ANALYSIS OF PERSON SHIFT IN ARABIC – AMHARIC TRANSLATION OF THE HOLY QUR'AN[(*)]

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ABSTRACT

Person shift is a unique rhetorical device in Arabic language and used in the Holy Qur'an in many instances. It is the change of the speech from one mode to another. Translating person shifts is a problem for translators while transferring from one language to another. The main objective of this paper is to identify and describe person shifts in the translation of the Holy Qur'an from Arabic into Amharic. The paper is a descriptive study with content analysis design. The data were chosen purposively from the Qur'anic verses containing the variation of person shifts in Arabic and their translations in Amharic.With regard to theoretical framework, Catford's Linguistic Theory of Translation is used. The study reveals that five categories of person shifts –the shift from third person to first, from the first to second person, from third to second person, from second to third person and from the first to second person- are observed in the translation of the Holy Qur'an from Arabic into Amharic. These shifts are translated into Amharic literally which produced in incomprehensible target text due to disagreements between the pronouns and their antecedents in the target text. The findings of this study suggest that solutions should be sought in the translation of the verses that contain person shifts from Arabic into Amharic to make

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the target text understandable. To produce comprehensible target text, we recommend to make all the pronouns in the TT agree with their antecedents.

Keywords: *Qur'an, person shift, translation, rhetorical device, Arabic, Amharic*

1. INTRODUCTION

Arabic is South- Central Semitic language[4] with over 200 million mother tongue speakers in twenty different countries[5] . Amharic is, after Arabic, the second most widely spoken[6] South Ethio-Semitic language[7].

With regard to Ethiopian literature, Kane[8] states that much of its materials are foreign sources. He says that a number of Arabic works had been translated into Ge'ez (Ethiopic) with the restoration of the Solomonic Dynasty in 1270. The first translation of a work from Arabic into Amharic is the Bible by a French Consul in Cairo, M. Asselin, who decided to translate the bible with an Ethiopian priest in 1820 in a project which took ten years and finally resulted in the text which was printed and disseminated in Ethiopia by British and Foreign Bible Society. Emperor's Bible, he says, supplanted this text after years.

The Holy Qur'an was translated from Arabic into Amharic in 1969[9] . The translation was made by co-translators MuhammadThani and Sayyid, who had excellent command of both Arabic and Amharic languages. This work adheres very closely to source text and cannot be easily understood[10]. However, he says that on the whole the work is an accurate one and in the process of the translation the following were made:

  a. A number of Qur'anic commentaries were consulted, and

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4   Hetzrone,R.(2009).Semitic Languages.InBernard,Comrie(Ed.) .*The World's Major Languages*. London and New York: Routledge, p.551.

5   Ryding, K. C. (2005). *A Reference Grammae of Modern Standard Arabic*. Cambridge: Cambridge University Press, p.1.

6   Hudson, G. (2009). Amharic. In Bernard,Comrie(Ed.) .*The World's Major Languages*.London and New York: Routledge, p.6.

7   Faber,A.(1997). Genetic Sub grouping of the Semitic Languages. In Robert, Hetzrone.(Ed.). TheSemiticLanguages.NewYork:Routledge

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

9   MuhammadThani Habib and Sayyid Muhammad. (1997). *QiddusQur'aan (Amharic)*. Ethiopia, Addis Ababa. Alnejashi Islamic Organization, p. Preface.

10   Kane, Thomas, L., Arabic Translations into Amharic, p. 608-627

b. The translation was reviewed by committee, drawn from various parts of Ethiopia in which Muslims are located in considerable number. Two of the reviewers were graduates of Al-Azhar.

So far, studies have not been conducted on Arabic-Amharic translation. There is, of course, only one article which focuses mainly on vocabulary on Amharic-Arabic translation by Kane[11] .This article does not focus on detailed grammatical shifts in the translation from Arabic into Amharic.

Therefore, the main objective of this article is to identify and describe morphological shifts, that is, person shifts that have been observed in the translation of the Holy Qur'an from Arabic into Amharic. Person shifts are observed in the translation of words from the source language to the target language. For example, the shift from third person to first, from the first to second person, from third to second person, from second to third person and from the first to second person- were observed in the translation of the Holy Qur'aan from Arabic into Amharic. These types of person shifts are technically referred to as intra-system shifts[12] .

1. **Literature Review and Theoretical Framework**

One of the definitions of translation is that it is "the process of substituting a text in one language for a text in another"[13] . Therefore, translation must be a text oriented process. While employing person shift in speech is common in Arabic, it is not in Amharic.

The stylistic change in person, between 1st, 2nd and 3rd person, which is called in Arabic *iltifaat* 'turning aside in speech', has been employed and has been common in the Holy Qur'aan[14] .It is a speech norm among Arabs or in Arabic language. When speech is changed from one style to another, this is more likely

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[11] Ibid., p. 608-627

[12] Catford, J.C. (1965). A Linguistic Theory of Translation. London: Oxford University Press, p.80.

[13] Ibid, p.1.

[14] Abdel Haleem, M. A. (1992). Grammatical Shift for the rhetorical purposes: *Iltifāt* and related features in the Qur'ān. *Bulletin of the School of Oriental and African Studies, 1*(3), 407-432.

to raise the interest of the reader or the listener than it would if it were all in a uniform style Abdel Haleem[15] and Abdu Raof[16].

Through shift, different types of stylistic variation can be created. It is a syntactic process and a major textual feature of Qur'anic discourse with designated pragmatic functions. Shift occurs intra-sententially (at the micro level) and inter-sententially (at the macro level). Thus, in Qur'anic linguistics, we can classify shift into two major categories:

    i.   shift at the micro level, and

    ii.   shift at the macro level.

It is worthwhile to note that shift is not a universal linguistic feature, that is, it is language-bound. In other words, linguistically, shift may not occur in other languages such as English. Thus, the translation of Qur'anic examples may not faithfully convey this stylistic idiosyncrasy Abdu Raof[17].

The major purpose of shift in Arabic is to beautifully color the speech act (*talwiin al-kalaam*). Thus, through shift, we can provide glitter to the sentence which, in turn, has acquired an illocutionary force of ensuring psychological comfort to the reader/listener [18].

In Qur'anic linguistics, according to Abdu Raof[19] ,the major pragmatic functions of co referential pronoun shift in Qur'anic discourse are:

i to achieve cognitive awakening of the addressee's mind,

ii to enable the audience to focus attentively on the designated meaning of the message,

iii to avert boredom when reading or listening to the message, and

iv on the stylistic level, Qur'anic genre aims to achieve a sublime style and stylistic elegance through co referential pronoun shift.

To come to the theories, Catford[20] adopts the substitution (shifting) approach to translation in his book titled as: *"A Linguistic Theory of Translation"*. Catford's main contribution in the field of translation studies is his introduction of *shifts* in translation. *Shifts* refer to the changes that take place during the translation

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[15]   Abdel Haleem, M. A. (1992). Grammatical Shift for the rhetorical purposes: *Iltifāt* and related features in the Qur'ān. *Bulletin of the School of Oriental and AfricanStudies, 1*(3), 407-432.

[16]   Abdul-Raof, H. (2018). *New horizons in Qur'anic Linguistics: A   Syntactic, Semantics and Stylistic Analysis*. New York: Routledge, p.143.

[17]   Ibid, p. 143.

[18]   Ibid, p. 143.

[19]   Ibid, p. 143.

[20]   Catford, J.C. (1965). A Linguistic Theory of Translation. London: Oxford University Press, p.1.

process. In the introduction to his book, Catford[21] stresses that translation is a process of replacing a text in one language for a text in another. Clearly, then, any theory of translation must draw upon a theory of language - a general linguistic theory. He went further in applying ideas and terminology from linguistics, insisting that, essentially, the theory of translation is a theory of applied linguistics[22] .

Catford introduced a distinction between formal correspondence and textual equivalence. A formal correspondent is "any TL category (unit, class, structure, element of structure etc.) which can be said to occupy as nearly as possible the same place in the economy of the TL as the given SL category occupied in the SL"[23].Since in the process of translating, a TL may not have a formal correspondent, a shift may take place whereby equivalence occurs at a more general level. The translator thus uses a textual equivalent defined as, any text or portion of text in the TL which is observed on a particular occasion to be equivalent of a text or portion of text given in a SL[24] .In sum, Catford's contribution, from a linguistic point of view, continues as one of the very few original attempts to give a systematic description of translation[25] .

Catford[26] argues that grammatical shifts occur in translation. According to him, in the process of going from SL to TL, departures from formal correspondence are said to be shifts. Catford also refers to two major kinds of shifts, level shifts and category shifts. Saying this, Catford[27] defined the term level shifts as a change that takes place when "an SL item at one linguistic level has a TL equivalent at a different level". He explained that shifts from grammar to lexis or vice versa are "the only possible level-shifts in translation; and such shifts are, of course, quite common".

The second type of Catford's translation shift is category shift that involves four types of shifts: structure shifts, class shifts, unit shifts, and intra-system shifts.Herein, structure shifts are defined as changes in the grammatical structure of a sentence at any linguistic level (i.e., phrases, clauses and sentences)

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[21]   Ibid, p.1.
[22]   Ibid, p.19.
[23]   Ibid, p.27.
[24]   Ibid, p.27.
[25]   Fawcett, P. (1997). *Translation and Language*. Manchester: St.Terome Publishing, p.121.
[26]   Catford, J.C. (1965). *A Linguistic Theory of Translation*. London: Oxford University Press, p.73.
[27]   Ibid, p.73.

[28].Likewise, he defines unit shift as a shift where a strict rank-for-rank correspondence between the SL and TL sentences, clauses, phrases, words and morphemes is not observed[29] .For Catford, a class shift refers to a shift where a SL item is rendered by means of a TL item belonging to a different grammatical class [30].This kind of shifts involve shifts in the word class, including verbs, nouns, adjectives, adverbs and so on, between the ST (source text) and the TT (target text) whereas intra-system shift denotes a shift that occurs when there is an approximately corresponding system between the SL and the TL, but is not applicable in the process of translation[31] .

2.   Research Method

This research is a descriptive study with content analysis design. The focus of the study is on the translation of person shifts that are found in Qur'anic verses from Arabic into Amharic.

The research data were chosen purposely from the Qur'anic verses containing the variation of person shifts in Arabic and their translations in Amharic. Both the Arabic and the Amharic data were referred to experts in the areas for the validity of the data.

The target text of this study was the Amharic translation of the Holy Qur'aan by Co -translators, Sayyid MuhammadSadiq and MuhammadThani Habib (1968-1969). This Amharic translation is popular and is being widely used by the Amharic speaking Muslims.

In this study, two methods are used for the comparison of the Arabic source texts with the Amharic target text. The first is the parallel texts technique mentioned in Hartmann[32] and the other is the parallel reading technique adopted by Lindquist[33] .The first method was employed at the beginning in the contrastive analysis of languages, and after that adapted to compare "translationally

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[28]   Catford, J.C. (1965). *A Linguistic Theory of Translation*. London: Oxford University Press, p.77.

[29]   Ibid, p.77.

[30]   Ibid, p.30.

[31]   Ibid, p.30.

[32]   Hartmann, R. (1980): *Contrastive Textology: Comparative Discourse Analysis in Applied Linguistics,* Heidelberg, Julius Groos Verlug, p.37.

[33]   Lindquist, H. (1989): *English Adverbials in Translation: A Corpus Study of Swedish Renderings,* Sweden, Lund University Press, p.23.

equivalent texts" [34].Lindquist[35] says about the second method: "the most natural way of analysing or evaluating a translation is to read the SL text in parallel with the TL text, noting anything that is remarkable, and then to list deficiencies (or felicities) of all kinds."

Note:
1. Throughout this work the Amharic translation of the Holy Qur'an by co-translators, MuhammadThani and Sayyid (1969), has been referred to as TT (target text) and the Holy Qur'an (which is written in Classical Arabic) as ST (source text).
2. All English translations of the verses of the Holy Qur'an are taken from the *Translation of the Meaning of the Qur'an in English* translated by Saheeh International (1997) and has been referred to as TR (translation).

Chapter and verse numbers are given and separated by two dots. In Q3:33, for example, the first number refers to the chapter number and the second to the verse number of the Holy Qur'an.

3. Analysis of the Results

This section analyzes the findings of the study. It analyzes how person shifts are translated in the translation of the Holy Qur'aan from Arabic into Amharic.

3.1.*Pronoun shifts in the ST translated without shift into the TT*

(a) Pronoun shift from third person singular masculine pronoun (he) to first person plural masculine pronoun (we) as in

(1) *ST:*

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ [١٢:٤١]

faqaḍˤaa-hunna   sabʕasamaaw-aat-in
complete.PFV-3FPL   seven heaven-FPL-GEN
fii yawm-ayni   wa awhaa

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34   Hartmann, R. (1980): *Contrastive Textology: Comparative Discourse Analysis in Applied Linguistics,* Heidelberg, Julius Groos Verlug, p.23.
35   Lindquist, H. (1989): *English Adverbials in Translation: A Corpus Study of Swedish Renderings,* Swede Lund University Press, p.37.

  within day-DU.GEN   and inspire. PFV

fii kull-isamaaʕ-in   amra-ha

  in each-GEN heaven-GEN   command-its

wa zayyan-na   al-samaaʕ-a   al- dunya

and adorn.PFV-1PL   DEF- heaven-ACC   DEF- nearest

bi-masˤaabiiha wa ħifðˤ-an ðaalika taqdiir-u

with-lamps and protection-GEN   that determination-NOM

  DEF-Exalted in Might-GEN   al- ʕaliim-i

    al- ʕziz-i   DEF- Knowing

TT: በሁለት ቀኖች ምዉ ስጥሰባትሰማያትአደረጋቸዉ፡፡በሰማይ ቱም ሁ ሉ ነገሮ ን ዘ ጋ ጀ ፡ ፡
ቅርቢ ቱ ን ም ሰ ማ ይ በ መ ብ ራ ቶ ች አ ጌ ጥ ን   (ከ ሰ ይ ጣ ና ት) መ ጠ በ ቅ ን ም ጠ በ ቅ ና ት ፡ ፡
ይ ህ የ አ ሸ ና ፊ ዉ የ ዐ ዋ ቂ ዉ (ጌ ታ) ዉ ሳ ኔ ነ ዉ ፡ ፡(Q42:12)

bə-hulet kʼən-otʃʃ-m wustʼ səbats əmaj-at ʔadərrəg- ə -atʃtʃəw

PRE -two -PL-CONJ PRE seven heaven-PL make.PFV-3MSG-3PL

bə-səmaj-it-u-m hullu nəgər-ua-n azzəgadʒə

in-heaven-F-DEF-CONJ all thing-F.GEN-ACC arrange.PFV

kʼɨrb-it-u-n-m səmaj bə-məbrat- otʃʃ agetʼ-ɨn

near-F-DEF-ACC-CONJ heaven PRE-lamp-PL adorn-1PL

(kə-səjtʼan-at) mətʼ əbbəkʼ ɨn-m   tʼ əbbəkʼɨ-n-at

(from-devil-PL) protection-CONJ protect-1PL-3FSG

jih jə-aʃʃənafi-w jə-awakʼi-w(geta)

this GEN - Exalted in Might-DEF GEN- Knowing (Lord)

wussane   n- əw

determination-COP-3MSG

TR: And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing. (Q42:12)

The third person singular masculine pronoun (*huwa -He (God)*) implicit in the verbs (*qadˤaa-hunna- completed*) and (*awhaa- inspired*) is shifted to first person plural masculine pronoun (*nahnu-We*) implicit in the verb (*zayyan-na-We adorned*). The expected unmarked form of (*zayyan-naa- We adorned*) is (*zayyan-a- He adorned*). The general pragmatic purpose of this shift is to raise the interest of the reader.

This verse is translated literally into the TL. So, we observe similar person shift in the TT. The third person singular masculine pronoun *(ɨrsu -He (God))*

implicit in the verbs (ʔadərrəg- ə -atʃtʃəw – *He made them*) and (azzəgadʒə -*He assigned*) to first person plural masculine pronoun (iŋŋa -*We*) implicit in the verb (aget'-in -*We adorned*). The expected unmarked form of (aget'-in - *We adorned*) is (aget'- ə - *He adorned*). This and similar verses in the TT, in which person shift occurs , which is Arabic specific stylistics, are difficult to comprehend for TT readers for it creates lack of agreement between pronoun and its antecedent in terms of person , number and gender. Therefore, solutions are to be sought.

(2)   *ST:*

وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا [٢٥:٤٨]

wa allðii arsala al-riyaaħ-a buʃr-an
CONJ REL send.PRF DEF-winds.PL-ACC good tiding-ACC
 baynayad-ay raħmat-i-ħi wa anzala
 before-GEN mercy-GEN-3MSG CONJ send down.PRF
mina al-samaaʔ-i maaʔ-an tˤahuur-an
 from DEF- sky-GEN water-ACC pure-ACC
TT: አርሱም ያ ነፋሶችን አብሳሪዎች ሲኾኑ ከዝናሙ በስተፊት የላከ ነው፡፡ ከሰማይም አጥሪ ውሃን አወረድን፡፡

irsu-m ja nəfas-otʃtʃ- in absari- otʃtʃ si-hon-u
He-F who winds-PL-ACC good tiding-PL REL-be-3PL
kə-znam-u bəstəfit jə-lak-ə n-əw
PRE-rain-DEF   REL-send.PRF-3MSG COP-3MSG
kə-səmaj-m atʼri wuha-n awərəd-n
PRE- sky-F pure water-ACC send down.PRF-3PL

 TR: And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water

The third person singular masculine pronoun (huwa -*He (God)*) implicit in the verbs (arsala- *He send*) is shifted to first person plural masculine pronoun (nahnu-*We*) implicit in the verb (anzal-na- *We send down*). The expected unmarked form of (anzal-na- *We send down*) is (arsala- *He send*). The general pragmatic purpose of this shift is to raise the interest of the reader.
 This verse is translated literally into the TL. So, we observe similar person shift in the TT. The third person singular masculine pronoun (irsu -*He(God)*) implicit in the verbs (lakə – *He send*) is shifted to first person plural masculine pronoun (iŋŋa -*We*) implicit in the verb (awərəd-in - *We send down*). The

expected unmarked form of (*awərəd-in - We send down*) is (*awərədə - He sends down*).

This and similar verses, in the TT, in which person shift, which is Arabic specific stylistics, occurs are difficult to comprehend for TT readers for it creates lack of agreement between pronoun and its antecedent in terms of person , number and gender. Therefore, solutions are to be sought.

(b) Pronoun shift from third person singular masculine pronoun (he) to first person plural masculine pronoun (I) as in

   (3) ST:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن

قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا

يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ [٢٤:٥٥]

waʕada Allah-u Allaðiina   ʔaaman-uu min-kum wa ʕamilu
promise.PFV Allah-NOM REL.PL believe.PFV-3MPL among you

ʕamilu al- sˤaaliħ-aat-i
CONJ do.PFV DEF- righteous-FPL- GEN
la-ja-staxlifa-nna-hum
FOC-3- grant succession. IMPFV-FOC-3MPL
fi al-ardˤ-i kamaa istaxlafa allaðiina min qabl-i-him
upon   DEF- earth-GEN just as grante.PFV REL PRE before-GEN- them
wa la ju-makkina-nna la-hum diin-a-humu allaðii
CONJ FOC 3- establish- surely   for-them religion-ACC-their REL
irtadˤ la hum wa la-ju-baddila-nna-hum
 prefer.PFV for them CONJ FOC-3- substitute- surely- them
min baʕdi xawf-i-him amnan ja-ʕbud-uu-na-nii la juʃrikuuna
after fear-GEN- their security 3-worship.PFV.PL.IND- Me NEG
la ju-ʃrik-uu-na b-ii ʃaiʔ-an wa man
NEG 3-associate.IPFV with Me anything-ACC CONJ whoever
kafara baʕda ðaalika fa-ʔulaaʔika humu al-faasiquuna
disbelieve.PFV after that then- those 3MPL DEF- disobedient

TT: አላህ እነዚያን ከእናንተ ያመኑትንና መልካም ሥራዎችን የሠሩትን እነዚያን ከእነሱ በፊት የነበሩትን እንደተካ በምድር ላይ በእርግጥ ሊተካቸው፣ ለእነሱም ያንን የወደደላቸውን ሃይማኖታቸውን ሊያደላድልላቸው፣ ከፍርሃታቸውም በኋላ ጸጥታን ሊለውጥላቸው ተስፋን ቃል

ሰጥቷቸዋል። በእነ ምንንም የማያጋሩ ኸነው ይግገዙናል። ከዚያም በኋላ የካደ ሰው እነዚያ እነርሱ ኣመጸኞች ናቸው።

Allah ɨnnəzia-n kə-ɨnnanə jə-ammən-ut-n
Allah REL.PL-ACC among-you REL-believe.PFV-3MPL-ACC
ɨnna məlkam srawə-otʃtʃʃ- ɨn jə-sərr-u ɨnnəzia-n
CONJ righteous deed-PL-ACC REL-do.PFV-PL REL-ACC
kə-ɨnnəssu bəfit jə-nəbbər-ut-n ɨndə təka
 PRE-3PL before REL-COP.PFV-3PL-ACC just as grante.PFV
bə mɨdr laj bəɨrgɨrtʼ li-jɨtək- atʃtʃʃəw lə- ɨnnəssu jann-ɨn
PRE earth PRE surely to-grant succession- them PRE-3PL REL-ACC
jə-wədədəl- atʃ tʃʃəw-n haimanot- atʃ tʃʃəw-n
REL.prefer.PFV-3PL-ACC religion-3PL-ACC
li-yi-adəladɨl-ɨl- atʃtʃʃəw kə-frhat- atʃtʃʃəw bəhuala sʼətʼta-n
to-establish- for- them PRE- fear-3PL PRE security-ACC
li-ji- ləwtʼ-ɨl- atʃtʃʃəw təsfa-n qal sətʼtu-atʃtʃʃəw-al
to-3-substitute.IPFV- for -them promise-ACC word give.PFV-3PL-T
bə- ine-m mɨn-ɨn-m   jəm-ji-ajagar-u
with-Me-FOC anything-ACC-FOC   REL-3-associate.IPFV-3PL
si- jɨ-hon-u yɨ-ggəz-u-ɲ-al
REL-3-COP.PFV-PL 3- worship-3PL- Me-T
k-əzia-m bəhuala jə-kadə səw ɨnnəzia ɨnnərsu
PRE-that-FOC PRE REL-disbelieve man those they
amesʼɲ-otʃtʃʃ n- atʃtʃʃəw
disobedient-PL COP-3PL

TR: Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.

In this structurally complex verse, we have the third person singular masculine pronoun (*huwa -He*) implicit in the verbs (*waʕada- He has promised*), (*la-yastaxlifa-nna-hum- He will surely grant them succession [to authority]*), (*kamaa-istaxlifa- as He granted succession*),(*wala-yumakina-nna lahum- He will surely establish for them*),(*irtadʕaa lahum- He has preferred for them*), and (*la-yubaddila-nna -hum- He will surely substitute for them*). The pronoun shift has

occurred in the following verb in the verse (*yaʕbuduuna-nii - they worship Me*), that is, the implicit pronoun Me within the verb occurs in the first person singular rather than the expected third person singular '*Him*'. As a grammatical rule we expect to see (*yaʕbuduuna-hu - they worship Him*). This pronoun shift is used for a rhetorical purpose innate to Qur'anic discourse to achieve stylistic glitter to the sentence. Therefore, we have a shift from the third person singular to the first person singular.

This verse is translated literally into the TL. So, we observe similar person shift in the TT. The third person singular masculine pronoun (*irsu -He*) implicit in the verbs (*təsfan k'al səťtu-atʃtʃəw-al - He has promised them*), (*litəka-atʃtʃəw - He will surely grant them succession [to authority]*), (*indətəka- as He granted succession*),(*li-yi-adəladïlïl- atʃtʃəw- He will surely establish for them*),(*yə-wədədə-l- atʃtʃəw - He has preferred for them*), and (*birgt' liləwt'l- atʃtʃəw - He will surely substitute for them*) is used. The pronoun shift has occurred in the following verb in the verse (*yiggəzuɲ-al - they worship Me*), that is, the implicit pronoun (*inen-Me*) within the verb occurs in the first person singular rather than the expected third person singular (*irsun-Him*). As a grammatical rule we expect to see (*yiggəzut-al - they worship Him*). Therefore, here also in the TT we have a shift from the third person singular to the first person singular. This pronoun shift shouldn't have been translated literally for pronoun shift is Arabic specific.

(C) Pronoun shift from first person plural masculine pronoun (we) to third person singular masculine pronoun (he) as in

(4) ST:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ [١٠٨:١]

فَصَلِّ لِرَبِّكَ وَانْحَرْ [١٠٨:٢]

Ɂinna-naa[Ɂinnaa]   Ɂaʕtˤay-naa-ka al-kawθar-a
Indeed- We   grant .PFV-1PL-ACC DEF-abundance-ACC
fa-sˤalli- li-rabb-i-ka waɁinhar-
so- pray-IMP to –Lord-GEN-2MSG CONJ sacrifice-IMP

TT: እኛበግግምብዙበበጎነገር'ችእስጠ'ኸ፤፤
ስለዚህለጌታህስገድ፤ (በስሙ) ሰዋም፤፤(Q108:1-2)
iɲɲa bəťam bïzu bəgonəgər-otʃtʃ-n səťt' ə-n-h
we very many good thing-PL-ACC grant.PFV-1PL-3MSG
sïləzzih le-geta-h sïgəd (bə-sm-u) səwwa-m
so to-Lord-2MSG pray.IMP (in-name-GEN3MSG)sacrifice.IMP-CONJ

TR: Indeed, We have granted you, [O Muhammad], al-Kawthar.

So pray to your Lord and sacrifice [to Him alone]. *(Q108:1-2)*

The first person plural masculine pronoun (*Ɂinnaa -we*) which is also implicit in the verb (*Ɂaʕtˤay-naa - We have granted*) is shifted to third person singular masculine pronoun (*li-rabb-i-ka - to your Lord (to him)*).The expected usual form of (*li-rabb-i-ka - to your Lord (to him)*) is (*la-naa- to us*). Similarly, in the TT the first person plural masculine pronoun (*iŋŋa-we*) which is also implicit in the verb (*sət'tˤ ə-n-h - We have granted you*) is shifted to third person singular masculine pronoun (*le-geta-h - to your Lord (to him)*).The expected usual form of (*le-geta-h - to your Lord (to him)*) is (*ləiŋŋa - to us*). The expected unmarked form of (*zayyan-naa-*) is (*zayyan-a-*). The general pragmatic purpose of this shift is   to raise the interest of the reader.

(5) *ST:*

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ [٢٩:٦٩]

Wa-allaðiina ʤaahaduu fii-na
CONJ- who strive.PFV-3PL for- Us
la-na-hdiya-nna-hum subulana
FOC-1PL- guide.IPFV-FOC-3PL way.PL- Our
wa inna Allaha la-maʕa al-muħsiniina
CONJ indeed Allah FOC with DEF- doers of good

TT: አኻዚያም በእኛ መንገድ የታገሉ መንጎዳቸንን በእርግት እንመራቸዋለን:: አላህም በእርግት ከበጎ ሠሪዎች ጋር ነው::

innəzia-m bə-iŋŋa məngəd jə-tagəl-u
 who-FOC PRE-Our way REL- strive.PFV-3PL
məngəd-atʃtʃ- in-n birgt' inmər- atʃtʃəw-alən
Our way-1PL-ACC   surely guide.IPFV-1PL
Allahim birgt' kə-bəggo səri-otʃtʃ gar n-əw
Allah-FOC indeed   with- the doer of good-PL PRE COP.PFV

TR: And those who strive for Us - We will surely guide them to

Our ways. And indeed, Allah is with the doers of good.

The first person plural masculine pronoun (*Ɂinnaa -we*) which is implicit in the verb (*la-nahdiya-nna-hum - We will surely guide them*) is shifted to third person singular masculine pronoun (*wa inna Allaha - And indeed, Allah (He)*).The expected usual form of (*wa inna Allaha - And indeed, Allah (He)*) is (*wa-inaa- We*). Similarly, in the TT the first person plural masculine pronoun (*iŋŋa-we*) which is implicit in the verb (*birgt'inmər atʃtʃəwalən- We will surely guide them*) is shifted to third person singular masculine pronoun (*Allahim birgt' -*

And indeed, Allah (He)).The expected usual form of (*Allahɨm bɨrgt' - And indeed, Allah (He))* is (*iɲɲam bɨrgt' - And indeed, we*).

(6) ST:

وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا [٤:٣٠]

Wa man ya-fʕal ðaalika ʕdwaana-n
CONJ whoever 3-do.IPFV that in aggression-ACC
wa ðˤulm-an fa sawfa nu-sˤli-hi
CONJ injustice then T-1PL- drive.IPFV -him
naar-an wa kaana ðaalika ʕala Allah-i yasiir-an
a Fire CONJ COP.PFV that PRE Allah-GEN easy-ACC

TT: ወሰን በማለፍና በመበደልም ይህንን የሠራ ሰው እሳትን እናገባዋለን፦ ይኸም በአላህ ላይ ገር ነው፦

wəsən bə-maləf na bə-məbədəl-m
limit   by-transgress PRE aggression-FOC
  jɨhn- ɨn jə-səra səw
this-ACC REL-do.PFV man
ɨsat- ɨn ɨnn-agəba-w-alən
a Fire -ACC 1PL-drive.IPFV-3SG-1PL
jɨh-m bə-Allah lai gər n-əw
this-FOC PRE- Allah-PRE easy COP-3MSG

TR: And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.

The first person plural masculine pronoun (*ʔinnaa -we*) which is also implicit in the verb (*fa-sawfa-nusˤlii-hi - We will drive him into*) is shifted to third person singular masculine pronoun (*ʕala Allahi - for Allah (Him))*.The expected usual form of (*ʕala Allahi - for Allah (Him))* is (*ʕalaynaa- for Us*).Similarly, in the TT the first person plural masculine pronoun (*ɨɲɲa-we))* which is also implicit in the verb (*ɨnnagəbawalən - We will drive him into*) is shifted to third person singular masculine pronoun (*bə Allah lai- for Allah (Him))*.The expected usual form of (*bə Allah lai- for Allah (Him))* is (*bə ɨɲɲa lai - for Us*).

(d) Pronoun shift from third person singular masculine pronoun (he) to second person singular   masculine pronoun (you) as in

(7) ST:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [١:٢]

الرَّحْمَٰنِ الرَّحِيمِ [١:٣]

مَالِكِ يَوْمِ الدِّينِ [١:٤]

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [١:٥]

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [١:٦]

al-ħamd-u li-allah-irabb-i al- ʕaalam-iina
DEF- praise-NOM to-Allah-GEN Lord-GEN DEF- world-MPLACC
al-raħmaan-i   al-ra ħiim-i
DEF- Entirely Merciful-GEN DEF- Especially Merciful-GEN
maalik-i yawm-i   al-diin-i
Sovereign-GEN day-GEN DEF- Recompense-GEN
ʔiyyakana-ʕbud-u
You 1PL- worship.IPFV-IND
wa ʔiyyakana-staʕiin-u
and You   1PL-ask for help-IND
ʔihdi-na   al- sˁiratˁ-a al-mustaqiim-a
Guide -us DEF- straight-ACC DEF- path-ACC
TT: ምስጋና ለአላህ ይገባው የዓለማት ጌታ ለሆነው፤
እጅግ በጣም ርኅሩኅ በጣም አዛኝ
የፍርድ ቀን ባለቤት ለሆነው፡፡
አንተን ብቻ ንግዛለን፤ አንተን ንም ብቻ እርዳታን ንለምናለን፡፡
ቀጥተኛውን መንገ ምራን፡፡(Q1:2-6)
misgana lə-allah ji-gəba-w jə-aləm-at geta
praise to-Allah 3-deserve-3MSG GEN-world-PL Lord
lə-jə-honə-w
to- REL-COP.PF-3MPL
idʒdʒig bət'am rihruh   bət'am   azaɲi
most   very Merciful very Merciful
jə-fird-u k'ən baləbet lə-honə-w
GEN-judgment-DEF day owner to-COP.PF-3MSG
antə-n bitʃtʃa in-gəzalə-n antə-n bitʃtʃa irdata
you-ACC only 1PL-worship-1PL you-ACC only help
in-ləmnalə-n
1PL- ask for-
k'ət'tə ɲ ɲa-w-n   məngəd   mra-n
straight-DEF-ACC   path   Guide us-1PL

TR: [All] praise is [due] to Allah, Lord of the worlds
     The Entirely Merciful, the Especially Merciful,
      Sovereign of the Day of Recompense

It is You we worship and You we ask for help.
Guide us to the straight path (*Q1:2-6*)

The third person singular masculine (*li-allah-i- to Allah (to Him)*) is shifted to second person singular masculine pronoun *(ʔiyyaka - You (OBJ))*.The expected usual form of (*ʔiyyaka - You (OBJ))* is (*ʔiyyahu - Him (OBJ))*.Similarly, in the TT the third person singular masculine (*lǝ-allah- to Allah (to Him)*) is shifted to second person singular masculine pronoun (*antǝ-n - You (OBJ))*.The expected usual form of (*antǝ-n - You (OBJ))* is (*ɨrsun- Him (OBJ))*.

(e) Pronoun shift from third person plural masculine pronoun (they) to second person plural masculine pronoun (you) as in

(8) ST: [٣٠:٣٤] لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

li-ya-kfuruu bi ma   ʔaataina-hum
to -3- deny.IPFV PRE what grante.PFV- them
fa-tamattaʕ-uu fa sawfa ta-ʕlamuuna
then-enjoy.IMP-3PL for T-2 -know.IPFV.

TT: በሰጠናቸው ጸጋ ሊክዱ (ያገራሉ)፡፡
ተጣቀሙም፤ በእርግጥም (መጨረሻችሁን) ወይፊት ታውቃላችሁ፡፡

    bǝ-jǝ-sǝtʔǝn-atʃtʃ s'ǝga li-yɨ-kidu
 by-REL- grante.PFV blessing to -3- deny.IPFV-PL
 (yɨ-agarr-all-u) tat'ak'ǝm-u-m
  (3-associate.IPFV-T-3PL) enjoy.IMP-3PL-FOC
  wǝdǝfit   t-awk'-all- atʃtʃɨhu
    T   2- know-T-2PL

TR: So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know.

The third person plural masculine pronoun (*hum -they))* which is implicit in the verb (*li-yakfuruu - that they will deny*) is shifted to second person plural masculine pronoun (*antum -you*) implicit in the verbs (*fa-tamattaʕuu - enjoy yourselves*) and (*sawfa- ta-ʕlamuuna- you are going to know*).The expected usual forms of (*fa-tamattaʕuu - enjoy yourselves*) and (*sawfa- ta-ʕlamuuna- you are going to know*) are (*fa-l-yatamattaʕuu – Let them enjoy themselves*) and (*sawfa-ya-ʕlamuuna- they are going to know*). Similarly, in the TT The third person plural masculine pronoun (*ɨnnǝrsu -they)* which is implicit in the verb (*li-yɨkidu - that they will deny*) is shifted to second person plural masculine pronoun (*ɨnnantǝ -you*) implicit in the verbs (*tat'ak'ǝmum - enjoy yourselves*) and (*wǝdǝfit tawk'all atʃtʃɨhu - you are going to know*).The expected usual forms of (*tat'ak'ǝmum - enjoy yourselves*) and (*wǝdǝfit tawk'all atʃtʃɨhu - you are going to know*) are (*yɨt'k'mum – Let them enjoy themselves*) and (*wǝdǝfit yaawk'allu -*

they are going to know). The expected forms in the TT should have been used in TT to avoid incomprehensibility.

(f)Pronoun shift from second person plural masculine pronoun (you) to third person plural masculine pronoun (they) as in

(9) *ST:*

… هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا

بِهَا[١٠:٢٢]

huwa allaðii yu-sayyir-u-kum
He   Who   3- enables to travel.IPF-IND-2MPL
  fii al-birri wa al-baħr-i
    on DEF-land CONJ   DEF-sea
ħattaa ʔiðaa kun-tum fii al-fulk-i
until when   be-2MPL in DEF-ship.PL-GEN
waʤaray-na bi-him
CONJ sail.PFV-3FPL with-3MPL
bi-riħ-in tˤayyib-at-in wa fariħ-uu   bi-haa
by-wind-GEN good-F-GEN CONJ rejoice-3MPL by-it

TT;
እርሱ(አላህ).የበየብስናበባሕርየሚያስኼዳችሁ·ነው፡፡
በመርከቦችምውስጥበሆናችሁ·ናበእነርሱ·ምበመልካምነፋሰበርዒየተደሰቱኸነው·   (መርከቦቹ)
በተንሻለሉ·ጊዜ…(Q10:22)

ɨrsu (allah) ja bəjəbs-na bə-bahɨr
He (Allah) that on land-CONJ on sea
jəmmi-as-ked-a- tʃtʃɨhu n- əw
REL-CAUS-travel-3MSG -2PL COP-3MSG
bəmərkəb-otʃtʃɨ-m wusɨt' bə-hon- a tʃtʃɨhu-na
in ship-PL-FOC   in when –COP.PFV-2PL-CONJ
bə - ɨnnərsu-m bə-məlkam
with –them-FOC by -good
nəfas bə- ɨrsu-a jə-tədəssət-u honə-w (mərkəb- otʃtʃ-u)
wind by-it-FSG REL -rejoice-3PL CVB-3PL(ship-PL-DEF)
bə tənʃaləl-u gize
when sail.PF-3PL when

TR: It is He who enables you to travel on land and sea until, when you are in ships and they sail   with them by a good wind and they rejoice therein… *(Q10:22)*

In data (9) where we have a shift from second person plural pronoun (*kuntum-you are*) to third person plural pronoun (*bihim-with them*), that is, person agreement is violated. The expected unmarked sentence of third person plural pronoun (*bihim-with them*) is second person plural pronoun (*bikum-with you*). Similarly, in the TT second person plural pronoun (*bə-hon-atʃtʃɨhu – when you are*) to third person plural pronoun (*bə- ɨnnərsu-with them*), here also, person agreement is violated. The expected unmarked sentence of third person plural pronoun (*bə- ɨnnərsu-with them*) is second person plural pronoun (*bə- ɨnnantə-with you*).

(10) ST:

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ [١٦:٧٢]

wa Allah-u ʤaʕala la-kum min
CONJ Allah-NOM make.PFV PRE-2MPL PRE
anfus-i-kum azwaaʤ-an
yourselve-GEN-2MPL mate.PL-ACC
wa ʤaʕala lakum min azwaʤ-i-kum
CONJ make.PFV PRE-2MPL PRE mate.PL-GEN-2NPL
baniina wa ħafadat-an wa razaqa-kum mina
sons and grandchildren-ACC provid for.PFV-2MPL PRE
al-t'ayyib-aat-i afa bi-al-baat'il-i
DEF good thing-FPL-GEN Q PRE-DEF- falsehood-GEN
yu-ʔmin-uuna wa bi-niʔmat-i Allah-i
3- believe-IPFV-MPL CONJ PRE- favor-GEN Allah-GEN
 ya-kfur-uuna
3- disbelieve.IPFV-MPL

TT: አላህም ከነፍሶቻችሁ (ከነሶቻችሁ) ለእናንተ ሚስቶችን አደረገ። ለእናንተም ከሚስቶቻችሁ ወንዶች ልጆችን የልጅ ልጆችንም አደረገላችሁ። ከመልካሞችም ጸጋዎች ሰጣችሁ። ታዲያ በውሸት (በጣዖት) ያምናሉ= በአላህም ጸጋ እነሱ ይክዳሉን

Allah-m kə-nəfs-otʃtʃ-atʃtʃɨhu(kə-gos-otʃtʃ-atʃtʃɨhu) lə- ɨnnantə mist-otʃtʃ-n
adərrəg-ə lə-ɨnnantə-m kə- mist-otʃtʃ- atʃtʃɨhu wənd-otʃtʃ liʤ-otʃtʃ-n yə- liʤ

lidʒ-otʃtʃ-n-m adərrəg-ə-l-atʃtʃʃəw kə-məlkam--otʃtʃ-m   s'əga-otʃtʃ sət'-ə-atʃtʃihu taddija bə-wuʃət (bə-t'aʔot) jamnal-u bə- Allah-m s'əga innərsu jikidal-u-n

TR: And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

The second person plural masculine pronoun (*kum - you*) which is   implicit in the verbs (*dʒʕala lakum - has made for you*) and (*razaqakum - has provided for you*) is shifted to third person plural masculine pronoun (*hum- they*) implicit in the verbs (*yuʔminuuna - they believe*) and (*yakfurruna- they disbelieve*).The expected usual forms of (*yuʔminuuna - they believe*) and (*yakfurruna- they disbelieve*) are (*tuʔminuuna - you believe*) and (*takfurruna- you disbelieve*). Similarly, in the TT The   second   person plural masculine pronoun (*ləinnantə,innantən, - for you,you*) which is implicit in the verbs (*adərrəgəl atʃtʃihu - has made for you*) and (*sət' t'atʃtʃihu - has provided for you*) to third person plural masculine pronoun (*innərsu - they*) implicit in the verbs (*yamnallu - they believe*) and (*yikdallu- they disbelieve*).The expected usual forms of (*yamnallu - they believe*) and (*yikdallu- they disbelieve*) are (*tamnallatʃtʃihu – you believe*) and (*tikdall atʃtʃihu - you disbelieve*). The expected forms in the TT should have been used in TT to avoid incomprehensibility.

(g) There is only one instance in the Holy Qur'aan which may be taken as an example for person shift from first to second person, Q36:22.
 (11) ST:

<div dir="rtl">

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ [٣٦:٢٢]

</div>

wa maa li-ya laa aʕbud-u allaðii fatˤara-nii wa
CONJ what   for-me NEG worship that create.PFV-1SG CONG
ailayhi turdʒaʕ-uu-n
to him2-return.PFV.PAS-MPL-IN
TT:«*ደንያምየፈጠረኝንንወደርሱምምትመሰሱበትን(ጌታ)   የማልገዛለእኔምንእለ ፝?*» (አለ):: *(Q36:22)*
 ja- nin-m jə-fət'ər-ə-ɲɲi- in wədəirsu-m
 that-ACC-FOC REL-create.PFV.3MSG -1SG-ACC to him-FOC
jəmm- t-mməlləs-u-bbə-t-n (geta)
 REL-PAS- return-PL-ACC(Lord)
jəmm-aligəzalə- inemnallə-ɲɲi

TR: And why should I not worship He who created me and to whom you will be returned? *(Q36:22)*

The first person singular pronoun (*lija - for me*) and (*ana -I*)) that is implicit in the verb (*fatˤara-nii- created me*) and (*laa aˤbud-u - I do not worship*) *is shifted* to second person plural pronoun (*antum- you*) implicit in the verb (*turʤaˤ-uu-na - you will be returned*). The expected unmarked form of (*turʤaˤ-uu-na - you will be returned*) is (*aurʤaˤ-u - I will be* returned). Similarly, in the TT the first person singular pronoun (*lə- ine - for-me*) and (*ine -I*) that is implicit in the verb (*jə-fət'ər-ə- ɲɲ- in- who created me*) and (*jəmm-aligəza- that I do not worship*) to second person plural pronoun (*innantə- you*) implicit in the verb (*jəmm- t-mmələs-u-bbə-t-n- whom you will be returned*). The expected unmarked form of (*jəmm- t-mmələs-u-bbə-t-n- whom you will be returned*) is (*jəmm-i -mmələs-i-bbə-t-n- whom I will be returned*)

There is no instance in the Holy Qur'aan which can be taken as an example for person shift from second to first person

 1.2.Pronouns in the ST translated with shift into the TT

All the above data show that pronoun shifts in the ST have been translated without shift into the TT. However, there are few examples which show that the translators employed shifts when translating some pronouns from Arabic into Amharic. To illustrate this point, see the following examples

(a) Pronoun shift from third person plural masculine pronoun (they) in the ST (Arabic) to second person plural pronoun (you) in the TT (Amharic)

In the translation of all vocative clauses which contain a perfective verb with third person plural pronominal suffix in the Holy Qur'an from Arabic into Amharic, the third person in plural verbs was shifted to second person. See the following example.

(12) ST:

يَا عِبَادِيَ الَّذِينَ آمَنُوا [٢٩:٥٦]...

yaa ˤibaad-iyaalləðiina ʔaaman-uu
VOC servants –GEN1SG who.PLM believe.PFV-3MPL
TT: እናንተ ያመናችሁ ባሮቼ ሆይ…*(Q29:56)*
innantə jə-amman-atʃtʃihu bar-otʃʃ-e hoj
you   REL- believe.PFV-2PL servant- PL-GEN1SG VOC
TR: O MY servants who have believed *(Q29:56)*

In the vocative clause in (12), the   third person (*hum-they*) has been used in the verb (*ʔaamanu-they believed*) in the ST while a second person (*innantə-you*) in the verb (*jə-amman-atʃtʃihu-you who believed*) in the TT. The meaning of the

clause without shift should be: / ɨnnantə jə-amman-u bar-otʃʃ-e hoj/ which is unacceptable and ungrammatical in the TL for there is no agreement between the two pronouns, (ɨnnantə 'you.PL') and the implicit pronoun (ɨnnərsuu 'they') in the verb (amman-u) 'have believed'. Therefore, the translators employed shift to make the TT grammatical.

(13) ST:

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ [٦٦:٧]

yaa ayyuha allaðiina kafar-uu…
VOC you REL disbelieve.PFV-3PL

TT: አላንተ የካዳችሁ ሆይ! ዛሬ አታመካኙ፡፡ የምትመነዱት ይህን ትሠሩት የነበራችሁትን ብቻ ነው (ይባላሉ)፡፡

ɨllantə jə-kad-atʃtʃɨhu hoj…
you.PL REL disbelieve.PRF-2PL VOC

TR: O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.

In the vocative clause in (13), the third person (*hum-they*) has been used in the verb (*kafaru-they disbelieved*) in the ST while a second person (*ɨnnantə-you*) in the verb (*jə-kad-atʃtʃɨhu-you who believed*) in the TT. The meaning of the clause without shift should be: / ɨnnantə jə-kad-u hoj/ which is unacceptable and ungrammatical in the TL for there is no agreement between the two pronouns, (ɨnnantə *'you.PL')* and the implicit pronoun (ɨnnərsuu *'they')* in the verb *kad-u 'have disbelieved'*. Therefore, the translators employed shift to make the TT grammatical.

     Modes of reading are also another reason for person shift in the translation of the Holy Qur'an from Arabic into Amharic. There are seven modes of reading which have been based on the different recitation modes[36]. The translators sometimes used one of these modes of reading which they thought that it is simple structure for TT readers, in that case shift occurred. To illustrate this point, let's see the following examples.

(b) Pronoun shift from first person plural masculine pronoun (we) in the ST (Arabic) to third person singular masculine pronoun (he) in the TT (Amharic) as in

(14) ST:

فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ [١٢:٦٣]

fa arsil maʕa-naa axaa-naa na-ktal

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[36] Abdul-Raof, H. (2018). *New horizons in Qur'anic linguistics: A Syntactic, Semantics and Stylistic Analysis.* New York: Routledge, p.172.

So send.IMPwth-us brother-our 1PL-measure.JUSS

TT:ስለዚህ ወንድማችንን ከእኛ ጋር ላከው፡፡ይሰፈርልናናና (Q12:63)
siləzih wəndm-atʃtʃin-n kəiɲɲa gar lak-əw
so brother-GEN1PL-ACC with us PRE send-3SG
3-mmeasure-BEN-1PL-T-CAUS
ji-səfr-li-n-al-na
TR: so send with us our brother [that] we will be given measure. *(Q12:63)*
In the clause in (14), the first person plural (*nahnu-we*) has been used in the verb (*naktal-we get measure*) in the ST while a third person (*irsu-he*) in the verb (*jisəfrlinalna - he obtain measure for us*) in the TT. The meaning of the clause without shift should be: / *insəfraləninna-we may get measure*/ this shift occurred because the Arabic word *naktal* has two possible modes of reading in the Holy Qur'an, *naktal* or *yaktal*. The translators used the second one.

(c) Pronoun shift from second person plural masculine pronoun (you) in the ST (Arabic) to third person plural pronoun (they) in the TT (Amharic) as in

(15) ST:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا

بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ [١٨٠:٣]

wa-laa-yahsabanna allaðiina yabxaluuna bi-ma-ʔataahumu
CONJ NEG- think.IMP REL.PL with hold. IPFV PRE-REL-give.PFV
Allah-u min fadˤl-i-hi huwa xairun la-hum bal huwa ʃar-un
Allah-NOM PRE bounty-GEN- His it better PRE-3MPL rather it worse
la-hum sa- yutˤawwaq-uuna ma baxiluu bi-hi yawma
PRE-3MPL T-encircle.IPFV.PA-3MPL REL withhold.PFV PRE-3MSG day
al-qiyaamat-I wa li-Allah-i miiraaθ-u
 DEF- Resurrection-GEN CONJ PRE-Allah-GEN heritage-NOM
al-samaaw-aat-i wa al-ardˤ-i   wa Allah-u
DEF- heaven-FPL-GEN CONJ DEF- earth-i CONJ Allah- NOM
bi-ma taʕmal-uuana xabiir
PRE-REL 2- do.IPFV.MPL Acquainted
TT: እነዚያም አላህ ከቸሮታው በስጣቸው ገንዘብ የሚነፍጉ እርሱ ለእነሱ ደግ አይምሰላቸው፡፡ ይልቁንም እርሱ ለእነሱ መጥፎ ነው፡፡ ያንን በርሱ የፈገቡትን በትንሣኤ ቀን (አባብ ኾነ) ይጠለቃሉ፡ ፡ የሰማያትና የምድርም ውርስ ለአላህ ብቻ ነው፡፡ አላህም በሚሠሩት ሁሉ ውስጥ ዐዋቂ ነው፡፡
innəzia-m Allah kə-tʃrota-u bə-jə-sət'- atʃtʃəw
DET-FOC Allah PRE- bounty-DEF   PRE-REL-give.PFV-3PL
jəm-jinəfg-u irsu lə innərsu dəg aj-msəl- atʃtʃəw jilk'unm irsu

REL-3- withhold it for them better NEG- think-3PL rather it
 lə-ɨnnərsu mət'fo n-əw jan-ɨn bə- ɨrsu
for-them worse COP-3MSG REL-ACC PER-it
jə-nəfg-u-bə-tn bə-tnsaʔe k'ən (ɨbab hono)
REL- withhold-3PL-MAL-ACC PRE- Resurrection Day (snake being)
jɨ-t' t'əllək'all-u jə-səmajat na jə-mdr-m
3-encircle.IPFV.PA-T-3PL POSS- heavens,PL CONJ POSS-earth-FOC
wurs lə-Allah btʃtʃa n-əw Allah-m
heritage for-Allah only COP-3MSG Allah-FOC
bə- jəm-jɨ-sər-ut hullu wust' awak'i n-əw
PRE-REL-3-do.IPFV-3PL all PRE Acquainted COP-3MSG
TR: And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted.

The third person plural masculine pronoun (*hum -they*) which is   implicit in the verbs (*wa-laa-yahsabanna - And let not ever think*), (*yabxaluuna- who [greedily] withhold*), (*ma baxiluubihi-what they withheld on*) and (*yutˤawwaquuna - their necks will be encircled*) is shifted to second person plural masculine pronoun (*antum -you*) implicit in the verb (*bima taˤmaluua - with what you do*).The expected usual forms of (*bima taˤmaluuana - with what you do*) is (*bima yaˤmaluuana - with what they do*).However, in the TT The expected form, that is, third person plural masculine pronoun (*ɨnnərsu -they*) which is   implicit in the verb (*bə-yəmmisərut - with what they do*) has been used because the Arabic word *taˤmaluuna* has two possible modes of reading, that is, *taˤmaluuna* or *yaˤmaluuna*. The translators used the second one because it keeps the TT grammatical and comprehensible.
 (16) ST:

<div dir="rtl">وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ [١١:١٢٣]</div>

Wa maa rabu-ka bi-ɣaafilin ʕan-ma [ʕamma] ta-ʕmal-uu-na
    CONJ NEG Lord-your PRE- unaware of-that 2-do.IPF-MPL-IND
 TT: ጌታህም ከሚሠሩት ሁሉ ዘንጊ አይደለም (Q11:123)
    geta-h-ɨm kə-jəm-jɨ-sər-u-t hullu zəngi ajdəllem
     Lord-your-F PRE-REL-3-do.IPF-PL-3MSG all unaware NEG
 TR: And your Lord is not unaware of that which you do. *(Q11:123)*
In the clause in (16), the second person plural masculine pronoun (*you*) has been used in the verb (*taˤmaluuna- you do*) in the ST while a third person plural

masculine pronoun (*they*) in the verb (*jəmm jisərut - that which they do*) in the TT. The meaning of the clause without shift should be :/*jəmmtɨsərut- that which you do* / this shift occurred because the Arabic word *taʕmaluuna* has two possible modes of reading, that is, *taʕmaluuna* or *yaʕmaluuna*. The translators used the second one.

(d) Pronoun shift from third person plural masculine pronoun (they) in the ST (Arabic) to second person plural pronoun (you) in the TT (Amharic) as in

(17) ST:

<div dir="rtl">وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ [٩:١٥]</div>

wa yu-ðhib ɣayðʕa quluub-him
Conj 3-remove fury heart.PL-GEN3MPL
TT: የልቦቻችሁንም ቁጣት ያስወግዳል(Q9:15)

jə-lɨb-otʃtʃ-atʃtʃihu-n-m k'utʃˀtʃˀit ji-aswəgɨd-al
GEN-heart-PL-2PL-ACC-F fury   3-remove-T

TR: And remove the fury in the believers' hearts *(Q9:15)*

In (17), the third person plural masculine pronoun (*their*) has been used in the phrase (*ɣayðʕa quluubihim-the fury of their hearts*) in the ST while a second person plural masculine pronoun (*your*) in the phrase (*jə-lɨb-otʃtʃ-atʃtʃihu-n-m k'utʃˀtʃˀit- the fury of your hearts*) in the TT. The meaning of the phrase without shift should be: / *jə-lɨb-otʃtʃ-atʃtʃəw-n-m k'utʃˀtʃˀit- the fury of their hearts* /this shift occurred because the Arabic word *quluubihim* has two possible modes of reading, *quluubihim* or *quluubikum*. The translators used the second one.

4. Conclusion

Understanding verses of the Holy Qur'an which contain person shifts is a complicated task and understanding their translation is more complicated for TT readers. The analysis given in this paper shows that 'person shifts' in the verses of the Holy Qur'an are translated into Amharic literally and their meanings are not understandable. It is known that the Translators gave brief note and explanation with three representative examples on person shift and this can be seen in the preface of the TT. However, the TT text is still difficult to comprehend the meaning intended in all the instances in which person shift occurs. Therefore, solutions should be sought in the translation of the verses that contain person shifts from Arabic into Amharic to make the TT understandable. While employing person shift in speech is common in Arabic, it is not in Amharic. Therefore, we recommend to make all the pronouns in the TT agree with their antecedents to make the TT comprehensible for TT readers.

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