distinguish translated texts in general from non-translated texts, irrespective of the source or target language. In this context, Baker (1995, 1996) suggested the use of comparable corpora as a resource for investigating such features. As defined by Baker (1995: 234), a comparable corpus consists of ‘two separate collections of texts in the same language: one corpus consists of original texts in the language in question and the other consists of translations in that language from a given source language or languages’. Both components are meant to be comparable in domain, register, time span and length. The purpose of this novel approach, especially when used in conjunction with the more usual parallel approach, is to identify translation-specific patterns, or the distinctive features of translated text *per se*, that are not engendered by the source or target language systems. Among these features is ‘explicitation’, described by Baker (1996: 176) as an overall ‘tendency to spell things out in translation’, a tendency born of a ‘subconscious’ or ‘subliminal’ strategy to make things more explicit in translation.

There has since been a burgeoning interest within translation studies in translation-specific features in general and explicitation in particular. This is partly attributable to the wider availability of computerized corpus methodology to translation studies and the concomitant potential for developing empirical techniques to investigate the various lexicogrammatical manifestations of those features. Thus, by comparing collections of source texts with their target texts, and target texts with comparable non-translated texts in the target language, it has become possible to explore and ascertain any posited overall explicating tendency, using appropriate quantitative and qualitative measures. Many studies of translation focusing on explicitation highlight various lexicogrammatical, and even orthographic, features suggestive of this explicating tendency in a variety of language pairs. Among these features are the use of optional *that* in reported speech in translated vs. non-translated English texts and a higher

frequency of conjunctions, causal adverbs and explanatory vocabulary in translated texts in general.

Broadly stated, the primary aim of this study is twofold: to examine from a systemic functional perspective differences in the patterns of instantiation of clause complexing and conjunctive relations in English source texts, their Arabic translations and Arabic non-translations authored by the same translators; and to investigate whether, and to what extent, these differences are attributable to explicitation as a translation-specific feature. Its originality stems first from its focus on Arabic. Corpus-based research focusing on translation-specific features has so far been largely confined to Indo-European languages (cf. Laviosa, 2002 and Chen, 2006). To my knowledge, there has not been any corpus-based study of translation-specific features, let alone one focused on explicitation, in Arabic translated texts. It is hoped that the present study, which adopts a combined parallel and comparable corpus approach, will contribute to addressing this conspicuous gap. Secondly, being theory-driven, and specifically embedded in a systemic functional framework, the conception of explicitation adopted here constitutes a departure from the taxonomic approach characteristic of a large body of literature on explicitation, which is neither informed nor motivated by a coherent theoretical framework, with the result that it often engenders a flat model of description and classification, with vague overlapping categories (see Chapter 4).

The term ‘explicitation’, as conceptualized in this study, following Baker (1996) and Steiner (2008), typically entails the lexicogrammatical realization in the target text of some element or feature perceived to be implicit (or less explicit) in the source text, though generally inferable or retrievable from its co-text or context of situation or culture. It shades into simplification in the sense of Baker (1996), including, as it does, such grammatical manifestations as the expanded simplification or unpacking of complex constructions with a view to avoiding ambiguity, reducing vagueness or enhancing comprehensibility or processability (cf. Baker, 1992; Vanderauwera, 1985). This overlap, highlighted by Baker (1996: 180), seems to be more obvious at the grammatical pole of the lexicogrammatical cline, where ‘simpler’ constructions tend to bring more characters onto the stage rather than leaving them hidden or obscure, though retrievable, in the backdrop or the unfolding plot.

In order to investigate explicitation in this study, a special parallel and comparable corpus has been systematically compiled in accordance with explicit criteria, notably the unique feature that Arabic non-translated texts have all been authored by the same translators and are comparable to the translations in terms of overall size and register. The parallel corpus comprises three English full titles as source texts in the fields of history and philosophy, by Butler (1902/1978), Durant (1935/1963) and Russell (1946/1995), the Arabic translation of Butler by Abu Hadid (1941/1996), and the translations of Durant and Russell by Mahmoud (1949/1988 and 1952/1967, respectively). The comparable corpus consists of three non-translated full titles authored by each translator in more or less the same domains as the corresponding translations, i.e. history in the case of Abu Hadid's works, but philosophy only in the case of Mahmoud's. The highly restrictive choice of titles in the corpus was not primarily motivated by some theory-driven interest in particular domains or certain authors/translators, but rather by the intended design, which required the inclusion of Arabic non-translations produced by the same translators. The ensuing details were largely determined by availability of texts (see Chapter 5 for further details).

A corpus compiled in this fashion should ideally make it possible to control the results relating to two major parameters that may be partly responsible for peculiar patterns of instantiation, viz. register and the translator's idiosyncratic choices. In other words, the corpus design seeks to ensure that any consistent differences in instantial patterns observed between translations and non-translations cannot be plausibly attributed to systemic, registerial or idiosyncratic choices. An explanation will then have to be sought in the potential influence exerted by the source text or the translation process *per se*. This is essentially the rationale behind the present study, its methodology and its corpus design.

## **1.1 Research Questions**

Adopting a Systemic Functional approach, and using the parallel and comparable corpus described above, the present study specifically aims to address the following research questions:

*1. What patterns of clause complexing (i.e. clause combining) and conjunctive relations can be identified in Arabic?*

*2. At what points, or in what areas of these structural and cohesive patterns in Arabic, can explicitation occur? And how can it manifest itself?*

*3. Are there any consistent or recurrent differences between the English source texts in the corpus and their Arabic target texts with regard to conjunction and clause complexing?*

*4. Are there any consistent or recurrent differences between Arabic translated and non-translated texts produced by the same writer, and belonging to the same domain, with regard to conjunction and clause complexing?*

*5. To what extent can these differences be attributed to or associated with explicitation?*

The first question is addressed by examining the basic types and structure of the Arabic clause and then offering a sketchy systemic functional account of the systems of clause complexing, conjunction and circumstantial augmentation in Modern Standard Arabic, together with the various conjunctive markers and circumstantial Adjuncts involved. This account provides a theoretical vantage point for addressing the second research question, namely investigating the concept of explicitation itself and exploring the potential points or areas in the lexicogrammatical stratum in Arabic where features of explicitation may be observed.

The third question is addressed by investigating the parallel corpus, with the focus being turned on a number of the most common causal and concessive conjunctive markers in English and Arabic. Concordance output for those conjunctives is subjected to a close qualitative and quantitative analysis in pursuit of any consistent or recurrent differences between the source and target texts. The fourth question is answered by a qualitative and quantitative analysis of concessive conjunctive markers in the comparable corpus as well as some of the main features and patterns emerging from the parallel analysis. Finally, those consistent patterns of difference uncovered in the parallel and comparable analysis are assessed to see if they can be deemed as manifestations of explicitation.

## 1.2 Explicitation from a Systemic Functional Perspective

This study examines the concept and lexicogrammatical manifestations of explicitation from the perspective of Hallidayan Systemic Functional Linguistics (SFL). Insofar as the concept of explicitation can be characterized as a *choice* on the part of the translator between alternative lexicogrammatical realizations or wordings made available by the target language, SFL stands out as the linguistic theory of choice which lends itself, by virtue of its design, to capturing the subtlety, significance and the very existence of those options. Thanks to its robust and rich architecture or descriptive apparatus, SFL allows a principled examination of the actual choices made, as well the potential ones which could have been made, in a way that relates them to the immediate situation and the wider socio-cultural framework (Thompson and Muntigl, 2008). Perhaps the most notable attempt at providing a linguistically informed analysis of translation is Catford (1965), who exploited the earlier scale-and-category version of SFL to develop a systematic and comprehensive picture of translation (cf. Matthiessen, 2001; Steiner, 2005d).

Among the models of discourse analysis that came to prominence in translation studies in the 1990s, the Hallidayan systemic functional model has been the most influential (Munday, 2001: 89; House, 2009). Steiner (2005d: 489) notes that, owing to its ‘extravagant’ architecture and fundamentally semiotic orientation, SFL has the ‘potential to strengthen connections to higher-level and transdisciplinary questions in investigations of the semiotics of culture and language’. Thus, it ‘holds a great promise of closing a significant gap between topics and methods from the two most influential parent disciplines of translation studies’, namely literary studies and linguistics (ibid: 490). Steiner further notes that SFL offers the necessary linguistic and textual operationalizations for important concepts in translation studies such as Venuti’s (1995) ‘foreignising’ and ‘domesticating’ translation. The same observation equally holds for translation-specific features (Baker, 1996; Steiner, 2008), features of narrativity (Baker, 2006) as well as other significant concepts that have emerged in the field of translation studies.

Given its great potential as an ‘applicable’ or ‘problem-oriented’ theory that ‘tends to neutralize the boundary between (theoretical) linguistics and applied linguistics’ and ‘to assist towards identifying and tackling problems that arise outside itself’ (Halliday, 2009: 61), it is hardly surprising that SFL or its concepts have found extensive application in translation studies (cf. Munday, 2001; Steiner, 2005d), including major works ranging from translation quality assessment (House, 1977/1997), through translation modeling (Bell, 1991) and discourse analysis (Hatim and Mason, 1990; 1997), to translation pedagogy and translator training (Baker, 1992) and machine translation (Steiner et al, 1988). An SFL-based framework has also been used in corpus-based translations studies such as Steiner’s (2001a) and Teich’s (2003).

As discussed in more detail in Chapter 4, explicitation, like equivalence and translation shift, can be usefully conceptualized in terms of three relevant vectors offered by the SFL-architecture: stratification, metafunction and rank (cf. Halliday, 2001: 15). Stratally, it can be conceived as a remapping from the stratum of context or semantics to lexicogrammar. Metafunctionally, it can manifest itself in any of the three metafunctional realms: the ideational, the interpersonal and the textual, with the ideational manifestations being the most conspicuous as is the case with translation shifts in general. Explicitation could also take the form of an upward shift on the rank scale, together with other concomitant lexicogrammatical features of explicitation, as will be demonstrated in this study<sup>1</sup>.

### **1.3 Organization of Thesis**

The organization of this thesis generally follows the order of the above research questions. Chapter 2 provides a basic account of the structure, types and functional elements of the Arabic clause, thereby providing the theoretical grammatical backdrop to the ensuing study of conjunctive and clause complexing explicitation in Arabic texts. The chapter starts with a discussion of the traditional notions of nominal and verbal sentences, highlighting the difficulty of delimiting Arabic sentences. Abandoning the term ‘sentence’ in favour of ‘clause’ and ‘clause complex’, the chapter then suggests a tripartite functional classification of Arabic clauses for the purpose of this study and

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<sup>1</sup> For a comprehensive study contextualizing translation and types of equivalence and shifts within an SFL model, see Matthiessen (2001).

examines the functional elements of the clause, especially the three types of Adjuncts: circumstantial, interpersonal and conjunctive.

Chapter 3 seeks to explore the terrain of conjunctive and clause combining patterns in Modern Standard Arabic (MSA), with a view to identifying potential areas of agnation and explicitation in the realization of logico-semantic relations. The chapter starts with an examination of clause complexing in Arabic and the types of logico-semantic relations between clauses together with their conjunctive markers. Finally, the chapter focuses on the types of paratactic conjunctions and conjunctive Adjuncts encountered in MSA.

Chapter 4 is concerned with addressing the second research question, by identifying potential points of explicitation within various systemic domains. The chapter begins with an examination of the notion of ‘explicitation’ as a translation-specific feature, briefly tracing its development and characterization in the literature and exemplifying some of its various manifestations in translated texts. This is followed by a brief discussion of two promising SFL-based approaches to investigating explicitation: House’s schema and Steiner’s metafunctional modularization and operationalization of explicitation. Finally, an SFL-based schema of lexicogrammatical manifestations of explicitation is suggested and exemplified from the corpus, preparing the ground for the empirical analysis reported on in the next two chapters.

Chapter 5 starts with a description of the data and methodology used in the study. This is followed by a quantitative and qualitative analysis of bilingual concordance output for some of the most frequent causal and concessive conjunctives, revealing some interesting patterns of conjunctive and clause complexing explicitation in the sense adopted in this study. This constitutes the parallel component of the study, which is intended to address the third research question above, viz. whether there are consistent or recurrent differences between English source texts and their Arabic target texts with regard to conjunction and clause complexing.

In Chapter 6, some of the patterns and tendencies emerging from the parallel analysis conducted in the previous chapter are investigated in the comparable corpus with a view to addressing the fourth research question. The chapter thus seeks to establish whether

those tendencies still hold in the comparable corpus or are peculiar to the translated texts, and hence can be deemed as translation-specific explicating shifts.

Finally, Chapter 7 attempts to address the fifth research question by taking stock of the overall findings emerging from both the parallel and comparable investigation, and assessing the extent to which they are attributable to, or associated with, explicitation as a translation-specific feature. The chapter then discusses some of the limitations of the thesis and concludes by making some suggestions for future research.

## CHAPTER TWO

### Types and Structure of the Arabic Clause

This chapter provides the theoretical grammatical backdrop to the ensuing study of conjunctive explicitation in Arabic texts. It seeks to give a basic account of the structure and types of the Arabic clause, thereby setting the scene for the next chapter, where a theory-driven examination of clause complexing and conjunctive patterns in Modern Standard Arabic (MSA) is undertaken from a systemic functional perspective.

In their accounts of conjunction<sup>2</sup>, traditional Arab grammarians and rhetoricians tend to focus on a small closed set of coordinating conjunctions to the exclusion of almost all subordinating devices. As noted by some analysts (e.g. Al-Batal, 1990), the subject is mostly approached from a formal perspective confined to the boundaries of the sentence as defined by traditional Arab grammarians. Emphasis has also tended to be placed on syntactic properties of a closed set of connectives as well as their governing or case-assigning potential over nouns and verbs as evidenced by overt case-marking, although some Classical Arabic rhetoricians also dealt with semantic conjunctive relations, especially in relation to the Quran (e.g. Al-Jurjani, 1961).

Before embarking on an examination of the basic types of Arabic clauses, it would be useful to give a tentative definition of the central term ‘conjunction’, which will be developed further over the course of this study. Following Halliday and Matthiessen (2004), the term conjunction will be used to refer to either (a) or (b) below:

(a) a cohesive system providing the lexico-grammatical resources for marking logico-semantic relations between text spans of varying extent, from clauses to paragraphs (ibid: 538);

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<sup>2</sup> This term is used here generally to denote conjunctive relations involving contiguous items of any size, from the word to the clause or even paragraph. Traditional Arab grammarians used the term عطف النسق *‘aṭf-un-nasaq* (the ordinal adjunction) to refer to the linking of two or more elements of the same class by means of certain connective particles called حروف العطف *ḥurūf-ul-‘aṭf* (the particles of adjunction). The elements conjoined by those particles could be nouns, verbs or clauses (Hasan, 1987; Al-Ghalayini, 1912/1985).

(b) a marker of such logico-semantic relations, which could be a certain connective particle and/or adverbial element. Collectively, these markers will occasionally be referred to as ‘conjunctive expressions’ or ‘conjunctives’.

The basic motif running through the approach adopted here is its concern with functionality and choice. Each grammatical unit is treated as an ‘organic configuration’, with every element performing a distinctive function in relation to the whole (Halliday and Matthiessen, 2004: 33). It is also a systemic approach in the familiar sense that text is considered to be the product of selection in a large network of systems. For example, conjunction as a system involves the speaker making meaningful and motivated choices, some of which could well have some bearing on the notion of ‘explicitation’ in translated texts as will be discussed in later chapters.

This chapter provides an account of basic structure, types and functional elements of the Arabic clause, with a special emphasis on the different roles and types of Adjuncts, for reasons that will become clear in Chapter 3, Section 2.3. This account is not intended to be a comprehensive treatment of the syntactic structure of the Arabic clause and its various elements, but it rather serves to prepare the ground for Chapter 3, which investigates clause complexing patterns in Arabic as well as the types of logico-semantic relations between clauses together with their conjunctive markers.

## 2.1 The Arabic Sentence

Traditional Arab grammarians (e.g. Hasan, 1987, Al-Ghalayini, 1912/1985 and Abdel-Latif, 1996) divide simple Arabic sentences into two basic types: nominal and verbal, depending on whether a sentence begins with a noun or verb, respectively, e.g.

(Zakaria, 1978). العلم معرفة تراكمية. (1)

Science (is)<sup>3</sup> cumulative knowledge.

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<sup>3</sup> Arabic is a zero copula language, hence the insertion of a bracketed *is* in the English gloss.

(2) تنتقل الحركة من جزء إلى آخر. (Zakaria, 1978)

spread movement from one part to another (Movement spreads from one part to another).

The so-called nominal or 'N-first' sentence is composed of two main obligatory elements: مبتدأ *mubtada'* (Subject or Theme) and خبر *xabar* (Predicate), both slots being typically filled by a nominal element<sup>4</sup> as in (1) above. Alternatively, the Predicate of a nominal sentence may consist of a prepositional phrase or another clause embedded<sup>5</sup> in the main one as in (3) and (4), respectively:

(3) هو في سجنه. (Mahmoud, 1956/1987)

He (is) in his prison.

(4) أصحاب هذه الحجة الباطلة ينكرون تماماً دور التاريخ. (Zakaria, 1978)

The proponents<sub>i</sub><sup>6</sup> of this false argument [[deny-they<sub>i</sub> completely the role of history.]]<sup>7</sup>

If the Theme or Subject of an embedded 'predicative' clause (i.e. clause functioning as a Predicate) is not co-referential with the Theme of the superordinate clause, the embedded clause will invariably contain a resumptive or replacive personal pronoun (Lewkowicz, 1971) referring to the main theme:

(5) ولكن فريقاً منهم قد تستوقفه أمثال هذه الأمور. (Mahmoud, 1956/1987)

But some of them<sub>i</sub> [[may interest-them<sub>i</sub> such issues]] (But such issues may arouse the interest of some of them).

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<sup>4</sup> In Arabic, nouns and adjectives are grouped together into one grammatical category (nominal) due to their distributional and inflectional similarities. Unless otherwise indicated, the term *nominal* will henceforth be used to refer to a noun or adjective.

<sup>5</sup> In traditional Arabic grammar, it is assumed that the Predicate slot of a 'nominal sentence' can be filled by a phrase or another potentially free-standing sentence, which in turn could be either nominal or verbal. See also Section 2.2.2.

<sup>6</sup> The subscript notation of co-indexing is used here to denote that two NPs are co-referential.

<sup>7</sup> Embedded clauses are represented as [[ ]] and embedded phrases as [ ].

(6) هذا الإطار أو الهيكل قوامه ألفاظ لغوية. (Mahmoud, 1956/1987)

This framework or structure<sub>i</sub> [[its<sub>i</sub>-mainstay (is) lexical items]] (This framework is made up of lexical items).

A verbal or 'V-first' sentence, on the other hand, essentially consists of a verb typically followed by a subject as well as an object and/or an Adjunct as in (7):

(7) يتفاوت نصيبه في النجاح من مجال لآخر. (Zakaria, 1978)

Verb[varies] Subject[its measure of success] Adjunct[from one field to another] (Its measure of success varies from one field to another).

In the next subsection, I will suggest a more productive functional typology of Arabic clauses, which, unlike the traditional approach, is not exclusively based on formal criteria. It will be seen in the course of this study that certain conjunctive patterns and generalizations are more systematically describable in terms of the proposed clause types.

Arabic simple sentences can be conjoined into complex or compound sentences of variable lengths by means of subordinating or coordinating connectives. The beginnings and endings of compound sentences are not always reliably demarcated by standard punctuation marks in written Arabic, unlike English and other European languages. Furthermore, sentences are commonly introduced by connective particles, particularly *wa-*, which functions as a textual as well as intersentential connective (Holes, 1995). As a result, it is frequently difficult to delimit individual sentences in a text or determine with any certainty, in the absence of other contextual clues, whether a potentially free-standing simple clause or clause complex is a member of a coordinate structure or an independent sentence. This difficulty can be illustrated by the following example:

(7a) على أن الأمر الذى يهمنى هنا، هو أن الفيلسوف المعين مطالب بإقامة البرهان العقلى الذى يبين به صواب مبدئه، وصواب النتائج التى استدلها من هذا المبدأ؛ والذى نرفضه نحن، ونطلق عليه صيغة "الخرافة" من عنوان هذا الكتاب، - كما كان فى طبعته الأولى - ليس هو أن يتخذ الفيلسوف الميتافيزيقى لنفسه ما شاء من "مبدأ"، ولا هو - بالطبع - النتائج التى استدلها، ما دام استدلاله لها جاء على منطق العقل؛ بل المرفوض هو أن يبنى الفيلسوف بناءه الفكرى فى ذهنه، ثم يزعم أنه تصوير لحقيقة الكون كما هى قائمة فى الوجود الواقعى خارج

1||| *'alā 'anna* (However), the matter that concerns us here is that the philosopher is required to furnish the rational proof, with which he demonstrates the validity of his principle and the validity of the conclusions he drew from that principle; 2|| *wa-* (and) the thing that we reject and to which we apply the term 'myth' in the title of this book – as it was in its first edition – is not that the metaphysical philosopher should choose for himself whatever 'principle' he may wish, 3|| *wa-* (and) it is not – obviously – the conclusions he inferred || so long as his inference proceeded in accordance with logic; 4|| *bal* (but rather) the unacceptable (thing) is that the philosopher builds his intellectual construct in his mind || *thumma* (and then) he claims that it represents the reality of the universe as it is in real existence outside the mind of the man who has built his construct.

It would be difficult to establish the number of sentences of which the passage in (7a) is composed. For example, it is possible, albeit unlikely, to treat the whole passage as one sentence made up of four clauses (1+2+3+4) coordinated by the conjunctions *wa-* (and) and *bal* (but rather), which, as will be seen in Chapter 3, Section 3.2, can be equally used as connective devices within and across sentences . Other possibilities include:

Sentence I (1) + Sentence II (2) + Sentence III (3) + Sentence IV (4)

Sentence I (1) + Sentence II (2+3) + Sentence III (4)

Sentence I (1) + Sentence II (2+3+4)

## 2.2 Clause Types and Functional Elements

Given the above difficulty with delimiting sentences in Arabic, for the purpose of this study, the term 'sentence' will be generally replaced by 'clause' or 'clause complex', the latter denoting two or more simple clauses combined structurally as detailed in Chapter 3, Section 3.1. This is not to deny the status of the 'sentence' as a distinct grammatical unit in written Arabic discourse but rather to avoid unnecessary problems by using a fairly well-defined unit for syntactic analysis. Following Halliday (1985), the

relations between clauses will be interpreted in terms of the functional-semantic relations that make up the logic of natural language (see Chapter 3, Section 3.1.2).

To provide a more productive description of the basic functional structure of Arabic clauses, I will propose the following tripartite typology of Arabic clauses on the basis of the nature of predication or proposition involved in the clause:

**(1) Subject + Complement (SC)**

**(2) Topic + Comment (TCom)**

**(3) Predicator + Subject (PS)**

It will become clear that types SC and TCom replace the traditional term ‘nominal sentence’, while PS is identical with the ‘verbal sentence’, as will be explained below. As such, the TCom construction is not considered to be a basic clause structure in traditional Arabic grammar but rather a special case of the SC construction where the C slot is filled by an embedded clause. Each of these three types will now be considered in turn.

### **2.2.1 Subject-Complement (SC) Clause**

Variouly referred to in the literature as Topic-Comment or Theme-Predicate, this type of construction essentially construes relational processes in the transitivity system of the grammar (Halliday, 1994). The subject here is the entity of which something is being predicated, i.e. which is being characterized or identified by the complement. Thus, the relational process involved is realized directly by the predicative complement rather than a copulative verb as is the case in English for example, since Arabic is a zero copula language. The Subject could be either an NP or an embedded noun clause (NClause); the latter usually follows the Complement, as in (8) and (9), respectively:

(8) تلك لمحة موجزة. (Zakaria, 1978)

S<sub>NP</sub>[That] a brief overview (This is a brief overview).

(9) من غير المعقول أن نطلق اسماً واحداً على هذه الأفعال المختلفة. (Mahmoud, 1956/1987)

Of the unreasonable  $S_{NClause}$ [[that designate-we one name to these different actions]] (It is unreasonable for us to use one name to refer to these different actions).

The Complement, on the other hand, could be instantiated by an NP, Prepositional Phrase (PrepP) or NClause, e.g.

(10) العقل عنصر لانهائي. (Mahmoud, 1958/1980)

The mind  $C_{NP}$ [an infinite element] (The mind is an infinite element).

(11) الكتاب على المنضدة. (Mahmoud, 1958/1980)

The book  $C_{PrepP}$ [on the table] (The book is on the table).

(12) هدف الفيلسوف أن يجعل الكون كله موضوع بحثه دفعة واحدة. (Mahmoud, 1956/1987)

The philosopher's objective  $C_{NClause}$ [[that make-he the entire universe his research subject in one fell swoop]] (The philosopher's objective is to make the entire universe his research subject in one fell swoop).

It is possible to expand an SC clause by adding optional Adjuncts (A) expressing various types of extra circumstantial information or realizing interpersonal or modal functions in the clause (see Section 2.2.4). For example:

(13) هو الآن جميل في أعين سكان الصحراء. (Mahmoud, 1958/1980)

It (is) now beautiful in the eyes of desert inhabitants.

In certain cases, the order of the two principal elements of the SC clause may be reversed for rhetorical or grammatical reasons, notably when S is an indefinite NP and C is a PrepP; for example:

(14) ليس في ذلك شك. (Mahmoud, 1958/1980)

Not  $C_{PrepP}$ [about that]  $S_{NP}$ [doubt] (There is no doubt about that).

When both S and C are realized by definite NPs, an independent pronoun co-referential with S is usually inserted between them to preclude any ambiguity that may arise as to whether the second NP is a qualifier of the first or a C. Compare:

(15) فؤاد الأول

*Fouad 'al-'auwal*

Fouad the first (Fouad the first or Fouad is the first).

(16) الأول فؤاد.

*'al-'auwal Fouad*

The first Fouad (The first is Fouad).

In (15) the ordinal الأول *'al-'auwal* (the first) could be analysed as a post-modifier of فؤاد (Fouad), which would make (15) an NP, or as an NP complement predicated of the Subject NP فؤاد (Fouad). Disambiguation can be achieved by inserting the independent personal pronoun هو *huwa* (he) after the subject:

(17) فؤاد هو الأول.

*Fouad huwa 'al-'auwal*

Fouad he the first (Fouad, he is the first).

Note that no such ambiguity arises in (16), where the second NP فؤاد (Fouad) cannot be a post-modifier of الأول *'al-'auwal* (the first). The sentence could be further clarified or emphasized by inserting an independent pronoun<sup>8</sup>:

(18) الأول هو فؤاد.

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<sup>8</sup> The *Basran* school of early traditional Arab grammarians terms it the 'distinction pronoun' as it serves to distinguish the complement from the adjective, while the *Kufan* school refers to it as the 'support pronoun' (Abdel-Latif, 1996).

'al-'*auwal huwa Fouad*

The first he Fouad (The first, he is Fouad).

There seems to be a consensus among traditional Arab grammarians, however, that the insertion of this pronoun, though essentially optional, signifies emphasis, restriction or exclusiveness (Abdel-Latif, 1996). While recognizing the plausibility of a Topic-Comment analysis of this clause (see Section 2.2.2), it will be generally analysed as an identifying SC clause (Halliday, 1994) organized into two constituents linked by a relationship of identity, with the personal pronoun هو *huwa* (he) functioning like an 'equals sign'.

Arguably, the SC clause constitutes an information unit made up of two elements, the Given and the New in the sense of Halliday (1994), with the former being typically realized by a grammatically definite S and the latter by C. SC clauses can be introduced by certain types of operators denoting various grammatical categories, e.g. tense, aspect, mood and polarity. Among these are the auxiliary verbs (such as كان *kāna* (to be), أصبح *'aṣbaḥa* (to become)) and particles (such as إن *'inna* (verily; truly), ليت *laita* (if only)) which assign the accusative case to the complement or subject, respectively.

### 2.2.2 TCom Clause

The term Topic-Comment, or TCom for short, is used here to denote a type of syntactic construction made up of an initial nominal element, in the nominative case, typically a grammatically definite NP, adjoined to an embedded free clause that can stand by itself as a complete sentence, i.e. NP + Se(ntence) (Lewkowitz, 1971). Other sources working within the framework of generative transformational grammar (e.g. Snow, 1965 and Anshen and Schreiber, 1968, cited in Lewkowitz, 1971) view this type of construction as basically a re-ordered simple sentence, an approach Lewkowitz (*ibid*) calls a 'Topic-Extraction' method as opposed to her 'Embedded-Comment' method.

Li and Thompson (1976: 461) argue that the Topic-Comment structure is a basic sentence type in the so-called topic-prominent languages. Describing subjects as

‘essentially grammaticalized topics’ (ibid: 484), they outline the differences between Subjects and Topics in terms of seven criteria based on three basic factors: discourse strategy, noun-verb relations and grammatical processes (such as reflexivization, passivization and imperativization). Li and Thompson (1976) suggest that unlike the Subject, the Topic is neither selectionally related to, nor is it determined by, the verb, hence the rarity of obligatory Topic-Predicate agreement. Interestingly, they further note that the Topic is discourse-dependent, serving as ‘the center of attention of the sentence, and must be definite’ (ibid: 466). Similarly, Chafe (1976: 50) argues that Topics seem to ‘limit the applicability of the main predication to a certain restricted domain’.

A characteristic feature of all types of TCom sentences in Arabic is that the embedded clause almost invariably contains a clitic pronoun, called the resumptive or replacive pronoun, which refers back to the initial nominal element of the superordinate clause. The resumptive pronoun could serve as the Subject or Object of the Com clause; for example:

(19) بعض العلماء يسرفون في استخدام هذه التعبيرات. (Zakaria, 1978)

$\tau$ [Some scientists<sub>i</sub>]  $Com$ [overuse-they<sub>i</sub> these terms] (Some scientists overuse these terms).

(20) وكان جماعة من أمرائهم يدفعهم الخطر الداهم إلى الاستبسال والاستماتة في النضال.

(Abu Hadid, 1927/2002)

*wa- (and) kāna* (Aux/Past)  $\tau$ [a group of their princes<sub>i</sub>]  $Com$ [prompts-them<sub>i</sub> the sudden danger to courage and death defiance in the struggle] (Some of their princes were prompted by the sudden danger to show courage and valour in battle).

It may also be the Complement of an embedded PrepP or a possessive pronoun, as in (21) and (22), respectively:

(21) لكن عالم الأشياء لا تردد فيه. (Mahmoud, 1958/1980)

But  $\tau$ [the physical world<sub>i</sub>]  $Com$ [no hesitation in it<sub>i</sub>]. (But there is no hesitation in the physical world)

(22) لأنك ستعلم أن كلمة "الحق" في كل عبارة ترد فيها، يمكن حذفها دون أن يطرأ تغيير على صدق العبارة.  
(Mahmoud, 1958/1980)

Because you will know that  $\tau_1$ [the word<sub>i</sub> 'truth' in every sentence in which it occurs]  
 $Com$ [be-possible its<sub>i</sub> deletion without any change to the truthfulness of the sentence].  
(Because you will know that it is possible to delete the word 'truth' from any sentence  
in which it occurs without any change to its truthfulness).

Khan (1988: xxvi) uses the term 'extraposition' to designate syntactic constructions in which a nominal element 'stands isolated at the front of a clause without any immediate formal connection to the predication'. The grammatical relation of this nominal in the predication is 'usually indicated vicariously by means of a co-referential resumptive pronoun'. Various terms were used by semitic philologists to refer to this construction, which is attested in semitic languages (ibid). Some analysts (e.g. Reckendorf and Brockelmann, cited in Khan, 1988) put forward psychological explanations for this construction, attributing it to a process whereby a cognitively prominent element is uttered in isolation even before the proper syntactic formulation of the clause is concluded (ibid).

In this type of clause, unlike the SC type, the term 'Topic', rather than 'Subject', is used here to refer to the initial nominal element. Interestingly, this initial nominal in both types of clause is labelled by traditional Arab grammarians as المبتدأ ('*al-mubtada*'), i.e. the 'starting point' or 'departure point'. It is not considered to be a 'Subject' in the sense of doer of an action ('logical subject')<sup>9</sup>.

Commenting on the fuzziness and problematic nature of the familiar linguistic term 'Subject', Halliday (1994) identifies three main definitions which have 'grown up' around this notion:

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<sup>9</sup> In traditional Arabic grammar, the grammatical category 'subject' in the sense of agent or doer is called الفاعل *fā'il*, which literally translates as the 'doer'. It is typically a noun in the nominative case invariably following the verb or a pronominal clitic attached to it in the so-called 'verbal sentence'.

(i) that which is the concern of the message, which corresponds to the ‘psychological subject’ of earlier terminology, e.g. *this teapot* in *this teapot my aunt was given by the duke* (ibid);

(ii) that of which something is being predicated, traditionally termed ‘grammatical subject’, e.g. *my aunt* in *this teapot my aunt was given by the duke*;

(iii) the doer of the action, or ‘logical subject’, e.g. *the duke* in *this teapot my aunt was given by the duke*.

Halliday (ibid) further argues that these are three separate and distinct functions, which do not point to one thing but rather ‘three quite different things’, namely the Theme, Subject and Actor, respectively. They make up three separate strands in the overall composite meaning of the clause, contributing as they do to three corresponding metafunctions of the clause: the textual, interpersonal and ideational respectively. However, it is possible for all these roles to be separated or conflated in any combination.

Looked at from this ‘trinocular perspective’, Arabic clauses can be said to exhibit combinations of these roles as well. In the SC clause, for example, there is no sense in which the S element could be construed as an Actor in the transitivity system of the clause, but rather the target of predication or the element carrying ‘modal responsibility’ (Halliday and Matthiessen, 2004), that is the element by reference to which the proposition can be affirmed or denied. Simultaneously, it also functions as the Theme in the canonical order of the SC clause.

Two subtypes of TCom clauses can be distinguished depending on the relationship between T and the Subject of the Com clause:

(i)  $T_i\text{Com}_i$  where T is the antecedent of a pronominal Subject of Com, e.g.

(23) الأطباء يعالجون<sup>10</sup> المرضى.

T<sub>i</sub>[The doctors<sub>i</sub>] Com<sub>i</sub>[treat-they<sub>i</sub> the patients] (The doctors treat the patients).

(ii) T<sub>i</sub>Com<sub>j</sub>, where T is not co-referential with the Subject of the Com clause, e.g.

(24) الأطباء يحترمهم المرضى.

T<sub>i</sub>[The doctors<sub>i</sub>] Com<sub>j</sub>[respect-them<sub>i</sub> the patients<sub>j</sub>] (The patients respect the doctors).

The initial nominal element T<sub>i</sub> in (24) does not qualify as a grammatical Subject in the classical sense of the term. Indeed, it is the antecedent of the object pronominal clitic هم -*hum* (-them<sub>i</sub>) in the embedded Com<sub>j</sub> clause. While serving as an embarkation or starting point for what follows, T<sub>i</sub> is not in direct concord with any ensuing predicate. It can be argued that all TCom sentences have an element from the Com clause as Theme. In other words, they constitute a thematic resource in Arabic for thematizing a nominal element in the Com clause, be it a Subject, Object or Complement.

Furthermore, T does not function as the logical Subject or the doer of any action; it has no function in the experiential structure of the superordinate clause. It simply provides a reference point to be picked up later by a resumptive pronoun. Consequently, when T happens to be the antecedent of the pronominal Subject of a verbal Com clause (i.e. clauses of the subtype T<sub>i</sub>Com<sub>i</sub>), it will not be analysed as the extraposed grammatical Subject of that clause.

Some analysts (e.g. Holes, 1995) regard sentences like (23) as an SVO sentence, i.e. a variant word order of the arguably more common VSO, thus considering the clitic ون -*ūn* (-they) to be a feature of number agreement between a free-standing S and V. Holes (ibid: 213) describes this SV agreement, which depends on the position of S and V relative to each other, as '(o)ne oddity of MSA [Modern Standard Arabic] word order' in contrast with the VSO order where there is no such agreement. He further posits 'the

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<sup>10</sup> In line with traditional grammar, the verbal affix ون -*ūn* (-they) is analysed here as a bound allomorph of the free nominative third person masculine plural pronoun هم *hum* (they).

different grammatical statuses of verb-first and noun-first sentences' as a possible explanation for what he calls 'the anomaly in the agreement system' (ibid: 213). However, Holes (ibid: 205) contends that SV sentences are 'entity-oriented', describing or providing 'incidental background or explanatory information about already defined agents and patients in the text'.

Lewkowicz (1971: 811) argues that the topic-comment structure 'places added emphasis' on the topic NP, which receives still greater emphasis when preceded by *'ammā* and followed by *fā-* (a construction which is usually translated by 'As for...', or 'with regard to...'), e.g.

(25) *أما الأمير فهو كريم.* (ibid)

*'ammā* the prince, *fā-* he is generous (As for the prince, he is generous) .

Like 'as for' in English, the *'ammā..fā-* construction has the effect of focusing the Theme or explicitly announcing it circumstantially without disturbing the overall arrangement of the ensuing clause (Halliday and Matthiessen, 2004), especially when the resumptive pronoun is not the Subject of that clause. Holes (1995: 210) contends that the particle *'ammā* signals a type of fronting of nominals, and even whole clauses, denoting a change of text topic 'as opposed to emphasising the durability of the same topic'. Citing traditional Arabic lexicons and grammars (notably *Mughni-l-Labeeb of Ibn-Hisham*), Lane (1863/1984: 93) defines *'ammā* as 'a conditional and partitive and corroborative particle'. The necessary occurrence of *fā-* after *'ammā* (which is typical of conditional particles in Arabic under certain syntactic conditions) is cited as syntactic evidence that it denotes condition. Lane (ibid: 93) further argues that the following *fā-* is not a conjunction, otherwise 'it would not be prefixed to the enunciative<sup>11</sup>; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in case of necessity in poetry or in a case of ellipsis.'

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<sup>11</sup> The term used by Lane to denote *الخبر 'al-xabar*, i.e. the Complement or Comment following the Subject or Topic respectively, in the terminology adopted here. Traditional Arab grammarians (e.g. Hasan, 1987 and Abdel-Latif, 1996) cite other cases in Classical Arabic (CLA), where the proclitic *fā-* is optionally attached to the predicate in 'nominal sentences', reinforcing the bond between the two essential elements.

It would seem that the *'ammā...fa-* construction serves both local and textual purposes; locally, it strengthens the bond between Topic and Comment, especially when the former is too long or unwieldy, e.g.

(26) أما الحضارة التي توصلت إلى هذه المعرفة "النظرية"، والتي توافرت للإنسان فيها القدرة التحليلية التي تتيح له كشف "المبدأ العام" من وراء كل تطبيق عملي، فهي الحضارة اليونانية. (Zakaria, 1978)

'ammā (as for) the civilization which attained this 'theoretical' knowledge, and in which man had acquired this analytical ability which enabled him to discover the 'general principle' behind every practical application, fa- (then) it (is) the Greek Civilization.

Textually, the *'ammā...fa-* construction serves to shift attention to a new Theme or signal a thematic change in the discourse, frequently implying a contrast with some previous Theme or particularization of a Theme. Indeed, this construction could be thought of as a textual resource for thematizing any non-verbal functional element in the clause, be it a Subject, Complement, Object or Adjunct; for example:

(27) أما قبل هذه المرحلة فكان من الطبيعي أن يستعيز الإنسان عن العلم بالحلم. (Zakaria, 1978)

'ammā before this stage, fa- it was natural for man to substitute dreaming for science.

### 2.2.3 PS Clause

Unlike the SC and TCom clauses, the Predicator-Subject (PS) clause typically begins with a lexical verb, hence the traditional term 'verbal sentence'. The P is the only functional element in the clause realized by a lexical verb or verbal group<sup>12</sup>. It is headed by a lexical verb, which may be preceded by modal, aspectual and/or negative particles.

<sup>12</sup> The term 'verbal group' is used here to encompass such elements of polarity, tense, aspect and modality that are closely associated with the verb, e.g. لم *lam* (negative polarity + past tense), لن *lan* (negative polarity + future tense), سوف *saufa/سـ sa-* (future tense) and قد *qad* (a particle denoting aspect or modality). Holes (1994: 176) argues that the canonical shape of the verb phrase can be represented as: auxiliary verb (KWN 'to be') + modal/aspectual particles (such as قد *qad*, سوف *saufa*) + negative particles (such as لا *lā*, لم *lam*, لن *lan*) + the main verb + bound pronominal object enclitic morphemes, with the verb itself being the only obligatory element.

The other principal element of the PS clause is the S, which typically follows the Predicator and may be a nominal phrase or clause, as in (27) and (28), respectively,

(28) ورأى صلاح الدين أثناء ذلك امتناع الحصن عليه. (Abu Hadid, 1927/2002)

*wa-* (and) P<sub>VP</sub>[saw] S<sub>NP</sub>[Saladin] A<sub>NP</sub>[during that] O<sub>NP</sub>[the invincibility of the fortress].  
(Meanwhile, Saladin thought that the fortress was invincible)

(29) لا يكفي أن يعرف الفيلسوف ألفاظه على هذا النحو. (Mahmoud, 1958/1980)

P<sub>VP</sub>[Not suffice] S<sub>NClause</sub>[that knows the philosopher his terms in this manner]. (It is not sufficient for the philosopher to know his terms in this manner)

A pronominal S is realized as a nominative pronominal clitic morpheme attached to the verb. If S is a third person singular personal pronoun (masculine or feminine), it is realized by a zero morph  $\emptyset$ :

(30) وساعدت على إثراء حياته العقلية. (Zakaria, 1978)

And helped-3.f  $\emptyset$  in enriching his mental life. (And it helped to enrich his mental life)

Another three primary elements can be recognized in the syntactic structure of the PS clause: the Object (O), the Complement (C) and the Adjunct (A).

The Object is a principal element in the structure of a PS clause, which typically represents an entity most intimately affected by the process denoted by the P. Like the S, the O is syntactically associated with an NP or NClause. PS clauses could have one or two Objects depending on the valency of the verb.

The Complement occurs with some types of verbs and can be an NP superficially resembling an Object. It provides some definition or characterisation of the O or S; for example:

(31) عينه الرئيس وزيراً للإعلام.

The President appointed him a Minister of Information.<sup>13</sup>

(32) يعمل أخي مهندساً.

My brother works (as) an engineer .

Adjuncts (A) are generally optional elements adding extra adverbial information of various kinds. They also seem to be more peripheral and enjoy a greater degree of mobility than other elements of the clause. Because of the important role played by some types of Adjuncts in clause complexing and conjunction, they will be discussed here in some detail. As will be explained in Section 2.2.4.1, a circumstantial Adjunct, for example, can augment the clause internally if it is realized by a phrase or externally through clause complexing if it is realized by a clause.

#### 2.2.4 Adjuncts

Typically, Adjuncts are realized by NPs or PrePs in any type of Arabic clause. The semantic space constructed by Adjuncts in general can also be filled by adverbial clauses in hypotactic clause complexes (see Section 2.3). In other words, for many types of Adjuncts realized by nominal or prepositional phrases, it is usually possible to find parallel adverbial clauses introduced by subordinating conjunctions. For example:

(33) وتوضيحاً لذلك = ولكي نوضح ذلك

*wa-tauḍīḥan* (explanation-ACC) *li-ḍālik* (of-that) = *wa-likai* (and in order that)  
*nuwaḍḍiḥ-a* (we-explain) *ḍālik* (that)

and in clarification of this = and in order for us to explain this.

(34) في حالة الحريق = إذا اندلع حريق

*fī(in) ḥālati* (case) 'al-*ḥarīq* (the fire) = 'iḍā (if) 'indala'a (broke out) *ḥarīqun* (fire)

in the event of fire = if fire breaks out

<sup>13</sup> In traditional grammar, the accusative NP وزيراً للإعلام *wazīran li-li'lām* (a Minister of Information) would be analysed as 'second object'.

According to Halliday, the notion of ‘circumstance’ itself can be construed as a kind of additional minor process that has become ‘parasitic’ on the main one. Halliday attributes this to the fact that most circumstances in English are realized by prepositional phrases, which express a ‘minor process’ with the preposition being interpreted as a kind of mini-verb or an intermediary introducing a nominal element as an indirect participant in the main process (Halliday and Matthiessen, 2004: 277). In Arabic, Adjuncts are commonly realized by NPs headed by accusative verbal or participial nouns, or PrepPs. In either case, the circumstantial Adjunct can also be regarded as a kind of reduced or ‘shrunk’ clause, which could be expanded as in (33) and (34) above.

Furthermore, some Adjuncts (see Section 2.2.3.3 and Chapter 3, Section 3.2.2) have a conjunctive function whereby, like conjunctions, they serve to establish an explicit logico-semantic relation between the clause in which they occur and another clause or clause complex in the neighbourhood.

The following account of Arabic Adjuncts is primarily based on Halliday and Matthiessen (2004). Three kinds of Adjunct can be distinguished according to the type of metafunction they realize: **circumstantial**, **interpersonal** and **conjunctive**. Each of these three types will now be considered in turn in relation to the Arabic clause.

#### **2.2.4.1 Circumstantial Adjuncts**

These Adjuncts function in the transitivity system of the clause expressing the ideational circumstances surrounding the process represented by the clause. They can be considered as optional circumstantial augmentations of the experiential core of the clause, which is made up of process + participants (Halliday and Matthiessen, 2004).

Circumstantial Adjuncts specify different kinds of circumstantial elements, which contribute to the propositional content of the clause. The following subtypes can be recognized:

(1) **Extent:** These Adjuncts denote the extent of the process in space-time, i.e. the distance, duration or frequency of the process. They answer the questions: *how far?* (in the sense of ‘over what distance’), *how long?* and *how many times?*, respectively. They can be realized by a PrepP or an adverbial NP<sup>14</sup>. For example:

(35) حملته الأمواج مئات الأميال.

The waves carried him hundreds of miles.

(36) فقد ظل هذا الفيلسوف اليوناني الكبير المصدر الأساسي للمعرفة في شتى نواحيها طوال العصور الوسطى الأوروبية أي طوال أكثر من ألف وخمسمائة عام. (Zakaria, 1978)

This great Greek philosopher continued to be the main source of knowledge in its various aspects throughout the European Middle Ages, that is over more than 1500 years.

(37) ...وأنها في مقابل كل مرة تنجح فيها تخفق عشرات المرات. (Zakaria, 1978)

...and that for every time it succeeds, it fails tens of times.

(2) **Location:** This type denotes the location of the process in space-time. Adjuncts in this category answer the questions: *where?* and *when?*. They are typically realized by a PrepP or NP. Examples:

(38) وحشدت الدولة العثمانية جيوشها على حدود مصر. (Abu Hadid, 1961)

The Ottoman Empire amassed its troops on the borders of Egypt.

(39) ومات سعد زغلول في سنة 1927. (Abu Hadid, 1961)

(And) Sa‘d Zaġlūl died in the year 1927.

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<sup>14</sup> The term ‘adverbial NP’ is used here to encompass a variety of nominals grouped under different functional subcategories in the traditional literature. The common thread running through them is that they are all nominal derivatives in the accusative case realizing a circumstantial element associated with the process, or a depictive or resultative attribute (in the sense of Halliday and Matthiessen, 2004) serving to specify the state of one participant either while taking part in the process or after it has been completed.

It is possible in (39) to drop the preposition *في* *fī* (in) turning the PrepP into an adverbial NP with its head noun *سنة* *sanah* (year) in the accusative case.

**(3) Manner:** This type describes the way in which the process is realized. It can be divided into four subtypes: Means, Quality, Comparison and Degree.

**MEANS:** This type of Adjunct construes the means by which the process takes place. It is typically realized by a PrepP (commonly with the prepositional clitic *بـ* *bi-*, with/by) as in (40):

(40) فكنتا المرحلتين – اللاهوتية والميتافيزيقية – تحاولان حل جميع المشكلات بأداة واحدة.  
(Mahmoud, 1958/1980)

Both stages – the theological and the metaphysical – are attempting to solve all problems with one tool.

Other PrepPs functioning as Adjuncts of Means include *bi-wāsiṭati* بواسطة *an* 'عن طريق', *min xilāli* من خلال *ṭarīqi* (through, by means of).

**QUALITY:** This subtype characterizes the process with respect to any meaningful variable or feature, embodies a positive or negative assessment of it, or specifies the state of the Actor or Goal during its participation in the process (see below). Adjuncts of Quality are commonly realized by PrepPs; for example:

(41) لكن الصعوبة تبدأ حين تضمُّ هذه الألفاظ بعضها إلى بعض على هذا النحو العجيب.  
(Mahmoud, 1958/1980)

But the difficulty starts when you put words together in this strange manner.

Quality Adjuncts are also frequently expressed by an accusative adverbial NP, which could be one of the following types:

(a) **Circumstantial Accusative**; for example:

(42) ...لأن الحركتين قد سارتا حيناً جنباً إلى جنب. (Mahmoud, 1958/1980)

...because the two movements proceeded sometimes side by side.

This type of adverbial NP belongs to a category of accusative nominals referred to by traditional Arab grammarians as حال *ḥāl* (state). Some analysts (e.g. Cantarino, 1975a) have termed it the ‘circumstantial accusative’. Hasan (1987) describes حال *ḥāl* as a nominal derivative (e.g. a verbal or participial nominal) typically providing a specification of the state of the Subject and/or Object, or any other preceding element, at the time of action or event denoted by the verb. It will typically respond to the question ‘How (in what state/condition) was the Subject/Object?’; for example:

(43) أرسل التاجر البضاعة ملفوفة. (cited in Hasan, 1987)

The merchant sent the goods wrapped .

(In what state was it sent?)

(b) **Cognate (Absolute) Accusative**. In traditional Arabic grammar, this type of accusative is termed المفعول المطلق *’al-maf’ūl ’al-muṭlaq* (Absolute Object). It is realized by an NP headed by a verbal noun in the accusative case, which is typically derived from a verb, a verbal or participial noun in the clause; for example:

(44) ...حتى إذا ما حدسَ الحقيقةَ المنشودةَ حدساً، أخرجها للناس في طائفة من ألفاظ اللغة.

(Mahmoud, 1958/1980)

...so that when he has intuited the sought-after truth ḥadsan (intuiting), he would then bring it out to people in (the form of) a set of language words.

Here the cognate verbal noun حدساً *ḥadsan* (intuiting) is simply a restatement of the process denoted by the verb حدس *ḥadasa* (intuited), from which it is morphologically derived, for emphasizing, strengthening and asserting the process or action expressed by

the verb, thereby dispelling any doubt or possibility of metaphorical interpretation of it (Hasan, 1987). Cantarino (1975a: 170) notes that this construction is ‘a part of a more complex, but typically Semitic, syntactical phenomenon’, which he refers to as ‘paronomasia’ or ‘figura etymologica’, i.e. the syntactic relation between two or more cognate words, with the same or related meaning (ibid: 439).

However, the function of the Cognate Accusative nominal is by no means confined to rhetorical emphasis. The Head of the cognate NP can be followed by a Qualifier (Q) which typically specifies the manner of the process involved, thereby rendering the whole construction a circumstantial element in the clause masquerading as a participant.<sup>15</sup> This Qualifier could be an embedded NP or Clause describing the quality of the process as in (45) and (46), respectively:

(45) وتلك نتيجة خطيرة لو أدركها الناس قبلنا لتغير وجه الفلسفة تغيراً جوهرياً. (Mahmoud, 1958/1980)

And that is a serious conclusion if people had recognized it before us, the face of philosophy would have changed a substantial change (substantially).

(46) فهي لا تضيف علماً جديداً إلى علم، ولكنها تحلل عبارات العلم نفسها تحليلاً يستخرج ما تنطوي عليه من مبادئ أو فروض. (Mahmoud, 1958/1980)

It does not add a new science to another, but analyses the scientific phrases themselves an analysis [[eliciting the principles and hypotheses involved]]. (in a way which elicits the principles and hypotheses involved.)

COMPARISON: This type is typically expressed by PrepP or NP headed by such nouns as *miθl* (like), *xilāfan* (unlike); for example:

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<sup>15</sup> Halliday and Matthiessen (2004) note that there is a continuity between the categories of participant and circumstance, which can be seen in the forms by which they are realized. They further suggest that the distinction is probably relevant in all languages though with varying degrees of sharpness. Interestingly, in discussing the role of Scope in material processes, they cite examples where the Scope is not an entity but rather another name for the process, like ‘a good death’ in ‘Has anyone you have known or heard of died a good death’. They further argue that this kind of structure ‘enables us to specify further the number or kind of processes that take place’. (ibid: 193)

(47) وأما الفكرة التي تجري على غراره فهي التي يصح أن تكون موضعاً لاختلاف الرأي والجدل.  
(Mahmoud, 1958/1980)

As for the idea that runs according to its pattern, it is the one that could be subject to dispute and debate.

In the following example, there are three instances of Adjuncts of comparison, the first of which is expressed by a prepositional phrase with the prepositional clitic كـ ka- (like), while the other two are construct nominal phrases headed by the noun مثل miθl (like).

(48) كان الفلاسفة السابقون يجعلون العلوم الطبيعية كالعلوم الرياضية في طريقة الوصول إليها، لأنها قبلية مثلها، يدركها العقل بغير حاجة ضرورية إلى تجربة الحواس، ولهذا فهي يقينية مثلها.  
(Mahmoud, 1958/1980)

The old philosophers used to treat natural sciences PrepP[ka- (like) mathematical sciences] in terms of their approach, because they are a priori sciences NP[miθhl (like) them]; they are perceived by the mind without any need for the senses, and therefore they are certainty sciences NP[miθl (like) them].

DEGREE: Again, this type of Adjunct is typically expressed by a PrepP (frequently with the prepositions بـ bi- (with)) or a Cognate Accusative phrase (see above) with the cognate Head qualified by an intensifying adjective, e.g. احتراماً كاملاً 'ihtirāman kāmīlan (full respect), شرحاً وافياً 'sarḥan wāfīan (full explanation). It may also be expressed by a PrepP with the preposition إلى 'ilā (to), plus an embedded NP headed by a noun denoting scope, degree, range or extent, e.g. حد ḥadd (extent), مدى madā (range, extent).

Examples:

(49) وفي الثانية كان "برتراند رسل" و"جورج مور" و"سوزان ستنبنج" و"آير" وغيرهم قد اتجهوا بقوة نحو فلسفة تحليلية.  
(Mahmoud, 1958/1980)

In the latter (England), Bertrand Russell, George Moore, Susan Stebbing, Ayre and

others had turned with force (strongly) to analytic philosophy.

(50) قصاره أن يكون احتمالياً بدرجة عالية. (Mahmoud, 1958/1980)

It is at the most probabilistic to a high degree.

**(4) Cause:** The word 'cause' here is taken to be a superordinate term under which three subcategories are subsumed: reason, purpose and behalf.

REASON, i.e. the existing conditions leading to the occurrence of the action. This type of Adjunct is typically expressed by a causal PrepP such as بسبب *bi-sababi* (for the cause of/because of), لـ *li-* (for, due to), من جراء *min jarrā'i* (because of, due to), بفضل *bi-faḍli* (thanks to); for example:

(51) فعل هؤلاء القراء ازوروا عن كتابه بسبب التزامه للطريقة الفنية الدقيقة في التعبير.  
(Mahmoud, 1958/1980)

Perhaps those readers have turned away from his book *bi-sababi* (because of) his adherence to the accurate technical style of expression.

A Reason Adjunct may also be expressed by an Accusative NP (typically headed by an accusative verbal noun denoting the reason for the action, followed by a PrepP Qualifier):

(52) فإن كل نظرية تأتي بعد ذلك نتيجة لهذه المسلمات تكون تحليلية. (Mahmoud, 1958/1980)

Then every theory [[that comes (as) a result of these axioms]] is analytic.

PURPOSE, i.e. the motivation for, or intention behind the action. This type of Adjunct is typically expressed by a PrepP with the prepositional clitic لـ *li-* (for) plus a verbal noun, or common causal prepositional phrases such as بغرض *bi-garaḍi* (for the purpose of), بهدف *bi-hadaḍi* (with the objective of), على أمل *'alā 'amali* (in the hope of), في سبيل *fī sabīli* *min 'ajli* (for the sake of); for example:

(53) ويتحتم بطبيعة الحال أن يكون لمتل هذا الاسم مسماه وإلا فقد وظيفته التي من أجلها وجد.  
(Mahmoud, 1958/1980)

It would obviously be necessary for such a name to have a referent otherwise it would lose the function [[which<sub>i</sub> for the sake of it<sub>i</sub> it existed]].

A purpose Adjunct can also be expressed by a Causal Accusative NP; for example:

(54) بل الذي نضعه أمامنا للبحث هو "أقوال" و"نظريات" يقولها القائلون تأويلاً للظاهرة المراد تأويلها.  
(Mahmoud, 1958/1980)

Rather, what we subject to investigation are 'statements' and 'theories' put forward by people *ta'wīlan* ((as) interpretation) of the phenomenon to be interpreted.

The Causal Accusative construction is basically an NP headed by a verbal noun in the accusative (*ta'wīlan* interpretation) in (56), which is followed by a PrepP Qualifier (*li-zzāhirati* of the phenomenon). It is always replaceable by a PrepP with the prepositional clitic *li-* (for) followed by the genitive construction *ta'wīlu az-zāhirati* (interpretation (of) the phenomenon).

BEHALF, i.e. the entity or person for whose sake the action is undertaken. This type of Adjunct is typically expressed by a PrepP such as *min 'ajli* من أجل (for the sake of), *li-* (for), *li-ṣāliḥi* لصالح (in the interest/on behalf/in favour of); for example:

(55) إن فهم قوانين الطبيعة من خلال العلم يتيح للإنسان سيطرة حقيقية على ظواهرها ويمكنه من تغيير مجرى حوادثها لصالحه. (Zakaria, 1978)

Understanding the laws of nature through science gives man real control over its phenomena and enables him to change the course of its events *li-sālihihi* (in his favour).

This category also includes the negative Adjunct ضد *ḍidda* (against), which is an adverbial Head noun in a genitive construction as in:

(56) وفي ميدان العلم خاض جاليليو معركة عنيفة ضد سلطة أرسطو. (Zakaria, 1978)

In the field of science, Galileo fought a fierce battle *ḍidda* (against) Aristotle's authority.

**(5) Contingency:** Halliday uses this term to cover circumstantials on which the actualization of the process depends. Two<sup>16</sup> subtypes can be identified in Arabic: condition and concession.

CONDITION: Adjuncts of condition have the sense of 'if', i.e. they express the circumstances necessary for the realization of the process. They are typically expressed by a PrepP such as حالة في *fī ḥālātī* (in the case/event (of)) or بشرط *bi-ṣarṭī* (on condition (of)) followed by a genitive NP usually headed by a verbal noun; for example:

(57) كيف يمكن دحض هذه النظرية في حالة بطلانها؟ (Mahmoud, 1958/1980)

How can this theory be refuted in case (of) its falsity?

Negative condition could also be expressed by a PrepP such as غياب في *fī ḡiābi* (in the absence (of)), بغير *bi-ḡairi*, دون *dūna*, من دون *min dūni*, بدون *bi-dūni* (without), لولا *laulā* (if (it was) not for); for example:

(58) بل لعله كان يفكر في أن يوقع به لولا مقاومة ابنه لذلك الرأي. (Abu Hadid, 1927/2002)

He might have even thought of falling upon him *laulā* (if it was not for) his son's objection to that idea.

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<sup>16</sup> Halliday and Matthiessen (2004) refer to a third subcategory, Default, which is defined as negative conditions, e.g. *unless*. In Arabic, this can be more appropriately subsumed under Condition, which can be positive or negative.

CONCESSION: Adjuncts of concession have the sense of ‘although’. They are typically expressed by the complex prepositional phrases *على الرغم من* *bi-rraġmi min*, *على الرغم من* *‘ala ar-raġmi min* (in spite of), or the accusative nominal *رغم* *raġma* (despite); for example:

(59) وما الذي جعل البابا يقبلها رغم الحفيظة التي كانت في قلبه على الكنيسة الشرقية؟  
(Abu Hadid, 1927/2002)

What made the Pope accept it (the invitation) *raġma* (despite) the grudge he had against the Eastern Church?

**(6) Accompaniment:** These Adjuncts express a form of joint participation (with its positive and negative aspects) in the process but one participant is expressed circumstantially. Thus, if the process involves two participants A and B, the range of meanings expressed by these circumstantials would include:

1. A with B
2. A without B
3. A as well as B
4. A instead of B

Halliday terms (1) and (2) ‘comitative’, and (3) and (4) additive. The four subtypes are typically expressed by a complex PrepP, usually with an embedded genitive construction, or an NP headed by an adverbial accusative followed by an embedded PrepP. Here are examples of the four subtypes, respectively:

(60) إذ قد مضت أظلم القرون مع القرن التاسع. (Abu Hadid, 1927/2002)

For the darkest centuries have passed *ma‘a* (with) the ninth century.

(61) العقل طريقة سلوك معينة، بحيث أصف به جانباً من سلوك الإنسان دون جانب.  
(Mahmoud, 1958/1980)

Mind is a particular mode of behaviour such that I describe with it a particular aspect of human behaviour *dūna* (without) another (but not another).

(62) لكن "هندسات" جديدة نشأت إبان القرنين التاسع عشر والعشرين، إلى جانب هندسة إقليدس.

(Mahmoud, 1958/1980)

But new 'geometries' emerged during the 19th and 20th centuries *'ilā jānibi* (in addition to) Euclidean geometry.

(63) إذ ليس عند العقل الصرف ما ينفي أن يستمر الحجر في صعوده إلى أعلى بدل سقوطه إلى أسفل.

(Mahmoud, 1958/1980)

For the pure mind there is nothing that precludes the possibility of the stone's continuing to rise in the air *badala* (instead of)<sup>17</sup> its falling down.

**(7) Role:** According to Halliday, this type of Adjunct expresses the meanings 'be' and 'become' circumstantially, i.e. without using a relational process. It corresponds to the question 'what as?' or 'what into?'. Adjuncts of role are typically expressed by a prepositional phrase with the prepositional clitic *ka-*, (as) or the prepositional phrases *bi-tibarihi* (in its capacity as), which are composed of the prepositional clitic *bi-*, followed by a genitive construction *bi-waṣfihi* بوصفه *bi-ṣifatihi* بصفته *bi-tibarihi* (his consideration<sup>18</sup>/capacity/designation), which is in turn followed by an accusative NP denoting the role referred to (e.g. president, officer, leader, etc.). Thus, the basic structure of the prepositional Adjunct *bi-ṣifatihi ra'īsan* بصفته رئيساً (in his capacity as president) could be bracketed as follows:

[<sub>Prep</sub> *bi-* [<sub>NP</sub> *ṣifatihi* صفته his capacity] [<sub>NP</sub> (accusative) *ra'īsan* رئيساً president]]].

<sup>17</sup> The Arabic additive Adjunct in this example is an NP with an accusative noun as Head بدل (substitute) followed by a genitive NP as Qualifier. As noted before, the embedded genitive NP could be replaced by a PrepP; cf. *badalan min suqūḥi* بدلاً من سقوطه ((as) a substitute for its falling = instead of its falling).

<sup>18</sup> The meaning expressed by the genitive construction *bi-tibarihi* باعتباره (his consideration) is not possessive, but rather objective as in *the boy's release*, i.e. release of the boy (cited in Quirk *et al*, 1985). Thus, the PrepP *bi-tibarihi ra'īsan* بصفته رئيساً means '(with) considering him (to be)'.

The embedded NP رئيساً *ra'īsan* (president) is arguably governed by the verbal noun صفة *ṣifah* (literally, quality, attribute, capacity), hence the accusative case. It is a moot question whether the Prepositional Complement, to which the prepositional clitic is attached, should be analysed as an embedded clause. Following Halliday and Matthiessen (2004), I will analyse the prepositional phrase as an incongruent or metaphorical realization of a clause through nominalization. Thus, the phrase 'with x's designation as y' represents a downgrading of the congruent clause 'since x is designated y', with the preposition — *bi-* in the metaphorical prepositional phrase being simply a structural marker realizing the 'relator' (conjunctive expression) in a corresponding congruent sequence of clauses; compare:

(64) حاول محمود عباس التفاهم مع إسماعيل هنية باعتباره رئيساً منتخباً للوزراء.  
(Ahmad Al-Rabie, Al-Sharq Al-Awsat, 29/01/2007)

Mahmoud Abbas tried to reach an understanding with Ismail Haniyah [considering him an elected Prime Minister] (as an elected Prime Minister).

(65) حاول محمود عباس التفاهم مع إسماعيل هنية حيث أنه يعتبر رئيساً منتخباً للوزراء.

|||Mahmoud Abbas tried to reach an understanding with Ismail Haniyah || *haiθu 'anna-hu* (since/given that-he) is considered to be an elected Prime Minister |||.

Thus, the relator أن *haiθu 'anna* (since/given that) in (64) is incongruently realized as a preposition — *bi-* in (67), with the sequence of two clauses being downgraded to a single clause (see Chapter 4, Section 4.4.2.1, and Chapter 5, Section 5.2.2.1).

Role Adjuncts can also be expressed by a circumstantial accusative NP (see (42) and (43) above), which denotes a depictive or resultative attribute; for example:

(66) وقد تنظر إلى كوب الماء فتراه صافياً. (Mahmoud, 1958/1980)

You may look at a glass of water and see it clear.

**(8) Matter:** Adjuncts of matter are related to projecting verbal and mental clauses (see Section 2.3.2.1). Providing an answer to the question ‘what about?’, they can be considered the circumstantial equivalent of the matter described or referred to in the verbal or mental clause. Typically, they are expressed by a prepositional phrase headed by the preposition *عن* ‘*an* (about) or by more complex prepositional phrases such as *بشأن* *bi-xuṣūṣi* (with regard (to)) or *بـ* *fīmā yata‘allaqu bi-* or *فيما يتعلق* *fīmā yaxuṣṣu* (in what relates to, i.e. concerning), *بالنسبة لـ* *bi-nnisbati li-* (in relation to); for example:

(67) وقد حاول بعض من كتبوا عنه أن ينسبوه إلى أسرة عريقة وعرق شريف.  
(Abu Hadid, 1927/2002)

Some of those who have written ‘*anhu* (about him) tried to link him to an old respectable family and a noble descent.

**(9) Angle:** Angle expressions are the circumstantial equivalents of projecting verbal or mental clauses. In Hallidayan terms, they are related either to the ‘Sayer’ of a verbal clause or ‘Senser’ of a mental clause, i.e. the source of information or idea expressed by a projected clause (see Section 2.3.2.1). Adjuncts of angle are typically expressed by an adverbial NP or PrepP, either with an embedded NP representing the source of information or idea, or an embedded clause again including the Sayer or Senser; for example:

(68) ولكن المهم في كلتا الحالتين أن العلماء المسلمين – وفقاً لرأي هؤلاء الكتاب – لم يخرجوا عن فلك التفكير العلمي اليوناني. (Zakaria, 1978)

But the important thing in both cases (is) that Muslim scholars – *wafqan li-* (according to) the view of those writers – did not go beyond the bounds of Greek scientific thinking.

Another common angle expression in MSA is the complex prepositional phrase *من حيث* *min haiθu* (literally, ‘from where’ or ‘whence’) which is followed by an NP<sup>19</sup> as a Complement; for example:

(69) *وبعبارة أخرى، لئن كان العلم معنياً بالمعرفة من حيث مضمونها، فالفلسفة معنية بالمعرفة من حيث إطارها وهيكلها.* (Mahmoud, 1958/1980)

In other words, if science is concerned with knowledge *min haiθu* (from the standpoint of/in terms of) its content, then philosophy is concerned with knowledge *min haiθu* its framework and structure.

#### 2.2.4.2 Interpersonal Adjuncts

Following Halliday and Matthiessen (2004), interpersonal or modal Adjuncts represent different kinds of assessment of the proposition or proposal expressed by the clause. There are two broad types of interpersonal Adjuncts: (i) Mood Adjuncts, which are associated with meanings realized by the mood system; and (ii) Comment Adjuncts, which express the speaker’s attitude vis-à-vis the proposition as a whole or the particular speech function expressed by the clause, i.e. whether it realizes a proposition or proposal (ibid). In this Section, a brief account will be given of the basic types of interpersonal or modal Adjuncts that can be recognized in MSA. As will be explained below, interpersonal Adjuncts should be considered as one grammatical resource or option, among others, for realizing the meanings associated with the mood system.

#### I. Mood Adjuncts

These Adjuncts are associated with three modal meanings: **modality**, **temporality** and **intensity**. Next each of these will be considered in turn.

**MODALITY:** Adjuncts of modality are concerned with the area of meaning between positive and negative polarity. They are one grammatical resource, among others, for specifying two types of modal assessment of propositions: probability and usuality.

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<sup>19</sup> When followed by a clause, *حيث haiθu* (with or without a preceding preposition) functions as a hypotactic conjunction (see Section 2.3.2.2).

**Probability**, i.e. the speaker's own assessment of the degree of probability of the proposition (typified by 'may be'). These Adjuncts are typically expressed by an accusative indefinite NP (مطلقاً *mutlaqan* absolute (no way, absolutely not); مؤكداً *'akīdan* certainty (certainly)) or a PrepP (على الأرجح *'ala-l'arjaḥi/* الغالب في *fi-lḡālibi/* على الأغلب *'ala-l'aglābi* (probably); بالتأكيد *bi-tta'kīdi* with certainty; بغير شك *bi-ḡairi šakkin* without doubt); for example:

(70) لكنك لو استطعت أن تصغي إلى ما يقوله هؤلاء الشيوخ أمكنك يقيناً أن تجيبهم بصوت مرتفع كصوتهم.  
(Mahmoud, 1956/1987)

But if you could listen to what those learned scholars are saying, you would yaqīnan (certainly) be able to respond to them with as loud a voice as theirs.

(71) كانت هذه الأسئلة مثلاً تدور بغير شك في أذهان أجدادنا. (Abu Hadid, 1961)

These questions for example were lingering bi-ḡairi šakkin (without doubt) in our grandfathers' minds.

**Usuality**, i.e. the speaker's assessment of the degree of indefinite frequency of the proposition (typified by 'sometimes'). Thus, unlike Adjuncts of probability which essentially mean 'either yes or no', Adjuncts of usuality mean 'both yes and no' but with different degrees of frequency. Again, this type of Adjunct is typically expressed by an accusative NP (e.g. عادةً *'ādatan* (by) habit (usually); كثيراً *kaθīran* many/much (often, frequently); غالباً *ḡāliban* predominant/most (most often/mostly)<sup>20</sup>; دائماً *dā'imān* always; نادراً *nādiran* rare (rarely); أحياناً *'aḥyānan* times (sometimes)). As is generally the case with many accusative adverbial nominals, an Adjunct of usuality is replaceable by

<sup>20</sup> The nominal Adjunct غالباً *ḡāliban* and the cognate PrepP في الغالب *fi-lḡālib* (see below) are potentially ambiguous; they could be used to denote probability, in the sense of '(most)probably', or usuality, in the sense of 'in most cases' or 'mostly'.

a semantically cognate PrepP, with the same NP functioning as a Complement with respect to the preposition.<sup>21</sup> For example:

(72) وتبع ذلك – في النصف الثاني من القرن التاسع عشر – موجة مثالية أخرى هي التي تسمى عادةً "بالكانتية الجديدة". (Mahmoud, 1956/1987)

This was followed – in the second half of the 19th century – by another idealist wave, which is NP[ '*ādatan* usually] referred to as the 'Neo-Kantism'.

(73) وكان الخليفة في العادة يختار طفلاً من البيت الفاطمي. (Abu Hadid, 1927/2002)

The Caliph would <sub>PrepP</sub>[*fil- 'ādati* (usually)] choose a child from the Fatimid household.

Interpersonal Adjuncts of usuality are closely related to circumstantial Adjuncts of frequency (Section 2.2.4.1), but there is a subtle distinction between the two categories; while the latter denote the extent of repetition of the process (e.g. *yaumīyan* (every day)), the former convey the speaker's modal assessment of habitude.

**TEMPORALITY:** Adjuncts of temporality relate to the primary (deictic) or secondary tense in the clause (in the sense of Halliday and Matthiessen, 2004) or to the speaker's expectation in relation to the time at issue. They are realized by certain adverbial nominals and prepositional phrases such as *ba'du* (yet/still); *min qablu* (before); *min ba'du* (after); *lit-tauwi* / *tauwan* (just); *qarīban* / *قريباً* (soon). Examples:

(74) وهكذا سمعت أوروبا نغمة لم تطرق أذنها من قبل. (Abu Hadid, 1927/2002)

Thus, Europe heard a tune which had not struck its ear *min qablu* (before). (...which it had never heard before.)

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<sup>21</sup> The only grammatical difference is that the embedded NP would be definite and assigned the genitive case, e.g. *nādiran* 'rare' (rarely) is interchangeable with *fin-nādir* literally, 'in the rare' (rarely).

(75) لأن هؤلاء الأخيرين كانوا قد خرجوا لتوهم من أهوال الحرب العالمية الثانية. (Zakaria, 1978)

...because the latter had *litauwi-him* (just) come out of the horrors of WWII.

**INTENSITY:** Again these Adjuncts relate to the degree of intensity of the process or the speaker's expectation thereof (counterexpectancy). The latter could imply either 'falling short of' the speaker's expectation (e.g. فقط *faqat*/فحسب *faḥasb* only) or exceeding it (e.g. حتى *ḥattā* even; بل *bal* even/in fact).

(76) هكذا يصف الفيلسوف التأملي العالم بما يجده في نفسه هو، بل إنه حتى في هذا الوصف الذاتي يستخدم الألفاظ على نحو لا يجعلها واضحة المعنى. (Mahmoud, 1958/1980)

Thus, the meditative philosopher describes the world through what he experiences within himself; *bal* (indeed) he *ḥattā* (even) in this subjective description uses words in a way that does not make their sense clear.

Here both the conjunctive Adjunct بل *bal* and the focusing Adjunct حتى *ḥattā* realize a modal assessment of the proposition on the part of the speaker, conveying a sense of 'not only but also'. Intensity Adjuncts of degree usually express total or high degree and can be realized as accusative adverbial NPs or PrepPs, especially as intensifiers in negative clauses, e.g. تماماً *tamāman* (completely); مطلقاً *muṭlaqan*/على الإطلاق *'alal-'iṭlāqi* (absolutely/utterly/at all); إلى حد بعيد *'ila ḥaddin ba 'īdin* (to a great extent). As in English (Halliday and Matthiessen, 2004), these Adjuncts are typically associated with interpersonally loaded Processes and Attributes and can also function as Sub-modifiers within a nominal group. Examples:

(77) فقد أخفق تماماً في التدريس. (Zakaria, 1988)

For he *tamāman* (completely) failed in teaching.

(78) ... لأنها لا تحمل معنى على الإطلاق. (Mahmoud, 1956/1987)

...because it does not carry (any) meaning *'alā-l'iṭlāq* (at all).

## II. Comment Adjuncts

As noted above, and as defined by Halliday, comment Adjuncts express the speaker's attitude to the proposition (propositional or ideational) or the speech function (speech functional or interpersonal). They overlap semantically with some mood categories, e.g. probability. However, comment Adjuncts are less closely tied to the grammar of mood and frequently seem to have a 'parenthetical' feel to them, hence the occasional use of parenthetical dashes by some writers (see example 86 below). Halliday suggests that they are strongly associated with the boundary between information units. Comment Adjuncts are typically expressed by adverbial accusative nominals or prepositional phrases. In the following section, both types and their subtypes will now be briefly considered to an appropriate level of delicacy given the scope of this study and their relative prevalence in MSA.

**PROPOSITIONAL ADJUNCTS:** These Adjuncts express the speaker's comment on the proposition as a whole or on the Subject's role. The comment may be related to:

- Obviousness, e.g. طبعاً *tab'an* / بالطبع *bi-ttab'i* (of course); بطبيعة الحال *bi-tab'r'at il-ḥālī* (naturally); حتماً *ḥatman* (inevitably); بلا جدال *bi-lā-jidālin* (incontestably); بلا نزاع *bi-lā-nizā'in* (without dispute); بدون جدال *bi-ğairi jidālin* (without dispute/indisputably); بوضوح *bi-wuḍūḥin* / بجلاء *bi-jalā'in* (clearly/plainly). Examples:

(79) وهو ما يذكرنا طبعاً بفلسفة كانت. (Mahmoud, 1956/1987)

And it would *tab'an* (obviously) remind us of Kant's philosophy.

(80) ولو قارنا بين موقف البنائية وموقف الوضعية المنطقية في هذا الصدد لاتضح لنا أن هذه الأخيرة هي الأحق - بغير جدال - بأن توصف بتجاهلها للإنسان. (Zakaria, 1988)

If we contrast the position of structuralism with that of logical positivism in this regard, then it would become clear to us that the latter is more worthy - *bi-ğairi jidālin* (indisputably) - of being described as neglecting man.

- Expectation, e.g. *faj'atan* (suddenly/all of a sudden/unexpectedly); على غير انتظار *'alā ġair-intizārin*; كالعادة *ka-l'ādati*/كالمعتاد *ka-lmu'tādi*. Examples:

(81) ثم ما هي إلا أن تظهر لك الحقيقة في لحظة وعلى غير انتظار. (Mahmoud, 1956/1987)

Thereupon the truth would appear to you instantly and *'alā ġair-intizārin* (unexpectedly).

(82) إذ توفي أبوه فجأة دون أن يؤمن له مستقبله. (Zakaria, 1988)

His father passed away *faj'atan* (suddenly) without securing his future.

- Presumption, e.g. *farḍan* (supposedly); على سبيل الفرض *'alā sabīl-il-farḍi* (by way of argument/arguably); على سبيل التخمين *'alā sabīl-ittaxmīni* (by way of guessing/presumably); بالبداهة *bi-lbadāhati* (evidently); examples:

(83) إذ يضيف الإشارة على المستقبل مع أن المقدمات كانت – بالبداهة – منحصرة في جزئيات وقعت لنا في لحظات ماضية. (Mahmoud, 1958/1980)

For it adds reference to the future although the premises were – *bi-lbadāhati* (evidently) – confined to particulars that happened to us in the past.

(84) وكل ما نستطيعه هو أن نقول على سبيل الظن إنه بدأ بفعل المصادفة. (Mahmoud, 1965)

All we could do is to say *'alā sabīli iz-zanni* (by way of speculation) that it started by chance.

- Desirability, e.g. *li-ḥusn il-ḥazzi* (luckily/fortunately); لسوء الحظ *li-sū' il-ḥazzi* (unfortunately); مع الأسف/للأسف *li-l'asafi*; بكل أسف/مع الأسف *ma'a-l'asafi*; *bi-kulli 'asafin* (sadly/regrettably). For example:

(85) وما زالت هذه الفكرة للأسف مرتبطة بالوصف العلمي للحركة. (Zakaria, 1988)

This notion is *li-l'asafi* (unfortunately) still associated with the scientific description of motion.

- Subject (evaluation); here the Subject's role in the process is being positively or negatively evaluated in terms of its wisdom or morality. The judgment expressed by this type of Adjuncts applies simultaneously to the proposition as a whole and to the Subject's role in it, e.g. بحكمة *bi-ḥikmatin* (wisely); بدهاء *bi-dahā'in* (shrewdly); بذكاء *bi-sakā'in* (cleverly); بغباء *bi-ḡabā'in* (stupidly); بلا مبرر *bi-lāmubarririn* (unjustifiably); بحق *bi-ḥaqqin* (rightly); على غير عادته *'lā ḡairi 'ādatihi* (unlike him).  
Examples:

(86) وهنا يعترض "كانت" بحق قائلاً... (Mahmoud, 1956/1987)

And here Kant *bi-ḥaqqin* (rightly) objects saying...

(87) وتتعدد أنواع هذه الأدوات بلا مبرر. (Zakaria, 1988)

The types of these tools proliferate *bi-lāmubarririn* (unjustifiably).

**SPEECH-FUNCTIONAL ADJUNCTS:** These Adjuncts express the speaker's or listener's angle depending on whether the clause in which they occur is declarative or interrogative, respectively, e.g. بصراحة *bi-ṣarāḥatin* (frankly); بجد *bi-jaddin* (seriously); بأمانة *bi-'amānatin*/بنزاهة *bi-nazāḥatin* (honestly); بصدق *bi-ṣidqin* (truthfully; to tell the truth); بحقيقة *ḥaqīqatan* (truly/actually); بالتقريب *bi-ttaqrībi* (roughly); عموماً *'umūman*/ بوجه *bi-wajhin 'āmmīn* (generally, broadly); بوجه خاص *bi-wajhin xāṣṣīn* (specifically, to be particular); بيني وبينك *bainī wa- bainak*; (between you and me); شخصياً *šaxṣīyan* (personally); من جانبي *min jānibī* من ناحيتي *min nāḥiatī* (for my part). Some of these examples have colloquial overtones when used as speech-functional Adjuncts, but they are increasingly seen in MSA. For example:

(88) ... تلك - على وجه الإجمال - هي الخيوط الأولية التي ينسج منها العقل أفكاره.

(Mahmoud, 1958/1980)

These – *'alā wajhi-l-'ijmāli* (on the whole) – are the elementary threads from which the mind weaves its thoughts.

(89) ويضعون بوجه خاص مذهباً في الحياة يرتبط ارتباطاً وثيقاً بمشكلاتها المادية. (Zakaria, 1988)

They lay down *bi-wajhin xāṣṣin* (in particular) a philosophy of life, which is closely associated with its material problems.

The use of modal Adjuncts in general is considered here to be one grammatical environment, not necessarily the most common in Arabic, for the realization of modal assessment. Indeed, most of the above interpersonal meanings can be, and frequently are, realized through other grammatical means. For example, the modalization degrees of probability, viz. possibly/probably/certainly, are commonly expressed in the form of an attributive intensive clause of the type SC, where the modality is expressed as an NP or PrepP acting as a modal attribute for an NClause embedded in the S slot of the relational clause. Thus, in the following example:

(90) من المرجح أن تندلع الحرب.

C<sub>PrepP</sub>[*min al-murajjaḥi* (of the probable)] S<sub>NClause</sub>[[that the war breaks out]]. (It is probable that the war will break out.)

the modal PrepP *من المرجح* *min al-murajjaḥi* serves as a Complement preceding the Subject, which is instantiated by a modalized noun clause. The effect is that the modality is separated from the clause, to which it applies, and made a participant in a relational process with factual Carrier in the sense of Halliday and Matthiessen (2004). In other words, the clause 'X will probably take place' is replaced by 'That X will take place is probable'. Halliday (1994: 356) terms this orientation of modality as 'objective explicit' as opposed to the 'objective implicit' orientation where the modality is expressed as a mood Adjunct (e.g. قطعاً *qaṭ'an* (certainly); على الأرجح *'ala-l'arjaḥi* (in all probability/probably)). Through this objective orientation, whether explicit or implicit, speakers can disguise the fact that they are actually expressing their own views.

Modality can also be expressed subjectively as well as explicitly by turning it into a proposition with a modalized projecting verb (see Section 2.3.2.1); for example:

(91) فمما قد شاهدتُ أُرَجِّحُ أن حوادث المستقبل ستجيء على نفس الصورة المطردة التي شاهدتها.  
(Mahmoud, 1958/1980)

From what I have seen, I *'urajjiḥu* (think-probable) that future events would follow the same consistent pattern I have observed.

According to Halliday, the use of a cognitive mental clause such as *'urajjiḥu* (I think-probable) in (91), or a relational clause as in (90), is a metaphorical realization of probability, where the speaker chooses to express modality as if it was a 'figure of sensing' or as a substantive proposition, with the congruent (non-metaphorical) variant being a single clause where the probability is coded as a modal element. As shown in the above examples, the modal element used could be a prepositional phrase, which can be regarded as 'a kind of halfway house between clausal and non-clausal status' (Halliday and Matthiessen, 2004: 616). The four alternative realizations of probability are shown in table 2-1.

Table 2-1 Expressions of probability (adapted from Halliday and Matthiessen, 2004)

| Category          |                 | Type of Realization                               | Example  |
|-------------------|-----------------|---|--|
| (1)<br>Subjective | (a)<br>explicit | <i>'urajjiḥu</i> 'an (I think (it) probable that) | أُرَجِّحُ أن يكون في البيت الآن<br><u>I think-it-probable that</u> he is at home now |
|                   | (b)<br>implicit | <i>la'alla</i> (perhaps; maybe)                   | لعله في البيت الآن<br>He may be at home now  |
| (2)<br>Objective  | (a)<br>implicit | <i>'ala-l'arjaḥi</i> (probably)                   | هو في البيت الآن على الأرجح<br>He is probably at home now                            |
|                   | (b)<br>explicit | <i>min al-murajjaḥi</i> (of the probable)         | من المرجح أنه في البيت الآن<br>It is (of the) probable that he is at home now        |

### 2.2.4.3 Conjunctive Adjuncts

The last of the three types of Adjuncts to be discussed, conjunctive Adjuncts, is part of the system of Conjunction, which indicates logico-semantic relations obtaining between text spans of varying extent. Thus, conjunctive Adjuncts are essentially a textual resource marking rhetorical relations between clause complexes (see below) or larger

text spans. Their real cohesive contribution is most marked where they occur without any structural conjunctive device to mark textual transitions between clause complexes. The different types of conjunctive Adjuncts will be examined in Chapter 3, Section 3.2.2, as part of the discussion of paratactic and textual conjunctions in general.

## **2.3 Conclusion**

In this chapter, I have attempted to give a basic account of the principal types and elements of the Arabic clause. I began the chapter with a brief outline of the traditional notions of nominal and verbal sentences. Highlighting the difficulty of delimiting Arabic sentences, I decided to abandon the term 'sentence' in favour of 'clause' and 'clause complex', and suggested a tripartite functional classification of Arabic clauses for the purpose of this study. Having described and exemplified the suggested three types, I then set out to examine the various types of functional Adjuncts encountered in the Arabic clause in view of their significant role in conjunction and circumstantial augmentation of clauses. This sets the scene for an examination of clause complexing and conjunctive patterns in Arabic, which is the aim of Chapter 3.

## CHAPTER THREE

### Conjunction and Clause Complexing in MSA

This chapter seeks to explore the terrain of conjunctive and clause complexing patterns in Modern Standard Arabic (MSA)<sup>22</sup> with a view to identifying potential areas of optionality and explicitation in the realization of semantic sequences. The chapter starts with an examination of clause complexing in Arabic and the types of logico-semantic relations between clauses together with their conjunctive markers (Section 3.1). The final section (3.2) will focus on the types of paratactic conjunctions and conjunctive Adjuncts encountered in MSA.

#### 3.1 Clause Complexing

Having explored the internal organization of the three main types of clauses in MSA, I will now examine the types of logico-semantic relations that combine two or more of these clauses into clause complexes. Through the use of conjunctions and conjunctive expressions (see below), these complexes grammatically realize local semantic sequences, thereby controlling the rhetorical development of the text. In terms of the interdependency between the constituent clauses, two types of structural relations, and consequently of clause combinations, can be recognized: (i) *paratactic* and (ii) *hypotactic*, depending on whether the constituent clauses in the combination are of equal or unequal grammatical status, respectively (Halliday and Matthiessen, 2004).

In each type of relational structure, there is one primary clause (also called ‘initiating’ in parataxis, and ‘dominant’ in hypotaxis) and one or more secondary clauses (‘continuing’ in parataxis and ‘dependent’ in hypotaxis). A numerical notation will be used for paratactic structures and a Greek letter notation for hypotactic structures; for example:

---

<sup>22</sup> It would be beyond the scope of this study to attempt an accurate characterization of the term Modern Standard Arabic (MSA), which is conveniently ‘used in western scholarship to denote the written language from about the middle of the nineteenth century’ (Holes, 1995: 4). It is the pan-Arab variety of Arabic used in virtually all written Arabic media, including newspapers, magazines, books, reports, official documents, public speeches and news broadcasts, though with varying registerial features. Many linguists refer to the earlier forms of literary Arabic as ‘Classical Arabic’ (CLA) (cf. Ryding, 2005: 4).

(1) وقائع العالم الخارجي مستقل بعضها عن بعض ولا يستدل بعضها من بعض.  
(Mahmoud, 1958/1980)

||1 The events of the external world (are) independent of each other||2 and some of them cannot be deduced from others (cannot be deduced from one another)||

It is also possible to have sentences involving a mixture of parataxis and hypotaxis; for example:

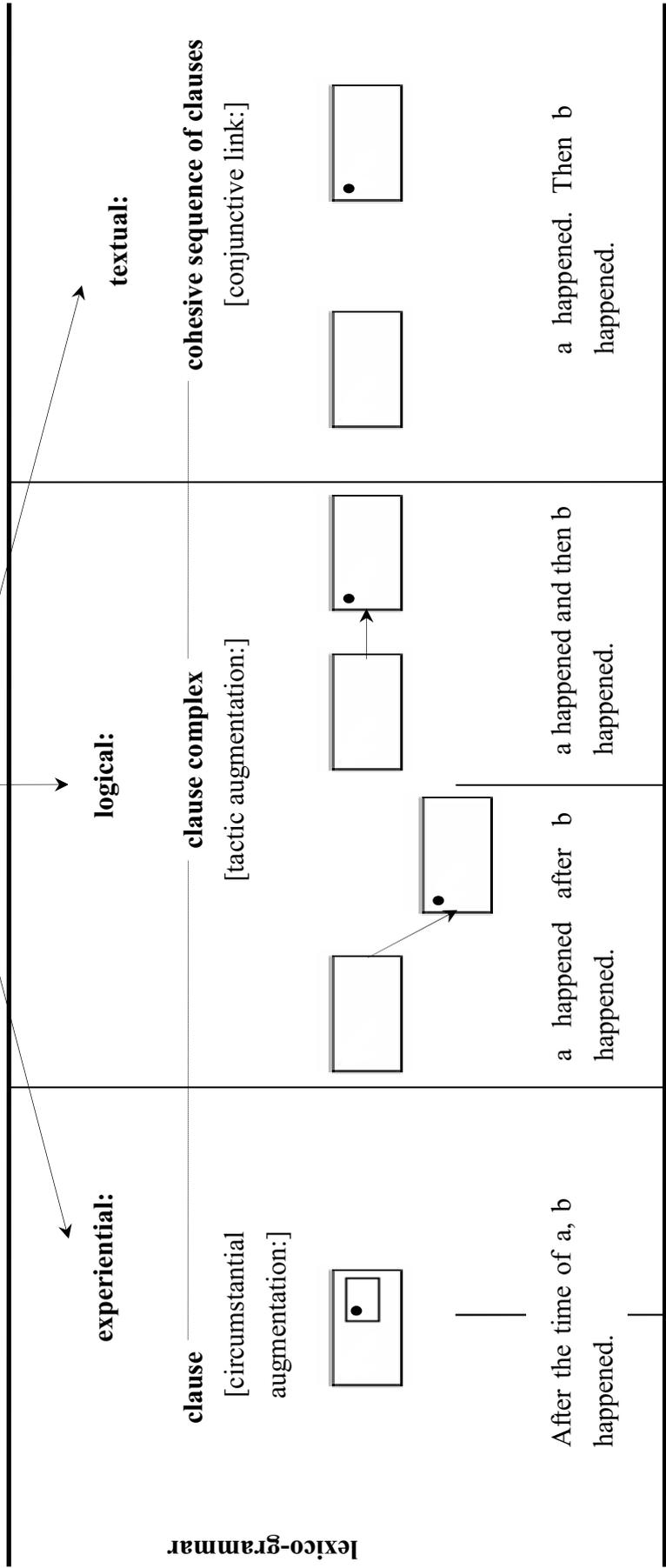
(2) ولا بد أن نؤكد مرة أخرى أن هذا المنهج الذي أشرنا إليه ليس ثابتاً، وإنما هو يمثل حالة العلم في المرحلة الراهنة (Zakaria, 1978)

(It is) necessary  $\alpha$ [[that we stress once again  $\beta_1$ ||that this approach, which we have referred to, (is) not invariable,  $\beta_2$ ||but it rather represents the state of science at the present stage.]]

Halliday and Matthiessen (2004: 583) consider clause complexes to be the most extensive domain of grammatical structure in English, where the resources of clause complexing are used to ‘choreograph’ the local development of text in real time. They further argue that clause complexing ‘has considerable logogenetic power to establish favoured strategies for expanding a text.’ (ibid: 538). Thus, in comparison with structurally separate simple clauses, clause complexing achieves a tighter integration in meaning.

Halliday and Matthiessen (2004: 369) argue that the grammatical opportunities for realizing a semantic sequence cover a spectrum, at one end of which is the ‘internal’ augmentation of a clause by means of a circumstantial element, e.g. *after the time of a, b happened*. At the other end is the cohesive sequence of two independent clauses, e.g. *A happened. Then b happened*. In the middle lies the ‘external’ augmentation of a clause by means of another, i.e. clause complexing, with the hypotactic combination (e.g. *after a happened, b happened*) being closer to circumstantial augmentations, and the paratactic combination (e.g. *a happened, then b happened*) closer to cohesive sequences (Fig. 3.1). Thus, conjunction and clause complexing complement each other in the grammatical realization of rhetorical relations, although this complementarity varies significantly across registers (ibid).

sequence of projection/expansion



**Fig. 3-1** The location of the clause complex in terms of stratification, meta-function and rank  
(Adapted from Halliday and Matthiessen, 2004)

The above observations largely apply to MSA, where clause complexing and conjunction also seem to complement each other. However, the lack of clear-cut graphological sentence boundaries (see Chapter 2, Section 2.1) as well as the prevalence and dual function of some conjunctions (see Section 3.2.1) as textual and paratactic clausal connectives (linkers) give rise to a great deal of indeterminacy as to the status of paratactic clause sequences. In the absence of any prosodic features or clear grammatical clues (e.g. inflection, ellipsis), it is frequently difficult, if not impossible, to decide with any certainty if a particular paratactic clause sequence should be regarded as a clause complex or merely a cohesive sequence, i.e. if the paratactic relationship between two sequential clauses is structural or cohesive.

### 3.1.1 Clause Complex and Clause Simplex

Given the difficulty of delimiting paratactic clause complexes, the term ‘clause complex’ will henceforth be used to refer only to hypotactic clause combinations. This is not to deny or ignore the existence of compound sentences formed out of paratactic clause combinations in MSA, but is rather an attempt to isolate the problem of finding a hard and fast diagnostic criterion for identifying them. In other words, no claim is being made here that hypotactic complexes constitute the upper bound of the lexico-grammatical system in Arabic. Rather, they are seen here as fairly easily definable expansions of the clause unit. Nor is it suggested that there is always a clear-cut dichotomy between hypotactic and paratactic clause combinations.

The term ‘clause simplex’ will be used to refer to the limiting case of a free-standing potentially independent clause that does not stand in hypotactic construction with any other clause. However, a clause simplex or complex (henceforth abbreviated as CX) may contain an embedded clause functioning within the structure of a constituent phrase without an interdependency relation between the embedded clause and the superordinate clause. Thus, the following example:

(3) فالأساطير القديمة تعبر عن نظرة الشعوب التي اعتنقتها إلى الحياة والطبيعة والعالم، وتقدم تفسيراً يتلاءم مع مستوى هذه الشعوب ويرضيها إرضاء تاماً (Zakaria, 1978)

|||<sub>CX1</sub> fa- (For) Ancient myths<sub>i</sub> express-they<sub>i</sub> the outlook of the peoples [[who believed in

them]] on life, nature and the world, ||<sub>CX2</sub> *wa-* (and) provide-they<sub>i</sub> an interpretation; [[(which) matches-it<sub>j</sub> the level of these peoples ||and satisfies-it<sub>j</sub> them complete satisfaction (completely)].||

can be analysed as two CXs cohesively linked by the conjunction *wa-* (and). CX1 is a T<sub>i</sub>Com(PS<sub>i</sub>) clause while CX2 is a PS clause with a pronominal S, which is co-referential with T. Alternatively, the two CXs could be regarded as being structurally integrated into one paratactic construction, i.e. a compound sentence, either [T<sub>i</sub>(P1S<sub>i</sub> + *wa-* + P2S<sub>i</sub>)] or [T<sub>i</sub>(P1S<sub>i</sub>) + *wa-* + P2S<sub>i</sub>]. (Fig. 3-2)

|   |                                    |  |
|---|------------------------------------|--|
| فالأساطير القديمة تعبر عن نظرة الشعوب...  | و                                  | تقدم تفسيراً...  |
| For Ancient myths <sub>i</sub> express-they <sub>i</sub> the outlook of the peoples | <i>wa-</i> (and)                   | provide-they <sub>i</sub> an interpretation <sub>j</sub> |
| CX1   | cohesive or structural conjunction | CX2  |

Fig. 3-2 Indeterminate paratactic conjunction with *wa-* (and)

In terms of clause complexing, the two CXs can be analysed as follows:

$$CX1 = \alpha[[\beta]]; CX2 = \alpha [[\beta(\beta1 \wedge \beta2)]]$$

In contrast, the embedded simple clauses  $\beta1$  and  $\beta2$  are conjoined by the conjunction *wa-* (and) into a paratactic combination  $\beta(\beta1 \wedge \beta2)$  functioning as a qualifier in the NP headed by *tafsīran* (an interpretation). Being a bound element limited by the domain of the ‘mother’ NP, this embedded paratactic combination could more plausibly be analysed as a compound sentence qualifying the head N, with the conjunction *wa-* (and) functioning as a structural link between the two clauses. (Fig. 3-3)

|                             |  |                        |  |
|-----------------------------|--|------------------------|--|
| تفسيراً                     | يتلاءم مع مستوى هذه الشعوب                         | و                      | يرضيها إرضاءً تاماً                        |
| interpretation <sub>j</sub> | matches-it <sub>j</sub> the level of these peoples | <i>wa-</i> (and)       | satisfies- it <sub>j</sub> them completely |
| Head                        | Qualifier (paratactic sequence)                    |                        |  |
|                             | $\beta1$   | structural conjunction | $\beta2$                                   |

Fig. 3-3 Structural paratactic conjunction with *wa-* (and)

There can also be cases where a clause is in a hypotactic construction with a coordinative or paratactic clause combination made up of two or more clauses; for example:

(4) وتوالى انتصار الجيوش العربية في مدة هذه السنوات وازادت آفاق الفتح اتساعاً حين جهز معاوية بن أبي سفيان حاكم الشام أسطولاً لغزو الروم في البحر (Abu Hadid, 1961)

||| wa- (and) Victories of the Arab armies came one after the other in the span of those years || wa- (and) the horizons of conquest expanded further || hīna (when) Mu‘āwiah Ibn Abi Sufiān, the ruler of the Levant, built a fleet for the conquest of (to conquer) the Romans at sea |||

This fairly complex example is made up of two simple clauses linked by the paratactic conjunction wa- (and), followed by a dependent clause introduced by the hypotactic conjunction hīna (when). This clause combination can be analyzed in two ways with consequent semantic indeterminacy:

i.  $(\alpha_1 \wedge \alpha_2) \wedge \beta$ , i.e. clauses  $\alpha_1$  and  $\alpha_2$  both fall within the domain of the hypotactic clause  $\beta$ , with the interpretation that ‘the successive victories’ and ‘further expansion of the horizons’ took place when the fleet was built. (Fig. 3-4)

|          |            |                              |   |
|----------|------------|------------------------------|---|
| $\alpha$ | $\alpha_1$ | وتوالى انتصار الجيوش العربية | Victories of the Arab armies came one after the other |
|          | $\alpha_2$ | وزادت آفاق الفتح اتساعاً     | and the horizons of conquest expanded                 |
| $\beta$  |            | حين جهز معاوية أسطولاً       | when Mu‘āwiah built a fleet                           |

Fig. 3-4 A dependent clause in hypotactic construction with a paratactic combination

ii.  $1 \wedge 2 (\alpha \wedge \beta)$ , i.e. only the second clause 2 is in hypotactic relation with the dependent clause  $\beta$ , which means that ‘further expansion of the horizons’ took place in the wake of ‘building the fleet’. (Fig. 3-5)

|   |          |                              |   |
|---|----------|------------------------------|---|
| 1 |          | وتوالى انتصار الجيوش العربية | Victories of the Arab armies came one after the other |
| 2 | $\alpha$ | وزادت آفاق الفتح اتساعاً     | and the horizons of conquest expanded                 |
|   | $\beta$  | حين جهز معاوية أسطولاً       | when Mu‘āwiah built a fleet                           |

Fig. 3-5 A clause simplex in paratactic construction with a clause complex

Other potentially ambiguous combinations are:  $\beta \wedge (\alpha_1 \wedge \alpha_2)$ , which could be interpreted as  $1 (\beta \wedge \alpha) \wedge 2$ , and  $\alpha \wedge \beta_1 \wedge \beta_2$  as opposed to  $\alpha \wedge \beta \wedge \gamma$ . Matthiessen and Thompson (1988:282) argue that this type of situation where a clause combines with a clause combination is quite common, reflecting ‘a very basic organizational property of discourse in general’.

### 3.1.2 Logico-semantic Relations between Clauses

Following Halliday and Matthiessen (2004), the logico-semantic relations which may hold between any pair of clauses related by interdependency fall into two broad types: projection and expansion. These two fundamental categories and their subtypes will be briefly examined below, with some modifications and examples from the Arabic corpora on which this study is based.

#### 3.1.2.1 Projection

Projection is a logico-semantic relation where the secondary clause in an interdependency relation between two clauses represents the linguistic ‘content’ of the primary clause, which could be either a ‘verbal’ clause of saying or a ‘mental’ clause of sensing, with the former case being termed ‘locution’ and the latter ‘idea’. Depending on the ‘mode of projection’, i.e. the type of tactic interdependency relation between the two clauses, the projection is represented as either a quote (if paratactic) or a report (if hypotactic). The distinction between the two is akin to the contrast between direct and reported speech in traditional grammar, although the present account also includes direct and reported thought. In MSA, mental projections are typically expressed hypotactically (reported), while verbal projections could be expressed either way. The secondary projected clause invariably follows the primary projecting one. Following are examples of mental and verbal projection:

(5) وهكذا اعتقد "ديفيد هيوم" أن الأساس الأول للعلم، وهو فكرة السببية، بات مزعزعاً نتيجة هذا التحليل الذي قام به (Hypotactic mental projection) (Zakaria, 1978)

||| Thus, David Hume thought ||| that the primary foundation of science, namely the

concept of causality, became undermined as a result of his analysis |||

(6) صحيح أننا نقول إن الأول سبب الثاني (Zakaria, 1978) (Hypotactic verbal projection)

||| It is true that we say || that the former (is) the cause of the latter |||

(7) قال الفيلسوف العقلي مجيباً: إن مطالبتك أن ترى مالا يُرى بحكم طبيعته كمطالبتك أن ترى زجاجاً شفافاً

من طبيعته ألا تدركه الأبصار (Mahmoud, 1956/1987) (Paratactic verbal projection)

||| The rationalist philosopher would say in reply: || your demand to see what could not be seen by virtue of its nature (what is intrinsically invisible) is like your demand to see transparent glass which by its nature cannot be seen by eyes. |||

The dominant clause in a hypotactic verbal projection (reported proposition or proposal) typically includes a verb reporting a **statement**, e.g. قال *qāla* (say), ذكر *ḍakara* (mention), أخبر *'axbara* (tell), أفاد *'afāda* (report), زعم *za'ama* (allege), علم *'alima* (in the sense of 'be informed'); a **question**, e.g. سأل *sa'ala* (ask); an **offer**, e.g. عرض *'araḍa* (offer), اقترح *'iqtaraha* (suggest), وعد *wa'ada* (promise), تعهد *ta'ahhada* (pledge/vow); or a **command**, e.g. أمر *'amara* (command), طالب *tālaba bi-* (demand), أوصى *'awṣā* (recommend), طلب *ṭalaba* (ask/request), قرر *qarrara* (decide). The projected clause is invariably introduced by a complementizer<sup>23</sup>, e.g. إن *'inna*, أن *'anna* or أن *'an* (that), إن كان *'in kāna* (whether), ما إذا كان *ma 'iḍā kāna* (whether), or a wh-word, e.g. أين *'aina* (where), كيف *kaifa* (how), متى *matā* (when).

Similarly, in a hypotactic mental projection (reported idea or thought), the projecting dominant clause involves a mental process typically expressed by a cognitive or desiderative verb, e.g. عرف *'arafa* (know), اعتقد *'i'taqada* (believe, think), ظن *ẓanna* (think, suspect), حسب *ḥasiba* (think, consider), عد *'i'tabara* (consider,

<sup>23</sup> I am using the term 'complementizers' to refer to a group of subordinating conjunctions typically marking clausal Complements.

reckon), أدرك 'adraka (realize, recognize), شك šakka (doubt), تخيل taxaiyala, تصور taṣawwara (imagine), قدر qaddara (estimate), اكتشف 'iktašafa (find out, discover), تذكر taḍakkara (remember), نسي nasiya (forget), تكهن takahhana (speculate), تنبأ tanabba'a (predict), تساءل tasā'ala (wonder), أحب 'aḥabba (like), كره kariha (hate), أراد 'arāda (want), تمنى tamannā (wish), أمل 'amala (hope). Depending on the cognitive verb, the projected clause may or may not be introduced by a complementizer or a wh-word. With some cognitive verbs, the use of the complementizer is optional; for example:

(8) وكذلك قل في "النيل" الذي ظنناه شيئاً واحداً (Mahmoud, 1956/1987)

And you could say the same about the 'Nile', which we thought (to be) one thing

(9) ومع ذلك يتخذها مقدمات لأقيسة يستدل منها النتائج التي يظن أنها يقينية ما دامت مستخرجة استخراجه سليماً من مقدماتها (Mahmoud, 1956/1987)

Nevertheless, he [man] takes them to be premises for syllogisms, from which he draws the conclusions which he thinks that they are certain so long as they are properly deduced from their premises.

There are other means of realizing projection in Arabic. In news reporting, for example, it is increasingly common to replace the verbal clause of a hypotactic projection with one of the following:

i. a dependent clause introduced by the binder حسبما *hasaba-mā* (according to what + clause), كما *ka-mā* (as) or فيما *fī-mā* (as), which is typically followed by a reporting, cognitive or desiderative verb whose Subject (if mentioned) represents the source of the projected information or view; for example:

(10) وقد رشحت [حماس] أحد الضباط الذي كان قد أمضى حوالي عشر سنوات داخل صفوف فتح، ولكن أبو مازن لم يتحمس له، حسبما نقل مقربوه عنه. (Fahmi Huwaydi, Almkhtsar, 20/03/07)

[Hammas] nominated an officer, who spent about ten years within Fatah, but Abu Mazen

was not keen on him, hasabamā (as/according to what) people close to him quoted him (as saying).

(11) وهو افتراض مستمد - فيما أعتقد - من الأوضاع القائمة فعلاً في المجتمع الذي نشأ فيه الفيلسوف.  
(Mahmoud, 1956/1987)

And it is an assumption derived <<fī-mā 'a'taqīdu (as I think)>><sup>24</sup> from the actually existing situations in the society where the philosopher grew up.

It is also common for an enhancing clause with an intransitive or agentless passive verb to be enclosed within the dominant clause, e.g.

(12) وذلك لأنه كما يقال من أب مسلم وأم من عذارى البراهمة (Mahmoud, 1965)

And that is because he <<ka-mā yuqāl (as it is said)>> is the son of a Muslim father and a Brahma virgin mother

ii. an adverbial NP or PrepP functioning as a circumstantial Adjunct of angle or a modal Adjunct (see Section 2.2.3.2), either with an embedded NP representing the source of information (Sayer) or idea (Sensor) or an embedded clause again including the Sayer or Sensor, e.g.

(13) يشار إلى أن القرية ذات أغلبية سنية، وفقاً للمصدر ذاته (Al-Quds, 10-11/02/07)

It is noted that the village has a Sunni majority, NP[wafqan li-<sup>25</sup> (according to) the same source].

(14) كان معنى الكلمة هنا هو "هكذا تسير الأمور" كما لاحظناها (Mahmoud, 1956/1987)

The meaning of the word here is 'things behave this way' ka-mā lāhaznāha (as we observed them)

<sup>24</sup> The doubled angle brackets << >> denote nesting or enclosure of a clause.

<sup>25</sup> The word وفقاً wafqan is the accusative form of the Noun وفق wafqa. The accusative inflection could be regarded as a marker of adverbiality here. In this case, the Head noun is invariably followed by a PrepP headed by the prepositional clitic لـ li- (to).

These alternative constructions serve to add prominence to the verbal or mental projected clause by thematizing it and/or transforming it into a dominant clause. Concomitantly, the source of the projected information or idea recedes into the background, if not omitted altogether, being unimportant, unknown, redundant or easily retrievable from the cotext or context.

iii. Another realizational variant of projection (usually mental) is manifested in a relational clause of the SC type but usually in reverse order, i.e. CS. The C slot is filled by a grammatically definite NP headed by a nominal derivative (a verbal or participial noun) of the ‘projecting verb’ but without the ‘projector’. The S slot is filled by an embedded clause (or nominalization) representing the projected clause in the agnate clause complex; for example:

(15) وكان الظن في أولى مراحل التطور في علم الهندسة أن هذه الأعداد اللامقيسة نشاز في بناء العلم  
(Mahmoud, 1956/1987)

C<sub>NP</sub>[The belief in the initial development stages in the science of geometry] (was)  
S<sub>NClause</sub>[[that these unmeasurable numbers (were) anomalies in the structure of science]]

The NP of the C slot could also be rank-shifted as the Complement of a PrepP usually headed by the Prep من *min* (of), as in the following example:

(16) وليس من المقبول الآن أن تبرر صدق نتيجة تستخلصها من شواهد الحس بنفس الطريقة التي تبرر بها  
صدق نتيجة تكرر بها ما قد زعمته في مقدماتها (Mahmoud, 1956/1987)

Not C<sub>PrepP</sub>[min (of) the accepted now] (is) S<sub>NClause</sub>[[that you justify the validity of a conclusion you draw from the observations of the senses in the same way you justify the validity of a conclusion with which you reiterate what you claimed in its premises]]

Halliday describes this experiential manifestation of projection (i.e. in the form of a relational process in the transitivity system) as ‘explicitly objective’ in contrast with the ‘explicitly subjective’ logical manifestation in the form of a clause complex, or the ‘implicitly objective’ interpersonal Adjunct as in:

(17) وسننتهي حتماً إلى أنها كلام فارغ من كل معنى (Mahmoud, 1956/1987)

We would inevitably conclude that it is utter nonsense

(18) وهو للأسف أمر ليس بعيداً عن المؤلفين بين بعض المشتغلين بالعلم (Zakaria, 1978)

It is regrettably something that is not far from common among some people working in the fields of science

### 3.1.2.2 Expansion

Expansion is a logico-semantic relation where the secondary clause expands the primary one in a clause complex. It encompasses three subtypes: (a) elaboration; (b) extension and (c) enhancement. These subtypes should be regarded as regions shading into one another within a continuous semantic space. In the following sections, each of these subtypes will be considered in turn to the degree of delicacy necessary for the purpose of this study. The following account will be confined to hypotactic clause complexes and the conjunctive expressions associated with them, henceforth referred to as ‘binders’. Similar relations holding between paratactic sequences will be discussed later under conjunction (Section 3.2.1).

#### A. Elaboration (notation $\alpha = \beta$ )

In this subtype, the secondary clause expands on the primary clause by restating its thesis in different words, exemplifying it or clarifying it with some explanatory comment. Thus, the elaborating relationship could be one of three subtypes: exposition, exemplification and clarification.

(i) **Exposition** ( $\alpha$  i.e.  $\beta$ ): Here the secondary dependent clause rephrases the proposition of the primary dominant clause, restating it in different words or from a different angle. This type of semantic relation between two clauses in a hypotactic clause nexus is usually marked by the conjunctive expression *bi-ma'nā 'anna* بمعنى أن... (in the sense that...) as in:

(19) كان التفكير الذي ساد أيام اليونان رياضياً في صورته ومبناه وإن لم يكن كله رياضياً في مادته وفحواه، بمعنى أنه كان دائماً يسير من مبدأ مفروض إلى النتائج التي تتولد من ذلك المبدأ (Mahmoud, 1956/1987)

|||The thinking that was prevalent in ancient Greece was mathematical in its form and structure, |||although it was not entirely mathematical in substance and content, |||*bima'na anna* (in the sense that) it always proceeded from a hypothetical principle to the conclusions arising by that principle.|||

The expression *bi-ma'nā 'anna* بمعنى أن has come to serve as a hypotactic conjunctive expression whose domain encompasses the entire dominant clause.<sup>26</sup>

**(ii) Exemplification** ( $\alpha$  e.g.  $\beta$ ): Here the secondary clause elaborates on the proposition of the primary clause by exemplifying it. The hypotactic clause is a PS clause introduced by the exemplifying conjunction *ka-'an* (meaning 'like when', in the sense of 'for example when')<sup>27</sup>; for example:

(20) ففرق بعيد بين أن يسأل المتعلم عن معنى لفظة أو رمز معين، كأن يسأل: ما معنى "زاوية قائمة" أو "قمر صناعي" أو "اشتراكية"؟ وبين أن يسأل الفيلسوف قائلاً: ما المعنى؟ (Mahmoud, 1958/1980)

|||[there is] A vast difference between [[that the learner asks about the meaning of a particular word or symbol, |||*ka-'an* (as when) he-asks: what is the meaning of a 'right angle' or a 'satellite' or 'socialism'?]], and [[that the philosopher asks: what is the meaning?]]||| (There is a vast difference between a learner asking about the meaning of a particular word or symbol, such as a 'right angle', a 'satellite' or 'socialism' and a philosopher inquiring about the meaning)

<sup>26</sup> Literally, it means 'with the sense of + that-clause'. It can be analysed as a PrepP headed by a prepositional proclitic *bi-*, with its Complement slot being filled by a genitive construction, in which the genitive element is an embedded that-clause. Though embedded in the PrepP, the that-clause is considered here to be in a direct dependency relationship to the superordinate clause. The hypotactic interpretation is not simply taxonomic but arguably a grammatical reflection of the rhetorical organization of discourse (Matthiessen and Thompson, 1988).

<sup>27</sup> This expression is made up of the prepositional proclitic *ka-* (which means here 'like' in the sense of 'for example') attached to the complementizer *'an* (that). It is frequently used in conjunction with the conjunctive Adjunct *maḥalan* مثلاً or *alā sabīli-lmiḥāli* على سبيل المثال (for example).

(iii) **Clarification** ( $\alpha$  viz.  $\beta$ ): Here, the secondary clause provides an explanatory comment or some form of evaluation of the primary clause. In all cases of hypotactic clarification, the secondary dependent clause is a sentential relative clause, whose domain is the whole primary clause. Sentential relative clauses are usually introduced by the non-specific relative pronoun ما  $mā$  (which/that), commonly prefixed by the contracted preposition من  $min$  (of), thereby giving the relative pronominal expression مما  $mim-mā$  (literally, ‘of that which’); for example:

(21) فقد يكون في العالم كائن واحد، ومع ذلك يجوز لنا القول بأن  $4 = 2 + 2$ ، مما يدل على أن صحة استخدام هذه الصيغة الرمزية لا يقوم حجة على طبيعة العالم الخارجي. (Mahmoud, 1958/1980)

||| There could be one creature in the world, || yet we could say that  $2 + 2 = 4$ , ||  $mim-mā$  (which) shows that the truthfulness of this formula cannot be cited as proof of the nature of the external world. |||

It is also possible for the domain of the relative مما  $mim-mā$  clause to be a series of clauses immediately preceding it; for example:

(22) وكل ما عرف عنها هو أن لبيبتس لم يتزوج أبداً، وأن أسرته كانت ميسورة الحال، مما أتاح له التنقل بحرية، والتفرغ للأمور السياسية والعلمية... (Zakaria, 1988)

||| All that was known about them (his private relationships) is [[that Leibniz never got married || and that his family was well off, ||  $mim-mā$  (which) allowed him to travel freely and devote his time to political and scientific matters...]] |||

Finally, the relative  $mim-mā$  clause could be embedded within an SC clause as a Complement or an NP as a Qualifier, as in (119) and (120), respectively:

(23) ومما يسترعى النظر في تلك الدولة كثرة القلاع الحصينة والقصور المنيعة. (Abu Hadid, 1927/2002)

||| [[And  $mim-mā$  (of that which) attracts attention in that state]] (is) the multitude of fortified citadels and impregnable castles. |||

(24) وتعليل ظاهرة معينة تعليلاً علمياً، معناه أن نطويها تحت حكم عام مما نعلم.

(Mahmoud, 1958/1980)

||| Providing a scientific explanation of a particular phenomenon means [[that we ascribe it a general principle, mim-mā (of that which) we know.]] |||

In news reports, hypotactic clarification may be signalled by a truncated or elliptical clause in the guise of a nominal phrase headed by the nominative noun الشيء *'alšai'u* (the thing) or الأمر *'al'amru* (the matter), which is followed by an embedded relative clause as a Qualifier; for example:

(25) في هذا الوضع يكون العراق قد عرف مسبقاً نوايا العدو، الأمر [[الذي يعطيه أسبقية لتحضير نفسه للحرب المحتملة]]. (Ilias Henna, Aljazeera.net; last accessed on 09/04/2009)

Under the circumstances, Iraq would have been aware of the intentions of the enemy, 'al'amru (the thing/matter) [[ 'allaḏī (which) gives it some breathing space to prepare itself for the possible war ]].

The secondary clause in (25) is a relational SC clause with an ellipted S, which is presumed to be an anaphoric pronoun هو *huwa* referring back to the primary clause (or some part of it). The elaboration relation between the two clauses in this case could be marked by the conjunction و *wa-*, followed by the pronoun هو *huwa*, which would turn (25) into an agnate paratactic nexus with the same logico-semantic relation between the two clauses, namely clarification ( $1 \wedge 2$ ):

(26) في هذا الوضع يكون العراق قد عرف مسبقاً نوايا العدو، وهو الأمر الذي يعطيه أسبقية لتحضير نفسه للحرب المحتملة.

||| Under the circumstances, Iraq would have been aware of the intentions of the enemy, ||| *wa- huwa 'al'amru-u 'allaḏī* (and it (is) the matter which) gives it some breathing space to prepare itself for the possible war. |||

On the other hand, the relative construction الذي الأمر 'al'amru-u 'allaḏī (the thing which)

is always replaceable by the relative pro-form *مما mim-mā*; indeed, the latter could be interpreted as a functional equivalent of the former, hence the analysis of (25) as a hypotactic clause complex ( $\alpha \wedge =\beta$ ). All these elaboration constructions serve to introduce into the discourse background information in the form of a supplementary characterization, evaluation or comment on the primary clause.

The secondary clause in hypotactic elaboration can be a non-defining relative clause introduced by the location conjunction *حيث haiθu*; for example:

(27) وتكررت هذه القصة نفسها في ليدن، حيث هاجمه لاهوتي آخر اسمه "ريفوس". (Zakaria, 1988)

||| The same story was repeated in Leiden, || haiθu (where) he was attacked by another theologian called Revius. |||

Here the hypotactic clause introduced by *حيث haiθu* clearly serves to elaborate the content of the dominant clause rather than provide such a characterization of the noun 'Leiden' as a defining relative clause would. However, as noted by Halliday, there is a greater semantic distance between the primary and secondary clause in clarification than in the previous two types of elaboration.

## **B. Extension** (notation $\alpha + \beta$ )

In this type of logico-semantic relation, the secondary clause provides an addition, replacement or alternative to the primary clause. Extension is more commonly realized by paratactic sequences with paratactic conjunctions. Three subtypes can thus be recognized: (a) addition; (b) variation and (c) alternation.

**(i) Addition:** The additive relation between the clauses in a hypotactic complex is commonly of the adversative type ('X and conversely Y'). The dependent clause is introduced by the conjunction *في/على حين أن fī/'alā ḥīni 'anna* (while/whereas) or *بينما baina-mā* (while/whereas); for example:

(28) وهكذا كان ميدان العمل المادي مقفلاً أمام المواطنين الأحرار، على حين أن ميدان العمل العقلي كان مفتوحاً أمامهم على مصراعيه. (Zakaria, 1988)

Thus the field of material work was closed before free citizens 'alā hīni 'anna (while/whereas) the field of intellectual work was wide open before them.

(29) إذ وسيلته في معركة البقاء هي العقل، بينما وسائل الكائنات الأخرى في تلك المعركة ذاتها هي الغرائز. (Mahmoud, 1956/1987)

For his (man's) means in the battle for survival is the mind, baina-mā (while) the means of other creatures in the same battle are the instincts.

The adversative type of hypotactic addition can also be marked by one of the following conjunctive expressions: dūna 'an, bi-dūni 'an, min dūni 'an and min ġairi 'an (without + clause); for example:

(30) بل هي كثرة تلتقي حباتها في عقد واحد يضمها دون أن تضيع فردية الحبة الواحدة بهذا الالتقاء. (Mahmoud, 1956/1987)

It is rather a multitude (of elements) which are strung together in one necklace dūna 'an (without that) the individuality of each element is lost through their being strung together.

Another category of hypotactic addition that can be recognized in MSA is the positive additive relation ('X and Y'), where the hypotactic clause is marked by one of the following conjunctive expressions: ilāwatan 'alā 'anna, faḍlan عن أن, bi-l'iḍāfati 'ilā 'anna (in addition to + clause)<sup>28</sup>; for example:

(31) على أن هذا الفهم بعيد كل البعد عن الصواب، فضلاً عن أنه فهم يكذبه الواقع نفسه. (Zakaria, 1988)

<sup>28</sup> Some of these expressions can also take the complementizer 'an, which is followed by a PS clause.

However, this understanding is far from the truth faḍlan 'an 'annahu (in addition to that-it) (is) an understanding disproved by reality itself.

In fact, the above expressions exemplify a pattern of agnation holding between circumstantial elements augmenting a clause internally (see Section 2.2.4.1) and conjunctive expressions augmenting it externally by means of another clause, thereby creating a clause complex. According to Halliday, the choice between the two forms 'depends on many factors; but the basic consideration has to do with how much textual, interpersonal and experiential semiotic 'weight' is to be assigned to the unit' (Halliday and Matthiessen, 2004: 369).

**(ii) Variation:** Here the relation holding between the two clauses in the nexus is either one of replacement ('not X but Y' or 'Y instead of X') or subtraction ('X but not all X' or 'X except Y'). Hypotactic replacement can be marked by the conjunctive expressions *badalan min 'an* بدلاً من أن and *iwaḍan 'an 'an* عوضاً عن أن (instead of + clause); for example:

(32) وإنما هي عقبات تجعلنا نكتفي بمواجهة الألفاظ بدلاً من أن نواجه الطبيعة والأشياء مباشرة.  
(Zakaria, 1988)

They are rather obstacles which make us confine ourselves to confronting words *badalan min 'an* (instead of that) we confront nature and things directly.

In a subtractive relation, on the other hand, one clause is presented as a partial replacement of another, with the two clauses usually differing in polarity value. The subtractive relation is more commonly expressed by a paratactic nexus (see below) although a hypotactic subtraction can be marked by the conjunction *'adā 'anna* عدا أن although a hypotactic subtraction can be marked by the conjunction *bi-stiḥnā'i 'an/'anna* باستثناء أن/أنّ (except that); for example:

(33) لم تحصل (مصر) على شيء مطلقاً، باستثناء أن القروض التي حصلت عليها من بعض الوكالات الدولية ضاعفت من عبء دينها الخارجي. (Abdallah Al-Ahsan, Aljazeera.net; accessed on 9/04/2009)

It (Egypt) has not gained anything at all, bi-stiθnā'i 'anna (except that) the loans it received from some international agencies increased the burden of its foreign debt.

**(iii) Alternation:** Here the two clauses are linked by an alternative relation ('either X or Y'; or 'if not X, then Y'), which is marked by the correlative conjunctive expression إن لم يكن...فـ *'in lam yakun...fa-* (if not...then...); for example:

(34) إن لم يكن مستحيلاً "عقلاً" فهو مستحيل تجربة وإحصاء. (Mahmoud, 1958/1980)

'in lam yakun (If it is not) impossible 'intellectually', fa- (then) it is impossible empirically and statistically.

### C. Enhancement (notation $\alpha \times \beta$ )

In this type of relation, one clause enhances the meaning of another by qualifying it in various possible ways, which could be related to time, place, manner, cause or condition. The qualifying dependent clause is invariably introduced by an appropriate subordinating conjunction (binder), which expresses both the dependency and the circumstantial relation between the two clauses. Some of the hypotactic conjunctive expressions listed here are actually complex prepositional or adverbial nominal phrases functioning conjunctively, hence they are treated as single elements without further analysis of their components (e.g. نظراً لأن *nazarān li-'anna* in view of). Subordinating simple conjunctions are commonly followed by a complementizer (أن *'anna*, أن *'an* or ما *mā*), which may be optional as in the case of منذ *munḏu* (since).

Complex conjunctive expressions are almost invariably followed by a complementizer. Some of these conjunctive expressions have evolved to varying degrees from prepositional phrases and genitive nominal constructions followed by an *'an/'anna*-clause (that-clause). A possible indicator of this change is the degree to which the component elements of a conjunctive expression are amenable to modification; consider the oddity of the following: نظراً شاملاً لأن *\*nazarān šāmilān li-'anna* 'in comprehensive

view of’; وفقاً كاملاً لـ \**wafqan kāmīlan li-* ‘in complete accordance with’. However, it is frequently difficult to tell whether the ensuing subordinate clause is a hypotactic clause introduced by a conjunctive expression or simply an embedded clause functioning as the Complement of a circumstantial prepositional phrase (see Morley, 2000). Syntagmatically, complex conjunctive expressions fall into the following configurations:

1. Prep + Nominal + Complementizer, e.g. بحجة أن *bi-ḥujjati ’anna* ‘under the pretext that’ (Prepositional Conjunction)
2. Prep1 + Nominal + Prep2 + Complementizer, e.g. بالنظر إلى أن *bi-maẓari ’ilā ’anna* ‘with a view to that’ (Prepositional Conjunction)
3. Nominal (accusative) + Complementizer, e.g. خشية أن *xašyata ’an* ‘fearing that’ (Nominal Conjunction)
4. Nominal (accusative) + Prep + Complementizer, e.g. خوفاً من أن *xaufan min ’an* ‘fearing of that’ (for fear that) (Nominal Conjunction)

Next, each of the different subtypes of hypotactic enhancement will be considered in turn and exemplified.

**(i) Time:** Hypotactic temporal clauses may be introduced by one of the following conjunctions: حين *ḥīna* (when); حينما *ḥīna-mā* (when); عندما *’inda-mā* (when); إذ *’iḏ* (as; when); حين *fī/’alā ḥīni* (when; while); متى *matā* (when); حتى *ḥattā* (until); إلى أن *’ilā ’an* (until (inclusive)); كلما *kulla-mā* (whenever); لما *lammā* (when); بعد أن *ba’da ’an*/بعدها *ba’da-mā* (after); قبل أن *qabla ’an*/قبلما *qabla-mā* (before); بينما *baina-mā* (while); فيما *fī-mā* (while); في الوقت الذي *fīl-waqtil-laḏī* (at the time which); ما دام *mādāma* (so long as); منذ *munḏu* (since); حالما *ḥāla-mā* (as soon as); بمجرد أن *bi-mujarradi ’an* (as soon as); ما *mā* حتى *ḥattā* (no sooner...than); ما *mā* كاد/لم يكد...حتى *mā kāda/lam yakad...ḥattā* (no sooner...than). For example:

(35) بل حدث تغير في القرن الثاني عشر عندما ذهبت أجيال الخلفاء العظام من الفواطم.  
(Abu Hadid, 1927/2002)

||| Rather, some change took place in the twelfth century || 'inda-mā (when) the generations of great Fatimid Caliphs had gone. |||

(36) بل لقد امتد هذا التأثير حتى أضفى على الحياة بأسرها طابعاً جديداً. (Zakaria, 1988)

||| Indeed, this impact continued to expand || hattā (until) it imparted a new character to life as a whole. |||

**(ii) Place:** Here the dependent clause is introduced by a conjunction or conjunctive expression denoting real or abstract space such as: حيث haiθu (where); حيثما haiθu-mā (wherever); أينما 'aina-mā (wherever); حتى hattā (up to; as far as); إلى أن 'lā 'an (up to; as far as); إلى حيث 'lā haiθu (to where); من حيث min haiθu (whence). Examples:

(37) حيثما يتعرض جسم للحرارة فإنه يتمدد. (Mahmoud, 1958/1980)

||| haiθumā (wherever) an object is exposed to heat, || it expands. |||

(38) فكأن الله قد خلقني على نحو يجعلني أرى ضرورة الصدق حيث لا ضرورة.  
(Mahmoud, 1958/1980)

||| It is as if God has created me in a way [[that makes me see the necessity of truthfulness haiθu (where) there is no necessity]] |||.

It should be noted that the binder haiθu (where) in (38) establishes a hypotactic relation of enhancement where β (haiθu there is no necessity) enhances α (that makes me see the necessity of truthfulness) by reference to place. This is different from the elaborating haiθu in (27) above, repeated here for convenience:

(39) وتكررت هذه القصة نفسها في ليدن، حيث هاجمه لاهوتي آخر اسمه "ريفوس". (Zakaria, 1988)

||| The same story was repeated in Leiden, || haiθu (where) he was attacked by another theologian called Revius. |||

Here the elaborating  $\beta$ -clause introduced by *ḥaiṯu* does not determine the location of the  $\alpha$ -clause but rather, to use Halliday's words, it 'adds a further characterization of something that is taken to be already fully specific' (Halliday and Matthiessen, 2004:400). Obviously, the city of Leiden is not defined by the *ḥaiṯu*-clause.

**(iii) Manner:** Hypotactically enhancing clauses of manner are marked by one of the following conjunctions and conjunctive expressions: كما *ka-mā* (as); مثلما *miṯla-mā* (as); كما لو *ka-mā lau* (as if); بحيث *bi-ḥaiṯu* (in such a manner that); كأن/كأنا *ka-'anna/ka-'anna-mā* (as if); كلما *kulla-mā* (the more...the more); على نحو ما *'alā naḥui mā* (in the way that); الذي *'alan-naḥuil-laḏī* (in the way that; as); على غرار ما *'alā girāri mā* (in the way that; as); وفقاً لما *wafqan li-mā* (according to what); ما بقدر *bi-qadri mā*/على قدر *'alā qadri mā* (to the extent that; inasmuch as; insofar as); لدرجة أن *li-darajati 'anna*/إلى حد أن *'lā ḥaddi 'anna* (to the extent that; so much so that); حتى *ḥattā* (in the sense of 'to the extent/degree that'); examples:

(40) نقول دول ثلاث أو أربع لأن دولة المسلمين في ذلك الوقت كانت - كما قَدَمْنَا - غير متحدة.  
(Abu Hadid, 1927/2002)

||| We are saying three or four countries because the Muslim state at the time << - *ka-mā* (as) we noted above - >> was not united.

(41) كيف يفهمونها بحيث يطمئنون إلى سلامة فهمهم. (Mahmoud, 1958/1980)

||| How they (can) understand it || *bi-ḥaiṯu* (in such a way as) they are confident of the soundness of their understanding. |||

**(iv) Cause:** As in the case of circumstantial Adjuncts of cause (Chapter 2, Section 2.2.4.1), the term 'cause' is a superordinate term comprising two subcategories with some overlap between them: reason and purpose.

REASON, i.e. the existing conditions leading to the actualization of the process. Here, the hypotactic causal relation is marked by one of the following conjunctions and conjunctive expressions: حيث أن *ḥaiṯu 'anna* (since); بما أن *bi-mā 'anna* (since; given that); لما كان *lammā kāna* (since); لأن *li-'anna* (because); بسبب أن *bi-sababi 'anna* (because); نظراً لأن *nazarān li-'anna* (as a result of); باعتبار أن *bi-nnazarī 'ilā 'anna* (considering that); باعتبار أن *bi-'tibāri 'anna* (considering that); على أساس أن *'alā 'asāsi 'anna* (on the grounds that); استناداً إلى أن *'istinādan 'ilā 'anna* (on the basis that); بدليل أن *bi-dalīli 'anna* (with the proof that; as proved by the fact that); examples:

(42) ثم لما كان الإنسان جزءاً من الخلق من جهة، وشبيهاً بالخالق من جهة أخرى، لزم أن يكون الإنسان في حالة كماله مسيراً بقوانين أخلاقية تسيّر به نحو خيره. (Mahmoud, 1956/1987)

|| And *lammā kāna* (since) man is part of the creation on the one hand, and similar to the Creator on the other, || it would necessarily follow that he should be governed in his perfect state by ethical laws guiding him to his good. ||

(43) وكان لما كتبوه أثر أنكى وأفدح من أثر الكتاب المؤرخين الأجانب، لأنهم كانوا يتجهون بما يكتبونه إلى جماهير الأمة العربية نفسها. (Abu Hadid, 1961)

|| What they wrote had a worse and more serious effect than the effect of foreign historians, || *li-'anna-hum* (because they) addressed their writings to the masses of the Arab nation itself. ||

(44) لكن علماء الرياضة حين يشيدون بناءهم الرياضي على هذا الطراز لا يزعمون أنه يصور بالضرورة عالم الطبيعة الخارجي، بدليل أنهم يستطيعون أن يغيروا من مجموعة المسلمات الأولية فتتغير بذلك النظريات المستنبطة. (Mahmoud, 1958/1980)

|| But mathematicians, << when they create their mathematical structure in this fashion, >> do not claim that it necessarily reflects the external natural world, || *bi-dalīli* (as evidenced by the fact that) they can change the set of axioms, || and thereby the deduced theorems would change. ||

PURPOSE; this type of causal relation relates to the motivation or intention behind the action expressed by the main clause. Motivation always involves agency and intention (Quirk *et al*, 1985). Having the sense of ‘in order that’, a purposive relation is susceptible to the question ‘what for?’. Hypotactic purpose clauses are marked by the following structural conjunctions and conjunctive expressions: كي *kai*/لي *li-kai*/كيما *kaimā* (in order to); لـ *li-* (to); لئلا *li-kailā*/لئلا *li-'allā* (in order not to); من أجل أن *min 'ajli 'an* (for the sake of); في سبيل أن *fī sabīli 'an* (for the sake of); بهدف أن *bi-hadaḥi 'an* (with the objective of); بغرض أن *bi-ḡaraḥi 'an* (for the purpose of); على أمل أن *'al: 'amali 'an*/أملًا في أن *'amalan fī 'an* (with the hope of; hoping that); حرصاً على أن *ḥirṣan 'lā 'an*/طمعاً في أن *ṭama'an fī 'an* (in the desire for; seeking to); خشية أن *xašyata 'an*/خوفاً من أن *xaufan min 'an* (for fear that); بزعم أن *bi-za'mi 'anna* (on the allegation that; claiming that); بحجة أن *bi-ḥujjati 'anna*/بذريعة أن *bi-ḍarī'ati 'anna* (on the pretext that); examples:

(45) أصبح الأسرى في هذه الحروب يجلبون إلى البلاد لكي يستعان بهم في الأعمال المنزلية في بداية الأمر.  
(Zakaria, 1978)

||| The POWs captured during those wars were brought to the country || li-kai (in order that) they should be used in domestic work initially. |||

(46) فإن الباشا كان إلى قبيل نفي السيد عمر لا يزال يؤثر الحذر والحيطه في الإقدام على خطه وإصلاحه،  
خشية أن يثور الشعب على ما لم يعتده من النظم. (Abu Hadid, 1937/1997)

||| The Pasha, until shortly before as-Sayyid Omar's exile, was still exercising caution and circumspection in proceeding with his plans and reform || xašyata 'an (for fear that) the people should revolt against systems to which they are not accustomed. |||

**(v) Condition:** Here the dependent clause enhances the meaning of the dominant one by reference to condition or contingency. The principal markers of condition in MSA include the following: إذا *'iḍā* (if); إن *'in* (if); لو *lau* (if); ولو *wa-lau* (even if); حتى إذا *ḥattā* *'iḍā* (if it were not for the fact that); ما لم *mā lam* *'iḍā* (even if); ولو *ḥattā wa-lau* (even if); لو لا *lawlā* (if it were not for the fact that);

(unless); إذا *'illā 'iḏā* (except if/unless; if not); لئن *la'in* (if); وإلا *wa-'illā* (or else); على *bi-farḏi 'an/'anna*, بشرط أن *bi-šarḏi 'an* (provided that); شريطة أن *šarḏata 'an* افتراض أن *'ala-ftirāḏi 'an/'anna* (on the assumption that); examples:

(47) وتلك نتيجة خطيرة لو أدركها الناس قبلنا لتغير وجه الفلسفة تغيراً جوهرياً. (Mahmoud, 1958/1980)

||| And this is a momentous conclusion || *lau* (if) people before us had realized, the face of philosophy would have undergone a fundamental change. |||

(48) ولكن الطابع الخاص الذي اتخذته هذه النهضة يصعب تعليقه إلا إذا ربطنا بينه وبين انتشار نظام الرق في المجتمع اليوناني. (Zakaria, 1988)

||| But the special character this renaissance acquired is difficult to explain || *'illā 'iḏā* (unless) we link it with the spread of the institution of slavery in Greek society. |||

In addition to their original meaning, some hypotactic conjunctions express a relationship of condition between the two clauses, e.g. *haiḏu-mā* حيثما and *'aina-mā* أينما (wherever), which combine place and condition, and *kulla-mā* كلما (in the sense of 'whenever'), which combines time and condition. The conditional-concessive meaning conveyed by these conjunctions is 'it does not matter where or when', respectively. Similarly, the conjunctions *mahmā* مهما (whatever), *'aiyan kāna/* أيّ كان *kāna* كائناً من كان (whatever/whoever), and the non-specific relative pronouns *mā* ما (what) and *man* من (who) convey the conditional-concessive meaning 'it does not matter what/who'; examples:

(49) وله أن يمارس هذا الحق حيثما وقع من الدولة ما ينفّر منه ضميره. (Mahmoud, 1956/1987)

||| And he can exercise this right || *haiḏu-mā* (wherever/whenever) the state commits an act rejected by his conscience. |||

(50) وبطبيعة الحال، فإن من يقرأ كتابات ديكارت ورسائله الكثيرة التي كان يعرب فيها عن ضرورة التحوط والحذر لأن الظروف تقتضي ذلك، لا بد أن يوقن بأن ديكارت لم يفعل ذلك، "بلا داعٍ". (Zakaria, 1988)

||| Naturally, man (whoever) reads Descartes's many writings, in which he counselled caution because the circumstances dictated it, || (he) will inevitably be certain that Descartes did not do that 'unnecessarily'. |||

**(vi) Concession:** A concessive relation between two clauses in a hypotactic complex indicates logical opposition between them, or the fact that the propositional content of the dominant clause is contrary to expectation given the content of the dependent clause.

The principal markers of hypotactic concessive enhancement include: أن رغم *rağma* 'anna/ 'anna/ رغم ما *rağma mā* / أن بالرغم من *bi-rrağmi min 'anna/* على الرغم من أن *'ala-rrağmi min 'anna/* و لئن *wa-'iđā kāna/* وإذا كان *baina-mā* (while); بينما *ma'a 'anna* (although); مع أن *min 'anna/* و لئن *wa-'in kāna* وإن كان *wa-lau 'anna/* ولو أن *wa-la'in* (although; in spite of the fact that); وإن كان *wa-'in kāna* (even though); for example:

(51) فعلى الرغم من أن أحداً لم يهتم به عند وفاته، فإن عدداً من الأحزاب والفرق السياسية كانت تشرع بالقلق خوفاً من أن يكون قد ترك بين أوراقه أسراراً سياسية هامة. (Zakaria, 1988)

||| fa-'ala-rrağmi min 'anna (For although) nobody paid attention to him when he died, || a number of political parties and groups began to worry in case he had left among his papers important political secrets. |||

(52) ذكرنا في الفصل السابق أنه كان بين السبعة الفلاسفة الذين كونوا جماعة الواقعية النقدية، ولو أنه لم يلبث معهم طويلاً. (Mahmoud, 1956/1987)

||| We noted in the previous chapter || that he was among the seven philosophers [[who formed the Critical Realism group,]] || wa-lau 'anna-hu (even though he) did not stay with them for long. |||

### 3.2 Paratactic Expansion & Conjunction

So far I have considered the principal logico-semantic relations obtaining between clauses in hypotactic constructions, or 'clause complexes' as the term is used here. In

most cases, these relations are marked by conjunctive elements which serve to express both the interdependency and circumstantial relationship between the conjoined clauses. However, the contribution made by these 'binders' is primarily structural rather than conjunctive; they play an essential part in the formation of compact hypotactic clause complexes. Looked at from above, to use Halliday's 'trinocular' perspective, they are an intermediate step in the scale of grammatical resources for realizing semantic sequences of projection or expansion. Indeed, in traditional grammatical accounts most of the conjunctive markers discussed so far are not referred to as such, but rather classified and described mainly in terms of their case-marking or categorial properties.

Moving another step up the scale, that is to the juncture of potentially independent clause complexes or simplexes, one finds essentially the same semantic relations at work, but with a much lower degree of grammatical integration, compactness and interdependency. At this juncture, the structural bonding between adjacent units becomes tangibly weaker, yielding looser paratactic sequences with an indeterminate sentential status due to the prevalence of clause-initial conjunctive markers used at this level (especially the conjunction *wa-* 'and') and their dual structural and textual function (see below). The indeterminacy is compounded by the absence of phonological and graphological clues for delimiting the most extensive domain of grammatical structure.

The logico-semantic relations holding between adjacent clause complexes/simplexes in Arabic texts take one of the following lexico-grammatical manifestations:

**A. Paratactic conjunction + conjunctive Adjunct;** for example:

(53) *ولست أعني بالنظرة العلمية التي تميز عصرنا هذا من شتى العصور السوالف، مجرد الزيادة في الحصيلة العلمية، بل أعني - بالإضافة إلى ذلك - أن الإنسان لم يحدث له قط في عصور التاريخ الماضية أن اعتمد على العلم في حياته الفردية والاجتماعية بمثل ما يعتمد اليوم...* (Mahmoud, 1958/1980)

||| *wa-* (and) by the scientific outlook [[which distinguishes our age from various previous ages]] *lastu* (I do not) mean *mujarrada* (merely) the increase in the sum total of scientific knowledge; || *bal* (but rather) I mean - *bi-l'iḍāfati 'ilā ḍālik* (in addition to

that) – that man had never before through the ages of history happened to rely so much on science in his individual and social life as he does today |||...

The sequence of two clause complexes in (53) is introduced by an initial *wa-* (and) which links the whole sequence to previous text. The two clause complexes, on the other hand, are linked by the correlative combination [لست *lastu* (not) + مجرد *mujarrada* (merely; only) in the first clause complex + conjunction بل *bal* (but rather) in the second] together with the conjunctive adjunct إلى ذلك *bi-l'iḍāfati 'ilā ḍālika* (in addition to that), which is functioning as an optional reinforcer akin to 'also' in the English correlative conjunction 'not only...but also'.

#### **B. Paratactic conjunction only;** for example:

(54) أقدم هذا الكتاب إلى القراء وما هو سوى تعبير عما يدور في نفوسنا جميعاً. (Abu Hadid, 1961)

||| I present this book to the readers || *wa-* (and) it is nothing but an expression of the thoughts we all share. |||

Example (54) is a paratactic sequence of two clauses linked only by the paratactic conjunction *wa-* (and). It would be possible here to analyse *wa-* (and) as a structural conjunctive device linking two potentially free-standing clauses into one sentence, thereby engendering structure. Alternatively, it could be regarded as a textual resource, or a 'discourse marker' in the sense of Schiffrin (1987), marking the beginning of a new sequence in the discourse while indicating the rhetorical relation it has with the preceding sequence or text span.

#### **C. Conjunctive Adjunct only;** for example:

(55) ...عالمنا - إذن - ليس أقل حرصاً على دقة الفهم ودقة الفكر من صاحبنا الفيلسوف قائل هذه العبارة المراد فهمها. (Mahmoud, 1958/1980)

...||| Our scientist *'iḍān* (then; therefore) is no less keen on accuracy in understanding and thinking than our friend the philosopher, who uttered this statement to be understood. |||

The clause complex in (55) is only cohesively linked to previous text by the conjunctive Adjunct *إذن 'iḏān* (then; therefore). In other words, there is no potentially structural link between this clause complex and the preceding one.

**D. Implicit conjunction** (asyndetic paratactic sequence); for example:

(56) هذا عصر يسوده العلم، ليس في ذلك من شك. (Mahmoud, 1958/1980)

||| This is an age dominated by science; || there is no doubt about that. |||

The absence of a conjunctive marker in cases like (60) does not necessarily indicate the lack of a semantic or conjunctive relationship between the two adjacent clauses in a sequence. Despite the absence of an explicit marker, the rhetorical relation between the two clauses in (60), for example, can be interpreted as one of elaboration, where the second clause restates or reinforces the first one. The attempt to include this kind of conjunctive relation in the analysis of conjunction in a text ‘leads to a great deal of indeterminacy, both as regards whether a conjunctive relation is present or not and as regards which particular kind of relationship it is’ (Halliday and Matthiessen, 2004 :549).

The above four conjunctive possibilities at the juncture of paratactic clause complexes will be further exemplified in the following two sections where paratactic conjunctions and conjunctive Adjuncts are considered in some detail.

### 3.2.1 Paratactic Conjunctions

Traditionally referred to as *حروف العطف ḥurūf ul-‘aṭf* (coordination particles), these conjunctions constitute a closed set of paratactic grammatical connectors, which are used to link units of equal grammatical status ranging from words to whole paragraphs. Unlike hypotactic conjunctions and conjunctive expressions explored above, these paratactic conjunctions are general-purpose particles ‘capable of a wide variety of interpretations’ (Holes, 1995:215). Another characteristic feature of these conjunctions is their multivalence; they can mark different and broad types of logico-semantic

relations, which can be difficult to establish with any certainty in the absence of any other lexico-grammatical clues. It is hardly surprising, therefore, that they are frequently used in conjunction with conjunctive Adjuncts. When used on their own as conjunctive markers between free-standing clauses, they mark a further step on the scale of grammatical integration and interdependence in the realization of logico-semantic relations. Next the principal paratactic conjunctions in MSA will be examined in terms of the main logico-semantic relations identified above between clauses and clause complexes.

### A. *و* *wa-* (and)<sup>29</sup>

This is by far the most frequent conjunction encountered in MSA. It is prototypically multivalent, predominantly marking extending and enhancing expansions between paratactic clauses. It is also used as a textual connector commonly occurring at the beginning of sentences and paragraphs, and connecting longer spans of text. In the absence of reliable graphological clues reflecting the underlying phonological realization of two potentially independent clauses or clause complexes linked by *wa-*, it is frequently difficult to decide whether *wa-* is functioning as a local structural link forming a clause complex or a more global discourse marker signalling a rhetorical transition from one sentence to the next. It is due to this duality of function, compounded by the ubiquitous nature of *wa-*, that its absence is often more conspicuous and relatively easier to justify than its presence. Another difficulty in conducting an automatic statistical analysis of its frequency in a corpus is the fact that *wa-* is a proclitic bound to the first word of a paragraph or clause.

As noted in Section 2.3.3, *wa-* may function as a hypotactic conjunction in a circumstantial clause complex. As a coordinating conjunction, *wa-* marks an extending, elaborating or enhancing relation when used on its own. Each of these functions will be considered in turn:

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<sup>29</sup> The bracketed gloss inevitably fails to capture all the possible meanings of *و* *wa-*. As noted by Cantarino (1975b:12), the frequency of its use and its manifold meanings ‘cannot be reproduced in English’.

**i. Extension:** *wa-* is the commonest conjunction used to express extension in Arabic. Like the English ‘and’ (Halliday & Matthiessen, 2004), *wa-* is arguably the prototypical marker of extension. The combination of extension with parataxis constitutes ‘coordination’ between clauses. The conjunction *wa-* typically conveys a positive additive relation, one of the three main subtypes of extension (see Section 2.3.2.2). Here the clause introduced by *wa-* is adjoined to the previous one without any implication of a causal, temporal or any other enhancing or elaborating relation between them. The only pragmatic restriction on this use of *wa-* is that the two conjoined clauses ‘should have sufficient in common to justify their combination’ (Quirk *et al*, 1985:930); for example:

(57) فقاوموا الجيوش الأجنبية المنتصرة، وضحوا بأموالهم وبأنفسهم في سبيل الخلاص من السيطرة الأجنبية.  
(Abu Hadid, 1961)

||| They fought the triumphant foreign armies || *wa-* (and) they sacrificed their money and lives to get rid of foreign control. |||

*wa-* may also express an adversative relation between two paratactic clauses, where the secondary clause introduced by *wa-* implies a kind of contrast, which may explain why *wa-* is frequently used in combination with the adversative conjunction لكن *lākin* and لكنَّ *lākinna* (but). The use of *wa-* in this sense is frequently associated with a change of polarity; for example:

(58) ...من أمثال هذه الأسئلة التي لا يزال الفلاسفة التأمليون يلقونها ويحاولون الجواب ولا جواب.  
(Mahmoud, 1958/1980)

|||...such examples [[which contemplative philosophers continue to pose || and attempt to answer || *wa-* (and) no answer (is there). ]]

**ii. Elaboration:** *wa-* can be used at the beginning of a secondary clause to introduce into the discourse some background information or add a descriptive attribute or comment to the primary clause or part of it. In this case, it is usually followed by a pronoun referring to the whole primary clause or a nominal element in it. Cantarino (1975b) notes that the sentence introduced by a *wa-* used in this sense serves as a kind of parenthetical explanation of the preceding one; for example:

(59) وعند هذا يبدأ دور ثالث من أدوار تطور الأمة و هو دور السيطرة. (Abu Hadid, 1961)

||| *wa-* (and) At this point starts a third role in the development of the nation || *wa-* (and) *huwa* (it) (is) the role of control. |||

Here, the pronoun *هو huwa* (it) refers to the nominal *دور daur* (role) in the first clause, providing a kind of gloss to it. Incidentally, the sentence-initial *wa-* in (59) marks the beginning of a paragraph in the original text, and hence is functioning as a textual conjunction.

A secondary elaborating clause introduced by *wa-* can also be used parenthetically within the primary clause; for example:

(60) وكان رد ديكارت على ذلك - وهو رد بعث به في الشهر نفسه - غير كافٍ لتبديد هذا الشك.  
(Zakaria, 1988)

||| Descartes's reply to this - || *wa-* (and) it is a reply he sent in the same month || - was not sufficient to dispel this doubt. |||

**iii. Enhancement:** The conjunction *wa-* is frequently used to denote an enhancing relation between two paratactic clauses, where the secondary clause introduced by *wa-* circumstantially qualifies the meaning of the primary one. When used in combination with another enhancing conjunctive, *wa-* does not usually make any circumstantial contribution to the logico-semantic relation between the two clauses. Rather, it serves either as a structural bond between the two conjoins, thereby creating a paratactic clause complex, or as an additional textual device enhancing cohesion across sentence or paragraph boundaries (cf. Section 2.3 and Section 2.4 for the indeterminacy of the status of paratactic clause sequences). For example:

(61) بل هكذا وجدت الطبيعة وهكذا جاءت سننها، وبعدئذ يجيء العقل - الذي هو جزء منها - فيدرك المبادئ التي تسري في ظواهرها، ... (Mahmoud, 1956/1987)

|| 1 Rather, in this way nature came to exist || 2 wa- (and) in this way its laws came about, || 3 wa- (and) *ba'da'iḍin* (afterwards) comes the mind [[– which is part of it –]] || 4 fa- (then) it discerns the principles which run through its phenomena... |||

Example (65) is a paratactic sequence of four clauses; the first two are linked by an extending *wa-*, which does not convey any circumstantial significance. Clause 3 is prefaced by another *wa-* followed by the conjunctive temporal adjunct *بعدين* *ba'da'iḍin* (afterwards). This *wa-* does not seem to be making any unique temporal contribution to the clause sequence. Indeed, it could readily be omitted altogether without having any substantive effect on the meaning, although the cohesive force between clauses 2 and 3 would then be felt to be slightly weaker. This could be partly attributed to the absence of a structural interpretation, where clauses 2 and 3 are part of one sentence. Moreover, the combination *wa-* + *ba'da'iḍin* (and afterwards) seems to provide a stronger temporal link between clauses 2 and 3 than either *wa-* (and) or *ba'da'iḍin* (afterwards) on its own. The same judgement applies to other types of enhancing conjunctive adjuncts used in combination with *wa-*, e.g. *ولذلك* *wa- liḍālika* (and therefore), *وبالتالي* *wa- bi-ttāli* (and consequently), *ومن هنا* *wa- min hunā* (and from here; and hence). Arguably, the use of such paratactic conjunctive groups constitutes a further step towards the explicitation of conjunctive relations between clauses as will be discussed in the next chapter.

The following account is confined to cases where the enhancing relation between the two successive clauses is marked by *wa-* on its own. In such cases, the circumstantial feature involved is **temporal, concessive or conditional**.

**TEMPORAL:** As noted above, the conjunction *wa-* is typically a marker of extension, where two propositions are simply combined without any temporal or other enhancing aspect. In some cases, however, there may be pragmatic or contextual clues warranting an enhancing temporal interpretation of *wa-*, which could be either one of temporal sequence or simultaneity. Hamidah (1999) contends that, unlike the temporal coordinating conjunctions *فـ* *fa-* and *ثم* *thumma* (see below), the conjunction *wa-* per se is temporally indeterminate and that its connective 'combining' function may acquire a chronological dimension from the cotext and/or context. In other words, the type of temporal interpretation is projected onto this conjunction from the context.

**1. Sequence** (X then Y): Following Halliday and Matthiessen (2004), it could be argued that a temporal sequence marked by *wa-* in any context is a kind of enhancement, rather than extension, since the sequence ‘X *wa-* Y’ is agnate with the enhancing hypotaxis ‘after X, Y’. Here, the second clause prefaced by *wa-* is understood to be chronologically sequent to the first, with *wa-* being paraphrasable by ‘and then’. The two clauses conjoined by a temporal *wa-* are usually of the PS type, with the P of each clause normally being filled by a dynamic rather than stative verb (Quirk *et al*, 1985). For example:

(62) انهارت دولة إبراهيم ومراد في موقعة أنبابة في يولييه، واستقر حكم الفرنسيين في مصر بعد أسابيع قليلة.  
(Abu Hadid, 1937/1997)

||| The state of Ibrahim and Murad collapsed in the battle of Anbaba in July, || *wa-* (and) the French rule in Egypt became established after a few weeks. |||

Here the presence of the temporal Adjunct *ba‘da ‘asābī‘a qalīlatin* (after a few weeks) provides a lexicogrammatical clue as to the type of conjunctive relation marked by *wa-*.

**2. Simultaneity** (X at the same time Y): The conjunction *wa-* may connote a relation of simultaneity between two paratactic clauses, which, like sequence, could be inferred from the context or made explicit by the addition of a circumstantial Adjunct. In this case, the processes or events denoted by the two clauses are perceived to be of equal importance; neither is given particular prominence (Holes, 1995). For example:

(63) هو الذي يدرك الزهرة ويدرك جمالها في آن معاً (Mahmoud, 1956/1987)

It is him [[who perceives-he a flower || *wa-* (and) perceives-he its beauty at the same time]].

Cantarino (1975b) considers simultaneity to be the basic meaning of the conjunction *wa-*, which could be used to connect two clauses with the same verb, emphasizing the

'simultaneous but independent occurrence of an action realized by two different subjects' (ibid: 13); he cites the following example, among others:

(64) جَلَسْتُ وَجَلَسَتِ السَّيِّدَةُ وَرَدَةَ

(Gibran Khalil Gibran, *Al-majmu'ah al-kāmilah li-mu'allafāt Jibran Khalil Jibran*, 3 vol. Beirut 1949-50)

Mrs. Warde [al-Hani] and I sat down (Cantarino, 1975b: 13)

**CONCESSIVE:** Less commonly, *wa-* can be used to combine two paratactic clauses in a concessive relation to each other without any other conjunctive expression or overt indication of concessive enhancement. In this case, *wa-* would be analogous to concessive *while* or *although*. Again, the concessive interpretation here is dependent on the context and the rhetorical development of the text; for example:

(65) إنما يضع في بداية طريقه "مبدأ" معيناً ينطلق منه، معتقداً - بالطبع - صواب ذلك المبدأ، وليس لديه من سند يرتكز عليه في ذلك الاعتقاد (Mahmoud, 1953/1987)

||| From the outset, he sets forth a certain 'principle' as his departure point, naturally believing it to be valid || *wa-* (while/although) he has no proof on which to base this belief. |||

**CONDITIONAL:** The conjunction *wa-* can also be used to link two clauses where the first clause, which is almost invariably in the imperative mood, is felt to be a condition of the second prefaced by *wa-*; for example:

(66) الصمت فن، حاول إتقانه ولن تفشل أبداً في تحقيق ما تريد

(from the website: <http://www.mahjoob.com/ar/forums/showthread.php?t=148755>; accessed on 15/01/2008)

Silence is an art; ||| try to master it || *wa-* (and) you will never fail in achieving what you want. |||

## B. ثم *thumma* (and then; subsequently)

The conjunction *thumma* is prototypically used to mark a relation of temporal sequence between two successive paratactic clauses, whether these are part of the same sentence or two independent sentences. Unlike *wa-*, however, the temporal relation denoted by *thumma* is a ‘complex’ one, in the sense of Halliday and Hasan (1976), which can be represented as ‘then + after an interval’, thus implying an interval, delay or more generally a non-immediate sequence<sup>30</sup>. For example:

(67) فالعالم الطبيعي - مثلاً - يرى ما يراه أولاً، ثم يطلق على هذا الذي رآه اسماً يتفق عليه مع زملائه العلماء (Mahmoud, 1958/1980)

||| The natural scientist, for example, sees what he sees first, || *thumma* (then) he gives it a name, which he agrees on with his colleagues. |||

As in (71), the temporal relation marked by *thumma* could be an ‘external’ or experiential one (Halliday and Hasan, 1976:263), referring to the successivity of events or processes in the external world. Alternatively, it could be an ‘internal’ or interpersonal relation denoting the order of enunciation in the communication process or referring to the ‘temporal unfolding of the discourse’, thereby playing ‘an important role in argumentative passages in discourse’ (Halliday and Matthiessen, 2004:545). For example:

(68) فمثلاً، هناك جزئيات في العالم الطبيعي، كأفراد الناس من زيد إلى عمرو وخالد، ثم هناك في عقلي فكرة عامة كلية عن "الإنسان" (Mahmoud, 1958/1980)

||| For example, there are particulars in the natural world, like individual people such as Zaid, Amru and Khaled, || *thumma* (and then) there is in my mind a general universal idea about ‘man’. |||

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<sup>30</sup> According to Hamidah (1999), the consensus among the *Basran* school of early traditional Arab grammarians, notably Seebaweyh, was that *thumma* invariably denoted order and a delay in temporal sequence. By contrast, grammarians of the *Kufan* school, such as al-Farrā’, attached greater importance to the context in interpreting the temporal relation marked by *thumma*. Hamidah further suggests that al-Farrā’ was probably the first Arab grammarian to refer to the order of enunciation, which seems to resonate with the ‘internal temporal relation’ suggested by Halliday and Hasan (1976).

This internal temporal relation denoted by *thumma* can in some way be considered to be a metaphorical extension of the concept of time (Halliday and Hasan, 1976). Similarly, Hamidah (1999) suggests that *thumma*, which originally signals a temporal distance, can be metaphorically used to connote a ‘semantic (as opposed to temporal) distance’ or variance between the two conjoins linked by this conjunctive device. Holes (1995:221) contends that *thumma* ‘acts as superordinate staging marker for the narrative as a whole’, while *wa-* ‘adds information within each of the narrative frames thus created without taking the narrative forward’. However, this characterization seems to apply only to registers primarily involving temporal sequence.

By further metaphorical extension, *thumma* can be used to introduce a further argument or logical sequence in an argumentative discourse, frequently in the sense of *moreover*; *furthermore*; *and also*; *in addition to all of this*; *after all*, which turns it into an extending additive conjunction. For example:

(69) إذا كانت كل ص 1 هي أيضاً ص 2، ثم إذا كانت كل ص 2 هي أيضاً ص 3، فإن كل ص 1 تكون أيضاً ص 3. (Mahmoud, 1953/1987)

||| If all of Y1 is also Y2, || *thumma* (and then) if all of Y2 is also Y3, || then all of Y1 is also Y3. |||

Less commonly, *thumma* may have an adversative or concessive force introducing a clause which is felt to be negatively or reproachingly surprising in relation to the first clause (Al-Qurtubi, 1950). When used as such, it frequently has the sense of ‘and then’ or ‘and yet’, with the second clause prefaced by *thumma* still being felt to be subsequent to the first, hence the contrast. For example:

(70) أعطيتك وأكرمتك وأحسننت إليك ثم تشتمني؟ (Al-Qurtubi, *al-Jāmi‘ li-’aḥkām al-qur’ān*)

||| I have succoured you and been kind and generous to you || *thumma* (and then) you abuse me? |||

Commenting on Al-Qurtubi's view, Hamidah (1999:169) argues that the adversative force attributed to *thumma* is rather incidental to what he calls البعد المعنوي (*al-bu'd al-ma'nawi*) 'the semantic distance' between the two conjoins, which could betoken surprise or reproach, among other possible connotations.

### C. **فـ** *fa-*

Described by Beeston (1970/2006:88) as 'the most interesting of the ambivalent functionals<sup>31</sup>' in Arabic, this proclitic conjunction is indeed one of the commonest and most multivalent paratactic conjunctions encountered in MSA, and perhaps the hardest to analyse. When used as a marker of semantic sequence realized as a clause nexus, the 'ambivalence' ascribed to *fa-* is frequently not confined to the type of logico-semantic relation between the two contiguous clauses, but also applies to the nature of the sequence itself, i.e. whether it is a cohesive sequence of two independent clauses or a structural one realized as a paratactic clause combination. In certain fairly well-defined cases, *fa-* occurs in what seems to be closer to a hypotactic function resembling subordinators in some respects. Furthermore, it is possible for *fa-* to have a structural connective function within the clause or to co-occur with other conjunctions (correlative conjunctions).

Used mostly as a paratactic conjunction, *fa-* commonly betokens an enhancing or elaborating relation. Being frequently indeterminate, however, the type of expansion involved has to be interpreted on the basis of the rhetorical development of the text and the presence of any contextual clues. Next each of these two general types will be briefly examined and illustrated by examples from the Arabic corpus.

**i. Enhancement:** The enhancing relation denoted by *fa-* is usually temporal, causal or both, which is hardly surprising given 'the close and obvious connection between reason and temporal sequence' (Quirk *et al*, 1985:1105). This close connection is further enhanced by the proximate nature of temporal succession conveyed by *fa-*, as will be shown below. Less commonly, *fa-* may also be used to signal a weak concessive

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<sup>31</sup> Beeston uses the term 'functionals' to refer to the traditional Arabic grammatical term حروف *hurūf*, which are all words that are neither verbs nor nouns.

relation. Some Classical Arabic grammarians and rhetoricians (notably al-Farrā', cited in Hamidah, 1999) referred to the significance of context in interpreting the semantic sequence marked by *fa-*. In temporally organized discourse, such as historical narrative, a sequence marked by *fa-* will tend to be predominantly temporal. Next the three subtypes of enhancement will be briefly examined.

**TEMPORAL:** In contrast with *wa-* and *thumma*, the temporal sequence betokened by *fa-* is associated with the perception of a proximate or uninterrupted succession (Hasan, 1987; Hamidah, 1999). As a temporal conjunction, *fa-* has the meaning 'then' or 'and then'. For example:

(71) وحاول الهروب حتى بلغ خارج القاهرة مع ما كان فيه من ألم ونزف، فمات في ذهابه إلى الوجه القبلي  
(Abu Hadid, 1937/1997)

||| He (Ibrahim Bek) attempted to escape until he reached the outskirts of Cairo despite his pain and bleeding, || *fa-* (then) he died during his journey to Upper Egypt. |||

Here the use of *fa-* as a temporal conjunction implies that Ibrahim Bek's death happened shortly after his attempted escape.

**CAUSAL:** Especially in argumentative discourse, *fa-* is frequently used to denote a causal relation between two clauses in paratactic sequence (1 ^*fa-* 2). However, the type of causal relation involved seems to be weaker or more peripheral than other typical causal connectives (e.g. لأن *li-'anna* (because); إذ إن *'iḏ 'inna* (for)). A testimony to the versatility and multivalence of *fa-* is that it can be used as a marker of reason or result as in (72) and (73), respectively:

(72) كأنما هي كلمات يُشار إلى مسمياتها بالأصابع فليست معانيها بحاجة إلى تحديد.  
(Mahmoud, 1958/1980)

||| *ka'annamā* (as if) they (are) words, whose referents are pointed at with the fingertips, || *fa-* (for) their meanings are in no need of definition. |||

(73) ...فالهواء على أرض مصر تزيد حرارته، فيتمدد، فيخف، فيعلو، فتسبح الفرصة لهواء أكثر برودة أن يهب من جهة البحر ليحل مكانه. (Mahmoud, 1958/1980)

...||| fa<sup>32</sup> air near the ground in Egypt increases in temperature, || fa- (so) it expands, || fa- (so) it gets lighter, || fa- (so) it rises, || fa- (so/then) the opportunity arises for cooler air to blow in from the sea to replace it. |||

In (77) the *fa-* linking the fifth clause complex to the previous sequence could be assigned a causal or temporal interpretation, hence the gloss ‘so/then’.

*Fa-* can also be used in conjunction with some other causal, conditional or concessive conjunctive expressions; for example:

(74) وإن فهذه الجوانب الهامة من الإيمان الديني خرافة عند مؤلف هذا الكتاب؛  
(Mahmoud, 1958/1980)

||| wa-(and) iḍān (then; consequently) fa- these important aspects of religious faith are a myth in the opinion of the author of this book. |||

**CONCESSIVE:** Less commonly, *fa-* may be used to connect two clauses in a concessive relationship (Cantarino, 1975b)<sup>33</sup>, conveying a more subtle sense of frustrated cause than that expressed by such prototypical concessive markers as لكن *lākinna* (but) and رغم أن *raġma ’anna* (although). Cantarino (ibid:27) notes that in such cases one of the two conjoined clauses is usually affirmative while the other is negative. For example:

(75) وحاول النضال فلم يستطعه (Abu Hadid, 1937/1997)

||| wa- (and) he tried to struggle || fa-(but) he could not do it. |||

**ii. Elaboration:** Here the clause introduced by *fa-* elaborates on the primary clause, or a longer span of text thereby having a fairly global scope, by exposition, exemplification or clarification as defined by Halliday and Matthiessen (2004).

<sup>32</sup> This *fa-* serves an elaborating function as will be explained below under ‘Elaboration’.

<sup>33</sup> Cantarino (1975b:27) refers to this type of relation as ‘adversative’.

**EXPOSITION:** A secondary clause introduced by an expository *fa-* serves to reinforce or restate the content of the primary clause providing more specific details. For example:

(76) ولكن روسيا كانت توالي لها الطعنات والضربات، فما تكاد تفيق من ضربة حتى تهوي عليها أخرى.  
(Abu Hadid, 1937/1997)

||| But Russia was constantly delivering stabs and blows to it (Turkey), || fa-<sup>34</sup> no sooner had it (Turkey) recovered from one blow than another would fall on it. |||

The secondary *fa-* clause in (80) is a more dramatic repetition or reinforcement of the message of the primary clause.

**EXEMPLIFICATION:** Here the *fa-* clause provides further specification or particularization of the thesis of the primary clause, or cites an example substantiating it. In the latter case, in particular, the *fa-* clause frequently contains a conjunctive Adjunct of exemplification (see Section 3.2.2) and evidence of lexical elaborating relations, especially hyponymy or meronymy (cf. Halliday and Matthiessen, 2004:398). For example:

(77) ...لأنه في حقيقة أمره أقرب في تعبيره إلى لغة الشاعر منه إلى لغة العالم؛ فالعالم الطبيعي - مثلاً - يرى ما يراه أولاً، ثم يطلق على هذا الذي رآه اسماً يتفق عليه مع زملائه العلماء.  
(Mahmoud, 1958/1980)

|||...because he is in actual fact closer in his expression to the language of the poet than to the language of the scientist; || fa- the natural scientist - maθalan (for example) – sees what he sees first, || then he gives that which he has seen a name agreed upon with his fellow scientists. |||

Thus, in (77) the *fa-* clause contains the conjunctive Adjunct مثلاً maθalan (for example) and the hyponym العالم الطبيعي 'al-'ālim 'a-ṭṭabī'ī (the natural scientist).

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<sup>34</sup> Perhaps the insertion of a semicolon in English would be the most adequate gloss for *fa-* here. The relationship conveyed by *fa-* in this example is a subtle version of such conjunctive expressions as 'in other words' or 'that is to say'.

**CLARIFICATION:** In this subtype, the *fa*-clause provides specification, particularization or explanation of the thesis of the primary clause. For example:

(78) غير أن الأمر لم يقف عند هذا الحد فإن القرن الثامن عشر شهد تغيراً كبيراً في علاقة الشعب بالحكومة.  
(Abu Hadid, 1937/1997)

||| But the state of affairs did not stop at that point(;) || *fa*- the 18<sup>th</sup> century witnessed a major change in the relation between people and the state. |||

In (78), the *fa*-clause further clarifies or explains the thesis of the primary clause. In some cases, it is difficult to decide whether a particular instance of an elaborating *fa*- is signalling exemplification or clarification. An exemplifying interpretation might be tested by the insertion of an exemplifying conjunctive Adjunct, such as *مثلاً maṭalan* (for example), in the *fa*-clause, as illustrated in (79).

(79) لسنا نريد بفلسفتنا العلمية أن نشارك العلماء في أبحاثهم، فنبحث [مثلاً] في الضوء والكهرباء كما يبحثون.  
(Mahmoud, 1958/1980)

||| We do not seek, through our scientific philosophy, to share scientists in their research, || *fa*- we engage [*maṭalan* (for example)] in research about light and electricity as they do. |||<sup>35</sup>

So far I have outlined the major uses of the conjunction *fa*- as a clause linker, i.e. a paratactic marker of a conjunctive relation obtaining between a pair of adjacent clauses or between a clause and the preceding text. *Fa*- is also frequently used as a correlative conjunction, i.e. reinforcing a second conjunction marking the primary clause, which follows a secondary clause introduced by the first conjunction in a hypotactic nexus. In this case, the correlative *fa*- can be said to be endorsing the logico-semantic relation of the first conjunction (cf. Quirk *et al*, 1985); for example:

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<sup>35</sup> Perhaps the same semantic relationship obtaining between the two paratactic clauses here can be best captured in English by means of a hypotactic non-finite secondary clause with a conjunctive Adjunct of exemplification; consider: ||| We do not seek...to share scientists in their research, || engaging for example in research about light and electricity as they do. |||

(80) إن كان الفلاسفة والعلماء كلاهما يصفون العالم الواقع الحقيقي، فما الفرق بين وصف ووصف؟  
(Mahmoud, 1958/1980)

||| 'in (if) both philosophers and scientists describe the real world, || fa- (then) what is the difference between one account and the other? |||<sup>36</sup>

In a clause, especially a nominal one, containing an Adjunct in thematic position, *fa-* is commonly used to reinforce the structural link between that non-topical Theme and the Rheme<sup>37</sup>. This seems to be particularly common when the initial Adjunct is realized by a fairly long or complex phrase. Considering this type of *fa-* to be a non-essential 'break-marker', Beeston (1976: 174) argues that it 'does help the reader by breaking up the sentence into more manageable bits than if it were presented all in one continuous stream with no pause'. For example:

(81) ولذلك فإن الحكم على المرحلة الرأسمالية أيسر، لأن عيوبها ظهرت واضحة للجميع.  
(Zakaria, 1988)

||| wa- liḍālika (and therefore) fa- the assessment of the capitalist stage is easier || since its drawbacks became clearly visible to everybody. |||

#### D. لكن *lākinna*; لكن *lākin* (but; yet; however)

These two variants are semantically identical but لكن *lākinna* is used with an SC or TCom clause (assigning the accusative case to the Subject or Topic) and لكن *lākin* with a PS clause. The conjunction *lākinna/lākin* may be used to convey one of three subtypes of **extension**: adversative, replacive and subtractive, and one subtype of **enhancement**:

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<sup>36</sup> Traditional Arab grammarians (e.g. Hasan, 1987 and Al-Ghalayini, 1912/1985) argue that the insertion of this type of correlative *fa-* is syntactically obligatory in some types of conditional constructions, although they also cite exceptional instances where this *fa-* is absent. It would be beyond the scope of this study to provide a thorough account of this syntactic feature. Suffice it to say here that there does not seem to be any obvious logical or semantic necessity for inserting *fa-* in such cases. I would posit, however, that the inserted *fa-* seems to be serving a structural function between the two clauses in a causal-conditional nexus, reinforcing the link between them where there is a switch in aspect, tense, polarity or mood, or when the second main clause introduced by *fa-* is a nominal one. Note the switch from declarative to interrogative in (80).

<sup>37</sup> A similar structural function of *fa-* is displayed in the '*ammā...fā-*' construction (see Chapter 2, Section 2.2.2).

concessive. All these meanings frequently shade into one another, thereby allowing alternative interpretations. There is a great deal of similiarity between ‘*lākinna/lākin*’ and ‘but’ in terms of the range of logico-semantic relations marked by them, but they are not entirely congruous. Furthermore, unlike *but*, *lākinna/lākin* is frequently combined with *wa-* (and) without any obvious difference in meaning.<sup>38</sup>

**ADVERSATIVE** (‘X and conversely Y’): Here, *lākinna/lākin* denotes a sense of contrast, without opposition, between the adversative clause introduced by it and the previous clause or foregoing discourse. It often corresponds to the hypotactic conjunction في حين أن *fī hīni ’anna* (whereas). For example:

(82) ولا يزال فريق من أتباع هذه الحركة الفلسفية يحتفظون لها باسمها الأول، لكن فريقاً آخر أخذ يطلق عليها اسم "التجريبية العلمية". (Mahmoud, 1958/1980)

||| A group of followers of this philosophical movements are still retaining its original name, || *lākinna* (but) another group have come to refer to it as ‘scientific empiricism’. |||

**REPLACIVE** (‘not X but Y’ or ‘X but not Y’): Here, the two clauses linked by *lākinna/lākin* are usually different in polarity, with the linker *lākinna/lākin* being used in the sense of بل *bal* (‘rather’ or ‘instead’). For example:

(83) فهي لا تضيف علماً جديداً إلى علم، ولكنها تحلل عبارات العلم نفسها تحليلاً يستخرج ما تنطوي عليه من مبادئ أو فروض. (Mahmoud, 1958/1980)

||| It [philosophy] does not add any new knowledge to a particular science, || *wa lākinna-hā* (and but it) analyses scientific statements per se in such a way as to extract their underlying principles and hypotheses. |||

In (89), the *lākinna*-clause is substituting one thesis for another by way of explication rather than counter-argumentation (cf. Hatim and Mason, 1997). In other words, the

<sup>38</sup> Halliday and Matthiessen (2004:407) argue that the linker ‘but’ contains the semantic feature ‘and’, hence the oddity of ‘and but’ as opposed to ‘and yet’. It could be argued that the addition of *wa-* often has a reinforcing effect on the contrastive sense conveyed by *lākinna/lākin*.

thesis of the secondary clause is a replacement rather than rebuttal of the thesis just cited. However, a discourse context could be envisaged where a concessive reading of *lākinna* in this sequence is equally possible.

**SUBTRACTIVE** ('X but not all X'): Here the secondary clause expresses or implies an exception to, or a restrictive qualification of, the thesis of the primary clause. Used in this sense, *lākinna/lākin* often corresponds to hypotactic *إلا أن 'illā 'anna* (except that).

For example:

(84) وترددت جماهير الأمة بين الفرع مما حل بها وبين الحق على حكامها وعلى مصيرها. ولكنها لم تتردد طويلاً. (Abu Hadid, 1961)

||| The masses of the nation oscillated between being dismayed by what had befallen them and being exasperated with their rulers and their own fate. ||| *wa lākinna-hā* (and but they) did not oscillate for long (but this state of affairs did not last for long). |||

**CONCESSIVE** ('X but contrary to expectation Y' or 'despite X, nevertheless Y'): Here, *lākinna/lākin* is used to convey a logical opposition between the two conjoined clauses or between a clause and the previous discourse. The thesis of the *lākinna/lākin*-clause is contrary to the expectation following from the primary clause, giving a sense of 'frustrated cause' (Halliday and Matthiessen, 2004). The concessive interpretation is usually clear from the rhetorical development of the text, and may be reinforced by the addition of a concessive conjunctive Adjunct. For example:

(85) ...كما يعبر الشاعر - مثلاً - عن نفسه في قصائد مختلفة تتفاوت في درجة الكمال، لكنها على تفاوتها تفصح عن نفس قائلها. (Mahmoud, 1956/1987)

...|| as the poet, for instance, expresses himself in different poems of varying degrees of perfection, || *lākinna-hā* (but they) '*alā tafāwuti-hā* (in spite of their variation) express the speaker's inner self. |||

### **E. بل *bal* (rather; but; indeed)**

Following Halliday's (1994) classification of logico-semantic relations, the conjunction

*bal* can be described as a paratactic marker of extension, mostly by addition or variation in MSA. More specifically, it can convey an additive or replacive relation<sup>39</sup>.

**ADDITIVE:** positive ('not only X but also Y' or 'X, even Y'); for example:

(86) ولم يقتصر العداء بين الفرس والروم على شن تلك الحروب المدمرة في أرضهما بل كانت كل منهما تعمل على إثارة المتاعب للأخرى في ميادين أخرى بعيدة عن بلادهما. (Abu Hadid, 1961)

||| The hostility between the Persians and the Romans was not confined to waging destructive wars on their territories, || *bal* (but) both sides sought to foment trouble for one another in other places away from their lands. |||

(87) هكذا يصف الفيلسوف التألمي العالم بما يجده في نفسه هو، بل إنه حتى في هذا الوصف الذاتي يستخدم الألفاظ على نحو لا يجعلها واضحة المعنى. (Mahmoud, 1958/1980)

Thus, the contemplative philosopher describes the world through his inner being, *bal* (indeed) even in this subjective description he uses words in a way that does not make them clear.

In (93) the secondary clause introduced by *bal* expresses a further, stronger or more surprising point.

**REPLACIVE** ('not X but Y'): Here the primary clause is almost always negative in polarity. For example:

(88) ولم يكن "رسل" وحده في هذا الاتجاه، بل سار معه فيه زميله "مور" وتلميذه "وتجنشتين". (Mahmoud, 1958/1980)

||| Russell was not alone in this approach, || *bal* (but) he was joined by his colleague Moore and his pupil Wittgenstein. |||

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<sup>39</sup> There is a third subtle discursual use of *bal* which is confined to argumentative discourse in Classical Arabic (and Quranic text), and which implies a discourse shift to a concluding assessment or an unexpected or more important thesis (referred to by Classic Arabic grammarians and rhetoricians as *al-'idrābu-l-'intiqālī* (transitional shift) usually in the sense of 'No, actually (in fact) (the fact of the matter is)...' as in the Quranic verses 'بل تؤثرون الحياة الدنيا' 'قد أفلح من تزكى. وذكر اسم ربه فصلى. بل تؤثرون الحياة الدنيا' (But he will prosper who purifies himself, remembers the name of his Lord and prays. *Bal* (but nay/yet) you prefer the life of this world.)

## F. أو 'au (or)

'au is typically used as an extending conjunction denoting an alternative or disjunctive relation between two clauses, where the secondary 'au-clause is offered as an alternative to the primary clause in a paratactic nexus (X or Y). For example:

(89) ما التجربة التي أجريها لأستيقن من صدق هذا القول؟ أو بعبارة أخرى، ماذا عساي أن أرى بعيني، أو أسمع بأذني في هذه الشجرة – مثلاً – لأقول بعدئذ إن جوهرها "عقل" وإنها استمدت وجودها من "عقل"؟  
(Mahmoud, 1958/1980)

||| What experiment am I to conduct to verify the truth of this assertion? || 'au (or), bi-ibarāt-in 'uxrā (in other words), what should I see with my eyes 'au (or) hear with my ears from that tree – for example – so that I could then say that its essence is a 'mind' or that it derives its existence from a 'mind'? |||

## G. أم 'am (or)

In MSA, 'am is typically used to denote exclusive alternation in an alternative interrogative sequence, presupposing that only one of the two conjoins is true; for example:

(90) ثم سل نفسك: أتحدث بهذه العبارة عن "شيء" أم أتحدث عن "كلمة"؟ (Mahmoud, 1958/1980)

||| Then ask yourself || "am I referring with this phrase to a 'thing' || 'am (or) am I referring to a 'word'?" |||

## H. إذ 'iḏ (for; since)

As a paratactic conjunction, 'iḏ is typically used in MSA as a marker of clarification or causation (cf. *fa-* above), with the one frequently shading into the other, resulting in indeterminacy. Accounting for this type of relation, Cantarino (1975b) argues that 'iḏ introduces a subordinate clause conveying an 'explicative' rather than a causative relationship, which states 'the reason or motives for a preceding statement', although he concedes that 'at times this may be almost identical with a causative interpretation' (ibid:288). Ryding (2005:412), on the other hand, describes 'iḏ as a 'resultative particle' introducing a clause which provides 'a rationale or reason for the main clause'.

Examples:

(91) وانعكست لذلك كله صورة على صفحة السياسة، إذ أصبح السلطان في أيدي أفراد الشعب باعتبارهم أفراداً لا ينطوون تحت حاكم يمحوهم في شخصه محواً (Mahmoud, 1958/1980)

||| This was all reflected in the political front, || 'iḍ (for<sup>40</sup>) power came to be in the hands of the people as individuals not dominated by a ruler and effaced in his person. |||

Here the logico-semantic relationship between the two clauses linked by 'iḍ seems to be one of elaboration, where the secondary clause introduced by 'iḍ provides specification or explanation of the thesis of the primary clause.

(92) فمثلاً لو قيل: "إنك إذا ألقيت من النافذة بحجر سار سيراً أفقياً في الهواء" كان هذا القول مستحيلاً من الناحية التجريبية وحدها لا من الناحية المنطقية، إذ ليس في العبارة نفسها تناقض بين أجزائها حتى تكون استحالتها منطقية. (Mahmoud, 1958/1980)

||| If it was said for example, 'if you throw a stone from the window, it would move horizontally in the air', that assertion would be impossible only from the empirical standpoint, not the logical one, || 'iḍ (for) there is no contradiction between the components of that statement in order for it to be logically impossible. |||

In (92), 'iḍ is marking an enhancing causal relation between two clause complexes in a paratactic nexus.

Less commonly, 'iḍ can be used to mark an enhancing temporal relation of simultaneity between two clauses, but in this case it seems to be functioning as a hypotactic conjunction; for example:

(93) وجوابنا عن هذا السؤال هو أن العلماء إذ يتحدثون عن ظواهر الطبيعة فإنما يتحدثون بلغة "القوانين العامة". (Mahmoud, 1958/1980)

||| Our reply to this question is [[that scientists, || 'iḍ (when) they talk about natural phenomena, || fa- they talk in terms of 'general laws']] |||.

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<sup>40</sup> Again, a semicolon would probably be more adequate than an explicit gloss for the elaborating clarification conveyed by 'iḍ here. (cf. *fa-* above).

### I. **لعل *la'alla*; عسى *'asā* (so that; hopefully; in the hope that)**

Though not typically described by traditional Arab grammarians as linking devices, both *لعل la'alla* and *عسى 'asā* are frequently used in MSA to link two potentially separable clauses conveying an enhancing relationship, where the secondary clause expresses a desired or anticipated outcome (Hasan, 1987). For example:

(94) فسافر إلى أوروبا لعله مسترد بهذه الرحلة عافية لجسده العليل. (Mahmoud, 1956/1987)

||| He travelled to Europe || *la'alla-hu* (in the hope that he/so that he) would recover through this journey strength for his ailing body. |||

### J. **كأن *ka'anna* كأنما *ka'annamā* (it is as though/as if)**

These two particles can be used as paratactic enhancing linkers expressing a relation of manner. Both can be preceded by the conjunction *و wa-* without any apparent change in meaning. The interdependency relation between the two clauses linked by *ka'anna* or *ka'annamā* seems to have shifted somewhat towards the hypotactic end of the cline; although each clause could potentially stand as an independent functioning whole, there is a sense in which the *ka'anna* or *ka'annamā*-clause, which is invariably a continuing clause, modifies or provides a further characterization of the primary clause. For example:

(95) فإن نبشت قبورهم بعد أعوام ألفيت أجسادهم طرية كأنها ماتت بالأمس. (Mahmoud, 1956/1987)

||| If you were to exhume their graves after some years, || you would find their bodies soft || *ka'anna-hā* (is if they) had died yesterday. |||

### K. **كما *kamā* (and also; as well; likewise; moreover)**

As illustrated above (Section 3.1.1.2), *kamā* can be used as an enhancing hypotactic conjunction serving to characterize the manner of the main clause in the clause complex. But *kamā* is also frequently used as an additive marker in a paratactic nexus

as indicated by the fact that a secondary clause marked by an extending *kamā* can stand as an independent or even paragraph initial clause. For example:

(96) فأخذت جيوش صلاح الدين تجتمع إليه من كل أنحاء الدولة كما بدأ الفرنج يجددون غاراتهم على المدينة ويشددون حصارها. (Abu Hadid, 1927/2002)

||| Saladin's armies started to converge on to him from all over the country, || kamā (and also) the Europeans started to renew their raids on the city and tighten their siege of it. |||

#### L. أي *'ai* (that is; meaning; in other words)

Defined by traditional grammarians as *حرف تفسير* *ḥarf taḥsīr* (explicative particle)<sup>41</sup>, *'ai* is an elaborating conjunction marking a relation of exposition, where the secondary clause introduced by it restates the thesis of the primary clause or previous stretch of discourse (X i.e. Y). For example:

(97) ومن ثم فهو الذي يختار لنفسه طريق فعله، أي إنه حر. (Mahmoud, 1956/1987)

||| Consequently, he chooses his own course of action, || 'ai (that is) he is free. |||

#### M. إنما *'innamā* (but rather; on the contrary)

Like *بل* *bal* (see above), *'innamā* could be used as a marker of an extending clause nexus, where the secondary clause introduced by *'innamā* provides a replacement for the thesis of a negative primary clause or previous discourse, i.e. not X but rather Y. It is frequently preceded by the conjunction *wa-* without any apparent change in meaning. For example:

(98) بل لم تكتف أصلاً بالأسئلة التي يشيع طرحها، وإنما طرحت أسئلة جديدة. (Zakaria, 1978)

||| Indeed, they did not content themselves with the questions commonly raised, || wa- 'innamā (but rather) they raised new questions. |||

<sup>41</sup> See Hasan (1987) and Al-Ghalayini (1912/1985).

N. *gaira 'anna*; *illā 'anna*; *baida 'anna*; *alā 'anna*  
(however; nevertheless; but; yet; on the other hand)

All four conjunctions are made up of a particle + the complementizer *'anna* (that), which is necessarily followed by a nominal clause. They provide a resource for marking a concessive or adversative relationship between the clause and a previous text span of any extent, ranging from a clause to a paragraph or even more. Thus, they convey a sense of either (X then contrary to expectation Y) or (X and conversely Y), where X is a text span of varying extent. For example:

(99) ويعدد من هذه العوامل تسعة، غير أن بقية الكتاب يخصص كله للعامل الأول من هذه العوامل التسعة فقط. (Zakaria, 1978)

||| He enumerates nine of these factors, || *gaira 'anna* (but) the rest of the book is entirely devoted to the first of these nine factors only. |||

The conjunction *illā 'anna* is frequently used as a reinforcing conjunction introducing the main clause in a hypotactic concessive nexus, together with another subordinating conjunction; for example:

(100) فنحن وإن كنا نستطيع الحكم على صدقها "قبل" الرجوع إلى الخبرة، إلا أن ذلك نفسه معناه أنها خاوية. (Mahmoud, 1958/1980)

||| For we *wa- 'in* (even though/while) we could judge its truthfulness 'before' referring to experience, || *'illā 'anna* (yet) this in itself means it is vacuous. |||

It would be possible to replace the concessive *illā 'anna* in (100) with the correlative conjunction *fa-*, which has no inherent concessive force, but rather serves as a structure marker linking the subordinate and main clauses (see *fa-* above); for example:

(100) فنحن وإن كنا نستطيع الحكم على صدقها "قبل" الرجوع إلى الخبرة، فإن ذلك نفسه معناه أنها خاوية.

||| For we *wa-* 'in (even though/while) we could judge its truthfulness 'before' referring to experience, || *fa-* 'inna (then) this in itself means it is vacuous. |||

### O. *ḏālika 'anna* (that is; for) أن

Used with or without *wa-* (and), *ḏālika 'anna* is an elaborating conjunction linking a nominal clause with the preceding portion of text. It consists of the demonstrative determiner *ḏālika* (that), which refers anaphorically to previous discourse, and the complementizer *'anna* (that). Unlike the expository *ai*, which restates a previous element (see above), *ḏālika 'anna* serves to clarify or explain the elaborated element. For example:

(101) والعامل الهام الثاني هو اندماجه الكامل في الحياة السياسية لعصره. ذلك أن هذا الاندماج جعله عاجزاً عن التفريغ لمشروعاته العلمية. (Zakaria, 1978)

||| And the second important element is his (Francis Bacon) total absorption in the political life of his age. ||| *ḏālika 'anna* (that is; for) this absorption made him unable to devote himself to his scientific projects. |||

A clause introduced by *ḏālika 'anna* is essentially a Subject Complement (SC) identifying clause, with the S being realized by the demonstrative *ḏālika* (that) and the C by an embedded fact clause introduced by the complementizer *'anna* (that). However, the combination of the demonstrative + complementizer seems to have become grammaticalized into a conjunction as indicated by the fact that the demonstrative *ḏālika* cannot be replaced by *hāḏā* هذا, unlike the construction *wa- ḏālika li-'anna* (and that is because) where *ḏālika* (that) is replaceable by *hāḏā* هذا, as in *wa- hāḏā li-'anna* (and this is because) (See Chapter 6, Section 6.4).

### P. أما...فـ 'ammā..fa- (as for)

The local significance of this construction as a device for fronting certain elements in the clause, thereby focusing the Theme, was described earlier in Chapter 2, Section 2.2.2. An allusion was also made then to the textual significance of this construction as a resource for signalling thematic change in discourse implying a contrast with some previous Theme. Indeed, 'ammā..fa- can also be treated as an additive or adversative conjunction signalling a relation of positive or contrastive addition, often in the sense of 'but' or 'on the other hand'. For example:

(102) يكون للأشياء عند الحس لون وطعم ورائحة، أما الأشياء التي يبحثها علم الطبيعة ويستقرئ قوانينها فلا لون لها ولا طعم ولا رائحة. (Mahmoud, 1956/1987)

||| Things are perceived to have colour, taste and smell, ||| 'ammā (as for) things that are investigated, and whos laws are derived by physics, fa-(then<sup>42</sup>) they have no colour, taste or smell. |||

### 3.2.2 Conjunctive Adjuncts

Conjunctive Adjuncts are prepositional or nominal accusative phrases in potentially independent clauses, typically setting up a logico-semantic relation between the host clause and the preceding textual environment. They frequently include a demonstrative reference item linking the clause to the preceding text (see Chapter 6, Section 6.4). Conjunctive Adjuncts commonly co-occur with hypotactic or paratactic conjunctions reinforcing the structural or cohesive relation between the conjoined clauses. Unlike conjunctions, which typically occur in clause-initial position, conjunctive Adjuncts enjoy a degree of mobility in the host clause. Quite commonly, conjunctions and conjunctive Adjuncts are used together in the same paratactic sequence to mark one or more rhetorical relations in the development of the text.

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<sup>42</sup> It would be difficult to give an adequate gloss for fa- here; but as explained in Chapter 2, Section 2.2.2, the 'ammā..fa- construction has a subtle conditional flavour to it, vaguely conveying a sense of 'If we turn our attention to X, then it...'.

In the following subsections, Arabic conjunctive Adjuncts will be considered and exemplified in terms of the main subtypes of expansion relations to a certain degree of delicacy appropriate for this study (See also Section 3.1.2.2).

### A. Elaboration (X = Y)

Here the relationship indicated by the conjunctive Adjunct is one of the following three subtypes<sup>43</sup>:

**EXPOSITION:** An expository conjunctive Adjunct marks a restatement or rephrasal of a previous clause or span of text. It is commonly realized by a PrepP, e.g. *bi-‘ibārat-in ‘uxrā* (in other words) as in (102):

(103) فهنا "نفقد" أنفسنا تماماً في هذا الموضوع، إذا شئنا أن نستخدم هذا التعبير المثقل بالمعاني، أي أننا،  
بعبارة أخرى، ننسى فرديتنا وإرادتنا. (Zakaria, 1978)

||| Here we ‘lose’ ourselves completely in that subject, || if we wish to use this heavily loaded term, ||| *‘ai* (that is) we, *bi-‘ibārat-in ‘uxrā* (in other words), forget our individuality and will. |||

Quirk *et al* (1985) draw a fine distinction between two senses or roles of the conjunctive Adjunct ‘in other words’. It could be used in an appositive sense presenting another formulation of the wording of the preceding text (i.e. contrastive wording) as in ‘He was exceedingly inebriated – hopelessly drunk, *in other words*.’ (ibid: 638). Alternatively, it could be used as a reformulatory marker, frequently preceded by ‘or’, denoting ‘contrastive matter’ in relation to the preceding text as in ‘She has applied for a transfer – she is tired of her present job, *in other words*.’ (ibid:639). A similar distinction seems to be valid in the case of expository conjunctive Adjuncts in Arabic such as *bi-‘ibārat-in ‘uxrā* (in other words) (see example 89 above).

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<sup>43</sup> The first two subtypes, namely exposition and exemplification, can be grouped together under ‘apposition’ (Halliday and Matthiessen, 2004).

**EXEMPLIFICATION:** An exemplifying Adjunct is typically expressed by a PrepP, e.g. *على سبيل المثال* *‘alā sabil-il-miθāl* (by way of example), or an accusative NP, e.g. *مثلاً* *maθalan* (for example). These Adjuncts are commonly used with the conjunction *فـ* *fa-* (see above); for example:

(104) فإذا شرع الحاكم – مثلاً – ألا يزيد سعر الإقفة من البرتقال عن خمسة قروش "وجب" على البائع ألا يجاوز هذا الحد الأقصى. (Mahmoud, 1958/1980)

||| *Fa-* if the rule decrees, *maθalan* (for example) that the price of an ounce of oranges should not be higher than five piasters, || the vendor becomes ‘obliged’ not to exceed this maximum. |||

**CLARIFICATION:** Here the relation indicated by the Adjunct could be one of the following subtypes (Halliday and Matthiessen, 2004):

*i. Corrective*, e.g. *bi-l-‘aḥrā* (rather); *bi-‘ibarat-in ‘adaqq* (in more precise words; more precisely).

*ii. Distractive*, e.g. *bi-l-munāsabah* (incidentally).

*iii. Dismissive*, e.g. *‘alā ‘aiyati ḥāl* (in any case; anyway); *‘aiyan kāna ‘al-‘amr* (in any case); *bi-gaḍḍi-naẓari ‘an ḍālik* (apart from this).

*iv. Particularizing*, e.g. *xāṣṣatan* (particularly); *bi-xāṣṣatin* (in particular); *‘alā wajh-i-l-xuṣūṣ* (in particular).

*v. Summative*, e.g. *‘ixtiṣāran* (in short); *xitāman* (in conclusion).

*vi. Verifactive*, e.g. *fī-l-wāqī‘* في الواقعة، *fī-l-ḥaqīqah* في الحقيقة، *fī ḥaqīqat-il-‘amr* (as a matter of fact; in fact; actually). Examples:

(105) وتلك، على أية حال، مسألة سنعرض لها فيما بعد بالتفصيل. (Zakaria, 1988)

||| *wa-* (and) this *‘alā ‘aiyati ḥāl-in* (in any case) is an issue we will deal with later in detail. |||

(106) والواقع أن نجاح هذه المحاولات أمر مشكوك فيه ... فما هي في الحقيقة سوى تفسير فلسفي متعجل لأزمة للعلم سيخرج منها أقوى مما كان. (Zakaria, 1988)

||| The fact of the matter is that the success of these attempts is dubious. |||... ||| For they are fi-l-haqīqat-i (in fact) nothing but an impetuous philosophical explanation of a science crisis, from which it will emerge stronger than before. |||

## B. Extension (X + Y)

As is the case with hypotactic extension (see Section 3.1.2.2), three subtypes of paratactic or cohesive extension can be recognized:

**ADDITIVE:** By this term is meant the positive addition denoted by such conjunctive Adjuncts as أيضاً *'aidān* (also); فضلاً عن ذلك *faḍlan 'an ḍālik* (in addition to that; moreover); علاوة على ذلك *'ilāwatan 'ala ḍālik* (in addition to that); إلى جانب ذلك *'ilā jānibi ḍālik* (in addition to that). For example:

(107) وقد برهنت الحوادث على أن تقارير هؤلاء الجواسيس كانت صادقة من حيث عجز الدولة العثمانية عن صد الأعداء، ولكنها قد برهنت أيضاً على كذب ظنونهم من ناحية قدرة الأمة العربية على المقاومة كما سيأتي ذكره. (Abu Hadid, 1961)

||| And events proved that those spies' reports were true with regard to the Ottoman Empire's inability to resist enemies, || but it 'aidān (also) proved the falsity of their suspicions in relation to the ability of the Arab Nation to resist as will be mentioned later. |||

**ADVERSATIVE:** Here the conjunctive Adjunct conveys a relationship of contrast with the previous text, e.g. من ناحية أخرى *min nāhiatin uxrā* من جهة أخرى *min jihatin uxrā* (on the other hand):

(108) ومن ناحية أخرى فإن الفنان، في كثير من الأحيان، يفرض على نفسه نظاماً صارماً من التدريب ومن العمل الشاق من أجل إتقان "صنعتة". (Zakaria, 1988)

||| *wa- min nāhiatin uxrā* (and on the other hand), the artist in many cases imposes on himself a rigorous system of training and hard work for the sake of perfecting his craft.  
|||

**VARIATIONAL:** A conjunctive Adjunct conveying a variational relation may be either replacive/alternative, e.g. *badalan min ḍālik* (instead of that); عوضاً عن ذلك *'iwaḍan 'an ḍālik* (as a substitute for that) or subtractive, e.g. *ḍālika* (except for that); *bi-stiḥnā'i ḍālik* (with the exception of that); خلافاً لذلك *xilāfan li-ḍālik*, *bi-xilāfi ḍālik* (unlike that; contrary to that); بالعكس *bi-l-'aks* (on the contrary). For example:

(109) أما في ظل الرأسمالية المكتملة فقد تحول العمل من خدمة شخصية إلى سلعة لاشخصية، لا يرتبط فيها العامل بصاحب العمل إلا من حيث أن الأول يقدم قوة عمل معينة، والثاني يدفع أجراً معيناً، وفيما عدا ذلك لا تقوم بين الاثنين أية علاقة. (Zakaria, 1988)

||| But under full-fledged capitalism, labour was transformed from a personal service into an impersonal commodity, [[ ||| where the the only relation between the worker the employer was that the former was providing a particular work and the latter paying a certain wage, || *wa-fī-mā 'adā ḍālik* (and apart from this) there was no relation between the two. ||| ] ] |||

### C. Enhancement (X x Y)

Here the enhancing relationship is signalled by an adverbial expression functioning conjunctively, often by virtue of a reference expression such as a demonstrative. Thus, while some of these conjunctive expressions are conjunctive Adjuncts proper, others are in origin enhancing circumstantial Adjuncts containing a reference item. Following Halliday (1994), it would be convenient to describe enhancing conjunctive Adjuncts in terms of four subtypes: **spatio-temporal**, **manner**, **causal-conditional** and **matter**.

**SPATIO-TEMPORAL:** These are mostly temporal expressions used conjunctively, e.g. *'inda-'iḍin*, *ḥīnā-'iḍin*, *'āna-'iḍin* (at that time; then); بعدئذٍ *ba'da-'iḍin* (after

that; afterwards); منذئذٍ *munḏu- 'iḏin* (since then); في الوقت ذاته *fi-l-waḡti ḏātih* (at the same time); أخيراً *'axīran* (lastly; finally); بعد قليل *ba'da qalīl* (after a short while). For example:

(110) فكيف كان صدی آرائه في قادة الرأي عندئذ؟ (Mahmoud, 1956/1987)

||| How then was the impact of his views on the leading thinkers *'inda 'iḏin* (at that time)? |||

There are also a few spatial adverbials referring to actual or metaphorical space. They mostly contain a spatial nominal and a reference item e.g. في موضع آخر *fī mawḡi 'in 'āxar* (in a different location; elsewhere); في نفس المنطقة *fī nafsi-l-minṭaqah* (in the same region); هنا *hunā* (here); هناك *hunāk* (there); من نواحٍ أخرى *min nawāḡhin 'uxrā* (from other aspects); عند هذه النقطة *'inda hāḏihi-n-nuḡṭah* (at this point); على هذا الصعيد *'alā hāḏa aṣṣa 'īd* (on this level). For example:

(111) ومن هنا يبدأ دور كفاح قد ينتهي بالفوز إذا كان في الأمة من القوى ما يجعلها تثبت للصدمة التي أصابتها وتخرج منها سليمة قوية. (Abu Hadid, 1961)

||| *wa-min hunā* (and from here) starts the role of a struggle, which could end up in victory if the nation possesses the forces which enable it to withstand the shock that has befallen it and emerge from it intact and strong. |||

**MANNER:** Conjunctive Adjuncts of manner mark a relationship of comparison with the previous span of text, including expressions of means. They usually contain nominals denoting manner coupled with reference expressions, e.g. هكذا *hākaḏā* (thus; that way); بالمثل *bi-l-miṡl* (similarly; likewise); على هذا النحو *'ala hāḏa an-naḡw* (in this way). For example:

(112) هكذا كان شأن شعب الجزائر حين أغارت عليه جيوش فرنسا في سنة 1830. (Abu Hadid, 1961)

||| *hākaḏā* (thus) was the state of the Algerian people when attacked by the French forces in 1830. |||

**CAUSAL-CONDITIONAL:** This is a common type of cohesive relation playing a particularly prominent role in argumentative discourse. It involves relations of cause, condition or concession:

*i. Cause*, e.g. لذا *li-ḏā*, لذلك *li-ḏālik* (for that (reason)); إذن *'iḏan* (therefore); من ثم *min ḥamma* (from there; consequently); بالتالي *bi-ttālī* (consequently); لهذا السبب *li-hāḏā 'as-sabab* (for that reason); لهذا الغرض *li-hāḏā 'al-ḡaraḍ* (for that purpose); نتيجة لذلك *natījatan li-ḏālik* (as a result of that); نظراً لذلك *nazaran li-ḏālik* (with this in view; considering that). Example:

(113) ما الفرق في هذا الصدد بين أقول إن "س" و"ص" مقترنتان دائماً ولذلك فهما سبب ومسبب وبين أن أقول إن "س" هي الحقيقة مجموعة من حوادث صغرى...؟ (Mahmoud, 1958/1980)

||| What is the difference in this respect between [[my saying (Lit. that I say) || that x and y are always associated with one another, || wa-li-ḏālik (and therefore) they are cause and effect || and my saying (Lit. and between that I say) || that x is in fact a group of minor events...?]] |||

*ii. Condition:* Here the enhancing Adjunct creates cohesion by establishing a conditional relation with the previous text. Most commonly a conditional Adjunct contains an anaphoric reference item, usually a demonstrative, whose domain of reference is the preceding clause or a larger span of text, e.g. في هذه الحالة *fī hāḏihi-l-ḥālah* (in this case); عندئذٍ *'inda-'iḏin* (then); عند استيفاء هذا الشرط *'inda 'istifā'i hāḏā 'ašṣart* (on the fulfilment of this condition). For example:

(114) وفي هذه الحالة لا يعد تدخل الدولة لحماية العامل حداً من الحرية، بل إنه إقرار وتأكيد لها. (Zakaria, 1978)

||| wa- fī hāḏihi-l-ḥālah (and in this case), the interference of the state to protect the worker is not considered to be a curtailment of freedom, || but rather it is an endorsement and affirmation of it. |||

*iii. Concession:* The most common conjunctive Adjuncts conveying a concessive relation between the host clause and the preceding text are PrepPs, accusative or genitive constructions involving the the nominal رَغم *raġma*, which seems to have become grammaticalized as a preposition or part of a complex preposition<sup>44</sup>, e.g. رَغم ذلك *raġma ḏālik* (despite that); بالرغم من ذلك *bi-r-raġmi min ḏālik* (in spite of that). Another terser concessive expression is the PrepP مع ذلك *ma‘a ḏālik* (Lit. with that, in spite of that). For example:

(115) ولن تستطيع رَغم ذلك أن تتوصل إلى بناء أساسي. (Zakaria, 1978)

||| *wa-* (and) you will not be able *raġma ḏālik* (despite that) to reach a basic structure. |||

**MATTER:** Here the enhancing relation expressed by the Adjunct is basically a spatial metaphor referring to the matter or standpoint of the preceding text or juncture in discourse. The conjunctive expression of matter is frequently a spatial nominal used metaphorically, like هنا *hunā* (here), or a PrepP whose Complement includes a reference item + a nominal such as الصدد *'aṣ-ṣadad* (respect); الشأن *'aš-ša'n* (respect; affair; matter); الناحية *'an-nāḥiah* (aspect); الجانب *'al-jānīb* (aspect; side); النقطة *'an-nuqṭah* (point). For example:

(116) ومن هذه الزاوية تبدو المرحلة الاشتراكية سعياً إلى تحقيق جميع الإمكانيات المادية والمعنوية للإنسان.  
(Zakaria, 1978)

||| *wa- min hāḏihi 'az-zāwiyah* (and from this angle), the socialist stage seems to be an endeavour to realize all man's material and moral potential. |||

<sup>44</sup> This is largely akin to the English words *spite*, *front* and *sake* in such expressions as *in spite of*, *in front of* and *for the sake of*, respectively (cf. Halliday and Matthiessen, 2004: 359). Indeed, this process of grammaticalization is associated with a kind of metaphorical transformation from a congruent (i.e. non-metaphorical) sense of compulsion, through reluctance, to a metaphorical grammatical sense of concession.

### **3.3 Conclusion**

In this chapter, I explored the general systemic potential of Modern Standard Arabic (MSA) for construing sequences of processes linked by lexico-grammatical relations in the form of clause complexes or cohesive non-structural sequences. The purpose of this investigation was to identify the various patterns of agnation, with varying degrees of explicitness, in the realization of logico-semantic relations. The Chapter started with an examination of clause combining in Arabic and the types of logico-semantic relations between clauses together with their conjunctive markers. The difficulty of delimiting paratactic clause complexes was highlighted and an argument put forward for recognizing a cline of instantiation between hypotactic and paratactic clause combinations. Finally, I focused on the types of paratactic conjunctions and conjunctive Adjuncts encountered in MSA. This overview of the terrain of conjunctive and clause complexing patterns in MSA prepares the ground for the next task to be addressed in Chapter 4, namely identifying the potential points of explicitation within these agnate domains.

## **CHAPTER FOUR**

### **Explicitation as a characteristic of translated texts:**

#### **Typology, manifestations and an SFL-based schema of classification**

In this Chapter, I examine the notion of explicitation as a translation-specific feature, briefly tracing its development and characterization in the literature and exemplifying some of its various manifestations in translated texts. In Sections 4.2 and 4.3, I will survey two promising SFL-based approaches to investigating explicitation: House's schema and Steiner's metafunctional modularization and operationalization of explicitation. In Section 4.4, an SFL-based schema of lexicogrammatical manifestations of explicitation is proposed and various examples from the corpus are provided and briefly analysed. In the final section, the discussion will be increasingly devoted to conjunctive explicitation, which is the focus of this study, viewed from the vantage point of the proposed scheme. Finally, explicit realizations of conjunctive relations in English-Arabic translation will be examined and exemplified. This should prepare the ground for the quantitative and qualitative analyses of the corpus pursued in the next two chapters.

#### **4.1 The Concept of Explicitation**

The last decade or so has witnessed a surge of interest within translation studies in the distinctive features of translated texts per se. This increased interest can be partly attributed to the availability of computerized corpus methodology to translation studies and the consequent possibility of developing large-scale empirical techniques to investigate translation-specific features through their lexicogrammatical manifestations. The use of corpus methodology in the study of translated texts was first advocated in Baker (1993, 1995, 1996) in recognition of 'the distinctive nature of translation as a communicative event which is shaped by its own goals, pressures and context of production' (Baker, 1996: 175). It is generally assumed that such characteristic features are observable lexicogrammatical traces attributable to the nature and constraints of the translation process per se. Suggesting that these features are subconsciously generated by the process of mediation during translation, Baker (1995, 1996) advocates the use of

comparable corpora of translated and non-translated language, in addition to parallel corpora, as another means to investigate those posited distinctive features.

On the basis of previous non-corpus-based research on translated texts, Baker (1996: 181) posits the following four translation-specific features for investigation:

1. Explicitation: the overall tendency of translators to spell things out rather than leave them implicit in the translation.
2. Simplification: the tendency to simplify the language used in translation.
3. Normalisation/conservatism: a tendency to exaggerate features of the target language and to conform to its typical patterns.
4. Levelling out: the tendency of translated text to gravitate towards the centre of a continuum.

Baker (ibid) notes the occasional clear overlap between simplification and explicitation, as in the case of disambiguation or the use of finite in preference to non-finite constructions. As the above definitions indicate, both features denote overall ‘tendencies’ born of a ‘subconscious’ or ‘subliminal’ strategy to make things more explicit, easier, simpler or clearer, rather than a deliberate conscious decision to increase the explicitness<sup>45</sup> of the target text. This tendency to explicitate, assumed to be inherent in the process or activity of translation, is arguably the reason why target texts tend to be longer than their source texts, regardless of the direction of translation (Olohan and Baker, 2000), although text length is also partly influenced by the morphological type of each language (Baker, 1996). Other potential examples of lexical and syntactic explicitation suggested by Baker include an increase in the use of optional *that* in reported speech in translated vs. non-translated English texts and a higher frequency of conjunctions, causative adverbs and explanatory vocabulary in translated texts in general.

Olohan (2004) proposes a scale of explicitation, at one end of which the translator makes a deliberate choice or employs a deliberate strategy of adding explanatory

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<sup>45</sup> As will become clear from the following account, the terms ‘explicitness’ and ‘explicitation’ are used interchangeably by some researchers and carefully distinguished by others.

material to the translation, i.e. conscious explicitation. At the other end, the translator subliminally uses the language in such a way as to make the text more explicit. However, Olohan admits that this terminological distinction reflects lay usage of the term ‘subconscious’, rather than any technical expertise, suggesting the alternative term ‘uncontrolled’ processes (ibid: 94). She also notes the underlying conceptual and methodological difficulties associated with establishing the presence or absence of translators’ motivation when employing intentional or unintentional strategies.

Olohan’s scale of explicitation reflects or cuts across other oppositions or distinctions in relation to the usage, definition or classification of the term in the translation studies literature, where it is variably referred to as a ‘technique’ (Vinay and Darbelnet, 1958/1995; Nida, 1964; Hewson and Martin, 1991); ‘process’ or ‘relationship’ (Steiner, 2008); ‘strategy’ (Blum-Kulka, 1986; Hewson and Martin, 1991); ‘tendency’ (Séguinot, 1988); ‘phenomenon’ (Shuttleworth and Cowie, 1997; House, forthcoming); ‘feature’ (Baker, 1993, 1995, 1996); or classified into ‘optional’ and ‘obligatory’ categories (Klaudy, 1998). As used in the literature, the term ‘explicitation/explicitness’ encompasses a wide range of phenomena observed from the vantage point of a comparison between a source and a target text (a parallel approach), or a translated and a non-translated text in the same language (a comparable approach) (Baker, 1993, 1995, 1996). It is widely used to denote a process, phenomenon or property with explicit lexicogrammatical manifestations in various combinations of languages and text types. One particularly well-known attempt at explaining this phenomenon or process is Blum-Kulka’s (1986) ‘explicitation hypothesis’, which postulates an observed ‘rise in the level of cohesive explicitness’ in translated texts in comparison with their source texts (ibid: 19)<sup>46</sup>.

Overall, the body of literature on explicitation reveals two broad types of approach: *taxonomic* and *theory-driven*. The taxonomic approach, being not motivated or

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<sup>46</sup> The notion of translation-specific features in general, and explicitation in particular, has not been without controversy in translation studies. For a recent critique of the Blum-Kulka’s explicitation hypothesis and the notion of translation-inherent explicitation, see Becher (2010), who contends that the ‘alleged universality of explicitation has achieved the status of dogma’, which is based on ‘fallacious theoretical considerations and premature interpretations of empirical data’ (ibid: 1). Without providing any empirical evidence, Becher (ibid: 19) speculates that explicitation is attributable to two properties of the communicative situation, namely the ‘translators’ preoccupation with reducing cultural distance’ and the translators’ tendency to avoid or minimize communicative risk (cf. Pym, 2005, who suggests similar speculative explanations for explicitation).

informed by a coherent theoretical framework, engenders a flat model of description and classification, with vague overlapping categories. Most approaches encountered in the literature so far have been of the taxonomic variety, with various levels of differentiation among the different categories proposed (cf. Klaudy, 1996, 1998; Blum-Kulka, 1986; Schmied and Schäffler, 1997)<sup>47</sup>.

The second type of approach, on the other hand, is informed by a coherent theoretical framework, namely Systemic Functional Linguistics (SFL). It is to this approach that the present study belongs, going even beyond the attempts made so far to apply an SFL model to the investigation of explicitation in translation. In the following two sections (4.2 and 4.3), I will examine how two SFL-based models seek to account for the phenomenon of explicitation/explicitness in English-German translation in terms of systemic functional theory. This should set the scene for sketching a more elaborate schema for exploring explicitation in Arabic translated and non-translated texts on the basis of examples from the corpus (Section 4.4). Finally, I will focus on conjunctive explicitation, attempting to locate it in terms of the dimensions of this schema.

## **4.2 House's SFL-Based Schema**

In an attempt to operationalize or concretize the notion of 'explicitness' and make it more manageable for quantitative research, House (forthcoming) first explores different theoretical accounts of this 'phenomenon' and then suggests a schema of the different types of explicitation<sup>48</sup>. In her description of Halliday's (1994) systemic functional account of this phenomenon, House equates Halliday's fundamental logico-semantic relation of 'expansion' with the concept of 'explicitness'. She describes expansion, with its three subtypes: elaboration, extension and enhancement, as 'Halliday's tripartite notion of explicitness', asserting that Halliday 'treats 'explicitness' as a syntactic-textual procedure in which a secondary clause expands on a primary one' through elaboration, extension or enhancement. However, Halliday uses the term 'expansion' to refer to a primary type of sequential relation between figures or elements of figures, realized as clause or group complexes, respectively (cf. Halliday and Matthiessen, 1999;

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<sup>47</sup> For a description and examples of these taxonomic approaches, see Olohan (2004) and Chen (2006).

<sup>48</sup> House (forthcoming) seems to be using the terms 'explicitness', 'explicitation' and 'explicitizing' interchangeably.

Halliday and Matthiessen, 2004). Indeed, Halliday and Matthiessen (2004: 422) describe ‘expansion clauses that are not explicitly marked for any logical-semantic relation’, which would suggest that the two terms ‘expansion’ and ‘explicitness’ are not meant to be identical<sup>49</sup>. Perhaps the only subtype of expansion which comes close to explicitation is elaboration, which is described by House (ibid: 4) as the ‘most plausible type of explicitation’. It should be noted, however, that an elaborating relation between two clauses could be implicit or explicit; compare (1) and (2) respectively:

(1) ||| She wasn’t a show dog; || I didn’t buy her as a show dog. ||| (from Halliday & Matthiessen, 2004: 398)

(2) ||| She wasn’t a show dog; || I mean I didn’t buy her as a show dog. |||

In her schema of explicitation types, House (forthcoming) makes a primary distinction between obligatory and optional explicitation on the basis of the linguistic choices the translator has to make as a result of the typological differences between languages. Obligatory explicitation is necessitated by grammatical constraints such as the lack of corresponding grammatical categories in the target language (e.g. the unavailability of certain non-finite forms in German, which forces the translator to provide more explicit information when dealing with an English non-finite *ing*-construction).

House (ibid: 8) considers ‘optional explicitness’ to be one of the dimensions along which adaptation (or the so-called ‘cultural filtering’) proceeds in ‘covert’ translation<sup>50</sup>. Using Halliday’s three metafunctions, she distinguishes three subcategories of optional explicitness in terms of the ideational (Field), interpersonal (Tenor) and textual (Mode) metafunctions. In the ideational subtype, the propositional content of the source text is arguably elaborated, extended or enhanced in translation (in the sense of Halliday, 1994), which makes the target text more informative, more ‘didacticized’ and more ‘comprehensible’ than the source text. House then cites examples of elaborating,

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<sup>49</sup> More generally, Matthiessen (2001:103) describes expansion as one of the major *fractal types* (in the sense of Halliday and Matthiessen, 1999: 223-6), which are ‘very general patterns of meaning that are manifested in different environments... throughout the semantic and lexicogrammatical systems.’

<sup>50</sup> A ‘covert’ translation is ‘a type of translation where the translated text is made to appear as though it originated in the target culture’ through the application of a ‘cultural filter’, which is defined as a ‘means of identifying and eliminating cultural differences in source- and target-language communities’ (House, 2009: 116).

extending and enhancing explicitations from a translation corpus of English-German popular science texts. Among the examples of elaborating ideational explicitation cited is the addition of the appositional Qualifier *der rote Blutfarbstoff* (the red blood pigment) after the noun *Hämoglobin* (haemoglobin) in the German translation of the following sentence:

(3a) Haemoglobin carries oxygen from the lungs to the tissues...

(3b) Hämoglobin, der rote Blutfarbstoff, trägt den Sauerstoff aus der Lunge in die Gewebe... (Hemoglobin, the red blood pigment, carries oxygen from the lungs to the tissues...) (my back-translation)

According to House, the interpersonal subcategory of optional explicitation, which is called ‘pragmatic explicitation’ (ibid: 9), is realized by lexicogrammatical phenomena along the dimension of tenor. This type is exemplified by the German modal particles<sup>51</sup>, which serve to explicitate the intended pragmatic meaning of a clause, giving the German reader of the text an explicit instruction as to how to interpret the information presented, hence the term ‘metapragmatic instructions’ (König, 1991, cited in House, forthcoming). House further notes that metapragmatic instructions are often not realized in the English source text (‘zero realization’). Such metapragmatic instructions also include the provision of initial framing statements (‘frames’, in the sense of Goffman, 1974, or ‘advance organizers’), which give the target text reader a ‘helping hand’ or a clue as to what to expect or how to interpret the ensuing discourse (House, forthcoming: 10).

The textual subcategory of optional explicitation is realized along the contextual dimension of ‘Mode’ and is particularly related to the system of cohesion. Here, House identifies various explicitation manifestations related to reference and lexical cohesion; conjunction; substitution and ellipsis; and ‘syntactic elaboration’, i.e. unpacking the propositional content of the source text into linearly arranged clauses, which are linked by conjunctions, thereby rendering the semantic relations holding between them more transparent and explicit. On the basis of qualitative analyses of cohesive relations in

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<sup>51</sup> Called in German *Abtönungspartikeln* or *Modalpartikeln*, these words express the speaker’s attitude to what is being said (Durrell, 2002). They generally have no formal English equivalents (House, forthcoming). Examples include *allerdings*, *also*, *bloß* and *doch*.

German and English texts, House (ibid) concludes that German texts are characterized by a more regular use of explicit cohesive devices. More specifically, the study showed that there were fewer instances of pronominal reference, substitution, ellipsis and lexical cohesion in the German texts, associated with a higher frequency of ‘explicitizing conjunctions’, as well as a tendency to use finite paratactic/hypotactic clausal linkage in place of non-finite clauses.

### **4.3 Steiner’s Stratification and Metafunctional Modularization**

Steiner (2004b, 2005b, 2005c, 2008) elaborates a more complex and productive model of explicitation, which merits more detailed treatment.

Working within a Systemic Functional framework, Steiner (2008) makes a plausible distinction between the notions ‘explicitness’ and ‘explicitation’, where the former is taken to denote a property of lexicogrammatical encoding while the latter designates a process or relationship presupposing that some meaning is explicitated, i.e. ‘made explicit’, in moving from one text or discourse to another (ibid: 239). In an attempt to refine and operationalize these elusive notions, Steiner (2008: 243) provides the following grammatically oriented definition of inter- or intralingual explicitation:

We assume ‘explicitation’ if in a translation (or language-internally in a pair of register-related texts) meanings (not only ideational, but including interpersonal and textual) are realized in the more explicit variant which are not realized in the less explicit variant, but which are in some theoretically motivated sense implicit in the latter. The resulting text is more ‘explicit’ than its counterpart.

The final part of the definition, as Steiner notes, is meant to exclude any additional ‘meanings’ that are not in any sense perceived to be ‘implicit’ in the source variant (ibid: 240). The term ‘implicit’ in this context is intended to mean ‘lexicogrammatically not realized, but still part of the construction’ (Hansen-Schirra *et al*, 2007: 242). Thus, as it stands, the definition of the term ‘explicitation/explicitness’ excludes cases where the two variants being compared bear no grammatical or cohesive relationships to one another. While it serves to provide a principled delineation of the scope of inquiry, the definition adopted by Steiner seems to be too constrained to include interesting cases of

explicitation such as the use of emphasizeers or multiple conjunctive devices, among others<sup>52</sup> (see Section 4.2.2).

Steiner also draws a distinction between lexicogrammatical or structural explicitness, manifesting itself within the clause, and textual or cohesive explicitness beyond the clause. On the lexicogrammatical level, explicitness is supposed to be conceptually related to ‘density’ and ‘directness’, all three being properties of lexicogrammatical constructions (Steiner, 2008: 243). Textual explicitness, on the other hand, is conceptually related to properties such as ‘lexically impoverished, rationalized, clarified, expanded, ennobled, popularized, standardized, simplified, normalized, levelled-out, sanitized, ...’. (ibid: 243). Textual explicitness, argues Steiner, is not simply the sum total of explicitness features at the level of the clause, but rather an ‘emergent property’ emanating from the interaction of clausal features (not only those of explicitness but also what Steiner calls ‘directness’ and ‘density’<sup>53</sup>) and textual features (such as markers of cohesion, genre and register). According to Steiner, textual explicitness could also result from global textual patterns, such as type-token ratio and lexical density, which he calls ‘epiphenomena’ of lexicogrammatical patterns, though not lexicogrammatical themselves.

Thus, in Steiner’s approach, the notion of ‘explicitation’ is stratified into lexicogrammatical and textual levels, as well as modularized in terms of linguistic metafunctions, i.e. ideational (typically logical), interpersonal and textual. In an attempt to delimit the boundaries of explicitation, Steiner (2008: 247) contends that in order for any quantum of information added to a piece of discourse to be regarded as a form of ‘explicitation’, there must be a notion of ‘implicit information’, which, when made explicit, would render a piece of discourse ‘complete and coherent’. However, in the absence of any identifiable linguistic clues, such information would not be empirically detectable. To illustrate lexicogrammatically encoded types of implicitness, Steiner cites non-finite constructions with unrealized participant roles, logico-semantic relators (typically realized by conjunctions and prepositions), tense, aspect and number. Other

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<sup>52</sup> Steiner’s definition seems to be bipolar: it sets up an opposition or dichotomy between realized and unrealized meanings, which leaves out cases of exaggerated prominence or the use of multiple conjunctive markers for example (see Section 4.4).

<sup>53</sup> See Section 4.2.4

examples of this notion of implicitness, which is obviously grammar-oriented and language-specific as Steiner notes, include the optional dropping of complementizers (cf. Olohan and Baker, 2000), relative pronouns and copulas from complement clauses. The ‘highly generalized’ grammatical meaning signalled by the absence of an element, argues Steiner (2008: 248), is still latent in the features of the construction and can be elicited by contrasting the construction with its agnates.

Steiner, however, excludes from his notion of explicitation cases of increasing specificity<sup>54</sup>, non-local<sup>55</sup> translation of information units and added experiential meaning in the translation, such as referents, properties and circumstantial elements, with or without any clear contextual trigger. This added information serves to elaborate or extend the experiential content of the source text ‘by answering imaginary reader questions’ anticipated by the translator (House, 2002: 205). Perhaps the common thread running through all these cases excluded by Steiner is the lack of the implicit information referred to above. Steiner views this type of added experiential meaning in translation as ‘simply adding...of information’ rather than explicitation. An example of this type of experiential addition is the translation of the phrase ‘*insights about brain organization and consciousness*’ into German as ‘*das Verständnis für den **funktionellen** Aufbau des Gehirns und das **Wesen** des Bewußtseins*’ (*the understanding for the **functional** structure of the brain and the **essence** of consciousness*) (Steiner, 2008: 248).

Thus, Steiner (2004b, 2005c, 2008) considers the property of explicitness to be closely related to another two properties of lexicogrammatical constructions: *grammatical density* and *directness* (see below). All three properties are described as ‘shallow’ micro-level concepts which can be used to operationalize the notions of *information structure*, *informational density* and *grammatical metaphoricality*<sup>56</sup>, in such a way as ‘to make them empirically testable on electronic corpora’ (Steiner, 2008: 252). Being ‘more technical and better understood’, these three notions in turn (namely *information*

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<sup>54</sup> While considered a type of explicitation, specificity does not involve or necessitate any addition of structure but rather the introduction of more specific features into a similar structure.

<sup>55</sup> As Steiner admits, this ‘localness’ depends on ‘the choice of relevant translation unit in each case’ (ibid: 249).

<sup>56</sup> In the sense of Halliday (1994).

*structure, informational density and grammatical metaphoricity*) are supposed to be partial representations of, or constraints on, the ‘intuitive’ macro-level notion of ‘information distribution’ in texts and sentences (*ibid*).

Steiner (2005c, 2008) provides an interesting stratification of the properties of explicitness, density and directness according to the linguistic levels of lexicogrammar, and suggests a modularization of these properties of lexicogrammatical encoding in terms of the Hallidayan metafunctions: ideational (experiential and logical), interpersonal and textual. One of the underlying key assumptions in this endeavour is that the mapping of semantics onto grammar will exhibit variations in terms of explicitness, density and directness along the metafunctional dimensions. This modularization scheme is primarily intended to make it possible ‘to factorize the internally complex notion of ‘explicitness’ into linguistically meaningful sub-dimensions based on the notion of ‘metafunctions’’.<sup>57</sup> Within this metafunctional framework, the operationalizations used to measure explicitness include for example the proportion of the number of explicit and implicit functions<sup>58</sup> per discourse unit, and of explicit and implicit mood markers. In addition to these FSL-based markers, Steiner cites other ‘theoretically neutral’ operationalizations such as grammatical units<sup>59</sup> (clauses, phrases/groups, words), explicit grammatical categories (such as person, number, gender, explicit referents, diathesis, relativization and complementation), average number of words per clause, the degree of specificity of lexical items, etc. (Steiner, 2008: 267).

As noted above, Steiner’s notions of ‘directness’ and ‘density’ are closely related to, if not overlapping with, explicitness. It will be worthwhile, therefore, to examine these two notions closely in order to see how far they can or should be distinguished from explicitness. Steiner considers all three properties to be operationalizations of information structure, informational density and grammatical metaphoricity. So I will

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<sup>57</sup> Symposium on "Meaning in Context: Implementing Intelligent Applications of Language Studies", 27-29 March 2006, <http://www.hallidaycentre.cityu.edu.hk/events/symp2006/profile/Prof-Erich.htm>; [last accessed 10 January 2009].

<sup>58</sup> These functions could be experiential, such as a participant roles, or logical, such as conjunctive cohesive ties.

<sup>59</sup> Steiner (2005c: 21) notes that ‘this is not the same number of intermediate phrase types *per clause*’, which is used as an operationalization of density (see below) (emphasis in the original).

examine these notions briefly first. According to Steiner (2005a: 57), a consensus view across various approaches to *information structure* would probably be a ‘three-way distinction into: topic vs. comment, theme vs. rheme, and focus vs. background’. Following Fabricius-Hansen (1996: 526ff), *informational density*, on the other hand, is defined as an interplay of ‘the average amount of discourse information per sentence’ and ‘the number of newly introduced discourse referents and non-redundant conditions’<sup>60</sup>, i.e. the newness of information, in each new sentence. Thus, in the following example cited by Fabricius-Hansen (*ibid*), (4a) is analysed as informationally ‘more dense’ than (4b):

(4a) Frankreich trauert über den Tod eines sehr bekannten französischen Schauspielers.

(France mourns the death of a very famous French actor.)

(4b) Ein französischer Schauspieler ist gestorben. Er war sehr bekannt. Frankreich trauert über seinen Tod.

(A French actor has died. He was very famous. France mourns his death.)

Steiner (2005a: 58) notes that this notion of ‘informational density’ is a property of discourse involving information structure and grammatical metaphor, as well as other types of shifts of grammatical category and cohesion. The relationship between informational density and grammatical metaphoricity, on the one hand, and explicitness on the other is encapsulated in the following two hypotheses in relation to English STs and German TTs:

- The more informationally dense and the more grammatically metaphorical a stretch of text, the less it will be explicit grammatically (and cohesively).

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<sup>60</sup> Fabricius-Hansen’s definition of informational density is based on Discourse Representation Theory (DRT) (Kamp and Reyle, 1993; and Asher, 1993). According to DRT, the discourse is assigned a semantic or cognitive representation called ‘discourse representation structure’ (DRS) by means of ‘a specific syntax-driven construction algorithm that proceeds sentence by sentence’ (Fabricius-Hansen, 1996: 253). A DRS consists of a set of discourse referents, viewed as ‘conceptual objects’, and a set of conditions on those referents, i.e. ascriptions of concepts to those objects (Asher, 1993: 65).

- The more informationally dense and the more grammatically metaphorical a stretch of text, the more the explicit grammatical and cohesive marking will be of the general nominal, rather than verbal type (Steiner, 2008: 253ff).

Informational density is not to be confused with Steiner's notion of 'grammatical density', which is intended to be an operationalization of both informational density and grammatical metaphoricality. While not providing an explicit definition of the term 'grammatical density', Steiner posits the following three hypotheses where he seems to be relating this concept to the proportion of 'intermediate phrase types' per clause and to the 'number of grammatical features per grammatical unit':

- The more informationally dense and the more grammatically metaphorical a stretch of text, the higher the proportion of 'intermediate phrase types' (groups/phrases, rather than words or clauses) per clause.
- The more informationally dense and the more grammatically metaphorical a stretch of text, the higher the proportion of phrases with a nominal head relative to phrases with a verbal head per clause.
- The more informationally dense and the more grammatically metaphorical a stretch of text, the higher the number of grammatical features per unit (Steiner, 2008: 254ff).

To illustrate these 'quantitative and qualitative effects' of grammatical density, Steiner cites the following example from English-German translation:

(5a) The suspicion that volcanic eruptions are the primary source of aerosols in the upper atmosphere has been around for many years.

(5b) Seit vielen Jahren vermutet man schon, dass die Aerosole in den höheren Schichten der Atmosphäre vor allem aus Vulkanausbrüchen stammen.

(Lit. 'Since many years suspects one already that the aerosols in the higher layers of the atmosphere above all from volcanic eruptions stem.')

Here the English original (5a), which is informationally denser and grammatically more metaphorical than the German translation (5b), has a higher proportion of intermediate groups/phrases per clause<sup>61</sup> and a higher proportion of phrases with a nominal head relative to phrases with a verbal head per clause<sup>62</sup>. Steiner (2005a: 62) remarks that the central type of grammatical metaphoricity involving ‘relocation in rank between semantics and grammar’ seems to be ‘straightforwardly mirrored in grammatical density’. Another interesting feature highlighted by Steiner is that density increases with the move down the rank scale, i.e. from clause complex into clause, phrase/group, word, and morpheme. However, any comparisons across languages, he further notes, require the use of comparative figures for languages and registers against which findings should be standardized (ibid).

Finally, the term *directness* is used by Steiner (2008: 256) to refer to ‘a graded property of the semantics-to-grammar mapping’, for example between participant roles and grammatical functions, or between logico-semantic relations and their lexicogrammatical or cohesive expression. It would seem that Steiner’s term ‘directness’ frequently corresponds to ‘congruence’ in the Hallidayan sense, which is the opposite of metaphoricity<sup>63</sup>. Perhaps the nearest Steiner gets to a definition of directness is his statement that a ‘direct encoding of a given semantic meaning is a 1:1 realization into its corresponding and thus transparent and motivated lexicogrammatical category’ (Steiner, 2005a: 63).

Thus, Steiner’s properties of explicitness, grammatical density and directness are properties of grammatical constructions, which are intended to be ‘less theory-dependent and more empirically accessible’ (Steiner, 2005a: 64). They are also supposed to be conceptually distinct from one another in terms of their influence on information distribution since they can be shown to vary independently (ibid: 63), although all the examples cited by Steiner seem to show co-variation. Moreover, the opposition ‘direct/indirect’ seems to be redundant, being apparently interchangeable

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<sup>61</sup> Defined as: ((number of groups + phrases) : number of clauses): number of clause complexes. Steiner argues that the value obtained in the English original is ((10:2):0) = infinite, compared to ((8:2):1) = 4 in the German translation. The reason for this meaningless infinite value is that the English original has no clause complex and thus the ratio undergoes division by zero.

<sup>62</sup> 9:5 in the English original compared to 7:7 in the German translation (ibid: 255).

<sup>63</sup> See Section 4.3.

with ‘congruent/metaphorical’. Some of these issues, especially metaphoricity, will be taken up again in the following section, in which I will present my own SFL-driven schema of lexicogrammatical manifestations of explicitation.

#### **4.4 A Schema of Lexicogrammatical Manifestations**

Regardless of its definition, characterization or typology, the term explicitation will typically entail the lexicogrammatical realization in the target text of some element or feature perceived to be implicit (or less explicit) in the source text, though generally inferable or retrievable from its co-text or context of situation or culture. Such lexicogrammatical manifestations could take a grammatical form such as the expanded simplification or unpacking of complex syntactic constructions, or a lexical form such as providing additional textual material with a view to filling a perceived cultural gap, avoiding ambiguity, reducing vagueness or enhancing comprehensibility or processability (cf. Baker, 1992; Vanderauwera, 1985).

It will be useful to think of the features of explicitation as forming a spectrum or cline, at one end of which are the primarily lexical features while at the other end are the essentially grammatical ones. Around the middle of the cline, there will be a fuzzy area of semi-structural features where the two types shade into one another. This is hardly surprising given the scalar nature of the lexicogrammatical stratum<sup>64</sup>. It is to be noted that the lexical pole will include Klaudy’s (1998) so-called pragmatic explicitation<sup>65</sup> as well as cases of increased lexical specificity or added experiential meaning with or without a contextual trigger (cf. Steiner, 2008: 249). It could also be argued that lexical features tend to be closer to the level of consciousness than grammatical ones, which are generally more subtle and perhaps more commonly obligatory. An overview of this suggested schema of lexicogrammatical manifestations of explicitation is given in Figure 4-1, followed by a discussion of its components.

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<sup>64</sup> For the interaction of lexis and grammar and the characteristic grammatical environment of lexical items, see also Kenny (2001), Sinclair (1991), and Halliday and Matthiessen (1999; 2004).

<sup>65</sup> This includes explanations added by the translators, which are attributable to cultural differences between the source and target language audiences.

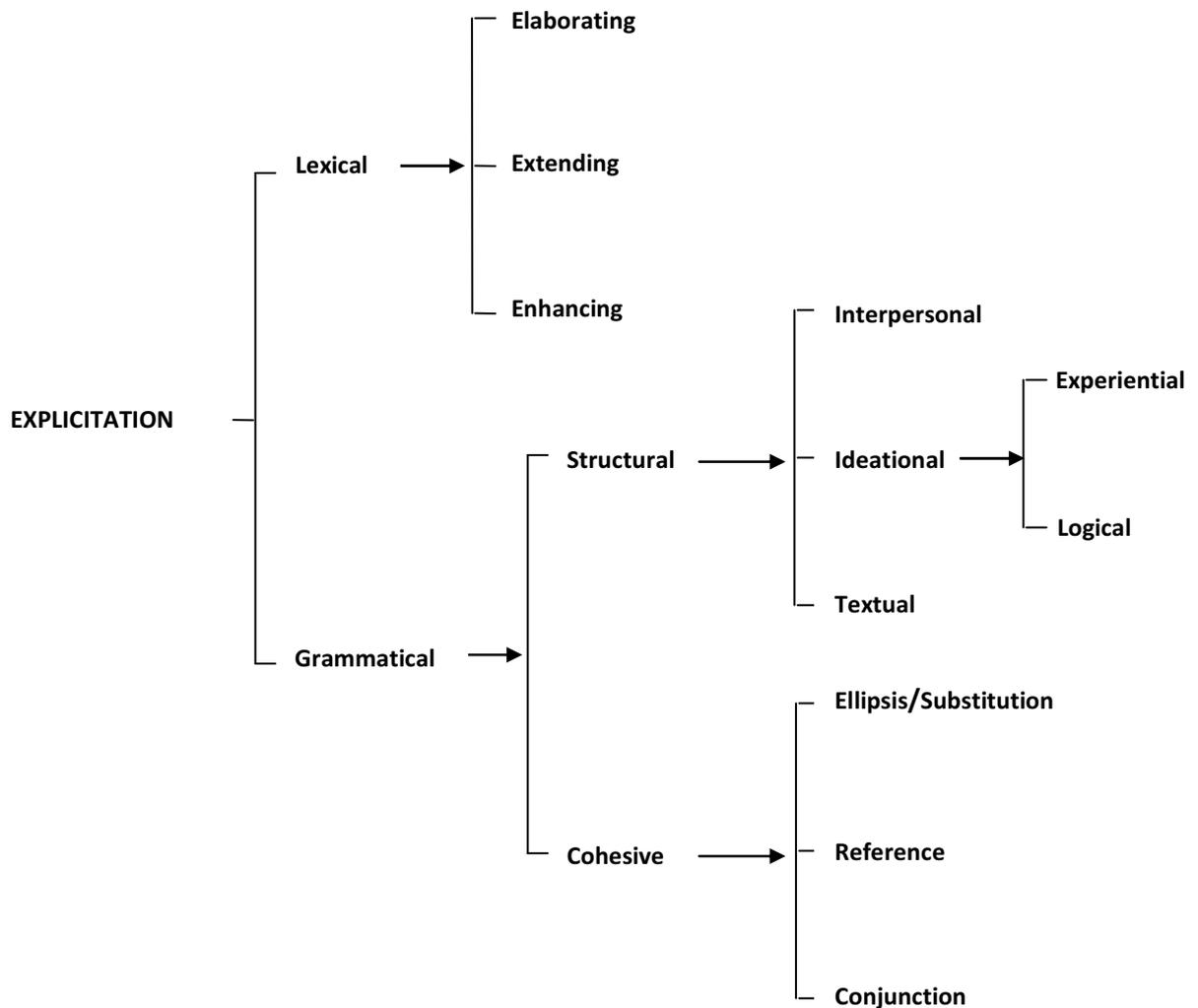


Fig. 4-1 A schema of lexicogrammatical<sup>66</sup> manifestations of explicitation

#### 4.4.1 Lexical Explicitation

Regardless of its triggering stimulus or underlying motivation, lexical explicitation can take various forms in translated texts, presumably making them generally longer than their source texts (cf. Baker, 1996; Olohan and Baker, 2000; Nida and Taber, 1974). Like House (forthcoming), I will use Halliday's (1994) subcategories of expansion, viz. elaboration, extension and enhancement, to categorize forms of lexical explicitation

<sup>66</sup> The term 'grammatical' in this Figure and the suggested schema is used in a scalar rather than a stratal sense; it simply refers to the structural and cohesive manifestations of explicitation realized at the grammatical end of the lexicogrammatical cline.

featured in the literature (see Chapter 3, Section 3.1.2.2). However, unlike House's schema, the categorization adopted here is neither confined to optional explicitation nor to explicitation related to the ideational metafunction. After all, the logico-semantic relations of projection and expansion (the so-called 'fractal types') are two very major motifs manifested in various semantic environments (Halliday and Matthiessen, 1999: 222ff). The assumption being made here is that lexical explicitation typically involves a relationship of expansion between an ST element (or string) (S) and the corresponding TT element (T), such that T stands in an elaborating, extending or enhancing relation to S.

The three types of expansion should be thought of as 'defining regions within a continuous semantic space', shading into each other at boundaries (Halliday and Matthiessen, 2004: 395). They can be compared with 'three ways of enriching a building: (i) elaborating its existing structure; (ii) extending it by addition or replacement; (iii) enhancing its environment' (ibid: 395n).

Thus, an **elaborating explicitation** may involve specifying, reiterating, exemplifying, reinforcing or clarifying. It may also manifest itself as the insertion of a gloss, footnote, appositive or classifier such as إقليم *'iqlīm* (province) in إقليم كوسوفو *'iqlīm Kosovo* (province (of) Kosovo) and *sect* in *sect Pharisees* in biblical translation (cf. Nida and Taber, 1974: 167). A similar example is the insertion of the generic word عملية *'amalīyah* (process) before the verbal noun الاقتراع *'al-'iqtirā'*<sup>67</sup> (casting lots) in Mahmoud's (1952/1967) translation of Russell (1946/1995):

(6a) English ST: ...but in fact the rulers of the city will manipulate the lots on eugenic principles.

(6b) Arabic TT:

أما حقيقة الواقع فهي أن حكام المدينة سيشفرون على عملية الاقتراع بحيث تنفق مع ما ينشدونه من مبادئ وراثية تعين على إنتاج نسل قويم؛

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<sup>67</sup> The prototypical sense of the verbal noun اقتراع *'iqtirā'* is 'the process of voting', hence the analysis of عملية *'amalīyah* (process) as elaborating explicitation

(6c) Back-translation: As for the fact of the matter, it is that the rulers of the city will control the process of casting lots so that it conforms to what they seek of (the) genetic principles (that) help produce fit offspring

Interestingly, example (6a) includes other types of explicitation features such as the addition of the relative clause ما يمشدونه *mā yunšidūnahu* (what they seek). The greater explicitness in the Arabic translation makes it more accessible to the target audience. This concern for accessibility and comprehensibility is also reflected in Nida and Taber's (1974) descriptive substitution, where a lexical item such as *synagogue* is described as *the worship-house of the Jews*, as well as in 'semantic restructuring' by expansion, where a lexical item is expanded to avoid misunderstanding or unwarranted connotations such as the rendering of *I am a jealous God* (Exod. 20: 5) as *I am a God who demands that my people love no one else other than me* (ibid: 167). A similar example of this kind of expansion in English-Arabic translation is the rendering of the Epithet *exact* in *no exact equivalence* (Russell, 1946/1995: 130) as an embedded qualifying clause within a nominal group: يطابقها أنم التوافق (*yuṭābiquhā 'atamma-at-ṭābiq*) (corresponds to it the fullest correspondence = fully corresponding to it) in Mahmoud (1952/1967).

It would seem that the most prototypical lexical explicitation is of the elaborating type. The term elaboration encompasses many types of explicating shifts listed in the literature under different categories such as addition and specification. Almost all of these typically involve an addition of some sort, but it is the nature of this addition that makes it elaborating. An elaborating explicitation frequently takes the form of expansion of a lexical item into a larger unit such as a group or even a relative clause with some specifying semantic features, e.g. Nida's (1964: 229) example of *queen of south* (Luke 11:31) translated as *woman who was ruling in the south country*. The identities and differences between these two semantic agnates can only be seen from the vantage point of a bilingual speaker of the source and target languages. Another example of elaborating explicitation cited in House (forthcoming: 8) is the insertion of the appositive nominal group *der rote Blutfarbstoff* (the red blood pigment) after the term *Hämoglobin* in the German translation of an English scientific text as an equivalent for *haemoglobin* (see Example 3, Section 4.2). Here a section of the target

readership, perceived by the translator to be significant, will have additional access to the elaborating gloss ‘the red blood pigment’, which is referentially identical with the elaborated term.

As illustrated by Schmied and Schäffler (1997), it is quite common for the vocabularies of the source and target languages not to overlap completely, a problem frequently necessitating the use of several lexical items in the target text to capture the semantic features of a source language word or phrase. Thus, explicitation could manifest itself as an explicit decomposition of a source text lexical item giving rise to two translation equivalents with an expanded semantic range, e.g. rendering the modifier (Epithet) *wide-ranging* in the nominal group *wide-ranging debate* as *umfassend* and *eingehend*, which express different aspects of the English original (ibid: 23). Another clearer example of lexical explicitation cited by Schmied and Schäffler is the insertion in the German TT of the word *Führer* (guidebook) before the title of a book, which is kept in English. This strategy, they argue, is often necessary ‘with culture-bound expressions which need further explanation’ (ibid: 26). Evidence of elaborating explicitation can also be found in Vanderauwera’s (1985) study of Dutch novels translated into English. Among the forms of this type of explicitation are the insertion of explanatory items and repetitions intended to enhance clarity and readability, and avoid ambiguity.

Elaborating explicitation also includes cases of increased lexical cohesion through repetitive synonymy, hyponymy or the use of a more specific equivalent in the translation<sup>68</sup>. A possible manifestation of this is the preference for lexical repetition rather than pronominalization in English-Hebrew translation (Levenston, 1976 and Berman, 1978, cited in Blum-Kulka, 1986: 19).

Less commonly, a translation may exhibit features of **extending explicitation** involving a simple addition of a lexical item, string or even textual stretch which does not stand in an immediate elaborating or enhancing relation to a corresponding lexicogrammatical item in the ST. This subcategory includes what House (forthcoming: 10) calls ‘frame’ or ‘advance organizer’ preparing the TT readers for what follows and providing them

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<sup>68</sup> Cf. Hasan (1996: 211), who contends that there is a parallelism between the terms ‘implicit’ and ‘explicit’ on the one hand and ‘general’ and ‘specific’ on the other, where the more implicit or more general a device, ‘the less precise the meaning it conveys’.

with a ‘helping hand’ as to how the subsequent text should be interpreted. It also includes additional background information added for the benefit of the TT reader (cf. Baker, 1992 and Klaudy, 1998). The interpretative source from which this type of explicitation usually derives seems to lie in the context of situation or culture rather than the co-text of the ST. This type of explicitation could take the form of a translator’s footnote; for example, Abu Hadid (1941/1996: 134) translates the adjective *Homeric* in *Homeric hexameters* (Butler, 1902/1978: 96) as هومري *hūmarī* (Homeric), adding a footnote saying نسبة إلى هومر شاعر الإغريق (Pertaining to the Greek poet Homer).

**Enhancing explicitation**, on the other hand, typically involves lexical expansion through the addition of a potentially redundant circumstantial element, which is inferable from the co-text or context of the ST. The added element is usually a Postmodifier in a nominal group or a circumstantial Adjunct in a clause. Another possible manifestation of this type of explicitation is the expansion of an adverbial nominal into a nominal group, e.g. translating the adverb *today* as في يومنا هذا *fīyauminā hāḍā* (in this our day) (Mahmoud, 1949/1988: 394) instead of the shorter synonym اليوم *al-yaum* (today). A similar enhancing explicitation through embedded expansion can be observed in example (7), where the adjective التالي *at-tālī* (next/subsequent) is postmodified by the potentially redundant prepositional phrase لذلك *li-ḍālika* (to that):

(7a) English ST (Russell, 1946/1995: 174): In the next year (322) he died.

(7b) Arabic TT (Mahmoud, 1952/1967: 261): ومات في العام التالي لذلك (322).

(7c) Back-translation: And died-he in the year subsequent to-that (322).

As is the case in many linguistic typologies, the boundaries between the three subcategories of lexical explicitation are fuzzy. They are best thought of as regions in a spectrum or continuum of explicating expansion, where they shade into one another at the periphery. The central thread running through them is that they all involve additional semantic features in the lexicogrammatical encoding of the TT standing in some kind of logico-semantic relation to the existing ones in the ST, and perceived to be somehow inferable from the ST wording or context. To use Nystrand and Wiemlet’s

(1991: 29) description, the perceived explicitation of a TT wording reflects a new ‘balance between *what needs to be said* and *what may be assumed*’ to be part of the reader’s prior knowledge (emphasis in the original). Arguably, the explicitation of the TT is also a reflection of the translator’s perception of what an average TT reader needs in order to interpret the message as it is intended by the ST writer (cf. Hasan, 1996). In stratal terms, it involves a shift from context, to semantics, to lexicogrammar. But within lexicogrammar itself, another equally interesting type of shift can be observed in the move from ST to TT: an upward shift on the rank scale, from word, to group/phrase, to group complex, to clause, to clause complex. It is due to this general tendency that some of the examples of lexical explicitation cited above seem to be drifting towards the grammatical pole of the lexicogrammatical cline. It would seem that this overall trend is even more marked in grammatical explicitation, to which I now turn.

#### **4.4.2 Grammatical Explicitation**

As explained above, the distinction between lexical and grammatical explicitation is primarily based on the location of the observed explicating shift in the lexicogrammatical continuum, i.e. whether it is closer to the lexical or grammatical pole. It is frequently the case, however, that more than one type of explicitation can be observed in a given clause or clause complex, and that the individual explicitations themselves fall in the fuzzy area in the middle of the continuum, giving rise to indeterminacy in categorization. Rather than being an ‘artefact’ of the classification, this fuzziness or indeterminacy is a reflection of a fundamental principle of natural language, the principle of ‘systemic indeterminacy’, which ‘should be built in our ways of representing and interpreting language’ rather than being treated as ‘something that needs to be specially remarked on’ (Halliday and Matthiessen, 2004: 173; and 1999: 547ff)<sup>69</sup>.

In the grammatical zone of the lexicogrammatical continuum, two major subtypes of realization of explicitation can be recognized (see Fig. 4-1):

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<sup>69</sup> One important implication of this principle, which is significant when analysing explicitation, is that the generalized categories constituting language as a system ‘are typically not categorical: that is, they do not display determinate boundaries, fixed criteria of membership, or stable relationships from one stratum to another’ (Halliday and Matthiessen, 1999: 547).

**(i) Structural explicitation:** This type of explicitation can be viewed as a re-mapping of the semantics onto the lexicogrammar of the target language (whether optional or obligatory, conscious or subconscious) involving structural shifts (cf. Catford, 1965) within groups, clauses and clause complexes such that the resulting text segment is perceived to be more explicit or less ‘complex’ than its source text counterpart. As will be illustrated below, such structural shifts can take place along the two dimensions of *rank* and *metafunction*, frequently resulting in expanding condensed passages and reducing informational density (cf. Steiner, 2008; Fabricius-Hansen, 1996; Doherty, 2002; Halliday and Matthiessen, 2004).

**(ii) Cohesive explicitation:** Perhaps the commonest and most frequently commented upon in the literature, this type of explicitation shift involves the cohesive resources operating within the grammatical zone of the lexicogrammatical continuum and transcending clausal boundaries (Halliday and Hasan, 1976; Halliday and Matthiessen, 2004), viz *conjunction*, *reference*, *ellipsis* and *substitution*<sup>70</sup>. Among its common manifestations are filling out elliptical forms and explicit realization of rhetorical relations, which markedly enhance the cohesion of the target text.

It must be noted that the structural and cohesive subtypes of grammatical explicitation are not mutually exclusive; it is not uncommon to find evidence of both types, as well as other features of lexical explicitation, in the same translated text. Besides, due to the lack of sharp boundaries between clause nexuses and sequences in Arabic (see Chapter 2, Section 2.1), it is difficult to establish with any certainty where cohesive resources of conjunction take over from structural resources of clause complexing. It seems likely, however, that all of these lexical and grammatical manifestations of explicitation should be best thought of as a ‘syndrome of features’ (cf. Halliday and Matthiessen, 1999)<sup>71</sup>. A discussion of this aspect of explicitation will be taken up again below in the context of conjunctive explicitation (Section 4.2.2.3). But now I will examine and exemplify both subtypes of grammatical explicitation.

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<sup>70</sup> See Section 4.2.2.1 for lexical cohesion and explicitation.

<sup>71</sup> Klaudy (2000, 2001, cited in Englund Dimitrova, 2005: 39) also concludes that explicitation is not a single type of operation, but rather a broader concept, while Englund Dimitrova (ibid: 40) concludes from her survey of relevant translation studies that the term ‘explicitation’ tends to be used as ‘a kind of umbrella term’ to refer to a host of phenomena with certain aspects in common.

#### 4.4.2.1. Structural Explicitation

As noted above, a structural explicitation is basically an ‘expansionist’<sup>72</sup> or ‘explicitating’ shift affecting a grammatical construction. In this type of grammatical shift, a word may be expanded into a group, a group into a clause, or a clause into a clause complex<sup>73</sup>. In other words, there may be an overall tendency for TL equivalents to move up the rank scale, with the result that the same ideational content becomes unpacked and redistributed into larger, more loosely ‘strung out’ units. The perceived ‘explicitating’ effect is attributable both to a higher word count and a lower lexical density<sup>74</sup>. Interestingly, this kind of structural explicitation is akin to the differences in complexity between spoken and written language highlighted by Halliday and Matthiessen (2004: 654ff), as illustrated by the following example, where a written sentence (8a) is reworded in a form more typical of spoken language while retaining the same lexical items (8b):

(8a) In bridging river alleys, the early engineers built many notable masonry viaducts of numerous arches. (from *The Horizon Book of Railways*, pp. 74-5)

(8b) In the early days when engineers had to make a bridge across a valley and the valley had a river flowing through it, they often built viaducts, which were constructed of masonry and had numerous arches in them; and many of these viaducts became notable.

According to Halliday and Matthiessen (*ibid*), (8a) has 11 lexical items, 2 ranking clauses and consequently a lexical density of 5.5, while (8b) has 17 lexical items (mainly due to repetitions), 6 ranking clauses and a lexical density of slightly under 3. Thus, the written version has a higher lexical density and lower ‘grammatical intricacy’,

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<sup>72</sup> Cf. House (forthcoming: 7).

<sup>73</sup> No assumption is being made here that languages are necessarily identical with respect to the hierarchy of rank within the lexicogrammatical stratum or that translation proceeds ‘rank by rank’. The shift is merely noted in terms of its potential impact on information structure and distribution, hence on explicitation. From this standpoint, the significance of such shifts will have to be assessed in the light of typological differences between English and Arabic and the set of available lexicogrammatical agnates in the TL which are perceived to be lexicogrammatically closer to the ST expression (cf. Halliday, 1966; and Matthiessen, 2001)

<sup>74</sup> Defined here as the number of lexical items divided by the number of ranking clauses (Halliday and Matthiessen, 2004: 655). See also Steiner’s (2008) operationalizations of explicitness.

the latter being defined in terms of clause complexing patterns, i.e. the number of ranking clauses forming hypotactic and paratactic clause complexes. While the written kind of complexity is described as ‘static’, ‘crystalline’, with the ideational content being ‘densely packed in nominal constructions’ and grammatical metaphors, the spoken complexity is described in choreographic terms as ‘dynamic’, with the ideational content being ‘loosely strung out’ in clausal patterns (ibid: 656).

A similar pattern can be observed in the following translational example:

(9a) English ST: ||| With feigned unwillingness, the Platonic Socrates proceeds to apply his communism to the family. ||| (Russell, 1946/1995: 128)

(9b) Arabic TT (Mahmoud, 1952/1967: 186):

وترى سقراط الأفلاطوني يأخذ في تطبيق الشيوعية على الأسرة وهو كاره فيما يدعى.

(9c) English back-translation: ||| And you see the Platonic Socrates || proceed-he with the application of communism to the family || and (while) he (is) reluctant || as claims-he. ||| (And you see the Platonic Socrates proceed to apply communism to the family, reluctantly as he claims)

Note how the underlined circumstantial element of manner, which is realized as a prepositional phrase in (9a), is expanded into an experientially identical clause complex in the Arabic translation (9b). Indeed, thanks to another ‘interpersonal’,<sup>75</sup> explicitation involving the addressee (‘you see...’), the whole English clause is expanded into a clause complex in the Arabic version with the following structure:  $\alpha \wedge \beta (\alpha \wedge \beta (\alpha \wedge \beta))$  as shown in Figure 4-2.

|          |          |                                   |  |
|----------|----------|-----------------------------------|--|
| $\alpha$ |          | وترى سقراط الأفلاطوني             | And you see the Platonic Socrates                          |
| $\beta$  | $\alpha$ | يأخذ في تطبيق الشيوعية على الأسرة | proceed-he with the application of communism to the family |
|          | $\beta$  | وهو كاره                          | and (while) he (is) reluctant                              |
|          | $\beta$  | فيما يدعى                         | as claims-he   |

Fig. 4-2 Structural explicitation: external augmentation

<sup>75</sup> See the categorization of structural explicitation below. Interestingly, this interpersonal shift in the Arabic translation seems to accentuate the analogy noted here between spoken and translated language in terms of lexical density and grammatical intricacy.

The lexical density of the ST clause (9a) is 8 (8 lexical items/1 ranking clause), while that of the corresponding Arabic clause complex is 2.25 (9 lexical items/4 ranking clauses). In the sense of Halliday and Matthiessen (2004), (9b) can be said to be less lexically dense and more grammatically intricate or dynamic than (9a). As Halliday and Matthiessen note with respect to the differences between spoken and written language, the observed translational differences illustrated by example (9) may well turn out to be general translational tendencies where not every particular instance is expected to conform<sup>76</sup>. I shall have more to say about example (9) when I examine cohesive explicitation below (Section 4.4.2.2).

Another example of structural explicitation is the expansion of postmodification in nominal groups by means of relative clauses, as in example (10), where an embedded *of*-construction in (10a) is transformed into a clausal postmodifier in (10b):

(10a) English ST: The nominal purpose of the Republic is to define justice. (Russell, 1946/1995: 125)

(10b) Arabic TT (Mahmoud, 1952/1967: 181):

إن الغاية الشكلية التي ترمى إليها "الجمهورية" هي أن تحدد معنى كلمة "عدالة".

(10c) English back-translation: The nominal purpose which the 'Republic' is aiming at is to define the meaning of the word 'justice'.

Here the 'covert' or 'implicit' predicational relationship signified by the prepositional postmodifier in the English ST (Quirk *et al*, 1985: 1278) is made fully explicit by means of a finite relative clause in the Arabic TT. The corresponding Arabic prepositional postmodifier with the prepositional proclitic li- (of) would have been equally possible here; consider:

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<sup>76</sup> Such differences may also turn out to be a reflection of an overall 'clausal' (as opposed to 'lexical') tendency in Modern Standard Arabic in general.

(10d) الجمهورية الغاية الشكلية 'al-ġāiyah 'aš-šaklīyah li-l-jumhūrīyah (the nominal purpose of the Republic)

It is possible to distinguish 3 subtypes of structural explicitation on the basis of Halliday's (1994) three modes of meaning which he refers to as 'metafunctions', namely (1) *the interpersonal metafunction*, which is concerned with enacting personal and social relationships and associated with the contextual dimension of tenor (Halliday and Hasan, 1985); (2) *the ideational metafunction* (with its experiential and logical components), which is concerned with construing experience and associated with the contextual dimension of field; and (3) *the textual metafunction*, concerned with organizing the discursive flow (more specifically the structural aspects of creating texture<sup>77</sup>) and associated with the contextual dimension of mode. In all three metafunctional subtypes, some systemic feature in the semantics of the ST is either made explicit in the lexicogrammar of the target text or instantiated by a higher or wider grammatical unit compared to other 'agnate candidates', i.e. the alternative realizational variants defined by the systemic potential of the target language (Matthiessen, 2001: 83). As will eventually become clear from the following account, conjunctive explicitation, on which this study is focused, primarily involves the logical and textual metafunctions. I will, therefore, start with the interpersonal subtype and then proceed to the other two.

### **[1] Interpersonal Explicitation:**

This type of explicitation involves the interpersonal component of the grammar, which 'enacts networks of social relationships with varying degrees of inequality and of distance' (Halliday and Matthiessen, 1999: 527). More particularly, it can be observed in the various lexicogrammatical realizations of mood and comment in the sense of Halliday and Matthiessen (2004). The domain of modality, for instance, can be construed in different grammatical environments in English and Arabic, with varying degrees of complexity and explicitness. In English, for example, the construal of modality could take any of the following forms (summarized in Figure 4-3, from Halliday and Matthiessen, 2004: 615):

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<sup>77</sup> In the sense of Halliday and Matthiessen (2004: 579).

(1a) Explicitly subjective (i.e. with the speaker indicating explicitly that the modality is subjective) as a projecting mental clause + an idea clause (***I suppose** that made your pain worse*).

(1b) Implicitly subjective (i.e. with the subjective orientation left implicit): as a modal operator (*He **may** be right*).

(2a) Implicitly objective (i.e. with the objective orientation left implicit): as a modal Adjunct (*Mary **probably** knows*).

(2b) Explicitly objective (i.e. with the speaker claiming explicitly that the modality is objective): as a relational clause with ‘factual Carrier: clause and modal Attribute: nominal group’ (***It is probable** that some of Tony’s compositions will be used*).

| Category       |              | Type of realization       | Example                |
|----------------|--------------|---------------------------|------------------------|
| (1) subjective | (a) explicit | I think, I’m certain      | I think Mary knows     |
|                | (b) implicit | will, must                | Mary’ll know           |
| (2) objective  | (a) implicit | probably, certainly       | Mary probably knows    |
|                | (b) explicit | it’s likely, it’s certain | it’s likely Mary knows |

Fig. 4-3 Lexicogrammatical realizations of modality in English (from Halliday and Matthiessen , 2004: 615)

Other intermediate forms between the explicit and implicit orientation are also possible, where the modality is expressed as a prepositional phrase ‘which is a kind of halfway house between clausal and non-clausal status’, e.g. *in my opinion* (subjective); *in all probability* (objective). (Halliday and Matthiessen, 2004: 615/6). Iedema (1996: 86) discusses a similar pattern of choices in relation to modulation in the sense of Halliday (1985), e.g. subjective explicit (***I want** John to go*); subjective implicit (*John **should** go*); objective implicit (***John’s supposed** to go*); and objective explicit (***It’s expected** that John goes*).

A similarly wide range of variants for construing modality is available in Arabic<sup>78</sup>: a projecting mental clause in a clause nexus (أظن *’azunnu*; I-suppose); a relational clause of the SC type (see Chapter 2, Section 2.2), with a postposed Subject realized as an

<sup>78</sup> No assumption is being made here that there is necessarily one-to-one correspondence between the English and Arabic agnates. The relative preponderance of any of these alternative expressions in Arabic translated texts must be assessed in the light of a contrastive linguistic analysis based on parallel and comparable corpora in the sense of Baker (1995).

embedded modalized clause and a Complement realized as a nominal group or a prepositional phrase, which represents the modality (... من المرجح أن... *min* (of) '*al-murajjahi* (the probable) '*an/'anna* (that); it is probable that...); a modal particle (قد *qad* may); or a modal Adjunct (غالباً *gāliban*, probably) (cf. Chapter 2, Section 2.2.4.2). Thus, the modality can be realized as: (a) a modal Adjunct within the modalized clause; (b) a modal Complement in a relational clause with the Subject realized as a modalized embedded clause; or (c) a clause projecting the modalized clause in a hypotactic clause nexus.

Interpersonal explicitation can take the form of an additional comment Adjunct (cf. Chapter 2, Section 2.2.4.2) with concessive force reinforcing or ushering in a concessive relation between two clauses; consider the additional 'dialogic'<sup>79</sup> نعم *na'am* (yes), which is functioning as a speech-functional Adjunct, in the following Arabic translation:

(11a) English ST: ...it is clear that some of them apply to the soldiers, but in the main Plato is concerned only with the guardians,... (Russell, 1946/1995: 125)

(11b) Arabic TT (Mahmoud, 1952/1967: 181):

نعم إنه من الواضح أنه يريد ببعض مقترحاته أن تطبق على الجنود، لكنه معني قبل كل شيء بأولياء الأمر وخدمهم

(11c) English back-translation: Yes, it is clear that he intends some of his suggestions to be applied to the soldiers, but he is concerned above all with the guardians only.

Here the interpersonal explicitation involved manifests itself as an overtly expressed dialogic overtone, which is only implied in the negotiation between the writer and reader in the ST (Thompson and Zhou, 2000).

A similar form of interpersonal explicitation was also noted in example (9) above, where the so-called historic present is used in the ST 'to make the narrative appear more vivid by assimilating it to the here-and-now of the speech act' (Huddleston and Pullum, 2002: 130). The translator enhances this 'dramatic immediacy of an eye-witness account' (Quirk *et al*, 1985: 181) by interacting explicitly with the reader of the TT

<sup>79</sup> Cf. Bakhtin's (1986: 93) 'dialogic overtones'.

(And you see the Platonic Socrates proceed-he with the application of communism to the family). This kind of explicitating shift has further ideational consequences for the type and number of processes involved (see Ideational Explicitation below).

Interpersonal explicitation can also be exemplified by the explicit interpretation clues given to TT readers as part of what House (forthcoming: 9) calls ‘metapragmatic instructions’ (see Section 4.2.1). For example, in the German translation of a popular science text, the clause *The antibody response to a typical antigen is highly heterogeneous* is translated into German as *Allerdings sind die Antikörper, die ein Organismus gegen ein Antigen produziert, heterogen*, where the modal particle *allerdings* is added to instruct the reader to interpret the clause as a counter-expectation<sup>80</sup>.

## [2] Ideational Explicitation:

This type of explicitation is realized in the ideational metafunction of language, which is concerned with the construal of ‘our experience of the world that is around us and inside us’ (Halliday and Matthiessen, 1999: 11), i.e. the representation of processes and the logico-semantic relations between them, with the two fundamental logical relations being projection and expansion. Thus, the ideational metafunction comprises two components or modes: experiential and logical. As the following account will show, translational explicitation manifests itself in both components, with varying degrees of subtlety. There are also cases of ideational explicitation involving a shift from the experiential to the logical component, i.e. a shift from a clause or group to a clause or group complex respectively. Languages, as Matthiessen (2001: 101) notes, seem to vary considerably in the way they ‘divide the labour of “construing experience” between the logical mode and the experiential mode’. This should obviously be taken into account when assessing any potentially explicitating shifts of this nature.

Following Halliday (Halliday, 1994; Halliday and Matthiessen, 1999; 2004; Matthiessen, 1995), I will use the term *figure* to refer to any quantum of change

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<sup>80</sup> The modal particle *allerdings* is frequently used to express a reservation about the previous discourse. Its sense is close to that of *aber* (but) although it is ‘rather less blunt’ (Durrell, 2002: 186).

construed by the clause in the experiential metafunction. The component parts of figures are termed *elements*, which may be differentiated into generalized categories of configurational roles: process, participant, circumstance and relator, the latter being the element forming figures into *sequences*. The most general experiential category is the *phenomenon*, which is ‘anything that can be construed as part of human experience’ (Halliday and Matthiessen, 1999: 48). Thus, phenomena are of three orders of complexity: elementary (elements), configurational (figures) and complex (sequences). I will further assume that in Arabic, as in English, elements, figures and sequences are congruently (typically) realized in the lexicogrammar as groups/phrases, clauses and clause complexes, respectively (see Figure 4-4).

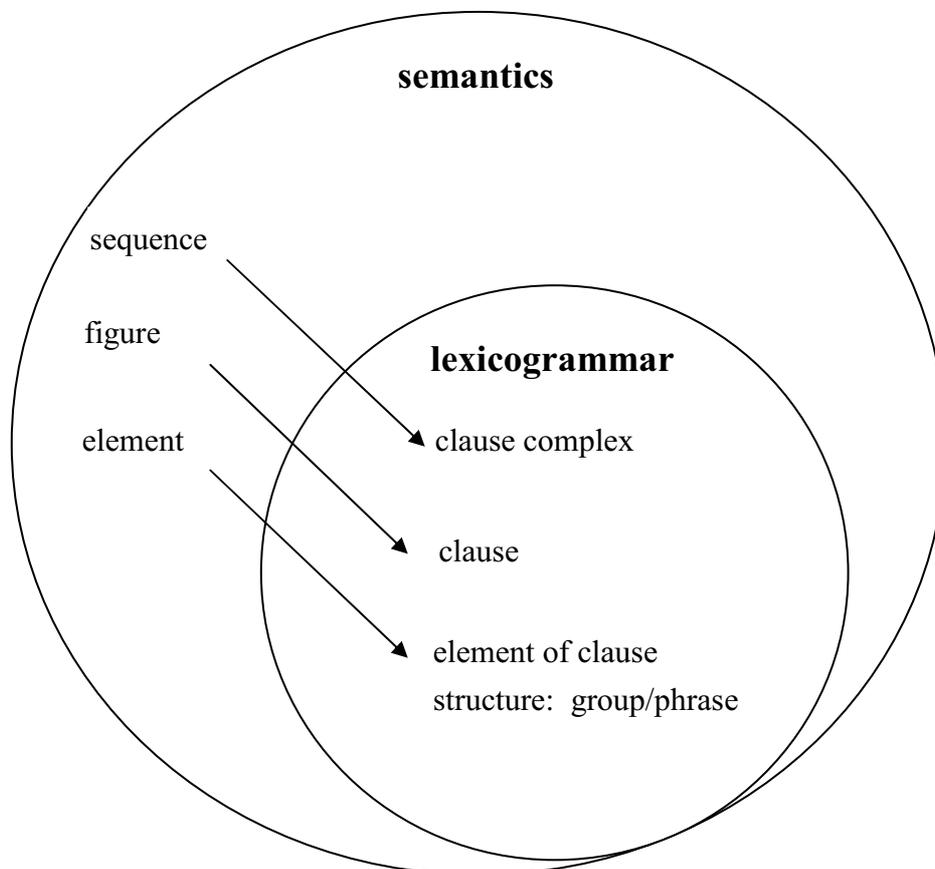


Fig. 4-4 Typical realization of sequences, figures and elements (from Halliday and Matthiessen, 1999: 49)

#### **A. Experiential Explicitation:**

This type of explicitation involves the experiential mode of construing experience. It can be observed in one or more of the basic elements of the experiential structure of the

clause or group, e.g. the process of a clause, the participants involved in it or any attendant circumstances. It would be beyond the scope of this study to examine in detail all the possible manifestations or potential locations of experiential explicitation, but I will cite some examples from the literature as well as from my translated Arabic corpus, focusing mainly on the clause. It should be noted, however, that these examples are not cited as evidence of explicitation but rather potential instantiations of it. Only a parallel and comparable corpus analysis, in the sense adopted here, can establish the prevalence and significance of any underlying trends.

Experiential explicitation can take the form of lexicogrammatical realization of participant roles which are unrealized in the ST, as in non-finite or agentless passive constructions. For example, interesting cases of explicitation can be observed when agentless passive clauses are translated as active clauses with the Actor or Agent retrieved from the co-text or context. Consider example (12):

(12a) English ST: ||| And since justice must be among the attributes of the best imaginable State, || such a State is first delineated, || and then it is decided which of its perfections is to be called 'justice'.||| (Russell, 1946/1995: 125)

(12b) Arabic TT: (Mahmoud, 1952/1967: 181):

ولما كان يتحتم أن تكون العدالة إحدى صفات أفضل دولة يمكن للخيال أن يصورها، ترى أفلاطون يبدأ بتصوير تلك الدولة المثلى، وبعدئذ يأخذ في تحليلها ليرى أي جوانب كمالها يمكن أن يسمى "عدلا".

(12c) English back-translation: ||| And since it-was-inevitable that justice be one of the attributes of the best state it-is-possible for the imagination that it-visualizes-it, || you see Plato he-starts with the portrayal of that utopian state, || and then he-sets about analysing-it so that determines-he which aspects of its perfection can-it be called 'justice'. |||

Here the ST passive clause *such a State is first delineated* is translated as an active clause *you see Plato he-starts with the portrayal of that utopian state* (you see Plato start to portray such a utopian state). In other words, the Actor of the process involved in the clause is made explicit in the TT clause complex although it is equally retrievable

from the TT co-text and context. Experiential explicitation can also be observed, even more markedly, in the translation of the second main ‘mental’ clause *and then it is decided which of its perfections is to be called 'justice'*. Note how the ‘desiderative’ process in the ST realized by the verb ‘decide’ is decomposed or deconstructed into two mental processes in the TT: يأخذ في تحليلها *ya'xuḏu fī taḥlīliha* ‘sets-he about analysing it’<sup>81</sup> + يرى *yarā* ‘see/determine-he’, with the Senser performing the ‘analysis’ and ‘determination’ being made explicit. Interestingly, the last embedded clause functioning as a Complement *which of its perfections is to be called 'justice'* is left in the passive voice in both ST and TT.

Experiential explicitation can also be observed in a nominal group, where a one-word adjective functioning as an Epithet is translated by an embedded relative clause functioning as a Qualifier; for example:

(13a) English ST: ||| But it is still a handsome feat to... ||| (Russell, 1959: 17)

(13b) Arabic TT: (Zakaria, 1983: 30):

غير أن من الإنجازات التي تدعو إلى الإعجاب أن...

(13c) English back-translation: ||| But among the achievements which call for admiration (is) that... |||

A similar explicating tendency in nominal groups is manifested in the translation of *deserves its fame* (Russell, 1959: 19) by جديرة بالشهرة التي أحرزتها (worthy of the fame it attained) (Zakaria, 1983: 33). A comparable genitive construction could have adequately done the job with little or no loss of meaning: جديرة بشهرتها (worthy of its

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<sup>81</sup> The first process is actually construed by the inceptive active phrasal verb في يأخذ *ya'xuḏu fī* (sets about) + the nominalization تحليل *taḥlīl-i* (analysis/analysing). The preposition في *fī* is closely bound up with the inceptive verb يأخذ *ya'xuḏu*, hence the analysis of the combination في يأخذ *ya'xuḏu fī* as a phrasal verb. Furthermore, compared to the simple verb يحلل *yuḥallilu* (analyses-he), the verbal group complex : يأخذ في تحليل *ya'xuḏu fī taḥlīl-i* (sets-he about analysing) represents an explicating move along the cline towards a sequence of two figures. A similar example is the use of سأتناوله بالبحث *sa'atanāwalu-hu bi-l-baḥḥ-i* (I will take it up with examination) (Mahmoud, 1952/1967: 243) instead of the less explicit سأبجته *sa'abḥaḥu-hu* (I will consider/examine it) when translating *the only one that I shall consider* (Russell, 1946/1995: 163).

fame). After all, the nominal group *A's fame* typically implies the clausal more explicit agnate *A has attained fame*<sup>82</sup>.

Thus, the explicitation observed in the Arabic rendering involves the expansion of a nominal group through the use of a rank-shifted relative clause Qualifier in place of a possessive pronoun. Experiential explicitation could also manifest itself as an additional circumstantial element inferable from the context, e.g. the translation of *The advantage sought* (Russell, 1946/1995: 129) by الحسنة المرجوة من هذا كله (the advantage sought from all of this) (Mahmoud, 1952/1967: 187), with the addition of the potentially redundant prepositional phrase من هذا كله *min hādā kull-i-hi* (from all of this).

Experiential explicitation can also take the form of an expansion of a circumstantial prepositional phrase through nominalization or an embedded clause within its Complement. This expansion has the effect of pushing the circumstantial element one step towards becoming a full process in a separate figure<sup>83</sup>. It is similar to the difference between *she mended it with a string* and *she mended it by using a string* (Halliday and Matthiessen, 1999: 314). Consider also the following example from the translated Arabic corpus:

(14a) English ST: ||| Gibbon, [[whose detailed history begins with the vices of Commodus]], agrees with most eighteenth-century writers in regarding the period of the Antonines as a golden age ||| (Russell, 1946/1995: 268)

(14b) Arabic TT: (Mahmoud, 1952/1967: 415)

ويبدأ "جِبْنُ Gibbon" تاريخه المفصل بذكر شرور "كومودس"، وهو متفق مع معظم كتاب القرن الثامن عشر في اعتبار عصر الأنطونيين عصرًا ذهبيًا.

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<sup>82</sup> Here the genitive construction is interpreted 'subjectively' rather than 'attributively' in the sense of Quirk *et al* (1985). There is a subtle difference between the two interpretations or interpretative angles, which can be brought out by substituting *success* for *fame*. Thus, *A's success* could mean either *the fact that A is successful* or *the success that A has achieved* (probably in one single instance).

<sup>83</sup> This step takes the circumstantial Adjunct closer to the fuzzy boundaries between prepositional phrases with embedded nominalizations or rank-shifted clauses and hypotactic clausal agnates.

(14c) English back-translation: ||| Gibbon begins his detailed history with the mention of the vices of Commodus || and he (is) agreed (in agreement) with most writers of the eighteenth century on the consideration of the age of the Antonines a golden age. |||

Here, the added nominalization ذكر *ḍikr* (mention) is obviously redundant as evidenced by the possibility of omitting it without any loss of meaning. The fact that a detailed history ‘begins with the vices of Commodus’ necessarily means that it begins with mentioning them<sup>84</sup>.

All the previous examples of experiential explicitation involved an expansion of, or within, one or more elements in the experiential structure of a clause or group, be it a participant, process or circumstance. Frequently, however, explicitation involves a shift from the experiential to the logical mode of the ideational metafunction. This and other types of explicating shift will be taken up in the following subsection, where explicitation will be found to be more clearly associated with an upward shift on the grammatical rank-scale, frequently concomitant with a ‘demetaphorizing’ tendency, i.e. a tendency towards congruent unpacking of grammatical metaphors in the sense of Halliday (1985/1994).

## **B. Logical Explicitation:**

As already indicated, it is possible for explicitation to manifest itself as a shift from the experiential to the logical mode. Essentially, this means that a semantic figure, which is normally realized by a clause, is expanded into a sequence, which is typically construed as a clause complex, whether hypotactic or paratactic (cf. Chapter 3, Section 3.1). As will become clear from the following account, this subtype of logical explicitation is generally associated with congruent unpacking of grammatical metaphors or ‘demetaphorization’ (cf. Halliday, 1985; Halliday and Matthiessen, 1999, 2004; Martin,

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<sup>84</sup> This example also involves logical explicitation (see below). Note how a hypotactic elaboration nexus in the ST is broken down into a ‘simpler’ paratactic extension sequence in the TT (see Chapter 3, Section 3.1), in which two free-standing clauses are linked by the extending conjunction , *wa-* (and). While the structure of the ST clause complex is  $\alpha \ll =\beta \gg$  (with the doubled angle brackets denoting an enclosed clause), that of the TT paratactic sequence is 1 (originally  $\beta$ ) +2 (originally  $\alpha$ ). Thus the hypotactic non-defining relative clause  $\beta$ , which serves to introduce background information into the discourse, is **optionally** promoted to a primary clause in the TT.

1992). However, logical explicitation can also take the form of an explicating shift involving logico-semantic relations within the logical mode itself. Thus, two subtypes of logical explicitation can be recognized:

- i. Shifts from the experiential to the logical mode (logical demetaphorization)
- ii. Shifts within the logical mode

Each of these subtypes will now be examined and exemplified in turn.

### **I. Logical Demetaphorization:**

According to Halliday (1985/1994), the phenomenon of ‘grammatical metaphor’ is a realignment in the realizational relationship or mapping between semantic and grammatical categories. It is a ‘pervasive aspect of the lexicogrammar’ which expands the overall meaning-making resources of language (Halliday and Matthiessen, 1999: 7) by allowing ‘cross-couplings’ between the two strata of the content plane (Halliday and Matthiessen, 2004: 592). For example, the *typical* congruent patterns of realization of semantic categories in English and Arabic are as follows:

Sequence → clause complex; figure → clause; process → verbal group; participant → nominal group; logical relation → conjunction; circumstance → prepositional phrase.

In addition to these congruent realizations, it is theoretically possible for a process to be realized metaphorically by a nominal group (nominalization) as if it were a participant in another process, thereby coding a ‘figurative’ or ‘transferred’ meaning (Martin, 1992: 17), or for a sequence to be realized by a clause with the conjoined clauses being realized as participants; for example:

(15a) Zaphod was delighted so Trillian celebrated. [congruent]

(15b) Zaphod’s delight resulted in Trillian’s celebration. [metaphorical] (from Martin, 1992: 17)

Thus, (15a) is a sequence made up of two figures linked by a logical relation (relator); each figure is realized by a clause and the relator by a conjunction (so). In (15b), on the other hand, the two figures of (15a) are metaphorically construed as participants in a

relational process; grammatically, the whole sequence is reworded as a circumstantial relational clause with a causal verb (*resulted in*) relating two nominalizations (*delight* and *celebrations*). This metaphoric reconstrual or repackaging of information displays a cluster or ‘syndrome of features’ (Halliday and Matthiessen, 1999: 240), which are set out in Figure 4-5.

| Semantic unit              | Congruently (15a) | Metaphorically (15b) |
|----------------------------|-------------------|----------------------|
| Sequence                   | clause complex    | clause               |
| Figure                     | clause            | nominal group        |
| Logical Relation (Relator) | conjunction       | verbal group         |

Fig. 4-5 Metaphoric reconstrual of information

Halliday and Matthiessen (1999: 230) note that metaphorical realization displays two related general properties. One is a downward shift on the grammatical rank scale: from clause complex to clause and/or from clause to nominal group (nominalization). The other interesting property is that this downward shift is associated with loss of information. This can be attested by the difficulty of rewording in the reverse order due to the uncertainty as to ‘how to construct the higher rank variant’. For example, the metaphorical clause *Higher productivity means more supporting services* could be congruently reworded as *If more goods are produced, more supporting services are provided* or *More goods cannot be produced unless more supporting services are provided*. The reason for this ambiguity, as Halliday and Matthiessen (ibid: 231) argue, is that the logical relationship is realized as a verb (*means*).

Another major source of indeterminacy, according to Halliday and Matthiessen (ibid), is the fact that a nominal group such as *lung cancer death rates* is ‘less explicit than the corresponding clause’ (e.g. *how fast people die when they have lung cancer* or *how many people die of lung cancer*). Similarly, it is not clear from the nominalization *the announcement of her acceptance* ‘who made the announcement, she or someone else (‘they’); whether she had accepted, was accepting or would accept’ (ibid: 235). By the same token, a metaphorical clause is less explicit than the corresponding clause complex. Halliday and Matthiessen conclude that the ‘principle would seem to be that, where the members of a pair of agnate wordings differ in **rank**, the wording that is **lower** in rank will contain less information’ (ibid) (emphasis in the original).

Following Steiner (2001b: 13), I will assume that the processes of grammatical metaphorization and demetaphorization apply interlingually as well as intralingually. I will further suggest that Arabic exhibits qualitatively similar patterns of congruent and metaphorical realization. Thus a sequence in Arabic may be construed congruently as a clause nexus joined by a conjunction as in (16b):

(16a) English ST: ||| Before philosophy began, || the Greeks had a theory or feeling about the universe...||| (Russell, 1946/1995: 130)

(16b) Arabic TT: (Mahmoud, 1952/1967: 189)

فقبل أن تبدأ الفلسفة، كان لليونان نظرية أو شعور خاص بالكون...

(16c) English back-translation: [ $\beta \wedge \alpha$ ] ||| fa- before that begins philosophy, || was for the Greeks a theory or feeling pertaining to the universe...|||

It would have been equally possible for the enhancing temporal relation between the two conjoined clauses in (16b) to be metaphorically construed as a circumstantial element within one clause as in (16d), where the entire clause complex is replaced by one clause:

(16d) فقبل بدء الفلسفة، كان لليونان نظرية أو شعور خاص بالكون...

(16e) English gloss: ||| fa- before the beginning of philosophy, was for the Greeks a theory or feeling pertaining to the universe ||| (Before the beginning of philosophy, the Greeks had a theory or feeling about the universe...).

Similarly, ‘a metaphorical chain reaction’ (Halliday and Matthiessen, 2004: 650) can be observed in (17b), where the realizational domain of what is essentially a sequence of two figures is downgraded to a single ranking clause, with the causative relation between those two figures being realized by a prepositional phrase بسبب *bi-sabab-i* (with the cause of/because of):

(17a) English ST: ||| Plato is perpetually getting into trouble through not understanding relative terms. ||| (Russell, 1946/1995: 143)

(17b) Arabic TT: (Mahmoud, 1952/1967: 212)

إن أفلاطون يثير حول نفسه المشاكل التي لا تتقطع، بسبب عدم فهمه للكلمات النسبية.

(17c) English back-translation: ||| Plato stirs-he around himself problems [[which do not end]] with the cause of the lack of his understanding of the relative terms ||| (Plato causes for himself endless problems because of his lack of understanding of relative terms).

As is usually the case in metaphorical realization, the downgrading of a sequence is associated with a ‘domino effect’ percolating down to its component parts; in (17b), for example, a figure *لم يفهم الكلمات النسبية* (*he did not understand relative terms*) is downranked to a nominal group *عدم فهمه للكلمات النسبية* (*his lack of understanding of relative terms*), with the process being realized as Thing *فهم* *fahm* (*understanding*), one participant (the Senser) as a Possessive Deictic post-clitic *له* (*-his*), the other (the Phenomenon) as a Qualifier *للکلمات النسبية* *li-l-kalimāt 'in-nisbiyah* (*of relative terms*), and the negative polarity being lexicalized (nominalised) as *عدم* ‘*adam* (*lack/non-existence* (*of*)). Being inferable from the context, the past tense is only implicit in the metaphoric nominal variant, unlike its congruent clausal counterpart.

Halliday and Matthiessen (1999: 235) note that congruent and metaphorical variants do not constitute a dichotomy but rather a continuum whose poles are ‘least metaphorical’ and ‘most metaphorical’. Since metaphorization is associated with information loss, it can be assumed that the opposite shift, i.e. demetaphorization, will be associated with information gain, i.e. explicitation. (Figures 4-6 & 4-7)

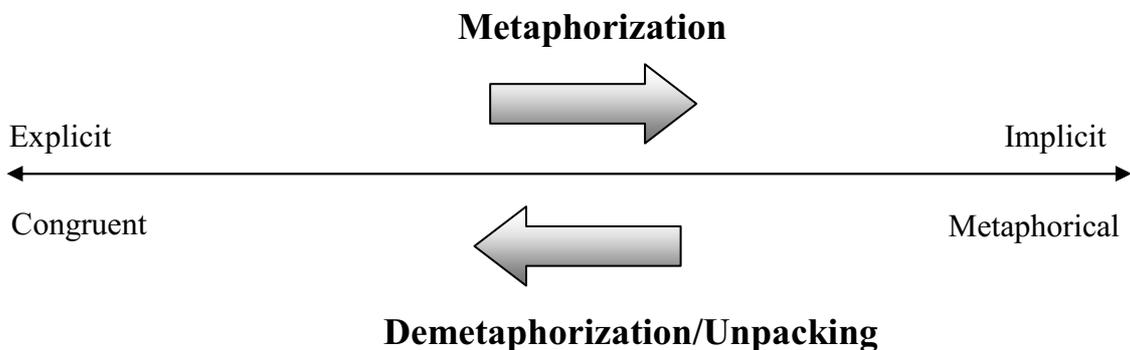


Fig. 4-6 Metaphor Scale

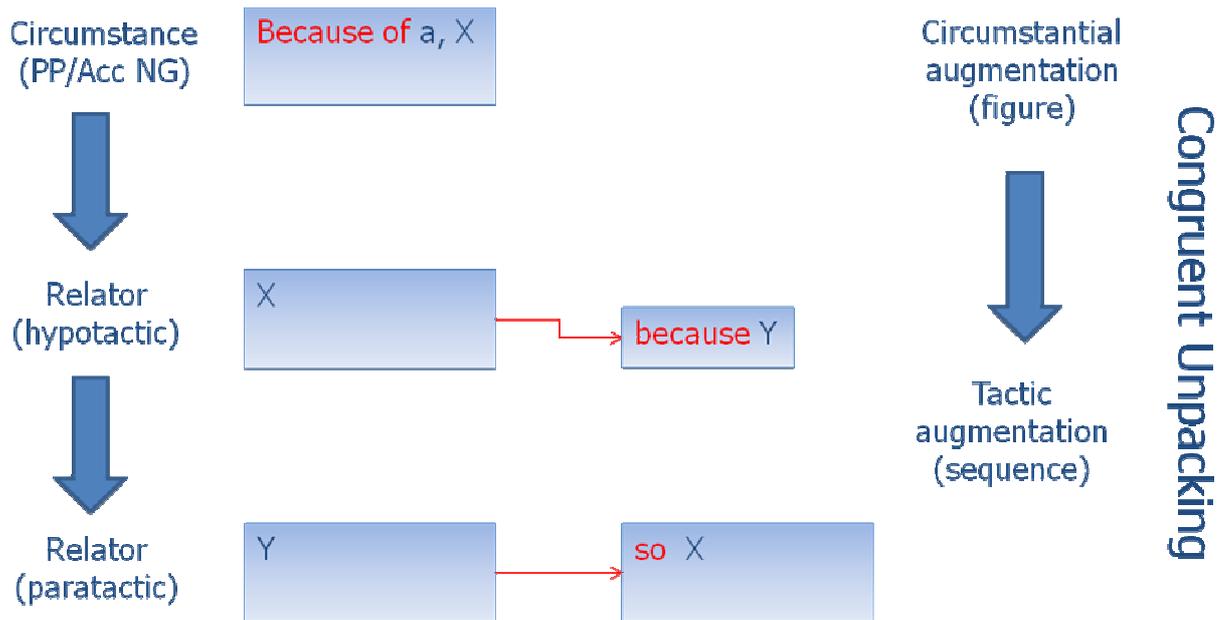


Fig. 4-7 Conjunctive Explication

Steiner (2001b: 11) argues that the process of understanding in translation involves ‘relating meaningful (grammatical) units to some of their less metaphorical variants, thus making many types of meaning which are implicit in the original explicit with the help of co-textual and contextual knowledge’. Steiner further contends that at some point in the chain of demetaphorization, re-wording starts in the target language, and although ‘good translators will approximate a full semantic paraphrase (in the sense of Steiner, 2001b), they will often not go all the way back up the steps of grammatical metaphorization, either for contrastive-typological reasons, or simply because of internal ‘fatigue’. Steiner concludes that ‘a somewhat reduced amount of grammatical metaphorization’ is expected to be a feature of translated texts relative to ‘non-translated source language texts’.

I will assume that the semantic system of Conjunction in Arabic is congruently realized as conjunctions and conjunctive Adjuncts linking clause complexes and sequences (Figure 4-8) (see also Chapter 3). Metaphoric realizations of relators, which construe logico-semantic relations, are also possible as part of concomitant ‘clusters’ or ‘syndromes’ of metaphoric transformation. Indeed, as Halliday and Matthiessen (1999) argue, relators are considered to be the most unstable in terms of their susceptibility to

metaphoric transformation; in other words, ‘they are, as it were, the first to leave; and they travel faster than the rest’ (ibid: 267).

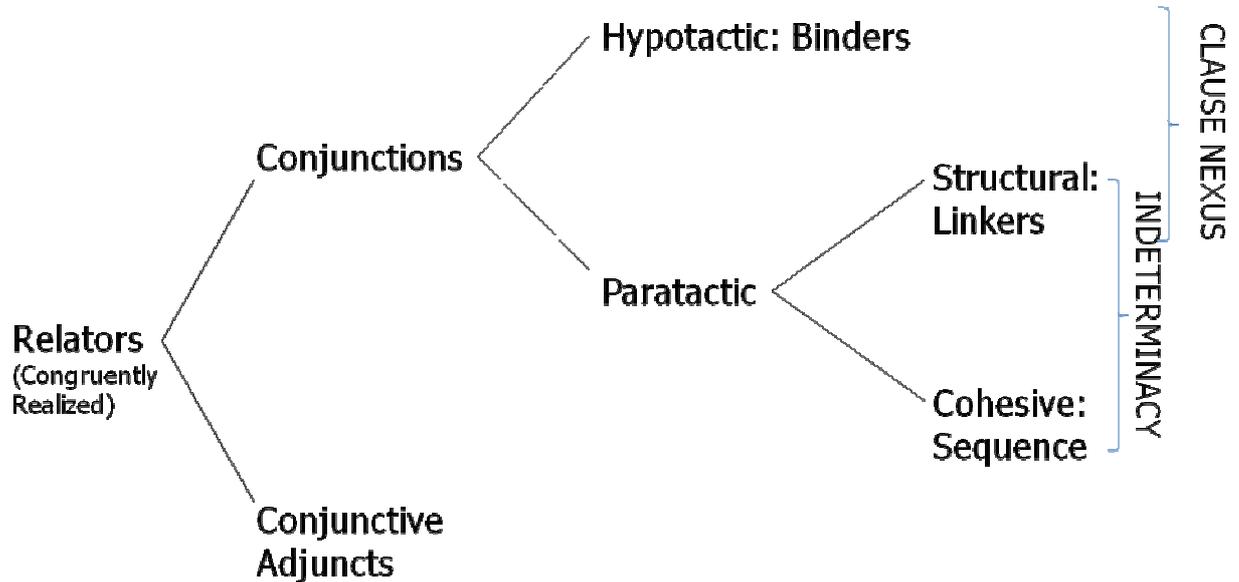


Fig. 4-8 Conjunctive Markers in Arabic

It would be beyond the scope of this study to examine in detail all the metaphoric guises and locations of relators in Arabic, but some of them will be exemplified below through causal relations:

(18a) English ST: ||| The result of this policy was to bring into the minds of thoughtful men the conception of mankind as a whole. ||| (Russell, 1946/1995: 230)

(18b) Arabic TT: (Mahmoud, 1952/1967: 352)

وكانت نتيجة هذه السياسة أن تبين جلياً لعقلاء الناس فكرة أن الجنس البشرى وحدة لا تتجزأ.

(18c) English back-translation: ||| And was the result of this policy that became clear to sensible people the conception of that mankind is an indivisible whole. ||| (And the result of this policy was that the conception that mankind is an indivisible whole became clear to sensible people).

Here the relator *نتيجة natījat-a* (the result) is nominalised as the ‘thing’ of a nominal group serving as a participant in a relational clause. It would be equally possible for the

relator to be realized as an accusative nominal *نتيجة natījat-an* (result<sub>accusative</sub> of/as a result of) in a circumstantial Adjunct as in (18d), or as a causal process *نتج nataja* (resulted) in a relational clause as in (18f):

(18d) *نتيجة لهذه السياسة تبين جلياً لعقلاء الناس فكرة أن الجنس البشري وحدة لا تتجزأ.*

(18e) ||| *natījat-an* (Result<sub>accusative</sub>) (as a result) of this policy, became clear to sensible men the conception that mankind is an indivisible whole. |||

(18f) *نتج عن هذه السياسة أن تبين جلياً لعقلاء الناس فكرة أن الجنس البشري وحدة لا تتجزأ.*

(18g) ||| *nataja* (Resulted) from this policy that became clear to sensible men the conception that mankind (is) an indivisible whole. ||| (It resulted from this policy that the conception that mankind is an indivisible whole became clear to sensible men)<sup>85</sup>.

Translational explicitation can be manifested as logical demetaphorization shifting the realization of the relator to its ‘home region of the construal of sequences, as links between one figure and another’ (Halliday and Matthiessen, 1999: 267ff). This shift could be from a circumstance to a conjunction (i.e. from a clause to a clause complex or sequence) as in (19):

(19a) English ST: ||| With regard to all the earlier Stoics, we are hampered by the fact that their works survive only in a few fragments. ||| (Russell, 1946/1995: 260)

(19b) Arabic TT: (Mahmoud, 1952/1967: 400)

*لكننا إذا ما أردنا دراسة الرواقيين الأولين جميعاً، صادفتنا عقبة وهي أنه لم يبق من مؤلفاتهم سوى نتف قليلة.*

(19c) English back-translation: ||| But-we if wanted-we the study of the earlier Stoics all<sub>accusative</sub> || met-us an obstacle, || and it (is) that did-not survive of their works but a few

<sup>85</sup> Note also how the nominalization *the conception of mankind as a whole* is partially demetaphorized or ‘unpacked’ in the TT (though still metaphorical): *the conception that mankind (is) an indivisible whole*. Here a projecting figure in a sequence is realized metaphorically as a noun of projection *fikra* (conception) serving as the Head of a nominal group, with the projected figure being realized as a downranked clause serving as Qualifier (or metaphenomenon) (cf. Halliday and Matthiessen, 2004: 649). The semantic relations between the elements of the ST nominal group (*the conception of mankind as a whole*) become more explicit in the projected clause. See also Halliday and Matthiessen (1999: 258) for an illustration of this observed inverse relationship between metaphoricity and explicitness.

fragments ||| (But if we wanted to study all the earlier Stoics, we would encounter an obstacle, and it is that none of their works survived except a few fragments).

Here a circumstantial Adjunct of Matter (see Chapter 2, Section 2.2.4.1) in the ST (*With regard to all the earlier Stoics*) is expanded into a full hypotactic clause in the TT; thus a minor process (prepositional phrase) is expanded into a full-fledged process (a clause), with the whole clause in (19a) being turned into a hypotactic clause nexus linked by the conditional conjunction إذا 'iḏā (if) in (19b). All the additional elements of the hypotactic clause are implicit in the circumstantial element of the ST clause: *with* ⇨ *if*; *regard to* ⇨ *we wanted to study*. Note also that the ST clause is deconstructed into a paratactic sequence of two clauses linked by و *wa-* (and) (*we are hampered by the fact that... ⇨ an obstacle faces us, and it is that...*), which is yet another manifestation of explicitation. The rankshifted clause (*that their works survive only in a few fragments*), which is serving as a Qualifier in a nominal group in the ST, becomes a participant in an identifying relational clause in the TT (*it is that none of their works survived except a few fragments*). The addition of the conjunction لكن *lākinna* (but) is an instance of cohesive explicitation (see below).

Another example of the congruent unpacking of a circumstantial element into a figure realized by a clause in a clause complex is (20):

(20a) English ST: ||| He may be sentenced to death, but he can die nobly, like Socrates.  
||| (Russell, 1946/1995: 262)

(20b) Arabic TT: (Mahmoud, 1952/1967: 404)

وقد يحكم عليه بالموت لكنه يستطيع مع ذلك أن يموت ميتة الشرف كما مات سقراط.

(20c) English back-translation: ||| And he may be sentenced to death, || but-he can despite this die a death of honour as died Socrates |||(And he may be sentenced to death, but he can nevertheless die nobly as Socrates died).

Here, instead of using an equivalent circumstantial Adjunct of manner (such as the adverbial nominal group مثل سقراط *miḥla suqrāṭ*, or the prepositional phrase كسقراط *ka-*

*suqrāt* (both meaning ‘like Socrates’), the translator opted for upgrading the circumstantial element into a hypotactic clause. Note also the reinforcement of the conjunction *لكن lākinna* (but) with an added concessive Adjunct realized as a prepositional phrase *مع ذلك ma‘a ḍālika* (lit. with that, despite that; nevertheless); thus the Arabic reads ‘but he can nevertheless...’. This reinforcement or emphasis of the conjunctive marker is a form of explicating shift within the logical mode, to which I now turn (see also Chapter 5, Section 5.3.1.2 and Chapter 6, Section 6.3).

## II. Shifts within the Logical Mode:

As indicated in the previous subsection, an explicating shift could take place within the logical mode in the form of reinforcement or emphatic endorsement, occasionally resulting in tautology (cf. Quirk, *et al*, 1985). The use of two concessive markers (as in 20(b)) is an example of such conjunctive reinforcement, where a combination of a conjunction and conjunctive Adjunct is used in the same clause. Arguably, the conjunctive Adjunct *مع ذلك ma‘a ḍālika* (despite that; nevertheless) in 20(b) serves to give ‘a more explicit orientation’ (ibid: 642) to the basic conjunction *لكن lākinna* (but) without necessarily being tautological. Thanks to the concessive conjunctive Adjunct, a concessive interpretation of the potentially multivalent conjunction *لكن lākinna* (but) is selected or made more explicit. The co-occurring conjunctive Adjunct, however, could simply be emphatic as in (21):

(21a) English ST: ||| He was quickly followed by Sophocles, and Sophocles by Euripides. ||| (Russell, 1946/1995: 76)

(21b) Arabic TT: (Mahmoud, 1952/1967: 107)

وسرعان ما أعقبه سوفوكليس، ثم جاء بعد هذا يوريبيد

(21c) English back-translation: ||| And soon followed-him Sophocles, || ثم ثم *ḥumma* (then) came بعد هذا *ba‘da hāḍā* (after this) Euripides ||| (And soon Sophocles followed him, then came afterwards Euripides).

Note that the conjunction ثم *thumma* denotes a ‘complex’ temporal relation, which can be represented as ‘then + after an interval’, thus implying an interval (see Chapter 3, Section 3.2.1). It would have been possible for the translator to dispense with the conjunctive Adjunct بعد هذا *ba‘da hāḏā* (after this/thereafter); compare ثم جاء يوربيد *thumma* (then) came Euripides.

Explicitating shifts within the logical mode may also involve the use of correlative conjunctions (see Chapter 3, Section 3.2.1), where the primary clause in the nexus is marked by second conjunction of the same logico-semantic type as the conjunction introducing the secondary clause. Thus a concessive sequence such as *although  $\alpha$  ^  $\beta$*  is translated as *although  $\alpha$  ^ yet  $\beta$*  in spite of the fact that the matching equivalent of the former is also available in the TT. Consider example (22):

(22a) English ST: ||| But although Socrates need not be ill, || something must be occurring to him || if he is to be considered to exist. ||| (Russell, 1946/1995: 211)

(22b) Arabic TT: (Mahmoud, 1952/1967: 321)

لكنه بالرغم من أن سقراط لا يلزم أن يكون مريضاً إلا أنه لا بد أن يحدث له حدث ما إذا كان لنا أن نعدّه موجوداً

(22c) English back-translation: ||| But *bi-r-raġmi min ‘anna* (in spite of that/although) Socrates need not be ill, || *‘llā ‘anna* (yet) something must be occurring to him || if we are to consider him to be existent. |||

It would have been equally possible for the translator to dispense with the potentially redundant concessive conjunction إلا أن *‘llā ‘anna* (yet) without any apparent loss of meaning as shown in (22d), where this conjunction is replaced by the correlative structural connective *fā-*:

(22d) لكنّه بالرغم من أن سقراط لا يلزم أن يكون مريضاً فلا بد أن يحدث له حدث ما إذا كان لنا أن نعدّه موجوداً

Similarly, explicitation can be manifested in the use of *إن* 'idān (then) to reinforce the conditional relation realized by the conjunction *لو* *lau* (if). Thus *if  $\beta \wedge \alpha$*  is translated as *if  $\beta \wedge$  then  $\alpha$* .

Frequently, logical explicitation takes the form of the insertion of a conjunctive marker in the TT where a pair of adjacent clauses in the ST are not explicitly marked for any conjunctive relation, although the semantic relation between them is felt to be present due to the sheer contiguity of the clauses involved and the difficulty of interpreting the text without assuming a logical relation of some sort (cf. Martin, 1992)<sup>86</sup>. The clauses may be punctuated as separate sentences or separated by a semicolon. For example:

(23a) English ST: ||| I will not attempt to meet the argument now; || it requires a discussion of memory, which is a difficult subject. ||| (Russell, 1946/1995: 69)

(23b) Arabic TT: (Mahmoud, 1952/1967: 107)

ولن أحاول الرد على هذه الحجة الآن، لأن الرد يحتاج إلى مناقشة موضوع الذاكرة، وهو موضوع عسير؛

(23c) English back-translation: ||| And I will not attempt to reply to this argument now || لأن *li-'anna* (because) the reply requires a discussion of the subject of memory, || and it is a difficult subject. |||

Another possible manifestation of explicitation in the logical metafunction is the tendency to use a more specific or less multivalent (hence less ambiguous) conjunction in the target text, thus specifying the type of logical relation involved rather than leaving it to the inference of the reader. Consider example (24):

(24a) English ST: ...;||| and there is much about mathematics and music [[which is directly traceable to the disciples of Pythagoras.]] ||| (Russell, 1946/1995: 134)

(24b) Arabic TT: (Mahmoud, 1952/1967: 199)

كما تلمس كثيراً عن الرياضة والموسيقى، تستطيع أن تتعقب مصدره مباشرة إلى أتباع فيثاغورث.

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<sup>86</sup> As a test for the presence of an implicit connection, Martin (1992:184) suggests a requirement 'that the connection could have been explicit' without affecting the logico-semantic relation between the adjacent clauses apart from making it explicit.

(24c) English back-translation: ||| *kamā*<sup>87</sup> (and also) you find a lot about mathematics and music, [[whose source you could directly trace to the disciples of Pythagoras.]] |||

Logical explicitation could also take the form of converting a nominal group Qualifier into a hypotactic clause or a change of interdependency from hypotactic to paratactic, thereby reducing complexity and achieving ‘optimum ease of comprehension’ (cf. Quirk *et al*, 1985: 1040). For example:

(25a) English ST: ||| Socrates begins by [[maintaining that, ||<sub>β1</sub> though any one who has the spirit of philosophy will not fear death, || <sub>β2</sub> but, on the contrary, will welcome it, ||<sub>α</sub> yet he will not take his own life...]]||| (Russell, 1946/1995: 148)

(25b) Arabic TT: (Mahmoud, 1952/1967: 220)

ويبدأ سقراط برأيه في أنه لا ينبغي لإنسان تسري فيه روح الفلسفة أن يخشى الموت، بل إنه - على نقيض ذلك - سيرحب به، لكنه على الرغم من ذلك لن ينزع نفسه بيده...

(25c) English back-translation: ||| Socrates begins with his opinion [[<sub>1</sub>that anyone in whom the spirit of philosophy permeates should not fear death, ||<sub>2</sub> bal (but rather) he, ‘ala an-naqādi min ḏālika (on the contrary), will welcome it, ||<sub>3</sub> lākinna-hu (yet he) ‘ala-ar-raḡmi min ḏālika (in spite of that) will not take his own life...]]|||

Thus a hypotactic structure  $\beta (1^2)^{\alpha}$  in the ST is rendered as a ‘looser’ and ‘smoother’ paratactic nexus  $1^2^3$  (where  $\beta_1 \Leftrightarrow 1$ ,  $\beta_2 \Leftrightarrow 2$  &  $\alpha \Leftrightarrow 3$ ) although the translator could have opted for a similar hypotactic nexus as an agnate or alternative realizational variant. It should be noted that the logical component is not confined to the clause complex but rather runs throughout language as a whole (Halliday and Matthiessen, 2004). Therefore, similar patterns of logical explicitating shifts will be encountered in cohesive sequences, which will be discussed below under ‘cohesive explicitation’ (Section 4.4.2.2). But now I will turn to the third subtype of structural explicitation, namely textual explicitation.

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<sup>87</sup> When used as a paratactic conjunction, *kamā* can only have an additive function as opposed to the multivalent *wa-*.

### [3] Textual Explicitation:

As Halliday (1978: 145) and Matthiessen (1992: 53ff) point out, the textual metafunction operates in terms of structural and cohesive resources brought into existence by the other two metafunctions, hence its ‘second-order’ nature. Those resources serve to mark (i) **textual transitions** between messages (i.e. rhetorical or conjunctive relations moving the textual wave forward); and (ii) **textual statuses** of components of these messages (i.e. peaks of prominence and troughs of non-prominence in the textual wave<sup>88</sup>) (Fig. 4-9).

|                                      |   |                        |
|--------------------------------------|---|------------------------|
|                                      | Structural                                      | cohesive               |
| textual transitions<br>[‘organic’]   | (clause complex ⇒ logical)                      | CONJUNCTION            |
| textual statuses<br>[‘componential’] | THEME: Theme^Rheme; INFORMATION:<br>Given + New | REFERENCE;<br>ELLIPSIS |

Fig. 4-9 Textual transitions and textual statuses (from Halliday and Matthiessen, 2004: 579)

Explicitating shifts in the systems of CONJUNCTION, REFERENCE and ELLIPSIS will be exemplified under Cohesive Explicitation below. Explicitation in structural textual transitions has already been dealt with in the previous subsection (Shifts within the Logical Mode)<sup>89</sup>. Similarly, explicitating shifts or features could be observed within the thematic structure of the Arabic clause (cf. Chapter 2, Section 2.2). While the patterns of thematic structure encountered in Arabic are not necessarily identical with those in English, it is frequently the case that the thematic patterns of the English ST and the Arabic TT are very similar (Baker, 1992)<sup>90</sup>. It is also possible to discern certain shifts in Arabic TTs involving optionally reinforced or exaggerated thematic prominence as illustrated by example (26):

<sup>88</sup> Halliday and Matthiessen (2004:549) define textual statuses as ‘values assigned to elements of discourse that guide speakers and listeners in processing these elements’.

<sup>89</sup> This is not a redundancy or artefact of the classification but a reflection of the ‘enabling, second-order nature’ of the textual metafunction. The interpersonal and ideational metafunctions are carriers of the textual wave, i.e. the textual metafunction, as Matthiessen (1992:42) notes, employs the modes of organization engendered by the other metafunctions as carriers of textual waves’, hence its second-order nature. At the same time, the textual metafunction also *enables* ‘the construal of ideational and interpersonal meaning as text in context’ (Matthiessen, 1992:42)

<sup>90</sup> It would be beyond the scope of this study to examine the textual metafunction in Arabic in any depth here; suffice it to say that in Arabic, too, the textual metafunction employs the relative order of experiential constituents to create textual (thematic) prominence (cf. Baker, 1992; see also Chapter 2, Section 2.2).

(26a) English ST: As for economics: Plato proposes a thoroughgoing communism for the guardians, and (I think) also for the soldiers, though this is not very clear. ||| **The guardians** are to have small houses and simple food. ||| (Russell, 1946/1995: 127)

(26b) Arabic TT: (Mahmoud, 1952/1967: 185)

أما في الجانب الاقتصادي، فيقترح أفلاطون شيوعية تتناول كل شيء في طبقة أولياء الأمر، وكذلك (فيما أظن) طبقة الجنود، ولو أنه لم يكن صريحاً كل الصراحة فيما يختص بهذه الطبقة؛ أما أولياء الأمر فينبغي أن تكون لهم دور صغيرة وأن يكون طعامهم بسيطاً.

(26c) English back-translation: ||| 'ammā (as for) on the economic side fa-(then) Plato proposes a communism involving everything in the guardians class, and also (as I think) the soldiers class, though he was not entirely explicit with regard to this class. ||| 'ammā (as for) **the guardians** fa-(then) (there) must be for them small houses || and that their food be simple |||.

Here the use of the foregrounding construction أما...فـ 'ammā (as for) ...fa-(then) does not seem to be necessitated by any structural requirement. It is simply used as a thematic strategy for enhancing the prominence or markedness of the Theme 'the guardians', or perhaps explicitly announcing it following a momentary digression to refer to the 'soldiers', which interrupts what is essentially a Rheme-Theme type of progression. The translator could have used a Topic-Comment structure (see Chapter 2, Section 2.2.2) to signal a marked Theme in a new elaborating segment (cf. Matthiessen, 1992: 64):

(26d) فأولياء الأمر ينبغي أن تكون لهم دور صغيرة وأن يكون طعامهم بسيطاً.

||| fa- (thus) the guardians (there) must be for them small houses || and that their food be simple.|||

In the following example (27), the أما...فـ 'ammā...fa- construction is used together with yet another special thematic resource, a **thematic equative**<sup>91</sup> realized by an identifying clause with a thematic nominalization (Halliday, 1985):

<sup>91</sup> The so-called 'pseudo-cleft' sentence in formal grammar.

(27a) English ST: ||| The greatness of Athens begins at the time of the two Persian wars (490 B.C. and 480-79 B.C.). ||| Before that time, Ionia and Magna Graecia (the Greek cities of south Italy and Sicily) produced the great men. ||| (Russell, 1946/1995: 76)

(27b) Arabic TT: (Mahmoud, 1952/1967: 106)

تبدأ عظمة أثينا من عهد الحربين الفارسيتين (490 ق م، 480 - 79 ق م) أما قبل ذلك العهد فكانت أيونيا وإغريقيا الكبرى (وهو اسم يطلق على المدن الإيطالية في جنوبي إيطاليا وصقلية) هما اللتان تتجبان عضاء الرجال.

(27c) English back-translation: ||| Begins the greatness of Athens from the time of the two Persian wars (490 B.C. and 480-79 B.C.). ||| 'ammā (as for) before that time, fa- (then) were Ionia and Magna Graecia (and it is the name given to the Italian (sic) cities in the south of Italy and Sicily) they which (the ones that) produced the great men. |||

Two aspects of thematic explicitation can be observed in example (27). The fronting of the temporal Adjunct in the ST (*Before that time*), which is intended to signal an implicit temporal contrast, gives rise to a marked structure, though not highly marked given the mobility of Adjuncts in English (cf. Baker, 1992: 132). While a similar thematizing strategy could have been adopted in the TT, the translator opted for an even more marked Theme by dint of the *'ammā...fa-* construction, thereby explicitly announcing the intended contrast. The second aspect of thematic explicitation in the TT is associated with use of the thematic equative to explicitate the semantic element of 'exclusiveness'<sup>92</sup>, which seems to be implicit in the ST<sup>93</sup>.

As indicated above, textual explicitation also involves textual statuses and transitions marked by the cohesive resources of Reference, Ellipsis and Conjunction. I will now turn to these, focusing in particular on Conjunction.

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<sup>92</sup> The implied meaning denoted by the thematic equative in this example is 'these and these alone' (cf. Halliday and Matthiessen, 2004:71).

<sup>93</sup> Perhaps this 'exclusiveness' is implicitly signalled by the identifiability of the nominal group *the great men* in the ST.

#### 4.4.2.2. Cohesive Explicitation

This type of explicitation shift involves the cohesive resources of **reference** and **ellipsis** (including Substitution), which assign textual statuses to components of messages (identifiability and continuity), and those of **conjunction**, marking more global rhetorical transitions in the unfolding of text (compared to the structural resource of clause complexing, which serves to link clauses locally; see **Logical Explicitation** above). Selections within each of these subtypes of cohesive resources constitute a potential area for explicitation as will be demonstrated below.

##### 1. Reference

This is the system which marks the textual status of identifiability, i.e. the speaker's or writer's judgement as to whether a given element can be recovered by the listener or reader at a given point in the unfolding discourse (Halliday and Matthiessen, 2004: 550). Here the potential for explicitation is not so much related to referential identifiability as to the type of reference expression used to track a referent after its first mention, i.e. the referential strategy (ibid). For example, the reference expression used in Arabic could be: (1) a demonstrative determiner (الرجل *'ar-rajul*, the man; هذا الرجل *hāḏā 'ar-rajul*, this (the) man); (2) a demonstrative pronoun (هذا *hāḏā*, this; ذلك *ḏālika*, that); (3) a personal pronoun (هو *huwa*, he); or (4) a pronominal suffix determiner (كتابه *kitābu-h*, his book). Arguably, some selections in a reference chain are referentially more explicit than others, hence more transparent and more easily recoverable; for example, (1) and (2) above could be said to be more explicit than (3) and (4). By the same token, هذا الرجل (*hāḏā 'ar-rajul*, this (the) man) with two demonstrative determiners (هذا *hāḏā*, this and الـ *'al-*, the)<sup>94</sup> is referentially more explicit than الرجل (*'ar-rajul*, the man) with one demonstrative determiner (الـ *'al-*<sup>95</sup>, the). Perhaps the most referentially explicit option is a repetition of the antecedent. For example:

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<sup>94</sup> Other relevant factors involved here, as Halliday and Matthiessen (2004: 554) note, include 'the need to indicate the beginning of a new rhetorical stage' and 'the need to further elaborate the reference when there are alternative antecedents around in the discourse'.

<sup>95</sup> Phonetically assimilated to *'ar-* when followed by the consonant [r].

(28a) English ST: ||| What, then, is left to him? ||| First, logic and mathematics; || but these are hypothetical, || and do not justify any categorical assertion about the real world. ||| (Russell, 1946/1995: 136)

(28b) Arabic TT: (Mahmoud, 1952/1967: 223/224)

فماذا يبقى له إذن؟ يبقى له - أولاً - المنطق والرياضة؛ لكن المنطق والرياضة افتراضيان، ولا يبني عليهما  
أبداً أي قول مثبت عن الدنيا الحقيقية.

(28c) English back-translation: ||| What remains for him then? ||| Remains for him – first – logic and mathematics; ||| but logic and mathematics are hypothetical, || and does not rest on them ever any categorical assertion about the real world. |||

Here the demonstrative pronoun *these* is used in the ST to refer to the nominal group *logic and mathematics* in the preceding clause. In the TT, however, the nominal group is repeated, although it could have been replaced by a personal pronominal clitic (همـا... -*humā* they) or a demonstrative pronoun (هذين *hāḏain* these (dual)) without any apparent loss or change of meaning. The optional repetition of the nominal group has an emphatic ring to it, which does not seem to have a strong rhetorical justification.

## 2. Ellipsis/Substitution<sup>96</sup>

One of the most common forms of grammatical explicitation is the optional filling out of elliptical forms in translation, which presume potentially redundant information. Ellipsis, as Halliday and Matthiessen (2004: 569) note, is a lexicogrammatical relationship which is ‘largely limited to the preceding clause’, unlike reference, which is a semantic relationship extending over a long passage. Martin (1992: 100) uses the term ‘redundancy phoricity’ (as opposed to **reminding** and **relevance** phoricity, which denote types of Reference) to refer to the resources of ellipsis and substitution, which ‘make explicit almost none of the experiential or interpersonal meaning they presume, treating it as *redundant*’ (ibid: 388, emphasis added).

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<sup>96</sup> Following Halliday and Hasan (1976), ellipsis and substitution are considered to be essentially the same process.

As in English, ellipsis in Arabic is a lexicogrammatical resource for assigning ‘differential prominence to the elements of a structure’ in terms of continuity (ibid: 563). While the two languages exhibit a great deal of similarity in the possibilities and grammatical domains of ellipsis and substitution, there are grammatical and registerial variations in their realization. Still, it is not difficult to find instances of optional explicitation of ellipsed elements in Arabic translations, which do not seem to be necessitated by any grammatical or registerial constraints. Consider the first two clauses in (28) above, repeated here for convenience:

(28a) English ST: ||| What, then, is left to him? ||| First, logic and mathematics; ||  
(Russell, 1946/1995: 136)

(28b) Arabic TT: (Mahmoud, 1952/1967: 223/224)

فماذا يبقى له إذن؟ يبقى له - أولاً - المنطق والرياضة

(28c) English back-translation: ||| What remains for him then? ||| Remains for him – first – logic and mathematics;||

In the ST, the entire second clause in the WH-sequence is omitted except for the conjunctive Adjunct *First* and the response to the WH-element, which focuses on the identity of the Subject, being the element under discussion. The missing presumed elements can be readily retrieved from the preceding clause (...*is left to him*). A similar strategy could have been adopted in the TT but the translator opted for the full version, thereby giving the reader maximum sense and maximum reduction of processing effort. Contrast this with the following sequence from a non-translated text by the same translator:

(29a) Arabic NT: (Mahmoud, 1983/1987: 3)

فماذا قائل أنت إزاء هذا الزعم تأييداً أو تفنيداً؟ لا شيء...

(29b) English Translation: What would you say vis-à-vis this assertion in support or disproof (what would you say in support or disproof of this assertion?). Nothing...

Here the elliptical WH-response retains only the information-bearing element *lā šaiʿ* (nothing), the rest being easily retrievable from the preceding WH-clause.

Other instances of ellipsis-related explicitation involve reduction associated with coordination of clauses and groups, where two or more units sharing a common structure are coordinated (cf. Quirk *et al*, 1985). Subject to certain stylistic and grammatical constraints, the general tendency in Arabic non-translated texts would probably be in favour of the most economical variant, with varying degrees of explicitness of the shared, hence potentially reducible, elements. Conversely, an overall explicitating tendency in translated texts could manifest itself in a higher frequency of full, potentially elliptic forms. It would be beyond the scope of this study to examine the grammatical environments and motivation for reduction, but I will give another example from the corpus:

(30a) English ST: ||| It was not drinking that he condemned, || but pleasure in drinking.|||  
(Russell, 1946/1995:135 )

(30b) Arabic TT: (Mahmoud, 1952/1967: 221)

فهو لم يزد الخمر في ذاتها، بل ازدري استشعار اللذة في شرابها

(30c) English back-translation: ||| For he did not condemn-he wine in its own right, but condemned-he the feeling of pleasure in drinking it.|||

Here the second verb *ازدري* 'izdarā (condemned-he) could be elided, being easily recoverable from the first clause.

### 3. Conjunction

As explained in Chapter 3, Section 3.2, the boundary between clause complexing and non-structural or textual conjunctive cohesion is not as clear-cut in written Arabic as it is in written English. The indeterminacy between structural and non-structural (cohesive) paratactic sequences in written Arabic can be attributed to the prevalence of

clause-initial conjunctive markers (especially the conjunctions *و* *wa-* ‘and’ and *ف* *fa-* ‘therefore’, ‘then’, ‘for’, ‘thus’), which have a dual structural and textual function, and the lack of reliable graphological clues for delimiting sentences. The same types of semantic relations obtain between paratactic sequences regardless of their sentential status<sup>97</sup>, which underlines the continuity between the structural and non-structural resources (cf. Martin, 1992)<sup>98</sup>.

The explicating moves encountered in cohesive conjunction are very much similar to those observed within the logical component of the ideational metafunction (see above). Thus, non-structural conjunctive explicitation could take any of the following forms:

**i. Explicitation of perceived implicit conjunctive relationships between a sentence and the preceding text.** This involves the insertion of one or more conjunctive markers in the TT where there is none in the ST. For example:

(31a) English ST: ||| In like manner, the philosopher must not care for the pleasures of love, or for costly raiment, or sandals, or other adornments of the person. ||| ▼<sup>99</sup>He must be entirely concerned with the soul, and not with the body...||| (Russell, 1946/1995: 135)

(31b) Arabic TT: (Mahmoud, 1952/1967: 221)

وعلى هذا النحو لا يجوز للفيلسوف أن يأبه للذائد الحب، أو لفاخر الثياب، أو النعال، أو غير ذلك من زينة الجسم؛ إذ لا بد له أن يستغرق عنايته كلها في الروح، لا في الجسم...

(31c) English back-translation: ||| In this manner, it is not allowed for the philosopher to care for the pleasures of love, or for costly raiment, or sandals, or other adornments of the person; ||| *'ið* (for; i.e.; viz.) it is inevitable that he devotes all his attention to the soul, and not to the body...|||

<sup>97</sup> These semantic relationships actually ‘obtain between text spans of varying extent’, including long spans of a paragraph or more. Thus the domain of a conjunctive relation could be a clause, clause complex, paragraph or even the whole of the preceding text (Halliday and Matthiessen, 2004:538ff).

<sup>98</sup> In fact, Martin (1992:19) posits a more abstract level of discourse semantics ‘stratified with respect to lexicogrammar on the content plane’, permitting generalizations across structural and non-structural textual relations and accounting for ‘relations between as well as within clause complexes’.

<sup>99</sup> This symbol indicates where the Arabic conjunctive marker is inserted in the target text.

Here an internal elaborating or causal relationship is felt to be present between the two adjacent sentences, but is left unexpressed in the ST. In the TT, however, this conjunctive relation is made explicit with the paratactic conjunction *إِذْ 'iḏ*, which could denote an internal elaborating (expository or clarifying) or enhancing (causal) relation. It would have been possible for the translator to opt for an implicit connection with little or no loss of meaning.

ii. **Conjunctive reinforcement.** As in logical explicitation, this involves the use of a combination of conjunctive markers to link a pair of adjacent sentences. For example:

(32a) English ST: ||| ▼ Much of what makes civilization had already existed for thousands of years in Egypt and in Mesopotamia, and had spread thence to neighbouring countries. ||| But certain elements had been lacking until the Greeks supplied them. ||| (Russell, 1946/1995: 25)

(32b) Arabic TT: (Mahmoud, 1952/1967: 23)

نعم إن عناصر كثيرة مما تتألف منه المدنية كانت موجودة قبل ذلك بألاف السنين في مصر وما بين النهرين، وانتشرت من هناك إلى الأقطار المجاورة؛ لكن بقيت تنقص الإنسان عناصر أخرى حتى جاءه بها اليونان.

(32c) English back-translation: ||| na'am (yes; admittedly) many of the elements which make civilization were present thousands of years before that in Egypt and in Mesopotamia, and spread thence to neighbouring countries; ||| lākin (but) man continued to lack other elements until the Greeks brought them to him. |||

Here, instead of using a single concessive conjunction (لكن *lākin* but) in the second sentence as is the case in the ST, the translator inserted an additional comment Adjunct with concessive force (نعم *na'am* yes) in the first clause (cf. Example 11 under **Interpersonal Explicitation** above). The additional Adjunct serves to reinforce the internal concessive relation between the two sentences by ushering in or pre-empting the ensuing objection (as in the combination: *admittedly/true/of course...but*).

## **4.5 Conclusion**

In this Chapter, I have considered the concept of ‘explicitation’ and proposed a general SFL-based schema for exploring explicitation shifts in translation, focusing in particular on the patterns of clause-complexing and conjunctive relations, where explicitation can manifest itself. In the next two Chapters, I will be engaging in quantitative and qualitative analysis of conjunctive and clause-complexing markers in both the parallel corpus (Chapter 5) and the comparable corpus (Chapter 6), with a view to identifying any consistent patterns that could be indicative of explicitation. I will begin Chapter 5 with a brief overview of the methodology adopted in this study, including an explanation of the search procedures used to retrieve conjunctives and identify instances of conjunctive explicitation in both corpora.

## CHAPTER FIVE

### **Analysis of Expansion Relations in the English-Arabic Parallel Corpus**

This Chapter offers a brief outline of the methodology adopted in this study, including an account of the data and search procedures used to retrieve conjunctive markers and identify instances of conjunctive explicitation in both corpora. It then engages in quantitative and qualitative analysis of conjunctive and clause-complexing markers in the parallel corpus.

#### **5.1 Operationalization, Data & Methodology**

As in any corpus-based study, the vast quantity of relevant data that can potentially be derived from the specific corpora under investigation (see Chapter 1) need to be extracted, sorted and analysed before comparisons can be made and consistent patterns demonstrated. Before describing the data and methodology used in the present study, I will suggest an SFL-based operationalization of conjunctive explicitation, which will constitute the basis for semi-automatic retrieval of the relevant data, namely conjunctive markers, from the corpus.

##### **5.1.1. Operationalization**

As demonstrated in Chapter 4, conjunctive explicitations can be construed as re-mappings of conjunctive relations from the semantic to the lexicogrammatical stratum (cf. Martin, 1992; Matthiessen, 2001; Steiner, 2001); these re-mappings fall into the following three broad types (see Chapter 4, Section 4.4.2.1):

I. **Shifts from the experiential to the logical metafunction**, basically in the form of: clause  $\Rightarrow$  clause complex, through the use of a structural conjunction  $\pm$  conjunctive Adjunct. This includes cases of demetaphorization and ‘clausalization’ of circumstantial elements (external augmentation; Halliday and Matthiessen, 2004).

II. **Shifts within the logical metafunction**, involving the number and/or type of conjunctive markers used, or the tactic relation between clauses.

III. **Shifts within cohesive conjunction**, also involving the presence, number and/or type of conjunctive markers used.

The lexicogrammatical/graphological<sup>100</sup> operationalization of these conjunctive explicitations will take the form of identifying, analyzing and categorizing structural and non-structural causal and concessive conjunctions as well as conjunctive Adjuncts (collectively referred to as ‘conjunctive markers’) in the parallel and comparable corpora under investigation. After presenting a quantitative overview of the identified conjunctives, the next step will be to focus on one commonly occurring conjunctive from each subcorpus, and from each subtype of conjunctive relation, viz. causal and concessive. Concordance lines of these selected conjunctives will be closely examined with a view to identifying any predominant patterns of shift or conjunctive agnation, which may be significant in interpreting any observed overall trends or differences between English source texts and their Arabic translations, as well as between the Arabic translations and non-translations, with respect to clause complexing and conjunction, thereby addressing specific research questions.

Thus, assuming a fairly well-defined set of prototypical conjunctive markers used as preset wordlists (see below), a concordance of the English-Arabic parallel corpus could yield any of the following possibilities, where ‘+’ and ‘-’ denote the presence and absence of conjunctive markers respectively:

- (i) ST+ ⇔ TT- (ST-visible)
- (ii) ST- ⇔ TT+ (TT-visible)
- (iii) ST+ ⇔ TT+ (ST- & TT-visible)
- (iv) ST- ⇔ TT- (totally invisible)

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<sup>100</sup> Strictly speaking, a corpus-based analysis can only be automated at the stratum of graphology. Thus, automatic corpus analysis will involve patterns of graphological words (cf. Matthiessen, 2006).

Obviously, the ‘visibility’ of conjunctive markers in parallel concordance lines of pre-aligned source and target texts will also depend on the list of identified markers used as graphological search words or strings. Possibilities (i), (ii) and (iii) are not likely to pose any problems since the identification of conjunctive markers in ST, TT or both will allow for comparison between retrieved concordance lines. Possibility (iv), on the other hand, may well include false negative cases such as asyndetic or non-finite clause complexes without an explicit conjunctive expression in both parallel corpora (see Chapter 3), or may simply result from overlooking some conjunctive Adjuncts in the multi-word search, the latter being a semi-closed set in both languages.

An operationalization of the kind suggested here will in theory require either the use of annotated corpora, which are appropriately tagged for conjunctive markers, or the use of text files containing comprehensive lists of conjunctive markers to be loaded into the bilingual concordancer as file-based search words or strings. Due to the lack of a reliable electronic tagger for Arabic, the latter option is adopted in the present study, using Oxford WordSmith Tools 4.0 (Scott, 1997). Separate search lists of orthographic words and strings representing conjunctive markers are prepared for causal and concessive relations in both languages. Since some conjunctive markers are commonly used for forming complexes at different ranks (cf. Mithun, 1988; Matthiessen, 2002), while others are multivalent, marking two or more senses (see Chapter 3), the concordance outputs will have to be semi-automatically sorted to exclude instances falling outside the selected subtypes examined in this study. Thus, a significant amount of manual sorting and classification is involved but ultimately all the occurrences of any searched conjunctive marker will be accounted for.

In view of the obvious limitations associated with the use of untagged corpora, as well as the limitations of WordSmith Tools 4.0 in bilingual English-Arabic concordancing<sup>101</sup>, the scope of the empirical part of this study had to be limited to the causal and concessive subtypes of expansion (see Chapter 3). For the same reason, the

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<sup>101</sup> Both types of limitations result in a much greater effort and time being expended in retrieving and analysing concordance lines than would be the case with European languages handled by WordSmith 4.0. Such technical limitations are compounded by the fact that English-Arabic concordancing has to be done in paragraph, as opposed to sentence, mode due to the unreliability of punctuation in Arabic. This has imposed serious limits on the quantity of data that can be adequately analysed in the time frame of this study.

multivalent proclitic conjunction **فـ** *fa-*, which is perhaps the second most frequent paratactic conjunction in MSA (after **و** *wa-*) (see Chapter 3, Section 3.2.1), is not selected for in-depth analysis, although it features wherever it occurs as an equivalent for the English causal conjunctive selected for close examination, or in combination with other conjunctive markers featured in the search lists. I will now turn to the specific data which will be searched for the identified conjunctive markers.

### 5.1.2 The Data

Given the overall objective of this study, a purpose-built bilingual corpus has been compiled according to explicit criteria. It consists of three main components: English source texts, their Arabic translations and Arabic non-translated texts of a comparable register written by the same translators. The two subcorpora, parallel and comparable, are designed to cover ‘a similar domain, variety of language and time span’ and are ‘of comparable length’ (Baker, 1995:234). With this general specification in mind, the selection of the texts was largely determined by the availability of works produced by Arabic translators/writers, whether in print or in a machine-readable form. It was essentially this overriding consideration of authorship that ultimately determined the selection and design of the present corpus. Another factor involved in the selection, though to a much lesser extent, was the perceived bilingual competence of the translators/writers selected and their familiarity with the subject matter, with a view to minimizing translation shifts attributable to linguistic incompetence or miscomprehension. Two Egyptian translators/writers were selected:

(1) **Muhammad Farid Abu Hadid** (1893-1967), a leading literary writer, novelist and educationalist, who was well-known in his time as a prolific Arab writer of a high calibre. One of his best known translation works is his translation of Butler’s (1941) *Arab Conquest of Egypt*, which is included in the present corpus.

(2) **Zaki Naguib Mahmoud** (1905-1993), a well-known writer, intellectual and professor of philosophy, Cairo University, Egypt. Considered to be one of the pioneers of enlightenment in the Arab world in his day, Mahmoud was a leading figure in

modern Arab philosophy and a strong proponent of logical positivism, having been influenced by Bertrand Russell and Alfred Ayer.

### 5.1.3 Corpus Size and Composition

Thus the compiled corpus is composed of: (I) a parallel English-Arabic corpus (ST + TT), and (II) a comparable Arabic corpus of non-translated texts (NT) written by the same translators (Abu Hadid and Mahmoud).

**(I) The Parallel English-Arabic Corpus (ST + TT):** This is a unidirectional corpus composed of a set of three English titles in the domains of history and philosophy, with a total word count of 387,557 words, together with their Arabic translations produced by the above two translators/authors (373,550 words) (see Table 5-1):

1. *The Arab Conquest of Egypt and the Last Thirty Years of the Roman Dominion* (Butler, 1902/1978), translated by Abu Hadid (فتح العرب لمصر *Fath al-Arab li Misr*, 1941/1996). This classic work, first published in 1902, provides a historical account of the Arab Muslim conquest of Egypt in the seventh century AD. The actual source text in the corpus, including the Preface and Appendices, totals 128,884 words. The Arabic translation totals 117,122 words<sup>102</sup>.

2. *The Story of Civilization* (Durant, 1935/1963), Volume 1: *Our Oriental Heritage*; the source text included in the corpus comprises two parts from this volume: (i) Introduction: The Establishment of Civilization; and (ii) Book 2: India and Her Neighbors, both translated by Mahmoud (نشأة الحضارة *Nash'at al-Hadarah* and الهند وجيرانها *al-Hind wa Jiramuha*, 1949/1988). *Our Oriental Heritage* is part of an 11-volume set of books written by Will and Ariel Durant over fifty years, totalling two million words over approximately 10,000 pages. Like most of Durant's writings, the entire series was intended for the common man, rather than a scholastic or academic

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<sup>102</sup> The Arabic word counts here are generated by Microsoft Word and WordSmith 4.0 on the basis of orthographic words. I am aware that some builders of Arabic corpora use other methods for calculating word counts.

audience. The total word count of the sections selected from this title is 138,635 words; the total word count of the Arabic translation is 138,574 words.

3. *History of Western Philosophy* (Russell, 1946/1995), Book One: *Ancient Philosophy*, translated by Mahmoud (تاريخ الفلسفة الغربية) *Tarikh al-Falsafah al-Gharbiyah*, 1952/1967). In the book's preface, Russell states that, unlike most other histories of philosophy, he attempted to consider philosophy as an integral part of the life of the community and to portray each philosopher 'as far as truth permits, as an outcome of his milieu', which 'has required the insertion of certain chapters of purely social history' (Russell, 1946/1995:7). The word count of this title totals 120,038 words; the word count of the Arabic translation is 117,854.

## **(II) The Comparable Arabic Corpus (NT):**

This is a monolingual Arabic corpus composed of full titles authored by the same two translators, which belong to similar domains (history and philosophy) and are of comparable length to the translated Arabic texts (cf. Laviosa, 1997). This corpus comprises six titles, three by each translator/author, totalling 358,862 words (listed in full in Table 5-1). The selection of these titles was largely determined by availability and comparability to the translational corpus in terms of size and register. However, when drawing comparisons or looking for any distinctive patterns or trends, it is important to recognize the inevitable internal imbalances in the composition and sizes of full-text corpora involved in any corpus-based study as well as their implications for the interpretation of findings. Indeed, as Baker (2004: 171) notes, such inevitable imbalances 'are not specific to corpus-based studies', but are rather inherent in 'any attempt to look for similarities and differences', where aspects of comparison 'can never be totally balanced in every respect'.

Another source of imbalance that can be observed in the composition of the Arabic subcorpus has emanated from the desirability of including two source texts written by two different authors, but translated by the same translator. While this has been accommodated by including two source texts translated by Mahamoud, only one text translated by Abu Hadid has been included, in order to keep the corpus size

manageable. This imbalance aside, it is hoped that incorporating the two texts translated by Mahmoud will help uncover any conjunctive or clause complexing patterns that may be attributable, for example, to stylistic preferences of the respective source texts' authors (research question 5, Chapter 1). Obviously, the consequent differential in size had to be matched, as far as practically feasible given the limited availability of texts, in the selected non-translated texts authored by the two translators. This should not compromise the validity of the linguistic analyses carried out on the data so long as the selection criteria are made explicit and any imbalances are taken into account (cf. Woods *et al*, 1986; Sinclair, 1991; Kenny, 2001; Teich, 2003; Baker, 2004).

| Source Text   | Translator/Author                        | Translated Text   | Non-translated Texts<br>(produced by the same translator)   |
|---|--|---|---|
| Butler, Alfred J.<br>(1902, repr. 1978)<br><i>The Arab Conquest Of Egypt And The Last Thirty Years Of The Roman Dominion</i> , 2 <sup>nd</sup> Edition, Oxford: OUP<br><br>(128,884 words)<br><b>(ST1B)</b> | Abu Hadid, Muhammad Farid<br>(1893-1967) | <i>Fath al-Arab li Misr</i> (Arab Conquest of Egypt) (1941, repr. 1996), 2 <sup>nd</sup> Edition, Cairo: Madbouli<br><br>(117,122 words)<br><b>(TT1H)</b> | <b>(1)</b> <i>Salah Eddin al-Ayyubi wa Asruh</i> (Saladin and His Epoch) (1927, repr. 2002), Cairo: Maktabat al-Ussrah, The General Egyptian Book Organization<br><br>(35,554 words)<br><b>(NT1H)</b><br><br><b>(2)</b> <i>Ummatuna al-Arabiyyah</i> (Our Arab Nation) (1961), Cairo: Dar al-Ma'arif<br><br>(62,531 words)<br><b>(NT2H)</b><br><br><b>(3)</b> <i>al-Sayyid Omar Makram: Za'im Misr al-Awwal</i> (Omar Makram, Egypt's First Leader) (1937, repr. 1997), Cairo, Dar al-Hilal<br><br>(38,768 words)<br><br>Total NTH: |

|  |   |   | <b>136,853 words)</b><br><b>(NT3H)</b>  |
|--|---|---|---|
| <p><b>(1)</b> Durant, W. (1935/1963), <i>The Story of Civilization: Our Oriental Heritage</i> (Introduction: The Establishment of Civilization + Book Two: India and Her Neighbors), New York: MJF Books<br/>( <b>138,635</b> words)<br/><b>(ST2D)</b></p> <p><b>(2)</b> Russell, B. (1946/1995), <i>History of Western Philosophy</i>, Book One: Ancient Philosophy, London: Routledge.<br/>(<b>120,038</b> words)<br/><b>(ST3R)</b></p> <p>Total ST: <b>387,557</b> words)</p> | <p>Mahmoud, Zaki Naguib (1905-1993)</p> | <p><b>(1)</b> <i>Nash'at al-Hadarab + al-Hind wa Jiranuba</i> (The Establishment of Civilization + India and Her Neighbors (1965) Cairo: Matba'at Lagnat al-Ta'lif wa al-Targamah wa al-Nashr<br/>(<b>138,574</b> words)<br/><b>(TT2M)</b></p> <p><b>(2)</b> <i>Tarikh al-Falsafah al-Gharbiyah (al-kitab al-awwal: al-falsafah al-qadimah</i> (History of Western Philosophy, Book One: Ancient Philosophy), (1952/1967) Cairo: Matba'at Lagnat al-Ta'lif wa al-Targamah wa al-Nashr<br/>(<b>117,854</b> words)<br/><b>(TT3M)</b></p> <p>Total TT:<br/><b>373,550</b> words)</p> | <p><b>(1)</b> <i>Nahwa Falsafah Ilmiyah</i> (Towards a Philosophy of Science) (1958, repr. 1980), 2<sup>nd</sup> Edition, Cairo, Al-Anglo.<br/>(<b>107,457</b> words)<br/><b>(NT4M)</b></p> <p><b>(2)</b> <i>Hayat al-Fiker fi al-Aalam al-Jadid</i> (Intellectual Life in the New World) (1956, repr.1987), 3<sup>rd</sup> Edition, Cairo, Dar el-Shorouk<br/>(<b>53,775</b> words)<br/><b>(NT5M)</b></p> <p><b>(3)</b> <i>Mawqif min al-Metafizika</i> (A Stance on Metaphysics) (1953, repr.1987), 3<sup>rd</sup> Edition, Cairo, Dar el-Shorouk<br/>(<b>60,777</b> words)<br/><b>(NT6M)</b></p> <p>Total NTM:<br/><b>222,009</b></p> <p>Total NT: <b>358,862</b> words)</p> |

Table 5-1 Parallel and Comparable Corpora

### 5.1.4 Compilation, Preparation and Concordancing

The distinctive feature of the purpose-built corpus on which this study is based is that it combines translations and non-translations produced by the same person in the same field. Finding even hard copies of the potentially appropriate Arabic titles for inclusion

in the corpus proved extremely difficult. For example, all three non-translated titles by Abu Hadid were found to be out of stock or even out of print. Similarly, a copy of Mahmoud's translation of Russell (1946/1995) proved extremely difficult to locate. Eventually, a rare copy of the book was found and photocopied. Copies of Mahmoud's non-translated titles were also hard to obtain.

After procuring hard copies or photocopies of the selected English and Arabic titles, they all had to be converted into machine-readable format. For the English ST, this involved scanning Russell's title using optical character recognition (OCR) software followed by proofreading. Being available online as a PDF file, Butler's title was downloaded, converted to plain text format and then proofread for paragraphing and conversion errors against the original. All the Arabic titles, on the other hand, have never been published electronically, and therefore had to be keyboarded and then proofread against the original. Additionally, the parallel English-Arabic corpus had to be manually prepared for automatic paragraph alignment. This involved breaking up or merging paragraphs in target texts to match corresponding paragraphs in source texts, and removing page breaks, page numbers, footnotes, running heads, front and back matter, which are considered to be of no consequence to the analysis pursued here. All instances of paragraph splitting or merging are clearly indicated in the target texts by the bracketed Arabic words فصل *faṣl* (splitting) and وصل *waṣl* (merging), since the use of any English words or markers in the Arabic text disrupts the display of the concordance output.

### **5.1.5 Methodology**

As stated in Chapter 1, the present study employs a corpus-based methodology based on a combined parallel and comparable approach to quantitative and qualitative investigation of conjunctive explicitation in English-Arabic translation. This combined approach is necessitated by the goal of the present thesis, namely to detect and analyse any notable differences or trends in the patterns of instantiation of conjunction and clause-complexing in the compiled English and Arabic subcorpora, which could be attributed to or associated with explicitation in the light of the discussion in Chapter 4.

As indicated in Chapter 1, the remainder of this Chapter and Chapter 6 will be devoted to addressing the following two research questions, respectively:

- (3) Are there any consistent or recurrent differences between English source texts and their Arabic target texts with regard to conjunction and clause complexing?
- (4) Are there any consistent or recurrent differences between Arabic translated and non-translated texts produced by the same writer, and belonging to the same register, with regard to conjunction and clause complexing?

To address both questions, the overall frequencies of the identified causal and concessive conjunctive markers will be examined in all three subcorpora: ST, TT and NT. When the concordance lines for these markers are appropriately sorted and categorized, they will reveal the relative frequencies of instantiation of the selected logico-semantic types and tactic (interdependency) patterns. Due to the technical difficulties associated with English-Arabic bilingual concordancing using WordSmith 4, as noted in subsection 5.1.1, one of the top conjunctives in each subcorpus will then be selected for in-depth analysis. Thus, any predominant patterns, favoured combinations or prominent selections in one subcorpus will be captured and assessed against the findings in the other two subcorpora, with a view to uncovering and interpreting any TT-specific conjunctive patterning. For example, the explicit occurrence or predominance of a particular conjunctive marker in the TT, in comparison with the ST, will be assessed against its profile in the NT. Similarly, any significant departure in the TT from an observed frequency or pattern of instantiation in the NT will be assessed against the corresponding findings in the ST.

In the following 3 sections, I embark on a quantitative and qualitative examination of the common causal and concessive conjunctive markers identified in the parallel corpus with the aim of highlighting any explicitation-relevant patterns in the deployment of such conjunctives in the Arabic TT. The findings of this analysis will be summarized in the final section of the Chapter, and will be further examined and reassessed in Chapter 6, where the translated and non-translated Arabic texts are compared in terms of the same subtypes of conjunctives, and along the same dimensions identified in Section 5.1.1. For every subtype of conjunctives, an overview of the overall frequencies of the

identified conjunctives will first be given, and then the analysis will focus on one of the most frequent conjunctives in the parallel corpus.

## 5.2 Causal Conjunctives in the Parallel Corpus

As noted in Section 5.1.1, the conjunctive markers examined in this study are identified for bilingual concordancing on the basis of predetermined fairly comprehensive sets used as search word lists. Given the polyfunctionality or multivalency of some conjunctive markers, the first step in the analysis of concordances involves identifying and eliminating non-causal instances. I will then examine the English causal conjunctives, taking stock of their overall frequencies and distribution across the English source texts, before shifting the focus to one common conjunctive, whose concordance lines will be examined closely to see if the Arabic equivalents display any significant pattern. A similar approach will be applied to Arabic conjunctives in the subsequent section, with the aim of further uncovering explicating patterns in the TT.

### 5.2.1 English Causal Conjunctives

#### 5.2.1.1 Overall Statistics

The overall frequency and distribution of the identified English causal conjunctive markers across the three source texts (ST1B, ST2D & ST3R) are set out in Table 5-2. The list of conjunctive markers is derived from Halliday and Mathiessen (2004), Halliday and Hasan (1976), Martin (1992) and Quirk *et al* (1985). The figures listed have been arrived at after examining ‘raw’ concordance lines for every conjunctive marker and eliminating occurrences interpreted to be non-conjunctive or non-causal in the case of multivalent conjunctives (e.g. *since, as, then, thus*).

Table 5-2 Overall Frequency & Distribution of English Causal Conjunctives

| Conjunctive         | ST1B<br>(128,884<br>words) | ST2D<br>(138,635<br>words) | ST3R<br>(120,038<br>words) | TOTAL |
|---------------------|----------------------------|----------------------------|----------------------------|-------|
| <b>accordingly</b>  | 32                         | 1                          | 18                         | 51    |
| <b>as</b>           | 39                         | 5                          | 22                         | 66    |
| <b>as such</b>      |                            |                            | 3                          | 2     |
| <b>because</b>      | 49                         | 84                         | 128                        | 261   |
| <b>consequently</b> | 18                         | 10                         | 7                          | 35    |
| <b>considering</b>  |                            | 1                          | 3                          | 4     |

|                                       |     |     |     |      |
|---------------------------------------|-----|-----|-----|------|
| <b>due to the fact that</b>           | 2   |     |     | 2    |
| <b>for</b>                            | 115 | 138 | 128 | 381  |
| <b>for + ving (for fear of +ving)</b> | 13  | 20  | 21  | 54   |
| <b>for the/this purpose/reason</b>    | 6   | 5   | 12  | 23   |
| <b>hence</b>                          | 15  | 19  | 7   | 41   |
| <b>in consequence</b>                 | 2   |     | 2   | 4    |
| <b>in order that</b>                  |     | 2   | 5   | 7    |
| <b>in order to</b>                    | 11  | 20  | 17  | 48   |
| <b>in so far as</b>                   |     |     | 8   | 8    |
| <b>in such a way as to</b>            |     |     | 1   | 1    |
| <b>in the hope of + ving</b>          |     |     | 1   | 1    |
| <b>inasmuch as</b>                    | 5   |     |     | 5    |
| <b>lest</b>                           | 3   | 14  | 1   | 18   |
| <b>seeing that</b>                    |     | 1   |     | 1    |
| <b>since</b>                          | 12  | 55  | 105 | 172  |
| <b>so</b>                             | 65  | 59  | 24  | 148  |
| <b>so as to</b>                       | 7   | 1   | 6   | 14   |
| <b>so long as</b>                     | 2   | 1   | 10  | 13   |
| <b>so that</b>                        | 49  | 21  | 9   | 79   |
| <b>then</b>                           | 50  | 20  | 35  | 105  |
| <b>thereby</b>                        |     | 12  | 4   | 16   |
| <b>therefore</b>                      | 91  | 52  | 155 | 298  |
| <b>through + ving</b>                 | 1   |     | 3   | 4    |
| <b>thus</b>                           | 44  | 12  | 65  | 121  |
| <b>to (purposive)</b>                 | 204 | 262 | 84  | 550  |
| <b>with a view to +ving</b>           |     | 2   | 1   | 3    |
| <b>with the result that</b>           |     | 1   |     | 1    |
| <b>TOTAL</b>                          | 835 | 818 | 885 | 2538 |

Given the argumentative expository genre of ST3R, it is hardly surprising that it displays a higher overall frequency of causal conjunctive markers relative to its overall size in terms of word count. See Table 5-3.

Table 5-3 Percentage of Causal Conjunctives in the English Corpus

| Causal Conjunctives  | ST1B    | ST2D    | ST3R    |
|----------------------|---------|---------|---------|
| Text Size (in words) | 128,884 | 138,635 | 120,038 |
| Tokens               | 835     | 818     | 885     |
| Percentage           | 0.65%   | 0.59%   | 0.74%   |

As can be gleaned from Table 5-2, ST3R also exhibits a wider variety of causal conjunctives (as reflected in the fewer blank cells in the ST3R column) as well as heavier reliance on non-purposive conjunctives, whether those denoting Cause (e.g. *because*; *since*) or Effect (e.g. *therefore*; *thus*). Unlike ST3R, both ST1B and ST2D seem to favour purposive conjunctives (e.g. *to*; *so that*). Furthermore, both ST2D and ST3R seem to exhibit a predilection for Cause- as opposed to Effect-conjunctives. See

Table 5-4 for the frequency and distribution of the main non-purposive conjunctives in all three English texts.

Table 5-4 Distribution of Main Non-purposive Conjunctives in the English Corpus

| TEXT | CAUSE |         |     |       |            | EFFECT |    |         |           |      |            |
|------|-------|---------|-----|-------|------------|--------|----|---------|-----------|------|------------|
|      | as    | because | for | since | Total      | hence  | so | thereby | therefore | thus | Total      |
| ST1B | 39    | 49      | 115 | 12    | <b>215</b> | 15     | 65 |         | 91        | 44   | <b>215</b> |
| ST2D | 5     | 84      | 138 | 55    | <b>282</b> | 19     | 59 | 12      | 52        | 12   | <b>154</b> |
| ST3R | 22    | 128     | 128 | 105   | <b>383</b> | 7      | 24 | 4       | 155       | 65   | <b>255</b> |

A glance at Table 5-2 also reveals that the most frequently occurring causal conjunctives in the English corpus are: (purposive) *to* (550), *for* (381), *therefore* (298), *because* (261) and *since* (172). It would obviously be ideal to examine the concordance lines of all these conjunctives in context and compare them with their Arabic counterparts. But due to the limitations of the parallel concordancing software used for handling bilingual English-Arabic texts, such an analysis would have to be conducted manually – a tremendous undertaking that goes beyond the scope of this study. I will, therefore, confine the in-depth analysis of concordance lines to one of the most frequent causal conjunctives listed above, viz. *because*. Apart from its high frequency, this conjunctive has the extra advantage of being a straightforward monovalent causal marker. Thus, unlike such conjunctions as *since*, *as* or *to*, *because* does not require the analyst to decide, when sorting concordance output, which logico-semantic relation it marks among possible types, especially in cases of overlap or indeterminacy, which will obviously influence the outcome of the analysis.

### 5.2.1.2 *Because*

A total of 255 relevant instances of the hypotactic causal conjunction *because* were extracted by the concordancer from all three English texts. As Table 5-5 shows, ST3R uses this conjunction much more heavily than the other two English texts (50% compared to 17% and 33% for ST1B and ST2D respectively). An examination of the concordances shows that 227 (i.e. 89%) of these instances are hypotactic clause nexuses with progressive sequence (Halliday, 1965/1981), i.e. X because Y, while the regressive sequence, i.e. because Y, X, is found only in 5 instances. In addition to these two sequences, there are 17 instances where the *because*-clause is construed as an Attribute

in a circumstantial relational clause, with the Carrier realized as a reference item used for anaphoric text reference, e.g. ...*but that is because we use this adjective in a narrower sense...* (ST3R). While absent in ST1B, this type of usage seems to be more common in ST2D (12%) than in ST3R (0.05%).

Table 5-5 Grammatical environments for *because*

|      | $\alpha \wedge \beta$ | $\beta \wedge \alpha$ | $\alpha \ll \beta \gg$ | $\alpha$ missing | Relational Clause | TOTAL     |
|------|-----------------------|-----------------------|------------------------|------------------|-------------------|-----------|
| ST1B | 41                    | 2                     |                        |                  |                   | 43(17%)   |
| ST2D | 70                    | 2                     | 1                      | 1                | 10                | 84 (33%)  |
| ST3R | 116                   | 1                     |                        | 4                | 7                 | 128 (50%) |

I will now look at the Arabic equivalents chosen by the translators for all the identified instances of *because*, a full concordance of which is provided in Appendix 2. The findings of this analysis are also summarized in Table 5-6. A glance at the table reveals that the most frequent Arabic conjunctive used as an equivalent for *because* in all translated texts is the Arabic hypotactic conjunction لأن *li-'anna* (40%, 76% and 73% in TT1H, TT2M and TT3M, respectively). But the table also shows that the translators occasionally opted for other equivalents, which seem to denote some translation shifts. Since لأن *li-'anna* seems to be an adequate candidate for *because* in the majority of cases, in all three translated texts, an interesting question arises here as to the motivation behind such shifts and any particular patterning they may signify.

Table 5-6 Arabic equivalents of *because* in the translated corpus

| Arabic equivalents of <i>because</i>  | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M |
|---|-----------|-----------|-----------|
| لأن <i>li-'anna</i>   | 17        | 64        | 93        |
| وذلك لأن <i>wa- ðālika li-'anna</i> (and that is because)                         | 4         | 2         | 8         |
| سبب/مرجع/علة...أن<br><i>sabab/marji/'illat... 'anna</i> (the cause/reason...that) | -         | 4         | 6         |
| ـفا- (for)  | 9         | 1         | 2         |
| إذ <i>ið</i> (for/because)  | 6         | 2         | 4         |
| other   | 7         | 11        | 15        |
| Total Tokens  | 43        | 84        | 128       |

## A. Explicitating Shifts

A closer examination of the concordances and their wider co-text does indeed reveal a number of patterns of potentially explicitating shifts, which in most cases do not seem to be dictated by any lexicogrammatical requirement:

### I. Shifts in taxis (interdependency)

### II. Reinforcement Shifts

### III. Other explicating shifts

Table 5-7 provides a summary of the frequency and distribution of these shifts in the translated corpus, while their respective concordance lines are listed in Appendix 2.

Table 5-7 Explicating shifts in the Arabic translations of *because*

|   | ST1B/TT1H        | ST2D/TT2M | ST3R/TT3M |
|---|------------------|-----------|-----------|
| Hypotaxis to Parataxis by restructuring | 6                | 7         | 11        |
| Hypotaxis to Parataxis by conjunction   | 15               | 3         | 6         |
| Reinforcement                           | 1                | 7         | 10        |
| Other explicitation shifts              |                  | 7         | 1         |
| Ignored tokens                          | 6 <sup>103</sup> |           |           |
| Total explicitation shifts              | 22               | 24        | 28        |
| Tokens analysed                         | 43               | 84        | 128       |
| Percentage of shifts per tokens         | 51%              | 29%       | 22%       |

I will now examine each of the above types of shift, discussing some typical examples extracted from the concordance lines, and then consider the other observed shifts, which do not seem to be explicating.

### I. Shifts in Taxis

Here a hypotactic causal clause complex of the type ‘X because Y’ is transformed into a ‘looser’ paratactic nexus or cohesive sequence, either through simply swapping the binder *لأن* (*li-'anna*) for a causal linker (*بِـ* 'ið or *فـ* *fa-*) or restructuring the clause complex into a paratactic sequence with a secondary relational clause, typically introduced by the internal additive linker *و* *wa-* (and) and involving the use of anaphoric text reference to the primary clause. The information condensed in a hypotactic clause complex is thus ‘repackaged’ or ‘redistributed’ into two potentially independent clauses; for example:

---

<sup>103</sup> Instances where the Arabic wording is quoted from an original source, rather than translated from the English ST, have been ignored. The respective concordance lines are listed in Appendix 2.

- (a) X because Y → X and Z[that<sub>x</sub> is because Y];
- (b) X because Y → X and Z[the cause (of that<sub>x</sub>) is Y];
- (c) X because Y → X and Z[that<sub>x</sub> is attributable to Y]

In (a), (b) and (c), the primary clause (X) is first stated and then ‘picked up’ again in its entirety by means of a text reference item (that<sub>x</sub>), which is either used as a participant in a circumstantial relational clause (Z), as in (a), or as a part of a nominalization or verbalization of the causal relator in an identifying relational clause, as in (b) and (c), respectively. In all cases, the original *because*-clause is realized as an embedded clause introduced by the structural binder أن *’anna* (that). Furthermore, this kind of rewording or ‘repackaging’ of information seems to throw the causal relation into relief by announcing it in a relational attributive or identifying clause. The use of a causal noun may also be thought of as an alternative resource for foregrounding, enumeration or assessment of the causal relation (cf. Halliday and Matthiessen, 1999; Coffin, 2004; and Achugar & Schleppegrell, 2005); thus, ‘partly because’ may become nominalised as ‘one reason’ and ‘merely because’ as ‘the only reason’.

Example (1) from the parallel corpus illustrates a shift of the pattern (a) above:

(1a) English ST1B [Conc 16, ST1BandTT1HBecause]: ||| I admit that John's text, <<as it stands>>, lends colour to this view, || because the short paragraph in which the invasion is mentioned is placed just before that recounting the death of Cyrus. |||

(1b) Arabic TT1H:

فإننا نسلم بأن نص عبارة كتاب حنا كما هي تساعد على الأخذ بهذا الرأي، وذلك لأن الفقرة القصيرة التي ذكرت فيها هذه الغزوة جاءت قبل ذكر موت قيرس مباشرة.

(1c) English back-translation: ||| We admit that the text of John’s book, as it is, helps the adoption of this view, || wa- ḍālika li-’anna (and that is because) the short paragraph in which this invasion is mentioned came just before the mention of Cyrus |||

There does not seem to be any motivation or syntactic requirement for the *wa- ḍālika li-’anna* (and that is because) construction, as can be attested by simply omitting *wa- ḍālika* (and that), thereby opting for the equally adequate hypotactic agnate.

In example (2), an assessed or evaluated causal relation (in the sense of Coffin, 2004: 274) is realized as a nominal group within a ‘thematic equative’ clause (Halliday, 1994):

(2a) English ST3R [Conc 5, ST3RandTT3MBecause]: ||| The Church won, || partly because it had almost a monopoly of education, || partly because the kings were perpetually at war with each other, || but mainly because, with very few exceptions, rulers and people alike profoundly believed that the Church possessed the power of the keys. |||

(2b) Arabic TT3M:

وإنما ظفرت الكنيسة بالنصر لأنها من جهة - كادت تحتكر التعليم ولأن الملوك من جهة أخرى - كانوا في حرب لا تنقطع بعضهم مع بعض؛ لكن العلة الرئيسية لنصر الكنيسة هي أن الحكام والشعب على السواء كانوا يعتقدون اعتقاداً راسخاً بأن الكنيسة في يدها مفاتيح السماء،...

(2c) English back-translation: ||| Rather, the Church gained victory || li-'anna-hā (because it) - on the one hand – almost monopolized education, || wa- li-'anna (and because) kings – on the other hand – were at war that does not end with each other; || but the main reason for the victory of the Church was that rulers and people alike profoundly believed that the Church possessed the power of the keys.

The structure of the entire clause complex in (2) can be represented as:

X partly because Y1, partly because Y2, but mainly because Y3 → X on the one hand because Y1, and on the other hand because Y2; but the main reason for X(nominalised) was Y3. Using the notation of clause complexing, the shift in taxis can also be demonstrated as follows:

ST:  $\alpha \wedge (\beta_1 \wedge \beta_2 \wedge \beta_3) \rightarrow$  TT:  $1(\alpha \wedge (\beta_1 \wedge \beta_2)) \wedge 2$

Note that the secondary clause in the paratactic sequence in the TT, which is the upgraded  $\beta_3$  in the ST, is an identifying clause forming a thematic equative ‘the main reason (for  $\alpha$ ) =  $\beta_3$ ’, with the dominant clause  $\alpha$  in the ST reappearing as a nominalised qualifier in the causal nominal group. Thus, the shift in taxis is used as a resource for setting up this equation, where the causal relation is made to function as a participant in a relational clause, and where it can be thematized and evaluated (‘the main reason’). However, this shift is by no means obligatory, as evidenced by the rendering of the

previous *because*-clauses,  $\beta_2$  and  $\beta_3$ . I will have more to say about example (2) when I discuss other explicating shifts below.

Example (3) shows another instance of a shift in taxis but with the causal relation being realized this time through a prepositional Adjunct containing a text reference item, whose antecedent is the initiating clause:

(3a) English ST1B [Conc 49, ST1BandTT1HBecause]: ||| But because Makîn gives A.H. 69 as the year of his death, || Amélineau concludes that Isaac died Nov. 6, 688. |||

(3b) Arabic TT1H:

ولكن مكين يذكر في تاريخه أن تاريخ وفاة إسحق سنة 69 للهجرة ومن ذلك يستخلص أميلنو أن إسحق مات في 6 نوفمبر سنة 688.

(3c) English back-translation: ||| But Makîn mentions in his account that the year of Isaac's death was A.H. 69, || wa min ðālika yastaxliṣ-u (and from that concludes) Amélineau that Isaac died on 6 November 688. |||

Here a hypotactic causal clause complex ( $\beta \wedge \alpha$ ) is rendered as a paratactic nexus (1 ^ 2).

A shift in taxis may simply involve the use of a potentially paratactic causal linker, such as *fa-* or *ið*, instead of the binder *li-'anna* (because), which would have been an equally adequate equivalent for *because*; for example:

(4a) English ST3R [Conc 38, ST3RandTT3MBecause]: ||| It is supposed [[that the sentiments at present attached to the words "father," "mother," "son," and "daughter" will still attach to them under Plato's new arrangements;]] || a young man, for instance, will not strike an old man, because he might be striking his father. |||

(4b) Arabic TT3M:

والمفروض أن تظل العواطف الحاضرة المتصلة بهذه الكلمات: "أب" "أم" "ابن" "ابنة" قائمة في التنظيم الجديد عند أفلاطون؛ فمثلا لا يجوز لشاب أن يضرب شيخاً، إذ قد يكون ذلك الشيخ المضروب أباه.

(4c) English back-translation: ||| And the supposed (is) [[that the present sentiments attached to these words: 'father', 'mother', 'son', and 'daughter' remain existent in Plato's new arrangements]]; || for instance, a young man may not strike and old man, || 'ið (for) that old man struck may be his father. |||

(4a) and (4b) are analysed in Figure 5.1 below:

4(a)

|   |   |   |
|---|---|---|
| It is supposed that the sentiments at present attached to the words "father," "mother," "son," and "daughter" will still attach to them under Plato's new arrangements; | for instance, a young man may not strike and old man, | <u>because</u> he might be striking his father. |
| 1   | =2 $\alpha$   | x $\beta$                                       |

4(b)

|   |  |  |
|---|--|--|
| And the supposed (is) that the present sentiments attached to these words: 'father', 'mother', 'son', and 'daughter' remain existent in Plato's new arrangements; | for instance, a young man, for instance, will not strike an old man, | ' <i>iḍ</i> (for) that old man struck may be his father. |
| 1   | =2   | x3   |

Fig. 5-1 Analysis of example (4)

The use of the conjunction  $\text{إِ}$  '*iḍ*' in the Arabic translation makes the final clause seem more loosely strung out or less integrated in the sequence compared to its counterpart in the English ST<sup>104</sup>.

## II. Reinforcement Shifts

All the instances grouped under this category are characterized by an observed tendency towards adding a semantic component of reinforcement, foregrounding or exclusiveness to the causal relator, which may be realized as a conjunction, participant or process. For instance, the causal relator may be realized as a noun (such as *السبب* '*as-sabab*, the cause) serving as the Thing of a nominal group, which is given thematic prominence as the Value in a thematic equative; consider example (5):

(5a) English ST3R [Conc 70, ST3RandTT3MBecause]: ||| We should not naturally say that it is the form that confers substantiality, || but that is because the atomic hypothesis is ingrained in our imagination. |||

(5b) Arabic TT3M:

إننا اليوم لا نقول - إلا بمعنى متكلف - بأن الصورة هي التي تخلع على الشيء شيئته؛ ولكن السبب في هذا هو أن النظرية الذرية قد ضربت بجذورها فينا حتى استولت على خيالنا

<sup>104</sup> For the notion of 'cline of integration', see Lehmann (1988); Hopper & Traugott (1993); Matthiessen, (2002).

(5c) English back-translation: ||| We today do not say – except in an affected sense – that it is the form that confers on the thing its thingness, || but 'as-sabab (the cause) of this huwa (it) (is) that the atomic hypothesis is so ingrained in us that it has captured our imagination. |||

By means of such an equative construction, the nominalized causal relation becomes strongly thematized and foregrounded. Note how the senses of identity and exclusiveness conveyed by this structure (cf. Halliday, 1994) are reinforced or enhanced by the optional insertion of the independent pronoun هو *huwa* (it), which is functioning here like an ‘equals sign’ (See Chapter 2, Section 2.2.1). Thus the implied meaning is something like ‘the cause of X is nothing but Y’. A similar reinforcement shift can also be observed in example (2), which, together with the shift in taxis commented on above, and filling out ellipsis to be discussed below, shows how explicitation shifts tend to occur in clusters.

This semantic feature of exclusiveness in the causal relation seems to be like a motif running through various instances of reinforcement shifts highlighted here. An interesting manifestation of exclusiveness is the deployment of a special type of rhetorical conditional construction as a device for enhancing or reinforcing the causal relation. This type of shift can be represented as follows: X because Y → if X, then that<sub>x</sub> is (only) because Y; or the cause of that<sub>x</sub> is Y. Here the *if*-clause must precede the main clause ‘because the conditional has a topic-comment (theme-rheme) structure’ (Declerck and Reed, 2001: 329). Such a rhetorical device, which is commonly used for making a strong assertion, may be associated with the use of an Adjunct or any other construction denoting exclusiveness, as in example (6):

(6a) English ST3R [Conc 20, ST3RandTT3MBecause]: ||| The sun and stars, he said, are fiery stones, but we do not feel the heat of the stars because they are too distant. |||

(6b) Arabic TT3M:

وقال إن الشمس والنجوم صخور مشتعلة، وإذا كنا لا نحس حرارة النجوم، فما ذلك إلا لبعدها،...

(6c) English back-translation: ||| And he said that the sun and stars are fiery stones || wa-'iḏā (and if) we did not (do not) feel the heat of the stars, that is not (for a reason) save for its distance (that is only due to its distance). |||

A characteristic feature of this construction, unlike typical conditionals, is that the proposition of the *if*-clause (protasis) is considered to be firmly established in its intended context; in other words, as Kitis (2004: 44) notes, it is ‘firmly placed in the realis domain totally devoid of any conditionality or hypotheticality’. Thus there is nothing hypothetical about the fact that ‘we do not feel the heat of the stars’, at least in the context of (6). The main clause (apodosis), on the other hand, is now devoted to highlighting the original causal relation between X and Y, further enhancing the sense of exclusiveness: if X (is true), then it is only because Y. Note also how the consequence relation typically expressed by a conditional construction is reversed in (6c): the apodosis here gives the reason for the protasis, not the consequence as would normally be expected in an ordinary conditional construction (cf. Huddleston & Pullum, 2002:739).

Other cases of explicitation through enhanced exclusiveness involve the use of the restrictive binder إنما *innama* (only) (e.g. Conc 126, ST3RandTT3MBecause and Conc 31, ST2DandTT2MBecause) or a shift in the causal relation bringing out a conditional or concessive element along the lines of (7) and (8), respectively:

(7a) English ST3R [Conc 101, ST3RandTT3MBecause]: ||| "Because my son or my wife is dead," says Teles, <<who was one of these popularizing Cynics, >> || "is that any reason for my neglecting myself, || who am still alive, || and ceasing to look after my property?" |||

(7b) Arabic TT3M:

يقول "تيليز" وهو أحد هؤلاء الكلبيين الناشرين للمذهب بين الناس: "أإذا مات ابني أو ماتت زوجتي، كان ذلك مبرراً لإهمال نفسي، وأنا ما أزال حياً، والعدول عن العناية بما أملك؟"

(7c) English back-translation: ||| Says Teles, <<who was one of the Cynics popularizing this ideology among people,>> || "'a' iḏā (interrogative marker + if) my son or my wife died, || this was a reason for neglecting myself, <<and I am still alive,>> || and the abandonment of looking after what I own?'. |||

Thus the translation shift in (7) can be represented as follows:

Because X, is that<sub>x</sub> a reason for Y<sub>nominalized</sub>? → **If** X, is that<sub>x</sub> a reason for Y<sub>nominalized</sub>?

(8a) English ST3R [Conc 102, ST3RandTT3MBecause]: ||| ‘Cato put out of the Senate also, one Manilius, <<who was in great towardness to have been made Consul the next year following,>> || only because he kissed his wife too lovingly in the day time, and before his daughter...|||

(8b) Arabic TT3M:

وكذلك أخرج "كاتو" من مجلس الشيوخ رجلاً يدعي "مانليوس"، كان قد قطع شوطاً بعيداً في طريقه إلى أن يكون قنصلاً في العام التالي، مع أنه لم يفعل سوى أن قبل زوجته قبلة تجاوزت الحد في التعبير عن غرامه بها، وكان ذلك في وضح النهار وعلى مرأى من ابنته؛

(8c) English back-translation: ||| Cato put out of the senate a man [[called Manilius, || (who) had made great progress on his way to become Consul in the next year]], || although he did (nothing) || except that he kissed his wife a kiss [[(which) overstepped the bounds in the expression of his passion for her,]] || and that was in the day time, and before his daughter; |||

The *because*-clause in (8) is rendered as a clause complex, i.e.  $\alpha$  only because  $\beta \rightarrow \alpha$  although  $\beta$  except that  $\gamma$ . Another concomitant manifestation of explicitation here is the optional upgrading of the two circumstantial elements *in the day time* and *before his daughter* into an additive relational clause, which now stands in paratactic construction with the former matrix clause, the two being linked by the conjunction *و wa-* (and). The content of the matrix clause is picked up by the text reference item ذلك *ḍālika* (that).

This expansion of a circumstantial element, which is a kind of ‘minor process, subsidiary to the main one’ (Halliday and Matthiessen, 2004: 263), brings out the features of a relational clause embodied in it. Thus, the ideational content of one clause is now repackaged into two ranking clauses: *he kissed his wife too lovingly in the day time, and before his daughter* → *he kissed his wife too lovingly **and** that was in the day time and before his daughter*.

### III. Other explicating shifts

Interestingly, where the rhetorical conditional construction discussed above is used in the ST, the corresponding translation exhibits other features of explicitation, notably 'reconstituting' elided items in the clause, as demonstrated by the following example, where the reconstituted elliptical items are underlined:

(9a) English ST2D [Conc 42, ST2DandTT2MBecause]: ||| If we violate honored precedents here and place Elam and Sumeria before Egypt, || it is from no vainglory of unconventional innovation, || but rather because the age of these Asiatic civilizations, <<compared with those of Africa and Europe>>, grows || as our knowledge of them deepens. |||

(9b) Arabic TT2M:

فلو كان لنا أن نخالف الرأي الشائع الذي اكتسب احتراماً لقدمه، بحيث نضع "عيلام" و"سومر" قبل مصر، فلسنا نصدر في ذلك عن عبث يريد مخالفة المعروف لذاتها، لكننا نعتمد على الحقيقة التي تدل على أن عمر هذه المدن الآسيوية، إذا قيس إلى مدن إفريقية وأوربا، يمتد طويلاً كلما ازداد علمنا بتلك المدن عمقا؛

(9c) English back-translation: ||| If we were allowed to break with the common view that has gained respect due to its antiquity, || so that we place Elam and Sumeria before Egypt, || we are not proceeding in this from vanity which seeks the sheer contradiction of the (universally) known, || but (rather) we rely on the fact that shows that the age of these Asiatic civilizations, <<if it is compared with those of Africa and Europe,>> grows || as our knowledge of such civilizations deepens. |||

Example (2) above also involves reconstitution of elliptic elements capturing the ideational content of the main clause:

The Church won ...mainly because...→ the main reason for the victory of the church was...

In another example of filling out ellipsis, the translation is characterized by a relatively flatter hierarchical structure of the clauses involved; consider example (10), which is analysed in Figure 5-2:

(10a) English ST2D [Conc 13, ST2DandTT2MBecause]:||| Nevertheless, the drinking of intoxicants is almost universal; || not so much because men are greedy || as because they are cold || and wish to be warmed, || or unhappy || and wish to forget- || or simply because the water available to them is not fit to drink. |||

(10b) Arabic TT2M:

ومع ذلك فشراب المسكرات يوشك أن يعم الإنسان جميعاً، وهم لا يطلبونه عن جشع بقدر ما يطلبونه ليدفنوا في أنفسهم برودة يحسونها، أو ليمحوا من ذاكرتهم هما يشقيهم- وقد يطلبونه لمجرد أن ما تحت أيديهم من الماء لا يصلح شرباً.

(10c) English back-translation: ||| Nevertheless, the drinking of intoxicants is almost universal to all mankind; || and they do not seek it out of greed || insomuch as they seek it || to warm in themselves some coldness they feel || or wipe out from their memory some grief that distresses them || and they may seek it || simply because the water available to them is not fit to drink.|||

(10a)

|                                    |                          |                       |            |                    |  |
|------------------------------------|--------------------------|-----------------------|------------|--------------------|--|
| not so much because men are greedy | as because they are cold | and wish to be warmed | or unhappy | and wish to forget | or simply because the water available to them is not fit to drink. |
| $\beta$                            |                          |                       |            |                    |  |
| $\beta 1$                          |                          | $\beta 2$             |            |                    |  |
|                                    |                          | $\gamma 1$            | $\gamma 2$ |                    | $\gamma 3$   |
|                                    |                          | $\delta 1$            | $\delta 2$ | $\delta 1$         |  |

(10b)

|                                      |                          |   |   |                      |  |
|--------------------------------------|--------------------------|---|---|----------------------|--|
| وهم لا يطلبونه عن جشع                | بقدر ما يطلبونه          | ليدفنوا في أنفسهم برودة يحسونها               | أو ليمحوا من ذاكرتهم هما يشقيهم                               | وقد يطلبونه          | لمجرد أن ما تحت أيديهم من الماء لا يصلح شرباً.                 |
| and they do not seek it out of greed | insomuch as they seek it | to warm in themselves some coldness they feel | or wipe out from their memory some grief that distresses them | and they may seek it | simply because the water available to them is not fit to drink |
| 1                                    |                          |   |   | 2                    |  |
| $\alpha$                             | $\beta$                  |   |   | $\alpha$             | $\beta$  |
|                                      | $\alpha$                 | $\beta 1$                                     | $\beta 2$   |                      |  |

Fig. 5-2 Analysis of example (10)

The analysis of (10a) in Figure 5-2 is confined to the dependent clause complex introduced by 'not because'. Being preceded by a semicolon, it might be analysed as the Residue of an elliptical clause, whose Mood element (this is/that is) has been omitted. Obviously, the elliptical item is reconstituted in the Arabic translation (1a) but the depth of internal nesting in the Arabic clause complex is reduced, or rather preserved, by the

following downgrading transformations, from a hypotactic clause to a circumstantial element, or from a clause complex to a clause with embedding:

*because men are greedy* → out of greed

*because they are cold and wish to be warmed* → to warm in themselves some coldness they feel

*or unhappy and wish to forget* → or wipe out from their memory some grief that distresses them

Explicitating shifts also seem to be occurring in clusters, which may include interpersonal shifts, reconstituting elliptic items and upgrading embedded or hypotactic clauses along the following pattern for example: If X, it is not because Y1 but [Ø]because Y2 → If X, it is not because Y1 but X because Y2 (see Conc 44, ST2DandTT2MBecause). Other instances of explicitating shifts take the form of expanding a circumstantial element in the *because*-clause, thereby splitting the clause into a sequence of two clauses (Conc 2, ST1BAndTT1HBBecause) or rearranging clauses in a complex hypotactic nexus, perhaps for optimum ease of comprehension. This can be exemplified by Conc 46, ST2DandTT2MBecause, which is represented in Figure 5-3.

#### ST2D

|                  |                      |   |  |
|------------------|----------------------|---|--|
| Because the men, | when the tribe moved | had to be ready at any moment to fight off attack | they carried nothing but their weapons |
| β                |                      |   | α                                      |
| α                | <<β>>                | α   |  |

#### TT2M

|                                   |   |   |                |
|-----------------------------------|---|---|----------------|
| فإذا انتقلت القبيلة من مكان       | لم يكن الرجل ليحمل سوى أسلحته           | لأنه كان مضطرا أن يكون على أهبة الاستعداد لملاقاة العدو     | إذا هجم        |
| When the tribe moved from a place | the man carried nothing but his weapons | because he had to be ready for confrontation with the enemy | if it attacked |
| β1                                | α                                       | β2  |                |
|                                   |   | α   | β              |

Fig. 5-3 Analysis of Conc 46, ST2DandTT2MBecause

The ST clause ‘to fight off attack’ is expanded in the TT into ‘to fight off the enemy if it attacked’, yet another feature of explicitation. The relative complexity of the English

clause complex could be attributed to the enclosure of a  $\beta$  clause within a ‘mother’  $\beta$  clause:  $\beta(\alpha\langle\langle\beta\rangle\rangle)\alpha$ , hence the restructuring of the corresponding Arabic clause complex:  $\beta_1\alpha\beta_2(\alpha\beta)$ , although the enclosure of  $\beta$  could have been reproduced in Arabic.

Another instance of explicitation involves the use of *أن خشية* *xašīata ‘an* (in case) instead of the more common *لأن* *li-’anna* (because) to spell out a possible contingency, which is implicit in the context (Conc 71, ST2DandTT2MBbecause).

## B. Other Shifts

In addition to the above arguably explicating shifts, examination of the concordance lines of *because* also reveals other shifts in the translation of the causal relation, which do not seem to exhibit a strong component of conjunctive explicitation. These shifts, whose frequency and distribution are summarized in Table 5-8, can be grouped into 2 categories:

**Logical shifts from causal to temporal;** in most of these instances, there seems to be a hint of emphasis on the importance or relevance of the chronological sequence in the context. For example, highlighting the sequence or proximity in time between the two processes involved may be more appropriate for a vivid description of events in a narrative account, which is further enhanced by a different type of explicitation observed in example (11):

(11a) English ST3R [Conc 83, ST3RandTT3MBecause]:|||At last the Catholic Church was compelled to follow suit, || because the old prohibitions did not suit the modern world. |||

(11b) Arabic TT3M:

حتى اضطرت الكنيسة الكاثوليكية آخر الأمر أن تقفو أثرهم في هذا، حين رأت أن الموانع القديمة لم تعد صالحة  
لظروف العالم الحديث

(11c) English back-translation: ||| ...until the Catholic Church was at last compelled to follow their example in this, || hīna (when) it saw || that the old objections were no longer suitable for the circumstances of the modern world. |||

Note the optional addition of ‘when it saw that...’ in the Arabic translation, which seems to be in tune with the chronological sequence: the Church was finally compelled...when it saw that... This addition, together with the temporal marker, makes the motivational element more explicit.

Table 5-8 Other non-explicating shifts in the Arabic translations of *because*

|                                    | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M |
|------------------------------------|-----------|-----------|-----------|
| Shifts from causal to temporal     | 1         | -         | 3         |
| Shifts from clause to circumstance | 3         | 2         | 3         |
| Total shifts                       | 4         | 2         | 6         |
| Tokens                             | 43        | 84        | 128       |
| Percentage                         | 0.09%     | 0.02%     | 0.05%     |

**Downgrading shifts from a clause to a circumstantial element or participant;** as shown in Table 5-8, there are 8 instances of this kind of shift in the English corpus, four of which seem to be lexically, stylistically or thematically motivated (Conc 1, ST1BandTT1HBecause; Conc 6, ST1BandTT1HBecause; Conc 15, ST1BandTT1HBecause and Conc 63, ST3RandTT3MBecause). The remaining four (Conc 54, ST2DandTT2MBecause; Conc 72, ST2DandTT2MBecause; Conc 62, ST3RandTT3MBecause and Conc 128 ST3RandTT3MBecause) seem to have one grammatical feature in common: if preserved, the clause in question would be embedded in a hypotactic or an embedded clause; for example:

(12a) English ST3R [Conc 128, ST3RandTT3MBecause]:||| In addition to the imperfection [[which the world inevitably possesses || because it is a copy,] there is, for Plotinus as for the Christians, the more positive evil [[that results from sin]]. |||

(12b) Arabic TT3M:

ويعتقد أفلوطين - كما يعتقد المسيحيون - أنه فضلاً عما في العالم من نقص لم يكن عنه محيص بحكم كونه صورة لا أصلاً، ففيه كذلك شر أكثر إيجاباً من ذلك، وهو الشر الذي ينجم عن الخطيئة؛

(12c) English back-translation: ||| And Plotinus thinks – as the Christians think – || that in addition to what in the world of greed (what greed in the world) [[from which there was no escape by virtue of its being a copy not an original,] there is also in it an evil (which) more positive than that, || and it is the evil that results from sin. |||

Here the *because*-clause, which is part of an embedded clause complex functioning as a Qualifier in a nominal group *the imperfection which...* is reduced through

nominalization into a circumstantial element within an embedded clause, which is also functioning as a Qualifier in a nominal group.

However, there is insufficient evidence to suggest that such downgrading shift is triggered by, or somehow causally related to, this grammatical feature. In fact, there does not seem to be any compelling reason precluding the use of a hypotactic clause introduced by the causal marker لأن *li-'anna* in almost all the identified instances examined. In some cases (e.g. Conc 72, ST2DandTT2MBecause), an explicating shift gives rise to the kind of grammatical environment which does not seem to favour the embedding noted above. A possible explanation for this downgrading move is that it is motivated by a desire, or perhaps an exaggerated tendency, to stay well clear of any potential structural ambiguity that may arise, for example, between  $\alpha\beta(\alpha\beta)$  and  $\alpha(\alpha\beta)\beta$ , as is the case in (a) and (b), respectively (Halliday and Matthiessen, 2004: 388):

(a) *She took her umbrella (in case it rained when she was leaving)*<sup>105</sup>

(b) *She took her umbrella in case it rained (when she was leaving)*

Interestingly, example (12b/c) also reveals other features of explicitation, notably the upgrading of the projecting circumstantial elements *for Plotinus* and *as for the Christians* into full ranking clauses of projection: ويعتقد أفلوطين *And Plotinus thinks* and كما يعتقد المسيحيون *as the Christians think*, respectively. In addition, the embedded Qualifier *that results from sin* is also upgraded into a paratactic clause introduced by the conjunction و *wa-* (and), although a similar embedded clause would have been just as adequate as its English counterpart. Note also the redundant qualifying prepositional phrase من ذلك *min ḍālika* (than that) in أكثر إيجاباً من ذلك (more positive than that).

## 5.2.2 Arabic Causal Conjunctives

A similar overall picture emerges from an analysis of frequency and distribution of the main causal conjunctives identified in the Arabic translated corpus, which are set out in

<sup>105</sup> Halliday and Matthiessen (2004) use the alternative notation  $\alpha\beta\gamma$  to represent the logical structure of (a). I opted for the above notation to bring out the ambiguous sequence of two  $\beta$  clauses which are at different hierarchical levels.

Table 5-9. This list of Arabic causal conjunctives is primarily derived from a combination of introspection and various sources, notably Hasan (1987), Hamidah (1997; 1999), Cantarino (1975b) and Ryding (2005). However, the list does not include one of the most frequent conjunctive markers in Arabic, namely the pro-clitic conjunctive *fa-*, owing to the difficulty of automatically isolating the causal instances of this polyvalent conjunctive out of a potentially huge number of concordance lines.

Table 5-9 Overall Frequency & Distribution of Arabic Causal Conjunctives

| Conjunctive  | TT1<br>(117,122<br>words) | TT2<br>(138,574<br>words) | TT3<br>(117,854<br>words) | Total |
|--|---------------------------|---------------------------|---------------------------|-------|
| <i>wa-/li'anna</i> (and/because) و/لأن   | 95                        | 338                       | 357                       | 790   |
| <i>'alā i'tibāri 'anna</i> (on consideration that = considering that) على اعتبار أن  |                           | 5                         | 4                         | 9     |
| <i>wa-/bi'tibārihi/'alā i'tibāri</i> (considering it.../on consideration (of)...) و/باعتباره/على اعتبار  |                           | 33                        | 55                        | 88    |
| <i>'alā 'asās 'anna</i> (on the grounds/basis that...) على أساس أن   |                           | 5                         | 10                        | 15    |
| <i>wa-/fa-/mā dāma</i> (since; as long as) و/ف/ما دام  | 3                         | 14                        | 46                        | 63    |
| <i>wa-lammā kāna</i> (and given that...; and since) ولما كان   | 2                         | 43                        | 23                        | 68    |
| <i>iḍ</i> (for) إذ   | 231                       | 92                        | 140                       | 463   |
| <i>wa-ḍālika 'anna/bi-'anna</i> (and that is because/and that is due to the fact that...) و/ذلك أن/بأن   | 33                        | 25                        | 33                        | 91    |
| <i>wa-/fa-/ḍālika li-'anna</i> (and/then/that is because) و/ف/ذلك لأن  | 18                        | 35                        | 37                        | 90    |
| <i>wa-/fa-/likai/kai</i> (and/then/in order to) و/ف/لكي/لكي  | 33                        | 51                        | 40                        | 124   |
| <i>hattā</i> (in order to/so that) حتى   | 13                        | 89                        | 55                        | 157   |
| <i>wa-/li- + verb</i> (purposive 'to') و/لـ + فعل  | 152                       | 301                       | 73                        | 526   |
| <i>bi-haiṯu</i> (so that) بحيث   |                           | 95                        | 74                        | 169   |
| <i>wa-/iḍān</i> (and/therefore; then) و/إذن  | 6                         | 44                        | 66                        | 116   |
| <i>wa-/fa-/li-ḍālika</i> (and/then/for that (therefore)) و/ف/لذلك  | 6                         | 26                        | 23                        | 55    |
| <i>wa-/liḍā</i> (and/therefore) و/لذا  |                           | 10                        | 38                        | 48    |
| <i>wa-/tab'an/tibqan li-ḍālika</i> (and/due to that; according to that) و/تبعاً/طبقاً لذلك   |                           |                           | 9                         | 9     |
| <i>wa-/bi-ḍālika</i> (and/by that (thereby; thus)) و/بذلك  | 16                        | 48                        | 8                         | 72    |
| <i>wa-/bi-hāḍā</i> (and/by this (thereby; thus; so)) و/بهذا  | 3                         | 29                        | 18                        | 50    |
| <i>wa-'alā hāḍā</i> (and on (the basis of) this; hence) و/على هذا  | 11                        |                           | 6                         | 17    |
| <i>wa-/fa-/li-hāḍā</i> (and/then/for this (reason)) و/ف/لهذا   | 34                        | 22                        | 23                        | 79    |
| <i>wa-li-hāḍihi 'asbāb</i> (for these reasons)/ <i>li-hāḍihi 'al- ḡāiyah/'al-sabab/'al- ḡaraḍ</i> (to/for this end/reason/purpose) ولهذه الأسباب/لهذه الغاية/السبب/الغرض |                           | 3                         | 7                         | 10    |
| <i>wa-/bi-t-tālī</i> (and/consequently) و/بالتالي  |                           | 5                         | 7                         | 12    |
| <i>wa-min ḥamma</i> (and consequently) و/من ثم   | 16                        | 18                        | 21                        | 55    |
| <i>wa-/fa-/hākaḍā</i> (and/then/thus) و/ف/هكذا   | 10                        | 46                        | 28                        | 84    |
| <i>wa-/alā ḍālika</i> (and/on (the basis of) that/consequently) و/على ذلك  | 91                        | 10                        | 70                        | 171   |
| <i>wa-/binā'an 'alā hāḍā/ḍālika</i> (and/ on (the basis of) this/that; accordingly; consequently) و/بناء على هذا/ذلك   |                           | 1                         | 14                        | 15    |
| <i>natījatu ḍālika</i> (the result of that (is/was)) نتيجة ذلك...  |                           |                           | 6                         | 6     |
| Total  | 773                       | 1388                      | 1291                      | 3452  |
| % per text size  | 0.65%                     | 1%                        | 1.10%                     |       |

Like ST3R, TT3M has the highest frequency of causal conjunctives and exhibits a wider variety of those conjunctives than the other two translations, which, on the other hand, show a heavier reliance on purposive conjunctives especially the purposive verbal clitic لا *li-* (to). The top three causal conjunctives in the list are لأن *li'anna* (because), لا *li-* (to) and إذ *'ið* (for). In the next section, I will closely examine the concordance output of the conjunction إذ *'ið* (for), being the second most frequent non-purposive causal conjunctive in the list, and the most frequent in TT1H.

### 5.2.2.1 إذ *'ið*

As discussed in Chapter 3, Section 3.2.1, the conjunction إذ *'ið* is typically used in MSA as a marker of clarification or causation, with the one frequently shading into the other and resulting in indeterminacy. It was argued there that this usage of the conjunction seems to be closer to the paratactic end of the taxis cline, whether in comparison with its less frequent temporal usage or with the exclusively hypotactic لأن *li'anna*. The causal usage of إذ *'ið* was also demonstrated in the previous Section, where it was found to be used as an alternative, though much less common, equivalent for *because* in a number of instances in the translated corpus (see Table 5-6 above). Being a step closer to the paratactic end, this shift was deemed to be an explicating one in terms of the tendency to unpack or simplify complex grammatical constructions (see Chapter 4, Section 4.4). Turning now to a quantitative analysis of the conjunction إذ *'ið* in the translated corpus, it is clear from Table 5-10, which displays the frequency and distribution of إذ *'ið* in the Arabic translated corpus, that it is mostly used in a causal or elaborating sense (75-95%).

Table 5-10 Distribution of إذ *'ið* in the Arabic translated corpus

|                                  | TT1H      | TT2M     | TT3M      |
|----------------------------------|-----------|----------|-----------|
| Temporal إذ <i>'ið</i>           | 79        | 25       | 7         |
| Causal/elaborating إذ <i>'ið</i> | 231 (75%) | 92 (79%) | 140 (95%) |
| Total tokens                     | 310       | 117      | 147       |
| Corpus size in words             | 117,122   | 138,574  | 117,854   |
| Tokens/100,000 words             | 265       | 84       | 125       |

In the following analysis, I will confine myself to the causal/elaborating instances of إذ *'ið*. As Table 5-10 illustrates, the relevant instances of إذ *'ið* extracted by the

concordancer total 463, of which almost 50% are accounted for by TT1H alone, while the remainder is shared between TT2M and TT3M at 20% and 30% respectively. A closer examination of the concordance lines of causal/elaborating  $\text{ﺩﻯ}$  'ið (see Appendix 3) shows that this conjunction tends to be used in characteristic grammatical environments involving various explicating shifts. Unlike the prototypically causal conjunction  $\text{ﻟﻰ}$  *li-'anna*, which proved to be the most probable equivalent of *because* (Table 5-6, Section 5.2.1.2), the use of causal/elaborating  $\text{ﺩﻯ}$  'ið does not seem to be associated with any typical English conjunction. In fact, as the following discussion will reveal, the use of  $\text{ﺩﻯ}$  'ið in the translated corpus seems to be mostly triggered by the lack of a corresponding conjunction in the ST. Table 5-11 shows the most common causal conjunctions rendered as  $\text{ﺩﻯ}$  'ið in the translated corpus, when these conjunctions are used in finite clauses.

Table 5-11 Causal conjunctions rendered as  $\text{ﺩﻯ}$  'ið in the translated corpus

| Text | Causal Conjunctions |         |     |       |            | Rendered as 'ið |         |     |       |                 |                    |
|------|---------------------|---------|-----|-------|------------|-----------------|---------|-----|-------|-----------------|--------------------|
|      | as                  | because | for | since | Total      | as              | because | for | since | Total ('ið)     | Total Tokens ('ið) |
| ST1B | 39                  | 49      | 115 | 12    | <b>215</b> | 14              | 5       | 8   | 3     | <b>30 (13%)</b> | <b>231</b>         |
| ST2D | 5                   | 84      | 138 | 55    | <b>282</b> | 1               | 2       | 5   | 1     | <b>9 (10%)</b>  | <b>92</b>          |
| ST3R | 20                  | 128     | 128 | 105   | <b>381</b> | 1               | 4       | 10  | 12    | <b>27 (19%)</b> | <b>140</b>         |

I have already argued in Section 5.2.12 that the use of  $\text{ﺩﻯ}$  'ið as an equivalent for *because* constitutes an explicating shift towards parataxis, as opposed to opting for the commoner hypotactic  $\text{ﻟﻰ}$  *li-'anna*. However, the other three listed in Table 5-11, especially *for*, seem to have some syntactic properties in common with paratactic conjunctions. It is not uncommon, for example, to find the conjunction *for* preceded by a full-stop or a semicolon, an indication of its paratactic potential. Similarly, a clause introduced by causal *as* or *since* seems to be more peripheral, more independent and less integrated in the clause complex than a *because*-clause<sup>106</sup>, hence a step closer to the paratactic end of the cline (Hopper and Traugott, 1993: 171) or continuum (Quirk *et al*, 1985: 927)<sup>107</sup>. Thus, the use of  $\text{ﺩﻯ}$  'ið as an equivalent for *since* or *as* will not be regarded as an explicating shift<sup>108</sup>.

<sup>106</sup> It is even more peripheral and more independent than the temporal variants of these two conjunctions. Interestingly, a similar contrast is exhibited between temporal and causal 'ið but it would be beyond the scope of the present study to discuss this any further.

<sup>107</sup> For the syntactic differences between *because* and causal *since* and *as*, see Quirk *et al* (1985) and Huddleston and Pullum (2002). For a 'multi-point graduated scale of clause integration', see Givón

An analysis of the co-text of the remaining concordances of *ʔiḏ* in the translated corpus reveals consistent patterns of explicitation, which can be conveniently grouped into two major categories:

I. upgrading; and

II. logical explicitation. Within this category, two subtypes can be recognized: LOGICO-SEMANTIC and TACTIC.

Table 5-12 gives an overview of the frequency and distribution of all these types and subtypes of explicitation patterns involving *ʔiḏ* in the translated corpus, while their respective concordance lines are provided in Appendix 3. It is clear from the table that the patterns of grammatical explicitation, which will be discussed in some detail below, are observed in approximately 88% of all the concordance lines of causal/elaborating *ʔiḏ* extracted from the translated subcorpus. The categorization of explicitation patterns highlighted in Table 5-12 should not be taken as an indicator of mutual exclusivity of the identified categories. In fact, as demonstrated in the previous section as well as in Chapter 4, the clustering or co-occurrence of explicitation features seems to be the norm. However, the categories listed in Table 5-12 represent predominant patterns observed in the analysed instances, around which other features tend to cluster.

Table 5-12 Patterns of explicitation involving causal/elaborating *ʔiḏ*

|            |                 | TT1H | TT2M | TT3M | Total |
|------------|-----------------|------|------|------|-------|
| UPGRADING  |                 | 72   | 21   | 24   | 117   |
| LOGICAL    | Logico-semantic | 79   | 47   | 71   | 197   |
|            | Tactic          | 56   | 17   | 20   | 93    |
| Total      |                 | 207  | 85   | 115  | 407   |
| Tokens     |                 | 231  | 92   | 140  | 463   |
| Percentage |                 | 90%  | 91%  | 82%  | 88%   |

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(1990: 826). See also Kortmann (1997: 58) for ‘multi-level category continua’. For a consideration of various semantic and syntactic parameters relevant for clause linkage from a cross-linguistic perspective, see Lehmann (1988).

<sup>108</sup> No claim is being made here that there is one-to-one correspondence between English and Arabic conjunctions in terms of the degree of interdependency. Rather, the question of tactic explicitation arises when a choice is made by the translator between equally available agnates with varying degrees of grammatical integration and interdependence.

## I. Upgrading

The term ‘upgrading’ is used here in a hierarchical sense to denote an observed translational shift from a group, group element or embedded clause to a ranking clause with a generally identical experiential content. In conjunction with this overall tendency to shift from the group to the clause, and consequently from the clause to the clause complex or sequence, there seems to be a propensity to unpack or demetaphorize nominalizations, a feature associated with explicitation (see Section 4.4.2.1, Chapter 4). This kind of shift from the experiential toward the logical results in an expansion or, as it were, ‘clausalization’ of constructions, while using more or less the same information content, thereby reducing lexical density. In all instances, the outcome of the upgrading shift is a clause nexus mediated by the conjunction  $\dot{\text{a}}$  ‘ið. Obviously, a crucial factor in the assessment of such ‘clausal’ rewordings as instances of explicitation is the availability in the target language of more lexically dense agnates, which are closer to the ST wording.

### UPGRADING INVOLVING ADJUNCTS

As Table 5-13 shows, the most frequent type of upgrading involves a circumstantial or, less commonly, modal Adjunct, which is upgraded or shifted to a ranking clause in a clause nexus that includes the matrix clause through the intermediary of the conjunction  $\dot{\text{a}}$  ‘ið (18%, 13% and 8% of all occurrences of causal/elaborating  $\dot{\text{a}}$  ‘ið in TT1H, TT2M and TT3M respectively).

Table 5-13 Explicitation by upgrading involving causal/elaborating  $\dot{\text{a}}$  ‘ið

| Upgraded element                  |                 | TT1H  | TT2M  | TT3M  | Total |
|-----------------------------------|-----------------|-------|-------|-------|-------|
| Adjunct                           | Circumstance    | 40    | 9     | 11    | 60    |
|                                   | Comment         | 1     | 3     | 1     | 5     |
| Nominal Group (Participant)       |                 | 16    | 8     | 9     | 33    |
| Embedded Clause                   | Relative Clause | 10    |       | 3     | 13    |
|                                   | Other           | 5     |       |       | 5     |
| Total                             |                 | 72    | 20    | 24    | 116   |
| Total $\dot{\text{a}}$ ‘ið tokens |                 | 231   | 92    | 140   | 463   |
| % per $\dot{\text{a}}$ ‘ið tokens |                 | 31.1% | 21.7% | 17.1% | 25.1% |

There are two possible scenarios here: the circumstantial element, which can be regarded as ‘a figure in miniature’ (Halliday and Matthiessen, 1999: 218), is either

expanded into a full-blown figure<sup>109</sup> with its own process and participants (a shift from internal to external augmentation) or alternatively accommodated<sup>110</sup> as a circumstantial element in a new clause with repetition or elaboration of the process of the original clause and the use of phoric elements. In either case, one figure is transformed into a sequence of two figures linked by a logical relation of elaboration or cause. This outcome could be more precisely described as one figure being either unpacked as, or split into, two figures linked by *ʔ* 'ið:

- **Demetaphorization (unpacking/external augmentation):** figure X [process + participant(s) + circumstance] ⇨ figure X1 [process + participant (s) ] 'ið figure X2 [demetaphorized process + participant (s)]
- **Expansion by splitting + repetition:** figure X [process + participant(s) + circumstance] ⇨ figure X1 [process + participant (s) ± circumstance] 'ið figure X2 [process (repetition/synonymy/hyponymy) + participant (s)(repetition/phoric elements) + circumstance<sup>111</sup>]

The resultant clause nexus frequently takes the form of a general thesis followed by a more specific one. As will emerge from the following discussion, this feature seems to be a recurrent motif running through various instances of conjunctive explicitation. The distribution of these two types of upgrading in the translated corpus is set out in Table 5-14.

Table 5-14 Upgrading involving Adjuncts in the translated corpus

|                           | TTH1  | TTM2 | TTM3 | Total |
|---------------------------|-------|------|------|-------|
| Demetaphorization         | 28    | 7    | 8    | 43    |
| Expansion                 | 13    | 5    | 4    | 22    |
| Total                     | 41    | 12   | 12   | 65    |
| Total <i>ʔ</i> 'ið tokens | 231   | 92   | 140  | 463   |
| % per <i>ʔ</i> 'ið tokens | 17.8% | 13%  | 8.6% | 14%   |

<sup>109</sup> In the sense of Halliday and Matthiessen (1999).

<sup>110</sup> In one instance, the postmodifier of a circumstantial Adjunct appears as a circumstantial Adjunct in the new clause; thus, the original Adjunct is split between the two clauses.

<sup>111</sup> If the circumstantial element is a *by*-Agent prepositional phrase, it is construed as an Agent nominal group in Arabic (see below).

Here is an example of a shift from internal to external augmentation (demetaphorization):

(13a) English ST1B [Conc 164, ST1BandTT1HzappedITH]:||| Still there can be no doubt either [[that the Roman taxes were excessive in amount and unjust in their incidence, owing to the exemption of privileged persons or communities]]...|||

(13b) Arabic TT1H:

ومع كل هذا فإنه مما لا شك فيه أن ضرائب الروم كانت فوق الطاقة، وكانت تجري بين الناس على غير عدل،  
إذ كانت تعفي منها طائفة ممتازة من أفراد أو جماعات.

(13c) English back-translation: ||| Despite all of this, of that about which there is no doubt (is) [[that the Roman taxes were unbearable || and they were in force among the population without justice || 'iḏ (for) a privileged group of persons or communities were exempted from it||| ]]

Here the circumstantial element *owing to the exemption of privileged persons or communities* is expanded, through demetaphorization, into a full-fledged ranking clause introduced by the causal/elaborating conjunction *إذ 'iḏ*, an explicating shift which does not seem to be necessitated by any syntactic requirement; witness the equally possible circumstantial agnate: *بسبب إعفاء طائفة ممتازة من أفراد أو جماعات* (because of the exemption of privileged persons or communities). Thus, the translation cited above involves a shift from the experiential to the logical, where the causal relation is now congruently construed as a conjunction (*إذ 'iḏ*) and the nominalization within the prepositional phrase is verbalized. Note also how the nominal group *unjust in their incidence* is optionally expanded into a clause in the translation: *وكانت تجري بين الناس على غير عدل* (*and they were in force among the population without justice*), yet another example of upgrading of a group into a clause, where the process, participants and circumstantial elements are all explicitly realized. Such a clausal pattern is not only associated with considerably reduced lexical density<sup>112</sup> but also with retrieval of information from the co-text, and possibly other concomitant manifestations of explicitation as clearly illustrated by example (14):

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<sup>112</sup> Considered in isolation, the English fact clause (*the Roman taxes were...or communities*) has 11 lexical items in one ranking clause, hence a lexical density of 11. The corresponding Arabic text has 12 lexical items and 3 ranking clause, hence a lexical density of 4.

(14a) English ST1B [Conc 12, ST1BandTT1HzappedITH]:||| A second revolt by Valentine had failed owing to the hostility of the populace:...|||

(14b) Arabic TT1H:

وحاول (فلنتين) أن يثور ثورة جديدة، ولكنه أخفق إذ لم يواته الناس وأظهروا له الكراهة.

(14c) English back-translation: ||| Valentine had attempted to revolt a new revolution, || but he failed || for the populace did not support him || and showed hostility towards him.|||

Here one ranking clause in the ST is unnecessarily turned into a sequence of 4 ranking clauses, essentially through demetaphorization. This gives rise to a reduction of lexical density from 6 (6 lexical items in one ranking clause) to 2.5 (10 lexical items divided by 4 ranking clauses). Figure 5-4 illustrates how the various elements in the English clause are shifted upwards on the grammatical rank scale.

|  |                                       |
|--|---------------------------------------|
| second ⇔ new revolution  | element ⇔ group                       |
| revolt by Valentine ⇔ Valentine attempted to revolt  | group ⇔ clause                        |
| A second revolt by Valentine had failed ⇔ Valentine had attempted to revolt a new revolution but he failed     | clause ⇔ clause complex               |
| owing to ⇔ إذ 'iḏ (for; since)   | preposition ⇔ conjunction             |
| hostility ⇔ did not support/showed hostility   | noun ⇔ verb                           |
| owing to the hostility of the populace ⇔ for the populace did not support him and showed hostility towards him | prepositional phrase ⇔ clause complex |

Fig. 5-4 Upgrading features in example (14)

It would have been equally possible for the translator to opt for a much less explicit version closer to the English sentence (with the same lexical density):

(14d) A closer rendering:

وقد فشلت ثورة أخرى لفلنتين بسبب معاداة الناس له.

(14e) English back-translation: ||| Another revolt by Valentine had failed owing to the hostility of the populace towards him: |||

As noted above, upgrading of a circumstantial element could involve shifting it into another clause with repetition or elaboration of the original process. Here the

circumstantial element seems to be the trigger rather than the target of upgrading. Strictly speaking, this is an upgrade of a clause into a clause complex; it is as if the matrix clause is perceived to be too dense or compact to accommodate one of its more peripheral occupants, viz. the circumstantial element<sup>113</sup>, hence another clause is carved especially for it out of the same experiential ingredients of the matrix clause, the latter thus becoming a partner in a clause nexus mediated by *إذ* 'ið. For example:

(15a) English ST3R [Conc 36, ST3RandTT3MzappedITH]:||| In philosophy, this cosmopolitan point of view begins with the Stoics, || but in practice it begins earlier, with Alexander. |||

(15b) Arabic TT3M:

وتبدأ هذه النظرة الدولية في الفلسفة عند الرواقيين، لكنها تبدأ قبل ذلك في الحياة العملية، إذ تبدأ من الإسكندر؛

(15c) English back-translation: |||This cosmopolitan point of view begins in philosophy with the Stoics, || but it begins before that in practice, || 'ið (for) it begins with Alexander. |||

Note how the verb تبدأ (*tabda'*, begins) is repeated in the upgraded clause, which is solely devoted to the circumstantial element *with Alexander*. There is also a textual implication associated with this move; the shifted circumstantial element is the *raison d'être* of the secondary clause, which constitutes an exclusive clausal domain for highlighting its newsworthiness or introducing it as the focus of New information, rather than sharing it with other transitivity elements (especially the circumstantial ones) in one condensed clause. Thus the only new element in the secondary clause is the shifted circumstantial element من الإسكندر (*with Alexander*). It may be argued that this shift is attributable to some constraint on the number of circumstantial elements that can be accommodated in one clause in Arabic. But a similar upgrading shift is also observed in instances with one circumstantial element, as illustrated by the following two examples:

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<sup>113</sup> This is especially observed when there is more than one circumstantial element or an adverbial group complex in the clause.

(16a) English ST2D [Conc 49, ST2DandTT2MzappedITH]: ||| Bhaskara crudely anticipated the differential calculus, |||

(16b) Arabic TT2M:

وكان "بهاسكارا" سابقاً إلى حساب التفاضل، إذ فكر فيه على نحو تقريبي،...

(16c) English back-translation: ||| Bhaskara anticipated the differential calculus || 'ið (for) he contemplated it in an approximate fashion |||

(17a) English ST1B [Conc 149, ST1BandTT1HzappedITH]:||| Only at Sebennytus or Samanûd Paul, the popular Prefect, stood to his colours, |||

(17b) Arabic TT1H:

على أن الأمر كان على غير ذلك في (سنبنتس) أو سنمود إذ ثبت (بول) عمدة المدينة إلى جنب لوائه

(17c) English back-translation: ||| But the situation was different from that at Sebennytus or Samanûd, 'ið (for) stood Paul, the Prefect, to his colours,... |||

Note the semantic shift involving the Modifier *only* in the preposition group, where it is upgraded into a full concessive clause with a text reference item ذلك *ðālika* (that). Thus the prepositional phrase *only at X* becomes *but the situation at X is different from that* (what has been mentioned before). Again, this shift does not seem to be motivated by any syntactic requirement.

A similar pattern of upgrading can be observed in some passive clauses with the Agent realized as an Adjunct (*by-Agent*) within the Rheme of the clause; for example:

(18a) English ST1B [Conc 121, ST1BandTT1HzappedITH]:||| It is indeed alleged || that the books had been removed bodily by George of Cappadocia some thirty years before the capture of the Serapeum by the Christians under Theophilus]]:...|||

(18b) Arabic TT1H:

بل لقد قيل إن تلك الكتب قد نقلت جميعها إذ نقلها (جورج القبادوقي) من هناك، قبل ثورة المسيحيين بقيادة (تيوفيلوس)، وقبل أخذهم المعبد بثلاثين سنة،

(18c) English back-translation: ||| Indeed, it is said || that all those books had been removed || 'ið (for) removed-them George of Cappadocia from there before the revolt of

the Christians under the leadership of Theophilus and thirty years before their capture of the Serapeum]]:...|||

Here a single passive clause is realized in the translation as a sequence of two clauses linked by  $\dot{\downarrow}$  'ið, the first of which is passive and the second active. Thus, the ideational content of the original clause is redistributed between two clauses, the first of which introduces a general thesis to be elaborated with further experiential elements in the second one. Note also how the circumstantial element in the English clause is split into two circumstantial elements in an adverbial group complex.

### UPGRADING INVOLVING NOMINAL GROUPS

As shown in Table 5-13 above, there are 33 instances of upgrading involving nominal groups, which is associated with the use of the conjunction  $\dot{\downarrow}$  'ið, i.e. approximately 6.9% of the total occurrences of causal/elaborating  $\dot{\downarrow}$  'ið extracted from the translated corpus (6.9%, 8.7% and 5.7% in TT1H, TT2M and TT3M respectively). A close analysis of these instances reveals a similar pattern of explicitation, where a nominal group seems to be either the target or trigger of upgrading a clause into a clause complex with  $\dot{\downarrow}$  'ið acting as an intermediary. As was the case with Adjuncts, two scenarios are possible here: either **(a) demetaphorization**, where a nominal group, typically with a nominalization functioning as Head, is reconstrued as a clause<sup>114</sup>, which is then linked with the matrix clause by  $\dot{\downarrow}$  'ið; or **(b) expansion**, where a nominal group (mostly a member of a nominal group complex) or an element of the group is shifted to become a participant in a new clause with more or less the same process and/or the use of phoric elements referring back to the matrix clause. In almost all instances of upgrading by expansion, the resultant clause complex has the sense of a general/specific structure, i.e. a sequence of a thesis followed by an identical or hyponymic one. Table

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<sup>114</sup> This subcategory also includes a couple of instances where the demetaphorization shift involves a word functioning as an Epithet or an embedded causal prepositional phrase functioning as a Qualifier in the nominal group concerned, with the target element eventually becoming a participant in a ranking clause introduced by  $\dot{\downarrow}$  'ið (cf. Halliday and Matthiessen, 1999).

5-15 shows the distribution of the two types of upgrading involving nominal groups in the translated corpus.

Table 5-15 Upgrading nominal groups

| Type of Upgrading   |               | TT1H | TT2M | TT3M | Total |
|---------------------|---------------|------|------|------|-------|
| Demetaphorization   |               | 10   | 3    | -    | 13    |
| Expansion           | NG Complex    | 3    | 4    | 6    | 13    |
|                     | Heavy NG      | 1    | -    | 1    | 2     |
|                     | Group element | 2    | 1    | 1    | 4     |
| Total               |               | 16   | 8    | 8    | 32    |
| Total إذ 'ið tokens |               | 231  | 92   | 140  | 463   |
| % per إذ 'ið tokens |               | 6.9% | 8.7% | 5.7% | 6.9%  |

It can be seen from Tables 5.15 that demetaphorization of nominal groups is more common in TT1H than TT2M and TT3M, as was the case with Adjuncts (cf. Table 5-14). In fact, some extracted concordance lines exhibit more than one instance of demetaphorization as is clearly the case in example (19):

(19a) English ST1B [Conc 146, ST1BandTT1HzappedITH]:||| There Justinian's efforts to force the orthodox religion on the nonconforming Copts had been partly balanced by Theodora's open sympathy for their creed:|||

(19b) Arabic TT1H:

فقد سعى (جستنيان) جهده ليجبر القبط الذين ليسوا على مذهب الدولة (الأرثوذكسي) فيدخلهم في ذلك المذهب. ولكن امرأته "ثيودرا" عملت من جانب آخر فأفسدت بعض سعيه إذ كانت تعطف على مذهب هؤلاء الأقباط عطفاً ظاهراً.

(19c) English back-translation: ||| fa- (for; elaborating) Justinian did his utmost to force the Copts who are not conforming to the State's (Orthodox) religion fa- (thus; thereby) he-makes-them-embrace that creed. Wa-lākinna (But) his wife Theodora acted (exerted some influence) in another respect, fa- (so) she spoiled some of his efforts, 'ið (for/since) she had sympathized with the creed of those Copts [with] open sympathy.|||

This is a typical example of explicitation through demetaphorization, where a single relational clause, whose ideational content is quite densely packed with nominal constructions, is unpacked into 6 clauses in the Arabic translation, 5 of which are paratactic. The lexical density of the English clause is 13 (one clause, 13 lexical items), while that of the corresponding Arabic sequence is 3.7 (6 clauses, 22 lexical items). It would take up a lot of space to describe this unpacking in detail; but the main point is

that each of the two nominal groups serving as Token and Value in the English circumstantial identifying clause is upgraded into a clause sequence. Thus the nominal group *Justinian's efforts to force the orthodox religion on the nonconforming Copts* becomes 3 clauses: ||| *Justinian did his utmost* || *to force the Copts who are not conforming to the State's (Orthodox) religion* || *fa- (thus; thereby) he-makes-them-embrace that creed*||. Similarly, the nominal group *Theodora's open sympathy for their creed* is unpacked into a ranking clause *she had sympathized with the creed of those Copts [with] open sympathy*. Now the causal/elaborating *إِذْ 'ið* is called into action when the potentially concessive circumstantial verb *balanced* (in the sense of 'frustrated' or 'counteracted') in the English relational clause is clausalized in its turn in the form of a clause nexus expressing a general thesis and introduced by the concessive conjunction *ولكن wa-lākinna* (but): ||| *Wa-lākinna his wife Theodora acted (exerted some influence) in another respect,* || *fa- (so) she spoiled some of his efforts* |||. This general thesis is then followed by an explanation, which is ushered in by the conjunction *إِذْ 'ið: 'ið* (for/since) *she had sympathized with the creed of those Copts [with] open sympathy*.

There is another more subtle explicitating shift in the translation, but this time in transitivity: the relational circumstantial process in the English (*balanced*) is turned into a material process in the Arabic rendering (*عملت 'amilat, acted*). The English process is a 'balance' between two opposing forces, 'Justinian's efforts' and 'Theodora's open sympathy', but the action inevitably ensuing from this sympathy is left implicit, being a logical necessity. In the Arabic rendering, however, this sympathy is first concretized into an explicit material action on the part of Theodora with its consequence thrown in for good measure (*Theodora acted ⇨ spoiled some of his efforts*), which is then explained by her 'open sympathy', hence the use of *إِذْ 'ið* (for/since) (*'ið she had sympathized*).

The Arabic rendering is considerably less dense and more easily processable than the English original; but the shifts involved are by no means unavoidable, as can be attested by the following alternative rendering, which seeks to maximally retain nominal patterns:

(19d) Closer rendering:

ومما أفسد بعض مساعي جستنيان لفرض مذهب الدولة الأرثوذكسي على القبط غير الملتزمين به عطف ثيودورا  
الظاهر على مذهبهم.

Or

غير أن سعي جستنيان لفرض مذهب الدولة الأرثوذكسي على القبط غير الملتزمين به أفسده بعض الشيء عطف  
ثيودورا الظاهر على مذهبهم.

(19e) English back-translation: ||| What balanced some of Justinian's efforts to force the orthodox religion on the nonconforming Copts had been Theodora's open sympathy for their creed. ||| (lexical density: 13)

Or: ||| But Justinian's efforts to force the orthodox religion on the nonconforming Copts had been to some extent balanced by Theodora's open sympathy for their creed. ||| (lexical density: 14)

As shown in Table 5-15 above, the second type of upgrading involving nominal groups also results in expanding a clause into a clause complex or sequence. For example:

(20a) English ST2D [Conc 24, ST2DandTT2MzappedITH]:||| Benares became the Holy City of India, the goal of millions of pilgrims, the haven of old men and women <sup>115</sup>[[  
come from every part of the country || to bathe in the river, || and so to face death sinless  
and clean]].|||

(20b) Arabic TT2M:

وأصبحت بنارس هي المدينة المقدسة للهند، إذ باتت كعبة لملايين الحجاج، يؤمها الشيوخ من الرجال والعجائز  
من النساء، جاعوا من كل أرجاء البلاد ليستحموا في النهر حتى يستقبلوا الموت برآء من كل إثم أطهاراً من كل  
رجس.

(20c) English back-translation: ||| Benares became the Holy City of India, || 'ið (for) it became a Mecca for millions of pilgrims, [[to-which-head 'al-šuyūx (elderly men) of men and 'al-'ajā'iz (elderly women) of women]] || They came from every part of the country || to bathe in the river, || so that they face death free from every sin, cleansed of every filth. |||

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<sup>115</sup> There seems to be a typographical error here as the WH-element (*who*) is missing, assuming this is a relative clause functioning as a Qualifier in the nominal group complex *old men and women*. My analysis of the sentence is based on this assumption.

Here a paratactic elaborating nominal group complex is upgraded into a paratactic clause sequence, with the elaborating relation between the two constituent clauses being made explicit through the conjunction *إِذْ* 'ið'. Thus, the appositive nominal group in the ST *the goal of millions of pilgrims* becomes the Attribute of a new relational clause *بانت كعبة لملايين الحجاج* (it became a Mecca for millions of pilgrims). A similar nominal group construction could have been used in Arabic as is the case with the last asyndetic nominal group complex in the sentence *برآء من كل إثم أطهاراً من كل رجس* (free from every sin, cleansed of every filth), which correspond to the English *sinless and clean*.

### UPGRADING EMBEDDED CLAUSES

There are only 18 instances of upgrading where an embedded clause (in the sense of Halliday and Matthiessen, 2004: 426) is rendered as a ranking clause in a clause nexus mediated by *إِذْ* 'ið'. As shown in Table 5-16 below, these instances are confined to two translated texts, TT1H and TT3M, but most of them (15) are in TT1H. Being so few with such limited distribution, the extracted instances do not allow for any reliable extrapolation. However, a close examination of these instances reveals that 9 of them (including all 3 in TT3M) involve metaphorical realizations in the ST and corresponding demetaphorization in the TT, i.e. clausal unpacking of nominal constructions, with redistribution or repetition of experiential elements between clauses and the use of reference items. In seven instances, the resulting clause nexus has the sense of a general/specific structure, which is accentuated by the use of *إِذْ* 'ið'. In almost all the identified instances, an equally or slightly less metaphorical equivalent could have been used in the translation as the options available do not seem to be subject to any constraints in a projecting relationship.

As Table 5-16 shows, there are 7 instances of English embedded projections, 6 of which involve the use of a projected embedded clause postmodifying a noun of projection or 'fact', in the sense of Halliday and Matthiessen, 2004: 469). For example:

(21a) English ST1B [Conc 248, ST1BandTT1HzappedITH]:||| Such is the narrative formed from the sadly dislocated story of John of Nikiou, || and it is confirmed by the statement of Nicephorus [[that Cyrus was sent back by Heraclonas]].|||

(21b) Arabic TT1H:

هذا ما يمكن أن نستخلصه من تاريخ حنا الذي تغيرت معالمه تغيراً يؤسف له وهذه الأخبار يعززها ما جاء في تاريخ نيقفوروس إذ يقول إن (قيرس) أعاده هرقلوناس إلى مصر،

(21c) English back-translation: ||| This is what we can conclude from the history of John, [[whose features sadly changed a change (which) is regretted]] || and these accounts confirms-them what occurs (is stated) in Nicephorus' history,<sup>116</sup> || 'ið (for) he states || that Cyrus returned-him Heraclonas to Egypt. (that Heraclonas returned Cyrus to Egypt) |||

Here the English nominal group *the statement of Nicephorus that Cyrus was sent back by Heraclonas* is a metaphorical, nominalised version of a projecting clause nexus: *Nicephorus stated that Cyrus was sent back by Heraclonas*. It is demetaphorized in the Arabic translation: *يقول إن (قيرس) أعاده هرقلوناس إلى مصر* (he states that Cyrus...). Thus the English condensed clause *it is confirmed by the statement of Nicephorus that Cyrus was sent back by Heraclonas* is rendered as a sequence of 3 clauses, the first of which is a general thesis (*these accounts are confirmed by what is stated in Nicephorus' history*) followed by an elaborating projecting sequence introduced by *إذ 'ið*, with a pronominal reference to Nicephorus as the Sayer in the Arabic projecting clause.

Upgrading of embedded clauses to ranking clauses is also observed in 5 instances of defining relative clauses, where a comparable relative construction could have been used in the translation.

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<sup>116</sup> This and the upgraded clause are Topic-Comment clauses (see Section 2.2.2, Chapter 2), used here to thematize the Medium in an agentive clause, where the use of receptive voice is not allowed in Arabic. For example, the construction *A is confirmed by B* can only be realized in Arabic as *A<sub>i</sub> confirms-it<sub>i</sub> B<sub>j</sub>*, if the thematic status of the Medium (A) is to be preserved and the Agent (B) is to be stated

Table 5-16 Upgrading embedded clauses

|             |                                    | TT1H | TT2M | TT3M | Total |
|-------------|------------------------------------|------|------|------|-------|
| Head        | Act clause                         | 3    |      |      | 3     |
|             | Projection                         | 1    |      |      | 1     |
|             | Prepositional Complement           | 2    |      |      | 2     |
| Postmodifer | Defining relative clause           | 5    |      |      | 5     |
|             | Projection                         | 3    |      | 3    | 6     |
|             | Postmodifier in an adverbial group | 1    |      |      | 1     |
|             | Total                              | 15   |      | 3    | 18    |
|             | Total $\text{ﺃﻱ}$ 'ið tokens       | 231  | 92   | 140  | 463   |
|             | % per $\text{ﺃﻱ}$ 'ið tokens       | 6.5% | 0%   | 2.1% | 3.9%  |

## II. Logical Shifts

This is the second major category of explicating shifts observed in the extracted concordance lines of causal/elaborating  $\text{ﺃﻱ}$  'ið. As noted earlier, two subtypes can be recognized: LOGICO-SEMANTIC SHIFTS, and TACTIC SHIFTS. As will become clear from the following discussion, they can be regarded as shifts either within the logical mode of the ideational metafunction or from the textual to the logical<sup>117</sup>, where comparable patterns of agnation are available to the translator in the target language.

### LOGICO-SEMANTIC SHIFTS

These involve the use of the conjunction  $\text{ﺃﻱ}$  'ið for the overt marking of implicit conjunctive relations between paratactic or cohesive sequences, or in other explicating shifts involving the type or pattern of conjunctive relations realized. A breakdown of the various manifestations of this category of shifts, as well as counts of their distribution in the three translated texts, are set out in Table 5-17. As the table shows, the punctuative subcategory is by far the largest in this group, encompassing as it does 155 instances of causal/elaborating  $\text{ﺃﻱ}$  'ið in the entire translated corpus, i.e. approximately 34% of its total occurrences. These punctuative instances involving  $\text{ﺃﻱ}$  'ið are shared among the three translated texts TT1H, TT2M and TT3M as follows: 34%, 26% and 40%

<sup>117</sup> As will be shown in the cases involving punctuation discussed below, it may occasionally be regarded as a stratal shift from the graphological to the lexicogrammatical.

respectively, which may signify a greater tendency in TT3M to replace the relevant punctuation marks with a conjunctive marker.

Table 5-17 Logico-semantic shifts

|                            |                   | TTH1  | TTM2  | TTM3  | Total |
|----------------------------|-------------------|-------|-------|-------|-------|
| Punctuative                | comma             | 4     | 1     | -     | 5     |
|                            | semicolon         | 2     | 16    | 18    | 36    |
|                            | colon             | 16    | 6     | 8     | 30    |
|                            | dash              | 1     | -     | 1     | 2     |
|                            | full stop         | 30    | 17    | 35    | 82    |
|                            | Total punctuative | 53    | 40    | 62    | 155   |
| General/specific structure |                   | 23    | 3     | 1     | 27    |
| Shift in type              |                   | 2     | 4     | 8     | 14    |
| Total logico-semantic      |                   | 78    | 47    | 71    | 196   |
| Total ٤ 'id tokens         |                   | 231   | 92    | 140   | 463   |
| % per ٤ 'id tokens         |                   | 33.8% | 51.1% | 50.7% | 42.3% |

If the punctuation practice in English is ‘a fairly recent innovation, never very consistently used’ (Halliday and Matthiessen, 2004: 399), then it is much more recent and far less uniform in Arabic, where there is still no fully standardized system of punctuation (cf. Holes, 1995: 204). As Holes (ibid) notes, whatever punctuation is used in Arabic texts, ‘it functions alongside the native system of textual chunking, which relies on coordinating and subordinating conjunctions’ for signalling what is termed here tactic and logico-semantic relations. It is hardly surprising, therefore, that major Arabic grammar textbooks do not address punctuation usage in any depth. That is not to say, however, that the use of punctuation marks in Arabic texts is an entirely random affair, where a full stop, for instance, could appear in the middle of a nominal group or a prepositional phrase. Furthermore, written Arabic texts, including those listed in the present corpus, do exhibit instances of asyndetic juxtaposition of potentially independent clauses separated only by punctuation marks, where overt conjunctive markers could have been used together with, or instead of, punctuation. Here is an example from the translated corpus, where a semicolon is inserted between two independent clause complexes in the translation, without any explicit conjunctive markers, while the corresponding English sentences are marked off by a full stop:

(22a) English ST3R [Conc 281, TT3MSemicolon]:|| We should more naturally say || that there are divergent interests, || and that the statesman should arrive at the best available compromise.↓ || The members of a class or a nation may have a common interest, || but it will usually conflict with the interests of other classes or other nations.||

(22b) Arabic TT3M:

ونكون أقرب إلى الوضع الطبيعي إذا قلنا إن للناس مصالح شعبية وأن واجب السياسي هو أن يلتزم ما يوفق  
بين تلك المصالح جميعاً؛<sup>▼</sup> إنه من الممكن لأفراد الطبقة الواحدة أو الأمة الواحدة أن يشتركوا في مصلحة  
واحدة، لكن مصالحتهم هذه ستعارض مع سائر الطبقات أو سائر الأمم؛

(22c) English back-translation: ||| We would be closer to the natural position || if we say  
|| that people have popular interests || and that the politician's duty is that he seeks what  
reconciles all those interests with one another;<sup>▼</sup> || it is possible for the members of one  
class or one nation to have a common interest, || but this interest will conflict with the  
other classes or other nations; |||

The discourse functions of punctuation markers, especially semicolon and colon, as Fabricius-Hansen and Ramm (2008: 5) note, 'have not yet been thoroughly investigated from the perspective of discourse structure or discourse processing, let alone in a cross-linguistic setting'. I will not examine this topic in any detail here, but for the purpose of the present analysis, it is interesting to note, following Huddleston and Pullum (2002: 1735f), that the comma, semicolon and colon, which 'normally mark boundaries within a sentence'<sup>118</sup>, indicate a weaker boundary than the full stop. Calling the former 'secondary boundary marks', Huddleston and Pullum (ibid) argue that they may be arranged into 'a hierarchy of relative strength', with the semicolon and colon placed between the full stop (the strongest) and the comma (the weakest). It would be difficult to argue for a similar hierarchy in Arabic, given the current state of punctuation practice, but I will assume without further discussion that the two poles of any such hierarchy would still be the comma and full stop. Thus, the shift from a full stop to a semicolon in (22) above may signal a step along the cline towards connectedness, unless it turns out that there is a predilection for using the semicolon in Arabic texts in general or in the translator's individual style. Obviously, the introduction of a specific causal/elaboration conjunction as well, as opposed to the commonplace internal additive *و* *wa-*, would be regarded as further explicitation; consider example (23):

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<sup>118</sup> Huddleston and Pullum (ibid) note an exception where the colon is used to mark the boundary of a non-final sentence.

(23a) English ST3R [Conc 1, ST3RandTT3MzappedITH]:||| As a whole, this Being is free. ||↓ God decided, from the first, || that He would act according to fixed general laws, || but He chose such laws as would have the best results. |||

(23b) Arabic TT3M:

وهذا "الكائن" باعتباره كلاً واحداً، حر؛ ↓ إذ أراد الله منذ البداية أن يتصرف وفق قوانين عامة مقررّة، غير أنه اختار من القوانين ما يكون له منه خير النتائج؛

(23c) English back-translation: ||| This Being, considered as a whole, is free; ||↓ *'iḏ* (for) God wanted, from the first, || that He acts according to fixed general laws, || but He chose such from the laws what would have for Him the best results. |||

As the counts in Table 5-17 show, shifts from full stops are the commonest overall, followed by those from semicolons, then colons. The individual frequencies of these shifts in every text will obviously depend as well on the frequencies of punctuation marks in the corresponding source texts. Table 5-18 shows the relative frequencies of the semicolon and colon in the parallel corpus<sup>119</sup>:

Table 5-18 Distribution of the semicolon and colon in the parallel corpus

|           | ST1B | TT1H | ST2D | TT2M | ST3R | TT3M |
|-----------|------|------|------|------|------|------|
| Semicolon | 704  | 21   | 2085 | 3171 | 1047 | 3013 |
| Colon     | 686  | 274  | 314  | 436  | 365  | 441  |

As the counts in the table show, there is indeed a predilection for using the semicolon and colon in TT2M and TT3M. Interestingly, punctuative shifts from semicolons involving the use of the conjunction *'iḏ* also seem to be more common in TT3M (1.72% ) and TT2M (0.77%) than TT1H (0.28%), while those involving colons seem to be almost equally frequent: 2.2%, 2.2% and 2.3% respectively.

A closer examination of the punctuative shifts involving the colon reveals that most of them, as shown in Table 5-19, are instances of expansion by elaboration, where the rhetorical relation involved is explicitly realized in the translation by means of the conjunction *'iḏ*, although the translator could have opted for an equally implicit rendering signalled only by punctuation. The remaining instances, which are mostly in

<sup>119</sup> The full stop was excluded due to the difficulty of obtaining a reliable count in Arabic texts.

TT1H (73%), occur in an environment of projection combined with expansion (elaboration). Rather than containing a verb projecting the following quote, which is signalled only by the colon in the ST, the first clause in the sequence typically serves as an evaluative thesis implicitly projecting the following quote, or perhaps more accurately ushering it in; for example:

(24a) English ST1B [Conc 83, ST1BandTT1HzappedITH]:||| Seneca clearly believed the story:↓ ‘Four hundred thousand books were burned at Alexandria.’ |||

(24b) Arabic TT1H:

وواضح أن سنيكا قد صدق هذه القصة ↓ إذ قال: " لقد أحرقنا في الإسكندرية أربعمئة ألف كتاب".

(24c) English back-translation: ||| It is clear that Seneca believed this story ↓ 'ið (as<sup>120</sup>) he said ‘Four hundred thousand books were burned at Alexandria.’ |||

Here the first clause in the sequence is an evaluation or inference based on the following quote, but it is not a projecting clause as such<sup>121</sup>. Yet the reader of the English sequence will have no difficulty inferring that the Sayer of the implicit projecting process is Seneca. Leaving nothing to inference, the translator opts to make the projecting process explicit: إذ قال (as he said), with the conjunction إذ 'ið being employed for linking the explicit projecting clause with the first one. It may be argued that the Arabic construction used here is motivated by the grammatical requirement of having a proper projecting element in the first clause. But the translator could still have opted for a more condensed 2-clause construction without the need for explicit conjunction:

(24d) Condensed rendering:

وواضح مما قاله سنيكا أنه قد صدق هذه القصة: " لقد أحرقنا في الإسكندرية أربعمئة ألف كتاب".

(24e) English back-translation: ||| It is clear from what Seneca said that he believed this story: ‘Four hundred thousand books were burned at Alexandria.’ |||

<sup>120</sup> It is possible to interpret the conjunction إذ 'ið temporally here, hence the use of ‘as’ as a gloss.

<sup>121</sup> Cf. Thompson (1996a), who describes similar reporting sequences as ‘discontinuous report’.

Table 5-19 Punctuative explicitation involving the colon

|                          | TT1H | TT2M | TT3M | Total |
|--------------------------|------|------|------|-------|
| Elaboration              | 8    | 5    | 6    | 19    |
| Elaboration + Projection | 8    | 1    | 2    | 11    |
| Total                    | 16   | 6    | 8    | 30    |

As noted above, logico-semantic shifts associated with the use of *id* may also involve the type and/or pattern of conjunctive relations realized. As illustrated in Table 5-17 above, this type of shift is observed in 41 instances, 27 (67%) of which are characterized by expansion of one clause into an elaborating general/specific paratactic sequence, while the remaining 14 (33%) involve an explicating shift in the type of logico-semantic relation. The following is a typical example of the former:

(25a) English ST1B [Conc 250, ST1BandTT1HzappedITH]:||| The Copts, therefore, not only sided with the Arabs at this crisis, || but they would have been guilty of supreme folly || if they had again courted the stripes and fetters of the imperial government.|||

(25b) Arabic TT1H:

ولهذا لاذ القبط بالعرب في هذه المحنة وساعدوهم، ولو فعلوا غير ذلك لكانوا أحمق الناس وأجهلهم، إذ يكونون كأنهم يسعون إلى وضع أيديهم في أغلال الروم وكشف أجسامهم لجلد سياطهم.

(25c) English back-translation: ||| And therefore the Copts resorted to the Arabs in this crisis || and supported them || and if they had done other than that (otherwise), || they would have been the most foolish and ignorant people || 'id (for/since) it would be as if they were seeking to put their hands in the fetters of the Romans and expose their bodies to their whips.|||

Here the translator rendered the *if*-clause as a general thesis followed by an elaboration introduced by the conjunction *id*. Unlike other instances, the two clauses in this case are separated by the main clause in the conditional clause complex. Thus: Y if X  $\Leftrightarrow$  if X1, Y *id* (for/since) X2, where X2 elaborates X1. Note also the use of text reference in the X1 clause (*other than that*), which enabled the translator to deploy this clearly optional elaborating construction.

As noted above, the remaining 14 instances of logico-semantic shift mostly involve changing the type of inter-clausal relation into a causal/elaborating one mediated by *إذ* 'iḏ, thereby facilitating comprehension. Almost all of these shifts are from extending (additive) relations. For example:

(26a) English ST3R [Conc 74, ST3RandTT3MzappedITH]:||| Both were extremely influential, and dominated science until the time of Galileo. |||

(26b) Arabic TT3M:

وقد كان للكتابين معاً أعمق الأثر، إذ كانت لهما السيادة على العلم حتى عصر جاليليو؛

(26c) English back-translation: ||| The two books together had the deepest impact, || 'iḏ (for) for them (was) the domination over science until the time of Galileo (they had domination over science until the time of Galileo).|||

Here the translator opts for providing an explanation for the first thesis (*both were extremely influential*) rather than a simple addition of another thesis (*dominated science until the time of Galileo*), as in the ST. This seems to be in harmony with an overall tendency to weed out any vagueness or ambiguity and enhance comprehensibility; a tendency which is also borne out by example (27) below, where the logical relation in question is a concessive one but the clause sequence includes two instances of *إذ* 'iḏ typifying the two subtypes of logico-semantic shift discussed here:

(27a) English ST1B [Conc 138 & 256, ST1BandTT1HzappedITH]:||| But while the Arab figures denote the revenue raised by the poll-tax alone, || it is hardly likely that the Roman figures refer to that one heading, || although a poll-tax was one among the many items in the Roman schedule of taxation. |||

(27b) Arabic TT1H:

على أن الأمر كان على غير ذلك، إذ أن المال الذي يذكره العرب لا يقصد منه إلا مال الجزية، في حين أن ما يذكر عن أموال الروم لا يقصد به في أغلب الظن الجزية وحدها، إذ أن الروم كانوا يجبون من مصر جزية على النفوس، وضرائب أخرى كثيرة العدد.

(27c) English back-translation: ||| However, the matter was different from that, || 'iḏ (for) the money which the Arabs mention is not meant to denote (anything) but the poll-tax || whereas what is mentioned about the Roman money is not probably meant to

denote the poll-tax only || 'ið (for) the Romans were levying on Egypt poll-tax and many other taxes.||

Here a hypotactic clause complex made up of 3 ranking clauses ( $\beta_1 \wedge \alpha \wedge \beta_2$ ) is turned, due to no obvious syntactic requirement, into 4-member clause sequence ( $1 \wedge 2(\alpha \wedge \beta) \wedge 3$ ). But a closer look reveals that this increase in number of ranking clauses has resulted from turning English  $\beta_1$  (*But while the Arab figures denote the revenue raised by the poll-tax alone*) into the familiar general/specific structure  $1 \wedge 2$  (*However, the matter was different from that, || 'ið (for) the money which the Arabs mention is not meant to denote ( anything) but the poll-tax*). Note how this structure is realized by means of a text reference item, *ذلك ðālika* (that) together with the conjunction *إِذْ 'ið*, which provides the elaborating link between the general thesis, serving as a preamble, and the specific one. The concessive force of the initial *but*, translated as *على أن 'ala 'anna* (however) now falls on the general thesis, while the second clause in the sequence is now devoted to fulfilling its elaborating function.

The second occurrence of *إِذْ 'ið* typifies a shift in the logical relation from internal concessive (in the sense of 'admittedly') to an arguably more transparent elaborating relation; so instead of saying, as the ST does, 'A is probably not only B, although B was one among many others', the translator opted for the straightforward explanatory version 'A is probably not only B, for B was one among many others'<sup>122</sup>.

There are two other occurrences of *إِذْ 'ið*, where the logical relation per se is not changed, but the interpersonal dialogic aspect of the relation is enhanced.

## TACTIC SHIFTS

There are 94 occurrences of causal/elaborating *إِذْ 'ið* in the translated corpus, which involve a shift in interdependency from hypotaxis to parataxis. The word 'shift' here is

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<sup>122</sup> This skeletal representation of the logico-semantic relation involved obscures another arguably explicating shift in transitivity from the static relational *the poll-tax was one among the many items in the Roman schedule of taxation* to the dynamic, operative, material *the Romans were levying on Egypt poll-tax and many other taxes*. It would be beyond the scope of this study to discuss explicitation features in the system of transitivity.

not meant to imply that the translator was supposed to aim at equivalence in taxis irrespective of any grammatical necessity obviating any such equivalence. Rather, it is meant to suggest that, faced by certain hypotactic constructions, the translator opted to move upward rather than downward on the rank scale, where both options seemed to be equally available. Admittedly, in some instances there are no tactically equivalent counterparts in Arabic; yet the option adopted by the translators in the identified instances was to move up to parataxis rather than down to embedding, for example. The different environments triggering paratactic shifts mediated by the conjunction *إذ* 'iḏ are summarized in Table 5-20.

Table 5-20 Tactic shifts mediated by *إذ* 'iḏ

|                                   | TT1H  | TT2M  | TT3M  | Total |
|-----------------------------------|-------|-------|-------|-------|
| from non-finite                   | 18    | 9     | 6     | 33    |
| from finite                       | 6     | 2     | 5     | 13    |
| from non-defining relative clause | 33    | 6     | 9     | 48    |
| Total                             | 57    | 17    | 20    | 94    |
| Total <i>إذ</i> 'iḏ tokens        | 231   | 92    | 140   | 463   |
| % per <i>إذ</i> 'iḏ tokens        | 24.7% | 18.5% | 14.3% | 20.3% |

In (28) below, a hypotactic non-finite construction is rendered as a paratactic sequence of two clauses linked by *إذ* 'iḏ:

(28a) English ST2D [Conc 30, ST2DandTT2MzappedITH]:||| They were of great antiquity, || being mentioned in the edicts of Ashoka;|||

(28b) Arabic TT2M:

ويمتد تاريخهم إلى عهد بعيد في القدم، إذ ترى اسمهم مذكوراً في مراسيم "أشوكا"

(28c) English back-translation: ||| Their history dates back to a very old age || 'iḏ (for) you see their name mentioned in the edicts of Ashoka; |||

Here, the translator could have opted for a hypotactic clause such as *باعتبارهم مذكورين في* "أشوكا" (considering that they are mentioned in the edicts of Ashoka), dispensing as well with the interpersonal explicitation of *ترى tarā* (you see) and the redundant *اسمهم 'ismahum* (their name); after all, 'being mentioned' in this context entails having their name mentioned.

Shifts from finite hypotactic clauses into paratactic sequences mediated by *ʔ* 'ið are almost confined to clauses introduced by the conjunction *because*, which have already been discussed in Section 5.2.1.2. The remaining subset of tactic shifts yet to be considered is that of non-defining relative clauses (both finite and non-finite). As Table 5-20 above shows, there are 48 occurrences of *ʔ* 'ið in the translated subcorpus, where the corresponding English construction is a hypotactic clause complex with the dominant clause being either elaborated or extended by a non-defining relative clause (cf. Halliday, 1994). There are no grammatical analogues of non-defining relative clauses in Arabic; but it can probably be stated in general terms that English non-defining relative clauses are often translated as relative clauses in Arabic or upgraded to additive paratactic clauses, especially in cases where the relative pronoun could be paraphrased semantically using *and*.

Most of the occurrences of *ʔ* 'ið corresponding to non-defining relative clauses do not seem to exhibit any compelling grammatical or stylistic requirements for using an elaborating paratactic sequence, which frequently leads to unnecessary repetition of participants and processes; for example:

(29a) English ST3R [Conc 60, ST3RandTT3MzappedITH]:||| He was probably induced to come by Pericles, who was bent on civilizing his fellow-townsmen.|||

(29b) Arabic TT2M:

ويجوز أن بركليز هو الذي استدعاه إلى أثينا، إذ كان بركليز معنياً بتمدين أبناء مدينته تلك،

(29c) English back-translation: ||| It is possible that Pericles was the one who summoned him to Athens, || 'ið (for) Pericles was bent on civilizing his fellow-townsmen.|||

I will now turn to concessive conjunctive markers in the parallel corpus to see if the translated texts exhibit similar patterns of explicitation.

### 5.3 Concessive Conjunctives in the Parallel Corpus

As was the case with causal conjunctives, the bilingual concordance output examined in this section is based on predetermined fairly comprehensive sets of conjunctive markers used as search word lists in WS 4.0. Again, being polyfunctional, some concessive conjunctive markers examined here could be used to denote other fairly close relations, e.g. adversative. Given the semantic proximity between these senses, no attempt has been made to identify and eliminate strictly non-concessive instances. In subsection 5.3.1, I will first examine the overall distribution of English concessive conjunctives in the source texts, then turn the focus on one common and prototypical concessive conjunction, whose bilingual concordance lines will be examined for any significant patterns of shifts. Later, the same approach will be applied to Arabic concessive conjunctives.

#### 5.3.1 English Concessive Conjunctives

##### 5.3.1.1 Overall Statistics

Table 5-21 presents the overall frequency and distribution of the identified English concessive/adversative<sup>123</sup> conjunctive markers across the three source texts (ST1B, ST2D & ST3R). The figures shown represent the number of concordance lines extracted on the basis of the pre-defined list of concessive conjunctives. Non-concessive or non-adversative instances of *still*, *while/whilst* and *yet* have been eliminated from the concordance output.

Table 5-21 Overall Frequency & Distribution of the Main English Concessive/Adversative Conjunctives

| Conjunctive     | ST1B<br>(128,884 words) | ST2D<br>(138,635 words) | ST3R<br>(120,038 words) | Total |
|-----------------|-------------------------|-------------------------|-------------------------|-------|
| although/though | 187                     | 66                      | 138                     | 391   |
| at any rate     | 7                       | -                       | 11                      | 18    |
| but             | 825                     | 437                     | 857                     | 2119  |
| even if         | 10                      | 5                       | 16                      | 31    |
| however         | 105 (4 hypo)            | 43 (4 hypo)             | 112 (10 hypo)           | 260   |
| in any case     | 10                      | 1                       | 4                       | 15    |
| in either case  | 3                       | 3                       | 2                       | 8     |

<sup>123</sup> Given the difficulty of identifying and eliminating the adversative instances of the main concessive conjunction *but*, it was felt preferable to include other adversative conjunctions such as *whereas* and *while* to reflect the overall distribution of this type as well.

|                      |      |     |      |      |
|----------------------|------|-----|------|------|
| nevertheless         | 22   | 20  | 14   | 56   |
| still                | 9    | 8   | 14   | 31   |
| whatever/ whatsoever | 11   | 8   | 36   | 55   |
| whereas              | 19   | 6   | 19   | 44   |
| whenever/whensoever  | -    | 2   | 12   | 14   |
| wherever             | 5    | 7   | 11   | 23   |
| while/whilst         | 135  | 49  | 50   | 234  |
| whoever              | 1    | 1   | 4    | 6    |
| yet                  | 83   | 24  | 31   | 138  |
| Hypotactic           | 372  | 152 | 296  | 820  |
| Paratactic           | 1060 | 528 | 1035 | 2623 |
| TOTAL                | 1432 | 680 | 1331 | 3443 |

It is obvious from the table that the top four concessive conjunctions in the English corpus are: *but*, *although/though*, *however* and *yet*. Table 5-22 shows the overall distribution of the top four concessive conjunctives in the three English source texts relative to their size in terms of word count. Again, as was the case with causal conjunctions, ST3R has the highest frequency of the top concessive markers (0.95%) closely followed by ST1B (0.93%), and then ST2D (0.41%).

Table 5-22 Percentage of the top four Concessive Conjunctives in the English Corpus

|                      | ST1B    | ST2D    | ST3R    |
|----------------------|---------|---------|---------|
| Text Size (in words) | 128,884 | 138,635 | 120,038 |
| Tokens               | 1200    | 570     | 1138    |
| Percentage           | 0.93%   | 0.41%   | 0.95%   |

I will now focus on the second most frequent concessive conjunctive, viz. *although/though*. Being a prototypical monovalent concessive conjunctive, *although/though* does not require any initial pruning of its concordance lines, which makes it more manageable than the much more frequent polyvalent *but*.

### 5.3.1.2 *Although/though*

As Table 5-21 shows, there are 391 instances of *although/though* extracted by the concordancer from the English corpus, with ST1B having the largest share of this hypotactic conjunction than the other two English texts (48% compared to 17% and 35% in ST2D and ST3R respectively). For the purpose of evaluating translation shifts involving the English conjunctive *although/though*, 5 lines from the concordance output from ST1B will be eliminated from the following analysis due to the fact that the corresponding Arabic text seems to have been copied or quoted from original Arabic references, on which the English source text is based (concordance lines 52, 56, 63 and

150)<sup>124</sup>, or the concessive clause is omitted in the translation (concordance line 149). Similarly, one concordance line is disregarded in ST2D (concordance line 37) because of a typographic error where the preposition *through* is mistyped as *though*. Thus, the number of relevant instances of *although/though* in ST1B, ST2D and ST3R is 182, 65 and 138 respectively. Table 5-23 shows that the conjunctive used in most of these instances is *though*.

Table 5-23 Distribution of *though* and *although* in the English corpus

|          | ST1B | ST2D | ST3R |
|----------|------|------|------|
| Although | 67   | 2    | 38   |
| Though   | 115  | 63   | 100  |
| Total    | 182  | 65   | 138  |

A close examination of the hypotactic clause nexuses mediated by the conjunctive *although/though* reveals 3 textually distinct sequences of the dependent (concessive) and dominant (consequence) clauses in the nexus; as Halliday and Matthiessen (2004: 392) note, there is a thematic choice involved in determining the sequence of clauses in a clause nexus:

- (i)  $\alpha \wedge \beta$  (consequence  $\wedge$  concession) – progressive sequence
- (ii)  $\beta \wedge \alpha$  (concession  $\wedge$  consequence) – regressive sequence
- (iii)  $\alpha \ll \beta \gg$  (concession clause enclosed within a consequence clause) - enclosure

Table 5-24 shows the distribution of these sequences in the English corpus. While enclosure seems to be the most frequent option in both ST2D and ST3R, ST1B tends to favour a progressive sequence. This variation in clause sequence across the three English texts will be considered again when translation shifts involving *although/though* are analysed below.

Table 5-24 Distribution of concessive sequences involving *although/though* in the English corpus

|                                       | ST1B     | ST2D     | ST3R     |
|---------------------------------------|----------|----------|----------|
| $\alpha \wedge \beta$                 | 88 (48%) | 15 (23%) | 51 (38%) |
| $\beta \wedge \alpha$                 | 64 (35%) | 24 (37%) | 29 (20%) |
| $\alpha \ll \beta \gg$ <sup>125</sup> | 30 (17%) | 26 (40%) | 58 (42%) |
| Total                                 | 182      | 65       | 138      |

<sup>124</sup> In these instances, the English source text seems to be a translation of an original Arabic text.

<sup>125</sup> The figures given for this type of sequence also include cases where the concessive circumstantial relation could be interpreted as holding between ‘elements of a figure’ rather figures as a whole (cf. Halliday and Matthiessen, 2004: 492).

The extracted bilingual concordances for *although/though* (provided in full in Appendix 4) also reveal interesting patterns of translation shifts, which could be deemed to be manifestations of explicitation, though with varying degrees of subtlety. To start with, Table 5-25 provides an overview of the most frequent Arabic conjunctives selected by the translators as equivalents for *although/though*. Unlike the case with the causal conjunction *because* (see Section 5.2.1.2 above), there does not seem to be one predominant Arabic equivalent for *although/though* in all three translated texts. Conditional concessive conjunctions, such as لو/إن/إذا/لئن *lau/ 'in/ 'dā/la'in* (if, even if), are common in all three target texts, but TT1H seems to favour paratactic concessive conjunctions, such as لكن *lākin/lākinna* (but), in spite of the availability of hypotactic options. On the other hand, TT2M and TT3M draw more heavily on the hypotactic concessive conjunctions, especially the conjunction groups على الرغم من *'ala ar-raġmi min*, بالرغم من *bi-rraġmi min* and رغم أن *raġma 'anna* (in spite of the fact that), these being among the principal markers of hypotactic concessive enhancement (see Chapter 3, Section 3.1.2.2).

Table 5-25 Arabic equivalents of *although/though* in the translated corpus

|  | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M |
|--|-----------|-----------|-----------|
| لكن <i>lākin/lākinna</i> (but)                         | 41        | 4         | 6         |
| رغم/على الرغم من <i>raġ ma/'ala-r-raġmi min</i>        | -         | 27        | 55        |
| غير أن <i>ġaira 'anna</i> (however/yet/nevertheless)   | 10        | -         | -         |
| على أن <i>'alā 'anna</i> (however/yet/nevertheless)    | 31        | -         | -         |
| مع أن <i>ma'a 'anna</i> (even though)                  | 27        | 1         | 5         |
| لو/إن/إذا/لئن <i>lau/ 'in/ 'dā/la'in</i> (if, even if) | 31        | 26        | 65        |
| و <i>wa-</i> (and)                                     | 13        | 2         | 1         |
| None   | 2         | 1         | 3         |
| Other  | 27        | 4         | 3         |
| Total  | 182       | 65        | 138       |

However, looking more closely at the Arabic equivalents selected by the translators for *although/though*, one can discern certain patterns of explicating shifts which do not seem to be necessitated by any lexicogrammatical requirement, as generally evidenced by the availability of equally adequate, but less explicit, alternatives in the sense

adopted in this study. Four main types of potentially explicating shifts can be recognized:

- I. Shifts in taxis (interdependency)
- II. Shifts in sequence (relative ordering of interdependent clauses)
- III. Reinforcement shifts
- IV. Other explicating shifts

As will become clear from the discussion of these types below, it is generally the rule rather than the exception to find clusters of explicating shifts co-occurring in a certain stretch of text. Nonetheless, the above distinction is based on the predominant feature observed in relation to the English conjunction *although/though* in a clause nexus. Some overlap between the above categories is inevitable, but the instances where this is observed are counted only once under one of the above types, which is deemed to be the most salient in a particular instance. Table 5-26 provides an overview of the frequency and distribution of the above four types of potentially explicating shifts.

Table 5-26 Main types of explicating shifts involving *although/though*

|  | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | Total  |
|--|-----------|-----------|-----------|--------|
| Tactic                                 | 115       | 6         | 8         | 129    |
| Sequence                               | 14        | 8         | 9         | 31     |
| Reinforcement                          | 4         | 10        | 34        | 48     |
| Other                                  | 7         | 6         | 23        | 36     |
| Total                                  | 140       | 30        | 74        | 244    |
| Total Tokens of <i>although/though</i> | 182       | 65        | 138       | 385    |
| Percentage                             | 76.92%    | 46.15%    | 53.62%    | 63.38% |

### I. Shifts in Taxis

These shifts are characterized by the use in the target text of a paratactic nexus or cohesive sequence instead of the equally available hypotactic option, which seems to be closer to the English construction. As noted above, concessive paratactic shifts seem to be much more prevalent in TT1H, an observation which is strongly confirmed by the counts listed in Table 5-27.

Table 5-27 Paratactic shifts in the translation of *although/though*

|  | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | TOTAL  |
|--|-----------|-----------|-----------|--------|
| Conjunction                            | 101       | 5         | 7         | 113    |
| Restructuring                          | 14        | 1         | 1         | 16     |
| Total                                  | 115       | 6         | 8         | 129    |
| Total Tokens of <i>although/though</i> | 182       | 65        | 138       | 385    |
| Percentage                             | 63.19%    | 9.23%     | 5.8%      | 33.51% |

Thus, tactic shifts observed in TT1H constitute 63.19% of all the instances of *although/though* in ST1B, compared to 9.23% and 5.8% in TT2M and TT3M respectively. As was the case with paratactic shifts involving the causal conjunction *because* (see Section 5.2.1.2 above), where incidentally paratactic shifts were also found to be relatively more frequent in TT1H, this type of shift either simply involves the use of a paratactic conjunction, mostly concessive, or, less commonly, some restructuring of the hypotactic clause complex, whereby the information is repackaged or redistributed in a looser paratactic construction, with or without the concessive element.

Table 5-28 provides a summary of all the paratactic conjunctions used by the translators in response to *although/though*. As the table shows, paratactic concessive conjunctions (لكن *lākin/na*, على أن *'ala 'anna* and غير أن *gaira 'anna*) are used in 88 instances in the translated subcorpus (i.e. 77.88% of all 113 instances grouped in this category). Statistically, the main non-concessive conjunction featured in this category is و *wa-* (and) (12.39%).

Table 5-28 Paratactic conjunctions used in the translation of *although/though*

|  | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | TOTAL  |
|--|-----------|-----------|-----------|--------|
| لكن ( <i>lākin/na</i> )                | 39        | 4         | 5         | 48     |
| على أن ( <i>'alā 'anna</i> )           | 30        |           |           | 30     |
| غير أن ( <i>gaira 'anna</i> )          | 10        |           |           | 10     |
| و ( <i>wa-</i> )                       | 12        | 1         | 1         | 14     |
| ثم ( <i>thumma</i> )                   | 2         |           |           | 2      |
| فـ ( <i>fa-</i> )                      | 2         |           | 1         | 3      |
| بل ( <i>bal</i> )                      | 2         |           |           | 2      |
| وَأما ( <i>wa-'amma</i> )              | 1         |           |           | 1      |
| وذلك أن ( <i>wa-ḍālika 'anna</i> )     | 1         |           |           | 1      |
| none (asyndetic)                       | 2         |           |           | 2      |
| Total                                  | 101       | 5         | 7         | 113    |
| Total Tokens of <i>although/though</i> | 182       | 65        | 138       | 385    |
| Percentage                             | 55.49%    | 7.69%     | 5.07%     | 29.35% |

The counts of the other paratactic conjunctions listed in Table 5-28 (including two asyndetic paratactic instances) are too small to allow for any generalizations. But the common feature shared by all these cases is a shift from hypotaxis to parataxis, where there does not seem to be any factor strictly precluding the former.

However, this paratactic shift is frequently associated with other manifestations of explication somewhere nearby, as attested by example (30):

(30a) English ST1B [Conc 41, ST1BandTT1HAlthough]:||| Hence, although his article on the Mukaukas ('Fragments Coptes' in Journal Asiatique, October-November, 1888, pp. 389-409) has a real importance, || it does not range over a wide enough field;|||

(30b) Arabic TT1H:

وعلى ذلك فإنه كتب مقالاً عن المقوقس بعنوان "قطع قبطية" في جريدة (Journal Asiatique) شهر أكتوبر ونوفمبر سنة 1888 صفحة 389-409 وهو مقال ذو قيمة حقيقية ولكنه لم يبحث فيه بحثاً مستفيضاً واسع النطاق

(30c) English back-translation: ||| Hence, he wrote an article on the Mukaukas entitled 'Coptic Fragments' in the Journal (Journal Asiatique), October and November, 1888, pp. 389-409, || and it is an article of real importance, || wa-lākinna-hu (but-he) did not conduct an extensive wide-ranging research in it;|||

Note how the English hypotactic clause complex [although X ^ Y] is reconstrued in the translation as a paratactic sequence made up of 3 clauses [1 ^ wa- (and) 2 ^ wa-lākinna (but) 3]; thus: Although ⇔ wa-lākinna (but); X ⇔ 2 and Y ⇔ 3. The first clause in the paratactic sequence (1), on the other hand, is simply an upgraded nominal group: *his article on the Mukaukas* ⇔ *he wrote an article on the Mukaukas*. Note also the concomitant upgrading of the individual elements within the nominal group: the possessive determiner serving as Deictic into a participant (*his* ⇔ *he*); the noun serving as Thing (*article*) into a full participant in the resultant figure; and the prepositional phrase serving as Qualifier (*on the Mukaukas*) into a circumstantial element of Matter. The process, which was left implicit in the English prepositional phrase *on the Mukaukas* (i.e. written on the Mukaukas) is made explicit in the translation *كتب kataba* (wrote), even though a similar nominal group construction in Arabic could have been just as adequate. Thus the same quantum of information comes to occupy a wider

domain of realization, with a consequent reduction in lexical density. Moreover, the shift from nominal group to clause, or element to figure, is associated with a concomitant shift in information status from Given to New. So the nominal group *his article on the Mukaukas* is treated in the *although*-clause as a Given element in one information unit, as if it is already known or predictable from the context, with the New element being *has a real importance*. In the Arabic translation, on the other hand, this Given element now becomes New in a separate additional information unit and is explicitly laid out to the reader: كتب مقالاً عن المقوقس (he wrote an article on the Mukaukas).

The second less common category of paratactic shift (see Table 5-27) is characterized by an element of restructuring in the clause complex involved, which is frequently associated with a logico-semantic shift. This type of shift is observed in 16 instances of the concordance output for *although/though*, almost all of which are in TT1H. The concessive element may be downranked as a circumstantial element in the primary clause, but then followed by an elaborating paratactic secondary clause, with the entire sequence thereby acquiring the flavour of general/specific construction ; for example:

(31a) English ST1B [Conc 47, ST1BandTT1HAlthough]:||| From that moment the Muslim power was not again seriously menaced, || although the coast towns long continued subject to isolated and fruitless raids on the part of Byzantine sailors or pirates.|||

(31b) Arabic TT1H:

ومنذ ذلك الحين لم يخش المسلمون شيئاً اللهم إلا غزوات مفردة، إذ لبث بحارة الروم ولصوصهم زمناً طويلاً يهبطون على مدن الساحل يغيرون عليها، ولكن غاراتهم كانت عقيمة ترتد خائبة

(31c) English back-translation: ||| From that moment the Muslims feared nothing except isolated incursions, || 'ið (for) the Byzantine sailors and thieves continued for a long time to descend upon the coast towns raiding them, || wa-lākinna (but) their raids were fruitless, || they bounce back in failure. |||

Here an obvious paratactic shift has taken place giving rise to a paratactic sequence of 4 clauses: X *although* Y ⇔ 1 ^ 'ið (for) 2 ^ *wa-lākinna* (but) 3 ^ (asyndetic) 4. Note how

the ideational content of the *although*-clause is redistributed in the paratactic sequence through extensive restructuring. The original concessive element denoted by the conjunction *although* is turned into a subtractive circumstantial element within the first Arabic clause, which serves as a preamble paving the way for the next paratactic elaborating clause introduced by *إذ* 'id' (for); thus the first two clauses in the paratactic nexus have a general/specific structure. Note also the repetition or synonymy involving the lexeme RAID: *غزوات* *ġazawāt* (incursions), *يهبطون* *yahbiṭūn* (descend upon), *يغيرون* *yugīrūn* (raid), *غاراتهم* *ġarātu-hum* (their raids). The Epithets *isolated* and *fruitless* in the nominal group *isolated and fruitless raids* now appear in two separate clauses (1 and 3), with the noun originally functioning as Thing being repeated in both clauses. The last clause in the sequence is a redundant elaborating clause: *ترتد خائبة* (they bounce back in failure), yet another instance of explicitation. See example (27) above for another instance of paratactic shift with restructuring involving the conjunction *although*.

## II. Shifts in Sequence

As Table 5-26 shows, there are 31 instances of shifts in the sequence of dominant and dependent clauses linked by the conjunction *although/though*, i.e. approximately 8% of the total tokens of *although/though*. These sequence shifts take one of the following forms, whose frequency and distribution are shown in Table 5-29:

$$\beta \wedge \alpha \Rightarrow \alpha \wedge \beta; \alpha \ll \beta \gg \Rightarrow \alpha \wedge \beta \text{ or } \alpha \ll \beta \gg \Rightarrow \beta \wedge \alpha$$

Table 5-29 Distribution of sequence shifts in the translation of *although/though* in the bilingual corpus

|   | ST1B/TT1H | ST2D/TT2M         | ST3R/TT3M           | TOTAL |
|---|-----------|-------------------|---------------------|-------|
| $\beta \wedge \alpha \Rightarrow \alpha \wedge \beta$ (% relative to ST $\beta \wedge \alpha$ )   | 8 (12.5%) | 1 (4.17%)         | 3 (10.34%)          | 12    |
| $\alpha \ll \beta \gg \Rightarrow \alpha \wedge \beta$ (% relative to ST $\alpha \ll \beta \gg$ ) | 6 (20%)   | 6 (23%)           | 2 (3.45%)           | 14    |
| $\alpha \ll \beta \gg \Rightarrow \beta \wedge \alpha$ (% relative to ST $\alpha \ll \beta \gg$ ) | -         | 1 (3.85%)<br>TCom | 4 (6.9%)<br>(3TCom) | 5     |
| $\alpha \wedge \beta \Rightarrow \beta \wedge \alpha$   | -         | -                 | -                   | -     |
| Total   | 14        | 8                 | 9                   | 31    |
| Total Tokens of $\alpha \wedge \beta$ in ST   | 88 (48%)  | 15 (23%)          | 51 (38%)            | 154   |
| Total Tokens of $\beta \wedge \alpha$ in ST   | 64 (35%)  | 24 (37%)          | 29 (20%)            | 117   |
| Total Tokens of $\alpha \ll \beta \gg$ in ST  | 30 (17%)  | 26 (40%)          | 58 (42%)            | 114   |
| Total Tokens of <i>although/though</i>  | 182       | 65                | 138                 | 385   |

Interestingly, no shift in sequence is observed in the translation of any of the  $\alpha \wedge \beta$  instances of *although/though* in the English source texts. The counts in Table 5-29 seem to suggest a higher preference for  $\alpha \wedge \beta$  and lower preference for  $\alpha \ll \beta \gg$  and  $\beta \wedge \alpha$  (especially the former) in the target texts, though to a variable extent. In Chapter 6, the relative ordering of hypotactic complexes linked by the same concessive conjunctions featured here will be examined in the Arabic non-translated corpus to assess the validity of this observation and see whether such shifts could be attributed to an overall tendency in Arabic texts.

However, apart from any such tendency, and in spite of the relatively small number of instances in question, it could be argued that an  $\alpha \wedge \beta$  sequence is generally the easiest to process, followed by  $\beta \wedge \alpha$ , and then  $\alpha \ll \beta \gg$  (cf. Quirk *et al*, 1985: 1039f, who consider the so-called ‘right-branching clauses’, i.e.  $\alpha \wedge \beta$ , to be ‘the easiest to comprehend’, while enclosed clauses, which they call ‘nested’ or ‘medial-branching’ clauses, are supposed to cause ‘the most awkwardness’, especially if they are long and are themselves complex). Obviously, the relative ordering of clauses in hypotactic clause complexes<sup>126</sup> in general will depend on various other factors such as the type of logical relation, the relative length and complexity of the hypotactic clause (cf. ‘the principle of end-weight’, Quirk *et al*, 1985: 1362), and possibly whether the clause complex itself is embedded or nested, as well as other textual considerations including the possibility of choice in thematic status (cf. Matthiessen, 1995: 154).

As Table 5-29 shows, sequence shifts from  $\beta \wedge \alpha$  seem to be most common in TT1H, followed by TT3M. In some instances, the shift seems to be triggered by internal nesting involving subcomplexes of clauses as in example (32), where  $(\beta_1 \wedge \beta_2) \wedge \alpha$  is translated as  $\alpha \wedge (\beta_1 \wedge \beta_2)$ , arguably for ease of comprehension:

(32a) English ST3R [Conc 5, ST3RandTT3MAlthough]:||| Although his army was composed mainly of Macedonians, || and although most European Greeks submitted to him unwillingly, || he considered himself, at first, as the apostle of Hellenism.|||

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<sup>126</sup> The sequence of paratactic clauses is generally fixed (cf. Matthiessen, 1995)

(32b) Arabic TT3M:

ذلك أن الإسكندر قد اعتبر نفسه بادئ ذي بدء رسولاً يبشر بالروح الهلينية، على الرغم من أن جيشه كان مؤلفاً من أكثرية مقدونية، وعلى الرغم من أن معظم اليونان الأوروبيين قد خضعوا له عن غير إرادة منهم؛

(32c) English back-translation: ||| That is because Alexander considered himself, at first, as an apostle preaching Hellenic spirit, || 'ala-r-raġmi min 'anna (although) his army was composed of Macedonian majority, || wa-'ala-r-raġmi min 'anna (and although) most European Greeks submitted to him unwillingly. |||

Here the sequence is reversed from regressive to progressive, with the dominant clause being given thematic status. It is worth noting that the translator had the option to reproduce the original sequence; witness:

(32d) Closer rendering:

فعلى الرغم من أن جيش الإسكندر كان مؤلفاً من أكثرية مقدونية، وعلى الرغم من أن معظم اليونان الأوروبيين قد خضعوا له عن غير إرادة منهم، فقد اعتبر نفسه بادئ ذي بدء رسولاً يبشر بالروح الهلينية؛

(32e) English back-translation: ||| fa-(for) 'ala-r-raġmi min 'anna (although) Alexander's army was composed of Macedonian majority, || wa-'ala-r-raġmi min 'anna (and although) most European Greeks submitted to him unwillingly, || he considered himself, at first, as an apostle preaching Hellenic spirit. |||

Most of the shifts from  $\alpha \ll \beta \gg$  give rise to a progressive sequence  $\alpha \wedge \beta$ . A more subtle shift is observed in almost all the remaining instances where the resulting sequence is  $\beta \wedge \alpha$ ; it is as if the translator is wavering between reproducing the original enclosed construction, thereby preserving the topical Theme, and switching to the less complex  $\beta \wedge \alpha$ , with the consequence of forsaking the Theme. As a compromise, the translator opts for a kind of Topic-Comment clause (see Section 2.2.2, Chapter 2) which seems to be very close to, though not identical with, an enclosure; for example:

(33a) English ST3R [Conc 48, ST3RandTT3MAlthough]:||| But appetite,  $\ll \text{though sometimes ignoble}, \gg$  may be comparatively noble. |||

(33b) Arabic TT3M:

غير أن الشهوة - وإن تكن أحياناً وضيعة - فقد تكون شريفة نسبياً؛

(33c) English back-translation: ||| But appetite - *wa-'in takun (and-if-it/even if it)* is sometimes ignoble - *fa-(then)* it may be comparatively noble; |||

Here, in spite of the Arabic punctuation marks (the dashes), which seem to mark separation of the included conditional-concessive clause, I contend that this clause is hypotactically linked to the following main clause. In other words, it is an integral part of a syntactic construction rather than an included digression purporting to be an impromptu aside. This is evidenced by the use of the structural *fa-*, which is typical of conditional constructions, as well as the fact that dropping the even *if*-clause yields an ungrammatical clause:

(33d)

\*غير أن الشهوة فقد تكون شريفة نسبياً؛

If the included clause was meant to be a true enclosure, the whole construction should have been:

(33e)

غير أن الشهوة - وإن تكن أحياناً وضيعة - قد تكون شريفة نسبياً؛

Note also how the English elliptic enclosed clause is fully reconstituted in the translation; had brevity been a concern for the translator here, perhaps he could have opted for a nominalised circumstantial element, which is not uncommon in both Arabic TT and NT, e.g. رغم وضاعتها أحياناً (despite its ignobility sometimes).

### III. Reinforcement Shifts

The third type of potentially explicating shifts observed in the concordance output for *although/though* is reinforcement, which mostly takes the form of using correlative concessive conjunctions, where the second conjunction introducing the dominant clause is potentially redundant, and where there are no corresponding correlative conjunctions

in the ST. Table 5-30 shows the counts of correlative conjunctions involving *although/though* in the ST, with or without corresponding correlatives in the TT.

Table 5-30 Correlatives involving *although/though*

|  | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | TOTAL |
|--|-----------|-----------|-----------|-------|
| Correlatives in both ST & TT           | 2         | -         | 1         | 3     |
| Correlatives only in ST                | 6         | 2         | 1         | 9     |
| Total                                  | 8         | 2         | 2         | 12    |
| Total Tokens of <i>although/though</i> | 182       | 65        | 138       | 385   |
| Percentage                             | 4.4%      | 3.08%     | 1.45%     | 3.12% |

Table 5-31 sets out the counts and percentages of reinforcement shifts in the translation of *although/though*. As the table shows, correlatives seem to be most common in TT3M (23.19% compared to 1.1% and 12.31 in TT1H and TT2M respectively).

Table 5-31 Reinforcement shifts in the translation of *although/though*

|  | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | TOTAL  |
|--|-----------|-----------|-----------|--------|
| Correlatives                           | 2         | 8         | 32        | 42     |
| Other                                  | 2         | 2         | 2         | 6      |
| Total                                  | 4         | 10        | 34        | 48     |
| Total Tokens of <i>although/though</i> | 182       | 65        | 138       | 385    |
| Percentage                             | 2.2%      | 15.38%    | 24.64%    | 12.47% |

The primary clause may even be marked by two conjunctive expressions; for example:

(34a) English ST3R [Conc 12, ST3RandTT3MAlthough]:||| Although it is fanciful and in part quite unscientific, || it is very important, || since it involves the greater part of the imaginative effort required for conceiving the Copernican hypothesis. |||

(34b) Arabic TT3M:

وعلى الرغم من أن هذه النظرية تشطح مع الخيال الجامح، وأنها إلى حد ما بعيدة عن النظرة العلمية كل البعد، إلا أنها مع ذلك غاية في الأهمية، لأنها تتضمن الشطر الأكبر من مجهود الخيال اللازم لتصور النظرية الكوبرنيقية؛

(34c) English back-translation: ||| wa-'ala-r-raġmi min 'anna (and in spite of (the fact) that) this theory gives itself over to wild imagination || and that it is in part far removed from the scientific outlook, || 'illa 'anna-ha (yet it) ma'a ḍālika (in spite of that/nevertheless) is extremely important, || since it involves the greater part of the imagination effort required for conceiving the Copernican hypothesis. |||

Here the translator opted for three concessive conjunctives when only one, على الرغم من أن *'ala-r-raġmi min 'anna* (in spite of/notwithstanding (the fact) that/although) could have been an adequate equivalent for *although*. The other two conjunctive markers are clearly redundant but they serve to reinforce the concessive relation. Note also the upgrading of the nominal group complex in the *although*-clause (fanciful and...unscientific) into a clause subcomplex in the translation (gives itself over to wild imagination and it is far removed from...), which makes the concessive clause longer and heavier in Arabic. Perhaps the translator felt at the end of this clause subcomplex that the reader may well need a reminder of the concessive relation and further bonding of the components of the clause complex.

A reinforcing explicitation through the use of correlatives may also be associated with a shift in sequence from  $\alpha \ll \beta \gg$  to  $\beta \wedge \alpha$ ; for example:

(35a) English ST2D [Conc 19, ST2DandTT2MAlthough]:||| Jainism and Buddhism, <<though impregnated with the melancholy atheism of a disillusioned age,>> were religious reactions against the hedonistic creeds of an "emancipated" and worldly leisure class. |||

(35b) Arabic TT2M:

فالجائنية والبوذية، ولو أنهما مترعتان في ثناياهما بلون من الإلحاد الكئيب، الذي ساد ذلك العصر بعد أن زالت عن عينيه غشاوة الأحلام وأوهامها؛ إلا أنهما في الوقت نفسه كانتا بمثابة رد الفعل من جانب الدين في مقاومته لمذاهب اللذة التي أخذت بها طبقة من الناس حررت نفسها ونعمت في حياتها بالفراغ.

(35c) English back-translation: ||| Jainism and Buddhism, wa-lau 'anna-huma (and if they/even if they) are impregnated in their midst with a kind of melancholy atheism, [[which prevailed in that age after the screen of dreams and their illusions vanished from its eyes,]] || 'illa 'anna-huma (yet they) fi-l-waqtī nafsīhi (at the same time) were tantamount to reactions on the part of religion in its resistance against the creeds of hedonism, [[which were adopted by a class of people, who emancipated themselves and enjoyed leisure in their life.]] |||

Here conjunctive reinforcement is brought about through the optional use of an extra two conjunctive expressions in the dominant clause: *إلا أن* 'illa 'anna (yet) and the Adjunct *في الوقت نفسه* *fi-l-waqtī nafsīhi* (at the same time). Moreover, the entire clause complex is a  $\beta \wedge \alpha$  construction constituting the Comment element in a Topic-Comment construction, which is arguably less complex than the corresponding  $\alpha \ll \beta \gg$  construction. Perhaps this shift in sequence is partly motivated by other features of explicitation, e.g. the use of a heavy embedded qualifying relative clause complex (*which prevailed in that age after the screen of dreams and their illusions vanished from its eyes,*) for the simple prepositional phrase *of a disillusioned age*, which is functioning as a Qualifier in a nominal group. The translator could have opted for a 'leaner' rendering without the additional reinforcing conjunctions, the shift in sequence, and the unnecessary expansion of various Qualifiers in nominal groups as in 35 (d):

(35d) Closer less explicit rendering:

فالجائنية والبوذية - ولو أنهما مترعتان بالإلحاد الكئيب لعصر متحرر من الأوهام - كانتا رد فعل من جانب الدين في مقاومته لمذاهب اللذة التي أخذت بها طبقة متحررة ومنعمة في حياتها بالفراغ.

(35e) English back-translation: ||| Jainism and Buddhism,  $\ll \ll wa-lau 'anna-huma$  (and if they/even if they) are impregnated with the melancholy atheism of a disillusioned age  $\gg \gg$  were reactions on the part of religion in its resistance against the creeds of hedonism, [[which were adopted by a class emancipated and enjoying leisure in its life.]] |||

There are 6 other instances of reinforcement without the use of correlatives in the translations of *although/though*. As Table 5-30 above shows, these are equally distributed in the three target texts. One such instance (Conc 40, ST2DandTT2MAlthough) involves the repetition of the concessive element in the form of a concessive Adjunct with a reference expression in the dominant clause following a heavy concessive clause subcomplex, i.e.  $\beta (1 \wedge 2) \wedge \alpha$ . Two instances (Conc 104, ST1BandTT1HAlthough and Conc 69, ST3RandTT3MAlthough) involve an element of exclusiveness in the concessive clause. The remaining 3 instances (one in each target text: Conc 134, ST1BandTT1HAlthough; Conc 52, ST2DandTT2MAlthough; and

Conc 35, ST3RandTT3MAlthough) involve the use of a ‘universal conditional concessive’ (cf. Martin, 1992: 200 and Quirk *et al*, 1985: 1101); for example:

(36a) English ST3R [Conc 35, ST3RandTT3MAlthough]:||| No one thinks || it unjust to put the best men into a football team, || although they acquire thereby a great superiority|||

(36b) Arabic TT3M:

فلن تجد أحداً من رأيه أنه من الظلم أن تنتقي خير اللاعبين لفريق كرة القدم، مهما تعظم سيادتهم على غيرهم  
باننتخابهم لذلك الفريق؛

(36c) English back-translation: ||| You will not find anyone, || whose view (is) that it is unjust to select the best players for a football team, || mahmā (no matter how/however) great their superiority becomes over others by virtue of their selection of that team. |||

Here the universal conditional concessive مهما *mahmā* (whichever/however/no matter how) is used instead of the ordinary single concessive contingency, as in the English source text, thereby reinforcing the counter-expectation or the concessive opposition: it is not unjust to select the best players no matter how superior this would make them. Thus, the validity of the thesis of the dominant clause becomes universal.

Other features of explicitation in example (36) include the interpersonal explicitation in فلن تجد (you will not find) (see Chapter 4, Section 4.3.2), the unnecessary addition of the Qualifier على غيرهم (over others), and the lexical repetition of انتخابهم (their selection) and الفريق (the team) in باننتخابهم لذلك الفريق (by virtue of their selection of that team), in preference to an implicit text reference item comparable to *thereby* in the ST.

#### IV. Other Explicitating Shifts

In addition to the above categories of explicitating shifts associated with the conjunction *although/though*, there are 36 instances exhibiting other features of explicitation in the immediate environment of the concessive conjunction. These do not seem to be particularly related to, or triggered by, the concessive element in the clause nexus;

rather, they are simply conspicuous in their own right, and hence must be noted in so far as they reflect an explicating tendency in translation. Table 5-32 provides a convenient subcategorization of these instances, though its validity is vitiated by the considerable overlap between the identified subcategories and the limited number of instances involved. However, the identified subcategories will be familiar from the discussion of the conjunctive expressions considered so far.

Table 5-32 Other explicating shifts in the translation of *although/though*

|  | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | TOTAL |
|--|-----------|-----------|-----------|-------|
| Reconstitution                         | -         | 2         | 13        | 15    |
| Repetition/Full Reference              | -         | -         | 3         | 3     |
| Interpersonal                          | 3         | 1         | 3         | 7     |
| Expansion                              | 1         | 3         | 2         | 6     |
| Upgrading                              | 3         | -         | 2         | 5     |
| Total                                  | 7         | 6         | 23        | 36    |
| Total Tokens of <i>although/though</i> | 182       | 65        | 138       | 385   |
| Percentage                             | 3.85%     | 9.23%     | 16.67%    | 9.35% |

As Table 5-32 shows, the commonest subcategory is reconstitution of elliptic elements (15 instances), where a more or less comparable elliptic construction seems to be available to the translator; for example:

(37a) English ST3R [Conc 52, ST3RandTT3MAlthough]:||| Such a reproduction there must necessarily be - <<though not by deliberation and contrivance>> - for the Intellectual could not be the last of things, || but must have a double Act... |||

(37b) Arabic TT3M:

لقد كان يتحتم أن تجيء هذه الطبيعة صورة للأصل - ولو أنها صورة لم تجيء عن عمد ومحاولة - ذلك لأن "الكائن العقلي" يستحيل عليه أن يكون آخر الكائنات، بل لابد أن يكون له "فعل" مزدوج...

(37c) English back-translation: ||| it was inevitable that this nature (should) come to be a copy of the original - || wa-lau (even if) it is a copy (which) did not come by deliberation and contrivance - || that is because the 'intellectual being' it-is-impossible for him to be the last of creatures, but there must be for him a double Act... |||

Here the *though*-clause in the ST is an elliptic enclosed clause consisting only of polarity and an element of the Residue (Adjunct); the remaining elements of the Mood, having been established in the preceding dominant clause, are presupposed by ellipsis.

A full non-elliptic version of the though-clause would be: *though there must not necessarily be such a reproduction by deliberation and contrivance*. Note how the Arabic rendering is closer to this full version, with reconstitution of the elliptic elements (Subject, Finite and Predicator): *though it is a copy which did not come by deliberation and contrivance*. The translator could have opted for a similar elliptic construction such as *ولو عن غير عمد ومحاولة* (though not by deliberation and contrivance).

## 5.3.2 Arabic Concessive Conjunctions

### 5.3.2.1 Overall Statistics

I will now turn to the distribution and frequency of the main Arabic concessive conjunctions isolated from the translated subcorpus. Again, a predetermined fairly comprehensive list of conjunctions is used to generate a concordance output in WS 4.0. As was the case with the English conjunctions, most of the Arabic conjunctions examined here are essentially polyfunctional. Only strictly non-concessive or non-contrastive instances have been excluded from the analysis. These include, for instance, temporal occurrences of *حتى* *ḥattā* (until) and *بينما* *bainamā* (while), and purely conditional instances of *وإن* *wa-'in* (and if), *وإذا* *wa-'idā* (and if) and *ولو* *wa-lau* (and if). As shown in Table 5-33, the isolated conjunctions have been grouped into two categories: paratactic and hypotactic. A close look at the table reveals that paratactic conjunctions are generally more common than hypotactic ones in all three translated texts, though this overall predilection for paratactic conjunctions seems to be particularly pronounced in TT1H. Similarly, hypotactic conjunctions, especially conditional concessives, seem to be more frequent and more varied in TT2M and TT3M than TT1H. Overall, TT3M has the highest frequency of concessive/adversative markers (1.17%), closely followed by TT1H (0.99%) and then TT2M (0.66%). I will have occasion to say more about the significance of these and other observed patterns in the next Chapter when I consider the overall distribution of concessive/adversative conjunctions in the non-translated subcorpus.

Table 5-33 Overall Frequency & Distribution of the Main Arabic Concessive/Adversative Conjunctives

| Conjunctive   | TT1H<br>(117,122<br>words) | TT2M<br>(138,574<br>words) | TT3M<br>(117,854<br>words) | TTM<br>(256,428<br>words) |
|---|----------------------------|----------------------------|----------------------------|---------------------------|
| ولكن <i>wa-lākin</i> (but)  | 612                        | 446                        | 602                        | 1048                      |
| إلا أن <i>'illā 'anna</i> (however)   | 4                          | 23                         | 85                         | 108                       |
| على أن <i>'alā 'anna</i> (however)  | 120                        | 30                         | 76                         | 106                       |
| غير أن <i>ġayra 'anna</i> (however)   | 88                         | 11                         | 76                         | 87                        |
| بيد أن <i>baida 'anna</i> (however)   | 1                          |                            |                            |                           |
| و/مع ذلك <i>wa-/ma'a ḍālika</i> (in spite of that)  | 39                         | 65                         | 88                         | 153                       |
| و/مع هذا <i>wa-/ma'a hāḍa</i> (in spite of this)  | 12                         | 1                          |                            | 1                         |
| و/رغم/على الرغم من/ذلك/هذا <i>wa-/raġmi/'ala-r-raġmi min/ḍālika/hā ḍa</i> (in spite of that/this) |                            | 7                          | 4                          | 11                        |
| و/على كل/أي حال <i>wa-'ala kull-i/'ayy-i ḥāl</i> (in any even)                                    | 20                         | 8                          | 14                         | 22                        |
| <b>TOTAL PARATACTIC</b>   | <b>896 (0.77 %)</b>        | <b>591 (0.43%)</b>         | <b>945 (0.80%)</b>         | <b>1536 (0.60%)</b>       |
| و/فـ/بينما <i>wa-/fa-/bainamā</i> (and/for/while)   | 2                          | 41                         | 23                         | 64                        |
| حيث <i>fi-'alā/hīni</i> (whereas)   | 69                         | 7                          | 29                         | 36                        |
| مما <i>'ala-r-raġmi mim mā</i> (in spite of what...)  |                            | 2                          | 7                          | 9                         |
| مما <i>bi-r-raġmi mim mā</i> (in spite of what...)  |                            |                            |                            |                           |
| و/رغم ما <i>wa- raġma mā</i> (and despite what...)  | 1                          | 6                          | 2                          | 8                         |
| مع أن <i>ma'a 'anna</i> (with that/although)  | 33                         | 19                         | 20                         | 39                        |
| على الرغم/بالرغم من أن <i>'ala-r-raġmi/bi-r-raġmi min 'anna</i> (in spite of (the fact) that...)  |                            | 30                         | 53                         | 83                        |
| و/رغم أن <i>wa-raġma 'anna</i> (and/ despite (the fact) that...)                                  |                            | 3                          |                            | 3                         |
| فـ/حيثما <i>fa-/ḥayθ umā</i> (wherever)   |                            | 4                          | 24                         | 28                        |
| و/فـ/مهما <i>wa-/fa-/mahmā</i> (and/for/whatever)   | 37                         | 29                         | 38                         | 67                        |
| أينما <i>'ainamā</i> (wherever)   | 2                          | 9                          | 2                          | 11                        |
| ولو أن <i>wa-lau 'annā</i> (even though)  | 17                         | 41                         | 58                         | 99                        |

|   |                    |                    |                    |                    |
|---|--------------------|--------------------|--------------------|--------------------|
| وا/فـ/حتى لو<br>(and/for/even if)   |                    |                    |                    |                    |
| ولو حتى وا- <i>hattā wa-lau</i> (even if)                                       |                    |                    |                    |                    |
| وا/فـ/حتى إن<br>(and/for/even if)   | 4                  | 21                 | 30                 | 51                 |
| وا/فـ/حتى إذا<br>(and/for/even if)  |                    |                    |                    |                    |
| وا- <i>hattā</i><br><i>ba'd/qabl/iḍ</i> (and/even<br>after/before/when)         |                    |                    |                    |                    |
| وا- <i>'in</i> (even if)  | 44                 | 12                 | 29                 | 41                 |
| وا- <i>'iḍā kāna</i> (and<br>if(although))                                      |                    | 4                  | 12                 | 16                 |
| وا/فـ/لئن<br>(and/for/if<br>(although))   | 6                  | 28                 | 26                 | 54                 |
| كا'ين-ان ما/من<br><i>ka'in-an mā/man</i> (be it<br>what/who (whatever/whoever)) | 1                  | 9                  | 10                 | 19                 |
| وا- <i>'ayyan kāna</i><br>(whatever)  | 1                  |                    | 2                  | 2                  |
| سواء <i>sawā'an</i> (regardless of<br>whether)                                  | 13                 | 8                  | 10                 | 18                 |
| دون أن <i>dūna 'an</i> (without that...)  | 1                  | 43                 | 52                 | 95                 |
| بغير أن <i>bi-ḡairi 'an</i> (without<br>that...)                                | 30                 | 6                  | 2                  | 8                  |
| <b>TOTAL HYPOTACTIC</b>   | <b>261 (0.22%)</b> | <b>322 (0.23%)</b> | <b>429 (0.36%)</b> | <b>751 (0.29%)</b> |
| <b>TOTAL TOKENS</b>   | <b>1157</b>        | <b>913</b>         | <b>1374</b>        | <b>2287</b>        |
| %hypotactic (relative to total<br>tokens)                                       | 22.56%             | 35.27%             | 31.22%             | 32.84%             |
| %paratactic (relative to total<br>tokens)                                       | 77.44%             | 64.73%             | 68.78%             | 67.16%             |
| PERCENTAGE (relative to word<br>count)  | 0.99%              | 0.66%              | 1.17%              | 0.89%              |

As Table 5-33 shows, the paratactic conjunction *(wa-)lākin(na)*<sup>127</sup> is by far the most common concessive/adversative conjunctive in all translated texts, constituting 54% of all isolated instances of conjunctives in TT1H, 50% in TT2M and 44% in TT3M. In the next subsection, I will focus on this paratactic conjunction, examining its bilingual concordance lines in the translated subcorpus for any significant patterns of explicating shifts.

<sup>127</sup> For convenience, all instances of *لكن lākin* and *لكنّ lākinna*, with or without *wa-*, will be referred to as *لكن lākinna*. As noted in Chapter 3, Section 3.2.1, the addition of the conjunction *wa-* does not seem to make any difference in meaning although it could be argued that it often has a reinforcing effect on the concessive/contrastive sense conveyed by *لكن lākinna/lākin*.

### 5.3.2.2 لكن *lākinna*

As discussed in Chapter 3, Section 3.2.1, the paratactic conjunction لكن *lākinna* may have an adversative, replacive, subtractive or concessive meaning. Given the high frequency of this conjunction in the translated subcorpus, no attempt has been made to prune its concordance lines or isolate the strictly concessive instances from the rest. As Table 5-34 shows, the conjunction لكن *lākinna* has the highest frequency in TT1H (612) followed by TT3M (602) and then TT2M (446).

Table 5-34 Distribution of لكن *lākinna* in the Arabic translated subcorpus

|                      | TT1H    | TT2M    | TT3M    | Total   |
|----------------------|---------|---------|---------|---------|
| Total tokens         | 612     | 446     | 602     | 1660    |
| Corpus size in words | 117,122 | 138,574 | 117,854 | 373,550 |
| Tokens/100,000 words | 523     | 322     | 510     | 444     |

In approximately 78% of these instances, the conjunction لكن *lākinna* is used as an equivalent of *but*, as illustrated in Table 5-35, which also shows that the use of لكن *lākinna* is not triggered by any explicit English conjunctive in approximately 12% of the examined instances of لكن *lākinna*.

Table 5-35 Distribution of لكن *lākinna* in terms of the corresponding English conjunctive

| English conjunctives rendered as لكن <i>lākinna</i> | TT1H      | TT2M      | TT3M      | Total      |
|---|-----------|-----------|-----------|------------|
| But   | 450 (74%) | 324 (73%) | 526 (87%) | 1300 (78%) |
| However   | 17        | 9         | 11        | 37         |
| Though  | 32        | 3         | 5         | 40         |
| Yet   | 17        | 1         | 2         | 20         |
| While   | 11        | 1         | 1         | 13         |
| And   | 4         | 8         | 4         | 16         |
| Other   | 23        | 6         | 9         | 38         |
| None  | 58 (10%)  | 94 (21%)  | 44 (7%)   | 196 (12%)  |
| Total   | 612       | 446       | 602       | 1660       |

A closer examination of the co-text of concordance lines of لكن *lākinna* (see Appendix 5) reveals the same patterns of explicitation as those associated with the conjunctions considered in the previous sections. Again, the observed patterns can be conveniently grouped into the following categories:

- I. Upgrading; II. Cohesive; III. Reinforcement; IV. Tactic; V. Logico-semantic; VI. Other.

Table 5-36 provides an overview of the frequency and distribution of these types of explicating shifts either directly involving the conjunction *لكن* *lākinna* or observed in its immediate co-text in the translated subcorpus. The respective concordance lines on which these counts are based are provided in Appendix 5. As was the case with the conjunctions considered so far, the identified explicitation patterns tend to co-occur in the same context, further confirming the observation that clustering of explicitation features is the norm rather than the exception. Thus, the counts of instances grouped under a particular type of pattern merely represent cases where this pattern is perceived to be the most salient. As the table shows, the identified patterns of explicitation are observed in approximately 66% of all the concordance lines for *لكن* *lākinna* extracted from the translated subcorpus.

Table 5-36 Explicating shifts involving *لكن* *lākinna*

|                  | ST1/TT1 | ST2/TT2 | ST3/TT3 | Total  |
|------------------|---------|---------|---------|--------|
| Upgrading        | 261     | 103     | 113     | 477    |
| Cohesive         | 61      | 107     | 72      | 240    |
| Reinforcement    | 13      | 49      | 49      | 111    |
| Tactic           | 98      | 19      | 15      | 132    |
| Logic            | 9       | 13      | 7       | 29     |
| Other            | 26      | 29      | 50      | 105    |
| Total            | 468     | 320     | 306     | 1094   |
| Total Tokens     | 622     | 446     | 602     | 1670   |
| Ignored Tokens   | 10      | -       | -       | 10     |
| Net Tokens       | 612     | 446     | 602     | 1660   |
| % per net tokens | 76.47%  | 71.75%  | 50.83%  | 65.90% |

I will now consider each category of explicating shifts in turn.

## I. Upgrading

As was the case with the conjunction *إذ* *‘iḏ* (Section 5.2.2.1), an analysis of the co-text of the concordance output for *لكن* *lākinna* exhibits similar optional upgrading shifts from a group, group element or embedded clause to a ranking clause with more or less the same experiential content, thereby reducing lexical density in the sense of Halliday and Matthiessen (2004: 654). This upgrading tendency is generally associated with a concomitant shift from a clause to a clause complex or sequence, or an expansion of a clause complex, often with unpacking or demetaphorization of nominalizations resulting in explicitation (see Chapter 4, Section 4.4.2.1). Table 5-37 shows the distribution of these upgrading shifts in the translated subcorpus. As was the case in

relation to إذ 'ið, upgrading involving لكن *lākinna* seems to be more common in TT1H (42.65%) than in TT2M (23.09%) and TT3M (18.77%).

Table 5-37 Upgrading shifts involving لكن *lākinna*

|                                    | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | Total  |
|------------------------------------|-----------|-----------|-----------|--------|
| Total                              | 261       | 103       | 113       | 477    |
| Total Tokens of لكن <i>lākinna</i> | 612       | 446       | 602       | 1660   |
| % per <i>lākinna</i> tokens        | 42.65%    | 23.09%    | 18.77%    | 28.73% |

Perhaps the most frequent type of upgrading observed involves upgrading or shifting a circumstantial element into an additional ranking clause within a clause nexus; thus one figure is split into two figures which are related to each other through repetition, synonymy or hyponymy (cf. Section 5.2.2.1). For example:

(38a) English ST3R [Conc 490, ST3RandTT3Mlakinna]:||| The geometers took it up, || and worked at it for centuries, || producing, incidentally, much admirable work. |||

(38b) Arabic TT3M:

فتناولها علماء الهندسة بالدرس، ولبثوا في درسهـم إياها قروناً، حتى لقد أنتجت دراستهم هذه نتائج كثيرة غاية في القيمة، لكنها جاءت عرضاً أثناء قيامهم بالبحث،

(38c) English back-translation: ||| The geometers took up studying it, || and continued their study for centuries, || so that their study produced many extremely valuable results,|| *lākinna-ha* (but they) came about **incidentally** during their performance of research. |||

Note how the Adjunct عرضاً '*araḍan* (incidentally) is shifted into a clause of its own mediated by the conjunction لكنها *lākinna-ha* (but they), with repetition of the sense of the original process أنتجت '*antajat* (produced), albeit in ergative form جاءت *jā'at* (came about), and with the potentially redundant circumstantial element (*during their performance of research*) being thrown in for good measure. Note also that the concessive link denoted by لكن *lākinna* is implicit in the potential antithesis between *much admirable work* and the Adjunct *incidentally*. Obviously, the translator could have simply opted for a clause simplex including the Adjunct عرضاً '*araḍan* (incidentally) as is the case in the English ST.

The expansion or upgrading of a circumstantial element may also involve the use of a textual reference item tracking previous discourse, which would make it possible to situate the circumstantial element in a separate clause; consider Example (39):

(39a) English ST1B [Conc 202, ST1BandTT1Hlakinna]:||| That they abhorred the religion of Islâm is proved by every Page of their history: || but during those ten years of hopeless misery the sword of Cyrus had cut through well-nigh the last thread [[which bound their allegiance to the Roman Empire]] |||;

(39b) Arabic TT1H:

لا شك في أنهم قد كرهوا دين الإسلام، وتدلل على ذلك كل صفحة من صفحات تاريخهم، ولكن سيف (قيرس) قطع آخر ما كان يربطهم إلى الدولة الرومانية من أسباب الولاء، وذلك لكثرة ما لاقوه في مدة السنوات العشر من الظلم الذي نزل بهم إلى حضيض من الشقاء لا أمل معه.

(39c) English back-translation: ||| There is no doubt that they abhorred the religion of Islâm || wa-*ḍālika* (and that) is proved by every Page of their history: || wa-*lākinna* (but) the sword of Cyrus had cut through the last causes of allegiance [[which bound them to the Roman Empire]] || wa-*ḍālika* (and that) is due to the multitude of injustice they suffered, which brought them down to a low level of misery, with which there was no hope; |||

Here a clause nexus of two ranking clauses is rendered as one with four ranking clauses, with more or less the same experiential content. The textual reference expression ذلك *ḍālika* (that) is employed twice to break up a clause into a clause complex. The first instance has the flavour of a general-specific construction: X is proved by Y  $\Rightarrow$  X is certain and that is proved by Y. In the second instance of upgrading here, the temporal circumstantial element (during those ten years of hopeless misery) comes to occupy an entire clause, which is causally linked to the original clause by the conjunctive expression لـ ذلك *wa- ḍālika li-* (and that is due to): But (during those years of misery...) X  $\Rightarrow$  but X and that is due to (injustice which caused them misery during those years...).

In some instances, a nominal group is upgraded into a clause with the original clause being thus turned into a clause complex linked by *لكن* *lākinna*, as in Example (40):

(40a) English ST2D [Conc 239, ST2DandTT2Mlakinna]:||| In their new capital at Bangkok the Siamese built a great pagoda, whose excess of ornament cannot quite conceal the beauty of its design. |||

(40b) Arabic TT2M:

فابنتى السياميون في عاصمتهم الجديدة "بنكوك" معبداً عظيماً، فيه إسراف في الزخرفة، لكنه على كل حال إسراف لا يخفي جمال تصميمه إخفاء تاماً.

(40c) English back-translation: ||| The Siamese built in their new capital at Bangkok a great pagoda, [[in it (in which there is) excess of ornament || *lākinna-hu (but it)* is at any rate excess which does not completely conceal the beauty of its design]]. |||

Here the nominal group *excess of ornament* is upgraded into a clause *in it (there is) excess of ornament*; the contrast between the 'excessive ornament' and 'not concealing the beauty of the design' is captured by the concessive conjunction *لكن* *lākinna* in the Arabic clause complex: *excess of ornament does not conceal... ⇔ there is excess of ornament but it does not conceal...* Note also the concomitant redistribution of information involving a switch from Given to New in the discourse flow: *the excess of ornament* is introduced in the Arabic TT as the focus of New information in a separate relational clause or information unit, while in the English ST it is almost taken for granted with the implicit assumption that it is either known to the reader or easily inferable from the context. The reader is simply told that it does not conceal the beauty of design. Interpersonally, this *excess of ornament* is not presented in the ST as a proposition that is open to negotiation or argumentation (cf. Halliday and Matthiessen, 1999: 241). Further, the conjunctive Adjunct *على كل حال* '*alā kull-i ḥāl* (at any rate) is added for reinforcement of the contrast. The translator could have easily used a simple clause; witness: *إسرافه في الزخرفة لا يخفي جمال تصميمه إخفاء تاماً.* (its excess of ornament does not quite conceal the beauty of its design).

## II. Cohesive

Another type of explicitation observed in the concordance output for *لكن* *lākinna* involves the use of this or any other conjunction for marking an implicit relation between paratactic or cohesive sequences. This type is similar to the punctuative shift discussed in relation to *إِذْ* 'iḏ (Section 5.2.2.1). Table 5-38 shows the observed distribution of this cohesive shift in the translated subcorpus. As the table shows, cohesive explicitation is particularly common in TT2M (23.99%), followed by TT3M (14.52%) and then TT1H (9.97%).

Table 5-38 Cohesive shifts involving *لكن* *lākinna*

|                                | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | Total  |
|--------------------------------|-----------|-----------|-----------|--------|
| Total                          | 61        | 107       | 72        | 240    |
| Total Tokens of <i>lākinna</i> | 612       | 446       | 602       | 1660   |
| % per <i>lākinna</i> tokens    | 9.97%     | 23.99%    | 11.96%    | 14.46% |

The cohesive shift observed in the concordance output for *لكن* *lākinna* may involve the introduction of a concessive or non-concessive conjunction, or both; consider Example (41):

(41a) English ST2D [Conc 73, ST2DandTT2Mlakinna]:||| ↓The response was not universal; ↓it is difficult to stop history in its course. |||

(41b) Arabic TT2M:

لكن الناس لم يستجيبوا بأجمعهم لدعوته، لأنه من العسير أن توقف التاريخ عن مجراه،

(41c) English back-translation: ||| *lākinna* (but) people did not respond universally to his call; ||| *li-'anna-hu* (because-it) (is) difficult to stop history in its course. |||

Here a paragraph-initial clause is introduced by the concessive conjunction *لكن* *lākinna* to capture an implicit concessive relation between the clause and the preceding discourse. Note also the introduction of the conjunction *لأن* *li-'anna* (because) as an explicit realization of a perceived implicit causal relation signalled by a semicolon in the ST. There is also another explicating shift in the transitivity configuration of the clause in the form of demetaphorization or denominalization, which does not seem to be necessitated by any syntactic requirement: the response was not universal ⇨ people did

not respond universally. Furthermore, the object of *the response*, which is left implicit in the ST, is now spelled out in the TT: لدعوته *li-da'wat-i-hi* (to his call), which is another manifestation of explicitation.

In some instances, cohesive explicitation is accompanied by extensive upgrading; for example:

(42a) English ST1B [Conc 247, ST1BandTT1Hlakinna]:||| Alexandria should have been held at all costs: ||↓Cyrus delivered it to the enemy by a clandestine and gratuitous surrender. |||

(42b) Arabic TT1H:

فما كان ينبغي النزول من الإسكندرية، بل كان أوجب الأمور الاحتفاظ بها مهما كان في سبيل ذلك من مشقة، ولكن قيرس أسلمها للعدو خفية و عفواً بغير أن تدعوه إلى ذلك ضرورة.

(42c) English back-translation: ||| Alexandria should not have been relinquished || *bal* (but rather) it was most imperative to hold it || whatever hardship there would have been for the sake of that || *wa-lākinna* (but) Cyrus delivered it to the enemy secretly and spontaneously || without that a necessity compels him to that (without there being any necessity compelling him to do so). |||

Here, in addition to the explicit use of the concessive conjunction لكن *lākinna* to link two clauses separated by a colon in the English ST, each clause is upgraded into a clause complex with obvious semantic repetition or redundancy. In fact, the first clause complex is made up of three clauses with the following tactic structure: 1 ^ بل *bal* (but rather) 2 ( $\alpha$  ^  $\beta$ ), where the circumstantial element *at all costs* has been upgraded into a hypotactic clause ( $\beta$ ). In the second clause complex, the nominal element *gratuitous* is rendered twice as an Adjunct عفواً *afwan* (spontaneously) and a hypotactic clause introduced by the conjunction group بغير أن *bi- gair-i 'an* (without that). Thus, two clauses implicitly linked by a colon are rendered as five clauses explicitly linked by conjunctions. The translator could have used a similar construction in Arabic; witness:

(42d) Closer rendering:

كان أوجب الأمور الاحتفاظ بالإسكندرية بأي ثمن؛ لقد أسلمها قيرس للعدو خفية وبلا ضرورة.

(42e) English back-translation: ||| It was most imperative to hold Alexandria at any cost;|| Cyrus delivered it to the enemy secretly and unnecessarily |||

### III. Reinforcement

As discussed under the conjunctions *because* and *although/though* above (Section 5.2.1.2 and 5.3.1.2 respectively), reinforcement shifts typically take the form of using correlative conjunctions in the absence of corresponding correlatives in the ST. Alternatively, reinforcement may manifest itself as an added semantic feature of exclusiveness, foregrounding or exaggeration, e.g. A is B ⇔ A is only B or A is nothing but B. As Table 5-39 shows, reinforcement shifts seem to be much more common in TT2M (10.99%) and TT3M (8.14%) than TT1H (2.12%).

Table 5-39 Reinforcement shifts involving لكن *lākinna*

|                                    | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | Total |
|------------------------------------|-----------|-----------|-----------|-------|
| Total                              | 13        | 49        | 49        | 111   |
| Total Tokens of لكن <i>lākinna</i> | 612       | 446       | 602       | 1660  |
| % per لكن <i>lākinna</i> tokens    | 2.12%     | 10.99%    | 8.14%     | 6.69% |

Frequently, conjunctive reinforcement involves the use of an optional expression with concessive force correlating with or anticipating the concessive conjunction لكن *lākinna*, which reinforces the concessive relation; for example:

(43a) English ST2D [Conc 19, ST2DandTT2Mlakinna]:||| ↓ A few thousand rallied to the new cult, largely as a means of securing official favor; || ↓ the vast majority adhered to their inherited gods.|||

(43b) Arabic TT2M:

نعم إن بضعة آلاف من الناس التفوا حول الدين الجديد، كان معظمهم ممن يريدون من وراء ذلك اكتساب حظوة عند الدولة، لكن الأغلبية العظمى مازالت مستمسكة بألهتها الموروثة؛

(43c) English back-translation: ||| **na'am (yes/true)** A few thousand people rallied to the new religion, || most of them were among those who were aiming thereby to secure favour with the state; || ***lākinna* (but)** the vast majority still adhered to their inherited gods.|||

This is an example of explicitation through reinforcement, cohesion and upgrading. To start with, the implicit concessive relation perceived to exist between the two clauses in the ST, which are linked only by a semicolon, is explicitly realized by the conjunction *لكن* *lākinna* (but), and further reinforced by the optional rhetorical expression *نعم* *na‘am* (yes/true). Note also how the circumstantial element *largely as a means of securing official favour* is upgraded into a clause.

Reinforcement may also be in the form of an added semantic feature of exclusiveness intended to achieve an exaggerated rhetorical effect, which is perhaps gleaned from or warranted by the context, though not explicitly realized in the ST; for example:

(44a) English ST1B [Conc 140, ST1BandTT1Hlakinna]:||| But the service ended unhappily.|||

(44b) Arabic TT1H:

ولكن تلك الصلاة لم تنته إلا على كدر ونحس.

(44c) English back-translation: ||| *wa-lākinna* (But) this service did not end except with grief and misfortune.|||

#### IV. Tactic

These shifts are characterized by the transformation of a hypotactic clause complex into a ‘looser’ paratactic or cohesive sequence although the hypotactic option is equally available in the target language. As Table 5-40 shows, paratactic shifts observed in the concordance output for *لكن* *lākinna* seem to be most common in TT1H (16.01%), followed by TT2M (4.26%), and then TT3M (2.49%). It will be recalled that paratactic shifts were also found to be more prevalent in TT1H when the concordance output for the causal conjunction *because* and the concessive conjunction *although/though* were analysed.

Table 5-40 Tactic shifts involving *لكن* *lākinna*

|                                | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | Total |
|--------------------------------|-----------|-----------|-----------|-------|
| Total                          | 98        | 19        | 15        | 132   |
| Total Tokens of <i>lākinna</i> | 612       | 446       | 602       | 1660  |
| % per <i>lākinna</i> tokens    | 16.01%    | 4.26%     | 2.49%     | 7.95% |

Most instances of tactic shifts observed in the concordance output for *لكن lākinna* involve the use of this paratactic conjunction in response to a concessive hypotactic conjunction such as *although/though* (see Section 5.3.1.2), although a hypotactic equivalent is equally available in Arabic. Alternatively, the paratactic change may be associated with a logical shift; for example:

(45a) English ST1B [Conc 179, ST1BandTT1Hlakinna]:||| It is also on record that the trade of Tinnîs with Irak alone amounted to between 20,000 and 30,000 dinârs yearly || before it was crushed by vexatious tariffs.|||

(45b) Arabic TT1H:

وقد ورد في الأخبار كذلك أن تجارة (تتيس) مع العراق وحده بلغت من عشرين ألف دينار إلى ثلاثين ألفاً في السنة الواحدة، ولكن ذلك كان قبل أن تقضى عليها الضرائب الفادحة.

(45c) English back-translation: ||| It is also on record that the trade of Tinnîs with Irak alone amounted to between 20,000 and 30,000 dinârs yearly, || *lākinna* (but) *ḍālika* (that) was before vexatious tariffs crushed it.|||

Here a concessive element realized by *لكن lākinna* is introduced in the translation thereby converting a temporally linked hypotactic nexus to a concessive paratactic nexus. The temporal element is retained by means of a circumstantial relational clause where one participant is realized by the reference item *ذلك ḍālika* (that) embodying text reference to the first clause in the nexus, while the second relational participant is an embedded temporal clause; thus: X before Y ( $\alpha \wedge \beta$ )  $\Leftrightarrow$  X *لكن lākinna* (but) *that<sub>x</sub>* was before Y ( $1 \wedge 2$ ). A hypotactic temporal nexus, without the concessive conjunction, could have been easily used in the translation.

The paratactic shift is frequently associated with a relatively flatter hierarchical structure of the clauses involved, as demonstrated by the following example, which is analysed in Figure 5-5 :

(46a) English ST1B [Conc 108, ST1BandTT1Hlakinna]:||| When therefore Lilius, the envoy of Phocas, reached Germanus at Dara || and was sent on with every mark of

honour to the Persian court, || bearing letters and royal gifts for the King, || ↓ Chosroes flung the Emperor's ambassador into a dungeon || and marched his forces into Armenia.||

(46b) Arabic TT1H:

فلما جاء ليليوس رسول فوكاس إلى جرمانوس في دارا بعثه هذا معززاً مكرماً إلى البلاط الفارسي، وكان معه رسائل وهدايا إلى الملك كسرى، ولكن الملك أودع الرسول السجن وسار بجيشه إلى أرمينيا.

(46c) English back-translation: || *fa*-(so) When Lilius, the envoy of Phocas, reached Germanus at Dara || he (the latter) sent him with every mark of honour to the Persian court, || *wa*-(and) he had letters and royal gifts for the King Chosroes, || ***wa-lākinna*** (**but**) the King flung the envoy into a dungeon || and marched his forces into Armenia.||

(46a)

|  |  |   |  |                                      |
|--|--|---|--|--------------------------------------|
| When therefore Lilius, the envoy of Phocas, reached Germanus at Dara | and was sent on with every mark of honour to the Persian court | bearing letters and royal gifts for the King, | Chosroes flung the Emperor's ambassador into a dungeon | and marched his forces into Armenia. |
| $\beta$  |  |   | $\alpha$   |                                      |
| $\beta 1$  | $\beta 2$  |   | 1  | 2                                    |
|  | $\alpha$   | $\beta$                                       |  |                                      |

(46b)

|  |  |  |   |                                      |
|--|--|--|---|--------------------------------------|
| فلما جاء ليليوس رسول فوكاس إلى جرمانوس في دارا                             | بعثه هذا معززاً مكرماً إلى البلاط الفارسي                                | وكان معه رسائل وهدايا إلى الملك كسرى،                                  | ولكن الملك أودع الرسول السجن  | وسار بجيشه إلى أرمينيا.              |
| <i>fa</i> -(so) When Lilius, the envoy of Phocas, reached Germanus at Dara | he (the latter) sent him with every mark of honour to the Persian court, | <i>wa</i> -(and) he had letters and royal gifts for the King Chosroes, | <b><i>wa-lākinna</i></b> ( <b>but</b> ) the King flung the envoy into a dungeon | and marched his forces into Armenia. |
| 1  |  | $2^{128}$  | 3   | 4                                    |
| $\beta$  | $\alpha$   |  |   |                                      |

Fig. 5-5. Analysis of Example (46)

## V. Logico-semantic

This type of logical shift, which is much less common than the previous types (see Table 5-41), involves a shift in the type of logical relation typically from additive to

<sup>128</sup> Note that it is also possible to analyse this clause as  $\alpha 2$  with the whole of the Arabic clause complex being analysed as  $1 (\beta \wedge \alpha 1 \wedge \alpha 2) \wedge 2 \wedge 3$ , which is still hierarchically flatter than the English clause complex.

adversative/concessive, causal or elaborating relation. Thus, A and B ⇔ A but B or A because B, where there is an implicit semantic opposition or consequential relation between A and B respectively.

Table 5-41 logico-semantic shifts involving لكن *lākinna*

|                                    | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | Total |
|------------------------------------|-----------|-----------|-----------|-------|
| Total                              | 9         | 13        | 7         | 29    |
| Total Tokens of لكن <i>lākinna</i> | 612       | 446       | 602       | 1660  |
| % per لكن <i>lākinna</i> tokens    | 1.47%     | 2.91%     | 1.16%     | 1.75% |

Frequently, the logical shift observed is accompanied by other explicating shifts in the immediate co-text; for example:

(47a) English ST2D [Conc 327, ST2DandTT2Mlakinna]: ||| We shall have to remind ourselves at every step [[that our tastes are the fallible product of our local and limited traditions and environments; || and that we do ourselves and foreign nations injustice || when we judge them, or their arts, by standards and purposes natural to our life and alien to their own.]]|||

(47b) Arabic TT2M:

فعلينا في كل خطوه نخطوها أن نذكر أنفسنا بأن أذواقنا معرضة للخطأ في أحكامها، إذ هي نتيجة لتقاليدنا وبيئتنا المحلية المحدودة؛ وإنا لنظلم أنفسنا ونظلم الأمم الأخرى، إذا ما حكمنا عليهم أو على فنونهم بمعايير وغايات تتفق وطبيعة حياتنا، لكنها غريبة بالقياس إلى الحياة عندهم.

(47c) English back-translation: ||| We shall have to remind ourselves at every step that our tastes are the fallible product of our local and limited traditions and environments; and that we do ourselves and foreign nations injustice when we judge them, or their arts, by standards and purposes (which) agree with the nature of our life lākinna-ha (but they) are odd in relation to their life. ||

Here the Qualifier nominal group complex *natural to our life and alien to their own*, whose constituent groups are linked by the additive conjunction *and*, is upgraded into a paratactic clause complex mediated by the adversative conjunction لكن *lākinna* (but). Obviously, this shift in logical function is justified by the opposition or contrast between *natural* and *alien*. There does not seem to be any syntactic or stylistic necessity

for either shift; the translator could have easily opted for a similar nominal construction with an additive link in Arabic; consider:

بمعايير و غايات طبيعية بالنسبة لحياتنا و غريبة بالنسبة لحياتهم

standards and purposes natural to our life and alien to their own

## VI. Other Explicitating Shifts

In addition to the previous categories of explicitating shifts observed in the concordance output for *لكن* *lākinna*, there are 107 instances exhibiting other types of explicitation, which have already been discussed in connection with the other conjunctions examined so far. Again, these types do not seem to be peculiar to, or triggered by, the concessive conjunction *لكن* *lākinna*, and, while observed in all 3 translated texts, they seem to be slightly more common in TT3M (8.31%) and TT2M (6.50%) than TT1H (4.25%). As shown in Table 5-42, these instances can be conveniently divided into two subcategories: interpersonal and expansion shifts, the latter being by far the commoner although there is some overlap between the two subcategories.

Table 5-42 Other explicitating shifts involving *لكن* *lākinna*

|   |               | ST1B/TT1H | ST2D/TT2M | ST3R/TT3M | Total |
|---|---------------|-----------|-----------|-----------|-------|
| Other Shifts                              | Interpersonal | 4         | 3         | 17        | 24    |
|   | Expansion     | 22        | 26        | 33        | 81    |
| Total                                     |               | 26        | 29        | 50        | 105   |
| Total Tokens of <i>لكن</i> <i>lākinna</i> |               | 612       | 446       | 602       | 1660  |
| % per <i>lākinna</i> tokens               |               | 4.25%     | 6.50%     | 8.31%     | 6.33% |

Interpersonal shifts involve overtly expressed dialogic overtones in the form of explicit reference to the speaker or addressee (cf. Chapter 4, Section 4.4.2.1); for example:

(48a) English ST3R [Conc 128, ST3RandTT3Mlākinna]: ||| It is sometimes supposed that Hell was a Christian invention. || **but** this is a mistake. |||

(48b) Arabic TT3M:

وقد تجد أحياناً من يزعم لك أن الجحيم من ابتكار المسيحية، لكن ذلك خطأ؛

(48c) English back-translation: ||| you may find sometimes (someone) who claims to you that Hell is a Christian invention, || ***lākinna* (but)** that is a mistake. |||

The translator could have easily used a similar passive construction in Arabic; consider:

يُزعم أحياناً أن الجحيم من ابتكار المسيحية، لكن ذلك خطأ

It is sometimes claimed that Hell is a Christian invention, ***lākinna* (but)** that is a mistake.

The other subcategory of shifts considered here is referred to as ‘expansion’. All the instances included under this subcategory have one common feature, namely the expansion or augmentation of the experiential structure of a group or clause. Such expansion could take various forms; for example, it could manifest itself as optional reconstitution or filling out of ellipsis:

(49a) English ST3R [Conc 244, ST3RandTT3Mlakinna]: ||| It is said that Anaxagoras also influenced Euripides, || **but this is more doubtful.** |||

(49b) Arabic TT3M:

ويقال كذلك إن أناكسجوراس أثر في يوربيد، لكن هذا القول أكثر تعرضاً للشك من القول السابق؛

(49c) English back-translation: ||| It is also said that Anaxagoras influenced Euripides, || ***lākinna* (but) this statement is more subject to doubt than the previous statement.** |||

Obviously, the prepositional phrase *من القول السابق* *min al-qaul-i-s-sābiq* (than the previous statement) is omissible, its semantic content being inferable from the context.

Expansion could also take the form of ‘referential augmentation’, i.e. the tendency to further elaborate a reference expression or provide a specified or ‘over-specified’ noun rather than a simple reference expression, which is contextually warranted, as if the referential identifiability of the referent or the ‘Givenness’ of information is in doubt. For example, instead of using a simple personal pronoun whose antecedent has just been specified in the immediately preceding discourse, the translator may still opt for

repeating a common noun denoting the referent, which may be further modified by a Deictic or Numerative element; for example:

(50a) English ST3R [Conc 68, ST3RandTT3Mlakinna]: ||| It was he, as already mentioned, who established earth, air, fire, and water as **the four elements** (though the word "element" was not used by him). **Each of these** was everlasting, but **they** could be mixed in different proportions, and thus produce the changing complex substances that we find in the world. |||

(50b) Arabic TT3M:

، فقد كان -كما أسلفنا القول- هو الذي جعل من التراب والهواء والنار والماء العناصر الأربعة (ولو أنه لم يكن هو الذي استخدم كلمة "عنصر")؛ وكل عنصر من هذه العناصر الأربعة قديم، لكن العناصر يمكن أن تمتزج بنسب مختلفة، فينتج عن امتزاجها المواد المركبة المتغيرة، التي نصادفها في العالم؛

(50c) English back-translation: ||| It was he, as already mentioned, who established earth, air, fire, and water as **the four elements** (though the word "element" was not used by him). **Each element of these four elements** was everlasting, but **the elements** could be mixed in different proportions, and thus produce the changing complex substances that we find in the world. |||

Note how *Each of these* is fully rendered with the Thing, and even the Numerative<sup>129</sup>, being made unnecessarily explicit كل عنصر من هذه العناصر الأربعة (each element of these four elements) instead of the closer, perfectly acceptable equivalent كل من هذه (each of these). Similarly, the pronominal reference *they* is avoided in favour of a specified noun العناصر (the elements).

Reconstitution of elliptic elements and referential expansion may co-occur in the same clause complex as is the case in Example (51):

(51a) English ST3R [Conc 83, ST3RandTT3Mlakinna]: ||| What, then, is left to him? ||| First, logic and mathematics [Ø are left to him]; || but **these** are hypothetical... |||

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<sup>129</sup> I am using the terms Thing and Numerative in the sense of Halliday (1984) to refer to functional elements in the experiential structure of the nominal group.

(51b) Arabic TT3M:

فماذا يبقى له إذن؟ يبقى له - أولاً - المنطق والرياضة؛ لكن المنطق والرياضة افتراضيان، ...

(51c) English back-translation: ||| What remains to him then? ||| **Remain to him** – first – logic and mathematics (logic and mathematics remain to him); || *lākinna* (but) **logic and mathematics** are hypothetical... |||

Here, the translator reproduced the dialogue sequence in full without the WH-ellipsis; thus the ellipsed part of the clause is reconstituted in the translation and made fully explicit to the reader, even though it could have been easily recovered from the preceding WH-question. Furthermore, a dual personal pronoun *هـما... -huma* (they) or a dual demonstrative pronoun *هـذين hādāin* (these) could have been used for the pronominal reference *these* in the ST since its referent can be unequivocally tracked in the immediately preceding clause. Still, the translator opted for an outright repetition of the referent *المنطق والرياضة 'al-manṭiq wa-r-riyāḍah* (logic and mathematics).

In addition to referential expansion and filling-out ellipsis, other forms of expansion include substituting relative clauses for prepositional phrases functioning as Qualifiers; providing experiential elements, which are inferable from the context, in groups and clauses, such as Epithets, Qualifiers, Circumstantials and Participants; and expanding groups into group complexes.

## 5.4 Summary of Findings and Conclusion

The analysis of bilingual concordance output for some frequent causal and concessive conjunctives, which was carried out in the previous two sections, revealed interesting patterns of conjunctive and clause complexing explicitation, in the sense adopted in Chapter 4, whether directly related to the conjunctives themselves or observed within their immediate co-text. This constituted the parallel part of this study, which is intended to determine whether there are consistent or recurrent differences between English source texts and their Arabic target texts with regard to conjunction and clause complexing (research question 3) and to what extent these shifts can be associated with, or attributed to, explicitation (research question 5).

Table 5-43 provides a summary of the overall statistics of English and Arabic causal conjunctives examined in Section 5.2. As the figures in the Table reveal, causal conjunctives seem to be more frequent in the translations compared to their source texts, but more especially so in Mahmoud’s translations, TT2M and TT3M, where the ratio between TT-frequency and ST-frequency is 1.75 and 1.51 respectively as opposed to 1.09 for Abu Hadid’s translation (TT1H) and its source text ST1B. Similarly, Mahmoud’s translations seem to rely more heavily on the use of the causal conjunctives examined in the study than Abu Hadid’s. However, these figures should be interpreted with caution given the absence of the frequent conjunctive clitic *fa-*, which had to be dropped from this study (see Section 5.1.1). The inclusion of this paratactic conjunction would probably readjust the balance slightly in favour of TT1H.

Table 5-43 Causal Conjunctives: Overall Statistics

|            | <b>ST1B</b> | <b>TT1H</b> | <b>ST2D</b> | <b>TT2M</b> | <b>ST3R</b> | <b>TT3M</b> |
|------------|-------------|-------------|-------------|-------------|-------------|-------------|
| Text Size  | 128,884     | 117,122     | 138,635     | 138,574     | 120,038     | 117,854     |
| Tokens     | 836         | 835         | 820         | 1423        | 881         | 1292        |
| Percentage | 0.65%       | 0.71%       | 0.59%       | 1.03%       | 0.73%       | 1.10%       |
| Hypotactic | 47.61%      | 35.81%      | 60%         | 68.59%      | 48.24%      | 57.35%      |
| Paratactic | 52.39%      | 64.19%      | 40%         | 31.41%      | 51.76%      | 42.65%      |

Table 5-43 also suggests a paratactic tendency in TT1H compared to its source text ST1B, as well as to the other two translated texts (TT2M and TT3M). Again, this paratactic tendency will probably be further exaggerated, and the apparent hypotactic tendency in TT2M and TT3M compared to their source texts will probably be reversed, if the causal instances of the widespread paratactic conjunction *fa-* are included in the analysis. But given the relative frequencies of hypotactic and paratactic conjunctions in all three source texts, it can at least be inferred that TT1H exhibits a particular predilection for paratactic causal conjunctions, compared to TT2M and TT3M.

Turning now to concessive conjunctions, it can be seen from the global statistics summarized in Table 5-44 that the frequency of concessive conjunctives is slightly higher in TT2M and TT3M than their respective source texts, though slightly lower in TT1H than ST1B. To a large extent, the variation of frequencies of concessive conjunctives in the translated texts corresponds to its counterpart in the source texts; thus TT3M > TT1H > TT2M while ST3R = ST1B > ST2D. However, TT2M exhibits a higher tendency to use concessives relative to ST2D (1.35) than TT3M relative to ST3R

(1.05). In other words, TT2M seems to be having more than its expected share of concessive conjunctives given their frequency in the corresponding source text ST2D.

Table 5-44 Concessive Conjunctives: Overall Statistics

|            | ST1B    | TT1H    | ST2D    | TT2M    | ST3R    | TT3M    |
|------------|---------|---------|---------|---------|---------|---------|
| Text Size  | 128,884 | 117,122 | 138,635 | 138,574 | 120,038 | 117,854 |
| Tokens     | 1432    | 1157    | 680     | 913     | 1331    | 1374    |
| Percentage | 1.11%   | 0.99%   | 0.49%   | 0.66%   | 1.11%   | 1.17%   |
| Hypotactic | 25.98%  | 22.56%  | 22.35%  | 35.27%  | 22.24%  | 31.22%  |
| Paratactic | 74.02%  | 77.44%  | 77.65%  | 64.73%  | 77.76%  | 68.78%  |

Again, TT1H is unique among the translated texts in having a higher frequency of paratactic concessive conjunctions than its source text. As Table 5-44 clearly shows, all texts in the parallel corpus, especially ST3R and ST2D, exhibit a preference for paratactic concessive<sup>130</sup> conjunctives.

The main results of parallel analysis of the selected English and Arabic conjunctions are set out in Tables 5.45 and 5.46, respectively, which show the frequencies of the most notable types of shifts observed in the Arabic translations in relation to their source texts. The shifts are expressed as percentages of the concordance lines for every conjunction examined<sup>131</sup>. A crucial factor in assessing these shifts has been the availability in most cases of less explicit or non-explicit agnates closer to the corresponding English constructions, as evidenced by the frequent use of such agnates in similar contexts in the target texts.

Table 5-45 Main findings of parallel analysis of selected English conjunctions

| Shift         | Conjunction     | ST1B/TT1H   |         | ST2D/TT2M   |         | ST3R/TT3M   |         |
|---------------|-----------------|-------------|---------|-------------|---------|-------------|---------|
|               |                 | Conc. lines | % shift | Conc. lines | % shift | Conc. lines | % shift |
| Tactic        | because         | 43          | 48.83%  | 84          | 10.71%  | 128         | 13.28%  |
|               | although/though | 182         | 63.19%  | 65          | 9.23%   | 138         | 5.80%   |
|               | <b>Average</b>  |             | 56.01%  |             | 9.97%   |             | 10.54%  |
| Reinforcement | because         | 43          | 2.33%   | 84          | 8.33%   | 128         | 7.81%   |
|               | although/though | 182         | 2.20%   | 65          | 15.38%  | 138         | 24.64%  |
|               | <b>Average</b>  |             | 2.27%   |             | 11.86%  |             | 16.23%  |
| Expansion     | although/though | 182         | 0.55%   | 65          | 7.69%   | 138         | 13.04%  |

<sup>130</sup> As Nesbitt and Plum (1988) and Matthiessen (2006) have demonstrated, the systems of Taxis and Logicosemantic Type are interdependent in terms of instantiation in text. But while the term ‘concessive’ is conveniently used here to refer to the predominant function of the conjunctives examined, the concordance output does include non-concessive instances of some of the major concessive conjunctions, notably *but*. The same is true of some of the main Arabic concessive conjunctions examined such as *لكن* *lākinna*. It is probable that this has the effect of skewing the tactic pattern in favour of parataxis.

<sup>131</sup> For example, in 48.83% of all the concordance lines of *because* in ST1B, a paratactic shift is observed in the corresponding clause complex or sequence in TT1H (see Section 5.2.1.2).

Table 5-46 Main findings of parallel analysis of selected Arabic conjunctions

| Shift                | Conjunction    | ST1B/TT1H   |               | ST2D/TT2M   |               | ST3R/TT3M   |               |
|----------------------|----------------|-------------|---------------|-------------|---------------|-------------|---------------|
|                      |                | Conc. lines | % shift       | Conc. lines | % shift       | Conc. lines | % shift       |
| Upgrading            | 'ið            | 231         | 31.10%        | 92          | 21.70%        | 140         | 17.10%        |
|                      | <i>lākimma</i> | 612         | 42.65%        | 446         | 23.09%        | 602         | 18.77%        |
|                      | <b>Average</b> |             | <b>36.88%</b> |             | <b>22.40%</b> |             | <b>17.94%</b> |
| Tactic               | 'ið            | 231         | 24.20%        | 92          | 18.50%        | 140         | 14.30%        |
|                      | <i>lākimma</i> | 612         | 16.01%        | 446         | 4.26%         | 602         | 2.49%         |
|                      | <b>Average</b> |             | <b>20.11%</b> |             | <b>11.38%</b> |             | <b>8.40%</b>  |
| Reinforcement        | <i>lākimma</i> | 612         | 2.12%         | 446         | 10.99%        | 602         | 8.14%         |
| Cohesive/Punctuative | 'ið            | 231         | 22.94%        | 92          | 43.48%        | 140         | 44.29%        |
|                      | <i>lākimma</i> | 612         | 9.97%         | 446         | 23.99%        | 602         | 11.96%        |
|                      | <b>Average</b> |             | <b>16.46%</b> |             | <b>33.74%</b> |             | <b>28.13%</b> |
| Expansion            | <i>lākimma</i> | 612         | 3.59%         | 446         | 5.83%         | 602         | 5.48%         |

As the Tables show, the salient types of explicating shifts observed in all three Arabic translated texts are: upgrading, paratactic, reinforcement, cohesive and expansion shifts. It is also obvious from the Tables that upgrading and paratactic shifts are substantially more common in TT1H than the other two translated texts, while the reverse is true in relation to reinforcement, cohesive and, to a lesser extent, expansion shifts, with reinforcement and expansion being on average more common in TT3M, while cohesive shifts more common in TT2M.

In the next chapter, I will compare some of the above statistics with those obtained from the non-translated Arabic texts in an attempt to assess some of the above patterns, which do not seem to be motivated by the source texts. Thus the focus will be shifted to the comparable corpus with a view to establishing whether, and to what extent, the findings emerging from the parallel corpus analysis reflect translation-specific tendencies rather than being attributable to the target language instancial patterns in general or the translators' individual styles. As will be explained in the next chapter, only certain features, which lend themselves to automatable pattern searches in Arabic, will be investigated.

## CHAPTER SIX

### **Analysis of Expansion Relations in the Comparable Corpus**

In this Chapter, I engage in a quantitative and qualitative analysis of some conjunctive and other relevant markers in the comparable corpus with the aim of addressing the following specific research question:

*(4) Are there any consistent or recurrent differences between Arabic translated and non-translated texts produced by the same writer, and belonging to the same register, with regard to conjunction and clause complexing?*

To address this question, I will examine some of the patterns and tendencies emerging from the quantitative and qualitative analysis of the bilingual concordance output of some conjunctions and relevant constructions in the previous Chapter to see if, and to what extent, those tendencies still hold in the comparable corpus of non-translated Arabic texts, or, conversely, whether they are peculiar to the translated texts, and hence can justifiably be regarded as translation-specific explicating shifts, i.e. not attributable to the translator's style, source language/text, or target language requirements. As stated in Chapter 5, any significant departure in the translated texts from an observed pattern or tendency in the non-translations will also have to be assessed, if possible, in the light of corresponding findings in the source texts.

However, given the limited scope and time span of this study, as well as the inevitable limitations associated with the use of untagged corpora in general, and Arabic corpora in particular, the quantitative comparable analysis in this Chapter will have to be exclusively focused on concessive conjunctions, being less extensive, hence more manageable than causal conjunctions. This is mainly due to the significant amount of manual sorting and analysis needed to handle or 'clean' any crude concordance output extracted from an untagged Arabic text. Similarly, not all the patterns emerging from the parallel investigation conducted in Chapter 5 are equally, if at all, amenable to automatic analysis using the present concordance software. Given the present limitations, the automatic analysis of any functional category or lexicogrammatical

pattern can only be feasible if it is, as it were, translatable into patterns of orthographic words or strings to be used as search words for concordancing.<sup>132</sup> It is rarely the case that unique orthographic patterns are found for lexicogrammatical or functional categories that need to be investigated. This limitation precludes a reliable quantitative investigation of such features as upgrading, reconstitution or expansion in the comparable component of this study.

Thus, in this Chapter I will first conduct an overall quantitative analysis of the common concessive conjunctives in the comparable corpus, presenting their overall frequencies and percentages in the two Arabic subcorpora and highlighting any significant patterns of variation, while taking into account the findings of the parallel analysis in the previous Chapter. I will then focus on the frequency and distribution in the comparable corpus of some features emerging from the previous Chapter, notably tactic patterns and reinforcement mainly, though not exclusively, in the environment of concessive conjunctives.

## 6.1 Global Statistics

The overall frequency and distribution of the identified Arabic concessive conjunctive markers across the Arabic comparable corpus are set out in Table 6-1. As was the case in the parallel corpus (see Chapter 5), the figures listed in the table are based on the concordance output for the selected concessive markers. With the exception of *لكن* *lākin/na*, whose concordance output also includes non-concessive occurrences (see Section 3.2.1, Chapter 3), the counted occurrences of the listed markers are mostly concessive or contrastive, i.e. involving an element of counter-expectancy or contrast.

As shown in Table 6-1, translated texts seem to be generally making more frequent use of concessive conjunctives than their corresponding non-translations. This observed trend is more pronounced in the case of Abu Hadid's translation and non-translations (0.99% vs. 0.59%) than Mahmoud's (0.89% vs. 0.80%). In fact, the total number of occurrences of concessives is higher in Abu Hadid's translation (1157) than in his non-

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<sup>132</sup> Cf. Matthiessen, (2006: 111), who refers to the path crossing the stratal boundary between graphology and lexicogrammar when an orthographic word is used to search for a systemic category.

translations (814), even though the former is 14.42% smaller in size than the latter. But in the case of Mahmoud's translations, an interesting difference is observed when the two translations by Mahmoud, TT2M and TT3M, are compared separately with his non-translations: the frequency of concessives is lower in TT2M (0.66%), but higher in TT3M (1.17%), than Mahmoud's non-translations (0.80%). This variation could probably be attributed to the equally low frequency of concessive markers in ST2 (Durant, 1935/1963) (0.66%).

Table 6-1 Overall Frequency & Distribution of the Main Arabic Concessive/Adversative Conjunctions

| Conjunctive   | TTH<br>117,122<br>words       | NTH<br>136,853<br>words      | TT2M<br>138,574<br>words     | TT3M<br>117,854<br>words     | TTM<br>256,428<br>words       | NTM<br>222,009<br>words       |
|---|-------------------------------|------------------------------|------------------------------|------------------------------|-------------------------------|-------------------------------|
| ولكن <i>wa-lākin</i> (but)  | 612                           | 404                          | 446                          | 602                          | 1048                          | 790                           |
| إلا أن <i>'illā 'anna</i> (however)   | 4                             | 11                           | 23                           | 85                           | 108                           | 62                            |
| على أن <i>'alā 'anna</i> (however)  | 120                           | 63                           | 30                           | 76                           | 106                           | 49                            |
| غير أن <i>ġaira 'anna</i> (however)   | 88                            | 118                          | 11                           | 76                           | 87                            | 37                            |
| بيد أن <i>baida 'anna</i> (however)   | 1                             |                              |                              |                              |                               | 1                             |
| و/مع ذلك <i>wa-/ma 'a ḍālika</i> (in spite of that)   | 39                            | 23                           | 65                           | 88                           | 153                           | 85                            |
| و/مع هذا <i>wa-/ma 'a hāḍa</i> (in spite of this)   | 12                            | 7                            | 1                            |                              | 1                             |                               |
| و/رغم/على الرغم من/ ذلك/هذا <i>wa-/raġmi/'ala-r-raġmi min/ḍālika/hāḍa</i> (in spite of that/this) |                               | 1                            | 7                            | 4                            | 11                            | 8                             |
| و/على كل/أي حال <i>wa-'ala kull-i/'aiy-i ḥāl</i> (in any event)                                   | 20                            | 7                            | 8                            | 14                           | 22                            | 14                            |
| <b>TOTAL PARATACTIC</b>   | <b>896</b><br><b>(0.77 %)</b> | <b>634</b><br><b>(0.46%)</b> | <b>591</b><br><b>(0.43%)</b> | <b>945</b><br><b>(0.80%)</b> | <b>1536</b><br><b>(0.60%)</b> | <b>1046</b><br><b>(0.47%)</b> |
| و/ف-/بينما <i>wa-/fa-/bainamā</i> (and/for/while)   | 2                             | 2                            | 41                           | 23                           | 64                            | 41                            |
| حيث <i>fi-'alā/ḥīni</i> (whereas)   | 69                            | 17                           | 7                            | 29                           | 36                            | 32                            |
| على الرغم مما <i>'ala-r-raġmi mim mā</i> (in spite of what...)                                    |                               |                              | 2                            | 7                            | 9                             | 10                            |
| بالرغم مما <i>bi-r-raġmi mim mā</i> (in spite of what...)   |                               |                              |                              |                              |                               | 2                             |
| و/رغم ما <i>wa- raġma mā</i> (and despite what...)  | 1                             |                              | 6                            | 2                            | 8                             | 7                             |
| مع أن <i>ma 'a 'anna</i> (with that/although)   | 33                            | 18                           | 19                           | 20                           | 39                            | 86                            |
| على الرغم/بالرغم من أن <i>'ala-r-raġmi/bi-r-raġmi min 'anna</i> (in spite of (the fact) that...)  |                               |                              | 30                           | 53                           | 83                            | 33                            |

|  |                              |                              |                              |                              |                              |                              |
|--|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|
| و/إرغم أن <i>wa-raġma 'anna</i> (and/<br>despite (the fact) that...)   |                              |                              | 3                            |                              | 3                            | 1                            |
| فا-/حيثما <i>fa-/ħayθumā</i><br>(wherever)   |                              |                              | 4                            | 24                           | 28                           | 4                            |
| وا-/فمهما <i>wa-/fa-/mahmā</i><br>(and/for/whatever)   | 37                           | 11                           | 29                           | 38                           | 67                           | 94                           |
| أينما <i>'ainamā</i> (wherever)  | 2                            |                              | 9                            | 2                            | 11                           | 6                            |
| ولو أن <i>wa-lau 'annā</i> (even<br>though)  | 17                           | 35                           | 41                           | 58                           | 99                           | 11                           |
| وا-/فحتى لو <i>wa-/fa-/ħattā lau</i><br>(and/for/even if)<br>ولو حتى <i>ħattā wa-lau</i> (even if)<br>وا-/فحتى إن <i>wa-/fa-/ħattā 'in</i><br>(and/for/even if)<br>وا-/فحتى إذا <i>wa-/fa-/ħattā 'idā</i><br>(and/for/even if)<br>وا-/فحتى بعد/قبل/إذ <i>wa-/ħattā</i><br><i>ba'd/qabl/'id</i> (and/even<br>after/before/when) | 4                            | 1                            | 21                           | 30                           | 51                           | 46                           |
| وإن <i>wa-'in</i> (even if)  | 44                           | 35                           | 12                           | 29                           | 41                           | 109                          |
| وا-/فإذا كان <i>wa-'idā kāna</i> (and<br>if(although))   |                              | 19                           | 4                            | 12                           | 16                           | 9                            |
| وا-/فإلئن <i>wa-/fa-/la'in</i> (and/for/if<br>(although))  | 6                            | 5                            | 28                           | 26                           | 54                           | 47                           |
| كا-/فما/من <i>ka'in-an mā/man</i> (be<br>it what/who<br>(whatever/whoever)   | 1                            | 1                            | 9                            | 10                           | 19                           | 10                           |
| وا-/فأيأ كان <i>wa-'aiyan kāna</i><br>(whatever)   | 1                            | 2                            |                              | 2                            | 2                            | 10                           |
| سواء <i>sawā'an</i> (regardless of<br>whether)   | 13                           | 8                            | 8                            | 10                           | 18                           | 37                           |
| دون أن <i>dūna 'an</i> (without<br>that...)  | 1                            |                              | 43                           | 52                           | 95                           | 131                          |
| بغير أن <i>bi-ġairi 'an</i> (without<br>that...)   | 30                           | 26                           | 6                            | 2                            | 8                            | 7                            |
| <b>TOTAL HYPOTACTIC</b>  | <b>261</b><br><b>(0.22%)</b> | <b>180</b><br><b>(0.13%)</b> | <b>322</b><br><b>(0.23%)</b> | <b>429</b><br><b>(0.36%)</b> | <b>751</b><br><b>(0.29%)</b> | <b>733</b><br><b>(0.33%)</b> |
| <b>TOTAL TOKENS</b>  | 1157                         | 814                          | 913                          | 1374                         | 2287                         | 1779                         |
| % Hypotactic (relative to total<br>tokens)   | 22.56%                       | 22.11%                       | 35.27%                       | 31.22%                       | 32.84%                       | 41.20%                       |
| % Paratactic (relative to total<br>tokens)   | 77.44%                       | 77.89%                       | 64.73%                       | 68.78%                       | 67.16%                       | 58.80%                       |
| PERCENTAGE (relative to<br>word count)   | 0.99%                        | 0.59%                        | 0.66%                        | 1.17%                        | 0.89%                        | 0.80%                        |

A similar pattern of distribution of concessive conjunctives across the comparable corpus is exhibited in relation to the top five most frequent concessive markers in the entire corpus, as shown in Table 6-2. It is clear from the table that, with the exception

of the weaker conditional concessive وإن *wa-'in* (even if), all these conjunctives are more common in Mahmoud's translations than his non-translations. Similarly, with the exception of أن غير *ġaira 'anna*, all the top five concessives are more common in Abu Hadid's translation than his non-translations. Indeed, Abu Hadid's translation seems to make up for the lower frequency of أن غير *ġaira 'anna* by its heavier reliance on the almost identical أن على *'alā 'anna*, which is twice as common in Abu Hadid's translation (0.10%) as it is in his non-translations (0.05%).

Table 6-2 Frequencies of the top five concessive markers in the comparable corpus

| Conjunctive  |                  | TTH           | NTH           | TT2M          | TT3M          | TTM           | NTM           | Total         |
|--|------------------|---------------|---------------|---------------|---------------|---------------|---------------|---------------|
|  |                  | 117,122 words | 136,853 words | 138,574 words | 117,854 words | 256,428 words | 222,009 words | 725,412 words |
| وإن <i>wa-lākin</i><br>(but)   |                  | 612           | 404           | 446           | 602           | 1048          | 790           | 2854          |
|  | %<br>per<br>size | 0.52%         | 0.30%         | 0.32%         | 0.51%         | 0.41%         | 0.36%         | 0.39%         |
| أن على <i>'alā 'anna</i><br>(however)  |                  | 120           | 63            | 30            | 76            | 106           | 49            | 338           |
|  | %<br>per<br>size | 0.10%         | 0.05%         | 0.02%         | 0.06%         | 0.04%         | 0.02%         | 0.05%         |
| أن غير <i>ġaira</i><br>' <i>anna</i> (however)                                 |                  | 88            | 118           | 11            | 76            | 87            | 37            | 330           |
|  | %<br>per<br>size | 0.08%         | 0.09%         | 0.01%         | 0.06%         | 0.03%         | 0.02%         | 0.05%         |
| وإمع ذلك <i>wa-</i><br><i>/ma'a ḍālika</i><br>(and/with (in<br>spite of) that) |                  | 39            | 23            | 65            | 88            | 153           | 85            | 300           |
|  | %<br>per<br>size | 0.03%         | 0.02%         | 0.05%         | 0.07%         | 0.06%         | 0.04%         | 0.04%         |
| وإن <i>wa-'in</i> (and<br>even if)   |                  | 44            | 35            | 12            | 29            | 41            | 109           | 229           |
|  | %<br>per<br>size | 0.04%         | 0.03%         | 0.01%         | 0.02%         | 0.02%         | 0.05%         | 0.03%         |
| Total  |                  | 903           | 643           | 564           | 871           | 1435          | 1070          | 4051          |
|  | %<br>per<br>size | 0.77%         | 0.47%         | 0.41%         | 0.74%         | 0.56%         | 0.50%         | 0.56%         |

Interestingly, all the top five concessive markers, except the conditional concessive *وإن* *wa-'in* (even if), are paratactic. I will have more to say about the tactic patterns of concessive conjunctives in the next Section, but suffice it to say now that the only conjunctive among the top five to be more common in the non-translations than the translations as a whole is the conditional concessive *وإن* *wa-'in* (even if). In fact, the conditional concessive markers, which are arguably weaker than the prototypical concessive markers, are collectively less common in the translations than the non-translations in general. This is highlighted by their much lower proportion relative to the total number of concessive markers in the translated texts, as illustrated by Table 6-3. Thus the translated corpus can be said to favour stronger concessive markers and disfavour weaker conditional ones.

Table 6-3 Frequencies of conditional concessive conjunctives in the comparable corpus

| Conjunctive  | TTH<br>117,122<br>words | NTH<br>136,853<br>words | TT2M<br>138,574<br>words | TT3M<br>117,854<br>words | TTM<br>256,428<br>words | NTM<br>222,009<br>words |
|--|-------------------------|-------------------------|--------------------------|--------------------------|-------------------------|-------------------------|
| <i>و/فـ/حتى لو</i> <i>wa-/fa-/ḥattā lau</i><br>(and/for/even if)                                 |                         |                         |                          |                          |                         |                         |
| <i>ولو حتى</i> <i>ḥattā wa- lau</i> (even if)  |                         |                         |                          |                          |                         |                         |
| <i>و/فـ/حتى إن</i> <i>wa-/fa-/ḥattā 'in</i><br>(and/for/even if)                                 | 4                       | 1                       | 21                       | 30                       | 51                      | 46                      |
| <i>و/فـ/حتى إذا</i> <i>wa-/fa-/ḥattā 'iḏā</i><br>(and/for/even if)                               |                         |                         |                          |                          |                         |                         |
| <i>و/حتى بعد/قبل/إذ</i> <i>wa-/ḥattā</i><br><i>ba'd/qabl/'iḏ</i> (and/even<br>after/before/when) |                         |                         |                          |                          |                         |                         |
| <i>وإن</i> <i>wa-'in</i> (even if)   | 44                      | 35                      | 12                       | 29                       | 41                      | 109                     |
| <i>وإذا كان</i> <i>wa-'iḏā kāna</i> (and<br>if(although))  |                         | 19                      | 4                        | 12                       | 16                      | 9                       |
| <i>و/فـ/لئن</i> <i>wa-/fa-/la'in</i><br>(and/for/if (although))                                  | 6                       | 5                       | 28                       | 26                       | 54                      | 47                      |
| Total  | 54                      | 60                      | 65                       | 97                       | 162                     | 211                     |
| % size   | 0.05%                   | 0.04%                   | 0.05%                    | 0.08%                    | 0.06%                   | 0.10%                   |
| Total Concessives  | 1157                    | 814                     | 913                      | 1374                     | 2287                    | 1779                    |
| % concessives  | 4.67%                   | 7.37%                   | 7.12%                    | 7.06%                    | 7.08%                   | 11.86%                  |

The lower frequency of conditional concessives in the translations seems to be consistent with an overall predilection for stronger concessive conjunctives in the translations compared with the non-translations, as indicated, for example, by the preference in the translations for the longer, and arguably stronger, conjunctive group

على الرغم/بالرغم من أن *'ala-r-raġmi/bi-r-raġmi min 'anna* (in spite of (the fact) that...) instead of the shorter مع أن *ma'a 'anna* (with that...), which is more common in the non-translations<sup>133</sup> (see Table 6-1).

As Table 6-2 above shows, the paratactic conjunctive group *و/مع ذلك wa-/ma'a ḍālika* (in spite of that), which includes the text reference item *ذلك ḍālika* (that) as a Complement in a prepositional phrase, is more common in the translations than the non-translations. This is also confirmed by Table 6-4, which includes the other concessive conjunctive Adjuncts with a text reference item in the comparable corpus. In fact, this also seems to be consistent with a wider trend emerging time and again from the analysis of the parallel corpus in Chapter 5, where the text reference item *ذلك ḍālika* (that) seems to be frequently deployed in upgrading and tactic explicitating shifts in the translated subcorpus (see Chapter 5, Sections 5.2.1.2, 5.2.2.1 and 5.3.2.2). I will come back to this issue when I examine some features of relevance to upgrading and expansion in Section 6.4.

Table 6-4 Frequencies of conjunctive Adjuncts with text reference

| Conjunctive   | TTH<br>117,122<br>words | NTH<br>136,853<br>words | TT2M<br>138,574<br>words | TT3M<br>117,854<br>words | TTM<br>256,428<br>words | NTM<br>222,009<br>words |
|---|-------------------------|-------------------------|--------------------------|--------------------------|-------------------------|-------------------------|
| <i>و/مع ذلك wa-/ma'a ḍālika</i><br>(and/with (in spite of) that)  | 39                      | 23                      | 65                       | 88                       | 153                     | 85                      |
| <i>و/مع هذا wa-/ma'a hāḍa</i><br>(and/with (in spite of) this)  | 12                      | 7                       | 1                        |                          | 1                       |                         |
| <i>و/رغم/على الرغم من/ ذلك/ هذا wa-<br/>/raġmi/'ala-r-raġmi<br/>min/ḍālika/hā ḍa</i><br>(and/notwithstanding that/this) |                         | 1                       | 7                        | 4                        | 11                      | 8                       |
| total   | 51                      | 31                      | 73                       | 92                       | 165                     | 93                      |
| % size  | 0.04%                   | 0.02%                   | 0.05%                    | 0.08%                    | 0.06%                   | 0.04%                   |

<sup>133</sup> The literal or congruent sense of the preposition *مع ma'a* is basically one of physical accompaniment or temporal co-presence or concurrence. By metaphorical extension, very much akin to the conditional or concessive use of English *and* or Arabic *و wa-*, or perhaps the concessive sense of the English expressions *at the same time* or *all the same*, the meaning of *مع ma'a* has spread into the notions of concessiveness or contrast by juxtaposition, copresence or co-occurrence. Thus, the use of the stronger and more congruent concessive conjunctive *على الرغم/بالرغم من أن 'ala-r-raġmi/bi-r-raġmi min 'anna* (notwithstanding/in spite of (the fact) that...) may also be regarded as a move from the metaphorical to the congruent, i.e. demetaphorization (see Chapter 5, Section 5.2.2.1).

In the following Section, I will turn to one of the major features emerging from the analysis of the parallel corpus in Chapter 5, namely tactic shifts, i.e. shifts in interdependency from hypotaxis to parataxis. I will examine the distribution of hypotactic and paratactic concessive conjunctives in the comparable corpus to see if those tactic shifts are attributable to, or indicative of, any general patterns or trends.

## 6.2 Tactic Patterns

The analysis of the parallel corpus in Chapter 5 has revealed apparently optional shifts from hypotaxis to parataxis, which were observed to be consistently more common in Abu Hadid’s translation (TT1H) than both of Mahmoud’s translations (TT2M and TT3M). That this is a trend in the translated texts seems to be confirmed by Table 6-5, which shows that the frequency of paratactic concessives is much higher in TT1H (0.77%) and TT3M (0.80%) than Abu Hadid’s non-translations (NTH) (0.46%) and Mahmoud’s non-translations (NTM) (0.49%) respectively. Mahmoud’s translation of Russell (1946/1995) (TT3M) has the highest frequency of both paratactic and hypotactic concessives, but the difference between TT3M and Mahmoud’s non-translations, as well as between Abu Hadid’s translation (TT1H) and non-translations (NTH) is much higher in the case of parataxis (0.31%) than in the case of hypotaxis (0.02% and 0.09% respectively).

Table 6-5 Frequencies of paratactic & hypotactic concessive conjunctives in the comparable corpus

|           |        |        |        |        |        |
|-----------|--------|--------|--------|--------|--------|
| Parataxis | TT2M < | < NTH  | < NTM  | < TT1H | < TT3M |
|           | 0.43%  | 0.46%  | 0.49%  | 0.77%  | 0.80%  |
| Hypotaxis | NTH <  | < TT1H | < TT2M | < NTM  | < TT3M |
|           | 0.13%  | 0.22%  | 0.23%  | 0.34%  | 0.36%  |

Note also that Mahmoud’s non-translations have a higher frequency of paratactic and hypotactic concessive conjunctives than Mahmoud’s translation of Durant (1935/1963) (TT2M), which could be attributed to the slight difference in genre between them or the much lower frequency of concessive conjunctives in the source text ST2D (Durant, 1935/1963), compared to ST1B (Butler, 1902/1978) and ST3R (Russell, 1946/1995) (see Chapter 5). However, the paratactic gap (0.06%), small as it is, is still much smaller than the hypotactic one (0.11%). All of this seems to be consistent with a predilection

for parataxis in the translations observed in the parallel corpus analysis in Chapter 5, although this bias may be vitiated or obscured by other factors. The relative proportions of hypotactic and paratactic concessive conjunctives also seem to suggest such a paratactic tendency in the translations, though this could well have been influenced by the corresponding proportions in the source texts, as illustrated in Table 6-6.

Table 6-6 Relative proportions of hypotactic and paratactic concessive conjunctives in English source texts, Arabic target texts and Arabic non-translated texts

|           | ST1B    | TT1H    | NTH     | ST2D    | TT2M    | ST3R    | TT3M    | TTM     | NTM     |
|-----------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| Text Size | 128,884 | 117,122 | 136,853 | 138,635 | 138,574 | 120,038 | 117,854 | 256,428 | 222,009 |
| Tokens    | 1434    | 1157    | 814     | 680     | 913     | 1331    | 1374    | 2287    | 1782    |
| %         | 1.11%   | 0.99%   | 0.59%   | 0.49%   | 0.66%   | 1.11%   | 1.17%   | 0.89%   | 0.80%   |
| Hypo      | 26.01%  | 22.56%  | 22.11%  | 22.35%  | 35.27%  | 22.24%  | 31.22%  | 32.84%  | 41.25%  |
| Para      | 73.99%  | 77.44%  | 77.89%  | 77.65%  | 64.73%  | 77.76%  | 67.78%  | 67.16%  | 58.75%  |

A close look at Table 6-6 reveals a definite shift in the tactic balance in favour of parataxis in both of Mahmoud's translations (TT2M and TT3M) compared to his non-translations, which, in theory, could be attributed to an influence of the source texts. But there is little evidence of any such influence in Abu Hadid's translation, whose relative tactic proportions seem to be almost identical with their counterparts in his non-translations.

It seems probable, however, that the apparent lower frequency of concessive conjunctives in Abu Hadid's translation (TT1H) relative to its source text (ST1B) (Butler, 1902/1978) is due to logico-semantic shifts, as was noted in Chapter 5, into other non-concessive paratactic conjunctives, which are not included in the counts. Had these conjunctives been taken into account, the tendency towards parataxis observed in the parallel analysis of the last Chapter would probably have manifested itself in the comparable analysis too. For example, in a random sample of 150 concordance lines from the concordance output for *but* (824 instances in total) in ST1B-TT1H, only 92 instances of *but* (61.33%) have been translated as paratactic concessive conjunctives. The remaining 58 instances (38.67%) have all been rendered as paratactic nexuses linked by non-concessive conjunctives or none at all (2 instances), as shown in Table 6-7.

Table 6-7 Arabic equivalents of *but* in a random sample from the concordance of *but* in Abu Hadid's translation

| Conjunctive    |   | Taxis | Total     | % per sample size |
|----------------|---|-------|-----------|-------------------|
| Concessive     | لكن <i>lākin</i> (but)                                    | Para  | 69        | 46%               |
|                | على أن <i>'alā 'anna</i><br>(however)                     | Para  | 10        | 6.67%             |
|                | غير أن <i>ġaira 'anna</i><br>(however)                    | Para  | 11        | 7.33%             |
|                | مع ذلك <i>ma'a ḍālika</i><br>(with (in spite of)<br>that) | Para  | 2         | 1.33%             |
| <b>Total</b>   |   |       | <b>92</b> | <b>61.33%</b>     |
| Non-Concessive | و <i>wa-</i> (and)  | Para  | 39        | 26%               |
|                | و/أما <i>wa-'ammā</i><br>(and/as for...)                  | Para  | 4         | 2.67%             |
|                | ثم <i>ṯumma</i> (then)                                    | Para  | 4         | 2.67%             |
|                | بل <i>bal</i> (rather)                                    | Para  | 4         | 2.67%             |
|                | فـ <i>fa-</i> (for)                                       | Para  | 3         | 2%                |
|                | و/بعد <i>wa-/ba'd</i><br>(and/then)                       | Para  | 2         | 1.33%             |
|                | none  | Para  | 2         | 1.33%             |
| <b>Total</b>   |   |       | <b>58</b> | <b>38.67%</b>     |

As noted in the previous section, another possible indicator of this overall paratactic tendency is the higher frequency of conjunctive Adjuncts with a text reference item (See Section 6.4).

### 6.3 Reinforcement

The analysis of concordance lines of some English and Arabic conjunctives in Chapter 5 has revealed a tendency to add a semantic component of reinforcement, foregrounding or exclusiveness in the immediate co-text of the conjunctive in question, which was collectively referred to as 'reinforcement'. As demonstrated in Sections 5.2.1.2, 5.3.1.2 and 5.3.2.2, reinforcement could manifest itself as the deployment of a particular rhetorical construction or device denoting exclusiveness or emphasis, or the use of optional correlative conjunctions. It has also been observed that reinforcement shifts seem to be more common in Mahmoud's translations (especially his translation of Russell, TT3M) than Abu Hadid's translation. Obviously, it would be difficult to assess these manifestations of reinforcement in the comparable corpus without linking them to

some fairly specific orthographic clues that can be investigated automatically by means of a concordancer. For this reason, optional correlative reinforcement is relatively easier to investigate, relying as it does on the use of conjunctive combinations. The overall frequency of the most common concessive correlative conjunctives in the comparable corpus is set out in Table 6-8 (for the relevant concordance lines, see Appendix 6).

Table 6-8 Concessive correlative conjunctives in the comparable corpus

| Concessive correlative conjunctives  | TTH<br>117,122<br>words | NTH<br>136,853<br>words | TTM<br>256,428<br>words | NTM<br>222,009<br>words |
|--|-------------------------|-------------------------|-------------------------|-------------------------|
| ...على كل/أي حال <i>'ala kull-i/'aiy-i ḥāl</i> (...in any event)                       | 5                       | 4                       | 3                       | 4                       |
| مع ذلك <i>ma'a ḍālika</i> (...with (in spite of) that)                                 | 20                      | 21                      | 29                      | 24                      |
| ولكن <i>ḥaqq-an/ṣaḥīḥ...wa-lākin</i> (True...but)                                      | 15                      | 4                       | 1                       |                         |
| إلا أن <i>'illā 'anna</i> (...however)   | 1                       |                         | 75                      | 46                      |
| نعم <i>na'am</i> (yes...)  |                         |                         | 76                      | 33                      |
| إلى جانب ذلك <i>'ilā jānib-i ḍālika</i> (...side by side with that (at the same time)) | -                       | -                       | 9                       | -                       |
| Total  | 41                      | 29                      | 193                     | 107                     |
| Total (without repetition)   | 40                      | 29                      | 193                     | 106                     |
| % size   | 0.03%                   | 0.02%                   | 0.08%                   | 0.05%                   |

As the table shows, concessive correlatives are more common in the translations, especially Mahmoud's, than the non-translations. In fact, Mahmoud's translations collectively have the highest frequency of triple concessive correlatives as well, i.e. three concessive elements in one nexus or sequence as shown in Table 6-9. These could only be found in Mahmoud's translations and non-translations.

Table 6-9 Triple concessive correlatives Mahmoud's translations (TTM) and non-translations (NTM) (see Appendix 6)

| Triple concessive correlatives   | TTM<br>256,428<br>words | NTM<br>222,009<br>words |
|--|-------------------------|-------------------------|
| مع ذلك <i>na'am... lākin... ma'a ḍālika</i> (yes...but...with (in spite of) that)  | 5                       | 2                       |
| مع ذلك <i>na'am... lākin... kaḍālika/'ilā jānib-i ḍālika</i> (yes...but...also/side by side with that)   | 3                       | 1                       |
| بدون شك <i>na'am... lākin... bi-ḡair-i šakk</i> (yes...but...without doubt)  | 1                       |                         |
| على كل حال <i>na'am... lākin... 'ala kull-i ḥāl</i> (yes...but...in any event)   | 1                       |                         |
| مع ذلك <i>'ala-r-raḡmi min 'anna... 'illā 'anna-ha... ma'a ḍālika</i> (notwithstanding (the fact) that...nevertheless...with (in spite of) that) | 1                       |                         |
| Total  | 11                      | 3                       |

A closer look at the correlative use of the concessive conjunction *illā 'anna* (however) in Mahmoud's translations and non-translations reveals another interesting pattern; as shown in Table 6-10 (see also Appendix 6), it co-occurs with a weaker conditional concessive in approximately 74% of its correlative instances in Mahmoud's non-translations, as opposed to 44% in his translations. By contrast, *illā 'anna* occurs in combination with a strong concessive (*ala 'ar-raġmi min 'anna*, notwithstanding that...), where it is even more redundant, in 43% of its correlative instances in Mahmoud's translations as opposed to 15% in his non-translations. In 4 correlative instances in Mahmoud's non-translations, *illā 'anna* co-occurs with a concessive circumstantial element involving either nominalization or relative clause embedding but no such instances are found in Mahmoud's translations.

Table 6-10 Correlative instances of *illā 'anna* in Mahmoud's translations (TTM) and non-translations (NTM)

| Correlative instances of <i>illā 'anna</i>   | TTM<br>256,428<br>words | NTM<br>222,009<br>words |
|--|-------------------------|-------------------------|
| <i>ala-r-raġmi min 'anna...illā 'anna</i> (notwithstanding that...yet)                                   | 32                      | 7                       |
| <i>na'am...illā 'anna</i> (yes...yet)  | 10                      | 1                       |
| <i>bainamā...illā 'anna</i> (while...yet)  | 1                       |                         |
| <i>wa-la'in...illā 'anna</i> (and if...yet)  | 25                      | 2                       |
| <i>wa-'in...illā 'anna</i> (and if...yet)  | 5                       | 32                      |
| <i>iḍā...illā 'anna</i> (if...yet)   | 1                       |                         |
| <i>wa-lau...illā 'anna</i> (and if...yet)  | 1                       |                         |
| <i>ma'a</i> (with) + nominalization  |                         | 1                       |
| <i>ala-r-raġm-i min/raġma</i> (in spite of/notwithstanding) + nominalization<br><i>ala-r-raġmi mimma</i> |                         | 3                       |
| Total  | 75                      | 46                      |

Similarly, other reinforcement elements, which were incidentally discovered during the parallel corpus analysis in Chapter 5, seem to be considerably more frequent in the translated corpus. Among these observed features is the frequent use of an emphatic

modal Adjunct denoting certainty, such as the prepositional phrase *بيغير شك* *bi-ġair-i šakk* (without doubt). An analysis of the concordance output of the keyword *شك* *šakk* (doubt) in negative constructions denoting a modality of high probability reveals that these emphatic modal constructions are indeed more frequent in the translated texts as shown in Table 6-11 (for the concordance lines, see Appendix 6).

Table 6-11 Modal constructions involving the node *شك* *šakk* (doubt) in the comparable corpus

| Modal constructions involving the node <i>شك</i> <i>šakk</i> (doubt)  | TTH<br>117,122<br>words | NTH<br>136,853<br>words | TTM<br>256,428<br>words | NTM<br>222,009<br>words |
|---|-------------------------|-------------------------|-------------------------|-------------------------|
| negative + <i>شك</i> <i>šakk</i> (doubt), e.g.<br><i>لا شك في</i> <i>lā šakk-a fī</i> , (no doubt in); <i>أن شك</i> <i>ān šakk-a</i><br>' <i>anna</i> , ((there is) no doubt that); <i>بلا شك</i> <i>bi-lā šakk</i> (with no<br>doubt); <i>من غير شك</i> <i>min ġair-i šakk</i> (without doubt); <i>بيغير</i><br><i>bi-ġair-i šakk</i> , (without doubt); <i>لم يكن...شك</i> <i>lam</i><br><i>yakun... šakk</i> , (there was not...doubt); <i>ليس...شك</i> <i>laisa...</i><br><i>šakk</i> (there is not...doubt). | 134                     | 39                      | 86                      | 30                      |

In fact, a closer analysis of the concordance output for such constructions reveals that 'explicitly objective'<sup>134</sup> modal constructions denoting certainty seem to be much more common in the translated than the non-translated corpus as illustrated by Table 6-12.

Almost all the explicitly objective constructions listed in Table 6-12 involve an embedded expansion or rank-shifting, where the modalized proposition is realized as an embedded clause separated from the modality, the latter being 'propositionalized' and thereby thrown into relief, hence the reinforcement. Thus, 'X will certainly happen' ⇔ '(it is) certain that X will happen'. Note that this embedded expansion relies on the use of the binder or complementizer *أن* '*anna*', which is heavily involved in an overall tendency towards 'clausalization' that was observed and commented upon time and again in Chapter 5.

<sup>134</sup> In the sense of Halliday and Matthiessen (2004: 615); cf. also Chapter 4, Section 4.4.2.1.

Table 6-12 ‘Explicitly objective’ modal constructions denoting certainty in the comparable corpus

| Explicitly objective’ modal constructions denoting certainty          | TTH<br>117,122<br>words | NTH<br>136,853<br>words | TTM<br>256,428<br>words | NTM<br>222,009<br>words |
|---|-------------------------|-------------------------|-------------------------|-------------------------|
| <sup>135</sup> لا شك <i>lā šakka</i> (no doubt)                       | 94                      | 16                      | 67                      | 17                      |
| الحق أن <i>’al-ḥaqqu ’anna</i> (the fact (is) that)                   | 20                      | 11                      | 5                       | 12                      |
| الثابت أن <i>’aθ-θābit-u ’anna</i> (the proven (fact is) that)        | 6                       | 1                       | 1                       |                         |
| المؤكد أن <i>’al-mu’akkad-u ’anna</i> (the certain (fact is) that)    | 4                       |                         | 2                       |                         |
| المحقق أن <i>’al-muḥaqqaqu ’anna</i> (the established (fact is) that) | 4                       | 1                       |                         |                         |
| الواقع أن <i>’al-wāqi’-u ’anna</i> (the fact (is) that)               |                         | 2                       | 12                      |                         |
| Total   | 128                     | 31                      | 87                      | 29                      |
| % size  | 0.11%                   | 0.02%                   | 0.03%                   | 0.01%                   |

In fact, similar explicitly objective constructions involving an embedded expansion seem to be markedly more common in the translated texts. Just like the above modal realizations, such explicitly objective constructions have one thing in common: they all involve the writer explicitly expressing his judgement or assessment of an assertion in the form of a ‘substantive proposition’ (Halliday and Matthiessen, 2004: 624), e.g. من السهل أن *min as-sahl-i ’an/na* (it is easy that), من الممكن أن *min al-mumkin-i ’an/na* (it is possible that), من المتوقع أن *min al-mutawaqqa’-i ’an/na* (it is expected that), من العدل أن *min al-’adl-i ’an/na* (it is fair that), من الواضح أن *min al-wāḍih-i ’anna* (it is clear that), etc. Thus, they generally take the form of a relational clause with the Attribute being realized by a prepositional phrase and the Carrier by an embedded clause introduced by the complementizer أن *’an/na* (that): Attribute [من *min* (of) + definite verbal noun/adjective] + Carrier [أن *’an/na* (that) + clause]; for example:

(1a) English ST3R [Conc 17, TTMandNTMminplusembedding]: Presumably he is thinking of such things as numbers.

<sup>135</sup> In all these instances the ‘objective’ modality is explicitly stated as a participant in a relational clause with the other participant being realized by an embedded clause introduced by the binder أن *’anna*.

(1b) Arabic TT3M:

ومن الجائز أنه يقصد بذلك أشياء كالأعداد مثلاً

(1c) English back-translation: *wa-min-al-jā'iz-i* (of the possible) [[*'anna-hu* (that he) means by that things like numbers for example]].

Here it would have been equally possible for the translator to opt for a less pronounced, i.e. implicit, realization of the objective modality, as in the ST, by using such variants as *قد يقصد qad yaqsid* (he may mean), *ربما يقصد rubbamā yaqsid* (perhaps he means) or expressing the modality as a process *يجوز yajūz* (may be).

The frequency and distribution of such explicitly objective constructions in the comparable corpus are presented in Table 6-13.

Table 6-13 Frequency of explicitly objective constructions

| Explicitly Objective Constructions                                   | TTH<br>117,122<br>words | NTH<br>136,853<br>words | TTM<br>256,428<br>words | NTM<br>222,009<br>words |
|--|-------------------------|-------------------------|-------------------------|-------------------------|
| PrepP (من <i>min</i> (of) + verbal noun/adjective) + embedded clause | 126                     | 44                      | 114                     | 28                      |
| % size   | 0.11%                   | 0.03%                   | 0.04%                   | 0.01%                   |

Another possible manifestation of reinforcement is the seemingly optional use of the foregrounding construction *أما 'ammā* (as for) ... *فـ fa-*(then) as a thematic device for enhancing the prominence, markedness or contrast of the Theme (see **Textual Explication** in Chapter 4, Section 4.4.2.1). As Table 6-14 shows, the conjunction *'ammā* is twice as frequent in TTH as it is in NTH, but only slightly more frequent in TTM than NTM (for concordance lines, see Appendix 6).

Table 6-14 Frequency and distributions of the conjunction *أما 'ammā* in the comparable corpus

|                                   | TTH<br>117,122 words | NTH<br>136,853 words | TTM<br>256,428 words | NTM<br>222,009 words |
|-----------------------------------|----------------------|----------------------|----------------------|----------------------|
| <i>أما 'ammā</i> (as for)         | 31                   | 21                   | 296                  | 203                  |
| <i>فأما fa-'ammā</i> (so as for)  | 7                    | 7                    | 13                   | 12                   |
| <i>وأما wa-'ammā</i> (and as for) | 130                  | 71                   | 184                  | 193                  |
| Total                             | 168                  | 99                   | 493                  | 408                  |
| % size                            | 0.14%                | 0.07%                | 0.19%                | 0.18%                |

Another form of reinforcement exhibited in the comparable corpus is the more frequent use of intensifiers such as the pre-modifier اللهم *'allāhumma* used to reinforce the subtractive or exceptive sense of the particle إلا *'illā* in إلا اللهم *'allāhumma 'illā* (which may be rendered ‘only except/unless’ or ‘except/unless indeed’), thus denoting that ‘the exception is something very rare’ (Lane, 1863/1984: 83). Similarly, intensification could take the form of a Cognate (Absolute) Accusative nominal group (see Chapter 2, Section 2.2.4.1) introduced by the determiner كل *kull* or تمام *tamām* (‘all’ used as an emphasizer as in ‘all confused’, or ‘full’) and functioning as a Qualifier or circumstantial Adjunct of Degree, e.g. مختلف كل الاختلاف *muxtalifun kulla-li-xtilāf* (different all the difference); يعتمد كل الاعتماد *ya'tamidu kulla-li-'timād* (relies all the reliance); صريحاً كل الصراحة *ṣarīḥan kulla-ṣ-ṣarāḥah* (frank all the frankness). As Table 6-15 reveals, these two types of intensifiers are markedly more frequent in the translated texts than their respective non-translations (for concordance lines, see Appendix 6).

Table 6-15 Frequency of some intensifiers in the comparable corpus

|  | <b>TTH</b><br><b>117,122</b><br><b>words</b> | <b>NTH</b><br><b>136,853</b><br><b>words</b> | <b>TTM</b><br><b>256,428</b><br><b>words</b> | <b>NTM</b><br><b>222,009</b><br><b>words</b> |
|--|--|--|--|--|
| إلا اللهم <i>'allāhumma 'illā</i> (only except/unless) | 13   | 1  | 18   | 5  |
| % size   | 0.011%                                       | 0.0007%                                      | 0.007%                                       | 0.002%                                       |
| كل/تمام <i>kull / tamām</i> (all) + verbal noun        | 37   | 9  | 51   | 17   |
| % size   | 0.032%                                       | 0.007%                                       | 0.020%                                       | 0.008%                                       |
| جداً <i>jidd-an</i> (very)                             | 6  | 4  | 115  | 60   |
| % size   | 0.005%                                       | 0.003%                                       | 0.045%                                       | 0.027%                                       |

It is arguably yet another manifestation of reinforcement that the assertive or emphatic use of the aspectual-modal particle قد *qad*, with or without the proclitic conjunctions و *wa-* (and) and فـ *fa-* (then; therefore; so; that is), or the emphatic proclitic لا- *la-*, is drawn upon much more heavily in the translated than the non-translated texts, as clearly illustrated by Table 6-16. It would be beyond the scope of this study to examine in any depth the vexed question of the functions and uses of this seemingly aspectual-modal

marker in Modern Standard Arabic<sup>136</sup>. For the purpose of this study, I will assume without further discussion that, when used in conjunction with a verb in the past (perfect) tense, the verbal particle قد *qad* has an assertive or emphatic function<sup>137</sup> confirming or stressing the occurrence of the process denoted by the verb.<sup>138</sup> I will also assume, quite plausibly, that the marker لقد *laqad* is even more emphatic than قد *qad* by virtue of the additional emphatic proclitic لا- *la-*.

Table 6-16<sup>139</sup> Frequency and distribution of قد *qad* and لقد *laqad* with the past (perfect) tense in the comparable corpus

|                          | <b>TTH</b><br><b>117,122 words</b> | <b>NTH</b><br><b>136,853 words</b> | <b>TTM</b><br><b>256,428 words</b> | <b>NTM</b><br><b>222,009 words</b> |
|--------------------------|------------------------------------|------------------------------------|------------------------------------|------------------------------------|
| قد <i>qad</i>            | 643                                | 276                                | 900                                | 568                                |
| وقد <i>wa- qad</i>       | 616                                | 389                                | 300                                | 93                                 |
| فقد <i>fa- qad</i>       | 260                                | 178                                | 488                                | 144                                |
| Total <i>qad</i>         | 1519                               | 843                                | 1688                               | 805                                |
| % size                   | 1.30%                              | 0.62%                              | 0.66%                              | 0.36%                              |
| لقد <i>laqad</i>         | 58                                 | 70                                 | 168                                | 44                                 |
| ولقد <i>wa-laqad</i>     | 31                                 | 18                                 | 176                                | 14                                 |
| فلقد <i>fa-laqad</i>     | 2                                  | 10                                 | 16                                 | 7                                  |
| Total <i>laqad</i>       | 91                                 | 98                                 | 360                                | 65                                 |
| % size                   | 0.08%                              | 0.07%                              | 0.14%                              | 0.03%                              |
| Total <i>qad + laqad</i> | 1610                               | 941                                | 2048                               | 870                                |
| % size                   | 1.38%                              | 0.69%                              | 0.80%                              | 0.39%                              |

It is obvious from Table 6-15 that the particle لقد/قد *qad/laqad*, when used in conjunction with a past (perfect) verb, is twice as common in the translated texts as it is in the respective non-translations written by the same translators. As the table also shows, the overall frequency of these particles exhibits an author-specific variation, where they are considerably more frequent in Abu Hadid's than Mahmoud's texts; indeed, the ratio of

<sup>136</sup> There seems to be a paucity of empirical studies on the aspectual and modal functions of قد *qad* in MSA. A rare exception is Bahloul (2008), who, on the basis of a wide range of empirical data from MSA, discusses the frequency and distributional properties of قد *qad*.

<sup>137</sup> Cf. Baker (1992: 135)

<sup>138</sup> For the assertive/emphatic function of قد *qad*, see Al-Ghalayini, (1912/1985), Hasan (1987), Dahl and Talmoudi (1979), Hassan (1990), Holes (1995) and Ryding (2005). For a traditional grammatical account of the use of قد *qad* in Classical Arabic, see Ibn-Hisham (1359/1969).

<sup>139</sup> The relevant instances have been identified by examining the concordance output for قد *qad* line by line.

variation is almost identical in the translated and non-translated texts, viz. Abu Hadid's translation: Mahmoud's translations = Abu Hadid's non-translations: Mahmoud's non-translations = 1.7. However, what is interesting here is the strong tendency exhibited by the translated texts to use these assertive/emphatic particles. There is an even stronger tendency to use the more emphatic *laqad* in Mahmoud's translations, where it is approximately 4.7 times more common than it is in Mahmoud's non-translations.

By contrast, this distinctive pattern of predominance of the assertive/emphatic *qad* in the translated texts is not exhibited in the case of modal *qad* used in conjunction with the present (imperfect) to denote possibility. In fact, the pattern is even reversed in relation to Mahmoud's translations (TTM) and his non-translations (NTM), as illustrated in Table 6-17.

Table 6-17 Frequency and distribution of *qad* in association with the present (imperfect) tense in the comparable corpus

|                          | <b>TTH</b><br><b>117,122 words</b> | <b>NTH</b><br><b>136,853 words</b> | <b>TTM</b><br><b>256,428 words</b> | <b>NTM</b><br><b>222,009 words</b> |
|--------------------------|------------------------------------|------------------------------------|------------------------------------|------------------------------------|
| <i>qad/wa-qad/fa-qad</i> | 59                                 | 44                                 | 274                                | 371                                |
| % size                   | 0.05%                              | 0.03%                              | 0.11%                              | 0.17%                              |

Thus, the above account furnishes comparable corpus evidence for the reinforcement features unveiled by the parallel corpus analysis conducted in Chapter 5. The parallel corpus analysis has also uncovered other explicitation features that can be tested in the comparable corpus, which will be attempted in the next section.

## 6.4 Text Reference

As noted in Sections 6.1 and 6.2 above, as well as in Chapter 5 (Sections 5.2.1.2, 5.2.2.1 and 5.3.2.2), text reference, in the sense of Martin (1992: 139)<sup>140</sup>, seems to be frequently involved in some explicating shifts observed in the translated texts, notably paratactic shifts, upgrading and reinforcement. In the context of concessive conjunctives, for example, the use of the demonstrative *đālika* (that) as text

<sup>140</sup> This covers Halliday and Hasan's (1976) extended reference (to text as act) and text reference (to text as projection).

reference item in a paratactic conjunctive group has been found to be more frequent in translated than non-translated texts (Section 6.1, Table 6-4 ). The common thread that seems to be running through such explicating instances involving the deployment of text reference is that a demonstrative reference item (commonly *ذلك* *ḍālika* (that)) is deployed in the repackaging or expansion of a clause into a clause complex or in transforming a hypotactic clause complex into a looser paratactic one. As was shown in Chapter 5, Section 5.2.1.2, this paratactic transformation may take the following form for example:

*X li-anna* (because) *Y* → *X wa-* (and) *Z[ḍālika* (that<sub>x</sub>) *li-anna* (because) *Y]*

Thus the demonstrative pronoun *ذلك* *ḍālika* (that) is used to contract or encapsulate an entire clause (X) (or a part thereof) into a participant (or a part thereof) in another relational clause (Z), with the paratactic additive *و* *wa-* (and) being used to connect the two clauses. Similarly, a clause with multiple circumstantial elements may have one of them shifted or expanded into an additional conjoined (usually relational) clause where the matrix clause (or its process) is contracted into a text reference item in order to enable this kind of expansion<sup>141</sup>, as in the following example discussed in Chapter 5, Section 5.2.1.2: *he kissed his wife too lovingly in the day time, and before his daughter* → *he kissed his wife too lovingly wa- ḍālika (and that) was in the day time and before his daughter*.

Interestingly, an analysis of the concordance lines for *وذلك* *wa- ḍālika* (and that), used as a demonstrative pronoun (i.e. Head rather than a Modifier in a nominal group), reveals that it is indeed more common in the translated than the non-translated texts, especially in the case of Abu Hadid, as shown in Table 6-18. This seems to be consistent with the finding in Chapter 5 that upgrading and tactic shifts are considerably more common in Abu Hadid's translation than both of Mahmouds's translations.

<sup>141</sup> Cf. Martin and Rose (2003: 154 ff), who note that through the use of text reference '(m)eanings contract...so that new meanings can expand'.

It would also seem that the translated texts in general, but Abu Hadid's in particular, exhibit an overall propensity for text reference, which is most commonly realized in Arabic by the singular demonstrative ذلك *ḍālika* (that) and هذا *hāḍā* (this).

Table 6-18 The frequency and distribution of ذلك *wa- ḍālika* (and that) in the comparable corpus

|                      | <b>TTH</b><br><b>117,122 words</b> | <b>NTH</b><br><b>136,853 words</b> | <b>TTM</b><br><b>256,428 words</b> | <b>NTM</b><br><b>222,009 words</b> |
|----------------------|------------------------------------|------------------------------------|------------------------------------|------------------------------------|
| ذلك <i>wa-ḍālika</i> | 118                                | 70                                 | 94                                 | 66                                 |
| % size               | 0.10%                              | 0.05%                              | 0.04%                              | 0.03                               |

In fact, phoric elements in general turn out to be remarkably more frequent in Abu Hadid's translation than his non-translated texts, while the reverse is true in the case of Mahmoud's translations and non-translations, as shown in Table 6.19, which sets out the frequency and distribution of the main reference expressions in the comparable corpus. However, the overall frequency of the demonstrative و/ف/ذلك *wa-/fa-/ ḍālika*, ('that' whether on its own or prefixed by the proclitic conjunctions و *wa-* or ف *fa-*) seems to be consistently higher in Abu Hadid's translation (1.53%) and Mahmoud's translations (0.66%) than Abu Hadid's non-translations (0.83%) and Mahmoud's non-translations (0.61%) respectively. A possible explanation for this is the more frequent use of this demonstrative in text reference as highlighted above.

Table 6-19 Frequency and distribution of the main reference expressions in the comparable corpus

|   | <b>TTH</b><br><b>117,122</b><br><b>words</b> | <b>NTH</b><br><b>136,853</b><br><b>words</b> | <b>TT2</b><br><b>138,574</b><br><b>words</b> | <b>TT3</b><br><b>117,854</b><br><b>words</b> | <b>TTM</b><br><b>256,428</b><br><b>words</b> | <b>NTM</b><br><b>222,009</b><br><b>words</b> |
|---|--|--|--|--|--|--|
| هذا و/ف/ <i>wa-/fa-/hāḍā</i><br>(and/so <sup>142</sup> this (ms)) | 640  | 420  | 665  | 782  | 1447   | 1907   |
| لهذا و/ف/ <i>wa-/fa-/li-hāḍā</i><br>(and/so for-this (ms))        | 45   | 43   | 41   | 53   | 94   | 78   |
| بهذا و/ف/ <i>wa-/fa-/bi-hāḍā</i><br>(and/so with-this (ms))       | 17   | 19   | 59   | 72   | 131  | 178  |
| هذه و/ف/ <i>wa-/fa-/hāḍihī</i><br>(and/so this (fs))              | 312  | 533  | 787  | 582  | 1369   | 1530   |
| لهذه <i>li-hāḍihī</i> (for-this (fs))                             | 5  | 21   | 29   | 35   | 64   | 66   |

<sup>142</sup> For convenience and lack of space ف *fa-* is glossed in this and the following tables as 'so'. But as explained in Chapter 3, Section 3.2.1, this multivalent proclitic conjunction could have various meanings.

|   |       |       |     |     |       |       |
|---|-------|-------|-----|-----|-------|-------|
| بهذه /فـ/ <i>wa-/fa-/bi-hāḏihī</i><br>(and/so with-this (fs)) | 6     | 17    | 30  | 39  | 69    | 87    |
| هذان /فـ/ <i>wa-/fa-/hāḏāni</i><br>(and/so these (md))        | 6     | 5     | 6   | 5   | 11    | 14    |
| هاتان <i>hātāni</i> (these (fd))                              |       | 4     | 1   | 1   | 2     | 7     |
| هؤلاء /فـ/ <i>wa-/fa-/hā'ulā'i</i><br>(and/so these)          | 65    | 111   | 158 | 103 | 261   | 145   |
| لهؤلاء <i>li-hā'ulā'i</i> (for- (to)<br>these)                | 2     | 4     | 6   | 9   | 15    | 7     |
| أولئك /فـ/ <i>wa-/fa-/'ulā'ika</i><br>(and/so those)          | 6     | 4     | 27  | 65  | 92    | 14    |
| لأولئك <i>li-'ulā'ika</i> (for-<br>those)                     |       |       | 1   | 4   | 5     |       |
| ذاك /فـ/ <i>wa-/fa-/ ḏāka</i><br>(and/for/that (ms))          | 34    | 21    | 53  | 32  | 85    | 92    |
| ذلك /فـ/ <i>wa-/fa-/ḏālika</i><br>(and/so that (ms))          | 1791  | 1132  | 733 | 949 | 1682  | 1357  |
| بذلك <i>wa-bi-ḏālika</i> (and<br>with-that (ms))              | 80    | 78    | 54  | 44  | 98    | 148   |
| لذلك /فـ/ <i>wa-/fa-/li-ḏālika</i><br>(and/so for-that(ms))   | 42    | 30    | 46  | 61  | 107   | 146   |
| لذا <i>wa-li-ḏā</i> (and/for-<br>that)                        |       |       | 19  | 38  | 57    |       |
| لتلك /فـ/ <i>wa-/fa-/tilka</i><br>(and/so that (fs))          | 309   | 355   | 186 | 178 | 364   | 567   |
| بتلك <i>bi-tilka</i> (with-that (fs))                         | 16    | 12    | 12  | 5   | 17    | 18    |
| ولتلك <i>wa-li-tilka</i> (and for-<br>that (fs))              | 7     | 16    | 10  | 9   | 19    | 22    |
| Total   | 3391  | 2904  |     |     | 5991  | 6391  |
| % size  | 2.90% | 2.12% |     |     | 2.37% | 2.87% |

ms = masculine singular; fs = feminine singular; md = masculine dual; fd = feminine dual

The relatively high frequency of ذلك *ḏālika* (that) in the translated texts may be partly attributable to the fact that it is arguably more explicit, and perhaps less ambiguous, than the other devices commonly used for text reference, namely the singular masculine demonstrative هذا *hāḏā* (this) and the singular masculine pronominal clitic هـ *-hu* (it).

Table 6-20 shows that when used in combination with a number of prepositions (either as Head or Determiner in the nominal Complement of the prepositional phrase), ذلك *ḏālika* (that) occurs more frequently than هذا *hāḏā* (this) in the translated corpus, while

the reverse is true only in Mahmoud's non-translations. For ease of comparison, the counts in the table are adjusted to reflect the frequency per 100,000 words.

Table 6-20 Frequency of ذلك *ḍālika* (that) and هذا *hāḍā* (this) in combination with prepositions

|  | <b>TTH</b><br><b>117,122</b><br><b>words</b> | <b>NTH</b><br><b>136,853</b><br><b>words</b> | <b>TTM</b><br><b>256,428</b><br><b>words</b> | <b>NTM</b><br><b>222,009</b><br><b>words</b> |
|--|--|--|--|--|
| وا/فـ/من ذلك <i>wa-/fa-/min ḍālika</i> (and/so from (of; than) that) | 85   | 41   | 27   | 24   |
| وا/فـ/من هذا <i>wa-/fa-/min hāḍā</i> (and/so from (of; than) this)   | 32   | 6  | 27   | 44   |
| وا/فـ/على ذلك <i>wa-/fa-/‘alā ḍālika</i> (and/so on that)            | 138  | 31   | 47   | 32   |
| وا/فـ/على هذا <i>wa-/fa-/‘alā hāḍā</i> (and/so on this)              | 27   | 13   | 32   | 47   |
| وا/فـ/في ذلك <i>wa-/fa-/fī ḍālika</i> (and/so in that)               | 161  | 106  | 76   | 53   |
| وا/فـ/في هذا <i>wa-/fa-/fī hāḍā</i> (and/so in this)                 | 50   | 45   | 68   | 91   |
| وا/فـ/عن ذلك <i>wa-/fa-/‘an ḍālika</i> (and/so about that)           | 17   | 9  | 15   | 13   |
| وا/فـ/عن هذا <i>wa-/fa-/‘an hāḍā</i> (and/so about this)             | 3  | 1  | 11   | 25   |
| وا/فـ/إلى ذلك <i>wa-/fa-/‘ilā ḍālika</i> (and/so to that)            | 32   | 23   | 28   | 24   |
| وا/فـ/إلى هذا <i>wa-/fa-/‘ilā hāḍā</i> (and/so to this)              | 6  | 2  | 5  | 11   |

As the table also shows, combinations with هذا *hāḍā* (this) seem to be favoured by Mahmoud's non-translations, while those with ذلك *ḍālika* (that) are consistently favoured by the translated texts. In traditional grammar, the distinction usually made between the two demonstrative expressions in Classical Arabic is one of distance, with the former denoting proximity and the latter distance. When used as text reference expressions, however, there does not seem to be much difference between the two; in fact, they are frequently interchangeable as attested by the following two examples from the translated corpus:

(2a) English ST3R: ... and men of science have to be supported by the labour of others. But to the mystic all this is foolishness.

(2b) Arabic TT3M:

ولا بد لرجال العلم من أن يعتمدوا في عيشتهم على مجهود غيرهم، لكن هذا كله في نظر الصوفي حمق

(2c) English back-translation: ... and men of science have to be supported by the labour of others. But *hāḏā* (this) *kulla-hu* (all of it) (is) in the eyes of the mystic foolishness.

Here هذا *hāḏā* (this) could be easily replaced by ذلك *ḏālika* (that) with little difference in experiential meaning:

(2d) Alternative with ذلك *ḏālika* (that):

ولا بد لرجال العلم من أن يعتمدوا في عيشتهم على مجهود غيرهم، لكن ذلك كله في نظر الصوفي حمق

Similarly, in Example (3), ذلك *ḏālika* (that) is replaceable by هذا *hāḏā* (this):

(3a) English ST3R: In practice, the State claimed the right that had formerly belonged to the Church, but this was a usurpation.

(3b) Arabic TT3M:

نعم إن الدولة قد طالبت لنفسها عملياً بنفس الحق الذي كان من قبل للكنيسة، لكن ذلك كان منها اغتصاباً لما ليس لها

(3c) English back-translation: In practice, the State claimed the right that had formerly belonged to the Church, but that was a usurpation.

(3d) Alternative with هذا *hāḏā* (this):

نعم إن الدولة قد طالبت لنفسها عملياً بنفس الحق الذي كان من قبل للكنيسة، لكن هذا كان منها اغتصاباً لما ليس لها

However, there may be a subtle but relevant interpersonal distinction between the two forms. Note that morphologically the demonstrative ذلك *ḏālika* (that) contains the so-called addressee suffix ك (-ka)<sup>143</sup>, which could arguably make it interpersonally more explicit than هذا *hāḏā* (this). It would be outside the scope of the present study to argue the case in detail; but admittedly the interpersonal, and to a lesser extent the spatial, difference between the two forms may be becoming blurred in Modern Standard Arabic.

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<sup>143</sup> See Hasan (1987).

By contrast, forms containing a dual or plural addressee suffix, viz. *ذلكما ḍālikumā* (that) and *ذلكم ḍālikum* (that) respectively, are interpersonally much more marked but now extremely rare in Modern Standard Arabic.<sup>144</sup>

## 6.5 Summary of Findings and Conclusion

In this Chapter, I have turned the focus on the comparable corpus for a quantitative and qualitative analysis of Arabic concessive conjunctives, as well as other potentially explicating features, which emerged from the parallel corpus analysis in Chapter 5. The purpose of this investigation was to uncover any consistent or recurrent differences between the Arabic translated and non-translated texts in the corpus with regard to conjunction and clause complexing in the light of the outcome of the parallel corpus analysis (research question 4).

The results of the comparable analysis suggest a more frequent use of concessive conjunctives in the translated than the non-translated texts, especially in Abu Hadid's translation compared with his non-translations and Mahmoud's translation of Russell (1946/1995) compared with Mahmoud's non-translations. But the potential influence of the source texts on the frequency of concessive conjunctions seemed to be particularly in evidence in the case of Mahmoud's translation of Durant (1935/1963), which may, at least partially, explain the reason why the overall frequency of concessives is lower in Mahmoud's translation of Durant (1935/1963) than Mahmoud's non-translations but higher than Durant (1935/1963) (see Chapter 5). A similar pattern of distribution of concessive conjunctives was observed in relation to the top five most frequent concessive markers in the comparable corpus, with the order of frequency maintained among the individual texts, i.e. NTH < TT1H and TT2M < NTM < TT3M.

A significant qualitative difference was also noted in relation to the types of concessive conjunctives used in the translated texts compared with their corresponding non-translations. The translated texts seemed to exhibit a certain predilection for stronger concessive conjunctives as opposed to the weaker conditional concessives, which are generally more common in the non-translations. A notable example of this tendency is

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<sup>144</sup> Not a single instance has been found in the present Arabic corpus.

the preference in the translated texts for the longer, and arguably stronger, conjunctive group *على الرغم/بالرغم من أن* *'ala-r-raġmi/bi-r-raġmi min 'anna* (in spite of (the fact) that...) instead of the shorter *مع أن* *ma'a 'anna* (with that...), which is more common in the non-translations.

The analysis of the comparable corpus also seems to confirm an apparent preference for or shift in the direction of parataxis, which was suggested by the optional paratactic shifts noted in Chapter 5. As was also observed in the parallel analysis, this paratactic tendency is not uniformly exhibited by the translated texts; the comparable analysis revealed that the frequency of paratactic concessives is much higher in TT1H (0.77%) and TT3M (0.80%) than NTH (0.46%) and NTM (0.49%) respectively. Moreover, the paratactic gap between TT3M and NTM, as well as between TT1H and NTH, (0.31% in both cases) is much larger than the hypotactic gap (0.02% and 0.09% respectively). As for TT2M, the picture was somewhat different, yet a similar trend or skew could still be discerned. TT2M was found to have lower frequencies of paratactic and hypotactic concessives than NTM, probably due to generic differences or lower frequencies of concessive markers in ST2D compared with ST1B and ST3R. Interestingly, however, the paratactic gap between TT2M and NTM (0.06%) is much smaller than the hypotactic gap (0.11%), which strongly suggests a skew in favour of parataxis even in TT2M. The relative proportions of hypotactic and paratactic concessive conjunctives also seem to suggest such a paratactic tendency in the translated texts, though this could be partly attributed to the corresponding proportions in the source texts.

The comparable analysis also confirmed the reinforcement tendency emerging from the parallel analysis, especially in Mahmoud's translations, which involved the addition of a semantic component of emphasis, foregrounding or exclusiveness in the translated text. Reinforcement features uncovered in the comparable corpus included the more frequent use in the translations of double or triple concessive correlatives and 'explicitly objective' modal constructions, especially those denoting high probability. Such constructions, which were found to be nearly 4 times as common in the translations as they are in the non-translations, involve embedded expansion or rank-shifting through the use of the binder or complementizer *أن* *'anna*, which is heavily involved in an

overall tendency towards ‘clausalization’ that was observed in the parallel analysis in Chapter 5.

Other manifestations of reinforcement emerging from the comparable analysis include the higher frequency of the foregrounding construction أما *'ammā* (as for) ...فـ *fa-*(then) in the translations, especially Abu Hadid’s, which was discussed as a possible form of textual explicitation in Chapter 4, Section 4.4.2.1. Some intensifiers, such as the exceptive pre-modifier اللهم *'allāhumma* and the emphatic determiner كل *kull*, were also found to occur more frequently in the translations. Another notable manifestation of reinforcement observed in the comparable analysis is the substantially more frequent use in the translations of the assertive or emphatic aspectual-modal particle قد *qad*, with or without the proclitic conjunctions و *wa-* (and) and فـ *fa-* (then; therefore; so; that is), or the emphatic proclitic لا *la-*, when used in conjunction with a verb in the past (perfect) tense. It was also observed that the distinctive pattern of predominance of the assertive/emphatic قد *qad* in the translated texts is not exhibited in the case of modal قد *qad* used with a verb in the present (imperfect) tense to denote possibility.

Finally, the comparable analysis demonstrated the heavier use of the text reference expression ذلك *ḍālika* (that) in various combinations in the translated texts, which was frequently associated with explicating shifts in the parallel analysis, notably paratactic shifts, upgrading and reinforcement. Thus the analysis of the concordance output for the demonstrative pronoun ذلك *wa-ḍālika* (and that) revealed a higher frequency in the translated than the non-translated texts, especially Abu Hadid’s, which seems to be consistent with the finding in Chapter 5 that upgrading and paratactic shifts are considerably more common in Abu Hadid’s translation than both of Mahmoud’s translations. In fact, the comparable analysis also showed that the overall frequency of the demonstrative و/فـ/ذلك *wa-/fa-/ ḍālika* is consistently higher in Abu Hadid’s translation (1.53%) and Mahmoud’s translations (0.66%) than Abu Hadid’s non-translations (0.83%) and Mahmoud’s non-translations (0.61%) respectively. This could be attributed to the more frequent use of this demonstrative in text reference.

## CHAPTER SEVEN

### Conclusions

Broadly stated, the primary aim of the present study was twofold: to examine from a systemic functional perspective differences in the patterns of instantiation of clause complexing and conjunctive relations in English source texts, their Arabic translations and Arabic non-translations produced by the same translators; and to investigate whether, and to what extent, these differences are attributable to explicitation as a translation-specific feature. In order to achieve this aim, a combined parallel and comparable<sup>145</sup> corpus-based approach was adopted and a special corpus, comprising source texts, translations and non-translations, was systematically compiled according to explicit criteria, notably that the Arabic non-translated texts have been authored by the same translators and are comparable to the translations in terms of overall size and register.

Ideally, a corpus compiled in this fashion should make it possible to control the results relating to two major parameters that may be partly responsible for peculiar patterns of instantiation, viz. register and the translator's idiosyncratic choices. In other words, the study is designed to ensure that any consistent differences in instantial patterns observed between translations and non-translations in the corpus cannot be plausibly attributed to systemic, registerial or idiosyncratic choices. An explanation will then have to be sought in the potential influence exerted by the source text or the translation process per se. Such was the rationale behind the present study, its methodology and the corpus on which it is based.

The question that arises now, and which this concluding chapter will seek to address, is the extent to which the above-mentioned aim has been achieved. To answer this question, I will first review the specific research questions that this study has attempted to address before I take stock of the findings emerging from the qualitative and quantitative analysis carried out in the previous chapters, and draw some final

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<sup>145</sup> In the sense of Baker (1996).

conclusions. This will be followed by some critical reflections on the study's achievements and limitations. Finally, some suggestions for future research will be outlined.

## 7.1 Research Questions Revisited

As stated in Chapter 1, this study aimed to address the following research questions:

1. Using a Systemic Functional approach, what patterns of clause complexing and conjunctive relations can be identified in Arabic?
2. At what points, or in what areas of these structural and cohesive patterns in Arabic, can explicitation occur?
3. Are there any consistent or recurrent differences between English source texts and their Arabic target texts with regard to conjunction and clause complexing?
4. Are there any consistent or recurrent differences between Arabic translated and non-translated texts produced by the same writer, and belonging to the same domain, with regard to conjunction and clause complexing?
5. To what extent can these differences be attributed to or associated with explicitation?

Question (1) was addressed in Chapter 3, which provided a glimpse of the general systemic potential of Modern Standard Arabic for construing sequences of processes linked by lexico-grammatical relations in the form of clause complexes or cohesive non-structural sequences. Competing patterns of agnation with varying degrees of explicitness were thus identified by examining clause complexing as well as its metafunctional 'neighbourhood' (Matthiessen, 2002: 239), i.e. internal or circumstantial augmentation within the experiential system of transitivity on one side and cohesive non-structural sequences within the textual system of conjunction on the other. It was also recognized that, in the absence of reliable orthographic clues, as is generally the case in written Arabic, the distinction between paratactic clause complexes and cohesive sequences cannot always be safely made - a problem of indeterminacy that is exacerbated by the prevalence of paratactic conjunctive markers in cohesive sequences. Thus, the difficulty of delimiting paratactic clause complexes was highlighted, together with the cline of instantiation between hypotactic and paratactic clause combinations

and the fuzzy boundary between hypotactic clause complexes and embedded expansions.

In addition to providing the beginning of the first systemic functional account of the systems of clause complexing, conjunction and circumstantial augmentation in Modern Standard Arabic, together with the various conjunctive markers and circumstantial Adjuncts involved, Chapter 3 served to furnish a vantage point for addressing research question (2), namely the potential points of explicitation within these ‘agnate systemic domains’ (Matthiessen, 2002). Following on primarily from Baker’s (1995, 1996) general characterization of the concept of explicitation and Steiner’s (2004b, 2005c, 2008) stratification and metafunctional modularization of explicitation, an SFL-driven schema for exploring lexicogrammatical manifestations of explicitation was proposed and exemplified in Chapter 4. It was demonstrated that, given the nature of the lexicogrammatical stratum, features of explicitation could be usefully seen as forming a cline ranging from the lexical pole at one end to the grammatical one at the other.

Conjunctive and clause complexing explicitation was then located within the grammatical zone of the lexicogrammatical continuum, where it was seen to be straddling two subtypes: structural and cohesive. Structural explicitation was considered from a metafunctional vantage point, where three subtypes based on Halliday’s (1984) metafunctions were recognized and exemplified from the parallel corpus: textual, interpersonal and ideational (both experiential and logical). However, the scalar nature of this continuum as well as the observed co-occurrence or clustering of lexical and grammatical manifestations of explicitation, and their subtypes, in a given clause or clause complex, were seen as an unsurprising reflection of the principle of ‘systemic indeterminacy’, a fundamental principle of natural language (Halliday and Matthiessen, 2004: 173; and 1999: 547ff).

With this exploratory investigation of the various lexicogrammatical manifestations of explicitation in the translated corpus, the scene was now set for addressing the empirical research questions in the present study, namely questions (3), (4) and (5) noted above. For this task, a parallel, followed by a comparable, corpus analysis was conducted in Chapters 5 and 6 respectively. In order to make this study more manageable within the limited scope available, and overcome the technical limitations of the bilingual

concordancer used, the focus in Chapter 5 had to be confined to a limited number of English and Arabic conjunctive markers, whose bilingual concordance output was closely examined for any consistent or recurrent shifts. The patterns and tendencies emerging from this quantitative and qualitative analysis were then investigated in the comparable corpus in Chapter 6 to assess whether, and to what extent, they are peculiar to the translated texts, and further if they can justifiably be regarded as translation-specific explicating shifts. In the following section, I will offer a summary and discussion of the empirical findings of the parallel and comparable analysis.

## 7.2 Summary and Discussion of Findings

The parallel and comparable corpus analysis carried out in Chapters 5 and 6 uncovered certain patterns of potentially explicating shifts in the translated texts, whether in comparison with their source texts or with the corresponding non-translated texts authored by the same translators. In spite of the fact that the frequent conjunctive clitic *fa-* was absent from the analysis, causal conjunctive markers were found to be consistently more common in the translated texts, especially Mahmoud's translations, than their source texts. Concessive conjunctive markers were also found to be more common in Mahmoud's translations than their source texts, though not to the same extent as in the case of causal conjunctives. By contrast, Abu Hadid's translation seemed to exhibit a reversal of that trend, where it was found to have a slightly lower frequency of concessive markers than its source text. However, evidence based on a random selection of instances of the most common English concessive conjunction *but* suggests that this discrepancy may well be attributable to logico-semantic shifts resulting in other types of Arabic conjunctive markers that are not included in the counts of concessive markers.

When the translated texts are compared with one another in terms of frequencies of conjunctive markers, it becomes evident that Mahmoud's translation of Russell (1946/1995) has the highest frequency of causal (1.10%) and concessive (1.17%) markers, which should come as no surprise given that its source text, too, has the highest frequencies of both types of conjunctives among the source texts. But when the ratio of target text to source text conjunctives for every pair is compared, Mahmoud's translation of Durant (1935/1963) takes the lead for both causal and concessive markers

(1.75% and 1.35% respectively) followed by Mahmoud's translation of Russell (1946/1995) (1.51% and 1.05% respectively). This seems to suggest a higher tendency to use causal and concessive conjunctives in Mahmoud's translations in general, and his translation of Durant (1935/1963) in particular, which is probably not attributable to instantial patterns in the source texts. Indeed, the comparable corpus analysis of concessive markers in Chapter 6 confirmed an overall more frequent use of concessive markers in the translations than the corresponding non-translations authored by the translators, although Mahmoud's translation of Durant (1935/1963) seemed to be an exception in this respect, probably due to the particularly low frequency of concessive markers in the source text.

When the frequencies of causal markers are compared with those of concessive markers in each text in the parallel corpus, it is observed that the former are more common than the latter only in Durant (1935/1963) and its translation by Mahmoud, which strongly suggests that source text frequencies play a definite part in determining the corresponding frequencies and distribution of conjunctive markers in their translations. However, this factor does not explain why the ratio of causal/concessive is consistently higher in the translations than their source texts:

|                   | Butler | Abu Hadid | Durant | Mahmoud | Russell | Mahmoud |
|-------------------|--------|-----------|--------|---------|---------|---------|
| Causal/Concessive | 0.59   | 0.72      | 1.20   | 1.56    | 0.66    | 0.94    |

A possible explanation for this seemingly consistent tendency is a preference for causal conjunctive markers in the Arabic translations. But since causal markers have not been analysed in the non-translations<sup>146</sup>, it is not possible to determine whether, and to what extent, this tendency is translation-specific or otherwise.

Another consistent pattern uncovered by the parallel corpus analysis, and later confirmed by the comparable analysis in relation to concessive markers, is the overall preference for parataxis exhibited by all the translated texts, though to a variable extent.

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<sup>146</sup> As was noted in Chapter 6, being much more extensive and multivalent, causal conjunctives would be less manageable within the limited scope and time span of this study, especially given the limitations associated with the use of untagged corpora and the technical difficulties related to English-Arabic bilingual concordancing, as noted in Chapter 5, Section 5.1.1. See also Section 7.3 below.

This consistent predilection for parataxis was found to be particularly prominent in Abu Hadid's translation.

In search of any explicitation-relevant shifts in clause complexing and the deployment of conjunctive markers in the parallel corpus, as noted in Chapter 5, Section 5.1.5, a close analysis of the bilingual concordance output and wider co-text of selected causal and concessive markers was then conducted. This revealed fairly consistent patterns of potentially explicating shifts, which in the main seemed to be optional given the attested frequent use of other less explicating agnates. First of all, the analysis confirmed a consistently higher frequency of paratactic shifts in Abu Hadid's translation compared to both of Mahmoud's translations. The parallel analysis of the concordance output of the selected conjunctions also uncovered a certain tendency towards a hierarchical upgrading from a group, typically a circumstantial element, to a clause, or a clause to clause complex or sequence, involving the use of conjunctions or conjunctive Adjuncts, as frequently demonstrated in Chapter 5 (see for example Sections 5.2.2.1 and 5.3.2.2). This kind of potentially explicating shift, which was found to be much more common in Abu Hadid's translation, frequently involved an element of demetaphorization (in the sense of Halliday and Matthiessen, 1999), denominalization or clausalization of constructions. The resultant clause complex or nexus frequently took the form of a general thesis followed by a more specific one, with a generally identical experiential content and consequent reduction in lexical density.

The parallel corpus analysis of the concordance output for the Arabic conjunctions *ʔiḏ* and *لكن* *lākinna* revealed another consistent pattern of explicating shifts, which was termed punctuative or cohesive shifts (see Chapter 5, Sections 5.2.2.1 and 5.3.2.2). This essentially logico-semantic pattern, which was found to be on average more common in Mahmoud's than Abu Hadid's translation, involved the insertion of overt conjunctive markers in the target text in response to punctuation marks in the source text. It was demonstrated that shifts from full stops were the commonest overall, followed by those from semicolons, then colons. While the discourse functions of punctuation markers in Arabic were not considered in any depth in the present study, it was suggested in Chapter 5 (Section 5.2.2.1) that, given the attested use of punctuation marks between asyndetic constructions in Arabic, the optional introduction by the translator of a

specific conjunctive marker in response to a punctuation mark in the source text should plausibly be regarded as an explicating shift. This is due to the fact that the translator could have opted for an equally implicit rendering signalled only by punctuation. It was further suggested that the degree of explicitation associated with this type of shift will depend on the punctuation mark used in the source text, given the relative strength of, or degree of connectedness conveyed by, punctuation marks in general (cf. Huddleston and Pullum, 2002). However, the fact that the frequency of this type of shift was found to be consistently more common in Mahmoud's translations may also point to registerial or idiosyncratic factors.

The parallel corpus analysis of the concordance output for selected conjunctions also revealed a tendency in the translated texts, especially Mahmoud's, to add an optional semantic component of reinforcement, foregrounding or exclusiveness to the conjunctive element or somewhere within the clause complex. This potentially explicating tendency, which was termed 'reinforcement', seemed to take various forms such as the apparently optional use of a thematic equative construction, a rhetorical device denoting exclusiveness or correlative conjunctions, which do not seem to be triggered by a corresponding explicit construction in the source text, though perhaps gleaned from or warranted by the context. It was also suggested that reinforcement may take the form of an optional shift in clause sequence in a hypotactic nexus, for example from an enclosure ( $\alpha \ll \beta \gg$ ) to a regressive sequence ( $\beta \wedge \alpha$ ), arguably for thematic prominence or clarity.

Another potentially explicating pattern of shifts observed in the parallel corpus analysis, and exhibited by all three translated texts in the corpus, was collectively referred to as 'expansion' and involved the seemingly optional augmentation of the experiential structure of a group or clause. This was seen to take various forms, notably filling-out ellipsis, referential augmentation or expansion of elements and groups. Frequently, these shifts involved providing experiential elements, generally inferable from the context or repeated from the co-text, suggesting that the referential identifiability of the referent or the 'Givenness' of information is perceived by the translator to be in doubt.

The parallel corpus analysis also revealed some interpersonal shifts in all 3 translated texts involving overtly expressed dialogic overtones in the form of optional explicit reference to the speaker or addressee or the use of interpersonal Adjuncts.

A characteristic motif highlighted by the parallel corpus analysis carried out in Chapter 5 was the tendency for the above patterns of shift to occur in clusters within the domain of a clause complex or sequence. Thus, it was not uncommon to find in one concordance line instances of interpersonal shifts, reconstitution of elliptic items and upgrading of embedded or hypotactic clauses. However, in view of the limitations of the concordance software and the use of untagged corpora, not all of the above patterns of shifts emerging from the parallel corpus analysis could be automatically tested in the comparable corpus. More generally, it is not clear whether, let alone to what extent, those patterns are reflections of Arabic systemic choices that are characteristic of non-translations as well. But the comparable corpus analysis of concessive conjunctives in Chapter 6 seemed to confirm some tendencies highlighted or suspected in the parallel analysis; so much so, in fact, as to suggest some specific properties of the translations in comparison with their corresponding non-translations.

To start with, the comparable analysis suggested a more frequent use of concessive conjunctives in Abu Hadid's translation of Butler (1902/1978) and Mahmoud's translation of Russell (1946/1995) than in their respective non-translated texts. The lower frequency of concessive conjunctives in Mahmoud's translation of Durant (1935/1963) seemed to reflect their low frequency in the source text compared to the other two source texts, as noted above. But the ratio of concessive conjunctives in a target text to those in its source text is highest in the case of Mahmoud's translation of Durant (1935/1963), which may suggest a higher tendency to use explicit concessive markers.

A similar pattern of distribution of concessive conjunctives was observed in relation to the top five most frequent concessive markers in the comparable corpus. A significant qualitative difference was noted in relation to the types of concessive conjunctives used in the translated texts compared with their corresponding non-translations. The translated texts seemed to favour stronger concessive conjunctives as opposed to the

weaker conditional concessive markers, which were generally found to be more common in the non-translations.

The comparable corpus analysis also confirmed an overall preference for paratactic concessive markers in the translated texts compared to their respective non-translated texts, especially in Abu Hadid's translation and Mahmoud's translation of Russell (1946/1995). This paratactic tendency manifested itself in two ways: a higher frequency of paratactic concessive markers in those translations and a wider paratactic gap between those two translations and the corresponding non-translations in terms of concessive markers. The relative proportions of hypotactic and paratactic concessive conjunctives also seemed to suggest a paratactic tendency in the translated texts, though this could be partly attributed to the corresponding proportions in the source texts.

The comparable corpus analysis also seemed to confirm another tendency emerging from the parallel analysis in Chapter 5, viz. reinforcement. Various emphatic, foregrounding or assertive constructions were found to be consistently more common in the translations than the non-translations, which could be deemed as a form of textual explicitation as discussed in Chapter 4, Section 4.4.2.1. Notably, the consistently higher frequency of the assertive or emphatic aspectual particle *qad* with the past (perfect) tense in all three translations was suggested as a possible manifestation of this reinforcement tendency. Interestingly, this distinctive pattern of predominance of the assertive/emphatic *qad* in the translated texts was not in evidence when this verbal particle was used as a modal marker denoting possibility in conjunction with a verb in the present (imperfect) tense.

Another feature incidentally emerging from the parallel corpus analysis was the tendency in the translations to use extended/text reference expressions as part of paratactic shifts, upgrading, general-specific constructions or reinforcement. This tendency seemed to be confirmed by the comparable corpus analysis, which demonstrated a heavier use of the extended/text reference expression *ḍālika* (that) in various combinations in the translated texts, especially Abu Hadid's.

The above patterns of difference observed between the target texts and source texts on the one hand, and between the Arabic translated and non-translated texts on the other, may arguably constitute concrete manifestations of explicitation and simplification in the sense of Baker (1996), or explicitation in the sense of Blum-Kulka (1986), House (forthcoming) and Steiner (2008). They all seem to indicate a general tendency on the part of the translators to steer away from vagueness, ambiguity and complexity, and towards clarity, simplicity, emphasis or even exaggeration. It is a tendency which occasionally took the form of unpacking or repackaging densely packed nominal constructions, thereby turning nominal patterns into clausal ones (demetaphorization or splitting and redistributing experiential content into more than one clause). In other words, it occasionally manifested itself as a re-mapping from semantics to lexicogrammar, often resulting in an upward shift on the grammatical rank-scale or expansion of condensed constructions, thereby reducing lexical and informational density, and arguably enhancing comprehensibility or processability (cf. Steiner, 2008; Fabricius-Hansen, 1996; Doherty, 2002; Halliday and Matthiessen, 2004; and see Chapter 4, Section 4.4.2). It is also to the same putative desire to shun vagueness or ambiguity that one may plausibly attribute the patterns of filling out elliptic forms or using full nominal referents instead of referential items, where those alternative forms are potentially available. Arguably, the decision by the translator to opt for a fuller construction or a clausal expansion may ultimately be relatable to one basic consideration, namely ‘how much textual, interpersonal and experiential semiotic “weight” is to be assigned to the unit’ (Halliday and Matthiessen, 2004: 369).

A potentially explicating tendency was also manifested in the apparent predilection exhibited by the translations for looser and more easily processable paratactic agnates, as evidenced by the parallel and comparable investigation. This paratactic tendency did not seem to have resulted from any source text influence, nor did it seem to be generally attributable or relatable to recognizable Arabic systemic requirements. The same can be said of the patterns of interpersonal explicitation and optional reinforcement observed in the translations. It could be argued that the trigger for reinforcement is perceived by the translator to be lurking implicitly somewhere in the context or in the rhetorical unfolding of a persuasive or expository discourse, hence the possibility of characterizing reinforcement patterns in translation as ‘explicitating’ in nature.

Obviously, the above patterns represent overall tendencies, where not every instance is expected to conform. Furthermore, some of the features involved, such as interpersonal and reinforcement features, were also observed in the non-translations, though to a lesser extent. The fact that the translations in the present corpus do exhibit qualitative and quantitative divergences from their corresponding Arabic non-translations, and that these divergences do not seem to be triggered by source text features, appears to suggest translation-specific features, more specifically explicitation as characterized in this thesis. The fact that the patterns observed in the parallel corpus analysis occur to a variable extent in the translations seems to suggest the influence of other factors such as the source text and the translator's individual style. However, the unique design of the corpus, including as it does two translated texts by the same translator of two different source texts, in addition to the non-translations authored by the translator, has made it possible to explore whether and to what extent a given feature could be attributed to the source text or the translator's idiosyncratic style. For example, the fact that the frequency of the assertive instances of the verbal particle *qad* (قَدْ) is higher in both of Mahmoud's translations than his non-translated texts suggests that this divergence is neither determined by a particular source text feature nor by a particular translator's style. This conclusion seems to be corroborated by the observation that the frequency of that particle is also much higher in Abu Hadid's translation than in his non-translations. The question that arises here is whether this and other peculiar patterns in the Arabic translations are driven by systemic differences between the two languages or by the translation process per se. The findings of the current study would seem to suggest the latter. But no definitive statement can be made without a closer examination of all the relevant bilingual concordance lines in search of any possible trigger in the source texts – an unfeasible undertaking given the technical limitations of this study (see Section 7.3 below).

Another striking feature of the identified patterns is their tendency to cluster in a given clause complex or sequence, and to occur in various metafunctional environments, as suggested by the categories and subcategories into which they have been divided, overlapping as they may be. This study has thus uncovered certain patterns of difference between source texts and their target texts, and between the latter and non-translated texts written by the same translators. Notwithstanding their seemingly variegated

realizations, all the identified patterns appear to resonate with more or less the same tendency to reduce vagueness or complexity and maximize comprehension, clarity or, more generally, semiotic ‘weight’, which may be collectively encompassed by the term ‘explicitation’, appropriately defined as in Chapter 4. A narrower definition would risk ruling out certain relevant patterns in the mapping from context and semantics to lexicogrammar. The problem that is bound to arise when trying to delineate such a pervasive concept is how to determine, qualitatively as well as quantitatively, the position of a potentially explicating instantial pattern within the overall systemic potential of the target language, which is one of the limitations of the current study as will be discussed in the following section.

### **7.3 Limitations of Thesis**

The unique design of the corpus on which this study is based makes it possible to systematically compare English source texts, their Arabic target texts and comparable Arabic non-translated texts written by the same translators, and largely in similar domains. The purpose of this study has been to identify any consistent differences between three types of text in respect of conjunction and clause complexing, and determine the extent to which any observed patterns of difference are relatable or attributable to explicitation. It is thus a unidirectional study, adopting a combined parallel and comparable methodology (Baker, 1995, 1996). The primary motivation behind this corpus design is to be able to control the potential factors which may plausibly contribute to any observed patterns of difference between the 3 components of the corpus.

The selection of the full titles comprising the Arabic non-translated subcorpus was to a large extent determined by availability and comparability to the translational corpus in terms of size and register. As was noted in Chapter 5 (Section 5.1.3), when drawing conclusions or assessing any distinctive patterns or trends, it is important to take cognizance of the inevitable internal imbalances in the composition and sizes of full-text corpora involved in any corpus-based study as well as their implications (Baker, 2004). However, while the inclusion of comparable texts written by the translators helped to some extent to control, or assess the influence of, some major factors conceivably involved in the observed patterns, it was not always feasible to assess the potential

significance of any registerial imbalance between translations and non-translations. Clearly, this is a methodological limitation which is more generally involved in the selection of registerially comparable texts on the basis of largely intuitive judgements (cf. Laviosa, 1997 and Olohan, 2004). Besides, there are no established probability profiles of the overall systemic potential of the Arabic language, let alone the relevant text types, along the lines suggested by Matthiessen (2006) and Nesbitt and Plum (1988). Such a systemic potential 'embodies the qualitative relationships that make up system networks and the probability of instantiation of terms within systems' (Matthiessen, 2006: 108).

The absence of any such systemic profile for Arabic made it doubly important for patterns of cross-linguistic variation emerging from the parallel corpus analysis to be assessed against the comparable corpus in search of a possible explanation. However, for technical reasons pertaining to the use of an untagged corpus as well as the technical limitations of the concordancer in relation to Arabic, only those aspects that could be stated in terms of orthographic words or automated search patterns were investigated. It was not possible, for example, to investigate features of upgrading, demetaphorization, reconstitution of elliptic forms, use of reference items as opposed to full nominal referents, use of interpersonal forms or asyndetic sequences in the comparable corpus. Another relevant feature that could not be investigated is whether the upgrading shifts involving circumstantial elements are attributable to some constraints on the number of circumstantial elements in a single clause or possible restrictions on the way certain types of circumstantials combine with other elements in the clause.

The present study has also been considerably curtailed by the limited extent to which parallel and comparable investigation of functional categories can be automated using the available bilingual concordancer, WordSmith Tools 4.0, with untagged corpora. Those limitations have resulted in a much greater effort and time being expended in retrieving and then manually analysing concordance lines than would be the case with European languages. Such technical limitations were compounded by the fact that English-Arabic concordancing had to be carried out in paragraph, as opposed to sentence, mode due to the unreliability of punctuation in Arabic. This, combined with the prevalence of prepositional, conjunctive and pronominal clitics in Arabic, has imposed serious limits on the quantity of data that could be adequately sorted and

analysed in the time frame of this study. As a result, one of the most frequent conjunctive clitics in Arabic, viz. the multivalent proclitic conjunction *فـ* *fa-*, which is perhaps the second most frequent paratactic conjunction in Modern Standard Arabic, had to be left out. For the same reason, causal conjunctives could not be analysed in any depth in the comparable corpus, the focus thus having to be confined to concessive conjunctives.

While no claim can be made that this study has presented an exhaustive account of conjunctive and clause complexing patterns observed in the present corpus, it has for the first time provided an insight into some interesting explicating tendencies in Arabic translations, looked at from a systemic functional perspective. It also furnishes a principled and theory-driven approach for further exploration of the subject of conjunctive explicitation, especially in Arabic texts.

#### **7.4 Suggestions for Future Research**

As is generally the case with corpus-based translation studies, this study has raised more questions than it answered. The consistent patterns of conjunctive and clause complexing explicitation uncovered by this study, whether in the parallel or comparable corpus investigation, need to be further investigated with different parameters. It would be interesting to see if, and to what extent, these findings are replicable in similar studies focused on other types of conjunctive relations. It might turn out, for example, that explicating tendencies of the kind investigated here are more likely to occur with certain conjunctive types such as elaborating or additive conjunctives, which would raise an interesting question as to why explicitation should be type-specific. Other parameters that could be usefully varied or deliberately controlled when testing the findings from this study would include the level of experience of the translators whose texts are included in the corpus, the direction of translation, the language pair involved, and the generic or registerial make-up of the corpus. By fixing or controlling some of these parameters, as was the case in the present study, it would be possible to assess their potential influence in, or contribution to, the motivation for any explicating tendencies.

Indeed, all the potential points of explicitation examined from a systemic functional perspective in Chapter 4 could be worthwhile candidates for further corpus-based research. Obviously, the closer one gets to the grammatical end of the lexicogrammatical cline, the more challenging it will be to automatically explore quantitative patterns in a corpus-based study, especially one involving Arabic texts. However, some categories have concrete orthographic manifestations that lend themselves to automated analysis, although they may 'point to different features or tendencies' (Baker, 1996: 180). Notable examples highlighted in the present study include the use of elliptic forms and reference items, including the length of reference chains, both in parallel and comparable corpus. Another example is the prevalence of interpersonal or dialogic features as discussed in Chapters 4 and 5. When these are encountered in a translated text, do they simply signal systemically driven shifts in tenor or explicating shifts along the interpersonal dimension? Similarly, the manifestations of upgrading uncovered by the parallel analysis in the present research are worthy of further investigation both in parallel and comparable corpora. An interesting question is to what extent they reflect, or indeed depart from, systemic probabilities of instantiation.

In respect of all these potential points of explicitation, it would be interesting, as noted in the previous section, to see how quantitative patterns of instantiation in particular Arabic texts or text types relate to systemic probabilities of instantiation for Modern Standard Arabic in general. This would require an investigation of Arabic grammar that departs from the commonplace normative approach typical of traditional Arabic grammars, which is largely based on intuitive judgements, in favour of a corpus-based probabilistic approach which reflects, both qualitatively and quantitatively, the systemic potential of Modern Standard Arabic. Obviously, this would be a major undertaking requiring sufficiently large and varied Arabic corpora. The present study provides the very beginning of a systemic functional description of Arabic lexicogrammar that lends itself naturally to corpus-based methodology and quantitative text-based research of this kind (cf. Matthiessen, 2006).

The unique corpus on which this study is based could also be regarded as a modest beginning of a prospective infrastructure of Arabic electronic corpora, which is a desperately needed resource for monolingual and multilingual corpus-based studies involving Arabic. More corpora of this nature would be invaluable for the kind of

probabilistic description of Arabic grammar noted above, as well as contrastive linguistic and translation studies. But making full use of these corpora would also require a parallel development of annotating and processing tools that can adequately deal with Arabic orthography.

Another area worth investigating is the relation between explicitation and Baker's (1996) other translation-specific features. In this study, 'simplification' has been subsumed under explicitation, given the frequent overlap between the two in the consistent patterns emerging from the parallel and comparable analysis. An interesting question here would be whether the overuse of explicating features typical of the target language should be deemed as instances of explicitation or normalization in the sense of Baker (1996). And, conversely, if a target language normally exhibits a hypotactic preference, which tendency would be expected to dominate in translated texts: exaggerating typical hypotactic patterns of the target language (normalization) or shifting to paratactic patterns (explicitation)? Further research is clearly needed to assess the various factors contributing to, or opposing, these translation-specific features. The present study has provided the beginning of this endeavour for English-Arabic corpus-based translation studies and contrastive linguistics.

## Appendix 1: Contents of the accompanying CD-ROM

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      - NTHConcessive.xls
      - NTHConcessiveCorrelatives.xls
      - NTHDemonstrativeHatha.xls
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    - ST3RandTT3M
      - Arabic
        - ST3BandTT3MRaghm.cnc
        - ST3RandTT3MArabCausal.cnc
        - ST3RandTT3MArabicConcessive.cnc
        - ST3RandTT3MArabicSemicolon.cnc
        - ST3RandTT3MLakinna.cnc
        - ST3RandTT3MZappedlth.cnc
        - TTMAIarraghm.cnc
        - TTMAmma.cnc
        - TTMARaghm.cnc
        - TTMConcessiveCorrelatives.cnc
        - TTMDemonstrativeHatha.cnc
        - TTMDemonstrativePronounsExceptHatha.cnc
        - TTMDemonstrativesAll.cnc
        - TTMExplicitObjective.cnc
        - TTMLaqad.cnc
        - TTMQad.cnc
        - TTMQadPast.cnc
        - TTMShakk.cnc
        - TTMShakkObjectiveExplicit.cnc
        - TTMSomeIntensifiers.cnc
        - TTMTextRef.cnc
        - TTMThalik.cnc
        - TTMTripleConcessiveCorrelatives.cnc
      - English
        - ST3RandTT3ButReduced.cnc
        - ST3RandTT3MAlthough.cnc
        - ST3RandTT3MBecause.cnc
        - ST3RandTT3MEnglishCausal.cnc
        - ST3RandTT3MEnglishConcessive.cnc
  - Text
    - Corpus
      - NT
        - NT1H.txt
        - NT2H.txt
        - NT3H.txt
        - NT4M.txt
        - NT5M.txt
        - NT6M.txt
      - STandTT
        - ST1B and TT1H.vwr
        - ST1BandTT1H.txt
        - ST2D and TT2M.vwr
        - ST2DandTT2M.txt
        - ST3R and TT3M.vwr
        - ST3RandTT3M.txt

- ▼ SearchLists
  - ▼ Arabic
    - alaaAnnaComprehensive.txt
    - AlaMaaAnna.txt
    - AnAnnaInnaBiannaKannaComperhensive.txt
    - AnAnnaWaannaFaannaBianna.txt
    - AnnaWithPronoun.txt
    - Arabiccausalconjlist1.txt
    - Arabiccausalconjlist2.txt
    - ArabiccausalconjlistAdditional.txt
    - ArabicConcessivelist1.txt
    - ArabicConcessivelist2.txt
    - ArabicConditionalConjlist1.txt
    - Bianna.txt
    - Demonstratives.txt
    - DemonstrativesHatha.txt
    - DemonstrativesTextReference.txt
    - DemonstrivesArabic.txt
    - FIAnnaComprehensive.txt
    - Ghayaanna.txt
    - Illananna.txt
    - InnaPlusNominalexcept ProperNouns.txt
    - Intensifiers.txt
    - Lakinna.txt
    - Lianna.txt
    - Maa.txt
    - Maaanna.txt
    - MaaAnnaComprehensive.txt
    - MaaThalikHathakulli.txt
    - Minanna.txt
    - MinPlusEmbeddedClause.txt
    - ObjectiveExplicitconstructions.txt
    - Raghm.txt
    - TextRef.txt
    - Thalika.txt
  - ▼ English
    - Concessivecircumstantials.txt
    - EnglishCausalconjlist1.txt
    - EnglishConcessiveconjlist1.txt
    - EnglishConditionalconjlist1.txt
    - WHitems.txt



N Concordance

- 31 . The third article must, I think, be limited by reference to Alexandria alone, because, although Cyrus made the treaty on behalf of the Egyptians in general, h  
32 r 18) in the year 330 of Diocletian. This Renaudot wrongly identifies with 614, because K hoiak falls in 613. These statements are hopelessly incompatible: but i  
33 opening of the campaign. Indeed it is certain that Tabarī must have written 19; because in his account of the death of Amr he places exactly four years of his  
34 oops were bound to evacuate the city of Alexandria. Mr. Brooks chooses Oct. 17, because it gives eleven months exactly to Sept. 17, 642, which he shows to be th  
35 n, iii. 473 seq.) that the Persian invasion cannot have taken place before 617, because Syrian authorities prove that the visit of Athanasius of Antioch to the  
36 15-7 and incidentally fixing the visit of the Syrian Patriarch in October, 616, because his host the Coptic Patriarch died in December of the same year. The dat  
37 ain that the year given by the Syrian authorities is rightly identified as 616; because, while they generally reckon by the Greek or Seleucid era, they often di  
38 as favourable terms to the Romans as to me, and (2) not to ill-treat the Copts, because it is not they who have broken the treaty; and (3) if I die, have me bur  
39 al Hakam: (1) that the Romans should not be treated as generously as the Copts, because they had suspected Al Mukaukas on account of the advice he had given the  
40 t of his boyhood is conclusively proved to have taken place after the conquest, because we find his parents directly afterwards consulting a Coptic Archbishop a  
41 ut this distinction cannot be traced in the beginnings of Muslim rule in Egypt, because not only is Benjamin described as receiving a large sum of money from th  
42 acting governor. He confessed his crime with tears, but said, 'I acted as I did because I had been put to open shame by John, who regardless of my age, had stru  
43 this appeal took place, about 650 or 660 or 670. I incline to the first decade, because I attach weight to the continual assertions of Isaac's youth — therein d  
44 not send you to Egypt in order to sate your lusts and those of your people, but because I hoped you would by good administration increase our revenue. Therefore  
45 nquished by the unbelieving Saracens. The thought was rendered the more bitter, because he was conscious of the guilt he had incurred by his marriage with his n  
46 ll upon it at some length, because it really is of great historical moment, and because it gives a good illustration of the difficulties which criticism has to  
47 1, 111 [فصل] ططته من فريضته قدر تلك Therefore praise God, O ye congregation, because He has made you rulers of this country; and enjoy your green fields, so  
48 us the very greatest service not only by his speculation and his teaching, but because he possessed the finest private library in Alexandria and freely lent hi  
49 ions chronologiques, c'est-à-dire qu'elle ne nous apprend absolument rien.' But because Makin gives A.H. 69 as the year of his death, Amélineau concludes that I

Explicitating shifts in the Arabic translations of because in ST1B-TT1H

|   | Number | Conc lines  |
|---|--------|---|
| Hypotaxis to Parataxis by restructuring | 6      | 2, 16, 24, 37, 43, 49                                       |
| Hypotaxis to Parataxis by conjunction   | 15     | 3, 5, 10, 13, 18, 19, 20, 25, 27, 28, 29,<br>31, 40, 41, 48 |
| Reinforcement                           | 1      | 45  |
| Other explicitation shifts              |        |   |
| Ignored lines                           | 6      | 12, 22, 23, 26, 44, 47                                      |
| Total explicitation shifts              | 22     |   |
| Tokens analysed                         | 43     |   |
| Percentage of shifts per tokens         | 51%    |   |

**Text: ST2D; File: ST2DandTT2MBecause**

N Concordance

1 herself- with our cooperation--may become both sublime and beautiful; not only because it simulates and suggests all the tenderness of women and all the streng  
2 ophy of revolution and life. He begged his followers to shun violence, not only because it would be suicidal, since India had no guns, but because it would only  
3 1 This system had grown more rigid and complex since the Vedic period; not only because it is in the nature of institutions to become stiff with age, but becaus  
4 ss for explaining or understanding the world. Men think religion necessary only because, being accustomed to it, they feel a sense of loss, and an uncomfortable  
5 employ another gender here, for probably the first doctors were women; not only because they were the natural nurses of the men, nor merely because they made mi  
6 cal alliances, promoted social organization, and lessened the danger of war, or because the capture of a wife from another tribe had become a fashionable mark o  
7 tika systems also doubted or denied God; they were nevertheless called orthodox because they accepted the infallibility of the Scriptures, and the institution o  
8 of a wife from another tribe had become a fashionable mark of male maturity, or because familiarity breeds contempt and distance lends enchantment to the view-  
9 t of another, without reason. Depreciation should be for specific reasons only, because the sects of other people all deserve reverence for some reason or anothe  
10 e because the primitive mind suspected the evil effects of close inbreeding, or because such intergroup marriages created or cemented useful political alliances  
11 ns for that government which governs least. If he asks for many laws it is only because he is sure that his neighbor needs them; privately he is an unphilosophi  
12 ate as 1868 some 80,000 inhabitants of western Turkestan were forced to migrate because their district was being inundated by the moving sand. There are many wh  
13 ply. Nevertheless, the drinking of intoxicants is almost universal; not so much because men are greedy as because they are cold and wish to be warmed, or unhapp  
14 tique n'a pas d'entrailles; but there are morals in international trade, merely because such trade cannot go on without some degree of restraint, regulation, an  
15 does not love society so much as he fears solitude. He combines with other men because isolation endangers him, and because there are many things that can be d  
16 ere women; not only because they were the natural nurses of the men, nor merely because they made midwifery, rather than venality, the oldest profession, but be  
17 strange to say, these systems were called Nastika, heterodox and nihilist, not because they questioned or denied the existence of God (which they did), but bec  
18 ion of a "medieval" people to whom religion is profounder than science, if only because religion accepts at the outset the eternity of human ignorance and the v  
19 ha; and if we give here the stories that have gathered about his name it is not because these are history, but because they are an essential part of Hindu liter  
20 liar type of beauty in a hundred arts. The record is broken and incomplete, not because India ever rested, but because war and the idol-smashing ecstasies of Mo  
21 from them their rightful thrones. After conquering the world, Akbar was unhappy because he could not understand it. "Although," he said, "I am the master of so  
22 Hindus explain this very fancifully: painting decayed among them, they tell us, because it was too easy, it was not a sufficiently laborious gift to offer to th  
23 , rivers, rocks, trees, stars, sun, moon and sky are sacramentally holy things, because they are the outward and visible signs of inward and invisible souls. To  
24 he privilege of scolding them; and a young Trobriand Islander committed suicide because his wife had smoked all his tobacco. 252 الحياة ترخص الطعام بطور حيث  
25 n may suffice for suicide: some Indian women of North America killed themselves because their men had assumed the privilege of scolding them; and a young Trobri  
26 the story of Chitra is Tagore's story: her lover Ajuna tires of her in a year because she is completely and uninterruptedly beautiful; only when she loses her  
27 s, and give him his conquest of the earth, the sea, and the air. Perhaps it was because the Eastern Mediterranean lands were rich in copper that vigorous new cu  
28 spirit or intensifies life; or finally the form may please us through veracity- because its lucid and transparent imitation of nature or reality catches some mo

31 ale a proprietary attitude towards her; even when he lent her to a guest it was because she belonged to him in body and soul. Sutte was the completion of this  
 32 stream of human sorrow. If birth could be stopped.... Why is birth not stopped? Because the law of karma demands new reincarnations in which the soul may atone  
 33 tion among the people might be essential to their own power, partly, perhaps, because they believed that superstition is indestructible, dying in one form onl  
 34 and many varieties of nut. No ploughs have been found in these ruins, probably because the first ploughshares were of wood- some strong tree-trunk and branch f  
 35 oked with silent contempt upon this religion of magic; they tolerated it partly because they feared that superstition among the people might be essential to the  
 36 ve permitted alien governments to be set over them again and again it is partly because they did not care much who ruled or exploited them- natives or foreigner  
 37 face of Gautama bids men be gentle to one another and love peace, it is partly because a dreamer, perhaps a saint, once held the throne of India. 1,180. محبي  
 38 aue they are ruled by customs as rigid and inviolable as any law; and secondly because crimes of violence, in the beginning, are considered to be private matte  
 39 e they are cold and wish to be warmed, or unhappy and wish to forget- or simply because the water available to them is not fit to drink. 246. والحب الجشع يبت  
 40 267. شعب يصفى علمه. Moral, then, are soon endowed with religious sanctions, because mystery and supernaturalism lend a weight which can never attach to thin  
 41 nd transmitted civilization. The nation bore with them patiently, even proudly, because every one knew that in the end they were the one indispensable governmen  
 42 before Egypt, it is from no vainglory of unconventional innovation, but rather because the age of these Asiatic civilizations, compared with those of Africa an  
 43 n violence, not only because it would be suicidal, since India had no guns, but because it would only replace one despotism with another. "History," he told the  
 44 ries that have gathered about his name it is not because these are history, but because they are an essential part of Hindu literature and Asiatic religion. Sch  
 45 ot because they questioned or denied the existence of God (which they did), but because they questioned, denied or ignored the authority of the Vedas. Many of t  
 46 food in woods and fields, cooked, cleaned, and made the clothing and the boots. Because the men, when the tribe moved, had to be ready at any moment to fight of  
 47 only because it is in the nature of institutions to become stiff with age, but because the instability of the political order, and the overrunning of India by  
 48 ed to fine cotton weaves made in Mosul from Indian models; calico was so called because it came (first in 1631) from Calicut, on the southwestern shores of Indi  
 49 e gentle art to the Hottentots. In general, dishonesty rises with civilization, because under civilization, because the stakes of diplomacy are larger, there are more th  
 50 d arts. The record is broken and incomplete, not because India ever rested, but because war and the idol-smashing ecstasies of Moslems destroyed uncounted maste  
 51 lates and suggests all the tenderness of women and all the strength of men, but because we project into it our own feelings and fortunes, our love of others and  
 52 y because they made midwifery, rather than venality, the oldest profession, but because their closer connection with the soil gave them a superior knowledge of  
 53 es a beholder. Primarily and originally the object does not please the beholder because it is beautiful, but rather he calls it beautiful because it pleases him  
 54 bly fear was the origin of totemism, as of so many cults; men prayed to animals because the animals were powerful, and had to be appeased. As hunting cleared th  
 55 nuated their branches into the crevices of the rocks, slowly tearing them apart because stones cannot desire and grow. Tchou-ta-Kouan speaks of the many books  
 56 it so little that they wear it rather for fashion than for honesties sake, and because they are commanded to wear it;... as is well seen by some that sometim  
 57 333 II. THE ORGANIZATION OF SOCIETY 1,334 1,335 الفصل الثاني تنظيم المجتمع. Because the roads were poor and communication difficult, it was easier to conqu  
 58 fears solitude. He combines with other men because isolation endangers him, and because there are many things that can be done better together than alone; in hi  
 59 425. في 425. If the sense of beauty is not strong in primitive society it may be because the lack of delay between sexual desire and fulfilment gives no time for  
 60 t please the beholder because it is beautiful, but rather he calls it beautiful because it pleases him. Any object that satisfies desire will seem beautiful: fo  
 61 nking of intoxicants is almost universal; not so much because men are greedy as because they are cold and wish to be warmed, or unhappy and wish to forget- or s  
 62 ed to secure his wife from another clan than his own. Whether this custom arose because the primitive mind suspected the evil effects of close inbreeding, or be  
 63 ong the remains of neolithic India. Great gaps occur in the history of the art, because most of the early work was ruined by the climate, and much of the remain  
 64 Why is it that great men so often have mediocrities for their offspring? Is it because the gamble of the genes that produced them- the commingling of ancestral  
 65 and independence of all external objects. Agriculture is forbidden to the Jain, because it tears up the soil and crushes insects or worms. The good Jain rejects

N Concordance

66 possibilities - was but a chance, and could not be expected to recur? Or is it because the genius exhausts in thought and toil the force that might have gone t  
67 ed alive, impaled, or torn to pieces by elephants. In his Memoirs he tells how, because their careless entrance upon the scene startled his quarry in a hunt, he  
68 hundred thousand of them rule three thousand times their number of Hindus it is because they have not stayed there long enough. 580 إليه تنظر أن ذات ينبغي فلا  
69 p her daughter." In many places virginity was considered a barrier to marriage, because it laid upon the husband the unpleasant task of violating the tabu that  
70 rs. '01065 Like the Neanderthals, Cro-Magnon men are known to us as "cave-men," because their remains are found in caves; but there is no proof that these were  
71 الشاع قال 2,644 "It is evening," the poet said, "and I am listening because some one may call from the village, late though it be. 2,644  
72 h government in general was good; that British government in India was bad just because it violated all the principles of British government at home; and that i  
73 explanation of our custom of binding a man and a woman together almost for life because sexual desire has chained them for a moment with its lightning. The prim  
74 doubtless, have a certain survival value even today. The animal gorges himself because he does not know when he may find food again; this uncertainty is the or  
75 omen, were fattened for a feast like pigs. The Fuegians ranked women above dogs because, they said, "dogs taste of otter." In Tahiti an old Polynesian chief exp  
76 y after some time- the idea of twelve was reached, the number became a favorite because it was so pleasantly divisible by five of the first six digits; and that  
77 four years after marriage. The Guaycurus of Brazil were constantly diminishing because the women would bear no children till the age of thirty. Among the Papua  
78 ith the vengeance which they tried to replace. Primitive punishments are cruel, because primitive society feels insecure; as social organization becomes more st  
79 a dark background for the fitful light of civilization. Primitive man was cruel because he had to be; life taught him that he must have an arm always ready to s  
80 used his poems as examples of bad Bengali. The young Nationalists disliked him because his condemnation of the abuses in India's moral life was stronger than h  
81 ure is Tulsi Das, almost a contemporary of Shakespeare. His parents exposed him because he had been born under an unlucky star. He was adopted by a forest mysti  
82 etia and Egypt had developed a system of thought-pictures, called hieroglyphics because practised chiefly by the priests. A similar system appeared in Crete ca.  
83 to these descriptions. Natural societies are comparatively free from law first because they are ruled by customs as rigid and inviolable as any law; and second  
84 only a personification of the sun. Anaxagoras was exiled by the learned Greeks because he ventured the guess that the sun was not a god, but merely a ball of f

Explicating shifts in the Arabic translations of because in ST2D-TT2M

|   | Number | Conc lines                 |
|---|--------|----------------------------|
| Hypotaxis to Parataxis by restructuring     | 7      | 9, 14, 18, 34, 52, 59, 70  |
| Hypotaxis to Parataxis by conjunction       | 3      | 30, 67, 79                 |
| Reinforcement                               | 7      | 4, 29, 31, 36, 37, 68, 73  |
| Other explicitation shifts                  | 7      | 13, 39, 42, 44, 46, 71, 84 |
| Ignored lines                               |        |                            |
| Total explicitation shifts                  | 24     |                            |
| Other non-explicating shifts                | 4      | 1, 6, 15, 42               |
| Tokens analysed                             | 84     |                            |
| Percentage of explicating shifts per tokens | 29%    |                            |

**Text: ST3R; File: ST3RandTT3MBecause**

N Concordance

1 ious, gained in relative importance; others, more rationalistic, were discarded because they no longer suited the spirit of the age. In this way the later pagan  
2 an," as Socrates and the Apostles said--survived the conversion of Constantine, because the early Christian emperors were Arians or inclined to Arianism. When t  
3 he side of the kings, and yet the Church was victorious. The Church won, partly because it had almost a monopoly of education, partly because the kings were per  
4 s. The Church won, partly because it had almost a monopoly of education, partly because the kings were perpetually at war with each other, but mainly because, w  
5 n, partly because the kings were perpetually at war with each other, but mainly because, with very few exceptions, rulers and people alike profoundly believed t  
6 , chivalry, and war. It expressed itself very little in the intellectual world, because education was almost wholly confined to the clergy. The explicit philoso  
7 happened again in Renaissance Italy: traditional moral restraints disappeared, because they were seen to be associated with superstition; the liberation from f  
8 37. The result, however, was less disastrous than in the case of Greece, because the newly powerful nations, with the exception of Spain, showed themselves  
9 did duty in place of a statue of the god. The goat was the symbol of fertility, because the peasants were too poor to possess bulls. When food was scarce, the s  
10 ought only arises when a man does something towards which no impulse urges him, because his reason tells him that he will profit by it at some future date. Hunt  
11 that he will profit by it at some future date. Hunting requires no forethought, because it is pleasurable; but tilling the soil is labour, and cannot be done fr  
12 on water. Aristotle also says of him that he said the magnet has a soul in it, because it moves the iron; further, that all things are full of gods. 350  
13 se of all the olive-presses in Chios and Miletus, which he hired at a low price because no one bid against him. When the harvest time came, and many were wanted  
14 was descended from fishes. He must be derived from animals of a different sort, because, owing to his long infancy, he could not have survived, originally, as h  
15 ood and the true. The gentleman has had a long innings in philosophical theory, because he is associated with the Greek genius, because the virtue of contempl  
16 nnings in philosophical theory, because he is associated with the Greek genius, because the virtue of contemplation acquired theological endorsement, and becaus  
17 nius, because the virtue of contemplation acquired theological endorsement, and because the ideal of disinterested truth dignified the academic life. The gentle  
18 man who has been as influential as he was in the sphere of thought. I say this because what appears as Platonism is, when analysed, found to be in essence Pyth  
19 terial and extended, for he speaks of it as a sphere. But it cannot be divided, because the whole of it is present everywhere. 628  
20 and stars, he said, are fiery stones, but we do not feel the heat of the stars because they are too distant. The sun is larger than the Peloponnesus. The moon  
21 tomism were two, Leucippus and Democritus. It is difficult to disentangle them, because they are generally mentioned together, and apparently some of the works  
22 In human affairs, this conception is applicable. Why does the baker make bread? Because people will be hungry. Why are railways built? Because people will wish  
23 es the baker make bread? Because people will be hungry. Why are railways built? Because people will wish to travel. In such cases, things are explained by the p  
24 orking out is interesting. Each atom, he said, was impenetrable and indivisible because it contained no void. When you use a knife to cut an apple, the knife ha  
25 ns to it. He disliked everything violent and passionate; he disapproved of sex, because, he said, it involved the overwhelming of consciousness by pleasure. He  
26 e. He valued friendship, but thought ill of women, and did not desire children, because their education interferes with philosophy. In all this, he was very lik  
27 But the enlightened are politically weaker in America than they were in Athens, because they have failed to make common cause with the plutocracy. There is, how  
28 as in the habit of calling himself a disciple of Protagoras. This was, I think, because Plato, in the Theaetetus, suggests, as an interpretation of Protagoras,  
29 I make people what he thinks virtuous; he is hardly ever intellectually honest, because he allows himself to judge doctrines by their social consequences. Even  
30 There has been a tendency to think that everything Xenophon says must be true, because he had not the wits to think of anything untrue. This is a very invalid  
31 of argument. A stupid man's report of what a clever man says is never accurate, because he unconsciously translates what he hears into something that he can und  
32 ed better than the other soldiers who had shoes, and they looked daggers at him because he seemed to despise them. 992  
33 ك حين الجوع على خصاله ثوبه يردك انه 992  
34 ese things important. The Greeks, though admirable fighters, made no conquests, because they expended their military fury mainly on each other. It was left to t  
35 discredit by the boy's actions; Plutarch states that once, when a boy cried out because he was hurt in fighting, his lover was fined for the boy's cowardice.  
or instituted, so wicked and mischievous an act, as that kind of ordinance was: because I imagine his nature was gentle and merciful, by the clemency and justic

N Concordance

- 36 e modern sens e). The Lydian and Ionian harmonies are to be forbidden, the first because it expresses sorrow, the second because it is relaxed. Only the Dorian (
- 37 armonies are to be forbidden, the first because it expresses sorrow, the second because it is relaxed. Only the Dorian (for courage) and the Phrygian (for tempe
- 38 lato's new arrangements; a young man, for instance, will not strike an old man, because he might be striking his father. 1,176 الحاضر العواطف تطل أن والعروض
- 39 power and privilege without injustice. The guardians are to have all the power, because they are the wisest members of the community; injustice would only occur
- 40 s, seeing new pictures, and hearing new music. Such a man is not a philosopher, because he loves only beautiful things, whereas the philosopher loves beauty in
- 41 something different from each particular cat. An animal is a cat, it would seem, because it participates in a general nature common to all cats. Language cannot
- 42 by rulers becoming philosophers. The first way seems impossible as a beginning, because in a city not already philosophic the philosophers are unpopular. But a
- 43 although, if it is a figure that we have drawn, we may be sure that it is not, because we cannot draw absolutely straight lines. Accordingly, mathematics can n
- 44 be compared to prisoners in a cave, who are only able to look in one direction because they are bound, and who have a fire behind them and a wall in front. Bet
- 45 ruth, and show them the way up. But he will have difficulty in persuading them, because, coming out of the sunlight, he will see shadows less clearly than they
- 46 en he thinks that there is nothing without an idea. He runs away from this view because he is afraid of falling into a bottomless pit of nonsense. 1,296 المعرف
- 47 "هو من عبث القول ليس لها قرأ 1,297" Yes, Socrates, said Parmenides; that is because you are still young; the time will come, if I am not mistaken, when phil
- 48 from which they derive their names; that's similar, for example, become similar, because they partake of similarity; and great things become great, because they
- 49 ome similar, because they partake of similarity; and great things become great, because they partake of greatness; and that just and beautiful things become jus
- 50 ake of greatness; and that just and beautiful things become just and beautiful, because they partake of justice and beauty." 1,300 ومن - إن على سقراط ويوافق
- 51 reason given in (b) above. (e) Ideas, if there are any, must be unknown to us, because our knowledge is not absolute. (f) If God's knowledge is absolute, He wi
- 52 untill God summons him, as he is now summoning me." He is not grieved at death, because he is convinced "in the first place that I am going to other gods who ar
- 53 ears only a lo in cloth, eats only rice, and is supported by very meagre charity because he is thought wise. This is the logical development of Plato's point of
- 54 losophy abstain from fleshly lusts: not that they fear poverty or disgrace, but because they "are conscious that the soul was simply fastened or glued to the bo
- 55 e principal accomplice in her own captivity." The philosopher will be temperate because "each pleasure and pain is a sort of nail which nails and rivets the sou
- 56 e visible animal, comprehending within itself all other animals. It is a globe, because like is fairer than unlike, and only a globe is alike everywhere. It rot
- 57 e like is fairer than unlike, and only a globe is alike everywhere. It rotates, because circular motion is the most perfect; and since this is its only motion i
- 58 ge consists in reflection, not in impressions, and perception is not knowledge, because it "has no part in apprehending truth, since it has none in apprehending
- 59 to a description, complete or incomplete. "Lion" is an incomplete description, because it applies to many objects: "The largest lion in the Zoo" is complete, b
- 60 because it applies to many objects: "The largest lion in the Zoo" is complete, because it applies to only one object. 1,524 م الأمد إن " : لطفل تقول أنك ففرض
- 61 ; I may also say "my present percept exists"; but I must not say "this exists," because the word "exists" is only significant when applied to a description as o
- 62 amenides. The strongest argument is that of the "third man": if a man is a man because he resembles the ideal man, there must be a still more ideal man to whom
- 63 ly speaking, may be described as Plato diluted by common sense. He is difficult because Plato and common sense do not mix easily. When one tries to understand h
- 64 a new vocabulary. It does not do to lay too much stress on any single passage, because there is liable to be a correction or modification of it in some later p
- 65 sort of thing, not the actual particular thing. A universal is not a substance, because it is not a "this." (Plato's heavenly bed would be a "this" to those wh
- 66 use. Similarly, it would be held, there is such a thing as parenthood, but only because there are parents; there is such a thing as sweetness, but only because
- 67 ut only because there are parents; there is such a thing as sweetness, but only because there are sweet things; and there is redness, but only because there are
- 68 etness, but only because there are sweet things; and there is redness, but only because there are red things. And this dependence is thought to be not reciproca
- 69 ave failed to make Aristotle's theory of universals clear, that is (I maintain) because it is not clear. But it is certainly an advance on the theory of ideas,
- 70 not naturally say that it is the form that confers substantiality, but that is because the atomic hypothesis is ingrained in our imagination. Each atom, howeve

71 thus becoming progressively more like God. But the process cannot be completed, because matter cannot be wholly eliminated. This is a religion of progress and e  
72 r can repudiate his son if he is wicked, but a son cannot repudiate his father, because he owes him more than he can possibly repay, especially existence (163b  
73 or truth than for what people think, is a coward's part....He is free of speech because he is contemptuous, and he is given to telling the truth, except when he  
74 n. These peculiar merits would perhaps not be considered "ethical," but that is because we use this adjective in a narrower sense than that in which it is used  
75 among possible courses of action. I am not to blame for not composing an opera, because I don't know how to do it. The orthodox view is that, wherever two cours  
76 the superior should be the more loved. It is impossible to be friends with God, because He cannot love us. Aristotle discusses whether a man can be a friend to  
77 . Contemplation is preferable to war or politics or any other practical career, because it allows leisure, and leisure is essential to happiness. Practical virt  
78 hated among them. If more is given to the better man than to the worse, that is because, in the long run, the general happiness is increased by rewarding virtue  
79 the wind is in the north; that there must be a careful avoidance of indecency, because "shameful words lead to shameful acts," and that obscenity is never to b  
80 embles, where the law permits even ribaldry. People should not marry too young, because, if they do, the children will be weak and female, the wives will become  
81 e did to show that philosophers can make money, and, if they remain poor, it is because they have something more important than wealth to think about. All this,  
82 alth is not the acquisition of coin. Wealth derived from trade is justly hated, because it is unnatural. "The most hated sort, and with the greatest reason, is  
83 sanctioned interest. At last the Catholic Church was compelled to follow suit, because the old prohibitions did not suit the modern world. Philosophers, whose  
84 1301a). Democratic governments are less liable to revolutions than oligarchies, because oligarchs may fall out with each other. The oligarchs seem to have been  
85 ow large should a State be? Large cities, we are told, are never well governed, because a great multitude cannot be orderly. A State ought to be large enough to  
86 such a life is ignoble and inimical to virtue." Nor should they be husbandmen, because they need leisure. The citizens should own the property, but the husband  
87 technique of war and industry. In Aristotle's day, the City State was obsolete because it could not defend itself against Macedonia. In our day, Greece as a wh  
88 difficult one. Sometimes they are merely verbal: "all Greeks are men" is known because nothing is called "a Greek" unless it is a man. Such general statements  
89 ry about an immortal man. We believe the proposition on the basis of induction, because there is no well-authenticated case of a man living more than (say) 150  
90 gree that Mr. Smith (say) is mortal, and we may, loosely, say that we know this because we know that all men are mortal. But what we really know is not "all men  
91 ore conceals it, and sets forth something more sophisticated, which he believes because it is like his crude system, but which he asks others to accept because  
92 elieves because it is like his crude system, but which he asks others to accept because he thinks he has made it such as cannot be disproved. The sophistication  
93 motorcar contains some sort of horse in its inside, or that an aeroplane flies because its wings are those of a bird possessing magical powers. Animals have lo  
94 dhood to regard the sun and moon as gods; Anaxagoras was prosecuted for impiety because he thought that they were not alive. It was natural that a philosopher w  
95 f the fittest, in the formula taught by Empedocles. This cannot be right, he says, because things happen in fixed ways, and when a series has a completion, all pre  
96 theory of Anaximander, that the earth, being at the centre, remained immovable because there was no reason for moving in one direction rather than another. If  
97 ears older than Archimedes, is the most interesting of all ancient astronomers, because he advanced the complete Copernican hypothesis, that all the planets, in  
98 they created order. The old disorder of the days of freedom had been tolerable, because every citizen had a share in it; but the new Macedonian disorder, impose  
99 bute, and freedom from a royal garrison. It was worth while to conciliate them, because they were rich, they could supply mercenaries, and many of them had impo  
100 ho lived while the City State could still inspire allegiance. They still think, because they cannot help thinking; but they scarcely hope that their thought wil  
101 tion for one's native country, or to mourn when one's children or friends die. "Because my son or my wife is dead," says Teles, who was one of these popularizin  
102 was in great towardness to have been made Consul the next year following, only because he kissed his wife too lovingly in the day time, and before his daughter  
103 f any private ill will or malice he bare to Carneades, as some men thought: but because he generally hated philosophy." 2,102. اليونانية اللغة كاتب مرفصس كر  
104 e a matter of taste which to consider first. I shall begin with the Epicureans, because their doctrines were fixed once for all by their founder, whereas Stoici  
105 e cheese on feast days. Such desires as those for wealth and honour are futile, because they make a man restless when he might be contented. "The greatest good

N Concordance

|     |   |
|-----|---|
| 106 | dship cannot be divorced from pleasure, and for that reason must be cultivated, because without it neither can we live in safety and without fear, nor even plea                    |
| 107 | ed, and its atoms, which of course survive, are no longer capable of sensation, because they are no longer connected with the body. It follows, in the words of                     |
| 108 | t in his own despite, 2,232 2,233 انه يتعلق بها راغماً. 2,234 لأنه يفتقد وتراه 2,234  |
| 109 | ved by it. We admire a medical man who risks his life in an epidemic of plague, because we think illness is an evil, and we hope to diminish its frequency. But                     |
| 110 | tent. Kant—who resembles them—says that you must be kind to your brother, not because you are fond of him, but because the moral law enjoins kindness; I doubt                      |
| 111 | ays that you must be kind to your brother, not because you are fond of him, but because the moral law enjoins kindness; I doubt, however, whether, in private li                    |
| 112 | ready seen, he held that Aristarchus of Samos should be prosecuted for impiety because he made the sun, instead of the earth, the centre of the universe. The s                     |
| 113 | successful when he was banished to Corsica ( A.D. 41) by the Emperor Claudius, because he had incurred the enmity of the Empress Messalina. Claudius's second w                     |
| 114 | ter her death took trouble about her deification. He persecuted the Christians, because they rejected the State religion, which he considered politically necess                    |
| 115 | tired and a hopeful age. In a hopeful age, great present evils can be endured, because it is thought that they will pass; but in a tired age even real goods lo                     |
| 116 | heir savour. The Stoic ethic suited the times of Epictetus and Marcus Aurelius, because its gospel was one of endurance rather than hope. 2,332                                     |
| 117 | لأن الناس مشغور مع متساوون العيب إن 2,344. 2,344 لأن جميع " وبينا 2,332   |
| 118 | ut I, if I am virtuous, shall act in a way which I believe will make him happy, because that is what the moral law enjoins. I cannot make Mr. A virtuous, becaus                    |
| 119 | appy, because that is what the moral law enjoins. I cannot make Mr. A virtuous, because his virtue depends only upon himself; but I can do something towards mak                    |
| 120 | t innovation was the adoption of Christianity as the State religion, apparently because a large proportion of the soldiers were Christian. The result of this was                   |
| 121 | Western Empire diminished rapidly from the third century A.D. onwards, chiefly because culture in general decayed. For this there were many causes, but one in                      |
| 122 | hod conceals what we owe to the Arabs as regards knowledge of Greek philosophy, because, when it was again studied in Europe, the technical terms required were                     |
| 123 | con. 2,502 2,503. 2,503 انه الذي يترجم عليه. ( It would be a mistake to speak of God as "the All," because God transcends the All. God is present through all things. The One can b |
| 124 | remniscent of Parmenides.) Nous, we are told, is the image of the One; it is engendered because the One, in its self-quest, has vision; this seeing is nous. This is a d            |
| 125 | 2,523. 2,523 غير ترجمة  |
| 126 | when it creates the material world, does so from memory of the divine, and not because it is fallen; the world of sense, he thinks, is as good as a sensible wo                     |
| 127 | is eternal. This view is implicit in Plato's argument that the soul is immortal because ideas are eternal; but it is only with Plotinus that it becomes explicit                    |
| 128 | ". 2,583 In addition to the imperfection which the world inevitably possesses because it is a copy, there is, for Plotinus as for the Christians, the more pos                      |

Explicating shifts in the Arabic translations of because in ST3R-TT3M

|   | Number | Conc lines                                 |
|---|--------|--|
| Hypotaxis to Parataxis by restructuring     | 11     | 2, 5, 8, 34, 43, 67, 97, 98, 103, 120, 121 |
| Hypotaxis to Parataxis by conjunction       | 6      | 13, 31, 38, 89, 96, 118                    |
| Reinforcement                               | 10     | 20, 28, 48, 66, 70, 74, 81, 101, 102, 126  |
| Other explicating shifts                    | 1      | 127  |
| Ignored lines                               |        |  |
| Total explicating shifts                    | 28     |  |
| Other non-explicating shifts                | 6      | 62, 63, 83, 94, 112, 128                   |
| Tokens analysed                             | 128    |  |
| Percentage of explicating shifts per tokens | 22%    |  |

## Appendix 3: Concordance of *ʾiḏ* in the Arabic Translated Corpus

Text: TT1H; file: ST1BandTT1HzappedITH

### N Concordance

- (من التاريخ اليوناني) (وهي من أكتوبر سنة 615 إلى أكتوبر سنة 616 927 *إذ* ابن العبري لا يتبع الطريقة السورية التي تخالف التاريخ المعتاد ولا يمكن بطريق قبلي وقتئذ كما أنه ليس من الممكن أن يقع هذا قبل سنة 631 *إذ* قد ذكر عنه عقب هروبه أنه حادثاً قسماً من قسوس الريف وقد جاء في [وصل] وليس من الممكن أن يكون هذا قد وقع بين سنة 631-سنة 644] *إذ* لم يكن شمة في الإسكندرية بطريق قبلي وقتئذ كما أنه ليس من الممكن أن يقع (E. W. Brooks) الحق لا شك فيه ويعززه رأي كاتب معروف وهو المستر *إذ* يقول "قل" أن نجد حادثاً هماً من حوادث التاريخ قد خفيت أخبارها واختلف (Du Cange) ولسنا ندري أين وجد أميلنو مثل هذه الألفاظ، فهو يشير إلى *إذ* ينكر أن لفظ \*73) معناه (إناء صغير أو قدح كما أنه يذكر مثلاً استعماله في (في المدينة ليثبت حماسته في قلوب الحامية. وكذلك كان الحال في (أثريب *إذ* رفض الحاكم (مرفقان) أن يدخل في زمرة الثائرين وكان صديقاً آخر من ، وقد دخلت مبالغة كبيرة على عدد الرهبان كما جرت عادة العرب في إخبارهم *إذ* يزيدون في العدد زيادة تخرج به عن تصور الأفهام ولا يمنعنا شيء من أن ولباساً، وكانوا في أشد الحاجة إليه. وهذا القول يتفق مع ما أورده مؤرخ آخر *إذ* يقال إنه قد بقي في مصر بعد فتح الحصن جماعة كبيرة من جنود القبط فلما باقية لطمع الناس في ثمن كتبها وأغرامها ذلك بنقلها إن لم يغرهم شيء آخر *إذ* كانت كتباً قيمة عظيمة القدر يقبل على شرائها كثير من الناس الذين لهم شعف ، وأما رد كسرى فقد كان على طريقة أخرى 438 to tarry for fulfilment. *إذ* شق كتاب النبي ومزقه وهو غضبان قد تولى بكبره وكتب إلى بازان عامله في ذلك أكثر من عداهم من فاتحي مصر. فإن قميبيز مثلاً سلك طريقاً أخرى *إذ* ضرب إلى الغرب من بعد الفرما إلى (سنهور) و (تانيس) ومن ثم إلى عواً شديد العداوة (لقيرس). وحاول (فلنتين) أن يثور ثورة جديدة، ولكنه أخفق *إذ* لم يواته الناس وأظهروا له الكراهة ثم قبض عليه وجيء به إلى الامبراطور حيلته قد تمت وهم من المنارة نصفها أو على الأقل ثلثها، وبلغ الخائن ما أراد *إذ* هدم المرأة السحرية وعرف العرب أنهم خدعوا بعد أن انفضى الأمر وبنا " يود الاجتماع به كيما يستشير به في أمر مصر، وكانت مرتبته تلح في إرجاعه *إذ* كانت عالمة بما ينطوي عليه قلبه من الولاء لها والمواتة في مقاصدها ، فقيل لعمرو أن يقتله، ولكنه لم يكثر به ونظر إلى عمله نظرة استهزاء *إذ* أمر به فاليس سوارين وتوجه وكسا هيرنسا أروانياً وقال ، له ساخر أبيل : ذلك الإثبات قائم على الأكثر على إثبات التاريخ الذي تولى فيه البطريرق إسحق *إذ* كان حنا أحد من شهدوا الاحتفال بتوليته وكان إسحق البطريرق الثالث بعد كلها ثم نظهر السبب في أنه أخطأ الخطأ كله في إثبات تاريخ ميلاد إسحق *إذ* يجعل ذلك التاريخ قبل الفتح العربي ويجعل إسحق في نحو الثمانية عشرة بيت المقدس، فما بالك بالحال وقد جاءت إليها تلك الوفود. ثم زاد البلاء اشتداداً *إذ* كان فيض النيل في ذلك الصيف فيضاً ضعيفاً مخطرأ وكانت ، عقباً جماعة وجعل بيرر ما كان منه قائلاً إنه إنما اضطر إلى ركوب الصعب اضطرراً *إذ* لم يكن بد منه وما قصد إلا مصلحة قومه وفائدة أبنائهم فإن العرب قوم لا فما لبثت أن جاءت إليه مسرعة حتى سمع معاوية خفق نقابها على أقدامها *إذ* تجري إليه، ثم أمرته أن يتبعها إلى البيت. فلما جاءه ساله عمر عن الأنباء وصف فتحها. وما كان ليبيح لنفسه أن يدع للنسيان حادثاً كان لها عظيم الأثر *إذ* ذهبت بما كان يمكنه الاعتماد عليه في كتابة تاريخه وحرمت العالم أجمع من ، قد كانت الأخشاب تشتري من بلاد الشام وغيرها لبناء السفن في الإسكندرية *إذ* كان بناؤها هناك في مقر التجارة التي تحتاج إليها أعود بالريح وأجدي على ، أن نقول إن عبد الله قد جعل أول همه زيادة الضرائب على أهل الإسكندرية *إذ* لا شك أنهم كانوا عند ذلك يرزحون تحت عبء ثقيل من الضرائب ولقد كان ، وحملها معه وخرج بجنوده ضارباً في الصحراء إلى الغرب يقصد الإسكندرية *إذ* لم تكن به رغبة أن يلقى ما لقيه جنود الفيوم وكان يرى من نفسه العجز عن ، فيه اثان فهو إنه لم تكن في عصره مكتبة قديمة عظيمة في الإسكندرية *إذ* لو كان في عصره مكتبة كبرى بمعبد السرابيوم لما أغفل (أوروسوس) ذكرها ، وإعفاء بعضهم منها، غير أن النفس بها شيء من الشك في أمر الإسكندرية *إذ* من المحقق أن أهلها كانوا شديدي الضجر من الحكم الجديد ولعل هذا الضجر في أن القبط قد اشتكروا في هذا الأمر وما كان لهم أن يرفضوا ذلك الإشتراك *إذ* أن الرفض حمق لا مبرر له ولكن ذلك الإشتراك شيء وما يعزوه إليهم *إذ* يقولها ليودع عزه وسطوته. وإن ذلك لينكرنا بنابليون وما أحس به من الألم *إذ* هو على ظهر السفينة (بلريفون) ينظر إلى وطنه فرنسا نظرتة الأخيرة ، كان الحبر الأعظم يحس في نفسه وكسماً ووهناً ويشعر في قلبه الوخز الأليم *إذ* كان مقبلاً على خيانتهم بعد قليل مقمماً على خذلان الصليب والإيقاع بدولة ، فأثرت هذه الكتب في الإمبراطور 1,188 the value of sea-power. *إذ* أنه لم ينس ما أصابه في عزته وما لحق دولته من الضرر من ضياع مصر نهاية في أمر قيصر فنتهمه أو نبرته. أما (بلوتارك) فلم يكن به شك في الأمر *إذ* قال ولما رأى أسطوله يقع في يد عدوه اضطر أن يدفع الخطر بالحريق ، وجمع ضرائبهم، كانوا على ما يلوح لنا أخف منهم وطأة في جباية الأموال *إذ* كان مقدار الجزية والضرائب الذي اتفقوا عليه في عهد الصلح أخف حملاً ، عدة، وإن لم يحرز انتصاراً عظيماً، وشغل جنده مدة فقطع عليهم مدة الانتظار *إذ* جاءت الأمداد بعد ذلك بعد أن طال إبطاؤها، عليه فلما بلغه نبأ مجيئها عاد (عظيمة، وأقرب ما قيل فيها إلى الإقهام قول (سبيوس) و(توماس الأيظروني) *إذ* قالوا إن عند القتلى بلغ 57 000 وعدد الأسرى 35 000؛ على أن مؤرخي ، النهز على عاداتها يكاد لا يعوقها عائق، لأن العرب لم يكونوا من أهل البحار *إذ* لم يحذفوا بعد تسيير السفن وكانوا في شغل بما هم فيه من القتال والفتح في بعض بلدان في شمال مصر السفلى، ولا سيما ما كان منها على شاطئ البحر *إذ* أبت أن تدخل فيما دخل فيه الناس من العهد وكان لعمرو أن يسير إليها إذا ذلك مكانة مفيس أو بابليون، فإنها وإن لم يبق لها المحل الأول في البلاد *إذ* مضى عليها زمن طويل وليست هي عاصمة البلاد كانت لا تزال ذات شأن ولعلنا لا نكون تجاوزنا الحدود ونحن في صدد قولنا هذا في وصف البلدان 52 (Geographie de l'Eg. a l'Epouie) *إذ* نحن عرضنا على كتاب أميلنو العجب أن يتخذ إصلاح ما تلف من المنارة. فلا شك أنها كانت من آيات البناء *إذ* بقيت قائمة مدة قرون وهي شاهقة العلو ناهضة في أطباق الفضاء وما كان التي كانت تستعمل في مصر قبل الفتح كانت قد صارت لا قيمة لها في التاريخ *إذ* أنها كما دل عليه "Wilcken" في كتابه (Hermes) 19 صفحة 293 وما

- 41 ما ينتقل فيه من السفن والبضائع. وهذا على خلاف ما جاء في كتب التاريخ إذ جاء فيها أن عمراً أمر بذلك قبل فتح الحصن وكان عمرو شديد الرغبة في
- 42 مدير المعهد الفرنسي، والمستر (أ. فلوير) رئيس مصلحة التلغرافات إذ قدموا لنا كثيراً من المساعدات فيما يخص أسماء المواضع وخطط البلاد
- 43 ذلك التمثال نفسه مشوهاً، ولكن لم يكن ثمت شك في الغرض من تلك التماثيل إذ وجدت كتابة باللغتين اليونانية واللاتينية على المعن وكانت لا تزال
- 44 إذ قال إن الوثيقة القبطية لا تذكر شيئاً آخر من الأخبار التي تحدد التواريخ إذ أنه قد أغفل عبارة لها شأن كبير فقد جاء في تلك الوثيقة (في) صفحة (50) أن
- 45 في هذا الأمر بين تسليم الإسكندرية الأول وفتحها عنوة في المرة الثانية إذ أنهم في المرة الثانية حاصروا المدينة حصاراً أصححاً نوعاً ما وأما تسليمها
- 46 وإما أن نبرهن على أن أبنية (الأكروبولس) قد خربت جميعها في الثورة إذ هدمها المسيحيون مع (تيوفيلوس) ولكن . أحد هذين الأمرين محقق وهو الأمر
- 47 ووثقها استعصاء أن يعيد باحث إلى الحوادث نظامها في كل من الحاليين إذ يجد بعضها داخل في بعض مختلطاً به اختلاطاً من كل وجه وإنا نرى أن
- 48 عهدهم معه ليرئ من عهده معهم، وأخلى نفسه منه، ولكنه خرق شريعة الحرب إذ جهز أسطولاً عظيماً وبعث به خفية واستولى على عاصمة بمصر ولم يبق
- 49 لها شأن عظيم في تجارة القمح سوى ما كان لها من خطر عظيم في الحرب إذ كانت تشرف على التركة التي عليها جل اعتماد الإسكندرية في طعامها
- 50 ،لا عجب إذا كان (قيرس) قد استولى عليه وهم وغرق في الحزن 954 إذ جاءت إليه الأخبار تنرى من القسطنطينية بما كان من تلك الأمور واجتمعت
- 51 العدو في النهر وتفرق سفنه. ولم يكن عند العرب شيء من آلات الحصار إذ لم يستطيعوا نقل ما غنموه منها قبل ذلك من الروم ولم تكن لهم خبر فوردية
- 52 سنوات تسع من غزوة (نيقتان). ولكن (جبون) قد اخطأ الصواب كل الخطأ إذ زعم أن جيوش (كسرى) جرت على ذلك الإقليم ذيل الخراب والعفا فالحق
- 53 ولكن هذه المكارم كانت تفتص في عين الخليفة 1,226. the country. إذ كان بها مرض من سخطه وقد علم غناه في الحرب فأحب أن يكافئه على ما
- 54 وأمكنهم أن يبعدها العرب عن البلاد بمال يبذلونه لهم كان في ذلك كل الخير إذ خلصون مصر فتعود إلى دولة الروم وجعل قيوس يقتلهم في الذروة
- 55 ابن عمه كبير (مجلس الإسكندرية) عندما ولي الأمر. وهذا الخبر كبير الدلالة إذ نعلم منه أن بعض القبط كانوا يبلغون المراتب العالية في الدولة حتى في أيام
- 56 المذكورين كانتا عند ذلك غير معروفتين لأكثر المسيحيين. وهذا عظيم الدلالة إذ يظهر الحال من الاضمحلال التي هوت إليها لغة القبط ولغة اليونان كما أنه
- 57 ففرح قيوس لعودة الرسل 708 one of the three defined courses. إذ كان قد خاف عندما حبسهم، عمرو وجعل يقول لأصحابه أترون أن العرب
- 58 القبط كانوا على وجه الإجمال لا يرجون خيراً من وراء رجوع سلطان الروم إذ كانت ذكريات قيوس وعصفه لا تزال منقوشة على قلوبهم وكانوا غير
- 59 الكاتب (ساويريس) لمذهب المونوفيسيين وما كان يختلج في قلبه من السرور. إذ يفكر في مذبة تحل بأهل المدينة العظمى وهم من أتباع المذهب الملكاني
- 60 ،على أنه يجدر بنا أن نذكر أدلة سوى هؤلاء المؤرخين السوربيين 1,274 إذ من المعلوم أنه توجد نسخ مخطوطة سورية من الإنجيل تاريخها في القرن
- 61 وأنها كانت ذات أثر عظيم في النفس إذا ما وقعت العين على قمتها الشاهقة Of the إذ تمر بها السفن في دخولها إلى المرفأ أو خروجها منه. 997
- 62 الذين بقيت شاعرة مدة عام. وهذا الاستنتاج يؤيده ما جاء في الديوان الشرقي إذ جاء فيه أن حنا مات في أول كيهك وكان ذلك يوم السبت وقد رأينا أن يوم
- 63 (سنة 616)، وفي هذه الحالة يتفق ذلك التاريخ مع ما جاء في (الديوان الشرقي) إذ ذهب إلى أن زيارة أثاسيوس لمصر كانت في السنة التي فتح الفرس فيها
- 64 ،الشروط التي لا هواده فيها ولا مفاوضة أن يبدأ في ذلك الوقت بعقد الصلح إذ كان العرب تحصرهم مياه النيل قبل أن يهبط النهر ويستطيعوا السير
- 65 الصليب كما نرى نحن كان الوجود بالدير حينئذ ضرورة من ألزم الضرورات إذ يكون قيوس عندما نزل إلى البر ذهب إلى الدير ثم ذهب من هناك في موكب
- 66 هذه النتيجة تقضي بنا إلى اتفاق يكاد يكون تاماً مع ما جاء في الطبري إذ يقول إن مدة الحصار كانت خمسة أشهر قبل (التسليم) وإذا . حسبنا ما بين أول
- 67 ،إلى شأنها الأول حيناً من الدهر، ثم قضى عليها في أواخر القرن العاشر إذ جاء الفاطميون إلى مصر وبنوا لهم عاصمة جديدة وهي مصر (القاهرة) أي
- 68 ،أثر هؤلاء الغزاة في البناء كان أعظم من أثرهم في التدمير في تلك العاصمة إذ بناها بقصر أعظيماً بقي معروفاً إلى زمن بعيد بعد ذلك باسم قصر الفرس
- 69 سنة 616، فإذا ذهبنا هذا المذهب وقع الاتفاق بين قولنا وبين قول ابن العبري إذ يقول في كتابه تاريخ الكنائس صفحة-(9-267) إن أثاسيوس ذهب إلى
- 70 سار إلا على سيرته تلك، ولما سلك إلا السبيل الذي سلكه. وإنه ليملأنا العجب إذ نراه يسارع تلك المسارعة إلى اغتنام فرصة الخيانة والإيقاع بمصر، وهي
- 71 ويضيف إليه أن حصن بابلون "كان قد صار قبل ذلك بقليل إلى يد العرب إذ أنه قد فتح كما برهن هو على ذلك في 9 أبريل سنة 641 غير أنه عاذي
- 72 قائل: إن فتح بابلون قد أوهن الروم وإن جنودهم امتلأوا هيبة من العرب إذ رأوا أنهم لم يصبروا على لقائهم في موطن من المواطنين منذ ابتدأت الحرب
- 73 ضريبة على ملك الأرض. وكذلك ليس من الجلي ما يقصده مؤرخو العرب إذ يذكرون خراج مصر، أيقصدون كل ما يجبي من أموالها، أم يقصدون الجزية
- 74 يلجأ إلى بعض القبط ليرجموا له الوثائق القبطية واليونانية إلى اللغة العربية إذ أن اللغتين المذكورتين كانتا عند ذلك غير معروفتين لأكثر المسيحيين وهذا
- 75 من معه من الناس مثقة كبرى. نعلم ذلك من قصة تروى عن ذلك العصر إذ قيل إن عمراً رأى جماعة يخيمون في القتال، فجعل يذمهم ويحثهم، فقال له
- 76 للخير. ومن العجيب أن هذا استنتاج يدل عليه ما نجده بعد مدة من ذلك العصر إذ نجد مؤرخاً واحداً وهو أبو المحاسن ينسب ذلك الشخص (جريح) إلى النسبتين
- 77 للروم قد رفع عنهم التعذيب بالسياط ليحل بهم تعذيب آخر من لسع العقارب إذ بينا كان غزاة الفرس بعد أن استقر بهم الأمر في البلاد لا يحولون على الأقل
- 78 المنتصر وقد وصفهما (قيدرينوس) وصفاً مشهوراً، فهرقل فتى في زهرة العمر إذ كان في نحو الخامسة والثلاثين وهو من بيت نبيل وكان ربعة لا هو بالقصير
- 79 أل يهدمها. وقد بنيت في الفسطاط حمامات كان يسمى أحدها (حمام الفار) إذ كانت صغيرة حقيرة البناء إذا قيست بحمامات الرومان العظيمة 915
- 80 أنه هرب في الصحراء وكان بعد لا يزال في سن الصبا وكان ذلك بعد الفتح إذ إننا نجد أهله بعد ذلك بقليل يستشيرون بطريقاً قبطياً في الإسكندرية في أمره
- 81 من الأمر فلا شك في أن الذين اختلطوا المدينة الجديدة وبنوها كانوا من القبط إذ لم يكن عند ذلك في العرب من له علم بذلك الفن ولا دراية به ومن الجلي أن
- 82 كان صلحاً. وإن خير ما تلخص به الأمر كله أن نورد ما قاله شيخ من القدماء إذ سمع رجلاً يقول إنه لم يكن لأهل مصر عهد فاجاب: "ما يبالي ألا يصلي من
- 83 المراسي في المنيا فأحرقت المكتبة. وواضح أن سننيا قد صدق هذه القصة إذ قال: لقد "أحرق في الإسكندرية أربعمائة ألف كتاب وما . أعرب ما قاله
- 84 من النزاع والشقاق على أيهما أفضل في العبادة عبادة التماسيح أم عبادة القبط إذ قال: كان " كل مكان يكره الآلهة التي يعبدها جيرانه ويعتقد أن الآلهة الحقيقية
- 85 بعض في ديوانه. ولعل ذلك يوضح لنا العلة في أمر عجيب في ذلك الكتاب إذ جاء فيه ما قد يفيد أن فتح الإسكندرية قبل فتح منفيس أو مصر 33 The

- 86 غريباً غير دين المسيح، وهذا حق. غير أنهم لم يروا في ذلك إلا عدلاً من الله **إذ** أجمع الناس على قول واحد: فقالوا ما" خرج الروم من الأرض وانتصر عليهم
- 87 عليه اسمه ثم سافر كثيراً في بلاد الشام وبلاد العرب ومصر وحج إلى بيت الله إذ كان عمره عشر سنين واشتغل بالتجارة ثم بالأبد ومات وقد طعن في السن
- 88 عند الفتح وفضلناه على لفظ نقيوس وهو الصورة العربية لاسم تلك المدينة **إذ** أن تلك الصورة تكاد تكون مئة. اليوم ولكننا عند ذكر الفيوم رأينا من اللازم
- 89 ،لقتل فلعله كان يناجز جانباً من جيش العدو في الجنوب الغربي من المدينة **إذ** لم يكن قريباً هو وأسطولهم من محل القتال ولم يساعد في حرب البر ولم تكن
- 90 قال كاتب آخر: "وكان من السهل أن يعمل الناس قبل الظهر في محاجر المرمر **إذ** يكون لمرمر كأنه العجيين في لبنه ولكنه يصير بعد الظهر صلباً يتعذر
- 91 كان التاريخ المقصود هو عام (643-4) ولكن هذا في حكم المستحيل **إذ** لم يرد أي خبر عن حادث وقع في ذلك العام يمكن أن يحدث بالعرب إلى
- 92 وقال إن ذلك كان في "مدرسة أرسطو". وذلك مثل ما يقوله الكتاب المسلمون **إذ** يسمونه قبة "أرسطو أو بيت الحكمة غير . أنه حدث في عام 1167 أن
- 93 عمرو جواب ما أتوا به، وحبس الرسل عنده يومين حتى يروا حال المسلمين **إذ** أتيح لهم أن يسيروا في لعسكر ويروا ما فيه ثم بعث عمرو برده مع الرسل
- 94 ،ولا تخطر على قلبه هودة، وقد أصبحت مصر بعد وليس دينها دين المسيح **إذ** وضعت عليها حماية الإسلام تعلق أحرابهم جميعاً وأصبح ، سيفه بينهما فصلاً
- 95 لمصر، ونخص منهم فضيلة الأستاذ الشيخ محمد عبده مفتي الديار المصرية **إذ** قدم لنا بعض قطع إختارها أو كتبها خاصة بالفتح ومرقص بك سميكة إذ
- 96 نرى أنه من الجائز أن يكون العيب في ذلك عيب النساخ وليس عيب المؤلف **إذ** قد يكون النساخ قد اختصروا الأصل ولم تكن لهم خبرة تتقدم في إختيارها
- 97 إلى القبط إن يساعدا المسلمين لما كان بينهم وبين العرب من قرابة في النسب **إذ** تجمعهم (هاجر) ولكن . القبط قالوا إن هذه قرابة ما أبعدا فأملهم عمرو
- 98 محصناً تحيط به أسوار عظيمة وصروح عالية يحيط بها من ورائها نهر النيل **إذ** كان الخندق الذي حولها عند ذلك مليئاً بالماء وكان العرب قد غنموا بعض آلة
- 99 ،أن نقول إن جيش الروم قد بقي في الإسكندرية إلى آخر يوم من أيام الهدنة **إذ** كانوا قد تجهزوا قبل ذلك للسفر وإنا إذا حسينا مدة الهدنة بالشهور العربية من
- 100 في مصر مثيرون جاءوا إليها لأنهم، فإنه قد هرب كل من استطاع الهروب **إذ** كان الفرس يفسدون في الشام خوفاً أن يدركهم شرهم وكان فيهم ناس
- 101 قد أحرقوا (فوكس) و(ليونتيوس) و(يونوسوس)، ونزوا رماهم في الهواء" **إذ** كان الناس كلهم يكرهونهم 183 . Nikiou, of John to According
- 102 وفوق هذا وذاك استطاع أن يحفظ المسيحية من خطر كاد يدهمها من الوثنية **إذ** كانت على وشك أن تجتاحها وأرجع من ملك الوثنيين أعز رمز لدين المسيح
- 103 وتترك المدينة، ولا سيما وقد كان البحر من ورائها تأتي منه الأمداد تنزري إليها **إذ** كان الروم لا يزالون سادة البحر إلى ذلك. الحين 263 hadunion But
- 104 قيس ثمة ما يبرر تكذيب خبر بعث النبي للرسول إلى مصر كما فعل أميلنو **إذ** أنه خبر قد قام عليه من الدليل ما قام على أي خبر مصدق من أخبار تاريخ
- 105 لم يتم، فإن الحرب عادت جذعة بعد أن ظن الناس أنها قد وضعت أوزارها **إذ** جاء الروم يسعون سعي المستميت لكي يسترجعوا ما فقدوه من ملكهم ولا
- 106 وكان عمرو في هذه الأثناء منصرفاً إلى عمل آخر في بابلون 908 . novel **إذ** عزم على أن يبني للمسلمين مدينة جديدة في السهل الذي يلي الحصن
- 107 ما كان يراه خارجة بن خذافة الذي كان عند ذلك قائد مسلحة حصن بابلون **إذ** كان يرى أن التأخر ضار بالمسلمين مصلح لأمر، الروم وأشار على عمرو أن
- 108 بأخلس الإعتراف بفضل صديقي المجلد المفضل (العميد بوتشر) بالقاهرة **إذ** أتاح لي فرصة زيارة القاهرة مرة ثانية من أجل هذا الكتاب وقد كان لا يفتقر
- 109 فاطلع عليهم منه بعد لأي، وكان الخطر في تلك اللحظة محدقاً بحياته **إذ** تهاقت الناس إليه يريدون أن يحميهم 887 His dignity and age
- 110 التقويم اليوناني أو (السلوخي) في تاريخهم يختلفون عنه عادة في حسابهم بسنة **إذ** يجعلون بدءاً من سنة 311 قبل الميلاد بدلاً من سنة 312 راجع (Tresor
- 111 من الأبيدي في وجوه مختلفة لم يدر فيها وسعاً، وجناب ماكس هارتز بك **إذ** قدم لنا كثيراً من البيانات عن الحصن الروماني حصن، بابلون وعن سوى
- 112 بجنوده في الليل ويكمنون بالنهار في النخيل والأجام، ولكن عمراً علم بمكمنه **إذ** دله عليه أحد شيوخ، البندو فحاصره ومن معه وقتلهم فلم يدع منهم أحداً قتل .
- 113 ورد عمرو على صفحات التاريخ رداً شديداً لادعاً لما رآه من عبث الخليفة به **إذ** قال إنا" إن كمامك البقرة بقرتها وأخر لحيلها ولكن الخليفة لم يبق عليه إذ
- 114 يعد إلى التاريخ بالتقويم الديني الخاص بالكنيسة وقد كان على تمام الإلمام به **إذ** كان رجلاً من علماء، الأساقفة وعلى ذلك فإننا مردود ما جاء في كتابها فيما
- 115 حكم. وأول شيء نثبت أنه أن المعبد ذاته قد تهدم في عام 391 وكان هدمه تاماً **إذ** سوي بناؤه بالأرض ونقض من أساسه كما قال (أونابوس) ولعله ، كان مبالغاً
- 116 منهم يرون لأنفسهم بين حين وحين، ولكن لم يكن فيما بينهم تساند أو تعاون **إذ** لم يكن لديهم سبيل إلى توحيد قصدهم أو التكاتف في السعي، إليه وعلى ذلك
- 117 في سنة 622 فإن مدة الاضطهاد الأكبر وهي بين سنة 631 وسنة 641 تقع **إذ** كانت سن إسحق بين التاسعة والتاسعة عشرة ولكننا قد قلنا أنه لم يكن للقطب إذ
- 118 (في النسيج مثل (طونة) و(دميرة) و(دبيق)، ولكن لم تبلغ إحداهما مبلغ (تنيس) **إذ** كانت تضارع دمياط وشطا في دقة منسوجاتها وجودة أنواعها فما كان في
- 119 إلى الملك الأعظم، فقيل منهم الهدايا ولكنه أجاب على الكتاب رداً قاطعاً جاهماً **إذ** قال قل" لمولاك إن دولة الروم من أرضي وما هو إلا عاص ثائر وعدياق
- 120 لقد لغيت الإسكندرية جزاء مدينة مقهورة، وكانت بذلك جدية 1,222 Sa' d. **إذ** أنها أكرمت بالثورة على العرب واستدعاء الروم لمساعدتها، عليهم ولو نجحوا
- 121 الذي لحق البناء الذي كانت فيه، بل لقد قيل إن تلك الكتب قد نقلت جميعها **إذ** نقلها جورج (القباليوني من ،هناك قبل ثورة المسيحيين بقيادة (ثيوفيلوس)،
- 122 ،أن (دومنتيانوس) لم يرح في (قيرس) إلا ولا صداقة، ولم يحفظ له شيئاً **إذ** كان لا يظهر له إلا إردراو حقداً غلب عليه. وعقله وكان معه الحزب، الأزرق
- 123 يلق فهمها ويشق إدراكها. فحق على مصر المسيحية قول الشاعر (جوقنال) **إذ** يصف ما كان بين قومه من النزاع والشقاق على أيهما أفضل في العبادة عبادة
- 124 يتفق مع سنة 19 من الهجرة - ثم سار عمرو في سبيله ولم ينقص عدد جيشه **إذ** لحق به من البندو من عوض عليه الذين قتلوا في المناجزة الأخيرة أو لفتزاد
- 125 مقومة فلن تكون إلا مقاومة يسيرة. على أن توقعه لم يصدق وخذعه حسبانه **إذ** صمد له عدو شديد المرسل لم يكن يتوقعه فوقف في سبيله وإني أرى من
- 126 وكان ذلك الحصن منيعاً على أعدائه ولا بد أن تطول بهم مدة حصاره **إذ** كانوا لا علم لهم بحيل، الحصار وليس معهم من عدته، شيء في حين أنه كان
- 127 ،الدين يسير على ما تعارف عليه الناس في زمنه، وكان في ذلك سوء حظه **إذ** لم يرتفع فوق ذلك ولم يبتدع في سياسة الدين خطة جديدة تصلح لعصر، وما
- 128 ،فأر الإمبراطور عهد الصلح، ولعل ذلك كان آخر ما أتاه في حكمه 906 **إذ** انتهى في ذلك الشهر عينه وهو نوفمبر ويلوح لنا أن عمرو بن العاص كتب
- 129 كان شر الطرق إلى ضمهم إلى الجماعة أن يرغمهم عليه ويقذف به في حلوقهم **إذ** قد كر هوأ مرارة مذاقه منذ ذاقوه وعلى أي حال قد كانت هذه خطته في مصر
- 130 ،الصليب الأعظم، أكان عند ذلك يذكر ما وقع له وهو في معسكره منذ حين **إذ** طلع عليه جماعة من فرسان البندو وعليهم رئيسهم دحية) بن (خليفة الكلبى

- 131 طلبوا أول قسط منها عاجلاً، ويتفق معه في ذلك المؤرخ العربي ابن خلدون **toposition a in now are We . 857** إذ يذكر ذلك ذكر أصرياً
- 132 ذلك الآمال التي أشرفت على الناس عند تولية هرقل أو علفتها سحابة داكنة **إذ رأوا أو خيل إليهم أنه قد ذهبت عن ذلك العاهل همته السماء التي مهدت له**
- 133 منظمة، ومن غارات البدو وقبائل السودان وما يصحبها من انزعاج دائم **إذ كانت تلك القبائل إذ ذاك كما هي اليوم خطراً يهدد حدود البلاد فلئن كانت**
- 134 أحرقت في الإسكندرية أربعمائة ألف كتاب". وما أغرب ما قاله (ديوكاسيوس **إذ قال وامتدت النيران إلى ما وراء المراسي بالميناء فضقت على أنبار القمح**
- 135 ،أونابوس) "إنهم خربوا السرابيوم وحطموا أوثانه.. ولم تبق إلا الجدران ذاتها) **إذ عجزوا عن إزالة تلك القطع العظيمة من الحجارة وقال (ثيودوريت) في**
- 136 بجدها عدد كبير ليدافع عن بلاد أخرى من الدولة أو ليدافع عن بيزنطة ذاتها **إذ كان الفرس يفتحون أرضاً بعد أرض من بلاد الدولة ويطلقونها كما يطلق الثور**
- 137 الأوصاف، بل على عكس ذلك إنه من أقرب الأمور أن يكونوا قد فعلوا ذلك **إذ أن اضطهاد قيرس لهم مدة السنوات العشر قد بذر في قلوبهم كراهة عظيمة**
- 138 ،المصريين خفف عنهم وطأة الضرائب. على أن الأمر كان على غير ذلك **إذ أن المال الذي يذكره العرب لا يقصد منه إلا مال، الجزية في حين أن ما يذكر**
- 139 في الإسلام لم يرتفع عنه خراج أرضه، ولكن الجزية كانت على غير ذلك **إذ كانت الجزية سمة لأهل الذمة وعلامة لغير المسلمين فكان الدخول في**
- 140 ،اتهم بالخيانة وأنفذ جماعة من الجند للقبض عليه. فحال الموت دون ذلك **إذ مات (أركاديوس) ففجا من أبيهيم 951 torevealed incident the But**
- 141 (في 22 كيهك (18 ديسمبر) من سنة 330 للشهداء، وقد أخطأ (رينودو **إذ ذهب إلى أن ذلك يوافق سنة 614 لأن كيهك يقع في سنة 613 وهذه الأخبار**
- 142 التي ترد من القسطنطينية لا تبشره بخير، فقد آل أمر مرتينه وابنها إلى زوال **إن حيا عن الحكم أو قتلا وبوبع لقسطنطاز وحده بالملك في آخر نوفمبر من**
- 143 (بل زاد قسوة على قسوة". وقد جاء مثل هذا القول في كتاب (ساويرس **إذ قال فكان " هرقل كأنما هو ذنب ضار يفتك بالقطيع ولا يشبع نهمه وما كان**
- 144 فإنه يتبع تاريخ ساويرس (Le Quien) قري لا يكاد شيء يقف له. وأما **إذ يقول إن ولاية أندرونيكوس كانت من سنة 622-1,619 if, Now 283**
- 145 أومره. فإن الهدنة انقضت أمدها في اليوم التاسع والعشرين من شهر سبتمبر **إذ مضت أشهرها الأحد، عشر وفتحت في ذلك اليوم أبواب المدينة فدخلها عمرو**
- 146 ذلك المذهب. ولكن إمرأته "ثيودرا" عملت من جانب آخر فأفسدت بعض سعيه **إذ كانت تعطف على مذهب هؤلاء الأقباط عطفًا طاهرًا على . أن ذلك العطف ما**
- 147 إذ قدم لنا بعض قطع إختارها أو كتبها خاصة بالفتح، ومرقص بك سميكة **إذ ساعدنا بأن راجع معنا نسخة من تاريخ ساويرس كما قدم لنا كثير من**
- 148 وأعنى ثلاثين رقية يكفر بها عن ذلك. وسمع يوماً وهو أصغر من ذلك سنًا **إذ كان بالمدينة خطب زيد فلما رأى بلاعتها: قال الله " در هذا الغلام لو كان من**
- 149 موقفة منصور. على أن الأمر كان على غير ذلك في (سنتيس) أو سنمود **إذ ثبت (بول) عمدة المدينة إلى جنب، لوائه وكان صديقه (كسلس) مريضاً أقعده**
- 150 فما كانت تخلو من هبة أو وثبة. وجاء بعد ذلك موت هرقل فزاد الحال سوءاً **إذ شطر حكومة قلب الدولة شطرين ليس بينهما إلا الشحاء والعداوة فالحق أن**
- 151 هذا كان كمن يسعى إلى المصائب سعيًا. وذلك أنه اختار (قيرس) دون سواه **إذ كان ذلك الرجل نحسًا أنك ، النقيبة أخفق الإمبراطور بشؤمه في سعيه لتوحيد**
- 152 الأمور فيها، ثم جازى جنوده وأقبل على خيراتها وأموالها فمال منها ما شاء **إذ جعلها معاوية طعمة له ولقد خرج من مصر حينئذ قسراً لأمر التحكيم**
- 153 (وليد لنا أن نشكر الدكتور المجلد (ر. هـ. شارلز 22.1902. 70 SEPT. **إذ أعارنا ترجمته لكتاب حنا، النقيوسي والمستر ف. ب.) ك (كونبير) إذ أعارنا**
- 154 يكونوا على خطأ فيما ذهبوا إليه، وإما أن يكون في وصفهم لعمرو تهمة شنيعة **إذ يجعلونهم تكتياً لأعظم الجحود ومجازاة الإحسان بأشنع، الإساءة وكلما أعم**
- 155 أكتوبر لأن هذا التاريخ يقع قبل يوم 17 سبتمبر سنة 642 بأحد عشر شهراً **إذ أنه يزعم أن ذلك التاريخ الأخير هو يوم إخلاء الإسكندرية للعرب ولكن ليس**
- 156 أن الحكم المدني كان على وجه الإجمال على عهده الأول لم يغير فيه شيء **إذ كان العرب رجال حرب، وسيف لم يتعدوا حكم البلاد ولم يحذقوا فنونهم**
- 157 عليه الخناق فحاول أن يقاومهم مقاومة عنيفة، غير أن ذلك لم يجده شيئاً **إذ كان أعداؤه جمعاً كثيرة فلما لم يقدر على شيء ورأى الخطر منه أقرب من**
- 158 وهنا تقوم صعوبة 1,294 actual meeting of the two Patriarchs. **إذ ذكر عرضاً أن أنثاسيوس ذهب مع خمسة من الأساقفة، السوريين في حين أن**
- 159 ،أنه هناك ما كان معاوية يستتر به من النفاق والادعاء في أيام وقعة صفين **إذ قال يا معاوية أحرقت قلبي بقصصك أتري أننا خلفنا علياً لفضل مناقيه؟**
- 160 (هذه الكنيسة ليصلي فيها شكراً لله على ما أولاه ولم يختر كنيسة (أيا صوفيا **إذ كان بها عدد عظيم ممن فر من الحزب، المقهور ولهذا لم تكن تتسع لجمع**
- 161 وهذا اللقب عجيب [GREEK] هذا القريب ناموساً لجورج حاكم أرض مصر **إذ أنه يظهر كيف بقيت الألقاب اليونانية مستعملة في مصر بعد الفتح العربي**
- 162 تسعون ميلاً كان لا يزال صالحاً، على أن مثل ذلك الإسراع لم يكن عجيباً **إذ كان يعمل فيها عدد عظيم من أهل البلاد يساقون إلى ذلك كأنهم، ألقا يسوقهم**
- 163 وهذه القصة عجيبة 752 Muslim administration was established. **إذ أنها تظهر جانباً آخر من الخلق يختلف عما سمعناه من قول عبادة بن الصامت**
- 164 ،أن ضرائب الروم كانت فوق الطاقة، وكانت تجري بين الناس على غير عدل **إذ كانت تعني منها طائفة ممتازة من أفراد أو جماعات وكذلك لا شك في أن**
- 165 يتغير لونه كلما تغير موقع الضوء من سطحه. وهذه الشهادة ذات قيمة عظيمة **إذ تدل دلالة قاطعة على ما بلغته صناعة الخزاف والزجاج من التقدم في القاهرة**
- 166 عليها زمن طويل وليست هي عاصمة البلاد، كانت لا تزال ذات شأن عظيم **إذ كانت باب إقليم الصعيد وإقليم مصر. السفلى وكان حصنها منيعاً لا يكاد، ينال**
- 167 منهم أفضوا إلى جنود الروم بما كان. وما كان أشد عجبهم ودهشتهم مما علموا **إذ عرفوا عند ذلك أن العدو لم يأت ليقاتلهم بل أتى ليحمل الجزية التي اتفق**
- 168 وداع اسمه في معرفته بمكيدة الحرب والشجاعة. وقد ألمه تقديم أبي عبيدة عليه **إذ أمره عمر في أول خلافته ولكن لعل أجلي ما جاء في وصفه ما قاله هو عن**
- 169 إلى موطنه في أفريقيا. ولو صح ذلك لحق للناس أن يذكروا رد فوكاس عليه **إذ قال وهل أنت من يحكم خيراً من "هذا؟ على أن الأمر فيه ما يدعو إلى الظن**
- 170 إذ قال: "إنا إن كمالك البقرة بقرنيتها وآخر بجليها" ولكن الخليفة لم يبق عليه **إذ قد فرغ من غرضه، منه وقضى به على ثورة، مصر وكان في حاجة عند ذلك**
- 171 نوستقر الأمور معها، وثبت ما يطلب منهم فيها من ضرائب لا تزداد عليهم **إذ جاء أن أهل البلاد جميعاً كانوا يثنون من شقائهم في حكم العرب وكان أجل**
- 172 في أوائل شهر أكتوبر سنة 640، وقال لهم إن الدبرة في الحرب كانت عليهم **إذ قضى أعداؤهم على أكبر جيوشهم ثم أتوا لحصارهم بما لا قبل لهم، بهم**
- 173 من المسلمين عليهم خارجة بن حذافة السهمي. وما كان أعظم سرور عمرو **إذ رأى نفسه على ظهر جواده مرة أخرى يسير مع جيشه إلى وجه، جهاد وقد**
- 174 هذا الرد في شأن إحراق كتب الفرس، وهذا نظير قصة أخرى تذكر عن عمرو **إذ وقع في الأسر ثم أنجاه مولاة وردان بضربة على وجهه كانت سبباً في**
- 175 وظاهر من وصفه أنه كان من قسوس القبط. ولكنه أخرج من عمله **إذ نسب إليه زيغ في، عقيدته وكان عزله على يد مجمع من الأساقفة انعقد في**

- 176 ملتحذ حتى يحاصرها العرب حصاراً تاماً، ولم يستطع العرب ذلك عندئذ إذ كانوا لا يملكون العدة للحصار ولا يتسع لهم الوقت.له وعلى ذلكيقبت
- 177 بأثرهب ومنوف. وكان عمرو لا يستطيع أن يتركها على جانبه ويسير عنها إذ هي حصن يمنع فعبير النهر إليها حتى إذا ما فتحها عاد إلى الغرب وواصل
- 178 قطع بغتة على مدينة سبرة، وهاجمها في أول الصباح، وأخذ الناس على غرة إذ كانوا يظنون أن العرب لا يزالون في شغل من حصار. طرابلس ولهذا فتحت
- 179 إثر غزاة الفرس عقب القتال الأول العنيف الذي كانت الدماء تسيل فيه غزراً إذ كان الفرس في حربهم غلاظ القلوب ما دام السيف في أيديهم وكانت غلظتهم
- 180 في قلة ظاهرة بسبب من كان يسلم منهم عاماً بعد عام. فكان هذا الأمر فاسداً إذ هو بمثابة رشوة لتحريض النصارى على الخروج من سملتهم فوق ما كان من
- 181 فيه شجاعة لا مثيل لها، وحارب عمرو في صفوف الناس، وعقر تحته فرسه إذ أصابه سهم فاقتحم عنه وحارب رجالاً وانهمز. العرب في بعض ذلك القتال
- 182 ،فوجد الخائن في هذا الباب فرصته Chosroes from the walls. 276 إذ تسلل خفية إلى ما وراء الأسوار وذهب إلى فسطاط قائد الفرس فأفضى إليه
- 183 وأجري عليهم الأرزاق مدى حياتهم. وذلك كان تدبير (يونوسوس) ولكنه فشا إذ أذاعه خائن فإن رجلاً ممن كان معه اسمه (حنا) أرسل كتاباً يندب فيه
- 184 كانوا من الروم، وإنا نكاد يدخلنا الشك في أمر المقوقس وأنه قد فعل ما فعل إذ كان يؤمن سراً بدين الإسلام. أما الوجه الثاني فإنه قد ثبت أن عمرو بن
- 185 ،كانوا عليه من الصبر والإحتمال الطويل، فقد أثار حفيظتهم ما رأوه من فعله إذ تارة ينهب أواني كنائسهم الثمينة لا يربح فيها إلا ولاذمة وتارة يضربهم أو
- 186 (ثم أتمه أغسطس. وإنه لجدير بنا أن نرى ما جاء من صفته في كتاب (فيلو) إذ قال [فصل] 983 That Alexandrian s Caesar'of temple
- 187 من أمر نكية كيدته، بل إنه يقول -إن الإسكندرية لا تكاد النيران تسري فيها إذ كان بناؤها لا خشب،فيه بل كان قائماً على عقود،وأزاج وسقوفه من الحجر
- 188 يعجزه أن القبط لا تزال بينهم تلك القصة يتناقضونها مع بعض خلاف فيها إذ يجعلون مدة الإيقاد بالكتب سبعين يوماً بدلاً من ستة شهور ولكن ليس من
- 189 طلبوا أن يهادنهم العرب شهراً ليروا فيه رأيه، فأجابهم عمرو جواباً قطعاً إذ قال إنه لن يمهلهم أكثر من أيام ثلاثة غير أن عمل المقوقس لم يلبث أن ذاع
- 190 وهو يوناني قبطي (Nikiou) يونانية وقبطية وعربية، فمثلاً أثرنا استعمال لفظ إذ كان هو المستعمل عند الفتح وفضلناه على لفظ قيقوس وهو الصورة العربية
- 191 مصر. ولكن على كل حال قد إنتهى حكم فوكلس". فأجابه القائد جواباً قصيراً إذ قال: سنفاتلكم" حتى نقفل في سبيل فوكلس ثم ، ابتدأت الواقعة وأكبر الظن أن
- 192 ويصف مؤرخو اليونان كل هذه الحرب في كلمة قصيرة 260 إذ يقولون جاء" الفرس فأخذوا مصر كلها والإسكندرية وليبيا إلى حدود، أثيوبيا
- 193 نعرف أن مؤرخي العرب ومن قال قولهم إنما يمسحون الحقيقة ويقلبونها قليلاً إذ يقولون إن جند الحصن أو كل من كان به كانوا من القبط فإن القبط ليجكونوا
- 194 ولا ما حل بهم من خيانة بعض قوادهم أو جنائهم. ولم يكن الروم في قلة إذ أتتهم الأمداد من وراء البحر من (قسطنطينية) وكان ، قائدهم (تيودور) غير
- 195 - العظيم تربطهم به روابط النسب والولاء، وذلك مع كانوا عليه من قلة إذ كانوا لا يعدون أن يكونوا كتيبة من جند الصحراء ومع - عظيم ما جاءه
- 196 للأمر لم يبع لهم أن يملكو الأرض، وكان إقطاع الأرض في ذلك الوقت قليلاً إذ كان الرأي أن يبقى العرب على رباطهم لا يشتغلون بالزرع ولا يحلون بالبلاد
- 197 بقوله "الفتح الفارسي" فتح الإسكندرية)، والطبري يتجاوز هذا التحديد قليلاً إذ يقول إن مفاتيح الإسكندرية لم ترسل إلى كسرى قبل الشتاء وإننا نتفق معمفي
- 198 مما كان يحق عليه من الفصاح إلا لمحاباة الإمبراطورة له ولقربانته من قيرس إذ كان صهرها له بزواجه من. أخته على أن (دومنتيانوس) لم يرع في (قيرس)
- 199 (بيناس) يوماً يصلي بإخوانه الأقباط في الكنيسة الكبرى كنيسة (قيصريون) إذ ثار أهل المدينة بفيليايس بريدون. قتله ولكنه فر منهم ولجأ إلى منزل صديق
- 200 نجت ولم تصر إلى ما صار إليه المعبد، لا سيما وقد كان خراب المعبد كاملاً إذ نفض من أساسه وسوي. بالأرض قال (أونابوس) إنهم" خربوا السرابيوم
- 201 مخلق كثير. ورأى عمرو أنه لن يستطيع أن يصيب البلاد الشمالية بشيء كبير إذ كانت تحميها الخنادق والترع دون جرائد الخيل العربية فعاد أترجاه إلى
- 202 من أثار المصريين القدماء كما كان بها كنائس وأديرة، وكان لها شأن كبير إذ كانت مفتاح مصر من الشرق تشرف على طريق القادم من،الصحراءوتملك
- 203 ومع ذلك فقد كان لوقوف العرب بعسكرهم على كنف من المدينة أثر كبير إذ كانوا هناك يحادون الروم ويقطعون صلتهم بسائر البلاد. ولنا نعرف عين
- 204 مات من الإعياء والجهد ولا يزال قبره محفوظاً وله في نفوس الناس مقام كبير إذ يعدونه ولياً من أولياء الله. [وصل] وأما القزويني المتوفي سنة 1283 فقد
- 205 عليه جل اعتمادنا إلى ذلك الوقت، فإن بالنسخة التي نقل عنها نقصاً كبيراً إذ تغفل ثلاثين عاماً من ذلك الوقت وكان بدأ أثيمة قد عمدت إلى ذلك الكتاب
- 206 وكان هيناً لينا مؤلفاً كريماً يعطف على الفقراء وقد انتفعنا به انتفاعاً كبيراً إذ فاض علينا من علمه ورأيه وكانت عنده فوق ذلك خير) مكتبة في الإسكندرية
- 207 لا يبقى على شيء. فلم يكن عنده درهم ولا رداء، بل لم يكن عنده كتاب إذ كان يعطي الفقراء وأهل الحاجة كل ما يملك. 331 mostthe But
- 208 عامة الروم ساروا في ذلك على منهاجهم، غير أنه لا بد قد خلت أعمال كثيرة إذ نزع عمالها الروم الذين لم يرضوا أن يكونوا من رعية الإسلام فجعل العرب
- 209 (شيلز) إذ أعارنا ترجمته لكتاب حنا القيقوسي، والمستر ( ف. ك. كونبيرر إذ أعارنا ترجمة إنجليزية لكتاب، سيوس وللمستر. ب. ت. افنس أن أعاننا
- 210 سمة لأهل الذمة وعلامة لغير المسلمين، فكان الدخول في الإسلام كافياً لزلواها إذ تزول بذلك صفتا الذمة واختلاف الدين وهذا أمر قد أجمع عليه مؤرخو
- 211 ،أهل الرأي والحصافة قد كرهوا المسيحية لما كان منها من عصيان لصاحبها إذ عصت ما أمر به المسيح من حب ورجاء في، الله ونسيت ذلك في ثوراتها
- 212 الإمبراطور في القسطنطينية. ولقي الإمبراطور وما كان أهوله من لقاء إذ لم يكن له بد من أن يقر بأنه رضي بأن يلقي أموال مصر إلى، العرب على
- 213 خزان الدولة. وأما فيما سوى ذلك فقد كان المقوقس لا يرى موضعاً للأمان إذ كان العرب قوماً لا يشبهون سائر الناس في، شيء فهم عند قولهم لا يعباؤون
- 214 إلى (فيليايس) ولكنه أساء جزاءه، وكان (فيليايس) فوق هذا مقارفاً للخيانة إذ كان يضع يده في الأموال، العامة وكان الجند يكرهونه كراهة تعدلحبهم
- 215 شأن زهدك، ولهذا تجرأت وقويت نفسك. ولكني سأشعرك أثر سبابك للعظماء إذ سولت له نفسك ألا تؤدي لي ما يجب عليك أن تؤديه لعظيم رجال الدين
- 216 أخص أن جيش العرب إذا دخل مصر كانت عودته عنها خذلاً وسبة للمسلمين إذ يكون ذلك بمثابة الفرار من، العدو وعلى ذلك أرسل كتابه وتقدم فيه إلى عمرو
- 217 نجد أن المقوقس اسمه جريج بن مينا حتى نأثي إلى عام سنة 1200 للميلاد إذ يطلق عليه ذلك الاسم (ابو) (صالح في حين أن ياقوت الذي كان في نفس
- 218 في (أنطاكية) وقد أرسل إليها ولقب "أمير الشرق" لكي يقضي على ثورة لليهود إذ ثبوا على، المسيحيين وكانت ثورتهم أقرب إلى أن تكون دينية من أن تكون
- 219 ولكنه خرب تخريباً يرثى له منذ احتلال الإنجليز لمصر 670. centuries. إذ شعر أهله عند ذلك بالإطمئنان والأمن فقد أصبح الأمر مستقراً لا حاجة معه
- 220 القتال والنضال التي عصفت بالبلاد زمناً. وقد أرسل إلى الخليفة وصفاً لمصر إذ طلب عمر ذلك منه وهذا الوصف آية دالة على، عمرو يبدو فيها شاعراً

- 221 مستقراً في قلبه. وكان مشتماً مشترك العقل، فرأى في انهزام الروم فرصة له **إذ** أن من عصوه ونبذوا رأيه احتكموا إلى السيف وحاربوا مستبسلين كما ينبغي
- 222 إذ كانوا لا يعدون أن يكونوا كتيبة من جند الصحراء - ومع عظيم ما جاءوا له **إذ** جاءوا لفتح بلاد الفراعنة وكان أكثر من مع عمرو من الجند من قبيلة (عك)
- 223 الجديدي. ولعل هذا الضجر قد لحقهم لما أصابهم من زوال بعض امتياز كان لهم **إذ** لعلهم كانوا من قبل لا تفرض عليهم جزية على الأفسس أو لعلهم قتلحقمهم
- 224 بعظمة المدينة التي تبثت لهم عند ذلك، وهي عظمة بارعة نادرة، تتجلى لهم **إذ** يسبيرون بين الحدائق وحوائط الكروم والأديرة الكثيرة بأرباضها فقد كانت
- 225 معي البطريق في هذا الأمر إذا عرفنا أن طلبه هذا كان قبل شهر مارس **إذ** كانت الحرب لا تزال قائمة في بعض قرى مصر السفلى وكان أكثر اللاتنيين
- 226 بمراسي الإسكندرية أحد من بنائي السفن الذين هم من أصل بيزنطي محضين **إذ** كانوا لا بد قد خرجوا منهجماً ويقول (سبيوس) إن السفن كانت على
- 227 بعد ذلك كيف انقلب (فيس) فقلب للقبط ظهر المجن، وحارب مذهبهم **إذ** رأى أنه لم يستطع أن يدخلهم بالحسنى في المذهب، المونوفيسي وشرح
- 228 (تيودور) قائد جيوس مصر في رودس كذلك وخلق بيعة الإمبراطورة (مرتينة) **إذ** حرضه على ذلك فلنتين وأراد أن يسافر إلى بنطابولس ولكنه نزل إلى
- 229 هذا الكتاب مع بضع كتب أخرى قليلة. وقد قال رينودو فيه رأياً غير مشهور **إذ** قال "Qui ipsm non nescient, Arabice si sequuntur cinum"
- 230 ما قيل من أن المقوقس قد ورد ذكره في سنة 627 على أنه كان حاكم مصر **إذ** أرسل النبي محمد كتابه إلى ذلك الحاكم يدعو فيه إلى الإسلام فإنه اعترض
- 231 الخيال - إلى أنه لم تمر عشرون سنة حتى يكون الفرس قد أخرجوا من مصر **إذ** بجلبهم الروم، عنها ثم يعود الروم بعد ذلك فيقهر سلطانهم وتخويرانه
- 232 المقرزي (1365-1441) - نجد فيه مؤلفاً مصرياً 56. his disposal **إذ** ولد بالقاهرة وكتابة الخطط والآثار أثر نفيس من آثار العمل المتصل في
- 233 قد ظلم العرب في ذلك ظلاماً فاحشاً كذلك. وقد رحبنا بالرأيين الجديدين معاً **إذ** كنا ممن يحملون لكلا الشعبين العربي والقبطي أكبر الإعجاب على أننا
- 234 من نطق وأخبار قصيرة مرتبة بحسب تاريخ السنين. والكتاب معروف **إذ** نشر نصه مع ترجمة لاتينية في سنة 1625 نشره (Erpenius) وقد نقل
- 235 ولو أن مثل هذا القول ليس مما يصح في الأدهان. على أن ذلك الأمر له معنى **إذ** يدل على ما كان بين شيعتي المذهبين المسيحيين من عداوة لا تحل عقدها
- 236 إن "عمر" لم تكن في قلبه رحمة بالمصريين ولم يرع العهد الذي عقده معهم **إذ** كان رجلاً من "الهمج ونراه" في موضع آخر يصف ما وقع وصفه فصلاً
- 237 بها وتشتتها. ومنذ ذلك الحين لم يخش المسلمون شيئاً اللهم إلا غزوات مفردة **إذ** لبثت بحارة الروم ولصوصهم منطوياً يهبطون على مدن الساحل يغيرون
- 238 نجاته كانت لما بدا منه من الشجاعة. ثم دخل العرب المدينة من غير مقامة **إذ** لم يكن فيها جندي واحد يقف في سبيلهم ومع ذلك فقد أوقعا بأهلها وقعة
- 239 في مدته علا أمر المسلمين" وذلك في يولييه سنة 622. ويوافق على هذا مكي **إذ** يجعل اختيار بنيامين في السنة الأولى للهجرة سنة 622-623 وشهادة أبي
- 240 بحيث جعلاه موضع إعجاب اليعاقبة حتى بجلوه في حياته وعظموه بعد مماته **إذ** اتخذوه أحد القديسين الذين تخلد أسماؤهم في التقويم القبطي ومن العجيب أن
- 241 وتوحيدها، وكان هذا من أعز ما يتمناه الإمبراطور. قد بدا له الأمر ممكناً **إذ** كان عند ذلك بطل المسيحية وناصرها 421 indied Modestus But
- 242 وقد كان وصفنا لهذه الحوادث قصيراً، وكان لا بد لنا منه 508. furnish **إذ** أردنا أن نعرف حقيقة الحوادث التي كان لمصر فيها أثر كبير ولكن ذلك
- 243 أنه كان في السنة السابعة من حكم هرقل أخذاً ذلك عن البطريق ميخائيل **إذ** يقول (طبعة) بيت المقدس صفحة (293) إن شاه ورز - غزا مصر في السنة
- 244 أن يرسلوا إليهم خلعة ومؤونة. ومن ذلك يظهر أن الصلح كان صلح ندين **إذ** لم يكن الوقت قد حان لفتح بلاد السودان، 101 theMeanwhile
- 245 على أنه من الظاهر أن المدينة كانت تتوقع أن ينزل بها ما نزل 617. 280 **إذ** أنثرها به منظر ألا وهو اليأس فقد أخذ من جندها عدد كبير ليدافع عن بلاد
- 246 هذا قد كان يزيد الأمر شراً ما كان بين الحزبين الأخضر والأزرق من نضال **إذ** كانت عداوة هذين الحزبين في مصر عداوة حقيقية بلغت أشد ما بلغت
- 247 ذلك الأمر ولم يهتوا إلى كلمة فصل فيه فلا بد لنا في كتابنا هذا أن نعالجه **إذ** لا يستطيع أن نغفله في كتاب جعلناه لمعالجة تاريخ فتح العرب لتلك البلاد
- 248 معالمه تغييراً يوسع له وهذه الأخبار يعزها ما جاء في تاريخ نيقفوروس **إذ** يقول إن (فيس) أعاده هرقلوناس إلى مصر ولكننا الآن أتون إلى خير من
- 249 العرب الأوائل. فقد قام الدليل على هذا عند نقل إحدى المثلتين إلى نيويورك **إذ** وجد أن هذا الحجر الهائل كان قائماً على أربع صور من المعدن على هيئة
- 250 في هذه المحنة وساعدوهم، ولو فعلوا غير ذلك لكانوا أحق الناس وأجملهم **إذ** يكونون كأنهم يسعون إلى وضع أيديهم في أغلال الروم وكشف أجسامهم لجلد
- 251 لن يشهد عيداً للفصح بعد ذلك، ولا شك أنهم قد رأوا عليه تغييراً واعتلالاً **إذ** كان النفى قد أسقم جسمه وكان السير في الزحام ذلك اليوم قد أتبعهم
- 252 بأن شيئاً مثل ذلك عرض عليهم. ولعل هذا أذعى ما في الأمر للحزن والأسى **إذ** لا يذكر في ذلك العصر كله في أثناء الاضطهاد إلا شيء واحد وهو أن الروم
- 253 وتفرج كربته، إن لم تكن عودته قد تداركت تلك الملة قبل الضياع والهلاك **إذ** لم يكن يقبض مصر في وقت من الأوقات أشد حاجة منهم في ذلك الوقت إلى ذي
- 254 لونه" تلك لعمري دعوة تقي نغفرتها لشاعر الملك لا لتسييس الجيش وإمامه **إذ** يظهر أن (جورج) هذا الذي ذكرناه قد سار مع الجيش شاعر أو قسيساً في
- 255 في نفسه من أن مجده الغابر ونصره الباهر قد انتهيا بعد بالخذلان والعار، وإنه **إذ** يقول لبيد عزه وسطوته وإن ذلك ليذكرنا بنابليون وما أحس به من الأمل
- 256 محين أن ما يذكر عن أموال الروم لا يقصد به في أغلب الظن الجزية وحدها **إذ** أن الروم كانوا يجوبون من مصر جزية على النفوس وضرائب أخرى كثيرة
- 257 مساططين على ما هم فيه مع ما أخذ يظلمهم عند ذلك من خوف العرب وظلمهم **إذ** كانت لهم طمأنينة على دينهم وديارهم ما كانوا ليحتفظوا بها إذا عادكم
- 258 قلنا ننسى أن التاريخ لم يحو بين صفحاته ما هو أعجب من العرب وفتحهم **إذ** جاءوا إلى مصر فئة قليلة من الصحراء فانتصروا بها ثم نقول إجمالاً إنهم
- 259 "يأت من قبلهم. [وصل] (3) إذا مُت فأمر بدفني في كنيسة كذا. [وصل] وقوله **إذ** أن نقض العهد لم يأت من قبلهم توضح الأمر كله وتلوه فإن القبط لم تكن
- 260 يقضي على السوء الذي حل في مواضع كثيرة ولم يستطع الأساقفة أن يتلافوه **إذ** منعته من ذلك ضجة الحرب ومشاعها وقد زار بابليون مرة قبل ولا يتعلمنا
- 261 وذلك في أواخر شهر أكتوبر بعد نحو عام من صلح بابليون الذي لم يتم **إذ** مزقه الإمبراطور الشيخ (هرقل) في غضب. وحق [فصل] Amr 831

Patterns of explicitation involving causal/elaborating  $\text{ʔ}$  'ið in TT1H

|                                 |                 | Number | Conc lines   |
|---------------------------------|-----------------|--------|--|
| Upgrading                       |                 | 72     | 6, 12, 17, 21, 22, 29, 41, 46, 48, 53, 67, 72, 76, 79, 80, 85, 96, 97, 102, 104, 105, 108, 112, 114, 121, 122, 124, 125, 126, 127, 129, 131, 135, 141, 145, 146, 149, 150, 153, 147, 158, 164, 167, 174, 177, 180, 183, 184, 185, 190, 202, 204, 205, 206, 208, 209, 211, 214, 217, 219, 220, 223, 228, 231, 232, 234, 235, 237, 241, 242, 248, 260                    |
| Logical                         | Logico-semantic | 78     | 1, 9, 10, 15, 19, 23, 24, 25, 26, 27, 31, 32, 33, 37, 43, 44, 49, 54, 57, 58, 65, 78, 83, 84, 89, 92, 94, 99, 106, 113, 115, 119, 120, 134, 137, 138, 139, 140, 142, 143, 154, 156, 162, 166, 169, 171, 172, 179, 182, 186, 188, 191, 192, 195, 196, 200, 203, 207, 210, 212, 213, 221, 226, 229, 238, 240, 244, 245, 246, 247, 249, 250, 251, 252, 253, 256, 257, 258 |
|                                 | Tactic          | 57     | 2, 4, 5, 8, 11, 13, 16, 18, 30, 34, 35, 36, 39, 40, 42, 45, 47, 51, 55, 56, 62, 63, 66, 68, 69, 71, 81, 88, 91, 95, 103, 107, 111, 118, 128, 133, 144, 147, 152, 155, 159, 160, 161, 163, 165, 170, 176, 189, 194, 197, 198, 201, 222, 227, 239, 243, 261  |
| Ignored lines                   |                 | 30     | 20, 38, 50, 52, 59, 61, 64, 70, 73, 75, 82, 87, 93, 100, 117, 123, 130, 148, 168, 173, 175, 181, 193, 199, 216, 218, 224, 230, 255, 259  |
| Total explicitation shifts      |                 | 207    |  |
| Tokens analysed                 |                 | 231    |  |
| Percentage of shifts per tokens |                 | 90%    |  |

## N Concordance

- 1 مستقر الأمن، وقد كان ذلك مجرى من المجاري الرئيسية التي سارت فيها حوادث التاريخ. أخذت المدنيات تعلو على سطحه وتهبط كأنها أنوار الفيضان يعلو عصرأ بعد ،عصر فال
- 2 أصحاب الملايين وسكان الخرائب الوبية؛ لقد أسدل ستار على المدينة الهندية القديمة. أخذت تلفظ أنفاسها الأخيرة حين جاءها. البريطانيين، 2, 562, XXII CHAPTER
- 3 تر فلما شاهد "تارادا" ذلك - هكذا تروى الأسطورة- حاول أن يكون في فنه أكثر إتقاناً. أخذته بعدئذ خشية الخاشع، 2, 437 hampe seriously not is performer Indian The
- 4 لوا مولاهم بوذا وتلاميذه في تماثيل جعلوا أجسادها وكذا يجعلونها مخنثة الأجزاء. أخرجوها على غرار نماذج يونانية بشعة تمثل اليونان وهم في مرحلة واقعية تميل بهم
- 5 ي سبيل الإحسان، وترك ما تبقى منه لأسرته ولما كان "موهانداس" في صباه أنكر الآلهة. أساء إلى نفسه أن يرى أعمال الدعارة ماثلة في بعض آلهة، الهندوس ولكي يعلن ازديا
- 6 حيث فقد أخذه الناس إلى حيث يسكنون واستأنسوه وجعلوا منه عبداً محبباً إلى نفوسهم. استخدموه على شتى العصور ليزيد من ثروة الإنسان وفراغه وقوته؛ وهكذا أخذ هذا الإ
- 7 بالمشعر وتنتهي بالنتز، فقد تحول كل شيء لما أصبحت الأشياء في أعين الناس أشخاصاً. أصبحت صفات الأشياء أشياء قائمة بذاتها وبانت نوعتها بمثابة الأسماء والعبارات
- 8 ة، تصفها بالسكسرية وصفاراً؛ وتتفضل عليها العاصفة بالزيادة من ثورة غضبها. اضطرتها -بذلك اضطراً جاء وفق ما تشاء -وتهوى أن تثبت ليلتها تحت سقف. شارو
- 9 اليوناني حتى لقد اعترف "قارهاميرا" الذي أطلق على مؤلفه الموسوعي اسماً له مغزاه. أطلق عليه مجموعة "كاملة للتجسيم الطبيعي" - اعترف صراحة باعتماده على اليونان
- 10 ،وفي سنة 1924م رتجت دنيا العلم الجديد مرة أخرى بأبناء جاعتها من الهند 588 : أعلن سير" جون مارشال أن عوانه -الهنود وبصفة خاصة ر."دبانجي - قد اكتشفوا
- 11 نانا وأوثق اتصالاً واطراداً، وأعني بها حياة الرعي، التي اقتضت ميزات عظيمة الخطر. اقتضت استئناس الحيوان وتربية الماشية واستعمال اللين إننا لا نعرف كيف بدأ است
- 12 جها ولطائفها وملحقاتها وفنونها وترفيها؛ وأول صورة تبنت فيها الثقافة هي الزراعة. الإنسان لا يجد لتمذنه فراغاً مبرراً إلا إذا استقر في مكان يفلح تربته ويخزن ف
- 13 ينظم لزواج كانت تشتري بثمن أعلى إن كانت بكرأ من ثمن أختها التي ضعفت إرادتها. البكر يبشر ماضياً بالأمانة الزوجية التي أصبحت عندئذ ذات قيمة كبرى في أعين الر
- 14 ،التربية بدايات ضئيلة من الشعوب البدائية 364. icial and unstable environment. التربية عندهم - كما هي عند الحيوان - هي قبل كل شيء نقل لضروب المهارة لتدريب ال
- 15 قرنين السابع والسادس قبل الميلاد؛ ذلك لأن الدين لا يزدهر في حياة تزدهر بالثراء. الحواس في ظل الثراء تحرر نفسها من قيود الورع وتخلق من الفلسفات ما يبرر هذا ال
- 16 نعتت أن تقيم تشريعاتها الخلقية على أساس من المنفعة الاقتصادية والسياسية الصريحة. الفرد لم تهينه طبيعته بميول التي تميل به نحو إخضاع مصالحه الشخصية لمصالح المج
- 17 نسان شيئاً من الجهد ينقده في ميدان الفنون وجمال التفكير؛ والمطر كذلك عامل ضروري للماء وسيلة الحياة بل قد يكون أهم للحياة من ضوء الشمس ولما كانت السماء متق
- 18 ورت الهدامة والإفلاس المالي. هذه هي بعض الوسائل التي قد تؤدي إلى فناء المدينة. المدينة ليست شيئاً محبباً في فطرة الإنسان كلا ولا هي شيء يستعصي على الفناء؛
- 19 اته وأجيدت زخرفته؛ حتى ليجوز لنا أن نقول إنه ليس في العالم كله ما يفوقه في ذلك؛ النقوش التي زخرف بها المعماريون مصلى هنري السابع في وستمنستر أو في أكسفورد ت
- 20 داعين له بالموت؛ نعم بلغت الإمبراطورية المغولية في الهند أثناء حكمه أوج رفعتها. امتدت رقعتها إلى بطاح، الدكن لكنها كانت قوة لا تقيم أساسها على حب الشعب وكان
- 21 الأري الفارسي- بدل أن يعتقد في تناسخ الأرواح على صور متتابعة، آمن بعقيدة أبسط. آمن بالخلود، الشخصي فالروح بعد الموت تلاقي إما عذاباً أو نعيماً فلما ، أن يلقي
- 22 ر خضوعه للجدد واشتياكها فيه، فإنها لا تتحد مع براهما وكفى؛ بل تصبح براهما نفسه؛ أن برهما ليس إلا ذلك الأساس الروحي، الخبي ذلك الروح اللامادي الذي لا يتفرد ب
- 23 كا" شمالي العاصمة، لم يزل يذكره الناس في الهند جيلاً عن جيل باسم "جديم أشوكا"؛ أن أبناء المنبوذين كل أنواع العذاب والتعذيب التي تشتمل عليها الجديم، الحقيقية
- 24 يصبحون في نعمة الصابرين: "أوم، أوم، أوم" وأصبحت بنارس هي المدينة المقدسة للهند. باتت كعبة لملايين، الحجاج يؤمها الشيوخ من الرجال والعجائز من النساء جاوعوا من
- 25 أ؛ وإن فالكثابة- شأنها شأن التصوير والنحت- قد تكون في نشأتها فناً خزقياً 60) بدأت ضرباً من ضربوب النقش والرسم؛ وبذلك تكون الطينة نفسها التي استحالت في يد ا
- 26 شهد الحكم المغولي آخر مراحل النصر التي بلغتها العمارة الهندية؛ 2,538 Spain. برهن أتباع محمد على أنهم أساتذة في فن البناء حيثما حلوا بقوة سلاحهم -، غرناطة
- 27 يظهر وليث هذا التأثير الفارسي حتى غير "أشوكا" لأنك تراه ظاهراً في تصميم قصره. تجد هذا القصر مطابقاً للفاعنة ذات الأعمدة المائة في "فرسوبولس" كما ترى تأثير
- 28 قرباناً تقدمه للآلهة وأن "أشاميزا" أو "تضحية الجواد"- لمن أعرب الطقوس جميعاً. تخيل للناس فيها أن ملكة القبيلة زوجت الحصان المقدس بعد ذبحه على أن القربان ا
- 29 ؛ وإنك لترى في متحف الفنون الجميلة في "بوستن"، مثلاً جيلاً لهذا الأسلوب الفني. تراه يرمز إلى إحدى "راجات" الموسيقى بنساء رشيقات وبرج شامخ وسماء دانية وكذلك
- 30 من ثم مدوا أرجاه تجاه الغرب إلى "ميسور"؛ ويمتد تاريخهم إلى عهد بعيد في القدم. ترى لمهمذكوراً في مراسيم "أشوكا" لكننا ، لا ندري عنهم شيئاً حتى القرن الثامن
- 31 لجدال، لكنا لنجد في تاريخها كله مثلاً واحداً للاضطهاد، بل الأمر على نقيض ذلك. ترى البرهمية قد يسرت سبيل العودة لهؤلاء الخارجين عليها أن اعترفت ببوذا إليها
- 32 ،عشرات الفنون المختلفة؛ لكن ما خلفته لنا من تلك الفنون، لا يقدم لنا صورة كاملة. ترى فيها جانباً منقوصاً لا ، لأن الهند قد تراخت عن الإبداع الفني في أي عهد من
- 33 لسطح إلى الغزير؛ وأخيراً قد تبعث الصورة الفنية في أنفسنا الرضى لما فيها من صدق. ترى فيها محاكاة واضحة ناصعة للطبيعة أو للواقع، الخارجي حين تلفظ لمحة من جمال
- 34 شأ مع المدينة؛ لأنه في ظل المدنية يزداد المجال الذي يتطلب دهاء السياسة اتساعاً. تزداد الأشياء التي تعري الإنسان بالسرقه وتربيتنا لأبنائنا تشبههم على المهارة
- 35 ،عرض أمام أبصارنا بقايا تلك الحرب التي نشبت بين الإنسان وسائر الأنواع الحيوانية. تعرض أمامنا المدى والهروات والرماح والقسي وجبال الصيد والأفخاخ والمصائد والس
- 36 من أدب وفلسفة وفن وشعائر عبادة، فكأنما تؤدي اليوم صيدنا بوساطة غيرنا نبيبه عنا. تعوزنا جرأة القلب التي نقلت بها طراندنا علناً في الفضاء المكتشف؛ لكن ذكريات ا
- 37 ثنية بالعاطفة الحية الجسدية، لكن الهند تؤهل تأويلاً مدفوعة فيه بالشعور الديني. نفسرها بأنها قصيدة صوفية رمزية تعبر عن عشق الروح -الله وهو تأويل يفهمه أولئك ا
- 38 وعند هذا الموضوع تصبح الملحمة نشيداً من أناشيد الغابات 2,168 ts of the trees. نقص كيف ارتحل "أما" و "سينا" و "لاكشمان" إلى الغابات وكيف سافر معهم عامر أيو"
- 39 إنها كبيرة وبها أرقى القوانين، فقد كانت مدينة عسكرية ومدنية جامعية في آن معاً. تقع من الوجهة العسكرية على الطريق الرئيسية المؤدية إلى آسيا الغربية وكان بها
- 40 ،النواب على الإسراف في الأموال التي اغتصبها لنفسه، فدافع كلايف عن نفسه في براعة. جعل يصف الغنى الذي وجد نفسه محاطاً به في -الهند فمدن غنية تعرض عليه أي مبلغ أ
- 41 علامات الخارجية المرئية للنفوس الباطنية الخفية؛ وكذلك الحال مع اليونان الأقدمين. جعلوا السماء هي الإله "أورانوس" والقمر ، هو الإله "سلين" والأرض ، هي الإلهة "جى"
- 42 ي تم على يدي "أورنجبذ" فقد كان هذا الرجل عثرة نكداء في حظ المغول والفن الهندي. حفزه التعصب الديني الضيق الأفق إلى أن ينصرف بكل نفسه إلى ديانة يعينها لا يسمح
- 43 يكونج، وعندئذ وقع بصره خلال الأشجار واللصون، على منظر بدا له معجزة من المعجزات. رأى أو مبعداً ضخماً يبلغ في تصميم بنائه حداً من الجلال لا يكاد يصدقه العقل؛ رآه
- 44 يجوز لنا أن نحكم عليه بمعيار "الوصايا الخلقية" التي يحفظها الناس في غرب السويس. ربما كان الأجدد أن نفهم الموقف على أساس "لارون" و "تيتشه شععب" : عجز عن حكم نفس
- 45 تطاعتهم الفنية في المادة الهزيلة التي كانت تحت أيديهم، وهي الخشب؛ وجاء الإنجليز. ساءهم ما عومل به مبشروهم بتجارهم فضموا بورما إلى أملاكهم سنة، 1886 ونقلوا ال

- 46 wife his poverty and exile his During 253 1 سقط من شرفة مكتبته فقتلى، نحيه، I
- 47 ثم أصابها الدمار وزالت من ذاكرات البشر؛ ويقول "يكن" عن التاريخ إنه حطام سفينة؛ ضاع من الماضي أكثر مما بقي؛ وإنما نجد الغراء عن هذا الصانع في الرأي القائل ب
- 48 the in not dwelt Envy 123 2 Peaceful lived the righteous people, rich in wealth, in merit high; 2,122 عاش الشعب النقي مسالماً كثير ، المال رفيع المقام، 2
- 49 حتى عهد "بير باخ" (1423-61) في أوربا؛ وكان "بهاسكارا" سيقاً إلى حساب التفاضل؛ فكر فيه على نحو تقريبي وأعد آرياً "بهااتا قائمة بحساب، الجيب وجاء في كتاب سو"
- 50 له من ألوان العنف في ثورة 1921، أحابه غاندي بعبارة رفعت فوراً إلى ذروة الشرف؛ قال: 2. 705 I learned the that blame the all endorse to wish
- 51 ورهم، وقال هندي من قبيلة "أبيون" ما عساه أن يحير عالماً من علماء الميثافيزيقا؛ قال في لهجة كونفوشية إن "أباينا وأجدانا كانت تغنيهم هذه الأرض، وحقها لا يرجو
- 52 swoman to these are vain palace, gilded and steed and 'Car 145 2، قالت: 2. 145 'Car
- 53 - صورين إلى الخطوة في بلاد المغولي العظيم هو "ذرافانت" الذي لم يؤثر أصله الوضيع؛ كان ابن حامل المحفل التي تنقل الركاب - في نظرة الإمبراطور إليه أقل تأثير؛
- 54 جبال وعشي نور المدينة الواهن المنقطع ببطانة من ظلام؛ كان الإنسان البدائي قاسياً؛ كان حتماً عليه أن يكون كذلك؛ فقد علمته الحياة أن تكون ذراعاً على استعداد للضرب
- 55 بحث ما أن ين به الكهنة، وأن كل فن في الهند كان يتبع الدين أكثر مما يتبع الفن نفسه؛ كان خادماً للدهوت أو قد نفس بالجد ما لم يقصد به النحت إلى الجد، وإنما قصد ب
- 56 حاس والرصاص والقصدير والزنك والحديد - وكان استنجام الحديد في وقت بالكر من التاريخ؛ كان في سنة 1500 ق م؛ وارتقت صناعة طرق الحديد وصبه في الهند قبل ظهورها المعروف
- 57 فالعشيرة هي الخطوة الثانية نحو تكوين الدولة؛ لكن التطور في هذه السبيل كان بطيئاً؛ كان كثير من الجماعات بغير رؤساء وجماعات أخرى كثيرة لن تقبل نظام الرئاسة - فيم
- 58 غلة بأعمال البر والإحسان ولم يكن يحكم على الأرملة بالفقر، بل الأمر على عكس ذلك؛ كان لها الحق الأول في أملاك زوجها غير أن هذه القواعد لم تجديقوا إلا عند ال
- 59 م العقاقير لكنهم لم يكونوا يسرفون في استخدام العقاقير حتى في أمثال هذه الحالات؛ كان معظم اعتمادهم على تدبير الطعام الملائم والاستحمام والحن الشرجية والاستنشاق
- 60 وليت النار "وهي الإله أجنبي" حيناً من الدهر أهم آلهة الفيدا جميعاً 638 ads.؛ كان هذا الإله هو الشعلة المقدسة التي ترفع القران إلى السماء وكان هو البرق ا
- 61 Thlingit لهم للوقت مما أعان على قيام الدولة، أنظر إلى السماك من قبيلة "تلتنجت"؛ كان يضع على رأسه غطاء يشبه رأس عجل البحر ثم يخفي نفسه بين الصخور ويصرخ بمثل
- 62 الظاهر أن جماعة سنة 1556م أتت بالناس إلى أكل اللحوم البشرية وإلى الخراب الشامل؛ كانت الطرق رديئة والمواصلات بطيئة، الحركة فلم يكن يسيراً على فائض منطقة من ال
- 63 - والحيوان والأشجار ومجاري الماء والجبال والنجوم، وكانت التعابين والأفاعي مقدسات؛ كانت آلهة تعبدوا مثلاً علياً تشد في قواها الجنسية، العامرة كذلك شجرة "بودي" ال
- 64 مسيحية قد ذهب عهدها - فيما يظهر - وانقضت وتمسك البراهمة بمبادئهم في اعتزاز بها؛ كانوا يقابلون عقائد الغرب بطائفة من أفكارهم لها ما لتلك العقائد الغربية من د
- 65 بيق إلى الله، تالأم عقل الباحث عن الله وقلبه؛ ومن الحمق أن تتحول من دين إلى دين؛ كل ما يتطلبه الإنسان هو أن يمضي في طريقه الذي بدأه وأن يتعمق عقيدته الخاصة؛
- 66 أو أول درس سيعلمه حكام اليونان لتلاميذهم المخلصين هو قصور العقل 782 hind.؛ كيف يستطيع هذا المخ الضعيف الذي تتبعه عملية حسابية صغيرة أن يطمع في أن يدرك ي
- 67 برك كل الكائنات في نفسه، ويدرك نفسه في كل الكائنات، لن يصيبه شيء من القلق بعدئذ؛ كيف يمكن أن يصاحبه بعد ذلك وهم أو أسى؟ 831 I . 1. qual characteristic Certain
- 68 روط لازمة لنشأة المدنية، لكن تلك العوامل نفسها لا تكون مدنية ولا تنتشها من عدم؛ لا بد أن يضاف إليها العوامل النفسية، الدقيقة فلا بد أن يسود الناس نظام سياسي
- 69 حية من قصة غرامية، كما لا بد لها من "مضحك"؛ وليس في الألب المسرحي الهندي أساساً؛ لا مندوحة لهم عن اختتام الحوادث بخاتمة سعيدة؛ وحتم في المسرحية أن ينتصر الحب
- 70 ، الغريبي من "الماهاباراتا"؛ وأعني بها "راماياتا"، وهي أقصر من زميلتها الأولى؛ لا يزيد طولها على ألف صفحة قوام الصفحة منها ثمانية وأربعون سطراً؛ وعلى الرغم
- 71 ، (نفسها) أن تكون ناعمة نشيطة أكثر منها رشيقة جميلة (ولو أنه يقدّر هذه الصفات فيها)؛ لا بد أن تكون لكسباً اقتصادياً لا ، خساراً لا كسب من، ورائها وإلا لما فكر الله"
- 72 لفرديته، لا في أول الحياة ولا في نهايتها؛ فالفرديّة - كالحريّة - ترف جاءت به مدنية؛ لم يحدث إلا في فجر التاريخ أن تحرر من ربقة الجوع والنسل والقتال عدد من الرجا
- 73 قسه هو "كرشنا" الذي لم يكن في أسفار الفيدا إلا على أنه إله محلي لقبيلة "كرشنا"؛ لم يكن حينئذ قد تجاوز هذه المرحلة؛ كذلك كان "فشنو" أي الشمس التي تجتاز الأرض
- 74 لتجزية والغرامات والتعويض، فكل هذه وسائل عملت على انتقال السلع من مكان إلى مكان؛ لم يكن للإنسان مندوحة عن ذلك؛ ثم أخذ نظام للتبادل ينشأ ويبدأ رويداً فأقيمت ،
- 75 بغير صون أن التصوير قد تدهور عندهم لأنه أيسر من أن يتقدم به المنقرب إلى الآلهة؛ ليس في إخراجها من العناء ما يشرف ذلك المنقرب؛ ويجوز ألا تكون الصور بما تتصف به
- 76 (داء المطيع، ويمداه بماله في ولاء وإخلاص؛ والدين بصفة عامة لا يرعى الخير المطلق؛ ليس هناك خير) مطلق بل ، يرعى معايير السلوك التي وطدت نفسها بحكم الظروف الاقتصادية
- 77 ؛ فلعينا في كل خطوه نخطوها أن نذكر أنفسنا بأن أئوفاً معرضة للخطأ في أحكامها؛ هي نتيجة لتقاليدنا وبيئتنا المحلية المحدودة؛ وإنما لنظّم أنفسنا ونظّم الأمم ال
- 78 قد وجد الأستاذ "جارب" الذي كرس شطراً كبيراً من حياته لدراسة سانخيا، عزاء لنفسه؛ وجد أن مذهب "كابيلاد" اشتمل لأول مرة في تاريخ العالم استقلال العقل الإنساني
- 79 ، الظروف عزاءها في الدين؛ ولقد رحبت بالمسيحية ترحيباً قلبياً خالصاً حيناً من الزمن؛ وجدت فيها كثيراً من المثل الخلقية العليا التي لبثت آلاف السنين تضعها من أنفسها
- 80 الجاندرافا" على الزوجات التي تتم باتفاق الزوجين، ووصف أمثال هؤلاء وصفاً شائناً؛ وصفهم بأنهم وليدو الشهوة؛ نعم إن التشريع يبيح مثل هذا الزواج لكن الزوجين عند
- 81 ، بما من أعجب ما شهده تاريخ الديانات من مذاهب؛ فقد بدأ هؤلاء الأتباع بمنطق واقعي؛ وصفوا المعرفة بأنها لا تتجاوز حدود النسبي الذي يقع في الزمان؛ فكانوا يعلمون ا
- 82 مقدس الذي كانوا يقيمونه تكريماً للإلهة "فاسانتي" فقد كان يصطبغ بشيء من المجون؛ - يحملون وهم مشاة في - صفر موزاً للعلاقة الجنسية يهزونها هزات تمثل حركات العملي
- 83 شاعت دون أن تخشى من أحد اعتداء أو إساءة؛ بل إن الوضع في عين الشرقي على عكس ذلك؛؛ يرى الخطر في ذلك، ولعنا كنه على الجنس، الآخر فترى "مانو" يحذر: الرجال إن المر
- 84 أو تتمتع بالتولب، جزاء وفاقاً لما وقع من النفس في حياة ماضية من رذيلة أو فضيلة؛؛ يستحيل على فعل صغير أو كبير خير أو شريع أن يمضي بغير أثر؛ إن كل شيء لا بد له
- 85 ، "بيلا" في شخصه الواقعية والاسكلانية، وهو يبدأ كلامه بما يكاد يشبه أقوال الأطباء؛ يضع قاعدة في أول حكمه، يسوقها وهي أن "انعدام الأمل انعداماً تاماً هو ... أكمل
- 86 ، ألوان الألب - مقاطع لا تعني شيئاً؛ والسلم الموسيقي عندهم ألطف مما هو عندنا وأق؛ يضيف إلى سلمنا ذي الاثنتي عشرة نغمة عشر نغمات أخرى غاية في الدقة وبذلك يصبح
- 87 دسة يقرأها الهندي على نحو ما يقرأ المسيحي "محاكاة المسيح" أو "تراجم القديسين"؛؛ يعتقد الهندي الورع أن "كرشنا" أو "راما صورتان" مجسدتان، بللأهوية ولا يزال يتوج
- 88 ، ثم العائلي بديل آخر في العبد الأول، وهو "الزواج الذي يضيف الزوج إلى أسرة زوجته"؛ يقضي هذا النظام أن يهجر الزوج قبيلته ليعيش مع قبيلة زوجته وأسرته ويعمل من أج
- 89 - المقصود من "جوهر الموضوع" - وهي العبارة التي وردت في المرسوم الذي ذكرناه الآن؛ يقول إن "قانون التقوى شيء، عميل لكن مم يتكون قانون التقوى؟ يتكون من هذه الأث
- 90 ، مجتمع المتحضر. لقد كانا ذات يوم مركز الحياة، وهما الآن بمثابة أساسها الخيبيين؛؛ يكمن وراء أولئك الصيادين الأشداء كل ما لنا من لب ولسفة وفن وشعائر، عبادة فك
- 91 ، المقاطع - أي ما يساوي الإلياذة والأوديسية مجتمعين سبع مرات ولسم مؤلفها أسطوري؛؛ ينسبها الرواة لمن يسمونه "قياسا" وهي كلمة معناها "المنظم" فقد كتبها مائة شاعر
- 92 من العودة إلى الحياة؛ ولما في الأدب البوذي، فكثيراً ما تتخذ الكلمة معنى دنوبياً؛؛ يوصف القديس في هذا الأدب مراراً بأنه اصطنع النرفانا في حياته، الدنيا بجمعها لم

## Patterns of explicitation involving causal/elaborating إذ 'id in TT2M

|                                 | Number          | Conc lines  |  |
|---------------------------------|-----------------|---|--|
| Upgrading                       | 21              | 3, 4, 9, 11, 21, 24, 31, 32, 35, 37, 41, 46, 49, 51, 53, 56, 58, 63, 73, 77, 78 |  |
| Logical                         | Logico-semantic | 47  | 2, 6, 7, 8, 10, 12, 13, 14, 15, 19, 23, 25, 26, 34, 40, 42, 43, 44, 47, 50, 52, 55, 57, 59, 60, 61, 62, 64, 65, 66, 67, 68, 69, 71, 72, 74, 75, 79, 82, 83, 84, 86, 87, 88, 89, 90, 91 |
|                                 | Tactic          | 17  | 1, 5, 20, 27, 28, 29, 30, 33, 36, 38, 39, 45, 54, 70, 80, 81, 85   |
| Ignored lines                   |                 |   |  |
| Total explicitation shifts      | 85              |   |  |
| Tokens analysed                 | 92              |   |  |
| Percentage of shifts per tokens | 91%             |   |  |

## Text: TT3M; file: ST3RandTT3MzappedITH

### N Concordance

- 1 كذلك أن نسميها باسم "الله" أو "العقل"؛ وهذا "الكائن" باعتباره كلاً واحداً، حر؛ إذ أراد الله منذ البداية أن يتصرف وفق قوانين عامة بمرقرة غير أنه اختار من القوان
- 2 منذ عهد جرجوري السابع (في أواخر القرن الحادي عشر) بات نفوذاً حقيقياً وفعالاً؛ إذ أصبح رجال الكنيسة منذ ذلك العهد هيئة موحدة في أوروبا الغربية، كلها تديرها روم
- 3... قويا، لن أفعل عن ممارسة الفلسفة وتعليمها، مستملاً إليها كل من عساني مصادفة إذ علموا أن ذلك أمر، الله وأني مؤمن أن الدولة لم تشهد خيراً أفضل من خدمتي لله.
- 4، في استهتاره الشرقي ولقد تمثل في معبده امتزاج العقائد الذي كان جائزاً في عهده إذ أقام في معبده ذلك تماثيل لإبراهيم، وأورفيوس وأبولونيوس، التيتاني والمسيح، 2،
- 5 ان فورفوريوس كما كان أتباع أفلوطين جميعاً، أكثر اعتقاداً في الخرافة مما كان هو؛ إذ الاعتقاد في الخرافة عنده قد بلغ أدنى حد ممكن في ذلك العصر [وصل] فلنحاول الآن
- 6، كانت الإهتاعات الزراعية من نصيب عامة الإسرطيين، أما العلية فكان لهم ضيعاتهم إذ الإهتاعات كانت أقساماً من الأرض العامة توزعها الدولة على أبنائها، 1، The 023
- 7، الحق إذا لم يبلغ الوجود، ويلزم عن هذا أننا لا نعرف الأشياء بواسطة الحواس وحدها إذ الحواس وحدها لا تمكننا من إدراك وجود، الأشياء وإن قوام المعرفة هو، التأمل ل
- 8 ع أي شخص يمتاز في أية ناحية من النواحي، ولكن وسيلته في ذلك الإعدام أو الاغتيل إذ ألزمته، الظروف ويجب أن يمنع اجتماع الناس على طعام أو في، ندوة وأن يمنع كل نظا
- 9 عية شر، لكن من يأخذ بوجهة نظر تراسيماكوس قد يقول: "ليس الأمر أمر برهان أو تنفيذ إذ السؤال لا يعدو أن يتكون هل تحب الدولة التي ينشدها أفلاطون؟ فإن أحببتها فهي خي
- 10 مظل" معناها "غير ذي ضوء" ولا ينظر بارمنيدس إلى "الواحد" نظرتنا نحن إلى الله إذ الظاهر أنه يتصوره مادياً وله امتداد لأنه يتحدث عنه على أنه كروي الشكل؛ لكنه مع
- 11 ذهب كثيرون من الفلاسفة فيما قبل سقراط؛ ويستحيل أن يكون هنالك أكثر من عالم واحد إذ العالم صورة خلقت لمغاية وهي أن تحاكي النموذج الأزلي الذي يعقله، الله ما كانت
- 12 صورة للجسم، هي أنها تجعل الجسم كلاً عضوياً، له غايات يقصد إليها باعتباره وحدة إذ العضو الواحد من أعضاء الجسم تكون له غايات خارجة عن حدود، نفسه فالعين وحدها -
- 13 يتعلموا القراءة والكتابة، على الرغم من أن هذين الفنين يعدان من الفنون النافعة إذ الغاية من التعليم هي "الفضيلة" لا، النفع أما ماذا يعني أرسطو بكلمة "فضيلة" فق
- 14 لوكمهم -فيما يعتقدون\_ أما أولئك الذين ينشدون مستوى أعلى من ذلك، فسيخيب رجواؤهم؛ إذ الكتاب يناشد أوساط العمر من الرجال ذوي المكانة، المحترمة حتى لقد اتخذته هذه ا
- 15 له في رواية أفلاطون عن سقراط، فالمشكلة مختلفة كل الاختلاف عنها في رواية زينوفون إذ المشكلة في رواية أفلاطون هي أنه من أصعب الأمور أن تحكم إلى أي حد يريد أفلاطون
- 16 ونائي استنباطياً قياسياً من أوله إلى آخره، فإثار هذا مشكلة حول المقدمات الأولى إذ المقدمات التي تبدأ منها عملية لاستنباط، القياس لا بد أن تكون، كلية ولو في بعض
- 17 (الظاهر أن هذه النظرة كلها، قد نشأت في قولهم بإبهاء من علم الحياة (البيولوجيا) إذ أن ثمره، البلوط هي "بالقوة" شجرة من أشجار، البلوط، 1، 883 Nature belongs to
- 18 فجاه القرن الثامن عشر بمذهبه في "الحساسية المرهفة" الذي أخذ يفسد ذلك التوازن، إذ أن هذا المذهب لا يصف العقل بالخير لنتائجه الطيبة أو لتناقضه مع التشريع الأخلا
- 19: إن هي في نهاية التحليل، إلا تفاوت في الدخل، وهذا جزء من الدفاع عن الديمقراطية إذ إن محاولتك أن توجد عدالة "نسبية قائمة على أي أساس غير، الثروة هي محاولة لا ب
- 20 نى إلى الحكمة، لأنها لذة غير مشوبة، ولا تعتمد على وجود الألم حافزاً على الرغبة؛ إذ إن الجسد هو في حالة من، التوازن يكون خالياً من الألم؛ وعلى ذلك فلا مندوحة لن
- 21 ج الديني؛ وقد تجد أحياناً ما يزعم لك أن الحجم من ابتكار المسيحية، لكن ذلك خطأ؛ إذ أن المسيحية لم تفعل في هذا الصدد سوى أن نسقت العقائد الشائعة القديمة في صورة
- 22 لس قانون" على نفس النحو الذي تكون به كلمة "سقراط" موضوعاً في قولنا "سقراط فان"؛ إذ أن ذلك الافتراض قد مكن لبعض الناس أن يذهبوا إلى أن عبارة كل "الناس بمعنى من
- 23، عرضة للخطأ، وكيف يقع مثل هذا الخطأ؟ إن الرأي لا يمكن أن يكون عن شيء لا وجود له إذ أن ذلك مستحيل ولا أن يكون عن شيء، موجود لأن ذلك عندئذ يكون معرفة وإن فالرأ
- 24 وعندئذ ظهر رجال العمارة والنحت والمسرحية، الذين لا يشق لهم غبار حتى يومنا هذا إذ أنتجوا من الآيات ما كان له السيطرة في مقلب الأيام حتى العصر الحديث؛ فلو تذكرت
- 25 فالمدنية اليونانية الرومانية لم تترك في المناطق الزراعية إلا أثراً خافتاً جداً إذ انحصرت تلك المدنية تقريباً في حدود المدن؛ بل إنه حتى في المدن ذاتها كان هنال
- 26 مرات عدة، ارتفعت خارج جسدي بحيث دخلت نفسي، وأصبحت بالنسبة لكل شيء خارجة إذ انحصرت في دخيلة، نفسي وقد شهدت عندئذ جمالاً باهراً وعندئذ، أيقنت أكثر من يقيني
- 27، ات جماعات هرباً من جباة الضرائب؛ ولم يعد النظام إلى البلاد إلا بعد موت أفلوطين إذ أنقذت الإمبراطورية مؤقتاً بفضل الإجراءات العنيفة التي اتخذها ديوقليتيان" أو قن
- 28 بصديقها يظهر قريباً جداً من الجنون إذا ما جعل المرء في اعتباره الحقائق الواقعة؛ إذ أنك لن تجد مجنوناً قد أوغل في جنونه إلى حد أن يفترض بأن النار والتلج شيء واح
- 29، لأفي الصدق من سواها؛ ولا بد للاحتمال أن يكون وسيلة هدايتنا في حياتنا العملية إذ أنه من المعقول أن يتصرف الإنسان على أساس الفرض الذي يراه أرجح الفروض الممكنة
- 30 وليس لله (عند أرسطو) تلك الصفات التي يتصف بها الله عند المسيحيين 1,624 men. إذ أنه مما ينقص من كماله أن يفكر في شيء إلا ما هو كامل أعني: نفسه لا بد أن يكو
- 31، من أولئك الذين يتمتعون بمنزلة عالية، على ألا يتعالى إزاء أبناء الطبقة الوسطى إذ أنه من العسير ومن السمو أن تضع نفسك في مكانة أعلى من الطبقة الأولى لكنه من ا
- 32 لأنه في العالم الآخر سيتاح له أن يلقي أسئلة إلى الأبد دون أن يحكم عليه بالموت إذ أنه سيكون عندئذ من أصحاب الخلود؛ إنه لو كان قد مارس الجدل على النحو الموصوف ف
- 33 س بوجود هو عدم (وهكذا يذكرنا بارمنيدس)، وعلى ذلك تكون المعرفة غير قابلة للخطأ إذ أنه من المستحيل عليها منطقياً أن، تختطئه أما الرأي فعرضة للخطأ وكيف يقع مثل ه
- 34 وحين أقول هذا، فإنما يدور الحب في خاطري، باعتباره الحب عاطفة لا مبدأ؛ 2,286. إذ بشر الرواقيون بالحب الشامل للتاريخياً متخذين، الحب مبدأ؛ وإنك لتجد هذا المبدأ
- 35 (وزينون وسقراط، إلا بعد عسر شديد، فيروي أن الحوار قد وقع حين كان بارمنيدس شيخاً إذ بلغت سنه حوالي الخامسة (والستين) وأما. زينون فكان عندئذ في منتصف عمره حوالي) ا

- 36 النظرية الدولية في الفلسفة عند الرواقين، لكنها تبدأ قبل ذلك في الحياة العملية إذ تبدأ من الإسكندر؛ وكان من نتائجها تفاعل بين اليوناني والبربري فتعلم البرابرة
- 37 نفورد؛ تميل المذاهب الفلسفية التي أوحى بها فيثاغورس إلى البحث في العالم الآخر إذ تجعل القيمة كلها لوحدة الله التي لا تراها العيون وتتمهم العالم المرئي بالبطلا
- 38 إن مكانة الخير في فلسفة أفلاطون تستوقف النظر 1,290. arly has the upper hand. إذ تراها يقول إن العلم والحقيقة يشبهان الخير لكن الخير له المكانة العليا ليس أ
- 39 اجراً من مدينة واحدة قديمة، فكانت المدينة الجديدة تنظر على صلات بالمدينة الأصلية إذ تربطها بها روابط العاطفة ومثل هذه العاطفة بيوم أمداً طويلاً كما ، يتبين مثلا -
- 40 لديمقراطية؛ لكن جاء الغزو الحربي فقلب هذا التوازن الذي لم تكن فيه عوامل الدول؛ إذ ترتب على الغزو أن ازداد ثراء طبقة أعضاء الشيوخ ازدياداً، هائلًا كما ازداد ثراء
- 41 بكل جوانب فلسفتهم على الإطلاق؛ ويلعب أرسطو دوراً أهم مما يبدو في فلسفة أفلاطون إذ ترى هذا يقتبس من أرسطو فقرات كثيرة بغير أن ينكر أنها لأرسطو وكذلك يشعر القار
- 42 ة، -خصوصاً بين الطبقات الدنيا- وما ديانة اليونان الأقدمين إلا مزيج من العقيدتين إذ ترى أن بعض إلهات اليونان مستمدة من أصل مسيني 103 Above the Although
- 43 في هذه الحياة، أو أسعد في حياة آخرة، مما هو الآن؛ إنك الآن تغادر الحياة بريناً إذ تغادرها معانياً لا مقترفاً لإثم؛ ستغادرها ضحية الناس لا ضحية القوانين؛ أما إ
- 44 بولست تجد ذكراً لهذا كله في مؤلفات أفلاطون 2,490. "han to the real Aristotle." إذ تنجي عن مشاهد الخراب والبؤس في دنيا، الواقع ليتأمل بفكرة عالماً آخر خالداً ق ،
- 45 ي في معتقدات البابليين والفرس والمصريين؛ وشبهه بهذا ما فعلته الغزوات الرومانية؛ إذ جعلت العالم الغربي ملماً بهذه الآراء والمذاهب اليونانية كما جعلته ملماً كذلك ب
- 46 ف بحرف لما وقع، بل تسجيل لما بقي في ذاكرة أفلاطون بعد وقوع الحادثة ببضعة أعوام إذ جمع أفلاطون منقرضات ما كان ينكره بعضه إلى بعض وأسبع عليه من فنه الأدبي ثوباً
- 47 الة هذا النظام رغم فطاعته؛ حتى جاء أوغسطس آخر الأمر، وكما كانت دهشة الناس جميعاً إذ رأوه يظفر لنفسه بنصر شامل لم يدع فرصة لمنافس يتخداه بغية الحد من سلطانه، 2،
- 48 -رباعياً: رأى أفلاطون -مارة معظم الفلاسفة اليونان 1,120. ially aristocratic. إذ رأى أن الفراغ ضروري لتحصيل الحكمة وإذن فلن تتوفر الحكمة لأولئك الذين يضطرون
- 49 أهل هذا العصر الحديث، يرون في الدين مصدر عزاء، أما عند أبيقور فهو على نقيض ذلك؛ إذ رأى أن تدخل الآلهة في مجرى الطبيعة مصدر فزع كما رأى في الخلود قضاء على كل أم
- 50 ته الحزينة وقال: "لا تبالوا، فسأترك لكم ما هو أهم جداً من الثروة على هذه الأرض إذ سأترك لكم مثلاً من الحياة الفاضلة أو - قال شيئاً بهذا المعنى؛ ثم فجر عروقه و
- 51 فمثل هذا الرأي أقرب إلى الصواب في تطبيقه على المجتمع، منه في تطبيقه على الفرد؛ إذ سيكون عندئذ هو مبدأ "العدالة" بأوسع ما لهذه الكلمة من معانٍ؛ ويفسر بنتام وأصح
- 52 وشهدت أثينا في ذلك العصر عدداً من نوابغ الرجال يستلقت النظر بضخامته 920. les. إذ شهدت كتب المسرحية الثلاثة إسخيلوس؛ وسوفوكليس ويوريبيد فكل هؤلاء من القرن ال
- 53 ،المكعب؛ ويقال أن أول ظهور هذه المشكلة، كان بناء على طلب الكهنة في أحد المعابد إذ طلب إليهم الراعية الناطقة بلسان إله ذلك، المعبد أن يصنعوا للالهة تمثالاً يساو
- 54 (ن بعض تلك الأساطير له معتنه، فمنها أسطورة رواها أرسطو في كتابه "السياسة" 1259) إذ قال قد" ليم على فقره لأن لاثميه قد فرضوا أن فقره دليل على أن الفلسفة لا خير
- 55 ان، وكذلك اعتنق كالكليز -فيما يروي أفلاطون في محاوره جورجياس- مذهباً شبيهاً بهذا إذ قال إن قانون الطبيعة هو القانون الأقوى لكن الناس أولدوا لأنفسهم راحة البال ف
- 56 به أفلاطون من حسنات وسيئات، ذلك المذهب الذي قبله اللاهوت المسيحي من حيث الأساس إذ قيل منه ما كان متسقاً. وعظماً لفضل] 2, 585. There foremost, and first is,
- 57 هواده، ومع ذلك انتهى الملك "بوسانياس" الذي انتصر في واقعة "بلاطي" بخيانته وطنية إذ قبل الرشوة من، الكزرسيس فلو ضررنا صفاً عن أمثال هذه الأمثلة البارزة أفينا أ
- 58 حية ... فالعبد باعتباره عبداً لا يكون صديقاً لكذلك تصدق العبد باعتباره إنساناً إذ قد يبدو - أن شيئاً من العدالة قائم بين أي إنسان وإنسان، آخر ما دام يمكن للطرف
- 59 "ابنة" قائمة في التنظيم الجديد عند أفلاطون؛ فمثلاً لا يجوز لشاب أن يضرب شيخاً" إذ قد يكون ذلك الشيخ المضروب أباه، 1, 177. The course, of is, sought advantage
- 60 د على وجه التقريب من 462 إلى 432 ق.م ويجوز أن يركليز هو الذي استعاه إلى أثينا إذ كان يركليز معنياً بتمدين أبناء مدينته تلك وربما كان "أسبانيا" الذي جاء من مل
- 61 علماء النفس أن الإسكندر قد كان يمقت فليب، بل ربما كان على علم بمؤامرة اغتياله؛ إذ كان يود لو آمن فعلاً بأن أمه "أوليمبياس" مثلها - مثل سيدة من سيدات الأساطير أ
- 62 وكان مرقص أورليوس (121 - 180 ميلادية) ينزل من السلم الاجتماعي في طرفه الآخر إذ كان ابناً لتبناه الإمبراطور الطيب أنطونيوس بيوس الذي كان صهـ وصهره وقد خلفه م
- 63 ة، الناس له فهي -فيما يقرب من اليقين- أنهم فرضوا فيه الاتصال بالحزب الأرستقراطي إذ كان معظم تلاميذه من أعضاء هذا الحزب وكان بعضهم في مناصب، الحكم ولدوا بأفعاله
- 64 ،فقد برهن الذكاء اليوناني على عجزه التام حين واجهته المشكلات السياسية الجديدة ، إذ كان الرومان بغير شك ذوي بلاهة ذهنية وقسوة، وحشية بالقياس إلى اليونان إلا أنه
- 65 ،بالوحشية؛ فقد كانت اسبرطة -حين كتبت بولتارك- جزءاً من الماضي الذي يجمله الخيال إذ كان يفصله عن عصرها المجيد مقدار ما يفصلنا نحن عن عصر كولمبس؛ فمؤرخ الأمثلة
- 66 "الأغنياء هم الذين يحتضنون الثقافة التي تطلق عليها اليوم اسم "الثقافة الهلينية" إذ كان هؤلاء الأغنياء يتمتعون بالتعلم، وبالفرغ فضلاً عما أنتجته الرحلات في أنفسهم
- 67 محتفظاً لذكراه بالتتمجيد؛ وقد اقتص مرقص أورليوس نفسه بفضيلة الرواقين وهو إمبراطور إذ كان في حاجة شديدة لقوة، الاحتمال لأن عهده في الحكم قد أحبط بالكوارث، بالزلزل - و
- 68 يوسفطانيين- هو أهم أعلامها؛ ولفظه "سوفسطاني" لم يكن لها معنى مردول في أول أمرها إذ كان معناها أقرب ما يكون إلى ما نعنيه نحن اليوم من كلمة "استاذ"؛ فقد كان السوف
- 69 يعون أن يرجعوا بأصولهم إلى آلاف أخرى من السنين؛ ثم كان لهم بعد ذلك حكمة حقيقية إذ كان في مقثور البابليين أن يتنبأوا على وجه التقريب بالكسوف، الخسوف قيل أن است
- 70 فة؛ بل إنه حتى بين طائفة الفلاسفة - بعد عهد أوغسطس - كان نصيبه الرفض بصفة عامة إذ كان هؤلاء يؤثرون عليه المذهب الرواقي؛ نعم قد ظل مذهب أبيقور قائماً بعد موته م
- 71 في حالات معينة، ثم درسها بصفة عامة تياتيتوس الذي كان معاصراً تقريباً لأفلاطون إذ كان يتقدمه في السن بعض الشيء؛ وكتب ديمقريطس رسالة في الأعداد، الصماء لكننا لا
- 72 كان دستور اسبرطة معتداً 1,038. the decision before it became valid. إذ كان بها مكان ينتميان إلى أسرتين مختلفتين وكلاهما يتولى الملك بالوراثة؛ وكان
- 73 انت التضحية ببني الإنسان لم تزل قائمة في أرجاء العالم الهيجي كله في عصر أبيقور؛ إذ كانت تلجأ إليها في أوقات الأزمات مثل - قيام الحروب اليونانية الشعوب - الهيجي ك
- 74 ،هما يتناول الموضوع من حيث انتهى الكتاب الأول؛ وقد كان للكتابين معاً أعق الأثر إذ كانت لهما السيادة على العلم حتى عصر جاليليو؛ فالفاظ مثل لفظي "روح" "جوهري" و د
- 75 ،تطرفه تجيء الجمعيات التي يعقدها المواطنون لإبداء آرائهم في أمورهم، فوق القانون إذ كانت تلك الجمعيات هي التي تقرر قرارها في كل مشكلة على حدة وكانت المحكمة عند
- 76 - الجديدة التي فرضها الحكام العاجزون فرضاً على الشعب، فقد كانت ممقوتة أشد المقوت إذ كانت أشد ممقوتة عند الناس مما تلاها من خضوع. لروما، 2, 019. widesprea was There
- 77 ،لكن توازن القوى الذي أنتج هذا العصر الذهبي، كان مهدداً بالزوال Attica. 760. إذ كانت تتهدده عوامل من الداخل ومن الخارج على سواء أما- من الداخل فالديمقراطية
- 78 ي، الدول القديمة ذوات المدينة الواحدة، إلا أنها سياسة باتت إقليمية لا أهمية لها إذ كانت اليونان عندئذ قد خضعت لسيادة الجيوش، المقدونية وكانت المنازعات الخطيرة ف
- 79 مرقص أورليوس في النصف الثاني من القرن الثاني بعد الميلاد؛ فقد كان زينو مادياً إذ كانت تعاليمه في أساسها مزيجاً من المذهب الكليبي ومن مذهب: هرقليطس غير أن الروا
- 80 مية عسكرية، لكنها لم تكن بذى خطر من الوجهة الثقافية، وكانت كورنث" غنية مزدهرة إذ كانت مركزاً تجارياً ،عظيماً لكنها لم تنجب في الرجال إنجازاً خصباً 133. Then .
- 81 ،دلالات استقرائية، لا قياسية؛ والاستثناءان الوحيدان في هذا هما القانون واللاهوت إذ كلاهما يستمد مبادئه الأولى من نص لا يوضع موضع الشك هو كتب التشريع أو الكتب
- 82 :والحجة الأساسية التي يقيمها على وجود الله هي حجة "العلة الأولى 1,620. (072b) إذ لا بد أن يكون شئ شيء يخلق الحركة بعد أن لم، تكن ثم لا بد لهذا الشيء أن يكون
- 83 لسوف أن يأبه للذائد الحب، أو لفاخر الثياب، أو النعال، أو غير ذلك من زينة الجسم؛ إذ لا بد له أن يستغرق عنايته كلها في، الروح لا في الجسم فالأخرى" به أن يميل ما -
- 84 ،ا كان يشينه أن يتخلى عن مكانه في ميدان القتال؛ إن الخوف من الموت ليس من الحكمة إذ لا يدرى أحد إن كان الموت لايفضل، الحياة فلو وهب الحياة على شرط ألا يعود إلى
- 85 بل شيء، كما يفسرها المفسرون، فلا مناص هنا من تحديد الخط الذي تسير عليه المناقشة إذ لا بد أولاً - أن - نفرق بين المدركات الحسية وبين، الاستدلالات فحين نكون بصدد
- 86 ،لاء الجنود أن ينهبوا مدينة شرقية غنية، وقد تستح لهم فرصة عصيان يعود عليهم بريح إذ لا بد أن قد كان من الخطر الداهم لقائد جيش أن يحاول تسريح جيشه ثم لا بد أن قد
- 87 صوره، فعراض نظرية أنكسندر القائلة بأنه لما كانت الأرض في مركز الكون، فهي ثابتة إذ لا مبرر لها أن تتحرك في اتجاه دون آخر بونى اعتراضه على أنه لو صدق هذا الرأي
- 88 ،الذي يقف في مركز دائرة، وضع الطعام في مواضع مختلفة من قطرها، أن يموت جوعاً إذ لا يكون لديه المبرر الذي يختار به جزءاً من الطعام دون جزء؛ ونعود فنرى هذه الح
- 89 ،ا يزعمون لنا - يقول أنكياء الناس في أفسوس، غير أن هذا القول يستتبع نتائج غريبة إذ لا يمكننا أن نقول هذا "أبيض لأنه لو كان أبيض حين بدأنا، الكلام فلن يعود أبيض
- 90 م التزمها أي حد في انتحالها الأخبار الشائنة؛ فلست أظن أنها نظرية يمكن قبولها إذ لا يعود لها في رأينا أي أساس على الإطلاق؛ فلدينا مقابل هذه النظرية حقيقة ثابتة

- 91 لها لا يتم لقانون صدور؛ لكن موافقتها هذه وإن تكن ضرورية- فهي ليست وحدها كافية؛ إذ لا بد للشيوخ والقضاة أن يعلنوا القرار قبل أن يصبح ساري المفعول. I, 039 ad In
- 92 ولفيلسوف الحق وحده هو الذي يصعد إلى السماء عند موته 1,396. "rms to be true." لا يسمح لأحد ممن لم يدرسوا الفلسفة ولم يكونوا على ظهر كامل ساعة الرحيل من هذا
- 93 توجد س المناسبة لها" لكننا لا نستطيع أن نقول عن "س المناسبة" هذه بأنها موجودة إذ لا يمكن نسبة فعل الوجود إلى وصف كأملاً كان ذلك الوصف أو ناقصاً فكلمة "أمد"
- 94 الناس خالداً، فإذا نحن أمدنا بأن كل الناس فانون، فإنما نؤمن على أساس استقرائي إذ لم نعثر على حالة واحدة ثبت فيها ثبتاً قطعاً هي أن فرداً من الناس قد عاش أكثر
- 95 ن، بعضها الآخر؛ وربما كان ذلك عاملاً من العوامل التي حددت مسلك البحث عند أفلاطون إذ لم يكف أفلاطون يتناول بحثه إلا ما تصلح له هذه الطريقة؛ ثم أثر أفلاطون في أكثر
- 96 الحروب المتصل، فلا عجب أن نرى الناس في مثل هذه الظروف قد ركنوا إلى عبادة "الحظ" إذ لم يكن في مجرى الأمور الإنسانية ما يدل على السير بمقتضى العقل فمن أحت عليه
- 97 ما العامل الأول فلم يعد يذو خطر على العالم بعد غزو قرطاجنة والممالك الهلينستية إذ لم يعد في الإمكان مقاومة روم مقاومة ذات خطر فعلي؛ وأما العامل الثاني فقد ظل
- 98 يبيح له حق استعمال معاصر الزيتون كلها في كيوس وملطيا، التي استأجرها بأجر قليل إذ لم يكن إلى جانبه من يضاربه؛ فلما جاء أوان المحصول وطلبت المعاصر بكثرة دفعة و
- 99 أن الحياة قد ظلت حتى ختام القرن الثاني بعد الميلاد متمعة هيئة بالنسبة للأثرياء إذ لم يكن ثمة ما يحفز على الإجهاد في العمل ولا كان هناك من الفرص السانحة للعمل
- 100 ( لفظه "اللاهوت" هي أحد الأسماء التي يطلقها على الموضوع الذي نسميه "ميتافيزيقا" إذ لم يكن أرسطو هو الذي أطلق اسم ميتافيزيقا على الكتاب الذي يعرف بهذا الاسم فـ)
- 101 د جهالة من أولئك الذين يزعمون أن الخير كان يمكن وجوده بغير قيام الشر إلى جانبه؛ إذ لما كان الخير والشر متقابلين كان لا بد من وجودهما معاً متضادين وهو يرجع إلى
- 102 علاقة تشابه بين أ، ب، وليس الأمر مجرد حكم نقوله نحن ميثيقين به وجود ذلك التشابه لو لم يكن في الأمر إلا حكماً نحن لكان حكماً جزافاً لا يصلح أن يحكم عليه بصدق
- 103 من طاليس إلى أفلاطون ص (149): "إن دفاع زينوفون عن سقراط قد جاوز الحد في نجاحه لو كان الأمر كما يصف لما أعدم سقراط 935 . totendency a been has There
- 104 لذي يصيب الأشياء، فلا بد أن تكون معاني الكلمات ثابتة، على الأقل مدى فترة معينة إذ لو لا ثباتها لما تحدد معنى عبارة، وتقال ولما صح أن توصف عبارة الصواب دون الخطأ
- 105 ن" على شخصية الإسكندر، غير أني مع ذلك أظن أن عمله كان بالغ الأهمية وبالغ النفع إذ لم يولد لأمنك للتقاليد الهلينية كلها أن تذهب لأراج الرياح وأما عن تأثير أرسطو
- 106 مالم، إلا كيفية استعمال الألفاظ؛ أما عبارة "كل الناس فانون" فليست من هذا القبيل إذ ليس ثمة تناقض منطقي في أن يكون فرد من الناس خالداً، فإذا نحن أمدنا بأن كل الن
- 107 تذا يصدر عن عقيدة لأنه إما يصادف ما هو أهل له، أو حتى ما هو أقل مما هو جدير به إذ ليس هنالك بين أسباب التكريم ما يستحق الفضيلة، الكاملة ومع ذلك فلا أقل من أن ي
- 108 نطيق عليه الاسم الذي نحن بصدده؛ فالشمس والقمر وفرنسا ونبليون كلها وحدات فريدة إذ ليس هناك عدد من جزئيات يمكن أن تتخذ بمثابة الأفراد التي تقع كلها تحت الاسم ال
- 109 -تتركب النفس من ذرات، والتفكير عملية فيزيقية؛ وليس للكون في رأيه غاية يشهدها إذ ليس هناك إلا ذرات تسير بمقتضى قوانين آلية؛ ولم يؤمن بالديانة الشعبية وفند ال
- 110 أن يفر من الحظر، مطوحاً ذراعيه إلى جانبه؛ كذلك لا يجعل به أن يسيء إلى الآخرين؛ إذ ما غاباته من فعل ما يشينه هذا الذي لا يعد شيء في عينيه عظيماً؟ وإن فكر
- 111 يُقوم على الحالة الاقتصادية التي تكون عليها الهيئة الحاكمة؛ فالحكومة أولجارية إذ ما حكم الأغنياء بغير نظر إلى صالح الفقير وهي ديمقراطية إذا ما استولت على زما
- 112 إن الأرض لها تابع واحد" لكن من الخطأ في التركيب اللغوي أن نقول "إن القمر واحد" إذ ماذا يكون معنى هذه الجملة؟ إن في إمكانك كذلك أن تقول "إن القمر ككثير ما دامت
- 113 ية البدائية؛ والفكر والشعور الشعبيين في الولايات المتحدة لا يسيران الأفلاطونية؛ إذ معظم المسيحيين الأمريكيين أشدهم بالواجبات اللازمة هاهنا على هذه الأرض
- 114 ،الإفلاطون؛ ولقد اضطر أتباع أرسطو من المسيحيين أن يشفقوا عليه في هذه النقطة، إذ نص الإنجيل على أن للكون بداية، I, 893 Physics The argumentthe with ends
- 115 بأنه المكان تجرد من الجسم". وجاء نيوتن فعرض هذا الرأي عرضاً أوضح ما يكون العرض إذ هو يثبت وجود المكان المطلق وهو يميز تبعاً- كذلك الحركة المطلقة من الحركة ال
- 116 الجوهريّة على نبات أو حيوان، يسميه أرسطو "بالنفس"؛ أما "العقل" فيختلف عن النفس إذ هو أقل ارتباطاً بالجسد؛ ويجوز أن يكون العقل جزءاً من النفس لكن ما يتصف بالعقل
- 117 محاولته نبذ الأراء المنبوذة؛ لكن هذا وحده يستحيل أن يؤدي بنا إلى نتيجة إيجابية؛ إذ هو على أحسن الأحوال يدل على أن نظرية ما قد تكون صادقة دون أن يبين أنها حتما
- 118 وولانس يتوجهون بصولاتهم إلى هذه الأوثان، كأنما يتوجه الإنسان بالدعاء إلى بيته إذ هو لا يدري ماذا عسى أن تكون الآلهة أو يكون الأبطال 515 For not were it if
- 119 تنقل إلى تتناول موضوع الزمن بكلام عجيب؛ فيقول إن الحكم بأن الزمن لا وجود له جائز إذ هو متألف من ماضٍ ومستقبل والماضي لم يعد له وجود والمستقبل لم يوجد بعد؛ لكنه
- 120 نه يعبر عن وجهة النظر التي جاءت بها المسيحية؛ غير أن رأي كانت فيه صعوبة منطقية إذ هو لا يمتد سبباً تصل بها إلى قرار نحسم به الخلاف إذا ما تعارضت مصلحة شخص مع
- 121 "وهيجل"؛ ولست شخصياً من المؤمنين بأن كلمة "مقولة" بذات نفع إطلاقاً في الفلسفة إذ هي لا تمثل أية فكرة واضحة؛ على أن أرسطو يذكر من المقولات عشر؛ أي الجوهر وال
- 122 في لمرأة مطهر فقط، وليس "الحقيقي"؛ فكذلك الأسرة الجزئية الكثيرة ليست حقيقية إذ هي ليست سوى نسخ من المثال الذي هو السرير الحقيقي، والوحيد الذي صنعه هو الله
- 123 لبنة وسط الظواهر المتغيرة؛ والظاهر أن الكيمياء قد أشبعت هذه الرغبة عند الإنسان إذ وجد أن النار التي يبدو أنها تقني ما تلحق به لا تفعل في الحقيقة أكثر من تحويل
- 124 ر هي التي تبرر لنا إثبات وجودها؛ ولقد وجد "استارخوس" من أهل ساموس، نظرية كهذه إذ وجد أن لكواكب كلها بما - فيها الأرض تدور - حول الشمس في دوائر؛ ولكن هذا الرأ
- 125 أ ميثترا جماعته التي خصها بالشرف، وأخيراً ينتهي هذا الموكب الفخم بأفخم ما فيه إذ يبدو فجأة الملك "العلي، بنفسه وعندئذ يلقي الجميع بأنفسهم طرحي على الأرض أمام
- 126 لم الحقيقة الخارجية؛ لكنه عند أفلاطون شر مزدوج، لأنه من جهة وسيلة تشوه الحقيقة إذ يجعلنا ننظر كما لو كنا ننظر بمنظار معتم؛ وهو من جهة أخرى مصدر شهوات تصرفنا عن
- 127 حول عليه الفناء، وهو ماؤى تأوى إليه المخلوقات كلها، وهو يدرك بغير معونة الحواس إذ يدرك بنوع من العقل، زائف ويكاد ألا يكون جزءاً من الحقيقي، الواقع وإنما نشهده
- 128 - يصح أن يشار إليه بـ "هذا" أما الكلي فهو ما يصح أن يشار إليه بقولنا "مثل هذا" إذ يدل الكلي على نوع الشيء المراد لا على الفرد الجزئي الفعلي؛ وليس الكلي جوهرأ
- 129 بوزعته الخلقية ضرب من النقش الشامخ بأنفه، وهو أقرب شيء إلى نقش نيبتشه 496 إذ يذهب إلى أن النفس مزيج من نار وماء والنار منها جانب شريف والماء جانب بوضيع
- 130 أ يختلف عن هذا كل الاختلاف، تجده عند أفلاطون وغيره من فلاسفة مدارس معينة أخرى إذ يرى هؤلاء أن ليس هنالك ما هو جدير باسم معرفة" مما يمكن استقاؤه من الحواس وأ
- 131 لقد دام وجود الحركة منذ الأزل، وسيظل وجودها قائماً إلى الأبد 1,892 ginning. إذ يستحيل قيام الزمان بغير حركة والرأي مجمع على أن الزمان أزلي غير حادث إلا أف
- 132 رته، هو ذكر التفصيلات، والنقد، أما إن أراد أن يقيم بناء شامخاً كان نصيبه الفشل إذ يعوزه، البوضوح كما تعوزه حرارة البناء الجبارة، I, 573 dec to difficult is It
- 133 والفقر كليهما ضار، وليس لأيهما وجود في مدينة أفلاطون، وله عبارة غريبة عن الحرب إذ يقول إنه سيسهل على مدينته أن تشتري الحلفاء في الحرب ما دامت ستستغني عن نصيبه
- 134 جيها الرأي "Zeller" أرسطو على ميتافيزيقا أفلاطون، أقل مما يصوره لنا؛ ويأخذ "زير" إذ يقول في موضوع المادة والصورة ما يأتي، I, 605 Aristo of explanation final The
- 135 ومع ذلك، فالمتحاورون لا يبنون نظرية المثل نبداً تماماً؛ 1,304. on is reached. إذ يقول سقراط إنه بغير مثل لا يكون هنالك شيء يمكن للعقل أن يرتكز عليه، وبهذا يف
- 136 ذلك عرضاً غير مقصود - أن يرد على وجهة النظر التي يأخذ بها فريق من رجال الأخلاق إذ يقولون إن لذاتنا الجسم هي وحدها اللذات التي يمكن حسابها؛ فهؤلاء الأخلاقيون ي
- 137 وذا نادراً؛ على أن الصدق ليس هو الحسنة الوحيدة التي توصف بها ميتافيزيقا معينة إذ يكون لها جمال؛ ولا شك في أنك واجد هذه الحسنة في أفلاطون؛ فله فقرات تذكر القار
- 138 بأنها العلة الفاعلة وحدها، وأما المحرك الذي لا يتحرك فيمكن اعتباره علة غائية؛ إذ يبين غاية يقصد إليها من التغيير الذي هو في جوهره تطور ينشد التشبه بالله، I, 6
- 139 بك (تاسو 3، 2، 13)؛ إنه لا بد من معاقبة الخطيئة؛ غير أن العقاب يقع بصورة طبيعية إذ يؤدي إليه اللق الناتج عن خطايا الأم، 2, 549 after life this remember we Do
- 140 مرقرصة، لكي يجعل منه ملكاً صالحاً، لكن ذلك لم يكن عنه مندوحة من وجهة نظر أفلاطون إذ كان متشعباً بالتعاليم الفيثاغورية إلى حد يميل به إلى الظن بأن الحكمة مستحيل

Patterns of explicitation involving causal/elaborating *ʔi* 'ið in TT3M

|                                 |                 | Number | Conc lines   |
|---------------------------------|-----------------|--------|--|
| Upgrading                       |                 | 24     | 24, 26, 35, 36, 39, 43, 45, 47, 48, 50, 57, 70, 71, 76, 80, 88, 116, 125, 127, 130, 132, 133, 136, 139   |
| Logical                         | Logico-semantic | 71     | 1, 2, 5, 6, 9, 10, 12, 13, 14, 16, 17, 18, 19, 20, 21, 22, 25, 27, 34, 38, 40, 41, 42, 44, 49, 51, 52, 54, 55, 56, 61, 62, 63, 64, 65, 66, 67, 68, 69, 72, 73, 74, 75, 77, 82, 83, 85, 86, 89, 91, 92, 93, 96, 99, 100, 101, 102, 103, 106, 108, 109, 113, 117, 123, 124, 128, 129, 135, 137, 138, 140 |
|                                 | Tactic          | 20     | 4, 15, 37, 46, 53, 59, 60, 79, 81, 87, 90, 94, 95, 98, 115, 118, 121, 122, 126, 134  |
| Ignored lines                   |                 |        |  |
| Total explicitation shifts      |                 | 115    |  |
| Tokens analysed                 |                 | 140    |  |
| Percentage of shifts per tokens |                 | 82%    |  |

## Appendix 4: Concordance of *although/though* in the English Corpus

Text: ST1B; File: ST1BandTT1HAlthough

NConcordance

- 1 tribute took place on the first day of Muharram, A. H. 21 (December 10, 641). Although there is no specific authority for such a statement, Arab tradition fix  
2 213. (حنا الروح) مدة أشهر لا يقل عنه شهرة بثرانه وكثرة إحصائه.  
3 659. كان بين أهل مصر من كان لمجىء المسلمين في قلوبهم إلا وقع الخوف والرعب.  
4 وكان الطريق من ورائهم يقضي إلى الإسكندرية ومن السهل عليهم حفظه. 773  
5 Most of `Annr's following belonged to the tribe of `Akk, although Al Kindi says that one third were of the tribe of Ghāfīk, and Ibn Dukmā  
6 d the Mukaukas in some points with Cyrus, the imperial Patriarch of Alexandria, although he was a different person and held a different office. Prof. Karabacek,  
7 of no value. Neither Theophanes nor Nicephorus mentions the fall of Alexandria, although the latter does say that Heraclonas, after the death of his half-brother  
8 that the Muslims now marched. But the town was soon forced to capitulate: and, although it yielded under a written treaty, many prisoners were taken and sent t  
9 1,173. There was therefore a direct premium placed on a change of religion; and although religious freedom was in theory secured for the Copts under the capitul  
10 eat for another six years till his death on 22 Khoiak (18 Dec.), A.D. 616. And although the Melkites remained in possession of power and held the principal chu  
11 213. رة إحصائه. Although the double succession of pontiffs was maintained, and although the early policy of Heraclius was to bring about a reconciliation between  
12 ys, so now in Egypt, much of this illuminating was done in the monasteries: and although the chief centres of production were Constantinople and Alexandria, yet  
13 ' Moreover all the corn supplies of Egypt had been cut off from Alexandria; and although the food of the citizens formed but a fraction of the enormous grain tr  
14 s, they could scarcely have failed to rout and crush the little force of Arabs, although even that result might not have deferred for long the fate of Egypt. In  
15 n without the use of books. His writings are much quoted by later Arab authors, although, as might be expected, his matter is generally meagre and his style ske  
16 ria. Cyrus therefore, as Heraclius' Viceroy, was the real commander in Babylon, although the general in charge of the garrison bore another name which the Arabs  
17 , and `Annr prayed the 'prayer of fear.' It looks as if this was a drawn battle, although the Arab writers make it a crowning victory. However that may be, there  
18 rd article must, I think, be limited by reference to Alexandria alone, because, although Cyrus made the treaty on behalf of the Egyptians in general, he could n  
19 me goes far to account for the discrepancy in the chronology of the period. But although during the work of conquest the Persians acted with a kind of frenzied  
20 ot levied on old men or children, or women or slaves, or madmen or beggars. But although every man was liable for his share of tribute, so that the total amount  
21 written about the reduction of the great fortress of Babylon near Memphis: but although it is clear that the Persians were masters of the art of siege warfare,  
22 the canal on which Alexandria mainly depended both for food and for water: but although the defences had been strengthened by the Romans, they in no wise compa  
23 is circa 1205, but his history stops short of his own time by about a century. Although he was an Egyptian Christian, his work must be regarded as of small val  
24 dia, or whether he fled before the returning Roman army, is not quite certain, although the evidence points strongly to his flight or absence at the moment: bu  
25 the Arabs mention, seems to have been one which lay to the west of the citadel, although there certainly was a hippodrome also outside the eastern gate of the c  
26 , but Tabari's ideas of geography and of chronology are confused and confusing, although the fault lies probably less with the historian than with the copyists  
27 n from the undoubted fact that the tradition lives to this day among the Copts, although they give seventy days, instead of six months, as the period of burning  
28 Alexandria, or whether Theodore retreated in good order, cannot be determined, although the impartial record of John of Nikiou seems in favour of the latter al  
29 nd married there. The people were taxed above their means and were in distress, although `Annr had made a treaty with them with fixed conditions.' He adds that t  
30 ed army of Valentine proved utterly powerless to attempt the recovery of Egypt, although the people there were already beginning to discover how idle were their

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31 Egypt. Gibbon clearly leans to Cedrenus' view, that Callinicus was an Egyptian, although he mistakenly speaks of Heliopolis as then in ruins. It is scarcely co  
32 n behalf of the Egyptians. There is no reason to doubt this account of his end, although a Coptic tradition as old as Severus gives a somewhat different version.  
33 of the fortress were some sixty feet high, as is proved by recent excavations, although the whole fortress is now buried to a depth of thirty feet by the accum  
34 m conquests. In the case of Alexandria it may have been the determining factor, although it is known that the hope of financial relief was bitterly disappointed  
35 claim to be the capital of the world of letters and the centre of culture. For although much of the learning of the place was theological, nevertheless the tra  
36 well they combine, and how little real disagreement there is between them; for although the stories differ, it is rather by omission or addition than by any di  
37 s citadel, however, while it towered above the city, was mainly artificial. For although there was a core of natural rock in the middle of the site, the vast ma  
38 e treaty. But he cannot get rid of the idea that Alexandria was taken by force, although he admits 'that 'Amr did not kill or enslave the inhabitants, only maki  
39 omans, worn out by watching and fighting, found their defences harder to guard. Although the ramparts were little weakened, if at all, the numbers within were t  
40 ax alone, it is hardly likely that the Roman figures refer to that one heading, although a poll-tax was one among the many items in the Roman schedule of taxati  
41 , he does not pretend to have made a special study of the Arab conquest. Hence, although his article on the Mukaukas ('Fragments Coptes' in Journal Asiatique, O  
42 t the same time Nicetas felt bound to recompense their services rendered. Hence although the Byzantine Court still appointed a Melkite Patriarch in place of the  
43 f the Pharaohs at this time, and there were still a good many inhabited houses, although the town of Misr, which lay mostly south of Babylon on the opposite sid  
44 uslim writers, so may this anecdote be wrongly told of the Alexandrian Library, although it may rest on a foundation of fact, such as the evil wit of Omar's wor  
45 example sees no difficulty in interpreting 'jeune garçon' as a middle-aged man, although it is given in strict antithesis to 'vieillard' (pp. 25-6). If the peri  
46 did not altogether divert the Arab commander's attention from military matters. Although the Treaty of Alexandria had practically completed the subjugation of t  
47 er the seas. From that moment the Muslim power was not again seriously menaced, although the coast towns long continued subject to isolated and fruitless raids  
48 show that some sections of the course of ninety miles were still in fair order, although it is true that rapid results were accomplished by the vast gangs of na  
49 l to spread their dominion over the length and breadth of Egypt and Pentapolis, although there is no record of any serious or prolonged resistance except at Ale  
50 seat of learning. When Strabo visited it six hundred years before this period, although wars and sieges and the changes of time had overthrown and ruined most  
51 Christians — a revolt which seems to have been rather religious than political, although the threads of politics and of religion are often indistinguishable in  
52 the same Omar II `released all converts to Islám from payment of the poll-tax, although it had been exacted in such cases. The first to exact tribute from memb  
53 It was then that the mosque took in the main the form which it still preserves, although several subsequent alterations are recorded. اليوم الى نرى وانا 912  
54 nánah,' possibly the detached Roman building of which a fragment still remains. Although Ibn Dukmák's language implies the existence of several other gates, onl  
55 oncurrency must be held in some measure to exonerate Cyrus from responsibility, although Theodore's proved incompetence as military commander deprives his judge  
56 re greatly astonished that it does not bring in the half of its former revenue, although this falling-off cannot be excused by reason of famine or failure of cr  
57 king smooth the way for Islám in Egypt, much the same process went on in Syria; although on the one hand Athanasius seems to have shown a forbearance and a tact  
58 513 الف والأدب 317 316  
59 575 `Amr no doubt got the answer he wanted, but it is curious to remark that, although Andronicus was not driven from office by the Persian conquest, the Melk  
60 rly explain, the confusion in the chronology of this period. It is this; that, although some of the Arab historians insist that the fall of Alexandria took pla  
61 r-in-chief, and to Constantine, general of militia. It is curious to find that, although Theodore bore the title of Augustal Prefect, he had no lot or part in t

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63 ngeance delivered us out of the hands of the Romans by means of the Arabs. Then although our churches were not restored to us, since under Arab rule each Christ  
64 een the first appearance of the Arabs before the city and its occupation. Thus, although these several accounts somewhat differ, the discrepancies can be nearly  
65 ntier, the matter was not free from doubt. It is clear, however, that the town, although fortified, was not held by a Roman garrison. Yet even as late as the th  
66 had lasted for seven months. That fact is clearly preserved in Arab tradition, although the abortive treaty made by Al Mukaukas at high Nile, a few weeks after  
67 decided in a bloody battle on the river Zab in the district of Balarath, where, although the Persian commander fought with his usual adroitness and valour, his  
68 tailed, of the Saracen conquest of Egypt. No such history has yet been written, although scattered essays on the subject may be found from Gibbon onwards — brie  
69 ear of the lunar cycle, and took the citadel of Babylon in the fifteenth year; although unfortunately the corresponding narrative has dropped out of the body o  
70 ria under captivity, and it was the plainest un wisdom to reject the treaty: yet although the country as a whole came under it, some few towns in the north of th  
71 rra 1,087 conquest of Pentapolis 1,088 1,089 فتح (بخطابوس) فتح Through the fall of Alexandria extinguished the Roman Empire in Egypt, `Amr ibn a  
72 a (i. e. Athrib: see Hyvernat's Actes des Martyrs de l'Égypte, vol. i. p. 296), though Athrib is hardly `on the eastern frontier of Egypt,' as Mr. Milne's argum  
73 , pp. 145 seq.) says that he died at the age of seventy-three in A.H. 42 or 43, though some say 51. He adds that his son ` Abdallah died at the age of seventy-tw  
74 1,469 بين ذلك اللفظ المنحوت في العربية وبين صيغة اسمي الفاعل والمفعول. [فصل] 1,469  
75 Summer, 646. 1,620 (20) 1,621 فتح العرب الثاني للإسكندرية في صيف سنة 646. Through this chronology comes in an appendix to my history, I was forced to work  
76 he return of Benjamin from his exile in Upper Egypt took place in the year 644, though probably nearer the end than the beginning. 1,568 المستر برهن فقد وريد  
77 d. The Patriarch to whom he acted as secretary for a time was doubtless Agatho, though the only Patriarch mentioned by name is John of Samanūd (p. 42), who nomi  
78 e great and splendid cities which the Romans had left in Egypt: for Alexandria, though first among the cities of the East, if not of the world, was only one amo  
79 brief and hurried summary confuses the first and second capture of Alexandria — though he mentions neither — invents a treaty with the Arabs ious to the invasio  
80 the desert and the great Oasis. Both scholars were friends of John the Almoner, though that prelate seems to have been far below them in intellectual stature, a  
81 andria brings us into precise agreement with the date given by Tabari. It also, though proceeding on different and partly discordant data, brings us into near a  
82 difficult to loosen. The military position was by no means past retrieval; and though Cyrus could plead the moral weakness of the army and the political disuni  
83 their Saracen conquerors. For Nikiou was a stronghold of the Coptic faith; and though Cyrus had scourged the people till they renounced its open profession, ye  
84 Mediterranean. So vast a commerce required a very large amount of shipping; and though Egypt was always in historic times destitute of timber for shipbuilding,  
85 ess over mere valour. In matters of religion and ceremonial he was devout, and, though fiercely swayed at times by worldly motives, yet in the main upright and  
86 writing as early as 540., if not before the accession of Justinian in 527; and though he may have survived for a few years at the beginning of the seventh cent  
87 seem to be little remaining difference between Monophysite and Monothelite: and though it is right to remember that even now divisions between Christians are of  
88 tus of Cnidus in the reign of Ptolemy Philadelphus as a guide for mariners, and though it had suffered from the action of the sea and other causes, yet it had a  
89 reat multitude gave in their submission to Cyrus. It was a reign of terror, and though the spirit of the Copts was unbroken, a whole population could not turn m  
90 e the MS. is not mutilated, its accuracy is often most minute and striking; and though there are errors and inconsistencies, they are balanced by the amount of  
91 apeless ruin,' in spite of some repairs carried out by the Sultan Babars : and though there was some subsequent attempt at restoration, the earthquake of 1375  
92 n the shape of a book: but though they were both fairly voluminous writers, and though they travelled and resided a great deal in Egypt, their pages will be sea  
93 , they did nothing. They trusted to the normal garrison to defend the town; and though they were in a sense surprised by the sudden advance of the Arabs, yet du  
94 heir drawbridges and fell upon the camp of their unsuspecting enemy. The Arabs, though completely surprised, flew to arms, and a desperate battle ensued. But br

95 a number of islands lifted above the flood. Tilt and villages were swept away, though a number of towns stood high enough to escape the devastation. Of these t

96 actor of Heraclius that its execution was accompanied by horrible barbarities — though perhaps not much worse than the drawing and quartering which our own law

97 ictetas in 609, discloses nothing of the traitor's motives or religious beliefs, though it does seem to mean that Peter knew the fate of the city to be sealed wh

98 iter, yet the picture they form is curious. John Moschus was a Syrian by birth, though Greek was his native language. He travelled for some years in Egypt with

99 w requirements of the age. For that failure he deserves rather pity than blame, though some remorse must have been added to the physical sufferings which closed

100 rds the reduction of the fortress. It may even be doubted whether the blockade, though closely set on the landward side, was ever effective on the side of the r

101 me but little remains. Theophylact Simocatta has left some useful records; but, though an Alexandrian, he scarcely mentions his native city: while the unknown w

102 the war hung in the balance: either scale might prove the scale of victory. But though the position was critical, it was not in the nature of the Saracen genera

103 And lastly, the relationship of Shatā to Al Mukaukas is clearly apocryphal. But though the personality of Shatā is legendary, there is one circumstance which re

104 753. حهم للمدينة أول مرة بالخذوا امرها في يدهم ويقوموا فيها حكم الإسلام.

105 of the two scholars and their fondness for anything in the shape of a book: but though they were both fairly voluminous writers, and though they travelled and r

106 Some authorities aver that John Philoponus was still living at Alexandria: but, though this is erroneous<sup>2</sup>, the influence of his theology or his heresy was still

107 ich may be a mistake for Al Mandatūr, and so a transcription of the Byzantine , though the word does not seem to be elsewhere used as commander. Yākit is follow

108 taibah, Eutychnus, Yākit, Abū 'l Mahāsīn, Ibn Kathīr, Wakīdī, Abū Ma'shar, &c., though they do not all agree in their interpretation of the phrase, some taking

109 zī, from whom he borrows whole passages verbatim. Suyūfī was a native of Cairo, though his family, originally of Persian extraction, had been settled for nearly

110 me few of which remain to this day, both within and without the walls of Cairo, though the greater number were destroyed in the fourteenth century by Al Malik a

111 it offered no hindrance to the movement of an army even in the seventh century, though fragments of its ruins may be seen at Jabal at Tair and other places in E

112 in firm hands again, the hope of recovering all Egypt would not be chimerical, though the blunders of the past had given the Muslims a grip on the country diff

113 convoy of gold, corn, clothing, and the like, under charge of one Chryseippus — though this, albeit separately related, may be the same story in another form —

114 ten years of the persecution, there remained a remnant of the Coptic communion, though bereft of ministers. There was, however, one priest, a native of Mareotis

115 tions Persian converts from the region of Yaman as taking part in the conquest, though these were more probably enrolled among the reinforcements which the Cali

116 1,271. (فون جوتشمت).

117 Prefect, stood to his colours, and Paul's friend Cosmas, blazing with courage, though crippled with paralysis, was carried about the town to fire the garrison

118 ,257. In the tenth century Porphyrogenitus gives a similar account of the cross, though apparently the chest containing it was then kept in a different part of t

119 e either for the end of the Mother Libratory for the beginning of the Daughter, though the latter is said to have been founded by Ptolemy Philadelphus. Nor is t

120 ong the Arab authorities on the subject of 'Amr's age at the time of his death, though their agreement upon the date of that event is nearly unanimous. It may b

121 to their possession. It is melancholy to trace the record of their destruction, though only fair to say that much of it was due to earthquakes. By the eleventh

122 led the other sons of Satan. But further, apart from all religious dissensions, though crossed and complicated by them, the strife of the Blue and the Green Fac

123 vered or never heard. That he sanctioned the persecution can hardly be doubted, though it may be questioned whether he sanctioned it save as a last resort; wher

124 ng them: while Nicetas calculated on a welcome or a slight resistance in Egypt, though, as will be shown, his calculations were upset by the unforeseen interven

125 13. - The Armenian authorities seem almost useless for the conquest of Egypt, though they deal in great detail with the wars of the Roman Empire against Persi

126 n Khaldūn (1332-1405) reminds us of the western extension of the Muslim empire. Though he himself was born at Tunis, his family had long been settled in Spain,

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- 127 the monk Bahirah, had himself preached the gospel of Islām through the Empire. Though these and the like stories come mainly from Arab sources, and may be clas  
128 will the city be taken.' This prophecy, doubtless manufactured after the event, though it would fit in with the capture by Nicetas in 609, discloses nothing of  
129 his rôle as controller of the finance, or taxes, or tribute. This explanation, though very far-fetched, might be more convincing if there were any clear eviden  
130 kindling to anger or humour, heavy eyebrows, and a large mouth; that his face, though powerful, was without sternness — wore indeed a pleasant and cheerful exp  
131 e. By this time the Arabs had learned something of seamanship; and their fleet, though inferior in numbers and fighting capacity, so baffled the Roman force tha  
132 s not seem to have made any effort to join Heraclius before Constantinople: for though John of Nikiou uses language apparently implying his presence in the city  
133 round the enemy and carry a message to `Amr. This Málík succeeded in doing: for though some of the Romans gave chase, they were unable to overtake him. On heari  
134 ered while the battle was raging, and sunk bodily when the battle was lost. For though the contest may have been stubborn, the issue was not doubtful. The imper  
135 them or to keep them in repair, and they did but little damage to the garrison, though the ridge some 200 yards south of the fortress offered an admirable vanta  
136 ich the Arabs give as Al `Araj, and which is probably a corruption of `George,' though this George must be a different person from his namesake the Prefect, who  
137 ndria, dated his death Feb. 11, or March 11. Theophanes and Cedrenus both give, though wrongly, March 11 as the date; and possibly this may have misled Muslim h  
138 by eyewitnesses. His evidence therefore is of extreme value, as far as it goes, though unfortunately parts of the history are entirely wanting, while others are  
139 troller of the finances of Egypt in the name of Heraclius, a Jacobite at heart, though by profession a Melkite, and that he had kept back the tribute due to the  
140 walls of Babylon. Theodore too had been there before the battle of Heliopolis, though his actual presence at that battle is not recorded: but when the Roman fo  
141 is right, the Nile and Babylon on his left, and the ruins of Memphis about him, though his troop of desert warriors, as they threaded among the palmgroves, reck  
142 arge reinforcements having come over-sea from Constantinople. Theodore himself, though totally incompetent as general, was not wanting in courage or fighting sp  
143 D.), whose work survives in MS., but he is a romancer as well as an historian, though often of value. Weil has quoted largely from him. 1,386 الموريزي (الم  
144 t without resistance. They gave battle to `Amr, and at least saved their honour, though they suffered defeat, and the Arabs were able to continue their advance t  
145 ove of gain had led to make long and scientific voyages round Arabia and India. Though he had died some years before this period, his works were in men's hands  
146 ionary — that of An Nawawî — contains a good deal which is of general interest, though not much of direct bearing on the conquest. He was born at Nawá near Dama  
147 ly fall in the autumn of 616, if they fled at the news of the Persian invasion, though Leontius' words rather suggest that they escaped only a short time before  
148 nd if they were the only authorities, the case would not be so strong as it is, though it might well rest on the single evidence of Severus. 1,418 الحنفى فمن  
149 me other Syrian authorities whose evidence must be cited. For it is well known, though not mentioned by Gelzer, that there exist Syriac biblical MSS. which are  
150 he increase and will grant the fruit of their Egypt in the Middle Ages, labour, though the labour is light. So the crop is grown, and streams of water bring on  
151 Melkite or Royalist. The Jacobites were by creed Monophysites, by race mainly, though not exclusively, native Egyptians, while the Melkites were orthodox follo  
152 ain and of unerring judgement could have dealt with such a crisis: and Maurice, though well-meaning, was not the man for the task. That blind disregard of chang  
153 he Egyptian minaret, to which it gave the name and to which it served as model. Though the mediæval minarets of Cairo vary in combination of design, in many of  
154 689 على مدينة مصر اسم (بابلون) ويسمون حكمها (سلطان بابلون).  
155 ; but I am unable to think with Karabacek that George's father bore both names, though it may be that `Karkab' should be written `Farkab,' and `Farkab' stands f  
156 325 عما سبقه من المؤلفات التي لم يبق منها شيء حتى الاسم.  
157 re managed to escape, and sought sanctuary in a neighbouring monastery. Nikiou, though a fortified city, was in no position to hold out against the victorious a

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- 158 porary document of the greatest interest and value. The work of John of Nikiou, though written late in the seventh century, was certainly founded on earlier wor
- 159 rd of Cyrus' persecution was graven too deep upon their memories: and even now, though the shadow of another tyranny was coming over them, they had a measure of
- 160 sition of religious parties. The long ordeal of the Great Persecution was over. Though a new Melkite Patriarch had been appointed in Alexandria, he had little o
- 161 a Syrian. A second, Eutychius, was not a Copt, but actually Melkite Patriarch, though he does not identify Cyrus with the Mukaukas: and Eutychius wrote, not 'a
- 162 iss the vision with its absurd denunciation of heretic Christians to a Persian, though the language reveals the Monophysite sympathies of Severus and the compla
- 163 h his while to denounce John's speculations in concert with George of Psidia<sup>3</sup>. Though no original thinker, John had been a real student in many branches of lea
- 164 he Emperor's chief chamberlain and librarian, which one may here fitly produce, though it was written about A.D. 290. It gives first of all advice as to keeping
- 165 s had his property restored, and Domentianus was deprived of his military rank, though he seems to have been reinstated later when Theodore was summoned to Cons
- 166 type. The wandering Arab keeps out the wandering scholar, and the whole region, though its shores are washed by the Mediterranean and lie almost in sight of Ita
- 167 ose measures which his genius might have designed, and for which his resources, though weakened, were still equal, he would very probably have crushed the Sarac
- 168 lemies. Indeed Mas'ûdî seems to deny that there was any attempt at restoration, though in this he is probably mistaken. Little is known of the subsequent histor
- 169 fit was due to earthquakes. By the eleventh century the city was all in ruins, though strangely enough the many columns, which some writers make 500 in number,
- 170 he writer saw a good deal of the war with the Crusaders in the time of Saladin, though he was no soldier. But he travelled all over the Levant, and stayed a gre
- 171 بع أن نعيه. 933 The island of Tinnis was much exposed to raids from the sea, though it was always strongly garrisoned, and in the year 1192 Saladin ordered i
- 172 lmoner to Cyprus, and that on his death Sophronius preached his funeral sermon, though the evidence is against this story. It is certain that they travelled amo
- 173 here about 45 years old at the time of the invasion of Egypt. Short in stature, though strongly built, his athletic and hardy frame excelled in those feats of h
- 174 ccess; one by a carriage road, the other by a long flight of one hundred steps, though it is not easy to see the use of the latter. The staircase ky on the eas
- 175 omans, and on the other hand that act of force was not a full capture by storm, though it caused the fortress forthwith to capitulate. Still the truth remains t
- 176 thories: but he shows how closely the Ethiopic tallies with the Coptic story, though very singularly — like nearly all our authorities — it refrains from nam
- 177 elsewhere used as commander. Yâkût is followed by Abû 'l Mahâsin and by Suyûfî, though the latter changes the title to Mandakûl by a mistake in copying ( become
- 178 ough. It enables us to follow the movements of Nicetas' army, and to infer that though he met with few perils on the way, yet that the time occupied on the marc
- 179 des when Cyrus arrived, waiting to join the expedition. Martina was also there, though it is doubtful whether her journey was caused by the progress of Valentin
- 180 sarâh, given first to some kind of palace or public building, survives to-day, though with a changed meaning. 988 ما وصف في ما وصف في من الكنيسة تلك في
- 181 869 This form of treaty, though by no means inconsistent with the terms given by John of Nikiou, is not c
- 182 rior range of buildings round the edge of the plateau as practically uninjured, though void of its former pagan occupants: but he makes it clear, that while thi
- 183 ounded by a rampart of great thickness, some traces of which are still visible. Though it had no great military importance at this time, yet it was capable of d
- 184 of criticism to reconstitute. Yet certain cardinal facts are established which, though at variance with later Arab tradition, must be regarded as of absolutely
- 185 been prompted by information given to `Amr by one Sanutius (or Shanûdah), who, though a Copt by creed, had held the position of dux or general in the Roman arm
- 186 to show that this Coptic tradition is older than Abû 'l Faraj: in other words, though current as a popular story, it may have been derived from mediaeval write
- 187 sword: in the battle they had demeaned themselves as Roman soldiers should: yet though they had taken the foe at a disadvantage, by the sword they had fallen. A

### Main types of explicating shifts involving *although/though* in ST1B-TT1H

|                            | Number | Conc lines  |
|----------------------------|--------|---|
| Tactic                     | 115    | 1, 2, 3, 4, 9, 10, 11, 12, 14, 15, 16, 17, 19, 23, 25, 26, 27, 28, 31, 32, 33, 34, 36, 37, 39, 40, 41, 43, 45, 46, 47, 48, 49, 50, 55, 58, 61, 66, 67, 71, 72, 73, 76, 80, 82, 84, 86, 87, 88, 89, 91, 92, 93, 94, 95, 96, 97, 98, 99, 102, 103, 106, 107, 108, 111, 112, 113, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 126, 127, 133, 136, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 154, 156, 158, 159, 160, 163, 165, 167, 168, 169, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 182, 183, 187 |
| Sequence                   | 14     | 8, 21, 22, 35, 59, 62, 65, 70, 83, 131, 152, 157, 181, 184  |
| Reinforcement              | 4      | 13, 104, 134, 185   |
| Other explicating shifts   | 7      | 24, 30, 42, 51, 64, 103, 162  |
| Total explicating shifts   | 140    |   |
| Total Tokens               | 187    |   |
| Ignored Tokens             | 5      | 52, 56, 63, 149, 150  |
| Net Tokens                 | 182    |   |
| % of shifts per net tokens | 76.92% |   |

### Text: ST2D; File: ST2DandTT2MAlthrough

N Concordance

- 1 nd also at all public ceremonies. The first they execute with sufficient grace, **although** their attitudes are lascivious and their gestures indecorous. As regard
- 2 er conquering the world, Akbar was unhappy because he could not understand it. "**Although**, " he said, "I am the master of so vast a kingdom, and all the appliance
- 3 رية حديثة فجاه أنها صممت منذ الآن فصاعداً أن تتبع المسيحية في سياستها. 1,157
- 4 فياتهم كانت ملحقه بمعادهم، ولكل منها جماعتها الخاصة من ممرضات وأطباء. 2,525
- 5 th of India's prosperity and prestige. The lordly Shah was a capable ruler, and **though** he wasted many lives in foreign war he gave his own land a full generatio
- 6 a is briefer, merely running to a thousand pages of forty-eight lines each; and **though** it, too, grew by accretion from the third century B.C. to the second cent
- 7 know. In any case the restriction was well-nigh universal in early society; and **though** it was successfully violated by the Pharaohs, the Ptolemies and the Incas
- 8 political consciousness. India doubted the means, but honored the purpose; and **though** it questioned Gandhi the statesman, it took to its heart Gandhi the saint
- 9 y. It spread the tentacles of its power and law over wider and wider areas, and **though** it made external war more destructive than before, it extended and maintai
- 10 was gradually accepted as a code of conduct by the entire Hindu community; and **though** never recognized by the Moslem kings; it acquired, within the caste system

N Concordance

11 the political field in the days of Buddha disappeared after the Gupta age; and though the Brahmans recognized the Rajput warriors as the later equivalent of th  
12 often sceptics, but too completely so to attack the religion of the people. And though the poets of India are as a rule assiduously pious, some of them, like Ka  
13 ars later, sent a son and a daughter to convert the population to Buddhism; and though the teeming island had to fight for fifteen centuries against Tamil invas  
14 ty-two years twenty-two thousand workmen were forced to labor upon the Taj; and though the Maharaja of Jaipur sent the marble as a gift to Shah Jehan, the build  
15 sm limited its appeal. From the beginning the Jains were a select minority; and though Yuan Chwang found them numerous and powerful in the seventh century, it w  
16 of the new religions which arose to replace the old Vedic faith were, anomalous though it may sound, atheistic religions, devotions without a god. Both belonged  
17 uld have been so long in Ravan's palace without being occasionally in his arms. Though she passes through the Ordeal of Fire to prove her innocence, he sends he  
18 oman- and the woman expected herself- to be not so much gracious and beautiful (though he appreciated these qualities in her) as useful and industrious; she was  
19 ligion had begotten ethical scepticism and moral anarchy. Jainism and Buddhism, though impregnated with the melancholy atheism of a disillusioned age, were reli  
20 de a Hindu bride who wished to be burned on the pyre of her dead betrothed; but though the Brahmans added their pleas to the king's, she insisted on the sacrifi  
21 r, and these children would chain her to her slavery. Such marriage by capture, though not the rule, occurred sporadically in the primitive world. Among the Nor  
22 e has been comparatively little sectarian animosity within the Hindu community, though much between Hindus and Moslems; and no blood has been shed for religion  
23 وعلان خيل و ان .قط بمسها لم الموت ان 2,072 " Death hath not touched it at all, dead though the house of it seems. " 2,072  
24 the comparative security of agricultural life, the worship of animals declined, though it never quite disappeared; and the ferocity of the first human gods was  
25 rs of India enjoyed far more liberty than their Scholastic analogues in Europe, though less, perhaps, than the thinkers of Christendom under the enlightened Pop  
26 e were a god, and never do aught to pain him, whatsoever be his state, and even though devoid of every virtue. " A wife who disobeyed her husband would become a  
27 o produce the desired event. Slowly the natural means came to predominate, even though the magician, to preserve his standing with the people, concealed these n  
28 brought to this magnificent thief, other Moslem rulers profited by his example, though none succeeded in bettering his instruction. In 1186 the Ghuri, a Turkish  
29 ct to recall by assassination; and wars of succession were almost as expensive- though not as disturbing to economic life- as a modern election. 1,336  
30 ent, practice and profession; but modern morals are, in normal times, extended- though with decreasing intensity- to a greater number of people than before. As  
31 e incarnated in our children; and the defects of the fathers are to some extent (though perhaps not as much as good conservatives suppose) visited upon the child  
32 e abstained scrupulously from all food, drink or luxury forbidden by his faith; though skilled in music, he abandoned it as a sensual pleasure; and apparently h  
33 125 "مرحله". A state which should rely upon force alone would soon fall, for though men are naturally gullible they are also naturally obstinate, and power,  
34 istory are but a little noise. In the jungle man still fights for his life, for though there is hardly an animal that will attack him unless it is desperate for  
35 ar and philology developed out of the insistence that every prayer and formula, though couched in a dead language, should be textually and phonetically correct.  
36 the world's trade, like Athens or Carthage, Florence or Venice- then geography, though it can never create it, smiles upon civilization, and nourishes it. 10  
37 rk within the unknown mind. Many of the Yogis, however, are mere beggars who go though their penances in the supposedly Occidental hope of gold, or in the simpl  
38 d "pregnant women, brides, and damsels shall have food before all other guests. "Though woman could not rule as a wife, she might rule as a mother; the greatest  
39 , and never thinking of stepping into another caste. "Better thine own work is, though done with fault," said the Bhagavad-Gita, "than doing others' work, even  
40 weak for the heavier tasks of peace and war; an alloy was needed to harden it. Though nature suggested many, and often gave man copper already mixed and harden



### Main types of explicating shifts involving *although/though* in ST2D-TT2M

|                            | Number | Conc lines                           |
|----------------------------|--------|--------------------------------------|
| Tactic                     | 6      | 20, 21, 22, 25, 28, 54               |
| Sequence                   | 8      | 16, 27, 30, 44, 49, 56, 57, 65       |
| Reinforcement              | 10     | 7, 9, 10, 11, 19, 36, 40, 52, 58, 64 |
| Other explicitation shifts | 6      | 12, 29, 31, 35, 47, 63               |
| Total explicitation shifts | 30     |                                      |
| Total Tokens               | 66     |                                      |
| Ignored Tokens             | 1      | 37                                   |
| Net Tokens                 | 65     |                                      |
| % of shifts per net tokens | 46.15% |                                      |

### Text: ST3R; File: ST3RandTT3MAlthrough

#### N Concordance

- 1 103. إن الإمزيج من العقيدين، إذ ترى أن بعض الجهات اليونان مستمدة من أصل مسيني.
- 2 2, 141. Although Epicurus was gentle and kindly towards most people, a different side of
- 3 2, 385. وبالمدب الذي يدل على إخلص أصحابه، بمعنى جوهرى من معاني الإخلص.
- 4 821. من وبين الحقيقة الصارخه، حقيقة أن في العالم تغيراً وحركة؛ فكما يقول أرسطو:
- 5 re of selfgovernment. Although his army was composed mainly of Macedonians, and although Pythagoras himself is very early, the influence of his school is mainly
- 6 as, as we saw, is very difficult to disentangle from that of his disciples, and although Pythagoras himself is very early, the influence of his school is mainly
- 7 of reality. Plato would not dream of denying that there appear to be many beds, although there is only one real bed, namely the one made by God. But he does not
- 8 نظم وقد 680. Matthew Arnold wrote a poem on this subject, but, although one of his worst, it does not contain the above couplet.
- 9 nt of his illness; illness, on the other hand, requires somebody to be ill. But although Socrates need not be ill, something must be occurring to him if he is t
- 10 2, 423. سانهة تمضي دون أن يطلع عليه أسباب الشريف والتكريم أشكالاً وألواناً.
- 11 this is really the basis of his argument, which he supposes unquestionable. But although the dictionary or the encyclopaedia gives what may be called the offici
- 12 tributed to Philolaus, a Theban, who lived at the end of the fifth century B.C. Although it is fanciful and in part quite unscientific, it is very important, si
- 13 uardians. That is why Plato provides for promotion and degradation of citizens, although he thinks that the double advantage of birth and education will, in mos
- 14 tutions. Christianity, in its ethical doctrines, was not free from this defect, although in practice belief in the importance of spreading the Christian faith g
- 15 aught philosophy by a certain Nausiphanes, apparently a follower of Democritus. Although his mature philosophy owes more to Democritus than to any other philoso

N Concordance

- 16 at this duty, itself, is in the higher sphere of what the Stoic sage should do, although it is deduced from an ethic which the Stoic sage regards as fundamental
- 17 حنين لدى شبي. 2,167 His poem sets forth in verse the philosophy of Epicurus. Although the two men have the same doctrine, their temperaments are very different
- 18 to wish it. In this way, I can build up what looks like an impersonal ethic, although in fact it rests upon the personal basis of my own desires--for the desire
- 19 لا تفتق بين جماعات قوية. 1,215 For Plato, this question does not really exist. Although his dramatic sense leads him to state the position of Thrasymachus forcefully
- 20 it until it reaches a certain age, and that the idea is elicited by experience, although not directly derived from experience. Moreover, unless our existence becomes
- 21 problems. The boy's answers are supposed to show that he really knows geometry, although he has hitherto been unaware of possessing this knowledge. The same conception
- 22 of Charlemagne, the Church and the Holy Roman Empire were world-wide in idea, although everybody knew that they were not so in fact. The conception of one human
- 23 of the government, therefore, are essential in determining what is a man's job. Although all the rulers are to be philosophers, there are to be no innovations: Seneca
- 24 eneca was less fortunate than Aristotle in his pupil, who was the Emperor Nero. Although, as a Stoic, Seneca officially despised riches, he amassed a huge fortune
- 25 ne can be present without any coming: "while it is nowhere, nowhere is it not." Although the One is sometimes spoken of as the Good, we are also told that it probably
- 26 ailure depended largely on oratorical skill in appealing to popular prejudices. Although a man had to deliver his own speech, he could hire an expert to write a
- 27 They also developed a constructive doctrine, concerning degrees of probability; although we can never be justified in feeling certainty, some things are more likely
- 28 artans of avarice, which he attributes to the unequal distribution of property. Although lots cannot be sold, he says, they can be given or bequeathed. Two-fifths
- 29 below; it was already powerful in the time of Boswell and Sir Joshua Reynolds, although from their allusions to it the strength of its influence is not apparent
- 30 ich he tried to reproduce Greek institutions, with a measure of self-government. Although his army was composed mainly of Macedonians, and although most European
- 31 ucppus. On this ground, I am considering him before Socrates and the Sophists, although part of his philosophy was intended as an answer to Protagoras, his fellow
- 32 hing, we are told, is its essence and primary substance. Forms are substantial, although universals are not. When a man makes a brazen sphere, both the matter and
- 33 among intelligent men. of pleasure in reasoning, analysing, and systematizing. Although in art the Renaissance is still orderly, in thought it prefers a large
- 34 ato's system. No one thinks it unjust to put the best men into a football team, although they acquire thereby a great superiority. If football were managed as directed
- 35 elius are completely at one on all philosophical questions. This suggests that, although social circumstances affect the philosophy of an age, individual circumstances
- 36 ." It is against the rules to ask whether ABC really is a rectilinear triangle, although, if it is a figure that we have drawn, we may be sure that it is not, but
- 37 first the two are scarcely distinct--was the acquisition of the art of writing. Although writing had existed for thousands of years in Egypt and Babylonia, and
- 38 ulation, in its greatest days, is said by Diodorus to have amounted to 300,000, though this is no doubt an exaggeration. Croton was about equal in size to Sybaris
- 39 s that live in isolation need not be inactive. God and the universe are active, though foreign conquest is impossible for them. The happiness that a State should
- 40 theories more or less: "all friendship is desirable in itself," he says, adding "though it starts from the need of help." 2, 152. في - الاجتماعية النائد وأمن
- 41 s, as in everything except art, there was a collapse of order. The Middle Ages, though turbulent in practice, were dominated in thought by a passion for legalistic
- 42 767 Anaxagoras 768 769 فصل الثامن The philosopher Anaxagoras, though not the equal of Pythagoras, Heraclitus, or Parmenides, has nevertheless
- 43 375 العالم يتفكر. 375 Anaximenes was more admired in antiquity than Anaximander, though almost any modern world would make the opposite valuation. He had an imposing
- 44 hus by exercises, should more easily away with the pains of child bearing...And though the maidens did show themselves thus naked openly, yet was there no dishonour
- 45 s an interpretation of Protagoras, that one opinion can be better than another, though it cannot be truer. For example, when a man has jaundice everything looks
- 46 first the Ionians, then the Achaeans, and last the Dorians. The Ionians appear, though conquerors, to have adopted the Cretan civilization pretty completely, as
- 47

- 48 fness of the intellectual world? The answer is, through appetite. But appetite, though sometimes ignoble, may be comparatively noble. At best, the soul "has the  
 49 eece, social cohesion was secured by loyalty to the City State; even Aristotle, though in his time Alexander was making the City State obsolete, could see no me  
 50 n this world than with happiness in the next. Magic, divination, and astrology, though not peculiar to Babylonia, were more developed there than elsewhere, and  
 51 ty of democratic politicians should wish to acquire forensic skill. For Athens, though much addicted to persecution, was in one respect less illiberal than mode  
 52 2,569. أجميلا (للأصل المولي). own despite, 2,232 2,233. إنه يتغلق بها راضياً. And loathes it too, because, though he is sick, 2,234. بيقظها وتراه 2,234. لأنه بيقظها وتراه 2,235. He per  
 53 eation of a race of invincible warriors. The battle of Thermopylae (480 B.C.), though technically a defeat, is perhaps the best example of their valour. Thermo  
 54 s dualism that runs through the Middle Ages, owing to the fact that the Church, though based on other-worldly beliefs, was the most important institution in the  
 55 2,027. تعامل تلك المدن معاملة سمحة، إذا امتنيتها حالات قلبية. The new cities, though they had a measure of self-government, had not the same traditions as the  
 56 ought before it. No law could be enacted without its consent. But its consent, though necessary, was not sufficient; the elders and magistrates must proclaim t  
 57 world is exempt from change and decay; the Aristotelian belief to the contrary, though accepted by medieval Christians, is a product of the pagan worship of sun  
 58 we may incur the anger of the gods, or that we may suffer in Hades after death. Though subject to the powers of nature, which can be studied scientifically, we  
 59 865. ماعة السوفسطائيين في أثينا وما كانوا يؤدونه من خدمات. Athenian democracy, though it had the grave limitation of not including slaves or women, was in some  
 60 e suggestion that there could be ideas of such things as hair and mud and dirt--though, he adds, there are times when he thinks that there is nothing without an  
 61 2,067. نه كان أكثر اتساقاً مع نفسه في رأيه هاء، من هولاء جميعاً. His doctrine, though he was a contemporary of Aristotle, belongs in its temper to the Hellenis  
 62 rely the result of observation of human affairs; but this part of his doctrine, though it may be independent of his metaphysics, is not inconsistent with it.  
 63 enth, seventeenth, and eighteenth centuries, is a revival of a Stoic doctrine, though with important modifications. It was the Stoics who distinguished jus nat  
 64 1,641. مدا بنيني أن يجتنب، ومذا بنيني أن يعمل (432 ب). A similar doctrine, though with a slight change of terminology, is set forth in the Nicomachean Ethi  
 65 ut this is to mistake the effect for the cause. Priesthoods do not make dogmas, though they preserve them once they are made; and in the earlier stages of their  
 66 n their search for hypotheses which would "save the phenomena," were in effect, though not altogether in intention, tackling the problem in the scientifically c  
 67 ligions of Syria and Asia Minor, but in art there was more affinity with Egypt, though Cretan art was very original and amazingly full of life. The centre of th  
 68 dy mentioned, who established earth, air, fire, and water as the four elements (though the word "element" was not used by him). Each of these was everlasting, b  
 69 y assigned to the eastern half of the Empire was different. The Eastern Empire, though continually diminishing in extent (except for the transient conquests of h  
 70 2,447. رب جداً إلى قلوب الطائفة الجادة من الرومان. At a later date, Epicurus, though a Greek, lived most of his life in Rome. Rome supplied him with most of h  
 71 2,153. باط ولتلك نظروا إلى السوفسطائيين نظرتهم إلى العرف الفاجر. To some extent--though it is impossible to say how far--the odium which the Sophists incurred, n  
 72 911. well worked out. The doctrine that every virtue is a mean between two extremes, though very ingeniously developed, is less successful, since it does not apply t  
 73 are golden, therefore some mountains are golden," my conclusion would be false, though in some sense my premisses would be true. If we are to be explicit, we mu  
 74 perty beyond what is absolutely necessary. Gold and silver are to be forbidden. Though not rich, there is no reason why they should not be happy; but the purpos  
 75 it remains a bugbear of the American immigration authorities. This modern form, though anti-religious, has still much of the spirit of early Protestantism; it d  
 76 ngle, he must have made at least three straight lines. The objects of geometry, though ideal, must exist in many examples; we need the possibility of two inters  
 77 es, but it was the armies of Rome that made these things important. The Greeks, though admirable fighters, made no conquests, because they expended their militia  
 78 ascetically. Pleasure, as Aristotle uses the word, is distinct from happiness, though there can be no happiness without pleasure. There are, he says, three vie

N Concordance

- 80 ascetically. Pleasure, as Aristotle uses the word, is distinct from happiness, though there can be no happiness without pleasure. There are, he says, three vie
- 81 487 لكننا سنرى أن هذا الرأي جانب واحد من فلسفته عما بعد الطبيعة.
- 82 them that, in all that he has done that day, his oracle has never opposed him, though on other occasions it has often stopped him in the middle of a speech. Th
- 83 2,317 Much more important historically (though not philosophically) than the earlier Stoics were the three who were comm
- 84 1,491 حكم الأول، وفي هذا الرأي إيجاء بذهب البراجماتية.
- 85 h has no relation to the body or to the senses. Hence the mind can be immortal, though the rest of the soul cannot. 1,638 بين الكتاب هذا في أرسطو ويقرق
- 86 e, he assumed the possibility of a solution of the problem of incommensurables, though in his day no such solution had been found. 462 على يبرهن التنايل هنا
- 87 2,389 Another doctrine of theirs in theory of knowledge was more influential, though more questionable. This was their belief in innate ideas and principles.
- 88 als have a common name, they have also a common "idea" or "form." For instance, though there are many beds, there is only one "idea" or "form" of a bed. Just as
- 89 still speak of "natural science" and "natural history," but "nature" by itself, though it is a very ambiguous word, seldom means just what "phusis" meant. "Plus
- 90 accompanied on many of his campaigns. It was uncommon for a Greek to know Latin, though most educated Romans knew Greek; the circumstances of Polybius, however,
- 91 ws. Democritus explicitly denied that anything can happen by chance. Leucippus, though his existence is questioned, is known to have said one thing: "Naught hap
- 92 t merit. It was he who first explained that the moon shines by reflected light, though there is a cryptic fragment in Parmenides suggesting that he also knew th
- 93 he same consequence. On this question, Aristotle as already said, agrees mainly, though not wholly, and those who think the first business of ethics is to define
- 94 essence. But it is supposed to be of the essence of Socrates that he is a man, though a Pythagorean, who believes in transmigration, will not admit this. In fa
- 95 etus (born about A.D. 60, died about A.D. 100) is a very different type of man, though closely akin as a philosopher. He was a Greek, originally a slave of Epap
- 96 ational soul consists in contemplation, which is the complete happiness of man, though not fully attainable. "Such a life would be too high for man; for it is n
- 97 nd was that orthodox Christianity could never bring itself to condemn marriage, though it held celibacy to be nobler. The Manichaeans were more consistent in bo
- 98 1,971 ن تأخر العهد جداً لم يجعل لهما في الفلسفة تأثيراً.
- 99 a mistake to treat the Greeks with superstitious reverence. Scientific method, though some few among them were the first men who had an inkling of it, is, on t
- 100 r a life of amatory adventure, settles down to a marriage of reason. This mood, though contented, is not creative. The great poets of the Augustan age had been
- 101 by anthropologists. In this division, Pythagoras was on the side of mysticism, though his mysticism was of a peculiarly intellectual sort. He attributed to him
- 102 1,885. نصلة أنشأها فيه مبدأ داخلي " (129 ب).
- 103 329 هو وجود المدارس العلمية.
- 104 bordination. In an orchestra, the first violin is more important than the oboe, though both are necessary for the excellence of the whole. It is impossible to o
- 105 stematic. Certain acts are labelled criminal, and are punished; certain others, though not punished by law, are labelled wicked, and expose those who are guilty
- 106 o flourished about 440 B.C., and was thus a younger contemporary of Parmenides, though his doctrine had in some ways more affinity with that of Heraclitus. He w
- 107 n elaborate theory of knowledge, in the main empirical and based on perception, though they allowed certain ideas and principles, which were held to be establis
- 108 cted with the eclipse of the City State. Down to Aristotle, Greek philosophers, though they might complain of this or that, were, in the main, not cosmically de
- 109 efinately formulated doctrine; it is therefore still important philosophically, though less so than the period of Plato and Aristotle. After the third century B
- 110 est thing, was drawing up a code of laws for Thurii. Plato dabbled in politics, though unsuccessfully. Xenophon, when he was neither writing about Socrates nor

N Concordance

- 111 ver, he supposed to be as certain as those of logic. He, like his predecessors, though in a different way, was misled by respect for Aristotle. 1,840 2- العب
- 112 vity, the system that was accepted was not purely superstitious, but preserved, though sometimes deeply buried, doctrines which embodied much of the work of Gre
- 113 the stars within the heavens have had no communion with the Immortal Principle, though these are far purer and lovelier than their own souls' ( II, 9, 5). For t
- 114 good (of which I am as certain as I can be of any such matters), and secondly (though I am not so sure of this last) to men departed, better than those whom I
- 115 occasion arose, a soldier, a politician, a lawgiver, or a philosopher. Socrates, though he disliked politics, could not avoid being mixed up with political dispu
- 116 is necessary; there is no suggestion of fasting. And we are told that Socrates, though indifferent to wine, could, on occasion, drink more than anybody else, wi
- 117 thoroughgoing communism for the guardians, and (I think) also for the soldiers, though this is not very clear. The guardians are to have small houses and simple
- 118 1,953 of the almost forgotten hypothesis of Aristarchus, and was enco
- 119 2,537 This brings us to Soul, the third and lowest member of the Trinity. Soul, though inferior to nous, is the author of all living things; it made the sun and
- 120 rovided the combination is nearly large enough to be self-sufficing. The State, though later in time than the family, is prior to it, and even to the individual
- 121 nging, and its permanence is rather that of a substance--though this view should not be attributed to Heraclitus. 610 نف هرقيطس ان بل
- 122 um seems to expect. There is, however, ample reason to feel respect for Thales, though perhaps rather as a man of science than as a philosopher in the modern se
- 123 1,339 حتى لا يؤثر حزنها في مجرى القش.
- 124 ear future. At yet other times they have despaired of the world, and felt that, though they themselves knew what was needed, there was no hope of its being brou
- 125 ired have at least the knowledge that they hold some greater thing within them, though they cannot tell what it is; from the movements that stir them and the ut
- 126 e worst, Strife will be wholly within and Love wholly without the sphere. Then--though for what reason is not clear--an opposite movement begins, until the Gold
- 127 uest is impossible for them. The happiness that a State should seek, therefore, though war may sometimes be a necessary means to it, should not be war, but the
- 128 have been not adequately thought out. A Platonic idea or form is not a thought, though it may be the object of a thought. It is difficult to see how God can hav
- 129 ity between Orphic beliefs and those prevalent in India at about the same time, though he holds that there cannot have been any contact. He then comes on to the
- 130 us, it was, as a rule, rejected in favour of Stoicism. It survived, it is true, though with diminishing vigour, for six hundred years after the death of Epicuru
- 131 any sense-organ. We can know, for instance, that sounds and colours are unlike, though no organ of sense can perceive both. There is no special organ for "exist
- 132 1,165 نومهم اكمال قبل للصغار ولا بد
- 133 ct nor present in a subject. A thing is said to be 'present in a subject' when, though not a part of the subject, it cannot exist without the subject. The insta
- 134 ing birth to theories which have had an independent life and growth, and which, though at first somewhat infantile, have proved capable of surviving and develop
- 135 this is not always the case. War, however, is just when waged against men who, though intended by nature to be governed, will not submit ( 1256b); and in this
- 136 So many cases I have known 2,038 2,039 عرفت رجلاً كثيراً لم 2,040 لم بطبعهم يكرهوا 2,041 Became so
- 137 ature. Virtue consists in a will which is in agreement with Nature. The wicked, though perforce they obey God's law, do so involuntarily; in the simile of Clean
- 138 tudes. The latter is obviously what Plato would desire. But some kinds of work, though highly skilled, may be deemed pernicious; Plato takes this view of poetry

Main types of explicating shifts involving *although/though* in ST3R-TT3M

|                            | Number | Conc lines  |
|----------------------------|--------|---|
| Tactic                     | 8      | 37, 39, 61, 76, 100, 123, 126, 136  |
| Sequence                   | 9      | 5, 31, 42, 43, 48, 54, 57, 59, 98   |
| Reinforcement              | 34     | 1, 2, 3, 4, 6, 9, 12, 17, 24, 25, 28, 34, 35, 36, 50, 56, 62, 69, 70, 72, 74, 77, 79, 81, 84, 91, 99, 102, 105, 108, 115, 119, 120, 137 |
| Other explication shifts   | 23     | 23, 46, 52, 64, 65, 67, 73, 83, 87, 92, 96, 103, 106, 109, 110, 111, 116, 117, 121, 122, 130, 131, 134                                  |
| Total explication shifts   | 74     |   |
| Total Tokens               | 138    |   |
| Ignored Tokens             |        | 37  |
| Net Tokens                 | 138    |   |
| % of shifts per net tokens |        |   |

## Appendix 5: Concordance of لكن *lākin/na* in the Arabic Translated Corpus

Text: TT1H; file: ST1BandTT1Hlakinna

### N Concordance

- 1 towards the end of the seventh century by the Patriarch Isaac. 1,004 لكن أهم من ذلك كله أن عقود هذا المعبد كانت لها أبواب تفضي إلى حجرات في البناء ال
- 2 Amélineau under the title of the 'Life of Samuel of Kalamûn.' 1,420 لكننا نجد دوننا بعض وثائق قبطية وأخرى عربية قليلة العدد لها علاقة بهذا الأمر فلد
- 3 وال وتقلب الصروف. وكانت مدة ولايته أكثر عهد في تاريخ القبط نقباً وأعظمه حوادث لكنه لم يتساهل في أمر الدين ولم يغض عن رذيلة في الخلق فشرع منذ أول أمره يأخذ قس
- 4 ،أ قد ذكر عبد اللطيف (وقد كتب حوالي سنة 1200) إحراق مكتبة الإسكندرية بأمر عمرو لكنه لم يفصل في ذكر ذلك وبلوح أنه روى ذلك الخبر مصدقاً وهذا ، يدل على أن تلك القص
- 5 د جاء في "الديوان الشرقي" أنه "في 12 بؤونة 357 للشهداء جاء عمرو إلى مصر وفتحها ولكن 12 بؤونة سنة 357 للشهداء توافق 6 يونية سنة 641 ويذكر المقرئ على وجه التعي
- 6 .ولف بعد ذلك إن تلك كانت السنوات العشر التي قاسى فيها المؤمنون (القبط) الاضطهاد ولكن أبا صالح ينقل من كتاب (الجناح) أن أسقف الروم في مصر والإسكندرية كان اسمه في
- 7 بكل تاريخ الفتح في كتاب حنا قائم على أن قيرس كان والياً على مصر ولا خلاف في ذلك ولكن أبا صالح يذكر أن هرقل استعمل على البلاد المقوقس وأن هروب بنيامين بقي عشر سن
- 8 بكسوة كاملة كل عام. وطلب إليه الحاكم (المقوقس) أن يدخل في ذلك العهد كل بلاد مصر ولكن أبيح لمن شاء من الروم أن يخرج من البلاد ويقول البلاذري وهو مخطئ في قوله إن
- 9 مر الإيمان بالدين المسيحي ثم عده أحد المطارنة. ولسنا ندري ما مبلغ هذا من الحق ولكن أثر نساء الملوك من المسيحيات وأثر الأطباء والفلاسفة في بلاط هؤلاء الملوك ج
- 10 أن يحمل صورة من الأمر إلى (قيرس) وأرسل معه هدية صليباً له قدر عظيم من الفداسة ولكن أثر تلك الرسالة لم يكن سوى أن زاد المعارضة بالرفض ورأى الإمبراطور أن صفرو
- 11 لى ما بلوح، مثل ما لقي (مودستوس) في بيت المقدس، وكان ذلك عن أمر ملك الفرس نفسه ولكن أثر المصائب التي شهدتها تحل بقومه والخراب الذي نزل بهم في جميع أنحاء أرض
- 12 ،ا في حاجة لأن نبرهن على أن ذلك العهد نشط إلى دراسة الكتاب المقدس نشاطاً كبيراً ولكن (أجاتياس) يحدثنا أحاديث مدهشة عن الهوة السحيقة من التضليل والكتب التي قد ته
- 13 (ن أبنية (الأكروبولس) قد خربت جميعها في الثورة إذ هدمها المسيحيون مع (تيوفيلوس) ولكن أحد هذين الأمرين محقق وهو الأمر الثاني فإن المسيحيين لم يهدموا أبنية الأك
- 14 جميعاً فيما يوردونه ولا يختلفون اختلافاً حقيقياً إلا قليلاً، فقد تختلف رواياتهم ولكن اختلافنا ناشئ من نقص شيء أو زيادة آخر وليس فيما بينها تناقض في ذكر. الحوادث
- 15 أو يثب أهل مصر جميعها وينفضوا على العرب. ولكن عمراً كان يرى خلاف ذلك فقال: "ولا ولكن ادعهم حتى يسيروا إلى فإنهم يصيرون من مروا به فيخزي الله بعضهم ببعض وإنه . ل
- 16 was confused and obscure becomes clear and luminous. 1,562 ولكن إذا كان الأمر كذلك فما القول في النبوءة؟ وجوابنا على ذلك يتناول: (أمرين 1)
- 17 that something like a transcription of it may be pardoned. 332 ولكن أرعى موضع للنظر في كتاب حنا) (مسكوس قطعة غير كاملة إذا قرأها الإنسان استزد
- 18 .ه يدل على مقدار تسامح المسلمين في معاملة الكنائس المسيحية نحو آخر القرن السابع ولكن (أركولفوس) يذكر أن الصليب كان محفوظاً في كنيسة أبا صوفيا في صندوق من الخشب
- 19 ينكرنا اسمه بانتشار الدولة الإسلامية على بلاد المغرب فقد كان مولده في تونس - (5) ولكن أسرته كانت قد انتقلت من زمن طويل إلى بلاد الأندلس وأقامت بها ثم تركزت أنشبيلي
- 20 منذ سمعوه، وداخلهم خوف خلق أفنديتهم ووهن من قوتهم عندما جاء وقت النضال والبلاء ولكن (أسطفون) كان فذاً في الرجال ويلقبونه بحكيم "العالم" وعلامة "الزمان" وليست در
- 21 نوع، وكان قد اجتمع به عدد عظيم من غير الجن من أهل مدينة مصر والأديرة المجاورة ولكن أغلب الظن أن هؤلاء أخرجوا عن طريق النهر ليوسعوا على الجنود ويجدر بنا هنا أ
- 22 بها كما يظهر من كتاب (حنا النقيوسي) حتى حل محله (قيرس) نفسه، وصار بطريقاً بدله ولكن أغلب الظن في رأينا أن دخول (جورج) إلى الإسكندرية لم يكن عند ذلك بل كان بعده
- 23 ق. ذلك ذات قوة على النفس والتمزيق، وكانت لذلك تحدث تخريباً كبيراً وخوفاً شديداً ولكن أكبر ما يسترعي النظر فيما جاء في كتاب (سبيوس) من ذلك الوصف أنه يقول إن الس
- 24 متفق بعض الاتفاق مع ما جاء في كتاب (سعيد بن بطريق) ومكين وابن دقماق والمقرئ يري ولكن أكبر ما بهم المطلع على هذه القطعة أننا نجد فيها اسم المقوقس في الصورة الأصل
- 25 ،(مسافة ستة أميال أو سبعة من عسكر العرب. وكان على الخيل (تيودوسيوس) و(أنستاسيوس) ولكن أكثر الجمع كانوا رجالة بعضهم رماة وبعضهم يحملون الرماح وكانت ربيبة العرب ق
- 26 نا هذه القصة في متن كتابنا هذا (الباب الثالث عشر) ولا حاجة بنا إلى إعادتها هنا ولكن [GREEK] لم يقتصر على تسميته في ذلك الخبر بالبطريق بل من الجلي أنه سمي ك
- 27 ،ه به تنسج فيها الأثواب له وحده. وكان الثوب لعمامته تبلغ نفقته أربعة آلاف دينار ولكن الأثواب التي كانت تصنع للسلطان لم تكن مما يعرض في الأسواق وقد طلب إمبراطور
- 28 ون أسعد طالعاً من سلفه وقد كان يرحى منه على الأقل أن يسعى ليصيد تبار الإضمحلال ولكن الأجل لم يمهله حتى يظهر قدره فخلف لمن جاء بعده وهو (موريق) خزائن خاوية وشعب
- 29 ،الفرس حتى لقد قيل أنها صحبها إلى قبرص، وإن (صفرونيوس) ألقى خطبة على جنازته ولكن الأدلة تنتقض هذه الرواية ومن المحقق أنها ساحا في الجزائر الإغريقية ورحلاب
- 30 ،الروم عند فتح الإسكندرية لم يكن لهم أمل في أن يهاجموا العرب ويخرجوه من البلاد ولكن الإسكندرية كانت تطبيق الصبر على الحصار مدة سنتين أو ثلاث ريثما يلي الأمر حاك
- 31 وولدينا عبارة صريحة نكرها حنا مسكوس وهي أن أساقفة كثيرين هربوا إلى مصر لاجئين . ولكن الأقرب إلى الاحتمال أن هؤلاء العلماء السوريين بمقامهم في الإسكندرية واتصاله
- 32 400 with him the Holy Rood which he had rescued from the heathen. ولكن الإمبراطور اضطر إلى البقاء حيناً في بلاد الشرق كي يتم عمله في القضاء على عد
- 33 شرق والغرب من الهند ومن فرنسا يرسلون إليه الرسل والهدايا الثمينة وآيات الإعجاب ولكن الإمبراطور ما لبث أن عرف أن القضاء يسخر منه فإنه ما كادت تمتل بين يديه آيا
- 34 ذلك قد فاز ونشر الإسلام في جزيرة العرب، وبلغ ظل الإسلام أكناف الدولة الرومانية ولكن الإمبراطور لم ير في ذلك إلا ما اعتادت الدولة أن تصمد له من غارات أهل الصحرا
- 35 لى ما هو أشد من ذلك. ولا نقدر أن ننكر أن هرقل كان شريكه فيما لجأ إليه من العسف ولكن الإمبراطور حاول مرة أخرى بعد ذلك أن يصل إلى غرضه من توحيد المذاهب فإن
- 36 .رأي في مقتلة اليهود التي تلطخت ذكر هرقل، ولا شك في أن كلاهما قد رضي عنها وأقرها ولكن الإمبراطور عندما أزمع السير إلى عاصمته استنصحب (مودستوس) ليساعده على إقرار أ
- 37 منه. وكان عمله هذا جراً عظيمة، فإنه حاد دولتي الفرس والروم وأغزى العرب بلادها ولكن الأمر كان أهون في الحقيقة مما يلوح للناس فإنه من الخطأ أن نتصور أن العرب ق
- 38 عاد من خرج من المسيحية إلى حظيرتها بعد أن قطع أسبابها، فإن ذلك كان لا رجاء فيه ولكن الأمر كان على غير ذلك في أكثر من اضطرت إلى اتباع مذهب الملكانيين خوفاً أو كر
- 39 ا المدينة ووضعوا فيها السيف والنار، أن يميزوا بين صديق وعدو، أو بين قبطي ورومي ولكن الأمر كان على غير ذلك في. القرى وما انتهت ثورة الإسكندرية وقضي على ليهييا ح
- 40 م فتوجد كاملة تحيط بالحصن كما قد كشف باب من أبواب الحصن من قبل عند حفر ما حوله ولكن الإنسان إذا بحث في السهل حتى بلغ جانب الجبل لم يستطع أن يجد حجراً بذله على
- 41 عند ذلك من السفن التي تحمل الغلال أو سوى ذلك من الزوارق لاستولى عليه المحاصرون ولكن الباب الذي كان يلي البحر كان مفتوحاً أبداً لكي تتخل منه السفن الآتية بتجارت
- 42 عيته إلى كل ما طلبوه من الانتقام، وهناك وقت في اليهود مقتلة تشبه أن تكون عامة ولكن البطريق ومطارنته أرادوا أن يزيلوا وساوس الإمبراطور وأن يطيبوا نفسه ويطمئنا
- 43 يش عمرو في العرش في 12 ديسمبر سنة 639 وقد ذكر هذا اليوم في كتاب ابن عبد الحكم ولكن البلاذري والطبري وياقوت ومكين يكادون يتفقون في إيراد تاريخ الغزوة، 1 581
- 44 their carrying arms or aid to some of the still unconquered cities. 948 ولكن التاريخ يذكر شيئاً من أخبار الإسكندرية في المدة الباقية من الهدنة وإنا مور
- 45 ،على أن أهلها كانوا قوماً من أولى النخوة والحفاظ بقوا على عهد دينهم وثبتوا عليه ولكن التاريخ لم يجزهم بذلك ما يستحقونه من حسن، الأحدثون بل لبث ينكرها عليهم زمنا

- 46 هـ، والناس فيه سواء. ولهذا كان القبطي إذا دخل في الإسلام لم يرتفع عنه خراج أرضه ولكن الجزية كانت على غير ذلك إذ كانت الجزية سمة لأهل الذمة وعلامة لغير المسلمين
- 47 هـ، وأما علو الأسوار فكان على وجه الإجمال نحو سنتين قديماً كما أظهره الحفر الحديث ولكن الحصن كله مدمور اليوم إلى نحو ثلاثين قديماً خلف حوله من أثر المصور الم
- 48 خشك في أن عمرو بن العاص كان في أول حكمه لا يقصد إلا العدل والرفقة بأهل البلاد ولكن الخليفة لم يواته في هذا ولم يوافق عليه فقد رأى الخليفة أن عمراً قد ملأ أن
- 49 مملأ أبناره بالقمح من مصر ودر على خزانه الذهب، ومد سلطان العرب على فسح البلاد ولكن الخليفة عمر لم يجزه بذلك إلا هو أن وجوداً وقد بقيت صغيرة بعض كتب مما تردد
- 50 وسخا. وقد أخذت من تلك القرى أسارى كما أخذ من الإسكندرية وبعث بهم إلى المدينة. ولكن الخليفة عثمان عندما نظر في أمر البلاد التي ثارت هذه حسن رأيه إلى أن يعيد م
- 51 ،أقام في دمشق. ولعل عمراً قد أفضى إليه برأيه في فتح مصر منذ كانا في بيت المقدس ولكن الخليفة رأى أن وقت ذلك الفتح لم يكن بعد فلما ظهر العرب وانتهت الحرب أو كاد
- 52 ندرية والبقاء فيها. ولقد قيل إن عمراً نفسه كان يريد أن يتخذ الإسكندرية مقراً له ولكن الخليفة لم يرض بذلك كما قد أباهما عليه الخليفة الذي قبله ولم يبق عمرو في مصر
- 53 ً لما رآه من عبث الخليفة به، إذ قال: "إنا إن كسلك البقرة بقرنيها وآخر يحلبها ولكن الخليفة لم يبق عليه إذ قد فرغ من عرضه منه وقضى به على ثورة مصر وكان في حيا
- 54 اجز العرب، فلم يشعروا في اليوم الثاني بعد المفاوضات إلا وقد بيتهن بيئاتاً شديداً ولكن الخليفة لم يبق عليه فهزم وتمزق جيشه غير أن العرب لبثوا عند بلبيس مدة شهر جنت
- 55 :إفذاً هذه الخطة بأن يذهب (هرقل) بحراً وأن يسير (نيقتاس) في البر - لا شك في هذا ولكن الذي جهل (جبون) ومؤرخو اليونان ولم يقدرُوا على الفطنة إليه هو أن الغرض الذي
- 56 عولم يبق شيء من وصف ما في تلك الكنيسة من داخلها 988. a changed meaning ولكن الذي لا شك فيه إنها كانت على طراز الكنائس البيزنطية (البيزنطية) وأنها ، يقي
- 57 ديسيمبر من عام 641. وليس في مصادر التاريخ ما يثبت ذلك التاريخ وينص عليه صراحة ولكن الرواية التي تناقلها العرب تجعل فتح المدينة في ذلك اليوم ولعل منشأ تلك الر
- 58 في أو أن فيض النيل وكان تسليمها صلحاً، وذلك بغير أن تجد كيداً كبيراً من القتال ولكن الروم عدوا إلى الاستيلاء عليها بعد أن بقيت في حكم العرب مدة ولم يخرج الرو
- 59 أثر كبير في تخفيف وطأة العداوة القديمة الموروثة بين ديانة المجوس وديانة المسيح ولكن الروم طلبوا المكافأة على مساعدتهم بأن تضم إليهم أرض فسحة جعلت ملكهم يبلغ ش
- 60 نها. وقد يقال إن العرب قد بغتوهم في أول الأمر، وإنهم لم ينتروا بمسيرهم عند ذلك ولكن الروم لم يتحركوا في أثناء الحصار وقد لبث شهر أ، ببغوا الحد لنجدة المد
- 61 بهم العرب. على أن ذلك لو حدث لما حال بين المسلمين وبين فتح البلاد أمداً طويلاً ولكن الروم لم يصنعوا من ذلك شيئاً بل ، اعتمدوا على من في المدينة من الجند في أمر
- 62 نوا مشقة كبرى في فتحها، ولعلم نكوا أسوارها وخروجا من حصونها كما خربوا كنائسها ولكن الروم نزلوا بمجيء العرب منذ زمن ولقد كان في استطاعتهم إذا شاعوا أن يرموا
- 63 بأ عند ذلك في كل بلاد مصر السفلى وبلاد وادي النيل إلى حدوده الجنوبية عند أسوان ولكن السودان كان عند ذلك ذني في عين حكام مصر وهو لا يزال كذلك في كل العصور ول
- 64 لشرق إلى الروم وأخرج منها مسالح الفرس وبعث بالصليب -أواب الحياة إلى الإمبراطور ولكن الشاة رز- لم يصرمكاً باتفاقه مع هرقل إلا في آخر سنة 629 على الأقل (Journ
- 65 ما بين الروضة وبابلون على الشاطئ الشرقي، وبينها وبين الجزيرة على الشاطئ الغربي ولكن الشاطئ الغربي ومدينة مغيث التي كانت عليه كانا عرضة للغارات المباحة من قبا
- 66 الوسطي. فتداولها لا يمكن أن يكون دليلاً على شيء، كما أنه لا يمكن أن ينقض شيئاً ولكن الشك الذي يحيط بتلك القصة يجعلها غير وثيقة في الدلالة ولا كافية بذاتها في ا
- 67 ' 750 of Islām, or pay your tribute, and go your ways to your villages.' ولكن الصلح الذي أبرم عند بابلون لم يكن إلا إغراءً حريماً ولم ، يكن عقداً سياسياً ،
- 68 طرق مدينتهم ونهبت أموالهم وقتلوا، ومن بقي منهم حياً خسر ما كان يملك وضاع أمره ولكن الصلح حقق نواهم وأمنهم على أنفسهم وأموالهم وديانتهم ومن أراد أن يعيش في أ
- 69 عل أنه لا شك في أنه ما أتى القرن السادس حتى كانت صناعة النحت قد اضمحلت 354. d. ولكن الصناعة البيزنطية الخالصة صناعة نحت العاج بلغت وقتئذٍ قصارى الكمال ترى بها
- 70 ،عبارة "فتح مصر" فيعني بها فتح حصن بابلون وبعضهم يقصد بها فتح الإسكندرية ولكن الطبري يجعل فتح بابلون في ربيع الثاني من سنة 20 للهجرة (20 مارس-17 أبريل
- 71 1,150 expenses for the entertainment of the governor upon his visit. ولكن الظاهر أن العرب وإن حافظوا على طرق الروم في تدوين دواوينهم وجمع ضرائبهم كما
- 72 س. وطلبوا إليه أن يكلم لهم عمراً في ذلك، وكانوا يعرفون سلته الوثيقة بقائد العرب ولكن الظاهر أن عمراً لم يبع لهم الجلاء ولا عجب في أن يخيب سعي الطبري في هذا ال
- 73 توستفتل) "إليه أقدم الكتب التاريخية المحضة التي بقيت إلى الآن من مؤلفات العرب) ولكن الظاهر أنه أخذ أخباره من الرواية الشفوية وحدها بغير أن يرجع إلى المدونات وق
- 74 عليه أن يستعمل إلى المذهب الجديد أقباط مصر أولاً وأتباع المذهب الملكاني ثانياً ولكن الظاهر أن مذهبه لم يلق منذ أول أمره توفيقاً فقد ، أساه هو بيانه، وبإيضاحه وأس
- 75 ونسأل إذا ما حل حسابه لهؤلاء المسلمين أن يأخذهم بما أخذ به فرعون من قبل ، ولكن الظاهر أن هذه الشدة إنما جاءت عفواً في وقت الفتح ولم تكن صفة ثابتة لحكومة ع
- 76 ان من فعل الزلزل، فما أتى القرن الحادي عشر حتى كانت المدينة كلها أطلالاً خربة ولكن العجيب أن ينكر كتاب ذلك العصر أن الأعداء كانت لا تزال قائمة ويقولون إن عند
- 77 ،بنية التي صارت ملكاً لهم. وإنه لمن المؤلم أن يقرأ الإنسان أخبار تخريبها وهدمها ولكن الحدل يقضي علينا أن ننكر أن أكثر ذلك التخريب كان من فعل الزلزل فما أتى ال
- 78 640 of Egypt. a large army had assembled from different quarters ولكن العرب لم يعودوا منذ أسوا بالفشل وحده فلمصري لقد يكون ابن العاص
- 79 ذاتاً بمقتدمهم، وأسرع الناس من كل جهة ليقتوا في أماكن الدفاع من الأسوار والحصون ولكن العرب ساروا على خيلهم لا يلوون على شيء ولا يعاين، بالصحة وجاء قوات الروم ع
- 80 (ى ولسان القواد أن يسلموا، وأسر (بول) حاكم (سمنود) وصديقه المقعد الجري (كسماس) ولكن الفاتح المنصور عفا عنهما عفواً صريحاً ثم ، قبض (نيقتاس) على زعماء الحزب الأخ
- 81 فلما سمع عمرو بذلك قال "إنه ابني حقاً". وحمل المسلمون مرة بعد مرة حملات شديدة ولكن الفتح أبداً، عليهم وصلى عمرو بالناس صلاة الخوف ويوح لنا أن تلك الواقعة لم ت
- 82 ،عشت إلى كبرى في أول سنة 618. أما أهلها فقد قتل منهم كثيرون عند أول فتح المدينة ولكن الفرس أبقا على عدد كبير منهم أخذ بعضهم سبياً وأرسل إلى بلاد الفرس وبقي ال
- 83 أسطولاً به عدته ورجاله يندجزون به أساطيل الروم ويثبتونه على سواء في أمل النصر ولكن الفرس كانوا جنداً اعتادوا حرب البر فلم يغطوا إلى قيمة البحر والسبادة فيه
- 84 مانت الأحوال، خرجنا من ظلمة الخلاف والتناقض إلى نور اليقين والإجماع في التاريخ ولكن القارئ لا بد من أحاط علماً بأخبار عمرو في وقت النزاع بين أحزاب الإسلام بعد ع
- 85 834. 641. on all points, and a treaty was signed on November 8, ولكن القائد العربي كان قد عاد إلى بابلون بعد أن فتح بلاد الصعيد أو على الأقل بل
- 86 بالإسكندرية. وعلى ذلك كان (قيرس) القائد الأكبر في الحصن وهو خليفة هرقل على مصر ولكن القائد الذي كان يدبر أمر الجنود هو من يسميه العرب (الأعرج) ولعل ذلك تحريف
- 87 . ما يكون بينها شديد العداوة وكبير الخلاف مع اندمام ما يوجب ذلك في حقيقة الأمر ولكن القبط في ذلك الوقت قد ارتكبوا خطيئاً كبيراً برفضهم ما عرض عليهم من أمر توحيد ا
- 88 (ن يساعدوا المسلمين لما كان بينهم وبين العرب من قرابة في النسب إذ تجمعهم (هاجر) ولكن القبط قالوا إن هذه قرابة ما أبدها فأمهلهم عمرو أربعة أيام ليأتوا إليه بما
- 89 ،إينته، وكانت مصر فوق ذلك قريبة العهد بغزو الفرس وكان يتهددها الخطر من فتح العرب ولكن القسطنطينية صمدت لكل عواصف الحداث في الحروب الماضية ولم يستطع عدو أن ينال
- 90 يوماً فمات من ساعتها". على أننا نعرف أن الموقوف لم يخش عمراً خشيته من الإمبراطور ولكن القصة أظهرت في سياق عجيب وتأييد بدعي أنه كان يخاف خوفاً شديداً وأن ، ذلك عجل
- 91 ، أن المكتبة قد أحرقت كما قيل، لكان الأقرب إلى الأذهان أن تحرق فوق روبة النقلة ولكن القصة تردنا على أن نقول إن تلك المكتبة قد كلفت الناس مشقة حملها في عيب ليف
- 92 واطور قسطنطين بعد ذلك بتسع سنين أن يعيد الكرة على مصر، فأعد لذلك أسطولاً ثانياً ولكن القضاء سبق بما شاء فإن العرب كانوا عند ذلك قد عرفوا شيئاً من فن البحر وأعد
- 93 ن الترجمة العربية لحياة شونده قائمة على أصل قبطي، وقد نشرها كذلك المسوي أميلنو ولكن القيمة التاريخية لهذه الوثائق القبطية ليست عظيمة المقدر فقد كان هم من كتب
- 94 زنت. يغفر الله لك ولنا. وسكت عن أشياء كنت بها عالماً وكان اللسان بها مني ذلولاً ولكن الله عظم من حقه ما لا يجيل. 1. This 161 languagedignified and simple
- 95 " ولما جاءه يزيد إلى عمرو قال له في شجاعة "أما والله ما أردت غيرك" فقال له عمرو ولكن الله أراد خارجة. 1. 237, January On 662,3, Benjamin Patriarch
- 96 دري بأية لهجة كلمه ولا بأية قوة أثر فيه فجعله ينصاح لرايه، وينزل عن عزمه الأول ولكن المحقق عندما هو أن البطريق نفع في الإمبراطور روروحاً جديداً وجعله يقسم له على
- 97 ون شيئاً، بعد أن وضعت الحرب أوزارها وأمنوا الكيد أن يأتيهم من جانب ذلك الإقليم ولكن المدينة وإن ابتدأت صغيرة نمت نماء سريعاً بعد سنة من إنشائها منذ أبي الخلي
- 98 يوح للإنسان أنه إذا حل عدة منها في ناحية دعا ذلك إلى تعدد جديد في ناحية أخرى ولكن (المستر) W.(E. Brooks) قد عمل كثيراً على تسهيل الأمور فإن مقاله العزيز العلم
- 99 ب بلاد العالم المرأة التي على منارة الإسكندرية وهي تكشف ما يجري في القسطنطينية ولكن السعدي يصفها بأنها امرأة عظيمة من الحجر الشفاف يمكن أن ترى فيها السفن الأ
- 100 فلحقت طلائع المسلمين بالروم عند موضع على ستة عشر ميلاً إلى الشمال من الطرانة ، ولكن المسلمين وجدوا عدوهم أكثر عدداً مما كانوا يحسبون فلم يستطعوا أن يهزمواهم ب
- 101 ،إذعان، فقد كان وقع في قلبه أن المسلمين لا بد منتصرون فذهب ذلك بجرأته وقوة نفسه ولكن المسيحيين لم يكونوا جميعاً على ما كان عليه بطريق الإسكندرية، الرومي ويوح ل
- 102 هم وكناستهم وصلبهم، وبخاميتهم من أهل النوبة وسواهم من أعدائهم متى دعوا الجزية ولكن المقاومة لم يخب لهما ما كان من تسليم الإسكندرية، العظمى ولا ما و
- 103 نة 1500 سلسلة غير منقطعة من الأسماء على هذا الجزء من ساحل البحر الأبيض المتوسط ولكن المعريزي قد يحدثنا آخر عن مريوط فيقول إنها كانت قديماً تزدهر بها البيوت
- 104 سنة 641 فإذا نحن عدنا المدد بالحساب العربي وقع آخر أجل الهدنة في شهر نوفمبر ولكن المعريزي قد ذكر أن فتح الإسكندرية كان بعد موت هرقل بتسعة أشهر وخمسة أيام و
- 105 بتلك الدورة القسطنطينية كان في عصر حنا غير مهمل بل كان لا يزال مستعملاً في مصر ولكن المقصود هو الدورة الديونيسية وكل منها تسعة عشر عاماً وقد ، بقيت مستعملة إلى

- ١٠٦ هـ الآلة الشهيرة "غلبت الروم في أدنى الأرض وهم من بعد غلبهم سيغليون في بضع سنين ولكن الملجأ الأكبر للهاريين المشتتتين من المسيحيين كان القطر المصري ولا سيما الإس
- ١٠٧ سرى على خوض الحرب إنما هو الإنتقام من فوكس، لكن موت هذا الطاغية مختتم النضال ولكن الملك العظيم قد عرف في حربه ضعف عدوه وزاده النجاح رغبة في المضي في سبيله
- ١٠٨ عته هذا معزراً مكرماً إلى البلاط الفارسي، وكان معه رسائل وهدايا إلى الملك كسرى ولكن الملك أودع الرسول السجن وسار بجيشه إلى أرمينيا 231 the within not is It
- ١٠٩ 1,012 by day and by night at a distance of sixty or seventy miles. ولكن المنارة كانت موضعاً لأعظم إعجاب العرب وأكبر دهشتهم وقد كان ذلك البناء الضخ
- ١١٠ المحاسن (1469-1409) - كان أبوه مملوكاً للسلطان برفوق وولاه على حلب ثم على دمشق ولكن المؤرخ نفسه ولد في القاهرة وتعلم بها وكان المقريزي أحد الأساتذة الذين تلقى
- ١١١ الفرس أن يدعوا جيوشهم من الإسكندرية و(خلفيدونية) لتتصرهم. ولا ندري متى كان ذلك ولكن المؤرخين مجمعون على أن فتح كلا المدينتين كان في وقت واحد وتخليتهما كذلك في
- ١١٢ تيوس (أو هو شنودة)، وكان من قبط مصر، إلا أنه كان مع ذلك من بين قواد جيش الرومان ولكن الموضوع الذي كان به(بنيامين) كان مجهولاً لا يعلم به، أحد ولا يعرفه(شنودة)
- ١١٣ كتب بعضهم بعضاً، ولقي الحبر الأعظم مشقة كبرى في السير في ذلك الزحام إلى الكنيسة ولكن الموكب سار على أي حال سيراً أليماً حتى بلغ(المسنتين) المصريتين القديمتين ف
- ١١٤ لثي يعدها جيرانه ويعتقد أن الآلهة الحقيقية هي التي يعدها هو". لقد تغير الزمان ولكن الناس هم لم تتغير طباعهم ومنذ كانت الأحزاب ومناظراتها قائمة على ما كان
- ١١٥ ان، وكان في طاقته أن يبقى على المقاومة ما شاء لو دافع عنه من فيه دفاعاً قوياً ولكن الناس كانوا من غير شك يميلون إلى حزب الثوار وكان جنود الإمبراطورية تخبر شجا
- ١١٦ دسني من ذلك الحين بسيف الله، فاحتاز بمن بقي منهم وسار إلى المدينة في أسف شديد ولكن النبي تلقاهم ولم تفلح لهمزيمة من، عزمه وما أتى آخر شهر أكتوبر حتى جيز عمرو
- ١١٧ ن كان في الحصن في أثناء القتال، فصارت منهم جميعاً مسلحة قوية تستطيع الدفاع عنه ولكن النصر أفاد العرب فوائد جمة فقد أصبحت مدينة مصر في قبضة يدهم بغير قتال وكا
- ١١٨ ترعرع قوة الرومانيين في مصر وتصدع جدرانها، فتهد بذلك السبيل إلى الفتح العربي ولكن النضال الذي كان بين إمبراطورية الرومان ودولة الفرس كان شائعاً في ميدان فسح
- ١١٩ يكون من الثابت أن السور الغربي كان على النيل وأن السفن كانت تبلغ الباب الحديدي ولكن النهر في هذه الأيام قد بعديداً كبيراً عن أسوار الحصن وعلت الأرض حوله فطم
- ١٢٠ هذه ليجبر القبط الذين لبسوا على مذهب الدولة (الأرتوذكسي) فيدخلهم في ذلك المذهب ولكن إمرأته تيودورا عملت من جانب آخر فأصدت بعض سعيه إذ كانت تعطف على مذهب
- ١٢١ 1,426 to replace Cyrus: perhaps even he was the enemy of Cyrus' ولكن أميلنو قد أخطأ الصواب فيما ذهب إليه فإنه اضطر إلى أن يذهب إلى أن الموقس كا
- ١٢٢ إذا لم يدعه دليل آخر للدلالة على حقيقة الموقس دلالة لا شك فيها، وهو ساويرس ولكن أميلنو لا يأخذ. عنه ولنوجز هنا النتائج التي استخلصها، أميلنو: وهي 1, 431 I
- ١٢٣ that the personal question may never have become dangerous. 216 ولكن أندرونيكوس خليفة(أنستاسيوس) شذ عن هذه السنة سنة ترك الإقامة بالإسكندرية
- ١٢٤ therefore not surprising to learn that the city fell through treason. 264 ولكن أنها لن ذلك وقد بعد عهدها بإجتماع الشمل وتوحيد الكلمة وصار أهلها أخلاقاً مض
- ١٢٥ رابلس ساترين على أقدامهم بقرب الساحل. وتكثر آثار الإغريق والرومان في تلك البلاد ولكن أهلها اليوم من أشد الناس تعصباً بالديني . المنتقل هناك يمنح تلك الأرض أن تطأ
- ١٢٦ وم الجمعة من محرم أول يوم في ذلك الشهر من سنة 20 وافق ذلك يوم 21 ديسمبر سنة 640 ولكن أول يوم في المحرم من السنة الثامنة لخلافة عمر كان يوافق العاشر من ديسمبر سن
- ١٢٧ أن، يوم 8 كيهك كان في سنة 690م أحد فيكون أول كيهك من ذلك العام يوم أحد أيضاً ولكن أول كيهك كان يوم السبت كما هو المطلوب في عام سنة. 1,689. 657 now
- ١٢٨ وهي لإسلام بلاد مصر جميعها للعرب. ولا شك في أنه كان في ذلك ينفذ أمراً من ملكه ولكن أي أمر لقد كان أمراً غصبه من ملك لا حول له ولا طول وتوصل إليه بالخداع وا
- ١٢٩ 240 an order which was carried out with the greatest alacrity. — ولكن بر البطريق لم يكن مقصوراً على مصر ولم يكن معناه إطعام الجائعين، وحدهم فإنه
- ١٣٠ ليته كانت لا تتعدى أسوار المدينة، وذهب عنه سلطانه وانفض من حوله كثير من أتباعه ولكن بطريق القبط كان لا يزال على اخفائه طريداً يضرب في أنحاء الصعيد ويهيم على
- ١٣١ 1,044 Caesaron, while the remainder perhaps went to the Serapeum. ولكن بعد سبع سنوات أو ثمان من ذلك الحادث الذي وقع لقيصر أرسل مارك(أنطون إلى ال
- ١٣٢ كلاس" باللغة السريانية يتعلق بالكنيسة السورية أكثر مما يتعلق بالكنيسة الإسكندرية ولكن بعض أخبار قيمة تتعلق بعصرنا الذي نعالجه وكان أبو الفرج مسيحيًا يعقوبياً
- ١٣٣ من الأعيان. وكان الواقعة من الأثر ما جعل الحزب الأزرق نفسه يتخلى عن (فوكس) ولكن(بونوسوس) نجا بنفسه وارتد إلى قلعة(كيريون) وكيريون مدينة سيأتي ذكرها بعد ثلث
- ١٣٤ لبناء الباقي الذي لم يصل إليه الهدم في ثورة المسيحيين، ولا يدل على أكثر من ذلك ولكن بين أيدينا براهين تدل على موضع المكتبة ومقدار ما لحقها من التلف على يد المس
- ١٣٥ خ فتح الإسكندرية. حقا إن تاريخ غزو العرب للدولة الرومانية كله تاريخ مظلم غامض؛ ولكن تاريخ مصر أشد ظلمةً وحلوة [إرسل]. وقد أقدمنا على تأليف هذا الكتاب وقصدنا من
- ١٣٦ بأنه كان بطريقاً ملكانياً (4) 1,438 h, but his date can only be conjectured. ولكن تاريخ ولايته غير معروف إلا بالظن. والحسن، 1, 439 Mukaukasname The
- ١٣٧ س. وهذه الحقيقة توضح بعض السبب في قلة تحريه ودقة. وقد ولد المكين حوالي سنة 1205 ولكن تاريخه ينتهي إلى ما قبل عصره بنحو قرن وقد كان مسيحيًا مصرياً ولكن مؤلفه يرحب
- ١٣٨ [GREEK]سكندرية. وإبه لمن العجيب أن حنا النقويوسي لا يذكر لقباً يشبهه الموقس أو ولكن تاريخه لهذا العصر حافل بالأدلة على أن قيرس البطريق هو الذي قام بالاضطهاد مد
- ١٣٩ يف مصر. حقا إن أهل الإسكندرية كانوا يطعمون جزءاً صغيراً من القمح الوارد إليها ولكن تجارة القمح العظيمة كانت تصدر عن الإسكندرية إلى كل جوانب البحر الأبيض المتو
- ١٤٠ 826 haughty temper, and that in them men read the omen of death. ولكن تلك الصلاة لم تنته إلا على كدر. ونص فإن المصلين أقبلوا بعد الخطبة على الصل
- ١٤١ أرض مصر السفلى، وقد اعتمد أصحابها بموانع من طبيعة أرضهم من نهر أو بحيرة ولكن تلك المقاومة لم تكن لتحدث في مصر البلاد أثراً فيفتت، مدينة المنزلة كما رأ
- ١٤٢ فإنه قد يستبين خطأ منها في ديوان من الدواوين، وبضعة خيوط أخرى في ديوان سواه ولكن تلك الخيوط لا صلة بينها ولذلك يصعب على الإنسان مهما أوتي من الصبر والأناة
- ١٤٣ ملك الأمور مختلف فيها، وطالما تكلم فيها الباحثون وذهب كل مذهباً في الإجابة عنها ولكن تلك الإجابة تتم عن تباين في الآراء لا يمكن التوفيق معه بينها وما كنا لنعجب
- ١٤٤ رمم حصون (أثريب) و(منوف) وجعل فيها معالج من المسلمين ثم عاد إلى حصار الحصن ولكن(تيودور) لم يستطع أن يستعديها من وراء انتصاره في ذلك القتال ولم يقدر على
- ١٤٥ من أن يظن الروم إلى الأمر فيحاولوا بينه وبين الاتصال بالمدد الذي جاء به الزبير ولكن(تيودور) ضيع الفرصة على، عادته فلم يضرب الضربة، القاضية واستطاع عمرو أن
- ١٤٦ رب منه هذا إلى أرض تيمان" وهذا بغير شك وصف لقيرس وما كان منه من معاملة بنيامين ولكن شئت قطعة من وثيقة أخرى في المكتبة البولندية. (Mss. Press. Clar. Copt. وقد (نش
- ١٤٧ د أن حكم مائة يوم فمات ذلك الإمبراطور في مايو سنة 641، وخلفه على الملك هرقلوناس ولكن ثورة فلنتين في ذلك الصيف نفسه عملت على أن يشارك معه في الحكم أخاه من أبيه وه
- ١٤٨ للليل والنهار، فإن الإدرسي إنما يذكر النار بالليل "وسحابة من الدخان في النهار ولكن جاء في وصف آخر للمنارة أن الديادية كانوا يقيمون بها على استعداد لإبقاء الني
- ١٤٩ حيطه وإعداد الأمر لسلامتهم بل دفعهم الإطمئنان إلى الجراءة على محادة عدوهم جهراً ولكن جاءت إليهم كتبية من الغرب حيث كان معسكر الفرس وأحاطت بأسوارهم وما أسرع أن
- ١٥٠ (نية في مدينة (قيرين). فلنذكر أن ذلك لم يكن إلا بعد سنوات تسع من غزوة (نيقتاس) ولكن(جبون) قد أخطأ الصواب كل الخطأ إذ زعم أن جيوش(كسرى) جرت على ذلك الإقليم
- ١٥١ إنها لم تتم بعد، وكتاب (الشيخ النصيبى) توجد منه نسخة محفوظة في المتحف البريطاني ولكن جزءاً منه خاصاً بالفتح العربي قد نشر في (بتجن) 15 Egyptia to now Coming .
- ١٥٢ لاتها، مديداً في ذلك شيئاً مما عهده فيه من الكياسة وأصالة الرأي في أمور السياسة ولكن جسمه كان قد، اعتل وزاد في سقمه وآلام دائه ما كانت تنتاب الدولة من المصائب و
- ١٥٣ (فا (أم ندين) وكانت إلى الشمال من حصن (بابليون)، وموقعها اليوم في قلب (القاهرة) ولكن جيش الروم كان عند ذلك قد تنبه إلى، الخطر وما كان ليرضى أن تقع تلك القرية في
- ١٥٤ في سنة عشرين. ومن جهة أخرى قد دخل عمرو في أرض مصر في عام 639 من الهجرة ولكن جيشه لم يدخل الإسكندرية إلا بعد ثلاث سنوات من ذلك أي في شهر أكتوبر من عام
- ١٥٥ الولي وأوماً إلى الجند أن يقتلوه. وقصارى القول إن ذلك الكفار أراد أن يقتل الولي ولكن حاكم الفيوم خلاصه من يديه فلما رأي قيرس أن صمويل نجا منه أمر به أن يطرد من ج

- أصحابه، ولكنه ظل قوياً لم تثن قناته، وبقي أكثر الناس على إيمانهم ثابتين أقوياء ولكن حد ذلك البطش كان قد بلغ نفوسهم فتلتمها وجعل الداء ينخر في جراحهم مدة ظلم تلك
- ولو أردنا لأتينا بغير هذه الأخبار 602 ute admiration into personal devotion. ولكن حسبنا ما أوردناه منها فيه الدلالة على ما كان عليه عمرو بين الرجال فإذا نبح
- حرب، إذ كانت تشرف على التبعة التي عليها جل اعتماد الإسكندرية في طعامها وشراياها ولكن حصونها لم تكن في المنعة على مثل ما كان عليه حصن بابلون ولا ما كان عليه حصن
- وتسليمها، وقد تم به فتح العرب لبلاد مصر. واختلفت الروايات في ذكر شروط هذا الصلح ولكن حنا النقيوسي أورد أكبرها: بوهي 837 alby tribute fixed a of Payment (1)
- ، إلى حكم الإقليم وهو (حنا) وكلموه في الأمر وطلبوا إليه أن يقفوا لقتال العرب ولكن (حنا) أبى كل الإباء أن يقف للقتال ثم استولى على الأموال العلمة التي جمعت و
- (وس). وكان بطريق الإسكندرية الملكاني الذي أقلمه (فوكاس) لا علم له بهذه المؤامرة ولكن (حنا) حاكم الإقليم وقائد الحامية تورجلاً آخر اسمه (توبور) كان مراقب الأموال
- ، (ك على أن المقصود منه سني الدورة التي ابتداعها قسطنطين (وكل منها خمسة عشر عاماً ولكن حنا نفسه يسميها بوضوح الدولة) (القرية وليس يقصد دورة قسطنطين حقاً إن التأم
- نيين" وقد اشتهر بالعلم شهرة واسعة لما كان عليه من معرفة بالطب والفلسفة والتاريخ ولكن خدمته للتاريخ ينقص منها ما في أخباره من قصر واختصار ومن الإستطراد في كتابته
- إن ما نغمه لملك السموات يجب ألا يبدله ملك في الأرض، ولست بمعطيك شيئاً عن رضا ولكن خزانة الله تحت سريري هذا وأنت وما تختار لنفسك فدعا (نقيتاس) بحراسه وأمرهم
- ثأ على مرتين، فباع لقسطنطين بالملك ولم يشرك معه مرتين ولا أحداً من أولادها ولكن (داود) (مارينوس صلا على اختطاف (بيروس) وحملها سرأ إلى جزيرة في غرب أفريقي
- في وقت ثورة منويل. [وصل] وهذا يدل على أن العرب لم تكن عندهم صورة واضحة عنه ولكن دلت الأدلة كلها على أن ذلك اللقب كان يطلق على الحاكم الذي كان على مصر في وق
- been almost or actually within view of the Persian encampment. 268 ولكن ذلك العدو أخذ فيما أخذ من الغنائم الثمينة كنوزاً علمية كانت تملأ مكاتب الأ
- المفكك استخلصنا أن الفرس خرجوا من مصر قبل استعادة الصليب أي قبل سبتمبر سنة 628 ولكن ذلك الخبر لا يدل على شيء سوى أن نيقفوروس هذا شاهد غير عدل لأي عول على
- ر وخمسة أيام وأنه كان في يوم الجمعة أول المحرم سنة 21 للهجرة (10 ديسمبر سنة 641 ولكن ذلك اليوم كان يوم (الثنين وينكر. الليث أن الفتح الأول كان في سنة 22 للهجرة)
- السنين بعد أو ولي أمر الدين تسع سنين، وعلى هذا تكون وفاته في 27 نوفمبر سنة 690 ولكن ذلك لو صح لوجب علينا أن نسلم أن الاحتفال بتولية إسحق حدث بالضبط بعد أسبوع م
- man who had brought this evil and dishonour upon the Empire. 952 ولكن ذلك الحادث كشف لغيرس عن الخطر المحقق به، فقد كان (أركاديوس) رجلاً لا تشويه
- ه الإنسان ويقول بعضهم إن حنا (فيلوبونوس) كان عند ذلك لا يزال حياً في الإسكندرية ولكن ذلك غير صحيح على أن أثر مذهبه وإن - شئت قلت أثر اعتزله وانشقاقه كان - لا
- لمسياني). وقد روى المقريزي وأبو المحاسن أن قبط القرما ساعدوا العرب أثناء الحصار ولكن ذلك غير صحيح ولعل هذا رجوع إلى القصة القديمة التي تعزو إلى القبط لأمسا
- إلى العاصمة ليزور بعض أصحابه فيها، فقبض عليه فوكاس وأحرقه في ميدان سباق الخيل ولكن ذلك كان بعد أن أنتهى الأمر وسبق السيف. العذل فلما جاء ليوليوس (رسول) فوكاس إ
- الوسطى. أما صناعة الخزف فلا تعرف على وجه البت في أي وقت بدأ أمرها في الظهور ولكن ذلك كان لا بد في عصر قديم فقد ذكر سائح فارسي جاء إلى القبط في سنة 1047 ل
- فيه حنا النقيوسي كتابه. وإثبت ذلك لا يكون إلا من طريق غير مباشر كما هي العادة ولكن ذلك الإثبات قائم على الأكثر على إثبات التاريخ الذي تولى فيه البطريق إسحق إذ
- ر. هذا الكتاب ذات قيمة عظيمة إذا كان نصياً واضحاً غير غامض ولم يتطرق إليه الفساد ولكن ذلك الكتاب لا ينكر به شيء لسوء الحظ ما بين تولية هرقل وبلوغ العرب حصن بابلي
- أن ذلك كان تخلصاً لهم ساقه الله إليهم ليخرجهم به من حكم إخوان لهم في المسيحية ولكن ذلك يظهر بجلاء قاطع أن سعي الإمبراطور في توحيد طوائف الكنيسة كان سعيًا باطل
- تتيسر) مع العراق وحده بلغت من عشرين ألف دينار إلى ثلاثين ألفاً في السنة الواحدة؛ ولكن ذلك كان قبل أن تقضي عليها الضرائب. الفادحة 929 islandan on stood Tinnís
- عن بيت المقدس ويمنعوا أن يعودوا بعد ذلك إلى ما بعد أسوار المدينة بثلاثة أميال ولكن ذلك النفي لم يكن أشد عقوبة نزلت بهم فإنه بلوح لنا أن هرقل قد أجاب المسيحي
- ، وكان بين الصرحين الكبيرين سور ساتر ينفذ منه الباب الذي ذكرناه آنفاً 676. ah ولكن ذلك الباب ليس هو الذي يكثر مؤرخو العرب من وصفه ويقرونه باسم المقوقس فإن
- تتية السرابيوم وقد عزز هذا الرأي كتاب آخرون من بينهم (ماتر)، وهذا هو الحق بعينه ولكن ذلك القول له دلالة من وجهتين فإنه إذا كان لقول (أوروسوس) معنى لا يختلف فيه
- يق وبيت المقدس وقد يكون منهم من وقعت عينه على أنطاكية الشهيرة أو رأى عجائب تندر ولكن ذلك كله لم يكن شيئاً إذا قيس بعظمة المدينة التي تبنت لهم عند ذلك وهي عظمة
- فتا الحرب مترددين، وخيل إلى الناس أن النصر في إيداهما لا يدري أحد أيتهما ترجح ولكن ذلك الخطر ما كان ليرد القائد العربي عن قصده فلم تكن من شيمته أن يبأس أو يف
- بداؤا بقضه. ولقد قيل إن الأمر كان كذلك لأن العرب زادوا الجزية المفروضة عليهم ولكن ذلك زعم لا يقوم على برهان ولما الإمبراطور فلا نجد لمسيراً ولا عندهما
- السيف وحرابو مستمسكين كما ينبغي لجند الروم أن يحاربوا، وأخذوا عدوهم على غرة ولكن ذلك لم يغبهم شيئاً بل أخذتهم سيوف. عدوهم ورأى المقوقس وهو خليفة الإمبراطور
- فيه (أوروسوس)، وكان ذلك دليلاً على أن بناء المكتبة بقي إلى ذلك الوقت قائماً ولكن ذلك قول غير دقيق ولفظ الرواية لا يبرره فإن (أوروسوس) لا ينكر بناء السرابي
- ، وكان لابد لنا منه إذ أردنا أن نعرف حقيقة الحوادث التي كان لمصر فيها أثر كبير ، ولكن ذلك الوصف مع ذلك قد شط بنا عن حوادث وادي النيل شطاً بعيداً وما ، أحرانا أن
- (أنه قد يجوز أن بطريقاً ثانياً كان موجوداً عند ذلك وهو بطريق مجهول (للجاليانيين ولكن ذلك غير هام فيما نحن فيه وابن مريم لا يمكن أن يكون هو (فيرس) ولكنه ، يمكن أن
- وا في هذا الأمر وما كان لهم أن يرفضوا ذلك الإشتراك، إذ أن الرفض حمق لا مبرر له ولكن ذلك الإشتراك شيء وما يعزوه إليهم الكتب المحدثون عادشياً، آخر فيهم يعزو
- صونها، فكانوا كلما ذكروا ذلك استل عليهم إيماناً وقوة ووثقوا من أن العقاب لهم ولكن ذلك الإيمان كان بطيء، الأثر فإن عمراً عندما حمل بجيشه أول مقدمة على أسوار
- بولك زوجة (أودوقية)، وهرقل ابن زوجة الأخرى مرتين، وجعلت الإمبراطورة شريكة لهما ولكن ذلك الإشتراك لم يكن مما يتيسر الحكيمه وما كانت الإمبراطورة مرتين ترضى
- لنواص) بملك الدولة، وأرادت أن تتلمق الناس فأخذت تعيد البطريق (بيروس) من منفاة ولكن ذلك النصر الذي صادفته أثار في قلوب الناس حقاً لم يلبث أن أشعل نار العصيان
- إصفحة 500. [وصل] (Kleine Schriften 11) السمودي فيجعلها في 2 مايو سنة 689 ولكن ذلك لا يعتمد على مرجع، كما هو فوق ذلك يجعل الاحتفال بتولية إسحق في فبراير
- قيل إن (بنيمان) كان إذ ذاك شاباً ولعله كان في السنة الخامسة والثلاثين من عمره، ولكن رداء البطارقة ألقى على عاتقه في حفلة المرسوم في كنيسة القديس. مرقص 513 We
- "أبت على أن بقي منهم وإن موت من مات منهم لا يجعل على خلفه مما صالحوا عليه شيئاً ولكن روى عن عمر بن عبد العزيز نفسه أنه وضع الجزية عن أسلم من أهل النمة من أهل
- يوم، ولم يقع العرب عن ذلك دفاع أهل الحصن، وكانوا يفتك بهم المرض ويقعد بهم البأس ولكن ساعة الهجوم بقيت سرأ ؛ فلما جاء وقتها أقبل العرب سراعاً تحت جنح الليل ووضع
- ن مع علوه وإشرافه فوق المدينة. فقد كان قائماً على نهد له نواة من الصخر الطبيعي ولكن سائرهم كان من صنع الإنسان وكانت أسواره المنيفة تحيط بأراج معقودة تحت الأرض
- ية الأثر حتى احتاج عمرو إلى ما يدل على موضعها من القبط فأجازه برفع الجزية عنه ولكن سرعة حفرها وإعدادها إلى الصلاح تدلنا على أن بعض مجراها الذي طوله تسعون ميلا
- ، (ذلك في جزيرة قبرص. وكان خليفة (حنا) على ولاية أمر المذهب الملكاني اسمه (جورج) ولكن سلطان الروم كان عند ذلك قد ذهب عن مصر وليس لدينا دليل كاف يدلنا على أن استخ
- ع الطريفة (الجايبانية) في كنيسة (نفاشير) بقرب مريوط، وتأمروا على قتل ذلك الظالم ولكن سمع بهذا الاجتماع (ضابط) روماني اسمه (أودوقيانوس) وهو أخو (دومنتيانوس) وكا ،
- وقل. لا شك في أنهم قد كروا دين الإسلام، وتدل على ذلك كل صفحة من صفحات تاريخهم ولكن سيف (فيرس) قطع آخر ما كان يربطهم إلى الدولة الرومانية من أسباب الولاء وذلك
- نا. نتردد في أن نقول إن (ميفلوميس) هي بعينها (مومفيس) وإن موضعها بقرب دمنهور ولكن (شمبوليون) لا يمكن أن يكون على حق في قوله إنها هي عينها بانوف) (أخت التي سما
- ومن ثم يقولون إن تلك الكتابة كانت لا تزال معروفة إلى القرن السابع على الأقل ، ولكن شيئاً من ذلك لا يأتي ذكره في الترجمة القبطية التي نحن بصددناها على . كل حال
- صود منها وما عساه فيها في مدة ولايته، في تلك السنين العشر ، سني الصنف والاضطهاد ولكن شيئاً واحداً لم يخف عن أحد ذلك أنه قد جاء إلى مصر يقصد إلى قصد ديني فلم يو
- هذا الاختلاف في فتح الإسكندرية. فالواقع أن كلاً من الروايتين صحيح من جانب واحد ولكن صحتهما لا تتم إلا بعد إضافة وتعديل 861 exam to briefly while worth is It
- ه أن يرجع إلى البطريق الأكبر (سرجيوس) بالقسطنطينية، ليزيل ما في نفسه من الشكوك ولكن (صفر ونبيوس) لم يثن وانتهى المجلس إلى إقرار البديعة ووسم من لا يقبلها بتسع س
- أ، فيلوط به، وكثير منهم ساقهم الفزع إلى النهر فزولوا في السفن وعادوا إلى الحصن ولكن طائفة كبيرة. هلكت واستولى العرب بعد إنصارهم على (لذين مرة ، أخرى وقد قت
- ق وقال: 'هذا لك' فقال له عبد الله 'لا حاجة لي به' فقال عمرو 'خذة فإن فيه مالا ولكن عبد الله أبى أن يأخذه وكانت آخر كلمات قالها عمرو: هي اللهم' لمرتنا فعصينا
- إلى التبعة سراعاً، وقد أنهلهم الخوف، يريدون أن يقتحموها أو يبلغوا السفن فيها ولكن عدو خوفهم أعدت نوتية السفن فلم يأبهوا لشيء إلا بالإسلامتهم فحملوا سفنهم مسرع

- 211 نه ما كان يستطيع أن يبقي خطه في ستر الخفاء بعد ذلك طويلاً، فعلم الناس بما كان ولكن علمهم لم يأت عن مقولة قالها(قيروس) ولا، إشاعة تردت وذاعت، بينهم بل علماء  
212 حين كانت الثورة علينا لم يضرنا ذلك، وإذا كانت الثورة لنا فإننا جاعلون حاكم مصر ولكن على كل حال قد إنتهى حكم قوكاس فأجابيه . القائدجوابأصغيراً إذ :قال سقناتل"
- 213 ا نحن نكرنا أنه إنما اقتحمها اقتحاماً وهو يقصد إلى غاية سامية ويدفعه باعث نبيل ولكن على أي حال قد أدى الأمر في مصر والشام إلى أن الإمبراطور عندما أخفق في سعيه  
214 بلخوض في الكلام عن كنه طبيعة (السيد المسيح) وعما إذا كانت له صفة واحدة لم صفتان ولكن عليهم أن يشهدوا أن له إرادة واحدة أو قضاواحداً وكان . الإمبراطور منذ سنة 6  
215 ية مقراً له، ولا سيما وأنه وجد بها قصوراً كثيرة من أجل القصور خالية من أصحابها ولكن عمر بن الخطاب كان قد عزم على أن يجعل القسطنطينية عاصمة مصر، المستقبلية فإنه لم ي  
216 رة التماسح والبحر الأبيض المتوسط، فيكون بذلك قد قطع البرزخ بالبحر كما هو اليوم ولكن عمر بن الخطاب أبى عليه ذلك وأنتكر قائلاً إنه يمكن الروم من السير إلى البحر  
217 Alexandria. His step therefore must be the reduction of Babylon. 662 ولكن عمر لم يكن عند ذلك يستطيع أن يسير إلى الشمال في أثر تلك الأفواج، الهاربة  
218 أن يبادر إلى العدو قبل أن يأتيه المدد أو يئب أهل مصر جميعها ويتقوضوا على العرب ولكن عمر كان يرى خلاف ذلك، فقال "ولا" ولكن ادعهم حتى يسيروا إلى فإنهم يصيبون من  
219 "وقال لو صيرت قليلاً لنزلت من السور إلى داخل الحصن ولكن الأمر على ما تشتهي، ولكن عمر لم يلتفت إلى ما قاله وكتب عهد الصلح على أن يخرج الجند من الحصن في ثلاثا  
220 فة قليلة من موضعه، فكان يسير بجندوه في الليل ويكمنون بالنهار في التخيل والأجسام ولكن عمر علم بإمكانه إذ دله عليه أحد شيوخه،البيو فحاصره ومن معه وقتلهم فلم يدع  
221 ن أهل مصر لحاجة في نفسه يريد قضاءها، كما اتهمه عمر بن الخطاب بالخيانة والتفريط ولكن عمر كان يدافع عن المصريين كما أقر ابن مسلمة فإذا أضفنا إلى هذا ما قاله في  
222 عث قيوس الذي كان أسقف (فاسيس) في بلاد القوقاز، وولاه رياسة الدين في الإسكندرية ولكن عمله هذا كان خطيراً وكان له أسوأ. العواقب فقد كان المسيحيون جميعاً قد ا  
223 f to interesting be perhaps might It 229 1. خائبة، ولكن غراتهم كانت عقيدة ترتد خائبة،
- 224 فإنه معروفة في آسيا الصغرى والشام وبلاد العرب وشمال أفريقيا وبلاد الحبشة ذاتها ولكن غروره وتفريقه جعلها صكروها عند الناس فعزل عن أعماله المختلفة في التدريس أو  
225 مه أو خيل إلى الناس أنه أتمه، وكان إتمامه إحدى العجائب التي قد تبلغ حد الإعجاز ولكن فضلها ابتداء حيث كان،انتصاره فإن البناء الذي أقلمه لم يكن متمسكاً بالأجزاء وك  
226 ي. الغرب من بعد الفرما إلى (سنهور) و(تانييس) ومن ثم إلى (بوبيستيس) في مصر السفلى ولكن في وقت غزو العرب كانت مياه بحيرة المنزلة قد طغت على ما حولها فأصبحت الطريق  
227 على حادثة أخرى وقعت وقد يكون عمر عنها بما بذلك القول وقضى فيها بذلك القضاء الشديد ولكن في القصة مواضع أخرى لا تثبت إذا حملنا عليها،بالنقد وذلك أننا لو سلمنا أن ا  
228 ، باسمه الأول "القيصريون" ولم يصير كنيسة بطريركية عظيمة إلا حوالي سنة 350 للميلاد ولكن في سنة 366 في أيام أنستاسيوس جاء جمع عظيم من قوم هاثين ثائرين من الروثيين  
229 ذلك فقد سار هرقل في سبيله ولم يعكر شيء صفاءه ولم يعر أمر تلك الرسالة اهتماماً ولكن فيما كان هرقل يسير في موكبه من الباب الذهبي بين الطرق المتعرجة تصاداً إلى ا  
230 يرت قلوبهم ومتألموا إيماناً بالصليب حتى ليجاهدون في سبيله ويقنون النصر على وعدة ولكن فيما كانوا والأمال تتطلع عليهم وتملاً،نفوسهم كان الحبر الأعظم يحس في نفسه وك  
231 الناس أن مثل هذا السير إذا حدث اليوم حدث في صحراء مجدبة لا يكاد الماء يوجد بها ولكن قامت أدلة كثيرة على أنه قد كان في القرن السابع في ذلك الإقليم كثير من المدن  
232 ،(فوعا) في ذلك بمناعة موقع السرايينم . فثار المسيحيون بأن حاصروا (قلعة الاكروبولس) ولكن قيل أن يصل النضال إلى،بنهايته اتفق الجانبان على تحكيم الامبراطور فيما بينهم  
233 بعقد وعهد. فلم يرض به الإمبراطور وأبى الموافقة عليه، فبقي الحصن أن هاجمه العرب ولكن قيل أن يدخل فيه الفاتحون خرج أهل الحصن فسلموا لهم ونزلوا على عقد وعهد ثم س  
234 give fixed bases for the construction of a scientific chronology. 1,522 ولكن قد أشرق على تاريخ العرب وترتيب حوادثه نور جديد لم يسبق للناس عهده، وذلك م  
235 over to the Arabs; and that the town should become tributary. 740 ولكن قد بقي الحصن بعد ذلك شهراً لا يسلم فلما أبطل الفتح قيل إن الزبير وهب الله  
236 لإلا عرضاً في بضعة أسطر ولا يكاد أحدهم يدرك مكان مصر وخطورة محلها من هذه الثورة ولكن قد إنبعث نور جديد على تاريخ مصر منذ كشف كتاب حنا التقيوسي أو – بقول أوق م –  
237 بالفسطاط سنة 870) – مؤلفه موجود في نسخة وحيدة مخطوطة لم تنشر بعد وهي في باريس ولكن قد أعدت العدة لنشرها وإن الباحثين في الأمور الشرقية ليتطلعون إلى ذلك تأتقي  
238 ،(قصر الشمع في اللغة العربية، فقد يكون لفظ "الشمع" تحريفاً للكلمة القبطية (خيبي) ولكن قد نصت الأخبار على أنه قد كان في حصن (بابليون) القديم هيكل للنار وأنه قد ب  
239 في ذلك الحاكم في التاريخ سراً خفياً استعصى على المؤرخين أن يعرفوا اسمه أو قومه ولكن قد أصبح اليوم من الثابت أنه هو قيوس دون سواه 527 neverseems Benjamin  
240 وثيقة نفسها التي ورد فيه اللفظ السابق، وهو كذلك لفظ يقصد به الشخص عينه أي قيوس ولكن قد يقال إن وصف قيوس بهذه الأوصاف القويحة لا يستند إلى حقيقة في التاريخ فلس  
241 وذلك لأن الفقرة القصيرة التي نكرت فيها هذه الغزوة جاءت قبل ذكر موت قيوس مباشرة ولكن قد جاء نكر موت قيوس في موضع آخر بعد ذلك وظاهر أن ذلك الباب مسوخ الترتيب  
242 .هي جل ما بقي من تاريخ مصر في السنوات الخمس أو الست التي جاءت بعد ثورة هرقل ولكن قد أن لنا أن نخرج من هذه الترهات إلى السبيل الواضح فنرى ما كانت تتجاذبه به ا  
243 possess against the enemies of the Empire and the Cross! 472 ولكن قضى الله أن ذلك لا يكون فإن واجبه كان يناديه أن يسرع بالسير من الجنوب وكا  
244 عنا لأننا في ذمتك وقد أصابنا من وراء ذلك ما أصابنا، وكانوا على حق في شكواهم هذه ولكن قلما ترى بين القواد المظفرين من يعياً بمثل تلك الشكوى غير أنه قد روي عن عمر  
245 لما أكثر عجائب التاريخ وعيره 430. dates the Mohammedan era for all time. ولكن قلما حدث في التاريخ من العجائب ما هو أكثر عدأً أو أعجب أمراً مما كان في عهد  
246 "ه إذ أرح صدره أحد الجهاد يوماً فقال يعرض به "إنه كذلك من مخلوق الله تعالى ولكن قول عمر بن الخطاب قد أخرجه جماعة من كتاب العرب عن معناه وأولو بأن المقصود  
247 بول من الإسكندرية، بل كان أوجب الأمور الاحتفاظ بها مهما كان في سبيل ذلك من مشقة ولكن قيوس أسلمها للعدو خفيته عفواً بغير أن تدعوه إلى ذلك. ضرورة 903 remains It  
248 منذ رحل عنهم قيوس ومنذ انقطع الصلة بين سلطان الروم وبين قطع كبيرة من بلاد مصر ولكن(قيوس) لم ينس بعد عودته ما كان في قلبه من الحفيظة على ديانة القبط فكان يرض  
249 ب الدولة أن يرجعوا إلى سابق عهدكم وملكم. فعاد بعضهم يذرفون الدمع السخين ندماً ولكن قيل إن واحداً منهم أبقى أن يعود حتى لا يلحقه العار خوف أن تعرف عنه الردة الأ  
250 جاج الذي على هيئة السلطان وهو الذي يقوم عليه البناء، فوقع كثير منهم فيه وهلكوا ولكن قيلت في المرأة قصص أعجب من هذا وقد أجمع كتاب العرب على أنها كانت في ذاتها  
251 1.050 This happened in the year 391, and the fact is uncontroverted. ولكن كان مقثوراً على السرايينم أن يقضي عليه في أواخر القرن الرابع على يد المسيحي  
252 .ي كان لا يثق في قواده ولا يرى منهم إلا الجبانة والعجز . وهذا كله صحيح لا شك فيه ولكن كان في الاستطاعة تغيير الحال بأن ترسل جنود غير تلك الجنود وقواد غير أولئك ا  
253 ر جياة المال في أرض مصر "فأجابيه صمويل" لقد كان إبليس من قبل كبيراً على الملائكة ولكن كبره وكفره فسقا به عن أمر ربه. وهكذا أنت أيها الخادع(الخلفيدوني) فإن مذهبك  
254 بالتاريخ المختلط المكتوب. ومن كتاب اليونان (ثيوفوروس) وهو خير من السابق شيئاً ما ولكن كتابه لسوء الحظ ليس به من شيء من أخبار ما بين سنتي 668-641 وما بقي بعد ذلك  
255 فع السيف وهو "مسجد الرحمة". وقد لانت طائفة من جند الروم بسفهم فيربوا في البحر ولكن كثيراً منهم قتل في المدينة وكان منويل بين من قتل وأخذ العرب النساء والنرا  
256 عه إيمانه وما في قلبه من شعور قوي بأمانيته إلى الإستهانة بما قد يلقي من العقبات ولكن كثيراً من أصحابه استصعبوا الأمر فدل ذلك على أن إيمانهم لم يعصهم من هيئة هر  
257 (وم) أو هو المحسن. وقد أطلق عليه ذلك اللقب لما كان يأتيه من أعمال البر والإحسان ولكن كرمه لم يكن فرضي فإنه بعث من حوله ليجوسوا خلال المدينة فيأته خبر سادته" و  
258 العزم إلى (فوكاس)، فأخذ زوج الفتى (هرقل) وأمه رهينتين كي يبقي (هرقل) على ولاته ولكن(كريسبوس) وكان ماكر أعداً أراً هون أمر ذلك الخطر البعيد عند الإمبراطور وأهم  
259 and that the exportation of books was not forbidden. 342 ولكن كل شيء ينكر كتب الإسكندرية في هذا الوقت أو قريباً منه له في بحثنا هذا قيمة  
260 وقس، وقد سعى الطبري إلى جعل خبره مقبولاً لا تناقض فيه فجعل المقوقس أميراً للقبظ ولكن كل الأئمة المستمدة من المؤرخين المصريين تدل على أن هذين الرايين غير صحيحين  
261 قال إن هذه الحقيقة دليل قوي على أننا يمكن أن نعتبر التواريخ الأخرى صحيحة دقيقة ولكن كلا هذين المؤرخين وجد نفسه مضطراً بعد هذا القول إلى أن يظهر أن التواريخ الأ  
262 ،عو فيه إلى الملل والسأم. وسنرى فيما بعد بعض ما جاء به عن وصف إقليم الإسكندرية ولكن لا بد لنا من أن ننكر هنا صفة تظهر في كل صفحة من صفحاته ألا وهي حب العلمحب  
263 محق في سنة 690 للميلاد (انظر ما يأتي صفحة 569) ولعله قد ولد قريباً من وقت الفتح ولكن لا بد لنا أن نكون قد سمع أخبار ذلك الفتح ممن شاهده فشهادته على ذلك ذات قيمة ك  
264 ان مع قيوس وعلى ذلك اختلط الشخصان وعزى إلى بنيامين فعل ما فعله قيوس عند الفتح ولكن لا بد لنا أن نعالج الأمر الفاصل ألا وهو حقيقة شخصية المقوقس حتى لا يقال إن  
265 بأن لفظ المقوقس معناه (الحمامة المطوقة) وقد تكررت عدة أقاصيص في تفسير ذلك اللقب ولكن لا يكاد أحد يشك في أن هذا الاشتقاق مسخ للحقيقة وهي أن اسم المقوقس قد أطلق ف

- 266 (مسل) و(دميان)، هذا عدا أديرة عده، وكان (أنستاسيوس) ينصب القسوس ويعتمد المطارنة ولكن لا ننس مع ذلك أن الملكيين كانوا لا يزالون محققين بسلطانهم في العاصمة وله
- 267 كوكراً علمية كانت تملأ مكاتب الأديرة. ولنا نعلم علم اليقين ماذا كان من أمرها ولكن لا شك في أن كل تلك المكاتب لم تهلك بل بقي بعضها وأكبر ما حدث أن الدبر الك
- 268 (قضا ثلاث سنوات يمهدون لسلطانهم في طول البلاد وعرضها في مصر و(بنطابولس ولكن لا يرد ذكر لمقاومة عنيفة أو لقتال استطلت به،المدة اللهم إلا عند الإسكندري
- 269 ن ذلك يوافق سنة 614 لأن كيهك يقع في سنة 613 وهذه الأخبار لا يمكن التوفيق بينها ولكن لا يمكن على الأقل أن نجعل فتح بيت المقدس في سنة1.613. 273 are,There
- 270 له للإسلام ويحنيه لألويته. إنه قد يكون تحاشي الاقتراب من أمور السياسة في خطبته ولكن لا شك في أنه في خطبته ذلك اليوم لم يرح عن قلبه ما كان ينقله من الأسرار 8
- 271 ولعله ذهب بعد ذلك إلى (هرقل) ليبنل معه من الجهد مثل ما بذل مع (قيرس) و(سرجيوس) ولكن لا يذكر التاريخ حدوث ذلك اللقاء فهو يتفق مع سائر ما نعرف من الحوادث وبغير
- 272 مسجد (سرابيس) وكان من سوء الحظ أن هذا المعبد قد تهدم قبل فتح العرب بمدة طويلة ولكن لا شك في أنه قد كان بناء من أروع الأبنية وأعظمتها وكان حرمة مستطيلاً في وسط
- 273 ذا فرض ذلك ثبت منه أنه قد كانت في تلك المواضع مكاتب في الأزمان القريبة من عهدنا ولكن لا يثبت منه أن مكتبة قد بقيت وكانت جزءاً من مكتبة المتحف القديمة وأنها نجت
- 274 لروم، على أننا نرجح هروبه وغيابه عن العاصمة في ذلك الوقت. والأدلة على ذلك قوية ولكن لا شك في أنه وقف مع قومه من القبط يشدون أزر العرب ويساعدونهم ويظهرون لهم ا
- 275 ة، ويعثوا بها إلى دار الملك بالقسطنطينية" ولم يذكر في روايته كلمة واحدة عن هرقل ولكن لا شك أن تلك السفينة التي كانت تحمل الكنوز المقدسة سارت إلى الشمال ولحقت با
- 276 وأما المؤرخون العرب فإنهم مثل اليونانيين في إغفال ذكر الحوادث والخط والتناقض ولكن لا يخلو درس كتبهم من فائدة. 1. 489 Weil,by (quoted Hakam al `Abd Ibn
- 277 في الإسكندرية جعل بيته مرتاداً لطالبي الكتب ومحبيها وهي صورة تجعل القارئ يستريد ولكن لا يجد فيها ما يشفي شوقه ويرجع ذلك إلى:أمرين الأول أنها لا تذكر شيئاً عن ن
- 278 بمكية الحرب والشجاعة. وقد ألمه تقديم أبي عبيدة عليه إذ أمره عمر في أول خلافته ولكن لعل أجلي ما جاء في وصفه ما قاله هو عن نفسه دفاعاً عندما سمع أن بعض الناس يع
- 279 التوفيق بين المراجع التي قد تكون في الحقيقة كما هي في الظاهر غير قابلة للتوفيق ولكن لعلنا غير مغرورين إذا نحن بيننا بعض الصعاب التي تعترض طريق الباحثين في بحثهم
- 280 ثم سكنها نقوداً. وكانت تلك وسيلة سينة فيها كثير من الإسراف أمد بها خزائن الدولة ولكن لعله لم يكن دونه وسيلة سواها فلما أن تم الجهاز استخلف هرقل على الحكم ولده
- 281 لنا مقدم (تيودور) إلى حصن بابليون وأنه جعل يحشد فيه الجنود من بلدان مصر السفلي ولكن لعله ما أتم حشد الجيش الذي كان يستطيع به قتال العرب والخروج به إلى عين شمس
- 282 مكر لسعي العرب في إعادة بنائها بل يفهم من قوله أنهم لم يفعلوا شيئاً في سبيل ذلك ولكن لعله مخطئ ولا نعرف بعد ذلك الإقليم من أخبار المنارة فقد ورد أن أحمد بن
- 283 عم الأخرة، لا شك في أن ذلك كان عاملاً قوياً على فوز غزاة العرب في غزواتهم ولكن لعله قد كان أكبر من كل ذلك أثراً في فوزهم أنهم كانوا يمتون بصلات وشجبة من ق
- 284 title Al Mukaukas to Benjamin at the time of Manuel's rebellion. 1.456 ولكن لقد صار من المحقق المقطوع به أن قيرس هو المقوقس بعينه وأن المقوقس كان قيرس
- 285 ذلك لو كنا نعالج أمراً أقل رقعة وأضيق ميداناً. وكذلك قد أطلنا في ملحقات الكتاب ولكن لقد كان من أوجب الواجبات أن نقيم لأنفسنا بناء لتاريخ ذلك العصر ونختنظماً
- 286 لا قيرس. ولا شك أن الخروج من الدين كرهاً أو خوفاً لا يكون في مبدأ أمره حقيقياً ولكن لقد مضى على ذلك الأمر عشر سنين واعتاد الناس السير على ما دخلوا فيه وما كان
- 287 ،البلبون قد فتح بعد ثلاثة أشهر من ورود الأمر إلى عمرو وهو في فلسطين بأن يغزو مصر ولكن لقد عززت المراجع الأخرى صحة التاريخ الثاني وعلى ذلك فالتاريخ الأول لا بد أن
- 288 لمى ما كان للمدينة من الأثر العظيم في نفوس الفاتحين، وقد أدهشتم عظمها وفخامتها ولكن لقد برهم فوق ذلك منها تألقها وسناها فقال أحد من وصفها إن "الإسكندرية مدين
- 289 ي،الإسلام طائفة كبيرة من الأسرى، وكان المسلمون يكبرون فرحاً كلما أسلم منهم أحد ولكن لم يقع هذا كثيراً أي سلم جماعة مرة واحدة في مقام واحد بل إن هذا الأم
- 290 (\*) كما. وكان لوجود الإمبراطور نفسه في الشام أثر في تخفيف حدة الخلاف ومنع الخروج ولكن لم يمض كبير زمن حتى ظهر الضرر المحقق الناشئ من سعي الإمبراطور في أمر
- 291 ير ليس فيه كبير غناء فيما سوى ذلك من أخبار الدنيا. وقد كان يعيش في القرن العاشر ولكن لم يتحقق تاريخ وفاته. الصحيح والنسخة الخطية التي في باريس بها مقدمة من كتاب
- 292 الحصار الذي وضعه العرب عليها بضعة أسابيع وكان البحر من ورائها خالياً من العدو ولكن لم يأتها إمداد منه حتى إذا ما كاد جيشها يهلك من جهد القتال وشدة الجوع عرف
- 293 بلعاً في قوله بعض المبالغة. وقد بني في موضعه كنيسة أو أكثر من كنائس المسيحيين ولكن لم يذكر أحد أن المكتبة قد ضاعت فيما ضاع عند ذلك فلا بد لنا إن من إثبات أح
- 294 يلوح أنه روى ذلك الخبر مصدقاً، وهذا يدل على أن تلك القصة كانت متداولة في أيامه ولكن لم يردنا ذكر مكتوب قبل مضي خمسة قرون ونصف قرن على فتح الإسكندرية ولم يمض
- 295 انهم لم يعصمهم من هيبه هرقل. وكان يجب أن يجتمع عنده مائة ألف رجل مجهزين بالعدد ولكن لم يجتمع إليه إلا ثلاثون ألفاً وتخلف، عنه المناقرون والمعزرون الذين ادعوا ا
- 296 ة، وشؤم. فقد بلغهم نبأ غضب هرقل على المقوقس، ونقضه لأمر الصلح وحكمه عليه بالنفي ولكن لم يبعث الإمبراطور أحداً من جنوده الذين كان بهم مجباً ولم، تغن عن الحصن شي
- 297 ن في أنحاء الأرض ليمتسون فيها ملاذاً، وكان السعي حثيثاً غير منقطع وراء بنيامين ولكن لم يعثر عليه في مكان وقد جاء في كتاب(ساويرس) أنه كان ينتقل من دير محصن إل
- 298 فقد كانت لا تزال قائمة منذ عشرين عاماً، وكاد بناؤها عند ذلك يكون سليماً تماماً ولكن لم تبق منها اليوم إلا قطع في بعض المواضع ولعله من الممكن أن يكشف عن أساسها
- 299 ،(تي تخلفت مدائن أخرى اشتهرت ببراعة صناعاتها في النسيج مثل (طونة) و(دميرة) و(دبيق) ولكن لم تبلغ إحداها مبلغ(تنيس) إذ كانت تضارع دمياط وشطا في دقة منسوجاتها وجودة
- 300 .الظاهر أنها استطلت مدة الشتاء كله، شتاء سنة (636-637) ولعلها كانت أطول من ذلك ولكن لم يكن عند أحد شك في نهاية الأمر فإن العرب إن عجزوا عن فتح المدينة عنوة با
- 301 صر القديمة)، وكان باقياً من الأسوار ثلاثة جوانب لم يكدمسها أذى منذ بضع سنين ولكن لم يبق منها اليوم إلا قطع من جانبيين،الثنين وأما الثالث فقد شوه ومسح مسخاً .
- 302 كانت قد مضى عليها زمن طويل وهي مدفونة تحت الأرض. وكان ذلك التمثال نفسه مشوهاً ولكن لم يكن ثمت شك في الغرض من تلك التماثيل إذ قد وجدت كتابية باللغتين اليونانية
- 303 ره أن يوفق بين هذين المذهبين العظيمين اللذين اقتسما أتباع الدين المسيحي في مصر ولكن لم يستطع رئيس الدين القبطي أن يبقى في،العاصمة فقد كانت العداوة بين الشيعتي
- 304 ،أمرهم، فكان الرجل منهم يرى لنفسه وكانت الطائفة منهم يرون لأنفسهم بين حين وحين ولكن لم يكن فيما بينهم تساند أو تعاون إذ لم يكن لديهم سبيل إلى توحيد قصدهم أو ال
- 305 حين علينا، فقد كان من السهل عليه أن يعد بنيامين بأن يدفن في كنيسة القديس يحيى ولكن لم يكن من السهل عليه أن يفرق في كل الأحوال بين القبط وبين الروم فيما كان من
- 306 بلتها وأجدادها لا تدع الإغارة عليها. وقد أرسل عمرو إلى بلاد النوبة جيشاً يغزوها ولكن لم يستطع أن يهزم أهلها بل اضطر إلى العودة بعد أن لحقت به خسارة عظيمة مما أ
- 307 دون: (المولود سنة 1332 للميلاد وكتب في أواخر القرن الرابع عشر) يتبع ابن الأثير ولكن له خلطاً خاصاً به وهو يجعل المقوقس قبطياً، 1. 383 circa (wrote Dukmāk Ibn
- 308 يتخذوا لأنفسهم كنائس أو يبعوا جديدة في دار الإسلام، فإذا بناوا لأنفسهم ذلك هم ولكن لهم أن يعيدوا بناء ما تهدم من كنائسهم أو يجمعهم وهذا . التفريق لم يكن في أول
- 309 (فيل) و(كاتمبر) ويختلط في كتاب ابن عبد الحكم كثير من قصص الخيال بأخبار التاريخ ولكن لو نشرت منه نسخة منقودة لكانت ذات شأن.عظيم ofnumber a are There 27
- 310 (صفحة 5 هامش 2)Eg. In The Middle Ages) وله كان كذلك يسمى بن (قرقب) انظر ولكن ليس ثمة مرجع حقيقي لذلك الرأي في شخصيته ولا في نقل اسم ابن "قرقب من المقوق

- 311 .سكوتها في نفسه متى قرن إلى صمت غيرهم من الكتاب، وهم كثر، له دلالة في الأفهام ولكن ليس هذا مقام القول في الوقت الذي ضاعت فيه تلك المكتبة العظيمة وسياطت مقامه
- 312 ،إنه من الثابت أن المنارة كانت تتخذ علماً للإشارة، كما كانت تستخدم لهادية السفن ولكن ليس من الواضح عندنا أكانت النار توفد بها في الليل والنهار فإن الإبرسي إنم
- 313 المستر (كروبيير) مع ترجمة إنجليزية ولكنه لم يطبع بعد، وفيه أخبار توضح ذلك العصر ولكن ليس فيها ما يتعلق بمصر أو ما أقل ما يتعلق بمصر. فيها وميخائيل السوري يظهر أ
- 314 قال إن وصف قيرس بهذه الأوصاف القبيحة لا يستند إلى حقيقة في التاريخ فلنسلم بهذا ولكن ليس معنى ذلك أن القبط لم يصفوه بذلك، الأوصاف بل على عكس ذلك إنه من أقرب الأ
- 315 بأن يتغير ما يفرض على صاحب الأرض من الخراج بحسب خصب أرضه ومقدار ثمرتها ولكن ليس في طاقة البشر أن يبقى مثل هذا النظام ثابتاً لا تقسده الأطماع فكان لا ب
- 316 ا. مع بعض خلاف فيها، إذ يجعلون مدة الإبقاء بالكتب سبعين يوماً بدلاً من ستة شهور ولكن ليس من دليل يدل على أن أصل هذه الرواية أقدم من أيام أبي الفرج ومعنى ذلك بق
- 317 بأحد عشر شهراً إذ أنه يزعم أن ذلك التاريخ الأخير هو يوم إخلاء الإسكندرية للعرب ولكن ليس ثمة من سبب يحذو بنا إلى أن نقول إن جيش الروم قد بقي في الإسكندرية إلى آ
- 318 سبق نرى من العذل أن نقول إن هرقل لاقى عقبات ومصائب في رحلته وكان عليه أن يفورها ولكن ليس في أيدينا من وصفها شيء ولا نستطيع أن نذكرها أو نعرف حقيقتها 191 Chap
- 319 .إلا هذه الحقيقة لكانت كافية لحصن افتراء المفترين على القبط بأنهم رحبوا بالفرس ولكن ليست هذه الحقيقة كل ما لدينا فإننا نعلم أنه بعد فتح الإسكندرية سار قائد جيوش
- 320 .القبض ضار فينك بالقطيع ولا يشيع نهمه، وما كان ذلك القطيع إلا طائفة (التبوسيين) ولكن ما كان الاضطهاد إلا ليزيد من استطاعوا مقاومتهم إيماناً على إيمانهم بدل أن ي
- 321 مذهب الملكاني والاقتصاص منهم، بعدما ذاقوه من الروم وبطريقهم قيرس من سوء العذاب ولكن ما كان عمرو ليبيح لهم مثل هذا الأمر إن دار في خلداهم أن يجعلوه فإن عمراً كا
- 322 .ة الدولة في بعض مؤلفات الأرمين أو كتب سواهم من أهل الشرق التي كتبت في هذا العصر ولكن ما أشبه هؤلاء بمورخي بيزنطة في أنهم لا يذكرون إلا النزول السريع عن مصر على
- 323 الأعداد الذهبية) ويعزم (زوتنبرج) أن هذه الدورة لم تكن مستعملة في التاريخ المدني ولكن ما دام التاريخ يدور قسطنطين كان غير شائع في مصر فقد كان حانماً عزراً كل الع
- 324 .ه ويكرهونه من رجال ونساء كباراً وصغاراً، فما كانت تسمع كلمة مخالفة ولا همة خوف ولكن ما كان للقبط أن يدخل إلى قلبهم فرح بمقدم (الموقس) بل، ما كان لهم أن يبقى أ
- 325 و أن يراها على مثل ذلك الطلل المهتم المشوه وهو كل ما كان باقياً في وقت زيارته ولكن ما حدث بها من التلف بعد ذلك كان أعظم وأبلغ فقد وصفها كاتب عربي في أيام قلاو
- 326 ،إن هذه قرابة ما أبدعها، فأملهم عمرو أربعة أيام ليأتوا إليه بما استقروا عليه ولكن ما كان قائد الروم لينظر في مثل هذا القول ولعل ذلك القائد الذي يسميه العرب
- 327 .ة كانوا ذلك يرددون فيما بينهم ما سمعوه من قوافل العرب عن ظهور النبي في مكة ولكن ما كان لأحد أن يذهب به الظن ويحمله الخيال ولو- كان ظناً بعيد- الخيال إلى
- 328 ،إلى ذلك وحدث الضرر الذي كان يخشى تدخلت الحكومة وبسطت حمايتها على ما بقي منه ولكن ما أقل ما قد بقي منه. The castle ruined in the region now
- 329 وكانت مجانيق الروم أقوى أثرأ مما كان يرميه المسلمون إلى الحصن من حجارة وسهام ولكن ما كانت تلك الحال لتبقى فإن الماء في الخندق كان لا بد له أن يهبط بعد حين و
- 330 ر المعبد في قوله ولا يشير إليه في حين أن الثاني لا يذكر المكتبة ولا يشير إليها ولكن مع ذلك لا شك في أن (أفلونيوس) يلحق المكتبة بالمعبد ولا يلحقها بأبي بناء آخر
- 331 ،أجزاء أخرى منه قد دخلها كثير من المسخ وتغيير الترتيب فلا نكاد نستبين لها معنى ولكن مع كل ما في النسخة الخطية الأثيوبية قد جاء فيها بعض تواريخ جديدة تسترعي ال
- 332 ،كل الأخبار التاريخية على ذكر ذلك التاريخ ومعنى ذلك أنها لا تقيدنا بشيء مطلقاً ولكن مكن يذكر في تاريخه أن تاريخ وفاة إسحق سنة 69 للهجرة ومن ذلك يستخلص أميلنو
- 333 ،الموقس: يذكر جل مؤرخي العرب شخصاً يطلق عليه ذلك اللقب (3) 1,408 Mahāsin. ولكن مما يسترعي النظر أن من بين من ذكرنا من المؤلفين لا يذكر الأتون اسماً لصاحب
- 334 life closed the book of Byzantine over lordship in Egypt. 200 ولكن من سوء الحظ أن تاريخ مصر في هذه الفترة عسير لإرثه فإن ديوان حنا(الفيوسي
- 335 which criticism has to encounter, and may hope to remove. 1,210 ولكن من حسن الحظ إننا نجد في تاريخ البلاذري رواية عن الموقس وما طلبه من عمرو وه
- 336 'il écrivait longtemps après les événements, au moins 600 ans.' 1,428 ولكن من أعظم الخنمات التي خدمها ذلك العالم الفرنسي للأدب المصرية أنه لا يدعي أن
- 337 .روضة وملت بها، وكتابة في التاريخ يدل على إبطاط حتى إذ قورن بكتب سلفه الأثريين ولكن من الحق أن نقول عنه كما نقول عن سلفه إن اختباره للروايات كان يحوي أخباراً
- 338 ،أن يعين الإنسان مواضع الخط والخطأ في هذه الرواية فما هي إلا نسيج من التحريف ولكن من قرأها لا يسعه إلا أن يقول إن العرب عندما غزوا مصر في أول الأمر لقيهم (في
- 339 وليس في الأخبار ما يذكر عند القتال من الجانبين 652 ht under Muslim dominion. ولكن من المعروف أن أمير الجيش(تودور) والحاكمين (تيودوسوس) أو (أستاسيوس) لم يفت
- 340 لك حال كان الباب الذي كان بين الصرحين المستديرين اللذين كانا تجاه جزيرة الروضة ولكن من الثابت أن ذلك الباب الجنوبي باب - كنيسة المعلقة هو - الذي يرد ذكره في أخ
- 341 ن إذا ما سلطت عليها أشعة الشمس القوية في مصر؟ والجواب على هذا موكول إلى العلماء ولكن من أعجب الأمور أن يذكر مؤرخو العرب في القرن العاشر للميلاد من وصف هذه المرأ
- 342 ا. اعتاده أهل الشرق في ردهم. وهذا التشابه في الأسلوب هو أقوى ما نعرز به للقصة ولكن من سوء الحظ أنه قد ورد عن عمر مثل هذا الرد في شأن إبحاق كتب، الفرس وهذا نظي
- 343 وهذا العرض لكبار المؤرخين العرب يظهر وجوه اختلافهم الكثيرة 1,396. erse order. ولكن من الجلي أنهم يذكرون ثلاثة أشخاص يجب معرفة حقيقتهم توه، الموقس وأبو مريم
- 344 بن السرور إذ يفكر في مذبحة تدل بأهل المدينة العظمى وهم من أتباع المذهب الملكاني ولكن من ناحية أخرى كان الرهبان الذين هلكوا من (المونوفيسيين) وهم القبط ولذلك كا
- 345 واليد عما كنا فيه من ذكر النسخ المخطوطة من الإنجيل التي كتبت في دير الهانطون ولكن من الضروري أن نعود إلى ذكرها هنا. 1, 287 . These MSS. that show (I)
- 346 ،والضرب بالديابات وخروج جنود الحصن إلى العرب وهجوم العرب على من بالحصن ولكن من الجلي أن العرب كانوا لا علم لهم بغنون الحصار وآلاته ولذلك كان أثر حصاره
- 347 وصف آخر للمنارة أن الدياتية كانوا يقيمون بها على استعداد لإبقاء النيران بالليل ولكن من سوء الحظ أننا لا نجد دليلاً على ما جرت به العادة في أول الأمر لأن المنارة
- 348 نصفه بضع سنين، غير أن ما كتبه كان لا يزال فيه باقياً في أيدي الناس يعجبون به ولكن من سوء حظنا أن أكثر ما كتبه وأعظمه قيمة ضاع ولم يصل إلى أيدينا 345 . But
- 349 ،بالصبر عليها إلى أن يضطر الجوع أهلها أن ينزلوا إليهم. وليس لنا علم بعدد جندها ولكن من الواضح أن العرب كانوا فئة قليلة فما كانوا ليقدروا على حصارها من كل جوان
- 350 .رى). ومن العجيب ألا يرد بالديوان السوري ذكر للمقتلة العظيمة التي ذكرها (ساويرس) ولكن من أبعاد الأشياء أن يكون هذا المؤرخ المصري مخطئاً كل الخطأ وهو الذي كان يقي
- 351 ة الكبرى. وإن ما بينهم من الخلاف عظيم، ومن الواضح أنه لا يمكن التوفيق بينهم فيه ولكن من السهل أن نعين بعض أسباب هذا الخطأ الذي يقع فيه هؤلاء الكتاب جميعاً وهو ا
- 352 ،انت خيانة قيرس للإسكندرية سبباً في القضاء على آخر أمال المسيحيين بالفوز في مصر ولكن من العجيب مع ذلك أن تدافع هذه البلاد المتفرقة في مصر السفلى جيوش الغزاة وتق
- 353 ،بعض كتاب الروم شيئاً فشيئاً من مشاغلها، واستطاع الروم أن يعيدوا الجند إلى مصر ولكن من البعيد أن يكون وقوع ذلك قبل سنة 629 بزمان طويل ولعل جورج لم يبلغ الإسكند
- 354 .(إلى الإمبراطور هرقل (أي هرقلوناس)، وقد كانت وفاته في انتهاء هذا الشهر (نوفمبر) ولكن من الأمور التي تستحق البحث أن نرى هل مؤرخو العرب إذ يوردون المدة الصحيحة ي
- 355 ،ا بعد أن استولوا على الفيوم وإقليمها. ولنا ندري على التحقيق في أي وقت كان هذا ولكن من الجلي أنه لم يكن إلا بعد فتح حصن (بابليون) ولم تكن تلك المساعدة إلا مساع
- 356 مكتابة، وأخباره في العادة دقيقة ويعني بها عناية كبرى ويفصل فيها تفصيلاً وأياً ولكن من أكبر ما يدعو للأسف أن كتابه ناقص ناقصاً عظيماً في أخبار فتح مصر فإن روايت
- 357 هذا يكون بين الفتح الأول والفتح الثاني فروق تميز بين وقت وقوع كل منهما وحوادثه ولكن من سوء الحظ أن كتب العرب لم يفرقوا بين الفتحين وإنه لمن أصعب الأمور وأشد
- 358 د ذلك التحريف وكتب ما كتبه بعده، وقول كل من هذين الكاتبين يكمل قول الآخر ويصدهف ولكن من العجيب أن أحدهما لا يذكر المعبد في قوله ولا يشير إليه في حين أن الثاني ل
- 359 ،وقد يرى البعض أن المذهب الجديد كان بدعة وضلالة، ولم يكن من المتيسر نشره 536 ولكن مهما يكن حكماً على هذا المذهب الذي ابتدعه هرقل وبطريقته الشرقيون، الثلاثة و
- 360 إمكان جوابه هذا باعاً على ضحك من حوله وأعرض عنه عمرو فلم يجازئه على ذلك. أوصل ولكن مهما كان من أمر القتال وشدة فقد أتت العرب ما قصدوا إليه وأخذوا (مدينين) ،

- 361 would bring peace to the Church and heal her deep divisions. 422 ولكن (مودستوس) توفي في شتاء سنة 631-630 ولم يل إلا تسعة أشهر فلم يجد هرقل بعده
- 362 وف. ويلوح لنا أن تلك الواقعة لم تكن نصراً لإحدى الطائفتين بل تساوت فيها الكفتان ولكن مؤرخي العرب يقولون إنها كانت نصراً عظيماً للمسلمين ومهما يكن من الأمر فلا
- 363 "وقد عمرو في سبغ المقطم" يقرب مدخل الشعب 1,242 of Egypt is buried. ولكن موضع قبره قد نسي. وأغل ولقد مرت قرون على ذلك الجبل والناس يحفرونه ويقتلون
- 364 الي سنة 205 ولكن تاريخه ينتهي إلى ما قبل عصره بنحو قرن، وقد كان مسيحياً مصرياً ولكن مؤلفه يجب أن يعد بين المؤلفات الصغيرة القيمة في نظر الباحث في تاريخ مصر
- 365 لقائدين العظيمين لشبهاً من وجوه عدة في اضمحلال جسمهما وضياح قوتيهما على القتال ولكن نابليون ظل إلى آخر مواقعه وهو ملك يقود جيوشه في حين أن هرقل أضاع قواه سدى
- 366 "في 14 سبتمبر سنة 641 ويقول المستر بروكس إن هذين الحادثين "منفصلان كل الانفصال ولكن نص الكتاب فيه ما يلي فدخل" الإسكندرية (تيودور) في ليلة السابع عشر من شهر (
- 367 ي. مربوط يريد أن يستولى عليها ويجعلها قاعدة له يجهز منها السرايا إلى الإسكندرية ولكن (نيقتاس) يبلغه خبير هذه النية فأمر أن تهدم القنطرة التي عند (فاسير) يقرب مري
- 368 نطة الذي قسم أن يحمي الإمبراطور، وكان أصدق في حربه من سائر جنوده وأثبت جنائماً ولكن (نيقتاس) انتصر نصرأميناً وقتل القائد الإمبراطوري وجعل رأسه على سنان رمح
- 369 ما قربت من الفتح. وتاريخ نيقفوروس ينتهي إلى سنة 641 ولا يبدأ بعد إلا من سنة 668 ولكن نيقفوروس وتيوفانس لا يوثق بهما فيما يتعلق بأول جزء من تاريخ الفتح فتاريخهما
- 370 '1,162 letter send me the taxes; for I have here people in great need.' ولكن هذا الرد السهل في أسلوبه الجليل في معناه لم يكن له أثر في عمر فإنه رد عليه
- 371 (و اسم لقطعة من النقود مخروقة كانت مستعملة منذ أيام (الإمبراطور جستين) (صفحة 53 ولكن هذا الدليل قائم على أساس واه ويجب علينا أن نرفضه [وصل] I, 465 So the far,So
- 372 (هضود هو السنة الثانية من الدورة القسطنطينية كان التاريخ المقصود هو عام (643-4 ولكن هذا في حكم المستحيل إذ لم يرد أي خبر عن حدث وقع في ذلك العام يمكن أن يحدو
- 373 in the middle. The conquest of Egypt was half accomplished. 754 ولكن هذا الصلح أحدث في دولة الروم أثراً كبيراً مع ، أنه لم يكن إلا صلحاً مقصوراً
- 374 ولم ترض نفسه أن يعنف الأغنياء إذا ما بلغت بهم ضعة النفس أن يستقيروا من إحسانه ولكن هذا البذل لا يمكن أن يدوم فلما اشتد القحط وجد حنا خزائنه قد أخذت تخوي وفي
- 375 حته لهم كانت في سنة 610. ولو صح هذا لكادت الحرب المصرية كلها في خلال تلك السنة ولكن هذا التاريخ لا يتفق مع سائر ما جاء في كتاب (قيدرينوس) وهو أيضاً لا يتفق مع
- 376 (بأربعين ألفاً من خيله، وأن يجزيه نظير ذلك بأشياء منها أن يزوجه بأخته (أودوقيا ولكن هذا العهد لم ينفذ لموت شيخ القبيلة الذي اتفق معه على أنه من أشق الأشياء أن
- 377 (ي وسعيد بن بطريق وساويرس ولا ابن الأثير نفسه. حقاً إن الواقدي يسميه (ابن رعييل ولكن هذا اسم من الأسماء العجبية الخالية التي ترد في قصص العرب قبل التاريخ لتسمية
- 378 نفه. وإنه ليخيل إلى الإنسان أنه من المستبعد أن يبقى مثل هذا الاضطهاد عشر سنوات ولكن هذا هو الحق الذي لا مراء فيه فقد جاء في ديوان (حنا) (النيقوس) ما يأتي: وظل"
- 379 (اء المكتبة الوليدة". على أنه قيل في الأخيرة إن الذي أنشأها (بطليموس فلافلوس ولكن هذا أمر لا شأن له ببحثنا، هذا فحسبنا أن نعرف أن المكتبة الأولى القديمة كانت
- 380 الأولى أنه لا يعاب بما يرتكب في سبيل إتمام قصده. أما (فوكلس) فكان في مثل قامته ولكن هذا كل ما كان بينهما من الشبه فقد كانت صورته كرهية مما بها من العاهات وكما
- 381 وذلك أن كلا فرقتي المسيحية بمصر كان لها بطريقتها وكانت أمورها الدينية مستقلة 51 ولكن هذا لم يذهب بشيء من شدة الخلاف الناتج بين الأحزاب ولم يقلل من متابعيه نقول
- 382 الشخص كان أعظم الروم أثراً في أزمة الفتح العربي وأنه كان العامل على تسليم مصر ولكن هذا كل ما لا يختلف فيه. وأما حقيقة شخصه واسمه وجنسه وعمله الذي كان يعمل في
- 383 purpose was 'Abdallah. 'Amr accordingly quitted the country. 1,226 ولكن هذه المكارم كانت نفاض في عين، الخليفة إذ كان بها مرض من سخطه وقد علم غناء
- 384 يطمع فيه من مساواة بالمسلمين الفاتحين، حتى يكون له ما لهم، وينجو من دفع الجزية ولكن هذه المطامع ما كانت لتتفع إلا من كانت عقائدهم غير راسية وأما الحقيقة المرة
- 385 القبط، وما كان يجده الخلفاء من اللذة في زيارة أديرتهم البديعة والتمتع بمحاسنها ولكن هذه الأخبار لا ترد إلا عن العصور المتأخرة فليست مما نتناولها. هنا، I, 233 It
- 386 أن هذا البناء لم يكن يعد منارة على سابق عهده بل صار مرقباً لا يستخدم لغير ذلك ولكن هذه القبة لم تبقى مدة طويلة ولما أن أزالها الريح أقيم في موضعها مسجد في مدة
- 387 هرق ذلك يجعل الاحتفال بتولية إسحق في فبراير سنة 690 ووفاته في 5 نوفمبر سنة 692 ولكن هذين التاريخين قد ظهر فسادهما مما جاء في تاريخ حياته. القبطي فالتاريخ الحق
- 388 مقوقس بن قرقب اليوناني ويذكر أن مقام المقوقس كان في الإسكندرية وأنه صالح عمراً ولكن هرقل لم يقر صلحه وأن اسم الأسقف القبطي (أبو) (باميان). I, 395 This of review
- 389 بها الروم ضلالاً بعيداً. وليس ثمة أثر لمتل هذا الخبر في كتاب آخر كائناً ما كان ولكن هرقل ثار ثائرة بغير أن يعرض عليه المقوقس أمر ابنته وتزوجها وما كان في حاج
- 390 هرقل في سياسته في الوقت الذي قامت فيه دعوة الإسلام الجديد في مجاهل بلاد العرب ولكن هكذا جرت مشيئة الله في قدره وقضائه في العالم وعاش هرقل حتى تبدي له خطوه ال
- 391 دين أخرجهت الحرب من ديارهم، وصاروا يستبجون لعنهم ويصومونهم بأنهم "أعداء الله ولكن هؤلاء الذين أسلموا لم يكونوا الإقليمياً وبقي جمهور القبط على دينهم يزدرون ا
- 392 ، فكانت هذه الأعمدة على هيئة قريبة من صليب في الوسط يحيط به إطار مستطيل الشكل ولكن وسط هذا المستطيل وهو قلب الحصن كله كان فيه معبد (سرابيس) وكان من سوء الحظاً
- 393 وقد قُيِّم خلف لبطريق الرومان في الإسكندرية ليقيم على ولاية أمر المذهب الملكاني ولكن ولايته كانت لا تتعدى أسوار المدينة وذهب عنه سلطانه وانفض من حوله كثير من أ
- 394 رأ حتى إن أحد المؤرخين وهو (سعيد بن بطريق) ظن على ما يلوح أنه من أهل المدينة ولكن يجب أن نذكر أن كل ما جاء في كتاب (سعيد) بن (بطريق) من ذكر حوادث هذه الثورة كما
- 395 حسبنا ما ذكرناه عن المراجع السورية 1,304 — the dates may be set out thus: ولكن يجدر بنا أن نتنبه إلى أن تلك الحجة التي ساقنا إلى القول إن شتاء سنة 61-617
- 396 ر)، وكان مختبئاً في حائط كرم مع أهله، فوضعوا فيهم السيف فلم يبقوا على أحد منهم ولكن يجدر بنا أن نسلد الستار على ما كان فإنه لا يتيسر لنا أن نسرده كل ما كان من ا
- 397 يوبية). حقاً إن فيه بعض أغلاط وفيه مواضع لا يتفق ما يذكره فيها مع سائر الحوادث ولكن يعوض ذلك ويكفر عنه أن الكتاب يكشف من الحقائق شيئاً كثيراً كان مجهولاً فالحق .
- 398 هي مثل مدة الفتح الفارسي. ويذكر لنا من غير تدقيق تاريخ واحد على أنه تاريخ الفتح ولكن يقصد به أحياناً أول غزو البلاط أحياناً تمام فتحها ثم إن اسم مصر يقصد به أ
- 399 إغريق بزنطة وآخرين ولدوا بمصر وقبط وسوربين ويهود وعرب وغرباء من جميع البلاد ولكن يلوح أن نيقتاس قد كسب إجلال أهل الإسكندرية وإن لم يكسب حبيهم مع ما عرف عنهم
- 400 انتهى الأمر أعيد إلى (فيلباس) ما سلب منه، وعزل (دومنتيانوس) من مرتبته في الجيش ولكن يلوح لنا أنه أعيد فيما بعد إلى ما كان، عليه وذلك بعد أن أمر (تيودور) بالعود
- 401 لياً على ذنوبهم. وإن من فكر وجد أن هذا القول لم يخطئ الصواب ولم يبعد عن الحقيقة ولكن يلوح لنا أن في قول هؤلاء الكتاب شيئاً من الحزن المرشح أكثر ممن نراه في مثل
- 402 ة. كبيرة من الشيوخ وأهل الدولة بالدخول في طاعة (هرقل) وكان معهم (تيودور) المجيد ولكن يلوح أن (كريسيوس) بقي قابلاً لا يحرركساكناً في أول الأمر ويقول (حنا) النقيو
- 403 ل حصارهم وإن كانوا ضيقوا به على الحصن من جانب البر لم يكن ذا أثر من جانب النهر ولكن يلوح لنا أن العرب لقوا شيئاً من المساعدة في ذلك الحصار من جماعة لعلمهم من أه
- 404 يزعم أن المقوقس كان حاكم مصر وأنه كان قبطياً (Weltgeschichte V.i) دما من كتابه ولكن يلوح لنا أنه كان يشك في حقيقته التاريخية وأما (Geoje)(De Mokau'De في كتاب
- 405 شكل لبناء الذي على القمة وترتيبه فليس من السهل أن ندرکه مما بقي لدينا من وصفه ولكن يلوح لنا أنه كان على ما نحن مورودون فيما يلي فقد كان شكله مستطيلاً طوله خمس
- 406 أم بين اليهود والمسيحيين، فالحق أن الأمر مشكل لا يستبين المرء فيه وجهاً للرائي ولكننا إذ ذكرنا أن كثيرين من أهل مصر السفلى والصعيد أتوا إلى الإسكندرية، لأنذين و
- 407 أما (مكاروني) فلا يستطيع الإنسان أن يذكر اسماً شبيهاً في كتاب آخر 1,34 ty2. ولكننا إذا علمنا أن (نم) أو (تم) كان حرفاً يوضع في أول أسماء البلاد في اللغة المص
- 408 (شط) كما زعم المقريزي، وإن الصلة المزعومة بين (شط) والمقوقس صلة ظاهرة البطلان ولكننا إذا قلنا إن ذلك الرجل (شط) لم يكن له وجود فإن في القصة أمراً يجعلنا نرفع
- 409 فة في النسخ المخطوطة المختلفة، فهو يجعلها بين سنتين وتسعة أشهر وبين ثلاث سنوات ولكننا إذا علمنا أن إسحق قد مات في 5 نوفمبر وإذا قلنا إنه توفي في الخامس من نوفمبر
- 410 مراجع الأخرى صحة التاريخ الثاني، وعلى ذلك فالتاريخ الأول لابد أن يكون غير صحيح ولكننا إذا جعلنا أول الغزوة في أوائل سنة 19 بدلاً من أوائل سنة 20 وقع الاتفاق تقر

- 411 ،أخبار يعزها ما جاء في تاريخ نيقفوروس إذ يقول إن (قيرس) أعاده هرقلوناس إلى مصر **ولكننا** الآن أتون إلى خبر من تلك الأخبار التي كتبت بعد حدوث حوادثها على صورة النبو
- 412 هانطون بما معهم من ثمين المتاع، ومن ذلك النسخ المخطوطة اليونانية للكتاب المقدس **ولكننا** بغير أن نأخذ بهذا الرأي نرى دوننا رأياً آخر محتملاً في تفسير ما كان وهو ي
- 413 الحاضر حصن قديم كانوا يطلقون عليه اسم (بابليون) مدة قرون طويلة قبل أيام تراجان **ولكننا** بينا في موضع آخر أن ذلك الحصن القديم كان على نهد صخري كما قال، سترابو وكان
- 414 في 13 أكتوبر سنة 680 بعد أن ولي أمر الدين مدة تسع عشرة سنة كما جاء في الأخبار **ولكننا** رأينا أن وفاة بنيامين كان في 8 طوبة وذلك) يوافق 3 يناير سنة (662 والمدة ، ب
- 415 وأن تلك كانت مدة حكم المقوقس في مصر . حقاً إن أبا صالح يسمى المقوقس جريج بن مينا **ولكننا** سننكلم في ذلك بعد حين وجيز ويتفق ابن دقماق ويمكن في أن عامل هرقل على مصر ك
- 416 سلام. ولما ندري إذا كان ذلك الجسر قد ترك في إبان الحرب على ما كان عليه من قبل **ولكننا** على يقين من أن القناطر فوق الخندق بقيت مشدودة إلى جانب الباب الحديدي في ما
- 417 قيوس وهو الصورة العربية لاسم تلك المدينة إذ أن تلك الصورة تكاد تكون مئة اليوم **ولكننا** عند ذكر الفيوم رأينا من اللازم استعمال ذلك اللفظ المؤلف وفضلناه على الصور
- 418 يفيد أنها هربا قبيل فتح الإسكندرية أي بعد ذلك التاريخ يعلم Leontius على أن قول **ولكننا** فوق كل هذا نرى أن هذا النظام في التاريخ يتفق مع تأريخ مؤرخي العرب في ذكرهم
- 419 لغزير العلم الدقيق البحث. ولما ندعي أن نظام التاريخ الذي وضعناه خال من الصعاب **ولكننا** قد ندعي أننا قد وضعناه على أسس واسعة وأتقنا قد وقفنا به بين عدد عظيم من مرا
- 420 الأكبر وهي بين سنة 631 وسنة 641 تقع إذ كانت سن إسحق بين التاسعة والتاسعة عشرة **ولكننا** قدما أنه لم يكن للقبط إذ ذلك بطريق في الإسكندرية كما يستلزمه ذلك الخبر في
- 421 وقت غزو الفرس لمصر إلى أن نخوض في تاريخ ما سبقه وما جاء بعده من العصور **ولكننا** قصدنا إلى ذلك قسداً: لأمرين أولهما أن نبين على وجه الإجمال والتقريب ما كان
- 422 ،هذا وصف لا بأس به لحال الضرائب وجبايتها على الأرض 1,152 the conquest. **ولكننا** لا نعلم هل وقع الاتفاق عليها في شرط الصلح عند الفتح أم أنها بقيت على ما ك
- 423 وآنية الذهب والفضة والجواهر البيعية الصنع. ولقد كانت مصر تصنع الطنائس الجميلة **ولكننا** لا نقدر أن نقول إنها كانت تصارع ما تخرجه بلاد الفرس من طنائسها البيعية وك
- 424 آسيا الصغرى، يقصد بذلك أن يصل إلى القسطنطينية. وليس توارد الحوادث بالأمر الواضح **ولكننا** لا يعيننا منها إلا ما كان من أمر الجيش الذي ذهب إلى الجنوب وقد كان سيره ب
- 425 لبحر فراراً. وكانت مكتبة السرابيوم تعرف "بالمكتبة الصغرى" أو "المكتبة الوليدة **ولكننا** لا نستطيع أن نعين تاريخاً لنهاية المكتبة" الأم ولا ، لا ابتداء المكتبة" الول
- 426 يس من العجيب أنه يمثل هذه الشدة قضى على كل مقاومة وجعل الناس لا يعصون له أمراً **ولكننا** لا نجد كلمة واحدة تدل على أنه قد كان بين أهل مصر من كان لمجيء المسلمين في
- 427 قال، وقد خالفنا المستر بروكس في عدة مواضع ذات شأن من هذه التواريخ التي ذكرناها **ولكننا** لا يجمل بنا أن نختم هذا القول بغير أن نعود إلى الإقرار بما على الباحثين ط
- 428 وقد كتبنا مقدراً عظيماً وسافراً إلى كثير من بلاد مصر، وأقاما فيها زمناً طويلاً **ولكننا** لا نرى في كتاب من كتبهما إذا قلناها واستوعبنا قرأناها مكتبة عامة ف
- 429 بأن نقول كان جورج هذا هو (جريج بن مينا) أو (ابن قرقب) ولما نرى لهذا كبير قيمة **ولكننا** لا نقدر أن نوافق (Karabacek) على أن والده كان يدعى بالاسمي معاً ولو أنه م
- 430 مجر ولحجارة طبقة من هذه وطبقة من تلك. وكان محيط الأسوار على شكل مربع غير منتظم **ولكننا** لا نستطيع البيت في أمر سخته ومساحته حتى تكشف جدران الجانب الرابع وهو الجانب
- 431 in, fell upon the Christians, and slew them to the last man. 290 **ولكننا** لسنا في حاجة إلى القياس والتخمين لكي نظهر براءة القبط مما عزي إليهم فإنه
- 432 library can have existed when the Arabs entered Alexandria. 1.062 **ولكننا** لم نعد به من برهاننا على النقطة التي نحن بصدها وهي أن المكتبة لم يكن ل
- 433 وكان يقصد بذلك أن يدفع عن مصر غزوتهم. وقد قلنا إن هذه القصة غير جديرة بالتصديق **ولكننا** لم نبين كذبها وقد ظهرت لنا الآن حقيقة منشأها جلية فما هي إلا زعم فاسد تو
- 434 of September, 642, and not from the date of the treaty in 641. 1,570 **ولكننا** مضطرون إلى أن نخالف المستر بروكس في أمر أو أمرين في رأيه ذلك فإنه ينقل عن
- 435 العظمة والإدراج في بلاد العالم. وإنما لنعجب من إغفال كتاب العصر ذكر هذا الحادث **ولكننا** مع ذلك نجد الأقرب إلى الأقدم أن تلك الكتب قد ضاعت طمعة الليهيب الذي أحرق و
- 436 قول إن الرواية لا يمكن أن تكون صحيحة في كل أجزاءها، بل لقد تكون كلها غير صحيحة **ولكننا** نتردد في الأمر ونحمل أنفسنا على القول إنها لا بد أن يكون لها أساس من الحقيق
- 437 ولا يجد الناظر إليه لأول مرة أي شبه بينه وبين علم معروف من أعلام الإسكندرية **ولكننا** نجد في موضع آخر من الكتاب أن اسم "أون" مرادف لعين "شمس" واسم عين "شمس" هو
- 438 م، ويقع عنهم من أراد غزؤهم من عدوهم، فكان هذا عهد أهل الذمة الذي استقروا عليه **ولكننا** نجد تغييراً طراً على هذا العهد فنجد منذ القرن العاشر أن دفع الجزية تقيد بنو
- 439 عظيمه ذات جلال رائع كانت لا تزال باقية من بناء السرابيوم إلى القرن الثاني عشر **ولكننا** نجهل كل الجهل موضع هذه البقية كما أننا نجهل الغرض من إنشائها أو لا وبقاء ، ه
- 440 the 'George the Prefect' who is mentioned by John of Nikiou. 1,400 **ولكننا** نرى أن الأعرج ما هو إلا قلب ناشئ من النقل الكثير للفظ "جرج" أو "جريج" وأن
- 441 نصف حل العقدة، فلماذا لنا من أن نفحص أشخاصاً آخرين في الوقت عينه ونعرف حقيقتهم **ولكننا** نرى أن هذه الضرورة لم يدرها أحد إلى الآن حق، إراكها وعلى ذلك نستطيع أن ن
- 442 (جزر) إلى أن تلك المدة انتهت سنة 629 أي بعد سنة على الأقل من صلح هرقل وشيرويه) **ولكننا** نرى ثلاث حجج قوية تنقض ذلك: الرأي [وصل] (1) إن القصد من كل خطة هرقل في
- 443 ومن الجائز أن يكون اليهود قد انتهبوا في مصر فرصة جديدة ليساعدوا أعداء الصليب، **ولكننا** نستبعد أن يكون القبط قد أظهروا شيئاً من المودة للكفار الذين كانت أيديهم ملط
- 444 وليست لدينا صورة كاملة عن الفنون في بلاد العرب إذ ذلك 454 ious work of art. **ولكننا** نستطيع أن نعرف شيئاً عن تقدمها مما يروى لنا من وصف كنيسة صنعاء وهي التي نا
- 445 معتدة وأن يتجنبوا ركوب الأصائل. [وصل] وليس في كل هذه الشروط ما لا يقبله العقل **ولكننا** نشك في أنها كانت مشترطة عند أول دفع الجزية وقت. الفتح فإن كثيراً من الأمور
- 446 بها. ولعله يشير بهذا إلى الأحياء الثلاثة: حي المصريين، وحي السروم، وحي اليهود؛ **ولكننا** نشك في دقة هذه الرواية وقد روى عبدالله بن ظريف أن المدينة كان بها سبع قلاع
- 447 إلى الحدائق الوسطى بالمدينة. ولا شك قد هم أوليان جانباً عظيماً من ذلك الموضوع **ولكننا** نظن أن أخبار ما حل به من التخريب فيها مبالغه وما كانت آثار ذلك التخريب لت
- 448 ة، من شاطئ البحر. ولا يذكر لنا (حننا) أسقف (نقيوس) شيئاً عما آل إليه أمر البطريق **ولكننا** نعرف من غيره من الرواة أنه. هناك 117 The nowpeople and clergy
- 449 وتة إلى أحضانها، سوى خوفه الذي على حياته وسعيه لتخليصها مهما بذل في سبيل ذلك **ولكننا** نعرف أن البحرين كانت تحت حكم، فارس وأن أهلها كانوا كما وصفهم العارفين خليط
- 450 يرد لنا إلا القليل من أخبار ما كان في داخل الحصن من البناء في وقت حصار عمرو له **ولكننا** نعرف أنه قد كان به مقياس للنيل بقيت آثاره إلى أيام المقريري وكذلك نعرف أن
- 451 يصنع في أيامنا هذه، وما كان في الزجاج قطع تبلغ من الحجم ما يكفي لمثل هذا القصد **ولكننا** نعلم في المعادن معدناً عظيم الصلابة والرويق وهو الحجر الأسود (الأبسيد) ال
- 452 طوقت ما. فعول على أن يفعل ذلك مهما لقي في سبيله. ولما نعلم كيف أخذ ذلك الموضوع **ولكننا** نعلم أنه كلف من معه من الناس مشقة كبرى نعلم ذلك من قصة تروى عن ذلك، العصر
- 453 أن يظروا ما بين المسلمين وبين الحصن حتى استطاعوا على مر الزمن أن ينزلوا من فيه **ولكننا** نعلم حق العلم أن الروم ضعفت قوتهم وخارت عزيمتهم عندما فتح العرب ذلك، الحصن
- 454 Koptische Texte (ed. J. Krall.) الجزء الثاني صفحة 22 Papyrorum Raineri **ولكننا** نقول على وجه الإجمال إن هذا البيان يدل على أنه قد وقعت بين فتح بيت المقدس
- 455 وقد أيدنا هذين الرأيين ويوح أنهما منفصلان ولا توفيق بينهما 1,476 orgotten. **ولكننا** نقول إنهما قد يكونان متصلين اتصالاً وثيقاً فإنه ، من السهل أن ننصروا أن المق
- 456 رى عن أننا نغالي ونبالغ إذ نقول إن تلك القصة لا حقيقة لها من بدنها إلى ختامها **ولكننا** لا نروراً غير . هذا وإنا إذ بحثنا الأمر وفحصنا هذه العبار اجتماعياً وع
- 457 يخ مصر في القرنين السابع والثامن. وقد يقال إن متأخري الكتاب تعمدوا إغفال ذكرها **ولكننا** لا نستطيع أن نقول ذلك عن حنا) (النقيوسي الأسقف، المصري وقد كان رجلاً من أ
- 458 بلخرافات اختلاطاً فاحشاً، ومسحها الساسون عند نقلهم منها لم يتحروا فيها الدقة **ولكننا** مع ذلك نستطيع أن نقول إنه قد جاءت جماعة عليها أحد، الأساقفة وإنهم فارضوا
- 459 وللنووي معجم في التراجم فيه أكثر من الأخبار التي لا تتعلق بعصر خاص 48 logy. **ولكننا** نجد بكثير مما له علاقة لازمة بالفتح العربي وقد ولد في قرية (نوا) بقر
- 460 النهريين وكان أكثر درسه للعلم في الموصل وبغداد وقضى معظم حياته في الدرس والأدب **ولكننا** نستطيع أن نجعله في الميدان الذي نحن فيه إلا في مرتبة دون مرتبة كبار المور

- 461 ذات قيمة، وأدى الرسل أمانتهم وأفضوا بالكتاب إلى الملك الأعظم، فقبل منهم الهدايا ولكنه أجاب على الكتاب برفضاً جاهماً إذ: قال قل " لولاك إن دولة الروم من أرض
- 462 ،(لم يكن في الوقت متسع لحصارها لو شاء. وان عمرو إنما يريد القول إلى (بابليون ولكنه أحب أن يعلم أهل مصر السفلى بقرية ويشعروهم شوكتهم فسار إلى كاريون ومن ثم إلى
- 463 عمر بن الخطاب خشية عظيمة وعزم على أن يأمر ابن العاص بالرجوع إذا كان ذلك ممكناً ولكنه أحس أن جيش العرب إذا دخل مصر كانت عودته عنها خائفاً وسبباً للمسلمين إذ يكون
- 464 سمه (حنا الأرومي) وكان من أهل الإسكندرية، وظاهر من وصفه أنه كان من قسوس القبط ولكنه أخرج من عمله إذ نسب إليه زيف في عقيدته وكان عزله على يد مجمع من الأساقفة
- 465 (س) من منفاه وكان عدواً شديداً للعداوة (لقيرس). وحاول (فلنتين) أن يثور ثورة جديدة ولكنه أخفق إذ لم يواته الناس وأظهروا له الكراهة ثم قبض عليه ووجه به إلى الاميرا
- 466 ي عليه قطعة من الخبز أو الزجاج وقال عند ذلك "باسم سليمان بن داود تكسري" انكسرت ولكنه إذا لم يذكر ذلك الطلمس لم تنكسر وقيل قصة أخرى وهي أن الإنسان إذا أقل عي
- 467 خذياه، ولو قلنا إنه عرف ذلك الأمر فمن الجائز أنه غفره له لما كان منه فيما بعد ولكنه إذا لم يعرفه كان جهله بمسبباً قوياً في أنه لم يذكره ووفق ذلك فقد كتب سعيد
- 468 استطاع الفرس في تلك الغزوة السابقة أن يفتحوا مصر السفلى وغمر أتباعهم أرضها جميعاً ولكنه ارتد عاجزاً عند أسوار الإسكندرية وقد قامت هذه الأسوار نفسها منذ ثمان حجج
- 469 مواضعها ويعينهم للقتال. فسار هو من هليوبولس مع أكثر الجمع من العرب للقاء الروم ولكنه أرسل تحت الليل كتبتين إحداهما إلى (م) (ذنين والأخرى ، وعليها خارجة بن حذا
- 470 فليوناني منها مخيب للظن والأمل، فمنها كتاب تيو فانز وقد كتبه المؤلف في سنة 813 ولكنه أساء كل الإساءة في فهم أخبار الفتح العربي فتاريخه للمجمل المقضب يخلط بين
- 471 (ج) وهو سلف (قيرس) على طريقة المذهب الملكاني. وكان (مينلس) قد أحسن إلى (فيليلداس) ولكنه أساء جزاءه وكان (فيليلداس) فوق هذامقارفاً للخيانة إذ كان يضع يده في الأمور
- 472 لتيران على أحياء المدينة التي حول القصر المعروف (بقيصريون) فلم يقدر على إحقاقه ولكنه استطاع أن يقاوم الذين لحقوا به من ورائه من غوغاء المدينة وأفسد عليهم سعيهم
- 473 بكتبة مليئة بالكتب، وهناك بدأ كتابه "معجم البلدان" وانتهى من كتابته في سنة 1224 ولكنه اضطر إلى الرجوع لزيارة الإسكندرية ولم يبدأ في نقل كتابه إلا في سنة 1227 في
- 474 ما على تيه حاله من الخلف والتناقض. وقد يلوح قولنا هذا كان فيه مبالغة ومغالاة؛ ولكنه الحق لا شك فيه ويعززه رأي كاتب معروف وهو المستر. W. Brooks إذ يقول:
- 475 (يض إلى البحر الأحمر، وقد أصححت الترجمة مرة أخرى في مدة بطليموس الثاني (فلافلوس) ولكنه جعلها تتفصل من النيل عند (فاقوس) بعد أن كانت تتفصل عنه عند (بوسطة) ولسنا
- 476 upon the Roman fortress than in the ious eighteen centuries. 670 ولكنه خرب تخريباً يرثى له منذ احتلال الإنجليز لمصر إذ شعر أهله عند ذلك بالإطمئن
- 477 لك جيشاً. ولو زعم أن العرب قد نقضوا عهدهم معه لبرئ من عهده معهم، وأحلى نفسه منه ولكنه خرق شريعة الحرب إذ جهز أسطولاً عظيماً وبعث به خفية واستولى على عاصمة مصر
- 478 قل، ويجب أن نذكر أن سعيد بن بطريق كان ملكانياً. وقد ذكر أن المقوقس كان ملكانياً ولكنه ذكر أنه كان يبطن الاعتقاد في مذهب القبط وتلك عبارة فاسدة اخترعها لكي يفسر
- 479 ثم مضى في سبيله إلى جبل اسمه برونج، وأصبح عند ذلك قريباً من أديرة وادي النطرون ولكنه رآها مقفرة لا يكاد يكون فيها، أحد فإن تلك الأديرة لم تعد إلى ما كانت عليه
- 480 حول (ترعة العليان) - وسميت بذلك لترجع سيرها - وكنت على مسافة قريبة من المدينة ولكنه رأى أن الجيوش الإمبراطورية راصدة له تمد عليه الطريق وكانت متنبهة في العدد
- 481 من الحصن في مدة فيضان النيل وأن مدة الفيضان كانت لم تنتقض عندما فتح العرب الحصن ولكنه روى عن الكندي أنه قال إن عمر أَسار إلى الإسكندرية بعد فتح حصن بابليون وأن
- 482 وهو غير صحيح. ويقول المقريري إن ذلك شجع المسلمين فضيقوا الحصار على الحصن ولكنه روى عن الليث تارياً آخر وهو سنة 20 للهجرة وهو، الصحيح وقال إن فتح الإسكند
- 483 يفتهم عنه ويقضي عليه. فكانت التذائد تتوالى بمذهب القبط والمصابب فتفك بأصحابه ولكنه ظاهراً لم يكن، ثن، فقاتته وبقي أكثر الناس على إيمانهم ثابتين. أقوياء ولكن حد
- 484 وقد رأى عمر أن فتح مصر فيه خير للمسلمين 572 ` dispatches from the Caliph. ولكنه ظن أن عمر أ يقلل من شأن ما يلقاه من الصعوبة في فتحها وكان في ذلك الوقت لا
- 485 يقولون إنه اتخذ بعض الآثار المقدسة - الحربة والأسفنجة - من أن تتركها يد الفرس ولكنه عاد إلى الإسكندرية بعد ذلك كما سنرى فالمحقيقة هي بلا شك أن هرقل أمره أن يس
- 486 الله على مجمع خلقيدونية وكل من آمن بما قرأه " فضر ب صمويل حتى ظن أنه مات ثم غودر ولكنه عاد إلى نفسه وسار إلى القلمون حيث عاد لمحاذاة لقيرس وما أعقبها كما أسلفنا
- 487 قيل إن بنيامين قال عند ذلك "خطبة جليلة". ولا شك أن عمر أ لم يفهم من ذلك حرفاً ولكنه عندما عرف ما يقصده وفهم مراميه أحسن تلقيها وقبولها وجعله أميراً على قومه
- 488 (،ولاه قبل سنة 1200، وعاد إلى الإشتغال بالتجارة وسافر من أجل ذلك إلى جزيرة (كيس) ولكنه عندما عاد من سفره وجد أن مولاة قد توفي فاشتغل ببيع الكتب والتأليف والسفر و
- 489 قباط في الكنيسة الكبرى كنيسة (قيصريون) إذ ثار أهل المدينة بفيليلداس يريدون قتله ولكنه فر منهم ولجأ إلى منزل صديق له فاختبأ فيه فذهب الثائرون إلى بيته فنهوه وأ
- 490 ( الملك أتعدهم بنفسى وأجري عليهم الأرزاق مدى حياتهم". وذلك كان تدبير (يونوسوس) ولكنه فشا إذ ناداه. خائن فإن رجلاً من كان معه اسمه (حنا) أرسل كتاباً ينذر (يه
- 491 ،صلبه من قبل وذلك هو النبي، وفيما كان غريقاً في حزنه مات كما جرت به سنة العالم ولكنه في موضع منهما يوصف بأنه حزن لما أصاب مصر وما وقع بأهلها من ظلم العرب
- 492 بحربه أغزر حيلة وأبرع مكيدة، ولصمد لشجاعة قواد العرب البيوية فزلزلها وأوقع بها ولكنه في ذلك الوقت الذي جاء فيه العرب لم يتحرك ولم يتجشأ ليلقاهم. به فكان يد
- 493 يحصلر الإسكندرية استمر تسعة أشهر بعد ذلك إلا أنه ابتدأ قبل وفاة هرقل بخمسة أشهر ولكنه قال مع ذلك إن فتح الإسكندرية كان في أول المحرم سنة 20 للهجرة وهذا سبو لأن
- 494 وأقام عمرو في ثقيوس بضعة أيام ثم عبر النيل إلى الغرب 770. mains to this day. ولكنه قيل أن يستأنف سيره أرسل أحد رجاله وهو شريك ليتبع العدو المنهزم وكان الطر
- 495 مت فيه قوما بعد دار الصناعة. ولعل (جورج) قائد حرس الحصن كان معهم في تدبيرهم هذا ولكنه قد بقي في الحصن حتى إذا ما نذر أحد بخروج قيرس وفشا خبر خيانتها في الناس كان
- 496 ها الرسول أو لم يسعم بها الناس. وأما الاضطهاد فلا شك في أنه قد وافق عليه وأقره، ولكنه قد يكون أقره بعد أن لم يجد عندهم مخلصاً في ، حين أن قيرس لجأ إلى العسف بادئ
- 497 منويل وابن عبد الحكيم مؤرخ قديم (مات سنة 870 للميلاد) وكتابه موجود في نسخة خطية ولكنه قصصي كما أنه مؤرخ غير أنه ذو قيمة عظيمة في كثير من الأحيان وقد نقل (Weil)
- 498 العظيمة. ومضت على ذلك أسابيع عدة في منوشة وقاتل خفيف، لم يؤذ الروم أذى كبيراً ولكنه قتل من عدة لمسلمين بمن كان يقتل منهم ولا سيما وقد أجهضهم القتال من قبل ح
- 499 جرائر سعيه. فقد قضى عشر سنين وهو يعصف بقبط مصر حتى بدا منهم ما يشبه الإذعان ولكنه كان يعرف أنهم لن يلبثوا أن يعودوا إلى عقيدتهم إذا ما رفع عنهم وطأته فهل ك
- 500 ويذكر أن المقوقس كان عاملاً على الأموال في مصر لهرقل، وكان يعقوبياً في الباطن ولكنه كان في الظاهر ملكانياً وأنه منع الجزية التي كان عليه أن يرسلها للإمبراطور
- 501 سمة جليلة وهي جذيرة بكل عناية. وكتب (حنا النقيوسي) ديوانه في أواخر القرن السابع ولكنه كان من غير شك يأخذ عما سبقه من المؤلفات التي لم يبق منها شيء حتى. الاسم
- 502 ،إذ ثبت (بول) عمدة المدينة إلى جنب لوانه، وكان صديقه (كسماس) مريضاً أَعده الشلل ولكنه كان يتقد شجاعاً، وأوفقة فكان يحمل في المدينة لبيت حماسته في قلوب الحامية وك
- 503 ل الأولى. ويقال إن من بني ذلك السور هو (سيزوستريس) وقد سماه العرب (سور العجوز)؛ ولكنه كان قد تهدم منذ زمن طويل حتى إنه لم يعق سير الجند في القرن السابع وقد بقي
- 504 مشتركاً في ذلك مع (جورج البيبيدي). ولم يكن هذا بصاحب الرأي الطريف المبتكر ولكنه كان عالماً ملتبساً بقنون كثيرة من العلم ولا تزال بعض مؤلفاته باقية وهو حوثل
- 505 ب من الإسكندرية وكان شيخاً جليلاً قضى في الرهبانية ثمانين عاماً، وكان يحب الناس ولكنه كان فوق ذلك متصفاً بخصلة أخرى قلما تنصف بها أحد وهي حب الحيوان فكان كل يو
- 506 هذه وما فيه من مزايا، فما زال حتى فاز بما أُرِد من حمل سامعيه على الإيمان بقوله ولكنه كان فوراً ما. أشامه 885 Thus inCyrus by gained was step more one
- 507 في رومة وهو (هونوريوس) فأخذ منه إقراراً لهذا الحل، وإن شئت فقل إنه لم يكن حلاً ولكنه كان هوياً وتخلصاً من المشكلة ثم جعل ذلك في رسالة رسمية وبعث بها إلى جميع
- 508 على أن وفاة النبي لم تضعف الإسلام بل شددت ساعده، فإنه اهتز حيناً 448. e world. ولكنه كان راسخ، الأساس فلم تكن تلك الهزة التي جاءت من داخل جزيرة العرب لتحدث في
- 509 (س) في ذلك الشأن، وكان (سرجيوس) من خير من ولي أمر الكنيسة الشرقية وأوضحهم عقلاً ولكنه كان صاحب المذهب المونوثيلي الذي أراد به التقريب بين المذاهب ولم يكن ليستط
- 510 غير صحيح. حقاً إن أبا المحاسن روى عن عمرو ذلك العيب، قال إنه العيب الوحيد فيه ولكنه كان معروفاً بسرعة رده وحدة ذهنه في الإجابة، المسكنة كما كان معروفاً بطول خ

- 511 ،عمر بأن يرد عليه ما أخذ منه فقال: "والله لا أرد شيئاً وإنما أنا تاجر للمسلمين ولكنه كان إذا قال للمسلمين لم يقصد إلا نفسه أو تلك الفئة القليلة التي كانت معه ف
- 512 ليل". وقد غيره قسطنطين الأكبر فجعله كنيسة مسيحية وأهداه إلى اسم القديس ميخائيل ولكنه كان عند الفتح العربي لا يزال محتفظاً باسمه الأول "القيصريون" ولم يصر كنيسة
- 513 .هـ وكانت الحرب الطاحنة التي استمرت طوال السنين قد استنزفت أموال الدولة ورجالها ولكنه كان لا يزال يستطيع أن يبعث من جيوشه وخزائنه المنقصة أمداً كبيرة للدفاع
- 514 ،العقل، تجيش نفسه ففتحه، وله قوة من عزمه كالحديد إذا عزم، وكان شجاعاً لا يتكل ولكنه كان يؤثر الأناة ويعلم أن الرأي أول والشجاعة في المحل، الثاني وكان في أمر ا
- 515 ي ولاية الدين هو بعينه البطريق الذي كان قبله، وكان (جورج) عند ذلك شيخاً كبيراً ولكنه كانت له في قومه، عزة وكان كل الناس يظهرن له الإجلال والإعظام لا فرق في ذل
- 516 صروف (الألبيا شنوده) وقد أورد فيها الكاتب ذكر الغزو الفارسي وجعله في صورة نبوءة ولكنه كتبها ولا يزال في الأحياء جماعة من الشيوخ أذكروا الحوادث التي يذكرها وما
- 517 نهما إلا للشجاعة والعداوة فالحق أن موته "كسر شوكة الروم" كما قال المؤرخ العربي ولكنه كسرها كسر أبلغ مما قصده ذلك، المؤرخ فإن الدولة أغفلت بعده هما الأكبر وهو
- 518 جون إلى أن اشتداد ذلك النضال واستعار لهبه إنما يرجع إلى اختلاف المذاهب الدينية ولكنه لا يوضح الأمر ولا يجلو الظلمة عن حقيقة ذلك، النضال فلا ندري أكان بين الموم
- 519 كتبه باللغة السريانية وقد جاء فيه أول ذكر مفصل لإحراق مكتبة الإسكندرية المزعوم ولكنه لا يزيد شيئاً على ما نعرف من أخبار الفتح العربي وكتابة "تاريخ الكنائس" با
- 520 وقد سبب اسم (بابليون) ارتباكاً كبيراً لكاتب العرب، وبقي ذلك الاسم إلى اليوم 688 ولكنه لا يطلق على الحصن، نفسه فاسمه الآن قصر "الشمع بل يطلق على دير صغير على
- 521 يوا باللغة العربية مثل سعيد بن بطريق ومكين وأبو الفرج" ويوح أن هذا اعتراض قوي ولكنه لا يلبث أن يخفتي إذا ما مسه النقد وقد أجاب أميلنو عليه بقوله ويجب أن نجبر
- 522 فأغلب الظن أنه كتب في أوائل القرن السابع في مصر (Alexandrium) أو Paschale ولكنه لا يبلغ عهد الفتح في حين إن الكتاب اللاتيني (Chhronicon) Orientale الذي أ
- 523 ؤدنت المشاعر وسلطت نيرانها على جسمه، فأخذ يحترق "حتى سال دهنه جنبيه إلى الأرض ولكنه لم يترزع عن إيمانه فخلعت أسنانه ثم وضع في كيس به رمل وحمل في البحر حتى
- 524 رونيوس) أو يستمليه بكل ما أوتي من قوة في الحجارة ويلاعبة في الخطاب وخلاصة في الخلق ولكنه لم يفلح وعاد (صفر ونيوس) إلى الشام أسفلاً كنيئاً 479 . It probable seems th
- 525 ،إلى قصد نبيل، فما كان أعظم أن يخلع على الكنيسة من السلام مثل ما خلع على الدولة ولكنه لم يعرف ثبات الناس على أديانهم وحرصهم عليها ولم يعرف أن الدين كان متغلغلا
- 526 وأى عمرو بن العاص أنه بفتح الإسكندرية قد قضى على سلطان الروم 1,090 e enemy. ولكنه لم ير أنه قد أتم ما كان ينبغي له من الفتح وقد خرج جيش الروم من مصر وشرط ع
- 527 غرب وواصل السير، وكانت تلك فرصة دون القائد الروماني (تيودور) إذا أراد المناجزة ولكنه لم يغمته فلم يخرج للعرب بنفسه في عامة، جيشه بل أرسل القائد الجبان الضعيف
- 528 رة رجال الدين، وكان حنا لم يبق لديه إلا كيلان من القمح في خزائنه، فتردد في أمره ولكنه لم يتردد طويلاً ثم أبى أن يقبل الهبة فجوزي على ذلك بأن آتته بعد قليل أنبا
- 529 قف سيبوس له كتاب ظهر باللغة الروسية وقد حرره المستر (كونيبيير) مع ترجمة إنجليزية ولكنه لم يطبع جعد وفيه أخبار توضح ذلك العصر ولكن ليس فيها ما يتعلق بمصر أو ما أ
- 530 شهر أكتوبر - نوفمبر سنة 1888 صفحة 389-409 وهو مقال ذو قيمة حقيقية ولكنه لم يبحث فيه بحثاً مستفيضاً واسع النطاق ولم يرتب المراجع التي أخذ عنها ترتي
- 531 لكل ما يستحقه. فلما جاءه كتاب البطريق تظاهر بأنه لا يعياً بما كان يتهدده من خطر ولكنه لم يتردد في عزمه ولم يهن في عمله فقد كان عالماً بالحاجة الشديدة لأن تبقى
- 532 ق. وقد طلب إمبراطور الروم أن يأخذ (تتيس) ويعرض عنها بمائة مدينة من مدائن دولته ولكنه لم يجب إلى ذلك وكان مما يصنع في تلك المدينة سوى هذه الأتواب الملكية نوع م
- 533 ذلك الإقليم ذيل الخراب والفاء. فالحق أن تلك الجيوش أحدثت بالإقليم ضرراً عظيماً ولكنه لم يكن تخريبياً قضى عليه ولا تدميراً لا قيام بعده بل إن الأمر كان على خلاف
- 534 ،التهم، ولكنه يقول في عمرو إنه قد تشدد في جباية الضرائب التي وقع الاتفاق عليها ولكنه لم يضع يده على شيء من ملك الكنائس ولم يرتكب شيئاً من النهب أو العضب بل إ
- 535 ،(طلما) فأتى إليه كتاب من عمرو يعرض عليه فيه شروط الصلح الذي صالح عليه (قيرس) ولكنه لم يقنع بما جاءه في ذلك، الكتاب فأرسل إلى عمرو يطلب الاجتماع به فسأله عن
- 536 المصواب فيما ذهب إليه فإنه اضطر إلى أن يذهب إلى أن المقوقس كان بطريقاً ملكانياً ولكنه لم يفكر في أنه هو قيرس بعينه فهو يقول في الحقيقة إنه من أصعب الأمور تعيينه
- 537 ردارداً فاحشاً فدعا عليهما النبي. وأما النجاشي فقد أجاب جواباً حسناً ولم يبعد ولكنه لم يسلم ولعل هذا موضع لأن يقول إن الحبيشة هي البلاد التي لم يفتحها الإسلام
- 538 بقي وحده لا ناصر له، فوقع في يد المسلمين وحي به إلى عمرو. فقيل لعمرو أن يقتله ولكنه لم يكثر به ونظر إلى عمله نظرة استهزاء إذ أمر به فأليس سوارين وتوجه وكساه
- 539 من. غير أن التاريخ لن يحكم مثل حكمهم هذا الذي دفعهم إليه الميل إلى ملتهم وحزبهم ولكنه لن يستطيع إلا أن يحكم بأن العسف وسوء الحكم هما اللذان هوى بدولة الروم بخي
- 540 (EG. under The Romans) ثم نذكر كتاب (شارب) وهو (Rom. Empire) جيون وهو ولكنه ليس بالمؤلف الكبير. القيمة ونجد أخباراً طريفة وبحثاً حديثاً في الطبعة التي
- 541 بط، فكان يرضى بالإذعان للهدو وإسلام البلاد له ومصالحة من لا يؤمنون بدين المسيح ولكنه ما كان ليرضى بأن يسالم القبط أو يعفو عنهم فاستل سيفه مرة أخرى ولم يان قل
- 542 ،(إلى) غزو الروم وجعل قيادة الجيش إلى أسامة ابن مولاة زيد الذي قتل في وقعة (مؤتة) ولكنه مرض بعد ثلاثة أيام من عقده لأسامة على الجيش وكان مرضه بالحى وتوفي من مرضه
- 543 وصول إمداد العرب في 6 يونية سنة 640 وهذا مأخوذ من ساويرس (4) 1,586 ولكنه مشكوك فيه. 1,587 (5) Heliopolis of Battle July 640: . . . . . followe
- 544 526 but whose identity with Cypus is now absolutely certain. ولكنه مع عزمه هذا كان كمن يسعى إلى المصائب سعيًا وذلك . أنه اختار (قيرس) دون سواه
- 545 نعرف أن ثقلديانوس لم يستطع أن يحدث أثراً في حصون المدينة حتى بنى قلعة في شرقها ولكنه مع ذلك لم يستطع أن يقتحم المدينة وأسوارها المنيعه التي لا تكاد تتال إلا ببح
- 546 يلاتري بعد ذلك إن في الأخبار سوى ذلك ما يدل على أنه كان بين العرب والمصريين عهد ولكنه مع ذلك لم يقدر على أن يمحو من ذهنه أن الإسكندرية لم تفتح عنوة مع إقراره ب
- 547 أفراد الناس، ولقد تجد فيه بلا شك في بعض الأحوال أخباراً غير دقيقة وأخرى مستحيلة ولكنه مع ذلك يذكر طائفة كبيرة من الأخبار لا نجد لها في التواريخ القديمة التي ذكرنا
- 548 يوم 14 سبتمبر. ويرى أنه من الغريب أن تقام صلاة بمناسبة عودته بعد سبعة أشهر منها ولكنه مع ذلك قبل هذا الأمر الغريب هذه الغرابة وجعل موت قيرس في سنة 643 وأما الم
- 549 يجب به من قبل ملك الفرس، ولعله كان عند ذلك قد أتاه نبأ مقتل رسول النبي في موته ولكنه مع ذلك أرسل ردأحسناً حتى ، إن بعض مؤرخي العرب خلق من ذلك قصة منمقة سخيفة
- 550 .(بول) بعد ذلك بتلك الهزيمة القاضية سولت له نفسه أن يسلم ويلتحق بأصحاب (بنقثاس) ولكنه مع ذلك ثبت في جانب حزبه واستطاع أن يتقهر بوسيلة من الوسائل إلى مدينة كري)
- 551 أن هذا الاتفاق يرهان فاطع ولو لم يكن لدينا برهان غيره على تاريخ ولاية بنيامين ولكنه من أمهل الأمور أن نورد براهين كثيرة من المؤرخين المصريين على تنفيذ قول من
- 552 بيرة من هذه الخرافات القديمة العهد في الاحتفال بالنيل إلى أيام القرن الرابع عشر ولكنه من أكذب الكذب أن يتهم المسيحيون بأنهم حافظوا على مثل هذه العادة الشنيعة ال
- 553 لفيه أنه كان لا يزال يساوره الأمل في أنه يستطيع الإبقاء على سلطان الدولة في مصر ولكنه من غير شك قد حمل الإمبراطور وهو عزيز لا رأي له على الإذعان للعرب والتسليم
- 554 لسلامة. فقد ذكروا ما أتوا من الجرائر في المسيحيين وخشوا أن يقتص الإمبراطور منهم ولكنهم ن عليهم بالعهد وكان من حرص اليهود وحيطتهم أن أخذوا منه بذلك العهد كتابا
- 555 في النص مع وثيقة أميلنو، وأما الثالث مكن فقد كان مسيحياً ويجوز أنه كان قبطياً ولكنه مؤرخ متأخر وليس له قيمة كبرى ومن هذا يظهر أن اعتراض أميلنو الخاص بمن سماه
- 556 لع بيعة الإمبراطورة (مرتينة) إذ حرضه على ذلك فلنتين وأراد أن يسافر إلى بنطابولس ولكنه نزل إلى الإسكندرية مع قيرس في فجر يوم 17 (مسكرم) أو (توت) وهو عيد الصليب أ
- 557 ت) في النصف الأول من القرن السادس. قيل في وصفه إنه كان "فصيحاً يتكلم اليونانية ولكنه نفي" إلى (بطرة) بعد أن أقام في مقر رئاسته للدين مدة قصيرة ثم نفي بعد ذلك
- 558 لباطل، ولتثبت فيه الأخبار واستغلقت على الرواة. فهي بالاختصار تروي خبراً صحيحاً ولكنه وقع في القتال الذي انتهى بفتح الإسكندرية للمرة الثانية لا في أي قتال، قبله
- 559 لخطأ فيها، وقد اتفق فون جوتشمت معنا فيما أثبتته من تواريخ وفاة بنيامين وأجاثو ولكنه يخالفنا في تاريخ وفاة حنا السمفودي فيجعلها في 2 مايو سنة 689 Schri (Kleine
- 560 ي) لا تذكر شيئاً عن موعد حلول أول قسط من الجزية، ولا عن مواعيد ما يلي ذلك منها ولكنه يدل دلالة واضحة على أن العرب طلبوا أول قسط منها عاجلاً ويتفق ، معه في ذلك ا



N Concordance

- 611 رية قد وقع في أوائل السنة الخامسة والعشرين للهجرة وذلك نحو آخر سنة 645 للميلاد ولكنهم لم يتفقوا مثل هذا الاتفاق في ذكر المكان الذي كان فيه عمرو بن العاص عند ذل  
 612 ها عدة أشهر يحيطون بأسوارها، ويرامون جندها بالسهم، ويقاوتون من خرج إليهم منهم ولكنهم لم يستطيعوا أن يبرزوا إلا يسيراً لأنهم كانوا لا عيذ لهم بالحصار في حروبه  
 613 ي حكمه فمن عليهم ولم يشتط في شرطه، بل سمح لليهود أن يعودوا آمنين إلى موطنهم ولكنهم لم يطيعوا بل ذهبوا إلى الصحراء وانفقوا مع جند الإسلام وصاروا لهم أدلاء في  
 614 بهم بقية من القوة لاستطاعوا أن يرموهم بسهامهم، فبردوا ذلك النفر أو يقضوا عليهم ولكنهم ما كانوا ليفعلوا شيئاً من ذلك وقد بلغت أرواحهم، التراقي فاجتمع كبارهم على  
 615 جنود إلا ثلثمائة. ولأذ كل من نجا من الروم بحصن (بابلين) وأغلقوا عليهم الأبواب ولكنهم منذ علموا بما أصاب إخوانهم الروم من القتل حملهم الخوف على أن يتركوا الحصن  
 616 أمره إذا ما دعاها. ولم يتحرك القبط بطبيعة الحال عندما عاد جند الروم إلى البلاد ولكنهم وجدوا بعد قليل أن حكم الفرس إن لم يكن مما يحب ويرغب فيه فإن حكم الروم الج  
 617 ولنلاحظ خطأ ذلك اللقب)، وأن الثاني كان أسقف، وأن المقوقس أرسلهما ليقانلا عمراً) ولكنهما فاضاه وصالحاه على شروط رفضها. المقوقس وأن المقوقس كان يقود الجيش بنفسه  
 618 ناً على الأبرشية، وكتب ترجمة حياته. وجلى أن كلا المطرانين كان على شيء من العلم ولكنهما كانا مثل سائر أمثالهما من كتاب القبط لا ينصرفان إلا إلى قصص تافهة خرافية  
 619 وأصيب عبادة إصابة خفيفة من حجر رمي به من فوق الحصن. فرجع القائدان المسلمان ولكنهما لم يلتفتا إلى ما آفاه الروم بل عاد إلى موضعهما فأتما صلاتهما وخرج الرو  
 620 يعان بكلمة يقولانها أن بجلياً سر تلك المكتبة الذي ما زال مكنوناً يضل فيه الباحث ولكنهما يوليان عنه في صمت. وينصرفان 339 Of their course very silence,  
 621 لقد غرك بالصمويل أن رهبانك بجلونك ويعلنون من شأن زهدك، ولهذا تجرأت وقويت نفسك" ولكني سأشعرك أثر سبابك للعظمة إذ سولت لك نفسك ألا تؤدي لي ما يجب عليك أن تؤديه  
 622 ،أني لست أرضى منك إلا بالحق المبين، ولم أقدمك إلى مصر أجعلها لك طعمة ولا لقومك ولكني وجهتك لما رجوت من توفيرك الخراج وحسن سياستك فإذا أتاك كتابي هذا فأحمل الخ

Patterns of explicitation involving involving لكن *lākin/na* in TT1H

|                  | Number | Conc lines  |
|------------------|--------|---|
| Upgrading        | 261    | 3, 7, 8, 11, 17, 20, 22, 23, 27, 30, 32, 35, 36, 37, 38, 40, 41, 45, 48, 51, 52, 54, 55, 58, 62, 63, 66, 69, 73, 74, 78, 80, 83, 84, 85, 87, 89, 90, 93, 101, 102, 103, 104, 105, 111, 112, 114, 116, 117, 120, 123, 124, 128, 129, 130, 134, 145, 152, 156, 157, 165, 167, 168, 169, 170, 172, 176, 178, 182, 183, 184, 186, 187, 189, 190, 191, 193, 197, 201, 202, 205, 207, 208, 210, 211, 213, 221, 222, 223, 225, 228, 229, 231, 232, 233, 234, 235, 236, 237, 238, 242, 248, 249, 251, 252, 254, 255, 258, 259, 260, 261, 264, 273, 274, 275, 277, 279, 281, 283, 285, 287, 290, 293, 295, 298, 299, 300, 301, 306, 309, 311, 312, 313, 318, 320, 322, 324, 325, 327, 328, 331, 337, 340, 346, 349, 350, 351, 353, 354, 358, 360, 367, 368, 371, 372, 374, 375, 378, 381, 390, 391, 396, 399, 401, 402, 403, 406, 409, 411, 412, 413, 414, 417, 421, 424, 427, 430, 431, 432, 436, 438, 443, 447, 448, 449, 451, 452, 453, 454, 455, 456, 461, 465, 466, 468, 472, 473, 475, 477, 479, 483, 486, 487, 488, 489, 491, 492, 495, 497, 498, 499, 503, 505, 506, 507, 508, 509, 510, 512, 514, 515, 517, 520, 521, 524, 525, 527, 528, 532, 535, 537, 538, 540, 542, 545, 552, 553, 554, 557, 558, 565, 567, 571, 575, 577, 580, 582, 584, 587, 588, 590, 591, 595, 597, 601, 603, 605, 612, 614, 616, 621 |
| Cohesive         | 61     | 13, 39, 44, 49, 61, 68, 72, 79, 81, 91, 96, 97, 119, 121, 146, 148, 171, 174, 175, 192, 194, 203, 217, 218, 230, 243, 247, 262, 271, 296, 334, 338, 347, 348, 355, 359, 361, 369, 370, 376, 379, 380, 384, 386, 387, 405, 418, 434, 437, 439, 441, 442, 470, 511, 522, 555, 578, 602, 609, 611, 613   |
| Reinforcement    | 13     | 67, 107, 113, 140, 204, 212, 245, 316, 330, 352, 373, 385, 458  |
| Tactic           | 98     | 4, 9, 14, 19, 29, 42, 47, 57, 60, 76, 77, 82, 86, 92, 106, 108, 110, 122, 139, 141, 142, 154, 162, 179, 188, 198, 206, 214, 216, 224, 226, 227, 239, 241, 250, 256, 266, 268, 282, 288, 289, 303, 323, 329, 332, 333, 335, 362, 364, 388, 393, 397, 398, 400, 419, 423, 428, 433, 435, 444, 450, 457, 459, 462, 478, 480, 482, 484, 494, 496, 500, 501, 502, 504, 518, 523, 526, 530, 531, 534, 536, 544, 559, 561, 562, 563, 564, 574, 576, 581, 585, 586, 592, 594, 600, 607, 608, 619  |
| Logic            | 9      | 118, 185, 215, 292, 271, 410, 583, 589, 599   |
| Other            | 26     | 10, 12, 24, 56, 88, 135, 163, 177, 199, 286, 319, 341, 342, 345, 407, 415, 416, 422, 425, 426, 446, 533, 541, 548, 551, 560   |
| Total            | 468    |   |
| Total Tokens     | 622    |   |
| Ignored Tokens   | 10     | 15, 94, 95, 99, 196, 308, 467, 573, 606, 622  |
| Net Tokens       | 612    |   |
| % per net tokens | 76.47% |   |

## N Concordance

- 1 ،لنا شيء من العمارة الهندية قبل "أشوكا" فلدينا آثار من اللين في "موهنجو - دارو لكن أنبية في المعهدين الفيدي والبيودي كانت فيما يظهر من، الخشب والأغلب أن "أشوكا"
- 2 ،مخ يدخل الداخل إلى قاعة ملئت بآيات الفن الروائع، والبناء الأساسي عبارة عن مسجد لكن أجمل أجزاء البناء ثلاث مقصورات أعدت لزوجات الإمبراطور المرقيات، وإليه القبر
- 3 وتقدم الجبر عند الهنود وعند اليونان دون أن يأخذ فريق عن فريق فيما يظهر 1,618. لكن احتفاظنا باسمه العربي (الجبر) كلمة عربية معناها ملامعة (التركيب يدل على أن ال
- 4 ،كانت "موهنجو- دارو" تمثل أقدم ما كشف عنه الإنسان من مدنيت، كما يعتقد "مارشال لكن إخراج ما تكنه الهند في جوفها قد بدأ أمس، القريب فالبحت الأثري لم ينتقل من مص
- 5 " 1,034 "But if they should speak to us, Lord, what are we to do?" لكن إذا ما تحدثن إلينا يا مولاي فماذا تصنع؟، 1, 035 Ananda.awake,wide 'Keep
- 6 ،طرقات لمسافة ستة أميال بالمخمل والحري ورقائق الذهب وغير ذلك من المواد النفيسة لكن أكثر مع ذلك أن كل رحالة، كذاب، I, 219 awealth this Underneath
- 7 ،في كل هذه العقائد لبها وجوها؛ ونمو هذا الجوهر وذلك اللب إنما يكون بطرائق شتى لكن أساسها جمعياً هو ضبط اللسان عن، الكلام وأعني بذلك ألا يبجل المرء عقيدته وألا
- 8 ولكب الفصول، أسقطوا شهراً فحياً، وبذلك استعادوا التوازن بين سنتهم وبين الفصول؛ لكن استخدام الأجرام السماوية على هذا النحو المترن كان شذوذاً بالقياس إلى التخبط
- 9 ،إن الكاهن لم يخلق الدين خلقاً 332. the people would have invented him. لكن استخدمه لأغراضه، فقط كما يستخدم السياسي ما للإنسان من دوافع فطرية وعادات؛ فل
- 10 ،باتالينبرا؛ نعم إن سلالة "أشوكا" لبثت تحكم "مجاذا" حتى القرن السابع الميلادي لكن أسرة "موريا" الحاكمة التي أنشأها تشاندر" جويتا بلغت ختلها حين قتل الملك "
- 11 ،بدل أن أتركه فيضيع خسارة لا يفيد منه أحد... ليس أسوأ الحالات أن يوكل الإنسان لكن أسوأها أن يموت فإذا ما تلت فساء لدي أكلني عدو القبيلة أم تركني؛ على أنني
- 12 ،اصطنعنا لأنفسنا هذه الحالة إذا علمت من جديد خاضعة، وعادت آسيا مرة أخرى للسيادة لكن آسيا عندئذ ستل السكنية والثبات والاستسلام والقرار، 2, 441 PAINTING III.
- 13 ،له تقريباً إلى ما هاجمهم به أعداؤهم، وأقدم اسم بين تلك الطائفة هو "بريهاسباتي" لكن أقواله الهدامة قد فنت، كلها بحيث لم يبق لنا منها إلا قصيدة واحدة تحط من شأن
- 14 ثل "أبا الفضل" مؤرخ القصر وأحب الأصدقاء إلى نفس الملك، ثم أعلن نفسه إمبراطوراً؛ لكن "كبير" حمل الأمير الشاب على، التسليم وعفا عنه بعد يوم واحد غير أن خيانة الا
- 15 رة مائة في بعض آلهة الهندوس، ولكي يعلن ازدراءه للدين ازدراء أديباً، أكل اللحم لكن أكل اللحم أضمر، بصحته فعاد إلى حظيرة، الدين، 2, 695 washe eight At
- 16 من بحر قزوين ليحملوا معهم الفنون والعلوم إلى شبه جزيرة وحشية يكتنفها ظلام الليل لكن الأبحاث الحديثة قد أفسدت هذه الصورة -المتعة كما ستغير أبحاث المستقبل من الص
- 17 ،الحاقيين قد يختلفان فيما بينهما اختلافاً بئياً من حيث المضمون والتنفيذ والأداء لكن الأخلاق الحديثة في الأيام العادية تتسع نطاقاً بحيث تشمل عدداً أكبر من الناس ع
- 18 قد أنشأها النساء أنفسهن بما لهن من إدراك سليم وما يبغيان لأنفسهن من وقاية وراحة لكن الأصول سرعان ما تنسى وتنظر المرأة فإذا هي "مشوية" وإذا هي "تجسة"؛ وانتهى به
- 19 فورا حول الدين الجديد، كان معظمهم ممن يريون من وراء ذلك اكتساب حظوة عند الدولة لكن الأغلبية العظمى مازالت مستمسكة بآلهتها الموروثة؛ وأما من الوجهة السياسية فقد
- 20 ،فالموضوع موضوع حب وحرب 2,006. ideal of the faithful and patient wife. لكن آلاف الإضافات زيدت عليه في شتى مواضعه؛ فالإله "كرشنا" يوقف مجرى القتال حيناً
- 21 ،لمن يشهده؛ ولم يكن الشيء - من حيث الأصل والبداية - ليمتع الناظر إليه لأنه جميل لكن الأقرب إلى الصواب هو أن الرائي يسمى الشيء جميلاً لأنه يمتعته؛ وكل ما من شأنه أ
- 22 أن يستمتع بها؛ وهي تنور - كشأنها في سائر أنحاء العالم - حول موضوعي الدين والحب؛ لكن الألفاظ قليلة الأهمية في الموسيقى، الهندية كثيراً ما يستبدل بها المنشد - كم
- 23 ،العبادة- حتى القرن الماضي- وحشية الطوفوس كثيراً ما تتضمن في شعائرها تضحية بشرية لكن الآلهة اكتفت بعدن بضحايا الماعز؛ وهذه الآلهة صورتها عند عامة الناس شبح أسود
- 24 اعا للأسرة كلها، وهي تنتقل انتقالاً ألياً من موتى الذكور في الأسرة إلى أحيائهم لكن الأوربيين بما يسودهم من نزعة نحو، الفردية لم يكادوا يدخلون في الهند نظام الو
- 25 ،والمجتمعات التي تخلو من الزواج نادرة 186. to consummate the marriage. لكن الباحث الحديث يستطيع أن يجد منها عدداً يكفيه ليصور به مرحلة انتقال من الفوضى
- 26 ،نفسه وهذا التشريع مؤلف من 2685 بيتاً من الشعر، كانوا يرجعونه إلى سنة 1200 ق.م لكن الباحثين اليوم يرونه إلى القرون الأولى بعد ميلاد المسيح ولقد أريد بهذا التش
- 27 ل هو الخرف، فعجلة الخزاف - مثل الكتابة ومثل الدولة - هي وليدة العصور التاريخية؛ لكن البدائين - أو على الأصح النساء البدائيات - حتى قبل هذه العجلة التي يستعملها
- 28 قة البراهمة هذه قد أصابها الضعف حيناً من الزمن بسبب نهضة البوذية في عهد "أشوكا" لكن البراهمة بما كان لهم من دأب وصبر يتصف بهما الكهنة على اختلاف، وأوطانهم مالوا
- 29 ،لم ينافسه فيها بل آخر إلا الصين؛ ولقد طرأ على الدولة مئات التغيرات الفوضوية لكن البراهمة احتفظوا باستقرار المجتمع بفضل نظام، الطبقات وبهذا احتفظوا بالمدينة
- 30 نه بينهم من تعاليم الدين، وكانوا أول من بذر في المنبوذين بذور الإحساس بآدميتهم؛ لكن التضاد الملحوظ بين تعاليم المسيحية ومسلح المسيحيين آثار في نفوس الهنود تشككا
- 31 تحت رئيس واحد تكونت بذلك المشيرة؛ فالمشيرة هي الخطوة الثانية نحو تكوين الدولة؛ لكن التطور في هذه السبيل كان بطيئاً إذ كان كثير من الجماعات يغير رؤساء وجماعات أ
- 32 في جزيرة سيلان حتى سنة 1859م، ولا تزال متلكنة في بعض قرى الجبال في التبت لكن التمدد كان في العادة ميزة بتمتع بها الفكر دون، الأثني لأنه عند الأريين هو رب
- 33 ربي من الهند أو في أجزائها الوسطى، أما اليوم فلا يكاد يوجد في شبه الجزيرة كلها؛ لكن الشبان وصنوف الحشرات لا تزال هناك ماضية في حريها؛ ففي سنة 1926م فتكت
- 34 ،المكان ووحدة للزمان، وليس فيها ما يحد سرحت الخيال؛ والمناظر على المسرح قليلة لكن الثياب زاهية، الألوان وأحياناً يدخلون على المسرح حيوانات حية فتزبد من حركة ا
- 35 جثة رجل يتدلى من المشفة، مع إنذاره بالأل ينكلم إذا ما توجهت إليه الجثة بالخطاب؛ لكن الجثة كان يسكنها خفاش جارح أخذ يقص على الملك قصة ذهب بلب الملك فلم يشعر برف
- 36 دفع أن "كبير" لم يكن يحب الشيخ المسلم الذي اقترحوه لهذه التجربة، فتحسس للاقتراح لكن الجزويت رفضوه لأنه إفاك وخروج على، الدين لا لأنه خطر على حياة من تقع عليه الت
- 37 ،لم يكن "كبير" حيث تزداد حرارة الشمس جفافاً إلا إذا لطفتها نسائم تهب عليها من البحر لكن الحرارة هي العنصر الرئيسي السائد من دلهي، إلى، سيلان تلك الحرارة التي أضعت ا
- 38 ،ومن هذا القبيل عملت "جمعية الإراكو" على قيام "السلام الأعظم" مدى ثلاثمائة عام لكن الحرب مع هذا كله كانت هي الأداة المختارة للانتخاب الطبيعي بين الأمم والجماعا
- 39 ت، وهي تقوم عادة على مبدأ "العين بالعين والسن بالسن" أي مبدأ القصاص المتعادل؛ لكن الحكومة لم تكن مجرد أداة للضغط على، الشعب بل كانت كذلك تعني بالصحة، العامة ف
- 40 ، 2,246 forgiving him, and Vasanta-sena by allowing them to marry. لكن الخادمة تحض كلامه هذا بغفوا عنه كما تحضه -فاسانتا- "سينا بالإذن" لهما بالز
- 41 ،ا هو أنا؛ ولم يكن يابيه لرجال النقد قائلاً لهم: "إنه من العسير أن تقع خبيراً لكن الخالق "نفسه لا يستطيع أن يرضي رجلاً ليس له من المعرفة إلا نزر يسير؛ وفي ك
- 42 (خذ الصلحة المسمومة من هو بريء (والعادة ألا يكون أثر السم مما يستحيل الخلاص منه لكن الخصومة تنتهي، بهذا ما دام الفريقان يعتقدان في غير إرغام بدالة مبدأ المحنة؛
- 43 قبل ذلك في خدمة أبيها، فمثلاً خدم يعقوب لأبان في سبيل زواجه من "ليحة" و"راشيل لكن الخطيب كان أحياناً يقتضب الأمر باصطناعه للوقرة الصريحة العاشمة؛ وكان من حسنات
- 44 ،على كونها تركيبات مختلفة من الذرات، صيغت في هذا القالب أو ذاك، وتتغير القوالب لكن الذرات يستحيل عليها الفناء؛ ويذهب كانادا" - على أتم شبه ديمفترطس فيما يذهب

- شديد لفكرة كلها، من أن تكن أمثال هذه المشاعر للحيوانات المستأنسة من قنطوط وكلاب لكن الذي يبعث على السخرية المرة في الأمر هو عقيدة البراهمة بأن الأبقار لا يجوز ذ  
 46  
 ثقفة عربية تاريخها 873 م. أي قبل أول ظهور له- فيما نعلم- في الهند بثلاثة أعوام؛ لكن الرأي مجمع على أن العرب قد استعاروا الصفر أيضاً من الهند؛ هكذا ترى أكثر الأع  
 47  
 428 he felt shamefully nude unless his entire body was painted. لكن الرجل الطبيعي - في أرجح الظن - يقيس الجمال بمقاييس نفسه هو أكثر مما يقيسه بمع  
 48  
 أ عن استمرار الحديث، وقد تفلح المرأة في إبخال الرجل أو إريكه أو هزيمته أحياناً لكن الرجل مع ذلك هو السيد والمرأة هي، الخادمة فكان الرجل من قبيلة "الكثير" يشترى  
 49  
 دارون" على الفوجيين من عريهم، أعطى أحدهم قطعة من القماش الأحمر ليتقي بها البرد لكن الرجل مزقها، أشرطة ووزعها على زملائه فاستعملوها للزينة؛ فهم كما قال عنهم ك"  
 50  
 ،لاد في مكان ابنها حتى يبلغ الرشد؛ ومن حق الرجل أن يطلق الزوجة لخيانتها الزوجية لكن الزوجة لا تستطيع أن تطلق زوجها لأي سبب من، الأسباب وفي مقدور الزوج إذا ما شر  
 51  
 ،، وصفاً شائناً إذ وصفهم بأنهم وليدو الشهوة؛ نعم إن التشريع يبيح مثل هذا الزواج لكن الزوجين عندئذ يوشكان ألا يجدا عند الناس شيئاً من. الاحترام، 1 earl The 361  
 52  
 432 horrified by primitive mutilations, sports his honorific scars. لكن السذج الأولين - مثل الإغريق أيام بركليز - ضاقوا صدرهم بسرعة زوال هذه الأصابع  
 53  
 ،أنها تسعة أميال في طولها وميلان تقريباً في عرضها وكان القصر الملكي بها من خشب لكن السفير الإغريقي وضعه في منزلة أعلى من منزلة المسكن الملكية في "سوزا" و "إكيا  
 54  
 بن أو راعياً، فقد أثر لنفسه خيمة في مستطاعه حلها معه أينما انتهى به طراداه لصدده لكن الطبقات العليا من القبائل، الفطرية مثل الهنود، الأمريكيين استخدمت الخشب في ب  
 55  
 330 Let Egypt, Judea and medieval Europe suffice as instances. لكن الطريق أقصر بين الفلكي والساحر منها في سائر ضروب العلماء؛ ذلك لأنه لما تحدثت  
 56  
 أكل لحم الإله البشري ويشرب دمه، ذلك الإله الذي عبده وسمنه استعداداً للتضحية به؛ لكن الطعام كثرت موارده وضمن الإنسان، طراداه فانتفى ذلك إلى زيادة الرحمة في فواده  
 57  
 "اجتمعت طائفة قليلة من زعماء الهنود في بمباي وأسسوا "المؤتمر الهندي القومي 1855 لكن الظاهر أنهم لم يحملوا عندئذ حتى بمجرد الحكم، الذاتي وبعدئذ حاول لورد كيرزن  
 58  
 ة اضطرراً أن تستمد من هذا اللون أو ذاك في معين تقليدي قوامه ستة وثلاثون لوناً لكن -العازفين في الوقت -نفسه يستطيعون أن ينسجوا حول هذا الهيكل التقليدي نسجاً ل  
 59  
 تمد على يديه دون غيرهما في ذلك- أزال التراب عن أحدث مدائن طروادة وإنها لكثيرة؛ لكن العالم كله ابتم له ابتسامته المراتب؛ ولعل التاريخ لم يشهد من قرونه نأ اهت  
 60  
 ،ى كومة الحطب التي أحرقت خطيبها الميت، وتوسل إليها البراهمة بما يؤيد رجاء الملك لكن العروس أصرت على التضحية فلما دنت منها السنة، للهب وكان "انبال" - ابن أكبر  
 61  
 ي سطوح دون لبابها، ولا هذا الرض الماكر منه أن يواجه حقائق الوجود مواجهة صريحة؛ لكن الغرب في الوقت نفسه لم يستطع أن يسير في الشرق التقليدي أغوار هذا السكون الها  
 62  
 2,282 And yet, immediately after, when 2,281 لكن الغزال لم يشرب من أيد لم يألفها، 2,283 I shehand,my in water some took  
 63  
 ،ولما أهل ماليزيا فقد عرفوا أن الحمل نتيجة الاتصال بين الجنسين 158 "n race. لكن الفتيات اللاتي يتزوجن يصرن على أن حملهن قد سببه لهن لون من الطعام أكلن  
 64  
 لت، تذكر إحداهما أن اسم مؤلفها هو "أشفاغوشا" العالم اللاهوتي في بلاط "كانشكا"؛ لكن القالب الفني لهذه، المسرحية والشبه الذي بين شخصية "المضحك" فيها وبين النمط ا  
 65  
 بغير رحمة حتى ينز الدم من أجسادهم" وكان ذلك يؤدي إلى قتل نسبة كبيرة من الغلمان؛ لكن الكبار - فيما نظن - كانوا ينظرون إلى الأمر نظرة الفيلسوف؛ وربما كانوا بفعلهم  
 66  
 ،أن الطبقات الدنيا من الهنود تستمد بعض المتعة الداعرة من موكب العلاقة الجنسية لكن الكثرة الغالبة من -الناس فيما يظن- لا يجدون حافزاً إلى "الفاحشة في اللنج"  
 67  
 م "الكشائرية" من قبل أدنى منهم منزلة، وأحس بوذا أن لكل من وجهتي النظر ما يؤيده لكن "الكشائرية" مع ذلك لم تغف زعامتها الفكرية بالقياس إلى، البراهمة حتى في عهد ب  
 68  
 هنة قد يميل إلى الظن بأن الكتاب الوطني إنما يسرفون في وصف ثراء البلاد قديماً؛ لكن المدن المهجورة والقصور الحاوية والقنوت المسدودة التي لا تزال، نراها بما هنا  
 69  
 1,174 himself available to his aides for public business at all hours. لكن الملك الصالح قد بالغ في تقوى شعبه وولاء أبنائه؛ أما هو نفسه فقد بذل مجهوداً  
 70  
 "الروح الحقيقية، فهلا أنبأتنا عنها؟" فقال الحكيم منذراً: "اختر لنفسك مآرب أخرى لكن الملك، بلح ويعبر في -فقرة لا بد أن تكون قد لامعت روح شوبنهور وهو -يقروها عن-ض  
 71  
 كما كان أقرانهم في اليونان الهومرية -لم يرتفعوا عن اغتصاب الماشية من جيرانهم - لكن المؤرخ اليوناني الذي أرخ لحملات، الإسكندر يصف الهنود بأنهم يستوفون" النظر ب  
 72  
 2,718 Bombay alone, 150,000 pieces were consumed by the flames. لكن الناس لم يستجيبوا بأجمعهم، لدعوته لأنه من العسير أن توقف التاريخ عن مجراه و  
 73  
 دف في معناها كلمة نعيم وهو رضى النفس رضى هادئاً بحيث لا يعنيه بعدئذ أمر نفسها؛ لكن النرفاتا الكاملة تقتضي العدم وإن: فتوالب التقوى في أسمى منازلها هو ألا يعود  
 74  
 وقال في حكمة ناضجة تشبه حكمة فرانكلين: "قد تكون الوجوه أكثر جمالاً أو أقل جمالاً؛ لكن النساء في جوانبهن الأخرى لا يختلف بعضهن عن بعض في شيء؛ وحتى إن كان  
 75  
 فكانت زوجته قد أنجبت له أثناء نفيه وقره ولداً أسماء (محمد) تبركاً بهذا الاسم لكن الهند أطلقت عليه "أكبر" - ومعناها البالغ" في عظمتها بعيداً - ولم يدخروا م  
 76  
 ،بصيفته الحب الجسدي لـ "راذا" وكرشنا" وهي قصيدة مليئة بالعاطفة الحية الجسدية لكن الهند تؤولها تؤولاً مدفوع فيه بالشعور؛ الديني إذ تفسرها بأنها قصيدة صوفية ر  
 77  
 أردت أن تصادف أشباههم في أوروبا وأمريكا فإليك أن تبحث في زوايا البلاد وأركانها؛ لكن الهند عرفت هؤلاء الناس مدى ألفين وخمسمائة عام - ويجوز أن يرجع عهدهم إلى ما ق  
 78  
 of the traditional East. Heat cannot understand cold. 1,554 لكن الهنود في حقيقة الأمر يرتابون في قيمة الوجود كله جملة واحدة؛ ذلك أنه لما كان  
 79  
 (الحروف المحفورة ثم تمحي بقيته ولما جاء المسلمون أدخلوا معهم الورق (حوالي 1000م لكن الورق لم يحل محل اللحاء تماماً إلا في القرن السابع، عشر وكانوا ينفذون خيطاً  
 80  
 وشم الشفاء؛ ففي جريبلنده تشم الأمهات بناتهن في سن مبكرة ليمهّن لهن الزواج عاجلاً؛ لكن الوشم في أغلب الحالات لم يكن له ما أراده الناس من وضوح وتأثير؛ لذلك طفق عدد  
 81  
 يد" ما دام براهما يشتمل على النفوس كلها، ويمكن أن تتصف النفوس بأمثال هذه الصفات؛ لكن إلى جانب ذلك أيضاً يمكن أن نصف براهما بسائر الصفات جميعاً ما ، دام شتملاً عل  
 82  
 ،فسهم في تحمل الألم صامتين، فوقف يفكر في أمرهم، ثم دعا أحدهم أن يصحبه ليعيش معه لكن (البوحي) رفض في عزم وثبات - كما رفض ديوجينيس - قائلاً إنه لا يريد شيئاً من  
 83  
 to his wife not romantic affection, but solicitous protection. 1,372 لكن أمثال هذه الأهواء المتقلبة لم يركن إليها نادراً في تقرير الزواج في الهند؛ ول  
 84  
 ،الطين المجفف وبه ابتدع مخترعاً جديداً يعد من أعظم الصناعات التي عرفها الإنسان لكن إنسان العصر الحجري الجديد لم يعرف عجلة، الخراف فيما تدل الآثار الباقية لنا؛  
 85  
 لمجتمع الهنودسي فراغاً كاد يضطر الناس اضطرراً أن يصطنعوا لأنفسهم ديناً جديداً؛ لكن أنصار المذهب المادي هؤلاء كانوا قد أجادوا أداء مهمتهم إجادة جعلت الديانتين ا  
 86  
 ه أن يهزموا الجيش الثالث، على ألا يقتلوا ابنه إن وجدوا إلى إنقاذ حياته من سبيل؛ لكن "أورنجزيب" غلب جميع الجيوش التي أرسلت، لمحاربتة وألقى القبض على أبيه وسجنه  
 87  
 542 Mesopotamia would be an intelligible and logical development. لكن أوسع خطوة خطاها الإنسان في انتقاله إلى المدنية هي الكتابة؛ ففي قطع من الخزف  
 88  
 technology from Cro-Magnon days to the Industrial Revolution. 496 لكن آيته العظمى هي، النار وفي ذلك أشار دارون" إلى أن حمم البراكين الحار قد يكون  
 89  
 يم - وهو أحد المعابد في عاصمتهم القديمة "باجان" التي بلغ عدد معابدها خمسة آلاف؛ لكن "باجان" هذه وقعت فريسة لقبلاي خان فسلبيها سلباً ولبثت ، الحكومة البورمية مدى خ  
 90

- 91 نها لفكرة عميقة هامة تبدو لنا اليوم من البساطة بحيث ننسى ما هي جذيرة به من خطر؛ لكن بساطتها، هذه والسهولة العظيمة التي أدخلتها في العمليات الحسابية، كلها قد جعل
- 92 ،"أصنع هذا، سأعطيها بقرّة- أم هل أعطيها جوداً؟ ترى هل تقرب إلي حقاً بشراب السوما؟ لكن بعض هؤلاء الآلهة قد سعد في العصور الفيديّة المتأخّرة إلى مستوى خلق، رفيع خذ مث
- 93 يورق؛ وقد تعلمت قبائل كثيرة الكتابة بمحاكاتها لمن جاؤوا لاستغلالها من المتحضرين لكن بعض القبائل - كما هو الحال في شمالي إفريقيا - لبثاً أمياً على الرغم من خمسة آل
- 94 ،أي معنى من معاني البساطة في التركيب، نعم إن كثيراً منها بسيط في ألفاظه وبنائه لكن بعضها معقد البناء كثير الكلمات مثل، لغاتنا بل هو أرقى في التكوين من اللغة ال
- 95 ة مقصودة؛ وقد استنتج أحد تلاميذه من ذلك أنه- أي بودا- بهذا الرأي يجيز الانتحار لكن بودا عنفه على استنتاجه، ذلك لأنّ إن : الانتحار لا خير فيه لأن روح -المنتحر
- 96 وقد تعلق يائساً بذيل الجواد؛ وعندئذ تدي له "مارا" أمير الشر، وأغواه بملك عريض لكن بودا أبى عليه، وغاياته وظل ركباً جواده حتى صادفه نهر عريض فوثب من شاطئه إلى
- 97 ،سأعالمك معاملة الملوك بالنسبة إلى نفسي، وأما بالنسبة إليك أنت، فمر بما تريد" لكن "بورس" أجاب بأن كل شيء يريده متضمن فيما طلب أولاً؛ وأعجب الإسكندر بهذا الجواب
- 98 were needed the routine of tillage, and the organization of labor. 90 لكن بينما كانت الزراعة تنشئ المدنية إنشاءً فإنها ، إلى جانب انتهائها إلى نظام الم
- 99 to men. 18 لكن تلك العوامل نفسها لا تكون مدنية ولا تنشئها من، عدم إذ لا بد أن يضاف إليها ال
- 100 ،فألت؛ "هذا كل ما أردته، أردت أن أظفر بهذا الغطاء الصوفي فجعلت أصبح بالبياء ، لكن ثمن العروس كان يزيد عدة على غطاء من، الصوف فشنها عند البوننتوت ثور أو بقر
- 101 ،أ نشيطاً لمياً؛ وأراد الإسكندر أن يتقدم بجيوشه حتى يبلغ البحر من ناحية الشرق لكن جنوده احتجوا على ما أراد؛ وكثر في ذلك بينهم القول وازداد، التجهّم فخضع الإسكندر
- 102 ويبنون كوخاً إلى جانب النهر، ويروضون أنفسهم على حب حياتهم في الغابة e. 2,180 لكن حدث أن كانت أميرة من، الجنوب وهي -سوريا" ناخا تجوب ، الغابة فتلتقي "براما" و
- 103 أ أميل إلى البساطة، و فوق الأعداء قبة من المرمر بولغ في حفراها بالتمائيل الكثيرة لكن حفراها بلغ من الرقة حدة يروعك جلاله وأنت تستعرضه؛ ويقول فيه فيرجسون "إن : ا
- 104 ثم أرسلها إلى إخوانه البوذيين قائلاً إنها كل ما يملك مما يستطيع تقديمه إليهم؛ ، لكن حقيقة الأمر هي أننا لا ندرى شيئاً عن أحواله، الأخيرة بل لا ندرى في أي سنة وا
- 105 ، الخلفية على نحو ما يكون المكان والزمان والسببية عناصر ضرورية لحياتنا الفكرية لكن حقيقتها ليست مطلقة وليس لها صدق موضوعي في واقع الوجود، 1 To813
- 106 س لكابيلاً أتباع مباحثون اليوم لأن العقل الهندي قد أسره "شانكارا" و"فيدانتا" ؛ لكن حكمة قديمة ما تزال ترفع صوتها في الهند حتى بعد ، حين ألا وهي ليس : في ضروب
- 107 ،الخلف عن طريق ذاكرات الشيوخ والكهنة، إلى نظام تشريعي صريح مكتوب على ألواح لكن حلول القانون محل التقاليد لم يكمل في يوم من الأيام؛ وستظل التقاليد حتى النها
- 108 خادرة من الفتوة والذكاء، وقد تبدي من ألوان الخلق أسماها كالشجاعة والكرم والشيم لكن نكاهها بغير الحد الأدنى من الثقافة التي لا بد منها وبغير اطراد موارد، القوت
- 109 ننيبه عنا، إذ تعوزنا جراً القلب التي نقتل بها طرائدنا علناً في الفضاء المكشوف؛ لكن ذكريات الصيد القديم ما تزال تعاودنا حينما نغتنب بمطاردتنا للضعيف وللذي يلو
- 110 ،اوي في فداحتها جريمة قتل برهمي، نعم كان يحدث أحياناً أن تقضي الأمهات على الأجنة لكن ذلك كان نادر، الوقوع لأن الوالد كان يسره أن ينسل، الأبناء ويفخر إذا كان له م
- 111 ،هناك فتيات يبعن أنفسهن حيناً ليجعلن مهورهن أو ليحصلن مبلغاً يقمنه إلى المعابد لكن ذلك لا يحدث إلا إذا كان التشريع الخلفي في الإقليم يوافق عليه باعتباره تضحية
- 112 ماعة ما، ثم حذفاً منها كل التقاليد التي تمجدها جماعة أخرى، ما بقي لنا منها شيء؛ لكن ذلك لا يدل على نفاة الأخلاق في قيمتها إنما يدل على أن النظام الاجتماعي قد
- 113 ،(مما أتيج لزماتهم في أوربا الوسيطة حين سادت الفلسفة الاسكولائية (أي المدرسية) لكن ربما كان هؤلاء الهنود الفلاسفة أقل حرية من مفكري الدولة المسيحية في ظل الباب
- 114 ،(قد استعملوا كلمة "أري" ليعنوا بها "الأشراف" (في السنسكريتية أرى معناها شريف لكن ربما كان هذا الاشتقاق المبني على النزعة الوطنية أحد الأفكار البع دية التي تل
- 115 دي أحفاد اللص الذي سرق، ملكاً مقدساً لا يجوز عليه اعتداء؛ إن كل دولة تبدأ بالقهر لكن سرعان ما تصبح عادات الطاعة هي مضمون الضمير ثم سرعان ما يهتز كل مواطن
- 116 صوانية غير مصقولة وعظم وعاج مصقولين" فأبنت ما كان وصل إليه "سوتولا" من رأي لكن "سوتولا" عندئذ لم يكن على قيد الحياة؛ وجاء البيولوجيون إلى "التأمير" وأقروا
- 117 ن ذكريات "سيتا"، فيذكر أن الولدين ابناه، ويبيع برسالة إلى "سيتا" يرجوها الرجوع؛ لكن "سيتا" كانت قد تحطم قلبها بما أثير حولها من، ريب فغاصت في الأرض التي كانت في
- 118 يعفو "راما" عن أبيه عفو الكريم، ويأخذ الأهمية للرحيل إلى الغابة حيث يقيم وحيداً؛ لكن "سيتا" تصر على الذهاب معه وكلامها في هذا الموقف تكاد تحفظه عن ظهر قلب كل عر
- 119 فقد أتخذت "فاسانتا" "شارو" من الموت؛ واتهم "شارفيلكا" أخوا الملك بثيمة القتل؛ ، لكن "شارو" أبى أن يؤيد، الاتهام فأطلق سراح "سامز ثاناكا" وعاش الجميع عيشاً سعيداً
- 120 فعلا كل ذلك قرناً بعد قرن، توجهوا بالدعاء إلى نفس الآلهة التي لبثت على صمتها؛ لكن عد استجابة إليه من الآلهة لا يحول دون تعلق القلوب، به فلا تزال الهند تعتقد ال
- 121 ميعا حبيب لجيرانهم، وربما كانت أصواتهم دائماً صيحات في واد بلقع من قوميات وحروب؛ لكن عدد هؤلاء الناس أو حتى نسبتهم العديدة إلى، غيرهم قد زادت اليوم على، الأرجح و
- 122 بر وقطع رأسه على مرأى من أتباعه، فنب الرعب في أنفس هؤلاء الأتباع ولانوا بالفراغ لكن عدداً يقرب من مائة ألف منهم قتل في طريق الفرار حتى اصططبت بمناهم مجاري الما
- 123 1,378. her husband would become a jackal in her next incarnation. لكن على الرغم من هذه العدة، كلها لم يكن للمرأة في الهند إلا أسوأ الحظوظ؛ فكانته
- 124 ،هذا الأثم المليء بالذنوب... لقد انقضت أعراسي بغير غناء؛ كان الله مائلاً في قلبي لكن عيني المظلمتين لم يشهدا، نوره ليس .. لي في المستقبل رجاء؛ لقد ذهبت عني، الحمى
- 125 كان "جهان" قد بدأ حكمه بقتل إخوته 1,296. Mumtaz lay in her jeweled tomb. لكن فاتة أن يقتل أبناءه كذلك فكتب لأحد هؤلاء الأبناء أن يخلعه عن، العرش وذلك هو
- 126 or punished in this life, or in some later incarnation of the soul. 990 لكن فكرة أشرقت على بودا ذات يوم وهي أن تعذيب النفس ليس هو السبيل لما يريد؛ وربما
- 127 ،المسيحية واعتنق الإسلام حيناً آخر، وأدى صلاة المسلمين بما تقتضيه من خشونة وعنف لكن قلبه التقى سرعان ما عاد به إلى، الهندوسية بل عاد به إلى عبادة، كالي" الفطرية
- 128 ،ة في مزيد من الذهب، أشرقت عليه فكرة مؤداها أن الهند لم تزال حينئذ مليئة بالكفار لكن قواده كانوا يعلمون بسالة، المسلمين فلم يذهبوا معه في، الرأي موضحين له أن الك
- 129 as he did not do with the most lavish gifts of the nobles.' [split] 1,260 لكن قوة الحاكم كثيراً ما تكون ضعفاً في ،حكومته فقد كان بناء الحكمة قائماً إلى حد
- 130 بوعة التي قلما له أصدقاؤه من الجزويت؛ ولم تزد مكتبته على أربعة وعشرين ألف كتاب لكن قيمتها بلغت ما يساوي ثلاثة ملايين وخمسمائة ألف ريال عند أولئك الذين حسبوا أن
- 131 wandered too often to warrant their raising permanent homes. 444 لكن كيف بدأ فن العسارة؟ إننا لا نكاد نستطيع إطلاق هذا الاسم الضخم على بناء الكوخ
- 132 in concluding that morals are relative, and indispensable. 226 لكن لا ينبغي أن ننهي من ذلك إلى نتيجة هي أن الأخلاق ليست بذات قيمة لأنها تختلف
- 133 برض وطنهم وتمضي اثنا عشر عاماً، ويطالب الباندافيون أعداءهم الكوريين برد أرضهم لكن لا، اجواب فتعلن الحرب بين الفريقين ويضيف كل فريق إلى نفسه حلفاء حتى تشتبك اله
- 134 بودا إلى أنواع كثيرة مختلفة من اللعب، بينها لعبة شديدة الشبه جداً بلعبة الشطرنج لكن لا هذه الألعاب التي أعقبتها تدل على فرح ومرح كاللذين تراهما في ألعاب الغربيي
- 135 قة جميعاً ولو اقتصرت البرهمي كل جريمة ممكنة، لما حق عليه القتل، فلملك أن ينفه لكن لا بد له أن يأذن بالاحتفاظ بملكه ومن حاول أن يضرب برهميماً كان ،لزاماً عليه أ

- 136 يمكن عيني المظلمتين لم يشهدا نوره... ليس لي في المستقبل رجاء؛ لقد ذهبت عني الحمى لكن لم يعد لي من الجسد إلا إهابه لقد كنت كبير الإثم ولست أدري أي عذاب أنا ملاقي
- 137 ،حكومة دائمة، والفيون من سكان سيلان انقسموا جماعات على أساس الروابط العائلية لكن لم يكن عليهم حكومة والكوبيون في سومطرة يعيشون "بغير سلطان وتحكم كل أسرة نف
- 138 لعنف هو المادة الأولى في قائمة إيماني، وهو كذلك المادة الأخيرة، من مواد عقيدتي؛ لكن لم يكن لي بد من الاختيار فإما أن أخضع لنظام الحكم الذي هو في رأبي قد ألحق ب
- 139 بي لئيمهم ما يدل على أن قد كان لهم أبنية ذات سبعة طوابق كما قد كان لهم قصور فخمة لكن لم يبق من كل هذا أثر، واحد ويصف المجسني قصور الملوك من أسرة شاندراجوبتا في
- 140 كان حجر عثرة مدى ألف عام، يعرف تبادل الأفكار بين الشرق والغرب تبادلاً مباشراً؛ لكن لم يكد البريطانيون يثبتون قدامهم في الهند حتى جعلت كتب اليونان شاد تحرك الفك
- 141 صعوبة للمشكلات؛ وكان يسمح بالدخول لأولئك الذين تعمقوا العلوم القديمة والحديثة لكن لم ينجح من كل عشرة أكثر من اثنين أو ثلاثة [وصل]. وكان الطلاب الذين يساعدهم
- 142 with such harems as ambitious men dreamed of in their solitude. 168 لكن لما تقدمت الزراعة وزاد طرحها أخذ الجنس الأقوى يستولي على زمماها شيئاً فشيئاً
- 143 hegemony of India with the Brahmans for a thousand years. 612 لكن لما حلت السلم محل الحرب وبالتالي ازدادت الديانة أهمية اجتماعية وتعدت في
- 144 عام، وأما أهل "ساموا" فيبقون على زوجاتهم ثلاث أعوام لأنهم يميلون إلى المحافظة؛ لكن لما جاءت الزراعة بما تقتضيه من حياة مستقرة أمدت أمد الروابط الزوجية؛ ففي ظل
- 145 لا، يزول عنها الخطر والعوز؛ فالصانئون والرعاة ليس بهم حاجة إلى ملك يحتفظون به، لكن لما أصبحت الزراعة صورة الحياة المستقرة لم يلبث الناس أن يتبنوا أن العناية ب
- 146 مل بعضهم بعضاً - بل يعاملون عبيدهم - برقة لا تقل في شيء عما تعهده المدنية في ذلك لكن لما كان الناس مضطربين اضطراباً أن يقتلوا أبان القتال فقد علمهم هذا أن يقتلوا
- 147 "قال" ساد أوربا منذ حوالي أربعين ألف عام قبل عصرنا هذا؛ وكان هؤلاء الناس قصاراً لكن لهم جماع سعة الواحدة منها 1600 سنتيمتر مكعب أي أنها أكبر من جمجمة الرجل في
- 148 تهم كلمة تدل على "ذبل" بصفة عامة وأهل تسمانيا يطلقون على كل نوع من الشجر اسماً لكن ليس لديهم كلمة واحدة تدل على "الشجرة" بصفة عامة وكذلك هوندوتشكتو Choetaw
- 149 كما تعرف فصيلة "تياندرتال" باسم "سكان الكهوف" ذلك لأن آثارهم وجدناها في الكهوف لكن ليس هناك دليل واحد على أن الكهوف كانت كل ما لديهم من المساكن؛ فقد يكون ذلك س
- 150 قل ما قاله رجال اللاهوت، وهو أن "كلما" وإرادة الآلهة أو فعلها، شيء واحد بذاته لكن ليس كل ما "و" القدر بشيء، واحد لأن "القدر" يتضمن عجز الإنسان عن تقرير مصير
- 151 أنفسهم حتى صبغ الجسم، وفي قبائل أخرى يحرم على النساء المتروجات أن يصبغن أعناقهن؛ لكن ما لبث النساء أن ظفرن لأنفسهن بفن التجميل، بالأصباغ وهو أقدم الفنون جميعاً؛ ف
- 152 من الدهر قوة بحرية فارتفعت إلى الثروة والترف، ورعت في ظلها كثيراً من الشعراء؛ لكن ما جاءت سنة 1479 حتى أخذ المسلمون يعمرون هذا الفردوس، الاستوائي ومنذ ذلك الح
- 153 الأعلى في الجمال كما تتصوره تصوراً يطبعها بميسم خاص، في عشرات الفنون المختلفة؛ لكن ما خلفتنا لنا من تلك الفنون لا يقدم لنا صورة كاملة إذ نرى فيها جانباً منقوص
- 154 " 1,030 " But if we should see them, what are we to do? " يا أناندا. 1,029. لكن ماذا نضع لو تحمست علينا زويتين؟ 1. 031 . 1, Ananda.talking, No 031 " 032 لا"
- 155 ين: فإذا تعدد الزوجات للرجل الواحد، وإما عزوبة عقيمة ليس عنها محيص لبعض النساء لكن مثل هذه العزوبة للمرأة لا تنظر إليها بعين الرضى شعوب تريد نسبة عالية من الول
- 156 ومة بسيطة تكاد تكون ديمقراطية، حكومة قوامها مناطق صغيرة يجتمع عنها رؤساء الأسر؛ لكن مجرد وجود هذه الجماعات وكثرة عددها استلزم تدخل قوة خارجية تنظم ما بينها من
- 157 من عدة ألوف بنيت في القرون الأولى بعد ميلاد المسيح، بعضها للجائنين والبراهمة لكن معظمها للجماعات، البوذية وفي معظم الحالات ترى مدخل هذه الأديرة (أو الفهارات
- 158 جارة التي وردت في المرسوم الذي ذكرناه الآن - إذ يقول: "إن قانون التقوى شيء جميل لكن مم يتكون قانون التقوى؟ يتكون من هذه الأشياء قليل من عدم التقوى وكثير من ال
- 159 affairs of men, but happily removed from all chances of rebirth. 954 لكن مناخ الهند لا يساعد على عقيدة طبيعية تقوم بين الناس، وثبتت فلما أفرغ الجانتي
- 160 ر، فمثلاً ترى ذلك واضحاً في استخدامهم لأبنية من الذهب قطر الواحدة منها ست أقدام؛ لكن مؤرخاً إنجليزيًا يبحث الآثار المادية والأدبية والتصويرية لتلك المدينة فيصل إ
- 161 شاعل ورماع الآلهة، كل هذه الأساطير، وكذلك منها اللاهوت القديم من أوله إلى آخره؛ لكن مؤسسي الدول حرصوا على هذه الأشياء باعتبارها عفا ريت يفرعون بها السذج من الناس
- 162 كأ؛ لهذا نصيبوا أميراً آخر، وهو "تاندا" ولياً للعهد يتولى العرش حين يحين الحين؛ لكن "تاندا" ترك حفلة -التتصيب كأنه في غيبوبة-، تركها قبل ختامها وغادر المملكة و
- 163 وجات- هو النظام الذي يرتضيه القانون، وهو الصورة التي تظهر فيها العلاقة الجنسية؛ لكن نظام الزوجة -الواحدة شأنه شأن الكتابة ونظام -الدولة تنظم صناعي نشأ والمدنية
- 164 المحاربت كانت تصنع من خشب، فيق جذع شجرة إلى فرع بمسار من حجر الصوان؛ لكن نقشاً محفوراً على الصخر من العصر الحجري الحديث يدل دلالة لا يأتينا الشك على أن
- 165 of topes, or Buddhist shrines, on the banks of the Ganges. 1,194 لكن هذا العصر الزاهر للثقافة القومية قد اعترضته موجة من غزوات الهون التي كانوا ي
- 166 had begun a thousand years before, and was now complete. 1,224 لكن هذا السلطان كله وهذا الترف كله قد انمحي بين عشية وضحاها وأخذ المسلمون الغزا
- 167 for the justest and wisest ruler that Asia has ever known. 1,282 لكن هذا الدين "الإلهي" كان مصدر كراهية شديدة له في نفوس إخوانه في الإسلام حتى لُق
- 168 وائل في الهند مثل ما لقيه في عهد اليهود، ومثل ما سيلقيانه بعدئذ في ظل الإسلام لكن هذا "التمزق" - فيما يظهر أخذ يتراخي شيئاً فشيئاً كلما تهاوت البوذية في تشدد
- 169 ن للمغول إنهم شيوا كما تشيد العمالقة، ثم ختموا بناءهم بصناعة الصائغين الرقيقة لكن هذا القول أصح إنطباقاً على العمارة الهندية بصفة عامة؛ ذلك لأن الهندوس بناوك
- 170 لزواج يتم باغتصاب العروس من أهلها أو بشرائها أو بالاتفاق المتبادل بين العروسين لكن هذا النوع الأخير كان ينظر إليه بعين النقد إلى حد ما فقد ظن نسأهم أنه أشرف
- 171 في المسرحية الهندية غربية على أنقافنا، مثل "القدر" في أدب "يوربيديز" المتثور؛ لكن هذا الجانب أيضاً عرض من أعراض التاريخ؛ أما أوجه الضعف في المسرحية الهندية (إ
- 172 الصين وكوريا واليابان بفضل "يوان شوانج" هذا وغيره ممن حجوا إلى الهند فيما بعد؛ لكن هذا الفن لم يكن له إلا قليل الأثر في قلوب النحت وطرائقه في الهند ذاتها؛ فلم
- 173 شديد لها، كان يمكن أن تجد في الناس شيوعاً في بلد ما فتئت الحياة فيه عسيرة شاقة؛ لكن هذا التطرف في الزهد قد حال دون إقبال الناس عليها حتى في الهند؛ فمنذ ظهور الم
- 174 الزواج في حياتهم، بل تراهم يشبعون غرائزهم الحيوانية إشباعاً كاملاً بغير ضابط؛ لكن هذا التأميم للنساء الذي يقابل الشيوعية البدائية في الأرض والطعام زال في م
- 175 to be private matters, and are left to bloody personal revenge. 132 هذه الصورة يجب أن تعدل بعض التعديل؛ فالجماعات الفطرية تتمتع بحرية نسبية من ق
- 176 قفم التماثيل الحجرية التي بقيت لنا في الهند لا يرجع إلى عهد أقدم من "أثوكا"، لكن هذه التماثيل تدل على مهارة بلغت من الرقي حدراً فبعاً لا يدع لنا مجالاً للشك
- 177 د في أفران صغيرة تؤد بالفحم من كبرى صناعات الهند قبل الغزو الأوربي لتلك البلاد لكن هذه الصناعة الهندية لم تصمد لمقاومة مثيلتها في أوربا لأن الثورة الصناعية في
- 178 ،اجوبت ولقد مكتنتهم هذه الروح الحربية من الصمود للمسلمين في بسالة سجلها التاريخ لكن هذه الروح الحربية نفسها جعلت نويلاتهم الصغيرة على حال من الانقسام والضعف ان
- 179 شطرنج، وفوق هذا كله، بعثت إلينا أرقامنا التي نستعملها في الحساب ونظامنا العشري؛ لكن هذه ليست صفوة روحها وهي توافه إذا قيست إلى ما قد تعلمه منها في مقل الأيام
- 180 لعمارة، بحيث لم يكن كثير من المساجد سوى معابد هندية أعيد بناؤها لصلاة المسلمين؛ لكن هذه المحاكاة الطبيعية سرعان ما تحولت إلى طراز يمثل النزعة الإسلامية شيئاً
- 181 ي فراع يونانية أرسقراطية من الاعتدال والبساطة، قريباً من الفن البدائي الهيجي؛ لكن هذه الكلمة الأخيرة هي نفسها الصفة التي لتعلمها "جوت" صاحب النزعة لكلاسيكي
- 182 عت القبائل البدائية الأجر وأقامت الدور، ثم سكنت فيما يصح أن نسميه بيوتا من خزف لكن هذه البيوت الخزفية لم تكن أول صورة من صور البناء التي أخذت تتطور في رقيها م

- 183 فعندئذ تحرق جثته بعد موته، على كومة من الحطب، ثم يدفن رماده في ضريح يحفظ ذكراه **لكن** هذه الطريقة في إحراق الجثة عمت الفار جميعاً فيما بعد حتى لتري كل ليلة حطباً
- 184 أن يبني بداخله خمسمائة بناء، عداها معاصروه من أجمل ما تراه العين في العالم كله؛ **لكن** هذه المباني قد تحطمت تحطيماً على يدي شاه جهان، الأرعن وليس في مقدورنا أن ن
- 185 غرار ما للحيوان منها، بل تفوقها، فالإنسان - كما قال فرانكلن - حيوان صانع للآلات **لكن** هذه الميزة أيضاً - كسائر ما نضيفه على الإنسان من ميزات نزهى بها ونفخر - إن ه
- 186 لمتي تصبغ الأسنان صبغة قائمة لا يرضاها لنفسه الأوربي؛ بل لا يرضاها الهندي لنفسه **لكن** هذه المصنعة مضافة إلى الأفيون الذي يأكله حيناً بعد حين يعرضه عن امتناعه ال
- 187 (لحب في غيرها من الشعوب البدائية) الحب هنا معناه إخلاص متبادل لا منفعة متبادلة **لكن** هذه الحالات النادرة التي تصادفها لا شأن لها، بالزواج ففي أيام البساطة الأولى
- 188 بلة الهوتنتوت "وهم لا يصطنعون شيئاً مما تعرفه أوروبا من وسائل الفساد والخيانة؛ **لكن** هذه الأمانة الساذجة زالت بتقدم وسائل المواصلات التي ربطت أجزاء الأرض بعضها ب
- 189 ابته الآلهة التي تولف حاشية براهما قائلًا: "إننا يا أخانا لا ندري من ذلك شيئاً **لكن** هنالك براهما براهما، العظيم الواحد، العلي الواحد، القدير الواحد، البصير من
- 190 أجابه آلهة في سماء الملوك الأربعة الكبار: "إننا يا أخانا لا ندري من ذلك شيئاً **لكن** هنالك الملوك الأربعة الكبار هم أقوى منا، أعظم سلهم "جيبوك، 1. 045 Then
- 191 أحياناً يبقى على سكان المدن المنهوبة ليأخذهم معه إلى وطنه فيبيعهم هناك رقيقاً **لكن** هؤلاء الأسرى بلغوا من الكثرة حدًا أدي بهم إلى الوار بعد بضعة، أعوام بحيث يت
- 192 تماعية، لكنه يختار زوجته من خارج مجموعته العائلية؛ وله أن يتزوج من زوجات كثيرات **لكن** واحدة منهن فقط يكون لها السيادة على الأخريات ويتشترط فيها أن تكون من طبقة ا
- 193 (اهر أنهم قد استخدموها كما صادفوها في الطبيعة (ذلك إن كانوا قد استخدموها إطلاقاً **لكن** وجود أحجار كثيرة بينها لها مقبض يلائم قبضة اليد ولها حد وطرف إلى "حدمًا يج
- 194 "الهند بادئين بالتمائيل الصغرى التي وجدت في "موهنجو- دارو" ومنتهين بعصر "أشوكا **لكن** يجوز لنا أن نشك في أن هذه الفجوة التي تعترض تطور تلك المراحل ليست فجوة في ت
- 195 في عذابها على جرم بعينه، أو أن ترسل إلى الجنة لتتعم بجزء سريع على فضيلة بذاتها **لكن** يستحيل على روح أن تقيم في، الجحيم وقليل من الأرواح هي التي تسمح لها بالإقامة
- 196 من تقف، كاد يودي بحياته بعد أكلة كبيرة من لحم خنزير؛ وكذلك كانوا يزرعون الشعير **لكن** يظهر أنهم لم يكونوا يعلمون عن الأرز شيئاً في العهد الفيدي؛ وكانت الحقول تقسم
- 197 ... فلا يطلب من غير نفسه ملاذاً - أمثال هؤلاء ... هم الذين سيبلغون أعلى الذرى **لكن** ينبغي أن يكون بهم شغف بالمعرفة، 1. 111 He died at C.B.483 in agethe ,
- 198 ة العملية؛ فمثلاً إن كان قول الصدق سيودي في موت كاهن، فالكذب عندئذ له ما يبرره **لكن** يوان "شوانج يروى لنا، فيقول إنهم" لا يعرفون الخدع ويرعون التزاماتهم التي أقر
- 199 who composed such pious headings for the Song of Songs. 2,362 **لكننا** في الوقت نفسه لا نقول لأن الهند قد خدمت الشعراء الذين يقرضون الشعر بمعنى ا
- 200 وكلمهم من البراهمة - مدى توفيق هذا المنبوذ في قرص الشعر أغرقوا أنفسهم عن آخرهم - **لكننا** لا نصدق هذه الرواية إن قيلت من أي مجمع علمي مهما يكن. أمره، 2. 369 have We
- 201 تلك هي أعظم آلهة الهندوسيين 1,454 rats, receive their meed of worship. **لكننا** لم نذكر إلا خمسة من ثلاثين مليوناً من الآلهة تزدهج بها مقبرة العظام في اله
- 202 من طغيان الشعوب، وإنما تتحقق هذه الغاية في مجال المنطق بالتفكير الواضح المتسق؛ **لكننا** نشك في أن غايته المباشرة كانت هداية الحائزين في الصراع الذي كان يقوم به الم
- 203 وفي البنجاب تكونت بفعل الأنهار سهول خصيبة عظيمة لا يدانيها في خصوبتها بلد آخر **لكننا** إذا ما توجهت جنوبي وديان تلك، الأنهار وجدت الشمس تحكم حكم المستبد الذي لا ي
- 204 ب الهندي بكتاب "أترافا- فيدا"، ففي هذا الكتاب تجد قائمة بأمراض مقرونة بأعراضها **لكننا** تجدها محاطة بكثير جداً من السحر والتعزيم؛ فقد نشأ الطبديلاً للسحر؛ فإلقائهم
- 205 جعاً، فإذا ما بددت عنه قليلاً بحيث تخفى عليك تفصيلاته الرقيقة، لم يبهرك بعظمته **لكننا** تحس له في نفسك نشوة؛ ولا ينكشف لك كماله الذي لا يتناسب مع حجمه إلا إذا دنوت
- 206 أربعة أسود قوية وقتت ظهرها لظهور حارسة، وهي فارسية خالصة من حيث الصورة والملاح **لكننا** ترى أسفل هذه الأسود فريزاً نحتت فيه بعض الشخصوحتاً جيداً من، ذلك تمثال ل
- 207 ما لاحتج مستشاريه على سياسته هذه، أجابه بقوله: "أيها الفقيه، إنك متبحر في العلم **لكننا** خلو من، الخيرة أما أنا فلا علم عندي لكنتي رجل محنك؛ فكن على يقين أن الهنود ل
- 208 ظ المستعملة في التمييز بين الطبقات معانيها؛ فكلما "قاسيا" تراها في الكتب اليوم **لكننا** لا ترى لها ملولاً في الحياة الواقعة؛ حتى كلمة "شودرا" قد اخفتت في، الشمال
- 209 people as a general returning from the bloody triumphs of war. 1,644 **لكننا** لن تجد بين بلاد العالمين بلداً اشتدت فيه الرغبة في الفلسفة شدتها في الهند؛
- 210 ل البوذية وغيرها من مئات المذاهب إبان ارتفاعها وسقوطها، بل قد تطيل معها الجدال **لكننا** لن تجد في تاريخها كلمة واحدة ملاحظها بل الأمر على يقين ذلك إذ ترى
- 211 الكشف عن حقيقة المرض مثل جس النض، قد جاءت إلى الهند من فارس فيما يظهر؛ **لكننا** من جهة أخرى ترى الفرس والعرب قد ترجموا إلى لغتيهما في القرن الثامن الميلادي
- 212 ا أوضح من الروبية الصريحة؛ وبهذا أصبح أعلام الملوك آلهة حتى قبل موتهم أحياناً؛ **لكننا** إذا ما بلغنا من التطور هذه المرحلة فقد بلغنا المدنية التي نونها. التاريخ
- 213 and produced one of the sovereign monuments of Hindu art. 2,454 **لكننا** لا نستطيع أن نحكم على هذه الآثار الفنية في صورتها الأصلية بما بقي منها الي
- 214 "؛ ويمتد تاريخهم إلى عهد بعيد في القدم، إذ ترى اسمهم مذكوراً في مراسيم "أشوكا **لكننا** لا ندري عنهم شيئاً حتى القرن التاسع حين بدعوا شوطوطياً تملؤه الغزوات ا
- 215 years pursued religion and philosophy. 766 **لكننا** لا نعلم من حياتهم شيئاً إلا ما يكشفون لنا عنه حيناً بعد حين في ثنايا تعالي
- 216 شجر ينمو، فهل تعرف من خالقها ومن حاكمها؟" أجاب في بساطة بقوله "كلا، فنحن نراها **لكننا** لا نستطيع أن نعلم أي، جاءت ويظهر أنها جاءت من تلقاء أنفسها 273 Such
- 217 نسمع في تاريخهم شيئاً عن ضرب التلاميذ أو ما شابه ذلك من صارم الوسائل التأديبية **لكننا** نجد أكثر اهتمامهم منصباً قبل كل شيء على تكوين عادات للسلوك في الحياة بحيث ت
- 218 "ع، "عيلام" و"سومر" قبل مصر، فلنا نصد في ذلك عن عبث يريد مخالفة المعروف لذاتها **لكننا** نعتمد على الحقيقة التي تدل على أن عمر هذه المذاهب، الآسيوية إذا قيس إلى م
- 219 ع، في هذه الأبحاث الجدلية كثير من الميتافيزيقا، وفيها أفكار بياب من نصوص معروضة **لكننا** نغفر ذلك كله لرجل استطاع وهو في سن الثلاثين أن يكون في الهند "أكونيلس" و ك
- 220 لأرض، فهذه البدايات هي أسرار التاريخ التي سنظ نضرب حولها بمجرد الإيمان والحسن **لكننا** يستحيل أن نعلم عنها علم، اليقين فيجوز أنه حين أخذ الإنسان في جمع الحبوب ال
- 221 ريض فوثب من شاطئه إلى شاطئه بوثة واحدة جبارة وطافت بنفسه رغبة أن ينظر إلى بلده **لكننا** أي على نفسه الفتنة ليري؛ ثم استدارت الأرض العظيمة حتى لا تصح أمامه سبيل !
- 222 ي، أحد الجدران (ما يرجح أن يكون) صورة "بوديساتوا"، أي قديس بوذي يستحق النرفانا **لكننا** أثر على النرفانا التي هو جدير بها أن يعاد إلى الحياة في ولادات جديدة لكي يص
- 223 السجن حشد كبير لتحيته عند خروجه وقبل كثير من ثوبه الغليظ وهو ماضٍ في طريقه؛ **لكننا** اجتنبت السياسة وتوارى عن أنظار الشعب وعني بضعف بنتيه ومرضه وأوى إلى
- 224 لتليل أو الكتاب الصغير الذي يرشد براهما المانوية هؤلاء إلى أوضاع السلوك الصحيح **لكننا** أخذ على التريخ يتطور فيصبح شيئاً يحدد قواعد السلوك للمجتمع الهندي، كله و
- 225 ن النمل الكبير الذي يحفر الأرض طلباً للذهب، وهو أصغر قليلاً في حجمه من الكلاب **لكننا** أكبر من الثعالب وقد عاون هذا النمل عمال المناجم في إخراجهم، للذهب وذلك حين

- 226 ، يكتبه اليوم أديبنا "ومن"؛ ومضت خمسمائة عام، وظهر بوذا من هؤلاء القوم أنفسهم لكنه أنكر قيمة الحياة؛ ثم مضت خمسة قرون، وأخرى وظهرت كتب بيورانا " فعبرت عن
- 227 "إخلاصه لأعمال الخير التي كان يقوم بإنشائها" ولقد بدأ في ديانته عبداً لـ "شيفا لكنه تحول بعدئذ إلى العقيدة، البوذية وأصبح شيبها بـ "أشوكا" في حسناته التي صدر
- 228 ظه، اثنان يتخذها لباساً، والثالث يتخذها فراشاً، وقد كان بادئ أمره محامياً عنياً لكنه تنازل عن كل أملاكه، للفقراء ثم تبعته في ذلك زوجته بعد شيء من التردد نعهده ف
- 229 ،أسود، وأسقفها وعمدها وأقراسها المنحوتة في وشي حجري له جمال الشيء النحيل الهزيل لكنه جمال يعز على، التصديق وهاهنا أيضاً قاعة" الاجتماعات" الخاصة التي صنع سقفها
- 230 استنطاع "أورنجزيب" أن يحول حفنة من جنبا الهندوسيين إلى الإسلام 1,302. uments. لكنه حطم أسرته وبلاذعاً ولنن ، عده بعض المسلمين على أنه من، القديسين فقد عده م
- 231 لتجارب في مزج هذه الصنوف بالفاكهة والتمر وباللحم والسمك اللذين اعتادهما من قبل؛ لكنه خلال تلك التجارب كلها لم ينفك مشوقاً لأكل غنائم الصيد؛ وإنك لترى الشعوب البد
- 232 ي شبابه (مثله في ذلك مثل معاصريه من المسيحيين) قادراً على حل مشكلاته بالاغتيا؛ لكنه راض نفسه شيئاً فشيئاً على أن يجلس على بركان -نفسه على حد تعبير وودرو -ولسن
- 233 لذتي تتغلغل الفردية في عقيدته الدينية كما تتغلغل في أنظمتها السياسية والاقتصادية لكنه رأي اقتنع به الهندوسي الفيلسوف اقتناعاً يدهشك باستمراره، اتصاله فسجد هذه
- 234 بل هي مبدأ نفسي قائم بذاته، موجود في كل الوجود، أزلي أبدي، عاجز عن الفعل بذاته لكنه رغم ذلك لا يستغنى عنه في أي فعل؛ لأن "براكريتي" (المادة) يستحيل أن تتغير في
- 235 ظمة، ففي عروقه تجري دماء "بابور" و"تيمور" و"جنكيز خان" وأعد له المربوب في كثرة لكنه رفضه جميعاً وأبى أن يتعلم القراءة؛ وأخذ يعد نفسه بدل ذلك لتولي الملك بالري
- 236 وذي" المقدسة في عهد بوذا كانت تمثل تقديسه لجلال الأشجار الصامت، وهو تقديس صوفي لكنه، تسليم، وهناك من آلهة الهنود الأولين ما هبط مع الزمن إلى هنود العصور التاريخي
- 237 تة؛ قد يجوز للفيلسوف أن يعبد الله في أي معبد شاء، ويركع أمام أي إله بغير تفریق لكنه سيجاوز هذه الصور العامة في العقيدة، الدينية التي تخ تفر معلوم وسيشعر بما
- 238 مين، حتى لقد فكر في رفض يده من حياة الجهاد مكتفياً بحياة الفلاحة في حقول الصين؛ لكنه عاود نفسه ففطم جيشاً جديداً وأبدى من الشجاعة ما ألهب الشجاعة في نفوس جنده و
- 239 ،ابنتي السياميون في عاصمتهم الجديدة "بنكوك" معيداً عظيماً، فيه إسراف في الزخرفة لكنه على كل حال إسراف لا يخفي جمال تصميمه إخفاء تاماً. 2. 533 BurmeseThe
- 240 ،إلى حد ما خلال الصفحات الآتية بما أوردناه فيها من تحليل للمجتمع الهندي وأخلاقه لكنه على وجه العموم كان يتسم بمظهر خرافي من حيث قبوله لمبدأ المحاكمة بالمحنة ونظ
- 241 ،ليس الدين أسس الأخلاق 342. values, rather than to create new ones. لكنه عون لها فقد يمكن تصور الأخلاق بغير دين وليس الأمر النادر أن تتطور الأخلاق
- 242 of Shiva, and often determined the form of the temple itself. 2,506 لكنه في مقورنا أن نحسن كم بلغت العمارة الهندية في الشمال من عظمة مفقودة وذلك ا
- 243 قد أفعم بآراء "سينسر" و"دارون" - على أنه ملحد لا يجد غير شقوة النفس في إلحاده لكنه في الوقت نفسه مزدر للأساطير والخرافات التي لم يكن الدين في رأيه إلا إياها؛
- 244 صور الوسطى أن تعدد الزوجات للزوج الواحد نظام ابتكره محمد ابتكاراً لم يسبق إليه لكنه في الواقع نظام سابق للإسلام بأعوم، طوال لأنه النظام الذي ساء للعالم البدائ
- 245 عصر الحجري العظيم، وإنما ظهرت منه قطع قليلة في آثار الثقافة المجذلية في بلجيك؛ لكنه في العصر الحجري الحديث الذي خلف لنا فضلات "المطبخ هو الذي نجد في آثار مزخرف
- 246 -"ره الظاهرة في الأدب الهندي- مثال ذلك ما نراه في أشعر "شاندي داس" و"جايديفا لكنه في الأغلب يتخز مراً للروح تسلم زمامها لله؛ أما في الحياة، الواقعة فأكثر ما
- 247 من زمن حتى فاضت أرواحهم، وكان له حريم من ستة آلاف امرأة يرعين له حياته الجنسية لكنه فيما بعد انصرف إلى زوجة، مفضلة هي "تورجهان" التي ، ظفر بها بقتل زوجها؛ وكان
- 248 هين ... وهو بحكم منزلته أسمى منزلة من سائر الحاكمين، لما له من جيوش وسعة سلطان لكنه فيما يبدو لم يكن في واقع الأمر يحظى بما كان ينبغي لرجل في مثل مكانته أن يحظ
- 249 ي زوجة مفضلة، هي "تورجهان"، التي ظفر بها بقتل زوجها؛ وكان يسود حكمته عدل محايد لكنه قلس؛ غير أنه إلى جانب ذلك قد أسرف في نفاقته إسرافاً أبهظ أمة كانت قد أصبحت
- 250 ،الطلة المدخرة، وأبعد من ذلك عن الحقيقي أن نقول أنه كان بديلاً للعملية الجنسية لكنه كان شعيرة جدية يقصد بها أن يحاكي ويوحى بالأعمال والحوادث الحيوية بالنسبة لل
- 251 ،هذا الإله نفسه قد عاونته على نظمها. بل أصبح له كاتباً يكتب ما يمليه عليه الشاعر لكنه كان اسرع في كتابته من الشاعر في، إملاته وفي ذلك الوقت عينه كان شاندي" دلس -
- 252 له صلة وربطاً؛ ومثل هذا الزواج الذي يتم بطريق الاعتصاب، لم يكن القاعدة الشاملة لكنه كان يقع في العالم البدائي حيناً بعد ،حين فالنساء عند هنود أمريكا الشمالية ج
- 253 له من أن تجعله يتفرد بمصالح من دون زملائه؛ لقد كان الإنسان البدائي عنيفاً جشعاً لكنه كان كذلك رحيماً، كريمياً مستعداً لاقتسام ما معه حتى مع، الغريب ولتقديم الهداي
- 254 ،(ق لعينين كسائر المنغوليين، رأسه يميل نحو اليسار، وفي أنفه ثؤلول (زائدة جلدية لكنه كان يكتب شكاكاً محترماً بنظافته ووقاره وهدونه وعينه للاعتين اللتين كانتا
- 255 فيما يظهر شهوات حسية ولا ميول تدفعه إلى الانغماس فيها؛ نعم إنه أكثر من زوجته لكنه كان زواجاً سياسياً فكان ، يتودد إلى أمراء الراجبوت بزواج بناتهم وبهذا كسبهم
- 256 مارستها مبدأ "أهمنسا" وهو ألا ينزل أحد الأذى بكائن حي، وكان أبوه أدرياً قادراً لكنه كان من زنادقة، الممولين فقد تقدمتصاً في إثر منصب بسبب، أمانته وأنفق ماله
- 257 للرجل، وكلما ازداد الرجل زوجات ازداد مالاً؛ وقد كان الفقير يتزوج من زوجة واحدة لكنه كان ينظر إلى ذلك نظرتة إلى وصمة العار وينتظر اليوم الذي يعلو فيه إلى المنز
- 258 ،مميزت أعمال والتزامات كثيرة وفادحة؛ فلم يكن يقوم بواجبات الكاهن العملية وكفى لكنه كان إلى جانب ذلك يعد نفسه للمهن الكتابية والتربوية، الأدبية وكان ينتظر منه
- 259 نسان وحده، بل إن لكل شئ روحاً، والعالم الخارجي ليس موثاً ولا خلواً من الإحساس لكنه كائن حي دافق. الحياة ولو لم يكن الأمر -كذلك هكذا ظن الفلاسفة- القدامى لكان
- 260 محول سنة ثمانية آلاف ق.م؛ وهو تاريخ أحدث من العصر الحجري القديم بالمعنى الدقيق لكنه كذلك لا يبلغ من الحدائة أن يكون من العصر الحجري، الحديث لأنه لم يكن قد وصل
- 261 ف شانكارا أن يفصل أجزاءها فيما كتب، وأن يوفق في الدفاع عنها في نقاشه مع الناس لكنه كذلك عبر عن أجزاء منها في شعر هو من أرهف الشعر الهندي الديني إحساساً ؛ ولما
- 262 "ج دلتري كبير ومسله؛ وبالقرب منه يقع معبد "لنجا راجا" وهو أكبر من معبد "راجاراني لكنه لا يبلغ في الجمال، مبلغه ومع ذلك فكل نقطة من مسطح البناء قد مرت عليها يد ال
- 263 وج " مستصحباً يونان"، فرفض كومرا" دعوته قائلاً أن "هارشا" يستطيع أن يفصل رأسه لكنه لا يستطيع أن يأخذ منه ضيفه؛ فأجابه "هارشا قائلاً إنني" : لا أقلقك إلا ساعياً
- 264 الفلسفة في أن معاً؛ فهو يستطيع أن يعفوا عن عامة الناس في عبادتهم لآلهة متعددة لكنه لا يجد ما يعفر به عن الإلحاد في "سانخيا" أو عن لا أدريه "بوذا" ؛ سافر إلى ا
- 265 وسطى، وفي أوروبا في عصرنا القائم، جاء "أكبر" فرغ ضريبة الأراضي إلى ثلث المحصول لكنه لقاء ذلك ألغى كل صنوف الضرائب الأخرى؛ ولئن كانت هذه الضريبة على الأرض
- 266 له، رقيق الكلام، محسن إحساناً لا ينتهي عند حد معلوم؛ ولقد زعم لنفسه "الاستنارة لكنه لم يدع، الوحي فما زعم قط للناس أن إلهاً كان يتكلم بلسانه؛ وهو في جدله مع خص
- 267 فارس، بعد اثني عشر عاماً قضاها في صعاب وتجواب، ثم عاد إلى الهند واستعاد العرش لكنه لم يلبث بعد ذلك إلا ثمانية أشهر إذ سقط من شرفة مكتبته قضى. نجبه، 1 253
- 268 فقتنمو، وبيحدثنا "تشيوي - تا - خوان" عن الكتب الكثيرة التي كتبها الناس في "ألكور لكنه لم يبق لنا من هذه المؤلفات صفحة واحدة؛ لأنهم صنعوا ما نصنع نحن، الآن وهو أ
- 269 من حقد أو كراهية؛ وقد هجم الفوغاء عليه ثلاث مرات، وضربوه ضرباً كاد يودي بحياته لكنه لم يرد العدوان بعدوان مثله أبداً ولما ، قبض على أحد المعتدين، عليه أبي أن يت
- 270 "ويون شوانج" أبنية كثيرة فيقولان عنها بأنها اشتهرت بروعة ما عرض على جدرانها " لكنه لم يبق لنا أثر واحد من هذه الأبنية وتبين صورة من أقدم الصور في التبت فناناً

- 271 'برون بصيغة الصدق- ألف فيل وثلاثون حصاناً وألف وأربعمائة غزال وثمانمائة خيلية لكنه لم يكن له فيما يظهر شهوات حسية ولا ميول تدفعه إلى الانغماس فيها؛ نعم إنه أك
- 272 ،إلى بوذا التماسات كثيرة ناعمة، فاستجاب لها وأذن للنساء أن يدخلن طائفته راهبات لكنه لم يوافق أبداً من صميم نفسه على هذا، القرار وفي ذلك يقال إذا " لم نأذن يا "
- 273 ،الحقيقي في يد وزيره الماكر كوتيليا" وكوتيليا" برهمي عرف القيمة السياسية للدين لكنه لم يتخذ من الدين هداية خلقية؛ فهو شبيه بديكتاتوريين هذا العصر في إيمانه بأن
- 274 سجن غاندي سجناً منفرداً 2,712 "four-and-fifty years and my poor health." لكنه لم يتألم وكتب يقول لست "أرى أحداً من المسجونين، الآخرين ولو أنني في الحق ل
- 275 other sense is Spirit an agent, or concerned in creation at all". 1,728 لكنه ليس بالفيلسوف، المادي بل عكس ذلك هو، الصحيح لأنه مثالي وروحي على طريقته الخ
- 276 ،أنه مستطيع أن يحطم العالم تحطيماً إذا تركه واسترسل في النعاس؛ إن العالم موجود لكنه "مايا" وليس معنى الكلمة أنه وهم بل هو ظواهر هو مظهر اشترك عقل الإنسان في ت
- 277 ،؛ ولقد تمنى كما تمنى من قبله "أكبر" - أن تتحد الهند كلها في عقيدة دينية بسيطة لكنه - مثل "أكبر" لم يحسب حساب الخرافة وتواصلها في قلوب الدهماء؛ ولهذا فقد أصبحت
- 278 ،لأبيه "هميون"، وفيه يتمثل طراز من الفن الخاص به - هو بسيط التخطيط، معتدل الزخارف لكنه مع ذلك ينبئ برشاقة بنائه عما سنتتهي إليه الطريق في أبنية شاه "جهان التي تف
- 279 ،عم إننا لكاهن قد أضر الناس بإبقائه على الخرافة وباحثكاره لضروب معينة من المعرفة لكنه مع ذلك عمل على حصر الخرافة في نطاق ضيق وكثيراً ما كان يحمل الناس على إهمال
- 280 ف باحثاً عن أدلة من خبرته ومن منطق العقل، يؤيد بها كل تعاليم تلك الكتب المنزلة؛ لكنه مع ذلك يختلف عن "كوبناس" في أنه ينكر على العقل وحده قدرته على القيام بهذه
- 281 ،اء الأذنين؛ والطلب من أهل أوربا، يفرغ ما يحدثه البدائيون في أجسامهم من تشويه لكنه مع ذلك يزيه بما عليه هو من وصمات يعدها علائم، الشرف 433 wasClothing
- 282 ي يمسك به على هذا النحو، ولكن بعد إهماله فترة من الزمن؛ وأخذ يستخدمه أداة للنقل لكنه مع ذلك كاد أن يسلكه في مجتمعه الإنساني كأنما هو سمنه فهو يرميل وهو شريك في
- 283 يفقر عواقب الأمور تديراً دقيقاً، وله قدرة على الكذب الماهر في سبيل بلاده وربه؛ لكنه مع ذلك كله كان أقل المغول قسوة وأطفهزاجاً؛ قل القتل في، عهده وكاد يستغن
- 284 قد أدى إلى زوال السهولة واليسر الفطري الذي كانت تتم به الحياة الجنسية البدائية لكنه من ناحية، أخرى بحيلولته دون التطور الجنسي في سن مبكرة والأمومة قبل، وأنها
- 285 مرسومة بالألوان فسرها كثير من الباحثين على أنها رموز؛ وقد يكون هذا موضعاً للشك لكنه من الجائز أن تكون - الكتابة بمعناها الواسع الذي يدل على رموز من رسوم تعبر عن
- 286 ،روح، والتي هي أعز عقائد الهنود على قلوبهم؛ وهو وطني يتحرق شوقاً إلى حرية الهند لكنه وجد في نفيه الجراءة فاحتج على الإسراف في النعرة القومية والسعي وراء المصالح
- 287 لمحة من جمال النبات أو الحيوان كان قميناً أن يزول، أو تلمح معنى عابراً لظرف قائم لكنه وشيك، الزوال ثم تعرضه سلكناً ثابتاً أمام حس يتلأأ في استمتاعه بما يرى أو أ
- 288 ،ه فن الرسم، أن يتعد تعليمه، حتى إذا ما شب الغلام، أصبح أعظم رجال الفن في عصره لكنه وهو في أوج شهرته طعن نفسه طعنة قاضية، 2 461 things, do men Wherever
- 289 أساس انه كان يجلب العار لعامة الناس. فقبل ان ينكر حبه لـ "رامي" في احتفال علني؛ لكنه وهو يباشر الطقوس الخاصة بذلك، الإنكار رأى "رامي" بين الحشد المجتمع فعد إلى
- 290 يجهل طبيعة ما يدور في عقل المرأة ويصور لنا "فاتسيابانا" صورة جميلة لفتاة عاشقة لكنه ينتجه بمعظم حكمته إلى تصوير فن الأوبن في التخلص منها، بالزواج وفن الزواج في
- 291 ،تكون زوجته قد "عرفت" رجالاً غيره قبل زواجها منه، ولا يؤذيه أنها الآن تضامع ضيفه لكنه يتوثر بالغضب - باعتباره مالكا لا باعتبار دعاشقاً - إذا ما رآها تضامع رجلاً بغير
- 292 ،بث حيناً من الدهر يحكم على غرار جده "شانندرا جوبتا"، أي لبث يحكم بلاده في قسوة لكنه يحكمها حكماً جيداً؛ فيحدثنا يوان "تشاننج الرحالة الصيني الذي أنفق أعواماً
- 293 ،ل قواعد الزواج من داخل أو من خارج، فالشباب ينبغي أن يتزوج داخل طبقتهم الاجتماعية لكنه يختار زوجته من خارج مجموعته العائلية؛ وله أن يتزوج من زوجات كثيرات لكن واحد
- 294 ،ي حمل الجنين أو ولادته؛ إن "الهمجي" لا يعرف شيئاً عن البويضة والجرثومة المنوية لكنه يرى الأعضاء الظاهرة أمام، عينيه التي تشترك معاً في هذه العملية، فيقولها فيفي
- 295 ،،الفينا" أو غيرها من نوات الأوتار؛ بل قد يعلم غيره التمثيل أو الغناء أو الرقص" لكنه يستحيل أن يفكر في التمثيل أجوراً أو ، في النسخ في آلة موسيقية وكانت الحفلا
- 296 ،فيغرم "بشاكورتالا" في سرعة نعهدها في خيال الأبناء، ويتزوج منها في الفصل الأول لكنه يستدعي فجأة للعودة إلى عاصمته؛ فيتركها واعدأ إياها أن يعود إليها في أقرب ف
- 297 هو حقيقة واقعة أكثر منه مثلاً أعلى ثم هو لا يحرم عبادة الآلهة الشائعة بين الناس لكنه يسخر من فكرة إرسال الدعوات إلى "المجهول" وفي، ذلك يقول إنه "لمن الحق أن نظ
- 298 ،بت الحفر؛ على نحو يغري الرائي بالوثوب إلى نتيجة يؤمن بها، وهي أن الفن لا يتقدم لكنه يغير صورته، وكفى، 2 417 the through this, to time that From
- 299 مسرحي في الهند، في منزلة واحدة مع مثيله في اليونان أو في إنجلترا أيام اليبابا؛ لكنه يقارن مع المسرح في الصين أو اليابان فيكون له التفوق؛ كلا لا يجوز لنا أن نبح
- 300 ،طائفته أعضاء الطوائف جميعاً بغير تفرق؛ إنه لا يهاجم نظام الطبقات مهاجمة صريحة لكنه يقول لتلاميذه في وضوح: وجلاء انتشروا" في الأرض كلها وانتشروا هذه العقيدة؛ قو
- 301 خها، فيلتمس الملك عفوها، وتعفو عنه، فيتخذها ملكة له، وتنتهي المسرحية بدعاء غريب لكنه يمثل النمط الهندي: المؤلفون، 2 323 'May subject their for only reign kings
- 302 ،ة تظهر آثار ضئيلة من التضحية بالإنسان، كما ظهرت في فاتحة المدن كلها تقريباً لكنها آثار قليلة بحوطها، الشك وكذلك أشبهت الهند فارس في أنها كانت تحرق الحصان أح
- 303 سيد الكامل السيادة على الزوجة والأبناء والعبيد وكانت المرأة مخلوقاً جميلاً يجب لكنها أحط منزلة من الرجل؛ تقول أسطورة: هندية أن "تواش تري" المبدع، الإلهي حين أرا
- 304 د لهم ويفوقهم عدداً بنسبة كبيرة؛ وكانوا جميعاً مسلحين بعقيدة دينية حربية النزعة لكنها أسمى بكثير في توحيدها الجاد من كل المذاهب الدينية الشائعة إذ ذاك في الهند؛
- 305 ملايينها الصامته في اتحاد جديد من الوعي السياسي، وارتابت الهند في قيمة الوسيلة لكنها أكبرت الغاية المنشودة؛ فإذا كانت قد تزعت ثققتها بغاندي السياسي فقد أخلت ف
- 306 ،أن يكون مصحوباً بسكينة الفؤاد، ولما كانت مشكلة الحياة الحقيقية ليست هي آلامها لكنها الآلام التي تصادف من لا، يستحقونها فإن ديانة الهند تخفف من هذه المأساة الب
- 307 separate them, and perhaps tomorrow they will be united again. 110 لكنها الحروب هي التي تخلق الرئيس وتخلق الملك وتخلق الدولة؛ كما أن هؤلاء جميعاً هم
- 308 ،ة آخره، وبهذا ترى كيف أنه لم يلبث تشكك بوذا أن زال ليحل محله عند أتباعه إيمان لكنها إلى جانب ذلك لا تورد في نصوصها عبارة تدل على العقيدة بأنه، شخص بل لا تتكرر
- 309 الحياة الواقعة؛ حتى كلمة "شودرا" قد اختفت في الشمال، بينما ظلت في الجنوب قائمة لكنها بائت لفظة تدل دلالة غامضة على كل من ليس برهمي؛ والواقع أن الطبقات الدنيا
- 310 كي يزيد الرأي وضوحاً، صاغ لهم "قواعد خلقية خمسة" يهتدون بها- وهي بمثابة الوصايا لكنها بسيطة، مختصرة غير أنها قد تكون أشمل نطاقاً وأعرض التزاماً مما ، تقتضيه الو
- 311 ،ستطيع إطلاق هذا الاسم الضخم على بناء الكوخ البدائي، لأن العمارة ليست مجرد بناء لكنها بناء جميل؛ وإنما بدأت العمارت فناً حين فكر رجل أو فكرت امرأة لأول مرة أن ت
- 312 "Melting the heart more than any word." 2,320 لم تتشكل بعد كلاماً... 2,319 لكنها تذيب الفؤاد أكثر مما تذيبه الألفاظ كاتنة ما كانت، 2 321 appe Shakuntala
- 313 نية المصنوعة من العاج والعظم والقرن، وهي تبلغ حدها الأقصى في مشابهة وإبر متواضعة لكنها تصل حد الكمال في، الإتقان وهذه المرحلة هي التي تميزت في الفن برسوم أنثامي"
- 314 ،اهد فتانتا الحزينة بأن الملك سيظل يذكرها ما دامت محتفظة بالخاتم الذي أعطاه لها لكنها تفقد الخاتم وهي تستحم؛ ولما كانت على وشك أن تكون أما فقد ، ارتحلت إلى قصر
- 315 ،يقية، والنشاط، والهدوء، والغبطة، والتركيز، وعلو النفس؛ تلك هي مكونات الزفافا لكنها تكاد لا تكون عواملها التي تسبب، وجودها أما العامل المسبب، لوجودها والمصدر

- 316 مة "فيثيشا" ومعناها "الجزئية"، فالعالم في مذهب "كانادا" مليء بطائفة من الأشياء **لكنه**جميعاً لا تزيد على كونها تركيبات مختلفة من الذرات صيغت في هذا القلب أو ذ
- 317 مجموعات كبرى من كائنات حية مستقل بعضها عن بعض؛ بعضها مرئي وبعضها خفي **لكنه**جميعاً من طبيعة العقل ثم هي جميعاً من طبيعة المادة وهي كذلك جميعاً تمزج
- 318 وكان للنساء بين هنود سنكا قوة عظيمة قد تبلغ بهن حق اختيار الرئيس، هذا كله صحيح **لكنها** حالات نادرة لا تقع إلا قليلاً أما ، في أكثر الحالات فمنزلة المرأة في المجتمع
- 319 من وداعة وبعث عن الهوى وسذاجة وعفو عن الأعداء؛ وإنه لما يذكر حسنة لمعارضيه **لكنها** حسنة أكبر بالنسبة له، هو أن حسن معاملته لهم ولم يكن ذلك محل مقاومة -منهم
- 320 نه صدمة قوية للبراهمة، فلكي يحضوه (هكذا تقول الرواية) أرسلوا إليه زانية تغويه **لكنها** حولها إلى، عقيدته ولم يكن ذلك صعباً، عليه لأن عقيدته لم تكن مجموعة من فروع
- 321 د هج- هو صميم أسفار اليونان، وكثير غير هذا من الدروس تصادفه في هذه الأسفار **لكنها** دروس فرعية بالقياس إلى ذلك ففي هذه المحادثات نرى عقيدة تتناسخ الأرواح قد ت
- 322 رقم (1) ورقم (2) قاعات فسحة للاجتماع، سوقها - المنحوتة والمرسومة بزخارف رصينة **لكنها** رشيقة - قائمة على عمد منقوشة بخطوط، محفورة مربعة عند أسفلها مستديرة عند قم
- 323 ماء إلى الأرض ليتعبد شيئاً ما مما وقع في حياة بوذا؛ وعلى جدار آخر صورة تخطيطية **لكنها** زاهية، الألوان لأميرة مع وصيفتها؛ وترى مختلطاً بهذه الآيات الفنية تحشداً مت
- 324 اة القصير، دع عنك مدى عشرين عاماً؛ فيحق لنا إذن أن نختم بقولنا إن الأخلاق نسبية **لكنها** ضرورة لا غنى عنها. 227 Since arepresent customs basic and old
- 325 نى التبت، وإنما تظهر هذه العادة حينما زاد عدد الرجال على عدد النساء زيادة كبيرة **لكنها** عادة سرعان ما تنتفي على يد الرجل القوي الغالب ولم نعد نعلم من نظام تعدد ا
- 326 في الهند يكتبان بسنسكريتية كانت قد أهملت بين الناس كأداة للتفاهم منذ زمن طويل **لكنها** عاشت لتكون لغة للعلماء الذين لا تربطهم لغة مشتركة، أخرى كأنها في ذلك لغة "
- 327 أم الأخرى، إذا ما حكمنا عليهم أو على فنونهم بمعايير وغايات تتفق وطبيعة حياتنا **لكنها** غريبة بالقياس إلى الحياة. عندهم، 419 In b yet not had artist the India
- 328 في إراحة الإنسان إذا ما وجد عسراً في فصل نفسه عن بدنه المتألم وذكرياته المعذبة **لكنها** فلسفة - فيما يظهر - قد عبرت تعبيراً صادقاً عن الحالة النفسية التي سادت اله
- 329 of its birth; and it won them without shedding a drop of blood. 1,440 **لكنها** في ذلك الوقت نفسه كانت تكسب لنفسها كل ما عدا الهند من العالم الآسيوي تقريباً
- 330 في شتى أنواع المخلوقات 2,298 In creatures of all kinds; in women most. **لكنها** في النساء أكثر منها في غيرهن، 299 The foreggs her leaves cuckoo
- 331 الوسطى؛ والمبارزة ضرب من ضروب المحنة، وقد ظن المؤرخون أنها قد انقضت عهداً **لكنها** في طريقها إلى العودة من جديد في أيامنا، هذه وهكذا نرى الفارق بين الإنسان ا
- 332 عداتهم أن يفوها لفاً متقناً حول عوسهم في أشكال مختلفة تدل على طبقة لابسها **لكنها** في جميع الحالات تتألف من قمائم حريري لا ينتهي، طوله تظل تفكه بغير نهاية كأن
- 333 "ى شخصية الملك، لأن السلطة العليا المتركة في يد الحاكم كانت خيراً في عهد "أكبر **لكنها** كانت شرماً مستطيراً في عهد "أورنجزيب"؛ ولما كان الحكام الأفغان والمغول قد ا
- 334 ،طورية لمغولية في الهند أثناء حكمه أوج رفعتها، إذ امتدت رفعتها إلى بطاح الدكن **لكنها** كانت قوة لا تقيم أساسها على حب، الشعب وكان لا بد لها أن تنهار عند أول لمسة
- 335 بئنه يقوم على مجموعة من الجدر فوق نثر من الأرض؛ هذه المعابد كانت بسيطة الظاهر **لكنها** كانت كثيرة التفصيلات غنية الفن من الباطن - ولعلها في ذلك أن تكون رمزاً موف
- 336 بينهم وسائل التجارة والسفر حتى بلغت مرحلة استخدام الجواد والعربة ذات العجلتين **لكنها** كانت تعاني من الصعاب ما كانت تعانيه في القرون الوسطى؛ وكانت القوافل تستوقف
- 337 الراجيونان؛ وكثيراً ما كانت تكتفي تلك الآثار الفنية بمجرد تخطيط أولي للموضوع **لكنها** كانت دائماً تنتفض بالحياة وتبلغ من جمال الزخرف حد الكمال؛ وإنك لترى في متحف
- 338 مجرت معها القلق والرق، نعم إن الفردية حركت في الممتازين من الرجال قواهم الكامنة **لكنها** كذلك نفخت نار التنافس في الحياة فأشعلتها وجعلت الناس يحسون الفقر إحساساً
- 339 لبدائي، **لكنها** لم تنتشلهم من ذلك الفقر انتشاراً، وأما الفردية فقد جاءت بالثراء **لكنها** كذلك جرت معها القلق، والرق نعم إن الفردية حركت في الممتازين من الرجال قواه
- 340 كبرى وعلى ذلك فنشأت الملكية لم تود فقط إلى مطالبه المرأة بالوفاء التام لزوجها **لكنها** كذلك ولدت في الرجل شعوراً بالملكية إزاء زوجته، حتى حين يعبرها، لضيفه فهو إ
- 341 وفرون على إنتاج العلم والفلسفة والأدب والفن؛ نعم إن المدنية تبدأ في كوخ الفلاح **لكنها** لا تزدهر إلا في المدن 15 There are civilizational conditions racial no
- 342 ص- الخلاص أولاً من الشهوة، ثم الخلاص من الحياة؛ والنرفانا هي هذا الخلاص أو ذاك **لكنها** لا تبلغ غاية أمدها إلا إذا تحقق الخلاص معاً؛ ولقد عبر الحكيم -يهاتري" ه
- 343 مخلصوا حياتهم من حوادث الفقر والجهل وما يترتب عليهما من مرض في المجتمع البدائي **لكنها** لم تنتشلهم من ذلك الفقر، انتشاراً وأما الفردية فقد جاءت، بالثراء **لكنها** كذلك
- 344 الأله قول الصدق"؛ ولقد أقامت حكومة روسيا القديمة دوراً للمحاكم في جزر ألوشيا **لكنها** لم تصنع شيئاً قط مدى خمسين عاماً، ويقول برنتن "Printon" كانت: " الجرائم وال
- 345 مخالبا المخيفة على طائفة كبيرة من الناس، ربما فاقتها من حيث العدد إلى حد بعيد **لكنها** لم تخذ بعد نظاماً يحدد. أوضاعها ذلك .. هو أصل الدولة ويقول، "لستر" وورد Les
- 346 لم تكدهور المسرحية بعد "كاليداسا 2,338." is boundless, and the world is wide. **لكنها** لم تستطع بعد أن تنتج رواية في قوة شاكوتالالا" أو عربية "الطين"؛ فقد كتب
- 347 لأحد مفر من حفظ نصوص الفيدات، ويشتمل منهج التعليم على القراءة والكتابة والحساب **لكنها** لم تكن الهدف الأساسي للتعليم؛ وكان الخلق أجدر عندهم بالاعتبار من الذكاء و
- 348 أي إلى عهد يقع نحو سنة 16,000 ق.م؛ وكذلك وجدت رسوماً أحدث تاريخاً من هذه بقليل **لكنها** ما زالت من بقايا العصر الحجري، القديم في كهوف كثيرة في فرنسا 499 Most
- 349 والروح متعددة بمعنى أنها موجودة في كل كائن عضوي 1,730 transmigration. **لكنها** متشابهة في هذه الكائنات جميعاً ولذا، فهي لا تكون عنصراً في تكوين الشخصية ا
- 350 وسيلة ازدهار العلم وازدهار الأدب، وانتشار السلام والنظام بين القبائل المتنازعة **لكنها** متصلة على، تتافرها لأن استخدام لغة واحدة لأعضتها جميعاً لدولة واحدة؛ إن بد
- 351 لت أحكام الفيدات؛ وكثير من مذاهب (استيكا) شكت في وجود الله كذلك أو أنكرت وجوده **لكنها** مع ذلك سميت بالمذاهب المؤمنة بأصول، الدين لأنها سلمت بصواب الكتب المقدسة ص
- 352 الحبيبين "إرفاشي" و"بورورافس" أنهما قضيا واحداً وستين ألف عام في سرور وغبطة؛ **لكنها** مع ذلك أصبحت للديانة الهندية إنجيلاً ثانياً لوضوح لغتها وروعة قصصها وسلامة
- 353 لثياب في صنوف شتى؛ وفوق هذا كله صنع الإنسان لنفسه العصا؛ ألا ما أبسطها اختراعاً **لكنها** من كثرة النفع بحيث لبث الإنسان ينظر إليها رمزاً للقوة، والسلطان من العصا ا
- 354 لها أبنية تراها - في أسوأ جوانبها - ضرباً من المرمز المزخرف كأنه قطع من الحلوى **لكنها** - من أحسن جوانبها - أصفى جمال بلغته العمارة في أرجاء الأرض جميعاً؛ فيها هي
- 355 مسخف؛ إن نفوسنا المضطربة ليست في حقيقة الأمر كائنات وقوى مستقلة بعضها عن بعض **لكنها** موجات عابرة على مجرى الحياة الدافق؛ إنها عقد صغيرة تتكون وتتكشف في شبكة ال
- 356 ،على الثقة فيها 2,232 Put trust in her, but trusts him not herself. 2,231 **لكنها** هي لا تتق. فيه، 233 waves the as inconstant as are Women 234
- 357 اة هي أن البظلة الساهرة أبدأ هي ضمان دوام المدنية؛ فالأمة ينبغي أن تحب السلام **لكنها** يجب أن تكون يوماً على أهية الاستعداد. للقتال، 1, 241 GREAT THE AKBAR VII.
- 358 بد منه حتى يعايش الناس بعضهم بعضاً، وقد تختلف هذه القواعد في الجماعات المختلفة **لكنها** ينبغي أن تكون في جوهرها واحدة في الجماعة الواحدة؛ وقد تكون هذه القواعد موا
- 359 أن يرى "بودميني"، وأخيراً وافق على الرحيل إذا مكن له من رؤية "بودميني" في مرآة **لكنها** أبوا عليه حتى، وهذا وبدل أن يجيبوا له رجاءه تصافرت نساء شيتور وانضممن إلى ص
- 360 وأما تنظيم العمل فيظل منحل العرى لدى النشاط ما دام الناس يعملون لأنفسهم؛ 92 **لكنها** إذا كانوا يعملون لغيرهم فإن تنظيم العمل لا بد أن يعتمد في النهاية على القو
- 361 ريخ الجانبين وأساطيرهم، وراحوا يعبدونهم مخلصين لهم العبادة مقيمين لهم الشعائر؛ **لكنها** اعتبروا هؤلاء المؤلفين أنفسهم خاضعين للتناسخ، والتحل ولم يعدوهم خالقين لل
- 362 ناً مؤلفاً من شعرة واحدة، وتنافس مصورو هذه المدرسة أيضاً في إجادة تصوير الين **لكنها** بالقياس إلى المدرسة الفنية السالفة أكثروا من الألوان وقللوا من جو الألوان

- 363 رب إلى المهاجرين منهم إلى الفاتحين، شأنهم في ذلك شأن الجرمان في غزوه لإيطاليا لكنهم جاءوا ومعهم أجسام قوية وشهية عارمة للطعام، والشراب وحشية لا تتردد في اله
- 364 ،الناس، فكانت جنازة متواضعة، وليس أبناؤه ورجال حاشيته ثياب الحداد بمناسبة موته لكنهم خلعوا في مساء اليوم، نفسه فرحين بوراثتهم للملك من بعده فكان موته موتاً مر
- 365 " على الآخرين، وقد كان هذا الميل مجبولاً في فطرة أسلافه "بابور" و"هميون" و"أكبر" لكنهم دسودساً في نمايتهم، التتريه فكان يتمتع أن يرى الناس يسبحون، أحياء أو تنفذ
- 366 لسم فتقلته ولا ينكر "مانو" عن هذه العادة شيئاً؛ ولقد عارضها البراهمة أول الأمر لكنهم علوا فقبلوا هو أخيراً خلعوا عليها قداسة دينية تحميها من، العيب وذلك بأن ج
- 367 و حين تصور القلب مركز الشعور وأدائه، وظنوا أن الأعصاب تصعد من القلب وتهبط إليه لكنهم فهموا عمليات الهضم فمما يستوقف النظر -بدقته أعني الوظائف المختلفة للعصارا
- 368 ر هاب يشل إرادته؛ أن أهل زيلنده الجديدة كانوا فيما يبدو للعين يعيشون بغير قانون لكنهم في حقيقة أمرهم كانت التقاليد تتحكم في كل مظهر من مظاهر حياتهم؛ كذلك أهل ال
- 369 سما في الأمر أرواً ومرعى لماشيتهم، ولم يحيطوا حروبهم بدعوى الشرف القومي لكنهم قصدوا بالحرب صراحة إلى رغبة" في مزيد من الأبقار وجعلوا ، خطوة خطوة يزحفون
- 370 نحووا في ذلك الوسائل العتيقة في فرض الضرائب، كما لجأوا أيضاً إلى السرقة الصريحة لكنهم كانوا يقيمون في الهند وينفقون غنائمهم تلك في، الهند فأعدوا إلى الحياة الا
- 371 ،ليفهموا ما يقال من عبارات الصلاة في تلك المعابد، لأنها كانت تقال بالسنسكريتية لكنهم كانوا يفهمون، الأوثان فيزيونها بالحلي ويطلونها بالطلاء ويرصعونها بكرم ال
- 372 ،خلال ذلك حلقات وسطى تم فيها الانتقال؛ فأهل مالينزيا كانوا يسلبون زوجاتهم سلباً لكنهم كانوا يعودون بعدئذ فيجعلون هذه السرقة مشروعة بأن يدفعوا لأسرة الزوجة مبلغا
- 373 ا بأنها "لا تزيد عن كونها منزلاً للشهوات" وكثيراً ما كان البراهمة أنفسهم شاككين لكنهم كانوا يذهبون في الشك إلى غاية مده بحيث لا يسمحون لأنفسهم أن يهاجموا عقيدة
- 374 أصليين بأنهم عراة الأجسام عادة، ثم يضيف إلى ذلك قوله: "وبعضهم الآن يلبس الثياب لكنهم لا يقرونها كثيراً حتى إنهم ليرتدونها على سبيل الدع أكثر مما يرتدونها الت
- 375 ي السنديانة السوداء، وآخر على السنديانة البيضاء، وثالثاً على السنديانة الحمراء؛ لكنهم لا يعرفون كلمة واحدة تدل على السنديانة بصفة، عاملة ثم بالطبع ليس لديهم كلمة
- 376 ،اب الذين يساعدهم الحظ في الدخول يتعلمون مجاناً بما في ذلك أيضاً المسكن والغذاء لكنهم لقاء ذلك كانوا يخضعون لنظام أشك أن يكون كنظام الأديرة؛ ولم يكن الطالب يسم
- 377 بيل عبت لا يجدي؛ وقبيلة "قي ذا" في سيلان اعترفت باحتمال وجود الآلهة وخلود الروح لكنهم لم يجاوزوا ذلك الحد بحيث يؤدون الصلاة أو يقدمون القرابين؛ وسأل أحدهم سائل
- 378 كان يشفى المريض في هذه الفترة، فإذا بقى المريض لجنوا بعدئذ إلى استخدام العقاقير لكنهم لم يكونوا يسرفون في استخدام العقاقير حتى في أمثال هذه، الحالات إذ كان معظم
- 379 نمل الأبيض أم على شجرة؟؛ إنني لم أر قط إليها!؛ وهنود أمريكا الشمالية تصوروا إليها لكنهم لم يعيدوه -وظنوا كما ظن -أيقور أنه أبعد من أن يعني بأمورهم وقال هندي من
- 380 لمقرون الوسطى، لكنهم لم يبلغوا ما كان يصبو إليه مهندسو العمارة في القرون الوسطى لكنهم لم يبلغوا منه قط هذه الدرجة من الكمال التي تراها في "هاليبيدا، 2 . 509 ."
- 381 بق، ولقد كان أبوه كما كان أبناؤه يشربون الخمر كما شربها ويأكلون الأفيون كما فعل لكنهم لم يكونوا يشبهونه في ضيطة لنفسه وكان له حريم يتناسب مع سعة ملكه فيروي لنا
- 382 فاستعملوا للزينة؛ فهم كما قال عنهم كوك" إنهم منذ الأزل قد رضوا لأنفسهم العري لكنهم ما زالوا يطمعون في الجمال وكذلك ، حدث أن مزق نساء أورينوكو ما أعطاهن إياه
- 383 ،الأراء في ذلك، وجاء الشيوخ الدينيون إلى فراش الموت يحاولون أن يردوه إلى الإسلام لكنهم منوا القتل؛ وهكذا قضى" الملك دون أن يجد من يصلي على روحه بين أنصار أية عقي
- 384 رية ووجدت آثار من النار بالقرب من الجمجمة؛ كما وجدت أحجار استخدمت آلات بغير شك؛ لكنهم وجدوا كذلك عظام حيوان ممزوجة بتلك، الآثار أجمع الرأي على أنها ترجع إلى عصر
- 385 منزلة العهد الجديد للأقطار المسيحية- مذهباً دينياً سامياً- يمارسه الناس أحياناً لكنهم بجلونه بصفة، عاملة بل إن هذه الفلسفة اللاهوتية الطموحة لتجد حتى في أوربا وأ
- 386 ،في طريقه إلى حيث ينفذ فيه الإعدام؛ ويلتزم ابنه من الجالدين أن يضعوه مكان أبيه لكنهم يرفضون؛ ثم تظهر "فاسانتا" في اللحظة الأخيرة؛ فقد شاهد "شارفيلكا" سامزثان"
- 387 ،الإباحة الجنسية الكاملة بضم من تنصر حديثاً، بل لا يكتفون بضم من طال أمد تنصره لكنهم يغرون أي زائر وقت ليشاهد حفلهم بالانغماس معهم في إياحتهم؛ عندئذ لا يحول ال
- 388 ،أربعة كلمة "الثنين- اثنين؟ وأهل "دامارا" لا يقولوا أن يبادلوا غنمتين بأربع عصي لكنهم يقبلون أن يبادلوا غنمة، بعصوين ثم يكررون العملية مرة أخرى؛ ولقد كان الحد و
- 389 تلتف يومها عن أمسها، وتنتهكهم بيوم طويل من عمل مجهد؛ مثل هؤلاء الناس يجمعون ثروة لكنهم ينسون فنون الحرب ومشاعرها؛ أما الصائد وأما، الراعي وقد ألفا الخطر ومهرا في
- 390 ون، مثل آلهة أبيقور، في مملكة بعيدة ظلية، وهم عاجزون عن التأثير في شئون الناس لكنهم ينعمون بارتفاعهم عن كل احتمال يؤدي إلى عودتهم إلى الحياة: 955 The road
- 391 ،حاكمهم بقضايا عن حرق العهود أو نهب الودائع، بل هم لا يحتاجون إلى أختام أو شهود لكنهم يودعون أشياءهم على ثقة بعضهم ببعض إنهم .. يقدرون الحق والفضيلة قترأ عظيما
- 392 كانت القوانين والضرائب كلاماً قاسياً 1,258 es secure) mellows into liberty. لكنهما كانا مع ذلك أقل قسوة منهما قبل ذلك، العهد فقد كان مفروضاً على الفلاحين أن
- 393 ن المسجونين الآخرين، ولو أنني في الحق لا أدري كيف يمكن أن يأتيهم الضرر من صحبتي لكني أشعر بالسعادة إنني أحب العزلة بطبيعتي وأحب ، الهدوء ولدي الآن فرصة سانحة لأ
- 394 ،الظروف موضع الاعتبار، أقيت حياة النوتي في "جنذوله" خيراً من حياة حاكم المدينة لكني أعتقد أن الفرق بين حياتهما أتفه من أن يستحق منا التدقيق في"أمره، 1 . 147
- 395 قوله: "أيها الفقيه، إنك متبحر في العلم لكثك خلو من الخبرة، أما أنا فلا علم عندي لكني رجل محنك؛ فكن على يقين أن الهنود لن يذلوا أو يطيعوا حتى ينزل بهم، الفقر وله
- 396 ،لأخ براهما قاتلاً: "أنا لم أسألك يا صديقي هل أنت حقاً كل هذا الذي ذكرت من صفات لكني سألتك أين تذهب العناصر الأربعة -الكبرى التراب والماء والنار -والهواء بحيث ل
- 397 ،هؤلاء الهمج ويقول شاهد آخر: " لقد رأيتمهم يقتسمون الصيد إذا كان لديهم ما يقسم لكني لا أنكر مثلاً واحداً لنتازعهم أو لتوجيههم النقد لطريقة التقسيم كأن يقولوا إ
- 398 دي) (المقصود هو الهندية التي كانت جارية في الحديث) لأنه بت اليوم قديماً مهجوراً ولكن أحد هؤلاء القليلين الذين استطاعوا قراءة، الأصل من رأيه إن تلك الملحمة تجعل
- 399 ره المؤلف المزعم للملحة الأخرى الأكبر منها، يظهر في الحكاية شخصية من شخصياتها ولكن الأرجح أن القصيدة من إنشاء عدد كبير من المنشدين، العابرين أمثال أولئك الذين
- 400 ،فهم- دور المضحك في المسرحية؛ ويطلب "شارو" من "مايتريا" أن يهب الآلهة قرباناً ولكن البرهمي يرفض الطلب قائلاً ما: " غناء القران للآلهة التي عبدتها ما دامت لم ت
- 401 how to achieve Nirvana here, and annihilation hereafter. 1,072 ولكن إن كان ذلك كذلك فكيف يمكن أن يعود الحي إلى الحياة من جديد في ولادة ثانية؟
- 402 ليه قائلاً إنه على استعداد أن يدفع ثمناً عالياً لفيلسوف إغريقي من الطراز الصحيح ولكن أنتيخوس" لم يستطيع إلى إجابة الطلب بسبباً لأنه ، لم يجد فيلسوفاً يونانياً م
- 403 ناشئ الذي أحسنت تربيته وتعليمه، مدين لأستاذة على الأقل بمقدار ما هو مدين لأبيه؛ ولكن أين عساي أن أجد مثل هذا التعليم الجيد مما لفتنتي؛ فقد علمتني أولاً أن القرن
- 404 ،فالهم لعبا يلهون بها، ولقد لبث الإنسان يأكل الحيوان الذي يمسك به على هذا النحو ولكن بعد إهماله فترة من الزمن؛ وأخذ يستخدمه أداة للنقل لكنه مع ذلك كاد أن يسلكه
- 405 في طبيعة المعرفة وفي حدود العقل؛ فهي لا تبدأ بمثل فيزيقياً "طالبين" و"ديمقريطس" ولكن بمثل نظرية المعرفة عن"ك" و"كان"ت؛ والعقل عندها هو ذلك الذي ندركه إيراك

- 406 الجحيم، مرسوماً بأن كل من يدخل ذلك الجب المخيف، لا يجوز له قط أن يخرج منه حياً؛ ولكن حدث ذات يوم أن ألقى في ذلك السجن قديس بوذي بغير أن يكون هناك ما يبرر ذلك ال
- 407 اته؛ إن ما بقي لنا كله في كهوف، حيث عز على عوامل المناخ أن تتسلل إليها فتنفسها ولكن ذلك لا يقتضي أن إنسان ما قبل التاريخ لم يكن فناً إلا حين سكن الكهوف؛ فريم
- 408 the literature of Swaraj uses the speech of the conquerors. 1,846 ولكن عامة الناس في الوقت نفسه كانوا - في شمال الهند حول القرن الخامس قبل الميلاد
- 409 ، بمقدار جديد؛ وهو يكتب في الأيام العادية يبيع من اللون على خديه وكتفيه وصدره ولكن كان في مناسبات، الأعياد يحس ما يحسه العريان من خلج إذا لم يصبغ جسده كله من
- 410 نعم 804 "Yes, but just how many gods are there, Yajnavalkya?" 803 ولكن كم عدد الآلهة على وجه اليقين يا جنافالكا؟ 805 One and 806 half. "إل
- 411 نعم 800 "Yes, but just how many gods are there, Yajnavalkya?" 799 ولكن كم عدد الآلهة على وجه اليقين يا جنافالكا؟ 801 Two. 802 "هما اثنا 8
- 412 نعم 796 "Yes, but just how many gods are there, Yajnavalkya?" 795 ولكن كم عدد الآلهة على وجه اليقين يا جنافالكا؟ 797 Six. 798 "عندهم ستة 7
- 413 نعم 792 "Yes, but just how many gods are there, Yajnavalkya?" 791 ولكن كم عدد الآلهة على وجه اليقين يا جنافالكا؟ 793 Thirty-three. 794 "عدهم
- 414 نعم 808 "Yes, but just how many gods are there, Yajnavalkya?" 807 ولكن كم عدد الآلهة على وجه اليقين يا جنافالكا؟ 809 One. 810 "إنه إله واحد
- 415 into decency, and perhaps into generosity to the priests. 1,452 ولكن كما أن الموت عقوبة، الولادة فكذلك الولادة تخيب لرجاء الموت؛ فالإله نفسه ال
- 416 of natural selection among primitive nations and groups. 112 ولكن كيف انتهت الحرب إلى قيام الدولة؟ لم يكن ذلك لأن الإنسان ميال بفطرته للحروب
- 417 لزوجة التي مات زوجها حية"، ويزداد زواج الأراذل كل يوم وتعدد الزوجات جائز قانوناً ولكن لا يمارسه إلا قليلون وإن رجاء الساتحين ليخيب حين يجدون أن راقصات المعبد أوش
- 418 ، فسكان استراليا الأصليون يطلقون اسماً على ذيل الكلب و اسماً آخر على ذيل البقرة ولكن ليس في لغتهم كلمة تدل على "ذيل" بصفة عامة وأهل تسمانيا يطلقون على كل نوع من
- 419 the reward of the highest saintliness is never to be reborn. 1,074 ولكن ما "الرفانا"؟ أنه من العسير أن تجد لهذا السؤال جواباً خائفاً لأن ، الزعيم ق
- 420 life, but they have no absolute validity or objective truth. 1,812 ولكن ما الله؟ إنه كما في النفس نفسان الذات ؛ "أتمان والعالم ، عالمان عالم الظ
- 421 الانغماس في شهوات الحس، أو هو على أحسن تقدير محاولة التحكم في زمام تلك الشهوات؛ ولكن هذه المحاولة نفسها تدنو من شهوة أخرى هي رغبة إيقاع الأذى مما يجعل الزاهد ي
- 422 الحسية والتي نفهمها بردها إلى أصولها، فالخيال أيسر وسيلة من العلم في حكم الناس؛ ولكن هل كانت هذه الفائدة الخلقية هي أصل العقيدة الدينية وأساسها؟ RELI IV.269
- 423 ن فقدي تحلكن بالأنوف أو يتشمم أحدهما الآخر، أو يضرب كل منهما زميله ضرباً رقيقاً ولكن هؤلاء الناس - كما أسلفنا - يستحيل أن يقبل أحد منهم أحداً ؛ وبعض القبائل الغل
- 424 إننا يا أخانا لا ندري أين يكون براهما، ولا لماذا كان ولا من أين جاء؟ 1,054 ولكن يا أخانا إذا ما بدت لنا بوادر مجيئه إذا ما أشرق الضوء وسطع، المجد عندئذ سي
- 425 ثها في القتال بزعمها لهم أن الأعداء القتلى سيكونون لهم عبيداً في الحياة الآخرة؛ ولكنك من ناحية أخرى ترى الرجل من قبيلة بانتو " Bantu إذا قتل عدوأمه خلق رأس ن
- 426 شاكيا" المدلة بنفسها؛ كان أميراً أو ملكاً على كابيلاستو" عند سفح الهمالايا؛ ولكننا في حقيقة الأمر لا نعرف شيئاً عن بوذا معرفة اليقين؛ فلو رأيتنا قد قصصنا عل
- 427 بجهة لا ينبغي أن ننساق وراء الخيال في تصوير حياتهم بحيث نجاوز ما تبرره الشواهد ولكننا قد نشك من جهة أخرى أن الدهر قد محاثراً لو بقيت لضيق مسافة الحلف بين ا
- 428 ،أما من الوجهة الروحية، فهي ما تزال تكافح الخرافة والإسراف في بضاعتها اللاهوتية ولكننا لا نستطيع التنبؤ بالسرعة التي تستطيع بها أحماض العلم الحديث أن تذيب آلهته
- 429 د قصصنا عليك هاهنا القصص التي جمعت حول اسمه، فليس ذلك لأنها تاريخ نريد إثباته ولكننا نرويهما لأنها جزء ضروري من الأدب الهندي والديانة، الآسيوية ويحدد العلماء م
- 430 يا أخي- أرى كل شيء وأعلم كل شيء وأتنبئ حقيقة كل شيء؛ ولهذا لم أجيبك في حضرتهم؛ ولكنني أيتها ، الأخ لست أدري أين تذهب هذه العناصر الأربعة - الكبرى التراب والماء و
- 431 ،وليس هذا البناء أفخم الأبنية 2,554 d nobility as the last man's consolation. ولكننا أجمعها جميعاً ؛ فإذا ما بعدت عنه قليلاً بحيث تخفى عليك تفصيلاته، الرقيقة لم
- 432 سرى : وهي أن جوهر النفس فينا ليس هو الجسم، ولا هو العقل، ولا هو الذات الفردية ولكنه الوجود العميق الصامت الذي لا صورة، له الكامن في دخيله، أنفسنا هو "أتمان" ؛
- 433 ، كان ينتمي إلى طبقة "الكشاثرية"- أي المقاتلين- أحسن تدريبه في الفنون العسكرية ولكنه إلى جانب ذلك جلس عند أقدام الحكماء حتى أتقن دراسة النظريات الفلسفية كلها ا
- 434 سى زملؤه جريمته؛ و قبائل الكفير تعد القاتل نجساً، وبطلبونه بتسويد وجهه بالفحم ولكنه بعدئذ أن غسل جسده ومضمض فمه وصبغ جلده بلون بني قبلوه في الجماعة من مجدود
- 435 ا، هي الحال في كل أرجاء العالم، كان في الهند إذ ذاك تفاوت واسع بين الفقر والغنى ولكنه لم يبلغ اليوم في الهند أو أمريكا؛ ففي أسفل السلم كانت هناك أقلية صغيرة من
- 436 ،الكلمات التي هي أسماء لأنواع لاستطاع الإنسان أن يفكر في هذا الإنسان وهذا ذلك ولكنه لم يكن ليستطيع أن يفكر في "الإنسان" بصفة ،علمة لأن العين لا ترى الأنواع بل
- 437 « بتلك الخلال التي يقال إنها كانت تميز "مؤسس المسيحية"؛ إنه لم يفه باسم المسيح ولكنه مع ذلك كان يسلك في حياته كما لو كان يأخذ بكل كلمة مما جاء في موعظة "الجبل
- 438 ،لأعلام والأدباء أصحاب الأسلوب الرشيق، فدرس الرياضة والطبيعة والفلسفة اليونانية ولكنه بز أسلحة في سفك النماء وارتكاب، الفطائع من ذلك أنه جعل من ابن أخ ل
- 439 لتقافة تخلق النمط الذي يصاغ عليه. ليست المدنية البريطانية وليدة الرجل الإنجليزي ولكنه هو صنيعتها فإذا ما رأيتها يحملها معه أينما ذهب ويرتدي حلة العشاء وهو في ت"
- 440 في تكريم الأجانب وفي الحفاوة بهم ... إنه حاكم عظيم ورجل يغلب على أخلاقه العدل ولكنه يثور بالغضب فجأة حين بعد حين وهو ... بحكم منزلته أسمى منزلة من سائر الحا
- 441 بومة الأجنبية القائمة عليهم، وإلى حد ما إلى توحيد اللغة الأجنبية التي يتكلمونها ولكنه يرجع فوق هذا وذلك إلى اتحادهم في الطموح إلى الحرية طموحاً صهرهم في وحدة مت
- 442 برية غرابية الصيغ التي يستعملها "توم سوير" في معالجته للزوائد الجلدية عند مرضاه ولكنها أحياناً أخرى تعرض عليك ما قد تظنه أعرق ما ورد في تاريخ الفلسفة من ضروب ال
- 443 ،العقل وأن يفهم العالم وما بينهما من علاقة، إن أسفار اليونان شاد قديمة قدم هومر ولكنها كذلك حديثة حدثاء كانت" 763 . The and near,upa,of composed is word
- 444 ،ني أو الجنسي بفعل صرخات أو نغمات موزونة؛ وكانت آلات العزف محدودة المدى والأداء ولكنها من حيث الأنواع لا تكاد تقع تحت الحصر؛ فقد بذل الإنسان كل ما وهبته الطبيعة
- 445 ،ر، وأما في كريت فقد ظهرت حول سنة 1600 ق م؛ إن الفينيقيين لم يخلقوا أحرف الهجاء ولكنهم اتخذوا منها سلعة للبيع والشراء؛ فقد -أخذوها فيما -نظن من مصر وكريت وأدخلو
- 446 ن أن الرابطة الزوجية ينبغي أن تدوم بين الزوجين حتى يفرغا من تربية أصغر الأبناء؛ ولكنهما إذا ما بقياماً حتى هذه السن لم يعد لديهما من نشاط الحياة ما يدفعهما إ

Patterns of explicitation involving involving لكن *lākin/na* in TT2M

|                  | Number | Conc lines  |
|------------------|--------|---|
| Upgrading        | 103    | 11, 17, 18, 20, 22, 24, 26, 29, 38, 60, 64, 66, 80, 93, 103, 104, 109, 116, 121, 127, 149, 151, 152, 156, 157, 160, 162, 163, 178, 179, 180, 181, 182, 191, 194, 200, 202, 203, 205, 210, 212, 219, 221, 229, 231, 236, 239, 241, 246, 250, 256, 257, 263, 265, 270, 272, 275, 278, 281, 286, 287, 288, 291, 292, 296, 298, 299, 301, 302, 303, 306, 309, 310, 316, 317, 324, 328, 331, 333, 337, 342, 350, 355, 358, 361, 362, 363, 364, 365, 370, 372, 377, 381, 384, 387, 388, 399, 406, 421, 429, 432, 433, 443 |
| Cohesive         | 107    | 9, 14, 15, 16, 23, 28, 33, 35, 41, 44, 46, 47, 48, 51, 53, 55, 57, 58, 65, 70, 72, 73, 74, 78, 79, 83, 84, 85, 87, 88, 89, 90, 98, 99, 100, 106, 114, 120, 122, 128, 129, 131, 132, 133, 135, 142, 143, 144, 150, 153, 165, 166, 168, 169, 175, 177, 183, 184, 186, 189, 196, 199, 204, 208, 226, 232, 238, 240, 242, 245, 254, 259, 266, 267, 268, 294, 307, 312, 315, 329, 330, 339, 340, 360, 378, 382, 383, 395, 397, 398, 402, 405, 407, 408, 415, 416, 423, 425, 428, 430, 431, 436, 438, 439, 442, 445, 446  |
| Reinforcement    | 49     | 6, 7, 10, 13, 19, 39, 40, 49, 52, 59, 68, 82, 94, 110, 111, 112, 115, 123, 185, 187, 195, 198, 201, 211, 217, 220, 234, 235, 243, 244, 255, 258, 261, 279, 280, 282, 283, 284, 308, 318, 338, 341, 343, 351, 352, 369, 376, 392, 437  |
| Tactic           | 19     | 36, 50, 61, 62, 113, 117, 119, 125, 141, 192, 224, 225, 227, 228, 237, 252, 289, 313, 427   |
| Logic            | 13     | 32, 81, 108, 247, 249, 251, 277, 293, 327, 349, 354, 366, 385   |
| Other            | 29     | 8, 12, 43, 56, 69, 71, 75, 95, 101, 107, 134, 147, 155, 158, 193, 209, 233, 260, 264, 271, 290, 304, 332, 368, 401, 403, 404, 409, 426  |
| Total            | 320    |   |
| Total Tokens     | 446    |   |
| Ignored Tokens   | -      |   |
| Net Tokens       | 446    |   |
| % per net tokens | 71.75% |   |

Text: TT3M; file: ST3RandTT3Mlakinna

N Concordance

- النوع جوهر على وجه من الوجوه؛ نعم قد كان أرسطو حريصاً في تقييد هذا الرأي بشروط لكن أتباعه وخصوصاً - فورفوريوس كانوا - أقل منه دقة في ذلك. I. 837 error Another
- بنة القصيرة الأمد، التي أقامها الأسبرطيون (في أثينا) في ختام الحرب البلوبونيزية لكن أثينا في معظم أوقاتها كانت ديمقراطية وبلغت من بعد الشأو في الديمقراطية
- فلما مات الإسكندر، بذلت جهود للمحافظة على وحدة إمبراطوريته؛ 1.996 s dynasty. لكن أحد ابنه كان لا يزال رضيعاً والآخر ، لم يكن قد ولد بعد؛ وكان لكل من هذين الو
- ما يصل بك عادة إلى "خالق" أو على الأقل إلى "مدير" يحقق أغراضه في مجرى الطبيعة لكن إذا أخذ العناد مأخذه من شخص بحيث تمسك بالغانية تمسكاً شديداً فيسبب بعد ذلك
- يكفي من العناية، وجدنا من الفروق الميتافيزيقية ما له علاقة بهذه الفروق اللغوية؛ لكن إذا كان الأمر كذلك فذلك لن يكون إلا بعملية طويلة تتضمن فيما - تتضمن خلق - ل
- له خلق سريراً واحداً، ومن الطبيعي أن نفرض أنه كذلك قد خلق خطأ مستقيماً واحداً لكن إذا كان هناك مثلث سماوي، واحد فلا بد أن قد خلق ثلاثة خطوط مستقيمة على أقل تق
- ..بيرنت": ليس من المقطوع به أن أفلاطون قد عرف شيئاً على الإطلاق عن ديمقريطس" لكن أرسطو من - جهة أخرى - يعرف ديمقريطس حق المعرفة لأنه هو أيضاً كان أيونياً من
- بحماية الفوائد الجامدة التقليدية في الدين والأخلاق، ضد هجمات الحركات التنويرية؛ لكن أصحاب التنوير العقلي أضعف من الوجهة السياسية في أمريكا من أقرانهم في أثينا ل
- هب ديني يضع نفسه في بعض أجزائه رقيقاً على الدولة، ويجعل للديسين كلمة في الحكم؛ لكن أصحاب الجمود النفسي لم يطبقوا حرمانهم من، القول وأعلنوا الثورة بعد حين قصر أ
- ،المتعة في رؤيتها؛ نعم إن مرقس أورليوس قد قضى بأن يتبارز المتبارزون بسبب كليله لكن إصلاحه هذا لم يدم إلا مئذ قصيراً فضلاً ، عن أنه لم يفعل شيئاً فيما يختص بمق
- تال الثيرة كان عندهم من الحفلات الدينية، وأن القائمين به كانوا من أشرف الطبقات؛ لكن أغلب الرأي لا يأخذ بهذا الظن؛ ومهما يكن من أمر فالرسوم الباقية بين أيدينا مل
- لمسة أفلاطون كلها، ذلك المزج بين العقل والتصوف، الذي نراه في المذهب الفيثاغوري لكن أفلاطون حين يصل بفلسفته إلى هذه الذروة، القصوى فلا شك أنه يجعل النصر للنزعة
- الفلسفة دهرأ يقرب من الألف علم، نعم إن الإسكندرية فاقتها في الرياضة والعلوم لكن أفلاطون وأرسطو رفعا أثينا في عالم الفلسفة إلى منزلة لا تدنو منها مدينة أخرى
- لنفس بالجد؛ يقول أرسطو (وهو لا يذكر اسمه ذكراً صريحاً) إن النفس هي صورة الجسد لكن أفلوطين يرفض هذا، الرأي على أساس أن الفعل العقلي يستحيل وقوعه إذا كانت النفس
- أشياء خلفها روح شرير، وليس يتصف بأقل الخير إلا نفس الإنسان دون المراكات جميعاً؛ لكن أفلوطين مقتنع تمام الاقتناع بأن الأجرام السماوية أجسام لكائنات مشابهة، لله أ
- وس"؛ وقد يكون هذا الكلام مؤيداً للنظرة الغنوسطية القائلة بأن العالم المرئي شر لكن أفلوطين لا يأخذ بهذه الوجهة من النظر؛ إن العالم المرئي بجميل وهو موطن أرواح
- ية التي تشير إليها بأسماء الأعلام. وقد يكون هناك مخارج نخلص بها من هذا الإشكال لكن أقل ما يقال هو أنه عرض لنا القضية في صالح المعاني، الكلية عرضاً لا بد من الا
- لي المتعة الفنية؛ فالنمور أجمل من الخراف. إلا أننا نؤثر أن نقيها وراء القضبان لكن الابتداعي (الرومانتيكي) الأصيل يزيل تلك القضبان ليستمتع بوثبات النمر الرائعة
- ففي مستطاع الوالد أن ينكر ابنه إذا كان شريراً 1.676 when she is an heiress. لكن الابن لا يستطيع أن ينكر، أباه لأنه مدين له بأكثر مما يستطيع رده له وخصوصاً د
- ية جبلية ومعظمها جذب على الرغم من وجود وديان خصيبة كثيرة، طريقها إلى البحر هين لكن الاتصال الأرضي بين بعضها وبعض عسير بسبب ما ينهض بينها من جبال؛ وفي هذه

- 21 ت الطاغية إلا إذا كان الطاغية غير ذي عقلية علمية؛ نعم قد سقت لك مثلاً فيه تطرف لكن الأدلة التي تقيمها هاناً على الجبرية في العالم غير الحي هي نفسها التي نقي
- 22 جهدها أن تطرف بكل ما يسعها أن تطرف به من النفوذ عن طريق التأثير بسلوك أفرادها؛ لكن الأرستقراطية في مدينة أفلاطون الفاضلة تحكم حكماً مطلقاً من كل قيد. I, 153 Gr
- 23 تختلج-بأنها في ذلك شأن الجمعيات العامة- بل قد وقعت تلك الأثرية في الخطأ فعلاً لكن الأرستقراطية ليست دائماً متصفة بالحكمة فما أكثر ما يكون الملوك حقيقي في تصرف
- 24 تبقى في معظم الحالات بغير تغير حتى يحل بالعالم الاشتعال التالي؛ وليس ثمة حجب لكن الأثر بعد الموت لا يكونون سعداء كما أخيراً لأن الحظيئة تجعل أخيرة الروح طين
- 25 خلص من الألم لا قيام للذة، هدفاً للرجل الحكيم؛ فقد تكون المعدة أساساً لكل شيء لكن آلام أوجاع المعدة ترجح لذائذ النهم؛ وبناء على ذلك أخذ أبيقور نفسه بالعيش على
- 26 "320 theological dress, it is true--achieved victory in the Greek world." لكن الأمة اليونانية كانت أكثر جيشاً بفتوة الشباب من أن تدعن كلها لإعانة لعقيد
- 27 لمخاطبون أنه وجد مثل هذا الأمير المشهود في شخص "ديونيسيوس" الأصغر، طاغية سرقة لكن الأمير الشاب قد خيب له رجاءه [فصل] 1, 263 In books seventh and sixth the
- 28 منها في دقة بنسبته إلى الجوانب الأخرى التي اجتمعت كلها في عالم غاية في التحديد؛ لكن الانشقاق "الأكبر وحرمة التوفيق والبابوية أيام النهضة أدت كلها إلى حركة الإ
- 29 المدنية الكريستية كلها تقريباً، كما حدث فيما بعد أن اصطنع الرومان مدينة اليونان؛ لكن الأيونيين لم يستقر بهم المقام وطردوا إلى- حد كبير من البلاد على أيدي فخفاء
- 30 على عقبيه من فريق إلى فريق، وأرسل أسطولاً مؤلفاً من أعدائه السياسيين ليهاجم مصر لكن البحارة دبت بينهم الفتنة وعلوا إلى ساموس ليهاجموه غير أنه غلبهم على أمرهم
- 31 أي هذين السؤالين ينبغي للعلم أن يسأل، أم هل ينبغي للعلم أن يسأل السؤالين معاً؛ لكن التجربة قد دلت على أن السؤال الآلي هو الذي يؤدي إلى المعرفة العلمية على حين
- 32 ي الأخلاق كان توجيه البروتستانت لضيم الفرد توجيهياً بصطبع بالفوضوية إلى حد كبير؛ لكن التقاليد والعادات كانت من القوة بحيث لم يسع أتباع الفردية في الأخلاق إلا أن
- 33 جمة صينية؛ ويطن "الدكتور تارن" أن أولى هاتين المحاورتين مستمدة من أصل يوناني لكن الثانية التي تنتهي باعتزال منائر عرشه واعتناقه البوذية لا شك في أنها لم ت
- 34 لما الثروة التي تجمع عن طريق التجارة فليست تفك عند حد، إن التجارة متصلة بالمال لكن الثروة ليست هي كسب النقود وعلى ذلك فمن الصواب أن نمقت الثروة المكسوبة عن طر
- 35 يسلاوس" في شرح أستاذه الذي لم يزل يعترف بتبعيته له؛ نعم إنه قد بتر رأس أفلاطون لكن الجذع الذي أبقى عليه منه لبث أفلاطونياً صحيحاً على كل حال. 2, 089 The mann
- 36 لا بد أن تكون النفس جوهرأ بمعنى أن صورة الجسم المادي تكون فيها الحياة بالقوة؛ لكن الجوهر وجود بالفعل وعلى ذلك تكون النفس هي فعلية الجسد كما أسلفنا القول (41)
- 37 السابقة من قناع، وكان الجيش عادة يختار قائداً حربياً ناجحاً ليكون هو الإمبراطور؛ لكن الجيش حتى- في أعلى صفوفه لم يعد قوامه رجالاً من الرومان المعتقد بل كان قوا
- 38 كان لا يزال رضيعاً، والأخر لم يكن قد ولد بعد؛ وكان لكل من هذين الولدين مؤيدون لكن الحرب الأهلية التي ترتبت على هذا الاختلاف بين المؤيدين انتهت بإبعادهم معاً
- 39 ، إن الغلبة الشكلية التي ترمي إليها "الجمهورية" هي أن تحدد معنى كلمة "عدالة" 142 لكن الحوار قد انتهى في مرحله الأولى إلى نتيجة هي أنه لما كان الأيسر في كل شيء أ
- 40 لطفة على بعد النظر بعض الشيء؛ فلو العنصر الباخي في الحياة لفقدت الحياة لذتها لكن الحياة خطرة بهذا العنصر فيها فالنظر السديد من ناحية والعاطفة من ناحية أخرى
- 41 as hostilely as Epicurus regarded the religions of his day. 2,254 لكن الخوف من الموت أعمق جذوراً في الغريزة البشرية من أن يستطيع إنجيل أبيقور في
- 42 خيزر في فلسفة أفلاطون تستوقف النظر، إذ تراه يقول إن العلم والحقيقة يشبهان الخير لكن الخير له المكانة العليا ليس" الخيزر هو إلا ، أنه يفوق الجوهر نقوفاً شديداً
- 43 يكفي هنا أن تقول إنه جاء في كتاب من الكتب أن الأبقار يقال إنها من ذوات القرنين؛ لكن الدليل على أن وحيد القرن له قرن واحد لا يوجد إلا في المكتب والواقع هو أن الت
- 44 ين أسبرطة، نصت على تحريم الانتقام المباشر من أعداء الديمقراطية من أبناء أثينا لكن الديمقراطية كانت ترحب بكل ذريعة لا تنطوي تحت نصوص الهدنة لتوجه الانتقام إلى
- 45 نظام اجتماعي عادل، ما دام الظلم الاجتماعي لا يمس إلا الجوانب التي لا أهمية لها؛ لكن الديمقراطية على - نقيض ذلك يذهبون - عادةً على الأقل فيما يمس شؤون (السياسة
- 46 لفة إليه وإلى ديمقريطس، لأنهما لم يفسرا كيف نشأت الحركة في الذرات بدى ذي بدء لكن التزيين كانوا في هذا أقرب إلى المنهج العلمي من نأديهم؛ فالسببية لا بد لها أ
- 47 الطريقة نفسها؛ فهكذا يستطيع الأفلاطوني المسيحي أن يفسر تجسد الله في جسم المسيح؛ لكن الذي يستحيل علينا تعليقه هو لماذا لم يستقر الله في حالة من الرضى بعالم المثل
- 48 وابتد ذلك حتى هيجل، بما في ذلك هيجل نفسه؛ وكثيراً ما يقال عنه إنه منشئ المنطق لكن الذي أنشأ حقيقة هو الميتافيزيقا القائمة على أساس منطقي doctrine The 627
- 49 توجد في مجموعة مؤلفات أرسطو ثلاث رسائل في الأخلاق Aristotle's. 1,650 and as لكن الرأي يجمع اليوم على أن رسالتين منها كانتا من تأليف أتباعه؛ وتبقى الثالثة وه
- 50 ما يستوقف النظر من ثمرات المدنية الهلينية، وكل ما نقوله عن هومر ضرب من التخمين لكن الرأي الراجح عند كثيرين هو أن هومر اسم يطلق على مجموعة من الشعراء لا على ش
- 51 أن قد كانت هنالك أجزاء هامة من العالم لم تكن خاضعة لروما -خصوصاً الهند والصين؛ لكن الرومان ظنوا أنه لم يكن خارج حدود الإمبراطورية سوى قبائل من الهيمالمغورين
- 52 الحياة التي كان اليونان أنفسهم يحيونها، على ما يسميه المؤرخون بالتحلل الأخلاق لكن الروماني من أوساط النسل لم يتردد حتى في أشد العصور انحلالاً خلفياً في تاريخ ا
- 53 بصفة عامة، إلا أن هناك ضرباً من السعادة لا يجوز أن يزدري؛ "إن أثينا جميلة، نعم لكن السعادة أبهى من ذلكجمالاً وهي - الحرية من العاطفة واضطراب النفس هي الإحسان
- 54 دنيا الواقعة في عهد إيكاتوس كانت أحط شأنًا بدرجة كبيرة من أثينا في عهد بركليز لكن الشر الكائن في الأمور الواقعة قد أطلق العنان لخياله الطامح ودينه المثلئ أس
- 55 يبقى فيه الجانب الطيب من التقاليد، بينما لا يكون شر التحلل قد نمت جذوره بعد ؛ لكن الشر إذا ما كشف عن نفسه فسيتنهي إلى الفوضى ومن ثم يؤدي حتماً إلى طغيان جديد
- 56 كانت الذرات منذ الأزل في حركة 806 that of Leucippus and Democritus. لكن الشراح يختلفون على طبيعة الحركة الأولى؛ فبعضهم خصوصاً -زرلر - يذهبون إلى أن
- 57 ما غابت، بطل استعمالنا لاسم "سفرط"؛ فالمسألة لغوية خالصة؛ فقد يكون للفظ ماهية لكن الشيء يستحيل أن تكون له ماهية. I, 853 The "substance, of conception like t"
- 58 ي الكون بسرعة الضوء؛ وهكذا حلت الطاقة محل المادة من حيث اعتبارها أساساً ثابتاً؛ لكن الطاقة تختلف عن المادة في أنها ليست هذبية لفكرة العامة عن الشيء" وإنما ، ه
- 59 مادية؛ وإنما لنجد هذا المذهب نفسه مذكوراً باللفظ عند "إيكاتوس" ومرقص أورليوس لكن الظاهر أن النار عندهم لا ينبغي فهمها بالمعنى الحرفي للكلمة باعتبارها عنصراً
- 60 رون أنه كان لها أو بطلا خيالياً؛ وتجري الرواية بأنه -سمثل باخوس- جاء من تراقيا لكن الظاهر أن الرأي الأرجح هو أنه لو الحركة المرتبطة باسمه جاءت من كريت؛ ومن ا
- 61 ة الخبيثة سواء بسواء؛ فلراواقي أن يزعم بحق أن فلسفته تسبب الفضيلة فيمن يعتنقها لكن الظاهر أن فلسفته لن يكون لها هذا الأثر الطيب إلا إذا أضيف إليها مقدار معين م
- 62 بأخر غير لوكريشس، قضت عليه الظروف بأن ينتظر كل هذا الأمد قبل أن يعترف الناس به لكن العصور الحديثة قد كادت تجمع على جوانب النبوغ فيه؛ وحسبنا أن نذكر أنه مع بنيا
- 63 لتدليل الحق، على خلاف الثاني، إن الناس جميعاً سواء في مشاركتهم في الرأي الصواب لكن العقل هو صفة الآلهة وقليل جداً من النسل. I, 437 This somewhat a to leads
- 64 ناً وأيدى بعض أصدقائه (وفيه أفلاطون) استعدادهم أن يضموا للمحكمة دفع الغرامة؛ لكن العقوبة المقترحة كانت من الضالة بحيث أعضبت المحكمة فحكمت عليه بالموت بأغلي
- 65 بين الطرفين؛ فظروف الحياة التي يحياها الناس لها أثرها البالغ في تكوين فلسفتهم لكن العكس كذلك صحيح وهو أن فلسفتهم تؤثر أثرًا بالغا في ظروف حياتهم؛ وهذا التقا
- 66 لت تحترك التعليم وأن الملوك من جهة أخرى- كانوا في حرب لا تنقطع بعضهم مع بعض؛ لكن العلة الرئيسية لنصر الكنيسة هي أن الحكام والشعب على السواء كانوا يعتقدون اعت
- 67 في نطاق الفكر، فالمدنية الرصينة هي والعلم أسمان على مسمى واحد على وجه التقريب؛ لكن العلم الخالص وحده لا يقنع فالتناسل بحاجة مع العلم إلى العاطفة والفن والدين؛ و
- 68 و أنه لم يكن هو الذي استخدم كلمة "عنصر"؛ وكل عنصر من هذه العناصر الأربعة قديم لكن العناصر يمكن أن تمتزج بنسب مختلفة فينتج عن امتزاجها المواد لمركبة المتغيرة
- 69 تستتيز هذا الغلام أن يذهب بعيداً عنه، لكن الغلام لم ينصت إلى أمره، فضربه بعصاه لكن الغلام لم يتحرك إن الغلام يريد لنفسه "الحكمة" وقد رأى أن أنتستيز لديه من ا
- 70 لى إلى السجن لتزييفه في قطع النقود؛ فأمر أنتستيز هذا الغلام أن يذهب بعيداً عنه لكن الغلام لم ينصت إلى أمره، فضربه بعصاه لكن الغلام لم يتحرك إن الغلام يريد لن

- 71 ل لا يطرأ عليها تغير، تكون مهنة الفرد هي مهنة أبيه، ولا تنشأ في سبيل ذلك مشاكل؛ لكن الفرد في دولة افلاطون ليس له أب شرعي؛ فمهنته بناء على ذلك لا بد أن تنقصر إما
- 72 بة الصحيحة، فلو كانت هذه هي العدالة الحقة، وجب أن تكون النسبة نسبة في الفضيلة لكن الفضيلة يتعدى قياسها وهي موضع اختلاف في الرأي بين الأحراب بولذا ففي السيلس
- 73 ل اتفاق الهدنة (بين أثينا واسبرطة)؛ وحكمت الأغلبية بإدانتها، وحكمت عليه بالموت لكن القانون الأثيني كان يعطيه الحق في أن يقترح لنفسه عقاباً أخف من هذا؛ وكان من
- 74 ثماع الأضداد "إن الأشياء جميعاً تخرج من الواحد، والواحد يخرج من الأشياء جميعاً لكن الكثرة أقل واقعية من الواحد الذي هو الله. 489 From what survives of his w
- 75 ،زيها الخاصة بها، فهي كرية جوهرية جزئية، وهي مثل يمثل فيه المعنى الكلي "كرية لكن الكرية الجزئية لكل من الكرتين ليست هي المعنى الكلي بذاته؛ ولست أرى أن لغة ال
- 76 ضية؛ وعلى هذا النحو، اكتسبت القيتاغورية كلمة "نظرية" معناها الحديث شيئاً فشيئاً؛ لكن الكلمة مازالت تحتفظ بعنصر الكشف النشواني في معناها بالنسبة إلى كل أولئك الذ
- 77 هر أي شيء هو ذلك الذي يتفرد به ذلك الشيء، أي الذي لا ينتمي إلى أي شيء آخر سواء لكن الكلي، مشترك لأن ما يسمى بالكلي هو ما ينتمي إلى أكثر من شيء، واحد وخالصة الم
- 78 ورفراً، لأنهم كانوا مخلصين في تقوهم، والتوبة على كل حال هي نفسها ضرب من العاطفة لكن الكنيسة لم تفلح قط في أن تنظر منهم بالسلوك الهادئ المطرد، الفاضل كيدا الذي ي
- 79 مضطرباً وكان للعناصر المختلفة محال مختلفة قبل أن ترتب ترتيباً يكون منه الكون لكن الله بعد نذ صاغ تلك العناصر بالصورة والعدد وجعلها" بقدر المستطاع أجمل وأبدع
- 80 صورة جيدة لبعض ما نحن مندوبين به إلى العرب؛ فالجبر من ابتكار يوناني الإسكندرية لكن المسلمين تقدموا به شوطاً؛ وأما ألفاظ الكيمياء "و" "الإيبقي" و"القلوي فألفاظ
- 81 مسيحية تقول إن الخلاص يكون بالمعرفة لا بالإيمان) أن يأخذوا بهذه الوجهة من النظر لكن المشكلة عند أفلاطون لم تكن قد برزت بعد ويظهر من "الجمهورية" أنها لم تتضح له
- 82 مود السخيف الذي لا روح فيه؛ فقد كان على الملك أن يقتسم السلطان مع سادة الإقطاع؛ لكن الملك وهؤلاء السادة كانوا جميعاً سواء في رغبتهم في أن تفور عواطفهم أناً بعد
- 83 غرض الطرف من البصر والسمع؛ فماذا يبقى له إن؟ يبقى له - أولاً - المنطق والرياضة؛ لكن المنطق والرياضة، افتراضيان ولا ينبنى عليهما أبداً أي قول متب بت عن الدنيا الح
- 84 للتي في مستطاعه أن يدرسها دراسة علمية؛ وإنه لمن المستحيل علينا الفرار من الموت لكن الموت إذا ما فهم على وجهه، الصحيح تبين أنه ليس من الشر في شيء؛ ولو عشنا عيشا
- 85 وربما جاء يوم في المستقبل يكفي فيه هذا القدر المشترك بين الناس جميعاً للتفاهم لكن المؤكد هو أنه لن يكفي ما دام هناك دول ذات سيادة كثيرة العدد؛ وحتى إن جاء مت
- 86 أ، فالعالم "كان أبداً، ولا يزال، ولن يزال إلى الأبد نارا لا تخبو فيها الحياة لكن النار شيء يتحول تحولا لا ينقطع ودوامها هو أقرب إلى دوام الفاعلية منه إلى دو
- 87 ،اصر - الهواء والماء والتراب، (على هذا التوالي) - ظهرت هذه العناصر شيئاً فشيئاً لكن النار ستعود فتلتهم الكون، بأسره إن عاجلاً وإن أجلاً بحيث، يعود كل شيء إلى ال
- 88 في محاوره جورجيس - مذهباً شبيهاً بهذا، إذ قال: إن قانون الطبيعة هو قانون الأقوى لكن الناس أرادوا لأنفسهم راحة، الببال فأقاموا من النظم الاجتماعية ومن المبادئ الخ
- 89 من مبادئ الشؤون المالية، وحاول أن يصنع ذلك نفسه مع ناس كثيرين، وفيهم وزير الحرب لكن الناس قرروا لأنفسهم أن يسكتوه بجرعة من السم، فذلك أيسر عليهم من معالجة الشرور
- 90 زب، وكان بعضهم في مناصب الحكم، ودلوا بأفعالهم على ما تنطوي عليه نفوسهم من الشر؛ لكن الناس لم يكن في مستطاعهم أن يصرحوا بسبب كراهيتهم لسقراط على هذا النحو احترا
- 91 يكن في الأمر إلا حكمتنا نحن لكان حكماً جزافاً، لا يصلح أن يحكم عليه بصدق أو كذب لكن الواضح هو أنه حكم مما يصح أن يوصف بالصدق أو الكذب فالعلاقة يمكن قيامها فعلا
- 92 وكل كشف جديد هو عبارة عن تضيق مسافة الخلف الظاهري التي تفصل الحيوان عن الآلات؛ لكن اليوناني قد ظن أن الأقرب إلى المعقول هو أن نشبه الحركات التي يتدخلها من ا
- 93 ريبية والتليل المنطقي؛ نعم إن بارمنيدس قد ازدرى الحقائق المشاهدة بالحص ازدراء لكن أمبذقليس وأنا كسجوراس آيبيا إلا أن يمزجا ميثافيزيقاهما بمشاهدات أجزياها على
- 94 ي؛ وكان من الممكن أن يفترض عقل الإنسان عندئذ أن أحد الطرفين يجوز أن يثبت ويديم لكن أمبذقليس لم ير هذا الرأي؛ فقد أراد أن يفسر الحركة مع اعترافه بحجج بارمنيدس
- 95 للأطفال الذين سيصبحون مواطنين؛ نعم إن العبيد يتعلمون فنوناً ناعمة، كطهو الطعام لكن أمثال هذه الفنون ليست جزءاً من التعليم المقصود؛ ولا بد للمواطن أن يتشكل بحيث
- 96 تركز الحسي علاقة قائمة بين المدرك وبين الموضوع المدرك، فترانا نقول: "أرى منضدة لكن أنا" "منضدة في هذه العبارة تركبتان منطقتان فالذي وقع إن هو في صميمه إ
- 97 قيود زد الأفراد نشاطاً وإبداعاً، حتى لقد أبدوا من النبوغ ازدهاراً نادر المثال؛ لكن انحلال الأخلاق مؤموتجماً إلى الفوضى، والخيانة وهذا كان لهما من التأثير في
- 98 2,434. This system was kept on by later emperors. to migrate. لكن انهيار الإمبراطورية لم يقع بفضل رجلين، عاملين هما "ديوقليتيان" (286 - 305 ميل
- 99 في "كروتون" جماعة من الأتباع، كانت قوية التأثير في تلك المدينة حيناً من الدهر لكن أهل المدينة عادوا في النهاية فانقلبوا على، فيثاغورس حتى ارتحل هذا إلى ماثيو"
- 100 للذريين أن يضعوا أصابعهم على فرض علمي لم يقم الدليل على صدقه إلا بعد ألفي عام لكن إيمانهم به رغم - صدقه كان إذ ذاك لا يقوم على أي أسس، سليم 819 of the Like
- 101 طو، ويسميه "بالإنسان الثالث")، (ج) ويقترح سقراط جواز أن تكون المثل مجرد أفكار لكن بارمنيدس يبنيه إلى أن الأفكار لا بد أن تكون أفكاراً عن شيء ما (د) إن المثل
- 102 حد، والأشخاص لا تكلف فيهم حتى الأقل في المحاورات التي كتبها في المرحلة الأولى؛ لكن براعة أفلاطون في الأدب القصصي هي التي تلقي شيئاً من الشك على موزرخاً؛ إن شخص
- 103 ذلك بألآف السنين في مصر وما بين النهرين، وانتشرت من هناك إلى الأقطار المجاورة؛ لكن بقيت قصص الإنسان عناصر أخرى حتى جاء بها اليونان؛ وليس منا من لا يعلم ما أ
- 104 أن يتزوج وأن ينجب الأطفال ويقوم على تربيتهم، بهذا الأسلوب نفسه من شروذ الدهن؛ لكن تحرير المرأة قد جعل هذا السلوك أشد عصراً فلا، عجب إذا رأينا "انثيب" زوجة) من
- 105 كلمة التي معناها "كلي" في الإنجليزية، هي أصل لكلمة أخرى معناها "الذخ السخرية"؛ لكن تعاليم ديوجينس لم تكن قط مشوبة بأية سخرية لاذعة؛ بل كانت على نقيض ذلك؛ فقد ك
- 106 نت على نسق جميل، للكائنات الإلهية العقلية" نعم هي نسخة لا أصل، ما في ذلك شك لكن تلك هي طبيعتها في الصميم؛ إنها يستحيل أن تكون في وقت واحداً وحقيقية؛ ومع
- 107 760. After Pericles, we must consider briefly the earlier history of Attica. لكن توازن القوى الذي أنتج هذا العصر، الذهبي كان مهدداً، بالزوال إذ كانت تتهدد ع
- 108 اكنة (حتى يمسك بها الكلب) وأن الحركة تسير نحو غاية، وهي أن تتحقق "طبيعة" الكلب؛ لكن ثبت أن هذه الوجهة من النظر لا يمكن تطبيقها على المادة، المينة وأن فكرتنا عن
- 109 ،التي أعوزتها البصيرة النافذة أحياناً - أن يهتدي بما أورده أرسطو من أوجه النقد - لكن ثمة من المبررات ما يكفي لإقناعنا بأن الثقل لم يكن عند لوقيوس وديمقريطس صفة
- 110 وكل ما هو تحت فلك القمر، مؤلف من العناصر الأربعة: التراب والماء والهواء والنار؛ لكن ثمة عنصر خامساً منه تتألف أجرام السماء؛ والحركة الطبيعية للعناصر الأرضية ت
- 111 قراط نفس المعاملة التي يعامل بها سقراط أشخاصاً آخرين في مواضع أخرى من المحاورات؛ لكن ثمت لنا كل التبرير أن نقول إن سقراط قد مارس هذه الطريقة وذهبها؛ فقد
- 112 بنشر آرائه) إنه تألف مثالي اجتمعت فيه عناصر الملكية والأرستقراطية والديمقراطية؛ لكن جاء الغزو الحربي فقلب هذا التوازن الذي لم تكن فيه عوامل الدول؛ إذ ترتب على
- 113 بباب أم بطريقة السكنى أم بالطعام أم بطرق الاحتشام؛ ويقال لنا عنه إنه عاثن في طست لكن جلبرت "مري يؤكد لنا خطأ هذا القول؛ إنما هي جرة كبيرة من النوع الذي كان يستع
- 114 ،المكان الذي يعلم فيه؛ وكان إخوته الثلاثة مع آخرين، أعضاء في مدرسته منذ بدايتها لكن جماعته اتسعت في، أثينا ولم يقتصر هذا الاتساع على تلاميذه في الفلسفة؛ فحسب بل
- 115 ألماني، فمن المستحيل علي من الوجهة النفسية أن أتمنى الشفاء لكل من عدا الألمان لكن جوابي هذا بيدينا ناقصاً. 1. 205. there Again, conflict a be may impurely of
- 116 نة؛ حتى إن اللاهوت الحديث الحر ليعتقد أن عالم السماء في تقدم، وأن الله في تطور؛ لكن حتى في هذه الفكرة لا تزال تلمس شيئاً من، الدول وهو التقدم نفسه وما ينطوي عل
- 117 نا فيما هو آت من الأيام، من تهذيب عمليات القيلس، فلن نغير من هذه النتيجة شيئاً؛ لكن حتى، هذه قضية، تجريبية بمعنى أن الدليل التجريبي قد ينهض في أي وقت عاملاً على
- 118 ن زملائه من أتباع سقراط، ولم يبد أية علامة تدل على خروجه على الأوضاع المألوفة لكن حدث شيء لعل - هزيمة، أثينا أو لعله موت، سقراط أو لعله كراهية للشقيقة اللساني
- 119 بد الأرستقراطية قوة - كما حدث في إنجلترا إبان القرن التاسع عشر - حتى سقط بركليز لكن حياة بركليز لم تكن من ختامها حتى نهض زعماء الديمقراطية في أثينا وجعلوا يطال
- 120 يتألفون في الأعم الأغلب من مزارعين يزرعون الأرض التي يملكونها بمعونة عائلاتهم؛ لكن حينما ازدهرت التجارة والصناعة كان المواطنون الأحرار يزدادون ثراء باستخدامهم

- 121 ن الله هو العلة الغائية لكل ضروب النشاط؛ إن التغيير معناه خلع الصورة على المادة؛ لكن حينما يكون الأمر متعلقاً بأشياء محسوسة فإن طبقة من المادة تظل أبداً باقية؛
- 122 ولعلنا نستطيع أن نرد هذه النظرة إلى أصولها عند بارمنيدس Theaetetus. 1,468 لكن دنيا الفلسفة مدينة بها في صورتها الصريحة، لأفلاطون وفي نيتي أن أتناول في هذا
- 123 But this is only a conventional literary conceit. 590 رغم يده القاسية 589 ، لكن ذلك لا يزيد على غرور أدبي توراهه. الشعراء 591 mys inclined Philosophically
- 124 إن يظهر لي أنا، إن نفسي فيما مضى يمكن أن توضع للحكم عليها كما يحكم على شخص آخر لكن ذلك كله قائم على أسس الافتراض بأن الاستدلالات إذا - فورت بالمدرجات الحسية
- 125 كان في مذهب الشك من القوة ما يكفي لجعل الطائفة المثقفة نائمة على ديانات الدولة لكن ذلك المذهب لم يكن فيه جانب - إيجابى حتى في نطاقه العقلي الخالص مما - يمكن أن
- 126 كون الإرادة الأئمة نتيجة أسباب سابقة؛ فهو لا يرى إرادة حرة غير الإرادة الفاضلة؛ لكن ذلك كلام يقبض بعضهم على إن : مرفص أورليوس يعلل فضيلته هو نفسه بالتأثير الطيب
- 127 روب لمعرفة الأخرى وبين الرياضة، فرقع في غلطة وقع فيها كثيرون من أعظم الفلاسفة لكن ذلك لا ينبغي عنها أنها خطأ، 1, XIX CHAPTER 557 558 الفصل التاسع عشر، 1
- 128 عب عليهم المزاج الديني؛ وقد تجد أحياناً من يزعم لك أن الجحيم من ابتكار المسيحية لكن ذلك خطأ؛ إذ أن المسيحية لم تفعل في هذا الصدد سوى أن نسقت العقائد الشائعة ال
- 129 نف قبولاً في العالم القديم الذي أنهتته قرون متتابعة من خيبة الأمل، وأعياء اليأس لكن ذلك المذهب إن يصادف القبول، عندئذ لا يكون حافزاً إلى الطموح؛ أما بالنسبة لل
- 130 ووليه لمبدأ يدعو إلى كل إعجاب أن يهتم كل إنسان بما هو معني به 1,188 er said: لكن ذلك يوشك ألا يتفق في شيء مع ما يسميه الإنسان الحديث "عالة" بحيث تكون التسمي
- 131 لظون على تعليم الهندسة لديونيسيوس الشاب، طاعية سرقصه، لكي يجعل منه ملكاً صالحاً لكن ذلك لم يكن عنه مندوحة من وجهة نظر أفلاطون إذ كان متشعباً بالتعاليم الفيتاغ
- 132 محضون؛ وأفلاطون وأرسطو كلاهما قد ذمبا إلى أنه من الخطأ أن يتخذ من اليونان عبيد لكن ذلك عندهما جائز بالنسبة للشعوب البربرية؛ وحاول الإسكندر ذي - لم يكن يوناني
- 133 .ز. للإنسان أن يكون شاعراً عظيماً؛ أو مؤلفاً موسيقياً عظيماً، أو مصوراً عظيماً لكن ذلك ليس امتيازاً أخلاقياً فنحن ، لا نعدده أفضل من الوجهة الخلقية لما له من أمثا
- 134 ،الخلاف؛ نعم إن الدولة قد طالبت لنفسها عملياً بنصف الحق الذي كان من قبل للكهنيسة لكن ذلك كان منها اعتصاماً لما ليس لها فعند المذهب، البروتستنتي لا يجوز أن تتوسط
- 135 هي نفسها مكانة محاورة "قيون" عند الوثنيين من الفلاسفة، أعني أحرار الفكر منهم؛ لكن رباطة الجأش عند سقراط في ساعته، الأخيرة مرتبطة بفضيلته في الخلود؛ ولهذا تكون
- 136 الطراز البارمنيدي الصحيح؛ وإن كان الظاهر لا يظهر حقاً، ففيم وجع الدماغ من أجله؛ لكن ربما قال معترض إن "الظاهر لا يظهر حقاً لكنه ، يظهر لنا كأنما هو ظاهر ؛ غير أ
- 137 it was something more different from their existence here below. 2,424 لكن رغم شعور العالم بالسعادة، عندئذ فقد فقدت الحياتيين من لذتها ما دامت
- 138 رعو الكروم والزيتون بدل الغلال، وأن يستوردوا معظم غلالهم من ساحل البحر الأسود لكن زراعة الكروم والزيتون تتطلب مالا أكثر مما كانت تتطلبه زراعة الغلال ولهذا وق
- 139 " باسماً متشعباً سائناً" أفن لنا السر "إني أرفض أن أفضيه وعم إفشائه في مقدوري لكن سائديك بالأصفاً ماذا تقول يا صاح؟ تقيدني بالأصفاً؟ إنك ستقيد بالأصفاً سائي
- 140 ،عنه في كوماجيني، وكان من الطبيعي للملك أن يؤمنوا بأن النجوم كانت تلحظ أفعالهم لكن سرعان ما انتقلت هذه العدوى إلى سائر الناس والظاهر أن أول من علم التنجيم للي
- 141 درجة أقل ؛ ففي مستهل "المادية" ترى سقراط و"أرسطوديموس" يذهبان معاً إلى المادية لكن سقراط يتخلف في عمره من عمرات، الذهول فلما وصل "أرسطوديموس" قال ، "أجاتون" الم
- 142 ،قض، كذلك يقال إن سقراط الآن أطول من تياتيتوس الذي لا يزال غلاماً لم يرثد بعد لكن سقراط سيكون بعد بضعة أعوام أقصر من، تياتيتوس إن يكون سقراط يلو أقصر أ ف
- 143 ومحلورة "لاخس" معنية بتعريف الشجاعة، وهو لا ينتهي في هذه المحاورات إلى نتيجة ، لكن سقراط لا يدع مجالاً للشك في أن رأيه هو أن لأمثال هذه المسائل أهمية بالغة ولا
- 144 th with parched am I lo, And 221 But my race is of Heaven (alone). This ye know yourselves. 220 لكن سلاتني من السماء، وحدها وأنتم بذلك عالمون
- 145 قد دل المستقبل على أن تلك المدن لم يكن لها قدرة كبيرة على مناهضة الغزو الأجنبي لكن شاء الحظ الجميل بضرية من ضرباته، النادرة أن يكون غزاة تلك المدن من مقدونيين
- 146 لعملية لجماعة من الأفلاطونيين أن يقيموا "الجمهورية" على شواطئ أسبانيا أو الغال لكن شاء سوء الحظ أن يقصد أفلاطون إلى، سرقصه وهي مدينة تجارية عظيمة كانت غارقفت
- 147 وأحياناً؛ وكأنما جاء نجاحها مؤيداً للاتجاه الجمالي الذي اتخذته أفلاطون في الفلك؛ لكن شاء سوء الحظ بعد نذ أن يستكشف كبار حقيقة، أخرى وهي أن الكواكب تسير في أفلاك
- 148 بين اليونان في تعدد الآلهة، ولو درسها خيرة فلاسفة اليونان لاستفادوا من دراستها؛ لكن شاء سوء الحظ أن يتأثر خيال اليونان أبلغ الأثر بالبابليين والكلدانيين؛ فأول م
- 149 أن هذه الوحدات تتصف بعدم قابليتها للفناء، وهو ما كانت توصف به الذرات فيما مضى؛ لكن شاء سوء الحظ أن يبين أن البروتونات، والالكترونات يمكن أن تلتقي وأن، تتفجر ف
- 150 تتفج الإنسانية، إذا كانت قد ظهرت في وقت كانت فيه الأصالة العقلية لا تزال نشيطة؛ لكن شاء سوء الحظ أن تظهر تلك التأليف في نفس الوقت الذي ختمت فيه المرحلة الإبداعي
- 151 cruel his despite worth, thy Praising 587 وجه الزمان لكن شعري سيظل راسخاً في And yet to times in hope my verse shall stand, 586 تستحيل على الفناء.
- 152 وقل ما شئت في صاحب النفس الكبيرة 1,684 to live up to such a pattern. لكن شيئاً واحداً لا يشك فيه وهو استحالة أن يكون من هذا الطراز عدد كبير في مجتمع
- 153 ن معملاً تجري فيه التجارب السياسية، نظراً لانقسامها مدائن مستقلة بعضها عن بعض؛ لكن شيئاً مما ينصل بتلك التجارب لم يكن له وجود بقط منذ عهد أرسطو حتى قيام المدن
- 154 ،ان ما يضرب المتحاورون صفحاً عن هذا التعريف، على أسس أنه غير جامع للحالات كلها لكن شيئاً منه يظل باقياً في التعريف النهائي، 1, 195 to points several are There
- 155 ي تتفق مع ما يلقاه الناس اليوم في خبرتهم بما يترتب على الإفراط في قسوة القانون؛ لكن صورة أسيرته التي احتفظ بها الناس في خيالهم ليست هي الصورة التي رسمها عنها آر
- 156 بأصلها؛ ولما كان هذا الأصل أديماً، أراد أن يجعل الكون أديماً كذلك، ما أمكن ذلك؛ لكن طبيعة الكائن المثالي أبدية، وأولية ويستحيل أن تخلع هذه الصفة بتمامها على ما ه
- 157 قذف بأسدين في نهر الدانوب، نتج عن ذلك نصر عظيم؛ فاتبع ما نصحه به الشيخ العارف لكن طوائف الماركوني هي التي كسبت النصر؛ وعلى الرغم من هذه، العثرة فقد أخذت شهر
- 158 شهب التي حسبت قابلة للفناء، كان لا بد أن تسبب إلى العالم الواقع دون فلك القمر؛ لكن عاد الناس فتنبيوا في القرن السابع عشر أن تلك الشهب تدور في أفلاك حول الشمس
- 159 بياً إلى حد كبير إزاء العقائد الدينية في عصره أو على الأقل إزاء الديانة الباطنية لكن عداه إزاءها ليس هو العداء الذي يكون عند صاحب النزعة العقلية العلمية؛ فله مذ
- 160 ، الأبيقوريين وطائفة من الرواقيين، وقد انسحبوا انسحاباً تاماً في حياة خاصة هادئة لكن عدداً لا بأس به من هؤلاء الفلاسفة قد أدلك ببصيرة أنفذ من بصيرة أرسطو في علاق
- 161 what burns. "What burns" has disappeared from modern physics. 614 لكن علماء الطبيعة لم يفزعوا المهذا وابتكروا وحدات جديدة أضال حجماً من، الذرات أطلق
- 162 الجائر لمقترح أن يقترح بأن نوعاً مناسباً من التربية قد يكسب أصحابه حكمة سياسية لكن عندئذ ينشأ سؤال: هو ماذا عسى أن تكون هذه التربية المناسبة لذلك؟ وسترى أن هذا
- 163 له "المعدي إنج" كلمة "روح" ولعلها خير ما نستطيع من كلمات لتدل على المعنى المراد لكن عيبها هو أنها لا تشمل على الجانب العقلي الذي كانت له أهميته في الفلسفة البو
- 164 بالهجوم على رأي من الأراء الأرسطوية؛ ولا يزال هذا يصدق على المنطق حتى يومنا هذا؛ لكن فداحة المصائب لم تكن لتقل إن - لم تزد إذا - كان قد كتب لأحد من أسلافه (وربما)
- 165 له، بل هو القول باستحالة تحلل العنصر، فكلمة "عنصر" لم ترد عند أخلافه المباشرين لكن فكرة العنصر تراها موجودة في تأملاتهم فقد كان المفروض في العنصر أنه الموضوع
- 166 وبعضهم يلتمسون مني كلمة تبرئهم مما ألم بهم من علل أشقتهم بآلامها أيما عدة ، لكن قيم تشدق بهذه، الأشياء كأنما هي عظيمة من عظام الأمور أن أمتاز على الناس ال
- 167 زريقطس قد عبر عن عقيدته في التغيير الشامل لكل شيء بقوله: "إن الأشياء كلها دافقة لكن قد تكون هذه العبارة رمزية كقول بوشطن لا "أستطيع يا أبت أن أقول الكذب وقول
- 168 ة فقد قبلوا الإدراك الحسي رغم أفلاطون؛ وذهبوا إلى أن خداع الحواس حكم باطل حقاً لكن قليلاً من العناية يكفل لنا اجتناب هذا الخداع؛ فقد حدث أن دعا الملك بطليموس ل
- 169 كسمندر الذي نراه أحق بالعناية جداً من طاليس؛ ولسنا ندري عن تاريخه علماً يقيناً لكن قيل عنه إنه بلغ من عمره الرابعة والستين في سنة 546 قبل الميلاد وهناك ما يبر
- 170 لم يكن اليونان جميعاً 316 heaven and was rewarded with eternal torment. لكن كانت أكثرية كبرى منهم قوية العاطفة لا تسعد بحياتها ويحارب بعضها بعضاً ؛ يسوق

- 171 ،واح جميعاً تظل قائمة حتى يجيء الاحتراق العلم التالي (حين ينمذج كل شيء في الله لكن كريستوس" يذهب إلى أن ذلك لا يصح' دق إلا على أرواح الحكماء من الناس دون سواهم؛
- 172 ما هي هذه: لابد أن يكون هناك نسبة معينة من النار ومن التراب ومن الماء في العالم لكن كل عنصر من هذه العناصر (وقد تخيلها) آلهة لا يني عن السعي في سبيل اتساع رقعة
- 173 قة أكثر من تحويل المادة من صورة إلى صورة، فالعناصر يعاد تركيبها على صورة جديدة؛ لكن كل ذرة ما كان موجوداً قبل الاحتراق لا تزال موجودة بعد تمام الاحتراق؛ وبناء
- 174 "لكلمة آتم تطابق، فما زال نحن اليوم نتحدث عن "العلم الطبيعي" و"التاريخ الطبيعي" لكن كلمة طبيعة بمفردها على - ما فيها من عدم تحدد المعنى المقصود قلما - تعني بها
- 175 1,244 "immutable may be said to know, and not to have opinion only." لكن كيف يمكن هذا؟ الجواب هو أن الأشياء الجزئية تتصف دائماً بصفات متضادة فما هو
- 176 But how is this to be accomplished? الشمس يضيء الشمس نفسه. 2,529 لكن كيف لنا بلوغ هذا؟ Cut 531 2, everything away 532 بأن نبتز كل شيء
- 177 بدم في مقدورنا الآن أن نستخدم الاسم استخداماً له معنى؛ وهذا الرأي ظاهر البطلان لكن كيف نستطيع تنفيذ هذا. التليل 643 sayperson,imaginary an take us Let
- 178 ، ألا نكون سعداء؛ هذا مذهب جدير بالأبطال، وهو مذهب نافع إذا ما ساعد ظروف العيش لكن لا هو بالمذهب الصحيح صحة تامة ولا هو بالمذهب الذي يدل على إخلاص، أصحابه بمع
- 179 نعم إن امتناع اليقين -حين تحيط بنا الآمال والمخاوف بكل ما لها من قوة- أمر أليم؛ لكن لا مناص لنا من احتمالها إذا أردنا أن نعيش على غير سند من الخيال الجامع الذي ي
- 180 لحياء عند سائر الناس؛ فلو حدث لي شيء، أرع أبناء متروودوس لأربعة أعوام أو خمسة لكن لا نتفق عليهم أكثر مما نتفق على "الآن وورد في الخطاب الثاني ما يأتي إلي" أنك
- 181 ل: "هذا هو ما أنكره بالحق الآن" ولي أن أقول كذلك "إن ما أنكره الآن بالحق موجود لكن لا ينبغي أن أقول هذا" موجود لأن كلمة "موجود" لا يكون لها معنى إلا إذا نسبت
- 182 بأحد طريقتين؛ إما بأن يكون الفلاسفة هم الحاكمين، وإما بأن يصبح الحاكمون فلاسفة؛ لكن لأن نبدا بالطريق الأول بيدو مستحيلاً لأن ، الفلاسفة في مجتمع غير فلسفي لا يظ
- 183 حد من قبل؛ وقد كان هرقلدس هذا من مدرسة أفلاطون، ولا بد أن قد كان رجلاً عظيماً؛ لكن لم يقع من احترام الناس بما يتوقع له. القارئ فتراهم يصفونه: بقلهم المتأنق ال
- 184 ، الري والصرف، لقد كان منهم الجنود، والإداريون، والأطباء، والرياضيون، والفلاسفة لكن لم يكن منهم فرد واحد جمع في شخصه كل هذه الأشياء دفعة واحدة. 2 age The 011
- 185 -الدولة؛ فلهن أن يعبرن عن ازديادهن للجبان -ويشكرن على ذلك لو كان المزدري ولبيدهن لكن لم يكن لهن أن يظهرن جزئاً إذا حكم بالموت على من يلدن إذا ما تبين أنه وليد ضع
- 186 ولكي يحول دون التوسع الفارسي تجاه الغرب خطوة أخرى عقد حلفاً مع "أماسس" ملك مصر؛ لكن لما جاء قبيز ملكا على الفرس وحصر جهده كله في غزو مصر تبين بولكراس أن ال
- 187 Tyrants, in each case when the authorities were acting illegally. 970 لكن لماذا قصر نفسه على المحادثات، الشخصية ولم يسد النصح في أمور الدولة العامة؟
- 188 الع الحديثة - شرحاً على هذا الكتاب، كان له أثر ملحوظ جداً في فلسفة العصور الوسطى؛ لكن لنفض النظر الآن مؤقتاً عن فورفوروس كي نحصر أنفسنا في. أرسطو. 1 What,845
- 189 ere is a unity in the world, but it is a unity resulting from diversity: 530 لكن له إلى جانب ذلك مذهباً، آخر اهتم به أكثر من اهتمامه بمذهب التغيير، الدائم وأع
- 190 من مثل هذا السخف في محاوراته الأخرى؛ فالمحاورة لا أهمية لها من الوجهة الفلسفية لكن لها من قوة التأثير في عصور التاريخ ما يضطرنا إلى مناقشتها في شيء من التفصيل
- 191 .ن تعبران عن حقيقة واحدة بطريقتين، كقولنا "جون هو والد جيمز" و"جيمز هو ابن جون لكن لو كانت الحركة كلها، نسبية وكان المكان غير ذي وجود قائم بذاته لأفينا أنفس
- 192 خلطون طيبة لسبقه إلى التفكير فيها غيره من الناس، إني لا أوافق أفلاطون في رأيه لكن لو أن شامشياً يمكن أن يميل بي إلى موافقته فذلك هو نقد أرسطو له. 1, A 751
- 193 ،في هذا التحليل لا ترد كلمة "التين" نعم إن حرفين هما أ، ب، يردان في العبارة 38 لكن ليس بنا حاجة لمعرفة أيهما، اثنان أكثر من حاجتنا إلى معرفة أيهما سوداوان أو ب
- 194 أنه جمع المادة والصورة معاً؛ فهذا الصانع لم يصنع الصورة كما أنه لم يصنع النحاس؛ لكن ليس كل شيء ذا مادة فهناك أشياء أبدية لا يكون لها مادة إلا ما كان منها قلب
- 195 باد إلا على سبيل التبعية، فالرجل الواحد قد يتبع دولة كثيرة السكان، أو دولة خيرة لكن ليس معنى ذلك أن نقول عنه بناء على ذلك إنه رجل خير إلا إذا جاز لنا أن نقول عن
- 196 عاطفية بمقدار ما هو مدرك لوجودها؛ فهو يحكم عليها - من الوجهة العقلية - بأنها شر لكن ليس هناك أبداً ما يدل على أن وجودها يسبب له شقاء إلا حين يحدث أن يكون المعذ
- 197 أبدية مضبوطة، وفي عالم معقول فوق مستوى الحس؛ إن الهندسة تبحث في دوائر مضبوطة؛ لكن ليس بين ما يقع تحت الحس من أشياء دائرية مضبوطة فهما حرصت في استعمال الفرجار
- 198 ،قوة كالتي تؤدي إلى النصر في الحرب، تتضمن - فيما يظهر - حيازة القوى لفضية أعلى لكن ليست هذه هي الحال دائماً على ، أن الحرب عادلة إذا ما أثرت على جماعة تأتي الأ
- 199 تستعمل به كلمة "غير مرغوب فيه"، فليس من المرغوب فيه أن يكون الإنسان ضعيف العقل لكن ليست هذه بالصفة اللا "خلفية". 1, 693 however, philosophers, modern Many
- 200 the contemplative life. Burnet sums up this ethic as follows: 440 لكن ما شأن هذا كله بالرياضة؟ إن الرابطة بينه وبين الرياضة هي رابطة خلقية لأنه ك
- 201 يختلف عن النفس، إذ هو أقل ارتباطاً بالجسد؛ ويجوز أن يكون العقل جزءاً من النفس لكن ما يتصف بالعقل عند قليل من الأحياء (415) (أ) ويستحيل . أن يكون العقل باعتباره ت
- 202 آخر هو أكثر من جوب المورخ مسا لنفس المصعب؛ فالعلم يبيننا بما نستطيع العلم به؛ لكن ما نستطيع العلم به نزر يسير وإذا نحن أنسيناكم هناك مما لا نستطيع معرفته ف
- 203 لأنه مركب من عناصر؛ وإن فلو كان الجسد جزءاً منا، كنا غير خالدين خلوداً تاماً؛ لكن ما علاقة النفس بالجسد؛ يقول أرسطو (وهو) لا يذكر اسمه تذكر أصرياً إن (النفس ه
- 204 عدل"، ونحن إذا فهمنا هذه العبارة من وجهة نظر حديثة وجدناها كلاماً ليس له معنى؛ لكن ما أراده فيتاغورس بعبارة لم يكن يخلو من المعنى خلواً، تماماً فقد أنك أهمية ا
- 205 ق في مجموعها متلا خلقياً أعلى؛ فهو يقول إن العدالة قولها أن يؤدي كل فرد مهنته؛ لكن ما هي مهنة الفرد؟ إنه في دولة مثل مصر، القديمة أو مثل مملكة "إنكا" أعني حين
- 206 أخرى حتى جاء بها اليونان؛ وليس منا من لا يعلم ما آداه اليونان في الفن والأدب؛ لكن ما آدوه في النطق العقلي الخالص أشد غرابة مما آدوه في الفن والأدب على عظمتهم؛
- 207 المقمنة إلى شيوعية وإباحية جنسية. ولذلك قضى عليهم بعد أن أبدوا مقاومة الأبطال؛ لكن مذهبهم ذاع في صورة مخففة في هولندا وإنجلترا أو أمريكا وهو من الوجهة التاريخية
- 208 بأنه من الممكن لأفراد الطبقة الواحدة أو الأمة الواحدة أن يشتركوا في مصلحة واحدة؛ لكن مصطلحهم هذه ستتعارض مع سائر الطبقات أو سائر الأمم؛ نعم لا ريب في أن الإنساني
- 209 ،تجد "جيتة" مستريح النفس، و"بنتم" مصلحاً، و"تسلي" ثائراً، و"ليوباردي" متشاملاً لكن معظم العصور كان يسودها نغمة واحدة تعم كبار كتابها أجمعين؛ فقد كان هؤلاء في |
- 210 إن شمة ثلاثة آراء في اللذة: (1) أنها لا تكون خيراً أبداً؛ (2) وأن بعض اللذة خير لكن معظمها شر؛ (3) وأن اللذة، خير لكنها ليست أفضل أنواع الخير؛ وهو يرفض الرأي ال
- 211 و"الطير" فكرة أوروبية؛ وقد كان للطهر عند الأورفيين معنى يتصل بالطقوس التعبدية ، لكن معناه عند أفلاطون هو التحرر من العبودية للجسد وحاجاته، وإنه لما يستوقف انتب
- 212 ،الديمقراطي الذي يؤمن بموضوعية الأخلاق، أنه يستطيع أن يبرهن على أن الجمهورية شر لكن من يأخذ بوجهة نظر ثراسيماكوس قد يقول ليس "الأمر أمر برهان أو تنفيذ إذ السو
- 213 بل يضاهف فقط إلى الفئات ذوات العضو الواحد، فلنا أن نقول "إن الأرض لها تابع واحد لكن من الخطأ في التركيب اللغوي أن نقول إن" القمر واحد إذ ماذا يكون معنى هذه الج
- 214 ،ذا، ويمكنني في هذه العبارات كلها أن أرع من كلمة "بشرى" لها نفس المعنى بكل دقة لكن مهما يكن معنى، الكلمة فمعناها شيء يختلف عن معنى كلمتي "سقراط" و"أفلاطون وسا
- 215 ر على قولها نعم أو لا عن أي اقتراح يقدم لها؛ وبغير موافقتها لا يتم لقانون صدور؛ لكن موافقتها هذه وإن - ضرورية فهي ليست وحدها كافية؛ إذ لا بد للتسيخ والقضاء
- 216 الرأي أن أقول: أظن أن السماء ستلج، وإذا رأيتها بعد نذ تتلج مثلاً، فذلك معرفة؛ لكن موضوع الرأي هو نفسه موضوع المعرفة؛ أما أفلاطون فيذهب إلى أن ما قد صلح موضوعا
- 217 وقفهم في أغلبية علميا سليما، إلا حين اقتصروا على بلورة الأوهام الشائعة في عصرهم؛ لكن موقفهم لم يكن علمياً فقط بل كان كذلك قوي الخيال شديد المراسملياً بلذة الم
- 218 ،أن فيلسوفاً مناسفاً لأفلاطونين، حاول أن ينال منه (من أفلاطونين) بفعل السحر الخبيث لكن فنئات السحر ارتدت إلى فاعلها لما كان يتمتع به أفلاطونين من قسدية وحكمة؛ ولقد
- 219 نون بالترنيمه الجنسية الممجلة، كانوا يفعلون ما يفعلون دون أن يعرفوا للجل معنى؛ لكن هادس العالم (الأسفل) هو بعينه ديونيسيوس الذي يجنون جنوناً في تكريمه والذي ف
- 220 (قول الصدق، نعم إن أرسطو يقول فيه إنه وسط بين التفاخر والتواضع المصطنع (1108) لكن هذا لا ينطبق إلا على الصدق في تعبير المرء عن نفسه ولست أرى كيف يمكن أن نجد

- 221 ، إلا ما كان ذا ضرورة بالغة، ويحرم استعمال الذهب والفضة، إنهم لن يكونوا أغنياء لكن هذا لا ينبغي قط أن يكونوا سعداء على أن غاية المدينة هي خير،الجميع لا سعادة
- 222 ما على كل فرد أن يكون من المحلفين، وأن يؤدي غير ذلك من الواجبات العامة الأخرى لكن هذا كله تغير في القرن، الثالث نعم ليثت الحياة السياسية قائمة في الدول القديم
- 223 أن الحكومة من حقها أن تخذع الناس في ادعائها أنها تنظم الزواج على أساس الإهتراف؛ لكن هذا النوع من الكذب لا يتصل بأمر من أمور الدين، 181 One be to is There
- 224 بل ما يمكن أن تبديده من نواحي الجمال، مع بقائهم على هدوتهم وعلى صيغتهم الأولمبية لكن هذا الرأي لا ينظر إلى حقيقة اليونان إلا من وجه واحد فقط؛ إنه رأي قد يكون
- 225 مختلفة - حتى يومنا هذا، إن البدايات لا مناص لها من أن تكون بعيدة عن دقة التهذيب لكن هذا لا ينبغي أن يصرفنا عن رؤية ما فيها من عنصر،الابتكار فبعد أن أدخل على أرق
- 226 لقد أسلفت القول بأن أرسطو يحكم مزاجه لم يكن عميق الإيمان الديني 1,630 lows؛ لكن هذا القول صحيح من بعض النواحي فقط فيجوز لنا أن نفسر أحد جوانب الديانة عنده
- 227 ،ها أن يجد فيه الناقد مغزاً؛ ومصدر الترميز هذا، هو محاولته نبذ الآراء المنبوذة؛ لكن هذا وحده يستحيل أن يؤدي بنا إلى نتيجة إيجابية؛ إذ هو على أحسن الأحوال يدل ع
- 228 قوم على أساس السلطة الأبوية، بحيث خضع النساء والناشئة خضوعاً تاماً لسلطة الوالد؛ لكن هذا كله قد تغير حين أخذت الثروة فجأة تتدفق في،البلاد فاختفت المزارع الصغير
- 229 ،يقترطس العبارة الآتية: كلما كبر حجم الذرة غير القابلة للانقسام، ازداد ثقلها لكن هذا الرأي القائل بأن آراء الزريين قد نصت على أن للذرات بحكم- طبيعتها الأولية
- 230 أ تحت جنس - مثلاً "إنسان" و"حيوان" - فالنوع من هذه الأنواع يمكن أن يعد جوهرأ؛ لكن هذا المعنى الثانوي لا يثبت أمام النقد وقد فتح الباب للمؤلفين، المتأخرين إل
- 231 في إشاعة الطمانينة النفسية عن المذهب المادي في صورته المألوفة، كمذهب ديمقريطس؛ لكن هذا جانب واحد منه؛ وأما الجانب، الأخر فهو أن مجرى الطبيعة عند الرواقية كما -
- 232 م من ولدوا منذ أكثر من مائة عام" هذا هو المبرر الذي يجعلنا نظن بأن زياداً سموت؛ لكن هذا التليل استقراء وليس هو بالقياس؛ وهو أقل يقيناً من النتائج،القياسية ولا
- 233 هن ابن في الحروب؛ وكان سائر اليونان يعتبرون النساء الاسبرطيات نادرات في عفاهن؛ لكن هذا العفاف فيهن لا ينبغي أن المتزوجة العاقر لا ينبغي لها أن تتعرض إذا أمرتها
- 234 سوء، نعم قد كان الإسكندر يكن احتراماً للحضارة الأثينية صادراً في ذلك عن عجبها لكن هذا الاحترام كان شائعاً في أفراد أسرته المالكة جميعاً الذين، أرادوا أن يقيموا
- 235 عن اليونان أنهم أقتنوا من ديانة على النمط الشرقي لعنم وجود طائفة الكهنة عندهم؛ لكن هذا القول يخلط بين ما هو نتيجة وما هو سبب فيجعل النتيجة سبباً؛ فالكهنة لا ت
- 236 ،المكيرة وما إلى ذلك، ولا بد لرجال العلم من أن يعتمدوا في عيشهم على مجهود غيرهم لكن هذا كله في نظر الصوفي،حرق فالرجل المتعبد في الهند أو اللتيت لا يحتاج إلى جها
- 237 الذي يذهب إلى أن السعادة هي الخير، نعم إن السعادة الكبرى لا تتحقق إلا للفيلسوف لكن هذا في - رأي أرسطو لا - يصح أن يكون اعتراضاً على النظرية، 1. 695 Ethical
- 238 ها ثبوتاً قطعاً هي أن فرداً من الناس قد عاش أكثر من مائة وخمسين عاماً (مثلاً)؛ لكن هذا الاستشهاد يجعل القضية محتملة،الصدق لا يقينية،الصدق ويستحيل أن تبلغ درج
- 239 لى عمليات التغير المستمر تقابلاً منطقياً مثل إدراك ولا إدراك، ومعرفة ولا معرفة لكن هذا التقابل لا يصلح لوصف تلك،العمليات إرض أنك تربع رجلأ في يوم يكتشف الض
- 240 ثر الطبقات أو سائر الأمم؛ نعم لا ريب في أن الإنسانية جمعاء تتفق في مصالح معينة لكن هذا القدر المشترك لا يكفي لتحديد النشاط السياسي؛ وربما جاء يوم في المستقبل ي
- 241 ،هذا التقدير قريب من الصواب، فمذهبه هو أن الأشياء كلها مستمدة من عنصر أولي واحد لكن هذا العنصر ليس هو الماء كما ظن،طاليس ولا هو أي عنصر آخر مما نعرف؛ بل إنه لا
- 242 ،أن العالم الذي أمكن خلقه، هو العالم العرضي، أعني العالم الذي يقع في مكان وزمان لكن هذا العالم هو نفسه عالم حياتنا،اليومية الذي قد وصمه أفلاطون بالزيف والبشرا أ
- 243 بكوس الثالث، وقررت أن ترفع أمرها إلى روما تطلب منها الحماية، وأرسلت لذلك وقدأ لكن هذا الوفد لم يذهب إلى رومامباشرة بل أخذ سمته،أولاً إلى مرسيليا على الرغم م
- 244 ويقال كذلك إن أنا ساجوراس أثر في يوربيد 776 es, but this is more doubtful. هذا القول أكثر تعرضاً للشك من القول،السابق 777 li Athens,of citizens The
- 245 تفسيرية، هي صورة الكهف التي صورها، لكي يتصور بها القارئ طبيعة الرؤية التي أراد؛ لكن هذه الصورة قد مهد لها مناقشات أولية مختلفة قصد بها أن تهيئ القارئ للموقف
- 246 ،السياسية بدى إذ به كانت في أيدي الطبقة العالية التي كانت تملك الأرض الزراعية لكن هذه الطبقة أخذت تخلي مكانها،شيئاًفشيئاً لطائفة بلوتوقراطية من التجار؛ وهذه
- 247 معينة تطول أو تقصر، ولا يلزم عن تلك المسافة وجود أشياء متوسطة بين ذينك الشئيين لكن هذه النظرة ليست بذات نفع إطلاقاً لعلم الطبيعة الحديث؛ فمنذ ظهر أنبشتين أصبحت
- 248 مكسبون ما يقرب من دخله هو، وهو دخل لا هو بالمفرط في الكثرة ولا بالمفرط في القلة لكن هذه الآراء لا تقوم على سند معقول لأن أي نوع من أنواع "العدالة" غير المساواة
- 249 ن يتبأوا على وجه التقريب بالكسوف والخسوف، قبل أن استطاع اليونان ذلك بزمان طويل؛ لكن هذه الأشياء لم تكن أكثر من مبرر يمهّد السبيل لأن يفتح اليونان صدورهم لما يتناق
- 250 بية كلها؛ فلقد عادت العصور الحديثة إلى النظرية الذرية لتفسر بها حقائق كيميائية لكن هذه الحقائق لم تكن معروفة لدى،اليونان فلم يكن في الأزمان القديمة حد فاصل كل
- 251 وقد لا يكون هذا الكلام صادقاً على الألفاظ المجردة المستعملة في المنطق والرياضة لكن هذه الألفاظ كما - رأينا تنطبق - على صورة القضايا لا على سماتها وهنا كذلك نل
- 252 ون الطبيعة الأساسية في كليهما واحدة". ولا شك أن هنالك فروقاً بين الرجال والنساء لكن هذه الفروق لا شأن لها،بالسياسة فيعض النساء فلسفي،النزعة ويستطيع أن يتولى ش
- 253 the individual soul will be simultaneously two and one ( IV, 4, 2). 2,550 لكن هل نتذكر هذه الحياة بعد أن يلحق بنا الموت؟ الجواب على ذلك عند أفلاطون منطقي
- 254 ،لا بد لي أن أموت" 2,340 man in the world that could not be beheded? لكن هل يتحتم علي أن أموت متأهاً؟ لا بد أن أكون سجيناً لكن ، هل يتحتم علي أن أضيف
- 255 ،لا بد لي أن أموت، لكن هل يتحتم علي أن أموت متأهاً؟ لا بد أن أكون سجيناً" 340، لكن هل يتحتم علي أن أضيف إلى السجن عويلاً؟ لا بد لي أن أعاني من النفي فهل يمكن
- 256 ما تحكم به الدولة على استعداداته؛ وواضح أن الحالة الثانية هي ما يريده أفلاطون؛ لكن هناك أنواعاً من -العلم رغم ما تتطلبه من مهارة فائقة قد - يظن بها،السوء هذا
- 257 ،(جة للاختيار، وأن تكون إردية، وممارستها للفئاضل هي مما يتصل بالوسائل" (1113 ب لكن هناك معنى آخر للفضيلة يسلكها في زمرة الغايات المقصودة من:الفعل فالخير " الإن
- 258 طريق، فهو يزداد عضوياً كلما ابتعد عنك، حتى تهيء لحظة تثق عندها أنك لم تعد تراه لكن هناك فترة متوسطة من الشك هل تراه أو لا تراه إن المتقابلات المنطقية قد اختر
- 259 as far as he could, the old Roman severity of manners: " 2,094 لكن هنالك رجلاً واحداً لم يصادف هذا القول عند قيو لأحسناً وهو ،كاتو' الكبير
- 260 استيطاناً لتلك البلاد من اليونان؟ إننا لا نستطيع الجواب الحاسم عن هذه الأسئلة لكن هنالك من الأدلة ما يبرر لنا أن نرجح أنهم كانوا غزاة يتكلمون اليونانية؛ وأن ا
- 261 معظم المحدثين يسلّمون بأن المعرفة التجريبية معتمدة على الإدراك الحسي ومستمدة منه لكن هنالك رأياً يختلف عن هذا كل،الاختلاف تجده عند أفلاطون وغيره من فلاسفة مدارس
- 262 ويستطيعون إلى حد كبير أن يطرحوا من اعتبارهم ما يطرا على حياتهم الخاصة من أحداث لكن هؤلاء الفلاسفة أنفسهم يستحيل عليهم أن يرتفعوا بأنفسهم عن الخير أو الشر الذي
- 263 في صميمها متعلقة بحياة المدينة، نعم كان كثير من اليونان يشتغلون بالزراعة طبعاً لكن هؤلاء لم يسيءوا إلا قليلاً في خصائص الثقافة الهلينية المميزة لها؛ فمنذ مدرس
- 264 ويقول "ديوجينيس ليرتيوس" إنه يكرهه أشد الكراهية حتى لقد تمنى أن تحرق كتبه كلها؛ لكن هيث" Heath" يعده رياضياً متراً 803 . Theof ideas fundamental
- 265 ،إن الفلاسفة في العصر الهلينيستي لم يزلوا يفكرون، لأنهم لا يسمعون سوى أن يفكروا لكن هيهات لهم أن يظنوا بأن تفكيرهم سيؤتي ثمرته في دنيا الحياة،العالية. 2. 057 F
- 266 ي المذهب الذي بعد ذلك في شرح هذه الحركة الدائرية على نحو ما قال به أنا ساجوراس لكن وجه التقدم هو أن تشرح الدولات شرحاً،ألياً أكثر مما تفسر بفعل،العقل 809 It
- 267 ن أن يكون فاعلاً شيئاً ما؛ إن صفة الإحمرار لا يمكن وجودها بغير موضوع يصطبغ بها لكن وجودها ممكن بغير هذا الموضوع أو ذاك وعلى هذا النحو قل إن الموضوع لا يمكن وج
- 268 ت البلاد ما يقرب من قرنين، نعم؛ إن هؤلاء الهكسوس لم يخلفوا في مصر أثراً ثابتاً لكن وجودهم بها لا بد أن يكون قد عمل على نشر المدنية المصرية في سوريا وفلسطين 8
- 269 بت النفس تكون أية صورة من صور الجسد؛ ويذهب الرواقيون إلى أن النفس مادية التركيب لكن وحدة النفس تقوم برهاناً على استحالة هذا الرأي؛ فضلاً عن ذلك فلما كانت المادة
- 270 ،أمرأ غريباً أن يكون هنالك متسع لبناء مدينة جديدة قريبة من روما كل هذا القرب لكن يجوز أن تلك المنطقة إذ ذاك كانت موبوءة بالمalaria كما - هي اليوم - غير أنها ل

- 271 رى سقراط الأفلاطوني في محاوره "فيدون" يقدم الأسباب التي تؤيد العقيدة في الخلود؛ لكن يستحيل علينا أن نقول إن كانت هذه هي الأسباب التي أثرت في سقراط الذي عرفه الت
- 272 في المجددين العلميين مثل جاليليو، الذين يدافعون عن رأي لا يوافق عليه إلا قليلون لكن يظفر آخر الأمر بتأييد كل إنسان تقريباً؟ إيهام يؤيدون آراءهم بالحجج لا باستما
- 273 صنت يداه في الدنيا، إن عقاباً أو ثواباً، كما كانت عقيدة المصريين في هذا الصدد؛ لكن يظهر من فن الكرتيين أنهم كانوا ذوي مرح لم تنقل عليهم وطأة الخرافات العابسة؛
- 274 بكت ألا تسهما الحركة الدينية المرتبطة بديونيسيوس وأورفيوس، فكانت ديانتها أولمبية لكن يظهر أنها لم تنتظر إلى الدين نظرة بالغة الجذ؛ ولنا أن نعتبر تأملات طلائس وأندك
- 275 الأخلاق ثماره؛ أو هي كالببضة، المنطق قشرتها، والفيزيقا بياضها، والأخلاق صفارها؛ لكن يظهر أن "كريسوس" قد جعل قيمة أكبر للدراسات النظرية غير مستندة فيها إلى الدر
- 276 يون قبل ذلك يعلمون أن المثلث الذي يكون طول أضلاعه 3 و4 و5 يكون فيه زاوية قائمه؛ لكن يظهر أن اليونان هم أول من لاحظوا أن  $2^2 + 3^2 = 5^2$ ، فلما جعلوا هذا الفرض لس
- 277 ن، فأبوه أثيني فقير من الأثينيين المستعمرين لساموس؛ وولد أبيقور سنة 342-1 ق.م لكننا لا نعلم إن كان مولده قد وقع في ساموس أو في أتكاء؛ وأياً ما كان، الأمر فقد أن
- 278 الشيوخ، ولا شك في أن مدهنة ذلك المجلس له كانت صادرة إلى حد كبير عن غير إخلاص لكنك إذا استثيت هذه الطبقة لم تجد إنساناً واحداً كان يشعر بمعنى الإذلال في است
- 279 هذه حقيقة فلكية 1,546. "I. 1. 546. 'white.' we substituted 'twelve.' could be valid if 'twelve' we substituted 'white.'" إذا أحلت كلمة "قمر" أو أي اسم آخر محل العبارة تابع "الأرض كانت النتيجة لم
- 280 نيات يمكن أن تنتج بمحاكاة الأفراد التي تقع كلها تحت الاسم الواحد من هذه الأسماء لكنك تجد من جهة أخرى ألفاظاً مثل "قط" و"كلب" و"إنسان كل منها ينطبق على أفراد كث
- 281 خلاق إلى نيقوماخوس" لا ينطرق الشكل إلى معظم أجزائها من حيث صحة نسبها إلى مؤلفها؛ لكنك ترى حتى في هذا الكتاب جزءاً (هو) الكتب الثلاثة منه أي - الفصول الثلاثة الخ -
- 282 الطرفين عنصر مشترك، لأن العبد آلة حية... فالعبد باعتباره عبداً لا يكون صديقاً لكنك تصادق العبد باعتباره إنساناً إذ، قد يبدو - أن شيئاً من العدالة قائم بين أي
- 283 هي إلى بقاء الإنسان حياً؛ ماذا أنت صانع لو أنك هارب أمام جيش منتصر، ولا جواد لك لكنك رأيت من ملاحاً ركاباً جواداً؟ لو كنت عاقلاً لأنزلت، هذا الرميل من على ج
- 284 th and forth, flowing water Cold 215 But thou shalt find another by the Lake of Memory, 213 لكنك ستجد ينبوعاً آخر بجانب بحيرة "الذكرى" 215
- 285 يمكن أن نلتصم سبباً لذلك الشيء الأول الذي عنده بدأت، فقد تسبب العالم إلى "خالق" لكنك في هذه الحالة نفسها لابد أن تترك الخالق "تفسه بغير تعليل؛ فالواقع أن نظرية
- 286 نك لن تجد مجنوناً قد أوغل في جنونه إلى حد أن يفترض بأن النار والثلج شيء واحد؛ لكنك قد تجد من الناس من يكتفون من درجات الجنون بدرجة تجعلهم لا يبرون فرقاً بين ما
- 287 لمي تعريف، اللهم إلا نتيجة سلبية، وترى مذاهب عدة مبسطة في هذه المحاوره ومرفوضة لكنك لا تجد فيها اقتراحاً بتعريف يحدوياً، 1. 471. The of first suggested
- 288 هي؛ فيها؛ فترانا نتحدث عن الآلهة بأنها موجودة ونعديها، ونقول إن زمام الأمر بيدها لكننا إذ نقول ذلك لا نعتبر عن عقيدة؛ لدينا ونجتنب اندفاع للمتصيين لمبادئهم تعصبا
- 289 ة، الحرافة قد صارت فيما بعد صفة بارزة في تعاليمه؛ وهذه النظرية تغري بالأخبار بها لكننا إذا تذكرنا إيمان العصور المتأخرة من الأزمنة القديمة في عدم التزامها أي حد
- 290 في الجوهر أنه موضوع يوصف بضع صفات، على أن يكون شيئاً متميزاً من صفاته كلها؛ لكننا إذا أبعنا الصفات وحاولنا أن ننصو الجوهراً قائماً بذاته لم نجد شيئاً قائم
- 291 الكلية، عرضاً لا بد من الاعتراف به، وسأقبل قوله مؤقتاً، على أنه صحيح إلى حد ما لكننا إذا ما سلمنا لأفلاطون بهذا فليس معنى ذلك أن بقية ما يقوله تلزم بالضرورة ن
- 292 نتظليه لهذا هو أن نعرف كيف يستعمل الناس الكلمات التي نحن بصدد البحث في معانيها؛ لكننا إذا ما فرغنا من بحثنا الفينا أنفسنا قد كشفنا عن حقائق لغوية فقط لا عن حق
- 293 تمامهم في الأخلاق وفي تلك الأجزاء من اللاهوت التي تتصل بالأخلاق اتصالاً وثيقاً؛ لكننا إذا ما أردنا دراسة الروايقين الأولين جميعاً صادفتنا، عتبة وهي أنه لم يبق م
- 294 (د) ينكر وجوده إنكاراً تاماً فيما يقال؛ وقد عاد بعض المحدثين إلى نشر هذه النظرية؛ لكننا إلى جانب هذا تصادف عدة إشارات إليه عند أرسطو ويظهر لنا من غير المعقول أن
- 295 أي الكلمة؛ وإذا أردنا ترجمة لكلمة لوغوس في هذا السياق، وجب ترجمتها بكلمة عقل لكننا إن فعلنا ذلك حيل بيننا وبين أن نعود فنستعمل كلمة علق لنلد بها على الناس
- 296 يوضح أن هذا الاتجاه قد يبالغ في تطبيقه، كما يفعل البخيل مثلاً 152. her party. لكننا بعض النظر عن هذه الحالات المعالية ترى بعد النظر قد يقتضي بطبيعته فقدان ال
- 297 يكون من بعض وجوهه قبيحاً كذلك؛ وإن ما هو ضعيف يكون نصفاً في الوقت نفسه، وهكذا؛ لكننا حين نقول عن آية فنية إنها جميلة من بعض الوجوه قبيحة من بعض الوجوه الأخرى
- 298 رستقراطية في أفوس، وأهم ما يشتهر به بين الأقدمين رأيه بأن كل شيء في تغير دائم لكننا سنرى أن هذا الرأي جانب واحد من فلسفته عما بعد الطبيعة 487. Heraclitus
- 299 رد فعل في الفكر والشعور والسلوك، ونحن الآن معنيون برد الفعل في الفكر بصفة خاصة لكننا قبل ذلك لابد أن نقول شيئاً عن رد الفعل في الشعور وفي السلوك 147. civ The
- 300 لوقيوس وهرقليطس في الفلسفة التي تعزى إليهما معاً، هي في الحقيقة من وضع الأول؛ لكننا لا نكاد نرى سيلاً للفصل بين الرجلين في تحليل تلك الأفكار الرئيسية بحيث ننس
- 301 الموت، ويطلب سقراط بالحجج التي تؤيد الخلود، فيأخذ سقراط في الإدلاء بهذه الحجج لكننا لا بد أن نذكر هنا أن حججه هذه غالية في الضعف، 1. 373. The first argument is
- 302 الشمس والقمر، فتولد وتموت؛ ويقال إنه فكر في أن يجعل الله بريئاً من إبدات الشر لكننا لا نرى كيف استطاع أن يوفق بين هذا الرأي وبين القول بالجزرية؛ وهو في مواضع
- 303 فإفلاطون، إذ كان يتقدمه في السن بعض الشيء؛ وكتب ديمقريطس رسالة في الأعداد الصماء؛ لكننا لا نعرف إلا قليلاً عما تحويه تلك الرسالة؛ وأهم أفلاطون بهذا الموضوع
- 304 لفلسفة؛ أن يلفت أنظار من يدرسون الفلسفة اليونانية إلى تأثير الدين على الفلاسفة؛ لكننا لا نستطيع قبول كل ما جاء في هذا الكتاب من تفسيرات ولا نوافق على كثير مما ج
- 305 مسن اليونانية، وطبيعي أن يقرأ الرومان ما كتبه بوليبيوس من تاريخ، فيستمتعوا به؛ لكننا لا نستطيع أن نقطع بمثل هذا القول بالنسبة لليونان، 2. 445. St the Panaetius
- 306 للقرعة يخبث بأنه الموازنة، ومعرفة الوجود وفهم العدد، كلها أمور ضرورية للمعرفة لكننا لا نستطيع أن ندخلها في باب الإدراك، الحسي لأنها ليست نتيجة لفعل أي عضو من
- 307 "مد موجودة" معناه "ثمة أسد" أعني أن "س أسد" تكون صحيحة حين توجد س المناسبة لها لكننا لا نستطيع أن نقول عن "المناسبة" هذه بأنها موجودة إذ لا يمكن نسبة فعل ال
- 308 ما تبدو الأشياء على ما هي تبعاً للعنصر الغالب عليها؛ فمثلاً كل شيء يحتوي على نار لكننا لا نسمي الشيء ناراً إلا إذا كان عنصر النار هو السائد وهو مثل - أمبادقليس
- 309 مرض علينا أن يبدي فنه وشعره، ركعنا تمجيداً، باعتباره رجلاً لطيفاً مقدساً عجبياً لكننا لابد عندئذ أن نذكر له أيضاً أن أمثاله يحرم عليهم العيش في دولتنا بحكم القا
- 310 هي استبطانية خالصة، نعم إنه من الممكن أن نصوص التديلات الرياضية في صورة قياسية لكننا لو فعلنا ذلك جاء متكلفاً غالية، التكلفة دون أن يكسب تلك التديلات شيئاً من
- 311 قال قائل إن نوع المدينة لم يكن قط من السمو بحيث كانت مدينة أثينا في عصر بركليز؛ لكننا ما دمنا نعيش على أرض تحتاجها الحروب وينتابها الدمار فالكيفية في نهاية الأم
- 312 لس يختلفون في طبيعة الله، فمثلاً يظنه بعضهم أنه من جسد، ويظنه آخرون ألا جسد له؛ لكننا ما دمنا لم نصادفه في خبرتنا فلسنا نعلم شيئاً عن صفاته؛ إن وجود الله ليس و
- 313 م، ولا شك أننا نخطئ لو أننا عزونا للتراقيين أنفسهم أية نظرة تتصف بالسمو الرفيع؛ لكننا من جهة أخرى لا نستطيع أن نشك في أن ظاهرة النشوة عندهم قد أوحث إلى اليونان
- 314 أن نقول إن كل حياة متاعمة مع الطبيعة، لأنها حياة قد استوجبتها قوانين الطبيعة لكننا من ناحية أخرى نقول إن الحياة الإنسانية لا تكون في نغم واحد مع الطبيعة إلا
- 315 مثل نضربه من الجسم الإنساني، فالذائد مرتبطة إلى حد كبير بأجزاء الجسم المختلفة لكننا نعتبرها لذائد الجسم في مجموعته فقد نستمتع برائحة لذيدة لكننا نعلم أن الأ
- 316 ين إما نطلق اسماً بعينه، في ظروف مختلفة، على حوادث يختلف بعضها عن بعض نوعاً ما لكننا نعدها ظواهر "شيء" معين أو "شخص" معين؛ فذلك في واقع الأمر لا يعدو أن يكون و
- 317 للجسم المختلفة، لكننا نعتبرها لذائد الجسم في مجموعته، فقد نستمتع برائحة لذيدة لكننا نعلم أن الألف وحده لا يمكنه أن يستمتع بها ويعتقد بعض أصحاب الرأي أن المجت
- 318 يغير من هذه الصفات دون أن يبطل كونه سقراط، فلا تكون هذه الصفات جزءاً من ماهيته؛ لكننا نقول إن من ماهية سقراط أنه إنسان ولو) أن المعتق للمذهب الفيثاغوري الأخذ ب
- 319 تكون جزءاً من الحقيقة العليا، وأنها قد كتبت عليها أن تظل جزءاً من دراسة الظواهر لكننا نؤثر أن نعوض النظر عن هذه النقطة التي نرى إجابة أفلاطون عنها يكتبها شيء م
- 320 شتناً - أن نمضي في قولنا إن الأعداد أبدية، ثابتة لا تتغير، وما إلى ذلك من صفات لكننا يجب أن نضيف إلى ذلك قولنا بأنها كذلك خيال منطقي، 1. 541. furthe a is There



- 371 ذلك مدينة جديدة تسمى أفلاطونبوليس؛ وكان الأمبراطور بادئ الأمر مؤيداً للمشروع لكنه عاد في النهاية فأعفى نفسه مما وعد به؛ ولربما بدا لنا أمراً غريباً أن يكون ه
- 372 ،عباراً مفتاحاً يفهم العالم فهماً علمياً، كان نافعاً في علم الفلك في بعض مراحلها لكنه عاد في شتى مراحل ذلك العلم بعد ذلك فانقلب عاملاً من عوامل التأخر؛ إن الاتج
- 373 ما يحدده لنا هو أنه يشير إلى فيثاغورس، ثم يشير إليه هرقليطس؛ وهو أيوني المولد لكنه عاش معظم حياته في جنوبي إيطاليا؛ وذهب إلى أن الأشياء كلها من تراب وماء؛ وكا
- 374 ون أمامه من الغايات غاية لم تتحقق؛ وعلى نقيض ذلك العالم المحسوس، فهو عالم ناقص لكنه عالم فيه حياة وفيه ورغبت وفيه فكر من نوع لا يتصف بالكمال وفيه طموح ولك
- 375 لقد عانى أبيقور طيلة حياته من اعتلال صحته 2,140. or his children in his will. لكنه عرف كيف يحتمل ذلك في رباطة جأش عظيمة؛ فقد كان هو لا - أحد أتباع الرواقيين -
- 376 ر ثار الأثينيون وانقلبوا على أصدقائه ومنهم أرسطو الذي اتهموه بالخروج على الدين لكنه على - خلاف سقراط لاذ - بالفرار هرباً من العقاب ومات في العام التالي لذلك
- 377 ،غي إنسان تسري فيه روح الفلسفة أن يخشى الموت، بل إنه - على نقيض ذلك - سيرحب به لكنه على الرغم من ذلك لن ينزع نفسه بيده لأن الرأي قد جرى بأن ذلك منافع للقوانين؛
- 378 إن الجسم - من وجهة نظر التجريبي - هو الذي يصلنا بعالم الحقيقة الخارجية؛ 1,360. لكنه عند أفلاطون شرمزدوج لأنه من جهة وسيلة تشوه الحقيقة إذ يجعلنا ننظر كما لو
- 379 لمعلم (1327 ب) وإن القارئ ليتوقع في هذا الموضوع من الكتاب أن ترد إشارة للإسكندر لكنه غير مذكور. 1. 775 makes, Aristotle States,of size the to regard With
- 380 الأرضي؛ والبرهان الأخير على سيطرته هذه على البدن؛ عدم اضطرابه للموت آخر الأمر؛ لكنه في الوقت نفسه لا يخلص الولاء للمذهب، الأورفي فهو لا يقبل إلا التعاليم الرئي
- 381 يصاحبه ملاً شديداً إلى الاقتناع بما هو بسنده، وربما تعاوره الشك فيه فيما بعد لكنه في تلك اللحظة ذاتها يبلغ الغاية القصوى من درجات اليقين وأغلب ظني أن الكثرة
- 382 ،المنطقية هو أن نفرق بين المادة والمكان؛ فبنا على هذه النظرية ليس المكان عندما لكنه في طبيعته شبيه بالوعاء الذي يجوز أن يمتلئ أو لا يمتلئ أي جزء منه بالمادة و
- 383 بارسنيدس وأفلاطون وأرسطو؛ ولو أنه في جوانب أخرى أذعن للخرافات السائدة في عصره لكنه في إزعاجه لخرافات عصره لم يكن أسوأ حالاً من كثير من رجال العلم في العصر الحد
- 384 موضح أنه لو ذاع هذا المذهب في الناس، فسرعان ما يصبح مذهباً يدعو للتزهد 1,348. لكنه في صميم ما يرمي، إليه ليس تزهدياً بمعنى هذه الكلمة البديهي؛ إن الفيلسوف حين
- 385 ق.م. إلى حوالي 110 ق.م.) إلى رجل من أهل قرطاجنة، اسمه الحقيقي "هاسدروبال"؛ 180. لكنه في صلته باليونان أثر أن يطلق على نفسه اسم كليتماخوس؛ ولم يكن كليتماخوس
- 386 ذ سقراط في بسط نظرية المثال، فيؤكد أن ثمت مثلاً للتشابه والعدالة والجمال والخير لكنه في شك من أمر الإنسان أيكون له مثال أو لا يكون؛ ثم يرفض رفض المستنكر ما قيل
- 387 في الظاهر أسرة كثيرة، ولو أن الموجود حقيقة سرير واحد، هو السرير الذي خلقه الله؛ لكنه فيما - يبدو لم - يواجه النتائج المترتبة على الحقيقة، الواقعة وهي أن هناك ظو
- 388 ذهب الرواقي فيما يختص بالفصلية، غير مذكور في النصف الباقية لدينا مما كتب زينون لكنه فيما يظهر قد آمن به. 293 successorimmediate the Assos,of Cleanthes
- 389 موثران في هذه الاجتماعات مخمورات، وربما يعزى بعض سكرهن إلى شرب الخمر لكنه قيل كل شيء سكر صوفي وكان الأرواح لا يطمنون نفساً لهذا، الفعل لكنهم لم يجر
- 390 من مشاهدات يحصل عليها من نقطتين على اليابس، وكيف يحسب ارتفاع هرم من طول ظله؛ لكنه قد يعزى إليه نظريات أخرى كثيرة في علم الهندسة والأرجح أنها منسوبة خطأ إليه
- 391 حظة من حياته، يعنيه ما يعتقد أنه الحق، أكثر مما يعنيه أي شيء آخر كائناً ما كان؛ لكنه قد كان مع ذلك معيباً بعيوب فاحشة؛ فهو في المناقشة مغالط لا يلتزم الأمانة؛ ه
- 392 ريبوس" يدور على نفي أخيه، ثم استدعاه زاعماً أنه يريد أن يزيل ما بينهما من خلاف لكنه قدم له طعاماً من لحم أبنائه أبناء) (تأسيستيز؛ فنزلت اللعنة على ابن "أريوس"
- 393 ة، في دراسة الفلسفة؛ وكانت آراء الكليبيين أقرب إلى طبيعته من آراء أية مدرسة أخرى لكنه كان مع ذلك يميل بعض الشيء إلى اختيار ما يلائمه من تعاليم المذاهب المختلفة؛
- 394 -بدي في صحبة الألهة؛ ولم يكن سقراط علمياً في تفكيره - على خلاف طائفة من أسلافه لكنه كان مصمماً على إقامة البرهان على أن الكون متفق مع معايير الأخلاقية؛ وهذه خ
- 395 خبته؛ ولم يلبث بعد ذلك أن أصبح شخصية أسطورية تنسب إليه المعجزات والقوة السحرية لكنه كان كذلك مؤسس مدرسة من الرياضيين؛ وهكذا تنازعت ذكره روايتان متعارضتان ومن
- 396 ة، ولعدة من مدن الإسكندر أن تكون وحدة سياسية قوية؛ وكان ذلك في صالح حكومة الملك لكنه كان ضعفاً إذا نظرنا إليه من وجهة انتشار الروح، الهلينية. 2. 029 influen The
- 397 ،إن هذا العالم الذي يستوى عند الجميع، لم يخلق له ولا إنسان" 524. "ing out. لكنه كان وهو لا يزال وسيظل إلى الأبداناراً ما " تنطفئ فيها الحياة فتشتعل بمقد
- 398 ة أجل قصير؛ وعلى هذا الوجه يكون علم الطبيعة الحديث في جانب هرقليطس ضد بارسنيدس؛ لكنه كان في جانب بارسنيدس حتى عهد أينشتاين ونظرية النشاط الذري الكوانتم 835 .
- 399 مأ من وجهة نظرهم قد هبط إليهم منه؛ نعم إن ما قرره من علم ومن فلسفة كان سلاجاً لكنه كان قميناً أن يثير الفكر والملاحظة في سواه 353 ab legends many are There
- 400 كان أرسطو عظيم التأثير جداً في ميادين كثيرة مختلفة 1,790. historical spirit. لكنه كان أعظم تأثيراً في ميدان المنطق منه في أي ميدان، آخر ففي الشطر الأخير من ا
- 401 في مذاهب فيثاغورس وسقراط وأفلاطون، كما تصادفه كذلك عند الرواقيين والأبيقوريين؛ لكنه كان بادئ ذي بدء تفكيراً عقلياً أكثر منه مزاجاً خلفياً؛ ولبت أمداً طويلاً عاجزاً
- 402 دون بحكم أمرجتهم أن يكون لهم كتاب يوثق فيه ويرجع إليه، مذهباً لا يتفق ولا يشبع؛ لكنه كأي - مذهب آخر مما ظهر في العصر الهلنستي تقدم - للناس على أنه شفاء لما يسا
- 403 .الاجتماعية المختلفة، فأحب قوانين كريت" التي كانت "غاية في الاستقامة والصرامة لكنه كره قوانين أيونيا حيث لمس زوائد" لا ضرورة لها وبعيداً لا جد فيه وعرف ، في مص
- 404 of the greatest philosophers, but it was a mistake none the less. 1,556. لكنه لا بد من التسليم في الوقت نفسه بأنه ما لم يكن للكلمات معان محددة إلى حد م
- 405 ،اد من الحيوان قدسية وأبدية؛ ولقد أنبأ الخالق الألهة إنه قادر على محوها لو أراد لكنه لا يريد؛ وكلفهما أن تخلق الجانب الثاني من سائر صنوف الحيوان بعد أن قام هو
- 406 ة، في الامتلاء؛ ولقد يجوز بحق أن يقول قائل إن الحركة يستحيل أن تبدأ في الامتلاء لكنه لا يجوز أن يزعم الزاعم وهو صادق في زعمه أن الحركة يستحيل عليها الحدوث في ال
- 407 بالقياس إلى الإنسان تكون الحياة التي تهتدي بالعقل قدسية بالنسبة للحياة البشرية؛ لكنه لا يجوز لنا أن نستمتع إلى أولئك الذين ينصحوننا أن نفكر في الحاجات البشرية ما
- 408 ي، طريقة إلى أن يصير شيئاً آخر"، ويعتقد أفلاطون أن هذا الكلام يصنق على المحسات لكنه لا ينطبق على موضوعات المعرفة والحقة ومع ذلك فأراه الإيجابية في هذا الصدد
- 409 ،عة عبيداً" فذلك حق وعدل، وهو يبرر - في رأي أرسطو - شن الحروب على الأمم الهمجية لكنه لا يبرر محاربة قوم من الإغريق لأنه ليس بين الإغريق عبيداً "طبيعيون على ، أن
- 410 (جوانبها ذات جمال أدبي ممتاز؛ فقد لا يوافق القارئ على فكرتها (كما لا أوافق أنا لكنه لا يسعه إزاءها إلا أن يتأثر بما فيها. 1. 233 Plato's philosophy rests on
- 411 مخارجها، ثم تبدأ حركة مضادة (وهو لا يوضح سبب ذلك) حتى يعود العصر الذهبي من جديد لكنه لا يعود إلى الأبد لأن الدورة كلها تتكرر مرة أخرى؛ وكان من الممكن أن يفترض
- 412 ،أن تأخذ بنصيب فيها، ما دامت نتيج الفرص للعدالة والاحتمال وما إليها من فضائل لكنه لا يجوز لك أن تنتدع بالرغبة في إفادة، الإنسانية لأن الفوائد التي في مستطاعك
- 413 يتم عليه فطرته أن يعيش مع آخرين" (1169 ب) إن كل ما يقوله أرسطو عن الصداقة معقول لكنه لا يقول هنا حكمة واحدة مما يعطو على مستوى الآراء التي تملئها الفطرة السليمة
- 414 من يميلون إلى الأرية؛ فلما أصبح الأباطرة خلص العقيدة المسيحية، توارى ذلك الرأي لكنه لبث دقيقتاً في الدولة البيزنطية كما كان كائناً في الإمبراطورية الروسية التي
- 415 ،(ي رجل، وهو محظوظ إذا لم يعد عليه بالضرر" وقد أحب الأطفال (أطفال الناس الآخرين لكنه لكي يشبع في نفسه هذه الرغبة اعتمد فيما يظهر على ألا يعمل الناس بنصيحة (في
- 416 لأهم نبتوا دين الدولة الذي اعتبروه ضرورة سياسية؛ وكان ذا ضمير حي في كل أفعاله؛ لكنه لم يوفق إلى النجاح في الكثرة الغالبة من تلك الأفعال وهو شخصية تستر العطف
- 417 د كانت المسيحية عاملاً على نشر رأي هام، كان متضمناً بالفعل في تعاليم الرواقيين لكنه لم يكن يلائم روح الأقدمين وأعني- به الرأي القائل بأن واجب الإنسان نحو الله
- 418 ،وكان أبيقور مادي المذهب 2,158. "that which lacks sensation is nothing to us." لكنه لم يأخذ بالجبرية؛ فقد تبع ديمقريطس في رأيه بأن العالم مكون من ذرات وفراغ ل
- 419 يقول: "أرجو أن يكون جورج واشنطن هو أول رئيس للولايات المتحدة في الانتخاب المقبل لكنه لم يكن ليستطيع أن يقول بدل ذلك أرجو" أن يكون أول رئيس للولايات المتحدة هو
- 420 ن روباها هو أنتيفون (أخو أفلاطون غير الشقيق)، لأنه هو وحده الذي يتذكر المناقشة لكنه لم يعد يهتم إلا الجياد؛ فيشهدونه حاملاتاً، ولا ، يحملونه على الوقوف

- 421 كُن أمبادقليس لم ير هذا الرأي؛ فقد أراد أن يسر الحركة مع اعترافه بحجج بارمنيدس لكنه لم يرد أن ينتهي به التفكير في أية مرحلة من مراحلها إلى كون لا يبرأ عليه التبع
- 422 بأرسطو وسقراط الأفلاطوني يسلفان على أن أنا كسجوراس قد أدخل عنصر العقل في حسابيه لكنه لم يستفد من إلا قليلاً بجدا فيذكر أرسطو أن أنا كسجوراس لم يجعل العقل عنصراً
- 423 - "أ زوجة الفيلسوف بالخطيئة الخلفية العظمى - وقد يكون الاتهام على غير أساس صحيح لكنه لم يشك فيها أبداً وكلف ، نفسه بعد موتها أن ينزلها منزلة الآلهة من التقديس ؛ و
- 424 أنه كان من أبناء أثينا، متوسط الدخل، ينفق وقته في مناقشات ويعلم الفلسفة للشباب لكنه لم يكن يعلمهم لقاء أجر مثل السوفسطائين؛ وليس من سبيل إلى الشك كذلك في، أنه
- 425 ،ان فيها كثير من العناصر التي تحببها إلى نفوس العسكريين؛ و"مثراس" هذا إله للشمس لكنه لم يكن مختبأً بقدر ما كان زميله السوري؛ فهو إله انصرف بعنايته إلى الحرب الع
- 426 مثل ذلك العلم التجريبي؛ نعم إن جاليليو قد استخدم المحاورات يؤيد بها نظرياته- لكنه لم يلجأ إلى ذلك إلا ليتغلب على تعصب الناس لأرائه تعصباً أعماهم عن -الحقائق
- 427 ولكنه لم يأخذ بالجبرية؛ فقد تبع ديمقريطس في رأيه بأن العالم مكون من ذرات و فراغ لكنه لم يؤمن كما آمن ديمقريطس بأن القوانين الطبيعية ما تنفك أبداً مسيطرة على ال
- 428 بأن تتأمل الذاذ أكثر مما تتأمل الآلام؛ إنه لا شك في أن الأمم الجماني شر عظيم لكنه لو كان حاداً كان قصيراً أما ، إذا طال فيمكن احتمالها بفضل التدريب العقلي وتنع
- 429 between things and qualities thus seems to be illusory. 1.584 لكنه ليس من اليسير أن تصب هذه النظرية في صيغة دقيقة فإذا سلمنا أن لعبة كرة الق
- 430 سما ينبغي له أن يطالب من حقوق، ولكل من الديمقراطية والألجارية نوع من العدالة لكنه ليس خبز الأنواع و"لذا" فيحتمل أن القسط الذي بذاله أي من هذين الحزبين في الح
- 431 ،أستطيع أن أتصوره لهذه المشكلة، هو جواب يجوز أن يكون سليماً من الوجهة المنطقية لكنه ليس بالجواب الذي يدعو إلى القبول التام؛ وهو جواب فيما - أظن قد - يجب به ك
- 432 ة يمكن أن ينزع عن البقية بكونه منجسباً في إباء، وعندئذ يصبح هذا الجزء "شيئاً لكنه ما دام الجزء لا ينزع عن البقية بحدود تميزه من بقية الكتلة المتجانسة- ف
- 433 ينبغي أن يذهب لوقيوس وديمقريطس، ولا هو صفة تصف بها أجسام ممتدة، كما ظن ديكارت؛ لكنه مجموعة علاقات كما أرتأى لبيبتز ؛ ولنا نستطيع قولاً قطعاً فيما إذا كان هذا
- 434 ولكن ما قيمة هذا؟ إنه يستطيع أن يظل فاضلاً؛ وقد يضعه الطاغية في غيابة السجون ، لكنه مع ذلك يستطيع أن يتمسك بحياته حياة متناغمة مع الطبيعة؛ وقد يحكم عالمه الموت
- 435 ي الله، إذ الظاهر أنه يتصوره مادياً وله امتداد لأنه يتحدث عنه على أنه كروي الشكل؛ لكنه مع ذلك لا يقبل الانقسام لأنه بأسره موجود في كل مكان 629 divd Parmenides
- 436 نثاروث من فلاسفة مطية، هو أناكسمانس الذي يثير اهتمامنا بقدر ما يثيره أنكسمندر لكنه مع ذلك يتقدم بضع خطوات هامة؛ ونحن أبعد ما نكون عن اليقين في تحديد تاريخه إ
- 437 جائز إذ هو متألف من ماض ومستقبل، والماضي لم يعد له وجود، والمستقبل لم يوجد بعد؛ لكنه مع ذلك يرفض هذا الرأي ويقول إن الزمن حركة تصلح أن تعد وحدانها (ولنا) ندري
- 438 ،أنا جديراً بالثقة، نعم قد يكون السبب الذي يدعوني إلى التصديق قولاً يقوله سواي لكنه مع ذلك لا يكون سبباً كافياً لا ينقصه شيء مثال - ذلك حين أكون قاصياً يستمع إ
- 439 بقة أولياء الأمر - نعم إنه من الواضح أنه يريد ببعض مقترحاته أن تطبق على الجنود لكنه معني قبل كل شيء بأولياء الأمر بوحدهم الذين يريد لهم أن يكونوا طبقة متميزة ع
- 440 ومة أثينا، لانتخب الجامعة من الجامعات من يمثلونها من الطلاب على أساس الاقتراع؛ لكنه من العسير في شئون الحكم أن تعرف من هم أمهر، الناس كما أنه يتعذر عليك أن توق
- 441 ،الوسطى، إذ أنه من العسير ومن السمو أن تضع نفسك في مكانة أعلى من الطبقة الأولى لكنه من اليسير أن تفعل ذلك إزاء الطبقة الثانية وتسامي الإنسان بنفسه على الطبقة
- 442 ينية الكبرى، فقد دعا المسيح إلى أنه ليس من الخطأ أن تحصد سنابل القمح يوم السبت لكنه من الخطأ أن تكره. أعداءك وواضح أن مثل هذا التجديد الأخلاقي يتطلب معياراً لل
- 443 حدة في الانتخابات المقبلة" إلا إذا كان شاذاً عن المؤلف في تحمسه لقانون الهوية؛ لكنه من اليسير علينا أن نستخلص قاعدة عامة نستثني بها هذه الحالات، الشاذة وبعد ذل
- 444 س؛ وهو أقل يقيناً من النتائج القياسية، ولا يدل على أكثر من الاحتمال، لا اليقين؛ لكنه من ناحية أخرى يمينا يعلم جديد على حين لا يمينا القياس جديد؛ إن كل الاستد
- 445 مجة من خلسيات، ومن كونه رمزاً للكون بمعنى من معانيه، الحق أن هذا الموضوع شائق لكنه من العسير أن تجد معلومات كثيرة عنه محددة بحيث تستطيع أن تستوتق من صدقها
- 446 ئ ذي بدء بالغ الضعف على الأساقفة وروساء الأديرة -فيما عدا إيطاليا وجنوبي فرنسا؛ لكنه منذ عهد جرجوري السابع في) أواخر القرن الحادي(عشر) بات نفوذاً حقيقياً وفعال
- 447 بق يقول: "إنك روح صغيرة تحمل معها جثماناً؛ إن زيوس لم يستطع أن يجعل الجسد حراً لكنه نفخ فيها نفخة من قدسيته؛ إن الله هو أب، الناس ونحن كلنا إخوة فلا ينبغي لأح
- 448 كتب أرسطو ما كتبه حين كانت إسبرطة في طريق الانحلال 1.064 n the present day. لكنه نوه عن بعض النقط تنوبها صريحاً بأن ، الفساد الذي يذكره عنها قد كان فيها منذ
- 449 ثذي ظلت فيه الدولة ذات المدينة الواحدة المعروفة لدى اليونان، محتفظة باستقلالها لكنه هو كذلك كان قد درس في الإسكندرية؛ وكان "إراتوستينز" هو الأمين الأول لمكتبة
- 450 وأعتقد أن هذا الإحساس ضروري للعمل الابتكاري الجديد 1.268 ication has passed. لكنه وحده لا يكفي لا بل قد يكون اليقين الذاتي الذي يستحصله مصلحاً في نهاية الأم
- 451 لقانون الذي كان يسمح لأهل إسبرطة أن يقتلوا المماليك حيثما أحسوا رغبة في قتلهم لكنه يأبى أن يصدق بأن قانوناً بكل هذه البشاعة يمكن أن يعزى إلى ليكرجوس لأنه يست
- 452 الله هو النهار والليل والشتاء والصيف والحرب والسلام والشعب والوجوع؛" 542 "of. لكنه يتخذ أشكالاً عدة كما يطلق على النار أسماء تختلف إذا- ما امتزجت -بالتوالي با
- 453 نسان الحديث فيهما؛ والحق أن لفظة "العدالة" عندنا لا تكاد تعبر عن المعنى المراد لكنه يتعذر علينا أن نجد كلمة أخرى تفضلها في ذلك؛ والظاهر أن الفكرة التي أراد أنك
- 454 ي تغيره يغير الصورة الحسية المدركة، فيلاحظ سقراط أنه هو معافي يجد الخمر حلواً؛ لكنه يجد مسراً وهو ، غليل فيها هنا تغير المدرك هو الذي يحدث تغييراً في الصورة الحس
- 455 ست أحسب أن بها شيئاً كثيراً مما يمكن أن يكون ذا نفع عملي لسياسي من ساسة زماننا؛ لكنه يحتوي على شيء كثير مما عساه أن يلقي ضوءاً على الخصومات الحزبية في أجزاء الع
- 456 ،إن مولانا الذي نرى راعيه في دافى، لا هو فصيح عما يريد، ولا هو يكتمه 502 gn. لكنه يدل على مراده بما يرمز إليه uttering lips raving with Sibyl,the And 503
- 457 يكتفي بالأمرض الرق، وبالأعراض سيادة الأرواح والآباء على الزوجات والأبناء لكنه يذهب إلى أن أفضل جوانب الحياة مخصص أساساً للأقلية الممتازة وهم - ذوو النفوس
- 458 نلس يظن أن هذا أمر مرغوب فيه، على أساس أن الثورات كلها تنور حول تنظيم الملكية لكنه يرفض هذه الحجج أحياناً إلى أن أشبع الجرائم يرجع إلى الترف لا إلى العوز فل
- 459 ن شئت ظروفاً تكون فيها الحياة خير جديرة بالعيش، وهو رجل يخلع على الناس المنافع لكنه يرى من العار عليه أن يتقبل المنافع من، الناس لأن الحالة الأولى علامة تدل عل
- 460 ن هذا المذهب لا يصف العقل بالخير لنتائج الطبيعة أو لاتفاقه مع التشريع الأخلاقي لكنه يستحسن الفعل للعاطفة التي آثارته؛ ومن هذا المذهب تطور مذهب البطولة كما عبر
- 461 كنه مع ذلك يستطيع أن يتمسك بحياته حياة متناغمة مع الطبيعة؛ وقد يحكم عليه بالموت لكنه يستطيع مع ذلك أن يموت ميتة الشرف كما مات سقراط؛ إن غيرك من الناس لا سلطان ل
- 462 (في بقنا الجسد "فيبيع ذلك تبعية لا شك فيها أن النفس لا تنفصل عن الجسد" 413) لكنه يسرع بعد ذلك؛ فيضيف أو" على الأفل فإن أجزاء معينة منها لا تنفصل عن الجسد إ
- 463 ن الناس جميعاً، وفي كل زمان، لا يلتسمون إلا لذاتهم، يلتسمونها بالحكمة أحياناً؛ لكنه يشبه بنتم أيضاً في اندخاعه اندخاعاً ممتصلاً بطبيعته الرقيقة، الرحيمة بحيث ي
- 464 -يرفض رفض المستنكر ما قيل من إمكان وجود مثل لأشياء مثل الشجر والوحل والقذارة لكنه يضيف إلى ذلك قوله إنه يميل أحياناً إلى الظن بأنه لا شيء هناك بغير مثال لكن
- 465 ظهير حقاً، فقيم وجع الدماغ من أجله؟ لكن ربما قال معترض: "إن الظاهر لا يظهر حقاً لكنه يظهر لنا كأنما هو ظاهر ؛ غير أن هذا القول لا ينعج، المعترض لأننا سنعود إلى
- 466 شر تعليمهم، فتوجه إليهم أفلاطون بالمعارضة، وهو يعارض الرواقيين في ماديتهم فقط لكنه يعارض الأبيقوريين في كل جوانب فلسفتهم على الإطلاق؛ ويلعب أرسطو دوراً أهم مم
- 467 رة، سلم بأن بعض أجزاء المذهب الغنوسطي، مثل كراهية المادة، ربما يعزى إلى أفلاطون لكنه يعتقد أن سائر الأجزاء التي لم تستمد من أفلاطون ليست ، صدقاً. 2, obje His 539
- 468 لكنه يضيف إلى ذلك قوله إنه يميل أحياناً إلى الظن بأنه لا شيء هناك بغير مثال - لكنه يفر من هذا الرأي فراراً لأنه ، يخشى أن يهوي في هوة من عبث القول ليس لها قرار
- 469 بتحقيق هذه الطبيات الزائفة للناس الآخرين؛ وليس هذا المذهب ينطوي على تناقض منطقي لكنه يفقد كل حسنة إذا ما اعتقدنا اعتقاداً راسخاً بأن ما يعتبر عادة من الخير لا
- 470 يتفق اتفاقاً شديداً مع ما يقوله إيكاتوس؛ ومرقص أورليوس متشكك في موضوع الخلود لكنه يقول كما - قد يقول المسيحي إنه - ما دام من الجائز أن ترحل عن هذه الحياة تو
- 471 ،غير هذا الموضوع أو ذاك، وعلى هذا النحو قل إن الموضوع لا يمكن وجوده بغير صفة ما لكنه يمكن أن يوجد بغير هذه الصفة أو تلك وهكذا يبدو أن الأساس المفروض للتمييز بي
- 472 ترى بعض الأفعال قد وصف بأنه إجمام وخصص له العقاب، وبعضها لا يعاقب عليه القانون لكنه يوصف مع ذلك بالنشر والذين يفعلون مثل هذه الأفعال يتعرضون لضغوط الناس؛ وكان م
- 473 ..ل وتضطرب؛ وتلف الدنيا من حولها، حتى لتصل إحساس المخمور ساعة مسها دنيا التغيير لكنها إذا ما عادت إلى نفسها وتأملت عندئذ تنتقل إلى العالم الآخر عالم الصفاء
- 474 ا كانت غنية، وكان في مقدورها أن تمد الجيش بالمرتزقة، وكان لكثير منها ثغور هامة؛ لكنها إذا ما انحازت إلى الجانب الخطأ في حرب، أهلية عرضت نفسها للغزو الصريح؛ وعلى
- 475 اليب الحكم في الدول اللاهلية؛ نعم إن شمة إشارات إلى مصر وبابل وفارس وقرطاجنة؛ لكنها إشارات ليس فيها كبير، أكثر من إلا فيما يخص منها بقرطاجنة؛ وهو لا يذكر الإس
- 476 ،على وجه التخصص - وهي مرحلة أهم، وأدعى للإعجاب بما أنتجت، من مرحلة ملطية لكنها أقل من هذه في روحها العلمية 381 CHAPTER III 382 الفصل الثالث P 383

- سيرطة سنة 404 ق.م، وأعد سقراط سنة 399 ق.م؛ ففقدت أثينا بعدئذ أهميتها السياسية لكنها اكتسبت سيادة ثقافية لا شك، فيها لبثت محتفظة بها حتى كتب النصر للمسيحية
- 477 من إلا أفروديت القيرصية (فقرة رقم 128)، وليست تغيرات العالم مسيرة وفق هدف منشود لكنها المصادفة" أو "الضرورة وحدهما هما اللذان يسيران؛ والعالم يسير في دورات مت
- 478 - ضيقة في أفتها العاطفي، بل كانت متعصبة لتعاليمها تعصباً أعسى بوجه من الوجود؛ لكنها إلى جانب ذلك كانت تحتوي على عناصر دينية أحسن العالم أنه بحاجتها إليها وظهر أ
- 479 ست الجمعيات الأفريقية؛ وقد كانت "أثنا" -فيما نرى- هي الموطن الأصلي لهذه الجمعيات لكنها انتشرت بسرعة، عجيبة خصوصاً في جنوبي إيطاليا وصقلية؛ وكانت في بداية أمرها ج
- 480 مليوناني، بصالح للعصر الجديد؛ وتبدأ هذه النظرة الدولية في الفلسفة عند الرواقيين لكنها تبدأ قبل ذلك في الحياة العملية إذ تبدأ من الإسكندر؛ وكان من نتائجها تقاع
- 481 ،قدسية فيها" وذلك يدل على أن ثمة -في رأيه- أسراراً ممكنة لا توصف بعدم القدسية لكنها تختلف عما هو شائع في عصره؛ ولولا أنه كان شديد الإزدراء للعلماء بحيث لا يحب
- 482 ببح الدوافع الفطرية، القانون والعدالت والدين؛ وهي ترث هذا الكباح من عصر الهيجية لكنها تخفف الجانب الغريزي فيه وتجعله أكثر اتساقاً في أجزائه بحيث لا يفتض بعضها بع
- 483 وأورفيوس هذا شخصية غامضة 158. he was a priest and a philosopher. لكنها تستوقف النظر؛ ويعتقد بعض أنه كان رجلاً حقيقياً على ، حين يعتقد آخرون أنه كان
- 484 مترجم أفلوطين (إلى الإنجليزية) كلمتي "مبدأ عقلي" ليبدل بهما على مراد أفلوطين a لكنها تسمية فيها، غريبة ولا تصور لنا شيئاً مما يصح أن يكون موضوعاً للقدس الدين
- 485 لروح أبدية، فهي أشد ما تكون مطمئناً حين تتأمل الأشياء الأبدية، أعني الماهيات؛ لكنها تضل بوضوح حين تتأمل عالم الأشياء المتغيرة كما يحدث في حالة الإدراك الحس
- 486 ،ة، خصوصاً في جنوبي إيطاليا وصقلية؛ وكانت في بداية أمرها جماعت لعبادة ديونيسوس لكنها تميزت بطابعين جديدين على الهيلينيين فهي أولاً قد نظرت إلى الوحي على أنه مصدر
- 487 ،غاية هذه المحورة هي أن تجد تعريفاً لكلمة "معرفة" 1,470. cory is suggested. لكنها تنتهي دون أن تصل إلى تعريف اللهم إلا نتيجة سلبية وترى مذاهب عدة مبسطة ف
- 488 وهذه إجابة جيدة إلى حد 2,378. a somewhat paralysing effect on moral effort. لكنها تنهار إذا ما أخذنا في تحليل أسباب أفعالنا الإردية؛ فكلنا يعلم من حوائث خب
- 489 وا في رسمه إياها قروناً، حتى لقد أنتجت دراستهم هذه نتائج كثيرة غاية في القيمة لكنها جاءت عرضاً أثناء قيامهم، بالبحث على أن المسألة بالطبع إن هي إلا حساب الجد
- 490 ضرب من الرؤية، "رؤية الحقيقة" فهي ليست بالعقلية الخالصة، وليست هي مجرد الحكمة لكنها حب الحكمة والذي يسميه سبينوزاً "عقلياً" الله هو نفسه الاتحاد الوثيق بي
- 491 براها عاقلة في تقاليد اليونان القديمة أمداً طويلاً؛ كانت قصور كريت بالغة الفخامة لكنها دمرت عند نهاية القرن الرابع عشر قبل الميلاد تقريباً ؛ والأرجح أن يكون دمرو
- 492 ،إن نظرية أفلاطون في المثال، بها أخطاء عدة 1,292. to says by no means follows. لكنها رغم أخطائها تحددت تماماً في تطور الفلسفة؛ لأنها أول نظرية تبرز مشكلة
- 493 تفيد بيقود- تعمل على الزيادة من الاتساق المنطقي، وهي على هذا الوجه طريقة ناعمة؛ لكنها طريقة لا نفع فيها إذا ما كان هدفها كشف حقائق واقعة جديدة؛ وقد يجوز لنا أن
- 494 ة من تلك الأبهة، شاعت في الديانة الشعبية، تجنبا للعقل اليوناني في عصر ازدهاره لكنها ظلت هناك تتحفز للوثوب إذا ما حانت لها فرصة ضعف أو إرهاب؛ فإن العقائد التي
- 495 من الشمس، وخرجت الشمس من السديم؛ وقد دام وجودها حيناً، وسيدوم وجودها حيناً آخر لكنها عاجلاً أو آجلاً وربما- كان ذلك بعد مليون مليون -عام ستفجر وتكتم الكواكب كله
- 496 وأخرى لها وجوه الثيرة وأجساد الإنسان، وكانلت تجتمع فيها الذكورة والأنوثة معاً لكنها عقيمة لا تلد؛ ولم يستطع البقاء من هذا كله إلا بعض هذه الأشكال دون بعضها ال
- 497 كما تصورها أفلاطون- تحتوي على كل ما كان إذ ذاك مستطاعاً من ضروب الإنتاج العقلي؛ -لكنها في القرون التالية أخذت في رأي الناس تبعاً عن ذلك تقريباً بحيث ، أصبحت لا تثبت
- 498 ات من السكان تقرب في عددها سكان مدينته، وستضمن معيشة لفة قليلة معينة من الناس؛ لكنها في ظن راجح يقرب من اليقين لن تنتجفأ ولا ،علما بسبب تصلب أوضاعها؛ وستك
- 499 لحضارة حيناً في أيرلندا، فقد جاء الدانمركيون بعدئذ في القرن التاسع وقضوا عليها؛ لكنها قبل أن تتمد شغلها، هناك كانت قد أنجبت رجلاً مرموقاً هو ، سكونس" إرجينا ولم
- 500 ا تيمه إلا قليلاً جداً؛ وهكذا نرى أن التحرر من طغيان الجسد عامل من عوامل العظمة لكنها قد تكون عظيمة في الخطيئة كما قد تكون عظيمة في الفضيلة سواء بسواء [إفصل] 1
- 501 وأزبوا عن الحكم خلال عام واحد، ولما أذعن أسبرطة، عالت الديمقراطية إلى أثينا ،لكنها كانت ديمقراطية تملأ الضغائن نفسها؛ نعم إن الهدنة العسكرية بينها وبين أسبرط
- 502 إرجينا" وأما في الإمبراطورية الشرقية، فقد دامت المدنية اليونانية على قيد الحياة لكنها كانت قد جف، عودها كأنما هي أثر في متحف وهكذا لبثت حتى سقطت القسطنطينية عا
- 503 ،الحزب الديمقراطي؛ وكانت مملكة ليديا تقع إلى الشرق من المدن اليونانية الساحلية لكنها كانت معها على ود حتى سقطت نينوي (612). ق.م فأطلق هذا يد ليديا حرة في جهة ال
- 504 كانت الرواقية معاصرة للأبيقورية من حيث النشأة 2,260. vive in complete books. لكنها كانت أطول من زميلتها تاريخياً وأقل ، من حيثياتها على المبدأ؛ فتعاليم مؤسسها
- 505 هي منطقة زراعية صغيرة تكفي نفسها بنفسها؛ ولم تكن أثينا -عاصمة أثنا- مدينة كبيرة لكنها كانت تحتوي على عدد متزايد من مهرة الصناعة والفن الذين أروا أن يبعثوا بإ
- 506 (بل" وهي رسالة مدونة على سبعين لوحة وجدت في مكتبة أشور بانيبال (686 - 626 ق.م لكنها كانت قد نظمت تصحيداً لـ "سارجون الأول" في عام من الألف الثالث قبل الميلاد
- 507 بقوتهم، نعم، إن حياة الجندي من المرتزقة، قد كانت بغير شك مليئة بالصعاب والأخطار لكنها كانت إلى جانب ذلك مليئة بمناخ الأمل فقد يقع لهؤلاء الجنود أن ينهبوا مدين
- 508 ي تشبه اللاهوت في كونها مؤلفة من تأملات في موضوعات لم تبلغ فيها بعد علم اليقين؛ لكنها كذلك تشبه العلم في أنها تخاطب العقل البشري أكثر مما تستند إلى الإراغام سوا
- 509 ،و، ولذا فهو لا يعاني ألماً عميقاً؛ ولا بأس في الصداقة التي رفع من شأنها أبيقور لكنها لا ينبغي أن تصل بك إلى حد يسمح للكوارث التي تحل بالصديق أن تنكر عليك هدوء
- 510 في القرن التاسع عشر؛ ففي كل منهما طبقة أرستقراطية تتمتع بثروة ومنزلة اجتماعية لكنها لا تحتكر السلطة السياسية؛ وفي كل منهما كانت الطبقة الأرستقراطية تحاول جده
- 511 ثمة ثلاثة أنواع من الجور: فجوهر يدرجها الحس وتتعرض للفناء، وجواهر يدرجها الحس لكنها لا تتعرض للفناء وثالثة لا هي تترك بالحس ولا هي معرضة للفناء؛ أما الفان ال
- 512 راته الغرامية، ثم قر نظام الزواج يقيمه على العقل؛ وهي حالة نفسية يسودها الرضى لكنها لا تؤدي إلى الابتكار؛ فأعلام الشعراء في العصر الأوغسطي كان قد تم تكمينهم
- 513 وواحد، وله الخصائص التي نفهمها من كلمة كائن عضوي؛ فالغالية من العين هي أن ترى لكنها لا ترى إذ فصلت عن الجسد وحقيقة الأمر أن الروح هي التي ترى. 1. wo lt 599
- 514 ذلك يعلى لنا الأحلام، فإذا ما جاء الموت تفرقت الروح، وبالطبع تبقى ذراتها قائمة لكنها لا تعود قادرة على الإحساس لأنها لا تعود مرتبطة بالجسم ويلزم عن ذلك في ع
- 515 مثل، أو الصور، أو الماهيات؛ إن ثمت عدلاً مطلقاً، وجمالاً مطلقاً، وخيراً مطلقاً لكنها لا ترى بالعين؛ ولست أقصر الحديث على هذه وحدها إنما أريد كذلك العظمة المط
- 516 فيها مدينة دورية فيها جلال المعابد النورية، فهي أمدج بكثير من مأواه الذي يسكنه لكنها لا تريح بمثل ما يريح مسكنه. 1. fo felt admiration the for reason One 047
- 517 ،لأثينية، هي الأخلاق الزاهدة؛ فترى المسيحية قد اعتنقت هذا المذهب من بعض جوانبه لكنها لم تعتقه بجملة أبداً ؛ ولعل الذي حال دون ذلك: عقين الأولى هي أن خلق الع
- 518 ،عجزهم باعتبارهم جماعة، فسقطوا -كما سقط اليونان- تحت سلطان أم أقل منهم حضارة لكنها لم تكن مثلم قد تفككت فيها عرى المجتمع 37. less was however,result,The
- 519 عامه، إلا عدد قليل. وكان لإسبرطة -التي سأطيل الحديث عنها فيما بعد- أهمية عسكرية لكنها لم تكن بذي خطر من الوجهة الثقافية وكانت "كورنت" غنية مزدهرة إذ كانت مركز
- 520 طر من الوجهة الثقافية، وكانت كورنت غنية مزدهرة، إذ كانت مركزاً تجارياً عظيماً لكنها لم تنجب في الرجال إيجاباً خصبياً 133. agricultura purely were there Then .
- 521 حب من الصوت، جاءتني أول ما جاءت، عندما كنت طفلاً؛ وهي دائماً تنتهي عن فعل شيء ما لكنها لم تلمرن قط بفعل شيء أنا فاعله؛ وذلك هو ما لا يجعلني رجلاً من رجال السياسة
- 522 إلى الأبيقوريين، إنما انتحلوها يذكرها في صدد ثنائهم على مستواهم الخلفي الرفيع؛ لكنها ليست حقائق عن أبيقور نفسه؛ مثال ذلك رواية تقول عن أبيقور أن أمه كانت كاهنة
- 523 لمعبدة: كان هاملت أميراً على الدانمرك" فهذه عبارة صادقة بمعنى من معاني الصدق لكنها ليست صادقة بالمعنى التاريخي المألوف؛ والعبارة إن وضعت موضعاً صحيحاً وجب أن
- 524 فيما نعنيها بعبارة "مثل عليا"؛ إن أول ما ننكره عنها أنها مرغوبة ممن يؤمنون بها لكنها ليست مرغوبة على نفس الصورة التي يرغب بها إنسان في أسباب راحته، الشخصية كال
- 525 ،ها لا تكون خيراً أبداً (2) وأن بعض اللذة خير لكن معظمها شر؛ (3) وأن اللذة خير لكنها ليست أفضل أنواع الخير؛ وهو يرفض الرأي الأول على أساس أن الألم شر لا شك فيه
- 526 فرب بصورة متحركة من الأبدية فلما أدخل النظام على أجرام السماء، جعل صورتها أبدية لكنها متحركة وفق الحد على حين أن الأبدية نفسها ما فتئت ساكنة في وحدة لا تتعد؛
- 527 وفي الكتاب إشارات كثيرة عابرة 1,732. in men, eighteen in women. لكنها ممتعة وربما جاز لنا أن نذكر بعضها قبل أن نخوض في استعراض النظريات السياس
- 528 فقت في توضيح نظرية أرسطو في الكليات فذلك (فيما اعتقد) لأنها هي نفسها غير واضحة؛ لكنها من غير شك خطوة إلى الأمام بالنسبة إلى نظرية المثل وهي بغير شك أيضاً تتناول
- 529

- 530 هم من أصحاب الفناء؛ وكل واحد يعيش بموت غيره ويموت بحياة غيره". وفي العالم وحده **لكنهم** وحده مؤلفة من اجتماع الأضداد إن الأشياء جميعاً تخرج من الواحد والواحد يخ
- 531 خله العزلة الغربيون، الذين كان لهم من سلامة الذوق ما جعلهم يعجبون بحضارة حكموا **لكنهم** بذلوا جهدهم في الاحتفاظ بكيانها. 2 an political respects, certain In 473
- 532 هر أن المقصود هو أن أفراد هذه الطبقة عند بداية تطبيق هذا النظام ينتخبهم المرشح **لكنهم** بعد ذلك سيصبحون أصحاب حق في هذه الطبقة بحكم الوراثة في أغلب الأحوال فلا نس
- 533 ن نفسه رمز لتجسيد الله بمعنى من المعاني؛ وأما المعالفة فقد ولدوا من الأرض أو لا **لكنهم** بعد أكلهم للإله دبت فيهم شرارة الإلهية؛ وكذلك الإنسان بعضه أرضي وبعضه إلهي
- 534 وهذا يفسر لنا لماذا أحببت طائفة من النلس جماعة السوفسطانيين وكرهتهم طائفة أخرى؛ **لكنهم** بينهم وبين أنفسهم كانوا يخدمون غاية أبعد من ذلك عن الأهواء، الشخصية ومما ل
- 535 لأ يساوي التمثال الموجود مرتين؛ فأول ما خطر ببالهم أن يضعفوا كل أبعاد التمثال **لكنهم** تبيينوا أن ذلك يؤدي بهم إلى تمثال يساوي في حجمه حجم التمثال القائم ثمانية م
- 536 لها في أي من المرحلتين السابقتين، فلم تزل للعقائد التقليدية أهميتها عند النلس **لكنهم** شعروا أنها بحاجة إلى ما يويدها؛ وما أنفكت تلك العقائد بصيبتها التعديل كلما
- 537 سادوا يدفعون الجزية؛ وسرعان ما نقل العرب لأنفسهم مدنية الإمبراطورية الشرقية **لكنهم** صبغوها بالأمل الذي يصاحب سياسة ساعدة السعود بعد أن كانت مصطنعة في الإمبرا
- 538 ليحل مكانة عالية جداً بين الذين كانوا في حياتهم أشقياء بالمعنى الدنيوي للكلمة **لكنهم** صمموا تصميماً قطعاً على أن يلتمسوا سعادة أسمى في عالم التفكير. النظري 2
- 539 بية باحتجاجهم على إمعان الوثنيين المتأخرين في إخلاصهم للسحر والتنجيم والعرافة؛ **لكنهم** ظلوا على نهج مؤسس سترستهم صيقي الأفق متمصبي، الرأي لا يشوقهم شيء قط فيما
- 540 كرهني" فقصدهم عندئذ إلى الشعراء وطلب إليهم أن يفسروا بعض فقرات وردت في أشعارهم **لكنهم** عجزوا عن أداء ما طلب إليهم ففرقت" عندئذ أن الشعراء لا يتكلمون الشعر صديقاً
- 541 جة ذلك فلة عظيمة في عهد المواطنين، فيقال إن المواطنين قد بلغوا يوماً عشرة آلاف **لكنهم** عند هزيمة أهل طيبه لهم كانوا أقل من ألف واحد. 1 criticize Aristotle 061
- 542 ولا هم أحسوا بعجزهم في دنيا السياسية، نعم إنهم قد ينتمون أحياناً إلى حزب منهزم **لكنهم** في هذه الحالة ليعيدوا هزيمتهم إلا نتيجة لتقلبات الصراع في الحياة لا نتي
- 543 حق مع بيتهم - نعم قد كانوا ولا شك يفتخرون ما يبدو لهم ضرورياً من ضروب الإصلاح **لكنهم** كانوا على ثقة كبيرة بأن مقترحاتهم ستصادف صدى راجحاً ثم ، كانوا لا يفتخرون ا
- 544 خليقاً بأمتالهم؛ فهم لم يمتنعوا عن شهوة الطعام امتناعاً اقتضاهم مجهوداً خفيفاً **لكنهم** كانوا أكثر اهتماماً بأمور أخرى؛ فالظاهر أن واجب الفيلسوف من حيث الزواج أن
- 545 ما تخلق به صورة الجحيم؛ وكان اليونان يمتثلون بحكمة عندهم تقول: "لا تفرط في شيء **لكنهم** كانوا في الواقع يسرفون في كل شيء في- التفكير، الخالص وفي الشعر وفي الدين
- 546 قهم، والثاني هو ضرورة أن يفرغوا للخدمة العسكرية؛ ولم يكن العبيد يباعون ويشترون **لكنهم** كانوا مرتطبين بالأرض طيلة حياتهم والأرض كانت مقسمة أقساماً يملك ، كل اسيرط
- 547 شرب الخمر، لكنه قبل كل شيء اسكر صوفي. وكان الأرواح لا يطمنون نفساً لهذا الفعل **لكنهم** لم يجرعوا على معارضة الدين وإنك لتطالع في رواية "باخي" ليوربيد جمال هذه
- 548 نجوا في علومهم نتائج لها من الأهمية ما للنتائج التي وصل إليها العلماء اليونان؛ **لكنهم** لم يكنوا كما - كان لسلافهم رجالاً - اتخذوا مجال العلوم كلها مجالاً لكل من
- 549 البورة استمتعوا أن يتنبأوا بخسوف القمر تنبؤاً يمكن الركوز إلى صحته إلى حد كبير **لكنهم** لم يستطيعوا ذلك بالنسبة لكسوف الشمس لأن الكسوف لم يكن دائماً يرى من نقطة
- 550 قد تحررت من الخوف؛ وجاء الروقيون - كما سنرى - وأخذوا عنه هذا الجانب من مذهبه؛ **لكنهم** لم يتبعوه في نبد أساليب الحياة المتحضرة؛ ففي رأيه أن عقوبة بروميثوس كانت ع
- 551 بغد يذهبون - كما ذهب هيغل - إلى أن أية صفة من صفات الخير، إنما تصف الكون كله ، **لكنهم** يضيفون إلى ذلك قولهم إننا لو عزونا الخير للولولة كنا أقل خطأ مما لو عزناه
- 552 ،أداء ما طلب إليهم، فعرفت عندئذ أن الشعراء لا يكتبون الشعر صدوراً عن حكمة فيهم **لكنهم** يكتبونه بضر من العبقرية والوحي ثم ذهب إلى رجال، الصناعة ولقي عندهم ما لقي
- 553 يقين فيها؛ فقد كتب عنه اثنتان من تلاميذه هما زينوفاون وأفلاطون، فأفاضوا القول عنه؛ **لكنهم** اختلفا فيما رويما اختلافاً بعيداً ؛ وحتى حين يتفان على رواية واحدة فإن ز
- 554 لعقلي كله؛ فينبهه بارمنيدس أن متاعبه في هذا الصد، مصدرها نقص في ترتيبه السابق؛ **لكنهم** لا يصلان إلى نتائج قاطعة. 1 305 obj logical s Plato that think not do I
- 555 و"سكستوس إمبروكوس" بأن أسطرخس قد تقدم بالفرض القائل إن الشمس تقع في مركز الكون **لكنهم** لا يقولان إن أسطرخس لم يتقدم بهذا الرأي إلا على أنه مجرد فرض؛ وحتى لو كا
- 556 لموت؛ إن الأمراض في مثانتى ومعنتى تستشري وتزداد، لا يحد من قسوتها المألوفة شيء؛ **لكنهم** أحس إلى جانب ذلك غبطة قلبية حين استعيدت بالذاكرة ما جرى بيني وبينكم من أحادي
- 557 ،هناك شيء يسمى لعبة كرة القدم" فمعظم الناس سيعد هذا القول مني بمثابة البداهة" **لكنهم** إذا استنتجت من قولي هذا أن كرة القدم يمكن أن تقوم بغير لاعبي، الكرة حق لنا
- 558 معينة هي في ذاتها لا تنصف بخير ولا شر؛ فليس المهم أن يكون فلان سعيداً أو شقياً **لكنهم** إذا ما كنت إنساناً فاقضاً تصرف ، على نحو أعقد أنه سيسعدك فذلك ما يقتضيه ا
- 559 قائماً بذاته؛ ويجوز ألا يكون هذا هو التفسير الوحيد لعبارة أسطر في هذا الموضوع **لكنهم** آراء أقرب تفسير إلى النظرة الطبيعية فيما يقول. 1 645 I, XX CHAPTER 1, 646 ا
- 560 شيء ما أقوله فوق هذا، وقد تملون إلى الصباح إذا ما قلته لكم" 966 reater far. **لكنهم** اعتقد أنه من الخير لكم أن تسمعوني ولهذا فإني أتمس بكم ألا تصيحوا! أريد ل
- 561 ذا؛ **لكنهم** لست على يقين؛ وإن قال المفكر الطلعة: "لست أدري ماذا عسى أن يكون الأمر **لكنهم** أمل أن أهندي إلى حقيقته فإن المتشكك الفلسفي يقول لا" أحد يعلم وإن يستطيع
- 562 نتيجة الرئيسية التي تتفرع عن هذا، ونقول: لست أعرف المقصود من كلمتي "حق موضوعي **لكنهم** مساعد العبارة "صحيح" إذا اتفق كل الباحثين في موضوعه أو - أكثر يتهم - الغالية
- 563 مؤمن لا يبدأ ولا يبدأ؛ ولذلك؛ ولن أخاطر بتأييد أي من الجانبين في مثل هذا النزاع الخطير **لكنهم** سأوجز القول بإيجازاً في أوجه النظر المختلفة. 933 Xenopho with begin us Let
- 564 .س. رأيه في المعرفة بأنها أقرب إلى أن تكون تذكراً منها إلى أن تكون إدراكاً حسياً **لكنهم** قيل أن أتناول أياً من هذه الموضوعات سأقول كلمة قصيرة عن ظروف حياته، وعن الم
- 565 نا على أمر من أمور الواقع- أن نرجع إلى العلم والطرائق العلمية في ملاحظة الواقع؛ **لكنهم** لا أرو شيئا شيبياً بهذا في المشكلات التي تنصل في النهاية بأسس أخلاقية ومع
- 566 ه لشطح مع الوهم أن تبحث لهذه النظرية عن أشباه لدى الفلاسفة الذين جاؤوا بعد ذلك؛ **لكنهم** لا يسعني إلا أن أظن بأن كانت لا بد أن يكون قد أحب هذا الرأي عن المكان عل
- 567 ن تسميه شيكاً يقم نفسه على أسس جامدة؛ فلن قال رجل العلم: "أظن الأمر كذا وكذا؛ **لكنهم** لست على يقين وإن قال المفكر: "الطلعة لست" أدري ماذا عسى أن يكون الأمر **لكنهم**
- 568 س والسلس (السابع) يقول عنه كثيرون إنه أضيف إليه إضافة من مؤلفات هؤلاء الأتباع؛ **لكنهم** مع ذلك سأعاض الطرف عن هذه النقطة المختلف في أمرها وسأنتقل إلى الكتاب باعتبار
- 569 تب الأثيني منذ ذلك العهد يحفظون هومر عن ظهر قلب، وكان هذا هو أهم جزء في تعليمهم **لكنهم** ولكن أجزاء أخرى من اليونان خصوصاً- في - أسبرطة لم تنزل هو مر كل هذه المنزلة إلا في
- 570 (ت) حيواناً أعجم، ويظل ينتقل بالتناوب خطوة بعد خطوة، حتى يتغلب العقل في النهاية؛ **لكنهم** أسكن الله بعض الأرواح هذه الأرض؛ وبعضها أسكنه القمر وبعضها أسكنه الكواكب و
- 571 ننا اليوم لا نقول - إلا بمعنى متكلف - بأن الصورة هي التي تخلع على الشيء شيبته؛ **لكنهم** السبب في هذا هو أن النظرية الذرية قد ضربت بجذورها فينا حتى استولت على خيالن
- 572 يعباً لمدينة ثوريبي سنة 444 - 3 ق.م وتروي رواية عنه بأنه اضطهد لخروجه على الدين **لكنهم** الظاهر أن هذه الرواية بعيدة عن الصواب على الرغم من أنه كتب كتاباً أسماه ف"
- 573 وقد نظم "ماثيو آرنلد" قصيدة في هذا الموضوع 680 I contain the above couplet. **لكنهم** القصيدة - رغم - كونها من أردأ - شعره لم يرد فيها البيتان المذكوران 681 Like
- 574 (غيره من اليهود الذين لادوا بالفرار من وجه "تيوخندصر" (إرميا، 43، ص 5 وما بعدها **لكنهم** بينما أثرت مصر في أهل اليونان أثراً لا شك فيه لم يؤثر اليهود فيهم بل لان
- 575 of citizens is likely to be wiser, in practice, than the whole body. 1, 126 **لكنهم** حتى إذا فرضنا أن هناك ما يصح أن يسمى "حكمة" فهل هناك أي ضرب من ضروب
- 576 The above proof is substantially that in Euclid, Book X. 460 **لكنهم** ولكن شاء سوء الحظ لفيثاغورس أن تؤدي نظريته إلى نتيجة مباشرة وهي الكشف عن الأطول
- 577 منيدس أن للكلمات معنى ثابتاً، وهذا في الحقيقة هو أسس برهانه الذي يحسبه قاطعاً؛ **لكنهم** على الرغم من أن القاموس أو الموسوعة تقدم لنا ما يمكن تسميته بالمعنى الرسمي
- 578 and therefore what the word means must in some sense exist. **لكنهم** لا جدال في أننا في - معظم - الحالات لا نتكلم عن كلمات بل نتكلم عما تعنيه تلك
- 579 عنها بغير كلمات الكلية مثل لفظ قطع، وبنبيهي أن مثل هذه الكلمات ليست بغير معنى **لكنهم** لو كانت لفظة "قطع" لتعني شيئاً فصي ، تعني شيئاً لا هو هذا القط الجزئي ولا ذك
- 580 (وما جلس والإسكندر.... وكذلك نشره في حدود ملكه بين اليونانيين" (يعني يونان بنجاب **لكنهم** ليس بين أيدينا لسوء الحظ مدون غربي بوصف هذه البعثات. التبشيرية. 2, Baby 003
- 581 فأ؛ وعلى هذا فالتعريف يصبح على الوجه الآتي: الفيلسوف هو رجل يحب رؤية الحقيقة **لكنهم** ما هذه الرؤية؟ 239 I Consider whothings, beautiful loves who man A
- 582 ،و خير حقاً أو شر حقاً في حياة الإنسان، يتوقف عليه هو نفسه؛ إنه قد يتقلب فقيراً **لكنهم** ما قيمة هذا؟ إنه يستطيع أن يظلم فاضلاً ؛ وقد يضعه الطاغية في غيابة، المسجون لك
- 583 are the test of correctness in inference in empirical material. 1, 552 **لكنهم** ماذا نقول في الاستدلالات؟ أي ذلك شخصية خاصة؟ لا بد لنا أن نتعرف بأننا ككل

N Concordance

- 584 but in heaven the unchanging Will of the Supreme Artificer. 1,876 ولكن ماذا نقول في الأجرام السماوية؟ إنها تختلف عن صنوف الحيوان بانتظام بحركاتها
- 585 لك الحسي، إلى حد ما على الأقل، وواضح أن فكرة "إصبع" قد جردناها من الإدراك الحسي ولكن ماذا نقول في فكرة "عشرة"؟ إنه ليبدو أننا هنا أمام كلي حقيقي أو مثال أقل
- 586 فيلسوف؟ الجواب الأول هو في الأصل الذي اشتقت منه الكلمة، فالفيلسوف هو محب الحكمة ولكن محب الحكمة ليس هو محب المعرفة بالمعنى الذي يمكن أن تقصده حين تقول عن الطلع
- 587 تصلة بمنصبه. ويجوز ألا تعد هذه الضروب من الامتياز في صفاته، من الصفات "الخلقية ولكن مرجع ذلك هو أننا نستعمل كلمة "خلقي" بمعنى أضيق من المعنى الذي استعملها به أ
- 588 ويتحدث، سمعنا سلسلة من أصوات؛ ونعتقد فيه أن لديه - كما لدينا - أفكاراً ومشاعر؛ ولكن من ذا عسى أن يكون زيد إذا غرضنا النظر عن هذه الحوادث؟ يكون مشجوباً هماً ف ،
- 589 نظرية كهذه: إذ وجد أن الكواكب كلها - بما فيها الأرض - تدور حول الشمس في دوائر؛ ولكن هذا الرأي لم يؤخذ، به وظل مرفوضاً مدى ألفي عام، وكان بعض عوامل الرفض يرجع إلى
- 590 لحياء فيها، ويزعم "ديودورس" أن عدد سكانها في أزهر أيامها بلغ ثلاثمائة ألف نسمة ولكن هذه مبالغ لا شك فيها؛ وكانت كروتون" تقرب من "سيبارس" في حجمها؛ والمدينتان
- 591 أن يشتركا في كل شيء، وفي ذلك النساء والأبناء، وهو يعترف أن ذلك سيستتبع مشكلات ولكن يظن أنها مشكلات لا يستحيل التغلب عليها فأولا لابد أن نتلقى البنات نفس ما ي
- 592 ولنا ندرى متى انتقلت عبادته من تراقيا إلى اليونان 144 acchae of Euripides. ولكن يظهر أن قد تم ذلك قبيل بداية العصور التاريخية وعلى الرغم من أن عبادة باخوس
- 593 ،أنا نعلم كل شيء تقريباً عما كان يتعلمه اليوناني المتقف عن أبيه 324 equate. ولكننا لا نعلم إلا قليلاً جداً عما كان يتعلمه في سنه الأولى من أمه التي كانت إلى
- 594 نعرف "العقل الإلهي" الكامن فيها، ذلك الذي يهب "الوجود" وغيره مما هو في مستواه؛ ولكننا نعرف أيضاً أنه أسمى مبدأ من كل ما نعرفه ونطلق عليه اسم "الوجود" نعرف أنه
- 595 في سلك العقليين الذين كانوا يعارضون الميول الصوفية التي ظهرت في فيثاغورس وغيره ولكنه لا يحتل مكانة في الصف الأول إذا نظرنا إليه باعتباره مفكراً لا يعتمد على س
- 596 أن القمر يضئ بأشعة منعكسة؛ وقد قدم للناس النظرية الصحيحة في تعليل الكسوف والخسوف؛ ولكنه لم يزل على الظن الشائع بأن الأرض مسطحة ثم استنتج الفيتاغوريون من شكل ظل ا
- 597 ي أن يكون التغيير الطارئ على معاني الكلمات أبسطاً من التغيير الذي تصفه تلك الكلمات ولكنه ليس من الضروري ألا يكون هناك تغيير أبداً في معاني الكلمات وقد لا يكون هذا
- 598 ولا يرجع ذلك إلى نية سيئة أو حقد في نفسه إزاء كارنيدس، كما ذهب الظن ببعض الناس ولكنه يرجع إلى كراهيته للفلسفة بصفة عامة، 2. view s Cato' in Athenians, The 103
- 599 أقل، بقاصرة على مجال السياسة وحده، بل جاوزته إلى الفن والقصة والفروسية والحروب؛ ولكنها لم تظهر إلا ضئيلة جداً في العالم العقلي لأن التعليم أوشك كله أن ينحصر في
- 600 ة، لأنه في الكفاح تشترك الأضداد لتنتج حركة هي حركة الانسجام؛ إن في العالم وحدة ولكنها وحدة نتجت عن: ثنائين 531 'Couples notthings and whole things are
- 601 شخصي، محاولين به أن يفهموا العالم؛ وقد حسبوا فهم العالم أيسر مما هو على حقيقته ولكنهم يغير هذا التقاؤل لم يكن من الممكن لهم أن يشجعوا فيبدووا المسير؛ وكان موق
- 602 free from human woes, safe from destiny, and incapable of hurt. 734 ولكنهم يظهرون آخر الأمر بين البشر الفاني مظهر أنبياء وناظمي أناشيد وأطباء وأمراء

Patterns of explicitation involving involving لكن *lākin/na* in TT3M

|                  | Number | Conc lines  |
|------------------|--------|---|
| Upgrading        | 113    | 12, 17, 28, 46, 58, 65, 71, 79, 87, 88, 89, 97, 112, 114, 117, 118, 119, 130, 135, 147, 153, 154, 158, 164, 178, 186, 191, 197, 218, 235, 242, 258, 276, 278, 289, 291, 300, 303, 304, 310, 311, 313, 314, 321, 329, 331, 342, 346, 351, 352, 358, 360, 361, 364, 365, 369, 371, 372, 374, 376, 378, 389, 396, 400, 401, 402, 405, 406, 413, 415, 421, 422, 423, 431, 456, 457, 460, 461, 462, 463, 469, 471, 479, 483, 484, 490, 491, 492, 495, 496, 497, 498, 502, 503, 504, 509, 515, 517, 525, 528, 531, 548, 550, 551, 552, 553, 556, 565, 571, 572, 588, 591, 595 |
| Cohesive         | 72     | 18, 23, 32, 33, 40, 45, 52, 57, 64, 72, 92, 98, 102, 105, 138, 146, 148, 149, 150, 161, 162, 174, 182, 187, 194, 222, 224, 228, 230, 233, 243, 248, 249, 253, 259, 261, 264, 271, 275, 280, 286, 293, 295, 305, 312, 324, 349, 354, 380, 383, 386, 390, 392, 404, 414, 426, 458, 466, 468, 499, 500, 524, 532, 544, 569, 570, 576, 580, 581, 586, 589, 599  |
| Reinforcement    | 49     | 1, 7, 13, 21, 35, 44, 47, 78, 93, 95, 100, 103, 106, 129, 134, 163, 171, 179, 195, 196, 206, 217, 220, 240, 263, 268, 353, 391, 393, 399, 419, 436, 437, 438, 439, 440, 445, 450, 488, 508, 523, 527, 529, 533, 536, 539, 542, 543, 568   |
| Tactic           | 15     | 2, 4, 39, 66, 91, 152, 221, 377, 464, 472, 505, 513, 546, 549, 590  |
| Logic            | 7      | 73, 104, 168, 188, 316, 420, 444  |
| Other            | 50     | 29, 53, 62, 68, 75, 83, 84, 90, 96, 128, 132, 141, 159, 165, 169, 183, 199, 204, 208, 216, 223, 244, 252, 260, 266, 277, 281, 285, 287, 294, 296, 301, 326, 359, 368, 403, 416, 424, 451, 459, 467, 470, 478, 518, 520, 537, 540, 559, 563, 577   |
| Total            | 306    |   |
| Total Tokens     | 602    |   |
| Ignored Tokens   | -      |   |
| Net Tokens       | 602    |   |
| % per net tokens | 50.83% |   |

## Appendix 6: Concessive Conjunctives in the Comparable Corpus

### Concessive correlative conjunctives in Abu Hadid's translation (file: TT1HConcessiveCorrelatives)

N Concordance

- 1 بلرة بهذا الأمر ما أبلغه أياه رجل اسمه سنوتويس (أو هو شنودة)، وكان من قبط مصر إلا أنه كان مع ذلك من بين قواد جيش الرومان ولكن الموضع الذي كان به (بنيامين) كان  
2 عد هذا الحادث، ولو أنها تصدق على فتح (نيقتاس) للمدينة في سنة 609، ولكنها على أي حال لا تكشف لنا عن الباعث الذي دفع الخائن إلى عمله ولا عن ديانته بل الذي يمكن أ  
3 حير الأعظم مشقة كبرى في السير في ذلك الزحام إلى الكنيسة. ولكن الموكب سار على أي حال سيراً أوتيداً حتى بلغ (المسلتين) المصريين القديمتين فمر بينهما ثم سار في فنا  
4 دلرة علينا لم يضرك ذلك، وإذا كانت الديرة لنا فإنا جاعلوك حاكم مصر. ولكن على كل حال قد إنتهى حكم قركاس فأجابته . القائد جواباً قصيراً إذ يقال سفاتلكم" حتى نقلت  
5 ومهما كان من أمر هذه النار فإنه لا شك على كل 368. e not the master craftsmen. حال في أن صناعة بناء السفن كانت عظيمة في الإسكندرية في النصف الأول من القرن السا  
6 أنه إنما اقتحمها اقتحاماً وهو يقصد إلى غاية سامية ويدفعه باعث نبيل. ولكن على أي حال قد أدى الأمر في مصر والشام إلى أن الإمبراطور عندما أخفق في سعيه عمد إلى الترض  
7 نه قصته، ثم نقله عنه أبو الغداء في أوائل القرن الرابع عشر، ثم المقرزي بعد ذلك حقاً قد ذكر عبد اللطيف (وقد كتب حوالي سنة 1200) إحراق مكتبة الإسكندرية بأمر عمرو  
8 كل ما رواه لنا المؤرخون من وصف مظهره. ولعل وصفه بأنه متمم كان وصفاً غير صحيح حقاً أن أبا المحاسن روى عن عمرو ذلك، الغيب قال إنه الغيب الوحيد فيه ولكنه كان م  
9 بجعماً رأوا من غنائه في الحرب. وليس ثمة شك الآن في أنه بقي مقيماً في الإسكندرية حقاً إنا نسمع بأنه كان في بيت المقدس قبل زحف الفرس عليها ويقولون إنه أنقذ بعض ال  
10 مزعزع لا يخشى عليه من شيء لا من قبل هرقل ولا من كره الدولة الرومانية على يديه حقاً لا يشك الإقليد في أن ذلك البطريق قد سمع قبل موته أنباء سفر هرقل في رحلته  
11 ط (المونوفيسي) والمذهب الجديد (المونوثيلي)، لو طرح كلاهما أمام أعين عامة الناس حقاً يجب علينا ألا ننسى أنه لا تزال إلى اليوم بين المسيحيين فرق وشيع وكثيراً ما  
12 ها. إضعافاً جعل المدينة في خطر داهم، ووفق ذلك كان القمح لا يصل إليها من ريف مصر حقاً أن أهل الإسكندرية كانوا يطعمون جزءاً أصغيراً من القمح الوارد، إليها ولكن تجا  
13 .(والترجمة 180) والموقس أي (الحاكم والبطريق في الإسكندرية وكل أرض مصر 173 حقاً أن النسخة الخطية لهذا التوقيع يلوح أنها مؤرخة في القرن الخامس عشر أنظر) فهر  
14 بنيامين بقي عشر سنوات كما أوحى إليه الملك وأن تلك كانت مدة حكم المقوقس في مصر حقاً أن أبا صالح يسمي المقوقس جريج بن مينا ولكننا سننكلم في ذلك بعد حين وجيز ويتف  
15 عشر عاماً)، ولكن حنا نفسه يسميها بوضوح (الدولة القمرية) وليس يقصد دولة قسطنطين حقاً أن التاريخ بتلك الدورة القسطنطينية كان في عصر حنا غير مهمل بل كان لا يزال م  
16 .(وذلك مع أن هذا الديوان نقل من لغته الأصلية (القيطية) إلى لغة أخرى (الأثيوبية حقاً في بعض أطلاط وفيه مواضع لا يتفق ما يذكره فيها مع سائر الحوادث ولكن يعو  
17 ون قد سمع أخبار ذلك الفتح ممن شهدته فشهادته على ذلك ذات قيمة كبرى فيما يشهد فيه حقاً أن بعض أجزاء ذلك التاريخ ناقصة لا ذكر لها في ذلك الكتاب وهو أمر مؤسف له كم  
18 هر، لأنه لا محل للشك في أنه كان يستطيع أن يجهز في مصر أسطولاً كافياً لغرضه هذا حقاً أن المؤرخ (فيدريونوس) يقول إن وقعة (يونوسوس) بأهل إنطاكية ومذنبته لهم كانت ف  
19 وادث التاريخ قد خفيت أخباره واختلف في رواياتها كما هو حال تاريخ فتح الإسكندرية حقاً أن تاريخ غزو العرب للدولة الرومانية كله تاريخ مظلم غامض؛ ولكن تاريخ مصر أشد  
20 صاحب ذلك اللقب وهم البلاذري والطبري وسعيد بن بطريق وساويرس ولا ابن الأثير نفسه حقاً أن (الواقدي يسميه ابن) (رعيل ولكن هذا اسم من الأسماء العجيبة الخيالية التي ت  
21 إن الجيش الروماني كان لا يثق في قواده ولا يرى منهم إلا الجبانة والعجز. وهذا كله صحيح لا شك فيه ولكن كان في الاستطاعة تغيير الحال بأن ترسل جنود غير تلك الجنود و  
22 من قبل ملك الفرس، ولعله كان عند ذلك قد أتاه نبأ مقتل رسول النبي في مؤتة، ولكنه مع ذلك أرسل رداً حسناً حتى، إن بعض مؤرخي العرب خلق من ذلك قصة منقحة سخيفة عجيبة  
23 هذا عدا أديرة عدة، وكان (أنستاسيوس) ينصب القسوس ويعتمد المطارنة، ولكن لا ننس، (مع ذلك أن الملكيين كانوا لا يزالون محتفظين بسلطانهم في العاصمة ولهم أكبر الكنا  
24 بعد ذلك بتلك الهزيمة القاضية سولت له نفسه أن يسلم ويلتحق بأصحاب (نيقتاس). ولكنه مع ذلك ثبت في جانب حزبه واستطاع أن يتقهر بوسيلة من الوسائل إلى مدينة (كربون) حي  
25 ي أنه قد كان في ذلك العصر درس وبحث في التاريخ والفلسفة وفقه الدين والطب، ولكنها مع ذلك قليلة العدد لا تكفي للدلالة على ما كان بالإسكندرية من نشاط أهل العلم في م  
26 إقليمه بضم إقليم (مربوط) إلى حكمه. على أن الطريق بين بنطابوليس والإسكندرية بقي مع ذلك محفوظاً ومراحله، محددة وليس به من قطع تنكر ولا من عائق يعوق السير به بل  
27 التي كانت تستعمل للكتابة، وقد كتبه الكاتب عرضاً بغير أن يقصد به شيئاً، غير أنه مع ذلك يصور لنا صور عجيبة وكان حنا) (سكوس هذا سوري المولد ولسانه لسان الإغريق  
28 لأمر ما أبلغه أياه رجل اسمه سنوتويس (أو هو شنودة)، وكان من قبط مصر، إلا أنه كان مع ذلك من بين قواد جيش الرومان ولكن الموضع الذي كان به (بنيامين) كان مجهولاً لا  
29 ة والإبداع في بلاد العالم. وإنا ننعجب من إغفال كتب العصر ذكر هذا الحادث، ولكننا مع ذلك نجد الأقرب إلى الأرقام أن تلك الكتب قد ضاعت طعمة للهبب الذي أحرق وثن سر)   
30 عبد في قوله ولا يشير إليه في حين أن الثاني لا يذكر المكتبة ولا يشير إليها. ولكن مع ذلك لا شك في أن (أفطونيوس) يلحق المكتبة بالمعبد ولا يلحقها بأي بناء آخر من أب  
31 الناس، ولقد تجد فيه بلا شك في بعض الأحوال أخباراً غير دقيقة وأخرى مستحيلة ولكنه مع ذلك يذكر طائفة كبيرة من الأخبار لا نجدها في التواريخ القديمة التي ذكرناها أنف  
32 سبتمبر. ويرى أنه من الغريب أن تقام صلاة بمناسبة عودته بعد سبعة أشهر منها ولكنه مع ذلك قبل هذا الأمر الغريب هذه الغرابة وجعل موت قبرس في سنة 643، وأما المستر بر  
33 ندرية استمر تسعة أشهر بعد ذلك إلا أنه ابتداءً قبل وفاة هرقل بخمسة أشهر، ولكنه قال مع ذلك إن فتح الإسكندرية كان في أول المحرم سنة 20 للهجرة وهذا سهو لأن السيوطي ي  
34 أنظر فهرس النسخ الخطية الأثيوبية في المكتبة الأهلية سنة 1877 صفحة 152)، ولكنها مع ذلك ترجع إلى أصل قديم جداً وعلى كل حال فما يسترعي النظر مقدار الدقة العظيمة ا  
35 لت اختلاطاً فاحشاً، ومسحها النساخون عند نقلهم منها لم يتحروا فيها الدقة. ولكننا مع ذلك نستطيع أن نقول إنه قد جاءت جماعة عليها أحد الأساقفة وإبهم فأوضوا عمراً ف  
36 مر لم يقل له ولا لأحد من إخوانه في مدة خمسين سنة قضاها في دير (قبريوس)، على أنه مع ذلك صحبه إلى الإسكندرية ومثل به بين يدي البطريق القبطي (أندرونيكوس) فأعجب ، ا  
37 منه إذ أردنا أن نعرف حقيقة الحوادث التي كان لمصر فيها أثر كبير. ولكن ذلك الوصف مع ذلك قد شط بنا عن حوادث وادي النيل شططاً بعيداً، وما، أحراراً أن نعود الآن إلى ت  
38 لقاء، إذ لم يكن له بد من أن يقر بأنه رضي بأن يلقي أموال مصر إلى العرب. على أنه مع ذلك جعل يدافع عن فعله ولعل ذلك كان خداعاً وتصنعاً فقال، إن العرب قد يحملون ع  
39 للإسكندرية سبباً في القضاء على آخر آمال المسيحيين بالفوز في مصر، ولكن من العجيب مع ذلك أن تدافع هذه البلاد المنترفة في مصر السفلى جيوش الغزاة وتقاومهم نحو عام أ  
40 بعد ذلك إن في الأخبار سوى ذلك ما يدل على أنه كان بين العرب والمصريين عهد ولكنه مع ذلك لم يقدر على أن يحو من ذهنه أن الإسكندرية لم تفتح عنوة مع إقراره بأن "عمر  
41 ن دقلديانوس لم يستطع أن يحدث أثراً في حصون المدينة حتى بنى قلعة في شرقها، ولكنه مع ذلك لم يستطع أن يفتح المدينة وأسوارها المنيعه التي لا تكاد تتال إلا بجيش قوي

## Concessive correlative conjunctives in Abu Hadid's non-translations (file: NTHConcessiveCorrelatives)

### N Concordance

- هذه المرة لما شهدته في الحرب الماضية من الشدة لاسيما في الاسكندرية. ولكنه على أي حال سار مع الجيش وكان الجميع في مصر في أوائل يناير 169م 564هـ وكان 'امري' ملك ا 1  
وها عن الصين ولكن العرب كانوا أصحاب الفضل في استخدامها وتعريف العالم بها على أية حال. وإذا كان الأوروبيون يجدون العالم ليو (الأفريقي اعترافاً بفضل في الوصول إلى 2  
عكا أمكنهم اختيار المكان اللائق والتحصن حولها فيصعب بعد ذلك حربه. ولكنه على كل حال اتبع ما أقره المجلس على حسب عادته فقد كان رأى أمره أكبر من أن يهمله وكان 3  
لحدهما خلقي والأخر سياسي، وإذا كان الخطأ الخلقي لا يعني أهل السياسة فإنه على كل حال يعني من يدرس حياة صلاح الدين الذي لا يكاد المدقق يرى شائبة في خلقه من قسوة أ 4  
د فرأى حالاً تفتت الكبد وتدمي الفؤاد، فشفغ ما رأى عن أن يطلب عودة مال أو عقارحفاً لقد أعيدت إليه نقابة الأشراف بعد بضعة أشهر ولكنه لم يظهر كبير اهتمام لذلك 5  
والوقوف في وجه جيش الترك إذا زحف على مصر، وهذا الرئيس حفيد لأحد قواد محمد عليحفاً إن شعب مصر كان مثل الشعوب العربية بعامه لا يحد تاريخ الحكم التركي وما قاست 6  
جعلت كل همهما منصرفاً إلى فكرة واحدة، وهي تحطيم القوة التي كانت تهددهما معاًحفاً إن شعب مصر كان يجاهد منذ أول القرن الثامن عشر لإصلاح نظام الحكم ويواصل لكي 7  
بعمه أسد الدين، أما كان واجبه أن يتخذ الحيطة منه وهو من يعرف عنه الخبث والغدرحفاً لقد احتقر شيركوه أن يؤاخذ شاور بما يشاع عنه وتكبر أن يابه بالخطر الذي كان ي 8  
أحداً من هؤلاء الأمجاد ليس في تاريخ ولادته وحياته الأولى تشكيك وتردد. غير أننا مع ذلك نستطيع أن نقول على وجه التقريب أنه ولد حوالي عام 1755 للميلاد أي في أوام 9  
ه بالشعب، إذ كان في أول عهده لا يزال في المحل الثاني بين أعيان البلاد. على أننا مع ذلك رأينا يشترك في عام 1795 (أي قبل مجيء بونابرت بثلاث سنوات في الثورة الأه 10  
إذ لم ير فائدة في إظهار عداوته في ألفاظ لا تؤذي عدواً ولا تنفع غائلة. على أنه، مع ذلك لم يرض بأن يشترك في أمر الحكم أي، اشترك إذ إن اشتراكه في ذلك الحكم فيه م 11  
داسي التي اعتاد الناس أن يلجأوا إليها إذا أصابته من رجال الدولة مظلمة، على أنه مع ذلك لم يقصر عن الاشتراك في حل المشاكل وإن لم يشترك في الثورات فكان كلما ثار 12  
لحظة، ولهذا بدأت تفكر في الوسائل التي تنجيها من ذلك الموقف الانتحاري. غير أنها مع ذلك مقيدة ولا تستطيع أن تتحرك حركة طبيعية حرة طاعة لتفكير هو إخلاصاً لنفسها ف 13  
ة التي صنعتها لقاء سيطرتها التامة على شئونها. غير أن الشعوب العربية الأخرى حرصت مع ذلك أشد الحرص على شد أزر الدولة العربية الجديدة على رغم أنها دولة مصنوعة كعلا 14  
ن يخضع للضرورة القاهرة خضوع الكاره الذي يسكن لأنه لا يستطيع الانفكاك، ولكنه كان مع ذلك لا يزال ينتظر العون أن يأتي إليه من خارج الحدود وكان الشعب كله يعتقد أن 15  
ون في كل جهة سيرة الحرق والتخريب التي جرروا عليها في بولاق. على أن الثوار كانوا مع ذلك أشد على عدوهم بلاء من أن ينزلهم على حكمه فإن الفرنسيين لم يأبوا أن يفاوض 16  
ملية. فيمر عليها التاريخ متساهلاً كأنما يميز رأسه مستسلماً لطبيعة الأشياء، ولكننا مع ذلك لا نرى رأي من يطعن على صلاح الدين في موقفه أمام أسرة نور الدين ويتهمه بقل 17  
على هذا السؤال، لأن فيه مجالاً للرأي من جانبيه، ومدخلاً للجدل من ناحيته. ولكننا مع ذلك لا نستطيع أن نمانع أنفسنا من أن نعرض للمسلك الذي سلكه الباشا في حياته الس 18  
عظيمة التي كان لها أكبر أثر في نفوس المسلمين. فإنه لم يكن مع إلا عدد قليل ولكنه مع ذلك استطاع تنجية القلعة وهرب من اسمه الجيش الكبير الذي كان في يافا وقد تحدى 19  
انك الفتاك فهجم آخر عليه ثم ثالث فقتلًا دونه ونجا صلاح الدين نجاة عجيبة. ولكنه مع ذلك بقي على حصار قلعة اعزاز حتى فتحها فأصبحت حلب معزولة وسط أملاكه ورأي من 20  
الأعيان على عداوته مثل هذا الاجتماع، وكان يعلم أن السيد عمر قد انحرف عنه، ولكنه مع ذلك كان لا يظنه يواجهه بالعداء مواجهة صريحة فلما رآه يسير في الطليعة والجمهو 21  
المقابلة على سواء. فكان في هذا الجواب ما عده الباشا إهانة جديدة مست شخصه. ولكنه مع ذلك كظم غيظه ولم يظهر ألمه ونزل إلى بيت ابنه إبراهيم بك في المدينة وطلب الز 22  
لك لأنها بعض سمات قومه. وقد يخالف فرداً آخر من الإنجليز أو يعادي آخر منهم ولكنه مع ذلك ينتمي إلى المجموعة الإنجليزية ذات الخصائص المتميزة في لغتها ومشاعرها وأسا 23  
ذري مهنتها الغامضة أن تقع في المحذور الذي كانت تخشاه وهو أن تعقب نسلاً، ولكنها مع ذلك صارت أمماً مرة واحدة فجاءت بولد لأب، عربي عرف فيما بعد أنها أمه وبمضي 24  
بلستقلاله، ويتحاشى التيارات الجارفة التي هوت به إلى الجنادل والمساقط. على أننا مع كل هذا لا ننكر على الباشا الكبير أنه إنما قصد إلى الخير ولم يدر في خلد ما ت 25  
القديم الذي اندثر ودفن قروناً عدة وهي تحسبه شيئاً جديداً فأخذت تنتوق لذته. ولكن مع كل هذا التغيير بقي في أوروبا شئ كبير من الدافع الأول إلى نصرة الدين ونشأت منه 26  
ي تطويرها وأن نبتدع ونبتكر وأن نهبط لغربنا من آثار ابتداعنا وابتكارنا. غير أننا مع هذا نرى الأدلة كلها تشير إلى أن حضارتنا لا ينبغي لها أن تكون نسخة طبق الأصل م 27  
ظم حتى صار التراسل غير ممكن إلا بالحمال الزاجل بين المدينة وجيش صلاح الدين ولكن مع هذا أمكن السلطان أن ينفذ إلى المدينة بعض السفن بين حين وآخر محملة بالمؤمن التي 28  
أن يسموا لنا بالمشاركة في حكم البلاد أو الدفاع عنها؟ من نحن ومن هؤلاء؟ ولكن مع هذا لم يستطيعوا في دهشتهم أن يهتدوا إلى الحقيقة إذ لم تنتهي لهم بعد الظروف ال 29

## Concessive correlative conjunctives in Mahmoud's translations (file: TTMConcessiveCorrelatives)

### N Concordance

- من كانت الديمقراطية هي المذهب الذي ظفر بالنصر السياسي في أثينا وغيرها من المدن إلا أن إجراء لم يتخذ للحد من ثروة أولئك الذين كانوا ينتمون إلى الأسرات الأرستق 1  
- الروسية؛ وأما في أثينا -على الرغم من حالات ظهرت فيها روح الاضطهاد أنما بعد أن إلا أن الأفراد فيها تمتعوا بدرجة من الحرية أكثر جداً مما تألف من سواها وأعني حر 2  
م دخلت أثينا في مرحلة أظلم من مراحل تاريخها؛ فلئن كانت السيادة البحرية لأثينا، إلا أن التفوق في البر كان لأهل إسبرطة الذين احتلوا أرض أتنا مرة بعد مرة (ماداً أ 3  
أكثر، مما ازدهرت في أيونيا Magna Graecia رت بتأثير فيثاغورس في "إغريقيا الكبرى إلا أن الرياضة في -الحين كانت وثيقة الصلة بالنصوف؛ وبارمنيدس متأثر بفيتاغور 4  
نما، كما أن هناك علامات تدل على الانحراف الجنسي الذي يجعل الرجال يتصلون بالرجال إلا أن الصورة العامة التي نستمدّها من أسفار الفيدا ومن الملاحم تدل على مستوى رفي 5  
س البشرية إلى أقصى حدود الشقاء؛ نعم قد تعودوا من قبل أن يعيشوا في جو من الطغيان إلا أن الطغيان لم يبلغ بهم كل هذا" المدى، 2 . 577 By 1857 Com the of crimes the 6  
وهذا قد يدلنا على أن الظروف الاجتماعية وإن تكن ذات أثر في فلسفة العصر المعين، إلا أن الظروف المحيطة بالفرد الواحد أقل تأثيراً على فلسفة ذلك الفرد مما قد يذهب 7  
،الهيرووجين الذي يتألف منه ثلثا الماء؛ فلئن كان الإغريق يتسرعون في فرضهم الفروض إلا أن المدرسة الملطية على الأقل كانت تأخذ نفسها باختيار تلك الفروض اختصاراً قائ 8  
إمكان أن يحدث أي شيء بفعل الصدفة. وعلى الرغم من أن لوقيوس مشكوك في وجوده إلا أن المعروف عنه هو أنه قال شيئاً واحداً: "هو لا" شيء يحدث ملاشيء بل يحدث كل 9  
- قور قائماً بعد موته مدى ستة قرون - وإن يكن قد أخذ خلال تلك الفترة يتناقص حدّاً إلا أن الناس حين أخذت محنة الحياة على هذه الأرض تشتد وطأة على نفوسهم راحوا يطال 10

- 11 ولئن كان البرونز قوياً شديد الاحتمال 538. its rough conquest of the earth. إلا أن النحاس والقصدير اللازمين لصناعته لم يكونا من الكثرة في الكمية أو في أماكن
- 12 ات، الاحتمال: فعلى الرغم من أننا نستحيل أن نجد ما يبرر لنا الشعور باليقين التام إلا أن بعض الأشياء أقرب احتمالاً في الصدق من سواها؛ ولا بد للاحتمال أن يكون وسيل
- 13 من مذهب تلاميذه؛ وعلى الرغم من أن فيثاغورس نفسه قد ظهر في عصر مبكر جداً إلا أن تأثير مدرسته قد ظهر أغلبه بعد تأثير فلاسفة آخرين؛ وفي طبيعة هؤلاء الذين ا
- 14 نه "الدين ونشأة الراسمالية" ولئن حق لنا أن نعتد على ما يورده من حقائق التاريخ إلا أن تعليقه منحرف بالهوى ناحية الدفاع عن العهد السابق لقيام الراسمالية. 1. 74
- 15 وعلى الرغم من أن أبيقور كان رقيقاً وديعاً مع معظم الناس 2,142. "I Doctrines. إلا أن جانباً آخر من جوانب شخصيته قد تبدى في موقفه من الفلاسفة خصوصاً هؤلاء الذ
- 16 ر على العالم كله؛ نعم إن إعجابيه بالدستور الروماني جاء متأخراً عن أوانه المناسب إلا أن ذلك الدستور قد لبث حتى عهد بوليبيوس أفضل في ثباته وكفايته من الدساتير الم
- 17 بنوع خاص إنها ابتكار يوناني خالص، كان يستحيل بغيره أن تقوم للعلم الحديث قائمة إلا أن ضيق نظر اليونان وانحصاره في جانب واحد يظهر في الرياضة؛ ففكر اليونان كان
- 18 ،الرمغ من أن أنا كسجوراس الفيلسوف لم يكن يساوي فيثاغورس أو هرقلطس أو بارمنديس إلا أن له أهمية تاريخية ملحوظة؛ فهو أيوني استأنف التقليد الأيوني المتميز بالصيغة
- 19 ،وعلى الرغم من أنه معاصر لأرسطو 2,068. of protest against powerful evil. إلا أن مذهبه ينتمي من حيث نغمته السائدة إلى العصر الهلينيستي؛ فأرسطو هو آخر فيلسو
- 20 لمقاء ذلك ألقى كل صنوف الضرائب الأخرى؛ ولئن كانت هذه الضريبة على الأرض باهظة إلا أن من حسناتها أنها كانت ترتفع مع ازدهار المحصول وتهدب مع الأزمات؛ وإذا ما أص
- 21 لعملياً ليس فلسفي الصيغة بدرجة ظاهرة، بل هو مجرد تسجيل لمشاهداته للشؤون البشرية إلا أن هذا الجزء من مذهبه على الرغم من أنه يمكن فصله عن الميثافيزيقا وقيامه بذا
- 22 ف النتائج تمييزاً له؛ ولئن كان "الأقنومون المباركون" يلقون عنده الإجلال بصفة عامة إلا أن هذا الإجلال لم يكن ليتسع بحيث يشمل جماعة الزرين؛ وكان الرواقيون والأبيقو
- 23 ن فيها عن عسف العقائد الخرافية بمقدار ما كان في غيرها من صور الديانة اليونانية؛ إلا أن هذه الآلهة الأولمبية نفسها كانت تتطلب أحياناً أن تقدم لها الضحايا البشرية
- 24 ،وعلى الرغم من أن أهمية الرواقيين أخلاقية قبل كل شيء 2,386. d natural rights. إلا أن هناك جانبين أثرت فيهما تعاليمهم أحدهما نظرية المعرفة والثاني هو مذهب ا
- 25 الأبدية (متميزة من فكرة الزمن الذي يمتد إلى غير نهاية) التي جاءتنا من بارمنديس إلا أنك واجد في فلسفته أن النار الأبدية لا تخبو أبداً فالعالم ، كان أبداً ولا ، ي
- 26 هبه في أن كل فضيلة وسط بين طرفين، فعلى الرغم من أنه قد عرض عرضاً غاية في الجودة إلا أنه أقل نجاحاً من المذهب السابق لأنه لا ينطبق على التأمل، العقلي الذي يقول
- 27 باعد السلوك للمجتمع الهندي كله، وعلى الرغم من أن ملوك المسلمين لم يعترفوا به قط إلا أنه اكتسب كل ما للقانون من قوة داخل حدود نظام، الطبقات وستتبين خصائص هذا الت
- 28 ،المشهود؛ فعلى الرغم من أن عصر النهضة كان لا يزال يؤثر النظام المحكم في الفنون إلا أنه جعل يؤثر في عالم الفكر تحرراً من ذلك التزم، المحكم تكون فيه خصوبة وفسحة
- 29 بوجه أخص؛ فلئن لم يجد في نفسه الشجاعة التي ينكر بها صحة التنجيم إنكاراً مطلقاً إلا أنه حاول أن يحده، بحدود بحيث يجعل ما يبقي عليه غير متعارض مع الإرادة ال
- 30 ،انوا من العبيد؛ ولئن صدق هذا الكلام بعض الصدق فقط بالنسبة لروما في أمجد عهدها إلا أنه صادق كل الصدق قبل شيشرون وبعد مرقس أورليوس وأصبح "السادة" بعد غزوة لوق
- 31 ،لفراعة والبطالسة والإنكا قد فقوا إلى تحطيمه بأن أقبلوا على الزواج الأخ باخته إلا أنه ظل قائماً بين الرومان كما يعترف به القانون الحديث؛ وهذا التقليد لا يزال
- 32 ،ولئن كان هيروdot –أبو التاريخ– من أبناء هالكارسوس من مدن آسيا الصغرى 752 إلا أنه عاش في أثينا ولقى التشجيع من الدولة، الأثينية وكتب تاريخه عن الحروب الف
- 33 طور نيرون؛ وعلى الرغم من أن سنكا قد احتقر المال بصفته الرسمية باعتباره رواقياً إلا أنه في الواقع قد جمع لنفسه ثروة طائلة بلغت كما – قيل ثلاثمائة – مليون من ال
- 34 ،عمل كثيراً على بناء الفضيلة، يثير فينا الدهشة من رجل يزعم أنه من أتباع أفلاطون إلا أنه فيما – يظهر قد – صادف إعجاباً لدى الشبل الروماني ذي العقلية الحديثة
- 35 ما يعرفه الإنسان عن الظواهر معرفة مباشرة؛ ولئن كان معظم ما كتبه تيمون" قد ضاع إلا أنه قد بقي لنا من كتابته عبارتان توضحان هذه النقطة؛ فعبارة منهما تقول؛ إن "ا
- 36 لرغم من أنه فيما يظهر ملائم أتم الملاحظة لتعليل ظاهرة النمو في الحيوان والنبات؛ إلا أنه قد أصبح على مر السنين عقبة كاداً في سبيل تقدم العلوم مصدراً لأخطاء كئي
- 37 ،ى الرغم مما قد بدا للناس من أن الأخلاق عند أبيقور بيهيمية يعوزها السمو الأخلاقي إلا أنه كان فيها غاية في الجد؛ فقد كان يسمى جمعية الحقيقة كما – أسلفنا بقوله – "
- 38 قة طائفة من الأفراد المتقين، حتى امتد الزمن إلى بعض القرن الثالث بعد الميلاد إلا أنه كان قد أصبح منقياً لنزعة، العصر الذي كان يزداد اهتماماً بالعقيدة الديني
- 39 وعلى الرغم من أن أرسطوفان الشاعر الساخر، قد هزأ بسقراط والسوفسطائيين والفلاسفة إلا أنه كان واحداً منهم؛ فيصوره لنا أفلاطون في محاورته "المأدبة" صديقاً شديداً الود
- 40 لطة الأفغان في الهند؛ ولئن كان "شرشاه" قديراً على القتل في أحسن صورته الإسلامية إلا أنه كذلك أعاد بناء لديهي في ذوق معماري جميل وأقام في إدارة الحكم إصلاحات مهد
- 41 ن انتباهه نحو مشكلة؛ كيف نعلم المقدمات الأولى التي يبدأ منها الاستنباط القياسي؟ إلا أنه كسائر الإغريق أعلى شأن الاستنباط القياسي في نظريته عن المعرفة أكثر مما
- 42 شخصاً ما ليتصف به فيكون مريضاً لكنه بالرغم من أن سقراط لا يلزم أن يكون مريضاً إلا أنه لا بد أن يحدث له حدث ما إذا كان لنا أن نعد موجوداً؛ وإن فليس هو في ال
- 43 وعلى الرغم من أننا نرجح صحة هذا الذي روينا 104. passed to the Phoenicians. إلا أنه لا بد أن نذكر أننا لا نعرف إن كان المسيحيون يونانيين أو لم يكونوا؛ وكل ما
- 44 ،ة – جندياً وسياسياً ومشرعاً وفيلسوفاً؛ فعلى الرغم من أن سقراط كان يكره السياسة إلا أنه لم يستطع أن يجتنب اشتباكه في المنازعات، السياسية وكان في شبابه جندياً ك
- 45 وعلى الرغم من أن هرقلطس أيوني؛ 488. reality than the one, which is God. إلا أنه لم يتصف بالنظر العلمية التي تميز بها أهل ملطية؛ بل كان صوفياً من نوع فر
- 46 مجزية كلها؛ ولئن أخذ أرسطو أخذاً دقيقاً بمبدأ تكون الأفكار من الخبرة الإنسانية إلا أنه من الحق كذلك أن هذه الأفكار خصوصاً – عندما تكون أبعد ما تكون عن الخبرة و
- 47 ت الأجرام السماوية المثالية؛ فلئن وقع هذا الكلام موقع السخف في أسماع المتحدثين إلا أنه من العجيب أنه دل على أنه طريقة ناعمة فيما يتصل بالفلك التجريبي؛ وكيفية ح
- 48 وعلى الرغم من أن سقراط هو الذي ابتكر هذا الجواب ابتكاراً 1,492. than a fool. إلا أنه هو نفسه لا يقتنع به فهو يؤيده بقوله مثلاً – إن – الطبيب حين يتنبأ بمجرى
- 49 رواباً غاية في الطرافة، وهو أنه بينما يستحيل أن نقول عن حكم إنه أصدق من حكم آخر إلا أنه يجوز القول بأن حكماً أفضل من حكم آخر، بمعنى أن نتائجه أفضل من نتائج الحك
- 50 ،ارستها من الوجهة العملية؛ فلئن لم يكن في مقدوره أن يقيس مسار المفرد في الفضاء إلا أنه يستطيع أن يصوب سهامه نحو الهدف فلا يخطئ؛ ولئن لم يكن لديه رموز كيميائية
- 51 ،إلا أنه يستطيع أن يصوب سهامه نحو الهدف فلا يخطئ؛ ولئن لم يكن لديه رموز كيميائية إلا أنه يستطيع أن يميز بلحمة سريعة أي النباتات سام وأياها طعام بل يستطيع أن يستخ
- 52 ش وفق ما يملئه علينا أفضل جانب فينا، لأن هذا الجانب حتى وإن كان صغيراً في حجمه إلا أنه يفوق كل ما عداه في القوة وفي القيمة بدرجة كبيرة (1177). (I. 643. se It
- 53 "و منه مكان". وعلى الرغم من أن المتحدث قد يتحدث عن "الواحد" أحياناً بأنه "الخير" إلا أنه يقال عنه كذلك إنه سابق على "الخير" و"الجميل" و"الواحد" أحياناً يظهر مشابه
- 54 ،أنه لا يعلم شيئاً؛ فإذا كنا بطبيعة الحال نفهم هذا الزعم من سقراط على أنه سخريه إلا أنه يمكن فهمه بمعناه الحرفي على أساس أن سقراط لم يكن فيه هزالاً؛ هذا إلى أن
- 55 فحشينا؛ وعلى الرغم من أنها صيرت الحرب الخارجية أكثر تخريباً مما كانت قبل تكونيتها إلا أنها استطاعت أن توسع السلام الداخلي وتثبت أركانه؛ ولك أن تعرف الدولة بأنها س



- 106 الخلال التي يقال إنها كانت تميز "مؤسس المسيحية"؛ إنه لم يفه باسم المسيح، ولكنه مع ذلك كان يسلك في حياته كما لو كان يأخذ بكل كلمة مما جاء في موعظة "الجبل ؛ فلم  
107 عواقب الأمور تقديراً دقيقاً، وله قدرة على الكتب الماهر في سبيل بلاهه وربه؛ ولكنه مع ذلك كله كان أقل المغول قسوة وأطفه مزاجاً ؛ قل القتل في عهده وكاد يستغني عن  
108 عب أو ذاك؛ وإذا سلمنا بأن شخصاً في إمكانه أن يوجد بغير لعبة الكرة، فيستحيل عليه مع ذلك أن يوجد دون أن يكون فاعلاً شيئاً ما؛ إن صفة الاحمرار لا يمكن وجودها بغير  
109 إذ هو متألف من ماضٍ ومستقبل، والماضي لم يعد له وجود، والمستقبل لم يوجد بعد؛ لكنه مع ذلك يرفض هذا الرأي ويقول إن الزمن حركة تصلح أن تعد وحداتها (ولسنا) ندر في  
110 ستطيع أن يتمسك بحياته حياة متناغمة مع الطبيعة؛ وقد يحكم عليه بالموت لكنه يستطيع مع ذلك أن يموت ميتة الشرف كما مات سقراط؛ إن غيرك من الناس لا سلطان لهم عليك إلا  
111 افة ستة أميال بالمحمل والحري ورقائق الذهب وغير ذلك من المواد النفيسة، لكن أنك مع ذلك أن كل رحلة، كذاب، 1. 219 of population a wealth this Underneath  
112 أفعال قد وصف بأنه إجرام وخصص له العقاب، وبعضها لا يعاقب عليه القانون، لكنه يوصف مع ذلك، بالشر والذين يفعلون مثل هذه الأفعال يتعرضون لسطخ الناس؛ وكان من نتائج نظ  
113 أذنين؛ والطالب من أهل أوربا، يفزع ما يحدثه البدائيون في أجسامهم من تشويه، لكنه مع ذلك يزهى بما عليه هو من وصمات يعدها علام، الشرف 433 wasClothing  
114 هميون، وفيه يتمثل طراز من الفن خاص به - هو بسيط التخطيط، معتدل الزخارف، لكنه مع ذلك يبنى برشاقة بنائه عما سنتهني إليه الطريق في أنبية شاه "جيان التي توفقه ج  
115 ثاً عن أدلة من خبرته ومن منطق العقل، يؤيد بها كل تعاليم تلك الكتب المنزلة؛ لكنه مع ذلك يختلف عن "كوبناس" في أنه ينكر على العقل وحده قدرته على القيام بهذه المهم  
116 ث من فلاسفة ملطية، هو أنكسمانس الذي يثير اهتمامنا بقدر ما يثيره أنكسمندر، لكنه مع ذلك يتقدم بضع خطوات هامة؛ ونحن أريد ما نكون عن اليقين في تحديد تاريخه، إلا أن  
117 لقبيل عملت "جمعية الإراكو" على قيام "السلم الأعظم" مدى ثلاثمائة عام، لكن الحرب مع هذا كله كانت هي الأداة المختارة للانتخاب الطبيعي بين الأمم والجماعات البدائية  
118 في بيت المقدس، وفي ضخامة مسجد السلطان حسن في القاهرة، وفي رشاقة قصر الحمراء؛ نعم إن الأسرة المالكة "الأفغانية" استخدمت رجال الفن، الهنود واقتبست أسس الفن اله  
119 وكان الخلق أجدد عندهم بالاعتبار من الذكاء، والنظام هو جوهر التعليم في المدارس؛ نعم إننا لا نسمع في تاريخهم شيئاً عن ضرب التلاميذ أو ما شابه ذلك من صارم الوسائل  
120 ؛ وهو بهذه العقيدة في نفوسنا، يولد فينا نوعاً من القحة النامية إزاء الكون؛ نعم إن امتناع اليقين حين- تحيط بنا الآمال والمخاوف بكل ما لها من قوة أمر أليم؛  
121 طائلة في وقت قصير، ودفع بثلاثين مليوناً من الأنفس البشرية إلى أقصى حدود الشقاء؛ نعم قد تعودوا من قبل أن يعيشوا في جو من الطغيان إلا أن الطغيان لم يبلغ بهم كل هذ  
122 تتم باتفاق الزوجين، ووصف أمثال هؤلاء وصفاً شائناً إذ وصفهم بأنهم وليدو الشهوة؛ نعم إن التشريع يبيع مثل هذا الزواج لكن الزوجين عندئذ يوشكان ألا يجدا عند الناس  
123 لك لم يعرف الهنود ضبط النسل، وعد الإجهاض جريمة تساوي في فداحتها جريمة قتل برهمي نعم كان يحدث أحياناً أن تقضي الأمهات على الأجنة لكن ذلك كان نادر، الوقوع لأن الو  
124 ليست اللجنة والحجيم بخاتمة ينتهي عندها فعل "كارما"، وهو سلسلة الولادات والميتات؛ نعم إن الروح بعد موت، جسدها يجوز أن ترسل إلى الحجيم لتلقى عذابها على جرم، بعينه  
125 غير المعابد وزواج الأطفال، لم يبق أمام ما نسميه "بالحب الشعري" إلا أضيق الفرص؛ نعم إن التفاني المثالي الذي يبديه أحد الجنسين تجاه الآخر له آثاره الظاهرة في ال  
126 عنه؛ ومن المغول أن يذهب بنا الظن إلى أن شيئاً من وجهة نظرهم قد هبط إليهم منه؛ نعم إن ما قرره من علم ومن فلسفة كان سانجاً لكنه ، كان قميناً أن يثير الفكر والملا  
127 صبغتهم الأملية، لكن هذا الرأي لا ينظر إلى حقيقة اليونان إلا من وجه واحد فقط؛ نعم إنه رأي قد يكون صواباً بالنسبة إلى هومر وسوفوكليس، وأرسطو لكنه بغير شك ليس ص  
128 ..نون أن الآلهة قد ولدوا كما ولدوا، ولهم ثياب يرتدونها كثيابهم، ولهم صوت وصوره، نعم ولو كان للثيرة وللخيل أو الأسد، أيد وكان في مستطاعها أن ترسم الرسوم بأيديها  
129 last four centuries has a cramping effect upon modern thought. 478 نعم إن اليونان قد خلفوا شيئاً، آخر دل على أنه كبير نفعاً وأبقى أثرًا للفكر المجر  
130 اختلف الأفراد في تفسيراتهم، فليس هنالك سلطة عينتها السماء لتفصل في أمر الخلاف؛ نعم إن الدولة قد طالبت لنفسها عملياً بنفس الحق الذي كان من قبل، للملكية لكن ذلك  
131 أن تقور عواطفهم أناً بعد أن فورة تتخذ صورة القتال أو الاغتيال أو النهب والسلب؛ نعم إن الملوك كانوا أحياناً يتوبون مما، اقترفوا لأنهم كانوا مخلصين في، بقواهم وا  
132 ،تقريباً، عزت مصر طائفة من الساميين تسمى الهكسوس وحكمت البلاد ما يقرب من قرنين؛ نعم إن هؤلاء الهكسوس لم يخلقوا في مصر أثرًا ثابتاً لكن ، وجودهم بها لا بد أن يكون  
133 يتعذر تعليقه، أكثر ما يدهشك عليك لتعليل الظهور المفاجئ للمدنية اليونانية؛ نعم إن عناصر كثيرة مما تتألف منه المدنية كانت موجودة قبل ذلك بألاف السنين في مصر  
134 قلوبهم، شيطاناً رجيماً، وفروا من جباة ضرائبهم وتضرعوا إلى الله داعين له بالموت؛ نعم بلغت الإمبراطورية المغولية في الهند أثناء حكمه أوج رفعتها إذ امتدت رفعتها إ  
135 ذه الصور والصنوف التي يتخذها الزواج، لا تكاد تقع فيها على أثر من الحب والعاطفة؛ نعم قد تجد حالات قليلة من زواج الحب بين قبيلة البابوا في غينا، الجديدة وكذلك قد  
136 ،طلاقاً وهذا الإقصاء للمرأة عن المجتمعات الدينية موجود في الإسلام حتى يومنا هذا نعم إن المرأة بغير شك قد تمتعت في كل العصور بهذا الضرب من السيادة الذي ينشأ عن ا  
137 فورنا التقاليد الأخلاقية في مجتمعنا، فالعلم القليل بالأجناس البشرية يعرض للخطر؛ نعم إنه من الحق في -الأساس كما قال أناتول فرانس في -سخرية أن "الأخلاق هي مجموعة  
138 لأنها لم تنشأ إلا مع المدنية مع ظهور الملكية واختفاء الحرية الجنسية قبل الزواج؛ نعم لقد تجد هنا وهناك فتيات يبعن أنفسهن حيناً ليجعلن مهورهن أو ليحصلن مبلغاً يقد  
139 لفوجييون في ذلك إن المدنية إذا ما أنتهت فإنها ستقتضي على المساواة القائمة بينهم؛ نعم إن الشيوعية طمأنت هؤلاء الذين خلصوا بحياتهم من حوالت الفقر والجهل وما يترتب  
140 هم صناعة الأشياء المادية، فترام يتوفرون على إنتاج العلم والفلسفة والأدب والفن؛ نعم إن المدنية تبدأ في كوخ، الفلاح لكنها لا تزدهر إلا في المدن 15 are There  
141 ،ك لآدى إهمال الناس عندئذ في العلاقات الجنسية وإباحيتهم إلى انبهاهم معالم القربى نعم إن للمراقتود في أي نظام اجتماعي كانت ما كان ولو إلى حد، محدود هو نتيجة  
142 ،الفقر انتشاراً، وأما الفردية فقد جاءت بالثراء، لكنها كذلك جرت معها القلق والرق نعم إن الفردية حركت في الممتازين من الرجال قواهم، الكامنة لكنها كذلك نفخت نار ال  
143 ثة خلية" لكنه لم يكن له فيما يظهر شهوات حسية ولا ميول تدفعه إلى الانغماس فيها؛ نعم إنه أكثر من زوجاته لكنه كان زواجا سياسياً فكان ، يتود إلى أمراء الراجيوت ب  
144 لدول التابعة له تعلن انسلخها، دولة في إثر دولة، عن ملك الملوك في "باتالبيتر"؛ نعم إن سلالة "أشوكا" لبثت تحكم "مجازاً" حتى القرن السابع، الميلادي لكن أسرة موري  
145 ته صائماً؛ وكان في معظم الأحيان يخلص في أداء شعائره دينه لإخلاصه في الدعوة إليها؛ نعم لقد كان في السياسة بارداً يقدر عواقب الأمور تقديراً دقيقاً وله ، قدرة على الك  
146 اعتبره ديناً، ووجد "أكبر" أن التقاليد أقوى من أن يهتما بقوله أن يجلب عن الخطأ؛ نعم إن بضعة آلاف من الناس التقوا حول الدين، الجديد كان معظمهم ممن يريدون من وراء  
147 رة، إذا أردنا بكلمة "بدائية" في هذا السياق أي معنى من معاني البساطة في التركيب نعم إن كثيراً منها بسيط في ألفاظه، وبنائه لكن بعضها معقد البناء كثير الكلمات مثل  
148 انشأت عن فطرة الإنسان بما فيها من تساؤل لا ينقطع وخوف وقلق وأمل وشعور بالعزلة؛ نعم إننا لكان قد أضر الناس بإبقائه على الخرافة وباختكاره لضروب معينة، من المعرفة  
149 -المعقل 730 Of mind- yea, poets in their hearts discerned, 729 نعم إن الشعراء في أعماقهم يدركون created between bond this Pondering, 731  
150 .وايهم وعن العهود المكتوبة تسجيلاً لما اتفقوا عليه، فهم صادقون إلى أبعد الحدود نعم إن في سفر "سرج" قياداً نكرأ للزواج المحرم وللتنزيل وللغير وللإجهاض، وللزنا كم  
151 فلاسفة أيونيا، الذين كانوا يميلون على وجه الإجمال إلى النزعة العلمية والتشككية؛ نعم إن الرياضة ازدهرت بتأثير فيثاغورس في "إغريقيا" الكبرى Graecia Magna أكثر مما  
152 ،ى وجه الجملة، لم يكونوا ياتسبون من العالم، ولا هم أحسوا بعجزهم في دنيا السياسية نعم إنهم قد ينتمون أحياناً إلى حزب، منهزم لكنهم في هذه الحالة لم يعدوا هزيمتهم  
153 - سعيدة الحظ، كان هؤلاء الممتازون عقلياً - على وجه الإجمال - في توافق مع بيئتهم نعم قد كانوا ولا شك يقترحون ما يبدو لهم ضرورياً من ضروب، الإصلاح لكنهم كانوا على  
154 ،كيف يمكن للناس أن يكونوا ذوي فضيلة في عالم الرذيلة، أو سعادة في عالم من الشقاء نعم إن هذا التحول لم يكن سوى تحول في درجة، الاهتمام لا في نوع، الاهتمام فقد أُل ق  
155 هي الطريقة التي اتبعها "أرفيسلاوس" في شرح أساتذته الذي لم يزل يعترف بتبعيته له؛ نعم إنه قد بتر رأس، أفلاطون لكن الجذع الذي أبقى عليه، منه لبث أفلاطوناً بصيحياً

- 156 صر في المذهب، عنصر الجمود في العقيدة، هو الذي يجعل المذهب كله عرضة لسهام النقد؛ نعم إن الشكاكون أنفسهم ينكرون أنهم حين يأخذون باستحالة العلم بينون إنكارهم على
- 157 كانت الحضارة اليونانية في صميمها متعلقة بحياة المدينة 1,988. اندر's empire. نعم كان كثير من اليونان يشتغلون بالزراعة طبعاً لكن ، هؤلاء لم يمسوا إلا قليلاً
- 158 لفن والأدب والفلسفة، فما أوه في الهندسة ليس محلاً للشك من حيث قيمته عند إنسان؛ نعم إنهم قد استموا شيئاً في ذلك من مصر واستمدوا أقل منه من بابل غير أن ما است
- 159 د أصبحت الرياضة - وليت كذلك حتى سقوط روما - أصبحت علماً إسكندرياً إلى حد كبير؛ نعم قد كان أرشميدس من صقلية وكان ينتمي إلى الجزء الوحيد من أجزاء العالم الذي ظل
- 160 يظفروا لأنفسهم بأعمال في الجيش كجند مرتزقة، ذلك إن كانوا بعد في شبابهم وقوتهم نعم إن حياة الجندي من المرتزقة قد كانت بغير شك مليئة بالصعاب، والأخطار لكنها ك
- 161 وأن يؤدي غير ذلك من الواجبات العامة الأخرى، لكن هذا كله تغير في القرن الثالث، نعم ليبت الحياة السياسية قائمة في الدول القديمة ذوات المدينة الواحدة إلا أنها من
- 162 غرابة ألا يكون الأبيقوريون قد أضافوا إلى المعرفة الطبيعية إلا مقداراً جسد ضئيل؛ نعم إنهم أدوا خدمة طيبة باحتجاجهم على إمعان الوثنيين المتأخرين في إخلاصهم للسحر
- 163 حبيب به "كانت" الذي تشبه فلسفته الأخلاقية فلسفة الرواقيين شبيهاً عظيماً؛ قد يقول إنه لا خير إلا الإرادة الخيرة على أن الإرادة تكون خيرة إذا ما اتجهت ناحية غا
- 164 الفرد لا يمكنها أن تتحدى رغبات الطاغية إلا إذا كان الطاغية غير ذي عقلية علمية؛ نعم قد سقت للمثلاً فيه، عطف لكن الأدلة التي تقيما برهاناً على الجبرية في العا
- 165 ع اليونانية لينفع به اليونان، تلك الحروب التي مكنت لروما أن تسيطر على العالم كله؛ نعم إن إعجابه بالدستور الروماني جاء متأخراً عن أوانه المناسب إلا أن ذلك الدستور
- 166 نسان أن ينكر أنها صورة واضحة، تكونت على نسق جميل، للكائنات الإلهية العقلية؟ نعم هي نسخة لا أصل ما في ذلك شك لكن تلك هي طبيعتها في الصميم؛ إنها يستحيل أن ت
- 167 ة بهم، ولا أقاموا في الفلسفة نظريات من إبداعهم، ولا كشفوا في العلم عن شيء جديد؛ نعم إنهم قد مهدوا طرقاً جديدة وشرعوا قوانين متسقة أجزاؤها وأعدوا جيوشاً قديرة عل
- 168 أوغسطس - كان نصيبه الرضا بصفة عامة، إذ كان هؤلاء يؤثرون عليه المذهب الرواقي؛ نعم قد ظل مذهب أبيقور قائماً بعد موته مدى ستة قرون وإن - يمكن قد أخذ خلال تلك الف
- 169 كنية؛ فرائي هو أن العقائد الشعبية لم تكن - إلى حد كبير - من هذا الطراز البهيج؛ نعم إن عبادة آلهة الأولم لم يكن فيها عن عسف العقائد الخرافية بمقدار ما كان في غ
- 170 احتمل، ولا بد أن تكون هبطت بانسانية هؤلاء الناس الذين وجدوا المتعة في رؤيتهم؛ نعم إن مرقس أورليوس قد قضى بأن يتبارز المتبارزون بسيف، كليله لكن إصلاحه هذا لم
- 171 ملدة بصفة عامة، إلا أن هناك ضرباً من السعادة لا يجوز أن يزدي؛ "إن أئينا جميلة نعم لكن السعادة أبهى من ذلك جمالاً وهي - الحرية من العاطفة واضطراب، النفس هي ال
- 172 كن ساقينك بالأصفاً" ماذا تقول يا صاح؟ تقيدني بالأصفاً؟ إنك ستقيد بالأصفاً ساقينك نعم أما إرادتي فلا إن زيوس نفسه ليعجز عن قهر إرادتي؛ إنني سأزجك في السجن تريد
- 173 يشتركوا في مصلحة واحدة، لكن مصلحتهم هذه تتعارض مع سائر الطبقات أو سائر الأمم؛ نعم لا ريب في أن الإنسانية جمعاء تتفق في مصالح معينة لكن هذا القدر المشترك لا ي
- 174 من الواضح أن بعض الموضوعات لا تصلح لبحثه هذه الطريقة - مثال ذلك العلم التجريبي؛ نعم إن جاليليو قد استخدم المحاورات ويؤيد بها، بنظرياته لكنه لم يلجأ إلى ذلك إلا لي
- 175 - ن أن تطبق هذه المفترحات على الطبقتين الأخرين - أي فيما عدا طبقة أولياء الأمر نعم إنه من الواضح أنه يريد ببعض مقترحاته أن تطبق على الجنود لكنه معني قبل كل شيء
- 176 ،قي هذا التحليل لا ترد كلمة "أئين" 1,538. ever colour they may happen to be. نعم إن حرقين هما، أب بردان في، العبارة لكن ليس بنا حاجة لمعرفة أيهما، أئين أك
- 177 ير اللاعبين لفرق كرة القدم، مهما تعظم سيادتهم على غيرهم بانتخابهم لذلك الفريق؛ نعم إنه لو كانت لعبة الكرة تجري على القواعد الديمقراطية التي كانت تجري عليها حكو
- 178 ريفية على الرغم من سقوطها السياسي، وتركزت فيها الفلسفة دهرأ يقرب من الألف عام نعم إن الإسكندرية فاقتها في الرياضة والعلوم لكن أفلاطون وأرسطو رفعا أئينا في عا
- 179 ولا تقدم أئينا في الفلسفة (في عصر بركليز) إلا اسمين عظيمين هما سقراط وأفلاطون نعم إن أفلاطون ينتمي إلى عصر متأخر عن ذلك قليلاً أما سقراط فقد أنفق شبابه مشطراً
- 180 شيئاً واحداً وهو: "لا شيء يحدث للشيء، بل يحدث كل شيء على أساس وبحكم الضرورة"؛ نعم إنه لم يبين لماذا لزم للعالم أن يكون في البداية على الصورة التي كانت فيجوز
- 181 عنت أسبرطة، عادت الديمقراطية إلى أئينا لكنها كانت ديمقراطية تملأ الضغائن نفسها؛ نعم إن الهدنة العسكرية بينها وبين، أسبرطة نصت على تحريم الانتقام المباشر من أعد
- 182 كن في الأزمان القديمة حد فاصل كل الفاصل بين المشاهدة التجريبية والتليل المنطقي؛ نعم إن بارمنيدس قد ازدرى الحقائق المشاهدة بالحص، ازدرأ لكن أمبانقليس وأنا كسجور
- 183 من معانيها، فالذي علي أن أؤمن به، لا بد أن أؤمن به لسبب أراه أنا جديراً بالثقة نعم قد يكون السبب الذي يدعوني إلى التصديق قولاً يقوله سواي لكنه مع ذلك قد يكون
- 184 يبحث في التعلم؛ فالتعليم - بالطبع - لا يكون إلا للأطفال الذين سيصبحون مواطنين؛ نعم إن العبيد يتعلمون فنوناً نافعة كطهو الطعام لكن أمثال هذه الفنون ليست نجزاً
- 185 فضيلة" كلا ولا يجوز للمواطنين كذلك أن يشتغلوا بالزراعة، لأنهم في حاجة إلى فراغ؛ نعم للمواطنين أن يملكوا الأرض، الزراعة أما فلاحه الأرض فنترك لعبيد من جنس آخر (
- 186 قائم بذاته؛ وهذا هو الذي أدى بأرسطو إلى القول بأن النوع جوهر على وجه من الوجوه؛ نعم قد كان أرسطو حريصاً في تقييد هذا الرأي، بشروط لكن أتباعه خصوصاً - فورفوريوس
- 187 أكثر من اهتمام الفلاسفة المحدثين به؛ ولم يكن أرسطو في ذلك بأقل خطأ من أفلاطون؛ نعم إنه يعترف في مواضع كثيرة بأهمية، الاستقراء وانصرف بجزء كبير من انتباهه نجوم
- 188 ،أنواع الاستبطان، فالقياس لا يكاد يرد أبداً في الرياضة، التي هي استبطانية خالصة نعم إنه من الممكن أن نصوغ التديلات الرياضية في صورة قياسية لكننا لو فعلنا ذلك
- 189 نك بعض الفضائل لا يجد مكاناً في هذا التقسيم، كما يبدو، من ذلك مثلاً قول الصدق نعم إن أرسطو يقول فيه إنه وسط بين التفاخر والتواضع المصطنع (1108) (أ لكن هذا لا ي
- 190 نظرت إلى رجل متعالم كهل قليل الهمة، فرضه أبوه عليه ليحول بينه وبين فعل السوء نعم قد كان الإسكندر يكر احتراماً للحضارة الآثينية صادراً في ذلك عن، عنجبية لكن ه
- 191 ،هو خير، فهذه الوجهة من النظر أقرب إلى أرسطو الذي يذهب إلى أن السعادة هي الخير نعم إن السعادة الكبرى لا تتحقق إلا للفيلسوف لكن هذا في - رأي أرسطو لا - يصح أن
- 192 تلفة؛ دون أن يذكر ما يدل على دراية كبيرة منه بأساليب الحكم في الدول اللاهينية؛ نعم إن ثمة إشارات إلى مصر وبابل وفارس وقرطاجنة؛ لكنها إشارات ليس فيها كبير اكترأ
- 193 للرأي اعتقاد بأن الأفعال الفاضلة هي التي تعمل على مساعدة السير في هذا الاتجاه نعم إن شطراً كبيراً من أخلاقه العملية ليس فلسفي الصبغة بدرجة، ظاهرة بل هو مجرد ت

## Concessive correlative conjunctives in Mahmoud's non-translations (file: TTMConcessiveCorrelatives)

### N Concordance

- 1 اف إلى سرعته فتزداد سرعة؛ لكنه على الرغم من أن كلاً من الاحتمالين جائز الحدوث إلا أن الإحصاء قد دل على أن تعادل السرعة بين البطيئة والسريعة أقرب جداً إلى ال
- 2 لكنه يتفرد دونهم بقوله إنه وإن يكن تحليل الشيء ينتهي بنا إلى مجموعة من "حوادث" إلا أن هذه المجموعة نفسها لا تكون هي الشيء الذي نحلله إلا إذا ظلت محتفظة ببيئته م
- 3 -س" أي في قدرتها على الاحتفاظ بحياتها وعلى تكرار نمطها وعلى إصلاح نفسها بنفسها إلا أن منها ما يعود فيتميز عن بقيةها بالوعي الذي يعي به أنه كائن حي ذو خصائص معي
- 4 بيرس" و"جيمس" و"ديوي"، على أنهم وإن ذهبوا جميعاً مذهباً واحداً من حيث الأصول" إلا أن كلاً منهم قد انشعب به في اتجاه يميزه عن زميليه والصفة المميزة لـ"ديوي"
- 5 6 حتى اليوم، فعلى الرغم من موجات مثالية تظهر في مجرى الفكر الإنجليزي هنا وهناك إلا أن الكثرة العظمى من فلاسفة الإنجليز كانت تؤمن، بالتجريبية وبأن المعرفة مصدره
- 6 كالعقاد" أو "المعظم" أو "النيل" وإن يكن قد جرى العرف على اعتبارها أسماء أعلام" إلا أن كل اسم منها من - وجهة نظرنا يدل - في الحقيقة على مجموعة كبيرة من الحالات
- 7 خصايا الرياضية احتمالية لا يقينية. فلئن كان التحليل شائعاً في الفلسفة منذ قديم إلا أن أصحاب التحليل من المعاصرين قد تميزوا بما يبرزهم دون- سائر الأسلاف - من
- 8 أن يستقي ما يستقيه من خبرات إلا إذا استعان بما فطر عليه عقله من مبادئ ومقولات" إلا أن هذه المبادئ والمقولات العقلية نفسها لا تجاوز به حدود "الظواهر" التي تقع ل
- 9 من أوضاع كهاربها؟ إنها وإن تكن قد حافظت على الإطار الخارجي لشكلها محافظة نسبياً إلا أن حشوها في تغير دائم لا ينقطع؛ إنها في حقيقتها سلسلة من "حالات" أو من حواد
- 10 أن تتعرض به للحل؛ فنحن وإن كنا نستطيع الحكم على صدقها "قبل" الرجوع إلى الخبرة؛ إلا أن ذلك نفسه معناه أنها خاوية لا تنبئ، بشيء، شأنها شأن العبارة القائلة إن الما
- 11 ير قيمته بتغير ترتيب أرقامه، وعلى الرغم من أن العدد تتوقف قيمته على قيم أرقامه إلا أن قيمته لا تكون بالطبع هي حاصل جمع تلك القيم المفردة لكن هذا "الترتيب" أو
- 12 عد بينها وبين الأخرى، وأن الأمر على حقيقته ربما كان تياراً متصلاً من أحداث صغيرة إلا أننا لا نرى كيف يمكن أن يكون هذا أساساً لرفض التحليل الذي حلل به هيوم السببي
- 13 مية جبل... أقول إننا مع اعترافنا بوجود طائفة ممتازة من المفكرين تأخذ بهذا الرأي إلا أننا سندافع في هذا الفصل عن وجهة النظر الأخرى التي تجعل قيمة الشيء خيراً- كان
- 14 كية معينة، أي أن تحليل الكل إلى أجزائه ووحداته وأن كشف لنا عن مقومات ذلك الكل إلا أنه يطله ويفسده ويغير من حقيقته لأن الكل ليس مجرد كومة من وحدات بل هو هذه
- 15 وم ليؤكدده، وهو أن التفكير الاستنباطي وحده، وإن يكن يحدد الروابط بين فكرة وفكرة إلا أنه لا يجاوز حدود الرأس إلى حيث العالم، الواقع فأمر هذا الواقع يستحيل أن تد
- 16 بأن أي مبدأ من هذه المبادئ المفروضة، وإن تكن فوق المناقشة أثناء استنباط نتائجها إلا أنه يجوز بعد ذلك أن نتناول أحدها بالبحث فنفرض له مبدأ أعم منه يشتمل عليه بين
- 17 - منهم من يقر أنه يسمى؟ ذلك لأن "هومر" - وإن يكن اسماً على هيئة أسماء الأعلام إلا أنه في الحقيقة دال على مجموعة بوصفية منها مثل إنشاء الإلياذة ومنها التجوال
- 18 إلى القول بحقيقة روحانية عليا وراء هذا العالم المحسوس بما فيه من كائنات جزئية إلا أنه يختلف عنهما في أن الحقيقة الروحية عنده متطورة في الكشف عن نفسها على حين
- 19 المبدأ الذي أعانني هل إدراك المتقدمة المحسوسة ليس هو بذاته أحد المعطيات الحسية إلا أنه يقف في عند حدود تلك المعطيات في إراكي لهذه المتقدمة؛ وأما الشيء في ذاته
- 20 عدد من القضايا الجزئية في عبارة واحدة، فإن أفاد في اختصار الحديث وسرعة الفهم إلا أنه لا يشير بذاته إلى شيء معين من أشياء العالم، وإن فهو كما - هو في تعميمه
- 21 - لى "لغة" والثانية "واقعة"؛ وعالم اللغة - وإن يكن هو نفسه جزءاً من عالم الواقع إلا أنه قائم بذاته وله خصائصه التي تميزه من سائر أجزاء العالم الواقع؛ وكيف أعرف
- 22 مجيب، فعلى الرغم من أنه حاول في كتابه "أصول علم النفس" ألا يخلط العلم بالفلسفة إلا أنه بطبيعته - الحال لم - يستطع تخلص ذلك العلم من وجهة نظره العامة التي كانت
- 23 ملتصقة به ارتباطاً غالياً، وأن التركيب والنزعة العقلية قد ارتبطاً غالباً كذلك إلا أنه ليس من الضروري أن يكون الفيلسوف التحليلي تجريبياً؛ فالطابع "البيسطي" ال
- 24 مربع؛ ولماذا يفرض أن مربع؟ يفرض ذلك لأن ما قد رسمه وإن يكن قريب الشبه بالمربع إلا أنه ليس هو المربع كما يقتضيه تعريف المربع في الهندسة؛ فقد لا يكون السطح تام
- 25 ، لا حقيقة بعدها، وهي وإن تكن مغالطة القيمة والأهمية ومتباينة النشاط والفاعلية إلا أنهم جميعاً سواء من حيث تجسيدها للمبادئ التي تجسدها وقد حان الحين لنا أن ن
- 26 ، على أن ينهاج في البحث نهج العلوم الرياضية ليبلغ ما تبليغه هذه العلوم من يقين إلا أنها قد اختلفت في طريقة استخدامها لهذا المنهج؛ فأما سقراط كما - رأينا فقد -
- 27 ولظن، لأنها تتناول بالبحث أشياء جزئية متغيرة؛ والعلوم الرياضية وإن تكن يقينية إلا أنها على شيء من القصور لأنها لا تعتمد في ظهور حقائقها على الأشياء الجزئي
- 28 ل "و"، "أو"، "ليس"، "كل"، "إلخ، فنقول إنها وإن تكن لا تسمى شيئاً من أشياء الواقع إلا أنها هي الإطار الذي يحدد صورة الفكرة؛ إنها أدوات يستخدمها الإنسان المدرك ل
- 29 لحالة الأولى؛ وهكذا تتميز المبركات الفلسفية بأنها وإن تكن قابلة للتفاوت الدرجي إلا أنها مستحيلة على القيل، الكمي فيجوز أن نقول عن التصوير إنه أعلى في سلم الجم
- 30 - ناحية المنطقية، وأما عند "رسل" وأتباعه في هذه الكلمة وحدها - وإن بدت كلمة واحدة إلا أنها عبارة بأسرها وضغطت في هذا اللفظ الواحد فأنت لو فككت كلمة "إنسان" إلى
- 31 - لأخلاقية والدينية - على الرغم مما قد أنتجته من نسقات فلسفية تنسم بعظمة الخيال إلا أنها كانت على وجه الجملة عائقاً في سبيل التقدم الفلسفي 1 . أننا وإن تكن
- 32 شيء لمعروف خارج الذات العارفة، بأن جعلت وجود الشيء قائماً في العقل الذي يعرفه إلا أنها كالتواقيعية - تحقق - صدق الفكرة المراد تحقيقها بالرجوع إلى شيء سابق على
- 33 لك إلى جانب سائر العقول والإرادات، التي وإن تكن أدنى منه وأصغر في سعة الإدراك إلا أنها موجودة مسؤولة عما تصنع فهذا الافتراض يجعل لكفاح الأفراد نحو الخير معنى
- 34 لتطيل" و"العلم" و"الفن" وما إليها، إن تكن قد فانتها هذه الثقة في تحديد المعنى إلا أنها ليست خلواً من كل تحديد إذ أن كلاً منها ما يزال ينطبق على سميات إن تكن
- 35 ة، لمنطقية" إن تكن قد وجدت في هؤلاء الرواد مقدمات لها من حيث وجهة النظر العامة إلا أنها قد اعتمدت في طرائقها التحليلية الخاصة على فريق آخر من علماء الرياضة ورج
- 36 محقائق فطرية في النفس، شأنها في ذلك شأن الحقائق العقلية الضرورية سواء بسواء - إلا أنها على - بخلاف هذه لا - ترتكز في صدقها على مبدأ عدم التناقض بل ترتكز في ذلك
- 37 ، لأنه رغم الجهود الموفقة التي قام بها رجال المنطق ورجال الرياضة في عصرنا الحديث إلا أنهم جميعاً لم يهتدوا بعد إلى طرائق للاستدلال الدقيق حين تكون أحجام الفئات ا
- 38 بولك هي أنهما وإن يكونا على اتفاق في وجوب انحصار الإنسان في حدود خبرته إلا أنهما يختلفان في "الحقائق" لمزعمه وراء تلك، الخبرة أو ما يسميه "كانت" الأ"
- 39 ، على الفور بأن العبارتين (1) هذا أصغر، (2) هذا خير، وإن يكونا متشابهتين نحوياً إلا أنهما مختلفتان في البناء، المنطقي فالأولى قضية عملية تصف موضوعاً بصفة قائمة
- 40 فأخذ في تحليل العبارتين فنجد أنه على الرغم من التشابه بينهما في التركيب النحوي إلا أنهما يختلفان في التركيب المنطقي؛ فقولي "القبل" حيوان أسود مؤلف من، عبارتين
- 41 وولجمال معاً وإن اتفقا في كونهما معاً مما تتعلق به الأوهام والأحلام دون الواقع إلا أنهما يختلفان اختلافاً بعيداً بعد ذلك ولهذا كان من العبث والخلط وسوء الفهم
- 42 بيقال لجزء يسير من الممكنات، وفي نظرتهم إلى الممكنات على أنها كائنات عقلية أبدية إلا أنهما يختلفان في نواح رئيسية أهمها هي أن "سانتانا" قد اعترف مع - الفلسفة ا
- 43 ، الرغم من أن "أمرسن" و"تورو" كانا يصدران عن أصول من الفلسفة الألمانية المثالية إلا أنهما اكتفيا من تلك الفلسفة بما أوحى به إلى نفسيهما ولم يدرساها دراسة تفصيل
- 44 خلفه؛ ومن هؤلاء الثائرين "كروتشي" و"سانتانا"؛ فهما وإن لم يأخذاً "بمطلق" هيجل إلا أنهما مازا لا محققين للفلسفة بصورتها التي تقدم نظرة شاملة عن الكون والإنسان؛
- 45 فر بين هاتين الإجابتين الأخيرتين فالمجموعتان اللفظيتان وإن اختلفتا في التفصيلات إلا أنهما تعينان واقعة واحدة معينة لا سبيل إلى الاختلاف عليها؛ ولتوضيح تلك افرض
- 46 ها تكرار للرمز الواحد مرتين وإن يكن هذا الرمز الواحد ذا صورتين مختلفتين ظاهراً إلا أنهما يتخذان صورة واحدة عندما يوضع مكان أحد الشطرين تعريفه؛ لكن ما هكذا تكون
- 47 بظن نفسه من تفكير، على أنه مهما اختلف النفس في ألوان نشاطها الفكري، فهم على كل حال أفراد من نوع واحد هو النوع، البشري والنوع، البشري كسان - أنواع الأحياء الأخر
- 48 ي تحديد العلاقة بين الفرد والدولة؛ فهما حدث الدولة من سلطانها فهو سلطان على كل حال، ولا يكون هذا السلطان إلا بتنازل الفرد عن بعض حريته وإنساناً فلماذا يتنازل
- 49 بيه، وكل علم لنا اليوم عما يجاوز تلك الحدود قد يكون خطأ أو صواباً ولكنه على كل حال علم لا يفيد؛ وجانبها الثالث هو تقربها بين الفكرة النظرية وتطبيقها، العملي ف
- 50 ي يمكن أن تقع في مجال تلك الخبرة الحسية، ومهما اتسع هذا المجال فهو محدود على كل حال، ولن يسع الكون كله؛ فقصارا أن نقف عند حدود، خبراتنا وكلماتنا توافرت لنا مجموع
- 51 له المختلفة، ففي كل موقف سلوكي على حدة تظهر طبيعة شخصيته، لكن المواقف السلوكية مع ذلك تختلف في درجة تصويرها لتلك، الشخصية فهناك السلوك الذي يكشف عن سرها
- 52 لقرون في أن نظريات تلك الهندسة الإقليدية - رغم كونها استدلالاً عقلية صرف - فهي مع ذلك وصف للطبيعة كما هي قائمة؛ ومن ذا كان يتردد في أن كل مثلث في الطبيعة إنما
- 53 مستحيلان بغير ذلك الافتراض، أما بالنسبة للأشياء فليس ثمة ما يدعو إلى ذلك. لكننا مع ذلك ترانا مدفوعين لفتراض الوحدة الذاتية في، الأشياء فمن العسير على
- 54 عد ذلك أن تكون السبيل الموصلة إلى هذه الحقيقة المشوذة تحليلاً أو تركيباً؛ لكننا مع ذلك نزيد فهمنا للفيلسوف حين نعلم أن التحليل أو التركيب يغلب على عمله؛ بل كئي

- 55 فلاسفة لا شأن لنا بما عسى أن يقوله العلماء في تحديد أمثال هذه المدرجات - لكننا مع ذلك نقدم للقارئ لمحة للطرائق التي يمكن أن تترجم بها مدرجات النظام و " الحياة
- 56 ي لحيوان استناداً من سلوكه أصر عليك من قولك بوجود روح في زميلك الإنسان، لكنه مع ذلك، جانز ثم تزداد الصعوبة بالنسبة للنباتات فيها هنا تراك أكثر تردداً في القول
- 57 ف الغذاء - وها نحن أولاء نعرض عليك من هؤلاء الطبيعيين من اختار نظرة الشاعر لكنه مع ذلك "طبيعي" بل ، سرعان ما أصبحت كتبه مرجع الطبيعيين جميعاً وهو ، جورج سانتايان
- 58 لتلاميذ والأيتاح؛ نعم كان "شليك" هو محور الجماعة باعتباره أستاذاً للفلسفة، لكنه مع ذلك لم يكن فيهم هو القمة الشامخة التي تعلو وحدها؛ بل الأعضاء كلهم لا عبون يتنا
- 59 لم الذي جعله العلوم موضوع بحثها - عالم حقيقي واقع، وليس وهمياً ولا خادعاً لكنه مع ذلك ليس هو كل، الحق بل ليس هو أهم جانب من جوانب، الحق إذ هناك إلى جواره
- 60 في أحواله وأطواره فهو طفل وشاب وكهل وشيخ، وهو أتأ صحيح البدن وأتأ مريض، لكنه مع ذلك يحتفظ بذاتية واحدة مستمرة رغم ما يتنايه من تغيير وإذن فعلينا أن نزيح هذا
- 61 يشترك فيها، والابن نفسه يرى أن في اللعبة نفس الأخطار التي تراها أمه فيها، لكنه مع ذلك يريد أن يشترك في اللعب؛ فها هنا اتفاق على الحقيقة، الموضوعية لأتينا متفقان
- 62 ن معاً في رأي، فيقول إن الكثرة التي تأتينا مع تجاربنا بالواقع كثرة حقيقية، لكنه مع ذلك بصر على استحالة أن يستقل شيء بذاته بحيث يستغني بكيانه عن بقية الأشياء وك
- 63 ة متصلة شاملة وأن تشعبت في رؤية العين أفراداً كأصابع اليد الواحدة. تشعبت، لكنها مع ذلك أصابع يد واحدة فسرعة الإنسان في فكره وفي عمله مرهونة بإدراكه لهذه الحقي
- 64 ف تكامل أرواه التي أدلى بها في ميادين مختلفة فيما بينها اختلافاً بعيداً، لكنها مع ذلك تكامل في نظرة واحدة شاملة لما عساه أن يحقق التقدم في مجتمعنا وأول .. ما
- 65 ي كيف أمكن قيام قضية قبلية وتركيبية في آن واحد؟ قضية لم نستدها من الخبرة لكنها مع ذلك تخبر عما هنالك في عالم الوجود الفعلي؛ حتى جاء فلاسفة التحليل المعاصر فأل
- 66 من هذه الأسماء؛ كأفراد الأسرة الواحدة، بينهم اختلافات في الشكل والشخصية، لكنهم مع ذلك يكونون أسرة واحدة فكذلك قل في المعاني المختلفة التي يأخذ بها الفلاسفة ال
- 67 مستقبل ليس كالتأ في جوف الحاضر والماضي، بل قوامه حوادث جديدة وحالات جديدة، لكني مع ذلك أستدل الصورة التي ستقع عليها هذه الحوادث والحالات على سبيل، الترتيب اعتما
- 68 - منتصف القرن الماضي أن بدأت حركتان تسيران في اتجاهين متضادين، ولكن كلا منهما مع ذلك كانت - تنفع الأخرى؛ فمن جهة أراد بعض علماء الرياضة أن يبقوا وقفة طويلة عن
- 69 - توجد له أفراد ينطق عليها، لما فيها من تناقض، مثل "مربع دائري". لكن "مينونج مع ذلك - يرى أن لكل فكرة نتحدث عنها شيئاً يقيها، وإلا لاستحال التحدث عنها؛ ومن
- 70 - في إنجلترا نفسها التي تنتجع فلسفتها غالباً بطابع التجريبية الواقعية؛ ولكنها مع ذلك نلاحظ - أن التفكير الوضعي قد أسرع الخطى حين وهنت قوة التيار، المثالي وليت
- 71 ا وسرورها، جعلها وحكمتها، خيرها وشرها، حياتها وموتها، فهو عليل هذه المرض، ولكنه مع ذلك يابى أن يؤمن بما ينتظره من بقاء وكيف يفني وهو الذي علمه التأمل في خلق ال
- 72 لا تزيد عن أربعة؛ فأمثال هذه الحقائق الرياضية تبدو لديكارت واضحة ومميزة، ولكنه مع ذلك يحتمل أن يضل الشيطان فيها وإذن فإلى جانب الوضوح والتميز لا بد من شيء أخ
- 73 من الناس - إن لم أقل معظمهم - ضرباً من الجشث المحنطة، لقد غادرتهم الحياة، ولكني مع ذلك لا أرى أجسادهم تتأكل وتنفضي، وتتخلل أنهم لا يزالون يحتفظون بصورة، الأحياء
- 74 علمية والقضايا العلمية ففسب، بل لأنها عندئذ تنتهج منهج العلم في الدقة والتحديد، نعم إنها لن تشغل نفسها قط بما يشغل به العلم نفسه من مشكلات تتصل بأمور، الواقع لا
- 75 المقولات وتلك المبادئ لا يمكن استخدامها وتطبيقها إلا في حدود الخبرة الإنسانية، نعم إنها لم تشق أصولها من عالم، التجربة ولكنها لا تستخدم إلا في عالم التجربة؛ أ
- 76 جسداً يتحرك فتستدل على أن وراءه روحاً تحركه قياساً على روحك التي تحرك جسدك؟ نعم تفعل ذلك في غير تردد لهذا الشبه الشديد الذي تراه بين سلوكه وسلوكك لكك كلم
- 77 محررة وهكذا؛ وهي كلها كما ترى ليست أسماء تسمى محسوسات من عالم الأشياء الطبيعية نعم إنهم كانوا يعرفونها ليستدلوا من تعريفاتهم لها ما يمكن استدلانه، نتائج فيز
- 78 العقليين عن تتابع الأحداث إنه "يجب" أن يتم على نحو ما يتم عليه هو قول بغير معنى؛ نعم إننا كثيراً ما نجري حديثنا هذا، المجري حتى الحديث العلمي فنقول إن الأحجار ا
- 79 كما كانت، وإلا لحدث لبعض الأفراد أن يكونوا من غير المالكين بعد أن كانوا المالكين نعم إننا لا نريد أن ننزع الأرض من زراعها لكن على هؤلاء أن يدفعوا إيجاراً سنوي
- 80 - عليه عبارته، ومقياساً يميز ما به يصلح أن يكون قولاً علمياً مقبولاً وما لا يصلح نعم إنه واجد ما هنا شروطاً تضيق مجال القول إلى حديدها لكن ما حيلتنا إن كان القو
- 81 الإنسان هو فيه لا في البرقالة التي تسببه، فلنا إذن أن نسال: ما طبيعة الإنسان؟ نعم إنه سؤال لا يهم علم، الطبيعة بل يهم علم النفس، والفيلسوف غير أن علم الطبيعة
- 82 ات قياسية تقوم بها، فقياس الأبعاد والمساحات على الطبيعة لنرى ما هنالك؟ نعم؛ غير أن لمشكلة هنا أعقد مما تظن؛ فكيف نقيس البعد بين نقطتين مثلاً - على - ا
- 83 لهذه الكلمة، وهو أن يكون هناك أستاذ نابغ مرموق المكانة وحوله التلاميذ والأيتاح؛ نعم كان "شليك" هو محور الجماعة باعتباره أستاذاً للفلسفة لكنه مع ذلك لم يكن فيهم
- 84 ة القيلس متأثرة بحولس الإنسان، وأما الجمال فصفة لا يمكن ترجمتها إلى شيء من هذا؛ نعم قد نجعل تعريف الجمال في بعض الأشياء الجميلة أن نتحقق فيه مقياس معنى كأن ن
- 85 ون المرجح الوحيد في تحديد معنى كلمة معينة هو الشيء الذي جاءت هذه الكلمة لتسميه؛ نعم يجوز لك أن تعرف كلمة بكلمة غيرها تكون مفهومة للمسامح وأن تعرف هذه بغيرها وه
- 86 ،الغزيرة؛ أنه لم يستدها من الكتب، ولم يستعبد نفسه لشخصيات الأعلام من السابقين نعم لقد طالع الأدب اليوناني والروماني وقرأ الشعراء، الإنجليز فضلاً عما عرفه من م
- 87 لميتافيزيقيون، فقد جاء هيوم بمثابة الضربة القاتلة الأولى للتفكير الميتافيزيقي نعم قد سبق هيوم فلاسفة آخرون عرفوا أن التفكير الاستبطاني وحده لا يكفي بذاته أن ي
- 88 ما ثلثاً إلى جوار الطبيعة والنفس يكون هو المجال الذي نلتبس فيه معاني أفكارنا؛ نعم قد كانت لفظة قوية منهم وجوهاً بها أنظرنا إلى المعنى" وضرورة أن يكون هو الشا
- 89 لة الحل بحكم طبيعتها، لأن ما هو مستحيل الحل على هذا الوجه لا يكون مشكلة حقيقية؛ نعم قد تكون المشكلة القائمة مستحيلة الحل استحالة، عملية أي أنه قد لا يكون لدى ال
- 90 ون في الوقت نفسه قبلية غير معتمدة في تحصيلها وإدراكها على خبرة الإنسان بالعلم؛ نعم قد يختلف الفلاسفة العقليون فيما بينهم على أي القضايا يكون فيه هذا الجمع بين
- 91 تجيء إلى منها، وإلا ظلت تلك الأثبات أشتاتاً لا تستقيم ولا تتعين في شيء؛ بذاته؛ نعم إن "المبدأ" الذي أعانني هل إدراك المنضدة المحسوسة ليس هو بذاته أحد المعطيات
- 92 لوكة موافق إذا كان "اعتقاده" صحيحاً، أو مخففاً إذا كان "اعتقاده" وهمياً باطلاً؛ نعم إن "الاعتقاد" في أرق مراحل عند الإنسان يتحول إلى عبارات كلامية ينقل بها صاح
- 93 "إن قولك هذا مساوياً من الوجهة المنطقية لقولك إن "كليبواتره ماتت مسمومة وهذا حق نعم إن هذه الإضافة قد تؤكد، الإثبات ولكن تأكيد الإثبات لا يجعل من الإثبات شيئاً
- 94 لغضبية) والنقيض الآخر هو أن هذه الجملة لا يمكن أن نجد وسيلة لتصديقها أو تكذيبها نعم إن المتكلم في استطاعه أن يحدد ألفاظه بأي معنى، يريد مثلاً يستطيع القائل بأن
- 95 أن في العقل مقولات تنصب الخبرات في قولها فتصاغ على نحو ما نعيدها في إدراكنا؛ نعم إن السبب والمسبب يأتيان إلينا في مجرى الخبرة وكأنما هما حادثتان مستقلتان لا
- 96 واحدة ليس هو من قبيل التحليل، بل هو من قبيل الخبر الذي يضيف شيئاً إلى شيء آخر؛ نعم إن عبارة كهذه يقينية ضرورية في رأيه شأنها كذلك شأن الحقائق، الرياضية ولكن
- 97 لية رموزاً نهتدي بهديها لا عناصر من عناصر الواقع الذي نعامله في حياتنا اليومية نعم إن أمثال هذه الصور الخيالية لتغذي نفوسنا وتزيد من خصوبة، حياتنا لكننا إن زعم
- 98 والفضل يرجع على عمانوئيل كانت في أن الأمر يستوقف النظر ويستوجب البحث؛ نعم إن كانت نفسه لم يشك في قيام هذا التطابق بين، الجانبين لكنه على الأقل نيه الأ
- 99 ،العلم الواقع دون سائر العوالم الممكنة وجود مبدأ عاقل سابق على وجود هذا العالم نعم إن حوادثه لتتنسق مع مقتضيات عقولنا بحيث تستطيع هذه العقول أن يفهمه هذه ا
- 100 -بذلك؛ فمصلحتها محددة وبراهينها قاطعة، ونظرياتها تصدق صدقاً ضرورياً وشاملاً نعم إن المنطق الصوري (وهو جزء من الفلسفة بمعناها في العرف القديم لكن ما كل فلسف
- 101 يس في الإرادة ذاتها ما يدل على أنه من الحتم أن تتبعها ما يتبعها من حركة بدنية نعم إننا في كل لحظة من لحظات حياتنا الواعية ندرك أن حركة البدن تتبع أوامر الإراد
- 102 ي استخدام اللغة، وذلك شبيه بقولك عن فن التصوير إنه وضع للطلاء في غير ما خلق له؛ نعم إنك إذا نظرت إلى العبارة اللغوية على أنها تصور، العالم كانت الميتافيزيقا تحط
- 103 تسليم؛ فلماذا لا يجعلون "الاستقرار" لا الاستنباط منهج ما دام الموقف يتطلب ذلك؛ نعم إن "الإحساس" باللون لا يدلحتماً على أن الشيء "الملون موجود في، الخارج بدلي
- 104 ها ممكنة التصور، لأنها مما يمكن وصفه وصفاً يستعين بما نألفه نحن في ظروف حياتنا؛ نعم إن التحقق من صدق ما نقوله عن بونس عندئذ أمر مستحيل لكن الاستحالة هنا قائمة
- 105 رى، لكنها في الوقت نفسه لا ندلنا أبداً على أية نتيجة مما يتحتم أنه يترتب عليها؛ نعم إن مشاهد الكون دائية، التغيير يتبع شيء منها شيئاً في تعاقب لا ينقطع؛ غير أننا
- 106 ل من الأشياء ظواهرها التي يمكن تصنيفها وقياسها ومشاهدتها وإجراء التجارب عليها نعم إن عالم الوصف وهو - العالم الذي جعله العلوم موضوع بحثها عالم - حقيقي واقع
- 107 لك التي تجعل العقل عنصراً، وتجعله شيئاً لا نهائياً. وتضعه وراء الكائنات جميعاً ومع ذلك حتى بعد هذا التعديل في عبارة، الفيلسوف فتعدى إلى عقل العالم ال

## Triple concessive correlatives in Mahmoud's translations (file: TTMTripleConcessiveCorrelatives)

### N Concordance

- 1 طمح مع الخيال الجامح، وأنها إلى حد ما بعيدة عن النظرة العلمية كل البعد، إلا أنها مع ذلك غاية في الأهمية لأنها تتضمن الشطر الأكبر من مجهود الخيال للآزم
- 2 يمكن للناس أن يكونوا ذوي فضيلة في عالم الرذيلة، أو سعادة في عالم من الشقاء نعم إن هذا التحول لم يكن سوى تحول في درجة الاهتمام لا في نوع الاهتمام فقد
- 3 وكان في معظم الأحيان يخلص في أداء شعائره دينه إخلاصه في الدعوة إليها؛ نعم لقد كان في السياسة بارداً يقدر عواقب الأمور بتقدير أدقياً وله ، قدرة على الك
- 4 من معانيها، فالذي علي أن أؤمن به، لا بد أن أؤمن به لسبب أراه أنا جديراً بالثقة نعم قد يكون السبب الذي يدعوني إلى التصديق قولاً يقوله ،سواي لكنه مع ذلك قد
- 5 فطرة الإنسان بما فيها من تساؤل لا ينقطع وخوف وقلق وأمل وشعور بالعزلة؛ نعم إننا لكاهن قد أضر الناس بإبقائه على الخرافة وباحتكاره لضروب معينة من
- 6 الأولمبية، لكن هذا الرأي لا ينظر إلى حقيقة اليونان إلا من وجه واحد فقط؛ نعم إنه رأي قد يكون صواباً بالنسبة إلى هومر وسوفوكليس، وأسطو لكنه بغير شك
- 7 الرياضة - ولبت كذلك حتى سقوط روما - أصبحت علماً إسكندرياً إلى حد كبير؛ نعم قد كان أرشميس من،صقلية وكان ينتمي إلى الجزء الوحيد من أجزاء العالم
- 8 الطريقة التي اتبعها "أرفيسلاوس" في شرح أسناده الذي لم يزل يعترف بتبعيته له؛ نعم إنه قد بتر رأس،أفلاطون لكن الجذع الذي أبقى عليه،منه لبث أفلاطونياً
- 9 وهذا الإقصاء للمرأة عن المجتمعات الدينية موجود في الإسلام حتى يومنا هذا نعم إن المرأة بغير شك قد تمتعت في كل العصور بهذا الضرب من السيادة الذي
- 10 للفكر انتشالا، وأما الفردية فقد جاءت بالثراء، لكنها كذلك جرت معها القلق والرق نعم إن الفردية حركت في الممتازين من الرجال قواهم،الكامنة لكنها كذلك فنختار
- 11،لأنفسهم بأعمال في الجيش كجند مرتزقة، ذلك إن كانوا بعد في شبابهم وقوتهم نعم إن حياة الجندي من،المرتزقة قد كانت بغير شك مليئة بالصعاب،و الأخطار

## Triple concessive correlatives in Mahmoud's non-translations (file: NTMTripleConcessiveCorrelatives)

### N Concordance

- 1 الأشياء ظواهرها التي يمكن تصنيفها وقياسها ومشاهدتها وإجراء التجارب عليها نعم إن عالم الوصف هو - العالم الذي تجعله العلوم موضوع بحثها عالم - حقيقي
- 2 علمية والفضايا العلمية فحسب، بل لأنها عندئذ سنتهج منهج العلم في الدقة والتحديد؛ نعم إنها لن تشغل نفسها قط بما يشغل به العلم نفسه من مشكلات تنصل بأمر، الواقع
- 3 لهذه الكلمة، وهو أن يكون هناك أستاذ نابغ مرموق المكانة وحوله التلاميذ والأتباع؛ نعم كان شليك" هو محور الجماعة باعتبارها أستاذاً للفلسفة لكنه مع ذلك لم يكن فيهم

## Modal constructions of certainty involving the node شك šakk (doubt) in Abu Hadid's translation (file: TTHShakk)

### N Concordance

- 1 الشتاء كله، شتاء سنة (636-637) ولعلها كانت أطول من ذلك. ولكن لم يكن عند أحد شك في نهاية الأمر فإن العرب إن عجزوا عن فتح المدينة عنوة بالهجوم فإن أهل المدين
- 2 وأنه كان ابن أربع وستين سنة. وإننا نرى بغير البحث الطويل أن الأمر غير محتاج إلى شك كثير فإن روحاً وثابة مقامة ليس من الممكن أن تكمن في رجل جاوز منتصف الحياة
- 3 ند وفاته ثلاثاً وخمسين سنة، وكان البطريق الذي استعمله ناموساً مدة من الزمن بغير شك البطريق (أجانو) مع أن البطريق الوحيد الذي ذكر حنا النقيوسي اسمه هو حنا) السمن
- 4 كنه لن يستطيع إلا أن يحكم بأن العسف وسوء الحكم هما اللذان هويها بدولة الروم بغير شك إلى الضياع وزوال.السلطان. 1. 139 Chapter XXVIII, 140 الفصل الثامن
- 5 رأى العين، ولكنها كانت في أعلى المسلات. وكان التمثال "الذي يشير إلى الشمس" بغير شك تمثالاً ذا جناحين يمثل "هرميس" أو "نيكي" (Nike) (إلهة) النصر عند اليونان وأغل
- 6 الأقطار والأقاليم. وهذا الكتاب إذا لم يكن أول الكتب عهداً وأغزرها مادة فهو بغير شك حجة من أعظم المراجع قيمة ويتضح منه أنه قد كان منذ القرن التاسع خلاف عظيم
- 7 ن مرارة الذلة ومضض الهوان، فلم تخضع نفوسهم ولم تئن. ولقد كان بقاء المسيحية بغير شك راجعاً إلى الأديرة وأثرها وكانت الأديرة آمنة لبعدها في الصحراء أو شعاب الجبا
- 8 لقيامه" وذلك في موضع يظهر فيه هذا القول غريباً في غير موضعه. وهذه العبارة بغير شك زيادة من بعض النساخ أدخلها على النص الأصلي وإذا نحن حذفناها زالت كل أسباب
- 9 والمستر بروكس محق بغير 1,526. evidence has to be explained away. شك في أنه اعتبر البابين الرابع عشر بعد المائة والخامس عشر بعد المائة من تاريخ حن
- 10 ممسوخ الترتيب فلا يمكن أن تقوم حجة على ترتيب أخباره. وإن الأسباب الحربية بغير شك كانت تمنع عمراً من أن يغامر بالقيام بغزوة بعيدة قبل أن يملك الإسكندرية وهي ال
- 11 دة أن تفهم معنى "مصر" على أنها القطر المصري كله، في حين أن المقصود بها هنا بغير شك مدينة مصر أو) منقيس التي سبقت.القساط. 1. 493 Kutaibah Ibn thatsays
- 12 ب فيها كبير الأساقفة بالإسكندرية الداء وسيهرب منه هذا إلى أرض تيمان" وهذا بغير شك وصف لقيرس وما كان منه من معاملة.بنيامين ولكن ثمت قطعة من وثيقة أخرى في
- 13 ر الأعمال في بابلون، ولعله كان يتجهز لإتمام فتح الصعيد أو إخضاعه، وقد كان بغير شك يستعد لإعادة حفر قناة،تراجان فقد جاء في البلاطري أن عام القحط في بلاد العرب
- 14 رة على السلطان الإمبراطوري في القسطنطينية، وكان القبط باشرناهم فيها يؤملون بلا شك أن يجدوا في الحكم الجديد سيراً أرفق بهم مما كانوا يجنون من عسف(فوكاس)والح .
- 15 أن تتركها يد الفرس، ولكنه عاد إلى الإسكندرية بعد ذلك كما سنرى. فالحقيقة هي بلا شك أن هرقل أمره أن يسير إلى الشام لعله يدفع عنها الفرس ولم يكن عنده علم بمقدار م

N Concordance

- 16 إنه كان غير محصن ولم تكن فيه حاميات من الجنود تدفع عنه- ولو أن الفرس كانوا بلا شك أهل السبق والتبريز في فنون الحصار -وحروبه وكذلك تعرف منهم أن جيش الفرس
- 17 ى عياده بن ظريف أن المدينة كان بها سبع قلاع وسبعة خنادق، وكانت قلعة الفرس بلا شك تعد إحدى عجائب الإسكندرية 977 atamazed less Arabs the were Nor
- 18 بين مع عبدة الأوثان يزداد شدة وهولاً كلما زاد المسيحيون قوة، وكان السراييم بلا شك حصن الوثنية وملاذها وظل الوثنيون مدة يغيرون من هناك على المدينة يقتلون
- 19 ف ما يضعه على غيرها. وهذا أمر لا يأباه العقل ولا يرى فيه ظلماً، غير أنه كان بلا شك عرضة لأن يفسد وقد تطرق إليه الفساد فمكّن الحكام أن يزيدوا مقدار الجزية فيمزمق
- 20 مكتب دير مقار وفي دير (نهيا) وفي مجموعات أخرى عند أفراد الناس، ولقد تجد فيه بلا شك في بعض الأحوال أخباراً غير دقيقة وأخرى مستحيلة ولكنه مع ذلك يذكر طائفة كبيرة
- 21 كتبوا اللفظ على هذه الصورة ليظهر التشابه بين الاثنين. على أن اللفظ مضبوط بلا شك في اللغة الأثيوبية بفتح القاف. الثانية ولا نكاد نشك في أن ذلك الاسم نقل إلى ا
- 22 إن علينا أن نفحص القصة كما وردت، فهي بلا 1,038 listen and wonder. شك قصة خلافة المظهر وإن رد عمر على كتاب ابن العاص أشبه القول بما اعتاده أهل
- 23 فقد كان الروم يجوبون من مصر أموالاً يتعذر علينا أن نعرف مقدارها، ولكنها كانت بلا شك كثيرة الأنواع ثقيلة الوطء شديدة الأذى فأحل العرب محلها الجزية وخراج الأرض
- 24 أموالاً عظيمة. واجتمع لديه فوق ذلك جيش مما يسميه ذلك المؤرخ "الهمج" وكانوا بلا شك من البربر وقد جعل هؤلاء تحت قيادة "بوناكيس" وهو تحريف في اللغة الأثيوبية لاس
- 25 د الآن إلى مراجعنا فإن البلاذري لا يفيدنا كثيراً في بحثنا، وأما الطبري فإنه بلا شك بضلله وبعيبيه فإنه يجعل المقوقس أمير "القبط فوق"، ذلك يجعله الزعيم الذي يفوض
- 26 الأمور أن تنتهي إلى نهاية في أمر يقصر فنتهمه أو نبرئه. أما (بلوتارك) فلم يكن بلا شك في الأمر إذ قال ولما رأى أسطوله يقع في يد عدوه اضطر أن يدفع الخطر بالحريق ف
- 27 لتك يدأ مازهم بها زادتهم تقديرأ له بعدما رأوا من غنائه في الحرب. وليس ثمة شك الآن في أنه بقي مقيماً في الإسكندرية تحقاً إنا نسمع بأنه كان في بيت المقدس قب
- 28 طويل وهي مدفونة تحت الأرض. وكان ذلك التمثال نفسه مشوهاً، ولكن لم يكن ثمت شك في الغرض من تلك التماثيل إذ قد وجدت كتاباً باللغتين اليونانية واللاتينية على ا
- 29 لأن (صفرونيوس) لما قبل أن يلي إمرة الدين في بيت المقدس كان يظن من غير شك أن الإمبراطور سيعدل عن بدعة المذهب (المونوثيلي) ويعود إلى مذهب السنة
- 30 ايزال يساوره الأمل في أنه يستطيع الإبقاء على سلطان الدولة في مصر، ولكنه من غير شك قد حمل الإمبراطور وهو غرير لا رأي له على الإذعان للعرب والتسليم لهم كما حمل
- 31 طرف لمرقاً وفيه سفن الحرب الرومانية لا يدافعها مدافع، ولهذا كانت حراسته من غير شك مهمة بعض الإهمال 275 opportunity.his saw traitor the fact this In
- 32 ذكر. كان الملبى الذي ذكره العرب في غرب القلعة على ما يلوح لنا. وكان هناك من غير شك ميدان لسباق الخيل في خارج المدينة مما يلي الباب الشرقي وقيل إن ذلك الميدان ك
- 33 واحد. ومما يوسف له أنهم لم يقولوا في المكتبة قولاً صريحاً، فنعلم مصيرها على غير شك ولم يذكر واشينأ عن تخريب أبنية (الأكروبولس)، الأخرى ولم يرد شيء من الإيضاح
- 34 ة بكل عناية. وكتب (حنا النقيوسي) ديوانه في أواخر القرن السابع، ولكنه كان من غير شك يأخذ عما سبقه من المؤلفات التي لم يبق منها شيء حتى. الاسم 325 of list This
- 35 في على المقاومة ما شاء لو دافع عنه من فيه دفاعاً قوياً. ولكن الناس كانوا من غير شك يميلون إلى حزب الثوار وكان جنود الإمبراطورية تخبو شجاعتهم برغم شجاعته قاتدهم
- 36 قدّمهم ولا سيما وقد كان فيها أولئك اللاجنون الذين أتوا إليها من بيت المقدس. فلا شك إذن أن المقتلة كانت لا تميز فيها لأحد على. آخر غير أن المقريري يقول إن البهو
- 37 لشك في جوهر هذه القصة، وليس من العجيب أن يتعذر إصلاح ما تلف من المنارة. فلا شك أنها كانت من آيات البناء إذ بقيت قائمة مدة قرون وهي شاهقة العلو ناهضة في أطبا
- 38 الفصح من عام 641 فأمر يجب أن يبقى موضعاً للنظر والبحث، وأما ما قصد حنا فلا شك عندنا في أنه كان يقصد أن يقول إن قيرس قد عاد في ذلك الوقت المذكور وإنه لم نال
- 39 مة يقصد بها نشر السلام فلم يودها الرسول أو لم يسمع بها الناس. وأما الاضطهاد فلا شك في أنه قد وافق عليه، وأقره ولكنه قد يكون أقره بعد أن لم يجد عندهم حياً، في يح
- 40 وا على اختطاط المدينة وتقسيمها بين أحياء العرب وقبائلهم. ومهما يكن من الأمر فلا شك في أن الذين اختطوا المدينة الجديدة وبنوها كانوا من القبط إذ لم يكن عند ذلك ف
- 41 ولكن مؤرخي العرب يقولون إنها كانت نصراً عظيماً للمسلمين. ومهما يكن من الأمر فلا شك في أن المسلمين لا هو انصراً بعد قتالهم في تلك الأيام العشرة وذلك أنهم استطاعوا
- 42 ذكره مؤرخو العرب الأوائل من الحقائق التاريخية وتحروا في ذكره الدقة العظيمة. فلا شك في أن المسلمين اللتين كانتا أما كنيسة (القيسريون) عند دخول عمرو في الإسكندرية
- 43 غزا مصر. فأقام تراجان أسوار الحصن على أساسه وزاد في بنائه. وعلى كل حال فلا شك في أن البناء القائم اليوم ببناء روماني ولا نظن أن تراجان جعل بناءه على نسق بن
- 44 لام كسرى وقومه، كما كان ميل كسرى إلى المسيحية، وهي دين غريب، مؤملاً لكهنوته. فلا شك مع هذا أن يكون قد بادر إلى العدول عن ميوله وإصلاح خطئه فاضطر بتأثير عوامل
- 45 نت المكتبة باقية إلى ذلك الوقت. فأما الأمر الأول فإنه أمر مقرر لا يكاد يكون فيه شك فإن حنا لم يكن حياً في عام 642 ولا حاجة بي إلى سرد كل ما يؤيد هذا الرأي فم
- 46 بها إلى دار الملك بالقسطنطينية" ولم يذكر في روايته كلمة واحدة عن هرقل. ولكن لا شك أن تلك السفينة التي كانت تحمل الكنوز المقدسة سارت إلى الشمال ولحقت بالإمبراطو
- 47 بن العاص، وكان كل منهم يحمل في يده عصا. فلما دانوا له بالطاعة أعطاهم كتاباً بلا شك أنه كان عيداً (أمان ولعله، كان العيد الذي ذكره الآن وهو عيد بنيامين وقد دخلت
- 48 على أن نقول إن عيد الله قد جعل أول همه زيادة الضرائب على أهل الإسكندرية، إذ لا شك أنهم كانوا عند ذلك يرزحون تحت عبء ثقيل من الضرائب ولقد كان من أثر هذا
- 49 قاطع أن سعي الإمبراطور في توحيد طوائف الكنيسة كان سعياً باطلاً غير ممكن وأنه لا شك جر عليه الدمار. والوبال 483 blunder, capital third the remains There
- 50 ومهما كان من أمر هذه النار فإنه لا 368 were not the master craftsmen. شك على كل حال في أن صناعة بناء السفن كانت عظيمة في الإسكندرية في النصف
- 51 الرأي على إيفاد هذه الخطة بأن يذهب (هرقل) بحراً وأن يسير (تيقلس) في البر - لا شك في. وهذا ولكن الذي جهله (جبون) ومؤرخو اليونان ولم يقدروا على الفطنة إليه هو أن
- 52 لسير أبسط مما تزعم الرواية وأقرب إلى أن يكون السباق معه عادلاً على سواء. إنه لا شك في أن إقليم (بنطابوليس) لم يكن فيه ما يكفي لما يقوم بحاجة جيش، عظيم فما بالناس
- 53 الناس على غير عدل، إذ كانت تعني منها طائفة ممتازة من أفراد أو جماعات. وكذلك لا شك في أن الدولة في أيام هرقل كانت في أشد الحاجة إلى المال وذلك في السنوات التي
- 54 علمية كانت تملأ مكاتب الأديرة. ولنا نعلم علم اليقين ماذا كان من أمرها، ولكن لا شك في أن كل تلك المكاتب لم تهلك بل بقي بعضها وأكبر ما حدث أن الدبر الكبير دير
- 55 عل أنه لا 354 and to this day they have never been extinguished. شك في أنه ما أتى القرن السادس حتى كانت صناعة النحت قد اضمحلت ولكن الصناعة
- 56 نالنا في حاجة إلى القياس والتخمين لكي نظهر براءة القبط مما عزي إليهم، فإنه لا شك في أن أكثر من هلك من الرهبان فيما حول الإسكندرية كانوا من القبط ولو لم يكن ل
- 57 ن فيهم من حب الفيه والغنيمة في هذه الحياة، وما كانوا يأملونه من نعيم الآخرة، لا شك في أن ذلك كله كان عاملاً قوياً على فوز غزاة العرب في غزواتهم ولكن لعله قد كا
- 58 لم ويحنيه لألويته. إنه قد يكون تحاشي الاقتراب من أمور السياسة في خطبته، ولكن لا شك في أنه في خطبته ذلك اليوم لم يزع عن قلبه ما كان ينقله من الأسرار 825 t But
- 59 رابيس) وكان من سوء الحظ أن هذا المعبد قد تهدم قبل فتح العرب بمدة طويلة، ولكن لا شك في أنه قد كان بناء من أروع الأبنية وأعظمها وكان حرمه مستظلاً في وسطه بهوله
- 60 ن نير المسلمين قد يكون أخف حملاً من نير الملك الأصلي في دين المسيح وهو هرقل. لا شك في أنهم قد كرهوا دين الإسلام وتدل على ذلك كل صفحة من صفحات تاريخهم ولكن
- 61 شهد بدء غزوة الفرس، ونرى أنها كانت في أواخر سنة 616؛ ومن جهة أخرى لا شك في أن هذا الطريق كان حياً في أول أمر الإسلام فإن الديوان الشرقي يجعل مدة ول
- 62 يوس) يلحق المكتبة بالمعبد ولا يلحقها بأي بناء آخر من أبنية (الأكروبولس)، كما لا شك في أن المكتبة كانت في وقت زيارته للإسكندرية قائمة هناك مفتوحة الأبواب كعادتها
- 63 لي أن اليوم المقصود هو يوم الفصح أو هو يوم أخر. وإنما نرى على وجه الإجمال أنه لا شك في أن تلك الصلاة التي حضرها قيرس عند عودته كانت صلاة عيد الصليب أي أن
- 64 س وبدء ولاية بنيامين لم نجد سنة فيها كل الشروط المطلوبة إلا سنة 623، فمن جهة لا شك في أن أندرونيكوس شهد بدء غزوة الفرس ونرى أنها كانت في أواخر سنة 616؛
- 65 ه ولا يشير إليه في حين أن الثاني لا يذكر المكتبة ولا يشير إليها. ولكن مع ذلك لا شك في أن (أفطونيوس) يلحق المكتبة بالمعبد ولا يلحقها بأي بناء آخر من أبنية (الأكروب
- 66 ى أننا نرجح هروبه وغيباه عن العاصمة في ذلك الوقت. والأدلة على ذلك قوية، ولكن لا شك في أنه وقف مع قومه من القبط يشدون أزر العرب ويساعدونهم ويظهرون لهم الود
- 67 بين القبط والروم، فكثر من ذلك زلاتهم وعظم خلطهم. فعلياً أن نبين هنا ببساطة لا شك فيه أنه لم يكن في ذلك الوقت شيء اسمه القبط في ميدان النضال ولم تكن منهجيات
- 68 لم يكن فيها صادراً عن أمر (كريسيوس). وقد ذكر الحقيقة (فيدريوس) ذكراً صريحاً لا شك فيه ولم يكن (كريسيوس) صهر الإمبراطور بالرجل الذي يقدر أن ينهض بانداً بأمر
- 69 وقد تكونان هما وأمهاتهما أقاليص وهمية لا حقيقة لها، ولكنها تدل على أمر واحد لا شك فيه ولا يكفيه التاريخ وذلك أنه قد شاعت نبوءة بين بعض المسيحيين فارتجفت لها أ
- 70 عن أصله ومنشأه. ولنذكر أنه لم يكن مصرياً وأنه لم يكن من أهل القسطنطينية ومما لا شك فيه أن موطن قيرس وأصله كانا من أكبر مواضع التساؤل بين أهل الإسكندرية الذين

N Concordance

- عنه الحصر قبل مضي أشهر، وإذا كان الحصن يستطيع المقاومة والصبر وهو أمر لا شك، فيه فإن عقبي الحرب كانت كذلك لا شك، فيها وما كانت تلك العقبي الإوبالاً عليه  
71 م جمعة، وهذا اتفاق من وجهين يندر وقوعه، فإذا وقع كان التاريخ المنكسر حقيقياً لا شك، فيه وزيادة على ما ذكرنا فإن زيارة الناس لذلك القبر إلى أيام المفريزي دليل ي  
72 ن بخس في تلك الشهور الستة التي قيل إنها جعلت وقوداً للحملات فيها. وبعد فمما لا شك فيه أن كثيراً من الكتب في مصر في القرن السابع كانت من البرق وهو الإصحاح  
73 الروماني كان لا يلقى في قواده ولا يرى منهم إلا الجبانة والعجز. وهذا كله صحيح لا شك، وفيه ولكن كان في الاستطاعة تغيير الحال بأن ترسل جنود غير تلك الجنود وقواد غير  
74 من مصر جزية على النفوس، وضرائب أخرى كثيرة العدد. ومع كل هذا فإنه مما لا شك فيه أن ضرائب الروم كانت فوق، والطاقة وكانت تجري بين الناس على غير، عدل إذ  
75 العدل أن يقول قائل إن كل من أسلم منهم إنما كان يقصد الدنيا وزينتها. فإنه مما لا شك فيه أن كثيراً منهم أسلم لما كان يطمع فيه من مساواة بالمسلمين، الفاحدين حتى يك  
76 ولم يبق شيء من وصف ما في تلك الكنيسة من داخلها، ولكن الذي لا 988 meaning. شك فيه إنها كانت على طراز الكنائس البيزنطية (البيزنطية) وأنها، بقيت على ما كان  
77 وقع يوم الخميس المقدس في (25 مجابت) وعلى ذلك "تقد ثبت تاريخ وفاة قيرس ثبوتاً لا شك فيه وأنه كان يوم الخميس 21 مارس من سنة 642" وينتج من ذلك أن يوم الفصح  
78 لك من الخلاف والتناقض. وقد يلوح قولنا هذا كان فيه مبالغاً ومغالاة، ولكنه الحق لا شك فيه ويمزجه رأى كاتب معروف وهو المستر Brooks W.(E. يقول "قل" أن  
79 أجازب التي بها. أما (نيقتاس) فقد اعانته أن (فوكاس) كان كريهاً عند الناس كرامة لا شك، فيها ذلك لأن جرائمه قد زادت على الطاقة حتى في نظر الرومانيين، أنفسهم وكان ال  
80 لوسطى والقمة وعلو المصباح الذي بها أربع قامات، وهيئة بناء برج المنارة معروفة لا شك، فيها فقد كانت ذات طبقات أربع كل منها أصيق قطراً من الطبقة التي أسفلها وكانت  
81 الحصن يستطيع المقاومة والصبر وهو أمر لا شك فيه، فإن عقبي الحرب كانت كذلك لا شك، فيها وما كانت تلك العقبي الإوبالاً عليهم ومنذ كان الأمر كذلك كان خيراً لهم  
82 كما سبق القول كان وحده إذا لم يدعه دليل آخر للدلالة على حقيقة المقوقس دلالة لا شك، فيها وهو ساويرس ولكن أميلنو لا يأخذ عنه ولننجز هنا النتائج التي استخلصها أ  
83 أراضي، ومنه نستطيع أن نعرف أنه لم يلق في طريقه إلا قليلاً من المشاق. على أنه لا شك فيه أن سيره من مناطقاً وكان في الموارث أثناء هذا يتلو بعضها بعضاً بين أحزا  
84 عسكريه، ولم يكن عسكريه حيث كان إلا مرصداً يرقبون فيه عدوهم. ولمعري وإنما لفي شك من أن العرب أقاموا عسكرياً في جوار، الإسكندرية فلعلهم لم يبعدها به عن مدينة ك  
85 خذ نهباً في أثناء القتال. فلما وقعت الهزيمة ألقى بها في أليم جميعاً. وما كان من شك في نهاية الأمر وعلى من تكون الدبرة مهما كان من شدة، القتال فهزمت سفن الإمبراطور  
86 استحدثت الحكام وسائل جديدة يعرضون بها ما نقص من مال الجزية، وليس ثمت من شك في أن الحكام عندما استحدثوا تلك الضرائب الجديدة فرقوا فيها بين معاملة المسلمي  
87 ذلك لفظ واحد يدل على أن القبط كان لهم شأن آخر في معاملة العرب. وكذلك ليس من شك في أن الشقاق والاضطراب قد دهما البلاد واجتاحتها كما يجتاح الطاعون، الأرض فلم  
88 قمع ومحارن الكتب". وقيل إن هذه الكتب كانت كثيرة العدد عظيمة القيمة وليس بنا من شك فيما كان معروفاً بين الناس في القرن الرابع فإن قول أميانوس (مروسلينوس) واضح  
89 ة هي الزيارة التي قيل إن المقوقس زارها لعمرو ليعرض عليها فيها أموراً عجيبة. ولا شك أن المقوقس قد مات منذ زمن طويل غير أن العرب كانوا يظنون ذلك اللقب خطأ على  
90 ولا 638 conceived a bitter enmity against those officers. شك أن العرب لم يستطيعوا فتح مدينة، الفيوم وأنهم عادوا أنراجهم إلى الشمال منحدرين  
91 ولا 340 in his lifetime of the library in the Serapeum. شك أن سكوتها في نفسه متى قرن إلى صمت غيرهم من، الكتاب وهم أكثر له دلالاتي  
92 ولا 760 should have centred for a fresh stand against the Arabs. شك أن أول ما قصد إليه عمرو في سيره نحو الإسكندرية كان مدينة، نقيوس وكانت مدينة  
93 مذهب عدوهم، ومن هؤلاء أسقف (نقيوس) واسمه (قيرس) وأسقف الفيوم (فكتور)، ولا شك أن عواهم انتقلت إلى، سواهم أما من لم يستطع الهرب من الناس والخروج إلى  
94 ت الحوادث بالإسكندرية من الباب الغربي الذي من قبل البحر فقد أن أوان سفوطها" ولا شك أن هذه النبوءة قد وضعت بعد هذا، الحادث ولو أنها تصدق على فتح (نيقتاس) لمدينة  
95 سيحي وآثاره يحوها ويعفي أثرها، كما كان قبل ذلك يوقع باليهود وعيدة الأوثان. ولا شك أن المسلمين كرهوا ما في كنائس النصارى من كثرة الصور والرسوم المنقوشة  
96 ولا 228 soothe the King's enmity, replaced Narses by Germanus. شك أن نشأته وعلاقاته بالدولة المسيحية وزواجه كان لها أثر كبير في تخفيف وطأة العد  
97 قياً يطلقه القبط عليها في القرن السابع، ويفيد ذلك الاسم معنى (مدينة الشمس). ولا شك أن اليونان أخذوا ذلك المعنى فجعلوا اسمها عندهم (هليوبولس) وقد احتفظ العرب كذ  
98 من عقيدتهم وهم أنوف، ورضوا باتباع مذهب (خلقيونية) خوفاً من اضطهاد قيرس. ولا شك أن الخروج من الدين كرهاً أو خوفاً لا يكون في مبدأ أمر حقيقياً ولكن، لقد معنى  
99 نه لا يبعد أن أعظم كتب الطب في القرنين السادس والسابع كان باللغة السريانية، ولا شك أن تلك اللغة كانت دائعة بين الناس وأن آدابها كانت دائماً تدرس في الإسكندرية ح  
100 بر مواضع التساؤل بين أهل الإسكندرية الذين اعتادوا الفضول والاهتمام بالأمور. ولا شك أن الجواب على تساؤلهم في هذا الشأن كان (قفقاسيوس) وذلك لأن هرقل قد تفنل  
101 ولا 292 that it may be given somewhat fully without apology. شك أن الرهبان الذين قتلوا في ذلك المكان أيضاً كانوا من، القبط وقد حدث في الصعيد  
102 لك الضريبة فقد جعل أمره في يد الحاكم لأن مدينته فتحت عنوة بلا عقد ولا عهد. ولا شك أن في هذا القول خلطاً بين الفتح الثاني للمدينة الذي كان عنوة والفتح الأول الذ  
103 رجلاً مثل هذا بين رجال الدين". وقد قيل إن بنيامين قال عند ذلك "خطبة جليظة". ولا شك أن عصر لم يفهم من ذلك حرفاً ولكنه . عندما عرف ما يقصد وهم مراميه أحسن تلقى  
104 في الإسكندرية، وزاد سلطانه بأن صار أولاً إلى حكومة مصر من قبل الإمبراطور، ولا شك أن قيرس (قيرس) على رياسة سلطنتي الدنيا والدين معاً هو الذي زرع أمر بنيامين  
105 المسافر في الصحراء والفقار إذا طلع عليها عجب من عظيم كنائسها وفخم بنيانها. ولا شك أن البطريق دخل يصلي في الكنيسة العظمى بها كنيسة القديس (مينا) واستراح، قليلاً  
106 أن يحبوه، وقد كان منهم ما كان. وقد كان نقيوس معقلاً من معالق الدين القبطي، ولا شك أن الناس كانوا مع ما نزل بهم من الاضطهاد لا يزالون على عقيدتهم ويضرمون نفاها  
107 إسحق وكلامه عن وثائق قبطية كتبت في القرن السابع وبها نبذ ذات شأن عظيم. ولا شك أن الترجمة العربية لحياة شونده قائمة على أصل، قبطي وقد نشرها كذلك المسيو أميل  
108 وي يقرب (مفيس)، فقد كان في القوة ثاني الحصون بمصر لا تفوقه إلا الإسكندرية. ولا شك أنه قد كانت فيه قوة مسلحة من جنود، الإمبراطورية وقد كان في وقت غزو العرب  
109 انت شرعية الحرب عندهم لا تبيح لهم أن يقتلوا أهل مدينة سلمت إليهم بغير قتال. ولا شك أنه من المضحك ما جاء في تلك القصة من ذكر الوعد الذي وعده القائد بإعطاء، المال  
110 ولا 382 and organizing his resources for a war with Persia. شك أنه قد طرأ على الإمبراطور منذ ذلك الحين تغيير مشهود ولا تدري سبب ذلك التغيير  
111 منير كنيسة أبا صوفيا وكان لهذا النصر وقع كبير في نفوس الكتاب في ذلك العصر، ولا شك أنه قد أقيم من أجله ما اعتادوا إقامته في ذلك المكان العظيم في مواسمهم الجليلة  
112 وهذه صورة ولا 338 but they turn away in silence and are gone. شك بدعية لعالم فقير في الإسكندرية جعل بيته مرتاداً لطالبي الكتب ومحبيها وهي صورة  
113 وقال المؤرخ نفسه إن الطرق كلها كانت تكتنفها العمد وكان هذا ولا 976 exandria. شك صحيحاً في الطريقين العظيمين الذين وصفناهما من قبل وهما يقطنان المدينة من أطراف  
114 شها جلية، فما هي إلا زعم فاسد توهمه من قرأ أخبار الفتح في كتاب مجمل مبنو، ولا شك أن منشا تلك القصة كاتب يوناني مثل (نيوفانز) سرد أخبار عدة سنين في  
115 ولا 576 to-day. شك في أن عصر ألقى من الناس الجواب الذي كان يرغب فيه [وصل] ولنا هناك هاملاحة  
116 وإن مثل هذا القول ليظهر الرجل في اعتداده بنفسه ومعرفته لمقدارها. ولا 598 m'! شك في أن عصر أ قد أظهر شيئاً من قلة التعفف في الخلاف الذي أعقب يوم صفين فقد  
117 ام القياي والخروج إلى أمم العالم يعزونها، فليس شيء أبعد من هذا عن الحقيقة. ولا شك في أن ضعف أسدى الروم والفرس وما كان بين النصارى من الشحنة، والبعضاوما  
118 على ما بلغت صناعة الخزاف والزجاج من التقدم في القاهرة في القرن الحادي عشر. ولا شك في أن الصناعة الإسبانية المغربية التي جاءت بعد ذلك وذاع ذكرها وشاع ترجع  
119 ية سلطانه وتحديده في شمال الجزيرة، بل تركه كما هو ظلاً غير حقيقي من الهبة. ولا شك في أن جل نصارى العرب كانوا على المذهب (المونوفيسي) وأنهم لذلك كانوا  
120 ليداري عن أهل الإسكندرية حقيقة أغراضه وهي إسلام بلاد مصر جميعها للعرب. ولا شك في أنه كان في ذلك ينفذ أمراً من سلكه ولكن أي! أمر لقد كان أمراً غصبه من ملي  
121 كنيسة ويجزي المسية من أهلها يعرف الناس في كل البلاد أن دونهم رجلاً يعتد به. ولا شك في أنه عمل على إعادة وحدة الكنيسة القبطية وعلى أن يعيد إليها إطمئنانها واستقر  
122 تلك الرحلة إلا ما روى من أن هرقل حمل معه الصليب وهو عائد إلى القسطنطينية. ولا شك في أنه فعل ذلك غير أنه لم يقذه بأن ذهب إلى بيت، المقدس ولا يمكن أن نتخذ من  
123 القبط من تلك الثورة، وأغلب الظن أن القبط من أول الأمر أعرضوا عن منويل ولا شك في أنهم سهوا على العرب السير في بلاد مصر، السفلي ولا بد أن ذلك كان راجعاً إل  
124 ندري أن البطريقين كان صاحب الرأي في متنته اليهود التي لطلخت ذكر هرقل، ولا شك في أن كلاهما قد رضي عنها وأقرها ولكن الإمبراطور عندما أزمع السير إلى  
125 هناك بضعة أشهر حتى أتت أنباء موت الملك وكان موته في فبراير سنة 628 ولا شك في أن النبي عندما بعث رسوله إلى مصر كانت مصر قد عدت إلى دولة الروم وكان  
126 ة وإلى جنوبها الشارع الأعظم الآتي من باب الشمس إلى الحدائق الوسطى بالمدينة. ولا شك قد هنم أروبلان جانباً عظيماً من ذلك، الموضوع ولكننا نظن أن أخبار ما حل به من ال  
127 ولم يعمل وأبى أن يفيض، حتى كتب الخليفة عمر كتاباً ألقى فيه فعلاً وفاض. وهذه ولا شك قصة من أقاصيص، الخرافة فليس فيما اعتاده مسيحيو مصر ما يدعو إلى تصديق أنهم  
128 من رجال الحزب الأخضر. وليس ثمة من يذكر أن جيوشه لقيت مقاومة غير أنه ولا شك لم يخطر بباله أن يقصد إلى القسطنطينية بمن سار معه من جنده. قليل فإنه لما سافر  
129 بن بطريق) من ذكر حوادث هذه الثورة كان أبر وفيه خلط كثير في التاريخ، وقد كان ولا شك مخلطاً في هذا. الزعم 167 Heraclius which months many the During  
130 حة، فإنه لأمر ما قد بادر اليهود إلى أخذ عهد من الإمبراطور يؤمنهم، وقد كانوا ولا شك يحملون للمسيحيين عدواة أشد مما كانوا يحملون لجيرانهم من أهل، الوثنية على أن ه  
131 ولا يمكن أن يبقى 1,084 fable, totally destitute of historical foundation. شك في الأمر بعد ذلك فإن الأكلة قاطعة وهي تبرر ما ذهب إليه (رينودو) من الشك في  
132 إنه لا يكاد يكون 90 the Dardanelles and joining forces with Heraclius. شك في أن هرقل كانت له صلات وثيقة بأهل (سلانيك) أو بحزب، سنهم وأن (نيقتاس)  
133 ومهما يكن من ذلك الأمر فإن أمرين يكاد أن لا يكون 1,046 time established. شك فيها أولهما أجزاء من بناء المتحف كان لا يزال باقياً صالحاً إلى أيام كرا)  
134

## Modal constructions of certainty involving the node شك *šakk* (doubt) in Abu Hadid's non-translations (file: NTHShakk)

### N Concordance

- 1 ا انكساراً، بل إن العقيدة لم تنتزع في وقت من أوقات تلك المحنة، ولم يكن في الناس شك من أمرهم بل ظل في نفوسهم إيمان صادق أن مآل تلك الموجة التي أتت من وراء البحر  
2 قيد، وما كان من الممكن أن يهتدي فيه الحاكم أو الشعب إلى رأي قاطع، لا يتطرق إليه شك ولا يجد أحد عليه مطعناً والظاهر . أن الباشا عندما تطلع حوله ورأى ميداناً مخرب  
3 ليه الكنيسة من التسلط على قلوب الناس، ولما يحرفهم عن عقيدتهم شيء من زيغ العلم أو شك، الفلسفة حتى لكان أكبر عقاب على الفرد حرمانه من الكنيسة وإخراجه من دائرة الإي  
4 الأشراف إلى "السيد عمر مكرم أفندي الأسيوطي". نقيب الأشراف وكان السيد عمر بغير شك أثيراً عند الناس ذا مكانة سامية في نفوسهم لدمائة بخلفه وكرم نفسه وفته عن ا  
5 فكانت سنة عند ذلك نحو ستة وثلاثين عاماً. وكان السيد عمر مكرم أسن منه بغير 1805 شك إذ كان الباشا يجله لإجل الابن للملك وقد خاطبه بقوله "والدنا" في بعض كتبه  
6 تلك القول، فإنما نريد أن نخلص منه على أن الإصلاح على يد الحاكم المطلق يكون بغير شك أسرع وأمضى ولكنه يكون كلفاً على المصلح الواحد الذي يقوم عليه ويرسم خطته  
7 من لود طالما ساعد على تبادل العطف بين الحاكم والمحكوم، وهو عطف كان يؤدي بغير شك إلى إصلاح الحكم والمحافظة على حقوق الناس وعواطفهم ولما تولى الطاغياتن إيرا  
8 و ينتقد ما يراه موضعاً للنقد في خطط الباشا وأساليب حكمه. وكانت هذه الأقوال بغير شك تنقل إلى الباشا ويعمد من لهم منفعة في إيقاع النفور بينهما إلى نفلها مع الته  
9 دولة ومكاتباتها جميعاً تكتب بالعربية في جميع الأقطار وكان القائلون على ذلك بغير شك طائفة من أبناء الشعوب المتعربة إذ أن العرب لم يكونوا في ذلك الحين قد حقنوا ا  
10 الاعتقاد فيما لم يجرؤ أبواؤنا على الاعتقاد فيه. كانت هذه الأسئلة مثلاً تدور بغير شك في أذهان أجدادنا الذين وجدوا أنفسهم فجأة حياض جيوش بونابرت وهي ترحف على الفاه  
11 ربية حقيقة قائمة في قلوب الشعوب العربية جميعاً، وأنها ستتخذ صورتها الواضحة بغير شك في يوم من الأيام ومنذ ذلك الاعتداء أيضاً برهنت شعوب العالم جميعاً على إ  
12 ه موقفه من الحرج إذا هو ناصر الإنجليز على العثمانيين المسلمين، ولم يغيب عنه بغير شك مبلغ كراهة شعب مصر العربي للإنجليز وسوء ظن العرب جميعاً بهم ونواياهم في السي  
13 م أقرب إلى مبادئ المساواة بين المسلمين بغير نظر إلى أجناسهم الأصلية، وكانت بغير شك من أقوى العوامل على زيادة وحدة الأمة وتضامر هجماً بأصولها المختلفة في بناء  
14 ة لولة مصرية ناشئة يعلون عليها آمالاً كبيراً في المستقبل، وكان السيد عمر بغير شك من أعظم الزعماء مكانة في أعين الشعب المصري ولا سيما بعد موقفه في الدفاع الأخي  
15 علم بعد الفارابي. وقد نبغ في النصف الأول من القرن الحادي عشر للميلاد، وهو بغير شك من أكبر عباقرة العالم على مر الدهر وهو فارسي المولد والأصل ولكنه كان من أكبر  
16 كتب ضخمة تشبه دوائر المعارف جمعوا فيها طوائف من المعارف العلمية التي كانت بغير شك هي الحصاد الأخير من ثمار النشاط العلمي العظيم الذي توالت عليه أجيال عدة من ال  
17 م سينغليون في بضع سنين" فأمنا بما بشرت به الآية من أن الروم منتصرة بعد حين بغير شك ولكن الذين لم يؤمنوا برسالة الإسلام سخروا من الآية للكريمة وتندروا بها في مج  
18 اتصلت برعها بذلك العالم العربي منذ دخل الفرنسيون إليها، وكان محمد علي باشا بغير شك يعرف تلك البلاد ومدنيته ومقدار ما بلغته من التقدم المادي في العلم والصناعة  
19 وحرابتهم لما كان لهم من الفضل في إقامة العهد الجديد. فاجتمع مع المجتمعين وهو في شك من صدق مزيمتهم وأخذ عليهم المواعظ لينصرون الحق ولا يرجع إلا بعد أن ينزل اللب  
20 خل من أعدائه وحشدهم جميعاً في جهة واحدة على الساحل، والحصون الداخلة في البلاد لا شك أشد خطراً لو بقيت على المقاومة من حصون الساحل لأن الأولى تتخلل دولته وتهدد كل  
21 خضوع، ثم لا خلا أيوب بابنه قال له "ما كان ينبغي أن تصنع ما صنعت فإن الأخبار لا شك تبلغ نور الدين ثم قال له "ألا فاعلم أننا لا نسلم البلاد له ولو أراد قصبه من  
22 لعلماء المحدثون في أوربا قد تعاقبوا على مر السنين وأضافوا إلى المعارف إضافات لا شك في قيمتها العظيمة وإذا كان فضلهم في ذلك لا ينكر فإن فضل العرب على الثقافة الإ  
23 نظر العون أن يأتي إليه من خارج الحدود، وكان الشعب كله يعتقد أن ذلك العون أتى لا شك فيه فكان خياله يصور له بين حين وحين قدام جماعة من البدو أنت لتطرد عنه، عدوه  
24 م أسرة نور الدين ويتهمة بقله الوفاء والجحود، فإننا نرى الوقائع كلها تدل دلالة لا شك فيها على أن صلاح الدين كان دائماً يؤثر أن يخسر شيئاً من الدنيا في سبيل الأخلا  
25 بواب المدينة، وعند مداخل الدروب، ورتب الحراس على أبواب الأمراء والحكام، وكان لا شك مع هذه المظاهر في أن الأقف ملبد بغيوم منكرة بحوادث خطيرة وسار الباشا في طري  
26 باشا من بولاق قبل ذلك بأربع سنوات في يوم الأحد 11 أغسطس سنة 1805. وليس ثمة من شك في أن محمد علي باشا كان يعرف ما يجول في نفوس الزعماء الذين ساعده على الإيقاع  
27 ا ما كان بالأندلس من جامعات كبرى في قرطبة وغيرها من العواصم الأندلسية. وليس من شك في أن أقدم جامعات أوربا أحدث عهداً من هذه الجامعات العربية كما أن كل منصف من  
28 وف تستمر في ابتكار وسائل القتل والتدمير والمضي في سير أعمى نحو الهلوية. وما من شك في أن تحرير الشعوب وزوال عهد الاستغلال يكون بمثابة جرعة مرة من ترياق فيه شفاء  
29 م. ولكنه بادر في الوقت عينه بإعداد خطة الإيقاع به، وكانت خطة محكمة لا ينفذ منها شك ولا يتسرب منها سر وكان إبراهيم يحس ما عزم عليه شريكه من تبييت الغدر بالأفقي  
30 ميراثه لأن صلاح الدين كان قد أخذ للولة أكثر آلاته وخيله وأمواله. ولو كان هناك شك في أن صلاح الدين شريك في قتل أبيه لما كان تردد وله تلك الصراحة أن يتهمه بذلك  
31 أن يعتزل في داره ويتحاشى الظهور في الجموع زهداً وتباعداً عن مواطن الظنون. ولا شك أن تلك السنوات التسع التي قضاها في النفي قد ارتفعت بسنة إلى أواخر الحلقة السا  
32 من الأمانى العزيزة على شعب مصر! وحشدة الدولة العثمانية جيوشها على حدود مصر ولا شك أن جماهير الشعب كانت تتمنى الانتصار لهذه الجيوش التركية وتترقب اجتيازها لقناة  
33 هما، ولكن مثل هذا السلاح سلاح الخداع والحيلة قد يرتد على من يستعمله فيقتله، ولا شك أن صلاح الدين حمل لشاور في تلك المرون كثيراً من الكرمز ورجاً بالاحتقار إذ أدر  
34 لمقدسة التي لا ينبغي لأحد أن يفرط في شيء منها فإنه لا يتحمل وزره ويترأ منه. ولا شك أن الآية الكريمة التي استشهد أبو بكر بها في كتابه تحمل عمر مسؤولية عظمى أمام  
35 لرعية التي كانوا يتحكمون فيها جبارين لتواجه الجيوش المنتصرة الأجنبية وحدها؛ ولا شك أنهم تساعلوا في دهشة من نحن ومن هؤلاء الغطارسة الذين يفرون هكذا من ميدان الق  
36 أمامها في أوربا. واشتركت الدولة العثمانية في الحرب فدخلت إلى جانب ألمانيا. ولا شك في أن جبهة الحرب في الشرق الأوسط كانت في المحل الأول من الخطورة للجانبين المت  
37 عرب كما فعلت دولة الروم ولكنها أعدت خطة أخرى لتمزيق وحدتهم كما سيأتي ذكره. ولا شك في أن دولتي الفرس والروم كانتا تنتظران وفاة الرسول عليه الصلاة والسلام على أم  
38 ي عن مساعدة فرنسا التي استمرت تستغلها وتبين كرامتها نحو نصف قرن من الزمان. ولا شك في أن المغرب العربي يجد من كل شعب عربي في المشرق والمغرب على السواء كل ما يتو  
39 ه وتغفقه عن أن ينال لنفسه شيئاً. ولعله شعر أنه محتاج إلى أمناء أوفياء لا يدخله شك في أمرهم فأرسل يطلب من نور الدين أن يبعث إليه أباه وأخوته فأرسلهم إليه بعد أ

# Modal constructions of certainty involving the node شك *šakk* (doubt) in Mahmoud's translations (file: TTMSHakk)

## N Concordance

- 1 إن مخاوف العذاب الأبدي لا تفلح كما تفعل لأتباع المسيحية، وليس يتطرق إليه . شك في أنه سيجي في الحياة الآخرة حياة سعيدة وترى سقراط الأفلاطوني في محاوره في"  
يعاملون بعضهم بعضاً برقة ومجاملة قل أن تراهما عند أكثر الأمم تحضراً؛ وذلك بغير شك يرجع إلى لغظتي ملكي" أو ملكك اللتين قال عنهما القديس كريسوستم Chrysostom إنه  
اية في البساطة، وذلك تشبهاً مع مبدئهم من جهة، وبسبب قلة ما لديهم من المال (بغير شك) من جهة أخرى؛ وكان طعامهم وشراهم الأساسيان هما الخبز، والماء اللذين وجدتهما  
إن لك كانوا بعد في شبابه وقوتهم، نعم، إن حياة الجندي من المرتزقة، قد كانت بغير شك مليئة بالصعاب، والأخطار لكنها كانت إلى جانب ذلك مليئة بمناخ، الأمل فقد يقع  
حد فقط؛ نعم إنه رأي قد يكون صواباً بالنسبة إلى هومر وسوفوكليس وأرسطو، ولكنه بغير شك ليس صواباً بالنسبة إلى هؤلاء اليونان الذين مستهم آثار البلاغة أو الأورفية بطر  
ة بشرية ووجدت آثار من النار بالقرب من الجمجمة؛ كما وجدت أحجار استخدمت آلات بغير شك؛ لكنهم وجدوا كذلك عظام حيوان مزروحة بتلك الأثار أجمع الرأي على أنها ترجع إلى  
ديمقريطس؛ وأما عن "اليوقوس"، فقد زعم أنه لم يكن ثمة فيلسوف بهذا الاسم؛ وهو بغير شك لا يقصد بذلك أنه لم يكن ثمة رجل بهذا الاسم بل أراد أن يقول إن ذلك الرجل لم ي  
للمرأة عن المجتمعات الدينية موجود في الإسلام حتى يومنا هذا، نعم إن المرأة بغير شك قد تمتعت في كل العصور بهذا الضرب من السيادة الذي ينشأ عن استمرار الحديث وقد  
ناجر وأشخاص السمك وحرب الصيد والخوابير والمغازير والمشاكب وكثيراً غير هذه بغير شك؛ فكان يعثر في كل يوم على علم جديد وكان له من قدرته العقلية أحياناً ما يطور ب  
من أي شيء آخر مما تركه أفلاطون؛ وإن ذلك لأمر عجيب، لأن هذه المحاوره تحتوي بغير شك على مقدار من السخف الذي لا قيمة له إطلاقاً أكثر، مما تراه من مثل هذا السخف في  
يوناني على عجزه التام حين واجهته المشكلات السياسية الجديدة، إذ كان الرومان بغير شك ذوي بلاغة ذهنية وقسوة وحشية بالقياس إلى اليونان إلا أنهم قد خلقوا للنظم عل  
ها غير واضحة؛ لكنها من غير شك خطوة إلى الأمام بالنسبة إلى نظرية المثل، وهي بغير شك أيضاً تتناول مشكلة حقيقية غاية في الأهمية. 1. 589 There another is whic  
أيضاً وهو الذي يقوم بالقياس - كل هذه الكلمات ترتد - بغير man ربما كانت كلمة إنسان - شك إلى أصل لغوي معناه القمر (moon) ذلك لأن الناس قاسوا الزمن بدورات القمر قبل ق  
ال من حسنت وسينات، واستموت ثروتها وتزداد تجارتها، نمواً وإزدياداً يؤهلها بغير شك إلى أن تكون قبل نهاية هذا القرن بين دول العالم الكبرى. 2. 729 We cannot cla  
تكونت على نسق جميل، للكائنات الإلهية العقلية؟ نعم هي نسخة لا أصل، ما في ذلك شك لكن تلك هي طبيعتها في الصميم؛ إنها يستحيل أن تكون في وقت واحد حرة وحقيقية؛  
حيا بقوة اسمك... إن أوثان الآلهة كلها لا خير فيها، أنها لا تتطرق، لست في ذلك على شك لأنني ناديتها بصوت. عال ماذا .. يجدي عليك أن ترضع من ذلك أو أن تسبح بمسبحتك أو  
نظرية أرسطو في الكليات فذلك (فيما أعنتك) لأنها هي نفسها غير واضحة؛ لكنها من غير شك خطوة إلى الأمام بالنسبة إلى نظرية المثل وهي بغير شك أيضاً تتناول مشكلة حقيقي  
ه كعلمت، ما دامت شواهد التاريخ لا تحسم في ذلك برأي قاطع؛ ومهما يكن من أمر، فلا شك في أنه اعتبط بما أبدته له مصر من مصانعة حين أطلقت عليه خليفة، الفرعنة وما لب  
أصحاب الخلود؛ إنه لو كان قد مارس الجدل على النحو الموصوف في محاوره "الدفاع" فلا شك في أن عداوة الناس له تتضح علته في غير، عسر فكل دجال في أتبنا كان على استعداد  
اه في المذهب الفيثاغوري، لكن أفلاطون حين يصل بفلسفته إلى هذه النزوة القصوى، فلا شك أنه يجعل النصر للنزعة التصوفية على العقل. 1. 291 Plato's ideas of doctrine s  
قدم فيها إنسان مشوي، وفي ذلك قال رئيس برازيلي فيلسوف: "ما دمت قد قتلت عدوي، فلا شك أنه من الخير أن أكله بدل أن أتركه فيضيق خسارة لا يفيد منه أحد ليس .. أسوأ ال  
نفسنا وانكماشها إذا ما ألقينا أنفسنا إزاء ضروب من السلوك تختلف عما ألفناه؛ فلا شك أننا نبخس من قيمة هاتيك الشعوب الساذجة التي تستطيع أن تعلمنا كثيراً أجدنا من  
آن لهما - فيما يظهر - القوة الإلهية في الإسمال، أو قل إنهما يرمزان لتلك القوة فلا شك أن التبعين في قصة عن رمز جنسي يمثل العلاقة الجنسية باعتبارها أساس الشريك  
المؤرخون اليونانيون الذين دفعهم إخلاصهم لوطنهم أن يحدوا عن الصدق فيما رويوا، فلا شك أن هذه الأنباء العجيبة أبناء "راجستان جيجور"، أن تكون ذات نزعة أسطورية تقربها  
في بسط نظرية المثل، فيؤكد أن ثمت مثلاً للتشابه والعدالة والجمال والخير، لكنه في شك من أمر الإنسان أيكون له مثال أو لا يكون؛ ثم يرفض رفض المستر كما قيل من إمكان  
نأ لها على الزواج أكثر منه عائقاً لها في هذا السبيل، لأن ذلك الحمل يقضي على كل شك في، وعصها ويشير بأطفال يسكبون لوالدهم، المال بل إن الجماعة البدائية التي قام  
ط سنة 399 ق.م؛ ففقدت أتبنا بعدد أهميتها السياسية، لكنها اكتسبت سيادة ثقافية لا شك، فيها لبثت محتفظة بها حتى كتب النصارى للمسيحية 917 of Something history the  
الزراعة فقد بدأ تكاثر الناس تكاثراً أيد سيادة الإنسان على الأرض سيادة مكينة لا شك. فيها 513 Meanwhile the New Stone Age were establishing  
في تتابع الأرواح (407 ب) فالظاهر أن النفس تقني بقاء الجسد فيتعين ذلك تبعية لا شك فيها أن النفس لا تتفصل عن الجسد (413) (أ) لكنه يسرع بعد ذلك فيضيف أو "على الأ  
ديودورس" أن عدد سكانها في أزر أيامها بلغ ثلاثمائة ألف نسمة، ولكن هذه مبالغ لا شك فيها؛ وكانت كروتون" تقرب من "سيبارس" في حجمها؛ والمدنيتان معاً كانتا تعتمدان  
اللعب بالأطفال كما تلعب بالأشباح - تلك هي الأصول وسلسلة الأسباب التي يمكن بحق لا شك فيه أن تعزى إلى السوفسطاني الذي يتخذ حجة فيما يقول ترجمة) (كورنورد 895 T .  
دائية التي كان الزواج فيها أقرب شيء إلى الفوضى. زواجاً فردياً؟ [وصل] إنه مما لا شك فيه أن الشهوة الجسدية ليست هي التي دفعت الناس إلى نظم الزواج لأنك لا تجد في  
تقاتل قتال الأبطال لتقيم تشريعاً حقيقياً قضت عليه الثورة الصناعية قضاء مبرماً لا شك فيه؛ فالعوامل الأرضية هي التي تسود آخر الأمر والأخلاق توائم بين نفسها وبين  
نهم بينهم وبين أنفسهم كانوا يخمنون غاية أبعد من ذلك عن الأهواء الشخصية، ومما لا شك فيه أن كثيرين منهم كانوا معنيين بالفلسفة عناية لا غير عليها؛ فلئن رأيت أفلاط  
أسبق عليه من فته الأدبي ثوباً. لقد حضر أفلاطون المحكمة، ومما يتضح لنا وضوحاً لا شك فيه أن ما أتته أفلاطون في هذه المحاوره أو أقرب ما يكون لما وعته ذكرتة مما  
بوخندرس" (إرميا، 43، ص 5 وما بعدها) ولكن بينما أثرت مصر في أهل اليونان أثراً لا شك فيه لم يؤثر اليهود عليهم بل لا نستطيع أن نفرض أن فرض أي إرميا سوى أنه شعر بالفزع إز  
ديانتين تدعوان إلى مثل ما تدعوا إليه الجانتيّة والبوذية من تشف وتشاؤم؛ فما لا شك فيه أن الهند كانت قد خطت خطوات فسيحة في سبيلها إلى الرقي المادي منذ استقر بها  
لموت شر، فهو مخطئ، لأن الموت إما أن يكون نوعاً بغير أحلام وعندئذ يكون خيراً لا شك فيه ولأما - أن يكون انتقالاً للروح إلى عالم آخر ومما يرض به إنسان مثلاً لقرصة  
كشوف المنطق الحديث، وتراهم يتشبهون تشبهاً عجيبياً بمنطق قد نسخه الجديد نسخاً لا شك فيه؛ كما انتسخ الفلك البطلمي سوى سواء، وبسواء وذلك يجعل من العسير علينا أن نصف  
خير، لكنها ليست أفضل أنواع الخير؛ وهو يرفض الرأي الأول على أساس أن الأمم شر لا شك فيه، وإن فلا بد أن تكون اللذخيراً وهو ، يقول بحق إنه من فارغ الكلام أن نقول  
أبها من اعتناق الرأي الذي تتراح له أنفسهم في أي موضوع يعرض لهم؛ ذلك لأنه مما لا شك فيه أن أي مذهب متسق الأجزاء من الوجهة المنطقية يكون على - الأقل في ناحية من ن  
لا 2,334 of social and economic conditions in the cities as follows: . شك في أن عصر الأنطونيين كان أفضل جداً من أي عصر جاء بعد ذلك حتى عهد النهضة  
من أصل يوناني، لكن الثانية التي تنتهي باعتزال مناندر عرشه واعتناقه البوذية، لا شك في أنها لم تستمد من أصل يوناني. 2. 001 Buddhism at this time, this a was  
جاءة سنة 1891 وعظمة الفلك التي وجدت قرب هيدلبرج سنة 1907؛ وأقدم الفواعل التي لا شك في أنها بشرية وجدت في "تياندرتال" بالقرب من دسلدورف بألمانيا سنة 1857 وتاريخ  
ي يومنا هذا في جبال الهملايا، يزعم أنهم من سلالة ولن تجد في الأبطال الذين لا شك في حقيقة وجودهم، التاريخي بطلاً كان كما كان الإسكندر فرصة مواتية كل المواتة  
إنه لا 1,932. that only observation could decide whether they were so. شك في أن كتاب المبادئ" لإقليدس من أعظم ما كتب في العالم كله من كتب وهو من أكمل  
إنه لتزوي عن بروتاجوراس قصة لا 896. Protagoras for recovery of his fee. شك في أنها موضع للريبة إلا أنها تصور علاقة السوفسطانيين بمحاكم القضاء على عقول  
طفال؛ وعلم نفسك في حياتك العقلية أن تتأمل الذات أكثر مما تتأمل الآلام؛ إنه لا شك في أن الأمم الجمشاني شر، عظيم لكنه لو كان جاداً كان قصيراً أما ، إذا طال فيمكن  
كذوبة سلطانية واحدة" يرجو أفلاطون أن تجوز على الحكام أنفسهم، وعلى كل حال فهي لا شك خادعة لسائر المدينة؛ وهو يفصل هذه "الكذوبة" تفصيلاً شديداً ؛ وأهم جوانب الأكتو  
خطيئة؟ فجعلها بذلك عنصرأ من عناصر التشريعات الحلقية في كل المدنيت العالية؟ لا شك أنها، الملكية حين قام بين لناس، نظمها هي التي أدت إلى هذا التحول؛ فالعفة الج  
تمثالاً كبيراً معدنياً أجوف لإله مكسيكي قديم، فوجدنا فيه رفات كانتت بشرية، لا شك أنها ماتت بالحرق قرباً بالله، وكلنا نسمع عن "ملخ" الذي "كان الفينيقيون والقرط  
لكا يرتفع كسريبر النشار في نعمات الحياة الهندية التي تسودها استكانة التسليم؛ لا شك أن الشكاك كانوا كثيرين حينما كانت الهند، غنية لأن الإنسانية تزددت شكاكاً في آ  
م؛ لأنك قد تجد حالات تدل على غير ذلك، فقد كان لليهود والفرس والبوذيين ديانات لا شك إطلاقاً في أنها كانت أسمي من العقيدة الشائعة بين اليونان في تعدد الآلهة ولو  
يها إضافة هامة حين أضافوا الأحرف المتحركة، بعد أن كانت كل الحروف ساكنة، وليس من شك في أن اكتساب هذه الطريقة الناعمة في الكتابة هو الذي سارع في نهوض المدنية الي  
وليس ذلك بالمستحيل - وإنه ظفر هناك بكثير من حكمته، ومهما يكن من أمر ذلك، فليس من شك في أنه ألقى رواسيه آخر الأمر في كروتون في جنوبي إيطاليا 393 The Greek citi  
يستطيع أن يجد لكل حجة حجة تحضها وتكون مساوية لها؛ والنتيجة التي ينتهي إليها هي شك بزرع كل ما في أخلاقنا من قوة ويزلزل كل ما في حياتنا من قيم؛ ويقول "شانكارا"  
ولاه المتنازون عظيماً - على وجه الإجمال - في توافق مع بيئتهم - نعم قد كانوا لا شك يفترحون ما يبدو لهم ضرورياً من ضروب الإصلاح لكنهم كانوا على ثقة كبيرة بأن مق  
لقد أحطأ اليونان خطاً فاحشاً حين أفسدوا سيادة على الشعوب البربرية، ولا 986 في أن أرسطو قد عبر عن فكرتهم العامة في ذلك حين قال إن الأثام الشمال مليئة بشع  
يه، أو مع الجبوية التي تتشع عن مصادر الثروة الغزيرة والأرض الفسيحة الأجزاء؛ ولا شك في أن مناخنا سيكون لنا في نهاية الأمر مدعاً واقية. 1. 837 CHAPTER XX 1. 8  
وتصدما، فتتحرف هذه هنا وهناك كما تتحرف كرات البلياردو حين يخطب بعضها بعضاً؛ ولا شك في أن هذا هو الرأي الذي أخذ به، أبيقور وأبيقور إنما أقام آراءه في معظم نواحيه

N Concordance

- 61 صدق ليس هو الحسنه الوحيدة التي توصف بها ميتافيزيقا معينة، إذ يكون لها جمال؛ ولا شك في أنك واجد هذه الحسنه في أفلوطين؛ فله فقرات تنكر القارئ بالمقطعات الأخيرة م
- 62 بحيث أغضبت المحكمة، فحكمت عليه بالموت بأغلبية أكثر من الأغلبية التي أدانته؛ ولا شك في أنه توقع هذه النتيجة وواضح أنه لم تكن به رغبة في اجتناب عقوبة الموت بتساه
- 63 بكثر، والتي تطوع يده في تشكيلها، والتي يسهل تخفيفها في النار أو في الشمس؛ ولا شك في أن الإنسان قد لبث آلاف السنين يحفظ طعامه وشرايه في أنية طبيعية، كيداه إلى ج
- 64 حكم عناء لا ضرورة له، وهو لا يغري الآلهة أبداً، لأنهم يحيون حياة نعيم كامل؛ ولا شك في أن الكهانة والعرفاء وسائر الأعمال التي من هذا القبيل إن هي إلا خرافة خالص
- 65 أة حكومتها، وأن يقم بناء تلك الحكومة على أساس من قوانين يصدرها مجلس الشيوخ؛ ولا شك في أن مهادنة ذلك المجلس له كانت صادرة إلى حد كبير عن غير إخلاص لكنه إذا استت
- 66 ت، بوجه من الوجود، ذلك لأن بذورها الأولى على الأقل موجودة في كتب "يوبانشاد" ولا شك في أن للسرحية بداية أقدم من هذه الكتب، المقدسة بداية أكثر فاعلية من تلك وأح
- 67 البلاد الجنوبية والشرقية طلباً للمعرفة؛ ويجوز أن قد قضى زمناً طويلاً في مصر، ولا شك في أنه زار يراخس ويعدنذ عاد إلى أديرا حيث أقام؛ ويقول عنه زالر "Zeller إنه":
- 68 نعم ولا 888. To be sure he is. أليس الكلب كلبك؟ 886 887 is he not yours? شك في ذلك 889 Then he and father, a is he yours; is he
- 69 c Minoan the of destruction the Before 99 موزها بعد؛ وكان هؤلاء الناس مسالمين في ديارهم، لا يقيمون الأسوار حول مدنهم، ولا شك أنهم كانوا يحتمون بقوتهم البحرية 99
- 70 وكثيرات منهن قد حصلن على درجات جامعية واشتغلن طبيبات أو محاميات أو معلمات أو محاميات أو معلمات، ولا شك أنه لا يمضي طويل وقت حتى ينقلب الوضع ويصير زمام الحكم بيد النساء؛ أسنا على حق
- 71 المرحلة الأولى من الفكر اليوناني؛ ولقد دام حتى اليوم الحاضر في صور مختلفة، ولا شك أنه سيدوم مدى قرون طوال في مستقبل الأيام. 57 to party each that clear is It
- 72 بحث عن شيء يتصف بالدوام، هو من أصق الفرائز التي تؤدي بالإنسان إلى الفلسفة؛ ولا شك أنه مشتق من حب الإنسان لداره ورغبته في مأوى يسكن إليه من الخطر ولذا نرى هذا
- 73 على بداية مبدأ جديد كل الجدة فيما يختص بالنظر إلى الإنسان وعلاقاته بالعالم، ولا شك أننا نخطئ لو أننا عزونا للترقيين أنفسهم أية نظرة تنصف بالسمو الرفيع؛ لكننا م
- 74 198. al, and belongs to the history, not to the origins, of civilization. شك أن تعدد الزوجات لام حاجة المجتمع البدائي في ذلك الصدد أتم سلامة لأن النساء
- 75 تعذر معه على كل ما لدينا من قوانين وتربية وأخلاق ودين أن تزيلها إزالة تامة؛ ولا شك أن –بعضها حتى في يومنا – هذا قيمة في حفظه، البقاء الفالحويان يتحم نفسه طعملاً لأ
- 76 تطاعه أن يعيش على قليل جداً من المال، لو أنه حصر حاجاته في الحد الأدنى لها؛ ولا شك أن هذا رأي صواب؛ لكنه إلى جانب هذا يرى أن الفيلسوف لا بد له أن يعنى من العمل
- 77 تدل على السندانية بصفة عامة، ثم بالطبع ليس لديهم كلمة تدل على الشجرة عامة؛ ولا شك أن أجيالاً من الناس تعاقبت قبل أن يستطيع الإنسان أن ينهني من اسم العلم إلى ال
- 78 الحجري الحديث يقيمون أساساً آخر من أسس الحضارة، وهو استئناس الحيوان وتربيته؛ ولا شك أن قد استغرق هذا العمل حيناً طويلاً من الدهر قد تكون بدايته أسبق تاريخاً من ال
- 79 يجوز أن يكون الأب قد بدأ حين بدأ تكوين هذا المحفوظ وتكوين الأغاني الشعبية؛ ولا شك أن اختراع الكتابة قد صادف معارضة طويلة من قبل رجال الدين على اعتبار أنها في
- 80 ضرورة أو القدر، وهو اعتقاد جاء معارضاً للعقيدة الشائعة عندئذ في سيادة الحظ، ولا شك أن معظم الناس آمنوا بالقدر والحظمما ولم، يلاحظوا أبداً ما في ذلك من تناقض
- 81 لفضل يصف لنا "آلاف الشعراء" في بلاط "أكبر"؛ وكان منهم مثلت في صغرى العواصم، ولا شك أن كل بيت كان يحتوي منهم على عشرات ومن أقدم الشعراء وأعظمهم "بهارترياري" وه
- 82 أ، سيجعل من المرأة ولية للأمر كذلك، لأن الطبيعة الأساسية في كليهما واحدة؛ ولا شك أن هنالك فروقاً بين الرجال والنساء لكن هذه الفروق لا شأن لها؛ بالسياسة فبعض
- 83 شين، ويشير إلى أنه هو نفسه لم يبدأ معرفة شيء عنه إلا في وقت متأخر من حياته، ولا شك أن قد كان للموضوع أثر خطير في الفلسفة الفيثاغورية. 923 im most the of One
- 84 ولا 560. God, no doubt, is the embodiment of cosmic justice. 559 شك أن الله هو تجسيد العدالة الكونية. 561 a in is everything that doctrine The
- 85 سه ونفاذ بصيرته؛ ويمكن تأخره وعقمه، ويمكن ضعفه في القتال وبراعته في الفنون؛ ولا شك أن مناخ بلاده قد أثر في عقيدته الدينية وتعاون كلاهما على إضعافه؛ ولهذا استسلم
- 86 فبينما كان على غير يقين كما أسلفنا- هل الآلهة موجودة أو غير موجودة، لم يأخذ، شك في وجوب عبادة الآلهة؛ فلا جدال في أن هذه الوجهة من وجهات النظر هي الوجهة الصح

**Modal constructions of certainty involving the node شك šakk (doubt) in Mahmoud's non-translations (file: NTMShakk)**

N Concordance

- 1 للمركز في الذات إنما يتناول "الفكر" لا "الوجود الشيني"، فعن "الفكرة" نقول بغير شك إنها لا تكون إلا براكنا لها أي لا توجد إلا بتفكيرنا فيها لأننا عندئذ لا ن
- 2 للقتال... ولم ينجح أحد من المقاتلين في كسب شبر واحد من الأرض... وهذا يدل بغير شك على أن الطريقة التي اتبعها الميتافيزيقا إلى الآن قد كانت مجرد خبط. عشوائي ..
- 3 التحليل - تطيل القضايا العلمية وكلام الناس في حياتهم اليومية - فأمر مشروع بغير شك لأنه يلقي الضوء على ما تعنيه تلك القضايا والعبارات دون أن يدعي إثبات حقيقة
- 4 إذا كانت قطني هذه جواداً، فهي إذن من ذوات الجناح، هذه نتيجة "ضرورية الصدق" بغير شك لأنها مترتبة منطقياً على مقدماتها ولكن ما الحكم في المقدمات نفسها؟ قل ... هـ
- 5 ر، أي أنه يتحقق لصاحبه بالحدس؛ فما ندرك بالحدس أنه حق وواضح بذاته يكون كذلك بغير شك لكننا لا ندرك مثل هذا الإدراك الحدسي إلا إن كان المعروف أصل الفكرة "بسي
- 6 ة وما إلى ذلك. إن المكانة الرئيسية التي يحتلها سقراط في الفكر اليوناني هي بغير شك مكانة مستمدة من منهجه الذي لشرته بالنسب لا في ما عسى أن يكون قد قرره للناس
- 7 لذي يربون له أن يكون هو الفلسفة وعمليها، فهذه المعاني على اختلافها، تتشابه بغير شك وتنتج كلها وجهة واحدة بحيث تكون أفراداً من أسرة هي التي نطلق عليها اسم التحل"
- 8 ي عبارة "وليم جيمس" الجواب على ذلك يردنا إلى الفلسفة الإنجليزية التي كانت بغير شك وثيقة الصلة بالاتجاهات الفكرية في الولايات المتحدة حتى لقد ظلت هذه الاتجاهات
- 9 ليج، وسنحلل لك فيما يلي هذه الكلمات وأمثالها لنبين أنها رموز ناقصة ما في ذلك.. شك أي أن الكلمة منها ليست كقيلة بوجود سمسماها إذ قد يستخدمها الناس استخداماً يو
- 10 قة، فمهما ما يكون أرفى وأشم وأصدق تعبيراً عنها من غيره؛ فالعقل الإنساني من غير شك أرفى وأصدق تعبيراً عن قطعة الحجر عن حقيقة الكون الكبرى أي أنه أعلى من قطعة ا
- 11 منفصل بعضها عن بعض، لكل جزء منها اسم خاص به [هي أسماء أحرف الهجاء]... وإذن فلا شك أبداً في أن بعض الحقائق الواقعة يمكن تحليله إلى "أجزائه الواقعية". يمكن بل ه
- 12 العقلية، وامتزاجهم مع سائر عباد الله في ميادين العمل نوعاً من الديمقراطية، فلا شك أن الفلسفة البراجماتية على - هذا الاعتبار تصبح - انعكاساً للديمقراطية السياسية
- 13 تته بالسم مما يطرأ على الأجسام في مجالها "اللاذني" - فماذا يكون موقفك إزاءه؟ لا شك أنك ستقف من كلامه موقفك من الكلام الذي يتخذ صورة الكلام وليس منه إن - كلامه ف
- 14 إن "جفرسن" لا يريد بهذا كله أن يدعي بأن الناس متساوون في قدراتهم العقلية، إذ لا شك أنهم في ذلك، يتفاوتون لكن علينا أن نهيئ أمام الجميع فرصاً متساوية في التعليم
- 15 ثم يغيض، والزهر يتفتح ثم يذبل، وكل حي صائر إلى موت؛ هذه كلها ضرور من التغيير لا شك في حدوثها فقبل أن نسأل عنها يجب أن نسأل هما؛ وراءها فما العنصر أو العناصر ا
- 16 ة التغيير هنا وحالة التغيير هناك، سأل هؤلاء الأولون قائلين: ما الذي يتغير؟ إنه لا شك فيما نتبيننا به حواسنا من حالات التغيير في هذا الشيء أو ذلك فالشمس تشرق ثم تغر
- 17 عالم جاء على غراره، فمن أين له العناصر التي ينشيء بها تلك الصورة المثلى؟ أنه لا شك يستمدها من الممكنات التي لم تجد سبيلها إلى عالم التحقيق يستمدها من عالم الجو
- 18 مقمة هذا عصر يسوده العلم، ليس في ذلك من شك؛ فما أحسب أن تاريخ الفكر في اتصال سيره وتتابع حلقاته قد شهد فجوة بين مرحلة والمرحلة
- 19 وأول ما تعني به فلسفة ديوي من أهداف هو مشكلات الديمقراطية الأمريكية". وليس من شك في أن أول حجر يوضع في بناء الديمقراطية هو التربية التي تؤدي إلى ذلك ومن ثم ك
- 20 من استطاع أن يتسلق عن ذاته ليرى أحداثها وخبراتها كأنما هو ينظر إلى مسرح، وهل من شك في أنني مهما انتمجت في مشاعري فلا زال أحس بين جنبي جزءاً منى يقف موقف المتفر
- 21 لمثالي، وليت الأمر كذلك حتى أوشك أن يكون هو الفلسفة القائمة بلا منازع. وليس من شك في أن الفلسفة الوضعية وهي - فلسفة تبدأ سيرها من الحقائق الواقعة المحسوسة - و
- 22 لها أن تكون عبارة صادقة. ليس صدق العبارات الآتية عن طريق "الفهم المشترك" موضع شك أو بحث في رأي "مور" وكل ، ما قد تحتاجه هو التحليل الذي يوضحها ويبرز عناصرها ل
- 23 بل يستوده؛ وهو بالطبع لا يبيح لنفسه أن يستولد من النتائج ما يمكن أن يكون موضع شك بل لا بد له من الوصول إلى أحكام يقينية وهو لا محالة واصل إليها ما دام قد أخ
- 24 لخذ "مور" في ذكر أشياء أرك وجودها "الفهم المشترك" إيراكا لا يجوز أن يكون موضع شك فمن العبث والباطل أن نتلمس الفلسفة إقامة البرهان على أن معرفتنا بأمثال هذه ا
- 25 صل لأسطر شروطه قواعد؟ إن بين أيديهم كتاباً أو كتباً لا يجوز عندهم أن تكون موضع شك ولا ريبه وكل ما يطلب منهم هو إخراج ما يمكن إخراجها من نتائج كائنة في نصوص تلك
- 26 غير المحدودة الأعضاء، فإن مثل هذه المقابلة فيها محال أن تكون كاملة وقاطعة. ولا شك أن هذه الوجهة من النظر تستتبع نتائج خطيرة في التفكير العلمي لألك إذا لم تجز
- 27 سفر، فليت ينتقل في ربوع أوروبا يحاضر ويخالط الناس فيجذبهم بحديثه وخفة روحه، ولا شك أن شيوع الفكرة الجديدة مرهون إلى حد كبير بشخصية قائلها فيها هو ذا زميلة "بيرس"
- 28 أ؛ وإنها مهمة خطيرة، لأن المعرفة الواضحة الدقيقة بأي شيء كانتا ما كان، هي ولا شك خطوة إلى أمام في سير الإنسان نحو العلم بما يريد العلم به؛ وليس هنالك من العلو
- 29 هة النظر التي تأخذ بها؛ وإيهاً بأنها وجهة النظر الوحيدة في الموضوع، مع أننا ولا شك نعرف ونعترف بوجود وجهة أخرى للنظر لها أنصار وأصحاب من أقوى من عرفت الفلسفة م
- 30 ة بأوشابها ونفاتها، وذلك بأن يجعلها كائناً معيناً وشخصاً حياً، أنهما بذلك ولا شك يحولانه من روح إلى مادة لكنهما يعطيان هذا الخزي منهما مجرد اللفظ الأجوف حين

## 'Explicitly objective' modal constructions denoting certainty in Abu Hadid's translation (file: TTExplicitObjective)

### N Concordance

- 1 ذلك المعقل المنيع مع ما كانوا عليه من بصر بأمر الحصار والحق أن حصونها كانت قوية لا يكاد عدو يجد فيها موطئاً وكان
- 2 البطريق الخلفيوني، زادت جرأتهم واشتد ساعدتهم في القتال والحق أن القبط لم يحبوا العرب ولكنهم في الصعيد كانوا يميلون
- 3 his diminished army across the river. 626 والحق أن عمراً كان عند ذلك في حرج. مخطر وكان قد أرسل
- 4 القبط ولغة اليونان، كما أنه يظهر جهل ساويرس بهاتين اللغتين والحق أن ذلك الدليل على جهل اللغة القبطية عجيب مدهش حتى
- 5 ظهر السفينة (بلريفون) ينظر إلى وطنه فرنسا نظرتة الأخيرة والحق أن فيما بين دينك القائد العظيمين لشياً من وجوه عدفي
- 6 السبب الذي من أجله نجد مثل هذا الاختلاف في فتح الإسكندرية الفواقع أن كلاً من الروايتين صحيح من جانب واحد ولكن صحتها
- 7 أن جيوش (كسرى) جرت على ذلك الإقليم ذيل الخراب والحق أن تلك الجيوش أحدثت بالإقليم ضرراً عظيماً ولكنه لم يكن
- 8 عند فتح مدينة مصر وإما أنه أذن للعرب وخضع لأمرهم فالحق أن الرهبة من العرب أخذت عند ذلك بقلوب الناس في كل
- 9 مكان بين (الملكانيين) و(المونثيليين)، أم بين اليهود والمسيحيين فالحق أن الأمر مشكل لا يستبين المرء فيموجهها للراي ولكن إذ
- 10 يقول مؤرخو العرب، لما حدث مثل ذلك الانزعاج عند اقترابهم فالحق أن مؤرخي العرب يخلطون في هذا الأمر بين تسليم
- 11 كتبه رجال لهم ميول دينية قوية تجعلهم غير أمناء في رواياتهم فالحق أن أمور الدين في القرن السابع كانت في مصر أكبر خطراً
- 12 في دينهم، غير أن الأمر صار بعد حين إلى خرق العهد ونقضه فالحق أن الأمن في الدين إذا كان مقترباً بأن يكون الرجل مهيناً بين
- 13 ، وإن كان كلا النصين لا يشمل كل ما جاء في النص الآخر فالحق أن كلاً من النصين يكمل الآخر وقد جاء في كتاب ياقوت
- 14 أو تعرف كتبها في قوم يعقلون بله ممن يؤمنون بالإنجيل فالحق أن روح التعصب الشديدة التي ثارت بمن مزقوا جسم
- 15 منها في وصفه القصير المبين لأقباط مصر في الباب الثاني فالحق أن الإنسان كلما أمن في درس ذلك العصر تبين له وزاد
- 16 شطر حكومة قلب الدولة شطرين ليس بينهما إلا الشجاء والعداوة فالحق أن موته كسر "شوكة الروم كما قال المؤرخ العربي ولكنه
- 17 ويكفر عنه أن الكتاب يكشف من الحقائق شيئاً كثيراً كان مجهولاً فالحق أن ذلك الديوان يبعث من لدنه نوراً جديداً عبياً يوضح
- 18 سفره إلى الشمال مع الإمبراطور. ومهما يكن من الأمر فإنه من المحقق أن (صفرنويوس) لم يخفف من وطأة عداوته للمذهب
- 19 ترمى في النهر كانت متبعة في مصر في أيام الفراعنة، وإنه من المحقق أن الاحتفال بالنيل والدعاء من أجل زيادته وفيضه كانت
- 20 غير أن النفس بها شيء من الشك في أمر الإسكندرية، إذ من المحقق أن أهلها كانوا شديدي الضجر من الحكم الجديد ولعل هذا
- 21 الصليب في مايو سنة 328 قصة معروفة حق المعرفة، ومن المحقق أن الخشب الذي وجدته الإمبراطورة (هيبلانة) بقي مدة
- 22 بين ابن عبد الحكم والبلادري والطبري. وفي الحقيقة ترى أنه من المؤكد أن الطبري لابد قد كتب سنة 19 لأنه عندما ذكر خبر وفاة
- 23 صفحة 220 في حين أنه من (Journal Asiatique 1866) المؤكد أن هرقل استعاد الصليب في سنة 628 وفوق ذلك إن
- 24 عند (فيرس) صلحه مع العرب على تسليم الإسكندرية، لكان من المؤكد أن تنقل، كتبها وقد أبيض ذلك في شرط الصلح الذي يسمح
- 25 بدرأيته بالتتجيم، ولو صح أن تنبأ بمجيء دولة الإسلام لكان من المؤكد أن كثيرين من سرعان أهل وطنه صدقوا ما قاله منذ سمعوه
- 26 المدينة ومن هم دونه، ولم تكن له يد في اضطهاد القبط. وفي الحق أن القبط تنفسوا الصعداء منذ رحل عنهم قيرس ومنذ انقطعت
- 27 يدل على إنحطاط حتى إذ قورن بكتب سلفه الأفرين. ولكن من الحق أن نقول عنه كما نقول عن سلفه إن اختيارهم للروايات كان
- 28 على خلاف ما حدث للكديرة التي في ظاهر أسوار المدينة. وفي الحق أن أثر هؤلاء الغزاة في البناء كان أعظم من أثرهم في
- 29 عن نفسه رجع عندنا صدقة وإخلاصه، واستبعدنا اتهامه. وفي الحق أن عصر بن الخطاب أولى بأن يتهم بالحرص فقد روي
- 30 كان الباب بين الصرحين. وما دام الأمر كما وصفنا فإنه يكون الثابت أن السور الغربي كان على النيل وأن السفن كانت تبلغ الباب
- 31 الصرحين المستديرين اللذين كانا تجاه جزيرة الروضة. ولكن من الثابت أن ذلك الباب الجنوبي باب - كنيسة المعلفة هو - الذي يرد
- 32 غير دقيق، فقول كتاب الأرمن أقرب إلى الحقيقة. على أنه من الثابت أن القتلى كان بينهم آلاف كثيرة من الرهبان والقسيسين
- 33 وكان ذلك المؤرخ مغرماً بإيراد أمثالها يحل بها كتابه. فإنه من الثابت أن القبط كانوا أجدر الناس بأن يأسفوا من الأسف عندما
- 34 replaced the mirror, it was useless.' 1,020 وإنه من الثابت أن المنارة كانت تتخذ علماً، بالإشارة كما كانت تستخدم لهداية
- 35 على أنها لا تخلو من الصعوبة. وأول اعتراض هو أنه ليس من الثابت أن السنة التي يوردها المؤرخون السوريون تتفق مع سنة
- 36 إلى أمم العالم يغرونها، فليس شيء أبعد من هذا عن الحقيقة. ولا شك في أن ضعف أسدى الروم والفرس وما كان بين النصراريين من
- 37 أشهر، وإذا كان الحصن يستطيع المقاومة والصبر وهو أمر لا شك، فيه فإن عقبي الحرب كانت كذلك لا شك، فيها وما كانت تلك
- 38 في القرن السابع، ويفيد ذلك الاسم معنى (مدينة الشمس). ولا شك أن اليونان أخذوا ذلك المعنى فجعلوا اسمها عندهم (هليونبولس).
- 39 أقاصيص وهمية لا حقيقة لها، ولكنها تدل على أمر واحد لا شك فيه ولا يكذبه التاريخ وذلك أنه قد شاعت نبوءة بين بعض
- 40 لا تبيح لهم أن يقتلوا أهل مدينة سلمت إليهم بغير قتال. ولا شك أنه من المضحك ما جاء في تلك القصص من ذكر الوعد الذي
- 41 شمال الجزيرة، بل تركه كما هو ظلاً غير حقيقي من الهيبة. ولا شك في أن جل نصراري العرب كانوا على المذهب (المونوفيسي)
- 42 وكان لهذا النصر وقع كبير في نفوس الكتاب في ذلك العصر، ولا شك أنه قد أقيم من أجله ما اعتادوا إقامته في ذلك المكان العظيم في
- 43 كان صاحب الرأي في مقتلة اليهود التي لطلخت ذكر هرقل، ولا شك في أن كلاهما قد رضي عنها. وأقربها ولكن الإمبراطور عندما
- 44 القياس والتخمين لكي يظهر براءة القبط مما عزي إليهم، فإنه لا شك في أن أكثر من هلك من الرهبان فيما حول الإسكندرية كانوا
- 45 سلطانه بأن صار والياً إلى حكومة مصر من قبل الإمبراطور، ولا شك أن قبض (قيرس) على رئاسة سلطتي الدنيا والدين معاً هو
- 46 ولا at Tair and other places in Egypt to-day. 576 شك في أن عمراً لقي من الناس الجواب الذي كان يرغب فيه
- 47 ولعلها كانت أطول من ذلك. ولكن لم يكن عند أحد (637-636) شك في نهاية الأمر فإن العرب إن عجزوا عن فتح المدينة عتوة
- 48 فكثر من ذلك زلاتهم وعظم خلطهم. فعلينا أن نبين هنا بياناً لا شك فيه أنه لم يكن في ذلك الوقت شيء اسمه القبط في ميدان
- 49 بها زادتهم تقديراً له بعدما رأوا من غنائه في الحرب. وليس ثمة شك الآن في أنه بقي مقيماً في الإسكندرية حقاً إنا نسلم بأنه كان
- 50 من أن هرقل حمل معه الصليب وهو عائد إلى القسطنطينية. ولا شك في أنه فعل ذلك غير أنه لم ينقذه بأن ذهب إلى بيت المقدس
- 51 ولم يذكر في روايته كلمة واحدة عن هرقل. ولكن لا شك أن تلك السفينة التي كانت تحمل الكنوز المقدسة سارت إلى
- 52 والغنيمية في هذه الحياة، وما كانوا بأملونه من نعيم الآخرة، لا شك في أن ذلك كله كان عاملاً قوياً على فوز غزاة العرب في
- 53 من أهلها فعرف الناس في كل البلاد أن دونهم رجالاً يعتد به. ولا شك في أنه عمل على إعادة وحدة الكنيسة القبطية وعلى أن يعيد
- 54 والقفار إذا طلع عليها عجب من عظيم كنانتها وفخم بنيانها. ولا شك أن البطريق دخل يصلي في الكنيسة العظمى بها كنيسة القديس)
- 55 ميل كسرى إلى المسيحية، وهي دين غريب، مؤلماً لكهنته. فلا شك مع هذا أن يكون قد بادر إلى العدول عن ميوله وإصلاح
- 56 الرواية وأقرب إلى أن يكون السياق معه عادلاً على سواء. إنه لا شك في أن إقليم (بنتابوليس) لم يكن فيه ما يكفي لما يقوم بحاجة
- 57 أمر (كريسبوس). وقد ذكر الحقيقة (فيدريوس) ذكراً صريحاً لا شك، فيه ولم يكن (كريسبوس) صهر الإمبراطور بالرجل الذي يقدر
- 58 مكاتب الأديرة. ولسنا نعلم علم اليقين ماذا كان من أمرها، ولكن لا شك في أن كل تلك المكاتب لم تخلك بل بقي بعضها وأكبر ما
- 59 his resources for a war with Persia. 382 شك أنه قد طرأ على الإمبراطور منذ ذلك الحين تغير مشهود ولا
- 60 نيقتاس) فقد أعانه أن (فوكاس) كان كريهاً عند الناس كراهة لا شك، فيها ذلك لأن جرائمه قد زادت على الطاقة حتى في نظر
- 61 إنه لا يكاد يكون 90 joining forces with Heraclius. شك في أن هرقل كانت له صلوات وثيقة بأهل (سلانيك) أو بحزب
- 62 ومهما كان من أمر هذه النار فإنه لا craftsmen. 368 شك على كل حال في أن صناعة بناء السفن كانت عظيمة في
- 63 الخطة بأن يذهب (هرقل) بحراً وأن يسير (نيقتاس) في البر - لا شك في. وهذا ولكن الذي جهله (جيون) ومؤرخو اليونان ولم يقدروا

- لك من الخلاف والتناقض. وقد يلوح قولنا هذا كان فيه مبالغة ومغالاة، ولكنه الحق لا شك فيه ويغزوه رأى كاتب معروف وهو المستر. W.(E. Brooks) إذ يقول "قل" أن 64  
ولا 340. in his lifetime of the library in the Serapeum. شك أن سكوتها في نفسه متى قرن إلى صمت غيرهم من الكتاب وهم مكثر له دلالاتي 65  
نه لا يبعد أن أعظم كتب الطب في القرنين السادس والسابع كان باللغة السريانية، ولا شك أن تلك اللغة كانت ذائعة بين الناس وأن آدابها كانت تدرّس في الإسكندرية ح 66  
سيجي وآثاره يحوها ويعني أثرها، كما كان قيل ذلك يوقع باليهود وعبد الأوثان. ولا شك أن المسلمين كرهوا ما في كتابات النصارى من كثرة الصور والرسوم المنقوشة 67  
حدهم ولا سيما وقد كان فيها أولئك اللاجئون الذين أتوا إليها من بيت المقدس. فلا شك إذن أن المقتلة كانت لا تميز فيها لأحد على آخر غير أن المقريزي يقول إن اليهود 68  
عل أنه لا 354. and to this day they have never been extinguished. شك في أنه ما أتى القرن السادس حتى كانت صناعة النحت قد اضمحت ولكن للصناعة 69  
على ما بلغت صناعة الخزاف والزجاج من التقدم في القاهرة في القرن الحادي عشر. ولا شك في أن الصناعة الإسبانية المغربية التي جاءت بعد ذلك وذاع ذكرها وشاعرت 70  
إسحق وكلامه عن وثائق قبطية كتبت في القرن السابع وبها نبذ ذات شأن عظيم. ولا شك أن الترجمة العربية لحياة شنودة قائمة على أصل قبطي وقد نشرها كذلك المسيو أميل 71  
ت الحوادث بالإسكندرية من الباب الغربي الذي من قبل البحر فقد أن أوان سقوطها" ولا شك أن هذه النبوءة قد وضعت بعد هذا الحادث ولو أنها تصدق على فتح(نيقاس)للمدينة 72  
ولا 292. that it may be given somewhat fully without apology. شك أن الرهبان الذين قتلوا في ذلك المكان أيضاً كانوا من القبط وقد حدث في الصعيد 73  
خذ نهياً في أثناء القتال. فلما وقعت الهزيمة ألقى بها في أليم جيمياً. وما كان من شك في نهاية الأمر وعلى ما تكون الدبرة مهما كان من شدة القتال فهزمت سفن الإمبراطور 74  
ولا يمكن أن يبقى 1.084. fable, totally destitute of historical foundation. شك في الأمر بعد ذلك فإن الألة قاطعة وهي تبرر ما ذهب إليه(رينودو) من الشكفي 75  
يوس) يلحق المكتبة بالمعهد ولا يلحقها بأي بناء آخر من أبنية (الأكروبولس)، كما لا شك في أن المكتبة كانت في وقت زيارته للإسكندرية قائمة هناك مفتوحة الأبواب كعادتها 76  
ه ولا يشير إليه في حين أن الثاني لا يذكر المكتبة ولا يشير إليها. ولكن مع ذلك لا شك في أن(فلونوس) يلحق المكتبة بالمعهد ولا يلحقها بأي بناء آخر من أبنية (الأكرو 77  
رجلاً مثل هذا بين رجال الدين". وقد قيل إن بنيامين قال عند ذلك "خطبة جليلية". ولا شك أن عمرأ لم يفهم من ذلك حرفاً ولكنه . عندما عرف ما يقصده وفيه مراميه أحسن تلقى 78  
بن العاص، وكان كل منهم يحمل في يده عصا. فلما دانوا له بالطاعة أعطاهم كتاباً لا شك أنه كان عهد(أمان ولعله ، كان العهد الذي نذكره الآن وهو عهد.بنيامين وقد دخلت 79  
عن أصله ومثلاً. ولنذكر أنه لم يكن مصرياً وأنه لم يكن من أهل القسطنطينية واما لا شك فيه أن مواطن قبرس وأصله كانا من أكبر مواضع التساؤل بين أهل الإسكندريةالذين 80  
ومهما يكن من ذلك الأمر فإن أمرين يكاد أن لا يكون 1.046. time established. شك:فيهما أولهما أن جزءاً من بناء المتحف كان لا يزال الباقيأصلاً إلى أيام كرا) 81  
لشك في جوهر هذه القصة، وليس من العجب أن يتعدّر إصلاح ما تلف من المنارة. فلا شك أنها كانت من أيت البناء إذ بقيت قائمة مدة قرون وهي شاهقة العلو ناهدة في أطبا 82  
لوسطى والقمة وعلو المصباح الذي بها أربع قامات. وهينة بناء برج المنارة معروفة لا شك،فيها فقد كانت ذات طبقت أربع كل منها أضيققطراً من الطبقة التي أسفلها وكانت 83  
لى أن اليوم المقصود هو يوم الفصح أو هو يوم آخر. وإنا نرى على وجه الإجمال أنه لا شك في أن تلك الصلاة التي حضرها قبرس عند عودته كانت صلاة عيد الصليب أي أن 84  
فصح ومخازن الكتب". وقيل إن هذه الكتب كانت كثيرة العدد عظيمة القيمة" وليس بنا من شك فيما كان معروفاً بين الناس في القرن،الرابع فإن قول أميانوس(مرسيلينوس)واضح 85  
الأمر أن تنتهي إلى نهاية في أمر قيصر فنتهمه أو تبرئه. أما (بلوتارك) فلم يكن به شك في الأمر إذ قال ولما" رأى أسطولوه يقع في يد عدوه اضطر أن يدفع الخطر بالحرقةفا 86  
رابيس) وكان من سوء الحظ أن هذا المعبد قد تدمر قبل فتح العرب بمدة طويلة، ولكن لا شك في أنه قد كان بناء من أروع الأبنية وأعظمها وكان حرمة مستطيلاً في وسطه بهوله 87  
من عقيدتهم وهم ألوف، ورضوا باتباع مذهب (خلفيدونية) خوفاً من اضطهاد قبرس. ولا شك أن الخروج من الدين كرهاً أو خوفاً لا يكون في مبدأ أمر حقيقياً ولكن ، لقد مودى 88  
ى أننا نرجح هروبه وغيابه عن العاصمة في ذلك الوقت. والألة على ذلك قوية، ولكن لا شك في أنه وقف مع قومه من القبط يشدون أزر العرب ويواسعونهم ويظهرون لهم مودى 89  
على أن يقول إن عبد الله قد جعل أول همه زيادة الضرائب على أهل الإسكندرية، إذ لا شك أنهم كانوا عند ذلك يرزحون تحت عبء ثقيل من الضرائب ولقد كان من أثر هذا 90  
س وبده ولاية بنيامين لم نجد سنة فيها كل الشروط المطلوبة إلا سنة 623، فمن جهة لا شك في أن أندرونيكوس شهد بدء غزوة الفرس ونرى أنها كانت في أواخر سنة616؛ 91  
شئها جلية، فما هي إلا زعم فاسد تورمه من قرأ أخبار الفتح في كتاب مجمل متبور، ولا شك عندي في أن منشأ تلك القصة كتاب يوناني مثل(تيوفاز) سرد أخبار عدة سنين في 92  
القبط من تلك الثورة. وأغلب الظن أن القبط من أول الأمر أعرضوا عن منبول ولا شك في أنهم سبوا على العرب السير في بلاد مصر، السملتي ولا بد أن ذلك كان راجعاً إل 93  
ة هي الزيارة التي قيل إن المقوقس زارها ليعرض عليها فيها أموراً عجيبة. ولا شك أن المقوقس قد مات منذ زمن طويل غير أن العرب كانوا يطلقون ذلك اللقب خطأعلى 94  
استحدثت الحكام وسائل جديدة يعرضون بها ما نقص من مال الجزية، وليس ثمت من شك في أن الحكام عندما استحدثوا تلك الضرائب الجديدة فرقوا بين معاملة المسلمين 95  
من مصر جزية وغيابه عن العاصمة في ذلك الوقت. ومع كل هذا فإنه ما لا شك فيه أن ضرائب الروم كانت فوق الطاقة وكانت تجري بين الناس على غير،عدلإذ 96  
المحل أن يقول قائل إن كل من أسلم منهم إنما كان يقصد الدنيا وزينتها. فإنه مما لا شك فيه أن كثيراً منهم أسلم لما كان يطمع فيه من مساواة بالمسلمين،الفاتحين حتى يك 97  
كما سبق القول كاف وحده إذا لم يدعه دليل آخر للدلالة على حقيقة المقوقس دلالة لا شك،فيها وهو ساويرس ولكن أميلنو لا يأخذ.عنه ولننجز هنا النتائج التي استخلصها أ 98  
شهد بدء غزوة الفرس، ونرى أنها كانت في أواخر سنة 616؛ ومن جهة أخرى لا شك في أن هذا البطريرق كان حياً في أول أمر،الإسلام فإن الديوان الشرقي يجعل مدة ول 99  
هناك بضعة أشهر حتى أتت أنباء موت الملك وكان موته في فبراير سنة 628 ولا شك في أن النبي عندما بعث رسوله إلى مصر كانت مصر قد عادت إلى دولة الروم وكان 100  
الناس على غير عدل، إذ كانت تعني منها طائفة ممتازة من أفراد أ جماعات. وكذلك لا شك في أن الدولة في أيام هرقل كانت في أشد الحاجة إلى،المال وذلك في السنوات التي 101  
وا على احتطاط المدينة وتقسيمها بين أحياء العرب وقبائلهم. ومهما يكن من الأمر فلا شك في أن الذين اختطوا المدينة الجديدة وبنوها كانوا من القبط إذ لم يكن عند ذلك ف 102  
ذلك لفظ واحد يدل على أن القبط كان لهم شأن آخر في معاملة العرب. وكذلك ليس من شك في أن الشقاق والاضطراب قد دهما البلاد واجتاحها كما يجتاح الطاعون،الأرض فلم 103  
الحصن يستطاع المقاومة والصبر وهو أمر لا شك فيه، فإن عقبى الحرب كانت كذلك لا شك،فيها وما كانت تلك العقبي إلاوبالآ.عليهم ومنذ كان الأمر كذلك كان خيراً لهم 104  
ن نير المسلمين قد يكون أخف حماً من نير الملك الأصيل في دين المسيح وهو هرقل. لا شك في أنهم قد كرهوا دين،الإسلام وتدل على ذلك كل صفحة من صفحات تاريخهمولكن 105  
ولكن مؤرخي العرب يقولون إنها كانت نصراً عظيماً للمسلمين. ومهما يكن من الأمر فلا شك في أن المسلمين لاوقانصرأ بعد قتالهم في تلك الأيام،العشرة وذلك أنهم استطاعو 106  
أن يجوبهم، وقد كان منهم ما كان. وقد كان نفوس معقلاً من معالقات الدين القبطي، ولا شك أن الناس كانوا مع ما نزل بهم من الاضطهاد لا يزالون على عقيدتهم بضمرونهافي 107  
ليداري عن أهل الإسكندرية حقيقة أعراسه وهي إسلام بلاد مصر جميعها للعرب. ولا شك في أنه كان في ذلك بنفذاً من سليله ولكن أي،أمر لقد كان أمراً عصبه من ملي 108  
مذهب عدوهم، ومن هؤلاء أسقف (نقيوس) واسمه (قيرس) وأسقف القيوم (كتور)، ولا شك أن عدوهم انتقلت إلى،سواهم أما من لم يستطع الهرب من الناس والخروج إلى 109  
مة يقصد بها نشر السلام فلم يودها الرسول أو لم يسمع بها الناس. وأما الاضطهاد فلا شك في أنه قد وافق عليه موأقره ولكنه قد يكون أقره بعد أن لم يجد عنه مخصصاً في ، يح 110  
وي يقرب (مغيس) فقد كان في القوة ثاني الحصون بمصر لا تقو له إلا الإسكندرية. ولا شك أنه قد كانت فيه قوة مسلحة من جنود،الإمبراطورية وقد كان في وقت غزو العرب 111  
ولا 228. soothe the King's enmity, replaced Narses by Germanus. شك أن نشأته وعلاقته بالدولة المسيحية وزواجه كان لها أثر كبير في تخفيف وطأة العد 112  
غزا مصر. فألقم تراجان أسوار الحصن على أساسه وزاد في بنائه. وعلى كل حال فلا شك في أن البناء القائم اليوم ببناء،بروماني ولا نظن أن تراجان جعل بناءه على نسق بن 113  
ولا 638. conceived a bitter enmity against those officers. شك أن العرب لم يستطيعوا فتح مدينة،القيوم وأنهم عادوا أدرأجهم إلى الشمال منحدرين 114  
وإن مثل هذا القول ليظهر الرجل في اعتداده بنفسه ومعرفته لمقدارها. ولا 598. mi! شك في أن عمروأ قد أظهر شيئاً من قلة التعف في الخلاف الذي أعقب يوم،صفينفقد 115  
ولا 760. should have centred for a fresh stand against the Arabs. شك أن أول ما قصد إليه عمرو في سيره نحو الإسكندرية كان مدينة،قيوس وكانت مدينة 116  
ولم يبق شيء من وصف ما في تلك الكنيسة من داخلها، ولكن الذي لا 988. meaning. شك فيه إنها كانت على طراز الكنائس البيزنطية(البازيلكية) وأنها ، بقيت على ما كان 117  
ير مواضع التساؤل بين أهل الإسكندرية الذين اعتادوا الفضول والاهتمام بالأمر. ولا شك أن الجواب على تساؤلهم في هذا الشأن كان(قفاسيوس) وذلك لأن هرقل قدنقل 118  
طويل وهي مدفونة تحت الأرض. وكان ذلك التمثال نفسه مثوهاً، ولكن لم يكن ثمت شك في الغرض من تلك التماثل إذ قد وجدت كتابة باللغتين اليونانية واللاتينية على ا 119  
ن بحسب في تلك الشهور الستة التي قيل إنها جعلت وقوداً للحمامات فيها. وبعد فما لا شك فيه أن كثيراً من الكتب في مصر في القرن السابع كانت من،الرق وهو لإيصلح 120  
م جمعة، وهذا اتفاق من وجهين يندر وقوعه، فإذا وقع كان التاريخ المنكور حقيقياً لا شك،فيه وزيادة على ما ذكرنا فإن زيارة الناس لذلك القبر إلى أيام المقريزي لدليل ي 121  
نكره مؤرخو العرب الأرائل من الحقائق التاريخية وتحروا في تكره النقة العظيمة. فلا شك في أن المسلمتين اللتين كانتا أم،كنيسة(القيصريون) عند دخول عمرو في الإسكندرية 122  
الفصح من عام 641 فأمر يجب أن يبقى موضعاً للنظر والبحث، وأما ما قصد هنا فلا شك عندنا في أنه كان يقصد أن يقول إن قيرس قد عاد في ذلك الوقت المذكور وإنه لمرال 123  
نت المكتبة باقية إلى ذلك الوقت. فأما الأمر الأول فإنه أمر مقرر لا يكاد يكون فيه،شك فإن حنا لم يكن حياً في عام،642 ولا حاجة بي إلى سرد كل ما يؤيد هذا،الرأي فم 124  
وقع يوم الخميس المقدس في (25 محابت) وعلى ذلك فقد ثبت تاريخ وفاة قيرس ثبوتاً لا شك فيه وأنه كان يوم الخميس 21 مارس من سنة،642 وينتج من ذلك أن يوم الفصح 125  
لك الصربية فقد جعل أمره في يد الحاكم لأن مدينتهم فتحت عنوة بلا عد ولا عهد. ولا شك أن في هذا القول خلطاً بين الفتح الثاني للمدينة الذي كان عنوة والفتح الأول الذ 126  
سكركم، ولم يكن عسكرهم حيث كان إلا مرصداً برقيون فيه عدوهم. ولعمري فإننا لفي شك من أن العرب أقاموا عسكراً في جوار،الإسكندرية فلعلم لم يبعدوا به عن مدينة كرك 127  
الروماني كان لا يثق في قواده ولا يرى منهم إلا الجبانة والعجز. وهذا كله صحيح لا شك،فيه ولكن كان في الاستطاعة تغيير الحال بأن ترسل جنود غير تلك الجنود وقوادغير 128  
ام وحينه لاؤيته. إنه قد يكون تحاشي الاقتراب من أمور السياسة في خطبته، ولكن لا شك في أنه في خطبته ذلك اليوم لم يزعج عن قلبه ما كان يقلقه من الأسرار 825 t But 129

## 'Explicitly objective' modal constructions denoting certainty in Abu Hadid's non-translations (file: NTHExplicitObjective)

### N Concordance

- 1 تلك ذكر فتح النوبة والقول بأن ذلك كان مقصوداً به فتح أرض تكون ملجأ من نور الدين والواقع أن تلك الحملة لم تكن إلا لتطهير جنوب مصر من بقايا الحرس السوداني الذي كا  
 2 (هـ) هذا من جهة الشخصية ولكن إلى جانب هذا يمتاز العظيم دائماً بقوة العقل والنكاء والواقع أن قوة العقل والنكاء ما هي إلا نتيجة لازمة للقوة العصبية وقد كان صلاح ا  
 3 ه أو قومة أو حركة في مثل هذا الوقت، فإنه كان يخاف ذلك جداً". وعي الشعب المصري والحق أن شعب مصر كان عند ذلك قوي الإحساس بنفسه وبما ينبغي له من الحرير وما  
 4 راً من الخمر- وتقول أسنة السوء أن صلاح الدين دس إليه من قتله بالسلم وهو ينادمه والحق أن المؤرخين يظهر في هذه القصة كثيراً من الاحتراس فيقولون دائماً والعهد ع  
 5 .وصف حروب عبد الرحمن الأوسط مع جيرانه ملوك الفرنج وأمرأ القوط بجبال الأندلس والحق أن ذلك، اللفظ وهو، الجهاد يجب أن يقصر على العصر الأول من غزوات المسلمين  
 6 .ا كانت نتجه على لسان العلماء وهم رجال الدين فكانت الشكوى ترتفع كذلك بإسم الدين والحق أن الدين الإسلامي والشرع أو(القانون) شئ واحد فإذا قلنا أن رجال الدين كانوا  
 7 تك ستر الحب بي شغفا ثم انتبهت وآمالى تخيل لي نيل المنى فاستحالت غيظتى أسفا فالحق أن الذي لا تزه العواطف الوثابة يكون أقل مادة من أن ينهض إلى الأفاق العال  
 8 ،، وكانت نتيجة إرغامهم على سلوك خطة معينة أخطر من أن يجربها ذلك السلطان العاقل فالحق أن سلطنته كانت قائمة على قوة شخصه ونفوذه في أمراته أكثر مما كانت قائمة على  
 9 ،لته وبين الغربيين، فأعجب من ذلك أن يأتي الغرب إلى مساعده بتلك الحماسة العظيمة فالحق أن أوروبا في هذا الوقت كانت مستعدة أعظم استعداداً لإيقاد النيران وكان الباب  
 10 و يساهم في الدفاع عن بلاده، ولم تكن له خطة واضحة في طريق الحكم أو نظام الدولة فالحق أن الموقف كان شديد الغموض، والتعقيد وما كان من الممكن أن يهتدي فيه الحاكم  
 11 أجل ذلك مهما كلفها هذا الدفاع من تضحيات ومن الألم. ومنذ وقع ذلك الاعتداء صار من المحقق أن وحدة الأمة العربية حقيقة قائمة في قلوب الشعوب العربية جميعاً وأنها، ست  
 12 لحقوق فليس في دستور الإسلام مجال لمحاربة الأقوياء ولا تجاهل لحقوق الضعفاء. فمن الحق أن نقول إن الأمة العربية أخذت على عاتقها في يوم السقيفة أن تطبق دستوراً بنف  
 13 دولة الفرنجة يمكن أن نعد ذلك جهاداً بالمعنى الصحيح ونعني به نشر دعوة الإسلام؟ الحق أن الدول الإسلامية عندما تكونت واستقرت أصبحت في تعاملها مع من جاورها من الد  
 14 وفق منهج الرسالة الإسلامية وتقومه إذا حد عنها وتخلع طاعته إذا عصاها بل إنه من الحق أن نقول إن يوم السقيفة يمثل حدثاً هاماً في تاريخ الإنسانية جمعياً لأن، العا  
 15 على سرعة انجم العرب بالشعوب الأخرى هو سرعة انتشار لغتهم بين هذه الشعوب. فمن الثابت أن اللغة العربية انتشرت انتشاراً واسعاً في البلاد التي انضمت إلى الدولة ا  
 16 قيد، وما كان من الممكن أن يهتدي فيه الحاكم أو الشعب إلى رأي قاطع، لا يتطرق إليه شك ولا يجد أحد عليه مطعناً والظاهر . أن الباشا عندما تطلع حوله ورأى ميداناً مخرب  
 17 لعلماء المدحون في أوروبا قد تعاقبوها على مر السنين وأضافوا إلى المعارف إضافات لا شك في قيمتها العظيمة وإذا كان فضلهم في ذلك لا ينكر فإن فضل العرب على الثقافة الإ  
 18 تظر العون أن يأتي إليه من خارج الحدود، وكان الشعب كله يعتقد أن ذلك العون أتى لا شك فيه فكان خياله يصور له بين حين وحين قدوم جماعة من البدو أتت لتطرد عنه، عدوه  
 19 م أسرة نور الدين ويهتمه بقلة الوفاء والجحود، فإن نرى الوقائع كلها تدل دلالة لا شك فيها على أن صلاح الدين كان دائماً يؤثر أن يخسر شيئاً من الدنيا في سبيل الأخلا  
 20 بواب المدينة، وعند مداخل الدروب، وربت الحراس على أبواب الأمراء والحكام، وكان لا شك مع هذه المظاهر في أن الأفق ملبد بغيوم منيرة بحوادث خطيرة وسار الباشا في طري  
 21 من بولاق قبل ذلك بأربع سنوات في يوم الأحد 11 أغسطس سنة 1805. وليس ثمة من شك في أن محمد علي باشا كان يعرف ما يجول في نفوس الزعماء الذين ساعدوه على الإيقاع  
 22 ا ما كان بالأندلس من جامعات كبرى في قرطبة وغيرها من العواصم الأندلسية. وليس من شك في أن أقدم جامعات أوروبا أحدث عهداً من هذه الجامعات العربية كما أن كل منصف من  
 23 وف تستمر في ابتكار وسائل القتل والتدمير والمضي في سير أصمى نحو الهلوية. وما من شك في أن تحرير الشعوب وزوال عهد الاستغلال يكون بمثابة جرعة مرة من ترياق فيه  
 24 أن يعتزل في داره ويتحاشى الظهور في الجموع زهداً وتباعداً عن مواطن الظنون. ولا شك أن تلك السنوات التسع التي قضاها في النفي قد ارتفعت بسنة إلى أواخر الحلقة السا  
 25 من الأمانى العزيلة على شعب مصر! وحشدت الدولة العثمانية جيوشها على حدود مصر ولا شك أن جماهير الشعب كانت تتمنى الانتصار لهذه الجيوش التركية وترقب اجتيازها لفتنا  
 26 هما، ولكن مثل هذا السلاح سلاح الخداع والحيلة قد يرتد على من يستعمله فيقتله وحدها، ولا شك أن صلاح الدين حمل لشاور في تلك المرتكزاً من الكرم مزوجاً بالاحتقار إذ أدر  
 27 لمقدسة التي لا ينبغي لأحد أن يفرط في شئ منها فإنه لا يتحمل وزره ويتبرأ منه. ولا شك أن الآية الكريمة التي استشهد أبو بكر بها في كتابه تحمل عسر مسئولية عظمى أمام  
 28 لرعية التي كانوا يتحكمون فيها جبارين لتواجه الجيوش المنتصرة الأجنبية وحدها، ولا شك أنهم تسامعوا في دهشة من نحن ومن هؤلاء الغطارسة الذين يفرغون هكذا من ميدان الق  
 29 أمامها في أوروبا. واشتركت الدولة العثمانية في الحرب فدخلت إلى جانب ألمانيا. ولا شك في أن جبهة الحرب في الشرق الأوسط كانت في المحل الأول من العصور للجانبيين  
 30 عرب كما فعلت دولة الروم ولكنها أعدت خطة أخرى لتزريق وحدتهم كما سيأتي ذكره. ولا شك في أن دولتي الفرس والروم كانتا تنتظران وفاة الرسول عليه الصلاة والسلام على أم  
 31 ي عن مساعدة فرنسا التي استمرت تستغلها وتيهين كرامتها نحو نصف قرن من الزمان. ولا شك في أن المغرب العربي يجد من كل شعب عربي في المشرق والمغرب على السواء كلما

## 'Explicitly objective' modal constructions denoting certainty in Mahmoud's translations (file: TTMEExplicitObjective)

### N Concordance

- 1 ظلت في الجنوب قائمة لكنها باتت لفظة تدل دلالة غامضة على كل من ليس ببرهمي؛ والواقع أن الطبقات الدنيا في سالف الأيام قد حل محلها ما يزيد على ثلاثة آلاف طبق"  
 2 لخروج على أستاذه، كان يمكنه أن يتعلم من أستاذه مهارة الجدل مع اجتناب المغالطات؛ والواقع أن أحدًا من هؤلاء التلاميذ لم يتعلم شيئاً قط - يظهر اللهم - إلا هذه  
 3 ن الزمان القديم، يرجع إلى مشرع يدعى "ليكرجوس" قيل إنه أذاع قوانينه سنة 885 ق.م؛ والواقع أن النظام الإسبرطي قد نما بالتدرج شيئاً بشئياً، وما "ليكرجوس" هذا إلا شخ  
 4 ل تلك الدار، تمثل لهم أشياء معينة، كما ترى أسلفاً يضعونها موضع التكرير كل يوم؛ والواقع أن الديانة للهندي واجب يؤدي في الدار أكثر مما يؤدي في مراسم المعابد التي  
 5 نراً "باليوانشاد" وكأبر: "كل إنسان يسمى الكائن الأسمى باسم يلائم وجهة نظره والواقع أن تسميتنا لما يستحيل علينا إدراكه ضرب من "العيب" واقترح بعض المسلمين أن  
 6 الديانة والفلسفة اليونانيتين، وهي فكرة لا يسهل أبدأ على الإنسان الحديث فهمها؛ والحق أن لفظة "العدالة" عندنا لا تكاد تعبر عن المعنى المراد لكنه يتعدر علينا أن  
 7 1,710 that follow are concerned with the transition to politics. والحق أن هذه العبارة هي من كتاب "الأخلاق" بمثابة الختام الجميل للفقرات القليلة  
 8 توجد استدلالات لا قياسية، مثل "الحصان حيوان، وإن فرأس الحصان رأس حيوان فالواقع أن القياس الصحيح إن هو إلا ضرب من ضروب الاستنباط وليس فيه ما يجعله ذا  
 9 علم إلى "خالق" لكنك في هذه الحالة نفسها لابد أن تترك "الخالق نفسه" بغير تعليق؛ فالواقع أن نظرية الذريين أقرب إلى نظرية العلم الحديث من أية نظرية أخرى مما ذهب إ  
 10 نظرة إلى الحقيقة من وجهة واحدة، كالذي يقول عن اليونان إنهم يتسمون "بالرزانة فالواقع أن اليونان شهدت اتجاهين أحدهما عاطفي ديني صوفي يهتم بالحياة الآخرة؛ وال  
 11 الرخو" (يقصد نوسيفانيز) وأنتى قد استمعت إلى تعاليمه مع طائفة الشبان العربيين؛ فالحق أن ذلك الرجل قد كان صاحب سوء وله عادات لا تؤدي إلى الحكمة أبداً ولم "يعتر  
 12 1,858 therefore not needed for the expression of what we know. والواقع أن الجوهر" ما هو إلا وسيلة سهلة تعيننا على جمع الحوادث في مجموعات؛ فمذا  
 13 quite true nor, in a fundamental sense, quite sincere. 2,384 والواقع أن في الرواقية عنصرأ يدل على أنهم يصفون بالصرم ما لا يقع في متناولهم من  
 14 quite different from what we supposed it to be at the outset. 1,586 والواقع أن الأساس الحقيقي للتمييز أساس لغوي وهو مستمد من تركيب العبارة اللغوية  
 15 لا يولد مع ولادة الفظة الجزئية، كلا، ولا هو يفنى حين تموت تلك الفظة الجزئية، بل الواقع أن هذا المعنى العام لا يشغل حيزاً من مكان أو زمان إنه "أبدى" ذا - هو ال  
 16 الظاهر أن الرأي الأرجح هو أنه (أو الحركة المرتبطة باسمه) جاءت من كريت؛ ومن المؤكد أن التعاليم الأورفية تحتوي على كثير مما يظهر أن قد كانت جذوره الأولى في م  
 17 أن تكون المعرفة معرفة بالماهيات، وإن فيستحيل أن تكون الماهيات مجرد أسماء، ومن المؤكد أن العقل والرأي الصواب، يختلفان لأن أحدهما نتيجة لتعليم والثاني نتيجة إقن  
 18 ات ومواد، ولا يعزى الفرق بيننا وبينهم إلى تفوق فكري امتازت به طبائعتنا من دونهم؛ الحق أن أبناء الطبيعة أولئك يفتخرون أياً عبطه كلما سيطروا على موقف، اعترضهم  
 19 إن كون الاثنا عشري تتألف أوجهه من خماسيات، ومن كونه رمزاً للكون بمعنى من معانيه الحق أن هذا الموضوع شائق لكنه من العسير أن تجد معلومات كثيرة عنه مسجدة وبحيث  
 20 الأعظم من أرضهم يزرع بالري، ولذلك ينتج محصولين في العام... ولهذا كان من الثابت أن الهند لم تعرف المجاعة قط ولم يكن بها قحط عام في موارد الطعام اللازم ل

- 21 إن مخاوف العذاب الأبدى لا تفلح باله كما تفعل لأتباع المسيحية، وليس يتطرق إليه . شك في أنه سيحيا في الحياة الآخرة حياة سعيدة وترى سقراط الأفلاطوني في محاوره في "
- 22 تكونت على نسق جميل، للكائنات الإلهية العقلية؟" نعم هي نسخة لا أصل، ما في ذلك شك لكن تلك هي طبيعتها في الصميم؛ إنها يستحيل أن تكون في وقت واحد حرة وأخرى حرة؛ حقيقة؛
- 23 حيا بقوة لسمك... إن أوثان الآلهة كلها لا خير فيها، أنها لا تتطرق، لست في ذلك على شك لأني ناديتها بصوت. عال ماذا .. يجدي عليك أن ترضى، فاك أو تسبح
- 24 ه كلمتهم، ما دامت شواهد التاريخ لا تحسم في ذلك برأي قاطع؛ ومهما يكن من أمر، فلا شك في أنه اغتبط بما أبدته له مصر من مصانعة حين أطلقت عليه خليفة، الفراعنة وما أب أصحاب الخلود؛ إنه لو كان قد مارس الجدل على النحو الموصوف في محاوره "النفاع" فلا شك في أن عداوة الناس له تتضح علنها في غير، عسر فكل دجال في أثينا كان على
- 25 اد في المذهب الفيثاغوري، لكن أفلاطون حين يصل بفلسفته إلى هذه الذروة القصوى، فلا شك أنه يجعل النصر للنزعة التصوفية على العقل. 1. Plato's 291 doctrine of
- 26 قدم فيها إنسان مشوي، وفي ذلك قال رئيس برازيلي فيلسوف: "ما دمت قد قتلت عدوي، فلا شك أنه من الخير أن أكله بدل أن أتركه فيضيح خساراً لا يفيد منه. أجد ليس .. أسوأ ال
- 27 نفوسنا وانكماشها إذا ما ألقينا أنفسنا إزاء ضروب من السلوك تختلف عما ألفناه؛ فلا شك أننا نخس من قيمة هاتيك الشعوب الساذجة التي تستطيع أن تعلمنا أكثر أجداً من ا
- 28 أن لهما- فيما يظهر - القوة الإلهية في الإنسان، أو قل إنها يرمزان لتلك القوة فلا شك أن الشعبان في قصة عدن رمز جنسي يمثل العلاقة الجنسية باعتبارها أساس الشر كله
- 29 المؤرخون الوطنيون الذين دفعهم إخلاصهم لوطنهم أن يحدوا عن الصدق فيما روي، فلا شك أن هذه الأنباء، العجيبة أبناء "راجستان جوجر"، أن تكون ذات نزعة أسطورية تقربها
- 30 في بسط نظرية المثل، فيؤكد أن ثمت مثلاً للتشابه والعدالة والجمال والخير، لكنه في شك من أمر الإنسان أيكون له مثال أو لا يكون؛ ثم يرفض رفض المستنكر ما قيل من إمكان
- 31 ط سنة 399 ق.م؛ فقدت أثينا بعدد أهميتها السياسية، لكنها اكتسبت سيادة ثقافية لا شك فيها لبنت محتقة بها حتى كتب النصر للمسيحية 917 theof Something
- 32 الزراعة فقد بدأ تكاثر الناس تكاثراً أيد سيادة الإنسان على الأرض سيادة مكينة لا شك فيها. 513 wereAge Stone New the of men the Meanwhile
- 33 في تتناسخ الأرواح (407 ب) فالظاهر أن النفس تبقى بقاء الجسد "فيتبع ذلك تبعاً لا شك فيها أن النفس لا تتفصل عن الجسد (413 أ) لكنه يسرع بعد ذلك فيضيف أو" على
- 34 ديودورس" أن عدد سكانها في أهر أيامها بلغ ثلاثمائة ألف نسمة، ولكن هذه مبالغ لا شك فيها؛ وكانت كروتون" تقرب من "سيبارس" في حجمها؛ والمدينتان معاً كانتا تعتمدان
- 35 للعب بالألفاظ كما تلعب بالأشباح - تلك هي الأصول وسلسلة الأنساب التي يمكن بحق لا شك فيه أن تعزى إلى السوفسطاني الذي يتخذ حجة فيما يقول ترجمة (كورنورد 895 T.
- 36 دائية التي كان الزواج فيها أقرب شيء إلى الفوضى، زواجاً فردياً؛ [وصل] إنه إما لا شك فيه أن الشهوة الجسدية ليست هي التي دفعت الناس إلى نظام الزواج لأنك لا تجد في
- 37 تقتال قتال الأبطال لتقيم تشريعاً خلقياً قضت عليه الثورة الصناعية قضاء مبرماً لا شك فيه؛ فالعوامل الأرضية هي التي تسود الأمر والأخلاق توائم بين نفسها وبين ا
- 38 نهم بينهم وبين أنفسهم كانوا يخمنون غاية أبعد من ذلك عن الأهواء الشخصية، ومما لا شك فيه أن كثيرين منهم كانوا معنيين بالفلسفة عنانية لا عبار عليها؛ فلن رأيت أفلاط
- 39 أسبق عليه من فنه الأدبي ثوباً. لقد حضر أفلاطون المحاكمة، ومما يتضح لنا وضوحاً لا شك فيه أن ما أثبته أفلاطون في هذه المحاوره هو أقرب ما يكون لما وعته ذكرته مما
- 40 بوخندصر" (إرميا، 43، ص 5 وما بعدها) ولكن بينما أثرت مصر في أهل اليونان أثراً لا شك فيه لم يؤثر اليهود، فيهم بل لا نستطيع أن نفرض في إرميا سوى أنه شعر بالفزع إز
- 41 دياتين تدعان إلى مثل ما تدعو إليه الجانتيه والبوذيه من تكشف وتشاوم؛ فمما لا شك فيه أن الهند كانت قد خطت خطوات فيسيحة في سبيلها إلى الرقي المادي منذ استقر بها
- 42 لموت شر، فهو مخطئ، لأن الموت إما أن يكون نعاساً بغير أحلام وعندئذ يكون خيراً لا شك فيه وأما- أن يكون انتقالاً للروح إلى عالم آخر، وماذا يرض به إنساناً ثمة فرصة
- 43 كسوف المنطق الحديث، وتراهم يتشبهون تشبهاً عجبياً بمنطق قد نسخته الجديد نسخاً لا شك فيه كما انتسخ الفلك البطليموسي سواء، بسواء وذلك يجعل من العسير علينا أن ننصف
- 44 لكنها ليست أفضل أنواع الخير؛ وهو يرفض الرأي الأول على أساس أن الأمم شر لا شك فيه وإن فلا بد أن تكون اللذخيراً وهو ، يقول بحق إنه من فارغ الكلام أن نقول
- 45 ابها من اعتناق الرأي الذي تراح له نفوسهم في أي موضوع يعرض لهم؛ ذلك لأنه مما لا شك فيه أن أي مذهب متسق الأجزاء من الوجهة المنطقية يكون على- الأقل في ناحيتهن
- 46 لا of social and economic conditions in the cities as follows: 2,334 شك في أن عصر الأنطونيين كان أفضل جداً من أي عصر جاء بعد ذلك حتى عهد النهضة
- 47 من أصل يوناني، لكن الثانية التي تنتهي باعتزال مناندر عرشه واعتناقه البوذيه، لا شك في أنها لم تستمد من أصل يوناني. 2, Buddhism, this at a was time,
- 48 سنة 1891 وعظمة الفك التي وجدت قرب هيلبرج سنة 1907؛ وأقدم القواقع التي لا شك في أنها بشرية وجدت في "نياندرتال" بالقرب من دسلدورف بألمانيا سنة 1857 وتاريخ
- 49 ي يومنا هذا في جبال الهيمالايا، يزعمون أنهم من سلالة ولن تجد في الأبطال الذين لا شك في حقيقة وجودهم التاريخي بطلاً كان كما كان الإسكندر فرصة مواتية كل المواتة
- 50 إنه لا 1,932. only observation could decide whether they were so. شك في أن كتاب "المبادئ" لإقليدس من أعظم ما كتب في العالم كله من كتب وهو من أكمل
- 51 وإنه لتروى عن بروتاجوراس قصة لا 896. for recovery of his fee. شك في أنها موضع للريبة إلا أنها تصور علاقة السوفسطائيين بمحاكم القضاء في عقول ا
- 52 طفل؛ وعلم نفسك في حياتك العقلية أن تتأمل اللذات أكثر مما تتأمل الآلام؛ إنه لا شك في أن الألم الجشائي شر، عظيم لكنه لو كان حاداً كان قصيراً أما ، إذا طال فيمكن
- 53 خطيئة؟ فجعلها بذلك عنصراً من عناصر التشريعات الخلقية في كل المدنيات العالية؛ لا شك أنها، الملكية حين قام بين لناس، نظامها هي التي أدت إلى هذا التحول؛ فالعفة الحج
- 54 تمثالاً كبيراً معدنياً أحوف لإله مكسيكي قديم، فوجدنا فيه رفلة كائنات بشرية، لا شك أنها ماتت بالحرق قرباً بالله، ولكننا نسمع عن ملخ" الذي "كان الفينيقيون والقرط
- 55 لكاً يرتفع كصيرير النشار في نعمات الحياة الهندية التي تسودها استكانة التسليم؛ لا شك أن الشكاك كانوا كثيرين حينما كانت الهند، غنية لأن الإنسانية تزادت شكاً في آ
- 56 م؛ لأدك قد تجد حالات تدل على غير ذلك، فقد كان لليهود والفرس والبوذيين ديانات لا شك إطلاقاً في أنها كانت أسى من العقيدة الشائعة بين اليونان في تعدد الآلهة ولو
- 57 إضافة هامة حين أضافوا الأحرف المتحركة، بعد أن كانت كل الحروف ساكنة، وليس من شك في أن اكتشاف هذه الطريقة النافعة في الكتابة هو الذي سارع في نهوض المدنية الي
- 58 ذلك بالمستحيل- وإنه ظفر هناك بكثير من حكمته، ومهما يكن من أمر ذلك، فليس من شك في أنه ألقى روسايه آخر الأمر في كروتون في جنوبي إيطاليا 393 GreekThe
- 59 لقد أخطأ اليونان خطأ فاحشاً حين أحسوا شعور السيادة على الشعوب البربرية، ولا 986 شك في أن أرسطو قد عبر عن فكرتهم العملة في ذلك حين قال إن أجناس الشمال مليئة
- 60 به، أو مع الحيوية التي تنشئ عن مصادر الثروة الغزيرة والأرض الفسيحة الأرجاء؛ ولا شك في أن مناخنا سيكون لنا في نهاية الأمر راعاً. 1, 837 XX CHAPTER 1, 8
- 61 فتتحرف هذه هنا وهناك كما تتحرف كرات البلياردو حين يخطب بعضها بعضاً؛ ولا شك في أن هذا هو الرأي الذي أخذ به، أبيقور وأبيقور وإنما أقام آراءه في معظم نواحيه
- 62 صدق ليس هو الحسنة الوحيدة التي توصف بها ميتافيزيقا معينة، إذ يكون لها جمال؛ ولا شك في أنك واجد هذه الحسنة في أفلاطون؛ فله فقرات تذكر القارئ بالمقطوعات الأخيرة م
- 63 بحيث أغضبت المحكمة، فحكمت عليه بالموت بأغلبية أكثر من الأغلبية التي أدانته؛ ولا شك في أنه توقع هذه النتيجة ووضح أنه لم تكن به رغبة في اجتناب عقوبة الموت بتساه
- 64 بكثرة، والتي تطوع يده في تشكيلها، والتي يسهل تجفيفها في النار أو في الشمس؛ ولا شك في أن الإنسان قد لبث آلاف السنين يحفظ طعامه وشرابه في أنية طبيعية يكفه إلى ج
- 65 حكم عناء لا ضرورة له، وهو لا يفري الآلهة أبداً، لأنهم يحيون حياة نعيم كامل؛ ولا شك في أن الكهانة والعرافة وسائر الأفعال التي من هذا القبيل إن هي إلا خرافة خالص
- 66 أة حكومته، وأن يقيم بناء تلك الحكومة على أساس من قوانين يصدرها مجلس الشيوخ، ولا شك في أن مهادنة ذلك المجلس له كانت صادرة إلى حد كبير عن غير، إخلاص لكنتك إذا
- 67 ت، بوجه من الوجه، ذلك لأن بذورها الأولى على الأقل موجودة في كتب "يوبانثاد" ولا شك في أن للمرحية بداية أقدم من هذه الكتب، المقدسة بداية أكثر فاعلية من تلك وأع
- 68 البلاد الجنوبية والشرقية طلباً للمعرفة؛ ويجوز أن قد قضى زمناً طويلاً في مصر، ولا شك في أنه زار، فارس وبعثت عاد إلى أديرا حيث أقام؛ ويقول عنه زلر "Zeller إنه":
- 69 نعم ولا 888. To be sure he is. 888 ليس الكلب كلبك؟ 886 887 he not yours? شك في ذلك 889 Then yours is he and father, a is he
- 70 موزها بعد؛ وكان هؤلاء الناس مسالمين في ديارهم، لا يقيمون الأسوار حول مدنهم، ولا شك أنهم كانوا يحتمون بقوتهم البحرية. 99 theof destruction the Before
- 71 متهن قد حصلن على درجات جامعية واشتغلن طبيبات أو محاميات أو معلمات، ولا شك أنه لا يمضي طويل وقت حتى ينقلب الوضع ويصير زمام الحكم بيد النساء؛ وأسنا على
- 72 المرحلة الأولى من الفكر اليوناني؛ ولقد دام حتى اليوم الحاضر في صور مختلفة، ولا شك أنه سيومد مدى قرون طوال في مستقبل الأيام. 57 partyeach that clear is It
- 73 بحث عن شيء يتصف بالدولم، هو من أعقق الفرائز التي تؤدي بالإنسان إلى الفلسفة؛ ولا شك أنه مشتق من حب الإنسان لداره ورغبته في مأوى يسكن إليه من، الخطر ولذا نرى هذا
- 74 على بداية مبدأ جديد كل الجدة فيما يختص بالنظر إلى الإنسان وعلاقاته بالعالم، ولا شك أننا نخطئ لو أننا عزونا للتراقيين أنفسهم أية نظرة تنصف بالسمو الرفيع؛ لكننا م
- 75

N Concordance

- ولا 198 and belongs to the history, not to the origins, of civilization. **شك** أن تعدد الزوجات لاعم حاجة للمجتمع البدائي في ذلك الصدد أتم ملاءمة لأن النساء 76  
تعدر معه على كل ما لدينا من قوانين وتربية وأخلاق ودين أن تزيلها إزالة تامة؛ ولا **شك** أن -ليعضها حتى في يومنا -هذا قيمة في حفظ البقاء الحيوان يتختم نفساطعاً لأ 77  
تطاعه أن يعيش على قليل جداً من المال، لو أنه حصر حاجاته في الحد الأدنى لها؛ ولا **شك** أن هذا رأي صواب؛ لكنه إلى جانب هذا يرى أن الفيلسوف لا بد له أن يعنى بالعمل 78  
تدل على السندانية بصفة عامة، ثم بالطبع ليس لديهم كلمة تدل على الشجرة عامة؛ ولا **شك** أن أجيالاً من الناس تعاقبت قبل أن يستطيع الإنسان أن ينتهي من اسم العلم إلى ال 79  
الحديث فيقومون أساساً آخر من أسس الحضارة، وهو استئناس الحيوان وتربيته؛ ولا **شك** أن قد استغرق هذا العمل حيناً طويلاً من الدهر قد تكون بدايته أسبق تاريخاً من ال 80  
يجوز أن يكون الأدب قد بدأ حين بدأ تدوين هذا المحفوظ وتدوين الأغاني الشعبية؛ ولا **شك** أن اختراع الكتابة قد صادف معارضة طويلة من قبل رجال الدين على اعتبار أنها في 81  
ضرورة أو الفخر، وهو اعتقاد جاء معارضاً للمعتقد الشائعة عندئذ في سيادة الحظ، ولا **شك** أن معظم الناس آمنوا بالقدر والحظ ولم، يلاحظوا أبداً ما في ذلك من تناقض 82  
يصف لنا "آلاف الشعراء" في بلاط "أكبر"؛ وكان منهم مئات في صغرى العواصم، ولا **شك** أن كل بيت كان يحتوي منهم على عشرات ومن أقدم الشعراء وأعظمهم إيهار تريهاري" 83  
أ، سيجعل من المرأة ودية للأمر كذلك، لأن الطبيعة الأساسية في كليهما واحدة". ولا **شك** أن هنالك فروقاً بين الرجال والنساء لكن هذه الفروق لا شأن لها بالسياسة فبعض 84  
شين، ويشير إلى أنه هو نفسه لم يبدأ معرفة شيء عنه إلا في وقت متأخر من حياته؛ ولا **شك** أن قد كان للموضوع أثر خطير في الفلسفة الفيثاغورية. 1 923 of One 85  
ولا 560 God, no doubt, is the embodiment of cosmic justice. 559 **شك** أن الله هو تجسيد العدالة الكونية The doctrine is everything that 561  
سه ونفاذ بصيرته؛ ويمكن تأخره وعفقه، ويمكن ضعفه في القتال وبراعته في الفنون؛ ولا **شك** أن مناخ بلاده قد أثر في عقيدته الدينية وتعاون كلاهما على إضعافه؛ ولهذا استسلم 87

**'Explicitly objective' modal constructions denoting certainty in Mahmoud's non-translations (file: NTMExplicitObjective)**

N Concordance

- لك أن تجعل الإدراك الحسي وسيلة مأمونة في تبليغك عما هو قائم في العالم الخارجي؟ **والحق أن** الإنسان فيما - يبدو يجيز - لنفسه في حالات كثيرة من حياته العقلية أن يقف 1  
أعني به اللغة بصفة عامة، فلا شأن لها بأية لغة حقيقية، ولا بالحياة أو المجتمع **والحق أن** كـ"رنا" يفرق منذ بداية بحثه السمانطقي بين ما يسميه بالسمانطيقا" الوصف 2  
جعل لله قدرة على خلق العلاقات الرياضية في صورة غير صورتها الراهنة التي اختارها؛ **والحق أن** مثل هذا الموقف لو حللناه انتهى بنا إلى نتيجة هي نفسها النتيجة التي أرا 3  
وغيرها لتعلم أن مجال البحث عند الفلاسفة اليوم قد أوشك أن يكون كله تحليلاً **فالحق أن** ليست" جميع المشكلات الفلسفية إلا تحليلات لتراكيب لغوية فإذا . كانت ال 4  
م قد تحول إلى فكرة فليس هو عندي بالشئ المادي مهما دلت ظواهر الأمر على غير ذلك **فالحق أن** الفلسفة الحديثة كلها تدور حول هذه المشكلة: وهي إذا كان الإنسان عقلاً و 5  
ي أمدا أطول بكثير جداً [لما لبثته الرياضية] حتى بدأ سيره في الطريق السوية للعلم؛ **فالحق أن** العلم الطبيعي لم يقض في هذه الطريق العلمية إلا قرناً ونصف قرن وكان ذلك 6  
نا ما دام الأصل الذي هي متصلة به جزءاً من المعرفة معترفاً بصوابه؛ فمثلاً: هل من **الحق أن** يقال إن بروتس قتل قيصر؟ الجواب: هو نعم إن هذا الحق قول لأنه مشتق من العب 7  
ا يتكرونها للذقة الفلسفية وحدها، بل يتكرونها كذلك لما يقرره للعلم بوظائف الأعضاء؛ **الحق أن** الشكاك متطرفون في ناحية والحديسين متطرفون في الناحية الأخرى أولئك يقفون 8  
كالرياضة مثلاً - حتى ينحسم بمنهج ذلك التفكير. وإن فقيم يختلف هذان المذهبان؟ - **الحق أن** كلا منهما هو طريقة للنظر إلى "المعرفة" وقد ينظر إلى الأمر الواحد بعدة طر 9  
حليل، هذه التي جعلها - وجعلها معه معظم الفلاسفة المعاصرين - محور الفلسفة كلها؟ **الحق أن** الفلسفة التحليلية ليست ودية اليوم ولا الأمس القريب كما - تمننا لك القول 10  
تطيع من كتوى بالنار أن يصف لمن لم تصادفه هذه الخبرة كيف تكون لسعتها على الجلد؛ **الحق أن** خبرة كلها كالشوق والصباغة اللذين قال عنهما الشاعر العربي إنهما مس 11  
أ. كذلك، أما قولي "القلم أسود" فوحدة فكرية لأنه تعبير عن حكم قد يصيب وقد يخطئ **الحق أن** هذه كانت نقطة ضعف ظاهرة في تحليل التجريبيين للمعرفة فكانت بالتالي هدفاً 12  
ثم بغيض، والزهر يفتتح ثم يذبل، وكل حي صائر إلى موت؛ هذه كلها ضروب من التغيير لا **شك** في حدوثها فقبل أن نسأل، عنها وجب أن نسأل هما: وراءها فما العنصر أو العناصر 13  
ة التغيير هنا وحالة التغيير هناك، سأل هؤلاء الأولون قائلين: ما الذي يتغير؟ إنه لا **شك** فيما تتبنا به حواسنا من حالات التغيير في هذا الشيء أو ذلك فالشمس تشرق ثم تغر 14  
غير المحدودة الأعضاء، فإن مثل هذه المقابلة فيها محال أن تكون كاملة وقاطعة. ولا **شك** أن هذه الوجهة من النظر تستتبع نتائج خطيرة في التفكير، العلمي لأنك إذا لم تجز 15  
بعضها عن بعض، لكل جزء منها اسم خاص به [هي أسماء أحرف الهجاء]... وإن فلا **شك** أبداً في أن بعض الحقائق الواقعة يمكن تحليله إلى أجزاءه فالتحليل . يمكن بل ه 16  
بل يستولده؛ وهو بالطبع لا يبيح لنفسه أن يستولد من النتائج ما يمكن أن يكون موضع **شك** بل لا بد له من الوصول إلى أحكام يقينية وهو لا محالة واصل إليها ما دام قد أخ 17  
صل أرسطو شروطه قواعد؛ إن بين أيديهم كتاباً أو كتباً لا يجوز عندهم أن تكون موضع **شك** ولا ريبية وكل ما يطلب منهم هو إخراج ما يمكن إخراجها من نتائج كامنة في نصوص 18  
أخذ "مور" في ذكر أشياء أدرك وجودها بالفهم المشترك" إدراكاً لا يجوز أن يكون موضع **شك** فمن العبث والباطل أن تلتمس الفلسفة إقامة البرهان على أن معرفتنا بأمثال هذه 19  
لها أن تكون عبارة صادقة. ليس صدق العبارات الآتية عن طريق "الفهم المشترك" موضع **شك** أو بحث في رأي "مور" وكل ، ما قد تحتاجه هو التحليل الذي يوضحها ويرز، عناصرها 20  
وأول ما تعني به فلسفة ديوي من أهداف هو مشكلات الديمقراطية الأمريكية". وليس من **شك** في أن أول حجر يوضع في بناء الديمقراطية هو التربية التي تؤدي إلى ذلك ومن ثم ك 21  
سفر، فلبث ينتقل في ربوع أوروبا يحاضر ويخالط الناس فيجذبهم بحديثه وخفة روحه، ولا **شك** أن شيوع الفكرة الجديدة مرهون إلى حد كبير بشخصية قائلها فيها هو ذا زميله "بيرس" 22  
ليح، وسنحلل لك فيما يلي هذه الكلمات وأمثالها لنبين أنها رموز ناقصة ما في ذلك .. **شك** أي أن الكلمة منها ليست كقيلة بوجود مسماهما إذ قد يستخدمها الناس استخداماً يو 23  
العقلية، وامتزاجهم مع سائر عباد الله في ميادين العمل نوعاً من الديمقراطية، فلا **شك** أن الفلسفة البراجماتية على - هذا الاعتبار تصبح - انعكاساً للديمقراطية السياسي 24  
من استطاع أن ينسج عن ذاته ليري أحداثها وخبراتها كأنما هو ينظر إلى مسرح، وهل من **شك** في أنني مهما انتجت في مشاعري فلا زال أحس بين جنبي جزءاً مني يقف موقف 25  
لمثالي، ولبث الأمر كذلك حتى أوشك أن يكون هو الفلسفة القائمة بلا منازع. وليس من **شك** في أن الفلسفة الوضعية وهي - فلسفة تبدأ سيرها من الحقائق الواقعة المحصنة قد - و 26  
دته بالحس مما يطرأ على الأجسام في مجالها "اللاذني" - فماذا يكون موقفك إزاءه؟ لا **شك** أنك ستقف من كلامه موقفك من الكلام الذي يتخذ صورة الكلام وليس منه إن - كلامه ف 27  
إن "جفرسن" لا يريد بهذا كله أن يدعي بأن الناس متساوون في قدراتهم العقلية، إذ لا **شك** أنهم في ذلك، يتفاوتون لكن علينا أن نهيئ أمام الجميع فرصاً متساوية في التعليم 28  
مقدمة هذا عصر يسوده العلم، ليس في ذلك من **شك**؛ فما أحسب أن تاريخ الفكر في اتصال سيره وتتابع حلقاته قد شهد فجوة بين مرحلتها 29

## Concordance of the conjunction 'amma in Abu Hadid's translation (file: TTHamma)

### N Concordance

- 1 A.H. 21: 'Amr also marched into Africa (Barca) in A.H. 21! 1,512 (خلدون فإنه : ذكر أن عمراً استأذن في فتح مصر عقب فتح بيت المقدس وأن ذلك  
مصر كان في ذلك العام نفسه. ويذكر الواقدي أن فتح الإسكندرية كان في السنة نفسها أما أبو معشر فيذكر أنه كان في سنة 25 للهجرة وأما سيف فإنه يذكر أن مصر والإسكندرية  
لاغير الذي يشق المدينة طولاً طريقاً واسعاً فسبحاً، فكان فيه ما يتسع لحشد الجيش أما اسم باب"أون فلا يفسره"روتندج" ولا يجد الناظر إليه لأول مرة أي شبه بينه  
" فاجتمع عند ذلك الموقف بأصحابه فقالوا 714 conjecture what lies behind. أما الأمر الأول فلا نجيب إليه أبداً فلن نترك دين المسيح إلى دين لا نعرفه وبذلك  
نه وبين الملك شرع كريسبوس يدير لحميه ثورة ودعا هرقل حاكم إفريقية لينفذ ما دبره أما الحقيقة فهي أن هرقل كان يدير أمر ثورة لم يكن فيها صادراً عن أمر (كريسبوس) و  
لك لو جردت مما بها كنيسة القبر المقدس وسواها من البيع العظمى التي بناها قسطنطين أما الصليب المقدس وكان قد دفن في الأرض بغطائه الذهبي ذي الجواهر فأخرج مهلولاً  
7 or at least that the fortress should not be surrendered. 718 أما الموقف فإنه ما زال رأيه من الإذعان والتسليم للعرب مستقراً في قلبه وكان مشى  
رع إن (هليلوبولس) المقصودة هي التي بالشام وليست هي المدينة القديمة الشهيرة بمصر أما المؤرخ (جبون) فإنه يعتمد على ما جاء في كتاب (فيدريونوس) ويقول إن (فلينيكوس) ك  
كان ذلك أمراً طبيعياً في رجل مثله كان له عقل راجح يحكمه مزاج غلبت عليه الأعصاب أما الناس فقد رأوا منه على الأقران ينضو عن نفسه الضعف والخمول كما تنضو الأفع  
ولعل مفاتيح الإسكندرية قد بعثت إلى كسرى في أول سنة 284 618 of his days. أما أهلها فقد قتل منهم كثيرون عند أول فتح المدينة ولكن الفرس أبقوا على عدد كبير  
في إرقيها. وإنه من أشق الأمور أن تنتهي إلى نهاية في أمر يقصر فنتهمه أو نبرته أما (بولوتارك) فلم يكن به شك في الأمر إذ قال ولما رأى أسطوله يقع في يد عدوه اضطر  
بن أراد أن يبحث بحثاً جديداً من هذا النوع وجب عليه أن يعتمد على المراجع الأصلية أما تلك المراجع الفلويانتي منها مخيب للظن والأمل فمنها كتاب تيوفانز وقد كتبه ال  
ذلك بعد أن طال إطلابها عليه، فلما بلغه نبأ مجيئها عاد أراجعه بالمسلمين ليلقوا أما (تيدودور) فإنه جاء كذلك إلى الشمال مع جوده إلى حصن (بابليون) وقد اجتمع به ا  
14 lofty and powerful fortifications which guarded the Great City2. 134 أما (مكاروني) فلا يستطيع الإنسان أن يذكر اسماً شبيهاً في كتاب، آخر ولكننا إذا عل  
تتويبه آخر، ثم قطع رأسه بعد ذلك ووضع على قضيب وعرض في أكبر طرق المدينة أما سائر جسمه فقد سحب على الأرض إلى ميدان سباق الخيل ثم إلى سوق الثيران وأحرقت  
تزين الكنائس والمساجد، وهي اليوم مفخرة المتاحف التي تجمع آثار العصور الوسطى أما صناعة الخزف فلا تعرف على وجه البت في أي وقت بدأ أمرها في الطهور ولكن ذلك  
دخل أرض مصر فليس على بركة الله، ووعده أن يدعو الله له بالنصر وأن يرسل الأمداد أما عمرو فقد بدأ أمره ولم يكن بالرجل الذي ينقض ما بدأه فيه وعرف أن ذلك الكتا  
وأصبح أمرها مخوفاً مضطرباً، منذ ينس الناس من رجوع الأمر إلى الدولة البيزنطية أما فلنتين وجيشه الذي كان يملأ فمه بذكره فلم يغن عن مصر شيئاً ولم يستطع أن يخطو  
فة أخرى ذكرها (سعيد بن بطريق) ألا وهي أنه لا يعبا بما يرتكب في سبيل إتمام قصده أما (فوكلس) فكان في مثل قامته ولكن هذا كل ما كان بينهما من. الشبه فقد كانت صورته  
20 the cloistered court, entered the door of the Caesarian. 822 أما قيرس فإنه عمد قبل أن تصحو المدينة ويذيع بين أهلها نبأ مقدمه فذهب سرا مع ت  
فأحرق السفن التي في الميناء وقيل إن النار امتدت من هناك وأحترقت المكتبة فأفتتها أما قيرس نفسه وذلك- إذا كان هو كاتب وصف ذلك - الحادث فإنه لا يشير إلى شيء من  
22 قلق لتاريخية وتحروا في ذكره الدقة العظيمة. فلا شك في أن المستلثين اللتين كانتا أما كنيسة (القيسريون) عند دخول عمرو في الإسكندرية كانت على قاعدتين على هيئة  
23 the extravagant pretensions of an unknown Arabian chieftain. 440 أما ما كان من أمر هرقل فلما ندرى ما كان يدور بنفسه إذ هو خارج من مواكب الإحتفال  
24 at the same time absolute independence of Constantiople. 804 أما ما كان يجول في قرارة نفس ذلك البطريق من مختلف النزعات فأمر لا يصل إليه  
25 us. So make your choice.' 712 أما ما تخوفنا به من جمع الروم وعددهم وكثرتهم وأنا لا نقوى، عليهم فلعمري ما كان ه  
26 حسبنا هذا القول لنذل به على ما كانت مصر في ذلك العصر من قلة السلام في داخلها 6 أما يزعم الزاعمون من أنها كانت بمنجاة من غزوات الأجانب وإغاراتهم فيكنفي لإظهار  
27 اعبيهم، فإن قول حنا النقيوسي في هذا الصدد يكفي وحده لهدم هذا الرأي وإظهار فساد أما متأخرو المؤرخين من العرب وهم الذين يأخذون بهذا الرأي فيبين: أمرين إما أن يكون  
28 known as Constans II, in association with Heraclonas. 800 أما مرتين فقد اتخذت موت قسطنطين ذريعة توسلت بها إلى المياعة لأبناها (هرقلولس)  
29 نقيوس) واسمه (قيرس) وأسقف القيوم (فكتور)، ولا شك أن عواهم انتقلت إلى سواهم) أما من لم يستطع الهرب من الناس والخروج إلى الصحراء وكان مع ذلك غيرراض عن  
30 الخلف. فكان لأي غاز عقد العزم على غزوها أن يعتمد على أحد تلك الأحزاب التي بها (أنيقتلس) فقد أعانها أن (فوكلس) كان كريهاً عند الناس كراهة لا شك فيها ذلك لأن  
31 ديسمبر سنة 640)، وينقل عن ابن عبد الحكم أن حصار بابليون بقي سبعة أشهر 21 أما هو فيذكر أن فتح مصر ولعله) يقصد بها مدينة (مصر) كان في أول المحرم سنة 20  
32 ول أمره توفيقاً، فقد أساء هو بياته وإيضاحه، وأساء الناس فهمه وتلقوه لقاء سيئاً فأما أتباع المذهب الملكاني فقد رأى كثير منهم أن المذهب الجديد نقض تام لمذهب خلقي  
33 يلمنح سقوطها في يد عدوه. فقسم أسطوله إلى قسمين لكي يصل إلى تحقيق غرضه فأما أحدهما فإنه سار في الفرع الأكبر الشرقي، للنبيل وأما الثاني فقد سار في الفرع  
34 على قيد الحياة في وقت فتح العرب. وثانيهما هل كانت المكتبة باقية إلى ذلك الوقت (فأما الأمر الأول فإنه أمر مقرر لا يكاد يكون فيه شك فإن حنا لم يكن حيا في عام 6  
35 in 636, and so never saw the enslavement of her country. 436 أما أمراء العرب فقد رد اثنان منهم رداً حسناً وأسلما وهما أمير (اليمامة) وأمير  
36 ولم يقع يوم 8 كيهك حوالي هذا العصر في يوم أحد إلا في سنة 684 وسنة 690 فأما سنة 684 فإنه من المحال أن تكون هي المقصودة وعلى ذلك فإن إسحق قد احتفل  
37 (الفضة وجعل كله غنيمة وأسر عدد عظيم من الناس كان من بينهم البطريق (زكرياس) فأما صندوق الصليب المقدس والبطريق فأرسل هديتين إلى مارية زوج بكسرى وأما سائر  
38 بغلة عرفت في بلاد العرب، وكذلك كان بين ما أهدى حمار اسمه (نور) مقدار من المال فأما (مارية) فقد أسلمت وتزوجها النبي عليه الصلاة والسلام وأحبها وماتت سنة 636 فل  
39 قس كان حاكم مصر وأنه كان قبطياً. ولكن يلوح لنا أنه كان يشك في حقيقته التاريخية وأما (De) (Geoje) في كتاب "Egypte" Van Mokaukis في كتاب "Etudes"  
40 أن تاريخ ولاية بنيامين كان في شهر يناير سنة 623 برهان قوي لا يكاد شيء يقف له (أما Quien) (Le) فإنه يتبع تاريخ سلويزس إذ يقول إن ولاية أندرونيكوس كانت من سنة  
41 1,634 Ibn Khallikān gives 'Amr's age as ninety, following Wakidī. أما ابن خلكان فيذكر أن سن عمرو بن العاص كانت تسعين سنة وقد روي ذلك عن  
42 يملك الإسكندرية وهي القاعدة الوحيدة التي كان يمكن أن تبدأ منها مثل هذه الغزوة وأما ابن الأثير فإنه يورد قاطعاً في ذلك التاريخ فيجعل تلك الغزوة في سنة 22  
43 الفتح حتى إنه ليخيل إلينا أن القضاء جرى بأن يلقي أخبار الفتح في مجاهل النسيان وأما ابن خلكان فقد كان صديقاً لابن الأثير وخلف كتاباً في ترجم الأعيان وقد نقل  
44 (بروكس) يجعل فتح الإسكندرية في سنة 20 للهجرة (ديسمبر 640-ديسمبر 641) وأما أبو الفرج فإنه لا يذكر شيئاً إلا ما ذكره عن القصة لمعرفة قصة إحراق مكتبة  
45 Heraclius' viceroy, 'Al Mukaukas,' as he is wrongly styled. 1,344 أما احتلال الفرس لمصر مدة عشر سنوات فقد ذهب (جلزر) إلى أن تلك المدة انتهت سنة  
46 فذه. فإذا كان قد علم بذلك فلا بد أنه قد غير رأيه وأصبح من أشياع الصلح مع العرب وأما إذا كان غير عالم بذلك فمن أعجب الأمور أن يسارع إلى الموافقة على أمر لا يمكن  
47 ي الشام يمتون على المدائن والناس في أثناء الحرب كلها إذا هم سلموا إليهم أمناً وإذا كانت مقاومة فقد كانت عادتهم أن ينهبوا ما فتحوه، عنوة فيسلبوا منه كل ما  
48 القباب وأعالى الجدران يزينة زخرف بديع من فسيفساء الذهب والألوان، وتحليها الصور وأما أسفل الجدران فقد كان يغطيها إفريز من المرمر وكذلك كانت الأرض وكان المرمر  
49 إن اسم الموقف هو جورج بن مينا (2) 1,434 = denotes a second name = أما اسم ابن "تقريب فإنه تسمية أخرى (65)\* 1. ofwas Mukaukas The 3.435  
50 كتس لا تزال قائمة يرجع وضع أساسها وإن لم يكن بناؤها إلى زمن الدولة الرومانية وأما أسوار حصن بابليون فقد كانت لا تزال قائمة منذ عشرين عاماً وكاد ، بناؤها عند ذ  
51 بوا إلى الجبال والكهوف أو أروا إلى الصحراء أو لادوا بالأديرة الحصينة في الصعيد وأما أقباط مصر السفلى وبابليون والإسكندرية فقد اضطروا إلى الدخول في مذهب الدولة  
52 له أو لعلم على الأقل استنصفا ما كان للكنائس الملكانية الطريفة من أوقاف وأرزاق وأما الأبنية الأهلية فقد لقيت من الفرس رفقاً لم يرفقوا مثله في مكان، آخر فقد قدم  
53 من لذهب مساميرها من الفضة، أو صفائح من الفضة عليها مسامير كبيرة من الذهب وأما الأبواب التي كانت تقضي إلى المحاريب الثلاثة فقد كانت تغطيها صفائح كبيرة من  
54 ثن: أحدهما فتح بالقوة، فإن الزبير علاه وكان ذلك سبباً في تخذيل الروم وتسليمهم وأما الآخر فإن الفتح لم يكن كله عنوة بل إن حملة الزبير إنما أدت إلى أن يسلم أهل  
55 الإمبراطوري في الإسكندرية مع أنه كان شخصاً آخر وله عمل غير عمل الموقف وأما الأمتاذ (Karabecek) في مقاله "Der Aegypten" Von Mokaukis

- 56 (أن أتريب لا يصح أن تعد "على الحدود الشرقية لمصر". كما تستلزمه حجة المستر (ملن) وأما الأستاذ استانتلي لين بول في كتابه *Mid.the in (Egypt) Ages* صفحة 5 هامش 2
- 57 هم، فإنهم لم يعرفوا الاستقلال القومي قط، ولعلمهم لم يحملوا يوماً بمثل ذلك الأمل وأما الاستقلال في أمر الدين فقد ناضلوا من أجله، وجاهدوا في سبيله لم يثنوا عن ذلك
- 58 الم. عتاً، وأرسل كلمة يقصد بها نشر السلام فلم يؤدها الرسول أو لم يسمع بها الناس وأما الاضطهاد فلا شك في أنه قد وافق عليه، وأقره ولكنه قد يكون أقره بعد أن لم يجد
- 59 كان كذلك لأن العرب زادوا الجزية المفروضة عليهم، ولكن ذلك زعم لا يقوم على برهان وأما الإمبراطور فلا نجد له مبرراً ولا عنه دفاعاً فقد، قبل العهد وجعل عليه، خاتمه
- 60 [في نفسه. [ووصل] (6) ألا يوالي أعداء الإسلام ولا ينصروا ولا يكرم أغنيائهم. [ووصل] وأما الأمور التي يتبع فيها شرط العقد: فهي [ووصل] (1) أن يلبس أهل الذمة لباساً يمي
- 61 بوكانت ثلاثة من هذه الأبراج الأربعة التي إلى الجنوب لا تزال ظاهرة إلى عهد قريب وأما الآن فإن أحدها قد تهدم واندثر ولم يبق إلا اثنتان ونستطيع أن نرى بينهما البنا
- 62 " أن يقول إن كتاب حنا قد داخله شيء من الخطأ في ذلك الموضوع ثم يقول في ختام حجته وأما البيت في مسألة عودة قبرس وأنها كانت قبل عيد الفصح من عام 641 فأمر يجب أن
- 63 should have reproduced such a Greek form so nearly. 1,462 وأما البحث في معنى لفظ المقوقس واشتقاقه فأصعب وأعسر فقد جاء في المراجع المتأخرة
- 64 1,324 For the Coptic Patriarchs I give the following dates: — 1,323 وأما البطارقة القبط فنرى أن تواريخهم كما يلي: 1,325 (1) Anastasius from .
- 65 And for the Melkite Patriarchs: — 1,332 إلى 3 يناير سنة 662. 1,331 وأما البطارقة الملكانيون فتاريخهم كما يلي: 1,333 (1) Theodore, killed 609.in
- 66 الروم. ولقد فرح ظلماً في آخر الأمر بأن أبيض له أن يبقى في مصر، وأن يدفع الجزية وأما البلاد الأخرى التي ساعدت الروم في ثورة منويل فكان أكثرها ما قاوم العرب في ا
- 67 (2) The other explanation is as follows: — 1,471 (2) (79\*) وأما التفسير الثاني فهو كما يلي: [فصل] 1, 473 In Cange's Du will Glossary s
- 68 لم يكذب مسيحياً أدى منذ بضع سنين، ولكن لم يبق منها اليوم إلا قطع من جانبيين اثنين وأما الثالث فقد شوه ومسح مسحاً وكان . سمك أسواره ثمانية عشر قدماً وكان . بناؤها من
- 69 كان مرابح الخراج من قبل هرقل وهو يكاد في ذلك يتفق في النص مع وثيقة أميلنو وأما الثالث مكن فقد كان مسيحياً ويجوز أنه كان قبطياً ولكنه مؤرخ متأخر وليس له ق
- 70 ، أميلنو: أحدهم أبو الفرج لم يكن قبطياً البتة ولم يكن كذلك مصرياً بل كان سورياً وأما الثاني فهو سعيد بن بطريق ولم يكن قبطياً بل كان بطريقاً قبطياً مع أنه لا ي
- 71 سمين لكي يصل إلى تحقيق غرضه، فأما أحدهما فإنه سار في الفرع الأكبر الشرقي للنبيل وأما الثاني فقد سار في الفرع (البولوزي) وجاءت ، الفرسان معقبة في أثره من البر وكا
- 72 م تتلف عند ذلك كان ضياعاً فيما بعد في وقت لا يقل عن أربعين عاماً قبل فتح العرب وأما الثانية وهي مكتبة السرابيوم فيما أن تكون قد نقلت من المعبد قبل عام 391 وإ
- 73 ب العظيم القديم الذي كشف مما كان علاه من الأقدار والأثرية إلى نحو ثلاثين قدماً وأما الجانب الغربي فلم تكن به، بروج ونستطيع أن ندرك علة ذلك متى عرفنا أنه في وقت
- 74 .، ولعل هذه الحادثة لم تقع عند ذلك بل كانت قبل ذلك في حياة الملك الأعظم (كسرى) وأما الحادثة الثانية فهي أن الإمبراطور عندما بلغ طبرية أرسل إليه يهوداً هادفاً مع
- 75 من الحصن في ثلاثة أيام، فينزلوا بالنهر ويحملوا ما يلزم لهم من القوت لبضعة أيام وأما الحصن وما فيه من الخزائن وآلات الحرب فيأخذ العرب كل ذلك ويدفع أهل المدينة ل
- 76 جو من دفع الجزية. ولكن هذه المظلمة ما كانت لتكف عن إلا من كانت عقائدهم غير راسية وأما الحقيقة المرة فهي أن كثيرين من أهل الرأي والحصافة قد كرهوا المسيحية لما كان
- 77 (ق. بنتودور)، فأرسله إلى (تقيوس) ممدداً لمن فيها من الجند مع القائد (دومنتيانوس) وأما الخبر الآخر فقصه الخائن التائب (سبنديس) فإنه مثل (كلاجي) تسلل من عسكر المسل
- 78 يل لها في الفخامة والجلال. وكانت روس الأعداء من معدن الشبه تغطية طبقة من الذهب وأما السقوف فكانت يغطيها الذهب والألوان الزاهية في حين كانت الجدران والأرض من
- 79 وكان على أهل مصر فوق هذه الجزية أن يدفعوا الأموال على أرضهم وعقارهم وأما الشرط الثالث فالأجدر بنا أن نجعله خاصاً بالإسكندرية فإن (قيرس) وإن كان قد
- 80 ه مطموح اليوم إلى نحو ثلاثين قدماً فيما تخلف حوله من أثر العصور المتتالية عليه وأما الصروح فكانت أعلى من ذلك فكان الصاعد إلى أعلاها يشرف على منظر عظيم يبلغ
- 81 ،يب هذين الإسمين. ولقد الآن إلى مراجعنا فإن البلاذري لا يفيدنا كثيراً في بحثنا وأما الطبري فإنه بلا شك يضلله ويمعيه فإنه يجعل المقوقس أمير "القبط فوق"، ذلك يج
- 82 الأولى ما يلي الأرض مربعة والتي تليها ذات ثمانية أضلاع وكانت الثالثة مستديرة وأما الطبقة العليا فكانت مصباحاً مكشوفاً وبها ، مواضع للدار التي يهدى بها، و امرأة
- 83 ، بتقلها بعضهم عن بعض همساً ووسوسة، يفضي بها الرجل إلى من يأمته ويطمئن إليه وأما العامة فإنهم ظلوا في جهالة لا يعلمون من جمر شينياً وأرسلت ، الرسائل إلى الإ
- 84 لله الروم بموته" وحسبنا بقوله هذا دليلاً على ما أحدثه موته من الأثر في جند مصر وأما العرب فقد زادهم نبأ موته شدة وجرأة وضاعف من همهم في فتح الحصن 739 But
- 85 was lost and forgotten in the destruction of the Pharos? 1,018 وأما الغرض الذي من أجله أقيمت المرأة فمختلف، فيه فهل لم تكن تتخذ إلا لتعكس عليه
- 86 ،باع المذهب الملكاني فقد رأى كثير منهم أن المذهب الجديد نقض تام لمذهب خلقيتونية وأما القبط فإن من سمع منهم بالبدعة الجديدة قال إن المذهب الجديد ما دام قد سلم بأ
- 87 ن. قبل أن يستمليه أو يسكت لسانه بأن اختار بطريق بيت المقدس، فلم يغنه ذلك شيئاً وأما القبط فقد وجدوا أن الصيغة الثانية للمذهب الجديد إذا كان فيها ما يخالف الصيغ
- 88 الروم ومن حل بالإسكندرية من الرومان لهم الخيار إذا شاعوا جلوا عنها بحرأ ويراً وأما القبط فلم ينكروا فيه بشيء فلما رأى اللاجون بالإسكندرية أن السفن تحمل كل ي
- 89 ة: "ولم يعد للدير بعد ذلك إلى يومنا هذا". فلما ذهب رجح الإخوان إلى ديرهم أمينين وأما الكاوكسيوس (الموقوس) ذلك البطريق الذي فقد ذهب إلى القويم والغيظ ياكل قلبه
- 90 possibly in later wars or in the convulsions of dying paganism. 998 وأما المتحف فلا نجد له نكراً سابقاً إلى يومنا، هذا ولا بد لنا أن نقول إنه تخرب و
- 91 a few scanty and incidental allusions to contemporary history. 18 وأما المحفوظات القبطية المتقدمة فلا يعرف منها إلا النذر اليسير مما لا علاقة له ب
- 92 relating to the Arab conquest has been published by B[ü]lthgen. 14 وأما المراجع الأرمينية فإنها تكاد تكون في نظرنا لا فائدة فيها لتاريخ الفتح مع أنه
- 93 الله إرادة واحدة وفعالاً واحداً ينغذاها به إقترح أن يقر بأن الله له إرادة واحدة وأما المسألة الأخرى وهي نفاذ تلك الإرادة بالفعل وهل ذلك الفعل واحد أو مزدوج فيرج
- 94 منها ولكنه مع ذلك قبل هذا الأمر الغريب هذه الغرابة وجعل موت قيرس في سنة 643 وأما المستر بروكس فإنه يرى رأياً آخر فإنه يرى هاناً قطعاً على أن قيرس مات في
- 95 ريفياً يعادل لفظ (63\*) وسواء مما يوجد في أوراق اليردي المختلفة من القرن السابع وأما المستر (ملن) في تعليقه عن جورج (الموقوس) في كتابه *Roman under (Egypt)*
- 96 ذا حسبنا مدة الهدنة بالشهور العربية من يوم 8 نوفمبر كانت نهايتها يوم 29 سبتمبر وأما المستر بروكس فإنه يؤكد أن تاريخه أي) 17 (نوفمبر يتفق" كل الاتفاق مع ما ذكره
- 97 '1,514 is the most probable and the most generally accepted.' 20 (أما المقريزي) فقد : أقاض في القول فقد كرر أن عمرأ كان عند العرش في يوم الأضح
- 98 that the Library perished in Caesar's conflagration. 1,042 وأما المكتبة ذاتها ووجودها عند الفتح فيبحث شائق ومن أشق الأمور الانتباه إلى قول
- 99 the Copts who kept alive the artistic traditions of the country. 358 وأما المنسوجات فقد كانت لها تجارة رائجة وكانت متعددة الأنواع والأصناف فكان الكتا
- 100 and discrepancies; but a study of them is not fruitless. 1,488 وأما المؤرخون العرب فإنهم مثل اليونانيين في إغفال ذكر الحوادث والخطوط والتناقض و
- 101 قومه واستظل بأولية العرب" وذلك لعمري رأى لا تقوم له اليوم قائمة في ميدان البحث وأما المؤلفات الفرنسية الكبرى فلا بد لنا أن نذكر منها (بيبو) طبعة (سان) (مارتان) وه
- 102 (6) وأمير (البحرين) وأما أمير اليمن وعمان فقد رداً فاحشاً فدعا عليهما النبي وأما النجاشي فقد أجاب جواباً حسناً ولم يبعد ولكنه لم يسلم ولعل هذا موضع لأن يقو
- 103 emperor sculptured in red porphyry now in the Cairo Museum. 352 وأما النحت في هذا العصر فلا تعرف عنه إلا القليل فلا نعلم عنه إلا أنه كان لا يزا
- 104 (لق بمصر فيها. وميخائيل السوري يظهر أنه ينقل عن ثيوفانز، وقد نشر كتابه (لاجلو) وأما النسخة التي حررها (شابوت) فإنها لم تتم بعد وكتاب (البيش) (النصبي) توجد منه
- 105 د يدخلنا الشك في أمر المقوقس وأنه قد فعل ما فعل إذ كان يؤمن سرأ بدين الإسلام وأما الوجه الثاني فإنه قد ثبت أن عمرو بن العاص كان يعامل المصريين قبل فتح الإسكن
- 106 ي نقلناها أنفاً فيها خلط بين ما جاء في الطبري وما جاء في أوتيكيوس وهي خطأ واضح وأما يعقوبي والبلاذري وابن خلدون وسواهم من المؤرخين فإنهم ينكرون أن مدة الحصار
- 107 م يبلغ منها التهم مبلغاً كبيراً إلا فيما إنتابها في المدة الأخيرة من التغيير وأما اليوم فقد بقي من أحدهما أثر في حين لم يبق من الآخر شيء تراه العين لأنه دخل
- 108 مور الخاصة بالكثينة، وكما كانت تلك الأمور خارقة للمألوف كانت عنايتهم بها أعظم وأما أمور الدنيا وحركاتها التي حولهم قد كانت قلوبهم منصرفة عنها تكاد تكون مقفلة
- 109 (العرب فقد رد اثنتان منها رداً حسناً وأسلما، وهما أمير (اليمامة) وأمير (البحرين) وأما أمير اليمن وعمان فقد رداً رافحاً فدعا عليهما. وأما النجاشي فقد أج
- 110 ،بانجلترا وفي مجموعات أخرى. وكل هذه المنسوجات من الكتان وهي أبسطة منسوجة وأما أنماطها ورسومها، فمختلفة في بعضها يشبه في رسمه المنسوجات القديمة وبعضها عليه
- 111 (نفسه أسيراً ثم قتل صبراً. ولقي قائد آخر اسمه (ليونتيوس) عين ما لقيه (يوناكس) (أما بلاتو) (و (بوتودور) فقد إسقطا الهرب وإعصما بدير قريب من المكان ولم يكن في
- 112 of Egypt is marred both by brevity and by discursiveness. 40 وأما تاريخ مصر القصير الذي ألفه عبد اللطيف البغدادي فقد كان معروفاً من زمن طويل

- 113 للمرة الثانية، إذ أنهم في المرة الثانية حاصروا المدينة حصاراً صحيحاً نوعاً ما **وأما** تسليمها الأول فلم تكن ثمة ضرورة من ضرورات الحرب تدعو إليه 897 mustlt
- 114 يق منه إلا المقبيسات الكثيرة والإشارات العدة التي بقيت في كتب المؤرخين الآخرين **وأما** تلك الكتب التي تحمل اسمه مثل كتاب فتوح "مصر فإنها تسبب إليه خطأ ولكنها في
- 115 يق الغضب بأن جلد جلدًا طويلاً، ثم أطلق سراجه فلم يبق إلا قليلاً ومات من الجهد **وأما** (تودور) فقد أخذ (بنوسوس) معه إلى (نقيوس) وقد دخلها عندئذ بجيشه فأرى عند
- 116 (وأرسل معه قائد جديد لمسلحة الشرطة اسمه قسطنطين ليحل محل القائد المعزول (حننا) **وأما** (تودور) فإنه بين أحد: أمرين إما أن يكون قد حل في الوقت عينه إلى مصر وإما
- 117 (سيرهم فليس لدينا علم بين بوصفه. وكان حاكم مدينة بوم (الفيوم) اسمه (دومنتيانوس **وأما** حاكم الإقليم فاسمه (تيدوسوس) وكان ، عند ذلك مع حاكم الإسكندرية (أنستاسيوس)
- 118 ي. أزمة الفتح العربي وأنه كان العامل على تسليم مصر. ولكن هذا كل ما لا يختلف فيه **وأما** حقيقة شخصه واسمه وجنسه وعمله الذي كان يعمل في الدولة وبلاؤه الذي أبلاه ومع
- 119 إة ويختلف أحدهما عن الآخر ويذكر كلاهما من تواريخ السنين مالا يستطاع قبوله. لوصل **وأما** حنا مسكوس وبطارقة بيت المقدس زكرياس وصفرونيوس فقد كانوا كتاباً دينيين في أو
- 120 على الجوانب. ثم حمل الرومي حملة شديدة فضربه العربي بسيفه ضربة في ترقوته فأثبته **وأما** حومل فقد أصابته جراحة مات منها بعد أيام قليلة فأرسل عمرو جنته إلى القسطنطين
- 121 ذلك من كان في أعلاه أو في أسفله. وكانوا يسمعون كل ما يقال بغير لزحام أو مشقة **وأما** دار التمثيل فقد كانت في موضع من حي (البروكيون) وكانت بناء عظيمًا قائمًا بنف
- 122 نيا واضطهاد أهل الدين، فأصبحتوا وقد فك من قيدهم في أمور الدنيا، وأرعى من عنانهم **وأما** دينهم فقد صاروا فيه إلى تنفس حر وأمر طليق وقد يقال إن حكامهم الجديدين قد أ
- 123 regarded as of small value to the student of Egyptian history. 44 **وأما** ديوان المكين أو ابن العميد أي كتاب تاريخ المسلمين فهو مجموعة من ننف وأخبار
- 124 تونه باسم المقوقس، فإن الباب الذي يقصدونه هو الجنوبي وهو الذي نراه اليوم مثالاً **وأما** ذلك الباب بين الصرحين فقد تهدم أو طمر في الأرض فلم يبق اليوم له أثر. وهذه ح
- 125 a forecast or a curse which had not long to tarry for fulfilment. 438 **وأما** رد كسرى فقد كان على طريقة أخرى إذ شق كتاب النبي ومزقه وهو غضبان قدوتلي
- 126 conversion, which was brought about by Ja'far ibn Abi Tālib. 582 **وأما** سائر صفاته فقد جاء من أخباره وأقواله ما يدل عليها وعلى حوادث حياته فقد كا
- 127 غمًا صندوق الصليب المقدس والبطريق فارسًا هديتين إلى مارية زوج كسرى **وأما** سائر الأسرى فإذا نحن صدقنا ما رواه (قيدرينوس) فقد اشترى اليهود كثيرًا منهم
- 128 الأثير فإنه يورد قولاً قاطعاً في ذلك التاريخ فيجعل تلك الغزوة في سنة 22 للهجرة **وأما** سواء من مؤرخي العرب فإنهم مهما اختلفوا في ذلك التاريخ متفقون على أن فتح برق
- 129 كانت رحلة هزل سهلة موفقة" 188 'a murmur to the fortune of his friend.' **وأما** سير (نيقتاس) فقد كان شاقاً عسيراً ولم يتم عسيراً ولم يتم حتى كان النضال قد
- 130 his lieutenant both perished, for the Arabs took no prisoners. 634 **وأما** سيرهم فليس لدينا علم بين بوصفه وكان حاكم مدينة بوم (الفيوم) اسمه دومنتيان
- 131 فتح الإسكندرية كان في السنة نفسها. أما أبو معشر فيذكر أنه كان في سنة 25 للهجرة **وأما** سيف فإنه يذكر أن مصر والإسكندرية فتحتا في سنة 16 للهجرة وأن ولاية عمرو على
- 132 colours; and walls and floors were of costliest marble. 1,002 **وأما** شكل البناء الذي على القمة وترتيبه فليس من السهل أن ندركه ما بقي لدينا من و
- 133 ضعف أمر هذه التجارة ولا الأسباب التي أدت إلى القضاء على هذا النبات في مصر **وأما** صناعة الزجاج فقد بقيت معروفة ذائعة الصيت من أطولاً في الإسكندرية وصحراء
- 134 و (حننا) و (جوليان) وكانوا جميعاً قد هربوا فالتجأوا إلى دير فأسلمهم رهبانه خاضعين **وأما** عامة الأسرى فقد نفي (بنوسوس) منهم من كانوا في خدمة الإمبراطور (موريق) وقتل
- 135 (أوتيكوس) - (وهو ابن بطريق 1,500 longer alive. So much for Eutychius. **وأما** عبارة أوتيكوس فهي كما تبلي فتحت الفرما وهي (بلوز بعد حصار شهر وفتح حصن
- 136 يشة هي البلاد التي لم يفتحها الإسلام دون كل البلاد التي أرسل النبي إليها الرسل **وأما** عظيم (القبض) فقد وعد أن يرى لنفسه رأياً في الأمر وأكرم الرسول وهو حاطب) بن
- 137 بناء تقسم الصرح إلى ثمانية أقسام، كان في كل منها سلم حجري صاعد إلى أعلى البناء **وأما** علو الأسوار فكان على وجه الإجمال نحو ستين قدماً كما أظهره الحفر، الحديث ولك
- 138 ص القائد وذهبا كلالها نحو الشمال. وقد أرسل عمرو مدداً للعرب المحاضرين لقيصرية **وأما** عمر فقد أقام في دمشق ولعل عمراً قد أفضى إليه برأيه في فتح مصر منذ كانا في
- 139 بهم عدة لصدع الأسوار. ولم يستغرق الفرس في فتحها من قبل أكثر من ثمانية عشر يوماً **وأما** عند ذلك فقد ظل خالد بن الوليد نفسه مقيماً حولها وهو يحرق الأرم غيضاً لا يس
- 140 them when weakened or forced them to raise the siege. 262 **وأما** فتح الإسكندرية فقد بقي وصف شائق. له يقول كاتبه إن تلك المدينة العظيمة بناها"
- 141 (الطى) أو استولى عليها العدو، وفر من استطاع من الجند فاستأمن في كنيسة (أيا صوفيا) (أفوكاس) فالظاهر أنه عاد بصحبه (ليونتيوس) إلى قصر (الملك الأكبر) فلقق به (فو)
- 142 إسحق سنة 69 للهجرة ومن ذلك يستخلص أميلنو أن إسحق مات في 6 نوفمبر سنة 688 **وأما** فون جوتشمته فإنه يذكر أن وفاته كانت في الخامس من نوفمبر سنة 649 1,692
- 143 من تخفيف حمل الضرائب كان من أكبر العوامل على فوز المسلمين في فتوحهم جميعها **وأما** في الإسكندرية فلعل هذا الأمر كان أعظم الأثر أياً على . أن ما طمع فيه أهل ا
- 144 أن يجبي مقدارها من متاجر الإسكندرية وبضائعها، فبعوض ذلك ما خسرت خزائن الدولة **وأما** فيما سوى ذلك فقد كان المقوقس لا يرى موضعاً للأمان إذ كان العرب قوماً لا يش
- 145 on behalf of Al Mukaukas, son of Karkab al Yūnānī.' 1,390 **وأما** كتاب الوادي (هو) كتاب قصصي غير ثابت (التاريخ) فقد جاء فيه أن ملك القبط كان
- 146 (أن) يقاوموا مقاومة تذكر وكانوا يباشقونهم هذا سبباً في نصرة المسلمين" (صفحة 553 **وأما** كتاب (ريدو) Alex. part. (His. **وأما** مؤلف (جيليل) فيه درس عميق وبحسب مستفيض
- 147 هو كتاب لم يزد عليه المتأخرون إلا قليلاً أو لم يزدوا عليه شيئاً. (Bas Empire **وأما** كتاب سيديو (Arabes)des Generale (Histoire **وأما** جاء فيه نبذة عن الفتح
- 148 لبيكندرية وفيها فائدة لتاريخ مدة الفتح الفارسي، وقد نشرها جزراً نشرة بديعة منقحة **وأما** كتاب (Paschale)Chron أو (Alexandrium) فأغلب الظن أنه كتب في أوائل
- 149 جستينيان أي قبل عام 527، وقد يكون أترك القرن السابع وعاش بضع سنين في أوله **وأما** لو قلنا إنه عاش إلى عام 642 فإن سنه لا تكون عند ذلك أقل من مائة وعشرين عاماً
- 150 وكان عمرو يطمع أن يبسط يده إلى هناك قبل أن يحول فيض النيل بينه وبين ذلك **وأما** ما كان من أمر (جورج) حاكم إقليم مصر فلما أن يكون قد وقع في الأسر عند فتح مد
- 151 " نيا دون إذن الخليفة". ثم أرسل كتاباً إلى عمر يسأله في الأمر فأجابته عمر قائلاً **وأما** ما ذكرت من أمر الكتاب فإذا كان ما جاء بها يوافق ما جاء في كتاب الله فلا حاجة
- 152 أن قيرس بالطريق هو الذي قام بالاضطهاد مدة السنوات العشر وأنه كان حاكم بلاد مصر **وأما** ما قيل من أن المقوقس قد ورد ذكره في سنة 627 على أنه كان حاكم مصر إذ أرسل
- 153 بونانيا كانت قبل عيد الفصح من عام 641 فأمر بجب أن يبقى موضعاً للنظر والبحث **وأما** ما قصده حنا فلا شك عندنا في أنه كان يقصد أن يقول إن قيرس قد عاد في ذلك الوق
- 154 ل ما قيل عنه من أنه اشترك مع عمرو أي اشترك فيما ذكر عنه فلم يحاربه ولم يفوضه **وأما** ما ذكره الطبري ومن اتبعه كابن الأثير عن بنيامين فإنه قول سخيف فقد جعلوه قائ
- 155 لإطارات الجميلة والمرمر الثمين ويرسلوه إلى الملك الأعظم يحلى به قصرًا من قصوره **وأما** مصر فقد حماها بعدها التاسع من مثل هذا التخريب، الشنيع لأن الروم كانوا لا يز
- 156 يخلطون بين قيرس وبنيامين وبين فتح قطر مصر وفتح مدينة مصر وفتح الإسكندرية **وأما** معاهدة بابليون فهم يخلطونها بمعاهدة الإسكندرية وكذلك لا يميزون بين فتح الإس
- 157 خراجاً من ثمار أرضهم وفرضت على أهل الإسكندرية جزية وضريبة على عقارهم **وأما** مقدار تلك الجزية وتلك الضريبة فقد جعل أمره في يد الحاكم لأن مدينتهم فتحت عن
- 158 إذ يرى عن يمينه الأهرام، وعن يساره نهر النيل وحصن بابليون، وحوله أطلال مقيس **وأما** من كان معه من الناس فأكثر الظن أنهم ما كانوا إلا غزاة البادية يسرون بين آج
- 159 رة وسهام، وبين جانبي نحو البساتين يلجأ إلى حوانتها ذات الأشواك فيحصن هناك ويقتل **وأما** من هربوا من جيش (بنوسوس) نحو البساتين أي إلى الجنوب فقد وجدوا أنفسهم جبال
- 160 followed the lines of any ious construction upon that spot. 684 **وأما** منشأ بناء الحصن فقد ذهبنا فيه إلى رأي ظهرت صحته فيما بعد عندما نشر ديوان ح
- 161 story of the destruction of the library. Sebeos also is silent. 1,486 **وأما** مؤرخو السوريين والأرمن فيلوح أنهم لا يفضلون اليونانيين فمثلاً الشيع النصي
- 162 lightly and kept subordinate to the main purpose of the book. 10 **وأما** موضوع الكتاب فقد بد لنا أن كتابة تاريخ الفتح العربي لمصر يجب ألا يعالج على
- 163 كان مستعملاً في مصر أو سواها من البلاد في ذلك الوقت أو في أي وقت آخر (72\*) **وأما** نحن فلا نعرف ثمة هذا الدليل ولنا ندرى أين وجد أميلنو مثل هذه الألفاظ فهو
- 164 المصريين بكرورون أن ولايته بدأت في سنة 622-3 وهي سنة هجرة النبي وظهوره **وأما** نحن فنرى أن هذا الاتفاق برهان قاطع ولو لم يكن لدينا برهان غيره على تاريخ ول
- 165 فة. فعاد أدرجه على ذلك وعبر نهر النيل والتجأ إلى (نقيوس) ليتمحصن فيها مرة أخرى **وأما** (نيقتاس) فإنه لم يتبعه إلى العدو، الأخرى بل بقي في غرب النهر وسار إلى مريو
- 166 الوقت الذي ضاعت فيه تلك المكتبة العظيمة وسيأتي مقامه في موضع آخر من هذا الكتاب **وأما** هنا فحسبنا أن نظهر الأسف على أننا إذا قرأنا كتاب (حننا) (مسكوس) مسارح" الروح
- 167 فيها السلم الذي صعد عليه إلى سور الحصن، وبقي فيها ذلك السلم حتى احترق في حريق **وأما** ياقوت فإنه يذكر أربعة نفر أمرهم عمرو أن يقوموا على احتطاط المدينة وتقسيمها
- 168 قيبره محفوظاً وله في نفوس الناس مقام كبير إذ يعدونه ولياً من أولياء الله. لوصل **وأما** القزويني المتوفى سنة 1283 فقد خلف كتاباً في آثار البلاد وهو يشبه أن يكون د

## Concordance of the conjunction 'ammā in Abu Hadid's non-translations (file: NTHAmma)

### N Concordance

1. متى في العلوم والفنون وسائر النشاط الحضاري الذي كان لها الفضل فيه في مدة حياتها أما الأقاليم العربية في شمال أفريقيا فقد كان حظها مثل حظ المشرق العربي منذ أطلته
2. منافسة بينها ما وقع بين الفاطميين والعباسيين لقرب حدود إحداهما من حدود الأخرى أما الأمة العربية نفسها فإنها لم تتأثر بذلك الانقسام الذي أدى إليه تنافس هذه الد
3. عب عند وصول لجنة الاستفتاء إلى البلاد، وكان أول اجتماع له في 3 يونيو سنة 1919 أما الأمير فيصل فإنه ذهب إلى فرنسا ليكون قريباً من أقطاب الحلفاء وهم مجتمعون للم
4. موقف كثيرة أخرى حتى سلمت للعرب كل البلاد بين القرات ودجلة في أقل من عام واحد أما الجيش الذي وجهه أبو بكر إلى حدود الروم فقد وجد جيوش الروم متحفزة للهجوم وتب
5. يعة ولم تكن لهم تلك العقائد الغربية السرية التي تميز الشيعة في الأقاليم الأخرى أما الزخرف الذي ذكرناه في رسوم الدين بمصر فلم ينكره أحد، وقدما كانت مصر تميل إل
6. " جمع من مسلمي مصر ومن الفرنج ينظرون إليه وهو يخرج عن البلاد. فقال له أحد الفرنج أما تخاف أن يغدر بك هؤلاء المصريون والفرنج وقد أحاطوا بك وبأصحابك حتى لا تبقى لك
7. ممتاز وبصيرة نافذة وكانت صفة العدل سجية فيه وصفة الاعتدال طبعاً راسخاً في نفسه أما تواضعه فقد كان تواضع العظيم الذي يزداد عظمة في تواضعه وكان من المنتظر منه أ
8. ة كما يطفأ لهيب الهشيم، وقضى العرب على هذه المحاولة الفارسية الرومانية الأولى أما ثورة الأسود العنسي في اليمن فإنها بدأت وانتهت في حياة الرسول عليه الصلاة وال
9. أثر واضح في حضارة اليونان المادية كما كان له أثر في فنونهم ومذاهبهم الفلسفية أما حضارات الشرق الأقصى من هندية وصينية فكانت تتميز بعقيدة أن الإنسان ينطوي على
10. في داخل أرضها وما بلغته حال الشعوب الراضحة تحت سيطرتها من البؤس والشقاء أما دولة الروم فكانت نشأتها أُنشأتها بالسيطرة والاستغلال من نشأة دولة فارس إ
11. شيروكها فيها، وأن يقطع الجنود أرضاً خارجة عن تلك البلاد الموعود به لنور الدين أما شار فإنه لم ينس أن يلجأ إلى الحيلة منذ رأى نفسه بين عدوين لا حظ له مع أيهما
12. رترقة الأجانب أو تعتمد على حماية الدول الشاملة لها كما في سائر البلاد العربية أما شعوب أوروبا في مدة هذه القرون الخمسة التي أخذ فيها أكثر الشعوب العربية إلى ا
13. (الانكثار أو الانكثار) (وليب أوجست) ملك فرنسا ويطلق عليه العرب اسم (الفرنسيس أما فردريك كان إمبراطوراً على دولة عظيمة تشمل ولايات ألمانيا من الشمال وبلاد
14. ون الخمسة التي مرت عليها في سلام بين أواخر القرن الثالث عشر والقرن الثامن عشر أما في بلاد المغرب العربي فإن الحوادث اتجهت إلى وجهة أخرى تختلف عما صار إليه الأ
15. فرنسيين لم يثوروا عند ذلك، وإنما كانت ثورتهم في أيام الملك الطيب الذي جاء عقبه أما في مصر فقد بدت تلك الثورات كالشور المتطير وما كان قفنها أن تنتهي إما بثورة
16. سواء. ونشأ من هذه الحاجة نظام إقطاعي كما نشأ في أوروبا للأسباب نفسها. (ب) مصر أما في مصر فكانت دولة أخرى تخالف ما في الشام والجزيرة في وجوه كثيرة فقد كانت دو
17. تفسير حركات صلاح الدين بعدم رغبته في مقابلة نور الدين من وحي هؤلاء وإشاعتهم أما قصة المجلس الذي جمعه صلاح الدين بعد رجوعه عن الشوك فإنها تشبه القصص التي
18. ،، وتبريرا للحرب واستنهاضا لهمة الناس كي يبذلوا ما يرغب منهم بذله راضين شاكرين أما من جهة المسيحيين فإنهم كانوا في حروبهم مع المسلمين إلى القرن العاشر لا يحارب
19. " نصر أمر النفي والعزل، فتلقاه بهود يشبه أن يكون فرحاً وترحيباً، وقال عند ذلك أما منصب النقابة فأني راغب عنه وزاهد فيه وليس فيه إلا التعب وأما النفي فهو غاي
20. أو جنب من كان مع نور الدين من الأمراء الحاقدين على صلاح الدين أمثال الجاروقي أما نحن فنرى لكل تلك الحوادث تفسيراً آخر نعتقد أنه أكثر اتفاقاً مع الأحوال والأش
21. لشرقية، صار أحد القواد الكبار الذين ذهبوا إلى القنطنية لنصرة كلمة المسيح أما هذا الانقلاب الذي طرأ على سياسة الدولة الشرقية وجعلها تطلب مساعدة البابا فيم
22. حتى ثار ثائهم، ونادوا باستمرار القتال إذ كانوا لا يقصدون إلا الخلاص من العدو فأما إذا كان منتهى المفاوضات إلى عودته للمدينة والبقاء بين ظهرانهم فلا قبول لها
23. من بك ذو القفار، وكان حكمهما بطبيعة الحال ممزقاً مضطرباً كثير الانقلاب والتغير فأما الأول فذهب ضحية مؤامرة دبرها، الباشا وكان من نتائجها قتل عشرة من كبار أمراء
24. لمل، فإن الحوادث التي حدثت في هذين الشهورين قد أخرجت من أيديهم أكثر بلاد القطر فأما الصعيد فقد صار كله في يد مراد (بك) وأما الوجه البحري فكان مضطرباً اضطراباً
25. معه أربعة بيتهمة العلم بالجريمة، أو بالثبته في أنهم كانوا راضين في أنفسهم عنها فأما القاتل سليمان الحلبي فقد أحرقت ميمته ثم خرقت أشواها ومات بطناً على الخازو
26. ي أريد أن أكون في بلدة لا تدب لحكم محمد علي، إذا لم يأت لي بالذهب إلى أسبوط فأما أن يرسلني إلى (الطور) أو إلى (ورنة) ولنا أن نفهم من هذه الكلمات ما كان يـ
27. ده لا يستطيع أن يتنفس فيها حراً. وعاد الجيش الفرنسي إلى حكم مصر وهو محرج محقق فأما حرجه فلأنه رأى أن العبور إلى بلاده قد امتنع، عليه وكان الجيش وقائده يرون أن
28. ابعاملين متقابلين أولهما عامل المحافظة ويقابله العامل الثاني وهو عامل التحرك فأما عامل المحافظة فهو ميل الإنسان إلى الاستمرار على الحالة التي يألفها وكرهته
29. بين يتبعه، فلم يقف حتى بلغ مصر القديمة، وترك من في داره ليلقوا قضاءهم في سبيله وأما إبراهيم فإنه حاول أن يدافع بعض الدفاع بمن كان معه في منزله، بالادوية وكان
30. يه، وأن صلاح الدين ظل إلى نهاية الأمر لا يتأثر بما يشاع عن تغير نور الدين عليه وأما أبوه نجم الدين رحمة - الله فلم يكن له من أمر ذلك المجلس المزعوم شيء بل نعتق
31. أن تصل إلى عالم السعادة الأبدي وهو عالم فناء روح الفرد في الروح العالمي الشامل وأما إذا لم يتمكن الإنسان من ذلك فإن روحه لن تستطيع الرقي إلى مرتبة الاتصال بروح
32. م إذا أطاع ما أمر به الله في رسالته إلى الإنسانية، كان من واجب الناس أن يطيعوه وأما إذا عصى ما جاءت به هذه الرسالة فإن الأمة تكون في حل من طاعته وقد أشار أبو
33. يته، ثم خرقت أشواها ومات بطناً على الخازوق، وأبى جسده ليأكله الطير قطعة قطعة وأما الآخرون فقد حكم عليهم بالقتل ومصادرة المال على أن يمثل بأجسادهم بالحرق بعد
34. ة قائمة على عمد من الرخام وكان السقف المزخرف موصعاً بالذهب مزيناً ببديع الألوان وأما الأرض فكانت من الفسيفساء، البديعة وقد أخذت تلك المناظر يعيون الفارسين الذين
35. ما يسيرون إلى رشيد حسب المعاهدة، ثم بدأوا سيرهم نحو الشمال في منتصف ذلك الشهر وأما الإسكندرية فقد بقي فيها مينو يدافع دفاع المستميت لمدة شهرين آخرين حتى سلمت
36. ي. أن يبعد إلى الجنوب، فتفتست القاهرة قليلاً، واستطاعت أن تفتح أبوابها وهي آمنة وأما الألفي فإنه التزم في أثناء هذه الحوادث خطة، المسالمة راجياً أن يشركه الباشا
37. قديمة، ولم يسمح لأحد أن يزوره إلا لجماعة قليلة من أقرب الأصدقاء وأصدق الأوفياء وأما الألفي المؤلف من قاصديه ومادحيه والمنقريين إليه فقد باعدهم وصددهم وأوصد باب
38. ذلك، وكثيراً ما أدى هذا إلى فظائع ومظالم أهدت قلوب الناس وملأتها حفيظة عليهم وأما الأمراء فلم يلب أحد منهم دعوته إلى السلم والمصفاة بل ذهبوا إلى أطراف القط
39. حن نرى للبابا غرضاً من تشجيعها ولإمبراطور كذلك غرضاً غير وجه الدين والدفاع عنه وأما (الانكثار) ريكارد فقد كان ملك إنجلترا ولو أنه لم يقم في تلك البلاد ويسميه ق
40. ذلك الوقت. فإن أكبر ما كان يدرس فيها هو القانون أو الشريعة على المذاهب الأربعة وأما التعليم الصناعي وغير ذلك من فروع العلم المتعلقة بالحياة المادية فلم يكن ذا
41. ير على خطتها فيه ويتعلم الصغار بالممارسة طريقة الكبار الذين سبقوهم في الصناعة وأما التعليم الحربي فكان في داخل الجيش نفسه وكان كل ما يتعلق بألاته واستعمالها ي
42. ول ذهب ضحية مؤامرة دبرها الباشا، وكان من نتائجها قتل عشرة من كبار أمراء العصر وأما الثاني فكأن أن يذهب ضحية لمؤامرة أخرى دبرها منافسوه بعد أن قضى على حكم مصر
43. ن من أصحابه بينهم ابن اخته. ووارت رمال الصحراء سر وفاته فيما تواري من الأسرار وأما الجنود الذين كانوا معه فقد أحاطت بهم طائفة كبيرة من جنود الأمراء ومن كتاب
44. ا ضد مجاهدين فإنها مأساة دموية تجعل انتصار تلك الجيوش أتكى عليها من الهزائم وأما الجهاد في برقة فقد استمر متقطعاً إلى سنة 1931 حين استطاعت الجيوش الإيطالية
45. مخالف لغرب أوروبا في الدين، ولكن حماسة العصر وفكرة الدين غلبت كل شيء في سبيلها وأما الحرب الثالثة فلم تكن بنت حماسة مثل الحماسة الأولى بل دخلتها عناصر دنيوية أ
46. إلى إكمامها الأولين الذين كانوا زعماء لها يسرون في طليعتها وهم من بين صفوفها وأما الحكام أنفسهم فقد كانوا أُنشعوراً بالانفصال عن الأمة التي يسيطرون عليها ف
47. فوق بعض والأرض هي مجالهم مع الإنسان، والحياة الغانية هي حظ الناس من الوجود وأما الحياة الأخرى فهي الحياة التحنانية الغامضة التي يسودها. النسيان فالحياة الد
48. مرانته الذين أكدوا له أن أمر الدولة يجب ألا يدخل في تدبيره ضعف الرحمة أو الحفاظ وأما الخطأ السياسي فذلك أنه رفض الصلح وهو غير عارف تمام المعرفة بحال خصمه

- لقوي، حتى أتحت له الفرصة في تلك النكبة التي كان هو أحد الساعين إلى إيقاعها به وأما الدواخلي فقد اكتفى بالتقرب، والحظوة وما يتبع ذلك من النفوذ والصولة في البلا  
 49 مرة من أجداد المصريين إلى أقاصي الصعيد واحتيط على من بالقصر من سلالة الفاطميين وأما الذين نافقوا عليه من جنده فلم يتعرض لهم ولم يعلمهم أنه علم باشتراكهم وآثر أ  
 50 ي، وكان استخدام السيف من أول ما يجب عليه إتقانه إلى جانب المهارة في ركوب الخيل وأما الرماية بالقوس والسهام فكانت مما يترك للمحاربين في المحل الأثني وقد شهد  
 51 لهم وحميتهم لما ترددوا في ذلك، ولما أبوا العودة إلى الحكم تحت اللواء الأجنبي وأما السيد عمر فما كان يمنعه مانع من العودة بل كانت عودته من أحب الأمور إلى الف  
 52 ين لم يكونوا بحكم سنهم وميولهم ممن يستطيعون تحمل جهد القتال. الهجرة إلى الشرق وأما السيد عمر مكرم ومن كان معه من زعماء الشعب الذين اشتركوا في الحركة فإنهم آث  
 53 حلة للمشايخ وكبار الأعيان، وعاد معهم كثير ممن هاجر من أهل القاهرة وعامة شعبيها وأما السيد عمر وجماعة أخرى قليلة معه فإنهم أنفوا أن يعودوا إلا إذا كانت عودتهم  
 54 يستطع أن يبلغ فيها من المكانة شيئاً مما كان للزعيم النبيل الذي عمل على نكبته وأما السيد الدواخلي فقد انتهى إلى نهاية أبلغ في العظة وأقوى في الدلالة فإنه تول  
 55 رتكب في تحصيلها من صنوف العسف والقسوة ما نتضاهل إلى جانبه مظالم مراد وإبراهيم وأما السيد عمر فقد ناله من نعمة الفرنسيين قسط خاص به لأن حنقهم عليه كان فوق حنق  
 56 وأصبحت اليوم لا تريد على صفحة من التاريخ ولم يبق للأمة العربية وجود بين الأمم وأما الشعوب العربية التي تنتشر اليوم في الأرض بين الخليج العربي والمحيط الأطلسي  
 57 رخ، وبييت بأي مكان ولو على نخ أو حصير، في أي محل كان ... إلخ". الشيخ الدواخلي وأما الشيخ، الدواخلي فقد نشأ نشأة مضطربة، عجيبة بدأ حياته على عادة العصر بالتعلم  
 58 قلاً أو منعماً، ما دام يحل في مكان الصدر الذي تنطلق إليه نفسه. الشيخ الشرفاوي وأما الشيخ الشرفاوي فهو الشيخ عبدالله بن، حجازي وغلب عليه لقب، الشرفاوي لأنه كان  
 59 (عي) ووقف سنان باشا، وأعطاه هدية مالية قدرها خمسة وعشرون كيساً (أي نحو ألف جنيه) وأما الشيخ السادات فقد اكتفى بعودة نقابة الأشراف إلى أسرته وكان في نفسه ما فيها  
 60 وخمسين كيساً (وهي نحو خمسين ألف جنيه). وترك لها سائر أمواله لتتصرف فيها وأما الشيخ المهدي فقد أفاد ما أفاد من الحظوة والغنى بعد نكبة السيد، عمر ولكنه كا  
 61 رهما وجرماً واحداً ذهباً ولم يخلف ملكاً ولا عقاراً ولا بستاناً ولا قرية ولا مزرعة وأما الصوم فقد كان يشتد عليه ولاسيما في ميدان الحرب وأيام المرض وكان ضعيف الجسم  
 62 عل كل ذلك حجب إلى نفوسهم ما كان للدولة من تكلف في الدين وأبهة وزينة في الحفلات وأما العبادات والمعاملات بحسب القانون الديني فإننا لا نجد ما يدل على أن دولة الف  
 63 برهن على أن الإنجليز كانوا على عاداتهم من الدهاء والاحتيايل يبطنون غير ما يظهرون وأما العرب فإنهم كانوا كذلك على عاداتهم أيضاً يقدمون الصراحة والوفاء بالوعود فم  
 64 إلتصمه أجدادهم في ميادين أخرى. ولكن ميدان ذلك الوقت كان مع المسلمين في الشام وأما (الفرنسيين) فليب (أوجست) فقد كان من سلالة الأسرة الفرنسية الكبيرة التي أولها  
 65 ان. أتد ابتهاج الألفي بذلك النبأ عندما بلغه، إذ طلع عليه الأمل بعد أن كاد يخبو وأما القاهرة فقد وقع منها الخبر موقع الصاعقة فإن - أعيان مصر وأهلها رأوا في حكم  
 66 ين، وهكذا بدأ الصليبيون بالاحتياط فحبسوا المسلمين الذين في عكا ممن يجب فدأهم وأما المسلمون فبدأوا في تحصيل المال وعرضوا أخيراً أن يسلموا منه النصف بشرط أن  
 67 ، وقال عند ذلك: "أما منصب النقابة فاني راغب عنه وزاهد فيه، وليس فيه إلا التعب وأما النفي فهو غاية مطلوبي لأرتاح من هذه الورطة ولكني أريد أن أكون في بلدة لا ت  
 68 (ين) قد أخرجت من أيديهم أكثر بلاد القطر، فأما الصعيد فقد صار كله في يد (مراد بك) وأما الوجه البحري فكان مضطرباً مضطرباً لا يجعلهم مردساً جامعياً. الأموال و  
 69 ويلع شعب الجزائر اليوم بفضل هذه الكوارث قمة الوعي والتحرك نحو حياة حرة جديدة وأما تونس فقد تأخر عنوان فرنسا عليها بنصف قرن ففرضت حمايتها عليها في عام 1880  
 70 بتعليم أسرار الشيعة والباطنية، فكان التعليم بهما مصبوغاً بصبغة الدعوة الفاطمية وأما جامع عمرو فكان في الواقع مدرسة صغيرة لا تفي بفرض التعليم العام ولهذا بدأ ص  
 71 فاستولى على الرحمانية وهي نقطة الاتصال الوسطى بينهما في 8 مايو سنة 1801 وأما جيش الترك الشرقي فقد بلغ أرياض القاهرة في أوائل سبوت وخرجت إليه كتيبة فرنس  
 72 طرا لو بقيت على المقاومة من حصون الساحل لأن الأولى تتخلل دولته وتهدد كل حركاته وأما حصون الساحل فيمكن الوقوف دونها ومنع من فيها من ولوج البلاد مع شيء من المراق  
 73 في ترك هذه البلاد والعودة إلى ديارهم، بعد أن تبين لهم أنهم لن يستطيعوا البقاء وأما حقه فلما لاقاه من محاربة المصريين له وثورتهم، عليه إذ تبين له مرة أخرى أن  
 74 لده بعد أن مكث في الإسكندرية وداخل القطر عقب خروج الفرنسيين أكثر من ستة أشهر وأما خسرو باشا فإنه أسرع نحو المنصورة والجنود الأرؤود وتتعبه وكان طاهر باشا ف  
 75 لوك أن يقتلوا الملوك وأما هذا فإنه تجاوز حده فجرى ما جرى، يشير بذلك إلى أرناط وأما ريمون صاحب طرابلس فقد عاد بعد لتهزاه من الموقعة إلى صور ثم إلى طرابلس  
 76 (سور) بين القلعة والقاهرة. على حافة الجبل الشرقي في المكان الذي به (باب الوزير) وأما سائر القلعة فلم يتم إلا في مدة الملك الكامل ابن أخيه بعد نحو ثلاثين سنة من  
 77 ظها وولاء كل فرد فيها لمجموعها كانت دعومات الحياة الاجتماعية بالنسبة للقبيلة وأما سلوك الفرد في حياته الخاصة فيما لا يتصل بعلاقته بقبيلته فكان مطلقاً من كل ق  
 78 فظم ويقى شريكه وحده بمصر، وكان الخليفة العاضد ظاهر الفرح به فأكرمه وخلع عليه وأما شاور فلم يكن راضياً عن وجود ذلك الجيش القوي على كئيب، منه غير أنه بلغ غيظه ا  
 79 ير وائق من صدق نيته فاشترط عليه أن يبدأ بحرب الفرنج ومهاجمة عكا قبل أن يصلحه وأما شروط الانكسار فقد كانت الاستيلاء على القدس وإرجاع الصليب وأخذ البلاد التي ب  
 80 بل عليها ستر من النسيان بعد أن تمكن الخليفة الأول من القضاء على بقيتهم الغامضة وأما طليحة الأسدي فإنه لم يثبت أمام جيش المسلمين بل سارع بالفرار إلى سورية لاجئا  
 81 ن الأجسام تبقى ساكنة إذا لم تحركها قوة دافعة ثققلها وتجعلها تتحرك بعد سكنها وأما عامل التحرك المقابل لعامل المحافظة فهو الذي يطرأ على حياة الأمم ويجعلها تهت  
 82 ك المعهد ذلك الجهاد سلوة يقطعون عليها حياتهم ولقد كانت سلوة جدية بكرام الرجال وأما عمل صلاح الدين في ذلك فإنه قد جمع الدولة الإسلامية بين يديه وكانت عندما دخل  
 83 كان يترحم عليه ويحن إليه وذلك أمر طبيعي لكل كبير السن إذا نظر إلى الشيب وعجزه وأما غير ذلك فلا نسمع السلطان فيما بعد يذكر عن أعماله شيئاً في وقت صغره ويمكن أن  
 84 ية تآثره بالصعيد حتى تكون مصر كلها مطمئنة له من البحر إلى أقصى حدودها الجنوبية وأما فتح اليمين فمن الغريب أن يستأن صلاح الدين نور الدين لو كان عنده نية المخالف  
 85 يصا على أن تكون عقيدة أبنائه قائمة على صخرة فكان يعلمهم بنفسه أول قواعد الدين وأما فروض الدين من الصلاة فكان مواظباً عليها ويصلي نوافل فوقها كثيرة ولم يترك الص  
 86 -غزو فلسطين؟، أما كان يؤثر من أول الأمر إبقاء الصليبيين بينه وبين من يخافه؟. 2. وأما في سنة 1173م فقد كان صلاح الدين يشمخظراً في الجو لا تقوته حركة من حركات  
 87 طمع في إنشاء إمبراطورية فسيحة في الشرق، وقد رأينا ما آلت إليه الحملة من الخيبة وأما في الحالة الثانية فكان الاعتداء موجهاً إلى شمال أفريقيا كي تتخذ فرنسا مدخل  
 88 ء من البيت المبجل الذي له المكانة السامية في قلوب المسلمين وهو بيت بني العباس وأما في سياستهم الخارجية مع من جاورهم ولاسيما دولة الروم، الشرقية فقد كانوا لا  
 89 د بمنقساتهم ومصادماتهم القصيرة النظر طوال القرن الأخير من حكم الدولة الفاطمية وأما في الدولة العباسية فقد فسد نظام الحكم بعد انقراض جيل الأمراء السلاجقة الكبا  
 90 ية، فقد شهدت كذلك اقتطاع طرفين من أطرافها، ففي الغرب فقدت الأندلس فقدأ كاملاً وأما في الشرق فقد تحول جانب من الوطن العربي إلى عدة أوطان إسلامية تمثلها اليوم ش  
 91 ي. أفريقيا الشمالية من الغرب دول يرتبط تاريخها بتاريخ دولتي المرابطين والموحدين وأما في الشرق فكانت دولة العبيديين أو، الفاطميين وقد بقيت هناك إلى أواخر القرن ا  
 92 رها. فإن ذلك الديوان كان لا يجتمع إلا نادراً في أوائل القرن الثامن عشر وأواسطه وأما في أواخر القرن فقد كثر اجتماعه وتعددت جلساته وكان صوت مصر فيه أوضح  
 93 بأد فإن الموت لا يبقي على أحد واحداً من بينك وبين الناس فإنه لا يغفر إلا برضاهم وأما ما بينك وبين الله فإنه يغفره بالتوبة إليه فإنه كريم وكان غضبه إذا غضب للمك  
 94 يوب إلى الاستهانة بالحرية، ولهذا كان الشعب دائماً محتفظاً بكثير من كرامته وحقوقه وأما ما نسمع عن مظالم العصور التي أتت بعد القرن الثالث عشر فكان أكثرها مظالم ما  
 95 غلب على النمط البوزنطي منقولة عن مباتي القسطنطينية والدولة الرومانية الشرقية وأما مباتي قلعة صلاح الدين فكانت على النمط الفرنجي وليس ذلك بغريب فقد نشأ صلاح ا  
 96 م اضطرابه فأمنه صلاح الدين وسكن جأشه قائلاً لم تجر عادة الملوك أن يقتلوا الملوك وأما هذا فإنه تجاوز حده فجرى ما جرى يشير ، بذلك إلى أرناط وأما ريمون صاحب طرابلس  
 97 تحت قيادة رئيس الجيش، وتوقع شريكه بذلك أن يكون القلب أول ما يتعرض لهجوم العدو وأما هو فقد اختار جماعة من أبطاله المجربين وجعل منهم الجناح، الأيمن وأمر صلاح ال  
 98 إلى حمص ليقاتل الفرنج ولكنهم عدوا ولم يخاطروا بمحاربهه عندما رأوه يتحرك ضدهم وأما هو فاعتتم الفرصة لكي لا يجعل من ورائه قلعة تهدد ظهره فاستولى على قلعة حمص  
 99

## Concordance of the conjunction أما 'ammā in Mahmoud's translations (file: TTMamma)

N Concordance

- 1 after some years spent in writing and teaching, he died. 2,326 أما أبكتاتوس (ولد حوالي 60 ميلادية ومات حوالي 100 ميلادية) فرجل من نمط مختلف
- 2 ولم يسم "جهان كير" في تاريخ العمارة عند شعبه إلا بقسط ضئيل 2,544 at Agra. أما ابنه شاه-جهان فقد يجعل من اسمهما يضارع اسم أكبر" في سطوع لميله ا
- 3 يتخذ الناس في عصرنا الحاضر موقفين متعارضين إزاء اليونان 474 thought. أما أحدهما وهو- الموقف الذي أوشك أن يكون عاما منذ النهضة حتى العصور الحديثة جداً
- 4 ،لذي صنعه هو الله؛ وإدراك لهذا السرير الواحد الذي صنعه الله هو ما يسمى بمعرفة أما إدراك للأسرة الكثيرة التي صنعها التجارون فهو مجرد رأي" ؛ والفيلسوف باعتبارها -
- 5 well as parental, love was highly developed in natural society. 238 أما إذا سمح للطفل بالحياة أياماً كالأهل فقد أمن، القتل لأنه سرعان ما تآثر في الوا
- 6 م انفصاله عن بقية المرمر؛ إنه لم يصبح بعد "شيئاً" وليس له بعد وحدة توحد أجزاءه؛ أما إذا ما فرغ النحات من صنع، التمثال أصبحت له وحدة يستمدّها من الشكل الذي تتخذه
- 7 لقوة" معانها أنه "من كتلة المرمر، ينتج تمثال بوساطة أفعال تؤدي إلى هذا الإنتاج أما إذا استعملنا كلمة الوجود بالقوة على أنها معنى نهائي لا يمكن التعبير عنه بعب
- 8 رنا إليه باعتباره واحداً من الناس، فقد نعتقد بأنه جدير بالاحترام في زمرة القديسين؛ أما إذا نظرنا إليه باعتباره فيلسوفاً أفيناه، في حاجة إلى إقامة طويلة في مطهر عل
- 9 الذين يحسدون في أعماق نفوسهم كل من يستطيع أن يتغلب بذكائه على هذا العدو القديم؛ أما إذا تجاوزت حدود التقاليد فأنت قمين أن تصطدم بمقت الجميع لأن التقاليد تنشأ من
- 10 ة، قادماً بذلك إلى أن طلب السعادة ينطوي على نقص في استكانة الإنسان لإرادة الله؛ أما إذا كان الفيلسوف الرواقي رجلاً عملياً يقوم بإدارة الإمبراطورية الرومانية كم
- 11 لمثمت أن يصمد للراح يقف به متموه، فإذا أخطأته الرماح جميعاً، أعلنت براءته أما إذا أسابه ولو رمح واحد حكم بإدانة، فضل، الخلاف [وصل] وهكذا هبط مبدأ المحنة
- 12 عين؛ إذا استقرت على ذلك الذي تصنيه الحقيقة والوجود، أدركت وفهمت، وافضت ذكاء أما إذا استدرت إلى غروب الصبورة، وبالفناء عندئذ لا تحصل إلا على رأي، فقط ثم ترا
- 13 الجمثان كان لشخص يسمى "سقراط"، كقيلة لنا بأن نعرف على سبيل اليقين بقاء سقراط، أما إذا نظرنا إلى القضية كل" الناس قانون أفينا الأمر مختلفاً؛ فمن أصر المشكلا
- 14 ع، أبداً في مشاهدة الإنسان - كالذرات مثلاً - لا يمكن استدلالها استدلالاً صحيحاً أما إذا شوهت ظاهرتان مقترنة إحداهما بالأخرى وانما أمكن ، استدلال إحداهما من الأ
- 15 سؤال الأول أو على السؤال الثاني، فقد أخطأ الفيلسوف الذي يناقش مذهبه خطأ عظيماً أما إذا كان الجواب بالنفي على السؤال الثالث فليس لنا الحق في أن نقول إنه قد أخط
- 16 اضعة، وهو يؤدي لنا أكبر النفع إذا ما عالج الأشياء المحسوسة وما بينها من علاقات أما إذا ما حاول فهم الحقيقة، الخالدة، اللانهائية أو الحقيقة في ذاتها فما أعجزه
- 17 ق الآلام؛ إنه لا شك في أن الألم الجمثاني شر عظيم، لكنه لو كان حاداً كان قصيراً أما إذا طال فيمكن احتمالها بفضل الترتيب العقلي وتعود التفكير في أشياء ممتعة رغم
- 18 بقره، وإذا قتل أحداً من "الكشائرية" ارتفعت كفارته إلى ألف بقره يعطياها للبراهمة أما إذا قتل برهماياً فلا بد من بقلته لأنه لأن جريمة القتل عندهم لم تكن إلا بقتل ب
- 19 المنطقي بداية المنطق الصوري، وهو باعتباره بداية هام وجدير بالإعجاب في آن معاً أما إذا اعتبرنا نهاية المنطق الصوري لا، بدايته وجدناه معرضاً لثلاثة أنواع من ال
- 20 ولو عاش إنسان عيشاً حسناً، ذهب بعد موته إلى حيث يقيم سعيداً إلى الأبد في نجمة أما إذا عاش عيشاً سيئاً فسيتقلب ، امرأة في الحياة الأخرى؛ ثم إذا أصر أو (أصرت عل
- 21 الذي يخاطر بحياته وفيه الطاعون، لأننا نرى المرض شراً، ونأمل أن يقل وقوعه؛ أما إذا لم يكن المرض شراً فخير ، لرجل الطب أن يظن في دارمسترياً ؛ أما الرواقي ف
- 22 عن التقسيرات الآلية، فحادثة تسببها حادثة أخرى، وهذه الأخرى تسببها ثالثة وهكذا؛ أما إذا سألنا عن سبب لملك أفينا أنفسنا منساقين مرة أخرى للخالق" الذي لا بد أن
- 23 ليونانية، ويظهر أن فيثاغورس وبارمنيدس وأفلاطون قد تأثروا بالميتافيزيقا الهندية؛ أما آراء طاليوس وأكسمندر وأنتكسيمس، وهرقليطس وأناكسجوراس وأموذقليس فهي لا
- 24 يقيد بالأصفاد" ماذا تقول يا صاح؛ تقيدني بالأصفاد؟ إنك ستقيد بالأصفاد ساقى، نعم أما إرادتي فلا إن زيوس نفسه ليعجز عن قهر إرادتي؛ إنني سأزجك في السجن تريد بذلك
- 25 هو أن الناس متساوون في حقوقهم الأخلاقية على الأقل، وأن العدالة تتضمن المساواة أما أرستو فيذهب إلى أن العدالة لا تقتضي، المساواة بل مراعاة النسب، الصحيحة وهذه ل
- 26 ي عليهم لبدأ من قدره، دون أن نلتزم بذلك اعتقاداً لكل ما ذهبوا إليه من رأي أما أرستو فعلى - عكس ذلك وخصوصاً في المنطق لا - يزال موضع اضطرابي
- 27 ن عظيمين جداً، هما أرشميس وأبولونيوس، اللذين عاشا في القرن الثالث قبل الميلاد أما أرشميس فقد كان صديقاً وربما - كان قريباً لملك - ، سرقة ولقي مصرع عين
- 28 كلية غاية في البساطة إلى أن تصل بها إلى حد معلوم؛ ففي اللغة أسماء أعلام، وصفات؛ أما أسماء الأعلام فتتطابق على "أشياء" أو "أشخاص" كل منها يكون هو الشيء الوحيد أو
- 29 من الكشف عن شروق حياتكم فليس ذلك طريق الفرار، فلا هو ممكن ولا هو مشرف لكم؛ أما أسهل الطرق وأكثرها فليس هو أن تكلموا، الناس بل هو أن تصلحوا من أنفسكم 97 .
- 30 ا الصروفاء باهتمامهم نحو هذه الحياة الدنيا، وعقدوا آمالهم على السعادة فوق الأرض؛ أما أسيا التي كانت قد خبرت أكثر مما خبرته اليونان وروما فقد طورت في عصوره
- 31 نبوا قوة بمرتزة من اليونان، واستطاع البطالسة في مصر أن ينشروا الهدوء نوعاً ما أما أسيا فقد شهدت قرنين مضطربين بالحرور الناشئة بين أفراد الأسرة، المالكة التي ل
- 32 ا رأيتها بعد نذ تلج مثلاً، فتنك معرفة؛ لكن موضوع الرأي هو نفسه موضوع المعرفة؛ أما أفلاطون فيذهب إلى أن ما قد صلح موضوعاً للرأي في أي وقت مضى يستحيل أن
- 33 حكم الفلاسفة بعد أفلاطون بحجج يبرهنون بها على أن الحقيقي والخير شيء واحد بعينه أما أفلاطون فيظن أنه قد فرض ذلك بديهية واضحة بذاتها لا تحتاج إلى برهان؛ فإذا أر
- 34 ن، ميتافيزيقا بارمنيدس اختلافاً ظاهراً؛ فيارمنيدس لا يعترف بالوجود إلا للوحد أما أفلاطون فيعترف بوجود مثل، كثيرة فليس يقتصر الأمر على وجود الجمال والحق
- 35 بأ عند أفولطون، فأفلاطون -كما يقول عنه كارلايل- كثيراً ما يطلق نفسه على سببها أما أفولطون فهو على خلاف ذلك يلتزم أفضل أنواع السلوك، انما 2, 517 The
- 36 تبلغ بهم حد العمى؛ فأصر أحدهما أن يحمله مملوكه إلى ميدان القتال، حيث لقي حتفه؛ أما الآخر وهو - أرستوديموس فقد قرر أنه أضعف بالمرض من أن يقاتل ولم يدعالي
- 37 رها تجاه سائر الجماعات، فالأمر الخلقية والمحرمات لا تنطبق إلا على أهل قبيلته أما الآخرون فما لم يكونوا، ضيوفه فمباح له أن يذهب في مهادتهم إلى الحد المستطاع
- 38 ماضين في خلق نظام جديد من الفوضى القائمة، وهو ما لم يستطع المقونون أن يفعلوه؛ أما الأرستقراطي الروماني الذي تنحى عن، السياسة ولم يأبه قط بالصراع في سبيل السلط
- 39 . إن فيثاغورس... قد زعم لنفسه حكمة لم تكن سوى معرفة أشياء كثيرة وفن إيقاع الأذى أما الاستثناء الوحيد الذي أفلت من، هجومه فهو "توتاموس" الذي أفردته دون الآخرين ب
- 40 ين لا تقا الأشياء الجميلة متغيرة؛ وهكذا تكون الأشياء المرئية خاضعة لقيود الزمن أما الأشياء الخفية فأبدية؛ والجسم برمي أما الروح بخفية وعلى ذلك وجب سلك الروح
- 41 هي اتصال الإزيميل بالمرمر، والعلة الغائية هي الهدف الذي يجعله النحات نصب عينيه؛ أما الاصطلاح، الحديث فيفسر كلمة "علة" بأنها العلة الفاعلة، بوحدها وأما المحرك الذ
- 42 بان نظام الوجبات الثلاث في كل يوم نظام اجتماعي غاية في الرقي" 32. n of wisdom. أما الأروام لهمجية فهي إما أن تتخ نفساً دفعة واحدة أو تسلك عن الطعام وإنك لتر
- 43 لك مدينة على حدة؛ ولم يكن هذا النظام معيماً من الناحية العملية في عصور الإزدهار أما الآن وقد أصيبت الإمبراطورية بالإعياء فقد أصبح النخل المطلوب أكثر مما يمكن ل
- 44 أيامي قصيرة كل القصر حين جعلت أسمى نحو تحقيق كل رغباتي وغاياتي الدنيوية؛ أما الآن فقد تخلصت وجلست على حجر صلب في كهف على سفح، الجبل وتراني لأنفك
- 45 بأخطأ الباحثون من قبل فظنوا رأس عمود على صورة جرس مما يدل على تأثير الفرس أما الآن فقد أجمع الرأي على أنها بين رموز الفن الهندي قديمها وأوسعها انتشاراً وأ
- 46 ه تخلصنا من "سامانا" العظيم، لقد أسأمتنا أن يقال لنا: هذا يجدر بكم وهذا لا يجدر أما الآن ففي مقدورنا أن نصنع ما شاء لنا، هوانا وأما ما لا يصادف من نفوسنا، هوى ف
- 47 بدون وفي الجزء السادس من الجمهورية، وعلى مناقشة الحب الواردة في محاوره المائدة؛ أما الاهتمامات، السياسية والبحث عن تعاريف للفنان، المختلفة والاستمتاع ،بالرياضة
- 48 بي شئون الدنيا، غير أن البابا والإمبراطور كليهما فقد خطرهما إبان القرن الخامس عشر أما البابا فقد أصبح لا يزيد على كونه أحد الأمراء، الإيطاليين يشغله ما كان يشغلهم
- 49 وأداته هي الكنيسة. [وصل] وإن فمن واجب الفرد أن يفني آراءه الخاصة طاعة لها؛ أما البروتستنت فعلى خلاف ذلك يبنون الكنيسة باعتبارها أداة للوحى؛ فالحق سبيله ا
- 50 قة الثانية، وتسامى الإنسان بنفسه على الطبقة الأولى ليس من دلائل التربية السيئة أما التماسي بين الطبقة الدنيا فسوقية تشبه السوقية التي تكون حين يظهر القوي قوته
- 51 نة لم يكن في صالحهم أن يجعلوا النصوص المقدسة أو الاسكولائية سرا مكتشفة للجميع؛ أما التعليم فقد كان له نظام قائم تراه في تاريخهم مهما أوغلت في ماضيه وكان يتولا
- 52 م باعتباره كلا واحداً (بما في ذلك الله) وكل ما يمكن هو أن نسال عن أجزاء العالم؛ أما التفسير الغائي فسرعان ما يصل بك عادة إلى "خالق" أو على الأقل إلى "مدير" يخلق
- 53 قة يستجيب بها الإنسان للمثير الخارجي إذا تكرر، أو للموقف المعين إذا تجدد حدثه؛ أما التفكير الأصيل والتشديد في السلوك فهو اضطراب في مجرى، الاطراب ولا يستطيع العمل
- 54 فسهم، بينما يفرض عليهم القانون فرضاً من أعلى؛ القانون عادة مرسوم قضى به السلطان أما التقاليد فهي الانتخاب الطبيعي لألوان السلوك التي ثبتت صلاحيتها في خبرة المجت
- 55 times. At present it is the Stoic form that concerns us. 2,374 أما التناقض القائم بين الإرادة الحرة والجبرية فواحد من التناقضات التي سايرت الفل
- 56 ن الرجل الذي يعرف الجمال المطلق يقظاناً غاية اليقظة، الأول لا يكون لديه إلا رأي أما الثاني فتكون لديه معرفة، I. 241 between difference the is What
- 57 بالأرض إدارة ماهرة، على أن هنالك حذاً تقف عنده الثروة التي تجمع عن هذا الطريق أما الثروة التي تجمع عن طريق التجارة فليست تقف عند حد إن التجارة متصلة بالجمال
- 58 فيداننا المعروف، في صورته المحورة تحويراً يناسب حاجات الرجل من عامة الناس؛ أما الجانب الخفي السري من، المذهب فيعتبر الروح وبراهماتشيوً واحداً لا ، يتجزأ ول
- 59 1,848 to much bad metaphysics. أما الجوهر" فهو أسلساً ما لا يمكن حمله على موضوع أو احتواؤه في موضوع؛ ويقال عن
- 60 "بمنه تتألف أجزام السماء؛ والحركة الطبيعية للعناصر الأرضية تنجها اتجاهها مريباً أما الحركة الطبيعية للعناصر الخامس فاتجاهها دائري؛ فالسموات تامة الدائرية؛ والأج

- 61 رر نفسه من شهوات الحياة الأرضية؛ ويخطئ الحكم من يظن أن هذه الشهوات لها السيادة؛ أما الحكيم صاحب الأحكام، الصادقة فهو المتحكم في مصير نفسه فيما يتعلق بكل ما له  
62 ،إلى الخارج، ومن ثم كان الإنسان ينظر في الخارج، ولا ينظر إلى نفسه في داخل نفسه أما الحكيم الذي يعلق عينيه ويلتمس لنفسه، الخلود فيرى النفس في خيلته 783 . If  
63 لا، تزيد على مجرد ظواهر زائلة، ستمضي بانقضاء الظروف المادية التي هي جزء منها أما الحياة الكامنة وراءها والتي نحسها في دخائنا حين ننسى المكان والزمان والسببي  
64 بذلك لهجة جديدة هي الأردية؛ وهذه كلها لغات "هندية جرمانية" انحصرت في الهندستان؛ أما ذلك فقد احتفظت بلغتها الدرافيدية القديمة وهي لغات تامل" و "تلوجو" وكانا  
65 ؛ وأقاموا على ذلك دليلين: دليلاً علمياً، ودليلاً آخر استمدوه من تصوفهم الرياضي؛ أما الدليل العلمي فقام على الملاحظة الصادقة بأن خسوف القمر يحدث أحياناً حين تنكو  
66 ير مزود بالأسرار الروحانية، سينقل إلى العالم الأسفل حيث يرقد في حمأة من الطين؛ أما الذي يبلغ ذلك العالم بعد تزويده بالأسرار وبعد، تطهيره فسيعيش مع الألهة؛ فكثي  
67 .أساتذة الجامعات، حتى إن كان ذلك في بحثه العلمي، يطرد لمجافاته للروح اليابانية أما الذي غلب عن أفلاطون إدراكه فيما – يظن فهو أن قبول الناس لأمثال هذه الأساطي  
68 ،على ذلك تكون المعرفة غير قابلة للخطأ إذ أنه من المستحيل عليها منطقياً أن تخطيء أما الرأي فعرضة للخطأ وكيف يقع مثل هذا الخطأ؟ إن الرأي لا يمكن أن يكون عن شيء  
69 ،الكثير بعضها مع بعض، فهي ما تزال منفصلة ومتصلة، كما يقول "ربات" الفكر الغنيقات أما الربات الرقيقات فلا يصرون على دوام الصراع بين التنافس، الوئام بل يقلن إنهما  
70 حت الثبيين؛ ومن عاداتهم كذلك أن يطولوا شعورهم بالزيت فيقيمهم حرارة الشمس اللاهقة؛ أما الرجال فيفرون شعورهم في، الوسط ثم يجمعون أطرافه في حزمة خلف الأذن، اليسرى  
71 ،لرجال والنساء وقد لبسوا غللات وشبائكاً ليقتوا البيعوض والزواحف الشعبانية الملمس أما الرجال والنساء فقد اتحدوا إلى بقاء لا يخلدون إلا على الصخور وأما البيعوض وا  
72 ،لفيلسوف مثل أفلاطون يتأمل العلم السياسي، دولة أقرب ما تكون الدولة للمثل الأعلى أما الرجل اليوناني العادي فقد كان ينظر إلى اسبرطة فيرى فيها بناء ذا جمال فيسوق  
73 خرى شيئاً بولم أما فوق ما يمكن احتمالها، رجونا أن يزول مثل ذلك الشيء بعد حين أما الرواقي فيؤكد لنا أن ما يحدث الآن سيعود إلى الحدوث مرة بعد مرة؛ وإن الإنسان  
74 ن يقل وقعه؛ أما إذا لم يكن المرض شراً، فخير لرجل الطب أن يظل في داره مستريحاً؛ أما الرواقي فيقول إن فضيلة مثل ذلك الرجل غاية في ذاتها لا وسيلة تؤدي إلى ما هو  
75 ملود الروح؛ ولو أن الرواقيين المتأخرين وحدهم قد تبعوه في اعتبار الروح غير مادية أما الرواقيون المتقدمون فقد أخذوا بوجهة نظر هرقليطس بأن الروح مؤلفة من نار مادية  
76 ،بودية الجسد، سترحل بعد الموت إلى العالم الخفي فتعيش عيشة النعيم في صحبة الألهة؛ أما الروح المشوبة التي أحببت الجسد فستصبح شبحاً مميخياً يعاود الجسد في قبره أو تد  
77 ،ية، بل هي مصحفة عن تيار الولادة والموت؛ يقول كابيلا: "العقل يجوز عليه الفساد أما الروح فلا والنفس الجزئية التي ترتبط بالمادة وبالجسم هي وحدها التي تولد وتمو  
78 ،كانت أطول من سابقها تاريخياً في الفلسفة، وهي أنه لا يتحلل إلا الأجسام المركبة أما الروح فهي – كالمثل فيسيطة – وليست مركبة من أجزاء، وما هو بسيط في – ظنهم–  
79 يمكن للتناغم أن يظل قائماً؛ فيرد سقراط بأن الروح ليست تناغماً، لأن التناغم مركب أما الروح، ببساطة ويضيف إلى ذلك قوله إن الرأي القائل بأن الروح تناغم لا يتفق مع  
80 ،تكون الأشياء المرئية خاضعة لقيد الزمن، أما الأشياء الخفية فأبدية؛ والجسم مرثي أما الروح، بخفية وعلى ذلك وجب سلك الروح في طائفة الأشياء، الأبدية، 389 soThe  
81 ،جد طبيعي، حتى ولو لم تكن صواباً، فقد يظهر لنا أن الفيلسوف التجريبي عبد لامته أما الرياضي البحث فهو كالموسيقى يخلق عالمه بتتسيقه الجميل خلقاً حراً 445 . I l t  
82 ،أ، وألا تأتي شيئاً من شأنه أن يؤلمه، مهما تكن حالته، حتى إن خلا من كل الفضائل أما الزوجة التي تعصي زوجها فمالها أن تنقص روحها جسد ابن أوى في خلقها، التالي  
83 in a fit of rage, they would even murder eminent churchmen. 26 أما السلطة الدنيوية فقد كانت على – عكس – ذلك في أيدي ملوك وأشرف من السلالة التوتوت  
84 اتحد؛ ويقول الغنوسطيون "إن النفس في أحط كائن بشري، لا يعترها فناء، وهي إلهية؛ أما السموات وكلها والنجوم التي في، أرجائها فلا صلة لها إطلاقاً بالمبدأ الخالد  
85 الناس؛ كل ذلك كان من الأمور الطبيعية حيثما نشأت فلسفة مستمدة من المذهب الأورفي؛ أما السوفسطائيون فلم يصطنعوا شيئاً من هذا؛ فعلمهم الذي أروا أن يعلموه لم يكن ذ  
86 المذهب والغني الحاكم والحاكم المستبد، معياره الخاص في قياس ما هو خير وما هو حق؛ أما السيد المهذب فرباطه بالتفكير النظري الفلسفي قوي، طويل لأنه مرتبط بفكرة البنو  
87 وصل حلو حقاً، أما كون العسل يبدو حلواً في الذوق فذلك ما أسلم به تسليمياً تاماً؛ أما الشكاف في عصرنا، الحديث فيرى أن الظواهر تقع حدثاً، فحصل بها هي صادقة ولا  
88 ،أ منها في حالة الكليات؛ ولنبدأ الحديث بمثال من المرمر، فالمرمر هنا هو المادة أما الشكل الذي خلعه النحات عليه فهو الصورة؛ أو نأخذ أمثلة أرسطو بنفسها فهو صنع  
89 من عمل مجهد؛ مثل هؤلاء الناس يجمعون حديث، لكنهم ينسون فنون الحرب ومشاعرها؛ أما الصائد وأما، الراعي وقد ألفا الخطر ومهرا، في، القتل فإنهما ينظران إلى الحرب ك  
90 الخوارزمي – وهو أعظم رياضي في عصره (مات حوالي 850 م)– قد أدخله في بغداد؛ أما الصفر فقدم استخدام له معروف لنا في آسيا وأوروبا هو في وثيقة عربية تاريخها 87  
91 ،وائب كثيرة، منها عندنا اليوم، فمثلاً يقول أرسطو إن انتخاب القضاة صفة أولجارية؛ أما الطريقة الديمقراطية فهي أن تعينهم، بالاعتراع وفي الديمقراطية المتطرفة تجيء  
92 ،ة المطلقة، والثاني ما نشأ بين الأغنياء والفقراء داخل كل مدينة من صراع دلم مرير؛ أما العامل الأول فلم يذو خطر على العالم بعد غزو قرطاجنة والممالك، الهلنستية  
93 ،لو النفس؛ تلك هي مكونات النزفان، لكنها تكاد لا تكون عواملها التي تسبب وجودها أما العامل المسبب، لوجودها والمصدر الذي تنبثق عنه، النزفان فهو إخماد الشهوة الج  
94 قراطي إلى ربط العدالة بالمساواة، مع أن العدالة لم تكن تقتضي مساواة عند أفلاطون؛ أما "العدالة" بالمعنى الذي يكاد يكون مرادفاً لكلمة "قانون" وذلك – واضح من قولنا "  
95 كون شيئاً، و"العدالة" اثنا عشر، و"الجروسة" اثنا عشر "سنة" والقدم اثنا عشر بوصة؛ أما العدد ثلاث، عشر فهو على عكس سالفه يأتي، الانقسام ولذا أصبح، غيرضاً عند الناس  
96 (المميزة لها هي أنها تغذي نفسها بنفسها، وتحس وتشعر وتحرك الجسم (413 ب أما العقل فوظيفة أعلى من ذلك وهي، التفكير الذي لا علاقة بينه وبين الجسم أو الج  
97 على الشيء جوهرية؛ فما يخلع الجوهرية على نبت أو حيوان، يسميه أرسطو "بالنفس"؛ أما "العقل" فيختلف عن، النفس إذ هو أقل ارتباطاً بالجسد؛ ويجوز أن يكون العقل جزءاً  
98 " نفس وأقل منها اتصالاً بالجسم، وبعد أن يتحد عن العلاقة بين النفس والجسم، يقول أما العقل فحالته تختلف عن ذلك فالظاهر أنه جوهر قائم بذاته غرس في النفس وأنه غير  
99 أ أو برودة فنتجها؛ إنه ليس في العالم المرثي شيء واحد بمنجاة من التغيير واللفناء؛ أما العقيدة الأرسطية التي تختلف وهذا، الرأي فهي رغم – قبول المسيحيين في العصور  
100 ما يقع تحت الأرض وفوق السماء؛ ويقلب الباطل حقاً في الظاهر، ثم يعلم كل هذا للناس أما العلة الحقيقية في كراهية الناس له فهي فيما – يقرب من – اليقين أنهم فرضوا فيه ا  
101 ،كانت الإقطاعيات الزراعية من نصيب عامة الإمبراطيين 1,022 by the state. أما العلية فكان لهم، ضيعاتهم إذ الإقطاعيات كانت أقساماً من الأرض العامة توزعها ال  
102 مة– تتبعهم الأكثرية العظمى من سواد الناس– تكرم الإلهين معاً بغير تمييز لأحدهما؛ أما الفشنيون الأتقياء فيرسمون على جباههم كل صباح بالطين الأحمر علامة، فشنووهي  
103 وللفضيلة نوعان؛ فضائل عقلية وأخرى خلقية، يقابلان جانبي النفس؛ 1,656 mother أما الفضائل العقلية فنتشأ نتيجة، للتعلم وأما الفضائل الخلقية فنتكون بحكم العادة  
104 عية الشرف كما مات سقراط؛ إن غيرك من الناس لا سلطان لهم عليك إلا في أمور الظاهر أما الفضيلة وهي – وحدها الشيء الخيراً فتوقفة – على الفرد وحده دون سواه ولذل  
105 حر من أنواع السير العملية، لأن التأمل يتيح لنا فراغاً، والفراغ شرط لازم للسعادة أما الفضيلة العملية فلا تعود علينا إلا بنوع ثانوي من، السعادة والسعادة القصوى هي  
106 ا استثنائها منهم نقرأ قليلاً – مطابقة لما يتفق مع صالح فنتهم من الوجهة المالية؛ أما الفلاسفة، اليونان فقد كانوا إيماناً، بالأرض أو مستخدمين عندهم، بملكونها و  
107 وطأة على نفوسهم، راحوا يطالبون الفلسفة أو الدين بدواء أقوى من الأبيقورية شفاء؛ أما الفلاسفة فقد لانوا بمذهب الأفلاطونية، الجديدة إلا عدداً قليلاً منهم؛ وأما غ  
108 ،أيام الحرية، مقبولة، فما ذلك إلا لأن كل فرد من أبناء المدينة قد أخذ بنصيب منها أما الفوضى المقدونية الجديدة التي فرضها الحكام العاجزون فرضاً على ، الشعب فقد كان  
109 يدركها الحسن لكنها لا تتعرض لللفناء، وثلاثة لا هي تترك بالحسن ولا هي معرضة لللفناء؛ أما الفئة الأولى فتشتمل النبات، والحيوان وتشتمل الثانية الأجرام السماوية (التي) أع  
110 يشرح له طعامه فقال: "إن مذاق الرجل الأبيض إذا ما أحسن شواؤه كذاق الموز الناضج أما الفيجيون فلم يعجبهم لحم البيض زاعمين أنه زائد في ملحه عما ينبغي وقوي الألبا  
111 في الجديدة، مثل هذا الرجل ليس بالفيلسوف، لأنه لا يجب إلا الأشياء الجميلة وحدها أما الفيلسوف فيجب الجمال ذاته إن الرجل الذي يحب الأشياء الجميلة وحدها رجل، يحلم  
112 ،ينادون بالاستقلال وأمن بأن سوء الحكم البريطاني في الهند كان شذوذاً في القاعدة أما القاعدة فهي أن الحكم البريطاني بصفة عامة حكم، جيد وأن سوء الحكومة البريطانية  
113 غم من خمسة آلاف عام أخذت هذه القبائل تتصل خلالها بالأمم الكاتبة اتصالاً منقطعاً؛ أما القبائل الساذجة التي تعيش معظم حياتها عيشاً مستعزلاً بالنسبة إلى، سواها وتتم  
114 براطور خلال هذه الفترة قد بلغت كل ما يمكن لأية حكومة مستبدة أن تبلغه من الكمال؛ أما القرن الثالث فهو على نقيض ذلك عهد نزلت به الكوارث الفادحة؛ فقد ظفر الجيش لن  
115 ،"هي هو العنصر المشترك بين العبارات المختلفة التي يمكن أن يقال عن تمثال الحرية أما القضايا التي: تقول "ثمة" اثتان من كذا وكذا فليس بينها شيء مشترك اللهم إلا ص  
116 ،السبب في تكثرها ليس إلا هذا البعد منها عن الصورة الكاملة؛ القط (المثالي) حقيقي أما القلط الجزئية فظاهرة لا أكثر. 1. asRepublic, the of book last the In 253  
117 ، الديمقراطية، خفت بعد موت سقراط، وليث أثينا كما كانت، مركزاً للثقافة القديمة أما القوة السياسية فانتقلت منها إلى سواها؛ وظلت القوة السياسية والثقافة خلال الج  
118 ،ة في السنسكريتية بصفة إجمالية معناها " منطقي كما ينطفي المصباح أو تنطفئ النار؛ أما الكتب البوذية المقدسة فتستعملها بمعنى(1) : حالة من السعادة يبلغها الإنسان ف  
119 عدم شعور الفرد بفرديته؛ (4) اتحاد الفرد بإلهه؛ (5) فردوس من السعادة بعد الموت؛ أما الكلمة في تعاليم بوذا فمعناها فيما يظهر إخماد شهوات الفرد، وكلها وما يرتب عل  
120 كقولنا "بشري" أو "إنسان" يسمى "اسم كلي؛ والجوهر هو ما يصح أن يشار إليه بد "هذا" الكلي فهو ما يصح أن يشار إليه بقولنا "مثل" هذا إذ – يدل الكلي على نوع الشيء

- 121 رأ عن قوة التقاليد أو قوة الوحي؛ والعلم -فيما أرى- هو الذي يختص بالعلم اليقين أما اللاهوت فاعتماده على صلاة، الإيمان ومجاله هو الجوانب التي تتجاوز حدود المعرف
- 122 عرفته، فإننا نفقد حساسيتنا بالنسبة إلى أشياء كثيرة هي من الخطورة يمكن جد عظيم؛ أما اللاهوت فتراه من ناحية أخرى يحملنا على إيمان أسمى بأننا نعلم شيئاً عن جوانب
- 123 ألف من بلوغ غاية منشودة، على أن تكون الرغبة السابقة لبلوغ الغاية مصحوبة بالألم؛ أما اللذائذ السكونية فتكون في حالة التوازن التي تنتج عن حالة مما تتعلق به الرغبة
- 124 الوطنية القديمة قائمة في المدن اليونانية القديمة كما كانت قبل على وجه التقريب This view has been poetically expressed by Vaughan: 592 أما المتصوفة الذين يميلون إلى التفلسف فتراهم لا يستطيعون إنكار أن كل ما هو في
- 125 المثلن أسف الرجل على شيء فذاك أنه يستحيل عليه أن يستولد امرأته البنين بغير البنات أما المرأة فتقابل هذا من ناحيتها بالإجهاض ووآد الأطفال وضبط النسل - فحتى هذا الأ
- 126 مل أن تكون قد استغناها من الخبرة، لأن ما صادفناه في خبرتنا عن المساواة تقريبية أما المساواة المطلقة فلا وجود لها إطلاقاً في الأشياء، المحسوسة ومع ذلك ترانا نفهم
- 127 be emperor, he might have slain me and spared Abu-I Fazl. 2,358 أما المسلمون فقد كانوا أذق شعوراً بكتابة التاريخ وخلفوا لنا مدونات نثرية تدعو إ
- 128 هم، إلا دماء سفحها الفاتحون؛ وجاء التعصب الديني إلى البلاد مع الإسلام والمسيحية أما المسلمون فقد كانوا يبيعون شراء الجنة بدم الكفار" وأما البرتغاليون حين استولوا
- 129 وكان بين اللاهوت المصري واللاهوت البابلي اختلاف كبير؛ 80 and Palestine. أما المصريون فقد شغلهم الموت وأمنوا بأن أرواح الموتى تهبط إلى العالم السفلي حي
- 131 لمي إبراهيم فوق متناول الحواس. مثال ذلك: الأشياء الجميلة الجزئية هي من شأن الرأي أما المعرفة فنتطابقها هو الجمال في ذاته. I. 247 The is advanced argument only
- 132 (لأن ما يسميه أرسطو بالحكومة الدستورية، فيه بعض عناصر الأوجارية (1293) - أما الملكية والحكومة الطاغية فليس بينهما إلا الفرق الأخلاقي، I. 755 He is emph
- 133 لارستقراطية؛ فالملوك وأبناء الطبقة الأرستقراطية يمكن أن يكونوا "توي نفوس كبيرة أما المواطنون العاديون فيضعون أنفسهم مواضع، السخرية لو حاولوا أن يعيشوا على هذا
- 134 كل الأشياء بالنسبة لله عادلة وخيرة وصحيحة؛" 538 "wrong and some right." أما الناس فيرون بعض الأشياء خطأ وبعضها صواباً "The . 539 the and up way
- 135 معمد فكتوريا في مئراس، أو انظر إلى صفحة "بتل" الذهبية التي تنسب إلى "كاندي"؛ أما النحاس الأصفر فقد صنعوا منه مجموعة متنوعة لا تنتهي أصنافها من المصاييح والأوع
- 136 مرة بينما ينم الرجل في الدار، وفي فيجي كذلك يسمح للكلاب بالدخول في بعض المعابد أما النساء فحرام عليهن دخول المعابد إطلاقاً وهذا الإقصاء للمرأة عن المجتمعات الد
- 137 قها إطار نحاسي يزن عشرين رطلاً؛ فكان لزاماً عليها إن ترقد حيناً بعد حين لتستريح؛ أما النساء الفقيرات اللاتي لم يسهفن الحظ إلا بمقدار خفيف من المعدن، الكريمة فق
- 138 الب، إلا لخمة الجسد؛ والنصف الأول من هذا الرأي هو نفس الرأي الذي أخذ به "ماركس" أما النصف الثاني من الرأي فينتمي إلى وجهة نظر تختلف عن الأولى كل الاختلاف؛ فقد
- 139 ه، قد أقيم عليه البرهان بالفعل، وأعيى بذلك كون أرواحنا كانت موجودة قبل أن نولد؛ أما النصف الثاني الذي لا يزال ينتظر، البرهان فهو أن الروح تستظل موجودة بعد الموت
- 140 therefore be unintelligible to the philosophers of antiquity. 836 أما النظرة الحديثة في موضوع المكان فهي أن المكان لا هو عنصر كما ذهب، نيوتن وكما
- 141 wild land-animals; the very stupidest will become fishes. 1,452 أما النفس الخالدة فموضعها، الرأس وأما الغائبة ففي المصدر وكذلك تجد معلومات فيسيولو
- 142 شرح نفسي الإنسان؛ ففلس خالدة، وأخرى فانية، نفس خلقها الله، وأخرى خلقها الألهة أما النفس الغائبة فمعرضة لتأثيرات فطرية مستحيلة المقاومة وأول - المؤثرات، اللذنة
- 143 إن الألهة في الأمم كلها تزعم أنها خلقت العالم؛" 124 "except in love and war." أما آلهة الأوثان فلا يتقدمون لأنفسهم بمثل هذه الدعوى وغاية جدهم هي أن يفتخروا ه
- 144 برير آسيا، وترغم "سن يات سن" الصين فجمع هؤلاء سيوفهم وارتصوا في أحضان اليابان أما الهند العزلاء من سلاحها فقد أسلمت قيادها لزعيم هو من أغرب من شهد التاريخ من
- 145 2,520 "it there is more truth in silence than in any words" فهو غاضب بعض الشيء فهو يسمى أحياناً ب"الله وأحياناً ب"الخير وهو يع
- 146 رب بالسيف، ومن خيرة المهندسين في فن العمارة، وكان كذلك أجمل رجل في البلاد كلها أما الواقع فإنه كان طويل، الزارعين مقوس الساقين ضيق العينين كسائر المنفوليين ر
- 147 منوا بأنهم يستطيعون بوساطة الشعر أن يهذبوا أية فترة من فترات الحياة عند الناس؛ أما اليوم وبعد أن مر هذا الزمن، الطويل أصبح التاريخ وأصبحت الفلسفة في مقدمة ما
- 148 بلقد كان لنا رجال كهؤلاء في عصورنا الوسطى 1,766 in the history of man. أما اليوم فإذا أردت أن تصادف أشباههم في أوروبا وأمريكا فعليك أن تبحث في زوايا الب
- 149 بد إيان العصور الفيديا أيما سرت في الشمال الغربي من الهند أو في أجزاءها الوسطى أما اليوم فلا يكاد يوجد في شبه الجزيرة كلها؛ لكن الشعبان وصنوف الحشرات لا تزال ه
- 150 كلمة "قيادتا" معناها في الأصل ختام الفيدتا - أعني اليونان؛ 1,800 sophers. أما اليوم فيقطع الهنود على المذهب الفلسفي الذي حاول أن يدعم بالمنطق بناء الفكر
- 151 بن التشريع القضائية الحديثة، فإن الذي جعل لهذه الأشياء قيمة هو الجيش الروماني أما اليونان فعلى - الرغم من أنهم محاربون حقيقيون - بالإعجاب إلا أنهم لم يفتخروا ف
- 152 نرى في أسيرة نموذجاً مصغراً للدولة التي كان النازيون ليقوموا لو ظفروا بالنصر أما اليونان فرأوا فيها شيئاً آخر؛ فكما يقول "بيوري" 1, Ath from stranger A 045 :
- 153 suggested itself as the basis of a general theory of physics. 1,874 أما اليوناني إذا ما حاول أن يفسر الحركة تفسيراً علمياً فيبعد، جداً أن يطرأ على ب
- 154 إلى حيوات أخرى يولد فيها ليكون ذا مكانة أعلى وحظ أوفر، لو ظل على فضيلته الأولى؛ أما إن عاش حياته عيش، الرذيلة أعيدت ولادته في حياة تالية منيوداً أو ابن عز' من أو
- 155 ثاً؛ إذ تغادرها معانياً لا مقترفاً لإثم؛ ستغادرها ضحية الناس، لا ضحية القوانين؛ أما إن أطلقت لنفسك العنان في رد الشر بالشر والأذى، بالآدمية على العمود وا
- 156 وحده يصبح جديراً بظلمة النفس بغض النظر عما قام به غير ذلك من طقس أو إنتاج أما إن حفظ عن ظهر قلب كتاب راج "قياد فانه"، يستطيع بعد ذلك أن يحطم العالم تحطيماً
- 157 جميل هذه الآنية الفخارية الهزيلة الموقفة، التي كانت يد الخزاف تسرع إلى إنتاجها؛ أما إن كان الإبداع ليصنع من معدن، نفيس عندئذ ينصرف إليه الفن بمجهوده بغير ندم على
- 158 ،الضوء بهرأنا على حضوره؛ وعلى ذلك فالنفس التي لا تضاهي بوضوئه، تظل بغير رؤية أما إن، أصيبت فإنها تحتوي على ما، تنتشده وهذه هي الغاية الحقيقية التي تسعى النفس
- 159 ،الأهواء التي رسخت مع السنين، وخير ما يظهر فيه قدرته، هو ذكر التفصيلات، والنقد أما إن أراد أن يقيم بناشاً كان نصيبه، الفشل إذ يعوزه، الوضوح كما تعوزه حرار
- 160 ،الزواج في تاهيتي منذ قرن حراً من القيود وينحل لغير سبب ما دام الزوجان لم ينسلا أما إن أنجباً فلهم أن يقتله دون أن يقع عليهم لوم من المجتمع أو هما يقوم
- 161 ،تحمل على مدرتك كلية معينة، كما أن "عشرة" صفة تحمل على المدرك الكلي "إسبعي" أما إن تقول إنه ما "دامت الأرض لها تابع، بواد وهو، القمر إن فالقمر واحد فقولك
- 162 عى سياسته هذه، أجاهه بقوله: "أهيا الفقيه، إنك متبحر في العلم لكلك خلو من الخبرة أما أنا فلا علم عندي لكني رجل محنك؛ فكن على يقين أن الهنود لن يذلوا أو يطعموا حت
- 163 - لقد حانت ساعة الرحيل، وستشرق بنا الطرق" 980 "is better God only knows." أما أنا فإلى، الموت وأما أنتم فإلى، الحياة والله، وحده أعلم أيهما خير" 981 The .
- 164 ل "القدر" في أدب "يوربيديز" المنتور؛ لكن هذا الجانب أيضاً عرض من أعراض الضعف في المسرحية الهندية (إذا جاز لأجنبي أن ينكرها في) (ترد فهي التكلف
- 165 كان "شاه جهان" قد خصص نصف دخله لترقية العمارة وغيرها من الفنون 1,300 أما "أورنجزيب" فلم يعياً بالفنون وهدم ما فيها من آثار "الكفر" مدفوعاً بتعصب ديني
- 166 فيما (أظن) طبقة الجنود، ولو أنه لم يكن صريحاً كل الصراحة فيما يختص بهذه الطبقة؛ أما أولياء الأمر فينبغي أن تكون لهم دور صغيرة وأن يكون طعمهم بسيطاً ؛ وولاد أن ي
- 167 خه كلاً ما يقع أولئك الذين يعيشون عيشاً رعداً، ولا يمارسون حدة العاطفة نحو شيء أما أولئك الذين قد ملأ عليهم الله أو الشيطان شعب، نفوسهم أو أولئك الذين انتهى ب
- 168 غورس، وقد يبدو هذا غريباً في أعين من تعلم قليلاً من الرياضة في المدرسة وهو كاره؛ أما أولئك الذين مارسوا بالفعل تلك النشوة المسكرة التي تنشأ عن الفهم المفاجئ الذي
- 169 ففيه، وسط بين الوجود واللا وجود، وهي بهذا تصلح أن تكون موضوعاً للرأي لا للمعرفة أما أولئك الذين يشهدون المطلق والأزلي، والسالك فهم الذين يعرفون لا الذين يقتصرو
- 170 \_ الأخلاق" سجلاً متسقاً للمبادئ التي ينبغي أن يهتدي بها سلوكهم - فيما يعتقدون" أما أولئك الذين ينشدون مستوى أعلى من ذلك فيسيخيب رجالهم؛ إذ الكتاب ينشد أوساطا
- 171 ،البشري يؤلف جماعة واحدة: "إن مدينتي ووطني هي روما بمقدار ما أنا أنطونينوس أما باعتباري إنساناً فدينتي ووطني هو العالم وتعرضه نفس المشكلة التي نراها عند
- 172 وأعياء اليأس، لكن ذلك المذهب إن يصانف القبول عندئذ، لا يكون حافظاً إلى الطموح؛ أما بالنسبة للعالم المتعبر الذي كان أعظم طبعاً من العالم، القديم فقد كانت تعالي
- 173 لا بد لنا من دراسته على وجهين: فندرسه بالنسبة لأسلافه وبالنسبة لمن جاؤا بعده؛ أما بالنسبة، للأسلاف فأرسطو عد ضخم من، الحسنات وأما بالنسبة لمن جاؤا بعده فل
- 174 adopted by Athens in the fifth century, after the Persian war. 138 أما "بان" فقد كان اسمه الأصلي كما) يقول بعض ذوي (الرأي "بولون" ومعناها الذي يطعم
- 175 بير بعد عهد كريسوس"، وذلك على أيدي رجلين هامين، هما "بانتيوس" و"بوزيديونوس"؛ أما بانتيوس فقد أدخل على المذهب عنصراً ملحوظاً من "الأفلاطونية" ونقض بيده من ال
- 176 بيت الرجال" وأن يتصل بزوجه في فناء كأنما الأمر بينهما سر أو خروج على القانون؛ أما بعد الثلاثين فهو مواطن كامل؛ وكل مواطن يكون عضواً في جماعة مشتركة في، العيش
- 177 درجة قصوى في العصور الأولى من المسيحية، وأرسطو في كنيسة العصور الوسطى أما بعد أن نهضت أوروبا، نهضتها وأخذ الناس يقرون الحرية، السياسية كان أهم من وجوه
- 178 ،وحياة هؤلاء الملائيين العشرين كانت معرضة لموت سريع بسبب الصيد والحرب أما بعد الزراعة فقد بدأ كثائر الناس تكاثراً أيد سيادة الإنسان على الأرض سيادة ملك
- 179 "mede من أي بلد أنت، وما عمرك يا سيدي الكريم، وكما كان عمرك حين ظهرت ميديا" أما بقية اليونان فقد نجحت في احتفاظها باستقلالها في معركة سلاميس وبولائيه اللتي
- 180 ،عالم الجوهر الخالص، ظلت غير منفصلة عن سائر النفوس التي تعيش في العالم نفسه أما بمجرد اتصالها، بجسد وقعت عليها مهمة الإسك بزماء ما هو دونها منزلة وبهذه ،

- رأى "باينيتوس" - كما هو الرأي عند معظم الرواقيين - أن الروح تقنى مع فناء الجسد؛ أما بوربونديوس فيقرر على نقيض ذلك أن الروح تظل حية في الهواء حيث تبقى في 181
- تقسيم الناس على أساس الوراثية وعلى أساس العنصر وعلى أساس العمل الذي يزاولونه أما بين الأريين أنفسهم فقد كان الزواج حراً من القيود (ما عدا ذوي القربى الأقربين 182
- الإسكندر وأرسطو بأعوام قلائل؛ ولم يكن هو المبتكر لمعظم ما جاء في كتابه "المبادئ" أما ترتيب، القضايا والبناء، المنطقي فيرجع إليه هو إلى حد كبير؛ وكلما ازداد الدار 183
- الأخيرة من حياته الطويلة، ومات بها 235 ق.م.، فانتهت بموته مدرسة "فيرو" كمنرسه؛ أما تعاليمه بعد - أن دخلها بعض التعديل فقد - احتضنتها الأكاديمية التي كانت تمثل 184
- ،أت" وموادها نزوح شديد، إن لم نقل إنه نزوح يستحيل مقاومته، نحو اقتراف الجرائم" أما "ماتستيز" فقد اعتدى على زوجة، أخيه واستطاع بذلك أن يسرق "لحظاً" الأسرة وهو كبش 185
- ،نبيع من البنجاب نهراً جمنة والكنج، اللذان يجريان في خطو وتيد، إلى الجنوب الشرقي العاصمة الجديدة "لهي" ويعكس على صفحته تاج "محل عند "أجرا" وأ ، 186
- ،لخارج على عقيدة بلاده الدينية)- لا يزالون يستعملون الكتابة المسمارية البابلية "أحرام" في صور (936-969) فقد استخدم أحرف الهجاء الفينيقية التي ربما كانت تزد 187
- ،إلى أنه سينتفع بهذا الفعل في تاريخ مقل؛ ولا يحتاج الصيد إلى بعد نظر لأنه لذيذ أما حرث الأرض فعمل شاق ويستحيل فعله بدافع فطري.بامني 149 Civilization 188
- ،وبة للمحافظة على ثبات عدد السكان؛ وعندئذ يأخذ الزوج زوجة بالاقتراع -كما يوهومون أما حقيقة الواقع فهي أن حكام المدينة سيشفرون على عملية الاقتراع بحيث تتفق مع ما 189
- ففي الأزمان الأولى كانت تنجب من الشعراء والفنانين من تضارع بهم غيرها من البلاد؛ أما حول القرن السابع قبل الميلاد أو- قيل ذلك -التاريخ فقد تبلور دستوروا الذي) يع 190
- وغير شخصي، فإنسان يحب المحار وآخر يحب الأناض، فيتميز أحدهما عن الآخر بهذا أما حين يفكران في جدول الضرب على - شريطة أن يفكرتاكتفيرا أصحياً فلا - اختلاف 191
- عاقلة من الطبيعة الإنسانية، لأنهم أحسوا أن العقل لا يرضى عن التماسك الاجتماعي؛ أما دعاة الحرية من جهة أخرى إذا- استثنيتنا منهم المتطرفين في -الفضوية فقد مالوا 192
- دائماً (على الأقل من الوجهة النظرية) أن تقول: "إن هذا الجزء أو هذا الجانب جميل أما ذلك الجزء أو ذلك الجانب قبيح؛ ولما عن كون الشيء ضعفاً" و"وصفاً فهاتان" ال 193
- هؤلاء بالميت في الحياة الأخرى؛ ويذكرها كتاب "إتارفا فيدا" على أنها عادة قديمة؛ أما رج "فيديا فينكر لنا أن هذه العادة في العصر الفيدي كانت قد خف شأنها حتى أصبحت 194
- بعض الأفكار والمبادئ تستمد صحتها من الفطرة الإنسانية المشتركة بين الناس جميعاً؛ أما زيون و الرواقيون الرومان فقد اعتبروا كل الدراسات النظرية تابعة للأخلاق فهو 195
- حو، عزينا عن التليل أو التعبير عن رؤيتنا بكلمات؛ فمثل هذا التعبير يأتي مؤخرًا؛ أما ساعة" المس نفسها فلا يكون لدينا قوة لإثباته؛ لا يكون لدينا متسع من الوقت له 196
- الناس بالسير على مقتضى قواعد الدين، ويضع عقوبات لمن يشقون عليها عصا الطاعة أما سائر المرسومات فهي لا تنسى تذكر مرة بعد مرة ضرورة التسامح الديني؛ فعلى المرء 197
- مطس يتحدث عن "الله" باعتباره متميزاً من "الآلهة"، "إن سبيل الإنسان لا حكمة فيها أما سبيل الله فيها.الحكمة إن .. الله يسمى الإنسان ضعيفاً حتى ، إن كان يافعاً في 198
- ،عظيمين هما سقراط وأفلاطون، نعم إن أفلاطون ينتمي إلى عصر متأخر عن ذلك قليلاً أما سقراط فقد أنفق شبابه مشطراً من صدر رجولته في ظل بركليز؛ وقد بلغ اهتمام الأثني 199
- ،د اليهودية) تأثيراً شاملاً كاملاً في مدتها بالأثر الهليني، من حيث اللغة والأدب أما سكان الريف الذين كانوا أكثر محافظة على،القديم فقد أبوا على العقائد الدينية 200
- ،إلى سلالة أنتيجونوس؛ وجعل بطليموس الذي أتت إليه مصر، الإسكندرية عاصمة ملكه أما ساليوكوس الذي انتزع أسيا بعد حروب،كثيرة فقد كان في شغل من حملاته الحربية.في 201
- ،(نود بما يقرب من ألفين (من بين هؤلاء 875 قتلتهم النمر الضارية في أرجاء البلاد أما سم الأفاعي فقد أودى بعشرين ألفاً من الهنود ذلك العام، 317 as Gradually 202
- زاه فيه روح التعمق العلمي؛ وقد ذهب إلى أن زيوس وحده - النار العليا - هو الخالد؛ أما سواء من،الآلهة بما في ذلك الشمس،والقمر فتولد وتموت؛ ويقال إنه فكر في أن يج 203
- مدينة صنيعة قليلة من الناس أقاموا بناءها في أناة واستمدوا جوهرها من حياة الترف؛ أما سواد الناس وغارهم فلا يكاد يتغير منهم شي كلما مرت بهم ألف، عام. 291 Like 204
- الزوجات المكشوف، حتى في الجماعات البدائية، ميزة تتمتع بها الأقلية الغنية وحدها أما سواد الناس فلا يجاوزون الزوجة الواحدة؛ ثم يخفون وطأة ذلك على نفوسهم،بالزنا 205
- ك أنها لم تكن معرضة لخطر الفرس، وأكبر تلك المدن اثنتان، هما "سيبارس" و"كروتون"؛ أما سيبارس فقد لبثت مضرب الأمثال في ترف الحياة؛ فيها ويبرع "ثيودورس" أن عدد 206
- ،إن كل ما ينبعث به صوتي له معنى" Bergeret الذي يقول عن "السيد برجره أما سيبارس فيجري من فمه" هراء ؛ ولاحظ "Whitman" و"كراي Craig" علاقة عجيبة 207
- في صحبة نابليون الشاب إلى مصر (عام 1798) وعاد نابليون من رحلته خالي الوفاض؛ أما شامبليون فقد عاد وفي قبضته مصر، بأسرها ماضيها وحاضرها؛ ومنذ ذلك،الحين أخذ 208
- عليه خليفة الفراعنة، وما أبدته له فارس من مصانعة أيضاً حين لقبته بالملك العظيم؛ أما ضباطه المقدونيين أو -"الرفقاء" كما كان يسمون فقد - وقفا إزاء موقف الأشراف 209
- نخاً على الإطلاق، فعالم المثل هو ما نراه حين تكون الشمس ساطعة بضوئها على المرئي أما عالم الأشياء،العابرة فعالم مضطرب كالذي نراه ساعة، الغروب فالعين هنا شبيهة ب 210
- هذه العبارات الكلية، لأنها لا تتبيننا بشيء عن العالم، إلا كيفية استعمال الألفاظ؛ أما عبارة كل "الناس قانون فيلسف من هذا،القبيل إذ ليس ثمة تناقض منطقي في أن يكو 211
- ،التي تتصل بالمدرجات العقلية، في رأي هؤلاء أن "2 + 2 = 4" معرفة بمعناها الصحيح أما عبارة كهذه التلجج "أبيض فيها من الغموض وعدم اليقين ما لا يجعل لها محلاً بين 212
- ،ثاس" أكثر تركيبياً من عبارة "سقراط إنسان"، فعبارة "سقراط إنسان" موضوعها "سقراط أما عبارة كل "الإغريق"ناس ليس موضوعها كل "الإغريق لأننا لا نقول شيئاً عن الإغر 213
- ملاً كان ذلك الوصف أو ناقصاً، فكلمة "أند" وصف ناقص لأنها تنطبق على أفراد كثيرة أما عبارة "أكبر" أسد في حديقة" الحيوان فوصف كامل لأنه لا ينطبق إلا على شيء واحد. 214
- رحباً لعقيدة الناس في آلهة متعددة، واستسلم متواضعاً لعقيدة الفلاسفة في إله واحد؛ أما عقيدته هو التي ينبض بها قلبه فهي أن الله روح تجسد في الناس،جميعاً وعبادة الال 215
- are purely supersitions, and so is the belief in Providence. 2.160 أما عن الآلهة فإن أبقور يؤمن إيماناً قوياً بوجودها - وإلا لما استطاع يغير ذلك أن 216
- knew. Neither he nor they knew why there is this cycle. 344 أما عن تحديد التاريخ الذي عاش فيه،بالميلاد فأقوى ما لدينا من شاهد هو أنه كما- أسلف 217
- بضائلة قدرها، وأن ملك البرتغال هو أعظم ملوكها ثم يتلوه ملك هولندا، فمثل إنجلترا أما عن الملوك الآخرين كملك فرنسا وملك،الأندلس فقد صورتهم لي مثل صغار الراجات 218
- ،من جواباً عن كثير من هذه الاعتراضات متخذاً لنفسه - مؤقتاً - وجهة نظر بروتاجوراس أما عن الأحلام فالإنراكات الحسية فيها صادقة باعتبارها إدراكات،حسية وأما الحجة ا 219
- كارا، لأنه يعرف الله بالوجود، ويجعل الكون الحقيقي كله والله شيئاً واحداً بعينه؛ أما وجود إله مشخص يكون خالفاً ومخلصاً فقد ، يكون -هناك في -رأيه موضع للشك؛ 220
- " نواية بعيدة عن الصواب، على الرغم من أنه كتب كتاباً أسماه "في الآلهة" بدأه هكذا أما عن الآلهة فلست أراني على يقين من وجودهم أو عدم وجودهم ولا من شكلهم.كيف 221
- كيف تكون أحسن حالاً إذا لطلخت جسمك بالرماد؟ إنه ينبغي أن تركز فكرك في الله وحده أما عن بقية ما،صنعه فالحمار في وسعه أن يتبرغ في الوسخ كما تفعل إن .. كتب الفئ" 222
- انت؛ وكانت الأورفية قبل فيثاغورس شبيهة بالديانات الآسيوية التي يكتنفها الغفاء؛ أما عند أفلاطون والقدوس وتوما الأكويني وديكرات وسبينوزا وولينترت فترى لم 223
- تقنى مع فناء الجسد؛ إن معظم أهل هذا العصر الحديث، يرون في الدين مصدر عزاء أما عند أبقور فهو على نقيض ذلك؛ إذ رأى أن تدخل الآلهة في مجرى الطبيعة.مصدر 224
- أبدأ على صواب في فهمه؛ وذلك هو القضاء المحتوم الذي ينتظر عظماء الرجال جميعاً أما غايته فهي على نقيض ذلك لأنني راعب في فهمه على أن أصله بقدر من التجليل لا 225
- أن الرقص يرجع في أصله إلى ترحيب ذي طقوس برئيس عاد من الحروب ظافراً؛ أما "قارويد" فرأيه أن الرقص أصله التعبير الطبيعي عن الشهوة،الحسية وفن الجماعة في 226
- ،تغلوا بالزراعة، لأنهم في حاجة إلى فراغ؛ نعم للمواطنين أن يملكوا الأرض الزراعية أما فلاحه الأرض فترك لمعبود من جنس آخر (1330) (أ وهو يقول إن الأجناس الشمالية 227
- كون صفيين من أعداد، وأطلق عليها صف أ، وصف ب؛ وكل من الصفيين يبدأ بالعدد 1؛ أما في الصف أ فأجعل كل خطوة عديدة تتألف من مجموع الرقمين السابقين مباشرة في كلا 228
- which were ultimately embodied in Christian theology. 154 أما في نطاق،الفكر المندنية الرصينة هي والعلم أسمان على مسمى واحد على وجه التقري 229
- since our city will not want any share in the spoils of victory. 1.168 أما في الجانب،الاقتصادي فيقترح أفلاطون شيوعية تتناول كل شيء في طبقة أولياء الأم 230
- On the whole, this doctrine was sane and scientific. 2.388 أما في نظرية المعرفة فقد قبلوا الإدراك الحسي رغم أفلاطون؛ وذهبوا إلى أن خداع الح 231
- him. Whether he did so is of course another question. 940 أما في رواية أفلاطون عن سقراط فالمشكلة مختلفة كل الاختلاف عنها في رواية زيونون 232
- دة؛ فهي "الإرادة" المتقلبة الأهواء التي لأفراد الإنسان والحيوان على هذه الأرض أما في السماء فهي "الإرادة" التي لا يطراً عليها،تغير وهي إرادة الصانع،الأعلى 233
- من الدخول في الإسلام، وكان تشريعه في بداية حكمه يبيح عقوبات من قبيل بتر الأعضاء أما في نهاية عهده فرما بلغ التشريع في بلده من الرقي ما لم تبلغه أية حكومة أخرى 234
- ،تشبت بعد ذلك بعشر سنوات، كان الأثينيون لا يزالون يفوقون سائر اليونان في البحر أما في،البر فكان النصر يرجع معظمه لأبناء،أسبرطة الذين اعترف لهم بالزعامة في ال 235
- ،الرجال البيض طبقة تجارية أرسقراطية تعيش على المجهود البدني يبذله أبناء البلاد أما في أمريكا الشمالية شمالي - خط ماسون" تكسن - فلم - يكن مثل هذا العمل البدني 236
- ،أما يتولى الملك بالوراثة؛ وكان أحدهما -كما اتفق- يتولى قيادة الجيش إبان الحرب أما في وقت السلم فكان لسلطانهما حدود؛ وفي المآدب الجماعية كان يظفون بأضعف الطعام 237
- ،جميعاً هم الذين يعودون فيخلقون الحروب؛ ففي "ساموا" كانت للرئيس سلطة إبان الحرب أما في غير ذلك فلم يكن يأبه له الناس كثيراً؛ وقبيلة"دياك" لم تكن تعرف من الحكومة 238
- ، بين كسوف وآخر، وكان في مستطاعهم أن ينبؤوا بحسوف القمر على كثير جداً من الدقة أما في كسوف الشمس فقد كان يقف في سبيل نجاحهم كون الكسوف يكون مرئياً في مكان 239
- ،والظاهر أن الديانة الكريتية كانت تشبه من بعض الوجوه ديانات سوريا وآسيا الصغرى أما في الفن فالشبه أعظم بينها وبين مصر على الرغم من أن الفن الكريتي كان أصيلاً | 240

- 241 شبابه منغمساً في شهوات بدنه، حتى لقد جاءه نبأ موت أبيه وهو يحتضن إحدى الغائبات **أما** في رجولته فقد عاد - والندم الشديد يأكل قلبه - إلى براهما"شاريا التي لقتها
- 242 ن العلية على استغلال عبيد من سلالة مختلفة عن سلالاتهم، فكان يقع عليهم هذا الغبن؛ **أما** في المناطق الزراعية الأقر من، غيرها فالسكان يتألفون في الأعم الأغلب من مزار
- 243 . الإمبراطورية الروسية التي قامت بعد ذلك، والتي استمدت مسيحياتها من القسطنطينية **أما** في المغرب حيث لم يلبث الغزاة البرابرة الزنادقة أن حلوا محل الأباطرة الكاثولي
- 244 ند أهل العصر الحجري القديم إلا حيوانا يصاد، إذا حكمنا من الرسوم التي في الكهوف؛ **أما** في هذا العصر الحجري الحديث فقد أخذ الناس إلى حيث يسكنون واستأنسوا بوجعوا
- 245 لا يميلون إلى قبول التقنين إلا حين ينضمون إلى جماعة الصيد ويستعدون لدور النشاط؛ **أما** في غير هذا فترى قبيلة البوشمن تعيش عادة في أسرات معتزل بعضها عن بعض؛
- 246 منذ عصر النهضة فصاعداً، يستمد قوة - عند معظم مؤيديه - من الإيمان الشديد بالعلم؛ **أما** في الزمن، القديم فلم يكن العلم يقف إلى جانب الشرك مؤيداً ؛ وانصرف العالم القدي
- 247 بالغيب ثم الصولجان يمسك به القاضي أو الملك؛ ولقد انقلبت العصا في الزراعة فأما في الحروب فقد أصبحت حرية أوسهماً أو رمحاً أو سيفاً أو سنكيا وكذلك استعمل الإ
- 248 ه تبليغ بهن حق اختيار الرئيس، هذا كله صحيح، لكنها حالات نادرة لا تقع إلا قليلاً **أما** في أكثر الحالات فمنزلة المرأة في المجتمعات البدائية كانت منزلة الخاضع التي ت
- 249 شتركت في المجالات الفلسفية، وإذا تركها زوجها أرملة فلم يكن على زوجها من قيود **أما** في عصر "البطولة" فيظهر أن المرأة قد فقدت بعض هذه الحرية فكانوا لا يشجعونها
- 250 أشعار "شاندني داس" و"جاياديفا"- لكنه في الأغلب يتخذ رمزاً للروح تسلم زمامها لله؛ **أما** في الحياة الواقعة فأكثر ما تظهر فيه هذه الروح هو تغاني الزوجة في زوجها تقا
- 251 اكمة وحكومات مدى 2500عام؛ ولا يناقشهم طول البقاء إلا "الشاندلا" طريفة الطباقت؛ **أما** فئة الكشترتية القديمة التي كان لها السلطان على الميدان الفكري والسياسي في
- 252 د مهدوا طرقاً جيدة، وشرعوا قوانين متمسقة أجزاءها، وأعدوا جيوشاً كبيرة على القتال **أما** فيما عدا ذلك فقد أداروا أبصارهم نحو اليونان، 2 of Hellenizing The 457
- 253 الأمهات بين العشرين والأربعين، وأن يكون الآباء بين خمسة وعشرين وخمسة وخمسين **أما** فيما عدا هذه الأعمار فيباح اللقاء الجنسي حرأ من القيود على أن يكون الإجهاض
- 254 (تبدأ عظمتها أتيها من عهد الحربين الفارسيين (490 ق م، 480 - 79 ق م B.C. 746 قبل ذلك العهد فكانت أيونيا وإغريقيا الكبرى (هو) اسم يطلق على المدن الإيطالية
- 255 "this is red." The matter, however, is only one of degree. 1,532 **أما** قضايها المدل على لي" عشرة أصابع فتقع في طائفة مختلفة عما أسلفنا كل الاختلاف
- 256 على هذه الجملة؟ إن في إمكانك كذلك أن تقول "إن القمر كثير" ما دامت أجزاءه كثيرة **أما** قولك الأرض لها تابع واحد فيثبت صفة من صفات المدرك الكلي تابع "الأرض أعني
- 257 من "كارما" و"القدر" بشيء واحد، لأن "القدر" يتضمن عجز الإنسان عن تقرير مصير نفسه **أما** كارما فتعجل الإنسان إذا أخذنا كل حياته جملة واحدة خالق مصير نفسه؛ وليست
- 258 سعادة الله؛ وكان الرأي متضارباً في مسألة ما إذا كانت الروح تظل قائمة بعد الموت؛ **أما** كليتشر فيرى بأن الأرواح جميعاً تظل قائمة حتى يجيء الاحتراق العام التالي (
- 259 واهر صحبته دائماً" والأخرى تقول: "إني أرفض أن أثبت صدق قولنا إن العسل حلو حراً **أما** كون العسل يبدو حلواً في اللزوق فذلك ما أسلم به تسليماتاً ؛ **أما** الشك في
- 260 ت المرأة عندهم أن تحكم باعتبارها زوجة، فلها أن تحكم بوصفها **أما**، وإن كانت المرأة **أما** لأطفال كثيرين استخفت عند الناس أعظم العطف والتقدير؛ فحتى تشريع مانو الذي يو
- 261 ا، يظن الوثنيون، ولا هي ممكنة في الحياة الآخرة كما يتوهم أنصار كثير من الديانات **أما** ما يمكن أن نظف به فهو السكينة هو الهومد البراد الذي نصيبه إذا ما فضعنا عنا
- 262 ن رجلاً بارزاً في أتيها، ما دام أرستوقاً قد صورته بقلمه الساخر في رواية "السحاب" **أما** ما خلا ذلك، عنه فترانا ندخل في منطقتنا من المعلومات لا يقين فيها؛ فقد كتب عنه
- 263 ونقول عن الوجود كله إنه لا بد بالضرورة أن يكون في مكان ما وأن يشغل فراغاً ما ؛ **أما** ما ليس في السماء ولا فوق الأرض فليس له وجود، 1. 441 is This verya
- 264 في دوائر متحدة المراكز ؛ ولو كان هذا كل شيء لما كانت "بوربودور" شيئاً مذكوراً؛ **أما** ما يخلع الجلال على البناء فقاعدته التي تبلغ مساحتها أربعاً مائة مربعة فهي
- 265 بلن ما لا يطرأ عليه التغيير، يكون مفهوماً للكفاء والمقل 1,416 feet or hands. **أما** ما هو متغير فيكون معروفاً على سبيل الرأي؛ ولما كان العالم محسباً فيستحيل ، أن
- 266 تعرض نظرية متممة وبسيطة، فالأشياء الكائنة تحت فلك القمر معرضة للتولد والفساد؛ **أما** ما هو في القمر وما هو في الأرض فلا يطرأ عليه تكون ولا هو قابل للفناء؛ والأرض وهي -
- 267 حين لفتين يعدان من الفنون النافعة، إذ الغاية من التعليم هي "الفضيلة" لا اللبغ **أما** ماذا يعني أرسطو بكلمة فضيلة" فقد فصله لنا في كتاب "الأخلاق" الذي كثيراً ما
- 268 ورتته ومغزاه، ويستحيل عليه أن تكون له حقيقة أو صورة أو مغزى بالنسبة لنا إلا هذه **أما** لا يمكن للعالم أن يكون في حقيقته بغض النظر عن حوسنا وأفكارنا فصول أخرق ل
- 269 كانت المدنية المصرية ومدنية ما بين النهرين زراعتين 92 of Egyptian temples. **أما** مدنيتا الأمم المجاورة فكانت أول- -الأمر روعية؛ ولما تقدمت التجارة دخل عنصر
- 270 أن يكون هذا أعلى مثالية منهم؛ إلى هنا نستطيع أن نعد أقوال أرسطو صحيحة بالبرهان **أما** مذهبه هو فيعبد عن، الوضوح ولعل عدم وضوحه هذا هو الذي مكن لرجال العصور
- 271 الجديدي بمذهبهم - حتى لم يعد في النهاية إلا أثر طفيف للمادية في المذهب الرواقي؛ **أما** مذهبهم الأخلاقي فالحق أنه لم يتغير إلا تغييراً تأسفياً جداً وظل محتفظاً بالبح
- 272 واد يسيل بالعبريات؛ هي إعداد تكتنفه ألوان المحن، يستعد به الإنسان لعالم آخر؛ - **أما** من الوجهة العملية فلم يسع مؤلفي الكتب وقد - كانوا من رجال الكنيسة وحدهم تقر
- 273 ء، في كتاب مانو : "إن الرجل الطيب العنصر بمولده إنما يفسد عنصره بصحبة الأثمين **أما** من كان دنياً بمولده فيستحيل أن يسمو بصحبة الأعلين كان ، على البرهمي أن يستحم
- 274 كل الناس قانون، ومن القضية "لا آلهة فانية" يمكن أن نستدل "لا فاني من الآلهة" **أما** من بعض الناس ليسوا من الإغريق فلا يمكن أن نستدل أن بعض الإغريق ليسوا من
- 275 حدود، لا تختلف عن الإنسان إلا في كونها خالدة ومزودة بقوة خارقة للطبيعة البشرية؛ **أما** من الوجهة الخلقية فليس ثمت ما يحفزنا إلى استحسانهم ومن العسير علينا أن ندرك
- 276 -ذهبي، كان مهدداً بالزوال، إذ كانت تهديده عوامل من الداخل ومن الخارج على السواء **أما** من الداخل فالديمقراطية هي مصدر الخطر وأما من الخارج فأسيطرة هي مصدره
- 277 وسط حومات تضطرب بالقتال. [ووصل] وكانت سلطة الملك مطلقة من الوجهة النظرية **أما** من الوجهة العملية فكان يحدها مجلس للشورى كان من شأنه -التشريع أحياناً فيحضور
- 278 يفصلنا نحن عن عصر كرمليس، فمؤرخ الأنظمة السياسية لا بد أن يأخذ أقواله بحذر شديد **أما** من أراد أن يورخ للأكاذيب، الأسطورية فالصورة التي رسمها بلوتارك تكون بالغة ال
- 279 يخضع المواطن الصالح للقانون "إن الجندي ليحلف يميناً ألا يحترم إنساناً غير قيصر **أما** نحن فنريد أن نحترم أنفسنا قبل كل شيء حين" نتف إزاء جلال، الإنسان تذكر أن ك"
- 280 سمة كل من العقل والإدراك الحسي إلى نوعين. ولا يعيننا ها هنا نوع الإدراك الحسي **أما** نوع العقل فيقسمهما على: التوالي العقل" الخالص و "قوة العلم فاما ، للعقل الخ
- 281 اليوباشاد في رأي شلنج وهو في شيخوخته أنضح ما وصل إليه الإنسان من حكمة؛ **أما** نيتشه فقد خالط بسمارك واليونان أمداً أطول من أن يتيح له الفرصة للعناية بتقال
- 282 والمسيحيين؛ وسأنتاول بالبحث ما يخص اليهود والمسيحيين في مرحلة أخرى من الكتاب **أما** هاهنا فاقصر نفسي ما استطعت على الخرافات الوثنية، 2 everyRome In 463
- 283 وهو عالم به، والذي ينتج عنه أن من يعرف ما هو الخير، لا بد أن يسلك السلوك الصواب؛ **أما** هذا الرأي من وجهة نظرنا نحن فيعبد عن الواقع؛ ونكون أقرب إلى الوضع الطبيعي إ
- 284 deathl spirit With 055 2,054 But for these fleeting frames which it informs أو تغيير 2,053 **أما** هذه الهياكل الجسدية بالمعاصرة التي تبث فيها الحياة، 2 deathl spirit With 055
- 285 نسيبا بين هذه الآثار، كأنما أصبحت عندئذ شيئاً عفا عليه الزمان وحل محله شيء جديد؛ **أما** هذه الآلات الجديدة فقوم الواحدة منها رقيقة واحدة من، الصخر أخف من المدينة ال
- 286 خصية كبهذه خياله؛ لكنني أعتقد أن أفلاطون كان في مقدوره أن يخلق مثل هذه الشخصية؛ **أما** هل كان ذلك ما فعله أو لم يكن كذلك بالطبع موضوع آخر dialogueThe 941
- 287 الملك المقدس؛ وهو نوع من الحكم شعر الإسكندر أنه معد بطبيعته خير إعداد لاصطناعه؛ **أما** هل آمن الإسكندر فعلاً بأنه، إله أو أنه اتخذ لنفسه مظاهر الأوهية لأغراض سياس
- 288 فمن هؤلاء الأريون الذين كانوا يضربون في الأرض؟ 602 began to enter India. **أما** هم أنفسهم فقد استعملوا كلمة "أري" ليعنوا بها "الأشراف" (في السنسكريتية أرياً
- 289 قلائل، أمكن أن نقول أن النفس تصبح مغلوطة في البدن "والبدن يحيط بالحقيقة بالمعوض **أما** هناك فكل شيء يبرز واضحا قائماً بذاته التناوع) 9، (5، 2) This 559
- 290 لكن الملك الصالح قد بالغ في تقوى شعبه وولاء أبنائه؛ 1,174 ness at all hours. **أما** هو نفسه فقد بذل مجهوداً عظيماً في سبيل الديانة، الجديدة فجعل من نفسه نيساً
- 291 يطلب بزيادة في القوانين فما ذاك إلا لأنه يعتقد أن جاره لا بد له من تلك القوانين **أما** هو إذا ما ترك لمهواه فينزح إلى الفوضى التي لا يضبطها تفكير فلسفي ويطن أن ال
- 292 يلبث حزب من هذين الحزبين أن ينكسر حتى يحكم على زعمائه بالإعدام أو النفي فوأ؛ **أما** هؤلاء الذين يحكم عليهم بالنفي فلما طاف بضمائرهم رادح يمتنع عن الاتصال بأعد
- 293 فافرض أنك تقول لطفل: "إن الأسد موجودة 1,524 applies to only one object. **أما** وحيدة القرن فلا وجود لها فانت تستطيع أن تبرهن على ما تقوله بالنسبة للأسد ب
- 294 خالصة حيناً أطول، فالتشريع الصالح كان يقاوم الفناء - بغير دخول النساء - ألف عام؛ **أما** وقد أذن لهن بالانضمام، إلينا فلن يذم تشريعنا أكثر من خمسمائة عام و كان ، في
- 295 232. the contrary, to acquire a memory surpassing what is natural. **أما** ينبوع الماء الذي لا ينبغي للروح أن تشرب منه فهو ما يجلب النسيان للشارب من م
- 296 ووقعة سلامس؛ وكان سوفوكليس ما يزال معتقداً للعقيدة الدينية التي ورثها عن آبيه **أما** يوربيدي فقد تأثر ببيروتاجورس وبروح التفكير الحر التي سادت عصره، ولذا ترى معا
- 297 لم يمض على موت بودا قرنان من الزمان، حتى انقسم تراثه ثمانية عشر مذهباً متبايناً **أما** أتباع البوذية في جنوب الهند وجزيرة سيلان فقد استمكوا لحيناً بمذهب صاحب الع
- 298 سة أنواع فقط من الأجسام المنتظمة، وأنه هو الذي استكشف ثماني الجوانب وعشر ينيها؛ **أما** الأجسام المنتظمة الهرمية والثمانية والعشرينية فأوجهها تتألف من مثلثات متش
- 299 ظرية "المثل" أو "الصورة"، وهي نظرية منطوية في بعضها، ميتافيزيقية في بعضها الآخر **أما** الجانب المنطقي فيعني معاني الألفاظ الكلية فهناك أفراد كثيرة من الحيوان
- 300 العوى على حد تعبيرنا الحديث- كان من واجب الهندي أن يؤدي طقوساً تطهيرية معينة؛ **أما** الحالات الصفرى فكيفها طقوس بسيطة كان يرش من إصابته النجاسة بالماء المقدس

- مزدوج: أثر ناشئ عن الحقائق وأثر ناشئ عن صورة خيالية ولكل من الأثرين خطره؛ **فأما** الحقائق فهي التي مكنت الإسبريطيين من هزيمة أثينا في الحرب وأما الصورة الخيا 301  
 ،إدراك الحسي، أما نوعا العقل فيسيميها على التوالي: "العقل الخالص" و"قوة الفهم **فأما** العقل الخالص فهو أعلى، النوعين وما يعنيه هو الأفكار،الخالصة وطريقته هي الد 302  
 نوعان: علل عاقلة، وعلل تحركها غيرها، فنصطر - بالتالي - إلى تحريك غيرها؛ **فأما** العلل العاقلة فقد وهبت عقلاً وهي ، التي أبدعت من الأثنياء ما هو جميل،وخير عل 303  
 ه فإذا هم كذلك يشل عرشهم على أيدي "الكوليين" أولاً ثم على أيدي المسلمين بعد ذلك؛ **فأما** الكوليين فقد بسطوا سلطانهم على الجزء الواقع بين "مورا" و"متراس" ومن ثم 304  
 ؛ وقد تكون هذه القواعد مواضع أتفق عليها الناس أو تقاليد أو أخلاقاً أو قوانين؛ **فأما** المواضع فهي صور من السلوك وجد الناس أنها نافعة لحياتهم والتقاليد مواضع 305  
 ،الأديرة وقتلوا ألوف الرهبان، ونفروا كل حريص على حياته من نظام الرهبنة في الدير **فأما** من أفلتوا من يد القتل من هولاء،الرهبان فقد عادوا وانمجاوا في الديانة الهند 306  
 مصنوع من ذهب، ويأتي بعد هولاء قوم من فضة، وأما طغلم الناس فمن نحاس أو حديد؛ **فأما** من خلقوا من ذهب فأولئك يصلحون،للحكم ومن خلقوا من فضة فأولئك هم،الجنودوم 307  
 ،عن الأدب المسرحي، فيقول إن الرجل الخير ينبغي له أن ينفذ من محلكة الرجل الشرير **فأما** ومعظم المسرحيات يحتوي على،أشراق فلا مناص للأديب المسرحي وللممثل الذي يقوم 308  
 ،"حوار صريح بين الأبوين الأولين للبشر، هذين التوأمين من أخ وأخته، "ياما" و"يامي فأما"يامي" فتأخذ في إغراء أخوها أن يضاجعها على الرغم من تحريم مثل هذا الاتصال ا 309  
 كان قريباً - لملك سرقص، ولقي مصرعه حين حاصر الرومان المدينة سنة 212 ق.م.؛ **وأما** أبولونيوس فقد أقام بالإسكندرية منذ يفاعته؛ ولم يكن أرشميدس عالمراً ياضياً و 310  
 ه، إذا لم يعد هناك من يدركه، والظاهر أن أسلاف جوتاما في مذهب نيايا كانوا ملاحدة **وأما** أتباعه فقد شغلوا أنفسهم بنظرية المعرفة وكانت مهمته أن يقدم للهندستوراً جد 311  
 وفي هذه المدن البحرية أضاف اليونان أول ميكراتهم التي أضافوها إلى تراث المدنية؛ **وأما** أثينا فقد جاءت سيادتها بعد ذلك وكانت هي الأخرى مرتبطة بالقوة البحرية 10 312  
 منفرد تكسوه إلى نصفه أنواع من النباتات الذي يمسك بجذوره في الجدران فلا يزول عنها **وأما** أحجاره التي وضعت بغير سلاط فقد تتابعت في غضون الألف عام التي،انقضت 313  
 ،كان بعد زمن امتد ثلاثة قرون؛ وأولى علامت هذا التأثير تظهر في "بهاجاداد - جيتا" **وأما** آخر ما ظهر لهذا التأثير من علامات فتراه في غاندي وطاغور؛ وأوضح مثل يدل على 314  
 ،تتبع ذلك، فلا بد أن يكون متحلياً بكل الحكمة التي يتصف بها ولي الأمر عند أفلاطون **وأما** إذا لم يجتنبته فحجته بأن الحياة الفاضلة حياة لذية تنسقط من،أساسها وعلى كل 315  
 وبعد مرقص أورليوس، وأصبح "السادة" بعد غزوة القبائل المتبربرة، هم برابرة الشمال **وأما** أصحاب الثقافة فهم من رجال الدين الذين ينتمون إلى الأجزاء الجنوبية ويتصفون 316  
 افة، ذلك لو أخذنا بأقوال الرحالة فلم نظن بأقوالهم الإسراف الذي يعز على التصديق؛ **وأما** أقزام الكامرون" فلم يعترفوا إلا بألثة الشر،وحدها ولم يحاولوا قط إرضاء هول 317  
 الصغيرة، ثم يعود الجميع إلى ديارهم ليس على وجوههم شيء من علامت المسرح السابق **وأما** الاحتفال "المقدس" الذي كانوا يقيمونه تكريماً للإلهة "فاسانتي" فقد كان يصطبغ 318  
 ،بالنصورت المسية، يصبح "شيئاً مذكراً" يفرض فيه أنه مما ينتمي إلى عالم الطبيعة **وأما** الإحساس إذا ما مليء بكلمات أو،تكريات فيصبح إدراكاً حسيماً "جزءاً من " 319  
 ،أحد الفنين تعبير رشيق من وجهة نظر جزئية عن نفوس أفراد جادت حظوظهم **وأما** الآخر فتعبير قوي كامل عن روح جنس،بأسره، 2, 561 Hence littlethis 320  
 ،(ياها المملوكة ملكها، فغالباً ما دفنت معه في قبره (والتاريخ هذا على الزوجة نفسها **وأما** الأثنياء التي لا تتعلق بشخص المالك فلم تكن الملكية مفهومة بالنسبة إليها مثل 321  
 ،هذه مصدر الإلهة "أرتميس" عند اليونان الأقدمين، والظاهر أنها هي الأخرى كانت أما **وأما** الإله الذكر الوحيد فيما- عدا رب"الحيوان - فهو ابنها الصغير؛ وهناك من الأد 322  
 ،"انوس" والقمر هو الإله "سليين"، والأرض هي الإلهة "جى"، والبحر هو الإله "بوزين **وأما** الإله "بان" ففي كل أرجاء الغابات في وقت واحد؛ والغابات في رأي الجرمان الأقد 323  
 ولا يسمع إلا شخصين أو ثلاثة، إلى الكواخ الكبيرة التي تؤوي ثلاثين شخصاً أو يزيد **وأما**،البودي صاندا كان أوراغياً فقد ، أثر لنفسه خيمة في مستطاعه حلها معه أينما 324  
 لتصوف والسحر والعرافة وتذكر الصيغ السحرية التي تهيئ السبيل لتحقيق أية غاية شئت؛ **وأما** البراهمة فقد نظروا نظرة ازدراء صامتة إلى هذه الديانة التي يملؤها،السحر وحت 325  
 "بلاد مع الإسلام والمسيحية، أما المسلمون فقد كانوا يبيعون شراء الجنة بدم "الكفار **وأما** البرتاغاليون حين استولوا على"جوا" فقد أدخلوا فيها محاكم،النفثيش، 1, 597 ا 326  
 ،دفع غرامة تساوي ستة عشر مثلاً، وللرجل من "الكشترية" يدفع اثنين وثلاثين مثلاً **وأما** البرهمي فيبيع غرامة قدرها أربعة وستين مثلاً ؛ وكان يستحيل على البرهمي أن يؤذ 327  
 بانية الملمس، أما الرجال والنساء فقد اندحروا إلى فناء، لا يدخلون إلا على الصخور **وأما** البعوض والضباب فما تزال،باقية، 2, 531 halfpeople a Siam, in Nearby 328  
 ثيرة مصنوعة من كل مادة وفي شتى الأجزاء تراها في المعابد والمنازل وميادين المدن؛ **وأما** البقرة نفسها فأحب الكائنات الحيتمجماً إلى ،الهنود ولها مطلق الحرية في ارت 329  
 2, 074 their philosophy) assured them that it was convenient. **وأما**،التشكك باعتباره مهذباً تأخذ به مدارس،الفلسفة فقد كان أول مبشر هو "فويربا" ال 330  
 عن المذهب المادي في صورته المألوفة، كمذهب ديمقريطس؛ لكن هذا جانب واحد منه؛ **وأما** الجانب،الأخر فهو أن مجرى الطبيعة عند الرواقية كما - كان عند رجال اللاهوت ف 331  
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 ت الديني العاقلة بها هي التي جعلتها في ظاهرها منفرة للعين عارية عما يجنب النظر؛ **وأما** الجانبين فقد توجهوا بعناية أكبر من عناية،البوذيين إلى فن،العمارة وكانت م 333  
 1, 140 kinds of actual constitutions and of their merits and defects. **وأما** الجزء الثالث فيتألف قبل كل شيء من مناقشة أنواع مختلفة من الدستاتير الفعلية؛ 334  
 ،؟؛ والجواب عن السؤال الأول تفسير غائي للشيء، أعنى تفسيراً للشيء بعلة الغائية **وأما** الجواب عن السؤال الثاني فتفسير آلي؛ ولست أرى كيف كان يمكن للناس أن يعلموا م 335  
**فأما** الحالات الصغرى فتكتيبها طوقس بسيطة كان يرش من إصابته النجاسة بالماء المقدس **وأما** الحالات الكبرى فلا بد لهما من طرائق معددة تبلغ أقصى مداها في بشاعة ما يسومن 336  
 بروتاجوراس، أما عن الأحلام فالإدراكات الحسية فيها صادقة باعتبارها إدراكات حسية **وأما** الحجة التي تكرت فيها الخنزير،والقردة فقد حذفت على أساس أنها سوقية،بشائنة 337  
 هما أو حربة؛ كما أصبح الحجر الكاشط الذي كان يتخذ شكل القوقعة، مجرداً أو معزافاً **وأما** الحجر الحشن الملمس فقد جعلو مبرداً وجعلوا ، حجر المطلاع لادة للقتال بقيت فا 338  
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 ه، قال أن القليل عمود مستدير كبير، فالأحكام كلها- إذن- محدود بحدود ومشروطة بشروط **وأما** الحقيقة المطلقة فلا تتكشف إلا لهؤلاء المخلصين للبشر الذي يظهرون على فترات م 340  
 تتمشى مع مقتضيات الظروف، ويضحي بالمرأة تضحية تكاد تكون تامة في سبيل النسل؛ **وأما** الحل الثاني فيؤدي إلى مشكلة أخرى وهي التأخير الذي تأباه،الطبيعة وإلى كبح ا 341  
 السمك عناية بالصغار، فيفقس الطائر كل عام من خمسة بيضات إلى اثنتي عشرة كل عام؛ **وأما** الحيوانات النذبية التي تدل باسمها على عنايتها،بأبنائها فهي تسود الأرض ينسل 342  
 لكنه الوجود العميق الصامت الذي لا صورة له، الكامن في دخيله أنفسا، هو "أتمان" ؛ **وأما** الخطوة الثانية فهي "إرهمان" وهو جوهر العالم الواحد الشامل الذي لا هو بذلك 343  
 ،كثيراً ما كانوا يزبون المدخل بأعمدة وأستار حجرية وبوابات غاية في جمال التصوير **وأما** الداخل فغية"ثانيتا" أي قاعة للاجتماع بأعمدة تفصل الوسط عن،الجانبين وعلى ك 344  
 "من القرآن، كتبت بكرم الجواهر، منها آية تدعو "المتقين" أن يدخلوا "جنة الفردوس **وأما** الداخل فبسيط وربما تعاون للصوص من أهل البلاد ومن الأوربيين على،السواءعل 345  
 في مثل هذه الحالات، أنه لا بد أن يكون الخسوف ناشئاً عن ظل جسم آخر غير الأرض؛ **وأما** الليل،الأخر فهو أن الشمس والقمر والكواكب الخمسة والأرض والأرض الثانية الم 346  
 ثر من مبرر يمهّد السبيل لأن يفتح اليونان صدورهم لما يتلقونه من ثقافة تلك البلاد **وأما** الذي تلقوا فعلاً فمعظمه تنجيم وسحر؛ ويقول الأستاذ جيلبرت مري لقد" وقع التنجي 347  
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 مجهد؛ مثل هولاء الناس يجمعون ثروة، لكنهم ينسون فنون الحرب ومشاعرها؛ أما الصائد **وأما**،الراعي وقد ألفا الخطر ومهرا في،القتل فإنهما ينظران إلى الحرب كأنها ضرب آخ 349  
 222 . indicates again how nearly "civilization" touches "savagery." **وأما** الرجال فلم يدر في خواطرهم قط أن يقيدوا أنفسهم بمثل هذا،القيود ولست تجد جماع 350  
 ،لأن زوجة الصائد وأبنائه كانوا يقومون بالأعمال الدنية، وكان فيهم الكفاية لذلك . **وأما** الرجال فقد كانت تتعاقب في حياتهم مرحلة تضطرب بنشاط الصيد أو القتال يتلوهام 351  
 كانت المرأة في مرحلة الصيد تكاد تؤدي الأعمال كلها ما عدا عملية الصيد نفسها؛ 164 **وأما** الرجل فكان يسترخي مسترخياً معظم العام في شيء من الزهو،بنفسه لقاء ما عرض 352  
 ي ذلك أخذ أبقير نفسه بالعيش على الخبز، يضيف إليه أيام المواسم قليلاً من الجبن؛ **وأما** الرغبة في الثروة والجاه،بأمثالهما فحضر من،الحماقة لأنها تبث القلق في نفس 353  
 لب الأكثرية بالقناعة بما هو دون ذلك؟ يقول أفلاطون وأرسطو: نعم، ويوافقهما نيتشه؛ **وأما**،الرواقيون،والمسيحيون والديمقراطيون فيقولون لا؛ على أنهم يختلفون اختلافاً 354  
 من يقاتل ويقتل أعداءه بضمير خالص وإرادة طيبة، لأنه على كل حال لا يقتل إلا الجسد **وأما** الروح فبقية؛ وهنا تراه يشرح ما جاء في"سانخيا" عن "بوروشا" التي لا يأتيها 355  
 كثير من الجبال كان أماكن مقدسة، اتخذتها الآلهة مقراً ترسل منه ما شاعت من صواعق؛ **وأما** الزلازل فليست سوى آلهة ضجروا أو ضاقوا صدرأ فجزوا أكتفهم ويعطل أهل"قيجي" 356  
 ف من الزواج، كان أدهاها في القيمة الخلقية هو الزواج بالاعتصبل والزواج "بالحب" ؛ **وأما** الزواج بالشرء فهو الصورة المقبولة على أنها الطريقة المعقولة لتدبير الزواج 357  
 من انتقاء الحراس -خليطاً من رجال ونساء- أمر بأن يشترك الجميع في مسكنهم وماكلهم؛ **وأما**،الزواج كما نفهمه فسيطراً عليه تغير جوهره؛ ففي حفلات خاصة يعد نفر من الأزوا 358  
 ،على زوجة واحدة وكان على الزوجة أن تحب زوجها في نقان يصبره على المكاره **وأما** الزواج فلم يكن ينظر منه أن يبدي لزوجه حباً شعرياً بل ، حماية،أبوية، 1, 37 359  
 يبلغون عدد ما كان لهم من قادة الجيش، ولم يقلوا عنهم في حبيهم لسفك الدماء والحرب؛ **وأما** السلاطون فقد ابتزوا من الشعب كل ما في مستطاع الناس أن يدفعوه من مال على سبني 360

- 361 "أما أنها كانت لغة قريبة الصلة باللهجة الفارسية القديمة التي كتبت بها "الأهستا وأما السنسكريتية التي كتبت بها أسفار الفيدا والملاحم فتحتوي بالفعل على علامات ال
- 362 القيمة الإدراكية للحواس، واتخذت من إنكارها هذا فرصة تبشر فيها بمذهب عقلي جامد؛ وأما السوفسطائيون خصوصاً - بروتاغوراس وجورجياس فقد - انتهى بهم نزادوإمعاني
- 363 أنها متأخرة التاريخ- ترى الآلهة يعملون بروح استخفاف كالتى رأيناها عند فولتير وأما الشعور الدينى الصادق الذى قد تصانفه عند،هومر فإنما تصانفه شعوراً لا يهتم ب
- 364 على جباههم كل صباح بالطين الأحمر علامة فشنو، وهي شوكة ذات أسنان ثلاث؛ وأما الشيفيون المخلصون لعقيدتهم فيرسمون ثلاثة خطوط أفقية على جباههم برمد من روث
- 365 من الأثرين خطره؛ فأما الحقائق فهي التي مكنت الأسبرطيين من هزيمة أثينا في الحرب وأما الصورة الخيالية فهي التي أثرت في أفلاطون حين كتب نظريته،السياسية بل أثرت
- 366 كانت فكرته عن الدين خلقية خالصة؛ فكان كل ما يعنيه سلوك الناس 1,038 estions. وأما الطفوس وأما شعائر،العبادة وما وراء الطبيعة،واللاهوت فكلها عنده لا تستحق ا
- 367 بوكان الخشب ينقش بحفر صور كثيرة جداً من النبات والحيوان 2,424 stinctive, art. وأما العاج فيصوغونه ليتمل أي شيء بادنين بالآلهة فهابطين إلى زهرات،اللعب كما كان
- 368 جنة والممالك الهلينستية، إذ لم يعد في الإمكان مقاومة روما مقاومة ذات خطر فعلى؛ وأما العامل الثانى فقد ظل قائماً فقد كتبت ترى إبان الحروب الأهليةقائداً يعلن نفس
- 369 عطفية وأخرى خلقية، يقابلان النفس؛ أما الفضائل العقلية فتنتج نتيجة للتعلم وأما الفضائل الخلقية فتتكون بحكم العادة ومن واجبت المشرع أن يصلح من شأن مواطنيه
- 370 ونيسوس وأكله على أيدي العملاقة؛ والحيوان نفسه رمز لتجسيد الله بمعنى من المعاني؛ وأما العملاقة فقد ولدوا من الأرض،أولاً لكنهم بعد أكلهم لإله دبب فيهم شرارة إلهي
- 371 لو أنه غير تغييراً طفيفاً في مصطلحاته؛ ففي النفس عنصر واحد عاقل، وآخر لا عاقل؛ وأما العنصر اللا عاقل فمزدوج:الجوانب فله جانب،بنياتي وهو عنصر تراه في كل كائن
- 372 به إلى العرب؛ فالجبر من ابتكار يوناني الإسكندرية، لكن المسلمين تقدموا به شوطاً؛ وأما ألفاظ"الكيمياء"و"الإنبى"و"القلوي" فالألفاظ مرتبطة بمحاولاتهم أن يحولوا
- 373 أما النفس الخالدة فموضوعها الرأس 1,452 very stupidest will become fishes. وأما الغافية ففي الصدر وكذلك تجد معلومات فيسيولوجية،عجيبة مثال ذلك أن الغاية من
- 374 يرتقب عليهم من مرض في المجتمع البدائي، لكنها لم تنتشلهم من ذلك الفقر انتشاراً وأما الفردية فقد جاءت بالثراء لكنها كذلك جرت معها القلق،القلق نعم إن الفردية ح
- 375 تكون في الحياة الكاملة" (1098 أ) وأظنه يريد أن يقول إن الفضائل العقلية غايات وأما الفضائل العملية فوسائل،فقط ويذهب الأخلاقيون المسيحيون إلى أنه بينما تكون ن
- 376 ها، وتحويلها؛ واتخذت حيزاً جانبى النفس؛ أما الفضائل العقلية فتنتج نتيجة للتعلم وأما الفضائل الخلقية فتتكون بحكم العادة ومن واجبت المشرع أن يصلح من شأن مواطنيه
- 377 ،والمعنون في الشر يظلون على مقربة من الأرض ويعودون عن طريق التناسخ وأما الفضلاء بمعنى الفضيلة،الصحيح فيصعدون إلى عالم،النجوم حيث يقضون زمانهم
- 378 (الثانية الأجرام السماوية (التي اعتقد أرسطو أنها غير قابلة للتغير ما عدا الحركة وأما الففة الثالثة فتشتمل النفس العاقلة في،الإنسان كما تشمل.الله. 619 I The ma
- 379 لكن حينما يكون الأمر متعلقاً بأشياء محسوسة، فإن طبقة من المادة تظل أبداً باقية؛ وأما الكائن الذي يتألف من صورة تخلو من المادة فهو الله وحده،والعالم لا ينفك متط
- 380 ،ومن النتائج التي وصل إليها أفلاطون في هذا الجزء أن الحكام يجب أن يكونوا فلاسفة وأما الكتابان السادس والسابع من الجمهورية فيعنيان بتعريف كلمة"فيلسوف" ومناقشة ،
- 381 الجرائم الشيعية، وذلك- كما قالوا- بغية تقديم هؤلاء الضحايا قربان للإلهة كالي وأما الكلمة التي استخدمتها اللغة الإنجليزية لتدل على هؤلاء الغادرين في Jhugs وق
- 382 ها، وتحويلها؛ واتخذت حيزاً جانبى النفس؛ أما الفضائل العقلية فتنتج نتيجة للتعلم وأما الفضائل الخلقية فتتكون بحكم العادة ومن واجبت المشرع أن يصلح من شأن مواطنيه
- 383 ،حات نصب عينيها؛ أما الاصطلاح الحديث، فيفسر كلمة "علة" بأنها العلة الفاعلة وحدها وأما المحرك الذي لا يتحرك فيمكن اعتباره علة غائية؛ إذ يهيب غاية يقصد إليها من ال
- 384 ،عصرنا الذي عاصرناه بجيلنا، ثم أصبحت الزوجة الرئيسية بالتركيب هي الزوجة الواحدة وأما المحظيات فقد تعرضن لإحدى،حالتين فلما يقين خيليات وراء،الستر وإما عدل عنه
- 385 وكان ختام هذه المرحلة اضطرابات بلغت مداها في حركة الإصلاح الديني؛ وأما المرحلة الثالثة من مراحل،الطفولة وهي التي تمتد من القرن السابع عشر إلى يوم
- 386 ظهر هنا أو هناك قائد عسكري ثائر، ونظر الناس إلى الماضي نظرتهم إلى المثل الأعلى وأما المستقبل فهو في ظنهم مؤيد بهم إلى حالة من الإعياء على أحسن،التقدير وأما عل
- 387 -ن نساء الطبقتين العليا والوسطى- وهؤلاء نسبتين ثلاثون في المائة من مجموع السكان وأما المسلمون والسيخ والطبقات الدنيا فقد أمهلوا تلك القواعدإلماًتأماً والرأي
- 388 ض الوطن، وكان حينئذ قد بلغ السن، بدلاً من اعتزاله مواصلة السير بغية فتح الكنج؛ وأما،المشاركة فقد كانوا ألين عريكة له من هؤلاء،الضباط ما دام يحترم لهم عقائدهم
- 389 على استخدامه، كما كان يقتطع لخزاة الدولة خمسة في كل مائة مما يدفعه لللاعبين؛ وأما المشرف على،الدعارة فكان من شأنه أن يراقب،العاهرات ويضبط أجورهن
- 390 "2,498 or at Oxford, are coarse and clumsy in comparison." وأما المعبد الجانبي في"أيهول" فيكاد يكون إغريقي،التمط بصورته الرباعية،الأضلاع
- 391 ء، وإنه ليجد بيته نجساً إذا دخله الأريبيون، لأنهم يكتفون في هذه العملية بالورق؛ وأما المنبذون وكثيرون من طبقة الشودرا فهم أقل من ذلك مراعاةًللنظف وقد يزيلونه
- 392 للطبيعة البشرية يستحيل على المحدثين أن يرجوا الوقوف معهم فيه على قدم المساواة؛ وأما الموقف الآخر وهو- الموقف الذي أوحى به انتصارات العلم وإيمان مستشرقينقال
- 393 ،الرجال فيفرون شعورهم في الوسط، ثم يجمعون أطرافه في حزمة خلف الأذن اليسرى وأما النساء فيضفرن بعض شعرهن حوية فوق،الرأس ثم يرسلن بقية الشعرإرسالاًكثيراً ،
- 394 بأخذ بالرأي القائل إن الفضائل وسائل لغاية هي السعادة وإذن فالغاية هي ما تنصاه وأما الوسائل فهي ما نوازن بينه وتنخير منه وإذا فالأفعال المنصلة بالوسائل لا بد
- 395 وجهها وتديهاا تلطخها القديمة وتقاليد صورة الملكية بمعناها الدقيق وأما ألبان الأخرى فممدودتان رجمة وحمائية؛ لأن -كالي"بارفالي هي كذلك الإله ال
- 396 بنوع الماء الذي لا ينبغي للروح أن تشرب منه، فهو ما يجلب النسيان للشارب من مائه وأما البنوع،الأخر فهو بنوع،التذكر لأنه إن كانت الروح لتتظفر بالخصا في العالم
- 397 ون ابنك، ولو سكن ذلك الولد بيتاً فيسيكون ملكاً، سيكون ملكاً على الدنيا بأسرها وإن ترك داره وخرج من أحضان،العالم فيصير،بوذا وسيكون في هذا العالم رافع ال
- 398 ،ملة المطر، وكان المطر هو الإله "بارجانيا" والنار هي "أجني"، والريح كانت "قاوي وأما إن كانت الريح مهلكة فهي"روت"و"كانت ، العاصفة هي"إندرا" والفجر ،"أوشاس" ،
- 399 -جانتي إما إن يكون منتسباً إلى طائفة "شويتامبارا" - أي طائفة ذوي الأردية البيض وأما إن يكون منتسباً إلى طائفة"تيجامبارا" - أي المتزملين،بالسماه أو ذوي الأجساد
- 400 ، أو نعيماً، فلما أن يلقينا "قارونا" في هوة مظلمة سحيقة، أو في جهنم ذات السعير وأما أن يتلقاها"ياما" فيرفعها إلى الجنة حيث كل صنوف اللذائف الأرضية قد كملت ودا
- 401 - فهو مخطئ، لأن الموت إما أن يكون تعاملاً بغير أحلام وعندئذ يكون خيراً لا شك فيه وأما أن يكون انتقالاً للروح إلى عالم،آخر وماذا يرضن به إنساناً لفرصة تتاح له
- 402 لقد حالت ساعة الرحيل، ويستغرق بنا الطريق -أما أنا فألى الموت" 980 "Iy knows. وأما ألبان الأخرى فممدودتان رجمة وحمائية؛ لأن -كالي"بارفالي هي كذلك الإله ال
- 403 في الناس من قبيلة "جوانج" البذور في الأرض وتركوها تنشق لنفسها طريقها إلى الفضاء وأما أهالي"بورنيو" فكانوا يضعون الحب في حفرات يحفرونها بعصاة منديبة إذ هم سائرون
- 404 158 "is restricted to a comparatively small part of the human race." وأما أهل مالنيزيا فقد عرفوا أن الحمل نتيجة الاتصال بين،الجنسين لكن الفتيات اللا
- 405 رادوا الزيادة من الغطاء لفوا أوساطهم بثوب، وطرحوا طرفه المرسل على الكتف اليسرى؛ وأما أهل راجوتو فكانوا يلبسون السراويل من كل لون،وشكلوصدراً مخروطياً بمنطقة في
- 406 ل؛ لهذا ترى الرجال من قبيلة "تشروكي" يبدلون الزوجة ثلاث مرات أو أربعاً كل عام وأما أهل"ساموا" فيبقون على زوجاتهم ثلاث أعوام لأنهم يميلون إلى المحافظة؛ لكن لم
- 407 82 of thing had happened in Egypt, but at a much earlier time. وأما بايل فقد جاء تطورها أكثر في صفاته العسكرية من التطور في مصر فلم تكن السلال
- 408 سلافة وبالنسبة إلى ما جاء بعده أما بالنسبة للأسلاف، فالأرسطو عدد ضخم من الحسلات وأما ألبان الأخرى فممدودتان رجمة وحمائية؛ لأن -كالي"بارفالي هي كذلك الإله ال
- 409 وا به على عملية فكرية تختلف عن العملية التي تحدث عند استعماله أثناء وجودهم معه؛ وأما بالنسبة،لما نحن الذئع من زه رؤية العين أبداً فالعمليات ، العقلية حين)
- 410 حر معاملة تليق بالملوك" فقال الإسكندر: "سأعاملك معاملة الملوك بالنسبة إلى نفسي وأما بالنسبة إليك،أنت فمر بما تريد لكن ،"بورس" أجاب بأن كل شيء يريد متضمن فيما
- 411 2,446 strongly appealed to the more serious among the Romans. وأما بانيتيوس الروافي فقد أسلفنا الحديث عنه في الفصل،السابق وكان صديقاً لـ "بول"
- 412 ،أسبق من عبادة الطبيعة التي جاءت بها الفيدا، كما ظلت قائمة بعد زوال تلك العبادة وأما بعضها الآخر فقد نشأ من أن البراهمة كانوا يعضون أبصارهم عن ضروبهم
- 413 د؛ فلما من خلفوا من ذهب فأولئك يصلحون للحكم، ومن خلفوا من فضة فأولئك هم الجنود وأما بقية الناس فيؤدون العمل البدوي؛ والأغلب وليس- دائماً أن ينتمي الأبناء إلى ن
- 414 ت التجارة الداخلية، حتى لقد كانت جوانب الطرقات- وما تزال- أسواقاً للبيع والشراء؛ وأما تجارة الهند الخارجية فهي من القدم مثل تاريخها فهناك آثار وجدناها في سومر وف
- 415 ا،كريتية هي لغة النجاء والطبقات الدنيا؛ والفرقات الوصفية في تلك المسرحيات بارعة وأما تصويرو الشخصيات فضعيف؛ -المتثلون وفيهم -نساء يجيدون أداء،التمثيل فلا هم
- 416 War helped to make slavery, and slavery helped to make war. 92 وأما تنظيم العمل فيظل منحل العرى لدنى النشاط ما دام الناس يعملون لأنفسهم؛ لكنهم
- 417 for ninety consecutive evenings, to fascinated audiences. 2, 114 وأما ثانياً الملاحم الهندية فهي أشهر الأسفار الهندية وأحبها إلى النفوس وهي أقرب إ
- 418 him they might become the mothers of brave and potent men. 250 وأما جرائم الإفتتاك والاعتداء فهي قديمة قدم الجشع؛ فتقاتل الناس على الطعام والأر
- 419 أن نفعل إن إشباع الجوع، إذ هو في طريقه إلى التكون، مثل من أمثلة اللذة الحركية وأما حالة الهوة التي تسود حين يتم إشباع الجوع فمثل من أمثلة اللذة السكونية؛ وق
- 420 "أ، وهو مذهب يدعو إلى الحب ورباطه؛ ومن أقواله "إن معرفة الله يمكن تشبيهها برجل وأما حب الله فشيبهه بمرأة؛ إن المعرفة لا تستطيع الدخول إلا في الحجرات الخارجية ل
- 421 عن تلك الدوافع الطبيعية التي إن طال أم كبحها، دارت على نفسها وانتجت إما دعارة وأماحجاباًعزياً ؛ وعلى وجه الجملة تجد الأخلاق والعمادات الخاصة بالمدارات الجنسية
- 422 من بحكم التعريف الوسيطة الفردية التي تتميز بها المسرحية في نقل ما تريد أن تنتقله؛ وأما حسنت المسرحية الهندية فما فيها من خيال،بديع وعاطفة وشعر سرف وندا
- 423 لالت آثاراً من السحر الزراعي القديم، الذي كان مراده أن يزيد الأسر والحقول خصوبة؛ وأما حفلات الزواج التي تتمثل فيها كثير حادثة في حياة،الهندي فقد كانت أكثر احتشا
- 424 فكان على رواية واحدة، فإن زينو فون عندئذ -في رأي "بيرنت"- يكون ناقلاً عن أفلاطون؛ وأما حيث يختلفان في الرواية؛ فبعض الناس يؤمن بهيذا وبعضهم يؤمن بذلك وبعضهم لا
- 425 800 "and to most in acuteness and logical correctness of thinking." وأما ديمقريطس فشخصية معالمها أكثر وضوحاً من ذلك بكثير؛ وهو من أهالي أيديرافي
- 426 لمنظمة الهرمية والشمانية، والعشرينية، فأوجهها تتألف من مثلثات متساوية الأضلاع؛ وأما ذو الاثنا عشرجانباً فيتألف من خماسيات متساوية؛ ولذا فلا يمكن تكويبه من صنف
- 427 مي؛ ويقال إنه أول إنسان رسم مصوراً جغرافياً، وكان رأيُه أن الأرض أسطوانية الشكل؛ وأما رأيُه في حجم الأرض فمختلف،عليه فتارة يقال إنه اعتقد أن الأرض والشمس متساويا
- 428 (وي أن الحوار قد وقع حين كان بارمنيدس شيخاً (إذ بلغت سنه حوالي الخامسة والسنتين وأما زينوون فكان عندئذ في منتصف عمره حوالي)(الأربعين وكان سقراط لا يزال في أول

- بل لا بد له من الضوء أيضاً، فحين نرى الأنياب التي تسطع عليها الشمس روية واضحة **وأما** ساعة الغروب فتضطرب، الروية وفي الظلام الحالك لا نرى شيئاً على الإطلاق فعمل 429
- ل المينافترقا، غير أن هذه السيادة عاد فقدها إلى حد كبير بعد النهضة الأوروبية **وأما** سيادته في المنطق فليتبخاكمة بل لا يزال مدرسو الفلسفة المستسكون بالقديم جم 430
- 2.178 the stream. Sita softly sought the waters as the lily seeks the stream. **وأما** سينا فكانت تسعى إلى النهر في رفق كما تسعى الوسوسة إلى (الجدول. 2. 179 Th 431
- بذ والطعام الصحي والاستحمام والعقاقير وتغذية الرضع والعناية بهم والتربية الطبية **وأما** شاركا فقد أنشأ "سامهيتا" ومعناها (موسوعة تشمل علم الطب وهي لا تزال مأخو 432
- كانت فكرته عن الدين خلقية خالصة؛ فكان كل ما يعنيه سلوك الناس، **وأما** الطقوس **وأما** شعائر، العبادة وما وراء الطبيعة، واللاهوت فكليهما عنده لا تستحق النظر؛ وحدث ذ 433
84. They look upon themselves as but one great family. **وأما** شيوعية القوت فقد كانت أقل من ذلك انتشاراً فمن ، المؤلف عند الهجج أن من يم 434
- ، تحت آلهة، والشمس التي تهب الحياة انقلبت إليها جديداً اسمه "سافيتار واهب الحياة **وأما** ضوءها فإنه آخر اسمه "فياسفات" أي الإله، الساطع والشمس التي تولد الحي أصبحت 435
- ، الله قد خلق الناس ثلاثة أنواع: فخيرهم مصنوع من ذهب، ويأتي بعد هؤلاء قوم من فضة **وأما** طعام الناس فمن نحاس أو حديد؛ فلما من خلقوا من ذهب فأولئك يصلحون للحكم ومن 436
- 1,582 from the sacred cow: milk, curds, ghee, urine and dung. **وأما** طقوس التطهير فقد كانت تستغرق من حياة الهندي ساعات كثيرة لأن مخاوف النجاسة 437
- ن كتب "فيدا" أشبه ما تكون بالفاجرت اللاتي يخذن الرجال وليس لهن أعوار تسير ؛ **وأما** علم الله الخبيء فهو شبيه بالزوجة. الشريعة أمكن .. لتطبخ الجسم بالرماد الأبي 438
- ، لأعلى، **وأما** المستقبل فهو في نظهم مودو بهم إلى حالة من الإعياء على أحسن التقدير **وأما** على التقدير السمين فالمستقبل أت لهم .بأسباب، الفرع إننا إذا قارنا نعمة مرقص 439
- رق بغير الجوع وتفرغ أجوافها، ولما تم له ذلك أصبحت مجاري الماء أيسر طرق النقل؛ **وأما** على اليايس فقد شق لنفسه الطريق ببدن ذي بدء عبر المروج والتلال التي لم يكن ف 440
- ، أهمية وبالغ النفع، إذ لولا، لأمكن للتقاليد الهلينية كلها أن تذهب أراج الرياح **وأما** عن تأثير أرسطو فيه فنحن أحرار في تخمين الرأي الذي يبدو لنا أجدر بالتأييد م 441
- تصل لك إلى حد يسمح للكوارث التي تحل بالصديق أن تعكر عليك هدوء نفسك المقدس؛ **وأما** عن الحياة، العامة فقد يكون من واجبك أن تأخذ بنصيب، فيها ما دامت تتيح الفر 442
- مُشخصية معالمها أكثر وضوحاً من ذلك بكثير؛ وهو من أهالي أباديرا في ترقية **وأما** عن تاريخه فقد قال هو عن نفسه إنه كان يافعا لما كان أنا كسجوراس شيخاً فافر ، 443
- وأما** الحجة التي ذكرت فيها الخنازير والقردة، فقد حذفت على أساس أنها سوقية شائنة **وأما** عن الحجة التي تقول إنه لو كان كل إنسان مقياس الأشياء مجعماً كان ، الناس جميع 444
- أن تقول: "إن هذا الجزء أو هذا الجانب جميل، أما ذلك الجزء أو ذلك الجانب فقيح؛ **وأما** عن كون الشيء مضعفاً أو تصفاً فهاتان الكلمتان، بسببنا فليس هنالك تناقض بين 445
- وله عادت لا تؤدي إلى الحكمة أبداً" ولم يعترف قط بمدى ما هو مدين به لديمقريطس؛ **وأما** عن "ليوبيوس" فقد ، زعم أنه لم يكن ثمة فيلسوف بهذا الاسم؛ وهو بغير شك لا يقصد 446
- على الرغم من أن طريقة الرقص تثير الشهوة وليس في إشارتهن شيء من الوار؛ **وأما** غلاهن فيكاد كله يتألف من أشعار فاحضة تصف ما مر في تاريخ الهنهم من حوادثال 447
- شفاة؛ أما الفلاسفة، فقد لاثوا بمذهب الأفلاطونية الجديدة، إلا عدداً قليلاً منهم؛ **وأما** على الموقنين فقد التمسوا النجاة في مختلف الخرافات الشرقية ثم التمسوا بعدي 448
- ، برهما" و"شيفا" و"ثنتون" هم الثلاثة الآلهة (لا الثالث) الذي يسيطرون على الكون" **وأما** "شون" فهو إله الحب الذي كثيراً ما انقلب إنساناً ليتقم بالعون إلى بني الإنس 449
- املاكاً للأرض، أو مستخدمين عند من يملكونها، ولذا فقد سقطوا على الإقراض بالريح؛ **وأما** فلاسفة العصر، الوسيط فكانوا من رجال، الكنيسة وكان مل ك الكنيسة أغلبه أرض زر 450
- 620 tested goods to be bought, and dictated terms to the makers. **وأما** في المدن فقد ازدهرت الصناعات اليدوية على أيدي صناع وناشئين في، الصناعاتكل 451
696. moon, a fact which he seems to have learnt from Anaxagoras. **وأما** في الفلك فقد عرف أن القمر يضيء بأشعة منعكسة، عليه وظن أن ذلك صحيح أيضاً 452
- ؛ لكنها قبل أن تخذ شعلتها هناك، كانت قد أنجبت رجلاً مرموقاً، هو "سكونس إرجينا **وأما** في الإمبراطورية، الشرقية فقد دامت المدنية اليونانية على قيد الحياة لكنها كا 453
- ر من بحوث في العلم والرياضة، هو أفضل ما أنتجه اليونان في هذا الباب على الإطلاق؛ **وأما** في الفلسفة فقد شهدت تلك الفترة نشأة المدرستين الأبيقورية، والرواقية ونشأة ا 454
- وما فرغوا من قتالهم، نزعوا وأرجعوه إلى عمله السابق بمعنى هذه العبارة الحرفي؛ **وأما** في فترات السلم فقد كان أكثر السلطة والنفوذ للكاهن أو رئيس السحرة؛ فلما تطور 455
- ن لا يرتب على ذلك الإنكار لذات من ثواب وأعني به الفرار من العودة إلى الحياة؛ **وأما** في الألب، البوذي فكثيراً ما تتخذ الكلمة معنى دنديوا إذ ، بوصف القديس في هذا 456
- ن للردود على إسبرطة من الحرية أكثر مما للرد اليوم من حرية في ألمانيا أو روسيا؛ **وأما** في أثينا فعلى- الرغم من حالات ظهرت فيها روح الانضباط أدنا بعد أن إلا- أن ال 457
- شمار ثور عظمى من الشرور القائمة، لأن الناس سيرونها شروراً في طريقها إلى الزوال **وأما** في العصر المكود فأسباب الخير نفسها تفقد بهاءها؛ ولقد لامت الأخلاق الرواقى 458
- لم يكن القانون في ظل الحكام المسلمين إلا إرادة الإمبراطور أو السلطان؛ 1,338. **وأما** في ظل الملوك الهنود فقد كان زميجاً مضطرباً من الأوامر الملكية ومن تقاليد ال 459
- في المتوسط 32 كرسنتي 194 رطلاً من القمح أو 287 رطلاً من الشعير؛ **وأما** في سنة 1901م فلم تكن الروبية تشتري إلا 29 رطلاً من القمح أو 44 رطلاً من الش 460
- رجالاً ونساء وأطفالاً، كانوا يباعون ويشترون علنا على اعتبار أنهم من مواد الطعام **وأما** في جزيرة بريطانيا الجديدة فقد كان اللحم البشري يباع في تكاكن كما يبيع القص 461
- لمقدس هو النصوص المكتوبة باللغة "البالية" التي تبسط العقيدة في صورتها القديمة؛ **وأما** في الأرجاء الشمالية من الهند والتبت ومنغوليا والصين واليابان فالبنودية التي 462
- بولاكشين" عن عرشه ملك الغلاويين الذي لبث حيناً قصيراً أعظم قوة في الهند الوسطى؛ **وأما** في أقصى الجنوب فقد أقام "الباندايون" ملكاً في عهد مبكر يقع في القرن الأول 463
- الملك العظيم رمسيس الثاني؛ وبعد ذلك بقرن آخر من الزمان، ظهر في جزر بحر إيجة؛ **وأما** في غرب أوربا فقد ظهر في "هولستات" Holistatt بالنمسا حوالي سنة 900.ق.مكما 464
- اجعل كل خطوة عديدة تتألف من مجموع الرقمين السابقين مباشرة في كلا العمودين أ، ب؛ **وأما** في الصحف ب فاجعل كل خطوة عديدة تتألف من مجموع الرقمين السابقين مباشرة 465
- في الريف رؤساء محليون في القرى، أو مجالس قروية قوم الواحد منها خمسة رجال؛ **وأما** في المدن والأقاليم والمناطق فيعيد بأمره إلى محكم دنيا ومحاكم، عليها وفي الع 466
- بما كان تاريخ هذه الكتابة الهيروغليفية يرتد في التاريخ إلى سنة 3000 ق.م. في مصر **وأما** في كريت فقد ظهرت حول سنة 1600.ق.م؛ إن الفينيقيين لم يخلقوا أحرف، الهجاء 467
- عقبتهم العصور الوسطى، ولم تكن أشعارهم التي يتغنون بها عن الحب إلا في حالات نادرة **وأما** في أكثر الحالات فقد كانت تقال عن البطولة البدنية أو حومة القتال أو علاقة ال 468
- 1,920. also the sum of the angles of triangles is two right angles. **وأما** فيثاغورس الذي ما ينفك يكتنفه، الغموض فيصفه بروقلس بأنه من جعل الهندسة 469
- "بجة موجوة؛ فكما كان يقول المثل السائر: "الطبيعة تشفى المريض، والعلاج يسر المريض **وأما** قبائل "بورورو" Bororos البرازيلية فقد تقدمت بالعلم خطوة حين كانت تتطلب إلى ا 470
- 1,142. virtue was thought a moderate price to pay for one of them. **وأما** قسم الملاحة فكان اختصاصه تنظيم النقل المائي ووقاية المسافرين في الأنهار وال 471
- ، (فهو أعلى النوعين، وما يعنيه هو الأفكار الخالصة، وطريقته هي الديالكتيك (الجدل) **وأما** قوة "الفهم فهي نوع العقل الذي نستخدمه في، الرياضة وهو أقل منزلة من العقل ا 472
- 2,494. the title of one of the major works in the history of art. **وأما** كهوف"أجانتا"فضلاً عن كونها مخابئ لأعظم الصور، البوذية فهي كذلك تضارع كا" 473
- من أكلة واحدة، لما كان منها صنوعاً من الخزف أو من الخشب يجب رميه بعد استعماله **وأما** ما كان منها صنوعاً من ذهب أو فضة أو نحاس أو حديد وجب إعادة صفه بولا 474
- تسببهم إلى مثله كريت؛ وكان لتلك المقابر والقلاع أثرها في نفوس اليونان الأقدمين؛ **وأما** ما تراه هناك في القصور من نتاج فني أقدم عهداً من ذلك فهو إما أن يكون صناعة 475
- ملتواي "طريق الحقيقة" وطريق "الظن" وليس بنا حاجة إلى العناية بهذا القسم الثاني **وأما** ما يقوله عن طريق الحقيقة بمقدار- ما وصل إلينا بعد فعل -الزمن فاهم جوانبه ما 476
- يقد كتب على الأرواح أن تلاقية بعد الموت؛ فالطيب يذهب إلى الجنة والخبيث إلى جهنم **وأما** ما توسط منها بين الطيب والخبيث فيذهب إلى حيث يظهر من.أردانه، 1. His401 477
- يث لم يبق له فضيلة واحدة، ولم يعد في هذه المدينة مسجد أو قرآن- هو كتاب شريحته **وأما** ما كان هناك من مساجد فقد اتخذوا منها حظائر للخيول أو "مخازن" ؛ ولم يؤمن الملك 478
- لنا؛ هذا يجدر بكم وهذا لا يجدر، أما الآن ففي مقدورنا أن نصنع ما شاء لنا هوانا **وأما** ما لا يصادف من نفوسنا، هو فلن يلزما أحد على "لذاته، 1. 431 The first th 479
- "أ، كل فرقة تأتمر بوحد من أفرادها يمتاز من سائر الأفراد برأيه السديد وشجاعته **وأما** ما يخص التعلم فقد كانوا يتلقون ما يسد حاجتهم ثم يتفوقون بقية وقتهم تدريجاً ع 480
- يف جديد بين عناصر الخير والشر، تعمل على صيانتها مجموعة جديدة من العقائد الجامدة **وأما** مذهب التحرر فعبارة عن محاولة التخلص من هذا التآرج الذي لا يتهيئ ذلك لأن ج 481
- هو السعادة، وبأن السعادة قولها الفاعلية الموفقة، قد أحسن عرض تفصيلاته ونتائجه **وأما** مذهبه في أن كل فضيلة وسط بين طرفين فعلى الرغم من أنه قد عرض عرضاً غاية 482
- الراني أثراً عبقياً يتضاعل أماله كل ما يكتب عن الفنون بحيث يصبح تافهاً عاجزاً؛ **وأما** معبد"قيمالا" المبني كله من المرمر الأبيض فمؤلف من خليط من أعدة لا يطرده في 483
- لغرب اتصالاً عبقياً، حتى لتري أدبها اليوم في خصوبة شتى الأدب في البلاد الأخرى **وأما** من الوجهة، الروحية فهي ما تزال تكافح الخرافة والإسراف في بضاعتها، اللاهوتية 484
- من الداخل ومن الخارج على السواء- **أما** من الداخل فالديمقراطية هي مصدر الخطر **وأما** من الخارج فأسبرطة هي مصدره ولكي نفهم ما حدث بعد بركليز لإبد لنا أن نوجز ال 485
- لك اكتساب خطوة عند الدولة، لكن الأغلبية العظمى مازالت مستمسكة بأهنتها المورثة؛ **وأما** من الوجهة السياسية فقد كان لحظته الدينية بعض النتائج المعينة؛ فلئن كان كعب" 486
- نص كتب التشريع البرهمي على أن من أراد أن يتزوج روحه بيده، عليه صيام ثلاثة أيام **وأما** من حاول الانتحار وقتل في إنجازه فعليه أن يؤدي أقسى ما عرفوه من كفارة بوتيوية 487
- ناظ يملكه ومن حاول أن يضرب برهماياً، كان لزاماً عليه أن يصل على عذاب النار مائة عام **وأما** من ضرب برهماياً، بالفضل فقد حقت عليه الجحيم ألف عام وإذا اعتدى رجل من الشؤدر 488
- ، أما "جمنة" فيروي العاصمة الجديدة "لهي" ويعكس على صفحته تاج محل" عند "أجرا" ، **وأما** نهر الكنج فيزداد اتساعاً كلما سار نحو المدينة" المقدسة، بنارس ويظهر بماته 489
- الية- فريق يموت إلى العلم بصفة رئيسية، وفريق آخر يموت إلى الدين قبل أي شيء آخر؛ **وأما** هذا الفريق الثاني فمدين بشيء كثير لديانة، بالخوس سواء جاء ذلك بطريق مباشر أو 490
- بعدن أن غسل جسده ومضمض فيه وصبغ جلده بلون بني قبلوه في الجماعة من جديد. **وأما** هجج "فوتونا" Futuna فهم - مثلنا - يحدون القائل بطلا؛ وفي بعض القبائل ترفض ا 491
- فنيها؛ وأنمن في أكل الأفيون، وانتهم البرلمان وبرآه، وأزجق روحه بيده سنة 1774م؛ **وأما** وارن" هيستنجز - وهو شجاع علامة قدير - فقد جمع من الأمراء اللطيين مبلغاً 492
- غير أنها قد تكون "أشمل نطاقاً وأعسر التزاماً، مما تقتضيه الوصايا العشر" لإوصل ، **وأما** وصاياها الخمس؛ فهي، 1. 1.013 Let any kill one not 1,being.living any 014 493

# Concordance of the conjunction 'ammā in Mahmoud's non-translations (file: NTMMamma)

## N Concordance

- 1 في تدور حول الواقع ذاتها؛ ولكي تتصور ما نريده، إغرض لنفسك شخصين اختلفا مذهباً **أما** أحدهما فيقول بأن الحاضرات الحسية معطيات جاءتنا من شيء خارجي وأما الآخر فيقول  
(هناك ضربان من الاختلاف: (1) اختلاف في الرأي. (2) واختلاف في الميل والهوى. (1) أما اختلاف الرأي فهو هذا الذي يقع بين الباحثين في العلوم الطبيعية وبين المتحدثي  
2 تتابع "س" و"ص" بحيث تقع الثانية كلما وقعت الأولى، كانت "س" سبباً و"ص" مسبباً؛ **أما** إذا لم يطرد هذا التتابع، بينهما بحيث يجوز أحياناً أن تقع "س" ولا تلحق بها "ص"  
3 علاقة بين الكلام من ناحية والعالم الخارجي الذي عنه قد قبل الكلام من ناحية أخرى؛ **أما** إذا تكلم المتكلم بحيث لم يرد بكلامه أن ينصرف إلى عالم الواقع وحيث يفقيه أن  
4 من الواقع في آخر ألوان الطيف الشمسي، كنت بمثابة من يوضح لك الكلمة بكلمات أخريات **أما** إذا قلت لك عن اللون الأحمر إنه هو "هذا مشيراً إلى بقعة لونية، أما هنا كنت بد  
5 والمولعون باقتنائها على اختلاف درجاتهم، الكتب خير الأشياء إذا أحسن استعمالها **أما** إذا أسيء فيهم من شر الأمور فما هو الاستعمال الصحيح لها؟ ما هو الغرض الوحيد  
6 عليه إلا على سبيل التفرير، بل هما قد يختلفان، بحيث يستخفه واحد ويستتقله الآخر؛ **أما** إذا عمداً إلى إدراك النقل إرثاً كميماً لا كميماً بآن، يضعنا الجسم المقيس على  
7 ، هذه الكلمة؟ قلت: هو العناصر الفلانية التي يمكن أن تراها العين أو تسمعها الأذن **أما** إذا لم يكن هنالك من هذه العناصر الحسية ما يريد التسمية كفتت عن استخدام الكلم  
8 أن الشكل المرسوم مربع ليمضي في إقامة البرهان على ما يريد أن يقيم عليه البرهان؛ **أما** إذا أراد أن يعرف المربع كما تقتضيه ماهيته فلا يكون سبيل ذلك فرضاً، يفرضه بل  
9 ان في وسعه أن يتصور نوع الخبرات الحسية التي يمكن أن تقع في محاولة إيجاد الجواب؛ **أما** إذا سألتك ما مقدار زوايا الإنسان؟ كان السؤال مرفوضاً لا ، لأنه أصعب من أن يبتن  
10 الوصف بالصدق أو بالكذب لمباراة إلا إذا كان هنالك مرجع موضوعي نرتد إليه في الحكم؛ **أما** إذا أراد الناطق بعبارة أخلاقية أو جمالية أن يصف ميول الناس، أو أهواءهم فمفند  
11 - أسماء أفراد الناس، فنقول "سقاط إنسان وهو عاقل" و"المعاد إنسان وهو عاقل" إلخ **أما** إذا طنت أن "عاقل" تصف "إنسان" فإني أكون بمثابة من خلط بين نمط ونمط آخر؛ فما  
12 أول منهما يخص به علماء الطبيعة، ويخص بالثاني علماء الرياضة والفيزياء الرياضية؛ **أما** إذا امتزج اختلاف الكيف واختلاف الكيف في حالة واحدة فيها هنا يكون مجال ال  
13 "ي صورة متفق عليها، فلر قلت "جبل المقطم صخره رملياً" كنت تقصد "جبل المقطم الشبي" **أما** إذا قلت "جبل المقطم كلمتان" عربيتان كنت تقصد "جبل المقطم الاسم وكارثة . لك  
14 من تكون "الخبر" هي المجال الوحيد الذي يمكن للإنسان أن يعترف منه أحكامه العلمية **أما** إذا جاز الإنسان حدود "خبرته" فقد جاوز بذلك حدوده المشروعة وعرض نفسه للوقوع  
15 لت الأفعال المختلفة كفيلاً، كما تصنف أنواع الصخور وأنواع الطيور وأنواع الفاكهة **أما** إذا لم تكن بالتصنيف الكيفي وحده كما - لم يكتب به أفلاطون قمضيت - بحثت عن اخ  
16 الحوادث الفسيولوجية التي تحدث في الجهاز العصبي حين يسمع السامع صوت هذه الكلمة **أما** إذا كتبت على الورق كلمة "قلم" كنت في مجال آخر مختلف عن المجالين السابقين كل  
17 وعبارة أخرى، يحدث الشك كلما وجدنا اختلافاً بين السلوك الواقع والسلوك المتوقع **أما** إذا كان السلوك الذي توقعناه هو نفسه السلوك الذي أجريناه فيقول اعتقادنا الذي  
18 قياً كان مدلول اسم الفئدة هنا (الفردة المقيمة ... إلخ) دالاً على أفراد المجموعة؛ **أما** إذا قلت الفردة "المقيمة" في حديقة الحيوان بالقاهرة ليست من أكلة اللحوم كان  
19 ثورة على زميله على الرغم مما بينهما من اختلاف في الرأي بالنسبة للسؤال المطروح؛ **أما** إذا جاءك فيلسوف آخر يغير من السؤال ذاته ليطرح سؤالاً جديداً هو في رأيه أولى  
20 فهي نتائج تستخرج مضمون التعريف وفحواه، ولا تجاوز حدوده إلى حيث العالم الواقع؛ **أما** إذا أراد الفيلسوف أن يحدد معاني ألفاظه تحديداً يعينه على دقة التفكير فخير ل  
21 لموقف التي ربما تكون قد غابت عنك؛ وهذا نقاش في أمر واقع، لا في قيمة هذا الواقع **أما** إذا وجدت أنك متردد للموقف بكل عناصره لا يغيب عنك مما أعرفه أنا شيء ومع ذلك  
22 ريد معاني مستفاد من الأمر، وهي المعاني التي ترتد بالتخليط إلى أطراف في الواقع **أما** إذا أراد بها قائلها أو امر صادرة من أمر وراء الحوادث وخبرتها، كما كبد السبب  
23 ما إضافة "خير" إلى اسم الإشارة فلا يغير من الأمر شيئاً بالنسبة إلى ما نشير إليه؛ **أما** إذا قلنا من ناحية أخرى هذا "أحمر فإضافة كلمة "أحمر" إلى اسم الإشارة "هذا" ي  
24 في هذه العملية العقلية يكون الضلال عن الجادة المستقيمة ويكون ما نسميه بالردية **أما** إذا استقام المنطق من أول الشوط إلى آخره فيستحيل ألا يؤدي بصاحبه في - الأخلا  
25 سها، فليس بك حاجة إلى مراجعة العالم الخارجي لتستيقن من أن الماء هو الماء حقيقة **أما** إذا قيل لك إن الماء يتركب من عنصرين هما الأوكسجين والهيدروجين فعندئذ يختلف  
26 فية بين صورتين مختلفتين، وفي هذا يكون المعنى الخطأ، إذ نقول عن الخبر إنه خاطئ؛ **أما** إذا قلت لك إن المصريين عددهم أربع مائة ألفاً فقد قلت لك كلاماً غافلاً عما حاليما من  
27 ويقول الآخر قولاً آخر، فلو اقتصرنا على استخدام الأسلوب المادي لظهر بينهما خلاف **أما** إذا استخدمنا الأسلوب الصوري لتبين ألا تعارض بين قوليهما؛ لأن الأول بمثابة من  
28 ، قائل إن أن يختار شيئاً يرمز إليه بهذا الرمز الذي يستخدمه، وأعني به كلمة "ذات" **أما** إذا زعم لنا أنه يشير بهذا الرمز إلى كائن لا تراه عين ولا تسمع أذن؛ فما الفرق  
29 مجرد كونها صادقة أو كاذبة؟ إنك تتحدث عن حكم من الأحكام إذا جاز لك أن تناقش صدقه **أما** إذا لم يجز لك ذلك فقد استعنت كل سبيل أمامك للكلام، المفيد إننا إذا أضفنا  
30 هم، إن كانت تقبل "س" أو ترفضها، وبالتالي هو الذي يقرر أي الرجلين كان على صواب **أما** إذا اختلف الرجلان على قيمة "س" اختلفا يعبر كل منهما فيه عن ذات نفسه، هو يحي  
31 ما "واضحاً" لأني عرفت ما نوع السلوك الذي أسلحه حين أريد ترجمة الفكرة إلى عمل **أما** إذا وصفت شيئاً بأنه "خير" أو بأنه "جميل" فلست أعرف ماذا أصعل فيه بحيث يكون عم  
32 ميله الذي لا يرى فيه الجمال هو أن يشير له إلى دقائق في المنظر لعله قد عسى عنها **أما** إذا استفد كل ما يستطيع ذكره من دقائق، المنظر وظل الزميل على موقف متساوياً أن  
33 حلة الكيفية في نظرننا إلى النفس لظننا إلى الأبد نقول اليوم كلاماً ونقتضه غداً **أما** إذا أردنا دقة في الحديث وموضوعية في البحث فلا مناص لنا من الخروج بالأمر إلى  
34 في هذا الفرض كان لك حق مناقشة ما يتولد عنه، لتري هل كان التوليد سليماً أو فاسداً؛ **أما** إذا رفضت الدخول في الفرض منذ البداية فقد انقطع بذلك كل وجه للمناقشة. والجدل  
35 ؛ وإذا تعرض العلماء لها بشيء من التحديد، فإنما يفعلون ذلك بما يكفي لمعولهم فقط **أما** إذا راح عالم يتعقب التحليل الفكرة - يستخدمها - حتى، النهاية دون أن يكفي بما  
36 بنا بهذا المجهول اسماً لمعلوم تحولت الدالة إلى قضية؛ قولنا "س إنسان" دالة قضية **أما** إذا وضعت اسم المعاد مكان "س" بحيث تحولت العبارة إلى "المعاد إنسان أصبحت قضية  
37 فرد معين من أفراد الغوريلا، فلننا "شيئاً إنسان" كانت القضية الناشئة قضية كاذبة **أما** إذا وضعنا مكان الرمز "س" اسماً لشيء ليس بين طائفة الأفراد التي يصلح وصفها بك  
38 لى حالته الثانية، ولذلك حكم بأن الصخرة التي نحن بصدها "واحدة" وذات وجود متصل؛ **أما** إذا أضيفت إلى الصخرة إضافة كبيرة ملحوظة أو قطعت منها قطعة كبيرة ملحوظة يحي  
39 م المتحرك على نقطة 3 - مثلا - حادثه بغير سبب، وإن تكن قد حدثت وفق قانون معلوم؛ **أما** إذا غير الجسم المتحرك طريق سيره بفعل جسم آخر اسطلم، به فعندئذ يكون التحول في  
40 ياه التي تعد بالواحد، أعني تحتاج إلى شيء من نطاق "الأفراد" كي تصبح قضية مفهومة؛ **أما** إذا أطلحت محل الرمز "س" فبقت من نمط إلى نمط آخر، وقد أسفنا القول ب  
41 ركيب الصوري بالتحليل ليربط الكلمة الأخرى من علاقات بين أجزاءه، كان التحليل منطقياً **أما** إذا تتولت أسماء الأشياء بالتحديد، بالتحليل فليس ذلك منطقياً؛ إنما هو تحليل  
42 بشيء، وعندئذ تأخذ في ربط الكلمة الأولى التي كانت مجهولة المعنى بهذا الشيء نفسه؛ **أما** إذا وجدت الترقيم الآخر هو نفسه غريباً، عليك أي له تجد مما كنت في خبرتك الساب  
43 لتي انتزعت منها للتأكد من أن المتجادلين متفقان أو مختلفان فيما يدركانه ويصفانه؛ **أما** إذا اختلف شخصان في الحدس الأخلاقي مثلا - بحيث قال أحدهما عن شيء إنني أراه  
44 قيم جسراً أو بناء، يفقيه علم الطبيعة النيوتوني في معالجته للمواد التي يستخدمها؛ **أما** إذا كان مجال البحث هو الذرة الصغيرة فيها هنا سنجد أنفسنا إزاء طبيعة، أخرى أ  
45 حيلة الآن لأن العقل الإنساني لم يخلق لإدراكها، كما لم تخلق العين لسماع الأصوات؛ **أما** أصحاب المذهب الوضعي المنطقي فيبنون استحالة الميتافيزيقا على أساس أن أقوالها  
46 حيلة الآن لأن العقل الإنساني لم يخلق لإدراكها، كما لم تخلق العين لسماع الأصوات؛ **أما** أصحاب المذهب الوضعي المنطقي أو - التجريبيون العلميون كما يسمون أنفسهم أحياناً  
47 من نفسك كلاً من كمالها وجمالاً من جمالها، وفي هذه المرحلة أخلاق وفيها تفكير **أما** الأخلاق ففي اتساق النغم بينك وبين مشاهد الطبيعة إذ ستكون العلاقة بينك وبينه  
48 ، والأشياء عند الحس تتغير قليلاً أو كثيراً تبعاً لتغير الأشخاص ووجهات أنظارهم **أما** الأشياء التي يبحثها علم الطبيعة فهي مطلقة تنوم على حال واحدة بالنسبة لكل إنس  
49 ، إدراكها، ففيه نقد - كانت - ومذهبه القائل بأن الإنسان يعرف من الأشياء ظواهرها **أما** الأشياء في ذاتها فمستحيلة، الإدراك وكذلك فيه نقد - هيربرت سبنسر في رأيه  
50 هو تلك الأشياء التي إذا وضع اسم أحدها، أصبحت القضية الناشئة إما صادقة أو كاذبة؛ **أما** الأشياء التي لا يجوز أن نضع واحداً منها مكان الرمز "س" فهي تلك التي إذا وضع  
51 بحث عند علم الطبيعة، وكذلك قل في الزمان. يكون للأشياء عند الحس لون وطعم ورائحة **أما** الأشياء التي يبحثها علم الطبيعة ويستقرئ قوانينها فلا لون لها ولا طعم ولا رائ  
52 م الترتيب أعني تصف به أشكالاً هندسية، فهذه الورقة مربعة، وتلك الكرة ليست مربعة **أما** الأكل والشرب والمشى والجري وأما الشجاعة والجبن والكرم والبخل فلا يقال عنها  
53 للغة [من حيث تكون عباراتها] متجاهلاً تجاهلاً تاماً أما للكلمات التي يبحثها معان؛ **أما** الآن فلم يعد يقتصر على بحث القواعد التي تتحكم في البناء الصوري بلغة بل أضاف  
54 من بعض، هذا إلى أنهم يولدون ويحيون حيناً حياة يعثورها النقص والمرض ثم يموتون **أما** "الإنسان" باعتباره هو جواراً فلا بد أن يكون كميلاً ثابتاً لا يتغير ولا يمرض ولا  
55 لو لم يكن صادراً عن عقد مكبوتة؟ افرض سلوكين مختلفين لشخصين في موقف واحد؛ **أما** الأول فيغير أسباب ظاهرة يدفعه إلى الماء بلعرقه ولما الثاني فلا يلبث أن  
56 أ: نخرج أولاً ما يقع منها في طرفها الأعلى، ونخرج ثانياً ما يقع في طرفها الأدنى؛ **أما** الأولى فلأنها غير مسبوقة بما هو أعز منها ولما الثانية فلأنها غير متبوعة بما  
57 - بين، يلتقيان في النهاية عند نقطة واحدة، وهما مشكلة "المعنى" ومشكلة "الاعتقاد" الأولى فهي محاولة الإجابة عن هذا السؤال متى يكون للكلمة أو العبارة "معنى" ؟  
58

- 59 السمانطيقى بين ما يسميه "بالسمانطيقا الوصفية"، وما يسميه "بالسمانطيقا المجردة"؛ أما الأولى فتتناول اللغات التي وجدتفعلاً والتي ، تم بها التفاهعلاً بين أبناء
- 60 فهو يذهب إلى أن للمعرفة جانبين: (1) معرفة بالاتصال المباشر، و(2) معرفة بالوصف أما الأولى فهي تلك التي تتركها إراكماً مباشراً بغير حاجة إلى أية عملية من عمليات
- 61 هذا التغيير. فاللفظة من ألفاظ اللغة لها وظيفتان: إحداهما وصفية والأخرى شعورية؛ أما الأولى فيمكن التحكم فيها بغير مشكلة إذ تستطيع أن تغير معنى اللفظة الوصفية في
- 62 ثمة فكيف نقول عنه في الوقت نفسه إنه متغير متحول، على النحو الذي تتركه الحواس؟ أما الإيليون فقد أزالوا التناقض ببتير أحد شطريه فجعلوا للحقيقة القائمة شيئاً وأ
- 63 لفيزيقا. ليس المراد بالتحليل تعريفاً للألفاظ، فالتعريف يكون للحدود على كل حدة أما التحليل فيكون لعبارة كاملة وفضل التحليل على التعريف هو أنه حينما يتعذر تعري
- 64 لقضايا المنطقية لابد أن تكون تقريبية وصفية إخبارية يمكن وصفها بالصدق أو بالكذب؛ أما التعبير عن الميول والرغبات فليس هو من هذا القبيل؛ في هذه الحالة يكون قولنا وق
- 65 ببطاً من أعلى إلى أسفل، وتيار آخر يقصد إلى الغاية نفسها صاعداً من أسفل إلى أعلى؛ أما التيار المثالي فينبع من داخل الفيلسوف ومن ذاته خارجاً إلى عالم الأشياء وأما
- 66 ثمة. كلا النوعين من الميتافيزيقا عملية فكرية مشروعة، إذا وقتت عند حدود إمكانها أما الجانب غير المشروع فهو مجاوزة ذلك الإمكان فتأتي المحاولة كالضرب في هواء؛ و
- 67 مكتذب، بناء على الحالة الواقعة فيما يختص بالثروة التي يملكها كل من أفراد أسرته أما الجزء الأول من العبارة وهو: "الفرض لو" كان. عندي فليس .. هو بموقوف في قوله ع
- 68 ولحده؛ إن صدق كل جملة مفردة هو الواقعة الخارجية التي جاءت تلك الجملة لتصفها أما الجملة العامة التي تقال عن مجموعة الجمل المفردة فمصداقها هو الجمل المفردة نف
- 69 أخي يحتمل أن يكون قد سافر أمس" يتعذر فيها أن نجد ما يمكن إخضاعه للعد والحساب أما الحالات التي يكون فيها الاحتمال محسوب الدرجة حساباً فيه دقة الرياضة ووضيحتها
- 70 تتقون على نحو هذه الفجوة وإزالتها، ثم يختلفون فيما بينهم بعد ذلك على وسيلة ذلك أما الحسبيون فيزيولونها بإتكار وجودها بين الذات المدركة والشئ المدرك بحيث يدرك
- 71 ويطعى كل حال فالحكومة تكون على أكمل حالاتها حين تحصر نشاطها في أقل حد ممكن. (ب أما الحرية الدينية فتنبني ي - رأي جفرسن على - أن الحرية هي حق طبيعي للإنسان فكم
- 72 من سلوك الإنسان دون جانب، فالذي يستدل النتيجة من مقدماتها يسلك سلوكاً "عاقلاً" أما الذي يهضم الطعام أو يتنفس بميلاً فليس ذلك منه عقلاً؛ "أفكيون، هذا الجبل أو
- 73 د هو فزع العقول الصغيرة، هو الفزع الذي يخشاه صغار الساسة والفلاسفة ورجال الدين أما الروح العظيم فلا شأن له بمثل هذا، الثبات وإلا فكانه يابه نطقه فوق، الحائظ ان
- 74 صنع هنا أو هناك، فتستقيم لها الطريق كما استقامت طريق الرياضة والعلوم الطبيعية؛ أما الرياضة فقد كشفت اليونان لها عن طريق التقدم العلمي حين عاجلوا مشكلتها لا عل
- 75 خشر "تومس بين" كتابه "عصر العقل" ليفرق فيه بين اللاهوت الصحيح واللاهوت الزائف أما الصحيح فهو المعتمد على العقل وحده وأما الزائف فهو الذي يلجأ إلى الخرافة فأث
- 76 و الفلسفة البراجماتية؛ وإن كان الأمر كذلك فالجديد؛ لم هي جده في الاسم وحده أما الطريقة القديمة كما هو ظاهر المعنى في عبارة "وليم جيمس"؟ الجواب على ذلك يردنا
- 77 ة للفلسفة الرياضية: "العبارة الوصفية قد تكون أحد نوعين: فهي إما خاصة أو عامة؛ أما العامة فهي ما دلت على فكرة وأما الخاصة فهي ما دلت على معرفة فرد بذاته ون .
- 78 ية وخصايها العلوم الطبيعية، لأن هاتين الطائفتين هما وحدهما العبارات ذوات المعنى أما العبارات التي لا هي من هذه ولا من تلك فينبغي حذفها؛ لأنها بغير معنى لماذا ...
- 79 - على السواء تنفيان صفة عن موضوع - محمولاً عن موضوع لو استعملنا لغة المنطق أما العبارة الأولى فتنتفي صفة الوجود عن، العناقوت وأما الثانية فتنتفي صفة الملحمة
- 80 رق واضح بين أن أقول إن النافذة مفتوحة وأن أقول إن النافذة ينبغي أن تكون مفتوحة؛ أما العبارة الأولى فنصف الأمر، الواقع سواء جاء وصفها مطابقاً للواقع فيكون صواباً
- 81 ..حت الصواب، كما هي الحال في وداعنا في البنك، فنحس كذا وكذا لو فعلنا كيت وكيت أما العبارة التي ليس فيها أيدياً ما يدل على فعل فعله لكي نحس هذا الإحساس أو ذاك ف
- 82 ي استخلصها "توتون"، وهي قوانين لا تفرق بين أن يكون المتحرك حجراً أو جسماً حياً أما العقل فعنصر مختلف لا تسري عليه ما يسري على المادة من قوانين الحركة فإن قلنا
- 83 رونه كما يقرره التجريبيون سواء بسواء، لكن التجريبيين يقفون بالأمر عند هذا الحد أما العنقلون فيمدونه إلى جذور ضارية وراءه في عالم الغيب وتلك الجذور هي ما يطلقون
- 84 ما تخطو العلوم، فلا تزال تناقض اليوم نفس المشكلات التي ناقشها اليونان الأقدمون أما العلم فغير ذلك إذ هو يبني على ما قاله السابقون ثم يمضي وجدير . هنا بالذكر
- 85 لزراء والإهمال، والعلم والكنيسة معاً يحولان دون الحس وإيراكه للحقيقة المطلقة؛ أما العلم فلا يقيد الإنسان بقيود المشاهدات الحسية والتجارب العلمية وما ليس يط
- 86 صور عالم الواقع، أو أن يكون القانون العلمي قائماً على الاحتمال ثم نحسبه يقيناً؛ أما العلماء أنفسهم من - حيث هم علماء فلا - يخوضون في أمثال هذه المشكلات لأنهم من
- 87 يني وبين سائر الناس، وبين وبين الطبيعة إنما يكون بواسطة الجسد وما فيه من حواس أما العنصر العقلي في داخلي فهو كائن قائم بذاته يشعر بنفسه ويوحى بنفسه وهو اله
- 88 وبعيد، فالكلمات - كما يقول هوبز - وسيلة يستخدمها العاقلون أدوات للحساب والعد أما العاقلون فيجعلونها هي نفسها النقود التي يعيئون بها وعليها الكلمات لا تصعد ل
- 89 - يتوقف قول السامع لها على اعتقاده في صدقها - سواء أكان في ذلك مخطئاً أم مصيباً أما الفروض التي تنطوي عليها العبارة أعني تلك الفروض المتضمنة التي لولاها لما لم
- 90 - من العبارة المعنية هو بمثابة الجسد، فنجحت فيه فكرة ما - إن جاز لنا هذا التعبير أما الفكرة المبتوثة في العبارة فهي من المعرفة مضمونها وفحواها وأما الجسد اللغوي
- 91 لأساسية، أحيانا بأن الفلسفة عندئذ تنفد أساس وجودها ولا يعود لها كيان تقوم عليه؛ أما الفلسفة بمعنى التحليل فهي شيء، بنرضيه ونستمد دعامة لنا نؤيد وجهة نظرنا من أ
- 92 ما الإنسان؛ ولم كان؟ يزعم لك أن الإنسان آلة من مادة تسيرها مؤثرات البيئة فتسير أما الفلسفة، المثالية وإن شئت فقل الشعور الفياض والحس الصافي كما - تراهما في أ
- 93 أو علم الضوء - مؤلف من مجموعة قضايها، أو إن شئت فقل إنه مؤلف من مجموعة قوانين أما الفلسفة فلا قضية" عندها عقدها ولا "قانون" من قوانين العالم هو من نتائج بح
- 94 فلسفة "التألمية" (الميتافيزيقا) ليس في مقدورها أن تنقد ما يقرره "الفهم المشترك أما الفهم المشترك ففي مستطاعه أن يفند الميتافيزيقا إذا جاءته بما يتعارض مع إر
- 95 ن شأنه أن تستنتج منه النتائج التي إذا ما طبقت بينها وبين الواقع، وجدتها صحيحة؛ أما الفيلسوف فشأنه غير، هذا لأنه يبدأ بلفظة معينة لم تسبقها بمشاهدة ثم يتورط في
- 96 إلى المصادر الحسية التي منها تلك الخبرة التي جاعوا يصفونها في عباراتهم؛ أما الفيلسوف فيأبى أن يكون ذلك شأنه؛ إنه يزعم لأقواله، الصدق فإذا ما أردت أن تتب
- 97 القول، لأنه هو الدالة، أو الصورة الفارغة أو القالب الذي أعد لغيره كي يوضع فيه أما القالب نفسه فلا يصب في نفسه إذا لم نراع هذا، المبدأ نشأ ما يسميه "أوتيتد"
- 98 زئية نشاهدها في المعمل، إلى قانون علم، مع أننا لا نشهد إلا تلك الحالات الجزئية أما "القانون" فلا يقع لنا في خبرتنا الحسية ذاتها كل - هذه أمثلة مختلفة لمشكلة م
- 99 تصد فرداً بعينه حتى نستطيع المقابلة بينها وبين الفرد المقصود في عالم الأشياء؛ أما القضايا العامة التي تصب الحديث على كل أفراد فئة معينة أو على بعض أفراد "
- 100 بل الكلام إذا كان لدى السامع وسيلة لتحقيقه، فإما أن يصدق بعد التحقيق أو يكذب أما الكلام الذي يستحيل بطبيعة تركيبه أن تتصور وسيلة لمراجعة صدقه أو كذبه فهو كل
- 101 ، يقولون مناقشة في هذا الفرض وهذا وذلك؛ هم يبرهنون صدق أقوالهم بالمبدأ الفلاني أما المبدأ نفسه فهو عندهم فرض مطلق لا يقبل البرهنة عليه وبالطبع - يجوز للفيلسوف
- 102 عن كونه مبدأ منطقياً مجرداً، وأصبح فكرة من الأفكار الجارية على غرار ذلك المبدأ؛ أما المبدأ نفسه فلا يكون موضع نقاش لأنه موضع اتفاق وأما الفكرة التي تجري على غر
- 103 قول إن الفلاسفة ينقسمون قسمين رئيسيين: المثاليون من جهة والواقعيون من جهة أخرى أما المثاليون فهم الذين يجعلون حقائق الأشياء في كونها أفكاراً في، عقولنا أي أن ا
- 104 تلاحقنا معاً نقطة ما وفي لحظة معينة، فتكون من تلاحقها ما نقول عنه "مات قيصر أما المجموعة الأولى فهي مجموعة الميتات التي كان موت قيصر واحداً من - أعضائها وأما
- 105 ،الخرجية وما تطبعه على حواسنا من آثار وبين حصيلتنا من المعرفة التي تنشأ عن ذلك أما المذهب البراجماتي فيربط معارفنا بعالم التجربة لا من حيث النشأة بل من حيث ال
- 106 ،إلى على النظريات بإرجاعها إلى المسلمات التي تستند إليها وتتفرع عنها وتتشتق منها أما المسلمات نفسها فينبغي قبولها لأنها فرض مفروضة لتكون أساساً لما سيأتي بعدها
- 107 - تجريبية المتطرفة أولاً من مصادر، ثم من حقيقة أقرها، وأخيراً من نتيجة عامة أما المصادر والمقصود بكلمة "مصادر" فرض يفرضه الباحث ويصدر به بحثه ويطلب للقا
- 108 ان أقل ما يعترض به على، هو أن ما يشار إليه إنما يكون في مكان معلوم وزمان معلوم أما "المطلق" فلا مكان له ولا زمان وإلا ما صح وصفه بأنه مطلق من القيود كيف .. !
- 109 ،عرفة" من جهة و"الظن" من جهة أخرى، وعندهم أن ما تجيء به الحواس "ظن" لا يقين فيه أما "المعرفة" بمعناها الصحيح فلا بد أن ترتكز إلى يقين؛ ولكن كيف؟ إن ذلك اليقين ا
- 110 ذا الحق - حق الثورة - موقنين، أحدهما فيه تحفظ واعتدال، والآخر فيه تطرف ومبالغة أما الموقف الأول فهو موقفه في صياغة إعلان "الاستقلال فأنتما أحص بضرورة القصد في
- 111 " القانون الضروري [أي الذي تكون صحته مؤكدة يقينية] لا يكشف عنه إلا العقل وحده أما الميتافيزيقا فلم .. يواتها الحظ السعيد بعد لتبدأ سيرها في طريق العلم لأمو
- 112 ة بالضرورة واليقين، لأن تلك المقدمات مهما بلغ عددها فهي معترفة من خبرات الماضي أما النتيجة فيراد بها أن تنصرف إلى، المستقبل وإن فلا بد لافتراض الصدق في النتيجة
- 113 تبعه خفية، إذ التبعية كلها واقعة على السيد الأمر الذي سن القانون وشرع المعيار أما النظرة البراجماتية فتفترض عدم الثبات في القيم والمعايير وتفترض بل - تستوجب
- 114 العالم قوامه وقائع ويصور كل واقعة منها في كلامنا جملة؛ أو يمكن أن تصورنا جملة؛ أما الواقعة الواحدة البسيطة التي لا تتحلل إلى ما هو أبسط منها فنقول عنها إنها واق
- 115 في النمط المنطقي؛ فالاستقرار في العبارة الأولى محمول أو صفة تصف موضوعها؛ أما "الوجود" في العبارة الثانية فليس صفة إنك تستطيع أن تشير إلى الارتفاع أو تو
- 116 . كان ناب" بين شيتين هما: (1) "الوصف الشامل لحالة العالم"، و(2) "مدى صدق الجملة أما الوصف" الشامل لحالة العالم فقد يكون وصفاً للحالة الواقعة فعلاً في لحظة زمني

- 117 سيكولوجية لا مسألة منطقية؛ إنه يجعل الاستحالة متوقفة على قدرة العقل وعدم قدرته أما الوضعيون المنطقيون فرأيهم في هذه الاستحالة أنها قائمة على أن ما نقوله الميتا
- 118 ا كانت الفلسفة فيما مضى - إلا استثناءات قليلة جداً - تبحث عن الثبات وراء التغيير أما اليوم فقد جاءها العلم بفكر جديد وعلى - رأسه فكرة التطور جعل - هذا التغيير نفس
- 119 هي "العقد" ذلك لأن القضية العلمية هي التي تقول شيئاً عن ظاهرة من ظواهر الطبيعة أما إن دار بحثك لا - عن ظاهر الطبيعة مباشرة - بل عن كلمة" أو عن "عبارة" فإنك ، ب
- 120 أطرداها، أن العلم ليسأل: كيف يحدث هذا الذي أرى؟ ثم ينطلق بحثاً عن جواب ما سأل أما إن أردت أن تعرف لماذا" يقع في الطبع ما يقع فسل غير العلم والعلماء سل الفني
- 121 تصف بها أمراً واقعاً، كانت العلاقة بين الجملة ومدلولها الخارجي علاقة سامانطيقية أما إن قلتها لا تصف شيئاً في ، الخارج بل لتعبر عن اعتقاد معين لديك بالعلاقة هنا
- 122 ثما عنه القضية لكي نستيقن من صدقها بروجنا إلى الأصل الحسي الذي جاءت لتحكي عنه؛ أما إن كانت العبارة المراد تحقيقها لا تتحدث عن فرد بذاته كأن تكون عبارة كلية تت
- 123 ظبارة "ك" مجرد ترجمة للعبارة "ق" لا أكثر ، فإن "ق" تكون أيضاً ترجمة للعبارة "ك" أما إن كانت "ك" تحليلاً للعبارة "ق" فلا تكون "ق" تحليلاً للعبارة "ك" ونسوق . لذلك
- 124 ا يعد قضية بحكم منطق اللغة نفسه إلا كلام يصلح أن يقال عنه إنه صادق أو إنه كاذب؛ أما إن كان الكلام غير مفهوم للمعنى لم يكن قضية لأنه عندئذ لا يحمل للسامع دعوى ي
- 125 إن كان هذا الكلام صادقاً أو كاذباً، وعندئذ فقط يصبح الكلام ذا معنى محدد مفهوم أما إن ظلت العبارة على صورتها، الأصلية لسماً لمفنة فسنظل بغير معنى قائم بذاته ل
- 126 و؛ ليس لكلمة "مسم" في التفاهم إلا أن تكون دالة على البذور المعروفة بهذا الاسم أما أن يكون لها من السحر ما يفتح له الجبل الأضمر فشيء يحكى ليشبع الخيال لا ليخدم
- 127 مجسد من أشياء الواقع، فكأنما نقول: القول كلمة نطلقها على كائن يكون حاد الأضراس؛ أما أن تكون هذه الكلمة لسماً لمسمى أو لا تكون فذلك أمر آخر؛ وهكذا قل في كل جملة
- 128 للغة نفسها أن يكون جوابه ممكناً لو توافرت للإنسان الظروف التي تمكنه من الجواب؛ أما أن نسأل السؤال ونفرض في الوقت نفسه أن الإجابة عنه غير ممكنة فلا يجوز عندئذ
- 129 ذا؛ فذلك القضية المعنية إما أن تكون صادقة أو غير صادقة ولا ثالث لهما؛ الفرضين؛ أما أن نقول عن قضية إنها لا هي بالصادقة ولا هي بالصادقة لأن مضمونها خارج عن
- 130 يتبته وقتئذ إلى أن نظريات أستاذنا إنما تستمد صدقها من طريقة اشتقاقها من الفروض أما أن تكون صادقة أو غير صادقة على الطبيعة فذلك ما ليس في وسع الهندسة نفسها أن ت
- 131 التي بينهما؛ وإن فكل ما يجوز لك أن تتحدث عنه هو طرف السبب وطرف السبب أما أن لعلاقة بينهما هي كذا أو كيت فصما يجوز حدود المستطاع وكما أن الإرادة
- 132 من حيث استنثاره لضرب من المشاعر أحسها المتكلم وأراد أن يثير مثلها في نفس سامعه؛ أما أن ينسى المتكلم أو السامع ذلك بحيث لا يروفرقاً بين كلمتي "فريت" و"مُضد
- 133 ي هذه الحالة أعلم عم أبحث في الواقع الخارجي لأعلم صدق ما تزعمه العبارة أو كذبه؛ أما أن العقاد" يحتوي على وجود فليست بذات معنى يفيق لنا من عبارتنا الأصلية هذ
- 134 إن لم يكن اليوم فغداً أو بعد مئات السنين، أعني أنه لا بد أن يكون الحل ممكناً ، أما أن تكفنا لنا إزاء مشكلة مزعومة أن حلها مستحيل بحكم طبيعتها فعندئذ لا يجوز أن
- 135 بع الخيرة الحسية التي يجوز لنا أن نرجع إليها إذا أردنا لكلامك التحقيق والتصديق أما أن الميتافيزيقي يقول كلامه مستمداً من الخيرة الحسية ويمكن الرجوع إلى الخيرة
- 136 المنتج من العبارة نفسها هي أن القيم والغايات التي بمقتضاها يعمل الإنسان ويسعى أما أن تكون جزءاً لا يتجزأ من طبيعة العالم الخارجي بنفسه بحيث يجيء الإنسان فيترك
- 137 يعيها واختلاف على شيء فيها، كأن نختلف - مثلاً - على نوع الخشب الذي صنعت منه أما فأقول إنها من خشب الزان وأما أنت فتقول إنها من خشب البلوط فكل منا إنما
- 138 ذن فيذه العلاقات التي أراها بين الكثرة الموهومة هي أيضاً وهمية من خلق الإنسان؛ أما أنصار المذهب المثالي فيأخذون بهذا الرأي الثاني الذي ينكر الكثرة وينكر العلاق
- 139 يكون هذا البناء مشيراً إلى الطبيعة؛ فكيف نتبين وجه الحق في تلك القضايا الأولية؛ أما أنصار الاتساق" فيقولون الأمر إلى الحس؛ فيالحس يدرك صدق البدايات البسيطة؛ و
- 140 وجهت انتباهي إليه، فقد عرفت بالتالي صفة البياض فيه؛ وعلى ذلك فهي قضية تحليلية؛ أما أنها بعيدة فواضح من أنني لا أستطيع أن أعرف هذا "الجدار" إلا بخبرة بحسية ف
- 141 من الركون إلى مثل هذا "الإيمان" لكي نفرق بين حالتين مختلفتين من حالات الإدراك أما لوألهما فحالة تتق فيها بأن "الجور" أو - إن شئت فقل الفكرة" المائل - في آذ
- 142 ذلك اضطررنا اضطرراً إلى علم طبيعي "لا نيوتوني" إلى جانب علم الطبيعة النيوتوني؛ أما أولهما فلطبيعة، الثانية وأما الأخر فلطبيعة بمعناها المألوف وشيء كهذا لا ب
- 143 ن الممكن عقلاً أن ترتب الحوادث على عدة صور زمنية وعدة نسقات من الترتيب المكاني أما هي هذه الصور والنسقات هو الذي يطابق الواقع فأمر ، موكل للتجربة وحدها
- 144 نسقات عدة، كل واحد منها تتسق أجزاءه، لكنها في جملتها يختلف الواحد منها عن سواه؛ أما هي هذه النسقات هو الذي ينطبق على العالم فذلك أمر يقرره السلوك العملي ولا يقر
- 145 محتوم علينا لما نراه في خبراتنا من وحدة واتصال كإستحلالان بغير ذلك الافتراض أما بالنسبة لأشياء فليس ثمة ما يدعو إلى ذلك لكننا مع ذلك ترانا مدفوعين دفعاً
- 146 مثلاً - أن نحصل إمكان أن تكون هذه الأشياء كلها مرئية في الحلم لا في اليقظة - أما بالنسبة للحقائق الرياضية فسواء كنت متيقظاً أو نائماً هناك ، حقيقة ثابتة وهي
- 147 "وجرين" في إنجلترا، و"بلون" و"رويس" في الولايات المتحدة، وعن هذين سندبر الحديث أمابون" فقد كانت النفس الإنسانية نقطة ارتكازه وأما "رويس" فقد جعل الروح المط
- 148 مكن وصفها ويمكن للأخريين مشاهدتها، يعبر عنها في الجوانب التي يمكن خضوعها للقياس أما بقيتها المضمرة فمكونة مصونة لصاحبها وحده يدركها بالتأمل في نفسه فإن أحسست
- 149 ير عضو من الكائن العضوي لا يستلزم تنافضاً، فقد أتصوره ذا عين واحدة أو ذا عيينين أما تغيير النظرية داخل النسق الهندسي الواحد فأمر يستلزم تنافضاً لأن ، النظرية نتى
- 150 قق من صدقها بالرجوع إلى واقعيتها الخارجية، هي القضية الجزئية التي من هذا القبيل أما تلخص عدد من القضايا الجزئية في عبارة واحدة فإن أفاد في اختصار الحديث وسرعة
- 151 حلها، لكن هذه الوسائل قد تتوافر له غداً أو بعد غد، فعندئذ تكون المشكلة حقيقية؛ أما تلك التي يقال عنها بحكم الفرض إنها مستحيلة الحل استحالة منطقية فمشكلة زائفة
- 152 كذا من الأشياء، كان المعنى الصحيح لقولنا هو إنه يملك هذه الأشياء بعنصره العقلي أما جسمه فلا يملك شيئاً بل ، جسمه هو نفسه من بين الأشياء المملوكة كقطعة الأرض الت
- 153 ذا يجب الكف عن النظر إلى ما وراء الحس؛ كان جواب "أوجيست كونت" هو: لأنه لا يفيد؛ أما جوابنا نحن فهو لأن الكلام عندئذ سيخلو من المعنى؛ فالمذهب الوضعي عند كونت'
- 154 ، هؤلاء - لا تعرف عن الشيء - جماداً كان أو حياً وعاقلاً - لا نعرف عنه إلا صفاته أما جوهره الذي تتعلق به صفاته فلا سبيل أمامنا إلى العلم به ولنسا في الحقيقة ند
- 155 ل "جيمس" - في رأيهم - بالحق إلى هذه الدرجة من المادية التي تجعل سلعة من السلع؛ أما "جيمس" فقد فرح بتشبيهه هذا وعدتوفاً في التعبير الأدبي وراح يستخدمه ويوس
- 156 لتلون بأن العالم كثره لا واحد، وقد كان "بيرس" من أصحاب العقول الناشئة المعاندة أما "جيمس" فقد جمع الطرفين في شخصه إذ كان في طبيعته جانب العالم وجانب الفنان في
- 157 فأما الفرق العملي فهو أننا نربط حالة الاعتقاد بالعمل الذي يتضمنه ذلك الاعتقاد أما حالة الشك فلا يرتب عليها عمل وأما الفرق بينهما في الشعور فهو أن الإنسان قل
- 158 د فرق ليبنتز تفرقة واضحة بين ما أسماه "بحقائق العقل" وما أسماه "بحقائق الواقع"؛ أما "بحقائق العقل" فإلزامية بوضوحية أي أن صدقها لم يحدث في لحظة معينة من لحظات الز
- 159 جلد من معين الفلسفة الهيجلية نواحيها التاريخية والسياسية والأخلاقية والدينية أما حين عبرت فلسفة هيجل إلى إنجلترا فقد كانت مورداً للفلسفة ، هناك ولكن من نواح
- 160 لممكن تصنيف هذه الأشياء أنواعاً أنواعاً. وعلى هذا الأسس قلم العلم الأرسطي كله أما دنيا علمنا الراهن ذات حركة مستمرة وصبورية دائبة لا يمكن تصنيفها أشياء" ك
- 161 - نظرية رياضية نقول: إننا ما دمنا قد سلمنا بـ "أ" و"ب" و"ج" إذن تكون "ب" صحيحة أما ديكارت فالأمر عنده على خلاف ذلك لأنه يقول إننا لو كنا نبدأ بتعريفات صريحة ث
- 162 الإنسان - ثم حقيقة "الفناء" ثم يصل ما بين الحسنيين في قضية فيقول "الإنسان فان"؛ أما ديكارت فهو إذ يحس مقدماته فإنما يحسها دفعة واحدة بطرفها والعلاقة الضرورية
- 163 - "مُعرف" جزئية أو معلومات، ومن مجموعة هاته المعارف أو المعلومات تتكون "المعرفة" أما ذلك المذهبان الواقعية - والمثالية على السواء فهما - على العرف التقليدي في ا
- 164 - فيها دون ذلك، فرأى أن الزنيق لا يكون متجمداً إلا في الحالة الثانية دون الأولى أما زميلنا الفيلسوف حين يصوغ قضيته على هذا الغرار فإننا إن الشيء لا يوجد إلا وه
- 165 وانا أو اعتقدنا عن شيء معين، فعندئذ فقط يمكن وصف هذه الدعوى بالحق أو بالباطل؛ أما سائر أنواع الكلام التي لا تحمل في طياتها دعوى كالمستفهم مثلاً أو ، لمتعجب و -
- 166 ألا يكون الشيء قابلاً للتدخل إلى أجزاء مختلفة الخصائص، فأي جزء منه كأي جزء آخر؛ أما صاحبنا الفيلسوف حين يقول القول نفسه عن الروح" فهو ، يستحل نفسه ألا يتقيد به
- 167 وع إلى خبرات الحواس، لتعلم أن صدق القضية الرياضية ناتج دائماً من صدق قضية أخرى أما صدق القضية الإخبارية فهو متوقف في النهاية على الإشارة إلى موقف في حالة إدرا
- 168 تصدق أو تكذب حسب مطابقتها أو عدم مطابقتها لما وقع في العالم الخارجي من حوادث ، أما عبارة "قابلت" "جلا فليست" بالقضية وإنما هي دالة "قضية - ودالة القضية هي صو
- 169 ن "كانت" قد اختصر القول في تحليله لقضايا الرياضة، لأنه لم يكن من علماء الرياضة أما علم الطبيعة فقد كان مادة اختصاصه إذ كان عالماً في الطبيعة من الطراز الأول في
- 170 ، لزاننا للموضوع الواحد مرتين، فكأنما نقول: "لا يكون التفكير إلا إذا حدث التفكير أما عن الوجود" بالنسبة للشيء الذي هو موضوع التفكير فالأمر جد مختلف لأنه يكون
- 171 " كل ما ندرسه هي تلك الحالات والاشياء سواها؟ يقول هيوم في هذا الصدد قوله المشهور أما عن نفسي فإني إذا ما توغلت في هذا الذي أسميه نفسي" توغلا أحاول به أن أكون
- 172 - ون - أو إذا كان متسقاً مع سائر ما يحتويه العقل من أفكار - وهؤلاء هم المثاليون أما عند توبيو" وزملائه بالبراجماتيين فالصدق أو الحق صفة نعتت بها صبورية و"حركة
- 173 حلة اللاهوتية الأولى، وهو مبدأ عقلي واحد مطلق في المرحلة الميتافيزيقية الثانية؛ أما في المرحلة الوضعية الثالثة أو الأخيرة فما دام الاعتماد كله على الحواس وما يقع
- 174 ات مكتوبة في الكتب، لكن الأمر في حالة هاملت ينتهي عند حد هذه العبارات المكتوبة؛ أما في حالة نابليون فقد كان في عالم الأشياء بالإضافة - إلى العبارات المكتوبة - ك
- 175 م عليه بالحق مستدين إلى الخبرة، هو قول تحكم عليه نفس الحكم مستدين إلى الواقع؛ أما في حالة القول الذي تحكم عليه بالحق مستدين إلى الواقع مباشرة فقد يكون هذا ا

- 176 اء التجارب التي تثبت صدق النبا، مما يدل على أن النبا نفسه قابل لأن يكون باطلاً؛ أما في حالة التطبيق فنحن بمثابة من يقول عندئذ إنه "إذا كان القانون الفلاني صادق
- 177 تحت صدق هذا النبا، ومن حق أي سامع أن يطالب المتكلم بإجراء تجربة تثبت صدق زعمه؛ أما في الجملة الثانية فالمتكلم لا يورط نفسه في إقرار حقيقة بعينها عن الطبيعة بل
- 178 ،تجاوز الحكومة بنشاطها حدود تنظيم تلك الجمعيات بحيث لا تتضارب وسائلها وأغاياتها أما فيما عدا ذلك فالجماعة تحدد أهدافها بوسائلها ثم يتعاون أفرادها في سبيل تحقيق
- 179 علاقت، فقد رسمنا الطريق لتكوين العبارات اللغوية كلها. تلك هي قواعد "التكوين"؛ أما قواعد "التحويل" فهي التي تخول لنا أن نشق جملة من جملة فمثلاً إذا كان لدينا
- 180 هابطاً، وكذلك قد يكون صدقاً أن المطر كان بالأمس هابطاً، لكنني لم أخرج من الدار؛ أما قولنا "خرجت" بالأمس حين كان المطر هابطاً فجملة "واحدة لأن تحقيق الشطرين لا ي
- 181 ولا يتوقف صدق الواحدة على صدق الأخرى، وكل منهما يتطلب تحقيقاً يشتمل على حدة؛ "أما قولنا "أبو بكر وعمر متساويان في" الطول فهو جملة واحدة من الناحية المنطقية لأ
- 182 يكن أن يقع لنا في مجرى الخبرة؛ فقولي "البرتقال أصفر" ليس قضية أولية بهذا المعنى أما قولي هذه "البرتقالة صفراء فضضية، أولية لأن الأولى تحدثني عن "البرتقال" بصفة
- 183 ة، ثابتة، والحقيقة فعلا هي ألا تتناقض هناك لأن التناقض يكون بين القضايا المنطقية أما قولي عن شيء هذا "خير وقولك عنه هذا" أمر فليس من القضايا المنطقية في شيء أ -
- 184 به ورابطة تربط بين الطرفين؛ فقولي "قلم" ليس فكراً، وقولي "أسود" ليس فكراً كذلك أما قولي "القلم" أسود فوحدة فكرية لأنه تعبير عن حكم قد يصيب وقد يخطئ الحق أن ه
- 185 الكلام مستحيل قوله لي رأي كانت" كما هو مستحيل قوله في رأي الوضعيين المنطقيين؛ أما كانت" فبري أن استحالته راجعة إلى أن العقل لم يخلق بحيث يستطيع أن يدرك المظ
- 186 وإذا كانت الجملة ضرورية الصدق فهي إذن فارغة من الخبر وهي تكرر وتحصيل حاصل؛ أما كانت" فبري أن قضايا الرياضة وقضايا الطبيعة سواء في أنها ذات مضمون بخبري وأ
- 187 "المحيرة والمصباح" لا يكون في عالم الأشياء إلا ثلاثة: ككتب" و"محبر" و"مصباح أما كلمة "بين" وكلمة "و" فلا تسميان شيئاً وكل، عملهما هو أن تربط الأجزاء الثلاث
- 188 فلسفة فئة من أفراد، وقسم التاريخ فئة من أفراد، وقسم اللغة العربية فئة من أفراد؛ أما كلمة "الأدب" ففئة تندرج تحتها فئات؛ ولذلك نقول عنها إنها فئة من فئات. وقد
- 189 بور قطعة المادة بغيرها، إذ يستحيل أن توجد قطعة المادة مستقلة عن هذه الظروف كلها أما كونها بيضاء أو حمراء مرة أو حلوة صائنة أو صامطة زكية الرائحة أو كبريها
- 190 تابه. هذين الموضوعين على التوالي بحثاً يقيمه على ضوء مثاليته التي شرحنا أساسها أما كيف ينبغي أن يسلك الإنسان فجوابه هو أن المثل الأعلى في الأخلاق لا يقوم بين
- 191 بالتقدم سلبياً لا إيجابياً، إذ كانت حسنيتها الوحيدة أنها لم تقم حائلاً دون التقدم أما ما قامت به البلاد الأمريكية من أعمال إنشائية فكله قد تم على أيدي أفراد الشعب
- 192 فلا نشترط له أن يكون قائماً بالفعل؛ لأن التحقيق الفعلي إنما يقرر "صدق" القضية أما ما يقرر معناها" فهو إمكان التحقيق؛ فلو تحدثت لك عن جبل لم تره ولا وسيلة أما
- 193 و"ذلك" إذ لا يعقل أن تشير قائلاً "هذا" دون أن يكون هنالك الفرد المشار إليه "أما ما اصطلاحنا على تسميته باسم، علم مثل "العقاد" و"طه" و"سين" و"شكبير" و"هومرو"
- 194 - قول إن اسم الفئة له مدلولان: مدلول يتمثل في ما صدقته، ومدلول يتمثل في مفهومه أما متى نفهم من اسم الفئة مدلوله الأول ومتى نفهم منه مدلوله الثاني فيتوقف على
- 195 ،هما في الحقيقة لولت في أيدي العلماء الآخرين، يستخدمونها في ميادينهم العلمية أما هما فليسا بالعلمين بمعنى "العلم" الذي يقرر للطبيعة قوانينها؛ وسنعود إلى تفصي
- 196 موعندت يكون فرضاً مطلقاً، أي أن هناك أقوالاً كثيرة واعتقادات كثيرة متوقفة عليه أما هو مفروض بذاته من غير استناد إلى فرض أعم منه بعبارة أخرى، إذا لم يكن أن نشأ
- 197 مدة في وجودها على وجود الله، لكنهم لم يجعلوا وجود الله كذلك معتمداً على وجودها أما هو فبري الوجود المستقل الذي يكفي نفسه بنفسه محال على أي كائن مهيأ به في م
- 198 ر لحاز أن يكون في مستطاعه إدراك ذلك الجانب الغيبي الذي يجاوز عالم الحس والشهادة أما هؤلاء الوضعيون "المنطقيون فيذهبون إلى غير، هذا إذ يعتقدون أن الأمر هنا ليس
- 199 ة "ب" ، فيما أن تكون "أ" متصفة بالصفة "ب" أو بنقيضها "ب" ولا ثالث ليهذين الوضعيين؛ أما والحقيقة الكونية متطورة عند هيجل فلا بد أن يتغير تصور المنطق تبعاً لذلك فل
- 200 ،عقبيتهم، فهم أشد اهتماماً بعديتهم للمثالية منهم بالتمسك بالحق لذاته فيما يكتبون أما وإيتيد" فقد دخل ميدان الفلسفة عن طريق الرياضة والعلم الطبيعي فلم يكن به حا
- 201 ،ى ألمانيا وتلا ذلك من أحداث السياسة العالمية ما تلا، فأنحلت تلك الجماعة وتفرقت أما وإيزمان" و"تورت فقد ذهبا إلى إنجلترا؛ وأما قايجل" و"كاروفمان" و"جيدل" و"ك
- 202 وجود مخلوقاته، كذلك لا يكون إلا اعتماداً على الحواس من جهة والعقل من جهة أخرى أما وجود الله في رأي المثاليين فمفارق للطبيعة مجاوز لحودها فلسفاً بحاجة إلى حس
- 203 ،وأصرت على أن ترضى عنيدة في هذا الخطأ والضلال، معرضة شعبيها إلى فادح الخطر أما وهو يعبر عن رأيه الشخصي بعيداً عن الوثائق الرسمية التي يتوخى فيها القصد والا
- 204 ،از الفرق بين هذين النوعين من التحليل، نقول إن ألفاظ اللغة نوعان: أسماء وعلاقات فأما الأسماء فهي الألفاظ التي تسمى بها الأشياء فهذا قلم وهذا كتاب وهذه شجرة وإ
- 205 م يظهر ذلك في أميزاته، والخلاصة هي أن الكون الأكبر - كالإنسان الأصغر - جسد وروح فأما الجسد فهو عالم الطبيعة وأما الروح الذي يبيت في الجسم حركته ويسير به هنا أو
- 206 ها، فهو نفسه كذلك طريقة تحقيقها التي تميز بها الفكرة الصائنة من الفكرة الخاطئة فأما الصائنة فهي التي إذا ما سلكتا وفق الخطة العملية التي ترسمها انتهى بنا ذلك
- 207 ،طريقة كما توقعته له أن يمضي، وبين حالتي الشك والاعتقاد فرق عظيم وفرق في الشعور فأما الفرق العملي فهو أننا نربط حالة الاعتقاد بالعمل الذي يتضمنه ذلك، الاعتقاد أ
- 208 ،إلا يمكن تحقيق القضايا العملية الكلية ولا قضايا التاريخ التي تحدثنا عن شيء مضمي؛ فأما القضايا العملية الكلية فتعتمد على هذا، المقياس لأننا مثلاً - حين نقول إن ا
- 209 ك عنده بين مثاليين وواقعيين، لأن الطائفتين كليهما تحولان إقامة مثل هذا الدليل؛ فأما المثاليون فيقيمون الأدلة الباطلة الفاسدة على أن الفهم المشترك لا يدرك الص
- 210 وم في تحليلهم لتلك العلاقة قد دمجا ثلاثة من المذاهب الفلسفية في مذهب واحد ، فأما المذهب الأول فهو الذي الذي قد شاع في إنجلترا عندئذ على يدي جرج" مور وعرف ب
- 211 وعندي أنه سرغم مكانته العالية في الأبحاث الأخلاقية - قد أخطأ خطاين على الأقل؛ ، فأما أولهما فهو أن يهاجم النظرية الانفعالية بطريقة خطافية تصلح للجماهير لا بطري
- 212 ما ليس بذي هيولي؛ إما أن يكون لا يتصل بالهيولي البتة، وإما أن يكون قد يتصل بها؛ فأما ذات الهيولي فهي، المحسوسات وعلمها هو العلم الطبيعي وإما أن يتصل بالهيولي و
- 213 ما تبغله هذه العلوم من يقين، إلا أنها قد اختلفا في طريقة استخدامهما لهذا المنهج؛ فأما سقراط كما - رأينا فقد - استخدمه في طريقته، الجدلية بمعنى أنه كان يعارض مختل
- 214 ت ومتغير ما، إذ شطر العالم عالمين، فعالم منهما يكون للثبات، والآخر يكون للتغير؛ فأما عالم الثبات فقومه أفكار مجردة لا أشياء مفردة ومن طبيعة الفكرة المجردة أن
- 215 ذا عبارة مثل "مات قيصر"؛ فها هنا نحن إزاء مجموعتين من حوادث ليستا من قبيل واحد؛ فأما "مات" فهو اسم لحادثة جزئية وقعت في لحظة زمنية معينة ولو كنا مشاهدين لتلك ا
- 216 مثال هذه العبارات على أنها مكتفية بذاتها، قائمة بنفسها، وليس وراءها من شيء آخر؛ وأما إذا أراد المفكر أن يعبر عن تحليل أفكاره والتحليل - شرط جوهرى للتفكير العلمي
- 217 ،معتزض على الفيلسوف فيما يقدمه، فعليه أن يبين أدلته المنطقية التي تبرر اعتراضه وأما إذا اعترض معترض على صاحب الرسالة، الدينية فذلك ليس لأنه رأى خلافاً في منطق ا
- 218 ،عتمد على فروض أسبق منه، إذ لو لا أسبقية تلك الفروض الأخرى لما أمكن إلقاء السؤال وأما إذا رأيت استحالة أن يسأل عن الفروض، المتضمن فاعلم أنه إن لم يكن فرضاً
- 219 ياء التي يريدون أن يتحدثوا عنها، كما يقول المتكلم لسامعه: "الكتاب على المنضدة"؛ وأما إذا تحدثنا عن هذه اللغة بنفسها كأن أقول مثلاً عن اللغة العربية إن "ألفاظها ل
- 220 وثره وبقي في الذهن صورة تتفاوت درجة وضوحها ونسوحها، كان بذلك فيلسوفاً تحليلياً؛ وأما إذا تبرع الفيلسوف بأحكام إيجابية من عنده يصف بها، الوجود كأن يقول أفلاطون إ
- 221 بنا ونحن في حالة من حالات الشك، لا نجب أن نتوهم بنا هذه الحالة ونسعى إلى تغييرها وأما إذا كنا في حالة من حالات، الاعتقاد فالعكس هو، الصحيح أي أننا لا نجب لهذه ال
- 222 بداية - أن أفهم ماذا عسى أن يكون معنى الجملة المعروضة إذا ما ثبت أنها صادقة؟ - وأما إذا اجتزنا المرحلة الأولى موفقيين بأن عرفنا نوع الخبرات التي تجعل للجملة مع
- 223 ننا السلوك الجزئي المتغير موضوعه، كان موضعاً للاختلاف في الرأي بين إنسان وإنسان وأما إذا أردنا له اليقين واتفاق الحكم بين الناس جميعاً فسبيلنا ، فيه هي أن نبدأ م
- 224 هذا الاسم بالبساطة التي ليس بعدها تحليل، وإنما هو اسم يأتي بعده تحليل وتحليل وأما إذا جعلنا موضوع القضية التي نقولها حالة واحدة من تلك الحالات المتعاقبة للفر
- 225 "ستخدام الكلمة في مثل قولنا "هذا خير" فلننا نزيد على الإشارة إلى شيء بقولنا "هذا وإضافة" خير" إلى اسم الإشارة فلا يغير من الأمر شيئاً بالنسبة إلى ما نشير إليه
- 226 "طوال الموجات الضوئية في الألوان المختلفة؛ فاللون الطيف كما ينطبع بها بصري "كيف وأما أطوال موجات الضوء التي تحت تلك الألوان في حاسة البصر فهي كم وكلاً ، لكي
- 227 ،هي أن يكون أحي قد سافر أسس، لكن الاحتمال في الحالة الأولى له درجة حسابية معلومة وأما الاحتمال في الحالة الثانية فلا يمكن قياسه على هذا النحو وإن لم يكن ذلك مست
- 228 (ع إليه والاهتمام به - ولو بعد حين - إلى الحق الذي تنتهي الضمومة عند إدراكه. (2) وأما الاختلاف في الميل والهوى فشيء غير ذلك لأنه ليس اختلافاً في إدراك شيء موضوعي
- 229 تحت من فروع ولا يكون لدى ما أقله عن ذلك الموضوع الواحد إلا صفاته التي يحملها؛ وأما الأخذ بالتحليل الجديد فلن يشترط بادئ ذي بدء أن تكون وقائع الكون من صنف معين
- 230 ،طبيعي "لا نيوتوني" إلى جانب علم الطبيعة النيوتوني؛ أما أولهما فلطبيعة الذرية وأما الآخر فلطبيعة معناها، المؤلف وشيء كهذا لا بد أن يحدث للمنطق والمنطق - ه
- 231 "خلاف بينهما على تفصيلاته، فأحدهما "يفضل" أن "يسمي" الموقف بلطفتي "حاضرات حسية وأما الآخر فيؤثر أن يطلق على الموقف نفسه اسماً، آخر هو شيء "خارجي - ولزيادة - الإي
- 232 ،اختلفاً مذهباً، أما أحدهما فيقول بأن الحاضرات الحسية معطيات جاءتنا من شيء خارجي وأما الآخر فيقول بالمذهب الثاني وهو أن الحاضرات الحسية هي كل ما هنالك من، حقيقة
- 233 ،ال فلاسفة التجريبيين، لأن الأولين إما كانوا ينسجون على غرار علم ثابت ويغنيي وأما الآخرون فكانوا يعتمدون على مشاهدة الحواس وهي ليست بمثل هذا اليقين والذلك ا
- 234 -سمة، وكل ما هنالك من أمر هو أن ليست لدينا المهارة الفنية الكافية لأداء ذلك. (3) وأما الاستحالة المنطقية فهي اجتماع، النقيضين فمثلاً شعوري بوجع ضرسك مستحيل استحلال
- 235 ولا أظنني بحاجة إلى تنكيرك بأن الاسم الدال على فرد واحد يكون بمثابة اسم العلم وأما الاسم الدال على مجموعة أفراد فقد أطلقنا عليه اسم، الفئة ولقد أطلقنا لك تحلي

- 236 نشر إزال القسوة بالآخرين؛ ذلك لأن كل ما يمكن معرفته إنما يجيبنا عن طريق العلم **وأما** الأشياء التي من حقها أن تدخل ضمن الميدان الشعوري فهي خارجة عن نطاق العلوم
- 237 بيك؛ إنها كانت موجودة منذ لحظة أنك كنت تتركها، وقد توجد بعد لحظة أنك ستركتها **وأما** الآن فهي ليست موجودة لأنها غير مدركة أعود -تأقروا إن فيلسوف هذا المبدأ قد
- 238 الطبيعية كلها مكان للمصادفة، وبعبارة أخرى فإن الكون حر في كلياته مجبر في أجزائه **وأما** الإنسان فهو عند - رويس كذلك - مجبر بذاته للإنسان) صورة مصغرة (للكون أي إنه
- 239 بنت" يعقل استحالة مثل هذا الحديث بكونه فوق متناول العقل النظري بمبادئه ومقولاته **وأما** التجريبيون العلميون فيعلون استحالة ذلك تطبيقياً إذ ، يقولون إن كل عب
- 240 م، فالتحليل الأرسطي منته بصاحبه إلى أن الكون حقيقة واحدة وله هذه الصفة أو تلك **وأما** التحليل الجديد فينتهي بصاحبه إلى أن الكون حقائق عدة؛ ذلك لأنني إذا أخذت بوجه
- 241 بحث في أشياء لا تقع تحت الحس، كالمطلق "والجهر" و"الشيء في ذاته" وما إلى ذلك؛ **وأما** التحليل تحليل - القضايا العلمية وكلام الناس في حياتهم اليومية - فأمر مشروع
- 242 ،الأشياء لا تردد فيه، إن فيه أمراً واحداً، ففيه الشمس طالعة، أو فيه الشمس غاربة **وأما** التردد فحالة عقلية عندي أنا القائل الذي يعلم أن أحد الأمرين لا بد واقع ثم ل
- 243 ،لانساق والتناغم، الفعل الفاضل هو الذي يلتزم الحدود المعقولة وكذلك الشيء الجميل **وأما** التفكير فهو في إصمال الإنسان فكره في هذا الجمال الذي يشهده؛ الجمال والفضيلة
- 244 بل؛ أما التيار المثالي فينبع من داخل الفيلسوف ومن ذاته خارجاً إلى عالم الأشياء **وأما** التيار الوضعي فعلى عكس ذلك يبدأ الشوط من عالم الأشياء لينتهي إلى باطن القي
- 245 ن لفظة "قلم" وأستعمل بدلها المعطيات الحسية التي أركها، من لون وصلابة وشكل إنخ؛ **وأما** الثاني فهو بمثابة من يقول إنني أستطيع أن أحول الجملة إلى مجموعة جمل أستعني
- 246 ن، لشخصين في موقف واحد؛ أما الأول فيغير أسلوب ظاهرة يدفع طفلاً إلى الماء ليغرقه **وأما** الثاني فلا يلبث أن يرى ذلك حتى يقفز في الماء لينفذ الطفل المشرف على الغرق؛
- 247 موضوع لو استعملنا لغة المنطق - أما العبارة الأولى فتتفي صفة الوجود عن العقول **وأما** الثانية فتتفي صفة الملحمة عن، الأثر ثم نظن أيضاً أن الموضوع في كلتا العبا
- 248 ،عن القضية في العلوم الطبيعية إنها "تعدية"، فالأولى صدقها في صلب تكوينها اللفظي **وأما** الثانية صدقها مرهون بما هو موجود خارج حدودها؛ صدق الأولى ظاهر في طريقة بنا
- 249 ها، متوقفاً على ما قد يكون فيها من تناقض بين أجزائها أو بينها وبين تلك المقدمات **وأما** الثانية التجريبية - فقد - تخلو من التناقض ومع ذلك تكون باطلة لأنها لا تساير
- 250 ،أو إن شئت فقل "الفكر" - المائل في أذهاننا هو كذلك متجسد في شيء عيني خارجي - " **وأما** الثانية فحالة تعلم فيها أن "الجهر" المائل في الذهن ليس متجسداً في شيء عيني
- 251 بين ما يسمى بالكلمات الشبئية، وما يسمى بالكلمات البنائية؛ الأولى أسماء لأشياء **وأما** الثانية فلا تسمى شيئاً إنما ، هي تربط وتبني الأسماء في كتلة يكون لها معنى وت
- 252 لي هذه المنضدة أمامي وأعلم أنها بنية اللون، فإدركي للبقعة اللونية إدراك مباشر؛ **وأما** الثانية فهي التي تمكنا من معرفة الشيء بغير حاجة منا إلى الاتصال به اتصالاً
- 253 ما يعودان فيختلفان في أن الأولى يمكن تحويلها إلى قضية عن فرد معين له اسم معروف **وأما** الثانية فتقف عند حد فهم معناها؛ بعبارة اصطلاحية الأولى دالة قضية يمكن تحوي
- 254 أما الأولى فهي محاولة الإجابة عن هذا السؤال: متى يكون للكلمة أو العبارة "معنى"؟ **وأما** الثانية فهي تجيب عن هذا السؤال إن كان لدي اعتقاد معين بأن هناك في العالم
- 255 :رج تائياً ما يقع في طرفها الأدنى؛ أما الأولى فلائها غير مسبوقة بما هو أعم منها **وأما** الثانية فلائها غير متنوعة بما هو أخص منها ويرى أرسطو أنك إذا تربت العلوم
- 256 مختلفتان من حيث أن للأولى أفراداً في عالم الواقع، وأنها قد تصدق على أي فرد منهم **وأما** الثانية فعلى - الرغم من أني قد أفهم معناها - فليس في عالم الواقع أفراد بحيث
- 257 ،الذي يطلع على الإنسان قيمته الروحية - حر في اختياره ولذلك فهو مسؤول عن أفعاله **وأما** الجانب الثاني فجزء من الطبيعة التي تخضع في سيرها لقوانين السببية؛ الأطراد
- 258 ،اسفة عن تطبيقها في مجال تفكيرهم النظري، فالطريقة قديمة كانت - ولا تزال - قائمة **وأما** الجديد فهو تعميمها على كل ضروب، الفكر والفضل في هذا الجديد هو أولاً - بئر
- 259 لا في طريقنا إلى المبدأ الأول - بل نسير إلى النتائج التي تتولد عن تلك الفروض - ؛ **وأما** الجزء الثاني من القسم الثاني فيمثل حقائق النفس حين تبدأ من الفروض لا - هابط
- 260 ،نا هذا التعبير - أما الفكرة المبنوثة في العبارة فهي من المعرفة مضمونها وفحواها **وأما** الجسد اللغوي فيها فهو المعد التي يركز عليها ذلك المضمون أو الفحوى المقصود؛
- 261 ،ها بميوله الذاتية إلا بالحد الأدنى الذي يجعل عملية القياس متأثرة بحواس الإنسان **وأما** الجمال فصفة لا يمكن ترجمتها إلى شيء من هذا؛ نعم قد نجعل تعريف الجمال في بعض
- 262 ،ع في أن واحد بالنسبة لرجلين مختلفين لأن تساوي الأخلاق أمر مرده إلى قياس موضوعي **وأما** الجمال فقد يوجد في الشيء لهذا وينعدم فيه؛ لذلك حتى ليقول الرجلان المختلفان
- 263 ،الجملة العلمية تكون ذات معنى خبري ويمكن تحقيقها عن طريق ما تدل عليه من خبرات : **وأما** الجملة الميتافيزيقية فهي بغير معنى؛ إنها لا ترفض العبارات الميتافيزيقية على
- 264 ،الواحدة البسيطة التي لا تنحل إلى ما هو أبسط منها فنقول عنها واقعة تربية **وأما** الجملة الواحدة البسيطة التي تصورها فنقول عنها إنها جملة تربية؛ كذلك، والواق
- 265 خصين والمقارنة بينهما، وقد يكون النقال لهذه المشاهدة مصيباً فيما نقل أو مخطئاً؛ **وأما** الجملة الثانية فلا تقول شيئاً عن الواقع وإنما هي تستنتج نتيجة من فرض فإذا
- 266 ردة يتحقق صدقها بالرجوع إلى الوقائع الخارجية، أي إلى الخبرة المباشرة بما هنالك **وأما** الجملة العامة التي تشير إلى الجمل المفردة فلا يكون تحقيقها بالرجوع إلى خبرة
- 267 من حاضر؟ يجيب الشكاك بأن ليس ذلك في وسعك، لأن المقدمة هنا لا تحتوي على النتيجة **وأما** الحسنيين فجوهرهم هو أنك تترك إدراكك مباشراً - ولا ، مقدمة هناك ولا نتيجة؛
- 268 يجيب الشكاك بأن ذلك ليس في مستطاع الإنسان، وكل قانون عام مشكوك في صوابه **وأما** الحسنيين فيرون العلم في الجزئي رؤية مباشرة وكا أننا لم نأخذ برأي، الشكاك
- 269 يقين مهما امتد؛ فقد يثبت - كما ثبت فعلاً - أن الشمس لا تتحرك كما يوهننا البصر **وأما** الحقيقة الثانية عن الخطئين المتوازين أنهما لا يتلافيان وهي - من استنباط الع
- 270 سهمة سواها، هي أن تعلمن إلى وضوح ما ينطق به الناس، علمواهم وعلمتهم على سواء **وأما** الحقيقة الشبئية فمكونة إلى رجال العلوم على اختلافهم وفي هذا الفصل بيان لط
- 271 لوصفية قد تكون أحد نوعين: فهي إما خاصة أو عامة؛ أما العامة فهي ما دلت على نكرة **وأما** الخاصة فهي ما دلت على معرفة فردياته ونبدأ . الحديث بتحليل العبارة الوصفية
- 272 ،بذا ما سلكتنا وفق الخطة العملية التي ترسمها، انتهى بنا ذلك السلوك إلى ما نتبعي **وأما** الخاطئة فهي التي لا تؤدي خطتها العملية إلى الغاية المقصودة؛ وإن فتحقق صوا
- 273 دية التي هي أشد منها حوشية" فما هكذا يكون النقد الفلسفي المنطقي لرأي من الآراء؛ **وأما** الخطأ الثاني فهو أنه قد دافع في آخر حديثه عن النظرية نفسها التي جعلها موضع
- 274 بحثاً؛ أقول إنه في كلتا الحالتين يكون القول مقبولاً ومشروعاً لأنه ممكن التحقيق؛ **وأما** الذي يخرج به عن إمكان، التحقيق وبذلك يخرج به عن عداد الأقوال، المشروعة فهو
- 275 ا كليهما من الحوادث الطبيعية المقترنة سواء أراد لها الإنسان أن تقتزن أو لم يرد؛ **وأما** الرمز "الاتفاقي" فيغير ذلك الناس هم الذين اتفقوا على أن يكون الثوب الأسود
- 276 ،ة هي أن الكون الأكبر - كالإنسان الأصغر - جسد وروح، فأما الجسد فهو عالم الطبيعة **وأما** الروح الذي يبيت في الجسم حركته ويسير به هنا أو هناك فهو . الله ولما كان ال
- 277 ،في الشيء المادي، ولهذا استحال فساده وتحلله بعد الموت؛ الموت يتناول الجسد وحده **وأما** الروح فخالد لا يموت وواضح أن الدين إنما يعنيه هذا العنصر من، الإنسان هذا ا
- 278 ،أتي: هبني قلت "إن أعضاء الثوب وأعضاء الشيوخ وحدهم هم المسموح لهم بدخول القاعة **وأما** الزائر فوينبغي "إخراجهم أفلا يكون لهذه العبارة معنى ما دامت هي نفسها ليست
- 279 ق فيه بين اللاهوت الصحيح واللاهوت الزائف، أما الصحيح فهو المعتمد على العقل وحده **وأما** الزائف فهو الذي يلجأ إلى، الخرافة فأثار عليه رجال الدين ورموه، بالإلحاد مع
- 280 تخالط أبناء الطبقة الممتازة بعض النظر عما يكون بينها وبينهم من صداقة أو عداوة **وأما** الزوج فيؤثر أن يلازم أصدقاء الأقدمين أيا ما كانت طبقتهم، الاجتماعية فعندئذ
- 281 ،لا في زمن مضى؛ فالسماطيقا الوصفية تتناول من اللغة ألفاظها ونحوها وصرفها إلخ **وأما** السماطيقا "المجردة وهي - موضع الاهتمام والعناية عند كارناب - فهي التي لا ت
- 282 أمر مستحيل، لكن الاستحالة هنا قائمة على عدم الوثائق التي تستند إليها في الحكم؛ **وأما** السؤال الثاني الذي نسأل به عن كائن فيما وراء المكان والزمان أي كائن لا يكو
- 283 حسية، فيذه الورقة مربعة، وتلك الكرة ليست مربعة، أما الأكل والشرب والمشى والجري **وأما** الشجاعة والجبن والكرم والبخل فلا يقال عنها إنها مربعة أو ليست مربعة دون أ
- 284 د المعطيات الحسية، إلا أنه يقف بي عند حدود تلك المعطيات في إدراكي لهذه المنضدة؛ **وأما** الشيء" في ذاته الذي هو مصدر تلك المعطيات، الحسية فحالات التي بلوغه عن طريق ذ
- 285 جملة التجريبية تصدق في حالة واحدة فقط، هي حالة مطابقتها للحالة الواقعة فعلاً **وأما** الصق المنطقي فيكون حين لا يمكن تصور حالة من الحالات الممكنة تنقضه وتفنده؛
- 286 لك هو صفاته الأولية كشكله وحجمه، وهو هو نفسه ما يجوز لنا أن نسميه "جهر" الشيء؛ **وأما** الصفات التي يتم تكوينها داخل الذات المدركة بناء على تلك الصفات، الأولية فهي
- 287 فالتحقيق القوي يكون حين تأتي الخبرة الحسية مدعمة لصق القضية تدعيماً تاماً كاملاً **وأما** الضاميف فيكون حين تأتي الخبرة مدعمة لصق القضية على وجه الاحتفال؛ ولما كانت
- 288 لك العمل، فالطرف البدي لأتظار المشاهدين أو الطرف الخارجي، طرف العمل الذي أدبته **وأما** الطرف المضمرة في، نفسي الدين في ذاتي الذي لا يراه أحد سواي فهو جانب العزم
- 289 محال، وجواب الحسنيين أن إدراك الماضي إدراك مباشر وليس "نتيجة" تستدل من الحاضر **وأما** الظاهريون فلا يجعلون فرقاً بين ،الحالين فكل قضية تقول شيئاً عن الماضي يمكن
- 290 ،لك للمشاعر يأتي عن طريق مباشر شأنه شأن إدراك الملامح نفسها وحركات السلوك ذاتها **وأما** الظاهريون فيجعلون إدراك المشاعر هو نفسه محصلة إدراك تغيرات الملامح وحركات ا
- 291 دها بين الذات المدركة والشيء المدرك، بحيث يدرك الإنسان الشيء الذي يدركه مباشرة **وأما** الظاهريون فيقولونها بأن يجعل الشيء المدرك هو نفسه مجموعة معطياته وهناك
- 292 ون الحاجة إلى إضافة كلمات أخرى إليه تساعد إلى أفراد سماء من بين سائر الأشياء؛ **وأما** العبارة الوصفية الخاصة فمعناها تحده معاني. أجزائها ويتربط على ذلك عدم جوا
- 293 نحلل إلى أجزاء أبسط منه، لأن أجزاءه أحرف الهجاء التي ليست رموزاً في هذه الحالة **وأما** العبارة الوصفية الخاصة فمكونة من أجزاء هي بدورها رموز ذات دلالة معلومة قبل

- 294 ر الواقع، سواء جاء وصفها مطابقاً للواقع فيكون صواباً أو غير مطابق له فيكون خطأ وأما العبارة الثانية فلا تصف شيئاً بل تأمر سامعها أن يفعل كذا وكذا إن لم تجده مف
- 295 رة. لرمزاً، إلى صيغة أخرى أو رمز آخر تحليلاً يجعل صورتين متساويتين متعادلتين وأما العبارة التركيبية فهي التي تقول للكثيراً جديداً إذا أردت تصديقه أو تكتديبه
- 296 من طبيائير على سبورة؛ لن يرضيه شيء من هذا، لأن هذه كلها - عنده - أمور ظاهرة وأما العقل فكانت غيبية خفي قائم وراء هذه الظواهر كلها فليس "العقل" هو العبارات ا
- 297 سطر، لكنهما يعودان فيختلفان في أن التجريبيين يكتفيهم أن يقولوا إن هذا هو ما يقع وأما العقليون فيصرون على، إضافة إذ يقولون إن هذا هو ما يجب أن يقع؛ والسؤال الر
- 298 قد لا يأتي - وهكذا يجب أن تكون الحال بالنسبة للبناءات الميتافيزيقية في الفلسفة وأما العقيدة الدينية فأمرها مختلف كل الاختلاف؛ لأن صاحب الرسالة الدينية لا يقول
- 299 وهذا كتاب وهذه شجرة، وإذ فالألفاظ الثلاثة "قلم" و"كتاب" و"شجرة" أسماء لأشياء وأما العلاقات فالألفاظ لا تسمى شيئاً في عالم الأشياء وإنما تربط الأجزاء في بناء
- 300 ة من جهة العلم الرياضي من جهة أخرى؛ وكانوا يدركون أن العلم بالطبيعة معرض للخطأ وأما العلم الرياضي فيقيني، ثابت لكن الجديد الذي استحدثه سقراط هو أن ينقل البحث
- 301 لمة الاعتقاد بالعمل الذي يتضمنه ذلك الاعتقاد، أما حالة الشك فلا يترتب عليها عمل وأما الفرق بينهما في الشعور فهو أن الإنسان قلق في حالة الشك مطمئن في حالة الاعتق
- 302 مات دقة على شعور المتكلم نحو الأشياء من حب لها أو كراهية، بحكم تربيته ونشأته وأما الفصول الثلاثة، الأخيرة فكلها عرض لطرائق التحليل عند الفلاسفة المعاصرين؛ لا
- 303 لجرارية على غرار ذلك المبدأ؛ أما المبدأ نفسه فلا يكون موضع نقاش لأنه موضع اتفاق وأما الفكرة التي تجري على غرارها فهي التي يصح أن تكون موضعاً للاختلاف الراي والجدل
- 304 يتحدثون بلغة "القوانين العامة" التي هي نتيجة ما قد شهده أو أجروا عليه التجارب وأما الفلاسفة فهم على - خلاف ذلك يصفون - العالم قياً على ما رآه في أنفسهم؛ قل
- 305 ن المثاليون المتفائلون المثبتون الواحدون الاعتقادون القائلون بالإرادة الحرة وأما الفلاسفة أصحاب العقول الناشئة أو المعاندة فهم التجريبيون الماديون المشائم
- 306 بالنت نفساً من حيث خصائصها وعلاقتها بعضها ببعض، وعلاقتها بما ليس حيواناً، إلخ وأما الفلسفة في هذه الحالة فهمتها تحليل العبارات التي قيلت في الحيوان - ولقد رأ
- 307 هي مما يجوز أن يقع في اختصاص الفيلسوف، لأنها من صميم البحث العلمي بمعناه الخاص وأما الفلسفة فهمتها الوحيية هي التوضيح والتجلية لما يقوله العلماء؛ وهي توضح ما
- 308 ضد بالتعبير عن الحقيقة التي وصلت إليها "التأملات" الفلسفية تعبيراً كاملاً شاملاً وأما الفلسفة التحليلية المعاصرة فتتور كلها حول ألفاظ اللغوة وعباراتها اعتباراً م
- 309 تدعي الفلسفة التأملية أنها تكشف عن الحق فيما يتصل بالكون باعتباره كلاً واحداً - وأما الفلسفة التحليلية المعاصرة فتتور كلها حول ألفاظ اللغوة وعباراتها اعتباراً م
- 310 ناسية أن مجرد التفكير في إقامة البرهان على مبدأ مفروض يسلمه أوليته ومشروعيته؛ وأما الفلسفة النقدية التحليلية فتبدأ من، وقائع والوقائع التي أقصدها هو أحكام ال
- 311 ية يكون موضوع الوحدة منها دائماً حادثاً من حادثات الطبيعة بالمعنى الذي أسلفناه؛ وأما الفيلسوف التركيبي فعلى خلاف ذلك يحاول أن يبني الوجود في خياله بناء قوامه ا
- 312 زنه كذا وقيمتها كيت؛ وإذ فأوراق النقد تتساوى رصيد الذهب في القيمة أو لا تتساويه؛ وأما الفيلسوف فيسأل سؤاله وليس هنالك أمامه معانٍ كلية يستطيع لها رزناً أو قياً
- 313 ولذلك قلنا عنه إنه أقرب إلى الشاعر منه إلى العالم، إلا أن الشاعر رجل يعرف حدوده وأما الفيلسوف فعلى كثير من ضلال ذلك لأن الشاعر يخلع حالاته النفسية على الطبيعة
- 314 ل ديكرات - بافتراض العقل ومشروعية أحكامه، ثم يرتب على ذلك ما يلزم عنه من نتائج؛ وأما الفيلسوف النقدي التحليلي فلا يفرض من عنده شيئاً إنما، يقبل ما يصدره الناس م
- 315 ... للحقيقية صنوف الحيوان من حولنا وكافة أبناء العالم الطبيعي وعالم المصنوعات وأما القسم الثاني، الكبير فأخذ جزئيه يمثل حقائق بحثها مستعنيين بأشياء الطبيعة و
- 316 أن هذا التطبيق لا يكون إلا في حالة القضايا الأولية الأساسية عند كل من الشعبيين وأما القضايا المشتقة المستنبطة من هذه فلا يكون صدق تطابق مباشر بل يكون صد
- 317 ور الموضوع ولا يضيف إليه خيراً جديداً، فالقضية الرياضية رمزها البسيط هو أ هي أ وأما القضية في العلوم الطبيعية على اختلافها فرمزها هو أ هي ب أي أنه في الحالة ا
- 318 ل الحقيقة الخارجية مقابلة مباشرة، وهي تصورها تصويراً قد يكون صواباً وقد يكون خطأ وأما القضية الثانوية فتشير إلى موقف الإنسان العرفاني إزاء حقيقة معينة؛ والذي نفو
- 319 للمربع أضلاعاً مستقيمة أربعة، وبعد ذلك يرتب على هذه الحقيقة ما استطاع من نتائج؛ وأما القياس الأرسطي ففي مقدمته مقدمة واحدة على الأقل تكون كلية وواضح أن الحكم
- 320 غناء على هذا المبدأ الفلسفي المذكور، لا أحكم بالوجود إلا على الكتب التي أراها وأما الكتب التي لا أراها الآن لاحتجابها وراء الحواجز الخشبية فهي غير موجودة فتنس
- 321 على فترة معينة من الزمن، بحيث إذا حدث آخر جزء من الكلمة كان أولها حدثاً ماضياً وأما لكلمة في حالة الكتابة فهي مجموعة من ذرات مادية تجمعت في حيز معين من المكان
- 322 ذه القطعة من الورق، ثم هي تستمع نطقاً كلما انتقلت قطعة الورق من مكان إلى مكان؛ وأما لكلمة المنطوقة محدودة الزمن لأنها تزول بزوال فترة نطقها ومحدودة الانتشار
- 323 هام في الكلمة المكتوبة؛ الكلمة المنطوقة لا تكون أبداً قائمة معاً في لحظة واحدة وأما لكلمة المكتوبة فتكون كلها قائمة معاً في حيز مكاني واحد؛ العلاقة الكائنة بي
- 324 ا لو جازز الإنساني بجناحي إبراكه الحسني حدود المشاهدات والتجارب وإطراد الظواهر؛ وأما الكنيسة فهي الأخرى تضع من أسفل نظامها ما يستحيل معه التفكير الحر الذي ينفذ
- 325 من نجاحه في السيطرة على ظواهر الطبيعة، لا فرق بين هذا وذاك إلا في الدرجة وحدها وأما "الكيف" فراد هنا، هناك لأنه في كلتا الحالتين محاولة واحدة نحو التكيف لواق
- 326 ء، فلسفي كما هو في الخارج لا لون له ولا طعم، وإنما اللون والطعم من صنع حواسنا وأما المثالي فلا يفرق في ذلك بين صفات أولية وثانوية ويجعلهما جميعاً من صنع العقل
- 327 بره أم لم يصادفه - وبن فتحقيق القول إنما يكون "بالرجوع" إلى ذلك الأصل الخارجي وأما المثالية على اختلاف مذاهبها فهي وإن خالفت الواقعية في رأيها بوجود الشيء ال
- 328 صراً" لما المجموعة الأولى فهي مجموعة الميتات التي كان موت قيصر واحداً من أعضائها وأما لمجموعة الثانية فهي سلسلة الحالات الجزئية التي تتابعت فكونت ما أسميناها في"
- 329 فليما يقع هذا التغيير في الشخص المدرك، إذ يصبح على وعي بما لم يكن على وعي به وأما المذهب الثاني من المذاهب الثلاثة التي دمجها الواقعيون الجدد في فلسفة واحدة
- 330 بيلركي المباشر له، وهكذا أس جمال الشيء الجميل كما أترك الخير في الفعل الفاضل وأما لمعرفة بالوصف فهي تلك التي نعبّر عنها بكلمات اللغوة وعباراتها أن لمعرفة با
- 331 فرضاً تجعله نقطة الابتداء، ومنه تسير نازلة إلى النتائج التي تتولد عن ذلك الفرض؛ وأما لمعرفة الفلسفية فهي الحس المباشر للمثل على حقيقتها فالعالم الرياضي إذا
- 332 ،علم الأشياء، لأن عالم الأشياء مؤلف كله من جزئيات، لكل جزئ منها مكانه وزمانه وأما معنى "الكل" فليس ،هناك ليس هو على المقاعد ولا في الخزان؛ فكيف أبحث عما
- 333 وعندئذ كانت تسمى بحثها فلسفة طبيعية، أو فلسفة التاريخ، أو فلسفة اللغة وهكذا - وأما الموضوعات المنطقية التي كانت هي الأخرى تندرج تحت كلمة "فلسفة" - إلى جانب ال
- 334 مخرى، والفرق بينهما هو أن الرياضة تستند إلى فروض تبدأ منها استنتاجاتها اليبينية وأما الميتافيزيقا فهي رؤية الصور الكاملة للأشياء أي المثل رؤية مباشرة لمواجهة
- 335 ن بصديقها؛ وهي أن الرياضة وعلم الطبيعة كليهما يقومان على أسس صحيحة، ولذلك تقدمنا وأما الميتافيزيقا فهي وحدها التي يقوم بناؤها على أساسيات متهاضعف ولذلك رأ
- 336 انون نفسه، مع أن الفرق المنطقي واضح بين القانون ونتيجته، فالأول تؤيده المشاهدة وأما النتيجة فاستنباط منطقي صرف يصدق حتماً ما دام القانون مسلماً به؛ أ رأيت إن -
- 337 من جوهر قائم بذاته، كل ما في وسعنا إبراكه هو ماذا يدور في مجال الوعي وكيف يدور وأما "النفس" التي هي وراء هذا، النشاط فلا حيلة أمامنا للوصول إلى كنهها؛ إن حياتن
- 338 بلرات خالية من المعنى، أي أنها ليست بذات مدلول حتى يصح وصفها بالصواب أو بالخطأ وأما النقطة الثالثة فهي اتقاقهم على نظرية "هيوم" في تحليل السبب والتحليل يجعل ا
- 339 مباشر أنك الآن "تفكر" في كذا وكذا، وأنت "تشك" إن كانت السماء ممطرة أو لم تكن؛ وأما النوع الرابع من البسائط فهي علاقات أو بديهيات تستخدم في ربط بسائط الأنواع ا
- 340 بو الطعم، وباختصار، كان "الوك" يعتقد أننا ندر "تأثير" الشيء، فينا، لا الشيء نفسه وأما الواقعية الجديدة فمذهبها هو أن الإدراك يكون للشيء، بنفسه على أن أنصراه قد ا
- 341 دة، فالعلاقة إذن داخلية فيه، وليست جزءاً من المشاهدة التي تأتي عن طريق الحواس وأما الواقعيون فيرون رأياً غير ،هذا إذ يرون أن الأشياء التي ندرها موجودون جوداً
- 342 للمثاليون فيقيمون الأدلة الباطلة الفاسدة على أن "الفهم المشترك" لا يدرك الصواب وأما الواقعيون فكذلك يقيمون الأدلة الفاسدة لإثبات ما يدركه "الفهم" المشترك إبراك
- 343 خلق بحيث يستطيع أن يدرك "المطلق" إبراكاً يمكنه من الحكم عليه بهذه الصفة أو بتلك؛ وأما الوضعيون المنطقيون فيقولون إن هذا الكلام مستحيل قوله لأنه فارغ غير معنى ه
- 344 ،الظواهر الطبيعية لا بد من إخضاعها لما تخضع له سائر الظواهر من منجم علمي في البحث وأما إن كان للإنسان جانب يتفرد به دون الظواهر، الأخرى كان معنى ذلك اعترافاً منا
- 345 ما على الأرض، جاز لنا أن نطبق عليه هندسة إقليدس ونقول إن زواياه تتساوي قائمتين وأما إن كان المثلث مكوناً من أشعة ضوئية فسبحه، الأبعاد والانحراف عن هذا المقدر
- 346 نا نزع من أن الكلام ذو المعنى المفهوم هو ما يمكن ترجمة مضمونه إلى خبرات وقعت لنا وأما إن حارلنا مثل هذه الترجمة لجملة من الجمل فلم، نستطع كانت تلك الجملة غير مفه
- 347 ناها بالإشارة إلى مسماها، كانت داخلية في مجال العلوم الطبيعية أو ما يجري مجراها وأما إن كان الأمر يقتصر على العبارة نفسها بحيث تكون طريقة تكوينها وحدها دالة عل
- 348 لسفر، وهذا الزعم من الميتافيزيقا التأملية هو وحده الذي نرفضه ونصفه بالخرافة وأما أن توجه جهودنا التحليلية نحو العلوم وننتاجها لذرى متى توجع ومتمى، تستقيم وه
- 349 من كتاب إلى كتاب ومن وثيقة إلى وثيقة، مقارناً هذه الجملة هنا بتلك الجملة هناك وأما أن يحطم هذا الحصار اللغوي لينفذ منه إلى ما هو واقع خارج أسواره في الدنيا ال
- 350 أن نختلف - مثلاً - على نوع الخشب الذي صنعت منه، أما أنا فأقول إنها من خشب الزان وأنت فتقول إنها من خشب، البلوط فكل منا إنما يستمد حكمه من خبراته، الماضية أي
- 351 من تربيته؛ فهو في قوله مستند إلى "وثائق"، هي القضايا التي قالها علماء ذلك العصر وأما أنت فتدعي له أن تلك "الوثائق" لا تدل على النتيجة التي انتهى إليها؛ إنك لا
- 352 أما أنصرا "الاتساق" فيكون الأمر إلى الحس؛ فيالحس يدرك صدق البدايات البسيطة؛ وأما أنصرا نظرية التطبيق فيجعلون صدق القضايا الأولية رمزاً بلبارك شيء خارج عن

- 353 ،ون حتى تبلغ مرحلة نفتتح عندها بأن لهذا الاسم مسمى حقيقياً كان بين أفراد البشر وأما بالنسبة لاسم "سندباد" فهما تابعناه في مواضعه التي ورد فيها فلن نبلغ خطوة ف
- 354 ،عند "تويتون" افتراض تتبني عليه أقواله في هذا العلم، وهو أن لبعض الحوادث أسباباً وأما بعضها الآخر فيغير، أسباب وهذا النوع الأخير يخضع في حدوثه إلى قوانين؛ أي أن
- 355 إلى الحياة وطريقة سلوكه، ومن هنا يكون صدقها له، مهما يكن أمرها عند سائر الناس وأما بـ"ديوي" فيجعلان نجاح النتائج هوناً بالمجتمع" أي - مرهوناً با
- 356 تقهيم سائر الأجزاء، وبحيث لا يمكن أن تفهم أي جزء منه إلا إذا فهمت سائر الأجزاء وأما ثاني، الرجلين وهو الآخذ بمنطق، الكثرة فسيرد العالم إلى واقع من جهة وقضايا
- 357 ها، فإن كان يبدو في رأي العين واللمس أنه جسد كسائر الأجساد، فذلك جانب منه ظاهر وأما جانبه الآخر، الخفي جانبه، الحقيقي فهو عقله أو نفسه أو روحه أو ما شئت من هذه
- 358 جنبها للخطأ وعلى يقينها الدائم". تلك هي "حقائق العقل" في يقينها الأثري الضروري وأما حقائق "الواقع فصدقها" عرضي؛ فهي وإن تكن في - رأي لبينتز حقائق - فطرية في ال
- 359 ،المبدأ؛ فالفرد الواحد من الناس - أنا وأنت - لا وحدانية فيه إلا ما يخلقه الوهم وأما حقيقته فهي سلسلة من حالات متعاقبة منذ يولد حتى يموت فهو في الحقيقة سيرة من
- 360 قلية الطاغية وأخيراً حكومة الطغاة من سواد الشعب؛ وهذا تقسيم وترتيب ظاهره موضوعي وأما حقيقته فهي أنه تعبير عن ميل أرسطو الخاص، به فهو يجب هذا ويكره ذلك ويفضل هذا
- 361 بالعقل من إحدى حالات الشيء إلى حالة أخرى، نزع من بين الحالتين ذاتية توحد بينهما وأما حيث يتعذر على العقل مثل هذا الانتقال السهل فما هنا ترانا نتشكك في أن تكون ب
- 362 ،أيضاً بمعنيين مختلفين، فالقانون التشريعي "يجب" أن يطاع وإلا تعرض العاصي للعقاب وأما حين نقول عن القانون الطبيعي إنه "يجب" أن يسيروا وأن الظواهر "يجب" أن تسير عل
- 363 ض مسلمات أولية تكون هي نقطة الابتداء، ثم يكون السير بعد ذلك استنباطاً للنتائج وأما ديكارت فلم يستخدم المنهج الرياضي على هذا النحو على الأقل كراهية منه للطريق
- 364 ثة عوالم في الوجود كما تصوره "سانتانايا": عالم الممكنات وعالم المادة وعالم الحق وأما رابع تلك، العوالم وبه يكمل البناء الفلسفي للفيلسوف فهو عالم "الروح فما -
- 365 لى أفذاذ الثائرين وجززت رؤوسهم فلم تفعل بذلك شيئاً سوى أن ارتكبت جرماً شنيعاً وأما رأس الشر فلم يصبه. الأذى لا" ينبغي أن تعلموا الناشئة احترام القانون بقدر م
- 366 ل - لكن رموز المجهولات في الجبر الرياضي قد تعني أي عدد من الأعداد بغير تحديد، وأما رموز المجهولات في الجبر المنطقي فلا تعني إلا أحد، عددين فيما واحد وإما صفر
- 367 ممتدة، وعن هذين سندبر الحديث، أما "ياون" فقد كانت النفس الإنسانية نقطة ارتكازه وأما "رويس" فقد جعل الروح، المطلق أو الله، محور تفكيره التجريبية هي الصفة العا
- 368 ،تكنات مبدأ "عقلي"، لأن هذا العالم الواقع هو أقرب عالم يمكن تصوره إلى منطق العقل و"سانتانايا" فيجيب عن السؤال نفسه بجواب آخر هو الذي ميز فلسفته بأنها فلسفة ط
- 369 من نقطة معينة خارج خط مستقيم يمكن رسم خط واحد فقط لا يتقاطع مع ذلك الخط الأول وأما سائر الخطوط فلا بد أن تتقاطع معه في موضع ما من المكان (ولياحظ) الفارئ أن الن
- 370 - "أنها تحتوي على أربعة ألفاظ شبيهة فقط، وهي كلمات "شيء" و"عالم" و"ذات" و"وجود" وأما سائر ألفاظها (وهي) "كل" "قي" "هذا" "يحتوي" "على فليست (أسماء، لأشياء إنما هي
- 371 ذا ما أرادت "وصفة" للأخرين، فلن يسعك إلا الوقوف منه عند الجوانب التي يمكن وصفها وأما "شعورك" بمزله في تفسك" فشيء سيظل إلى الأبد كالمحل أن يشترك معك في
- 372 هو على وعي تام بأن الضحك والضحوة في نفسه هو، خلعهما على الزهرة حين مزجها بنفسه وأما صاحبنا الفيلسوف حين يخلع حالاته النفسية على العالم، الخارجي فإنه يتجاهل ذلك
- 373 وهكذا؛ فالصدق في هذه الجمل المشككة يقوم على الاتساق بينها وبين الجملة الأصلية وأما صدق الجملة الأصلية فلا بد أن يستند إلى علاقة بينها وبين شيء لا تكون طبيعته
- 374 يتعين الهدف قبل المضي في طريق البحث، فالرياضة تفعل ذلك معتمدة على العقل الخالص وأما علم الطبيعة فلا بد له إلى - حد ما على الأقل - أن يعول على مصادر أخرى للمعرفة
- 375 لا ابتداء ثم تستنبط النتائج التي يتحتم أن تكون صحيحة ما دامت نقطة الابتداء صحيحة، وأما علم الطبيعة الذي يبحث في الجزئيات فلم يكن عندهم وجود بالمعنى الذي يفهمه أصح
- 376 لكي، كالفيزياء والجمال والحق والنفس والخلود وما إلى ذلك، فليبت إلى يومنا فلسفة، وأما علما النفس والاجتماع فلأنهما قد وفاقا بعض التوفيق إلى حساب ظواهرها صاحباً
- 377 ،الحقيقة صليحة جمع منطقي، لأنني أنصع بها فرداً معيناً في فئة هي حاصل جمع فئتين وأما عملية الضرب المنطقي فهي عبارة عن وصف شيء ما بمصفتين كان أصف القادبانة
- 378 ،الجزء أو هذه الناحية من الأثر جميلة، بينما ذلك الجزء أو تلك الناحية منه قبيحة وأما عن "الضعف" و"النصف فهذاان حدان متضايغان وليس هنالك تناقض في الحقيقة الواقع
- 379 ،على نحو فكانت عقلاً من الداخل، ثم كانت مرتبة على نحو آخر فكانت عقلاً من الخارج وأما عناصر التكوين نفسها، فمحايدة لا هي عقلية خالصة ولا طبيعية. خالصة ولما كان
- 380 ،ع مدرسته التحليلية؛ فكلمة "إنسان" عند أرسطو مدرك أولي بسيط من الناحية المنطقية وأما عند "أرسطو" واتباعه فهذه الكلمة وحدها وإن - بدت كلمة واحدة إلا - أنها عبارة ب
- 381 ما تلا، فانحلت تلك الجماعة وتفردت، أما "أيزمان" و"تورث" فقد ذهبوا إلى إنجلترا؛ وأما "كابلج" و"كارفمان" و"جيدل" و"كارناب" فقد رحلوا إلى الولايات المتحدة أصف إلى
- 382 يكون البياض من الحصان الأبيض، ففي حالة الحصان الأبيض يخفي اللون باخفاء الحصان وأما في حالة قيس وحبه الليلي فلا تخفي ليلي باخفاء قيس؛ هنا هن موضوعان وبينهما ع
- 383 ،ما "قبل" و"بعد" فنقول عن حدث من حوادثها إنه يقع في "الزمن" قبل حدث آخر أو بعده وأما في الكلمة المكتوبة فالعلاقات بين أجزائها مكانية فنقول عن جزء إنه على "يمين
- 384 ،لك لأننا في الرياضة لا نزيد على استخراج نتيجة كانت كلمته في مقدماتها فأبرزناها وأما في التحدث عن الطبيعة فالأمر مختلف فيها هنا ننبي عن الظواهر أنباء قد نصيب فه
- 385 طريق استنباطي نعصر فيه النتيجة من المقدمات، كما نفعل في العلوم الرياضية مثلاً، وأما في العلوم الطبيعية حيث البحث قائم على تجارب ومشاهدات تؤدي بنا إلى نتيجة أعم
- 386 ،عة ما بأنها أنهار، وإن فلطفة "أنهار" محمولة على موضوع، وليست في ذاتها موضوعاً وأما في العبارة الأولى العنقاوات" ليست موجودة فلفظ "العنقاوات" يتخذ وضع المحمول
- 387 ،اختلافها فرمزها هو أ هي ب، أي أنه في الحالة الأولى لا خلاف بين المبتدأ والخبر وأما في الحالة الثانية فلا بد أن يكون الخبر شيئاً يختلف عن المبرر عنه، نعم - إن
- 388 ،ة؛ فقولنا عن العدد 2 - مثلاً - إنه زوجي قول صحيح، وقولنا عنه إنه فردى قول خاطئ وأما قولنا عنه إنه عدد" أبيض فكلام فارغ لا يكون صواباً ولا خطأ والفرق واضح بي
- 389 ،لحديث عندهم غير جائز لأنه حديث محتم عليه بحكم طبيعته أن يجيء فارغاً من المعنى وأما "كانت" فلا يجوز مثل هذا الحديث لأنه يختص بعالم إدراكه مستحيل على العقل ما د
- 390 ،تجاور، ولهذا لم يجد بين السبب ومسببه من علاقة سوى ما بينهما من تلازم في الوقوع، وأما "كانت" الذي يقول إن دعوى هيوم هذه قد أيقظته من سباته فيرى أن الخطأ الأساسي
- 391 ،رد النظر إلى كونيتها، كما نفعل في القضية الرياضية؟ جوابنا عن هذا السؤال بالنفي وأما "كانت" فليس جوابه عنه بالإيجاب، فحسب بل إنه يسلم بهذا الإيجاب تسليمًا كما ل
- 392 ،فلئن كان هذا الإنسان جزءاً من بناء اجتماعي فما ذلك من حقيقة حياته سوى عرض تافه وأما لباب حقيقته فهو أنه جزء من الطبيعة بأوسع معانيها ليس الإنسان تافه وليد ا
- 393 ،حتى لقد كانوا يجعلون اليقين جزءاً من تعريفهم للعلم أو للمعرفة بمعناها الصحيح، وأما ما يحتمل الخطأ فلن لا يرقى إلى أن يكون علماً وسرعان . ما كانوا يجدون الفرق
- 394 ،س" ثم يضع بعدها علامة تعجب ودهشة؛ إنه لا يقول شيئاً أكثر من أن ينطق باسم شيء ما؛ وأما ما يضيفه إلى الاسم من صفات "الخير" أو "الجمال" فليس سوى علامة على انفعاله
- 395 ،ة، اليقين، وبهذا تكون الطبيعة ونظمها من شأن العلم وأداته التي هي العقل والحواس وأما ما فوق الطبيعة وهو الحق المطلق من قيود الزمان والمكان فيكون من شأن، الدين
- 396 ،ثلاث، ومعنى الدائرة هو هذا القرش؛ لا تقل ذلك لأن هذه كلها تطبيقات جزئية للتفكير وأما معنى الفكرة نفسها فلا بد أن يكون شيئاً آخر غير، تطبيقاتها بحيث لو انعدمت هذ
- 397 ،كثير من الغرابة، وهي نفسها الغرابة التي قد يضيق بها من لم يتعود الفلسفة ولغتها؛ وأما ما تعود هذه اللغة، وألفها فيسيرا العبار نمطاً لها راضياً بها، فإن فهمها
- 398 ،ه من جهة أخرى، ومن ثم كانت صداقة على قضايا الفكر وعلى وقائع العالم على حد سواء وأما نحن أنصار التجريبية العلمية فنقول إن صدق هذه المبادئ كلها قائم على نفس الأسم
- 399 ،الم الحس معنى، وغاية ما في الأمر هي أن معناها لا يفيدنا في حياتنا العملية شيئاً وأما نحن فنرفض تلك العبارات على أساس منطقي" لا على أساس النفع، وعندهم إذ يبين لن
- 400 ،لقاً أو باطله بطلاناً مطلقاً، لأن هنالك نسفاً واحداً تكون هذه القضية جزءاً منه؛ وأما نورث فلا يرى ما يمنع أن ينبي أي عدد شئنا من، النسقت كل منها يتسق بعضه مع
- 401 ،اردت الفكرية، فيقبل منها ما يقبل، ويرفض ما يرفض، ويعدل ما يرد قوله بعد تعديل وأما هذا الطابع الجديد المميز للمجتمع الأمريكي فهو في - اعتقادنا تلك - الفردية" ا
- 402 ،النوع من الواقعية التي لا تمنع في النقد والتصحيح إذا ما تعرضت لتحليل "المعرفة" وأما هذه الجماعة الجديدة فقد وصفت نفسها بأنها "تقدي" أي أكثر نقدية في عملية
- 403 ،ى، المقدمة الكبرى في القياس، بحيث يمكن بعد ذلك استدلال النتيجة استدلالاً يقينياً وأما هذه المقدمة الكبرى عنده فهي مبدأ الصفات الأولية المحدود الذي مؤده أن في
- 404 ،هر تدركه الحواس، فالعلم الجدير بهذا الاسم هو ما يدركه العقل لا ما تدركه الحواس، وأما هرقلطس فقد زال بالتنافس أيضاً بينتر أحد، شرطه لكنه بتر ما أبقاه، الإيلون
- 405 ،بي أساس القول، هم يقبلون وجود الأشياء الخارجية على أساس مبررات عقلية يدلون بها وأما هو فيقبل وجود الأشياء الخارجية على أساس أن الفهم المشترك يقضي بذلك ولا ح
- 406 ،ن رجال الثورة الفرنسية عندئذ في هذا الصدد، هو أن هؤلاء تنكروا للدين جملة واحدة وأما هو فقد أبى عليه على شرط أن يترك أمره للعقل يقول في ذلك إن "عقلي هو كنيستي
- 407 ،رأيت البرق وسمعت الرعد؛ كان الذي حدث في عالم الواقع حدثان هما "رؤية" و"سمع" وأما "و" التي تصل بينهما فلم تكن حدثاً ثالثاً ولم تكن جزءاً من أي من الحدثين؛ وك
- 408 ،دون الالتفات إلى ما وراء هذه الألفاظ اللغوية من مدلولات خارج المتكلم أو داخله وأما وصفنا للبحث السنطاطي الذي قام به كارناب" في أول مراحلها بأنه كان منطقياً"

## Concordance of some intensifiers in Abu Hadid's translation (file: TTHSomeIntensifiers)

N Concordance

- 1 ،في كتاب كتبه أحد أهل الشرق سواء أكان فارسياً أم سريانياً أم قبطياً لم يصرح إلا (ساويرس) وقد نقل عن الديوان (الشرقي والقصة . كلها قائمة على خطأ وقع في
- 2 بين فوكاس وكسرى، فإنه لم يكن في عصرنا الذي نصفه وليس له من صلة بتاريخ مصر اللهم إلا بما كان له من الآثار، العلامة ولسنا نجد شيئاً يزيد على ما كتب من قبل.
- 3 برى في كتاب من كتبه إذا قبلنا واستوعبنا قراءتها نكرأ لمكتبة عامة في البلاد اللهم إلا لمكتبات أفراد الناس وعلى ذلك يكون قد مر قران لا تنكر فيها تلك المكتب
- 4 زيد إلا قليلاً على عشرين سنة، ثم أن تجهز بتلك الآلات التي تغطف النار الإغريقية اللهم إلا إذا كان اختراع مزيج تلك النار وعمل آلتها أصله في مصر ذاتها 367 Be
- 5 اتها بيقية من القبط في سني الاضطهاد العشر، مع أنهم لم يكن لهم بها إمام من مذهبهم اللهم إلا قس واحد من أهل مريوط اسمه (أجاثو) وكان كل يوم يخاطر بحياته في سبيل دين
- 6 مضها في مصر و (بنطابولس) ولكن لا يرد ذكر لمقاومة عنيفة أو لقتال استطالت به المدة اللهم إلا عند الإسكندرية وكان طول هذه المدة هو أكبر علة لإضطراب ترتيب الحوادث ف
- 7 معة كلمة واحدة تقص علينا شيئاً من أبناء هذه الحرب العجيبة التي ثارت ثورتها بمصر اللهم إلا أن ديوان (بسكال ينكر في حوادث سنة 609 للميلاد ثورة إفريقيا والإسكندر
- 8 أ واسع المدى مفصل الأخبار لفتح العرب مصر . ولم يسبق لأحد أن كتب مثل هذا التاريخ اللهم إلا رسائل متفرقة ألم كاتبوها ببعض هذا الأمر المأمأ أمثال (جيبون) ومن جاء
- 9 ،بقرب دمياط، وكبير الظن أن سلطان العرب صار يمتد عند ذلك على كل بلاد مصر السفلى اللهم إلا بالأبداء قليلة كانت في الجزائر التي في رفاق بحيرة المنزلة.الفسيحة 927
- 10 صارت بقايا لمعة للأموج تعبت بها وتشتتها. ومنذ ذلك الحين لم يخش المسلمون شيئاً اللهم إلا غزوات مفردة إذ لبث بحارة الروم ولصوصهم منطويلاً يهبطون على مدن ال
- 11 ،أخذت عند ذلك بقلوب الناس في كل البلاد، ولا سيما ما كان منها على كثب من سيقهم اللهم إلا المواضع ذات الحصون. 657 withcovered Delta the But
- 12 ،إع أجل مدائن العالم وأبهاها، فلم تبعد يد البناء قبلها ولا بعدها شيئاً يحدها اللهم إلا رومة وقرطاجنة.القديمين فما سرحت العين لا تقع إلا على أسوار وحصون لا
- 13 بن المعاص في مصر السفلى سرية كبيرة، فما كان يتوقع كيداً كبيراً ولا قتالاً شديداً اللهم إلا عند البلاد، المحصنة ولم يكن في الوقت متسع لحصارها لو شاء وان عمرو إنم
- 14 رأ كل العز في أنه يعمد إلى التاريخ بالتقويم الديني الخاص بالكنيسة وقد كان على تمام الإلمام به إذ كان رجلاً من علماء الأساقفة وعلى ذلك فإن موردين ما جاء في ك
- 15 لأثيوبية في المكتبة الأهلية سنة 1877 صفحة 152)، ولكنها مع ذلك ترجع إلى أصل قديجداً وعلى كل حال فما يسترعي النظر مقدار الدقة العظيمة التي بقيت فيها الرواية الص
- 16 سم اليوناني (\*70). [وصل فإن لفظ قرقب لم ينكر في الكتب العربية إلا في عصر متأخراً فأم ، به إلا يكون أكثر من تحريف أو سلسلة من التحريف عند النسخ وقد قال أبو
- 17 ولعل قيرس قد لقب بلقب (القلخي) والانتقال سهل (Colchis) سيس) كانت في إقليم قلخيسجداً من هذا اللفظ إلى[GREEK] (79\* 1. 471) 2) asis explanation of The
- 18 له من العمر أكثر من أربع وستين أو خمس وستين من السنين الميلادية وهذا قول مستبعدجداً 1. 43H.A. of Fitr al 'idd the that affirms who however, Nawawi, 637 .
- 19 لقاف الثانية. ولا تكاد نشك في أن ذلك الاسم نقل إلى اللغة الأثيوبية في عصر متأخراً وبعد . فإن الكتاب الذين عالجوا هذه المسألة لم يعن أحد منهم بأن يبحث عن البلا
- 20 لأصل باللغة القبطية وجزء آخر باليونانية، ويظهر أنه قد نقل بالعربية في زمن متأخراً وعلى أساس النسخة العربية وجدت ترجمة أثيوبية وهي النسخة الوحيدة الباقية من د
- 21 قليم وهو (حنا) وكلمة في الأمر وطلبوا إليه أن يقفوا لقتال العرب، ولكن (حنا) أبى كل الإباء أن يقف، للقتال ثم استولى على الأموال العائمة التي جمعت وحملها معه وخرج
- 22 أت التضض من قبله، وإنه يقسم أن يعيد معهم العيد الذي عنده من قبل، فأبى العرب ذلك كل الإباء وإنه لمن أشق الأثيباء أن يعين الإنسان مواضع الخلط والخطأ في هذه الرواي
- 23 انقسموا قسمين: قسم منهم امتزج كل الامتزاج بالإسلام، والقسم الآخر بقي صلباً بأبى كل الإباء أن يترك ما كان عليه أبواه من الدين، والعباد وقد بقى على دينه لم تقتته
- 24 أيتها يوم 29 سبتمبر . وأما المستر بروكس فإنه يؤكد أن تاريخه (أي 17 أكتوبر) "يتفق كل الاتفاق مع ما ذكره ابن عبد الحكم من أن الحصار استمر تسعة أشهر بعد موت "هرقل .
- 25 ربيع الثاني من سنة 20 للهجرة (20 مارس-17 أبريل سنة 641)، وعلى ذلك فهو متفق كل الاتفاق مع ما جاء في كتاب حنا. النقيوسي، 1. 597 (9) captured Nikiou . . . .
- 26 ذي كان يقيم في مصر ويعرف أخبارها. وإن مقتلة كيداه التي يكرها المؤرخ المصري يتفق كل الاتفاق مع ما اعتاده الفرس في حربهم إذا ما فتحت مدينة، عنده لم تسلم عن رضا ول
- 27 رنا أن (مكاروني) هي الإسم القبطي لمدينة (كيريوم) أو (كرويون). وهذا التفسير يتفق كل الاتفاق مع وصف ذلك الإقليم (كرويون) كانت واقعة إلى الغرب على التربة التي ك
- 28 أن العرب كان لهم كذلك فضل كبير على هذه الشعوب إذا أتاحوا لها حياة جديدة تختلف كل الاختلاف عن حياتها خلال القرون العشرة السابقة حين كانت تعتبر رعايا خاضعة لدول
- 29 نها مخيب للظن والأمل، فمنها كتاب تيوفانز وقد كتبه المؤلف في سنة 813 ولكنه أساء كل الإساءة في فهم أخبار الفتح. العربي فتاريخه المجلد مقتضب يخلط بين الفتح الأو
- 30 نطفي أنواره ليوقم وحده دليلاً على بقاء الكتب وانتفاع الناس بها، غير أننا نستبعد كل الاستبعاد أن تكون مكتبة السراييم الكبرى قد بقيت إلى القرن السابع من غير أن
- 31 تسعى إلى إظهار إرثانها واسترجاع حقوقها الإنسانية. فيمكننا أن نقول ونحن مطمئنون كل الأطمئنان إن تطور الأمة العربية وانتماج العناصر المكونة لها كان متالافاً في
- 32 التاريخ لم ينكر في حوادثه أمراً أعجب من أن القبط انقسموا قسمين: قسم منهم امتزج كل الامتزاج بالإسلام والقسم الآخر بقي صلباً بأبى كل الإباء أن يترك ما كان عليه
- 33 د سبق لنا القول في البواعث القوية التي كانت تحدو بالقبط إلى أن يمتزجوا بالإسلام كل الامتزاج في معيشتهم وفي دينهم فإن التاريخ لم ينكر في حوادثه أمراً أعجب من أن
- 34 ولم ينصرف القائد العربي 922 are hard to correlate or to understand. كل الانصراف إلى هذه الأعمال، السلمية فلم تشغله عن أمور الحرب، والقتال فإنه رأى ا
- 35 اه على أسس واسعة وأتقنا به بين عدد عظيم من مراجع كل منها منفصل عن الآخر كل الانفصال ومباين له كبر. الميانية، 1. 353 Appendix 1, C 354 الملحق الثالث
- 36 وحدها في 14 سبتمبر سنة 641، ويقول المستر بروكس إن هذين الحادتين "منفصلان كل الانفصال ولكن نص الكتاب فيه ما يلي: "فدخل" الإسكندرية (توبودور) في ليلة السابع
- 37 براطور الحاكم في العاصمة وفي أكبر مدائن الريف. وعلى ذلك فلم يكن هذا الفن مضيعاً كل التضضيع وكانت المدرسة البطلموسية في هذا الفن أولى مدارس العالم في ذلك العصر
- 38 جبال من أبنائه وحفده كان كل منهم يشبه أباه في الاستبداد والأناية وإن كان يقصر كل التضصير عنه في قوة شخصيته وسعة أفقه فأساعوا التصرف في مصالح البلاد وكان من أ
- 39 جلال رائع كانت لا تزال باقية من بناء السراييم إلى القرن الثاني عشر. ولكننا نهجل كل الجهل موضع هذه البقية كما أننا نهجل الغرض من إنشائها ولا وبقاء ، هذه البقية إ
- 40 وليس ثمة ما يدعو إلى الشك في أن هرقل كان حريصاً 208. than mere tolerance كل الحرص على أن يستميل قلوب أقباط مصر وكان (نيقتاس) في الوقت عينه يرى زماماً
- 41 يمة التي ذكرها (ساويرس). ولكن من أبعد الأثيباء أن يكون هذا المؤرخ المصري مخطناً كل الخطأ وهو الذي كان يقيم في مصر ويعرف أخبارها وإن مقتلة كيداه التي يكرها المؤ
- 42 كر أن ذلك لم يكن إلا بعد سنوات تسع من غزوة (نيقتاس). ولكن (جيبون) قد أخطأ الصواب كل الخطأ إذ زعم أن جيوش (كسرى) جرت على ذلك الإقليم ذيل الخراب، والعفاء فالحق أن
- 43 ولا نظام، تدعها أعمدة رومانية لا شيء فيها من الزينة ولا من جمال التنسيق، تشبه كل الشبه ما هو موجود أو ما كان لا يزال في مدينة رشيد من البناء منذ عشرين عاماً .
- 44 جود فكرة مسابقة بين متنافسين يكون التاج فيها لمن سبق - وهذا ما نستبعده ونشك فيه كل الشك نقول - لو صدقنا ذلك لكان خط السير أبسط مما تزعم الرواية وأقرب إلى أن يكو
- 45 ولهدأ أرادوا أن يناجزوا المسلمين بمن اجتمع منهم قبل أن يفيض النهر، ولكنهم عجزوا كل العجز عن أن يحولوا دون اجتماع جيوش المسلمين، المتفرقة مع أنهم كانوا يملكون حص
- 46 لمدني ولكن ما دام التاريخ بدورة قسطنطين كان غير شائع في مصر فقد كان حنا معذوراً كل العذر في أنه يعمد إلى التاريخ بالتقويم الديني الخاص بالكنيسة وقد كان على تمام
- 47 كان في سنة 680. وقد مات سلفه (أجاثو) في 13 أكتوبر وعلى ذلك يكون الاتفاق قريباً كل القرب بين حسابنا والتاريخ. المذكور وكانت وفاة أجاثو في 13 أكتوبر سنة 680 بعد
- 48 جريجوريوس) فإذا ذهبنا إلى أن لفظ (قرقر) قد حرف فصار (قرقب) وهو احتمال قريب) كل القرب بدأ- لنا تفسير سهل قريب وهو أن ابن (قرقب ليس إلا تحريف ابن (قرقر) وأن
- 49 إن فتح بابليون كان حادثاً مخالفاً لفتح مدينة مصر في حين أن هذين الموضوعين قريبان كل القرب وكان لا مناص من الخلط بين، حوادثهما ثم إن الإسكندرية لم تفتح مرة واحدة
- 50 يها أعود بالربح وأجدي على التجار، وكانت مصر فوق كل ذلك تثبت نوعاً من التبل يليق كل اللياقة لعمل الحبال وأدوات. السفن 363 ofone that seen already have We
- 51 ذي سبقت إليه دولتا الفرس والروم وقد سبق أن وصفنا قسوة ذلك النظام، كما أنه يخالف كل المخالفة لنظام الإمبراطوريات القديمة كإمبراطوريات الإسكندر المقدوني ومصر القد
- 52 م يل إلا تسعة أشهر، فلم يجد هرقل بعده بين المطارنة من يوافق رأيه في أمر الكنيسة كل، الموافقة ولهذا ترك مكان البطريق شاغراً ولم . يكن أحد ليستطيع أن يزيه عن رأيه
- 53 ن يدل على أنه قد وقعت بين فتح بيت المقدس وتتمام فتح مصر مدة ثلاث سنوات وهو يوافق كل الموافقة ما ذكره أبو الفرج طبعية) Pococke راجع ما سبق، 1. 321 This scheme
- 54 ولسنا نوافق على هذه الآراء 1,558. to dislocate the whole chronology. كل الموافقة فإن التاريخ الذي ذكر زوتنجرج أن قيرس قد مات فيه لا يؤيده شيء. هذا من
- 55 ت وبين جمادى الثانية وهو الذي ذكره المؤرخ الذي نقل عنه المقرئ كان ذلك موافقاً كل الموافقة لما جاء في كتاب. حنا وسار جيش عمرو بعد فتح نقيوس إلى الشمال وإنه لمن
- 56 جغرافي فأصبح شتماً قتراً وبقي الاسم بعد ذلك مدة قرون بعد أن نسبت دلالاته الحقيقية كل. النسيان، 1. 477 Appendix 1, D 478 الملحق الرابع، 1. 479 theOn

## Concordance of some intensifiers in Abu Hadid's non-translations (file: NTHSomeIntensifiers)

### N Concordance

- 1 قه يأتي إليه، وكانت الأرزاق على وجه العموم في تلك الدولة تأتي إليه في رخاء وسعة اللهم إلا في أوقات المحن وانخفاض الثيل وكانت طبقة الحكم تنتازع فيما بينها وكانت
- 2 تديره ضعف الرحمة أو الحفاظ. وأما الخطأ السياسي فذلك أنه رفض الصلح وهو غير عارف تمام المعرفة بحال خصمه وكثيرا ما يطلب الخصم الصلح وهو قوي حتى يخلص من زبيلات
- 3 ية لا شخصية وكانت أكثر المظالم الشخصية واقعة على الأمراء والجنود وهؤلاء منزولون تمام الانزعال عن الشعب فقد كان الأمراء يوقعون بعضهم ببعض ويخترقون القانون في أث
- 4 ركة وهذا التعاون الوطيد صداقة دائمة تعود على الجميع بالغبطة والسورور. وقد سررنجداً بالحركة التي تقومون بها لإقناع الشعب بضرورة الانضمام إلى حركتنا والكف عن مس
- 5 دلم الحظير الذي يوقع الضرر البليغ بكل منهما. والدلائل كلها تشير إلى أن ذلك ممكن جداً وقريب. الحدوث فماذا تستطيع الحضارة العربية الجديدة من الناحية العملية أن ت
- 6 لى الشيخ البكري، ثم الشيخ العروسي والشيخ الدردير، وصرل بيكي لهم وتصاعر في نفسه جداً وأوصاهم على المحافظة وكف الرعية عن أمر يحدثونه أو قومة أو حركة في مثل هذا
- 7 ة وكف الرعية عن أمر يحدثونه أو قومة أو حركة في مثل هذا الوقت، فإنه كان يخاف ذلك جداً وعي". الشعب المصري والحق أن شعب مصر كان عند ذلك قوي الإحساس بنفسه وبما ي
- 8 تسعى إلى إظهار إرادتها واسترجاع حقوقها الإنسانية. فيمكننا أن نقول ونحن مطمئنون كل الاطمئنان إن تطور الأمة العربية واندماج العناصر المكونة لها كان مثالا فذاً في
- 9 اله من الخسارة. ولما مات الشيخ السادات كان موقف الباشا من أهله ومن ذكراه بالأكل الدلالة على ما كان يحمله له في قلبه من قلة التقدير وعلى أنه إنما استفاد بعدا
- 10 جيل من أبنائه وحدته كان كل منهم يشبه أبيه في الاستبداد والأناية وإن كان يقصر كل التقصير عنه في قوة شخصيته وسعة أفقه فأساءوا التصرف في مصالح البلاد وكان من أ
- 11 أن لعرب كان لهم كذلك فضل كبير على هذه الشعوب إذا أتاحوا لها حياة جديدة تختلف كل الاختلاف عن حياتها خلال القرون العشرة السابقة حين كانت تعتبر رعايا خاضعة لدول
- 12 لولتهم، كان المذهب الشيعي حائلاً بينها وبين المصريين من أن يندمج بعضهم في بعض كل الاندماج ويكونوا حكومة وطنية صحيحة فكانت دولة صلاح الدين بمصر أول الدول الوط
- 13 م، بأن قتل من أهلها نحو ستة آلاف كانوا قد سلموا له، ونزلوا على حكمه، كان حريصاً كل الحرص على إكرام من وجددهم هناك من المصريين فإنه قربهم وأنسهم وأكرمهم وأرسلهم
- 14 لحب لموصل حتى لا يتمكن صلاح الدين من أخذها، وهكذا كان بيت عماد الدين زكي يخشى كل الخشية أن يذهب ملكه إلى صلاح الدين ومن أجل هذه الخشية كان عز الدين ومن معه م

## Concordance of some intensifiers in Mahmoud's translations (file: TTMSomeIntensifiers)

### N Concordance

- 1 إنسان؛ وقد كان هذا الصراع قائماً في اليونان قبل نشأة ما نسميه بالفلسفة؛ وهو واضح كل الوضوح في المرحلة الأولى من الفكر اليوناني؛ ولقد دام حتى اليوم الحاضر في صور
- 2 للمؤل لم ذهنك، وإذا كان أمرك هكذا، إذ لم تكن فكرة تكعيب زهرة اللعب واضحة كل الوضوح كما قد ظننت ونسوق لك مثلاً آخر للتحليل الفلسفي نحاول فيه أن يبيّن بيان
- 3 خاصة أمداً طويلاً، ومن هنا كانت وسيلة "التثبيث" بالرأي وسيلة ناجحة بعض النجاح لا كل، النجاح وإلى أمد معين لا إلى غير نهاية ولذلك يتحتم أن يبحث الناس عن وسيلة أو
- 4 ال الذين لا شك في حقيقة وجودهم التاريخي، بطلاً كان كما كان الإسكندر فرصة مواتية كل المواتاة لتحريك الخيال الأسطوري الشعري عند الناس. I. 995 Alexander's deats
- 5 مد من الحواس، وإنما يكون العقل وحده؛ وهذا الرأي بدوره لاعم النزعة الفيثاغورية كل الملاءمة. I. 109 From Socrates he learnt probably his preoccupation
- 6 ونفسه إلى المثل الأفلاطونية؛ فقد أراد بالصورة أن تكون شيئاً يخالف المعنى الكلي كل، المخالفة غير أنها تشترك مع الكلي في كثير من، خصائصه فهو يقول إن الصورة أكثر
- 7 مي حين كان سؤال الحسنه من الأغنياء يخفن في قلبي أليم الجراح؛ ثم بدت أيامي قصيرة؛ كل القصر حين جعلت أسعى نحو تحقيق كل رغباتي وغاياتي الدنيوية؛ أما الآن فقد تفلسفت
- 8 لكن هذه الحقائق لم تكن معروفة لدى اليونان، فلم يكن في الأزمان القديمة حد فاصل، كل الفصل بين المشاهدة التجريبية والتدليل المنطقي؛ نعم إن بارمنيدس قد أزدى الحقا
- 9 ل شيء في طبقة أولياء الأمر، وكذلك (فيما أظن) طبقة الجنود، ولو أنه لم يكن صريحاً كل الصراحة فيما يختص بهذه الطبقة؛ أما أولياء الأمر فينبغي أن تكون لهم دور صغيرة
- 10 د؛ ولئن صدق هذا الكلام بعض الصدق فقط بالنسبة لروما في أمد عهدها، إلا أنه صادق كل الصدق قبل شيشرون وبعد مرقص، أورليوس وأصبح "السادة" بعد غزوة القبائل المتبرير
- 11 سمه "هاملت"، فإذا قلت إن "هاملت" اسم يطلق على شخص خيالي، لم يكن قولك هذا صادقاً كل، الصدق وينبغي أن تقول بدل ذلك لقد " تخيل متخيل أن هاملت اسم لشخص حقيقي" 64 .
- 12 فاه لما يسور أنفسهم من قلق؛ فلماذا تحمل الهموم للمستقبل؟ إن المستقبل مشكوك فيه كل، الشك فخير لك أن تستمتع بحاضرِك فما هو أت لا يزال في عالم الغيب لا تعلمه وله
- 13 اهم الفاتح الحقيقي، وهو "بابور" الذي أسس أسرة المغول العظيمة وهو يشبه الإسكندر كل الشبه في شجاعته، وجاذبيته ولما كان لسليل تيمور وجنكيز خان معاً فقد، ورت كل ما
- 14 ن البناء الجيد. ورئيس الجمهورية في الدولة الديمقراطية لا يطالب بأن يكون مشابهاً كل الشبه لصاحب النفس الكبيرة كما ورد عند، أرسطو ومع ذلك فهو مطالب بأن يكون على
- 15 ول ليس بالمستحيل على كثير من الناس، حتى إذا ما جئنا إلى الجماد وجدت نفسك رافضاً كل الرفض أن يكون في الصخرة أو قطعة الحديد روح كذلك الروح الذي تدركه في ضميرك
- 16 مجموعة من حوادث؛ فإذا فرضنا فيه أكثر من ذلك المعنى، كان اسماً يدل على شيء نجهله كل، الجهول وبالتالي لا تكون في حاجة إليه للتعبير عما نعلم. I. 859 'Substance' i
- 17 ا، ولا تكاد تجد لها ذكراً عند هومر؛ فهذه العبادة كانت تنطوي على بداية مبدأ جديد كل الجدة فيما يختص بالنظر إلى الإنسان وعلاقته بالعالم ولا شك أننا نخطئ لو أننا
- 18 ت الحية، ثم علم أن كل ما يظهر في الوجود يعود في دورة معلومة، فلا شيء جديد كل الجدة؛ وأن كل ما يولد وفيه ديب، الحياة ينبغي أن نُنظر إليه جميعاً نظرتنا إلى
- 19 كان هناك خلق جديد ولا تطور، فما أكثر ما تجيء الواقعة أو الحادثة أو الشيء جديداً كل الجدة بحيث يكون فريد نوعه وبحيث لا يكون له في كل ما وقع في الماضي من شبيهه
- 20 ل بها من مكان إلى مكان، بل أنها لتتحرك وتنشط ليتكون منها دائماً "تركيبات" جديدة كل الجدة لم يسبقها شبيهه في ماضي الطبيعة ومن ثم يكون التطور بل يكون الترقى والت
- 21 ولروية التي قال بها أفلاطون، والتي وثق فيها 1,270. ty of the world of ideas. كل الثقة حين كتب "الجمهورية" لا مندوحة لها في النهاية عن الاستعانة بصورة تفسيرية
- 22 ن أفلاطون بعض العناصر الخارقة لطبيعة الأمور العادية، مما يتعدى معه علينا أن ننق كل الثقة في الأجزاء الأخرى من، القصة ولو أنها أقرب إلى التصديق من تلك الخوارق
- 23 يعمل بها سقراط أشخاصاً آخرين في مواضع أخرى من المحاورات؛ لكن ثمت ما يبرر لنا كل التبرير أن نقول إن سقراط قد مارس هذه الطريقة وهذا؛ فقد رأينا أن سقراط حين ح
- 24 لم ينقطع طوال عصور التاريخ، وإنه لصراع لا ينبغي لنا أن نؤيد فيه جانباً على جانب كل. التأييد I. 153 sober thought, of sphere the In roughly his civilization
- 25 الم تنتولها بالتحليل البالغ من العمق حداً كبيراً - تبدو مضطربة ومعقدة؛ وبعيدة كل البعد عما كان يمكن للخالق من وجهة نظر المدرسة الفيثاغورية أن يخلقها؛ ولم يكن
- 26 ن أن هذه النظرية تشطح مع الخيال الجامح، وأنها إلى حد ما بعيدة عن النظرة العلمية كل، البعد إلا أنها مع ذلك غاية في الأهمية لأنها تتضمن الشطر الأكبر من مجهود الخ
- 27 يقرب من نصف التقدير الصحيح؛ وعلى وجه الجملة لم يكن تصورهم للنظام الشمسي بعيداً كل البعد عن الصورة الحقيقية. I. 965 not geometrical, was astronomy Greek
- 28 العملية في كرمول ونابليون وفي ألمانيا الحديثة؛ ولئن كانت الشيوعية نظرياً بعيدة كل البعد عن أمثال هذه، الفلسفات إلا أنها من الوجهة العملية سائرة في طريق ينتهي ب
- 29 لن أكبر فضل نعزوه إلى "موسى" و"أفلاطون" و"ملتن" هو أنهم أهملوا الكتب والتقاليد كل، الإهمال ونطقوا بما دار في خلداهم لا بما دار في خلد، الناس كل وفق ما أملاهم علي
- 30 في الشمال الشرقي يقول: "إنهم من الكسل بحيث لا يزرعون شيئاً بأنفسهم، بل يعتمدون كل الاعتماد على احتمال أن غيرهم لن يرفض أن يقاسموه في إنتاجه؛ ولما كان النشاط لا
- 31 حسنه في أنها تجعل الفوارق كلها بين العناصر المختلفة، اختلافاً في الكمية، يعتمد كل الاعتماد على درجة التكثف I. 373 He thought the earth that is like shaped
- 32 عر اليوناني، واستعار الفلاسفة اللاتينيون نظريات يونانية؛ وهكذا لبثت روما معتمدة كل الاعتماد من الناحية الثقافية على اليونان؛ فلم يبتكر الرومان في الفن قوالب خاص
- 33 ل كل لحظة زمنية من لحظات الزمن المقبل؛ بل تعني نوعاً من الوجود مستقلاً عن الزمن كل، الاستقلال ليس فيه قبيل "و تبعد وبالتالي يستحيل فيه التغيير استحالة منطقية وق
- 34 ونقد أفلاطون في هذه النقطة يختلف I. 522 for the existence of the Deity. كل الاختلاف عن طريقة نقده في نقطة التشابه، التباين الفاحجة عليه، هنا هي أن كل ما
- 35 الغرب؛ ويقول "إن ديانة هلاس في جزئها الذي يقع في القارة، قد تطورت في طريق يختلف كل الاختلاف عن الطريق الذي تطورت فيه الديانة في، أيونيا وبصفة خاصة ما يتعلق فيها

- 36 انه الفكر في العالم اليوناني -ولو أنها عندئذ كانت قد لبست ثوباً لاهوتياً يختلف كل الاختلاف عن ثوبها الماضي anis this that seem would It . 321
- 37 أما قضايا العد، مثل "لي عشرة أصابع" ففتح في طائفة مختلفة عما أسلفنا 1,532. e. كل الاختلاف وهي بدهامة معتمدة على الإدراك، الحسي إلى حد ما على الأقل، وواضح أن
- 38 وانتقل الآن إلى فهم الأعداد هنا لا بد من بحث شيتين مختلفين latter. 1,528. كل الاختلاف أولهما قضايا، الحساب وثنائهما قضايا العد، التجريبية عبارة 2 + =
- 39 فة التجريبية معتمدة على الإدراك الحسي ومستمدة منه، لكن هنالك رأياً يختلف عن هذا كل الاختلاف تجده عند أفلاطون وغيره من فلاسفة مدارس معينة، أخرى إذ يرى هؤلاء أن
- 40 أخذ به "ماركس"، أما النصف الثاني من الرأي، فينتهي إلى وجهة نظر تختلف عن الأولى كل الاختلاف؛ فقد ظن أفلاطون أن الإنسان في مستطاعه أن يعيش على قليل جداً من المال
- 41 واحدة في كلتا الحالتين، لأن ما يمكن مشاهدته في الداخل بالتأمل الباطني شيء يختلف كل الاختلاف عما يمكن مشاهدته في الخارج بالملاحظة، الخارجية حتى لتزى من لمفكرين
- 42 الواقع، لأنه إذا كان الأمر كذلك، فيجوز للإرادة الفاضلة أن تتجه نحو غايات مختلفة كل الاختلاف عن الغايات التي اتجهت نحوها، 2, 383 There element an fact, in is,
- 43 ة التي منها يتكون انطباعي الحسي باللون الأخضر، لكن طول الموجة الضوئية شيء يختلف كل الاختلاف عن الإحساس باللون كما يقع عند الشخص، المدرك فكأنما العلم عند قياسه ل
- 44 أما في رواية أفلاطون عن سقراط، فالمشكلة مختلفة 940. course another question. كل الاختلاف عنها في رواية زينو فون إذ المشكلة في رواية أفلاطون هي أنه من أصعب ال
- 45 ل بالنسبة للبناءات الميتافيزيقية في الفلسفة. وأما العقيدة الدينية فأمرها مختلف كل الاختلاف؛ لأن صاحب الرسالة الدينية لا يقول: للناس إنني أقدم لكم فكرة رأيت بها
- 46 الخالص به، فلشعر الجيد معياره، ولاي جنس أدبي غير الشعر معياره، وهي معايير تختلف كل الاختلاف عن معيار المنطق العقلي الذي تضبط به مناهج القول في دنيا العلوم إنه
- 47 للنس إذا تحدثت مشيتة مع مشيتة الله، كان خيراً، ومع ذلك فليس هذا الجواب بمنطق كل الاتفاق مع متطلبات العقيدة الدينية، الأصلية فرجال اللاهوت يقولون إن الله خي
- 48 ولا بد لك من نقاش طويل 1,214. difference exists between powerful groups. حتى تستطيع الجواب على هذا السؤال؛ فقد يظن بعض الناس أننا نستطيع في - حدود أغ
- 49 رت في تلك الأيام مطلقة الحرية من رقابة المدن التي هي تابعة لها، فكان من الممكن جداً من الوجهة العملية لجماعة من الأفلاطونيين أن يقيموا "الجمهورية" على شواطئ أس
- 50 ومع ذلك فيعوض ما ورد في ذكريات زينو فون بقعنا 938. of which he complained. جداً بصدق؛ فهو يروي لنا وكذلك يروي أفلاطون كيف كان سقراط في شغل لا ينقطع محاو
- 51 الرغ مما يحيط بالموقف هنا من شكوك، فهو كاف لتقديم صورة عن شخصية سقراط قريبة جداً من التحديد. الواضح 943. notare Socrates of trial the of facts main The
- 52 يره، لأنه لم يكن له من الذكاء ما يعينه على اختلاق ما ليس بصحيح؛ وهذا القول بعيد جداً عن الصواب؛ ذلك لأن ما يقرره الرجل الغني عما يقوله الرجل الذكي؛ يستحيل أن يك
- 53 تبدو كأنما نترجم منطقياً في البحث الديالكتيكي، إلا أن الإيمان بصدقها يظهر قريباً جداً من الجنون إذا ما جعل المرء في اعتباره الحقائق الواقعة؛ إذ إنك لن تجد جنونا
- 54 الخلقية ما يشكم القوى. إن أمثال هذه المذاهب قد لقيت رواجاً في عصرنا الحاضر أكثر جداً مما لقيته في العصر القديم ومهما يكن رأي الناس فيها فليست هي بالزرعة التي
- 55 لي ذلك، لأن الشر المنطوي فعل كفضله - أعني الشر الكامن في إزهاق روح بخير حق- أعطجداً من ذلك الأذى 967. for not says, he judges, his of sake the for is It .
- 56 الأمر وحدهم هم الذين يؤذن لهم بتولي السلطة السياسية، وعدد أفراد هذه الطبقة أقل جداً من عدد الأفراد في الطبقتين، الآخرين والظاهر أن المقصود هو أن أفراد هذه الط
- 57 ها لم يبق إلا على أساس وإه نسبياً، وأن سواد أهل المدن لم يكن له إلا دخل متواضع جداً، إن لم يكن قد عاش في فقر شنيع أو اختصاراً لا، يجوز لنا أن نبالغ في تقدير ثرو
- 58 ه بنقده إلى كل نقطة في المستور الإسبرطي، فيقول إن الرقباء غالباً ما يكونون فقراً جداً، ومن ثم تسهل رشوتهم وأنهم يبلغون من النفور جداً يغري الملوك أنفسهم بالتورد
- 59 به على الأقل لابد أن تكون على خطأ بصورة ما؛ وإني لأعتقد أن الأخطاء المنطقية أهدجداً من الوجهة العملية مما يظن كثير من الناس لأنها تمكن أصحابها من اعتناق الرأي
- 60 ة لرجل زجه حاكم طاغية في السجن ظلاماً، وهي حالة شهد لها العصر الحديث أمثلة أكثر جداً مما شهد أي عصر آخر من عصور التاريخ الإنساني؛ وقد تصرف بعض هؤلاء الذين
- 61 ي؛ وإني لكبير الرجاء في أن الموتى سيجدون عاقبة لا تزال تنتظرهم، عاقبة تكون أفضل جداً للخيرين منها للأشرار، 1, 341. of separation the is Socrates, says Death,
- 62 للتقريب يزداد في كل خطوة من الخطوات؛ وللقارئ أن يطمئن بأن مربع 99/70 قريب جداً من العدد، 1, 919. figure-ismisty rather a Pythagoras-always
- 63 أما اليوناني إذا ما حاول أن يفسر الحركة تفسيراً علمياً، فيبعد 1,874. physics. أن يطرأ على باله الرأي الميكانيكي، الصرف إذا استثنين من اليونان طائفة قليلة
- 64 وتكمل قائمة الطراز الأول من الرياضيين عند اليونان، بذكر رجلين عظيمين 1,970. جداً هما، أرشميدس، وأبولونيوس اللذين عاشا في القرن الثالث قبل الميلاد أما أرشمي
- 65 السن بعض الشيء؛ وكتب ديموقريطس رسالة في الأعداد الصماء، لكننا لا نعرف إلا قليلاً جداً عما تحويه تلك الرسالة؛ واهتم أفلاطون بهذا الموضوع اهتماماً شديداً؛ ويذكر ما
- 66 كان أرسطو عظيم التأثير 1,790. be treated in a purely historical spirit. جداً في ميدان كثير من مختلفه لكنه كان أعظم تأثيراً في ميدان المنطق منه في أي ميد
- 67 أديقاً، فمقيدته بناء على نظرية الوسط الذهبي، هي أن الرجل الكفء المعتدل، يرجح جداً أن يكون متصفاً كذلك؛ بالفضيلة إن" الإنسان لا يكتسب الفضيلة أو يحافظ عليها ب
- 68 لفترة على الابتكار في المنطق، كان أرسطو قد سيطر بنفوذ ألي عام، وبات من العسير جداً أن تنزله من عرشه الذي ترعب عليه؛ فيكاد كل تقدم في العصر الحديث مما وفق إلي
- 69 س - وهو من المدرسة الأفلاطونية الحديثة - شرحاً على هذا الكتاب، كان له أثر ملحوظ جداً في فلسفة العصور الوسطى؛ لكن لغرض النظر الآن مؤقتاً عن فورفوريوس كي نحصر
- 70 هيئة خادم كنسي، يثلو عبارات التعزيم التي تضعها؛ فلا بد أن نضيف إلى ذلك أنه بجور جداً أن قد أثر فيه هذا، كله وهو بعد في أعوام طفولته بحيث كرهه، الخرافة لأن كراهي
- 71 ية في المذهب الروافي؛ أما مذهب الأخلاقي، فالحق أنه لم يتغير إلا تغييراً ضئيلاً جداً وظل، محتفظاً بالجانب الذي عده معظمهم أهم الجوانب جميعاً؛ ومع ذلك فقد حدث ف
- 72 إلى أسفل، وبهذا تصطم مع ذرة أخرى، ومن هذه النقطة فصاعداً، تراه يأخذ بمذهب شبيه جداً بمذهب ديموقريطس من حيث تكون الدوامات وغيرها؛ والروح كائن مادي قوامه ذرات م
- 73 ية من آدم؛ كما كان مؤمناً إيماناً لا يتزعزع بأن تلك الآلام تنحصر في دائرة أضيق جداً مما هي عليه لو أن الناس اصطنعوا فلسفة؛ مع أنها كانت فلسفة الرجل الضعيف أ
- 74 هذا العمل الطويل، عاد إلى أسرته الحزينة وقال: "لا تبالوا، فسأترك لكم ما هو أهم جداً من الثروة على هذه الأرض إذ سأترك لكم مثلاً من الحياة الفاضلة أو - قال شيئ
- 75 لحياة أن يصنع ما قد صنعه أبوه، وهو "تزييف العملة"، لكنه سيصنع ذلك على نطاق أوسع جداً مما صنع أبوه فهو يريد أن يزيّف كل ضروب العملة السائدة في العالم فكل طابع ق
- 76 ف من صرامتها ما تصف به أتباع المذهب من شعور إنساني، فقد كان هؤلاء الأتباع أفضل جداً بأشخاصهم مما كانوا ليكونوا لو أنهم التزموا حدود مذهبهم التزموا أديقاً؛ وبق
- 77 اعة؛ فالتشكك فيما تأتينا به الحواس من علم، قد أرق الفلاسفة اليونان منذ زمن بعيد جداً؛ لا نستنتي من هؤلاء إلا طائفة مثل - بارمنيس وأفلاطون أنكرت - القيمة الإدرا
- 78 اضها؛ فالمدنية اليونانية الرومانية لم تترك في المناطق الزراعية إلا أثراً خافتاً جداً، انحصرت تلك المدنية تقريباً في حدود المدن؛ بل إنه حتى في المدن ذاتها كا
- 79 ن للنس جميعاً سواء في مشاركتهم في الرأي الصواب، لكن العقل هو صفة الآلهة، وقليل جداً من الناس، 1, 437. This space, of theory curious somewhat a to leads
- 80 إمكن، وفي رأبي أن ذلك أمر لا مفر من الاعتراف به، غير أننا نستطيع أن نأخذ بكثير جداً من التغيير دون أن يكون في ذلك ما يتنافى مع ذلك. الاعتراف، 1, 499. a is, There
- 81 وها هنا في هذا الموضوع، تصادف بعض الأغراض التي هي من طراز أولي 1,484. جداً فيقال مثلاً إنه: ما دام العدد 6 أكبر من العدد، 4، لكنه أصغر من العدد، 12، فإ
- 82 لف عن الأولى كل الاختلاف؛ فقد ظن أفلاطون أن الإنسان في مستطاعه أن يعيش على قليل جداً من المال لو أنه حصر حاجاته في الحد الأدنى لها؛ ولاشك أن هذا رأي صواب؛ لكن
- 83 إلى هذا النمط من الناس، فلذات الحس - فيما يجمع عنه الرواة - لا تهمه إلا قليلاً جداً؛ وهكذا نرى أن التحرر من طغيان الجسد عامل من عوامل لعظمة لكنها قد تكون عظمة
- 84 التي تكونها مما لدينا من مصادر، هي أن فخامة المدن قد أنشأتها لنفسها أقلية صغير جداً من السكان وأن ازدهار الحياة لهذه الأقلية الصغيرة نفسها لم يبق إلا على أساس
- 85 يحتاج إلى جهاز علمي، ولا ملبس غير ثوب فوق رديف، ويكتفي في طعامه بالأرز، وقليل جداً من إحسان المحسنين كقيل له، بالعيش لأنه في - رأي الناس رجل - حكيم مثل هذه ا
- 86 ه الوحدة عادة - إن لم تكن دائماً - غائبة؛ غير أن "الصورة" سيبين أنها شيء أكثر جداً من، وهذا وهذه المعاني الأخرى لها غاية في الصعوبة. 1, 601. thi a of form The
- 87 يه؛ غير أن التعديلات الأفلاطونية التي أدخلت على الإدراك الفطري لهذه النقطة، أهدجداً منها في حالة الكليات؛ ولنبدأ الحديث بتمثال من المرمر فالمرمر هنا هو المادة
- 88 الحياة الاجتماعية، ففي اصطلاحنا اللغوي الحديث، نستعمل كلمة "لا خلقي" بمعنى أضيق جداً من المعنى الذي نستعمل به كلمة "غير" مرغوب فيه فليس، من المرغوب فيه أن يكون
- 89 ووجهة النظر الرواقية المسيحية تتطلب تصوراً للفضيلة يختلف 1,688. hing grammar. عن فكرة الفضيلة عند أرسطو؛ لأن الفضيلة من وجهة نظر أولئك ممكنة للعبد وللسيد
- 90 لا شك في أن عصر الأثونيين كان أفضل 2,334. in the cities as follows: جداً من أي عصر جاء بعد ذلك حتى عهد النهضة وذلك من وجهة نظر السعادة بصفة عامة؛

- ولعد إلى التشابه والتباين، فأقول إن من الممكن **the surface of the body. 1,516** **جداً** حين - أدرك لوني في آن واحد أن - يكون ما بينهما من تشابه أو تباين جزءاً من  
91  
92 دقيقة، فإذا سلمنا أن لعبة كرة القدم لا يكون لها وجود بغير لاعبيها، فمن الممكن **جداً** أن توجد بغير هذا اللاعب أو ذاك؛ وإذا سلمنا بأن شخصاً في إمكانه أن يوجد بغير  
93 ا واحد" وقد نظرنا في أمر الاثنين، وسنظر الآن في أمر الواحد، فما هنا غلطة شبيهة **جداً** بالغلطة الخاصة، بالوجود ذلك أن المحمول "واحد" لا يضاف إلى الأشياء بل يضاف  
94 نوا ينذرون بوقوعها ليصلوا الزوجة على الوفاء لزوجها، جعلت الزنا أصعب **جداً** وأندراً مما هو عليه في أوروبا أو أمريكا؛ وكان الزنا في الأعم الأغلب مقصوراً على المع  
95 رمة التي كانوا ينذرون بوقوعها ليصلوا الزوجة على الوفاء لزوجها، جعلت الزنا أصعب **جداً** وأندراً مما هو عليه في أوروبا أو أمريكا؛ وكان الزنا في الأعم الأغلب مقصور  
96 ترى بعضهم، مثل "كابر" و"قيمانا" يدافعون عن نوع من العقيدة في الله متخلل من كثير **جداً** من، القيود فقد كتب "قيمانا" - وهو شاعر ظهر في جنوبي الهند في القرن السابع عشر  
97 مرح؛ وتشير محاورات بوذا إلى أنواع كثيرة مختلفة من اللعب، بينها لعبة شديدة الشبه **جداً** بلعبة، الشطرنج لكن لا هذه الألعاب ولا التي أعقبتها تدل على فرح ومرح كالذين  
98 ه صورة من القرآن، ومات وعمره تسعة وثمانون عاماً، بعد أن عمر على الأرض أمداً **كثيراً جداً** مما أراد له أهل الأرض أن يعيش، **hisof years seventeen Within 307**  
99 وغيرها ومعظم التراثيم دعوات واقعية في سبيل القطعان والمحصل وطول العمر، وقليل **جداً** منها هو ما يرتفع إلى مستوى، الأدب وبينها عند ضئيل يبلغ درجة "الأنشاء" في رش  
100 في عهود الأسرات الحاكمة كلها حتى ألغاه "قيروز شاه" والموت هو العقوبة في عدد كبير **جداً** من، الجرائم فقد كانوا يعاقبون به سرقة المنازل وإتلاف أملاك الملك، خاصة أو  
101 الحالة الإنجليزي سكن الهند في سنة 1616م، فوصف "وفرة المواد كلها بأنها" وفرة عظيمة **جداً** في طول البلاد وعرضها [وصل]. ثم أضاف إلى ذلك بقوله إن "كان إنسان هناك في مس  
102 فيدا"، ففي هذا الكتاب تجد قائمة بأمرض مقرونة بأعراضها، لكنك تجدها محاطة بكثير **جداً** من السحر والتعزيم؛ فقد نشأ الطب ذليلاً للسحر؛ فالقائم بالعلاج كان يدرس ويستخ  
103 مستحيل في مدى اثني عشر يوماً من موعد الحيض؛ ووصفوا تطور الجنين وصفاً فيه كثير **جداً** من، الدقة وكان مما لوحظ في هذا الصدد أن جنس الجنين لا يتعين إلا بعد مدة وز  
104 بوله يعفر عن كثير من السمات؛ وإن فالواقع هو أن فلاسفة الهند تمتعوا بحرية أكبر **جداً** مما أتيج لزملائهم في أوروبا الوسيطة حين سادت الفلسفة الاسكولانية (أي المدرسي  
105 إلى سنة 200 م، وبعضها حديث يرجع إلى سنة 1400م؛ وهي جميعاً على كل حال أحدث **جداً** من التراث الفكري الذي، تلخصه والذي تناقلته العصور، بالشفاه ذلك لأن نشأة هذه  
106 الإيمان بوجود عالم فوق عالم الحس وجوداً حقيقياً؛ وإن أفلوطين ليحتل مكانة عالية **جداً** بين الذين كانوا في حياتهم أشقياء بالمعنى الدنيوي، للكلمة لكنهم صمموا تصميماً  
107 يكونوا بأبهون للمعاند الدينية الأهلية) فقد تمتعت الهند بقدر من حرية الفكر أعظم **جداً** مما تمتعت به أوروبا في عصورها، الوسطى وهي الفترة التي تقابلها مدنبة الهند؛ و  
108 جهود الهند في العلم قديمة جداً وحديثة 1.608 **جداً** and for worse, were her priests. 1.608 **جداً** في أن معاً؛ فهي حديثة إذا نظرنا إلى العلم باعتبار بحثاً مستقلاً دنيوياً و ،  
109 جهود الهند في العلم قديمة 1.608 **جداً** for better and for worse, were her priests. 1.608 **جداً** وحديثة **جداً** في أن معاً؛ فهي حديثة إذا نظرنا إلى العلم باعتبار بحثاً مستقلاً  
110 نز" أنه "أكمل من لغة اليونان، وأوسع من لغة الرومان، وأدق من كليهما معاً، **بعيداً** أن يكون هذا اللسان القديم هو ما كان يتحدث به الغزاة، الأريون فلنسا ندري بأي  
111 ة الأخرة وأصبح للولد الحق في أن يعمل زوجته وبناته كما يشاء ويهوى إلى حد كبير **جداً**؛ فبهيبن، بيبعين، بويعيرهن لا يحده في استعمال حقه هذا إلا الظروف الاجتماعية  
112 القانون والمدنية من حيث التصرف إزاء الجريمة هي الأخذ بالتعويض بدل الثأر، فكثير **جداً** ما استعمل الرئيس سلطته أو نفوذه لكي يحافظ على حسن العلاقات بين أفراد جماعته  
113 للزواج، وكذلك عند قبيلة بابوا في غينيا الجديدة تبدأ الحياة الجنسية في سن مبكر **جداً** والقاعدة قبل الزواج هي الشوية الجنسية وكذلك توجد مثل هذه الحرية قبل الزوا  
114 لأثنى للذكر، إلا في فترات التهج، يحصر الحياة الجنسية عند الحيوان في دائرة أضيق **جداً** من مثيلتها عند الإنسان ذي الشهوة، العارمة فالإنسان يختلف عن -الحيوان كما يق  
115 تبني لنفسها السود والطيور تهوى الأعضاء والعرائش، والشمبانزي تقيم بيوتاً شبيهة **جداً** بما يقيم الإنسان من أكواخ؛ فحسدها على ما لها من قوة في مخالبتها وأسنانها وأن  
116 ناه؛ فلا شك أننا نبخس من قيمة هاتيك الشعوب الساذجة التي تستطيع أن تعلمنا كثير **جداً** من الجود وحسن الخلق؛ فلو أننا أحصينا أسس المدنية ومقوماتها لوجدنا أن الأمم  
117 وإن أفلوطين ليحمل لأفلاطون احتراماً بالغاً 2,514 **جداً** at many points. 2,514 **جداً** فكثيراً، ما كان يشير إليه بضمير يكتبه بحرف التاج تمييزاً له؛ ولئن كان الأق  
118 ننسأه بفعل من إرادتنا، ولكي نعرف "العقل الإلهي" يجب أن ندرس النفس فينا حين تقرب **جداً** في شبيهها بالله؛ يجب أن ننحي الجسد ومع ذلك الجزء من النفس الذي قام بتشكيل  
119 أحد الأفكار البعيدة التي تلقى شعاعاً من التهكم المر على علم اللغات، ومن المرجح **جداً** أن يكونوا قد جاؤوا من تلك المنطقة القزوينية التي كان بنو أعمامهم من الفرس ي  
120 ثيل وهذه النقوش البارزة وهذه الصور - على كثرة عددها - قد لا تكون إلا جزءاً صغير **جداً** من الفن الذي عبر به الإنسان البدائي عن نفسه أو الذي زين به حياته؛ إن ما بق  
121 لفعل المزواج" ولعل هذا الاسم قد أطلق عليها في غفوة من رجال الأخلاق. [وصل] **بعيداً** أن يكون هذا اللسان القديم الذي قال عنه سير" وليم جونز أنه "أكمل" من لغة الي  
122 ومع ذلك فقد تمتعت المرأة بحرية في العصر الفيدي أكثر 630 **جداً** age, until her death. 630 **جداً** مما تمتعت به منها في العصور، التالية فقد كان لها حينئذ رأي في اختيار بزوجه  
123 يعزو الظاهرة التي أحدثها للسحر الذي استمدته من القوى الخارقة للطبيعة - وهذا شبيه **جداً** بأهل هذا العصر حين يعزون الشفاء الطبيعي لوصفات وعقاقير سحرية؛ وعلى هذا النح  
124 ته؛ وخصوصاً من كانوا أقوياء إبان حياتهم، فألقوا الخوف في نفوس الناس؛ هؤلاء يرجح **جداً** أن يعيدوا بعد موتهم ولذلك تجد الكلمة التي معناها "اله" عند كثير من الشعوب  
125 ما بين؛ حتى الولادة كانت عندهم نجسة، وكان على الأم بعدها أن تطهر نفسها في كثير **جداً** من الطقوس الدينية؛ والعلاقة الجنسية حرام في معظم القبائل، البدائية ليس فقط  
126 الذي اتخذته القبيلة طوطماً لها؛ وإنك لتجد في معظم الجماعات البدائية عدداً كبير **جداً** من هذه، المحرمات فكلمات معينة وأسماء معينة ما كان لها قط أن، تنطق وأيام معي  
127 جهة، وباعتباره عالماً في الرياضة البحتة من جهة أخرى؛ فهو قوي الأثر إلى حد بعيد **جداً** في كلا الجانبين ولم يكن الجانبان منفصلين بمقدار ما يبدو من انفصالهما للعقل  
128 إن ما يطرا على معاني الألفاظ من تغيرات كثيراً من يكون كبير الفائدة 444 **جداً** duty. 444 **جداً** فقد أسلفت لك القول في لفظة "عريضة" وما تطور (إليه معناها في) اللغة الإنجليزي  
129 ولم نستطع أن نبين في وضوح جلي مواضع الخطأ عند فيثاغورس إلا في العصور الحديثة **جداً**؛ فلست أعلم من رجل آخر كان له من التأثير في نطاق الفكر ما كان، لفيثاغورس وأق  
130 ا (أو ظن أنها كذلك) ثم تمضي في تدليلها بخطوات قياسية، لكي تنتهي إلى نظريات **بعيداً** من أن تكون واضحة، بذاتها وهم يسلمون بأن البيهيات والنظريات على السواء تصور  
131 تسع عشرة عاماً بين كسوف وآخر، وكان في مستطاعهم أن ينبؤوا بكسوف القمر على كثير **جداً** من، الدقة أما في كسوف الشمس فقد كان يقف في سبيل نجاحهم كون الكسوف يكون مرئي  
132 فت المحاولات السابقة في إدخال دين جديد؛ على أن تلك المحاولات السابقة كانت شبيهة **جداً** بمحاولة قسطنطين في إدخال، المسيحية وذلك من وجهة النظر الحكومية؛ فكلمها على  
133 وثاني فلاسفة مدرسة ملطيا، هو ألكسندر الذي نراه أحق بالناية 356 **جداً** statement: 356 **جداً** من طالبين؛ ولنا ندري عن تاريخه علمياً شيئاً، لكن، قيل عنه إنه بلغ من عمره ال  
134 أن يعيننا على تكوين صورة لفلسفته ترضينا؛ غير أننا نعلم عن خلفائه في ملطيا أكثر **جداً** مما نعرف عنه؛ ومن المعقول أن يذهب بنا الظن إلى أن شيئاً من وجهة نظرهم قد هب  
135 ويبين هذا التليل كله كيف أنه من السهل 660 **جداً** done by most metaphysicians. 660 **جداً** أن تنتهي إلى نتائج ميتافيزيقية عن، اللغة وأن الوسيلة الوحيدة التي ننقي بها  
136 واقيين، وقد صب هو وخلفه بوزينيوس المذهب الرواقي في قالب أوسع أفقا، لجعله أقرب **جداً** إلى قلوب الطائفة الجادة من الرومان، 2. **جداً** Epictetus, date, later at A 447  
137 وظهر أن في هذا كله قليلاً 736 **جداً** teaching of Orphism and Pythagoreanism. 736 **جداً** مما لم يرد في تعاليم الأورفية، والفيثاغورية 737 **جداً** Emped of originality The  
138 إن ما قبلته الفلسفة اللاحقة حتى عصرنا الحديث 666 **جداً** out denying obvious facts. 666 **جداً** من، ببارمنيدس ليس هو استحالة التغير بكافة، أنواعه ذلك إشكال يدعو إلى ارتبا  
139 وقد رأينا أنه من الصعب 486 **جداً** see, is only one aspect of his metaphysics. 486 **جداً** أن نميز مذهب فيثاغورس من مذهب تلاميذه؛ وعلى الرغم من أن فيثاغورس نفسه قذفه  
140 ان، أما أحدهما - هو الموقف الذي أوشك أن يكون عاماً منذ النهضة حتى العصور الحديثة **جداً** - فينظر إلى اليونان باحترام يكاد يبلغ حد الخرافة؛ فينظر إليهم على أنهم مبدعو

- أثرها، هرقليلس الذي ازدهر حوالي 500 قبل الميلاد؛ ولسنا نعمل عن حياته إلا قليلاً جداً فنعلم ، أنه كان من الطبقة الأرستقراطية في،أفسوس وأهم ما يشتهر به بين الأقدم  
 141 فيثاغورس من مذهب تلامذته؛ وعلى الرغم من أن فيثاغورس نفسه قد ظهر في عصر ميكرب جداً إلا ، أن تأثير مدرسته قد ظهر أغلبه بعد تأثير فلاسفة آخرين؛ وفي طبيعة هؤلاء ا  
 142 كفاءة أكثر مما كان له بغير ضئيل، لأمكن أن يهبط بالحضارة اليونانية هبوطاً شديداً جداً عما أصبحت عليه تلك الحضارة بعد طرده؛ فانظر إلى الفترة الواقعة بين أسخيلوس و  
 143 وكان الخشب ينقش بحفر صور كثيرة art. 2,424 and now almost instinctive, 7 جداً من النباتات،والحيوان وأما العاج فيصوغونه ليمثل أي شيء بادنين بالألحمة فهابطين  
 144 الشغوية على المونوات المكتوبة، فالنصيبات الخاصة بتحديد الزمان أو المكان قليلة جداً في وثائقهم حتى في حالة كتابهم عن رجالهم،المشهورين لدرجة أن علماء الهنود ق  
 145 الفلسفة" قد أطلقت على سبل شتي، تختلف اتساعاً وضييقاً، وأنا الآن أعرضها بمعنى واسع جداً سأحاول ، أن أوضحه فيما يلي: theunderstand shall I as Philosophy,  
 146 لا بد دائماً أن تحتوي بين عناصرها على عنصر التوتر العصبي، فهي سعادة بعيدة الشبه جداً بسعادة الطفل،الساذجة وما دامت هي سعادة لم تستمد من دنيا الحياة،اليومية بل  
 147 لبثت الكتابة ضئيلة القدر 1,854 was apparently higher than in India today. جداً في التعليم الهندي حتى القرن التاسع عشر ويجوز أن يكون مرجع ذلك إلى أن الكهنة  
 148 لديانة جديدة تجعل الناس يعتقدون رجاءهم في السماء، ويفقدون الأمل في الأرض؛ ويجوز جداً أن يكون الهوى وحده هو الذي يجعل مثل هذا المصير مستحيلاً في رأي الناس في أمر  
 149 به الموازنة مع الواقع؛ وتخلو المسرحية الهندية من المناقشات الفلسفية التي كثير أجداً ما تعترض مجرى الشعر الهندي؛ فالمسرحية مثل، الحياة لا بد أن تعلم بالفعل وحده  
 150 العمل كله يتم أدلوه بأيد بشرية، أوسع منه في الغرب، حيث وسائل توفير الوقت كثيرة جداً كانت ، المسرحيات الهندية ضعف المسرحيات الأوروبية في عصرنا هذا؛ فيتراوح عدد ا  
 151 ل أي ما كان الجواب؛ غير أن علم الآثار قد أمدا في هذا القرن الحاضر بمعرفة أكثر جداً مما كان.لأسلافنا 75 The about Egypt in invented was writing of art  
 152 د العقائد الموروثية؛ وكان ما صنعهه في ذلك من الروعة بحيث ظل الناس حتى عصور حديثة جداً يكتفون إزاء العبقورية اليونانية بفتح أفواههم دهشة وبالحدث عن تلك العبقورية ك  
 153 وس (أوبلخوس) في أول الأمر لها في تراقيا، وكان أهل تراقيا في حضارتهم أقل بكثير جداً من اليونان الذين عدوا التراقيين من،الهجج والتراقيون ككل الشعوب الزراعية ال  
 154 وثيقة بمصر (إلا في عهد الهكسوس)، فمن صور مصرية يتضح لنا أن التجارة النشطة جداً بين مصر وكريت كانت تتم على أيدي بحارة كريتيين؛ وبلغت هذه التجارة حددا الأثني  
 155 أن يكون من الحرص بحيث يضع في اعتباره ما طرأ على المسيحية من تغيرات شديدة جداً ومختلف ، الصور التي قد تتخذها حتى في العصر الواحد؛ فمسيحية الأنجيل الأولى ت  
 156 فيها روح الاضطهاد أنا بعد أن -إلا أن الأفراد فيها تمتعوا بدرجة من الحرية أكثر جداً مما تألف من،سواها وأعني حريتهم في) خير(عصروهم من القيود التي تفرضها الدول  
 157 ن في مستطاعهم أن يفرضوا عليها سلطانهم، وبهذا تزداد قوتهم في أوطانهم زيادة كبيرة جداً بالقياس إلى ما كانوا عليه حين كانوا يشاركون البابا في سلطانه؛ لهذه الأسباب  
 158 لسة وحده، بل جاوزته إلى الفن والقصة والفروسية والحروب؛ ولكنها لم تظهر إلا ضئيلة جداً في العالم،العقلي لأن التعليم أوشك كله أن ينحصر في أيدي رجال الدين؛ ولم تكن  
 159 فن على أن أنا كسجوراس قد أدخل عنصر العقل في حسابه، لكنه لم يستفد منه إلا قليلاً جداً، فيذكر أن أسطو أن أنا كسجوراس لم يجعل العقل عنصراً إلا ليتخذ منسبياً حين تعز  
 160 ومع ذلك فقد كان لشخصية المسيح الفاتنة من عمق الأثر في الهند أكثر life. 2,586 جداً مما يمكن قياسه بكون المسيحية لم تشمل على أكثر من ستة في كل مائة من السكان ب  
 161 كل شيء تقريباً عما كان يتعلمه اليوناني المنقف عن أبيه، ولكننا لا نعلم إلا قليلاً جداً عما كان يتعلمه في سنه الأولى من،أمه التي كانت إلى حد بعيد معزولة عن المدني  
 162 هد الطريق للمطامينة تتوفر في الحياة الزراعية، قلت عبادة الحيوان ولو أنها لم تزل تمام الزوال؛ وربما استمدت الآلهة البشرية الأولى طبيعياً من الآلهة الحيوانية البشرية  
 163 هذا الرجل؛ وقد يرد إلى أذهاننا عبارة "أول رئيس للولايات المتحدة" وإذا كنا على تمام الجهل،به فلن يكون لنا أكثر من الرجل" الذي كان يدعى جورج(وشطن ومهما ،" كما  
 164 ير، وليس ينصف بأهل الخير إلا نفس الإنسان دون المركات جميعاً؛ لكن أفلوطين مقتنع تمام الاقتناع بأن الأجرام السماوية أجسام لكائنات مشابهة،لله أسمى من الإنسان بدر  
 165 جلاً عملياً يقوم بإدارة الإمبراطورية الرومانية، كما كان مرقص أورليوس، فإنه يدرك تمام الإدراك أن هذا الكلام لا ينفج؛ فولجبه أن يتحقق من أن سفن الغلال الآتية من أ  
 166 ل حال فلم تبد أي مدرسة منها شيئاً من الحيوية إبان الفترة التي تلت مرقص أورليوس اللهم إلا المدرسة الأفلاطونية الحديثة في القرن الثالث،الميلادي وستنتولها بالبح  
 167 عا معينة من الدنس من ناحية أخرى، وأشدهم تمسكا ببعيئته كان يمتنع عن أكل الحيوان اللهم إلا في مناسبات،طقوسية وعندئذ يأكلونه في صورة،دنيوية وهم يعتقدون أن الإنسا  
 168 من نظام وتجارة؛ وحتى وهو في هذه الحالة تراه لا يدم طولياً إلا في القليل النادر اللهم إلا إن كان تقدم في الاختراع قد زدك من قوة القوى بأن وضع في يديه أدوات وأسأل  
 169 وفي آخر مراحلها معاً؛ فلاشك أن قد كان الرجل في بداية الأمر يحمل أثقال نفسه بنفسه اللهم إلا إذا تزوج فتكون) الزوجة حاملة(أثقاله بل إن الإنسان إلى يومنا،هذا في آ  
 170 م تشد إلا بين الهندوس والمسلمين؛ كذلك لم تسفح على أرض الهند دماء من أجل الدين اللهم إلا دماء سفحها الفاتحون؛ وجاء التصبب الديني إلى البلاد مع الإسلام والمسيحي  
 171 راعة، فليس هناك حيوان ولا إنسان من الهجج يعمل في الربيع لكي يدخر طعاماً للشتاء اللهم إلا قليلاً من الحالات الغريزية،الخالصة كالنحل يصنع،العسل والسنجاب يدفن ال  
 172 طت القسطنطينية علم 1453؛ غير أن القسطنطينية لم تخرج إلى العالم شيئاً قط ذا خطر اللهم إلا أسلوبياً بالإنسان بالإضافة إلى القانون الروماني كما شرعه،جستنيان [ووصل] وح  
 173 عض المحاورات - مثل النصف الثاني من محاوره بارمنيدس - أية غاية مقصودة فيما يبدو اللهم إلا أن تبين أن لكل مشكلة،جانبيين ويمكن الدفاع عن أيهما يمثل القوة التي ندا  
 174 هباً، يشجع على تقدم الفنون أو العلوم أو فن السياسة أو أي وجه آخر من أوجه النشاط اللهم إلا روح الاحتجاج على ما يسود من ألوان،الشرور. 2, 069 to interesting is It  
 175 ولم يرد على خاطره أن يحب جاره كما يحب نفسه، فالحب لا وجود له في تصوره للفضيلة اللهم إلا الحب بمعناه،السطحي. 2, 285 loveof thinking am I this,say I When  
 176 - ب المغالطات؛ والواقع أن أحداً من هؤلاء التلاميذ لم يتعلم شيئاً قط - فيما يظهر اللهم إلا هذه المهارة وعدم الاحتفال للحقيقة في ذاتها؛ ولقد بلغ تأثير أرفيستلاوس"  
 177 بحيث تحقق غايات معينة بوسائل طبيعية؛ وهذه الغايات يمكن إدراكها في حياة الإنسان اللهم إلا ما يتصل منها بالآلهة والشياطين؛ فكل شيء غاية متصلة ببني،الإنسان فيعض  
 178 في الحرية"، أما القضايا التي تقول: "ثمة اثنان من كذا وكذا" فليس بينها شيء مشترك اللهم إلا صورة تشترك فيهما،العلاقة ، بين لفظة"اثنين" وبين معنى القضية الت  
 179 كلها تعرضت للثورات، على حين ظل الدستور الإمبرطي بمنجاة من التغير مدوى قرون اللهم إلا زيادة تدريجية طرأت على سلطة،الرقباء وقد جاءت هذه الزيادة بوسائل قانون  
 180 حتى أن عصر الحرب الأهلية قد زال، عرته الدهشة على نحو أشاع البشر في الناس جميعاً اللهم إلا حزيلصغيراً من أعضاء الشيوخ؛ فإذا استنتيت،هؤلاء وجدت للناس جميعاً قد  
 181 لظن لو فكر أفلاطون في هذا القول تفكيراً دقيقاً لوجد أنه بذلك يمنع كل الزواج) ' اللهم إلا الزواج الأخ والأخت في الحالات النادرة التي يشير(إليها، 1. 175 su is It  
 182 هذه لمحرومة هي أن تجد تعريفاً لكلمة "معرفة"، لكنها تنتهي دون أن تصل إلى تعريف اللهم إلا نتيجة،سلبية وترى مذهب عدة مبسوطه في هذه المحاوره ومفروضة لكلك لا تج  
 183 ع، أن "يتذكر" متى بنيت الأهرام أو هل كان حصار طروادة حادثاً تاريخياً وقع بالفعل اللهم إلا إذا وقع له أن حضر بنفسه تلك الحادثات؛ فنوع لمعرفة الوحيد الذي يمكن في  
 184

## Concordance of some intensifiers in Mahmoud's non-translations (file: NTMSomeIntensifiers)

### N Concordance

- 1 يتصل بها اتصالاً مباشراً لا تكون فيه حلقة وسطى بين الجانب العارف والشيء المعروف اللهم إلا المعطيات، الحسية نعم يتصل الإنسان في عملية المعرفة بالعالم المعروف اتص  
2 تراها؛ أريد أن أقول إنها إذا لم تصور شيئاً من العالم، فهي كلام فارغ من المعنى؛ اللهم إلا إذا أراد بها قائلها أن يصف وجداناً خاصاً به كما يفعل الشاعر مثلاً وعند  
3، الاتفاق الصرف، فليس في أية لفظة في الدنيا سر خفي يحتم أن تدل على ما تدل عليه؛ اللهم إلا ما قد تواضع عليه الناس من أن يكون "صوت" معين دالاً على شيء معين أو أن  
4 ن فأرسطو - مثل ديكارت - يرتد إلى بداية حسية، ولنا نرى أين يكون الفارق بينهما؛ اللهم إلا أن يقال إن أرسطو حين يحدد الخطوة الإدراكية الأولى فإنما يحدد تصورات كل  
5، على موقفه منكر أن يكون في الشفق جمال، فلا حيلة بعدئذ إلى النقاء وجهتي النظر اللهم إلا أن تعاد تربية أحدنا بحيث ينصب في قالب شبيه بالقالب الذي انصب فيه الأخ  
6 حين أرادت أن تحدد معاني الألفاظ بما تشير إليه من معطيات الحس؛ فقد أدرك أعضاؤها تمام الإدراك أن المعطى الحسي، يكفي أي أنه لا يدرك إلا بوقوعه على حاسة من، بديركه و  
7 وى؟ الجواب هو أنه اختلاف بينهما في الرأي عن أهواء الناس وميولهم؛ هو اختلاف أقرب جداً إلى ما يقع بين العلماء من تباين في، الآراء ذلك لأن اختلاف الرجلين هنا مرجعه  
8 مى وجوداً عينياً في عالم الأشياء - هذا هو المبدأ الرئيس الذي نستخدمه في رفض كثير جداً من العبارات، الميتافيزيقية ولو .. تابعت الفلاسفة الميتافيزيقيين في نظهم بأن "  
9 الرضى" - فلو أننا تجاوزنا التركيب النحوي إلى التحليل المنطقي لكفينا أنفسنا كثيراً جداً من، الخطأ بل لكفينا أنفسنا عناء كثير جداً من الفلسفات التي لم تقم إلا على أسا  
10 أصال الإنسان بغير أهداف "معقولة" أي بغير أهداف يبررها المنطق العقلي، لأن كثيراً جداً من أعماله بل - أكثر أعماله - يدفعه إليها شعوره الذي تربي، عليه شعوره الديني  
11 لى التحليل المنطقي لكفينا أنفسنا كثيراً جداً من، الخطأ، بل لكفينا أنفسنا عناء كثير جداً من الفلسفات التي لم تقم إلا على أساس الخطأ في فهمنا لمنطق اللغة؛ فلو حلت ك  
12 يشير إليها، ومع ذلك فقد لا يكون هنالك من حقق هذه الصفات، بل إنه منذ أعوام قليلة جداً لم يكن قد صدق إلى هذه القمة أحد بعد فكان يمكن عندئذ للعبارة الوصفية أن تقو  
13 سماء التي نسمي بها كانتات نسجها لنا الخيال كالعفريت والعنقاء وما إليها؛ هي أكثر جداً من، هذا بل هي توشك أن تكون ألفاظ اللغة كلها إذا استثنينا عددًا قليلاً منها  
14 بل التي لا بد أن نستخدما - دون أن تكون بذاتها كقيلة لنا بوجود مسميات لها، أكثر جداً من الأسماء التي نسمي بها كانتات نسجها لنا الخيال كالعفريت والعنقاء وما إليه  
15 لعلاقات القائمة في الخارج بين الجزئيات والتي تربطها معاً في واقعة واحدة. ويندرجاً أن يجيء كلام الناس في هذه الصورة الجزئية التي تجعل العبارة الواحدة منه مقاب  
16 فة والكون ولا تتعرض أولاً لرسم معالم طرفيها؛ لم تحاول الفلسفة إلا منذ عهد قريب جداً أن تحدد الرقعة التي تبني عليها دارها ولا عجب أن أربانها تجاوز حدودها وتبني  
17 وأرسطو في منطقته قد جعل "التعريف" الذي يحدد معاني الكلمات موضوعاً لبحثه؛ وكثير جداً غير هؤلاء من فلاسفة العصور الوسطى وفلاسفة العصر الحديث قد جعلوا مشكلة المعنا  
18 وقل شيئاً كهذا في كثير جداً من فلاسفة اليونان وفلاسفة العصر الوسيط، بل في كثير جداً من فلاسفة العصر الحديث، ذاته الذين حسبوا أنفسهم ثابرين على المنهج الاسكولائي  
19 تفاق على مجموعة التفصيلات التي تلزم عنها لزوماً منطقياً؛ وقل شيئاً كهذا في كثير جداً من فلاسفة اليونان وفلاسفة العصر، الوسيط بل في كثير جداً من فلاسفة العصر الح  
20 الكويني (1225 - 1274) ليستخلص تفصيلات المذهب الكاثوليكي كلها من عدد قليل جداً من، المقدمات كان يراها قريبة على كل عقل سليم وإن فلا عقبة هناك تحول دون ا  
21 ت؛ ونعود إلى مثال "القلم" فنقول إن هنالك في عالم الحوادث الواقعة أسرتين كبيرتين جداً نجعل الواحدة منها دالة على، الأخرى فمن جهة هناك أسرة أفرادها هي حالات الكلم  
22 ة استقبلنا للمعة الضوء هي نفسها لحظة إرسالها، معتمدين في ذلك على أن الضوء أسرع جداً من أن يكون لزمان انتقاله من موضع السحاب إليها أثر ملحوظ؛ فإذا أردنا بعد ذلك  
23 ينة من البرودة؛ فقد كان يمكن ألا تكون هذه هي حالة الماء، وكان هنالك حالات كثير جداً كلها ممكن ولكن الذي جعل هذه الحالة المعينة دون - سائر الممكنات جميعاً هي -  
24 السلوك في هذه الحالة على فرض بطلان النظرية؟ لا جواب، وإن النظرية ينقصها كثير جداً لتبلغ الدقة العلمية بمعناها، المرتجى إننا في هذا الكتاب لا نطلب سوى أن يجي  
25 بدرجة أقل؛ ومجهودنا هو أن نعثر على أداة للقياس؛ والعجيب هنا هو أن نجد عند كثير جداً من الناس حتى - من أولئك الذين يسلكون أنفسهم في زمرة العلماء غفوراً - شيئاً  
26 ها إلى حد معلوم، وعندئذ يتمخض عن نوع جديد، وهلم جرا. راجع على هذا الضوء كثير جداً مما قاله الفلاسفة في شتى، الموضوعات تجده مثلاً لهذه، الفكرة فكرة السلم الم  
27 نر الحدوث، إلا أن "الإحصاء" قد دل على أن تعادل السرعة بين البطيئة والسريعة أقرب جداً إلى الوقوع من أن تزداد البطيئة وتزداد السريعة سرعة؛ ومعنى ذلك بلغة ال  
28 ترجيح الخبرة والإحصاء؛ قد يقال ذلك ويكون للقاتل مبرراته العملية، لكن الفرق بعيد جداً من الوجهة النظرية بين رجل يأخذ بضرورة الصدق في القوانين الطبيعية وآخر يأخذ  
29 يأخذ بضرورة الصدق في القوانين الطبيعية وآخر يأخذ باحتمال ذلك الصدق؛ الفرق بعيد جداً في النظرة التي يكونها كل من، الرجلين فبينما الأول يقبل على العالم وكأنه قد  
30 في نصف المكان وتاركاً نصف الآخر خلاء مفرغاً إن هو إلا حالة من حالات أخرى كثير جداً كلها جائز في طريقة توزيع كمية الغاز في، المكان لكن احتمال وقوع هذه الحالة ا  
31 مزعومة إلى سائر تفصيلات معلوماتي الأخرى؛ فالقضية الواحدة قد تكون قليلة الاحتمال جداً حتى ، إذا ما وقع في علمك شيء معين زاد احتمال تلك القضية زيادة كثيرة أو قليل  
32 م الكافي بتفصيلات الأمر، لم يعد هؤلاء المعاصرون يحاولون ذلك، مقتنعين بأن كثير جداً من المواقف الاحتمالية التي يرجح فيها الإنسان صدق حكمه كقول "إن أخي يحتمل  
33 دام الاحتمال هو كل ما أستطيعه؟ إنني إذا "أحسست" كأنما ألمس شيئاً صلباً، فالأرجح جداً كما - تدل خبرتي الماضية ألا - يكون ذلك الإحساس، وهما وأن يكون الشيء الصلب ه  
34 المبادئ التي أربانها مبنية لطبيعة هاتين العمليتين في الرياضة، مع اختلافات يسير جداً فالجبر . المنطقي عند قول "يستخدم من الأعداد عديدين لا، غير وهما الواحد والوص  
35 هم من خبرات؛ ولن تنبه القارئ إلى أوجه الاختلاف بين الحالتين، لزال من طريقه كثير جداً من مشكلات الفلسفة، التقليدية التي لم تكن في حقيقة أمرها مشكلات بغير ما كانت  
36 ذلك تختلف في درجة تصويرها لتلك الشخصية، فهناك السلوك الذي يكشف عن سرها أكثر جداً مما يكشف عنه سلوك آخر وهكذا - تتفاوت الكائنات تعبيراً عن، الحقيقة فمنها ما  
37 حين نصف هذا الفيلسوف بأنه تحليفي وذلك الفيلسوف بأنه تركيبى، فلا يفوتنا أنه يندر جداً أن تجد الفيلسوف الواحد قد انصرف إلى التحليل وحده من أول فلسفته إلى، آخرها أ  
38 ت لكلامي أن يصور الواقع لوجب أن أحلل عبارة "القطن يزرع في مصر" إلى عبارات كثير جداً يكون ، موضوع كل منها اسماً لشيء جزئي، واحد نقول هذه الشجرة! هي من أشجار ا  
39 كيف يصدر عن رجل مشتغل بالفلسفة ومطالب بالدقة فيما يقول، عجبت لأنه اعتمد في كثير جداً من مواضع نفعه على الأسلوب الخطابي الذي يستهوي عامة، القراء دون أن يعد إلى  
40 لا أجد عندي ما ترتبط به، لا تكون عندي اسماً لشيء. موضع الخطأ عند الناس في كثير جداً من، الحالات هو أنهم كلما صدروا عبارة يقولونها بكلمة ما حسبوا أن تلك الكلمة

- الموصوفة في العبارة رجوعاً مباشراً. 3- عبارات ثالثة هي التي تسبب للناس كثيراً جداً من أخطائهم، الفكرية لأنها تتحدث عن كلمات" وبحسبها الناس متحدثة عن" أشياء ؛ 41  
 ي أية قضية، لا يكون مما نصل به اتصالاً مباشرة، مستحيل علينا فهمه". إن كثيراً جداً من العبارات، الميتافيزيقية مثل النفس" خالدة" والعقل جوهر" روحاني" و" المطلق 42  
 ليس للأعداد وجود - لأن الأعداد في حقيقة أمرها "تصورات منطقية". إن القارئ لكثير جداً مما كتبه الفلاسفة، الميتافيزيقيون لو أراد محاسبة هؤلاء الفلاسفة على المعاني 43  
 ا معنى خارجي تشير إليه برمزها المنطوقة أو المكتوبة؛ وإن في لغة التخاطب لكثير جداً من أمثال هذه الكلمات والعبارات التي يراد بها تعبير عن، أفعال ولا يراد بها 44  
 ألع بوجودها، لكن فيلسوف التحليل يفك بمشرطه هذه العقدة إلى خيوطها، فإذا هي أسير جداً مما توهم الميتافيزيقيون هكذا جعل" مور" مهمة الفلسفة تحليل العبارات تحليلًا 45  
 واضحة المعنى لا تحتاج إلى تحليل وتفسير. لكنها في حقيقة الأمر فكرات غامضة بعيدة جداً عن التحديد، والوضوح وإذا لم يكن غموضها هذا باديًا في حالات، استعمالها فذلك 46  
 وثانيًا - إن العلماء في أغلب الأحيان لا يقومون بهذا التحديد لأفانظهم، فكثيراً جداً ما يستخدمون كلمات مثل مكان" و" زمان" و" مادة" بغير الوقوف عندها ليحلوا معان 47  
 هو "الشيء" الحسى نفسه الذي تشير إليه اللفظة؛ ومنهم من وجد مثل هذا التحديد أضيق جداً من أن يشمل جميع الحالات فقال إن "المعنى" هو التصور "الذهني أي" المفهوم . 48  
 لقول في طرائق التحليل التي تكشف لنا عن خبيء العبارات الميتافيزيقية، لأنه كثيراً جداً ما توهم للوهلة الأولى أن عبارة معينة ذات معنى مفهوم حتى إذا ما حللتها وأم 49  
 ثابتة جزئية تمثل الفكرة التي سبقت إلى ذهنه. "ولبث العلم الطبيعي أمداً أطول بكثير جداً مما لبثته الرياضيات حتى بدأ سيره في الطريق السوية للعلم؛ فالحق أن العلم الط 50  
 ول إنه يحتوي على الكائن الثاني - إنني أدعو القارئ في هذا الموضوع إلى ملاحظة هامياً جداً، وهي، أنني لا أقول عن: عبارة العقاد" يحتوي على وجود إنها كاذبة أو أنها تصور 51  
 قة، وهي أننا نقبل الفلسفة على أساس انحصار عملها في التحليل، نقش على الفور كثيراً جداً من نقد الناقد الذين يحرصون على الفلسفة ولا يريدون لها الزوال تحت ضربات ال 52  
 إن التاريخ لم يحفظ لنا الوقت الذي حدثت فيه هذه الثورة العقلية - وهي أهم بكثير جداً من كشف الطريق حول رأس الرجاء الصالح - كذلك لم يحفظ لنا التاريخ من هوصاحب 53  
 لحديث الجارية، صواباً إذا نسبناه إلى لغة العلم المتفق عليها بين العلماء. وكثيراً جداً من مشكلات الفلسفة ينشأ بين المذاهب المختلفة لأن متحدتاً في مذهب ما يقصد إلى 54  
 في مجموعت معينة هي هذه الأشياء التي نصادفها في خبراتنا، أي أن ما هو ممكن أكثر جداً مما هو كائن بالفعل فليس هنالك ما يحتم أن تكون الكائنات الموجودة فعلياً هي و 55  
 موضوع بحثه، حتى لقد أصبح الطابع الذي يميز التأليف الفلسفي في العصر الحاضر أقرب جداً إلى أن يتعاون جماعة من الفلاسفة على إخراج كتاب واحد في موضوع واحد كل منهم 56  
 صواب أو بالخطأ، وعندئذ لا إشكال في قبولها أو رفضها، لكن هنالك أيضاً حالات كثيرة جداً تمتنع فيها هذه الشهادة، الحاسمة، فإماذا يكون موقفنا إزاءها؟ يرى "جيمس" أنه في 57  
 ي سهولة ويسر، وذلك لأنه يستخدم لغة اصطلاحية، فلو علمنا معاني مصطلحاته لزال كثيراً جداً من صعوبة فهمه وإنما أقول ذلك هنا لكي يأخذ القارئ هذه المصطلحات التي أوردنا 58  
 دفيها وتريد أن تحدد تعريفها؛ ثم تحاول بعد ذلك أن تبحث عما يؤلف لها معنى؛ وكثيراً جداً ما تكون الكلمة التي بين يدي اسمائنا أطلاق على غير مسمى لكنني - لو - سرت 59  
 ن ننبه قارئنا في هذا الموضوع من سياق الحديث، إلى أن "وايتهد" عسير القراءة، فيصعب جداً حتى على من مارسوا القراءة الفلسفية منطويلاً أن يدركوا معنى عباراته في س 60  
 بت تلك بما يتناسب مع ذلك الاعتقاد، لكن افرض أنك حملته على هذا الظن فإذا هو أخف جداً مما يتوقع فماداً يحدث لشعورك إزاءه؟ ستأخذك الدهشة أولاً ثم، يأخذك الشك" في 61  
 رك أكثر تردداً في القول بوجود روح فيه كما هي الحال فيك، لأن سلوك النبات قد بعدياً عن نوع السلوك الذي يسلكه، الإنسان ومع ذلك فهو قول ليس بالمستحيل على كثير من 62  
 سه نسبح بأكاذيب كثيرة في هذا الصدد، فاحتمال أن يكون الشاهد قد أخطأ الشهادة أرجح جداً من احتمال أن تكون المعجزة لمز عومة قد وقعت ومن الإيمان باطراد النظام في ا 63  
 ع بجمال أسلوبه وصفاء عبارته أن يلتمس طريقه إلى قلوب الناس وعقولهم على نطاق أوسع جداً مما كانت تكون عليه الحال لو اقتصر تلك الأفكار على صياغة فلسفية لا يسهل فهم 64  
 حدة باعباره كائناً واحداً ... هكذا كانت الفلسفة فيما مضى - إلا استثناءات قليلة جداً تبحث - عن الثبات وراء التغيير أما اليوم فقد جاءها العلم بفكر جديد وعلى - رأس 65  
 لتقليدية التي برزت واضحة في جمهورية أفلاطون، والتي لا يزال أثرها واضحاً في كثير جداً من أقطار العالم وسابرت المدارس في أمريكا هذا، الاتجاه فأصبح كل متعلم تقريب 66  
 الخالص به، فللشعر الجيد معياره، ولأي جنس أدبي غير الشعر معياره، وهي معايير تختلف كل الاختلاف عن معيار المنطق العقلي الذي تضبط به مناهج القول في دنيا العلوم إنه 67  
 ل بالنسبة للنباتات الميتافيزيقية في الفلسفة. وأما العقيدة الدينية فأمرها مختلف كل الاختلاف؛ لأن صاحب الرسالة الدينية لا يقول: للناس إنني أقدم لكم فكرة رأيها ب 68  
 أما إذا كتبت على الورق كلمة "قلم" كنت في مجال آخر مختلف عن المجالين السابقين . كل الاختلاف لأنك عندئذ تكون بصدد علامة من المداد؛ وليست ذرات المداد المتجمعة على 69  
 يربط به بين "الاعتقاد" و"الأمر الواقع" على نحو يجعل صواب الأول أو خطأ معتمداً كل الاعتماد على، الثاني فلا صواب في اعتقاد لا تكون له بالواقع صلة؛ إن قدرتنا على 70  
 من القضايا لا في مقابلتها للأمر الواقع؛ وفي رأينا أن مثل هذا "الحق" الذي يعتمد كل الاعتماد على علاقة الصبغ اللفظية بعضها ببعض هو حق صوري يصلح في مجال 71  
 الشغل الشاغل للكثرة العظمى من الشغليين بالفلسفة في يومنا هذا؛ وليس الأمر جديداً كل، الجدة فسقراط لم يشغله شيء بمقدار ما شغله تحديد المعنى لهذه الكلمة أو تلك وك 72  
 هي من بناء المعرفة بمثابة الأساس؟ العجيب هنا هو أن فيلسوف الوضوح لم يكن واضحاً كل الوضوح في أمر الطبايع" البسيطة على خطرها في بنائه الفلسفي؛ فهي كما - أسلفنا 73  
 أن تجيء بعد ذلك فتحلل وتوضح؛ للعلم أن يقرر وللفلسفة أن توضح له ما يقرره، والخير كل الخير أن يجيء التوضيح نفسه على أيدي العلماء، أنفسهم لأنهم مشربون بمواد علومهم 74  
 ول ليس بالمستحيل على كثير من الناس، حتى إذا ما جئنا إلى الجماد وجدت نفسك رافضاً كل الرفض أن يكون في الصخرة أو قطعة الحديد روح كذلك الروح الذي تتركه في ضميرك 75  
 واحدة في كلتا الحالتين، لأن ما يمكن مشاهدته في الداخل بالتأمل الباطني شيء يختلف كل الاختلاف عما يمكن مشاهدته في الخارج بالملاحظة، الخارجية حتى لتري من المفكرين 76  
 المثل لم ذنك، وإذا كان أمرك هكذا، إذاً فلم تكن فكرة تكعيب زهرة اللعب واضحة كل الوضوح كما قد ظننت ونسوق لك مثلاً آخر للتحليل، الفلسفي نحاول فيه أن يجيء بيان 77  
 ة التي منها يتكون انطباعي الحسي باللون الأخضر، لكن طول الموجة الضوئية شيء يختلف كل الاختلاف عن الإحساس باللون كما يقع عند الشخص، المترك فكأنما العلم عند قياسه ل 78  
 ل بها من مكان إلى مكان، بل أنها لتتحرك وتنشط لينتج منها دائماً "تركيبات" جديدة: كل الجدة لم يسبقها شبيه في ماضي الطبيعة ومن ثم يكون، التطور بل يكون الترقى والت 79  
 بأن العالم تطوري سائر إلى أمام، لا سكنوني ذو حقائق ثابتة جامدة؛ وإن فليس صواباً كل الصواب أن يقال عن وضعية القرن التاسع عشر إنها رد فعل للحركة المثالية التي ساد 80  
 ن تظهر في الموضوع بمجرد إبرائه، كلون الجدار في المثل الذي أسلفناه. لكن الإشكال كل الإشكال في القضية القليلة التركيبية؛ لأنها بحكم كونها تركيبية تكون معتمدة على 81  
 كان هناك خلق جديد ولا تطور، فما أكثر ما تجيء الواقعة أو الحادثة أو الشيء جديداً كل الجدة بحيث يكون فريد، نوعه وبحيث لا يكون له في كل ما وقع في الماضي من شبيهه 82

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