A Comparative Study of ‘Volition’ in English and Its Counterparts in Arabic
Asst. Prof. Dr. Hussein Musa Kadhim Al-Nasrawi
College of Education for Human Sciences\University of Kerbala

Abstract:
This study is concerned with the meanings of volition in Modern Standard English (MSE) and their counterparts in Modern Standard Arabic (MSA). Its aim is to identify, discuss and compare the meanings of volition constructions in the two languages. It is motivated by the fact that the area of volition is an extremely intractable area of English and Arabic grammars. Hence, it is a good candidate for an investigation. The method followed here is a contrastive analysis in which two languages are compared to find out their aspects of similarity and differences as well. In relation to the results, English is similar to Arabic in the names comprising ‘volition’, i.e., (willingness = الإرادة, wish = الرغبة, intention = النيّة, and insistence = الاصرار). As for the differences, only English has implicit meaning of volitional verb (wish) by using (hope, would rather, would prefer, and let). The auxiliaries (will and shall) which express wishes in English cannot do so in Arabic.

Key words: A Contrastive Analysis Hypothesis, Modern Standard English, Modern Standard Arabic, Volition in English, Counterparts of Volition in Arabic

1. Introduction
The present study is an investigation on volition in Modern Standard English (MSE) and their counterparts in Modern Standard Arabic (MSA). Modern Standard English (MSE) is the variety of English used in writing and print taught in schools to the students of English as a foreign language and it is spoken by scholars and educated people, (Yule, 1985: 180 and Carter, 1993: 65). Modern Standard Arabic (MSA) is the written norm for all Arab countries as well as the major medium of communication for public speaking and broadcasting. It serves not only as the vehicle for current forms of literature, but also as a resource language for communication between literate Arabs from geographically distant parts of the Arab world, (Ryding, 2005: 7).

Volition in English are classified into four types: (i) willingness, (ii) wish, (iii) intention, and (iv) insistence. In Arabic, this meaning can be given by such verbs as verbs of willing أراد = الإرادة, wish الرغبة = الرغبة, intention النيّة = النيّة, and insistence الاصرار = الاصرار. The current investigation is limited to meanings of volition in MSE and MSA.

This Present study tries to answer the following questions:
i) Are the two languages similar or different in the field of ‘volition’?

ii) If different, to what extent they are different? In other words, are similarities more than differences or vice versa.

It is hypothesized that:

i) There are more differences than similarities relating to ‘volition’ in the two languages.

ii) In the field of ‘volition’, Arabic is more difficult and confusing than English.

The procedure followed in the present study is contrastive analysis approach in which two languages could be compared in terms of their phonological systems, syntactic systems, writing systems, and cultural behaviour. The method of discussing ‘volition’ in MSE in this study mainly depends on the book entitled “A Communicative Grammar of English” by Geoffrey Leech and Jan Svartvik (1994). It is hoped for this humble study to be guide for the researchers in the field of linguistics in general, and in contrastive analysis in particular.

This investigation comprises six sections. Section one is introduction which gives background of the study and some information related to topic under discussion. Section two identifies volition in MSE. In section three, we explain Arabic counterparts of volition. Section four discusses the forms of volition in English. Section five is devoted to the contrastive analysis of volition in MSE and their counterparts in MSA. Finally, the conclusions which sum up the results the researcher arrives at are presented.

2. Review of Literature

Tony Lynch and Kenneth Anderson (2013: 44) argue that the future can be expressed not only by using a grammatical future form but also by choosing a verb whose meaning contains the notion of future action or intention action.

Lyons (1977: 826) relates deontic modality to the ‘desiderative and instrumental function of language’, or the expression of ‘wants and desires’ (volition) and ‘imposing one’s will on other agents’. But he stops short of including the expression of volition within deontic modality, perhaps because it is not as amenable to an analysis in terms of necessity and possibility.

Coates (1983), Quirk et al. (1985) and Collins (2009) seek to distinguish between ‘willingness’ and ‘intention’ with reference to examples involving will, shall and BE going to. However, Coates (1983: 173) said that the difference between them is not always very clear ‘willingness’ is ... salient to both meanings, since intending to do something presupposes willingness to do it’.

Halliday (1994) considers volition in terms of three levels of meaning—determined / keen / willing, which lexicalizes the different levels of commitment which are largely implicit in examples involving will.

Volition is related to meanings such as obligation and permission in Quirk et al. (1985), Halliday (1994) and Gabrielatos (2010) by being placed in the same ‘supercategories’; this categorisation draws attention to the association between expression of volition and making offers or requests.

In contrast, studies such as Perkins (1983) and Huddleston & Pullum (2002) place volition in ‘dynamic’ modality on the grounds that expressions of volition essentially report the ‘willingness ... of the subject and not the speaker’s attitude or opinion’ (Hoye1997: 44). This argument overlooks the fact that many instances of will and would with volitional meaning have first person subjects, in which case the speaker’s attitude clearly is at stake.

A further point to raise concerning markers of volition such as will regards the potential ambiguity between prediction (‘epistemic’) and ‘volition’ meanings. This apparent ambiguity leads Huddleston & Pullum (2002) to argue that volition is not a separate meaning from prediction but an implicature arising in certain situations.

According to Coates (1983), the will of volition is almost always associated with an animate subject and an agentive verb. Modal verbs may have a number of potential meanings when considered in isolation, but these will tend to be resolved where relevant co-textual features are identified such as those noted by Coates (1983), i.e., will, shall, and Be. However, Hunston (2000) aside, very little
attention has been paid to the phraseology of modal verbs, possibly because they are considered too frequent and ‘grammatical’ to warrant collocational analysis (Perkins, 1997).

Vincent (2014), in his thesis entitled “Modality and The V WH Pattern”, (modal expressions with verbs with wh-clause complementation) discusses volition as one meaning of modal auxiliaries (= obligation, potential, volition/purpose and uncertainty) showing its relations with them. He concluded that while want to is commonly noted as a means of expressing volition and sometimes as a semi-modal, other verbs of intention and volition identified in his study are not, although they arguably have the same ‘forward-projecting’ feature.

Volition is a concept that distinguishes whether the subject, or agent of a particular sentence intended an action or not. Simply, it is the intentional or unintentional nature of an action (Nicolas, 1991). Volition concerns the idea of control and for the purposes outside of psychology and cognitive science, is considered the same as intention in linguistics. Volition can then be expressed in a given language using a variety of possible methods. These sentence forms usually indicate that a given action has been done intentionally, or willingly. There are various ways of marking volition cross-linguistically. When using verbs of volition in English, like want or prefer, these verbs are not expressly marked (Lotte et al, 2009).

3. Volition in MSE

Crystal (1980: 496) defines volition as “a term used in the semantic analysis of grammatical categories referring to a kind of relationship between an agent and a verb. A volitional verb or construction is one where the action takes place as a consequence of the agent’s choice”. Also volition denotes the act of willing or choosing; the act of forming a purpose; the exercise of the will. For example, I will go. (= It is my decision to go.).

According to the forms of volition used in English, the researcher deals with three categories, i.e., volitional verbs, volitional adjuncts, and volitional adjectives.

3.1 Volitional Verbs

3.1.1 Willingness

According to Leech (1989: 141) and Leech and Svartvik (1994: 161), willingness can be expressed by the auxiliary ‘will’(or ‘ll <informal>):

1- Will you lend me those scissors for a moment?
2- Ok, I will if you promise to return them.

The future meaning of ‘will’ is mixed with that of volition. In past or hypothetical willingness, we use ‘would’:

3- We tried to warn them about danger, but no one would listen.(past time)
4- My boss is so greedy, he would do anything for money.(hypothetical)

Moreover, willingness can be expressed by such adverbs like ‘willingly’ and ‘readily’:

5- Mary willingly/ readily gave me the present.

3.1.2 Wish

According to Quirk et al. (1985: 1196), wish is a volitional verb. It may function as a monotransitive or ditransitive verb:

6- Ann wishes she had a job. (monotransitive)
7- We wish you a happy New Year. (ditransitive)

As for Biber et al. (1999: 696), the verb wish is a cognitive verb. Thus, it may function as a complex-transitive verb as in:

8- He wishes them at the bottom of the sea.

Wishes are expressed explicitly by using the verb wish. Accordingly, Leech and Svartvik (1994: 141) state that wish is more polite than want, i.e., wish is more formal than want:

9- The manager wishes me to thank you for your cooperation.
10- Do you want me to sign this letter?
Additionally, wishes may be expressed implicitly by using devices which can be explained in the following points:

(i) There are some main verbs which could imply the meaning of wishing. According to Ibid (74), these verbs are used as expressions of ‘desire’. These lexical verbs are (hope, would like, would prefer, and let):

11- I hope that he will arrive on time. (Leech, 1989: 159)
12- I would like to stay in an inexpensive hotel. (Leech & Svartvik, 1994: 162)
13- Would you prefer to start early? (Hornby, 1982: 217)
14- Let’s listen to some music. (Leech & Svartvik, 1994: 162)

(ii) Some auxiliary verbs can be used to express wishes. The auxiliaries will and shall are used to express implicitly wishes. Swan (2005: 630) says “will is used mostly in interpersonal ways, to express wishes that affect other people through orders, offers, promise”:

15- Will you open the window? (= order) (Ibid)
16- Will you have a drink? (= request) (Ibid)

In relation to shall, Hornby (1982: 216) says that “shall with a noun or a third person pronoun asks about the wishes of the person to whom the question is put”:

17- Shall the manager wait?

(iii) According to Swan (2005:536), some commands can be used in sending good wishes:

18- Have a good time.

In neutral volition, the verb want is less <formal> than wish:

19- I want (you) to read this newspaper report.
20- Do you want me to sign this letter?
21- The manager wishes (me) to thank you for your cooperation.

We use only wish for the hypothetical circumstance:

22- I wish that (you) would listen to me.

Moreover, ‘if only …’ can also be used in the hypothetical meaning:

23- If only I could remember his name.

By using such verbs like would like, would prefer, or would rather, we express our own wishes or inviting the wishes of others to make the wish more <tentative> or <tactful>:

24- Would you like me to open the letters?
25- I would like to stay in an inexpensive hotel.

It is possible to replace would by Should in the 1st person. Another way to examine someone’s wishes is to use a question with shall, or more <tentatively>, with should:

26- Shall I make you a cup of coffee?
27- Should we tell him that he’s not wanted?

(Ibid)

3.1.3 Intention

According to Quirk and Greenbaum (1973: 373), Hornby (1974: 526), Quirk et al. (1985: 575), Leech and Svartvik (1994: 105,162), and Yule (1998: 101), the meaning of intention can be shown by the following verbs and verbal constructions:

28- I will borrow money and buy a car. (Yule, 1998: 101)
29- We will/ shall uphold the wishes of the people. (Greenbaum, 1990: 64)
30- He intends/ plans/ aims to arrest them as they leave the building. (Leech and Svartvik (1994: 105,162)
31- That remark was meant/ intended to hurt her. (Ibid)
32- They're aiming at training everybody by the end of the year. (Hornby, 2006: 26)
33- We should aim for a bigger share of the market. (ibid)
34- Are you going to catch the last train? (Leech and Svartvik, 1994: 105,162)
35- I propose to have an early start tomorrow. (Hornby, 2006: 930),
36- How do you propose getting home? (ibid)
37- The missiles are targeted at several key military sites. (Fox et al., 2003: 1697)
38- She designed a new logo for the company. (Ibid: 424)
39- Come when you like. (Swan, 1988: 363)
40- The Russians have already indicated their willingness to cooperate. (Fox et al., 2003: 827)
41- What does the word ‘curriculum’ denote that ‘course’ does not? (Ibid: 418)
42- What do you mean by saying that? What have you in mind? (Hornby, 1974: 526)
43- He resolved on/ against (making) an early start. (Ibid, 1995: 998)
44- They are scheming to discredit her. (Ibid, 1049)
46- He was a soldier’s son and was destined from his birth for the army. (= His father had decided, when the boy was born, that he should become a solider.) (Hornby, 1974: 235)
47- He points gun at somebody. (Ibid: 643)
48- The study purports to show an increase in the incidence of the disease. (Cambridge, 2005: 1027)
49- He will persist to wearing that dreadful tie. (Hornby, 1974: 862)
50- What’s he driving at? (Ibid: 267)
51- The jury were told that they must not allow their feelings to prejudice them. (Ibid: 909-10)
52- They purpose making/ to make a further attempt. (Hornby, 1974: 679 and Webster, 1984: 654)
53- The newspapers have biased people against her. (Hornby, 1995: 104)

3.1.4 Insistence

Leech and Svartvik (1994: 162) mention the verbs which express ‘insistence’ as insist on and determine to:

54- He insists on doing everything himself.
55- We are determined to overcome the problem.

Insistence is expressed by will/ shall with strong stress:

56- He ‘will try to mend it himself. (He insists on trying …….)
57- I ‘won’t give in! (Ibid)

According to Quirk and Greenbaum (1973: 373) and Quirk et al. (1989: 575), the volitional verbs include (command, demand, insist, order, propose, recommend, and suggest):

58- He commanded his men to retreat. (Hornby, 2006: 297)
59- She demanded an immediate explanation. (Ibid: 403)
60- The officer ordered them to fires. (Ibid: 1073)
61- The government proposed changes to the voting system. (Ibid: 1219)
62- I recommend the book to all my students. (Ibid: 1271)
63- A solution immediately suggested itself to me. (Ibid: 1547)

Furthermore, Quirk et al. (1985: 1008-9) say when will and won’t occur in adverbial clause, particularly in if-clause in certain use, they can express volitional sense:

64- If you’ll help us, you can finish early. [are willing to]
65- If you won’t help us, all our plans will be ruined. [refuses to]

In the examples (64) and (65), the use of simple present would keep down the volitional sense.

3.2 Volitional Subject Adjuncts

According to Quirk et al. (1972: 575) and Quirk et al. (1989: 465-7), subject adjuncts relate to the person of the subject as well as to the process or state. Volitional adjuncts are either adverbs or prepositional phrases. Common volitional subject adjuncts are (deliberately, (un)intentionally, purposely, reluctantly, voluntarily, willfully, (un)willingly, on purpose, without intention, and with reluctance):

66- Intentionally, they said nothing to him about the matter.
67- On purpose, he left his proposals vague.
68- He deliberately misled us.
69- With great reluctance, she called the police to arrest her guest.
Volitional subject adjuncts show their relation to the subject by the paraphrase they allow in which their adjective stem is in predicative relationship to the subject:

70- He spoke slowly and deliberately (in a deliberate manner).
71- He refrained deliberately from joining the party. (He was being deliberate when he...)

Volitional subject adjuncts vary from other subject adjuncts in several following respects:

(i) Volitional adjuncts express the subjects intention or willingness or the reverse.
(ii) They occur with intensive verbs if “(a) the adjective complement is being used dynamically or (b) if the noun phrase complement implies activity or (c) if there is a locative adjunct”:

72- Intentionally, he is being foolish.
73- Deliberately, he is being a nuisance.
74- Reluctantly, he was in London.

(iii) They can appear before clause negation easily:
75- Intentionally, he didn’t write to them about it.
76- Deliberately, they didn’t send him the money.

(iv) They can’t co-occur with an animate subject:
77- *The rain deliberately fell. (wrong)

3.2.1 Syntactic Features of volitional Subject Adjuncts

(i) The volitional subject adjuncts allow alternative interrogation:
78- Did he leave his proposals vague on purpose or did he do so unintentionally.

(ii) They can also come within the scope of predication pro-forms ellipsis:
79- He deliberately misled us and so did she. (deliberately)

(iii) They do not seem to be able to precede an emphatic auxiliary:
80- *On purpose, he did leave the proposal vague. (wrong) (Ibid: 469)

3.3 Volitional Adjectives

According to Quirk and Greenbaum (1973: 373), volitional adjectives are (eager, willing, reluctant, keen, insistent, anxious):

81- He was insistent/ keen that they should be present. (Ibid: 373)
82- She is eager for her parents’ approval. (Hornby, 2006: 477)
83- I’m perfectly willing to discuss the problem. (Ibid: 1764)
84- He seemed anxious about the meeting. (Ibid: 56)

4. Counterparts of Volition in MSA

In this section, the researcher will summarize the items of Arabic counterparts which they have a great number of cases and examples in tables and to begin with number(85) as the first example.

4.1 (= to want):

According to (Ma’luf, 1986: 468), Mustafa et al (1989: 381) and Adhannawi & Malik (2010: 39,129), this meaning is found in such verbs as

أراد، شاء، أحبّ، أصاب، أثر، ألقى، أثار، أبتغى، طلب ايجاده وأخذه:

<table>
<thead>
<tr>
<th>No.</th>
<th>Verb</th>
<th>MSA</th>
<th>MSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>85</td>
<td>أراد</td>
<td>فوجدا فيها جداراً يريد أن ينقضّ. (Qur’an, The Cave: 77)</td>
<td>Then they found in it a wall which was on the point of falling. (Shakir, 2003: 280)</td>
</tr>
<tr>
<td>86</td>
<td>شاء</td>
<td>تبارك الذي ان شاء جعل لك حرباً من ذلك. (Qur’an, The Criterior: Verse 10)</td>
<td>Blessed is He who, if He pleased, will give you what is better than this. (Shakir, 2003: 345)</td>
</tr>
<tr>
<td>87</td>
<td>أحبّ</td>
<td>وقالت اليهود نحن أبناء الله وأحباه. (Qur’an, The Food:Verse18)</td>
<td>And the Jews and the Christians said; We are the sons of Allah and his beloved ones. (Shakir, 2003: 98)</td>
</tr>
<tr>
<td>88</td>
<td>أصاب</td>
<td>رَخَاءً حيثَ أصاب.</td>
<td>...to run gently wherever he desired. (Shakir, 2003: 448)</td>
</tr>
<tr>
<td>No.</td>
<td>Arabic</td>
<td>English Translation</td>
<td></td>
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<tr>
<td>89.</td>
<td>ابتغي دعاً إلى المبارزة</td>
<td>He was called for swordplay. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>90.</td>
<td>طلب حلول ابتغاءه</td>
<td>He engaged her from her father. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>91.</td>
<td>حتّى لمأ يجدهُ شيئاً</td>
<td>Help me to get it. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>92.</td>
<td>رام الصلبي</td>
<td>He wanted to get something. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>93.</td>
<td>خطبهُ من أبيها</td>
<td>He engaged her from her father. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>94.</td>
<td>رغب ضائِئِي</td>
<td>Help me to get it. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>95.</td>
<td>رام الشَّئَ</td>
<td>He wanted to get something. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>96.</td>
<td>رجا السُّمّ</td>
<td>He hoped something. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>97.</td>
<td>هل تأمَلُ شَيئاً من هذا الأمر</td>
<td>Do you hope something from this matter? (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>98.</td>
<td>ظلمة حقة</td>
<td>He was treated unjustly. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>99.</td>
<td>طغي بطيح</td>
<td>...and we feared lest he should make disobedience and ingratitude. (Shakir, 2003: 281)</td>
<td></td>
</tr>
<tr>
<td>100.</td>
<td>غش الرجل</td>
<td>The man was acted brutally. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>101.</td>
<td>حاز عليه على المسكيَ</td>
<td>The poor was ill-treated by the tyrant. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>102.</td>
<td>أخطا في عمله</td>
<td>He did it wrongly. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>103.</td>
<td>فلَّ فيهما المُكَبَر</td>
<td>Say: In both of them there is a great sin. (Shakir, 2003: 30)</td>
<td></td>
</tr>
<tr>
<td>104.</td>
<td>جني على نفسه</td>
<td>He acted unjustly to himself. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>105.</td>
<td>وزر ولا تز وترد ووزر أخر</td>
<td>And a burdened soul cannot bear the burden of another. (Shakir, 2003: 425)</td>
<td></td>
</tr>
<tr>
<td>106.</td>
<td>لم أشترَ امرأةً</td>
<td>Say: You will not be questioned as to what we are guilty of... (Shakir, 2003: 419)</td>
<td></td>
</tr>
<tr>
<td>107.</td>
<td>فاجرنا أخر جَلَّ</td>
<td>Nay! do those who have wrought evil deeds think that... (Shakir, 2003: 496)</td>
<td></td>
</tr>
<tr>
<td>108.</td>
<td>أذنب الرجل</td>
<td>The man committed a sin. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>109.</td>
<td>فِن حما السَّيَدُ</td>
<td>Nay! man desires to give the lie to what is before him. (Shakir, 2003: 592)</td>
<td></td>
</tr>
<tr>
<td>110.</td>
<td>لام بدر العَلَامٍ لينحَجْ أرضاً</td>
<td>Wait for us, that we may have light from your light. (Shakir, 2003: 543)</td>
<td></td>
</tr>
</tbody>
</table>
He aspired it. (The researcher’s translation)

I intended to do something. (The researcher’s translation)

The man aimed to do the matter. (The researcher’s translation)

He aimed at the country. (The researcher’s translation)

He intended you for a help. (The researcher’s translation)

...and if the allies should come (again) they would fain be in the deserts. (Shakir, 2003: 408)

4.2 (= to desire): رغب  

According to Adhannawi and Malik (2010:273) the verb (All of which were discussed previously except Qur’an, Women: Verse 127) 

while you desire to marry them. (Shakir, 2003: 88) (Ma’luf,1986: 407)

4.3 (= to aim/ to intend): نوى  

According to Cowan (1974:1013), Ma’luf (1986: 636), Mustafa et al. (1989: 742, 977), Ahmed et al(2008: 48), and Adhannawi and Malik (2010: 71, 569, 774), this verb is used to mean the following

(Qصدَ، اعتزمَ، انتوى، اعتمدَ، انتقلَ، عمَدَ، اعتمد، قرَّرَ، عيّنَ، خصُصَ، حددَ، أفردَ، عزلَ، وضعت وا، قضى، حكمَ، أمرَ، أدّى، نالَ، ماتَ، قتلَ، بينَ، قدَرَ، خصِّصَ، شرَعَ، فرضَ، أوجبَ، اقتضى،قودَرَ، وصنعَ، سنَّ، شرعَ، أوجبَ، أثرَ، أضرَ، وقتَ، شرعَ، فرضَ، أوجبَ، اقتضى.

The verb (قصدَ) was discussed in (افعال الارادة 4.1). The same verb (نوى) means the (رغب) following: 

Table (2) Verbs of (النية=intention) in MSA

<table>
<thead>
<tr>
<th>No</th>
<th>Verb</th>
<th>MSA</th>
<th>MSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>119</td>
<td>اعتزمَ</td>
<td>(Ma’luf,1986: 504)</td>
<td>He wanted to do it.</td>
</tr>
<tr>
<td>120</td>
<td>انتوى</td>
<td>(i.e., the meaning is ‘to transfer from place to place’)</td>
<td>The people moved to another place. (The researcher’s translation)</td>
</tr>
<tr>
<td>121</td>
<td>انتقلَ</td>
<td>(Ma’luf,1986: 834)</td>
<td>The animal moved to another place. (The researcher’s translation)</td>
</tr>
<tr>
<td>122</td>
<td>عزمَ</td>
<td>(Ibn-Manzur, 2000: 275)</td>
<td>He intended to buy his house. (The researcher’s translation)</td>
</tr>
<tr>
<td>123</td>
<td>اعتمدَ</td>
<td>(Mustafa et al, 1989: 626)</td>
<td>He intended it. (The researcher’s translation)</td>
</tr>
<tr>
<td>124</td>
<td>قرَّرَ</td>
<td>(Mustafa et al, 1989: 725)</td>
<td>The thing was fixed in the place. (The researcher’s translation)</td>
</tr>
<tr>
<td>125</td>
<td>عينَ</td>
<td>(Ibid: 641)</td>
<td>He named him in his job. (The researcher’s translation)</td>
</tr>
<tr>
<td>126</td>
<td>خصَصَ</td>
<td>(Ibid: 238)</td>
<td>He specialized in Chemistry. (The researcher’s translation)</td>
</tr>
</tbody>
</table>

...these are the limits of Allah, so do not go near them. (Shakir, 2003: 25)
4.4 (= to insist)

According to Ahmed et al. (2008: 48) and Adhannawi and Malik (2010: 71), the abovementioned word has such meanings as عزم, ثابت, أصر، أصرر، أصرف, أ.fun, أسرف, استرسل, أصر عاد

<table>
<thead>
<tr>
<th>No</th>
<th>Verb</th>
<th>MSA</th>
<th>MSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>129</td>
<td>عَزَّنَ</td>
<td>ومن أبتغيت ممنَ عزَّتَ. (Qur’an, The Allies: Verse 51)</td>
<td>...and whom you desire of those whom you have separated provisionally. (Shakir, 2003: 25)</td>
</tr>
<tr>
<td>130</td>
<td>وضعت</td>
<td>قبَّلَتْ رَبِّي أَيْتِيَ مَنْ أَبِيَتْ وَضَعَتْ. (Qur’an, Family of Imran: Verse 36)</td>
<td>...she said: My Lord! Surely I have brought forth a female. (Shakir, 2003: 48)</td>
</tr>
<tr>
<td>131</td>
<td>قضى</td>
<td>قَضَى بَيْنَ الخَصَمينِ. (Mustafa et al, 1989: 742)</td>
<td>He judged between the foes. (The researcher’s translation)</td>
</tr>
<tr>
<td>132</td>
<td>حكم</td>
<td>وَاِذَا حَكَمَتُ بَيْنَ النَّاسِ أَنَّكُمَ حَكُمْتُوا بِعِلَالٍ. (Qur’an, Women:Verse58)</td>
<td>...and that when you judge between people you judge with justice. (Shakir, 2003: 78)</td>
</tr>
<tr>
<td>133</td>
<td>أمر</td>
<td>وأُمِرَ أَهْلُكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا. (Qur’an, Ta Ha: 132)</td>
<td>And enjoin prayer on your followers, and steadily adhere to it. (Shakir, 2003: 304)</td>
</tr>
<tr>
<td>134</td>
<td>أدى</td>
<td>وَأُدِيَ الْمَطَلَّبُ بِالْمَثْلِيَّ. (Al-Mutanabbi)</td>
<td>Wish cannot bring what we need. (The researcher’s translation)</td>
</tr>
<tr>
<td>135</td>
<td>نال</td>
<td>وَقَالَ لِلَّدَيْنِ اِنَّي نَالْتُهَا. (Qur’an, The Family of Imran:Verse144)</td>
<td>...if then He dies or is killed. (Shakir, 2003: 61)</td>
</tr>
<tr>
<td>137</td>
<td>فُرِضَ</td>
<td>وَأَرْشَدْنَاكُمْ فِي الْكَالِمِ. (Qur’an, The Israelites: Verse 31)</td>
<td>...and these for a people who know e are the limits of Allah, which He makes clear. (Shakir, 2003: 32)</td>
</tr>
<tr>
<td>138</td>
<td>أوجب</td>
<td>فَأَجَبْنَاهُمْ بِكَتَابٍ مَّجِيدٍ. (Qur’an, The Cow: Verse 32)</td>
<td>Except his wife; We ordained that she shall surely be of those who behind. (Shakir, 2003: 243)</td>
</tr>
<tr>
<td>139</td>
<td>سَنَّ</td>
<td>وَأَلْقَيْنَاكُمْ فِي الْأَمْرِ. (Qur’an, The Rock: Verse 60)</td>
<td>The legislator enacted the law. (The researcher’s translation)</td>
</tr>
<tr>
<td>140</td>
<td>أصر</td>
<td>=*اصْرَرَ لِمُنْذِرٍ. (Mustafa et al, 1989: 455)</td>
<td>He has made plain to you of the religion. (Shakir, 2003: 479)</td>
</tr>
<tr>
<td>141</td>
<td>شَرِّعَ</td>
<td>شَرَّعْنُكُمْ مِنَ النَّيْنِ. (Qur’an, The Counsel: Verse 13)</td>
<td>Allah indeed has sanctioned for you the expiation. (Shakir, 2003: 568)</td>
</tr>
<tr>
<td>142</td>
<td>فُرِضَ</td>
<td>فَأَرِضْنَاكُمْ وَلَعَلَّكُمْ تَوَثِّقُوا أَيْمَانَكُمْ. (Qur’an, The Prohibition: Verse 211)</td>
<td>It is obligatory. (The researcher’s translation)</td>
</tr>
<tr>
<td>143</td>
<td>أوجب</td>
<td>وأَجَبْنَاكُمْ. (Mustafa et al, 1989: 1012)</td>
<td>He obliged him to it. (The researcher’s translation)</td>
</tr>
<tr>
<td>144</td>
<td>أُثِنَى</td>
<td>أُثِنَىَا النَّيْنِ. (Ibid: 823)</td>
<td>It is required to travel. (The researcher’s translation)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No</th>
<th>Verb</th>
<th>MSA</th>
<th>MSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>146</td>
<td>عَزَّمَ</td>
<td>عَزَّمَ لَكُمْ عَلَى مَوَاكِيْثِ الْعَزْمِ. (Mustafa et al, 1989: 599)</td>
<td>He determined to continue the course. (The researcher’s translation)</td>
</tr>
<tr>
<td>147</td>
<td>ثَبِتَ</td>
<td>فَثَبِتْ نَأْتِيَ الْكِتَابِ. (Ibid: 93)</td>
<td>He is self-confident man. (The researcher’s translation)</td>
</tr>
</tbody>
</table>
.5 Nouns Referring to the Meaning of Volition in MSA

According to Al-Farahidi (1414 AH:1365), Arrazi(983:488), Cowan (1974:1013), Mustafa et al.(1989:965), Al-Fayyumi (1994:245), Ibn-Manzur (1405 A H: 36-7) and Mustafa et al. (1989:652), the Arabic nouns that have the sense of ‘volition’ are (الغرض، الهدف، الغاية، المرام، الارادة، المطلب، الارادة، الضلال، الشأىء، الرجاء، المعنى، المغزى، المنهى، العزم، الاجتهاد، الطلب، الطريق، الوجهة، الحاجة، الطلب، الطلب، الشأىء، المعنى، المعنى، المغزى)

<table>
<thead>
<tr>
<th>No</th>
<th>Noun</th>
<th>MSA</th>
<th>MSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>161</td>
<td>الغرض</td>
<td>فهمت غرضك. (Al-Fayruzabadi, 1983:338)</td>
<td>I understood your intention purpose. (The researcher’s translation)</td>
</tr>
<tr>
<td>162</td>
<td>الهدف</td>
<td>كان هدفه اساعد عائلته. (Ibid)</td>
<td>He aimed to make his family happy. (The researcher’s translation)</td>
</tr>
<tr>
<td>163</td>
<td>الغاية</td>
<td>الغاية تبرز الواسطة. (Cowan, 1980:689)</td>
<td>The end justifies the means. (The researcher’s translation)</td>
</tr>
<tr>
<td>164</td>
<td>المرام</td>
<td>هذا كلام بعيد المرام. (Azzubeidi, 1306 A H: 1230)</td>
<td>This speech is of far reaching intention. (The researcher’s translation)</td>
</tr>
<tr>
<td>165</td>
<td>القصد</td>
<td>والله من وراء القصد. (Arrazi, 1999:404)</td>
<td>Allāh knows my intention. (The researcher’s translation)</td>
</tr>
<tr>
<td>166</td>
<td>اللثيمة</td>
<td>هو حسن اللثيمة. (Mustafa et al, 1989:965)</td>
<td>He has good intention. (The researcher’s translation)</td>
</tr>
<tr>
<td>167</td>
<td>المرام</td>
<td>بلغ الرجل مرامة. (Arrazi, 1983:264)</td>
<td>The man achieved his aim. (The researcher’s translation)</td>
</tr>
<tr>
<td>الرقم</td>
<td>الجملة</td>
<td>المترجم (البحثicer's translation)</td>
<td></td>
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<tr>
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<td></td>
</tr>
<tr>
<td>168</td>
<td>هل نلت متبعًا؟ (Cowan, 1980:68)</td>
<td>Do you achieve your goal? (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>169</td>
<td>ومنا لم يطلب بالمطلب بالمضموم (Shawqi, n.d: 99)</td>
<td>To achieve one’s intentions is not by justhoping. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>170</td>
<td>هينما وجهنا الأراده الربح الطريق (Doniachi, 1984:450)</td>
<td>Where there is a will there is a way. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>171</td>
<td>بهيئة الله. (Mustafa et al, 1989:205)</td>
<td>I will travel to London when God is willing. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>172</td>
<td>الحكمة ضاله المؤمن. (Ibid: 534)</td>
<td>Wisdom is the aim of the believer. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>173</td>
<td>لكل أمره منهم يومد شأن يغديه. (Qur’an, Abasa: Verse 37)</td>
<td>Every man of them shall on that day will havean affair which occupy him (Shakir, 1980: 604)</td>
<td></td>
</tr>
<tr>
<td>174</td>
<td>ليس قايمًا في الخلافة رغبة ولا في الولاية ارباء. (Abda, n. d.: 184)</td>
<td>I have neither desire in the caliphate nor aintention in the government. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>175</td>
<td>ليس باأتيك ولا أماني أهل الكتاب. (Qur’an, An-Nisa:123)</td>
<td>It will not be in accordance with your desires(Muslims), nor those of the people of theScripture (Jews and Christians). (Al-Hilali and Khan, 1414 AH:130)</td>
<td></td>
</tr>
<tr>
<td>176</td>
<td>لينك الح恳 يغديه. (Ibn-Manzur, 1405 A H: 36-7)</td>
<td>May reality be your intention. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>177</td>
<td>ما كانت لي في الخلافة رغبة ولا في الولاية ارباء. (Abda, n. d.: 184)</td>
<td>It is a wish that everyone may achieve. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>178</td>
<td>ليس بأمانيك ولا أمياني أهل الكتاب. (Qur’an, An-Nisa:123)</td>
<td>They think money is the ultimate goal. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>غريض لكل منية يرمى بها. (Mustafa et al, 1989:899)</td>
<td>I hope nothing from him. (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>180</td>
<td>عرزن وزيفانهم بلغة. (Al-Jawahiri, 1982:254)</td>
<td>Ask for a wish to me. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>181</td>
<td>ليس لي في فلان رجعية. (Ma’luf, 1986:252)</td>
<td>Ask for a wish to me. (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>182</td>
<td>إليه مقصد. (Mustafa et al, 1998:738)</td>
<td>He was determined to/ going to continue thecourse. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>183</td>
<td>ماهي وجهتك. (Cowan, 1980:1053)</td>
<td>What is your destination? (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>184</td>
<td>عقد العزم على مواصلة الطريق. (Mustafa et al, 1989: 599)</td>
<td>He fulfilled his wish. (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>185</td>
<td>قضى حاجته. (Ibn-Mazur, 1405 A H: 36-7)</td>
<td>He asked me for a wish. (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>186</td>
<td>ما هو متبعًا؟ (Cowan, 1980:68)</td>
<td>He asked me for a wish. (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>ماهية جهة في هذا الأمر. (Ibid)</td>
<td>He intended nothing in this matter. (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>188</td>
<td>أطلب إلي مطلب. (Azzubeidi, n. d.:356)</td>
<td>Ask for a wish to me. (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>189</td>
<td>طلب إلي طلبًا. (Arrazi, 1999: 76)</td>
<td>He looks for something. (= looks for means wishes something) (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>190</td>
<td>بحث عن شيء ما. (Azzubeidi, 1965: 293)</td>
<td>He looks for something. (= looks for means wishes something) (The researcher’stranslation)</td>
<td></td>
</tr>
<tr>
<td>191</td>
<td>وجه سلمه المراد. (Mustafa et al, 1980: 626)</td>
<td>The intentional/ deliberate murder is a crime. (The researcher’s translation)</td>
<td></td>
</tr>
</tbody>
</table>
الامل

4.6 Adjectives referring to the meaning of ‘volition’ in MSA

According to Azzubeidi (1965:293), Al-Fayruzabadi (1983:338), (Ma’luf, 1986:252) and Ibn-Manzur (2000: 190) The adjectives showing the meaning of ‘volition’ in Arabic are:

مرجو، راج، متوجه، طالب، باغ، مطلب، مقصود، قاصد، ناوار، مبغي، محتاج، متمدح، عامدي، مأموم، مأمول:

<table>
<thead>
<tr>
<th>No</th>
<th>Adjective</th>
<th>MSA</th>
<th>MSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>197</td>
<td>مغرض</td>
<td>This is an intended speech. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>198</td>
<td>هادف</td>
<td>He made a planned art. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>199</td>
<td>مستهدف</td>
<td>Those subjects are meant. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>مقصود</td>
<td>That is an intentional action. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>201</td>
<td>قاصد</td>
<td>This is the intended way. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>202</td>
<td>ناوار</td>
<td>This person is aiming to continue the way. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>203</td>
<td>مطلب</td>
<td>These goods are desired/ required/ wished by us. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>204</td>
<td>مطلوب</td>
<td>That matter is required/ needed in the case. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>205</td>
<td>مزجو</td>
<td>He gave an opinion hoped/ wished by us. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>206</td>
<td>راج</td>
<td>I met a person aiming to virtue. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>207</td>
<td>متوجه</td>
<td>The destination of the ship is the north. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>208</td>
<td>متوجه</td>
<td>I saw a traveller travelling to the south. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>209</td>
<td>طالب</td>
<td>I visited Mohammed who is wishing something. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>210</td>
<td>باغ</td>
<td>I saw Mohammed seeking for/ intending something. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>211</td>
<td>مزجو</td>
<td>Those goods are useful/ intended. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>212</td>
<td>متوجه</td>
<td>This matter is wished/ desired in the problem. (The researcher’s translation)</td>
<td></td>
</tr>
<tr>
<td>213</td>
<td>عامدي</td>
<td>That is intentional/ deliberate work.</td>
<td></td>
</tr>
</tbody>
</table>
### Expressions Denoting Volition

The following expressions can show the meaning of ‘volition’ when they are used to mean (to intend to do sth):

(about condition)

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>214</td>
<td>مُت عَمْدْ</td>
<td>I found the murder is intentional/premeditated/deliberate. (The researcher’s translation)</td>
</tr>
<tr>
<td>215</td>
<td>عَمْدْ</td>
<td>The criminal, intending to kill his brother, was taken to the prison. (The researcher’s translation)</td>
</tr>
<tr>
<td>216</td>
<td>مُت عَمْدْ</td>
<td>The boy deliberately threw the stones on the road to hurt others. (The researcher’s translation)</td>
</tr>
<tr>
<td>217</td>
<td>مُت عَمْدْ</td>
<td>That project is hopeful. (The researcher’s translation)</td>
</tr>
<tr>
<td>218</td>
<td>مأمول</td>
<td>It is hoped that he solves the problem. (The researcher’s translation)</td>
</tr>
<tr>
<td>219</td>
<td>مأموم</td>
<td>That is the intended road in travelling. (The researcher’s translation)</td>
</tr>
</tbody>
</table>

5. **Contrastive Analysis of Volition in English and their counterparts in Arabic**

In this section, the meanings of volition in MSE and MSA are compared to reveal the aspects of similarity and difference.

5.1 **Similarities**

a) The English names of the four categories referring ‘volition’, i.e., willingness, wish, intention, and insistence have similar names, not grouping of volition, in Arabic respectively: الارادة, الرغبة, النيّة, and الاصرار.

b) In both English and Arabic, *adjectives* can show the meaning of volition:

   - English: She is eager for her parents’ approval.
   - Arabic: يَتَفَعَّلْ بِخِيَارٍ (it is hoped that he solved the problem)

c) *Verbs* denoting volition are found in both languages.

   - English: The officer ordered them to fires.
   - Arabic: ارجعوا وراءكم فالتمسوا نوراً. (wait for us, that we may have light from your light)

d) The two languages share in the use of (if-clause) to show volition.
5.2 Differences

a) The term volition is existed in English as a separate topic in grammar, while there is no separate topic representing volition in Arabic, i.e., they are just=aim). (الرضاء=to desire/to wish);

b) As mentioned earlier, volition in English is discussed in four main categories (willingness, wish, intention and insistence). Arabic on the other hand, has no categories since it has no separate topic of volition.

c) English has such constructions like (would rather, would like, would prefer, be going to,…) in showing volition. While Arabic presents no such constructions:

English: I would like to stay in an inexpensive hotel.

Arabic:

f) In English, the volitional verb (wish) is expressed by using some devices like (hope, would rather, would prefer, if only, and let):

English: I hope that he will arrive on time.

Arabic:

h) Some commands can be used in sending good wishes only in English:

English: Have a good time.

Arabic:

i) Auxiliary verbs (will/ shall) are used in the four categories of volition in English, but Arabic has no such grouping of verbs in this meaning.

English:(willingness) Will you lend me those scissors for a moment?

(wish) Shall I make you a cup of coffee?

(intention) I’ll make dinner for tomorrow night.

(insistence) I won’t give in!

j) Arabic verbs indicating the meaning of volition (=الارادة) are about (32) compared to (= 2 willingness: will/ shall) in English.

Arabic: give you what is better than this.)

l) In English, verbs of volition denoting (intention) are about (24). In Arabic, this is expressed by roughly (28) verbs.

English: He intends/ plans/ aims to arrest them as they leave the building.

Arabic: (He judged between the foes.)

m) In relation to the meaning of volition, Arabic has three forms of condition(= order, interrogation, and prohibition), but only one case is present in English(= if-clause).
n) Verbs of (الاصرار = insistence) referring to ‘volition’ in Arabic(=15) are more than the verbs of (insistence) in English (=10).

English: He insists on doing everything himself.
Arabic: أصر على الذنب (= He insisted to commit the sin.)

o) English verbs of (wish) denoting ‘volition’ are (10) like have, want, let’s hope,… In contrast, Arabic counterparts in this meaning are (9) such as (رغب، أراد، يرغب، أتباع، طلب، أحب، غریب) (الرغبة، الرغبة، الرغبة، الرغبة).

P) Arabic, not English, has (36) nouns referring to ‘volition’ such as (الغرض، الاصرار، الغاية، المنصب، المقصود، عامة، عمدي، عمدي، عمدي، عمدي، عمدي) (الغرض، الهدف، الغاية، المنصب، المقصود).

q) Arabic adjectives indicating the meaning of volition are roughly (23 = عامد، متعمد، عمدي، مقصود، عامد، عمدي) compared to only (6 = eager, willing, reluctant, keen, insistent, anxious) in English.

6. Conclusions
To sum up, the two languages are similar in some aspects and different in others. The findings of the present study are as follows:
6.1 Similarities
English and Arabic share in the following similarities:
1- The names comprising ‘volition’, i.e., (willingness = الارادة، wish = الرغبة، intention = النية، and insistence = الاصرار).
2- The volitional verbs in English and some verbs referring the meaning of volition in Arabic.
3- Volitional adjectives of ‘volition’.
4- Condition referring to ‘volition’.

6.2 Differences
English is dissimilar from Arabic in the following aspects:
1- Volition as a grammatical term is existed in English only.
2- The four categories (willingness, wish, intention and insistence) which represent volition are available in English only.
3- English not Arabic has such constructions denoting volition as (would rather, would like, be going to, will/shall,…).
4- Adjuncts referring to volition are existed in English only.
5- Expressions referring to volition are present in Arabic only.
6- Only English has implicit meaning of volitional verb (wish) by using (hope, would rather, would prefer, and let).
7- The auxiliaries (will and shall) which express wishes are not used to indicate volition in Arabic.
8- Unlike Arabic, the auxiliary verbs (will/ shall) are used in the four English categories of volitional verbs.
9- Wishes are shown by the verb of command(have) in English not Arabic.
10- The number of verbs denoting volition in Arabic is (الارادة=32) compared with (2= willingness) in English. (الراغبة=28) compared with (intention=24) verbs in English.
11- Arabic verbs are (الارادة=32) compared with (الغرض=24) verbs in English.
12- Three forms of condition referring to volition are existed in Arabic, but only one case of condition is in English. (الاصرار=15) in comparison with (الاصرار=10) in English.
13- Arabic verbs of (الارادة=32) compared to only (9) in Arabic.
14- Arabic verbs of (wish) indicating ‘volition’ are (10), compared to only (9) in Arabic.
15- Only Arabic has (36) nouns indicating ‘volition’.
16- There are (23) adjectives denoting ‘volition’ in Arabic, in comparison with only (6) in English.

It is obvious from the conclusions mentioned above that the differences are more than similarities and this leads to the difficulty for learners to learn English easily.
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