Epithet in English and Arabic
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الخُلاصة

اللقب مصطلح يُستخدم لتمييز شخص او شيء وهي كلمة او شبه جملة واصفة تُضاف او يُعوض بها عن اسم شخص(اسم علم). قُسم البحث الى ثلاث اقسام. تناول الجُزء الاول والثاني مِنها مفهوم اللقب في اللغة الانجليزية والعربية. اما الجُزء الثالث فقد تناول اوجه الشبه والاختلاف بين اللُغتين مفهوماً وانواعاً واستعمالاً. اهم النتائج التي توصل اليها البحث هي: ان مفهوم اللقب في اللغتين متشابه ولكنه يُدرك بوسائل لغوية مختلِفة. تناول الكُتاب الغربيون اللقب من مستويات لغوية مختلفة بينما تناوله اللغويون العرب من المستوى النحوي فقط. العلاقة بين الاسم والصفة المُستعملان في التعبير عن اللقب علاقة مجازية وليست حرفية. العربية تستعمِل صيغتين فقط للتعبير عن اللقب بينما اللغة الانجليزية تستعمل اكثر من صيغة. اختص استعمال اللقب في الانجليزية في السياقات والاغراض الادبية والسياسية بينما اقتصر استعماله في العربية على الاغراض والسياقات الدينية.

Abstract

Epithet is a term used to characterize a person or a thing. It is a descriptive word or a phrase added to or substituted for a person's name.

The study is divided into three sections. The first two sections deal with the concept of epithet in English and Arabic respectively. Similarities and differences between English and Arabic in terms of the concept, types and uses make the third section of the paper. The most important concluding remarks arrived at are:

1. The concept of epithet in English and Arabic is the same but its realizations are different.
2. Western scholars have tackled epithet from different levels but Arab linguists have discussed it only from a grammatical angle.
3. In both languages, the combination of noun and adjective is not seen as a literal relationship but rather a non-literal one.
4. Two forms of epithet are used in Arabic whereas English utilizes a number of forms for epithet.
5. In English, the main use of epithet is in fiction and politics. In Arabic, epithets are mostly employed for religious purposes.

1. Epithet in English
1.1 Epithet defined

Etymologically, epithet according to the American Heritage Dictionary(2003:7) originates from the Latin word "**epitheton**" and the Greek neuter of "**epithetos**"(added or attributed), and from "**epithithenia**" (epithet-to add to)+(tithena-to place). Epithet is one of the most ancient terms, therefore, there exist numerous definitions of this phenomenon offered by many scholars. In grammar, as Crystal (2003:163) defines it, epithet is a word or phrase which characterizes a noun and is regularly connected with it such as "**the haunted house**". From a stylistic point of view, epithet is based on the interaction of the logical and emotive meanings. It shows the purely individual emotional attitude of the writer or the speaker towards the object mentioned like "**heart burning smile**"(Gill,2011:15). As a substitutional process, epithet is like a title or nickname by which a person is known. Epithets are not names of persons but they can be used in the place of or substitute for the name or title of the person. "**Lackland**" is an epithet for King John used in place of his real name John(Harper, 2010:4).

Sometimes, epithet is used as defamatory or abusive words or phrases as "**Filthy-Human**" (Maddox, 2011:1) Leo (2010:2) states that epithet is a synonym for "**delineation**" or "**characterization**" while Nordquist (2010:2) observes that epithets seem to be almost exclusively synonyms for "**derogation**" or "**smear words**". In the past epithet appeared as a word of abuse but today seized upon to describe political smear.

1.2 **Epithet vs. Logical Attribute**

Arnold (1962: 20) believes that epithet is a lexical syntactic trope which performs the function of an attribute adverbial modifier, or direct address in a sentence and is characterized by emotive and expressive connotation which conveys the author's attitude towards the object described as:

1. You shall hear the **surly sullen bells.**

2. She smiled **wittingly.**

The epithet is based on the interplay of emotive and logical meaning in an attributive word, phrase, or even a sentence used to characterize an object with the aim of giving an individual perception and evaluation of these features(Leo, 2010:1).

Epithets should not be mixed up with logical attributes which have the same syntactic function but which do not convey the subjective attribute of the writer/speaker towards the described objects pointing out only the objectively existing feature of the same (Arnold,1962 : 21).

Logical attribute	Epithet
Purely objective	Markedly subjective
Descriptive indicating inherent or prominent features	Evaluative
High mountain	**Mysterious** mountain
Square table	**Tired** table

(Macnight,1975: 3)

The degree of individual subjective evaluative is clearly seen if one compares between these two combinations as "**iron gate**" and "**iron will**". In the first case "iron" is a logical attribute denoting a special type of gates whereas in "**iron will**". Iron serves as an epithet and denotes an "**yielding will**" (Swift,2011:1).

1.3 **Classification of Epithet**

Epithets may be classified from different standpoints:

1.3.1 **Epithet**: Semantic Perspective

Semantically, according to Galperin (1977:32), epithets may be divided into two groups: those associated with the noun following and those unassociated with the noun following them.

Associated epithets are those which point to a feature essential to the object described. The idea expressed in the epithet is to a certain extent inherent in the concept of the object. The associated epithet immediately refers the mind to the concept in the object it is attached to, for instance "**dark forest**" and "**fantastic terrors**" (Hairs,2010:1).

Unassociated epithets are attributes used to characterize the object by adding a feature not inherent in it, i.e. a feature which may be so unexpected as to strike the reader by its novelty such as "**bootless cries**" and "**voiceless sands**".

The adjectives, here do not represent a property inherent in the objects in question. They impose, as it were, a property on them fitting only in the given circumstances. It may seem strange, unusual or even accidental. (Albert, n.d.:385).

1.3.2 **Epithet: Grammatical Perspective**

From the point of view of their compositional structure, epithet may be divided into:

1.3.2.1 **Simple** (adjective, noun, participles)

The name epithet was formerly extended to nouns which give a title or describe a character (as the epithet of lair), but now confined wholly to adjectives. Some rhetoricians, such as Whately (2011:1), consider the term epithet as belonging only to a limited class of

adjective, i.e., those which add nothing to the sense of their noun, but simply hold forth some quality necessary implied therein, like "the bright sun" and "the lofty heaven". But this restriction does not prevail in general literature.

3. He looked at them in an **animal panic**.

Epithet is mainly expressed by an adjective in the function of attribute. But it also can consist of a noun as Shelly says:

4. With lips of flame and **heart of stone**.   (Kramsch, 1990:14)

Simple epithets are built with ordinary adjectives, adverbs and participles that can be placed in pre- or postposition as in the following poetic lines:

5. I am fled from this vile word
           Her eyes started gently into his
           Your loving and **devoted wife**.   (Galperin,1971:3)

1.3.2.2 Compound

Peltola (1956: 287) mentions that compound epithets are formed with adjectives:

1. Noun + adjective: stone-cold water
2. Noun + participle: The house had a snow-beaten look
3 Adjective or adverb + participial: much-travelled cousin
4. Noun + adjective (derived from a noun): The key-eyed boy
5. Very often an epithet is made using a participial attribute: The gray boiling sea burst on the sand.

1.3.2.3 Inverted Epithet

Inverted epithets are easily transformed into epithet of a more habitual structure where there are no logical syntactic contradictions. One should not mix an inverted epithet with an ordinary of-phrase. The article in the second noun will help in the doubtful cases:

6. The toy of girl (the toy belonging to the girl).
7. The toy of a girl (a small toy like a girl).

Whereas example (6) contains an ordinary of-phrase meaning the toy belongs to a girl, (7) has an inverted epithet which means a small toy like a girl.(Gill, 1965: 16).

Rooks (2009:1) states that there is another term for inverted epithet which is called "**reversed epithet**". It is composed of two nouns and an of-phrase as in: " **a devil of the sea**", " **a shadow of smile**". Here, the subjective, evaluating, and emotional element is embodied not in the noun attributive but in the noun described.

1.3.2.4 Sentence Epithet

This type is realized by a complete sentence or by a one-member (or one-word) sentence which fulfills the function of emotive nomination as in: **Fool!** (Swift,2011:2).

1.3.3 Trite and Genuine Epithet

Originally, epithet is divided into "**trite**" and "**genuine**". In trite epithet, the ties between the attribute and the noun are very close (Galperin, 1971:62). Combination of this type appears as a result of the frequent use of certain definite epithets with certain definite nouns such as "**bright face**" and "**true love**". For the same reason, rhetoricians call this type as "**fixed**", "**stock**" or "**conventional**" epithet.(Malay and Duff, 1990:14) Genuine epithet is a stylistic device which is always subjective rendering evaluation and modality as in: " **a joyful mountain top**". It is more effective than trite. (Cemcetp,2010:5).

1.3.4 Distributional Epithet

Concerning the distribution of epithets in the sentence, two kinds can be distinguished: "**string**" and "**transferred**" epithets(Pavolasky, 1999:2).

String epithet is the structural attribute that describes the object from different angles such as:

8. Moving magically to **fresh and strange and exciting places.**

Kennedy (1991: 595) defines **transferred epithet** as a device of emphasis in which the poet attributes some features of a thing to another clearly connected with it, while, Parade

(2008: 29) defines transferred epithet as a figure of speech where a personal quality is transferred to an inanimate object:

9. He slept on a **sleepless pillow.**

The traditional term for this phenomenon is called "**hypellage**". It is a figure of speech in which a descriptive adjective is transferred from the noun it logically belongs to another one which fits it grammatically but not logically. So in "**dreamless nights**", "**dreamless**" is transferred epithet or hypellage. The exact meaning of the sentence is "**a night when I (or whoever) slept without dreaming**".

Since a night cannot actually dream anyway (Burchfield and Fowler,2000:24   and Coles, 2009: 83).

Transferred epithet is used all the time in everyday life:

10. I had a **terrible** day.

"**Terrible**" is a transferred epithet because it was not the day that was terrible, only the things that happened to him on that day.

The "**cruel bars**" is another example of transferred epithet.

This refers to prison bars or the bars of a cage and to the fact that someone has been imprisoned or encaged unfairly. The bars themselves are not cruel, but they serve the purpose of the cruel

person who uses the cage to imprison someone or something (as a bird or an animal). The cruelty is transferred from the person who uses the cage or prison to the cage or prison itself and to the bar of the cage of prison(Sharmilli, 2009:1).

1.4 Homeric Epithet

Homeric epithet, sometimes called **Homeric epitaph,** comes from a Greek word meaning putting something on another(Gill, 2011: 1). Cummings (2010: 2) mentions that one of the hallmarks of the Homeric style is the epithet. It is a combination of a descriptive phrase and a noun.

An epithet presents a miniature portrait that identifies a person or thing by highlighting a prominent characteristic of that person or thing. Homeric epithet usually consists of a noun modified by a compound adjective as: "**wine-dark sea**", "**earth-shaking Poseidon**". Epithets in epic poetry from various Indo-European traditions may be traced to a common tradition. For example, the phrase "**everlasting glory**" or "**undying fame**" can be found in the Homeric Greek as "**kléos áphthiton**" and the Sanskrit as "**Śrávo ákşltam**".

These two phrases in terms of historical linguistics were equivalent in phonology, accentuation and quality (syllable length).   Epithets alter the meaning of each noun to which they are attached. They specify the existential nature of a noun. For example: Achilles is not called "**swift-footed**" only when he runs.

It is a marker of a quality that does not change (Wikipedia, 2011:9).

According to Clay (1989:15), there are two types of Homeric epithet: **Special** and **Generic**. Special epithets, as Parry (1971:343) states ,are used exclusively for particular subjects to distinguish them from others while **generic** ones are used for many subjects and speak less to their individual characters.

1.5 Uses of Epithets

Various functions of epithet have been recognized. This indicates that the use of epithet has extended into a number of fields as an effective device to communicate meanings efficiently. Following is a discussion of these uses of epithet.

1.5.1 Political Epithets

Epithets are employed for political reasons like, the phrase "**Democrat Party**" .The term has been used in negative or hostile fashion by conservative commentators and members of the Republic Party instead of "**Democratic Party**". The Republicans used this political epithet when Democrats used the name Democratic Party to give the implication that "they are the only true adherents of democracy."(Safire,1993:163).

The term "**Fascists**" is considered as insulting. It implies that the ruling party is too heavy-handed in certain actions .For instance, it was utilized to describe Margaret Thatcher calling police to quell public disruptions during the miners' strike (Samantha, 2005: 23).

Most of the important people, especially in politics, have a special epithet that serves as an extra-name. The title "**The Lord of Men**" is most often given to the leader of the Greek forces because of his achievements in the war or his strong arms (Swift, 2011: 6).

1.5.2 Emphasis

One of the best ways to emphasize the epithet is to enclose any epithet in quotation marks if it is enclosed in, or follows, the person's actual name as; "**Charles' lucky lindy**".

Capitalization is also used to focus on a certain person such as "**The First Lady** " and collective epithet like "**The Founding Father**"(Nichole,2011:3). Epithets do not only allow a writer to vary the way he refers to a character but also the way he creates a special emphasis on the character to whom the epithet belongs. J. K. Rowling employed epithet "**The Dark Lord**" for her main villain Voldermort, in her Harry Potter series. She uses the epithet more than the real name of her character (McFadden, 2011:1).

1.5.3 Insulting

In contemporary usage, epithet sometimes refers to an abusive   or defamatory phrase such as **racial epithet**. This euphemistic use is directed by Martin(2007:147) and other prescriptive linguists. When a twenty year old white man calls a forty –year American

man "**boy**" the word reflects another meaning. It refers to the racist attitude of the speaker.

The word "**nigger**" is used by white men to call black men. All these racial epithets are markers of distinction between people on the basis of colour, religion or origin (Fromkin et al. ,2003:431).

1.5.4 Describing

Many famous people throughout history have epithets to describe them and their features, such as "**Ivan the Terrible**". Epithet is also used to add more information about the person or the object, such as "**President Richard**"(Leo, 2011:5).

An epithet can be a powerful description of the character. While an adjective phrase gives a definite description of a character, epithet lets the reader conjure in his imagination his own view of the character, for instance "**The Horned King**".

From this epithet, the reader can conclude what an evil character that is (McFadden,2011:3).

1.5.5 Substitution

Sometimes epithet is so tightly associated with the person that it can be used as a substitute for his name. Many can speak about the medieval scholar "**Philosopher** " to refer to Aristotle without

any ambiguity (Rob, 2006 :2).

1.5.6 Distinguishing

Some epithets are necessary to distinguish persons, places and things, so they are not confused with others like **Charles the Bald** and **Charles the Fat**. Here, there are two persons that have the same first names (**Charles**), so one can use an epithet that brings out a characteristic of that person and distinguishes him from others. So one can distinguish **Charles the Fat** from **Charles the Bald** by using epithets (Leo 2011:28).

1.5.7 Praising

Sometimes epithets are used to express praising. This occurs, in most cases, in military victories, so "**Publias Cornclius**" after defeating the "**Carthaginian Hannibal**", came to be known **Scorpio Africanus**. Today, he is called "**Constantine the Greater**" which is a time–saver (Rob,2006:1). More than one epithet is used to praise "**The Messiah** like **Wonderful**", "**Counselor**", "**The Mighty God**", "**The Ever Lasting   Father**", "**The Prince of Peace**"(Rooks, 2009:19). All these epithets are used to refer to Jesus that he has all these good features that make him the Prophet of Allah.

2. Epithet in Arabic

2.1 Definitions

Wahbba (1988:76) translates the epithet into "**laqab**" in Arabic.

Laqab is a combination of words into a byname or epithet, usually religious, relating to nature. It is a descriptive or some admirable quality that the person has (Sha'laan,2007:19).

Hassan (2004: 282) defines laqab as a name which refers to a particular person by which a person is called rather than his proper name. It also refers to a specific feature (good or bad) that a person by an explicit statement as:

11.بَسّامُ الرّشيدُ (Besaam al–Rasheed)

12.يوسفُ السفّاح (Yusif al–Safaah)

In (11), the writer uses the word الرشيد (the judicious) to indicate that بَسّام has a good quality and praises him directly by using the word الرّشيدُ while the author dispraises يوسفُ, in (12) explicitly by employing the word السفّاحُ (the manslayer).

The tendency to identify people by physical defects led to another kind of the laqab, العَرجاءُ) (the lame). In the past, laqab was used to express praise and blame but, in most cases, it refers to offensive meaning so that the poet الحماسي says :

3 .كنية حتى أناديه لا كرمه ولا القبه والسوءة اللقب

(Ibn Hisham,1963 :197)

With the spread of Islam, the offensive sense in Laqab, As-Samara'i (2002:66) says, was deemphasized and an honorary meaning was emphasized:

14 .محُمدّ الهَادي (Muhammad al–Hadi).

Today laqab, as defined by Zawaydeh (2009:17), is a description of the person that could be considered a title of nobility. It is often a phrase which indicates the person's importance or appearance

15. ناصرُ الدولةِ (. Nasser ad–Dawla).

2 .2 Classification

The kinds of laqab in Arabic depend on the relationship between the given name and the laqab. Ibn Hisham (1963:120) mentions that if the name and laqab come together the name should come first and laqab follows it as خَالدٌ قفة (Khalid qaffa). If the laqab is more popular than the name, one can start with name like المسيحُ عيسى ابنُ مَريمٍ) Al- Messiah Isa Ibn Merriam). The laqab المسيح is related only to one person the Prophet عيسى, but there are many people having the name عيسى (Omar et al, 1994 :35).

1. According to Basra School grammarians, both the name and laqab are single (مُفرد/consisting of one word). If they are singular, the given name should be added to the laqab (Abdul Hameed 1999 :78):

7. هذا سَعيد كُرز (This is Saeed kurz) "nominative "

8. رأيتُ سعيد كَرز) I saw Saeed Karaz) "accusative "

9. مَررتُ بسعيدِ كَرز) I passed by Saeed Karaz) "genitive "

If the name is defined by the article, the apposition alone is allowed as the following:

10.هذا الحارثُ زَيد) This is al-Harith Zayid)(al-Gaaleeny,1962:112).

On the contrary, Kufa School grammarians claim that the apposition can be used not only in one case:

11. هذا سَعيدُ كُرْز

12. رأيتُ سعيدَ كُرْزٍ

13. مَررتُ بسعيدٍ كُرْزٍ (al-Istarabadi, 1987:190)

2. The name and laqab are compound (consist of more than one word) :

14. عبدُ اللهِ سيفُ الدَولة " Abdu Allah Sayf ad-Dawla " (al-Khawasky 200:49).

One particular form of laqab is constructed in the pattern of **Abd +one the of 99 attributes of Allah** like ;"Abdu Allah " (the servant of Allah), "Abd Al-Aziz" (the servant of Allah). The feminine form of this type of laqab is 'Amat Allah' (a woman servant of Allah) (Zawaydeh, 2009: 7).

3. The name is single while laqab is compound as مُحَمد جَمالُ الدَّين (al-Hashimy, n.d.: 90).

4. The name is compound and laqab is single like عَبدُ العزيز قُفه
 (as-Samara'i, 2002: 66).

The laqab is in the accusative case when the name is in the nominative case and in the nominative case when the name is in the accusative case. When the name is in the genitive, the laqab can be either in the accusative or the nominative case(Hassan, 2004: 282 and al-Istarabadi, 1987: 190). This is what called النَعتُ المَقطوع :

15. هذا عُمر انفُ النَاقةِ. (This is Omar the camel-nosed).

هذا عمر اعني انف (I mean) اعني انف الناقة is considered as an object for an omitted verb meaning انف الناقة (al-Afghani, 2011: 282).

Or it can be regarded as a predicate for an omitted subject as:

16. رأيتُ عُمراً انفُ الناقةِ) I saw Omar camel-nosed)

This sentence means رأيتُ عُمراً الذي هو انفُ الناقة (I saw Omar who is camel-nosed.). (Bahery, 2002: 65).

النعت المقطوع وحقيقته أن تجعله خبرا لمبتدأ محذوف أو مفعولا به لفعل محذوف)
(Abu al-Abbass, 1998:119).

As-Samara'i (2002: 65) considers النعت المقطوع as one type of laqab while النعت is not.

2.4 Uses of Laqab

The original meaning of laqab given by Arabic dictionaries is the name which a person hates to be called by. It usually indicates a physical deformity. This seems to have been the prevailing sense of the word in pre–Islamic times since a directive was given in the Qur'an for the Muslims not to call each other by laqab (Ibn Hisham, 1963:86). With the introduction of Islam, the offensive implication of the laqab was overshadowed by an honorary one.

Most of the early followers of the Prophet Muhammad (Peace be upon him and his household) have laqab (Shiniti, 2000:7). Thus Imam Ali Bin Abu Talib (Peace be upon him) has the laqab الكرار (the one who attacks repeatedly). Either one of the two concepts, defamation or honour, becomes the meaning attached to laqab by later grammarians. Through popular usage, the term becomes so familiar Ibn Dawood (2010: 6) considers laqab as a name by which the person is called, other than his proper name.

In Arabic, laqab is used for the following purposes:

2.4.1 Official Laqab

 The only official laqab known to be used by the Ruler of the Faithful was the laqab of Caliph. The general categories of official laqab include the caliph's entourage, the administrative officer, judges, followers, etc…...(Shiniti, 2000:8).

2.4.2. Honorary Laqab related to social status

This form of laqab is a compound one. It developed into series of adjectives denoting the importance of the bearer to the state, his

status among the princes, his relation to the family of the Prophet,

his deeds in propagating Islam and enlarging its territories (Al-Bahery, 2002:55). For instance, الحُسَّين (Peace be upon him) has the laqab of سَيدُ الشُهداء (the Master of Martyrs). He scarifies what he has to (his family, his brothers, sisters, daughter, sons) rise the word of Allah.

2.4.3 Honorary laqab related to the name

 This name is a compound of two words, the second begins always with the word دين (religion), الاسلام (Islam) or المؤمنين (believers). A certain category of name laqab was reserved for bearers of the sword, a second one for judges and learned persons, a third group for scribes, a fourth for general public and merchants, a fifth and a sixth for servants of palace, eunuchs, etc. For example, a soldier named Omar would have the name-laqab رُكنُ الدَّين (the corner of the faith) while a judge of the same name would be called سِراجُ الدَّينِ (the lamp of faith) (Zawaydeh, 2009:18).

2.4.4 Nabaz

Sometimes, laqab is used to express nabaz (نَبْز). Nabaz, according to(al-Galaayini, 1962:111), is used to describe somebody that is disliked as الشنفري (a man whose lips are extremely large) or considered to be an enemy like the Russian army which has the laqab الزَحفُ الأحمر (Red crawling) (Zawaydeh, 2009:18).

2.4.5 Sympathy

In certain cases, laqabs are used to express sorrow, i.e, feeling sorry for somebody:
20. مَررتُ بزيدٍ المسكين (I passed by Zayid, the poor). (Shamsaan, 2009:1).

2.4.6 Distinguishing

Recognizing between people is one of the uses of the laqab. For example, there are many people having the name علي but one can differentiate between them by using laqab as عليّ زينٌ العَابدين (Ali Zainul Abideen [the best of worshippers]). In this case, one can recognize علي زين العابدين from another person having the same first name (al-Afghani, 2011:2). Another example, the laqab الهادي attached to the name علي in علي الهادي (Ali al-Hadi[the guide]). Being a very common one, the nameعلي is given a unique reference with the aim of singling the intended person out from a number of other persons with the first name.

3. **Comparison**

The purpose for making this section is to show the similarities and differences of epithet in English and Arabic based on the previous sections in terms of the definitions, types and various uses of it in the two languages.

3.1 **Definition**: In English, the definition of epithet has been tackled from different views. Grammarians consider epithet as a word or a phrase while stylisticians treat epithet as a stylistic device based on the interaction of the logical and emotive meaning. Other scholars deal with epithet as a substitutional process. Although these definitions adopt various points of view, all writers agree that epithet refers to words which characterize a noun and is connected with it. In Arabic, the matter is different somehow. Most grammarians embrace the definition that laqab is a combination of words into a byname or epithet usually religious relating to nature, descriptive or some admirable or dislikeable quality. It is noticed that these definitions are narrower and more limited in comparison to those given by Western scholars. The concept of epithet as manifested by western scholars is broader and more varied than Arab scholars. In the past, whether in English or Arabic, epithet or laqab has bad connotation.

It has offensive meaning and reflects the physical and spiritual defect of the person. With the development of Islamic thought in Arabic and of human minds in English, the meaning of epithet acquires opposite direction to the extent that even people use more than one laqab to honour someone like, { العبّاس } to refer to { قَطيعُ الكَفّين } and { سَاقَي عَطاشا كربلاء } (Peace be upon him). In English, for example **Dawn** has the epithets like "**Early–born** " or "**Yellow robe** ".

 3.2 **Classification**

Epithet in English is divided from different points of view. Semantically, it is divided into two groups. Those associated with nouns following them and those unassociated with nouns following them. Syntactically, epithet has many forms {simple, compound, phrase, inverted, finally sentence epithet }. Originally, epithet is grouped into **trite and genuine**. The distribution of epithet is divided into **string** and **transferred**. In Arabic, on the other hand, the classifications of laqab depend on the relationships between the name and laqab {both laqab and name are simple or compound, name is simple and laqab is compound or vice versa }. There are varieties in the classifications of epithet in English whereas in Arabic the divisions of epithet are somehow more limited, this is due to the fact that the classification is more restricted to the connection between the name and laqab.

3. Western stylisticians deal with **Homeric epithet**. It is a combination of a descriptive phrase and a noun. It identifies a person or thing by highlighting a prominent characteristic of that person or thing. There is no such kind of epithet in Arabic.

4. Arab grammarians, such as Abdul Hameed (1999: 162) have discussed what is called { النعت المقطوع }. The connection between the laqab and name is such that when the laqab is the accusative case, the name is in the nominative case and when the laqab is in the nominative case, the name is in the accusative case. But when the name is in the genitive case, the laqab either in the nominative or the accusative case. There is no such counterpart in English.

3.3 **Uses**

In English epithet is used for many purposes such as: **emphasizing**, **insulting**, **describing**, **substituting**, **distinguishin**g, **praising,** and **political reasons**. **Official laqab**, **social status**, **honorary laqab**, **nabaz**, **distinguishing**, and **sympathy** are the functions of the laqab in Arabic. Official laqab is somehow similar to political epithet in English. Most of the important personalities have a special epithet that serves as an extra name. For example, the title (The Lord of Men) is most often given to the leader and Arab people use the laqab {Caliph } to refer to the leader of Islamic country.

Honorary laqab, related to social status, express in Arabic but it is implicit in English. Insulting in English has a counterpart in Arabic in nabaz indicating an offensive meaning or physical deformity. Emphasizing and describing are directly expressed in English. In Arabic, they are embedded (implicit) in other functions.

The other function of epithet " distinguishing " which is utilized in both languages is to differentiate between people with an identical first name such as, { مُحَمد البَاقِر }. The laqab {البَاقِر/the slitter of sources of all knowledge} singles out { مُحَمد } "Peace be upon him " from other people named Muhammad using the definite article as { المُخَتار } "the Chosen One ". **Substitution** is explicitly stated in English while in Arabic it is not. Well-known person's proper names have been replaced by epithets like **the philosopher** which stands for **Aristotle.** Arab scholars have recognized **sympathy** as a function of laqab but Western ones make no reference to such use.

4. Conclusions

1. It is concluded that the concept of epithet in English and Arabic is the same but its realizations are different. Arab scholars have dealt with epithet strictly from a grammatical perspective. Their division of epithet is entirely based on the relationship between the **given name** and **laqab** (epithet). As for Western scholars, they have regarded epithet as a **figure of speech**. The have studied epithet from a stylistic angle. Their treatment of epithet has been in terms of its **semantics**, **syntax**, **distribution**, and **origin**. Thus, they have studied epithet in a much wider scope than Arab scholars.

2. In both languages, a distinction is made between **logical attribute** and **epithet**. In this sense, epithet is a specific type of combination of noun and adjective. This distinctive combination makes the reader/hearer think about what kind of a relationship existing between its members. Arabic scholars have distinguished between **النعت المقطوع** and النعت which is a type of لقب (**laqab**).

3. In Arabic, there are **only two patterns** in which epithet (laqab) is realized. The one consists of a combination of **adjective** and **noun**, the other has only an **adjective**. English employs **noun**+**adjective**, **noun**+**participal**, **adjective** or **adverb**+**participal**, **of-phrase** and **sentence** epithet.

4. In most cases, epithet in English and Arabic is related to a person's social, political or religious status. Western scholars have given more focus on the use of epithet in fiction and politics while their Arab counterparts have emphasized the religious context of epithet. This is due to the culture differences between the two languages.

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