Repetition as an Effective Rhetorical Device in Arabic and English Argumentative and Expository Texts

by

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In the name of Allah, the Beneficent, the Merciful

They said: Be glorified! We have no Knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the knower, the wise.

(Surat al-Baqarah)
To my dear mother and father
To Mrs Benjamin and Umm Khalil

And to any one who can be a true teacher
I hereby declare that this thesis is the result of my own research and composition.

Hayfā' Al-Mukharriq
Abbreviations

L1 = First Language
L2 = Second Language
MT = Mother Tongue
SL = Source Language
TL = Target Language
### Scheme of Transliteration

#### A. Consonants

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Abstract

This research aims to serve two purposes in connection with repetition/redundancy. The first is to find out if repetition is functional or non-functional. The second is to discover if repetition is still functional when it is transferred to another language.

The study starts by reviewing the related literature, i.e., discussing repetition in relation to various aspects of language such as the function of repetition in conversation in terms of production and comprehension, contextual motivations of repetition, the effect of repetition in persuasion, and the role which repetition plays in rhyme.

Part of the work is devoted to dealing with text and text-types, since text is the framework within which an analyst can observe whether repetition performs a duty or is used just as an ornamental device.

Another part of the research examines types of repetition and reasons for repetition. As repetition/redundancy has a significant role in Arabic rhetoric, particularly in Cilm al-ma'ani, part of this thesis is dedicated to the situation of repetition in Arabic. To verify the effects of repetition/redundancy in text, the study examines the role of repetition in Arabic argumentative texts, English argumentative texts, Arabic expository texts and English expository texts. It also tests the translations of these texts into English and into Arabic.

The findings of the study indicate that repetition is functional in expository texts as well as in argumentative texts in both languages.
other words, the device of repetition is employed in texts to serve a rhetorical purpose. This may be emphasising, supporting, informing, etc. It is also found that repetition, when occurring in texts, does not violate the norms of the text. On the contrary, it may be of great help to the plan of the text and the attitudes involved (intentionality). It can also help the communicative settings (situationality) as well as assisting receivers (acceptability). In other words, it does not violate the considerations of pragmatics.

The results of the study also indicate that the translation of repetition/redundancy is functional, i.e. the translation of texts with repeated items succeed in maintaining the rhetorical purpose of repetition, in maintaining the propositions of the original text, or, in other words, in preserving the pragmatic and the semiotic dimensions of text.

It is hoped that this work will assist trainees in translation as well as those who are generally involved or interested in text linguistics and translation.
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CHAPTER ONE
Chapter One

The Scope of the Study

1.1. Synopsis

Suddenly, and almost as if it were somehow by surprise, there appears to be no adequate theory for translation. At least George Steiner announces as much in his survey of various claims already on file. Once considered, the surprise is hardly surprising in itself, for many others, long before and soon after, reached the same conclusion, though with more caution and rather less commotion. Surely the best reason to propose any theory, after all, is that we have none.

(Graham 1981)

Many topics concerning translation have been tackled: how to translate, good translation, good translators, how to produce an objective translation, the techniques and presentation of translation, practical tools for translation, how to assess translation, etc.

However, it seems that there is no certain system or theory that translators may follow in order to produce a version that might be an original native-language text. One should accept the fact that translation is often a complicated process. Translation may prove a serious challenge for the translator who aims at conveying the exact sense of the source language. Some of the reasons for this are considered in the discussion of this study.

This thesis is intended to investigate two topics: (1) whether repetition is functional in Arabic and English argumentative and expository texts. By
functional is meant that it captures a rhetorical purpose hidden behind its use; (2) whether this function is preserved in translation from L1 to L2 and / or vice versa. In other words, whether the pragmatic dimension of context, the semiotic dimension of context and the intentionality are maintained in the translated text.

Research on repetition has been conducted by linguists and rhetoricians both in the Arab World and in the Western World, not however, within a text-type focus. This study will focus on repetition in Arabic and in English within argumentative and expository texts, since the style of argumentative texts is different from that found in expository texts in both languages.

As 'repetition' and 'text-type' are the main topics in this thesis, a word should be said about each of them.

Repetition was tackled in the West in the sixteenth century, by Fraunce (1588), and maybe before this date. Modern Western linguists and rhetoricians have also conducted research in this field and they have noticed that repetition is a prevalent feature in everyday life. However, repetition is treated in Western rhetoric as an optional ornamental stylistic device (Johnstone, 1987) and not as a functional device (Beaugrande 1979). The results of this study do not conform with such views.

On the other hand, in Arabic rhetoric a great deal of attention has been paid to repetition and redundancy. This theme occupies a solid position in ĢUlûm al-mašâni. Various purposes for redundancy have been discussed and illustrated with many examples, by Arab rhetoricians such as al-Qazwini (1975), al-Hashimi (1986) and ĠAbbâs (1985). Some of these purposes are
dhikr al-khāṣṣ baḍa al-ṣāmīm (general to particular), al-ḥitārās (qualification) and al-tatmīm (completing), etc. These purposes will be discussed in detail later in this research.

Text-type is treated as a conceptual framework which enables us to classify texts in terms of communicative intentions serving as an overall rhetorical purpose (Hatim and Mason 1990). Despite realising the significance of text-typology, not much attention has been paid to this theme in past research (Schmidt 1977). In this thesis, three particular approaches to text-type will be discussed. These are:

1. Werlich's approach (1976). This is divided into: description, narration, exposition, argumentation and instruction.

2. Newmark's approach (1988). This falls into six divisions: the expressive function, the informative function, the vocative function, the aesthetic function, the phatic function and the metalingual function.

3. Hatim and Mason's approach (1990). This comprises: expository (description, narration and concept), argumentative (overt and covert), and instructional (with option and without option).

The target of this research is to serve a pedagogical purpose. It aims to convince translator trainees, language learners and those who are generally interested in translation of the importance of taking into account text-typology when translating. It also aims to show that repetition is not a decorative optional tool, but an emotive rhetorical stylistic device,
which may be transferred to the target language if the translated text is to achieve the standard, the consistency and the manner of the original text.
1.2. Motivations and Assumptions of the Study

It has not been decided to conduct this research in a vacuum, or for the sake of fiddling with repetition, text-types and translation. It is meant to be built on a solid basis. The initial motivations and assumptions of the research are:

- Repetition gives argumentative texts (Arabic / English) the power to influence receivers to believe what is communicated to them.

- Repetition serves many purposes, such as supporting, rejecting, accusing, emphasising, clarifying, denying, warning, encouraging, enthusing, reminding, calling attention, announcing a topic, requesting, justifying, advising, reinforcing, scaring and affirming.

- Repetition has a great effect on teaching, since some learners need lessons to be explained to them more than once in order to grasp them.

- Repetition may have to be used with certain types of receivers more than with others, for example, the “non-receptive” = النكر receiver and the “uncertain” = المردده receiver should have a message repeated to them more than to the “open-minded” = خالي الذهن receiver. Then again a quick receiver needs less repetition than a slow receiver, or even none at all.

- When a text with repeated items is translated from L1 to L2, the rhetorical devices should serve the same function in the translation as in the original.
1.3. The Structure of the Thesis

This thesis is made up of eight chapters:

Chapter one introduces the aim and the scope of the study, the motivations and the assumptions for conducting the research and the organization of the work.

Chapter two deals with repetition in general and with repetition in English in particular. This is approached through such topics as repetition in Western rhetoric, repetition in conversation, paraphrase as an important element in repetition, lexical repetition and repetition and contextual motivation. It also examines views about repetition in connection with persuasion, etc.

Chapter three is devoted to introducing text, as a significant domain in text linguistics. This chapter is divided into three main parts. The first part is concerned with the definitions of text and with the three basic strands of textuality: text context, texture and structure of text.

The second part concentrates on Beaugrande and Dressler's seven standards of textuality.

The third part is dedicated to defining text-types and to discussing Werlich's approach, Newmark's approach and Hatim and Mason's approach to text-type.

Chapter four takes two directions. The first concentrates on types of repetition. Among these are parallelism, replication, recurrence, proforms
and ellipsis. It also considers other types of repetition such as emphatic repetition, the conjoined repetition, the mimetic repetition and the simple repetition.

The second direction considers rhetorical reasons for repetition like emphasising and supporting, by supplying different texts in Arabic and English. It also considers the repetition which is utilized for other purposes (not rhetorical purposes) such as those to bridge over an interruption, or to reiterate something that has been misheard or misunderstood.

Chapter five is devoted to dealing with repetition in Arabic. In this chapter, Arab rhetoricians' views on repetition and redundancy are demonstrated. Rhetorical purposes for al-irtāb (redundancy) in Arabic are exercised in this chapter, like: al-īghāl (extra addition) and al-tadhīl (emphasizing addition) and al-ītīrād (parenthesis).

As al-ijāz (conciseness) and al-musāwāt (equality) go together with al-irtāb, this chapter also considers these two concepts.

Chapter six represents the main body of this research. It is devoted to analysing the data of the study – English argumentative texts, Arabic argumentative texts, English expository texts and Arabic expository texts.

This chapter aims to find out whether repetition has a similar rhetorical purpose in Arabic and English argumentative texts and expository texts, or not.

Chapter seven attempts to assess the translation of the texts which are analysed in chapter six. i.e., the ultimate target of this chapter is to examine
the translation of repetition in English argumentative texts, Arabic argumentative texts, English expository texts and Arabic expository texts. In other words it attempts to discover whether the rhetorical purpose in the original texts is preserved in the translated texts.

Chapter eight consists of conclusions of this study, and recommendations and suggestions for further research and developments.
CHAPTER TWO
Chapter Two

Review of the Related Literature

Issues and Debates in Repetition with Relation to Linguistics and Rhetoric

2.1. Introduction

"Redundancy, repetition of the just-said, keeps both speaker and hearer surely on the track".

(Ong, W.J. 1982)

Repetition plays a significant role in language. This role may not be appreciated unless research in the area is conducted and one has a chance to look closely at what this stylistic rhetorical device carries within it.

The importance of repetition can be realized when we are aware of the reasons and the rhetorical purposes behind employing this emotional token, and when we are mindful of the role it has in different aspects of language.

This chapter will attempt to display the function and the role of repetition in various situations of language. It will deal with repetition from different angles such as: repetition in conversation, paraphrase as an important element in repetition, repetition and persuasion, lexical repetition, repetition and contextual motivation, repetition in rhyme, repetition and ambiguity, repetition in translation, repetition in the language of children.
2.2. The Phenomenon of Repetition

"Repetition", in general, is a regular feature of our lives. It may sometimes be a boring routine, it could be something that we cannot do without, or it could be something compulsory or something interesting. "Repetition, the re-experiencing of something identical, is clearly in itself a source of pleasure" (Sigmund Freud, 1924). Memories and thoughts are repeated quite often in our minds. Sometimes we enjoy those thoughts and memories, at other times we feel that they are boring and not significant due to their constant repetition. However we cannot avoid their recurrence. According to Modern philosophy, the whole of life is repetition (Kierkegaard, S. 1942).

Kawin (1972) views repetition as an aesthetic device in literature and film. He argues that most outright repetition simply aims to make us remember something, without considering whether accurate human experience is being communicated. Advertising, for example, depends almost entirely on repetition. We accept and even enjoy many things in our lives which are repeated continuously. Every day, the sun comes up, stays up, goes down. We do not find the cycle boring. Many activities which we do in our daily life are repeated. Still we find them interesting. In other words, life takes its tone and character from repetition.

Kawin (1972) argues that repetition is fundamental to human experience; it can strengthen an impression, create a rhythm, flash us back, or start us over; it can take us out of time completely.
Human behaviour is continuously repeated. That reflects in what we do in our daily life. Therefore things in our cultures even if they are developed are repeated and repeated and repeated since the human mind may only have a limited power for producing new things at any time. In other words, people cannot invent the new just whenever they want.

These are only points of view about the phenomenon of repetition. The next section will be devoted to tackle repetition in Western rhetoric.
2.3. Repetition in Western Rhetoric

Before getting involved in the main theme of this section, let us begin with the definition of repetition. Persson (1974) supplies a definition for "repetition" and a further for "sequential repetition":

"Repetition" is a term used with wide and varying connotations in both linguistics and stylistics. "Sequential repetition" is immediate repetition of one or several identical lexical items produced by one speaker or writer in a continuous spoken or written sequence.

This section deals briefly with repetition in Western rhetoric from ancient times until the present day, demonstrating some of the points which have been discussed in this field.

In the past, it seems that the emotionality of repetition was taken for granted without much debating. Norrick (1987) argues that repetition attracted only sporadic attention, and there were no attempts to explain it in any systematic way. "Repetition has been viewed in a variety of ways in the past: as an attempt to approximate a model; as a means for the acquisition of vocabulary; and as a cover-term for structurally similar speech productions that serve a range of communicative functions (requesting, agreeing, etc.)" (Keller-Cohen 1979). More recent research on repetition has recognized cognitive and interactional motivations in conversation, the task of production, the attempt to render discourse more coherent and accessible, and strategies for influencing receivers. But, as I will demonstrate in the course of this study, this kind of work has lacked a text type focus. For example, factors of text in context such as
argumentative thrust, persuasive appeal, etc. have been consistently glossed over in the study of the types and function of repetition.

Western rhetoricians of the sixteenth century employed different terms for different kinds of repetition. Abraham Fraunce (1588) recognized eight categories:

- **epizeuxis or palilogia** - the simple repetition of words or phrases in the same form;
- **anadiplosis** - the kind of repetition in which the last words of one sentence or phrase are repeated at the beginning of the next;
- **anaphora** - the repetition of words or phrases at the beginning of several sentences;
- **epistrophe** - repetition at the end of sentences or shorter groups;
- **symploce** - repetition at both the beginning and end of a sentence; **epanalepsis** - the same word or phrase repeated at the end and beginning of the same sentence;
- **epanodos** - the same word or phrase repeated at the beginning and middle or middle and end of a sentence;
- **polyoptoton** - the use of a word in several of its grammatical forms.

(Persson, 1974).

"Of Earth Earthy" by Fijn Van Draat (1910) was one of the earliest monographs to be written about repetition. Draat discusses a few examples of repetition with so called intensive force. (See Draat 1910; 229-302 for more details).
Draat also produced a study in (1940) of Reduplicatory Emphasis. He concludes that the effect of the doublet is merely echoic, imitative of certain sounds, as in tick-tock, pit-pat. Others in sound and sense are expressive of human emotions, between which and certain sounds there has always been apprehended on intimate relation. Some impress us as echoes of joy, gladness, happiness. Others, particularly those containing vowels of deep resonance, great sonority, awaken a feeling of sorrow and sadness. And in many cases the attending consonants go to enhance the impression created by the vowels.

According to Persson (1974), Kirchner, who is among scholars who have dealt with repetition in passing in several modern works on syntax or stylistics seems to be of the opinion that any kind of lexical repetition or reduplication has an intensifying effect.

Kawin (1972) distinguishes between two terms which come under the umbrella of repetition. These are 'repetitious' and 'repetitive':

Repetitious: when a word, precept, or experience is repeated with less impact at each recurrence, repeated to no particular end, out of a failure of invention or sloppiness of thought.

Repetitive: when a word, precept, or experience is repeated with equal or greater force at each time.

In his research in “English Reduplication” (1968) Watt uses reduplication to mean repetition of sentences, phrases, words or morphemes with “and” or without “and”.
In Western rhetoric (Johnstone 1987), repetition is treated as an optional stylistic device, to be used sparingly for ornamenting an already - constructed speech or essay. That could be because rhetorical studies (Beaugrande 1979 ) tend to focus on the outer arrangements of texts as artifacts rather than on the ways in which texts are perceived and processed. As a result, Beaugrande argues, rhetoric is all too often misunderstood as gratuitous, superficial ornamentation rather than a means for more effective communication.

The Oxford Dictionary (1974), defines "rhetoric" as language with much display and ornamentation _ often with the implication of insincerity and exaggeration.

Despite the negative attitudes towards repetition in Western rhetoric (Johnstone, 1987), it is noticed (Norrick, 1987) that repetition is endemic in everyday conversation; it is a pervasive type of spontaneous prepatterning in conversation (Tannen, 1987); it functions in production, comprehension, connection and interaction (Tannen, 1973). The congruence of these levels provides a fourth, over-arching function in coherence, which builds on and creates interpersonal involvement; it is used constantly in every conversation, in every speech or essay, with children and with peers (Johnstone 1987).

One could speculate that there is a contradiction in Johnstone's opinion towards repetition in the West. On the one hand, she believes that repetition is a necessary and ubiquitous phenomenon which structures Western discourse. On the other hand, she tends to say indirectly that it is a shameful thing . (See Johnstone 1987).

2.4. Repetition in Old English and Middle English

Having discussed repetition from Modern English aspects, one should also examine repetition in Old English and Middle English.

Repetition or repetitive word pairs were used in Old English and Middle English in both poetry and prose. Synonym was used in the writing of that period in order to serve a rhetorical purpose. According to Koskenniemi (1968), in 1886, Dietrich Behrens was perhaps the first to call attention to the habit Middle English writers had of attaching a native English synonym to a French loan word so as to make this more intelligible to readers. Jespersen (1948) has a different attitude towards this device. He believes that "the reader is evidently supposed to be equally familiar with both, and the writer uses them to heighten or strengthen the effect of the style".

Repetitive word pairs were common in Old English and Early Middle English prose texts. There are several factors which may explain the use of this device. These can be summarised in the following:

1. Contact of English with other languages through literature or spoken language.
English had been influenced by other foreign languages such as Scandinavian, German and Swedish and had a contact with different languages: Latin, Old French, Old Norse and classical Hebrew. Many of the repetitive pair words come from the bible. They are originally Latin words or of Hebrew origin. "Translator's dilemma" led to the use of repetitive pair words. Translators felt that two English words might convey the whole meaning of the Latin word.

2. The predilection for double terms in legal and administrative records.

This was seen clearly in many of the earlier writings: laws, wills, charters and other official documents. The relationship between legal style and literary prose was reciprocal.

3. The influence of the Old English Poetical tradition.

Old English and Germanic poetry was grounded on an ancient oral tradition which has alliterative formulas. Many of these consist of two coordinate words joined by the conjunction "and". In addition to alliteration, many word pairs contain assonance, rhyme or near-rhyme.

4. The effect of oral transmission and of recitation.

Like poetry, many of the double formulas of prose came from ancient oral traditions. At a period when written records did not exist, people depended on the oral language. Stereotyped formulas were a great help in memorizing and transmitting laws and other texts from one generation to another. Repetitive word pairs served as one mnemonic device. Even at a time of written records, and when literacy was not widely spread, texts were
written to be read aloud. This circumstance encouraged writers to use such devices in order to secure better understanding and to create rhythm more apt for recitation.

5. The influence of rhetorical training.

In classical times, the theory of rhetoric stemmed from the idea of instructing public speakers. Hence, from the beginning, there has been emphasis on the use of different ways of repetition. Consequently word pairs are discussed in handbooks of rhetoric and scholars have considered the use of this device as part of rhetorical training.

6. The educational purpose of Old English and Early Middle English prose.

The general objective for educating readers at the Old times and Early Middle times through the bible, hagiography and other ecclesiastic records was determined by the style of writing. The use of repetitive pair words was stressed in order to serve emphasising moral points.

For More details, see Koskenniemi (1968).
2.5. Repetition in Conversation

Although linguistic creativity is highly regarded, repetition is inevitable in discourse. Discourse contains repetition, synonyms, paraphrase, parallelism, etc. When participating in a conversation or when giving a speech, the conversationalist or the speaker repeat unconnected lexical items and phrases. When he/she is at a loss for a lexical item or a phrase he/she will borrow a tailor-made formation from another person.

It has been argued that repetition could be a regular and spontaneous phenomenon in everyday conversation. Participants, in conversation, repeat their own words and phrases as well as echoing the wording, rhythms, and turns of their interlocutors.

Johnstone (1987) claims that repetition is the means by which interlocutors make it clear what the underlying paradigmatic structure of their language is as they speak. She points out that repetition is seen to be most noticeable in situations in which speakers are least likely to share a linguistic variety.

Norrick (1987) classifies repetition into same-speaker and second-speaker repetitions, so as to account for them functionally. Same speaker repeats to ensure uptake and to hold the floor. Same speaker repetitions, Norrick (1987) argues, "are semantically based. They may be idiomatic, and hence describable in the lexicon, for instance on the ' up and up '; or they may reflect the iterative nature of the object they describe in their binomial form like ' Over and over ', in which case they enjoy iconic motivations".
Second speaker borrows words, structures, phrases, etc. to simplify production. He/she contributes by repeating or slightly altering what the foregoing speaker has just said.

Whether it is realized or not, repetition structures our discourse, i.e. it is a device that we cannot do without. Tannen states:

Repetition is a resource by which speakers create a discourse, a relationship, and a world.

(Tannen, 1973).

One may agree with Tannen (1973) when she points out that repetition enables a speaker to produce language in a more efficient, less energy-draining way. Furthermore, it is an easy and automatic strategy for extending conversation, for making it coherent and for creating involvement by sweeping the participants along on a familiar flow. (See Tannen, 1973). Tannen makes an interesting point in asserting that it is efficient to build conversation by repeating parts of what other people have said.

Repetition in conversation can serve different purposes. Besides establishing coherence, and making production possible, it may help receivers, since it may give the discourse a familiar sound and may make it comprehensible by placing meaning where receivers expect to find it. Tannen supports this notion by stating:
Audiences are moved by being swept along by patterns of sound and rhythm as well as by such patterns as repetition and parallelism.

(Tannen, 1990).

Repetition exists in written discourse - in formal language as in newspapers and in informal language as in letters to friends. However, repetition is more common in oral discourse (Chafe 1982, Ochs 1979 and Tannen 1987). Tannen (1987) provides a spoken and a written excerpt of one text - a lecture given by John Fanselow, a gifted public speaker - at the 1983 Georgetown University Round Table on languages and Linguistics. According to Tannen, Fanselow was explaining what he calls 'the tape recording syndrome': the pattern of behaviour by which teachers who are ostensibly attempting to record their classes for analysis and evaluation keep turning up without having made the recording, blaming their failure on one or another tape recorder malfunction.

The Spoken excerpt of Fanselow's lecture:

---

The point is I think,
(I've done this in many countries incidentally, even Japan, where you know, electronics is no problem.)
Same syndrome.
Same syndrome.
Both with American teachers
and teachers from other lands.
I think we're fearful of looking.
I think we’re fearful of looking
I think teachers are fearful of looking, and we’re fearful of looking.

The written excerpt of Fanselow’s lecture

One reason I think many teachers fail to tape for a long time is that they are fearful of listening to themselves. And, I think that a central reason why we who prepare teachers avoid evaluations is that we, like those we prepare, are fearful of listening and looking as well. The tape recording syndrome is widespread.

As is shown in the above excerpts, repetition appears in both the spoken form and the written form. However, it occurs more heavily and more flexibly in the spoken version than in the written one. It is less rigid in the written version. Nevertheless, it is accepted in both written language and spoken language.

Repetition in conversation occurs spontaneously. The human brain does not stop and think what is next. It functions automatically. Language has more to do with repetition than with creation. One agrees with Tannen (1987) when she states:

Generative grammar sees language as novel production, as if individuals reinvent sentences each time they speak. The reality of language is less in our control, more imitative and repetitious, more automatic.
This section has clarified how repetition plays a significant role in conversation; it has not however, considered paraphrase which is an important element in repetition. This will be discussed in the next section.

2.6. Paraphrase as an Important Element in Repetition

"Paraphrase" — repeating content but conveying it with different constituent expressions, or simply, as the Oxford Dictionary (1974) defines it: "a restatement of the meaning in other words", is a sort of repetition which is used enormously in our daily life consciously, and/or unconsciously. It occurs in different situations and occasions, for example, when talking with someone and he / she does not hear you or hears you but does not get what you mean, he / she may say things like: "I'm sorry but I don't hear you", or "I'm not clear about what you mean by ---". When answering, you either repeat exactly the words which you have just said or most probably you may put them in other words, i.e. paraphrase them.

Paraphrase is used a lot in classroom situations. For example, students usually say to their instructor words like: "I'm sorry, but I didn't get your last point," or "What do you mean by -------, Mrs X ?" or simply "Could you repeat / paraphrase the previous point, Dr X, please ? " or "Do I understand that you mean ------- by this ?", etc. And the instructor may tend to paraphrase his words in order to clarify points to his learners.

Paraphrase is sometimes needed when speaking with children. Parents use it a lot to make sure that their children get the message. For example, you may hear a mother say to her child:
If you study your lessons, I'll take you to the Birthday Party, next weekend.

If you do your homework, I'll take you to Hanna's Birthday on Sunday.

The second sentence above has exactly the same meaning as the first sentence. However, it has been paraphrased to be made clear to the child.

Lecturers use paraphrase quite often to allow more time for learners to take notes or to help non-native speakers who have not mastered the language of instruction as a native language.

Paraphrasing or repeating exactly the same words is a feature which occurs quite often in educational institutions, particularly between teachers and students to insure comprehension by the whole group, as in:

Student (in classroom) : Will the final examination be held in the big hall, sir?
Teacher : The final examination will be held in the big hall.

Repetition in the classroom situation serves a mnemonic purpose. The teacher repeats an item in order to allow it to sink in properly.

In his article, "Situated Instructions : Language Socialization of School Age Children" Cook-Gumpers (1977) includes repetition as a form of instruction - given in classroom talk.
Paraphrase may be used more in unplanned discourse than it is in a planned one. By unplanned discourse is meant a discourse which has not been thought of beforehand. It is the opposite of planned discourse which has been arranged and organised before taking place.

Ochs (1979) defines planned and unplanned discourse as:

1. Unplanned Discourse is discourse that lacks forethought and organizational preparation.
2. Planned Discourse is discourse that has been thought out and organized (designed) prior to its expression.

Al-Jubouri (1984) deals with 'paraphrase' in an interesting way. He states:

Paraphrase refers to a repetition of substance. It involves a restatement of a certain point or argument a number of times. This type of repetition, though available in the discourse of other languages, is a reflection of a tendency that Arab writers have towards forceful assertion. Combined with other types of repetition, paraphrase creates the desired impact on the recipient. The tendency towards forceful assertion also explains what, in the eye of a Western recipient, appears to be a florid and verbose style of argumentative discourse. Brevity will simply fail to convey the required effect.

One may agree with al-Jubouri in the sense that we as producers (writers /speakers) could make the assertion strong enough to the extent that may influence receivers (readers / hearers). This point may take us to persuasion by using repetition as well as other techniques in the next section.
2.7. Repetition and Persuasion

Repetition appears to be a powerful persuasive strategy and an essential cohesive strategy (Johnstone 1987). It is cohesive in the sense that when talking, interlocutors in any situation may, by using repetition, create a shared language by evoking shared memory and may fit what they don't know into what they do.

Persuasion is the principal object of rhetoric. Beyond its traditional role of framing and presenting messages (Ehninger, 1972), rhetoric aims at persuading. Ehninger points out that throughout its history, rhetoric has been regarded, almost without exception, as first having thoughts or framing arguments and then dressing them in language or casting them in forms that will prove persuasive to others.

Looking at rhetorical theories from the early Greeks to our contemporaries, one may speculate that these theories are predicated on the belief that we should choose the best means available most effectively to persuade an audience or to elicit its agreement in any given case. (Guinn, 1979).

Ancient rhetoricians such as Aristotle pay great attention to persuasion, particularly in 'oratory'. Aristotle uses the terms 'orator' and 'hearer'. This use (Harre 1985) suggests that the theory of persuasion is something to do with discourse and hence that its understanding is, in effect, a branch of discourse analysis.

One may agree with Harre (1985) when he points out that in the case of persuasion it seems to be implied that the "orator" is engaging the "hearer" in some kind of dialogue, at least potentially, and is drawing upon the
"hearer's" powers of rational thought. Harre argues that in persuasion the moral quality of the activity is set by the respect which the "orator" shows to the "hearer" by treating him as a person. Aristotle suggests that to appeal to someone's reason is to draw upon that part of him that is peculiarly human. (See Corbett, 1966 and Harre, 1985).

Old and modern rhetoricians and linguists such as Koch (1984), Holloway (1965), Augustine (Burke 1969) and Aristotle (Corbett, 1966) tackle persuasion in different ways.

Koch (1984) claims that in everyday interaction in English, and in some other languages, even in highly formal written genres, people persuade each other of things by repeating them. That is Koch's treatment of persuasion which is different in a way from Holloway's.

Concord claims (Holloway 1965) that "he who wants to persuade, should put his trust not in the right argument, but in the right word; and controlling and modifying the senses of one's words is in part like inventing examples when no convenient ones exist". Holloway's treatment of persuasion is more or less similar to that of Augustine's though both have been stated in different words.

Augustine (Burke 1969) points out that a man is persuaded if: "he likes what you promise, fears what you say is imminent, hates what you censure, embraces what you commend, regrets whatever you build up as regrettable, rejoices at what you say is cause for rejoicing, sympathizes with those whose wretchedness your words bring before his very eyes, shuns these whom you admonish him to shun --- and in whatever other ways your high
eloquence can affect the minds of your hearers, bringing them not merely to know what should be done, but do what they know should be done".

Aristotle, on the other hand, (Corbett 1966) argues that there are two kinds of arguments or means of persuasion available to the speaker. First of all there are the non-artistic or non-technical means of persuasion. These means of persuasion are really not part of the art of rhetoric; they come from outside the art. The orator does not have to invent these; he has merely to use them. To Aristotle a second mode of persuasion is the emotional appeal. Since man is by nature a rational animal, he should be able to make decisions about his private and his public life solely by the light of reason. But man is also endowed with the faculty of free will, and often enough his will is swayed more by his passions and emotions than by his reason.

One may conclude that Holloway's, Augustine's and Aristotle's views of persuasion are more reasonable than that of Koch. I do not agree with Koch (1983) when she says "people persuade each other of things by repeating them". Although repetition will probably have some effect on the receiver, it will not, necessarily have the effect of persuading him / her of anything, unless convincing proof is produced. However, there may be other factors that may help to persuade him / her through repetition - factors such as facial expression, body language, word stress, mime and gesture. Although "may help to persuade" is not the same as "will persuade", we may consider the Bahraini proverb: "من كثر الدق ينفك للحام", "by constant hammering, welding is opened" (or the English: "constant dripping wears away the stone").
What makes Koch think that people persuade each other by repeating themselves may be the fact that repetition is an important element in rhetoric, and that rhetoric is associated primarily with persuasive discourse. From its beginnings and throughout its history, classical rhetoric was thought of as the art of persuasive speech. Its end was to convince or persuade an audience to think in a certain way. (Burke, 1969).

Having discussed repetition as an important element in rhetoric, one should tackle another significant point in repetition. This is lexical repetition.

2.8. Lexical Repetition

Repeating the same words has been the most noticeable sort of repetition. We repeat many words (verbs, nouns, adjectives, etc.) in our daily life in writing and speaking for the sake of emphasis. Draat (1940) calls this 'emotional emphasis'. Here are few of Draat's examples:

so, so Contempt of mediocrity.
pretty-prett Contempt of superficial, affected prettiness.
girly-girly Contempt of affectedly girlish manner.
poo-poo Contempt of argument dismissed as of no importance.
a lie, a lie! Deep indignation.
no, no! Emphatic disagreement with the speaker's words.
boy, boy! The desperate father exclaims, whose son's behaviour is sorely trying his patience.
mother, mother! Here it is impatient daughter whose modern coceptions clash with mother's more conservative ideas.
lord, lord! Uttered in despair.

welcome, welcome! Heartiness.

bye-bye! A very friendly adieu.

Draat also (1940) gives examples of "ablaut" - systematic vowel changes in the verb forms of Indo-European languages and "alliteration" - repetition of the first sound or letter of a succession of words, in types of emphatic repetition. Here are some of these examples with brief illustrations:

- **chip chop** Reduplication of chop, to cut off.
- **criss-cross** Originally christ-cross, which lost its t on the three-consonant principle.
- **knick knack** The dominating component is knack, meaning and adroit, ingenious method of doing a thing, knick being just the meaning but emphasizing repetitive element.
- **mish-mash** Mash, a confused mixture. The unmeaning mish is simply the repetitive, strengthening element. The phrase also occurs figuratively: A confused mish mash of superannuated customs and false ambition.
- **pit pat** Pat, means a light tap; also used as a verb: he patted the child on the head. The, in itself, unmeaning pit is merely its reduplication with a lighter vowel.

Similar repetition may also take place, without ablaut or alliteration. The following examples are extracted from Draat (1940):

- **claptrap** Both elements contribute towards the meaning of the meaning of the whole. Clap denotes the noise made by the clapping of hands to demonstrate applause. A trap is
a snare. Claptrap, then is figuratively language
designed to catch applause, empty and plausible.

**hobnob**
A later development of hab (to have) and nab (to have
not). Habnab, now rarely used, occurs in the sense
of: hit or miss, succeed or fail.

**hugger-mugger**
Exceptionally the first component, meaning "to
conceal", is the dominating partner - but who is still
aware of this? - Mugger, meaningless itself, merely
repeats emphatically the idea of hugger.

Halliday and Hasan are among the rhetoricians and linguists who have
dealt with lexical repetition. To Halliday and Hasan (1976) 'reiteration' is the
repetition of a lexical item or the occurrence of a synonym of some kind, in
the context of reference; that is, where the two occurrences have the same
refferent.

Halliday and Hasan argue that the repetition of a lexical item is cohesive in
its own right, whether or not there is identity of reference, or any
referential relation at all between the two. The cohesion derives from the
lexical organization of language. A word that is in some way associated with
another word in the preceding text, because it is a direct repetition of it, or
is in some sense synonymous with it, or tends to occur in the same lexical
environment, coheres with that word and so contributes to the texture.

Halliday and Hasan support their argument by providing the following
passage:

Soon her eye fell on a little glass box that was lying under the table: she
opened it, and found in it a very small cake, on which the words 'EAT ME'
were beautifully marked in currants. 'Well, I'll eat it,' said Alice, 'and if it makes me larger, I can reach the key; and if it makes me smaller, I can creep under the door; so either way I'll get into the garden, and I don't care which happens!'

She ate a little bit, and said anxiously to herself, 'Which way? which way?' holding her hand on the top of her head to feel which way it was growing, and she was quite surprised to find that she remained the same size; to be sure, this generally happens when one eats cake, but Alice had got so much into the way of expecting nothing but out-of-the-way things to happen, that it seemed quite dull and stupid for life to go on in the common way.
So she set to work and very soon finished off the cake.

Let us illustrate one of the examples which Halliday and Hasan have tackled. The second occurrence of "cake", in "when one eats cake" (second paragraph) is without reference item; there is no referential link with the first occurrence, but the repetition itself constitutes a tie. The third occurrence, in "very soon finished off the cake" is with a reference item; here, therefore, there are two ties, one of reference, the referential identity being shown by "the" and one of reiteration.

Kuiper (1982) argues that some lexical repetition results from performance factors such as constituent repair, hesitation and attempting to get the hearer's attention.

Repetition of one or more complete lexical items one or more times is viewed by Blankenship and Kay (1964) as a "hesitation phenomenon".

Halliday and Hasan (1985) argue that repetition of individual lexical items
create cohesion in texts. Their reason for this is simply that a largely similar experiential meaning is encoded in each repeated occurrence of the lexical unit. By experiential meaning is meant the features that can be thought of as representing the real world as it is apprehended in our experience. Halliday and Hassan illustrate their argument by providing the two examples below:

example (1) : There were children everywhere. There were children on the swings, children on the slides, and children on the merry-go-round.

example (2) : The committee suggested that all sexist language be removed from the regulations. If this suggestion is adopted, we shall have to avoid "he", "his", etc.

In example (1), repetition occurs in exactly the same lexical item as in "children", "there" and "were", while in example (2) the items "suggested" and "suggestion" are two distinct morphological forms of the same lexical unit and may be treated as a case of repetition.

Tannen (1987) stresses the importance of lexical repetition in creating coherence and signalling rapport in conversation.

From the above discussion, one may deduce that lexical repetition has been tackled widely in Western rhetoric. It is also considered in Arabic rhetoric.
Lexical repetition occurs extensively in the Koran, in order to enhance the greatness of God and His wisdoms to people. Here are two examples:

"قل اعوذ برّ البسمة ملك الناس إله الناس من شر الوسواس الخناس الذي يوسع في صدور الناس من الجنّة والناس" (سورة الناس – آية ١ -٦).

"إذا الشمس كورت وإذا النجوم انكسرت وإذا الجبال سبرت وإذا العشار علت وإذا الوحوش حشرت وإذا البحار سجرت وإذا النفس زوجت وإذا المؤودة سللت بأي ذنب قتلت وإذا الصفح نشرت وإذا السماء كشبت وإذا الجحيم سعبت وإذا الجنة ألبنت. " (سورة التكوير – آية ١ -٦).

Repetition also occurs quite often in the correction of speech errors. "Repeats" in this field are defined by Clark and Clark (1977) as repetition of one or more words in a row.

Lexical repetition also occurs heavily in instructional texts. The following is taken from 77 Lauriston Place - Cleaning Task:

The following tasks to be undertaken on Tuesdays and Fridays:

1. Hoover lounge, phone area, piano room.
2. Clean drawers in kitchen, dinning room, laundry room.
3. Clean toilet next to kitchen.
4. Clean all surfaces in kitchen and dining room.
5. Dust common room.
6. Clean all showers in the hostel.
7. Clean the small kitchen on the first floor.
8. Clean all toilets in the hostel.
9. Sweep and mop the entrance halls.

(77 Lauriston Place Cleaning Tasks leaflet - Scottish Council YWCA)
As has been shown above, the word "clean" is repeated six times in the instructions on cleaning tasks. The motivation of this repetition is clarification. And from here we move to the contextual motivation of repetition.

2.9. Repetition and Contextual Motivation

It has been argued that repetition is a direct influence exercised on the mind of a receiver in order to persuade him / her of an idea. Repetition is sometimes employed to simplify the task of production and to render discourse more coherent, just as it is to realize particular conversational strategies.

Repetition may be more effective if contextually motivated, i.e. if there is a rhetorical purpose behind using it, such as supporting, rejecting, accusing, emphasising, clarifying, denying, warning, encouraging, enthusing, reminding, calling attention, announcing a topic, requesting, justifying, advising, reinforcing, scaring, affirming. This may be illustrated here by considering Beaugrande's (1979) examples which are quoted from Graves et al. (1976), starting with the Biblical proverb:

(1) As in water face reflects face,  
    so the heart of man reflects man.  
    (Graves et al. 1976 : 33)

Beaugrande argues that the repetition of words on either side of "reflects" enacts the same pattern as the corresponding segment in the text's world:
the return of an image in a mirror medium. Steinbeck’s example with repetition which is contextually motivated is worth mentioning:

(2) They work at it and work at it, and at last one day they get out and away they go.

(Graves et al. 1976: 32)

This time, repetition enacts the ceaseless working in order to overcome obstacles and escape. Another conventional use of repetition can be found in the passage of Jeannie Morris:

(3) There are no distractions - and I mean no distractions.

(Graves et al. 1976: 19)

This repetition enacts the insistence of the speaker upon a stated opinion, and discourages disagreement or question. The speaker’s attitude is as fixed as the linguistic material itself.

In contrast to these cases, there are trivial repetitions that result simply from language patterns. For example, the anaphora in a Dreiser passage:

(4) She would not know how, she would not be quick enough.

(Graves et al. 1976: 6)

is due to grammatical conventions which would prohibit a deletion of the repeated material, as in:
(4a) She would not know how, be quick enough

Even where it is not obligatory, such repetition may serve as a vehicle of grammatical cohesion, as in Giran's:

(5) I am indeed a fanatic and I am inclined ---.

The audience does not pay special attention to these cases and it would not gain special insights if it did.

(Beaugrande 1979: 11 and 12).

These are only a few examples of contextual motivation of repetition. Many other instances will be discussed later in the analysis - the main part of the study.

The next section will be devoted to repetition in Arabic and English from another angle. This is repetition of rhyme.

2.10. Repetition of Rhyme

Repetition of rhyme is not only interesting and beautiful when it occurs in any piece of writing and/or speaking; be it poetry or ornamental prose or a classical introduction, it has the function of affecting receivers in other ways as well. This will be tackled at the end of this section. Kawin (1972) argues that:
rhyme, alliteration and rhythm tend to unify, even when used uninventively, for the repetition of sound, no matter what its 'meaning', is the glue of poetry.

Different examples of repetition in rhyme in Arabic and English will be provided:

Example (1): two suras of the Holy Koran

( سورة الطور - آية 1 - 6 )

(سورة مريم - آية 1 - 5 )
Example (2) : A poem of Iliyä Abë Mâdî

قال السماء كتيبة وتجهما
قال الليالي جرعتني علقمٌ
قال لي جرعتي علقمًا ولختن
اترك تفتم بالتبرم درهما
ام انت تخسر بالبشاعة مغنما
يا صاح لا خطر على شفتيك ان
يتحلما والوجه ان يتحطضا

ايليا ابو ماضي - البحليكي (1980)

Example (3) : A poem of Tennyson (Spark 1961)

' She left the web, she left the loom,
she made three paces thro' the room,
she saw the water-lily bloom,
she saw the helmet and the plume,
she looked down to Camelot. '

' In the stormy east wind straining,
the pale yellow woods were waning,
the broad stream in his banks complaining,
heavily the low sky raining
over tower’d Camelot. ' 
Example (4) : A text taken from a greeting card by Gibson Greetings Inc., 1991 :

If things go wrong
And skies are gray
Remember - there's
Another day!
If paths are steep
And hard to climb,
Remember - sometimes
Things take time!

Example (5) : A nursery rhyme (Beaugrande and Dressler 1981)

The King was in his counting house,
counting out his money;
The Queen was in the parlour, eating bread and honey;
The Maid was in the garden, hanging out the clothes;
Along came a blackbird and pecked off her nose.

Example (6) : An argumentative text about the vocabulary of the Arabic Language taken from a book called al-Sharq al-Awsat

Example (7) : An old popular Yorkshire song, to which the singer marks time by executing a stepdance
She flirts with another, and it is too bad,
to play with the heart of a Yorkshire lad.
She is not what she used to be,
Else, she'd never never make such a fool of me.

(Fijn Van Draat, 1940).

As you have seen in the above examples, repetition of rhyme occurs in Koranic versions, English and Arabic poetry, greeting cards, nursery rhymes, etc. Repetition of rhyme has a great influence on receivers (listeners and readers). Listeners may be enthralled while hearing a repeated rhyme as it echoes in their ears. Repeated rhyme for readers is a rhyme for the eye. It may take readers on and on and they may get involved in information. In other words, repeated rhyme serves to attract the attention of receivers and to create a sort of momentum in the text.

2.11. Repetition and Ambiguity

Besides being one of the characteristics of highly emotional language (Corbett, 1966), I assume that repetition helps in resolving the ambiguity of a text, i.e. there may be interaction between repeated items and standards of textuality in terms of comprehension. This makes communication efficient. According to Clark and Clark (1977), ambiguity ought to be the bane of comprehension because many - probably most - sentences have more than one interpretation or reading. Clark and Clark argue that although people ought to have great trouble selecting the intended reading, in practice they are rarely aware of more than one reading, which they select immediately.
2.12. Repetition in the Language of Children

Besides being a characteristic of highly emotional language, repetition is also a characteristic of children's everyday talk as well as adults' talk to children. Repetition in children is considered widely in the literature of psycholinguistics as well as in that of psychology and behaviourism.

There is no doubt that repetition plays a significant role in language development. Children practise repetition in the process of the development of communicative competence. This applies also to second language learners as well as non-native children.

When dealing with repetition in conversation between adults and children, Keller-Cohen (1979) defined repetition as the reproduction of all or part of a preceding adult utterance. Repetition is a method of learning language by children. The learners (children) acquire the code of the masters (adults) by repeating it. Unfortunately not much attention has been paid to this until quite recently. According to Keenan (1977) psycholinguists have been insensitive to the status of utterances as social acts. With some exception (Bloom 1970, Weir 1970, Scollon 1973, Slobin 1968), they have focused on the form of repeated utterances to the exclusion of their function in real communicative situations.

One wonders if repetition has any connection with children's intelligence, and why children repeat what they hear from adults and from other children. I have noticed that some children, when adults are talking to them, will stop them from time to time to ask the meaning of something, while others will simply repeat what has been said to them.
One may relate children's repetition to different factors. Among them is that their command of language is small. Obviously, they have been exposed to the language for a shorter duration than adults have. Therefore, we should not expect them to express themselves with words which they have never heard. Thus, their vehicle is repetition of what they have been exposed to.

Research on repetition in children has been conducted by psycholinguists, anthropologists, psychologists and behaviourists. Among these are Ervin-Tripp (1977), Mitchell-Kernan (1977), Keenan(1977), Cook-Gumpers (1977), Keller-Cohen (1979), Ochs (1979), Schieffelin (1979), Camaioni (1979), Ervin-Tripp (1979) and many others who are interested in children's discourse. However, repetition is misunderstood in psycholinguistics. It is associated only with children's utterance. Keenan (1977) supports this notion by stating:

repetition is probably one of the most misunderstood phenomena in psycholinguistics. It is associated with the language of children, who, in turn, are underrated as communicators.

Psycholinguistics is also concerned with the reasons behind children's repetition. By repeating, children elicit the attention of their mothers or caretakers or teachers. According to Merritt (1982), school children use repetition to get their teacher's attention during individualized instruction periods.

Children also use repetition in order to provide talk. i.e. they utilize repetition as a means to participate in conversation. Children repeat
verbatim the input message from the adults and repeating the input gives the child an entry into the communicative aspect of language learning.

When repeating the child is learning to query, to comment and also to achieve definiteness as in Ochs, Schieffelin and Platt's examples (1979).

Not only children use repetition when communicating; adults also repeat when communicating with children. They repeat what they have said, in order to ensure that the children have understood it; they also repeat, or paraphrase, what children say to them, in order to ensure that they have understood what has been said.

One important question should be asked here. Is children's repetition imitation of adults ?. Not necessary. Some children are imitators, others are non-imitators. In repeating what adults say, the child's intention is to imitate and then to perform a communicative task and from there his / her novelty arises. When they become competent to communicate, repetition becomes a less satisfying device.

The child's age plays a significant role in language repetition. For details about this, see Ervin-Tripp (1979) and Keenan (1977).

This is only a brief account of repetition in children's language. What goes in children's mind when repeating is worth researching particularly from a neurology and neurolinguistics point of view.
2.13. Repetition in Neurolinguistics

Repetition forms a significant element in neurolinguistics, particularly in automatic language production. Whitaker 1982 (Quoted from Tannen, D. (1987)) describes aphasic patients who have suffered complete destruction of the language-producing areas of the brain, and have consequently lost their spontaneous language capacity. Nevertheless, they retain the ability to repeat exactly, to shadow (i.e. repeat with split-second delay), and to repeat with simple transformations, such as changes in tense, person, and sentence type. See Schritzer M.L. (1976), Schritzer and Martin (1974) and Green, E. and Howes, D.H. (1977) for repetition in aphasic patients.

Normal people as well have a drive to imitate and repeat, because language is automatically imitative and repetitious. It is believed (Mayes 1988) that in normal people, the number of items that can be correctly repeated correlates with intelligence and depends on the kind of items that are being repeated.

Repetition also has an important role in Subcortical language mechanisms. This has been noticed in neurological surgery (see Ojemann, G.A. 1976)
2.14. Repetition and Cultures

Repetition varies in terms of type and degree from one culture to another. Tannen's research (1987) documents the pervasiveness of repetition in conversation in Modern Greek and several varieties of American English.

In his study of Javanese texts, Becker (1984) argues that the difference between Javanese and English in the management of a non-animate topic chain involves both exuberance of English, while the lack of rich possibilities of reduplication and repetition is a deficiency. Repetition is noticed in black English conversation (Erickson 1984) and in black worship.

In Kaluli culture, after a child is born and when he / she babbles the mother begins extensive sound and word-repetition games, and with the mother the child gets involved in on-going interactions. (Schieffelin 1979).

Repetition is approved of in oral cultures, i.e. in cultures where inscribed words do not exist. Hearers need repetition more than readers. The reader can see the item in front of him / her and can pause over a point whenever he / she wants, whereas the hearer depends entirely on his memory. The spoken words fly away. Memory cannot take in new information for hours on end. Repetition therefore is inevitable. for example in an orator who faces a varied audience _ different types of listeners with different levels of education, with different abilities to absorb what they receive, with different backgrounds and origins. By utilizing paraphrase, parallelism, synonyms, redundancy and repetition, the orator gives the audience a second chance to hear what it may not have heard properly the first time.
The orator himself is not expected to deliver new information in every utterance. By utilizing repetition the orator is serving two purposes at once. On the one hand, he is giving his audience time to allow the previous idea to sink in. On the other hand, he is giving himself time to think of the next utterance (what to say and how to construct it and link it with the previous idea).

Knowledge might vanish if not repeated, particularly in languages such as the Drum language which is used in some parts of Africa. "Stereotyped expressions enable primary oral cultures to preserve their knowledge and to recall it when needed. Formulas are necessary for history: the formulary genealogy, set up for the repetition on demand, preserves knowledge of ancestors which would otherwise vanish." (Ong 1977).

According to anthropologists repetition is particularly prevalent in some cultures. For instance, repeating a wish four times in the Navajo's culture brings about the realization of the wish (Witherspoon, 1977).

Repetition is important in oral cultures. Ong argues that "in a noetic economy dependent on large-scale repetition for its life, efforts to avoid repetition are not only difficult but also often inadvisable. Better too much repetition than too little. Too little repetition is fatal: Knowledge not repeated enough vanishes." (Ong 1977).
2.15. Repetition and Politeness

Before embarking upon repetition in politeness, one should mention a word about the position of politeness in linguistics. Politeness theory has been given a place in linguistics recently by linguists such as Lakoff (1973), Brown and Levinson (1978) and Leech (1983). Brown and Levinson's politeness theory, which was first published in 1978, led to research, undertaken in the theoretical and methodological traditions of a number of social sciences, such as anthropology, developmental psychology and psycholinguistics, linguistics, sociolinguistics, pragmatics, applied linguistics and communication (Kasper 1990).

Among other elements, repetition has a great function in politeness. "One diagnostic of ritual is often held to be repetitive or pre-patterned behaviour" (Brown and Levinson 1978). Repetition plays a significant role in conversation. In other words, when conversing, the hearer (receiver) repeats what the sender (speaker) says or part of what he / she says in order to indicate agreement, as a sign of politeness. For example:

    Allison : I got an A grade in Arabic!
    Nadia   : An A grade in Arabic!

Nadia's repetition of what Allison has said stresses interest and surprise.
2.16. Repetition / Redundancy in Translation

This section will be devoted to a short review of the function of repetition / redundancy in translation.

Redundancy, which comes under the umbrella of repetition, frequently occurs in translations. Many translations tend to be longer than the original text. This does not necessarily mean that a long translation is a good one. However, redundancy in translation is sometimes essential. Through it, the translator aims at making implicit information explicit. Redundancy may be inevitable in translation, particularly when the source language and the target language belong to very different cultures, as is the case in this study. Nida and Taber (1969) support this notion:

If, however, one translates a message literally from the source to the receptor language, and in doing so employs a message with the same dimensions of length, almost inevitably the dimension of difficulty will be appreciably greater. But the problem becomes really acute because the average channel capacity of the receptors in the second language is much less than that of the original receptors. This is certainly true if the languages belong to quite different linguistic families and particularly true if the cultures are quite different.

Redundancy in original and translated texts will be tackled later, in chapter seven, explaining why redundancy occurs in a text and whether it is needed or not.
2.17. Repetition in other Languages

It seems that "repetition", or to be more precise the occurrence of word pairs is world-wide. Work on this phenomenon has been done by grammarians, rhetoricians and linguists.

Semitic Languages

Word pairs, repetition and redundancy play a significant role in Semitic languages, particularly in the fields of literature and rhetoric. A chapter in this study will be devoted to discussing this theme.

In his work on Semitic literatures, Avishur (1984) deals with word pairs. He states:

A double repetition of a pair in a single literary unit, whether in sequence or at spread intervals, is found generally in Semitic literature, specifically in the Bible. A pair may recur in one grammatical syntactical form or in a differing variegated form.

There are nominal and verbal pairs that appear both times in their original form, while there are root pairs that occur alternately as a nominal and verbal pair. The purpose of the repetition is either to complete or stress the idea, and at times to function duly.
Indo-European Languages
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Repetitive word pairs take place in the Indo-European languages such as Latin, Greek, Gothic, etc. This aspect is seen clearly in verbs, substantives, adjectives, adverbs and preposition.

Repetitive word pairs was a manifest feature in classical Latin in common phraseology, and in the style of certain authors. Koskenniemi (1968) maintains:

The double expressions are particularly frequent in religious and ritual contexts: oro absecro, dare dicare, fors fortuna, felix faustus, ius ac fus. As in many languages they abound in the terminology of law and administration: uis ac potestas, dicta et promissa, certa et rata.

Non-Indo-European Languages
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Repetitive word pairs are not limited to Semitic languages or Indo-European languages, they also appear in non-Indo European languages like Finnish. They exist in the Finnish bible and in other religious documents. However, the use of words in pairs is no doubt, not restricted to the biblical Finnish and religious writings, it is a special feature of the style of some authors.

Another non-Indo-European language, in which repetitive word pairs take place in its structure is Chinese. “Synonymic word pairs occur for instance
in Chinese, but owing to the isolating structure of the language they serve some special functions of their own" (Koskenniemi 1968).

2.18. Conclusion

This chapter is an attempt to point out a few issues in connection with repetition. More precisely, it deals with the role of repetition in different aspects of language. This includes the following themes:

The phenomenon of repetition, repetition in Western rhetoric, repetition in conversation, paraphrase as an important element in repetition, repetition and persuasion, lexical repetition, repetition and contextual motivation, repetition in rhythm, repetition and ambiguity, repetition in cultures, repetition in neurolinguistics, repetition in translation, repetition in children's language, repetition and politeness.

In this chapter, I have not tackled other important aspects of repetition, such as types of repetition, reasons for repetition, and repetition in Semitic languages (mainly Arabic). These will form chapters on their own.

To understand the function of repetition as a rhetorical device, one should look at repetition within a frame. This is text or text-type. The next chapter will be devoted to discussing text and text-types.
CHAPTER THREE
Chapter Three
Text and Text-type

3.1. Introduction

Text is one of the main elements which play a significant role in language. We speak text, we read text, we listen to text and we write text. Text is the base for any discipline such as law, religion, medicine, science, politics, economics. Each of these is manifested in its own language, i.e. it has its special terminologies.

We generally express our needs, feelings, etc. by using text whether verbally or in writing. Cultures are transferred to other people via texts. One may agree with Neubert (1985):

Texts are used as tools and, at the same time, they reveal the tool-user. They communicate something and about someone.

This chapter will be devoted to the discussion of text as an important element in this thesis. It will also tackle issues relevant to text, such as the three basic strands of textuality: context, texture and structure, as well as Beaugrande and Dressler’s (1981) seven standards of textuality.

One important aspect of text is text-type. Awareness of text-type assists in interpreting, translating and second language learning/teaching.

The last part of this chapter will deal with text-types as they are handled by Werlich (1976), Newmark (1988) and Hatim and Mason (1990).
3.2. Text

Text is defined by linguists and rhetoricians as follows:

Werlich (1976) defines a text as "an extended structure of syntactic units such as words, groups, and clauses and textual units that is marked by both coherence among the elements and completion, whereas a non-text consists of random sequences of linguistic units such as sentences, paragraphs, or sections in any temporal and / or spatial extension".

Kress (1985) defines texts "manifestations of discourses and the meanings of discourses, and the sites of attempts to resolve particular problems".

Fowler (1986) defines a text as "a different kind of unit from a sentence. A text is made up of sentences, but there exist separate principles of text-construction, beyond the rules for making sentences".

Hatim (1984) defines a text as "a stretch of linguistic material which maps on to the surface a set of mutually relevant communicative intentions.

Hatim and Mason (1990) define a text as "a set of mutually relevant communicative functions, structured in such a way as to achieve an overall rhetorical purpose".

Briton and Black (1985) define a text as "an ancient technology of information transfer".

Beaugrande and Dressler (1981) define a text as a communicative occurrence which meets seven standards of textuality. These are cohesion,
coherence, intentionality, acceptability, informativity, situationality and intertextuality.

Having dealt with the definition of text by linguists and rhetoricians, one should mention a few points which go together with it.

Particular attention has been paid to the study of text in this century. Before that, discussion of language concentrated on it at sentence level. Silverstein (1984) says:

For linguistics in recent years, the sentence has been the hero for the orthodox, whose functional and formal autonomy are to be celebrated.

My intention here is to set out various ideas that have been propounded about text. Text is viewed as the medium of discourse. "Discourse is the whole complicated process of linguistic interaction between people uttering and comprehending texts" (Fowler 1986). Neubert (1981) maintains:

Texts are seen as explicit models of the world and our ways of coping with it. Whereas sentences may be interesting objects in themselves, texts transcend sentences as forms of thinking and therefore limited objects of inquiry. They obviously represent both formal and content structures functioning as diagnostic corollaries as well as indispensable components of our social existence.

Language is regarded as a social phenomenon. In other words, it may be said that the linguistic system is a part of the social system. They cannot be
Texts arise in specific social situations and they are constructed with specific purposes by one or more speakers or writers. Meanings find their expression in text - though the origins of meanings are outside the text - and are negotiated (about) in texts, in concrete situations of social exchange. Texts are the material form of language; in particular, texts give material realisation to discourses. Hence the meanings of texts are in part the meanings of the discourses which are present in and have given rise to a specific text.

Looking at text from the point of view of the language development of a child, we can say that, from birth onwards, a child is surrounded by texts in different aspects of language. He learns one semiotic system, that is culture, and he learns a second semiotic system, that is the means of learning it - language. Halliday (1975) argues that:

The term "text" covers both speech and writing, and is quite neutral as regards style and content: it may be language in action, conversation, telephone talk, debate, dramatic dialogue, narrative fiction, poetry, prayer, inscriptions, public notices, legal proceedings, communing with animals, intimate monologue or anything else.

Fowler (1977) deals with texts from another perspective: that is text in connection with reader. He maintains:

Texts are to be described and interpreted in terms of the systems of knowledge which the adequate reader brings to them, and in terms of the process of decoding by
which he ‘realises’ the structure and meaning of texts. This process of realization must be strictly controlled by the linguistic structure of texts.

Co-text is one of the factors which influences the interpretation of text. The more co-text there is, in general, the more secure the interpretation is. Even in the absence of information about the producer of an utterance and his / her intended recipient, it is often possible to reconstruct at least some part of the physical context and to use this in arriving at an interpretation of the text. Text, however, also creates its own contexts. As quoted by Brown and Yule (1983), Isard (1975) remarks:

Communications do not merely depend on the context for their interpretation, they change that context.

When reading or translating / interpreting a text one should be prepared to react to and handle text context, texture and structure. It is claimed that trainee students have made mistakes in an on-sight translation of a text because they were not aware of this, despite their competence in handling the grammar, vocabulary, etc. of both English and Arabic, and despite their knowledge of current affairs and awareness of the socio-culture of the source and target languages. (For more details, see Hatim 1984).

One has to be aware of "all aspects of the situation in which a language event takes place which are relevant to the interpretation of that event". (Hatim and Mason, 1990).

The next section will concentrate on these three basic strands of textuality: context, texture and structure.
3.2.1. **Text context**

In real life, contexts precede texts. The situation is prior to the discourse that relates to it.

(Halliday and Hasan 1985)

The term "context" in its simple form refers to what comes before and after a word, phrase, statement, etc., helping to fix the meaning; or circumstances in which an event occurs (Oxford Advanced Learner's Dictionary of Current English _ fourth edition).

Hatim and Mason (1990) refer to "context" as the extra-textual environment which exerts a determining influence on the language used.

Context, to Riffaterre (1960), by definition inseparable from stylistic devices:

(1) is automatically relevant (which is not necessarily true of the norm);
(2) is immediately accessible because it is encoded, so that we need to rely on an elusive and subjective Sprachgefühl;
(3) is variable and constitutes a series of contrasts to the successive stylistic devices.

Fowler (1986) distinguishes three meanings of context:

1. context of utterance
2. context of culture
3. and context of reference
We may sometimes be able to make inferences about the context of situation from certain words in texts. These texts, short or long, spoken or written, will carry with them indications of their contexts. We need to hear or read only a section of them to know where they come from. Given the text, we should be able to place it into the context that is appropriate to it. In other words we construct the situation.

When discussing text, one should initially bear in mind two important points:

1. the context of the situation of text, and
2. the context of the culture of text.

3.2.1.1. Context of Situation of Text

By the context of situation is meant the immediate environment in which a text is actually functioning. This in turn consists of three elements:

1. field of discourse
2. tenor of discourse
3. mode of discourse

Anthropologists and linguists deal with context of situation in more or less similar ways. Malinowski (1923) looks at context of situation as the environment of the text.

To Firth (1950) context of situation consists of:
A. The relevant features of participants: persons, personalities.
   1. The verbal action of the participants.
   2. The non-verbal action of the participants.
B. The relevant object.
C. The effect of the verbal action.

Hymes, another anthropologist who participates in the ethnography of communication discusses the following concepts concerning context of situation (1967):

- the community;
- the setting, or scence;
- the participants;
- the events;
- the key;
- the genre;
- and the norms of interaction of interpretation.

Melrose and Melrose (1988) deal with context of situation from the point of view of "drama" as a subject matter with the local (character) and global (writer) levels. They maintain:

1. Field (fictional utterer): constituted through patterns of transitivity and lexical sets, permitting interpretation of ongoing social situation/subject matter (i.e. activity sequence or frame) on a short-term basis.

Field (writer): constituted through the interpretation of patterns of activity sequences on a long-term (global basis, plus ongoing or recurring lexical chains.
2. Tenor (writer-receiver): constituted on the basis of options in mood modality, attitude, etc. permitting the position of social and personal relationships between participants in the fiction.

Tenor (writer-receiver): constituted on the basis of patterns of activity-sequence, patterns of social and personal relationships and recurring or ongoing lexical chains (including additional ones).

3. Mode (fictional speaker): written-to-be-spoken, mimetic (or not) of human speech action and interaction, stylized and conventionalized.

Mode (writer): global rhetoric conflating to a lesser or greater extent didascalia speaker modes for theatre interactions. Internal opposition in field-tenor-mode options at fictional speaker level as basis for dramatic and problematic dialogue.

3.2.1.1. Field of Discourse

Field of discourse plays a vital role in the context of text. It is one of the three basic elements in the textual internal world and external world.

By field of discourse, is linguistically meant "variation in language according to the use to which it is put in various professional and social settings, e.g. scientific discourse, legal discourse" (Hatim and Mason 1990).

There has been growing debate as to whether field of discourse is necessarily equated with topic or subject matter. Field of discourse or "the social activity of language" reflects Crystal and Davy's (1969) "province" or what Gregory and Carroll (1978) call "the user's purposive role".
Fields of discourse can be non-technical, as is the case with the general topics that we deal with in the course of our daily life. Or they can be technical, that is specialist, as in linguistics, law, engineering, physics, computer science and many other fields.

In the specialist fields lexical mutuality of text, specific structures and certain grammatical patterns belonging to the field of discourse are employed in an appropriate way, for example, terms like plasmodium, anthelmintics, antimalarials and prophylactics in medicine; terms like hydrogen, neutron and molecule in physics; terms like generic, diachronic, phylogenetic and archiphoneme in English linguistics.

This point brings us to what is referred to as social institutions. These may be understood as follows:

Every individual who belongs to a given society will fit in some of the categories, and his status within the community will depend upon the groups that he can claim membership in. The person who has legal training, practices law, belongs to a society of barristers and solicitors, is a lawyer just as that person may be at the same time a man or woman, a father or a mother, a tennis player or a golfer, an apartment dweller or a homeowner, an habitue of the theatre or a stay-at-home. The person will be defined in terms of categories like these and there will be an appropriate code of behaviour both linguistic and non-linguistic for each of these identities.

(Gregory and Caroll 1978)
3.2.1.1.2. Tenor of Discourse

Tenor of Discourse, which represents an important aspect in register, refers to the relationship between addresser and addressee in the sense of language use.

Participants' relationship varies from one group to another. It may be that of a patient and a doctor, a mother and her child, a husband and wife, a teacher and a student or a class, a manager and an employee, etc.

As far as addresser and addressee are different in terms of categories, one would expect the language used between them to vary from one set of group to another. Language which is used between husband and wife is expected to be informal whatever the subject matter is. A mother will talk intimately when dealing with her child. The language which is employed between a teacher instructing her students or an orator addressing his audience may be formal. People of the same geographical region may use a colloquial dialect when they speak with each other. Participants role(s) is determined by social structure. Gregory and Carroll (1978) state:

> It is social structure which determines the number and types of roles we can play, either in relation to sociological attributes (class features) or personal attributes (aspects of personal relationships).

To elaborate on the interpretation of the above statement, I must mention the factors which may have an effect on the tenor.

Education plays an important role in our behaviour, linguistically and otherwise. Profession and previous experiences may shape our speech
patterns. Sex also has a main role in the speech pattern, for example, the way in which a man speaks with a woman is different from that in which a man speaks with a man. One should not ignore the fact that the type of relationship between the two participants (man and woman) may decide the pattern of language used between them, i.e. a daughter and a father, a husband and wife, etc.

Other points to do with tenor include economic status, social status and religion.

### 3.2.1.1.3. Mode of Discourse

Mode of discourse is the third basic strand of register. It is the form in which language is used, or to put it in Halliday and Hasan's (1985) terms, it refers to what part the language is playing.

Mode can take spoken form as well as written form, each of which divides into different divisions. Speaking can be non-spontaneous, as in acting, or reciting. Or spontaneous, as in conversing.

As far as writing is concerned, there are various categories:

- Material written to be read aloud as in political speeches. Notice the following extract from a speech addressed by king Hussein of Jordan to the Nation in February 1986:

> أيها الأخوة الوطنون،
> أيها الأخوة الفلسطينيون في كل مكان،
> أيها الأخوة العرب.
Leonora: When you come up to visit me in college you have a hankering look. I fee sorry for you at those times. I think perhaps it stabs you - the knowledge that you had it in you to become a distinguished scholar - and have become merely the mother of an average student and the wife of a second-class scholar.

Catherine: You needn't feel sorry for me. Charlie's one of the best economists in the country.

Leonora: That doesn't prove him to be a first-class one.

Catherine: Your standards were always too high, Leonora.

Reality forces one to lower one's standards. In your remote life you know nothing of reality.

- Material written to be read. This aspect covers a wide range of writings includes newspapers, books of various sorts (textbooks, leisure books, travel documents, studying books, etc.), journals, magazines, etc.
Gregory and Caroll's (1978) diagram illustrates variations of mode as reproduced here in figure (1):

Figure (1)
3.2.1.2. Context of Culture of Text

Like context of situation, context of culture is an important element through which we get an access to the understanding and for obtaining comprehensive of text. Halliday and Hasan (1985) state:

The context of situation, however, is only the immediate environment. There is also a broader background against which the text has to be interpreted: its context of culture. Any actual context of situation, the particular configuration of field, tenor, and mode that has brought a text into being, is not just a random jumble of features but a totality - a package, so to speak, of things that typically go together in the culture. People do these things on these occasions and attach these meanings and values to them; this is what culture is.

My knowledge of the significance of context of culture and that of situation conforms with what Halliday and Hasan state (as shown above), and I believe that the importance of the knowledge of cultural context of text exceed the importance of the knowledge of the context of situation. We do not translate languages only. We translate both cultures and languages.

Although it is almost impossible to have translational equivalence for every word, phrase, grammatical structure, proverb, cliche, idiom, etc. in full formal and functional senses, the translator ought to be aware of the culture of both the source language and the target language in order to be able to translate efficiently: precisely to replace an item by another one into the translated language.
Fowler (1986) handles the definition of context of culture as follows:

Context of culture: the whole network of social and economic conventions and institutions constituting the culture at large, especially in so far as these bear on particular utterance contexts and influence the structure of discourse occurring within them.

Attempting to achieve a definition for the word "culture", I may say that this concept in its general sense is enormously wide. It has countless facets. It is a way of life including places, beliefs, emotions, customs, foods and drinks, weather, clothes, education, ways of expressing emotions, religion, how things are handled on happy occasions and sad occasions, languages, animals, illnesses and ways of curing them, buildings, ways of thinking and perceiving things and many other concrete and abstract elements.

As has already been asserted, the culture of one nation varies from that of another nation; for example, there are many differences between Eastern and Western cultures to an extent which may lead to conflict if one is not aware of them. I strongly believe that cultural disparities can be greater barriers in communication than the linguistic ones.

3.2.2. Texture

Texture is one of the important issues which should be tackled when dealing with text. Hatim and Mason (1990) refer to texture as aspects of text organization, including cohesion, theme and rheme, which reflect the compositional plan of a text and its context.
Texture is one of the sources of textual unity. It helps in upgrading the micro-context of discourse / text to cater for the higher levels of the unfolding hierarchy. Texture devices function to make the various elements of text hang together and establish textual connectivity. (Hatim 1984).

A text, even if incomplete, must possess texture. Texture is a matter of the relation of meanings (Halliday and Hasan 1985). This is created through different devices such as theme and rheme, repetition in its various types (parallelism, paraphrase, etc.), and also through cohesion. This device may be developed via the use of co-referentiality, co-classification, co-extension, etc.

In his article, "Text Linguistics in the Didactics of Translation _ The Case of the Verbal and Nominal Clause Types in Arabic", Hatim (1989) concludes that texture provides the means for the realization of discourse intentions (context) and the implementation of text compositional plan (structure). Hatim argues that thematic organization appears to be an aspect of texture which language users exploit in establishing a coherent point of view.

### 3.2.3. Structure of Text

Structure is one of the main strands of textuality. Before tackling this topic within text, let me begin by citing the definition of structure in its rather general sense - the sense given in the Oxford Advanced Learner's Dictionary of Current English (1974 edition) :

way in which something is put together, organized, etc.
This definition carries more or less the same notion as that in the definition of linguists such as Hatim and Mason (1990) and Halliday and Hasan (1985). Hatim and Mason refer to structure as the compositional plan of a text, relating context to texture. To Halliday and Hasan, text structure refers to the overall structure, the global structure of the message form.

Ruqaiya Hasan's example in Halliday and Hasan (1985) is worth mentioning here to illustrate the concept of text structure. Before going deeply into the topic, let us establish the background:

According to Halliday and Hasan (1985), Ruqaiya Hasan was a visitor in Japan. She was taken to see a Kabuki Play. In Kabuki there is a genre known as Sewamono within which there is a particular sub-genre known as Enkirimono. The basic pattern in Enkirimono is that there is a breaking off of relations, either between a married couple, or between lovers. For example, a husband may divorce a wife in order to prevent her from suffering the consequences of some crimes that he has committed. On the basis of this information, Ruqaiya postulates that in every instance of Enkirimono, there will be at least three elements of structure. She gives these elements particular names:

1. the Precipitative Event : an event that propels the action from one stage to another. It would thus lead to the second element. An example of Precipitative Event, perhaps, might be the geisha rejecting her lover, or the husband informing his wife that he is divorcing her;

2. the Consequential Event : an event brought about as a consequence of the Precipitative Event;
3. the Revelation: the Consequential Event leads to some revelation of facts hitherto concealed. The Revelation leads to a reinterpretation of the Precipitative Event; the nobility of the act becomes obvious. What had appeared as heartless forsaking now assumes heroic proportions, being seen in its true colours as an act of devotion and self-sacrifice.

One might speculate that text structure is made up of events, and that those events which form the context of text determine the structure of text. For more details about context, see Fowler (1986, chapter 7).

When discussing text structure, one cannot ignore the issue of 'theme and rheme'. This plays a leading part in the structure of text, particularly as regards theme. It may play the most significant role in building the structure of text. I agree with Werlich (1976) when he states:

The encoder's selection of dominant and subsidiary sets of text structural sequence forms in text structuring is determined by the thematic text base (in a concrete text: the introduction) from which the encoder has started.

For more details about theme and rheme, see Hatim (1987) and (1989).

3.3. Beaugrande and Dressler's Seven standards of Textuality

Text is one of the most important factors to be taken into account when communicating. Beaugrande and Dressler (1981) argue that "a text must be relevant to other texts in the same discourse not just to participants'
intentions and to the situational setting. Topics must be selected, developed and shifted. Texts may be used to monitor other texts or the roles and beliefs implied by those texts.

As mentioned earlier, text to Beaugrande and Dressler (1981) is a communicative occurrence which meets seven standards of textuality. Beaugrande and Dressler argue that the text will not be communicative if any of the seven standards is not considered to have been satisfied.

Each of these standards will be examined briefly on its own in order to ascertain its function in text.

3.3.1. Cohesion

The term "cohesion" refers to the surface link in text. Cohesion has a vital role in creating the unity of text. Non-cohesive text may lead the reader or listener to lack of concentration. The recipient will not be able to obtain the message intended if information conveyed to him/her is not linked together. This in turn will lead to a lack of communication. Cohesion carries the receiver forward.

A text may attain cohesiveness by means of the combination of different syntactical elements, phrases, clauses and sentences. It may also do so by means of various devices, such as lexical recurrence, parallelism, lexical or structural repetition, paraphrase, pro-forms, ellipsis, conjunctions, contrajunctions, reference (for example, anaphora, endophora, exophora and cataphora), substitution, ellipsis.
If one analysis texts 1 - 8 data of this study (Appendices 1 _ 4), one can see that cohesion has a different effect in different text typologies, in both languages .

### 3.3.2. Coherence

Coherence refers to links beyond the text. If a text is not coherent, it does not yield any sense. Hence, it is a "non-sense" text. Continuity, which gives sense to text, is the foundation for text coherence.

In contrast with cohesion, coherence is concerned with what is beyond the surface text. In other words, it looks at the internal textual world.

In so far as coherence has to do with what is beyond the text, the cognitive processes will have a vital role in taking in the information given. Beaugrande and Dressler (1981) handle the discussion of this concept from an appropriate psychological and philosophical view point.

We should not ignore the role of the language receiver here in building up the internal textual world. Various factors participate in this process, among which I cite:

- Text interaction, i.e. interaction of more than one piece of information in one text.

- Text and text interaction, i.e. one text may depend totally or partially on the previous text.
Text and receiver interaction; that is how he / she interprets text according to his / her background, previous knowledge of the theme of discussion, psychological status at the time of dealing with the text, target in tackling the text, hypothesis about what the text topic is, etc.

To conclude, I must say that in discussing this aspect, we are interested at the end of the day in obtaining “knowledge”, and this comes via text.

3.3.3. Intentionality

There is no doubt that cohesion and coherence play an important role in external and internal textual worlds. However, these on their own are not enough. We need to consider another element when dealing with text. This is intentionality.

Intentionality refers to the text producer's attitude. Therefore, it has to do with production more than anything else. Production here functions as a discourse action.

Tolerance may be applied here. In other words, the text producer may tolerate lack of cohesion, for instance, as is the case in conversation, in order to convey his intended message. If the intended massage is not clear enough, ambiguity will appear. Enkvist (1973) argues that textual tolerance can exist at two levels:

First, a sentence acceptable in one place - for instance in the middle - of a text may not be tolerated in another place, for instance as a text-initial sentence: the place of a sentence in a string of sentences may require that sentence to satisfy certain textual requirements.
Secondly, a string of sentences may satisfy the demands of textual acceptability in one context but not in another.

3.3.4. Acceptability

As intentionality is concerned with the text producer's attitude, acceptability is concerned with the text receiver's attitude. Therefore, the main element here is reception. In fact reception here functions as a discourse action, as is the case with intentionality.

When reading a text or listening to a text produced by someone, the receiver's role is to infer the message intended. He is expected to find out what is in the sender's mind, in other words, to identify information encoded by the text producer.

Subjectivity may play a role in interpreting text produced. Emotional state may have an effect on how the receiver interprets text.

Text must be accepted as a text. The Text decoder at the end is a participant. Beaugrande and Dressler (1981) state:

In a wider sense of the terms, "acceptability" would subsume acceptance as the active willingness to participate in a discourse and share a goal.
3.3.5. **Informativity**

The term informativity, in text linguistics, refers to presentation which is new or unexpected to the text receiver. This may be illustrated in the following conversation between two friends:

-Anna : Will you be in the flat tomorrow?
-Mona : Yes, you are very welcome to come in if you want. Just let me know that you will be coming.
-Anna : Definitely I will give you a ring.
-Mona : Make it diamond, please.

Mona's response (last sentence) is not expected. What is expected is something like "That will be fine, thanks" or "No problem" or "Right, we might see you tomorrow".

Informativity can be divided into three main degrees which are:

1. upper degree
2. lower degree
3. outside the set altogether

For more details, see Beaugrande and Dressler (1981).

3.3.6. **Situationality**

Situationality which forms one of the standards of textualiy refers to factors which render text relevance to a current situation.
It goes without saying that both "situation monitoring" and "situation managing" have an essential role in text production. By situation monitoring is meant that the text producer steers the situation in order to provide mediation, while in situation managing he steers the situation towards the participant's goal.

There must be a balance between situation managing and situation monitoring. In this, there are three main factors:

- efficiency;
- effectiveness;
- and appropriateness.

3.3.7. Intertextuality

By intertextuality is meant that in text production and reception, participants depend on knowledge of other texts or previous texts. Without this process, intertextuality will not exist. One should not forget that mediation has a role here. Beaugrande and Dressler (1981) refer to mediation as "the extent to which one feeds one's current beliefs and goals into the model of the communicative situation".

These are only a few points about text. The next sections will concentrate on a significant element in relation to text: 'text-type'.
3.4. Text-Type

Before tackling the definition of and the approaches to text-types, a few points should be mentioned.

In the past, there was not much research devoted to the study of text or to set up a text-typology although the need for text-typology to solve many problems was realised by linguists. Schmidt (1978) points out that theoretical research into text has shown that several important problems of communicative text theories, like the coherence of texts, the analysis of macro-structures in narratives and the acceptability of text cannot be solved without a solution to the problem of text-typology.

According to Beaugrande and Dressler (1981), text has been a long-standing object of literary studies, though emphasis was limited to certain text types. Scholars have at various times embarked on tasks such as:

(a) describing the text production processes and results of an author, or a group of authors in some time period or setting;
(b) discovering some problematic or contestable senses for text;
(c) assigning values to texts.

The attention paid by most linguists and rhetoricians to the study of text, has not had a text-type focus. Attempts have been made to set up a typology of texts, but all are beset by problems (Reiss 1976). Beaugrande (1978) provides us with reasons for rejecting the classification of text-types. These are:
(1) text types of clearly different status have similar patterns, and (2) a text can even be shifted from one type to another (as when advertisements are published as poems, or poems used as advertising slogans).

However, studies have been recently devoted to text-types by linguists such as Werlich (1976), Beaugrande and Dressler (1981), Newmark (1988) and Hatim and Mason (1990). Definitions of text-types will be given below, followed by text-type approaches in the next section.
3.4.1. Definition of Text-type

Text-type is defined by Werlich as:

an idealized norm of distinctive text structuring which serves as a deep structural matrix of rules and elements for the encoder when responding linguistically to specific aspects of his experience.

(Werlich 1976)

Beaugrande and Dressler define text-type in an interesting way, different from Werlich's. They state:

A 'text type' is a set of heuristics for producing, predicting, and processing textual occurrences, and hence acts as a prominent determiner of efficiency, effectiveness, and appropriateness.

(Beaugrande and Dressler 1981)

The notion of text-type has been developed by Hatim and Mason in 1990. Hatim and Mason, who think of intentionality as a rhetorical purpose in communicative text (textuality) define text-type as:

"a conceptual framework which enables us to classify texts in terms of communicative intentions serving an overall rhetorical purpose."

(Hatim and Mason 1990)

These are the three prominent definitions of text-types. The next section will be devoted to a summary of three approaches to text-types, Werlich's, Newmark's and Hatim and Mason's.
3.4.2. Werlich's Approach to Text-type

In his book, A Text Grammar of English (1976), Werlich divides text-types into five categories. He emphasises that the encoder can choose between:

- description
- narration
- exposition
- argumentation
- instruction.

Each of these will be tackled in brief below.

Description

Werlich points out that description is the type of textual communication in which the encoder more or less selectively deals with factual phenomena in space. This can be illustrated in the following sentence:

Hundreds of students are in the theatre lecture room.

Narration

Narration is defined by the author as the type of textual communication in which the encoder more or less selectively deals with factual and/or conceptual phenomena in time. E.g.:

The Kurds of Sulaymaniyyah left their houses for the mountains in the middle of the night.
**Exposition**

Exposition is a text-type which is considered by Werlich as the type of textual communication which the encoder chooses for presenting either:

1. constituent elements which can be synthesized into a composite concept (manifested in a 'term') or
2. a mental construct (manifested in a 'text'), or those constituent elements into which concepts or mental constructs of phenomena can be analysed.

Examples illustrating (1) and (2) above are:

1. A principal ingredient for making cake is flour
2. Cake can be made by using flour, sugar, eggs, butter and milk.

**Argumentation**

Argumentation is referred to as the type of textual communication in which the encoder proposes relations between concepts of phenomena. The encoder makes his propositions in explicit or implicit opposition to deviant or alternative propositions. For example, (the chairperson of the meeting of a company, arguing):
"Ladies and gentlemen, the case should be studied carefully before taking any decision. We must learn from the mistakes which we have made in the past."

**Instruction**

Werlich argues that instruction is the type of textual communication in which the encoder tells himself (in sender-directed instruction) or others (in receiver-directed instruction) what to do. He/she uses linguistic communication in order to plan the future behaviour of himself or others. e.g.:

- Keep quiet!
- Return after use!
- Do not touch!

**3.4.3. Newmark's Approach to Text-type**

Newmark (1988) classifies text-types into six kinds, referring to them as language-functions, text-categories and text-types. These are:

- The Expressive Function
- The Informative Function
- The Vocative Function
- The Aesthetic Function
- The Phatic Function
- The Metalingual Function.

Each of these types will be discussed briefly below.
The Expressive Function

Newmark points out that the core of the expressive function is the mind of the speaker, the writer, the originator of the utterance. He uses the utterance to express his feelings irrespective of any response. Newmark thinks that the characteristic 'expressive' text-types are:

1. serious imaginative literature
2. authoritative statements
3. autobiography, essays, personal correspondence.

The Informative Function

According to the author, the core informative function of language is external situation, the facts of a topic, reality outside language, including reported ideas or theories. The format of an informative text is often standard: a textbook, a technical report, an article in a newspaper or a periodical, a scientific paper, a thesis, minutes or agenda of a meeting.

The Vocative Function

The core of the vocative function of language, as Newmark argues, is the readership, ie. the addressee. The first factor in all vocative texts is the relationship between the writer and the readership, which is realised in various types of socially or personally determined grammatical relations or forms of address. The second factor is that these texts must be written in a language that is immediately comprehensible to the readership.
The Aesthetic Function

Newmark indicates that this is language designed to please the senses, firstly through its actual or imagined sound. This can be noticed in rhythm, balance and contrasts of sentences. Secondly it pleases the senses through its metaphors. Newmark believes that metaphor is the link between the expressive and the aesthetic function. It also connects the extra-linguistic reality with the world of the mind through language.

The Phatic Function

The author argues that the phatic function of language is used for maintaining friendly contact with the addressee rather than for imparting foreign information. Examples of this type are: "you know", "lovely to see you", "are you well?", etc. In written language, phaticisms attempt to win the confidence and the credulity of the reader: "of course", "it is important to note that", etc.

The Metalingual Function

Newmark mentions that the metalingual function of language indicates a language's ability to explain, name, and criticise its own features. These are more or less universal (e.g. "sentence", "grammar", "verb", etc.). Expressions signalling metalingual words are, for example, "strictly speaking", "so to speak", "by definition", etc.
3.4.4. Hatim and Mason’s Approach to Text-type

Hatim and Mason (1990) amalgamate text-types into three: exposition, argumentation and instruction.

Expository text-type includes:

a. description
b. narration
c. concept

Argumentative text-type is:

a. overt
b. covert

Instructional text-type is:

a. with option
b. no option

Hatim and Mason's (1990) discussions of these types will be summarized below.

The Expository Text-type

The authors point out that this can be descriptive, focusing on objects and in time; conceptual, focusing on concepts and relations in terms of either analysis or synthesis.
The Argumentative Text-type

This text-type can be overt (e.g. the counter-argumentative letter to the editor) or covert (e.g. propaganda tract).

In Discourse and the Translator, Hatim and Mason (1990) provide us with clear examples explaining expository and argumentative text-types. They also supply a helpful check-list of features which distinguish between the expository text-type and the argumentative text-type. This will be displayed in table (1):

<table>
<thead>
<tr>
<th>Table (1) : Features of Argumentative and Expository Text-types.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Argumentative text-type</strong></td>
</tr>
<tr>
<td>- The dominant function of text is to manage or steer situation in a manner favourable to text producer's goals.</td>
</tr>
<tr>
<td>- Topic sentence 'sets the tone' and must be substantiated.</td>
</tr>
<tr>
<td>- Evaluativeness predominates texts, realised by cohesive devices of emphasis.</td>
</tr>
</tbody>
</table>
The Instructional Text-type

This aims at the formation of future behaviour, either with option as in advertising, or with no option as in treaties, contracts and other binding legal documents. For more details, see Hatim and Mason (1990).

3.5. Conclusion

It is to be hoped that I have been able in the discussion of this chapter to shed light on text and text-types as basic elements in the field of text linguistics.

One important point should be emphasised here. It is that whatever the topic matter is, it should be tackled within a text-type focus. The interest in this thesis is not in lists of words or separate sentences. I am ultimately interested in unity, i.e. in communicative text (communicative language).

Considering text-type is not the only a convenient way of looking at a text for translation, as Newmark (1988) mentions. But it is of great help to the translator / interpreter and to the language learner or/and teacher. The overall goal of all of these is a communicative language. People do not communicate by expressing isolated notions or fulfilling isolated functions (Widdowson, 1978). Language function occurs by utilizing text-type.

Repetition, the main topic of this thesis will be handled in the data analysis (chapter six), with a text-type focus in mind. Hatim and Mason's approach to text-type is selected employment in the data analysis of this study since it covers all aspects of text-types. In this study the analysis will take place within the expository and argumentative text-types.
In conclusion, the understanding of text-type helps in appreciating the function of repetition, since text-type is the skeleton within which one may find out whether repetition is functional or not. By functional is meant it serves a rhetorical purpose. In other words, there is a reason for using repetition in a certain text. This will be illustrated in the next chapter - Types of Repetition and Reasons for Repetition.
CHAPTER FOUR
Chapter Four

Types of Repetition and Reasons for Repetition

4.1. Introduction

Repetition is a salient feature in some discourses. This appears manifestly in argumentative discourses / texts like the editorial. This notion will be examined in the analysis of this study (chapter six).

Repetition is also used heavily in political speech. This has been noticed in the speeches of politicians such as King Hussein of Jordan and the present British Prime Minister, Mr John Major.

Repetition may have a significant role in the paradigmatic of text/discourse. By using repetition, when speaking, interlocutors may reveal what the underlying paradigmatic structure is.

One should not judge that repetition is functional or non-functional without paying attention to the frame in which repetition appears. The same repeated item may be functional in one context but not in another. The function of repetition may be seen clearly in committed discourses such as letters to the editor, the Friday sermon of Muslims and the Sunday sermon of Christians, etc.

In "Repetition in Conversation" (1973), Tannen discusses functions of repetition in terms of production, comprehension and interaction.
In terms of production, Tannen argues that repetition enables a speaker to produce language in a more efficient, less energy-draining way. Repetition allows the text producer to set up a paradigm and insert new information. The example below may illustrate this. A dress-making instructor explains to a class-inspector what she has taught the class:

a. And I have taught them how to design a skirt;
b. And I have taught them how to design a blouse;
c. And I have taught them how to design trousers;
d. And I have taught them how to design a dress.

Regarding comprehension, the benefit of repetition on comprehension reflects that of production. Repetition may facilitate comprehension by providing semantically less dense discourse. Comparatively less new information is communicated if some of the words uttered are repetitious than if all of them carry new information. This redundancy (Tannen, 1973) facilitates the reception of new information for the hearer/receiver. That is, just as the speaker benefits from some relatively dead space while thinking of the next thing to say, the hearer benefits from the same dead space and from redundancy while absorbing what has just been said.

Repetition has also a significant role in interaction. One may agree with Tannen (1973) when she suggests that repetition functions on an interactional level, accomplishing social goals, or simply managing the business of conversation. This may be seen in providing a back-channel responses, keeping the floor, etc.

In the past, repetition, including types of repetition, was tackled in general terms. However, not much attention has been paid to the rhetorical
purpose(s) of repetition. In this chapter, it is intended to display types of repetition such as parallelism, partial recurrence, paraphrase, etc. These types will be illustrated by authentic examples.

Types of repetition will occupy the first part of this chapter. The second part will focus on reasons for repetition. This will fall into two sections. Repetition for rhetorical reasons such as emphasising, convincing and defending, will constitute the first section of this part. Texts used in this section will be translated from Arabic into English and vice versa to find out if repetition can be transferred to the target language with meaning and form preserved. The second section of this part will concentrate on other purposes of repetition such as bridging over an interruption of extraneous noise, correcting an ear-cupping mistake, etc.

Instances of repetition which come under the headings of types of repetition or reasons for repetition will be handled within texts, rather than lists of repeated items. These texts are either my own examples or taken from different sources, like newspapers _ al-Sharq al-Awsat, The Guardian and The Herald Tribune, or Arabic and English books such as The City by R. Speigelberg (1973) and Ghābat al-Khanāzin al-Barriyah by R. Īṣmat (1977).
4.2. Types of Repetition

Repetition is divided into various types, regarding its function, fulfilment, performance, accomplishment, and operation. Different types of repetition will be tackled and will be illustrated by examples.

4.2.1. The Paraphrase Type

Paraphrase is a type of repetition which occurs frequently in both spoken and written discourse. It may appear spontaneously and/or consciously in language (see chapter two above). The main goal for utilizing this type of repetition are clarifying, explaining, interpreting, simplifying, illustrating, stressing, etc. a previous idea, phrase or word.

Paraphrase is the "recurrence of content with a change of expression" (Beerbohm 1958). It may occur in units of any size – lexical couplets, phrases, clauses, sentences, paragraphs, etc. Paraphrase may be illustrated in this passage:

The war between the Allies and Iraq may not bring any good to the people of the Arabian Gulf. It may destroy more natural resources than it protects.

The rhetorical purpose of repetition which appears here in paraphrase form (It may destroy natural resources than it protects), obviously supports the previous sentence.

Paraphrase is used intensively in the Koran, as in surat Taha:
Fa-waswasa ilayhi al-shayṭānu qala ʾāda ʾām ʾal adullūka cālā shajāratī al-khulūdi wā mulkin la yablā.

(But satan whispered to him, he said: "O Adam! shall I lead you to the tree of eternity and to a kingdom that never decays? ")

The second part of the a'ya (قال ʾādām ʾll ʾadallūk ʾl shajāratī al-khulūdi wā mulkin la yablā.) is a paraphrase of the first part of the a'ya (فوسوس إليه الخیاطان) = (But satan whispered to him). The rhetorical purpose of using paraphrase is probably clarity.

4.2.2. The Parallelism Type

This type of repetition has been tackled by different linguists such as Hiatt (1973), Kuiper (1982), Koch (1983) and (1990), al-Jubouri (1984), Beaugrande and Dressier (1981) and others.

To Hiatt (1973), parallelism is essentially a matter of repetition - repetition of sounds, words, word-classes, phrases, clauses, patterns, or ideas. Hiatt points out that parallelism is not easy to define meaningfully, since it is a very broad term and includes many of the classical figures of rhetoric. Hiatt supplies some examples of parallelism. She believes that alliteration is one kind of parallelism, involving only the initial sounds of words; anaphora (beginning phrases and clauses with the same word) is another. A simple doublet - "boys and girls" - is a parallelism involving the repetition of words of the same form - class. "Tomorrow and tomorrow and
tomorrow" repeats identical words and is therefore also a parallelism involving words of the same form - class, rhetorically reinforced by polysyndeton (the repetition of connectives).

Cumulative parallelism (Koch 1983) comes under the umbrella of parallelism. In cumulative parallelism, each sentence (repetition) builds on the previous one. This creates a sort of momentum in the text which reflects its content.

Parallelism consists of repeating a structure but filling it with new constituent elements, for example stating a series of similar action expressed in parallel clauses. In the Declaration of Independence, the British King is described as follows:

He has plundered our seas, ravaged our coasts, burnt our towns.

(Beaugrande and Dressler, 1981)

The repetition which comes here under "parallelism" makes the context (brutality of the British King) very strong.

4.2.3. The Replication Type

"Replication" as referred to by Watt (1968) in his research "English Reduplication", a simple sequence of repeated elements. The following example is quoted from Watt:
among nouns : What gangsters want is money money money

among verbs : What gangsters do is steal steal steal.

among adverbs : It is imperative, as conditions worsen, to keep looking upward, upward, upward.

4.2.4. The Recurrence Type

Recurrence is direct repetition. According to Beaugrande and Dressler (1981), it is the straightforward repetition of elements or patterns.

Recurrence may be used to break a silence or to gain the attention of an inattentive participant. The example below illustrates this:

Mary : Children's rights will be discussed in the next meeting. Are you listening, Huda?
Huda : Yes, I am.
Mary : What was I saying?
Huda : Children's rights will be discussed in the next meeting.

Here, the second conversationalist, Huda, is obliged to provide a recurrence of the first conversationalist's text (Mary's) to prove attention.

Text producers may use recurrence to reinforce their message, as in the following text:
The significance of Mr. de Klerk's boldness lies in his tacit recognition that negotiation can create new facts and fresh openings for compromise, and that negotiation is the only road to legitimacy.


4.2.5. The Partial Recurrence Type

"Partial recurrence" is another type of repetition. It is the shifting of already used elements to different classes (such as from verb to noun). For example:

The secretary of state for Defence, Tom King, has been accused of attempting to widen the allies' war aims following comments he made on The World This Weekend. The accusation is misplaced.


The rhetorical purpose of the recurrence of "accusation" in this example is to rebut the idea of accusing Tom King of attempting to widen the allies' war aims.

4.2.6. The Proforms Type

Another element which may fall under "types of repetition" is "proforms". Beaugrande and Dressler (1981) refer to this as "replacing content - carrying elements with short place - holders," as in:
More than eighty Iraqi military planes have been sent to Iran. They will not take off before the war is stopped.

The proform 'they' is a replacement for "More than eighty Iraqi military planes". If the passage were to appear as:

More than eighty Iraqi military planes have been sent to Iran. More than eighty Iraqi military planes will not take off before the war is stopped.

repetition of the subject might lower the informativity of text.

4.2.7. The Ellipsis Type

"Ellipsis" may be considered a kind of repetition, if we follow Beaugrande and Dressler's (1981) definition, but not Halliday and Hasan's (1976), which states "ellipsis is simply substitution by zero". To Beaugrande and Dressler, ellipsis means "repeating a structure and its content but omitting some of the surface constituent expressions". This is illustrated in the following Passage:

Here, in this Shangrila, lies secret knowledge which has been hidden away for thousands of years — and will remain hidden until the children of the earth develop a spiritual perfection which will allow them to use it once again.

4.2.8. Other Types of Repetition

The types of repetition which will appear in this section may be represented in the summary of a study conducted by Persson in (1972).

The primary aim of Persson's study is to analyse the occurrence of sequential repetition in a corpus of spoken and written contemporary British English. The spoken material is taken from recordings of spontaneous speech informal discussions and interviews, broadcast conversations on various topics, sports commentaries, descriptions of pictures, etc. This forms a corpus of approximately 94000 words.

The written material is taken from sources published in the fifties and sixties _ novels, plays, non-fictional works, and newspapers. The masses of text as Persson puts it, have been balanced so as to make up three statistically comparable stylistic strata: conversational, fictional and non fictional.

Concerning the methods of the analysis, Persson uses three questions :

(1) Are there any semantic or structural criteria that can serve as the basis of a broad primary classification of the material?

(2) If so, are there any morphological, syntactic or semantic criteria that can help to develop a further subclassification within these primary classes?
3) Can it be shown that individual lexical items behave differently with regard to the phenomenon to be investigated?

4.2.8.1. The Intensifying Repetition

The intensifying repetition, called by others 'replication' is used in Persson's study for immediate sequences of repeated items such as:

1) Writing a book of that type may take a long, long time.
2) They live in a very very far area.
3) Never trust the weather, the weather of this country.
4) Everyone witnesses that she has been giving, giving, giving.

The term intensifying is chosen because the repetition as in the examples above seems to function as an alternative means of intensifying to the use of such words as 'very' and 'much'. It conveys both emotive emphasis and cognitive intensification.

According to Persson, this phenomenon may occur with any of the four major parts of speech: adjectives, adverbs, nouns and verbs. Persson supplies many examples of repetition of adjectives expressing positive or negative ideas, adjectives expressing age, length, number, size, colour, adverbs of manner, adverbs of direction, etc.
4.2.8.2. The Emphatic Repetition

To Persson the emphatic repetition is used for any kind of repetition that reinforces or draws extra attention to a concept, be it a single item, a phrase, or some larger unit of speech, for purposes of focus or contrast, or in order to impart some emotive connotation to what is repeated.

Despite the differences between the emphatic repetition and the intensifying repetition in terms of function, Persson submits that intensifying repetition is likely to be a special case of emphatic repetition. Both types strongly assert the truth of the concept repeated. Examples of emphatic repetition are:

1) Oh jealous, jealous, jealous.
2) Last night we had a big argument. A big argument.
3) Please listen, listen, listen to me.

It seems enough to say for the moment that emphatic repetition and intensifying repetition are similar in terms of their external appearance.

4.2.8.3. The Conjoined Repetition

It is clear from the title that this type of repetition is marked syntactically by the use of and between the two occurrences of the repeated item as in the example below. This denotes continuous action:

1) We have been there for days and days.
Persson tackles two conflicting theories concerning the transformational processes underlying conjoined repetition. These are Lakoff and Peters theory and Watt's theory. In brief and according to Persson, Lakoff and Peters take the view that symmetrical items conjoined by *and* do not appear in the deep structure and hence are transformationally introduced. As evidence they use, among other things, the fact that we find sentences like:

2) David got fatter and fatter and fatter.
3) David got more and more and more fat.

but not

4) David got more and more fat and fatter and fatter.

They argue that the conjunction is introduced by a rule that operates after the rule that converts *more* to *-er* (optional in the case of fat). They also demonstrate that the *and-* construction may be paraphrased with a verb like *keep*:

5) I *kept* thinking.
6) She *kept* watching them.

According to Persson, Watt advocates a quite different solution. He sees the conjunction of identical elements as a direct manifestation of conjoined deep structure sentences containing an adverbial phrase *then* that is normally deleted. He demonstrates the semantic identity of sentences like:

7) She walked and walked and walked.
8) She walked and then walked and then walked.
9) She walked and then she walked and then she walked.
4.2.8.4. The Mimetic Repetition

Persson believes that the mimetic repetition is in some ways the most primitive and original of all. He argues that “the term mimetic repetition is supposed to designate repetitions functioning as linguistic representations of repetitive phenomena, such as sound, motion, etc....”

Persson distinguishes and discusses four sub-groups within the mimetic repetition. These are:

1. Repetition indicating sound.

Sounds of this group can be various—nagging, wheezing, dripping, coughing, sounds of machines, sounds of clock, explosive sounds, footsteps, animal sounds, etc. An example:

I told him about the jokes which we cracked in the party last night and he went ha ha ha ha.

2. Repetition of movement, action or process.

The following may be considered as examples of these:

A mother speaking to her daughter: Up and down, up and down, up and down. You may end up with sore legs.

A secretary to her boss: I couldn’t do the work. People passing: "hello, hello, hello".
A student to her colleague: I could not concentrate in my studying. I was going round and round. (meaning I was thinking in a circle).

3. Repetition indicating unspecified continuation of a spoken or written sequence.

The following is an instance of this type:

A teacher to her class: When writing, put your ideas in a clear way, organise the paragraphs well, et cetera, et cetera.

4. Miscellaneous instances.

This may be exemplified by:

This world would be much better if we could stop "myself, myself, myself, myself".

This may be paraphrased: This world would be better if we were not selfish.
4.2.8.5. The Simple Repetition

The simple repetition may occur in spoken discourse. An instance of this type of repetition is what some linguists such as Blankenship and Kay (1964), and Maclay and Osgood (1959) refer to as "hesitation phenomena", for example:

They were going to to to to discuss the problem.

Persson borrows the term simple repetition from Watt (1968). However, he applies it to spoken and conversational material whereas Watt applies it to examples from poetry.

In his study, Persson divides this type into three subcategories. These are:

1. Initiators and reaction signals

Examples of these are well, right which might be called utterance-initiators; yes, mm which might be called reaction signals, for example:

Ali (describing to his wife what went on in a meeting) : The agenda was long. We discussed many different points in connection with the purchasing ............... and we left the meeting agreeing on nothing.

Ali’s wife: mm, mm, mm, .............
2. Clause-final sequences, etc.

These in a way may function as initiators-utterances of introductory utterances like well, e.g.:

Amal: I could not sleep last night.
Salwa: Why?
Amal: It could be because I had lots of coffee last night.
Salwa: It could be for that reason. It could be for that reason.

3. Chants and refrains.

These can be found clearly in songs as well as nursery rhymes, for instance:

Here we go round the mulberry bush, the mulberry bush, the mulberry bush.

I should conclude the discussion of this section by mentioning that more of the above subcategories add anything semantically or emotively to the discourse. They may appear automatically when we speak; or they may occur just as a characteristic of the interlocutor's idiolect.

4.2.8.6. The Purposive Repetition

It is unclear why Persson singles out this type of repetition for the name 'purposive', implying, it would seem, that no other type is so. At all events,
he goes between the lines and distinguishes three major sub-groups of this type in his material:

1. Attention-calling signals and announcements.
2. 'Pedagogical' repetition.
3. Repetition caused by failure to elicit a response.

Types of repetition have formed the first part of this chapter. The second part of the chapter will deal with repetition from another angle — reasons for repetition.

4.3. Reasons for Repetition

Repetition is quite often employed by rhetoricians and linguists for rhetorical purpose(s). However, it may be used for performance facts such as hesitation, self correction, correction of others, attempting to get hearer's attention, etc.

This part of the chapter will be divided into two sections, each of which will be devoted to a class of reasons for repetition, which will be called:

- Repetition for Rhetorical Purposes
- Repetition for Other Purposes.

4.3.1. Repetition for Rhetorical Purposes

In this section, English and Arabic argumentative and expository texts with repeated items, will both in the original and in translation be analysed to find out the rhetorical purpose(s) behind repetition and to discover if
repetition gives the same result in the translated text as it does in the original one.

The texts in question are from different sources. Arabic and English newspapers such as al-Sharq al-Awsat, Akhbār al-Khalij, and The Independent; Arabic and English books on politics, economics, literature, etc.

The following text is an extract from a British morning newspaper, The Independent:

Transforming the North Atlantic Alliance

Europe has entered a new, promising era. Central and Eastern Europe is liberating itself. The Soviet Union has embarked on the long journey toward a free society. The walls that once confined people and ideas are collapsing. Europeans are determining their own destiny. They are choosing freedom. They are choosing economic liberty. They are choosing peace. They are choosing a Europe whole and free. As a consequence, this Alliance must and will adapt.

(The Independent, July 1990)
The repetition of the item "They are choosing ......" in the above text is called, according to linguists such as al-Jubouri (1984) and Koch (1983) "repetition of parallelism". By repetition of parallelism is meant repetition of form. The rhetorical purpose behind the repetition here is that the text producer attempts to convince his receivers that members of the North Atlantic Alliance are looking for a "better life" and that they are working hard to get there. So, he / she repeats the phrase 'They are choosing' as in:

They are choosing freedom.

They are choosing economic liberty.

They are choosing peace.

They are choosing a Europe whole and free.

to make the argument stronger than it would be if he/she had said: "They are choosing freedom, economic liberty, peace and a Europe whole and free ".

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Examining the translation of the text into Arabic, one can see that the message intended in the original is conveyed when the text is translated into the second language (L2).

The following text is quoted from a book called The City. It is about the politics, economy and accountancy of the City of London.

Power without Accountability

The power, or potential power, of the city has increased, is increasing, and will almost certainly continue to increase. What safeguards are there that this mammoth power is not abused?

(Spiegelberg, 1973)

Suggested Translation:

طاقة بدون مسؤولية

إن الطاقة أو الطاقة الكامنة «للمدينة» قد نست وراء تنواع ومن حكم المؤكد أنها لن تزال تنمو. إذن فما هي الضمانات التي ستحمي هذه الطاقة الهائلة من سوء الاستخدام؟

In the first line of the text, the lexical item 'power' occurs twice. The relationship between the two constituents is general to particular, i.e. the first 'power' is general while the second one is particular (i.e. potential power). Thus the writer's rhetorical purpose behind repetition is to identify the power he is discussing. 'Power' is also repeated in the last line. The lexical item 'increase' appears in the text in three forms:
The rhetorical purpose behind the repetition here is to inform the receiver that the growth of potential power is a developing process. One can see in the Arabic translation of the text, that the repeated items in the original also appear.

The next text is selected from The Independent newspaper. It is about the Gulf war.

For the allies this has been a limited war with limited aims, pursued by limited means: no carpet bombing of cities, no use of nuclear weapons, and, so far, no avowed attempts to destroy the Iraqi regime.

(The Independent, 28 Jan. 1991)

Suggested Translation:

In the above text, the element "limited" occurs three times in the first part of the sentence in the form of "parallel repetition". This is followed by a "paraphrase repetition" in the form of:
no carpet bombing of cities
no use of nuclear weapons
no avowed attempts to destroy the Iraqi regime.

"Paraphrase repetition" refers to repetition of content, unlike "parallelism repetition" which means repetition of form. This use of "paraphrase repetition" preceded by "parallelism repetition" is motivated by the rhetorical purpose defending the position of the allies in the Gulf war.

Regarding the translation of the text into Arabic, both form and content appear in the translated text as in the original text.

The fourth text has to do with the British government.

While it is true that the City welcomed the return of the conservatives in 1970 ("Fears that capitalism was in decline seemed to vanish overnight", said the Economist), its support for the Government has not been unqualified. The Government's handling of the Rolls-Royce collapse, for example, greatly angered a number of leading merchant banks. They claimed they had been misled by the Government into putting up more finance for Rolls during the last months before the crash. They thought the Government would prop up the company, willy - nilly - whereas in fact further Government aid was conditional on a favourable report from Cooper Brothers, the chartered accountants.

(Spiegelberg, 1973 : 4)
The element "Government" occurs five times in the above text. Such recurrence (repetition of items with the same referent in a text), as Hatim and Mason (1990) note, is a symptom of intentionality (whether conscious or not). This repetition is motivated by the rhetorical purpose on reaffirming blame of the government for not handling matters properly.

In the Arabic translation, the word "الحكومة" = "government" occurs in each sentence, as it does in the original text. The same substance also occurs in the translated text.

So far, English argumentative and expository texts with repeated items have been analysed, together with Arabic translations, to discover the rationale behind the repetition. Arabic texts of argumentative and expository types with repeated items will now be analysed, together with English translation, for the same purpose.
The first Arabic text is taken from a book called ""غابة الخنازير البرية"" = "The Forest of Wild Pigs", by ُعسمت, R. (1977):

هناك رآها في وسط السهل تماما. بدت له بيضاء كطيف. امعن النظر ...... كانت تدور حول نفسها وقد جعلت من الصليب القماشي الكبير ثوبا ...... تدور كفراشة حول ضوء ...... تدور كطائر حول عشه ...... تدور ...... تدور ...... وتدور ...... وتدور ...... شعرها يتطاير مع الريح و سرعة الدوران.

(رياض عسمت 1977)

Suggested Translation:

He saw her there in the very middle of the plain. She seemed to him as white as a ghost. He stared ...... She was circling round, having made a robe for herself from the big cloth cross ...... She was circling like a moth round a light ...... She was circling like a bird round its nest ...... she was circling ...... and circling ...... and circling ...... and circling ...... Her hair was flying with the wind and the speed of her circling.

The individual lexical item 'تدور' = 'circling' appears in the text not less than six times, in the original discourse (Arabic) as well as in the translation (English). Reading the text for the first time and just looking at the surface meaning, obviously one might think that it has to do with romance: the writer is writing about two lovers. The truth, however, could be something else. It could be that the writer talks about a political idea going round and round his mind. However, he cannot express it openly, as in every culture there are things which are forbidden. Tackling the text
from a literary point of view, the recurrence of 'تدور' = 'circling' is probably used deliberately to add beauty to the text, as it is a usual feature in Arabic and English literature.

Now let us move from the repetition of lexical items to the repetition of a structural item, as in the following text.

ماذا كسب الشعب الفلسطيني من وراء قياداته كلها سواء على الصعيد العربي أم على الصعيد الدولي؟ ماذا كسب الشعب الاردنى بكل فئاته؟ ماذا كسب الشعب السوداني بكل طبقاته وقطاعاته؟ ماذا كسبت شعوب دول العرب العربي كلها من وراء كل ذلك الذي يجري في الشرق العربي وماهو مردود تلك الواقائف مستقبلا؟ ماذا كسب الشعب اليمني من صدام حسين بالامس واليوم؟ وماذا سيكسب غدا؟

Suggested translation:

These and the Iraqi People

What have the Palestinian people gained from all their various leaders, either on the Arab level or on the international level? What have the Jordanian people gained with all their various parties? What have the Sudanese people gained with all their various factions and divisions? What have the peoples of the various states of Arab North Africa gained from what has been going on in the Arab East. What will be the reaction to all these situations in the future? What have the
Yamani People gained from Saddam Hussayn yesterday and today? And what will they gain from him in the future?

This extract is taken from an Arabic morning newspaper, al-Sharq al-Awsat, published in London. It is written to be read by anyone/everyone. As it appears in the text, the writer repeats ماذا كسب الشعب ؟ He/she may want to strengthen his/her argument through the recurrence of this structure in the same co-text, thus:

ماذا كسب الشعب الفلسطيني ؟
ماذا كسب الشعب الأردني ؟
ماذا كسب الشعب السوداني ؟
ماذا كسب شعوب دول الغرب العربي ؟
ماذا كسب الشعب اليمني ؟

The final aim of the writer is to enthuse people not to support Saddam Hussain and Iraq. A similar process occurs in English discourse. This can be seen clearly in Mr Edward Heath's speech (September 1990), in which he tries to persuade Mrs Thatcher to disassociate herself from President Bush's comments about Iraq:

I know he's got in a difficult......
I know that they have got the most......
I know he's electioneering to try......
I know his own personal position......
Having dealt with texts containing repetition of individual lexical elements and texts with repetition of structural items, we now move to texts with repetition of the whole body, as in the two following announcements:

Suggested Translation:

Gulf Air announce the departure of their flight No. G.A 447 to Mauritania at 10.00 hours. Would passengers please proceed to gate No. 6. Gulf Air announce the departure of their flight No. G.A 447 to Mauritania at 10.00 hours. Would passengers please proceed to gate No. 6.

Suggested Translation:

Mrs Wafa' Yusuf Ali, please go to the information desk.

Mrs Wafa' Yusuf Ali, to the information desk.

The Arabic announcement repeats the request in exactly the same form.

The English announcement may vary its repetition slightly.
4.3.2. Repetition for Other Purposes

Repetition occurs for many reasons. Some repeats are production-oriented. These require face-to-face communication, while those which are hearer-oriented reflect conscious strategies for rendering discourse more coherent and effective.

A speaker repeats a phrase as a response to a request for clarification, or to bridge over an interruption of extraneous noise, either someone sneezing, a baby crying, a car passing or an intrusion by a conversationalist. Such repeats, according to Norrick (1987), fall under the heading of "repairs".

In spontaneous speaking we repeat ourselves as a result of short planning time and loss of the surface text. Following a flash flood, a distraught country supervisor made this observation:

There's water through many homes - I would say almost all of them have water in them. It's just completely under water. ("reported in the Gainesville Sun, 20 Dec., 1978. " Quoted from Beaugrande and Dressler, 1981).

Repetition occurs for different reasons. A repetition like the following holds little significance for receivers:

I 've been thinking of paying a (cough) paying a visit to my friend who is in hospital.

Such repetition is very commonplace when conversing. It requires no special attention by either the producer or the hearer. By contrast, the
following example illustrates how repetition may be used to identify the original statement:

Nancy: Reports are supposed to be submitted a [a:] yes - by the end of the month.
Kathy: By the end of the month?
Nancy: Yes.

This repetition concentrates the hearer's attention on the switch from declarative to interrogative form by retaining the wording of the preceding utterance. Intonation plays a significant role here. However, the purpose behind switching from declarative to interrogative form is "clarity". Repetition here is oriented to serve both production and comprehension.

Repetition can be used to signal agreement and rapport. This is illustrated by:

A: All agreed that the Iraqi president should not threaten his neighbour countries.
B: That's true, all agreed that the Iraqi president should not threaten his neighbour countries.

Repetition plays a significant role in poetry. It often occurs in the surface text, motivated by special correspondences to the meaning and purpose of the whole communication, as in Tennyson's (1930) lines:

Break, break, break
on thy cold grey stones, o sea!
The lexical repetition (break, break, break) enacts the motion of the waves being described.

4.4. Conclusion

It should be emphasised here that the basic discussion of this chapter has been to set out types of repetition and reasons for repetition. These have been exemplified by Arabic and English texts from different sources such as newspapers like al-Sharq al-Awsat and the Independent, and books on politics, economics and literature. These texts have been analysed and some of them have been translated into Arabic and into English.

It has been noticed from the analysis that there is a purpose behind each repeated item, be it an individual lexical word or a structure or the whole ornamental device. It creates a sort of momentum in the text which carries its content. It also seems to create an immediate emotional impact in argumentation, and it may help to achieve persuasion.

Before concluding the discussion of this chapter, let me mention an important point here. It is that repetition may sometimes be essential in some discourses, particularly when participants are non-native speakers of a language and come from different cultures. A participant comes to a text when reading or hearing it with expectations. If he / she does not meet what in his / her mind or does not understand the text, repeatedly reading it or hearing it is required, otherwise there will be difficulties in interaction.
Having dealt with repetition in general, one should consider this area in particular a language. The next chapter will be devoted to discussing the place of repetition in the Arabic language.
CHAPTER FIVE
Chapter Five

The Place of Repetition in Arabic

5.1. Introduction

Repetition plays an important role in Arabic rhetoric, as will be shown in the following discussion (all paraphrases, summaries and translations of the original Arabic texts will be between square brackets [ ]). Arab rhetoricians view it as an obligatory element on some occasions. al-Hashimi (1978) states:

ويسحسن الاطناب في الصلح بين العشائر، والمدح، والثناء، والذم والهجة، والوعظ، والارشاد، والخطابة؛ في أمر من الأمور العامة، والتهنئة ومنشورات الحكومة إلى المأمة وكتب الولاة إلى الملك لأخبارهم بما يحدث لديهم من مهام.

[Redundancy is recommended in reconciliation between tribes, in praising, dispraising, abusing, preaching, advising, orating in public affairs; in congratulating, in government circulars and letters for governors to kings to inform them of important matters that concern them].

[ al-Askari (1952) argues that Abū Āmru ibn al-ʿAlāʾ was asked if Arabs used prolonging when speaking, and his answer towards this was positive ].

قيل لأبي عمرو ابن العلاء: هل كانت العرب تطيل؟
قال: نعم، كانت تطيل ليسع منها وتوجز ليحفظ عنها.
Numerous Koranic verses are repeated many times either to emphasise the magnitude of God or to clarify the wisdom behind God's words. In "سورة الرحمن ", the phrase:

\[
\text{fa-bi-ayyi 'ala'i rabbikuma tukadhibani}
\]

\[O \text{ which of your Lord's bounties you deny?} \]

is repeated thirty one times to emphasise the magnitude and the power of God.

Repetition is also used intensively in prayers. The following extract from the prayer of Kumayl illustrates this. Kumayl b. Ziyād al-Nakhī was a religious man who was taught this prayer which is called by his name by cAli b. Abī Ṭālib.

الله اني استلكل برحمتك التي وسعت كل شيء........يا نور ياغدو يا أول الوليين ويا آخر الآخرين الله اغفر لي الذنوب التي تهتكت العصم الله اغفر لي الذنوب التي تنزل التوف الله اغفر لي الذنوب التي تغير النعم الله اغفر لي الذنوب التي تحبس الدعاء الله اغفر لي الذنوب التي تنزل البلاء الله اغفر لي الذنوب التي تقطع الرجاء الله اغفر لي كل ذنب اذنbat وكل خطيئة اخطاتها........

In earlier chapters, I have discussed the topic of repetition in general, and in the West in particular. This chapter attempts to give an idea about the place and function of repetition in Arabic, and how Arab rhetoricians view repetition and redundancy.

Regarding the rhetorical purposes of repetition, Arab rhetoricians agree on the name and function of each of the categories of repetition and redundancy, which is thought of as a branch of repetition, even though
they differ in their manner of referring to these categories, whether *aqṣām, anwāl* or *awjuh al-itnāb*. These purposes will be discussed and examples on each will be provided.

In a discussion of *al-itnāb* (redundancy), *al-ijāz* (conciseness) and *al-musāwāt* (equality) must also be considered. These three elements always go together. They play a significant role in *ṣilm al-mašānī*. In most Arabic books on the science of rhetoric (*ṣilm al-mašānī, ṣilm al-bayān* and *ṣilm al-badī‘*), *al-itnāb, al-ijāz* and *al-musāwāt* form an independent chapter within *ṣilm al-mašānī*. In fact *al-itnāb, al-ijāz* and *al-musāwāt* are the three main components of a successful utterance. Two parts of this chapter will be devoted to *al-ijāz* and *al-musāwāt*.
5.2. Arab Rhetoricians' Views on al-Tikrār wa al-Iṭnāb (Repetition/Redundancy)

Arabic rhetoric is rich in its debates on repetition. Many topics were discussed by Arab rhetoricians and linguists under the title of repetition and redundancy. In investigating the advantages of repetition and redundancy. They conclude that like other rhetorical issues which depend on both taste and intellect, they have many rhetorical purposes.

The phenomenon of repetition has a rhetorical value in Arabic. The Koran is a good example of this. Abū Musā (1979) points out:

[Since repetition has a rhetorical value, it is used deliberately in the Qur'an]. We can see examples of this in the following 'ayahs:

"ومن آياته أن خلقكم من شر بشر طغنا وفعله إن في ذلك آيات لقوم يتذكرون ومن آياته خلق السماوات والأرض واختلاف السماوات والأرض إن في ذلك آيات للعالمين ومن آياته مناكم بالليل والنهار وابتغاؤكم من فضله إن في ذلك آيات لقوم يسمعون ومن آياته يريكم البرق خوفا وطمأنا وينزل من السماء ماء يفقي من الأرض بعد موتها إن في ذلك آيات لقوم يعقلون ومن آياته أن تقوم السماء والأرض بآمره ثم إذا دعاكم دعوة من الأرض إذا أتم تخرجون....." (سورة الروم، آية 19 - 24).

al-Sarrāj (1983) says:

الاطناب هو تأدية المعنى بعبارة تزيد عنه مع وفاتها بالغرض و الا عد تطويلى، ومن فوائده

[ittāb is giving the meaning by using more words than are essential, provided that they contribute to the purpose].

Abbās (1985) agrees with Ibn al-Athir in defining redundancy. Ibn al-Athir states:

الاطناب هو زيادة اللفظ على المعنى لنائده

[ittāb means conveying the meaning by using extra words to advantage].

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al-Jahiz (cAtiq 1984) believes that:

احتناء والاطلاع مترادفان ومقابلان للإيجاز، هما عنده: كل ماجاوز مقدار الحاجة من الكلام ولم يقف عند منتهى البغي.

[Itnah (redundancy) and Italah (prolonging) are synonyms and are opposite to Ijaz (conciseness). To al-Jahiz both Itnah and Italah are what exceeds the needs of kalam (text / discourse)].

Ibn al-Athir (cAtiq 1984) summarises the meaning of "الإطناب: ردعوبة اللفظ على المعنى لفائدة، التطويل: هو زيادة اللفظ على المعنى لغير فائدة، التكرير: هو دلالنة اللفظ على المعنى مكررا."

[Itnah = using more words, to advantage, in conveying the meaning.
Tawwil = using more words, not to advantage, in conveying the meaning.
Takrir = repeating the same words to convey the same meaning].

al-Sakkaki (cAtiq : 1984 and Khafaji : 1980) defines Itnah, thus:

الإطناب هو إداء المقصود من الكلام باكثر من عبارات متعارف الاعفاء.

[Itnah means giving the meaning in more words than are normal].

al-Qazwini (cAtiq 1984) defines it in the same way as Ibn al-Athir:

الإطناب هو تادية اصل المراد بلغه زائد لفائدة.
[**itnāh** is conveying the meaning by using more words, to advantage].

It is worth mentioning here that al-Qazwini is more successful in describing this area than other themes in rhetoric (Matlūb 1967). He introduces other topics such as tatmīm (completion) and ḫtīrās (protection). These will be discussed in the next section under the heading of redundancy.

al-Jurjani's definition of **itnāh** is almost the same as that of Ibn al-Athir's and al-Qazwini's (Hussain: 1981):

الاطناب هو ان يزاد على اصلمعنى المراد زيادة لفائده.

[**itnāh** = exceeding the basic meaning, to advantage].

al-Hashimi (1978) agrees with al-Jurjani and the others in defining **itnāh**.

الاطناب هو زيادة اللفظ على المعنى لفائده، او هو تأدية المعنى بعبارة زائدة عن معارف اوساط البلاغة: لفائدة تقويته وتوكيده.

[**itnāh** = using more words than essential for the meaning, or communicating the meaning in more words than are normal].

الإتباع = (following), which comes under the umbrella of repetition, is also tackled by Arab rhetoricians. It is used for emphasis. This is illustrated clearly in al-Askari's (al-Bajawi and Ibrahim1952) argument:
People did not want to repeat the same adjective, so they changed one of its letters. This is referred to as al-ithāʾ, where an adjective like carshan (thirsty) followed by narshan expressing the same meaning.

These are only some points of view of the rhetoricians concerning redundancy / repetition. The next section will be devoted to the discussion of the rhetorical purposes of repetition in Arabic.
5.3. Rhetorical Purposes for Repetition in Arabic Language

Arab rhetoricians agree that the following elements are among the rhetorical purposes of repetition:

1. al-iṣāḥ baʿda al-ibḥām
2. dhikr al-khāṣṣ baʿda al-cām m
3. dhikr al-cāmm baʿda al-khāṣṣ
4. al-tikrār li-dāʿīn
5. al-ighāl
6. al-iḥtirās
7. al-tadhyīl
8. al-iḍṭirād
9. al-taṭmīm

Each of these purposes will be discussed briefly and will be illustrated with examples.

5.3.1. Al-Iḍāḥ baʿda al-Ibhām (Clarification after Obscurity)

"وكذا النوع من الاطالاب يظهر المعنى في صورتين مختلفتين: احدهما مجملة معينة والآخر مفصلة موضع، وهذا من شأنه أن يزيد المعنى تعمقاً في النفس" (عثيق 1984).

"وبدهي ان تدرك الفرق بين شيئين احدهما حصل لك به العلم دفعة واحدة، وثانيهما علمته على سبيل التدرج شيئاً بعد شيئاً، فانالك لا شك تجد لهذا الاحتر لذة في نفسك لا تجدها لسابه، واللذة عقب الام اقوى من اللذة التي لم يتقدمها الام" (عباس 1985). ومن هذا القول: "كان اجتماعاً مشروعاً، حيث ناقشت الهيئة الإدارية والاعضاء كل ما يهم الطلبه والدرسين" فقولنا "كان اجتماعاً مشروعاً"، العبارة هنا مبنية وماجاء بعدها فصولها ووضجها.
In this type of redundancy, meaning appears in two different forms. One form is vague, i.e., the meaning is hidden, cannot be seen clearly. The other form is detailed and clear. The difference here is that you get to know the latter form all at once while getting to know the other form gradually. It is more enjoyable to get to know something progressively than to get to know it all at once. This type of redundancy is used in the Qur'an. (Atiq 1984 and Abbas 1985).

5.3.2. Dhikr al-khāṣṣ baʾda al-cāmm (General to Particular)

[It is clear from the title that redundancy here goes from a general point to a particular one. The rhetorical purpose behind this is to point out the importance of the particular. Many examples of this type can be provided. One of these is:

Let us all think of solutions to the problems of the World and the issue of the Palestinians.

"The problems of the World" is the general element and "the issue of the Palestinians" is the particular one.]

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5.3.3. Dhikr al-ṭāmm baḍa al-khāṣṣ (Particular to General)

والغرض من هذا النوع من الأطروح هو العناية بشأن الخاص مع افادة العلوم. كقول كاتب: "لأهي هذه الكلمات إلى الطفلة في وإن كل اطفال العالم"، أي أن لفظ "أطفال العالم" يدخل في عمومه من ذكر قبل ذلك، فلفظ "الطفلة في" ذكر مرتين، مرة وحده ومورده مندرجًا تحت العام وذلك لافادة العلوم مع العناية بالخاص، (انظر حسين 1981).

[ Here the particular point is mentioned by itself before the general point. Then it is included within the general point. The rhetorical purpose of this redundancy is to draw attention to the particular point as well as to the general point ] (al-Bajawi and Ibrahim 1952).

5.3.4. Al-Tikrār li dācin (Repetition for a reason)

التكرار هو الحاج على جهة هامة في العبارة يعني بها الإديب أكثر من عنائه بسواها. وقد عرفه القدماء من الشعراء والكتاب وعلماء البلاغة والنقد، وشغل النقاد تكرار القرآن الكريم، وذكروا أنواع التكرار وأقسامه، ومي يحسن ومي يضيئ.

والعندو بهذا النوع من الأطروح تكرير المعاني والالتفاظ، وحده هو دلالة اللظف على المعنى مرتدا، والتكير الفيد يأتي في الكلام تأكيدها له وتشديدنا من اسره، واما تفعل ذلك للدلالة على العناية بالشيئ الذي كررت فيه كلمه اما مبالة في مدخح او ذم او غير ذلك، وإسباب الأطروح بالتكير كثيرة منها: تأكيد الأذنار وتأكيد الودع والتحسر والتكيك وغيرها، فقوله تعال في سورة الطففين "ويل للطففين........ وويل يومئذ للمكذبين" خير مثالين للتكيك (مطلب 1967).
In this type of repetition, the same lexical items, structures, texts, etc. are repeated for emphasis and for many other reasons. This figure is employed heavily in Arabic literature, as is mentioned in the Arab rhetoricians' discussions above. Both content and form are repeated here for reasons such as emphasising warning, restraint, regret, blame] (Matlub 1967).

5.3.5. Al-İghāl (Extra Addition)

[ Arab rhetoricians refer to یگال as concluding a verse with an extra word or phrase, even though the basic meaning is achieved without it. However, it gives a rhyme to the verse as well as extra meaning] (Caًيغ 1984).

When discussing یگال, one should mention, Qudama and al-Asmaًi, who among others, deal with یگال in poetry. To al-Asmaًi, the finest poet is the one "who brings forth a plebeian maًنا (idea), yet makes it appear worthy by his choice of words, or he who brings forth an extraordinary maًنا and causes it to appear plebeian through the way he formulates it, or he whose theme (kalām) is completed before he reaches the rhyme-word, and when
he requires it (i.e., a word to complete the rhyme) he formulates an additional concept"(Kanazi : 1989).

5.3.6. Al-Iḥṭirās (qualification)

This figure is used extensively in both Arabic and English in forms such as وفقًا لفلان and according to so_and_so.

The rhetorical purpose behind employing this redundancy is to protect the intended meaning of a text from any element which may change its sense. For example:

The questions in the physics examination, according to the students, were very difficult and complicated, compared to those of previous years.

The writer employs the phrase "according to the students" in the sentence, in order to alert the receiver that this is not his / her opinion (Abbas 1985).

5.3.7. Al-Tadhyīl (Emphasizing addition)

The dictionary sense of ṭadhyīl is: to make a tail for a thing.

التدزييل هو تعقب الجملة بجملة أخرى تشتمل على معناها لتوكيد الجملة الأولى سواء كانت الثانيه مستقلة بنفسها أو لا. وقد تحدث أبو هلال العسكري عن التدزييل وأثره في الكلام فقال: «التدزييل في الكلام موقع جميل، ومكان شريف خطير، لأن المعنى يزداد به انضراحا والقصد اضحا - فهو إعادة الالتفاظ الترادفه على المعنى بعينه، حتى يظهر لن ميفهم، ويتورك عند من فهم، وهو ضد الإشارة و التعرض، وينبغي أن يستعمل في المواطن الجامع، والواقف الحافله، لأن تلك المواطن تجمع البطئ الفهم والبعيد الذهن، والثاقب القرية، والجيد الخاطر، فإذا تكررت الالتفاظ على المعنى الواحد توكيد عند الذهن اللقن، وصح للكليل البليد » (الجاوي وابراهيم 1952).

[Tadhyīl in] Arabic rhetoric means a following sentence another one in order to emphasize it.

Al-Askari (1952) has an interesting view on this figure. He points out that al-tadhyīl has a great effect on kalām (text / discourse). By utilizing al-tadhyīl, the meaning of kalam becomes explicit. In tadhyīl, alfāz are repeated in order to give an intelligible meaning which can be understood by any type of receiver, be it a quick witted receiver or a slow one or any other type, and which can be used in different situations].
5.3.8. Al- Iṣṭirāḍ (Parenthesis)

Iṣṭirāḍ (parentheses) is referred to in Arabic rhetoric as one of the reasons for redundancy. Iṣṭirāḍ refers to a word or an expression which comes in the middle of a text between two parts of a sentence, as in:

My brother, thank God, passed the driving test.

(Literal translation from Arabic).

A question arises here: where is the redundancy? The answer to this question brings us to an important point discussed earlier, that is, that the same concepts may have different connotations which vary from one language to another. Iṣnāh may equate with redundancy, but not always.

Iṣṭirāḍ is used for different rhetorical purposes, such as:

1. impartiality  2. praying  3. warning
4. sympathising  5. clarifying  6. more emphasis
7. regretting  8. glorification

(ʿAbbas 1985).
5.3.9. Al-Tatmīm (Completion)

Al-Tatmīm, as Abu Hilal al-Askari states, results when you give to the treatment of a theme all the excellence that is due to it and you give it its correct formulation. Furthermore, you do not omit any māqāna which completes the theme, or any expression which confirms it without mentioning it. (al-Bajawi and Ibrahim 1952)

Among the Arab rhetoricians who deal with this figure are al-Jurjani and al-Hashimi.

Al-Jurjani refers to tatmīm as an addition to the kālam (text / discourse) used for a benefit. This may be either for exaggeration or objection or praying or warning. (Abd al-Qadir Hussain 1981).

To al-Hashimi (1978), tatmīm is also an addition, added for cosmetic reasons. Tatmīm comes in forms such as a mafqāl, a hāl, a tamyīz (specification).
In a discussion of itnab, the opposite figure should also be considered. This is ijāz (conciseness). In the next section, the two types of ijāz will be dealt with:

- Ijāz qisar (brevity)
- Ijāz hadhf (ellipsis)
5.4. Al-Ijāz (Conciseness)

As ījāz is opposed to al-Itnāb (redundancy), it is dealt with at length by Arab rhetoricians. It expresses many maʿāni in few words. This falls into two categories:

1. Ījāz qisar (brevity)

Brevity that is achieved without practising ellipsis, but by using few words in reference to many maʿāni.

2. Ījāz hadhf (ellipsis)

Rhetoricians refer to this type of ījāz as the omission of parts of the kalām; however, this omission does not operate to the detriment of the intended meaning.

Various elements may be mentioned in connection with ījāz. However, I will focus here only on a few points such as the definition of ījāz by various rhetoricians and some of what is said about this figure.

al-Jurjani (Hussain 1981) and al-Qazwini (Khafaji 1980) agree on the definition of ījāz. They state:

الإيجاز هو إداء المقصود من الكلام باقل من عبارات متعارف الأوساط. والإيجاز على ضربين: الإيجاز قصر وإيجاز حذف.

إيجاز القصر: إن تكون الجمل مستوية مقتضياتها، ولكنها معله بمقدرات مقدره.

إيجاز الحذف: هو حذف بعض متعلق الكلام للと言われ.
Ijāz means conveying the meaning in fewer words than is normal. Ijāz qisar means that there is no omission. Ijāz hadhf means omitting part of the kalām.


Ijāz qisar : not omitting
Ijāz hadhf : omitting.


al-Qazwini devotes much effort to researching ijāz. He provides various types of ijāz qisar as well as various types of ijāz hadhf. For more details, see Khafaji (1980).

Atiq (1984) defines al-ijāz in a simple way:

الإيجاز: جمع المعاني الكثيرة تحت اللفظ القليل، مع الابتناء والافصاح، وهو نوعان:

إيجاز قصر: يكون بضمم العبارات القصيرة معاني كثيرة من غير حذف.
إيجاز حذف: يكون بحذف مفرد أو أكثر مع قرينة تعني الحذف.

[ Ijāz : communicating many mağāni by using few words with clarity and elegance.
Ijāz qisar : the use of short phrases containing many mağāni - without any omission. ]
**Ijāz hadḥif**: the omission of one or more elements together with an indication of what has been omitted.

al-Sarraj (1983) defines *ijāz* as:

الإيجاز: هو تأدية المعنى بعبارة ناقصة عنه.

[ *Ijāz*: achieving the *maṣāna* with an incomplete expression ].

al-Hashimi (1978) states:

الإيجاز: هو وضع العالِمي الكبير في النافذ اقتل منها، وافية بالغرض المصوود، مع الابناء والافصاح، كقوله تعالى: "خذ العفو وامرأ البصري واعرض عن الجاهلين". فهذه الآية القصيرة جمعت مكارم الاختراق بعضاً.

اما بالنسبة لقسم الإيجاز فيقول الهاشمي:

إيجاز العصر: ويسمي إيجاز البلاغ، يكون بتضمين العالِمي الكبير في النافذ قليلاً من غير حذف. ويجمع البلاغيون على الاستشهد لهذا النوع من الإيجاز يقوله تعالى "ولكن في التصاص حياة". فان معناه كبير ولهفظ يسيئ.

إيجاز الحذف: يكون بحذف شيء من العبارة لا يخل بالفهم عند وجود مايدل على الحذوف، مع قرينة لفظيه أو معنوي وذلك الحذوف اما:

- حرف
- اسم
- اسم مشايد
- اسم مضاف
- جواب
- شرط
- مسند
- جمل
- متعلق
- مائل

*Ijāz* is the conveying of many *maṣāna* in a few clear and eloquent words which impart the intended message.
Ijaz qisar, according to al-Hashemi is also called "The brevity of rhetoric". In this type of ijaz few words express many ma'ani - omission is not employed.

Ijaz hadhf means omitting that part of the statement which does not disturb the comprehension - there is an indication of what is omitted. Omitted items may be prepositions, nouns, adjectives, predicates and sentences, etc.

al-cAskari offers a comparison between ijaz and itnab, concluding that both are needed but on different occasions. He states:

[ Ijaz and itnab, with their various types, are both needed in kalâm (text / discourse). Both of al-ijaz and al-itnab are required in certain situations. Using one of them in place of the other is a fault ].

al-cAskari gives many examples of the use of al-ijaz. Among his instances is:

[ Ja'far b. Yahya wrote to a worker about whom there were many complaints: "The number of those complaining about you has increased, and the number of those thanking you has decreased; either you act justly or you will be removed" ].
This elaborates the principle لكل مواقف مثال = There is an appropriate word for every situation. It may also be an answer to Barbara Koch who claims that Arabic persuades by repetition:

In contrast to Western modes of argument, which are based on a syllogistic model of proof and made linguistically cohesive via subordination and hypotaxis, Arabic argumentation is essentially paratactic, abductive and analogical. It persuades by making its argumentative claims linguistically present: by repeating them, paraphrasing them, and clothing them in recurring structural cadences.

(Barbra Koch 1983).

cAbbās (1985) argues:

جنب الإيجاز الخلل والاطناب المثل، فالاختصار إن لم يتف بالمعنى فهو خلل، والاطاله إن لم تكن لفائدة تطويل وملل، ولذا فرقوا بين الاطناب والتطوير، كلاهما زاد اللغظ فيه على المعنى، الآن احدهما افاده فيه الزياده، وهو الاطناب والآخر لم تفد، وهو التطويل.

[ cAbbās advises us to avoid using brevity which may be elliptical and to avoid using redundancy which may be boring. Meaning should be fulfilled by using brevity. And redundancy should be used to an advantage ].

These are a few points about ijāz. Another concept which forms the third side of the triangle and which goes together with īnāb and ijāz must also be considered. This is musawāt (equality).
5.5. Al-Musāwāt (Equality)

Musāwāt is the intermediary between ḫnāh (redundancy) and ijāz (conciseness). Musāwāt exists when ma‘ānī are equal to allfāz; neither of them exceeds the other.

This topic is tackled by almost all Arab rhetoricians who deal with ḫnāh and ijāz, such as al-Jurjani, al-Qazwini, al-Hashimi, al-Askari, Ābbās, Ātiq. The next few paragraphs will focus on the discussion of this theme in Arabic.

[ Al-Jurjani (Hussain 1981) points out that al-musāwāt is the equality of form and concept. He also argues that knowledge of ijāz and ḫnāh helps us to appreciate musāwāt ].

و يُقول التزويجي (خفاجي 1980): المراد بالساوئا أن يكون اللفظ بمثابة أصل المراد، لا ناقصا عنه بحذف أو غيره، كما سياسي، ولا زائدا عليه بنحو تكرير، أو تعميم، أو اعتراض، كما سياسي.

[ Al-Qazwini (Khafaji 1980) views al-musāwāt as meaning that the forms should be equivalent to the intended message without the use of omission and without the use of figures such as repetition, completion and parenthesis ].

ورئيسي العسكري (البجاوي وأبراهيم 1952) مع البلاطين الآخرين في تعريف الساواة: 

السواة: هو أن تكون المعاني بقدر الالتفاظ، والالتفاظ بقدر المعاني لا يزيد بعضها على بعض، وهو المذهب المتوسط بين الإجاز والاطناب، وإليه اشار القائل بقوله: "وكان القائم قوالب المعاني، أي لا يزيد بعضها على بعض".

[ Al-Askari (al-Bajawi and Ibrahim 1952) agrees with the other rhetoricians on the definition of musawat. He adds that it is said that "it is as if its forms are moulds for its contents; i.e. they do not exceed one another".]

ورئيسي الهاشمي (1988) أيضًا مع زملائه البلاطين العرب في تعريف الساواة ويضيف: 

لسنا بحاجة إلى الكلام على الساواة، فإنها هي الأصل اللقب عليه، والدستور الذي يعتمد عليه. ويعتبر الهاشمي الساواة إلى نوعين: 

مساواة مع الاختصار: وهي أن يتحري البلغ في تأدبة المعنى اوجز ما يكون من الالتفاظ القليلة الأحرف الكثيرة المعاني، كتوله تعال: "هل جزء الاحسن الا الاحسن". 

مساواة بدون اختصار: وينص معارف الاوساط وهو تادية المتضمن من غير طلب للاختصار، كتوله تعال "مقصورات في الخيام".

[Atiq (1984) says that musawat is the intermediary between ijaz and itnab. Ijaz expresses many ma’ani in a few words, and itnab employs extra words for a reason, while musawat refers to equality of form and content].
Al-Hāshimi (1978) also agrees with the other rhetoricians on the definition of musāwāt. He points out that musāwāt is the norm, which is used to measure style. al-Hashimi divides al-musāwāt into two types:

1. Musāwāt with ikhtisār (equality with brevity)
2. Musāwāt without ikhtisār (equality without brevity)

This is some of what is said about musāwāt. It may, in certain circumstances be the ideal style, particularly in view of the already cited definition:

كان الناظر توالب لعائبه، أي لا يزيد بعضها على بعض.

[ It is as if its forms are moulds for its content, i.e. they do not exceed one another ].

It is, however, difficult to achieve. Abbās (1985) supports this notion :

والحق ان اسلوب المساواة لا يستغني عنه في كثير من القصائد، الا انها بحاجة الى روى وفكر.

[ In many situations, musāwāt is essential; however, it needs consideration and careful thought ].

al-Hāshimi (1978) agrees:

المساواة فن من القول عزيز المثال تشرب اليه اعتناق البلقاء، لكن لا يرتفع الى زواه الا الافذاذ لصعوبة المرتقبة وجلال المقصد.

[ Musāwāt is an art which rhetoricians strive to attain. However, this is difficult to do ].
To sum up, I hope that I have in this chapter been able to present part of the Arab research and discussion on repetition in Arabic. My basic aim has been to demonstrate the function of repetition and the rhetorical purposes behind employing this figure in an Arabic text / discourse.

The foregoing pages have been devoted to focusing on Arab rhetoricians' views on Ṣtnāḥ (redundancy). Rhetorical purposes for redundancy have been tackled. Ṣijāz (conciseness), with its two types, qisār (brevity) and hasdhf (ellipses) has also been discussed, as has also musawāt (equality), which goes together with Ṣtnāḥ and Ṣijāz.

Among points which are worthily of attention is the type of redundancy which is used for emphasis, such as:

- I saw...............with my eyes. رأيت ............... بعيني
- I tasted...............with my mouth. ذقت ............... بنمي
- I heard...............with my ears. سمعت ............... باذني
- etc. الخ

Beside many other topics, attention should be paid to the audience or receivers as an important element in the study, in connection with al-ṣtnāḥ / al-tikrār.
The discussion of this chapter could go further. As I mentioned earlier al-
\textit{itnāb} / \textit{al-tikrār} is a rich topic. However, I will end this discussion by
quoting an opinion about \textit{itnāb}, \textit{ijāz} and \textit{musāwāt}, from al-Qazwini:

\begin{quote}
:\textit{al-Qazwini points out that a makānā should be expressed either by a lafz (form) which is equal to it, or by a lafz that is effective but less than it, or by a lafz which exceeds it for an advantage }.\end{quote}

Just as \textit{ijāz} and \textit{musāwāt} are required in certain situations, \textit{itnāb} is also
essential on certain occasions. Arab rhetoricians give their views on
redundancy clearly in relation to practical rhetorical purposes.

To examine these purposes and the reasons for redundancy / repetition
which have been mentioned above, one should tackle redundancy /
repetition within texts. This will take place in chapter six - Data Analysis.
6.1. Introduction

Repetition may sometimes be an indispensable adjunct to argumentation. It may be used for a full and convincing presentation of the argument and may be employed with any type of receiver. This can be seen clearly in the discussions of Arab rhetoricians of itnab which we will for the moment equate with repetition.

al-Askari states:

'[Those who deal with al-itnab say that logic is evidence. Evidence cannot be convincing without a proper presentation. This cannot be done without itnab, since this device can be used with any type of receiver.]

In both modern Standard Arabic and English, repetition is employed in the language of journalism as an emotive rhetorical device. It is used in both expository texts such as the news report, and in argumentative texts such as the editorial. However, a question should be raised here. Is repetition more functional in argumentative texts than it is in expository texts or is it more
functional in expository texts than it is in argumentative texts? To answer this question, Arabic and English argumentative texts as well as expository texts taken from newspapers such as al-\textit{Ayyām}, al-\textit{Sharq al-Awsar}, \textit{Akhbār al-Khalīj}, al-\textit{Thawrah}, \textit{International Herald Tribune}, \textit{The Times}, \textit{The Independent} and texts from other sources will be analysed carefully within a text type focus. Types of repetition, such as paraphrase and parallelism, will also be considered.

6.2. Research Methods

As was mentioned earlier, research on repetition and redundancy has been conducted; however, not within a text type focus. Two types of text have been selected to form the global frame within which texts with repetition in its different forms will be analysed. These are the argumentative text type and the expository text type.

Beaugrande and Dressler's (1981) view about text type should be considered here. They state:

\begin{quote}
Text types are global frameworks controlling the range of options likely to be utilized.
\end{quote}

This statement is quite reasonable; nevertheless, a question may arise here—do texts consist of one text-type only (argumentative, expository or instructive?) i.e. are texts usually purely argumentative, purely expository, or purely instructive?

When classifying texts, we may find that there is not a text which is purely descriptive, or purely narrative or purely argumentative. Texts are a
mixture of different traits and functions; still, in each text there is a dominant function which represent the soul of the text.

Before getting involved with how the analysis of the texts of this study will be handled, I would like to mention a word about argumentative text-type and expository text-type.

Argumentation, in argumentative texts aims in general at gaining the adherence of the minds of an audience. Such a target can be seen clearly in different disciplines and functions — lawyers in pleadings, judges in taking decisions, teachers in instructing, politicians in delivering speeches, advertisers in advertising.

Expository text-type, on the other hand, is frequently used in scientific discourse, news report discourse, the discourse of the football commentary, and of the recipe and many other types of informative discourse. This type of text is concerned with what is said, not why it is said; or as Kinneavy (1971) puts it:

the nature of the reference, not the purpose of the reference, constitutes something as expository.

Text-type may assist translators in this actual practice. By this I mean that the translator may be able to direct the target language text (translated text) in the correct direction if he/she is aware of the text-type focus of the source text. By text-type focus, I refer to communicative, pragmatic and semiotic procedures.
Within the argumentative text-type focus and the expository text-type focus, I shall analyse eight texts in this chapter. Two English argumentative texts:

Text (1) A Moment of Promise (Appendix 1)
Text (2) Alien to British Justice (Appendix 1)

Two Arabic argumentative texts:

Text (3) الطريق الوحيد للسلام (Appendix 2)
Text (4) فنخر فوق خسر الخاسرين!! (Appendix 2)

Two English expository texts:

Text (5) Iraqi Red Crescent calls for medical aid (Appendix 3)
Text (6) Family and friends (Appendix 3)

Two Arabic expository texts:

Text (7) الهلال البحريني تنظم دورات مكثفة في الاسعافات في شهر أغسطس وسبتمبر القادم (Appendix 4)

Text (8) وزير التعليم العالي يلتقي بوزير الدولة لشؤون البعثات الزمبابوية ورئيس جامعة اوتاوا (Appendix 4)

The analysis will be carried out in terms of looking at text as a communicative unit. Many textual and rhetorical aspects will be taken into account. Among these are: the genre of the text (conventional forms of
texts associated with particular types of social occasion, e.g. a wedding ceremony); field of discourse of text (what is happening, e.g. a patient receiving treatment); tenor of discourse of text (who are taking part, e.g. a doctor and his patient) and mode of discourse of text (what part the language is playing, e.g. a dialogue).

Culture plays a significant role in the structure of the context of the text. Being familiar with the culture of a language may assist the encoder and/or the decoder to place a text in its appropriate context. Culture is defined by Goodenough (1964) as follows:

As I see it, a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for any one of themselves. Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the term.

Cultural reasons behind the structure of the texts - samples of this study such as social factors which may lead to the use of an emotive discourse and which are the motivation for the production of the whole text will form part in the analysis.

Teleological questions related to text and repetition, such as "is repetition helpful in such a genre? or does it violate generic and discoursal norms which affect the cohesive progression of the text? or does it uphold the standards of genre, discourse and text?"
repetition and resolving the ambiguity of the text?", "is repetition of great help to intertextuality? i.e. does it participate in the evolution of text?" must have answers. When there are no answers, the discourse will be incomprehensible. Answers to such questions will form part of the discussion in the analysis.

Besides many others, the following basic issues will be tackled when analysing the Arabic and the English samples in this chapter:

- the effectiveness of text with repeated items;
- the efficiency of text with repeated items;
- the appropriateness of text with repeated items;
- the relationship between repetition and the dominant contextual focus in text;
- repetition and managing and monitoring of argumentative and expository text;
- rhetorical purposes of repetition;
- repetition and Beaugrande and Dressler's seven standards of textuality, (cohesion, coherence, intentionality, situationality, acceptability, informativity and intertextuality);
- the role of repetition in politeness;
- the role of repetition in persuasion;
- the goals of the text producer;
- text and receivers interaction.
6.3. Analysis of English Argumentative Texts

A successful argumentative text is that which is presented to every kind of audience. When arguing, the producer's chief goal is to persuade receivers of his/her point of view. In Western theorizing of persuasion, it is assumed that persuasion is entirely the result of argumentation (Johnstone 1987).

An argumentative text may incorporate an evaluative process. Argumentation often include a narrative thread. Hatim and Mason (1990) define argumentation as:

A text type in which concepts and/or beliefs are evaluated.

Beaugrande and Dressler (1981) define argumentative texts as:

those utilized to promote the acceptance or evaluation of certain beliefs or ideas as true vs. false, or positive vs. negative. Conceptual relations such as reason, significance, volition, value and opposition should be frequent. The surface texts will often show cohesive devices for emphasis and insistence, e.g. recurrence, parallelism, and paraphrase.------.

In this section, I will attempt to investigate the function of repetition as a rhetorical device by analysing the following two English argumentative texts:
6.3.1. **Text (1) : A Moment of Promise**

Text (1) (see Appendix 1) is an editorial taken from the International Herald Tribune newspaper, dated the 13th of February 1990.

In this argumentative text the editor's intention is obviously to convey to the public that Mr Mandela's release from 27 years' imprisonment in South Africa is a moment of tremendous promise. Therefore he/she has employed devices such as the use of emotive words and repetition in order to reinforce his/her argument.

In this text, one can see that intensive use of emotive words and expressions such as "most stirringly ...... an impression of eagerness ...... long isolation ...... huge welcoming crowd" (in the second paragraph), "deep internal strains ...... nonracial society ...... anxious" (in the third paragraph), "had hoped to settle ...... negotiation ...... preparatory talks will be necessary ...... the release of all political prisoners" (in the fourth paragraph), and "danger ...... bitter ...... terrible grief ...... is bound to be difficult, painful and uncertain" (in the last paragraph) has been employed. In fact, the use of expressions such as "even though " and "astonishment " makes the opening sentence particularly strong:

Even though his release had long been heralded and was actually announced a day in advance, the sight of Nelson Mandela exiting Sunday from 27 years' imprisonment in South Africa was an astonishment.
The goal of the text producer behind using all these emotive and effective elements may be to create lively and vigorous means of expressions which in turn will leave an effect on receivers.

As far as repetition is concerned, it occurs here in different forms. A few examples will be extracted and analysed. In paragraph (1), the repetition (the man ---- Frederik de Klerk) in " But thanks to Mr Mandela's unswerving commitment, pressure from his constituency in South Africa and abroad, and the imagination and audacity of the man who finally had the wit to free him - Frederik de Klerk - it did ". is employed efficiently. The sentence performs its duty well from both the persuasive and the aesthetic point of view. When reading the sentence one might not even realize that there is repetition. The writer could have simply said " ...... and the imagination and audacity of Frederik de Klerk", without using "the man". The repetition in this context serves to give power to the sentence.

In paragraph 2, there is repetition in a different form :

Mr Mandela himself conveyed an impression of eagerness to start trying to translate his own personal liberty into political liberty for his people and South Africa as a whole.

The repetition here appears in the last part of the sentence. i.e. "his people" and "South Africa as a whole". The question arises here: Is his people not part of South Africa ? Arab rhetoricians answer this question by saying that this sort of repetition is called from "particular to general" and the rhetorical objective behind this is to show the significance of the
particular element, in this case "his people" to the general "South Africa". Such repetition is common in Arabic as well as in English. As this piece is translated into Arabic, the repetition appears clearly in the translated texts with the preservation of this function (Appendices 5 and 9).

Repetition also occurs in paragraph 3:

Presumably then but only then would it be in a position to try working out the deep internal strains within the ANC and to review some of its more controversial policies, like nationalization of key industries.

"Then" is used to refer to the sentence which has preceded it (see Appendix 1), mainly to the part: "to hold a conference and choose its leadership and future strategy democratically". "Then" is repeated in the same sentence. The intentionality of the writer behind this may be to emphasise to the receiver that "from holding a conference and choosing its leadership and future strategy democratically", from that point only, the other element would happen, i.e. "it would be in a position to try working out the deep internal strains within the ANC and to review some of its more controversial policies, like the nationalization of key industries".
Figure (2) showing the use of Repetition in Text (1) - A Moment of Promise

The first Paragraph

the man ................. - Frederik de Klerk

The second paragraph

his people and South Africa as a whole

The third paragraph

then but only then

The fourth paragraph

ANC will seek an end

ANC renunciation of armed struggle

ANC moved to arms
6.3.2. Text (2) : Alien to British Justice

Text (2) (see Appendix 1) is an editorial extracted from The Independent - a morning newspaper, published in Britain, dated the 13th of February 1991.

Exploring this argumentative text as a whole communicative unit, I shall examine the following points:

Genre : political editorial
Field : writer writing to the public
Mode : text written in a newspaper
Tenor : editor conveying to people his opinion about the British authorities' treatment of foreigners during the Gulf war

Semiotic : argument.

The writer may assume the reader's knowledge of and familiarity with the context of this text; he employs various rhetorical devices to present his particular issue within this context:

- Elaboration : Instead, one Iraqi was interned for three weeks because he had the same surname as the man being sought, while another recounts: "They thought I was working for the Saudi Embassy. I left that job two years ago. They also did not know that we had two British-born children. When they saw them, they decided not to arrest my wife" (The fifth paragraph).

- Emotive words and expressions: injustice......incompetence ......moral and administrative scandal......complaints......shiver
under their wigs......detainees......to be held in secret......detest ......endanger relatives......panel......advice......people have been detained on the flimsiest grounds......suspects......acts of terrorism ......interrogations......lack of due process......fair and rigorous system...... waging war...... and tyranny.

On looking closely at this editorial, one can see that the whole text is repeating itself in nearly every paragraph. The rhetorical purpose behind this repetition may be to emphasize the writer's chief concern: the injustice and incompetence of British authorities towards foreigners living in Britain.

The device of repetition is handled efficiently. Readers may not notice the recurrence of ideas. Lexical items are repeated as in:

(1) Our courts have refused to intervene on behalf of the aliens who have been detained or deported during the war. Mention the words "national security" to British judges and they shiver under their wigs. Their attitude was summed up in 1976 when an American journalist, Mark Hosenball, appealed against deportation. The court of Appeal agreed the deportation was manifestly unjust, but Lord Denning said the rules of natural justice had to be modified in the case of "foreigners who prove themselves unwelcome and ought to be deported".
(2) How did the Iraqis and Palestinians against whom the British authorities have recently taken action "prove themselves unwelcome?" The authorities reasonably contend that evidence cannot always be made public without compromising the work of the security services.

In (1), the concept of "deport" is repeated four times, twice in a nominal form (deportation), and twice in a verbal form (have been ...... deported; to be deported). The overall intention of the writer may be to stress his opinion.

In (2), "authorities" is repeated twice. The reason for this repetition may be to single out the repeated item.

Obviously, repetition is employed in this editorial in order to develop the argumentation. It also plays a part in creating an emotive discourse. It seems that it is in the mind of the writer to leave an effect on receivers. His / her goal is to persuade readers of his/her idea(s), i.e. make them accept it. This is called by rhetoricians and linguists such as Beaugrande and Dressler (1981) "intentionality".

These are only a few points about repetition within English argumentative texts in the form of newspaper editorials. The next few pages will be dedicated to dealing with repetition within Arabic argumentative texts.
6.4. Analysis of Arabic Argumentative Texts

Argumentative text-type is used widely in Arabic. The Qur'an, is full of arguments. Some of these are to do with the prophets as messengers sent to invite people to embrace Islam. The word "argue " in its different forms and at different occasions is mentioned in the Qur'an as in :

"يوم تأتي كل نفس تجادل عن نفسها وتوثى كل نفس ما عملت وهم لا يظلمون".

سورة النحل: آية 111

On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.

Surat al-Nahl, 111

وردع الى سبيل ربك بالحكمة والوعظة الحسنة وجادلهم بالتي هي أحسن إن ربك أعلم بمن
فضل عن سبيله وهو أعلم باللهدين".

سورة النحل: آية 125

Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is best aware of him who strayeth from His way, and He is Best Aware of those who go aright.

Surat al-Nahl, 125

قد سمع الله قول التي تجادلك في زوجها وتئتري إلى الله والله يسمع تحاوركم
إن الله سميع بصير".

سورة المجادلة: آية 1
Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complainth unto Allah. Allah heareth your colloquy. Lo! Allah is Hearer, Knower.

Surat al-Mujadilah 1

And that those who argue concerning Our revelations may know they have no refuge.

Surat al-Shura, 35

Lo! those who wrangle concerning the revelations of Allah without a warrant having come unto them, there is naught else in their breasts save pride which they will never attain. So take thou refuge in Allah. Lo! He, only He, is the Hearer, the seer.

Surat Ghafir, 4

Argument is deeply noted in human nature. We have a desire to argue, either to defend ourselves, to defend an idea, to clarify a point, to degrade or upgrade a matter, to convince others of a belief, or to serve many other purposes.

Argumentation has always played a major part in Arabic rhetoric, (see al-Almaṣʿi 1400 Hegira for further details ).
An important statement about argumentation in Literary Criticism made by Qudama b. Ja'far should be mentioned here (Translation in English is quoted from Hatim 1990):

"Argumentation is a type of discourse intended to present proof for setting differences of belief among those engaged in argument. It is used in ideological doctrines, religious debates, legal proceedings, disputes and defences. It is also found in both prose and poetry. Argumentation is divided into commendable (mahmud) and reprehensible (madhmum). The first kind is intended to uphold what is right and is that in which truth is used. The second type, on the other hand, aims at prevarication, 'one-upmanship' and seeking renown. This is not the case with exposition (bahth). Correct exposition builds its premises on what is more immediately accessible to the mind of the expounder because what he seeks is the truth and what he aims at is clarity and clarification, disregarding his opponent's approval."

In the following part of this section, two Arabic argumentative texts will be analysed:

Text (3) al-Ṭariq al-waḥid li-al-salām
Text (4) Fa-nakhsar fawqa khusr al-khāṣirīnā
Text (3) al-Ṭarīq al-wahīd li-al-salām

Text (3) (Appendix 2) is an editorial, extracted from an Arab newspaper published in London, al-Sharq al-Awsat, dated the 6th of September 1990.

This text was written just a month and four days after Kuwait was invaded by Iraq. It was the period when it was claimed that many efforts and attempts had been made to avoid war between the Allies and Iraq.

This text is obviously an argumentative text; however, the narrative format is discernible. Therefore, one may say that it is mixture of narrative (expository) and argumentative functions; yet the dominant function is argumentative, that is to convince the audience of what the author believes.

The excitement of the producer is shown up by the substance of the text as well as by the use of semantic and syntactic parallelism throughout the text.

It is clear from the surface of the text that it includes argumentative features such as elaboration, as in the first paragraph, and exaggeration, as in the fourth and the sixth paragraphs (particularly by employing the expression لا شك = there is no doubt). However, reading between the lines, one may perceive that the text invites us to believe that the Iraqi invasion of Kuwait was unwise.

In his through-argumentative text, the editor uses an emotive rhetorical device (repetition) to assist him / her in conveying his / her message to his audience. One point is worth mentioning here. It is that emotiveness is an
essential factor in discourse. Discourse simply refers to modes of speaking and writing which involve participants in adopting a particular attitude towards areas of socio-cultural activity (Hatim and Mason, 1990).

The author's main point comes at the end of the text, in the last paragraph in: "وهو ان يكون عزيز قد حمل معه نتائج لاسماورات" = "It is that Aziz may will have carried with him concessions not manoeuvres". Both in the source text and in the translation. This is followed by an explanation of what is meant by "تنازلات" (concessions). All the information which precedes this sentence is substantiation of the main thesis. Substantiation in many cases is preceded by the cited thesis. However, it may sometimes be the opposite, as we have here.

Thus, the author's intentionality can be seen clearly only in the last paragraph. He/she intends to say that the only way to peace is that Iraq concedes and withdraws from Kuwait. The questions may be raised as to why the writer does not mention what he wants to say at the beginning; why he repeats himself. The answer is that he wants to prepare his audience for the message which he will convey to them at the end.

The whole text is linked elegantly by using repeated items such as "It is natural that", "the summit", "المسمار", "the militaries" and many others. This repetition is not used for ornamentation. It serves a rhetorical purpose _ emphasising and clarifying.

It can be seen clearly that the repetition in both the original Arabic text and the English target text (see Appendices 2, 6 and 10 ) does not violate politeness. Politeness may be a primary, influential factor in
argumentative and persuasive discourse. For politeness and persuasion see Cherry (1987) and Lakoff (1977).

Furthermore, repetition in both the original and the translated texts creates coherence in discourse. Coherence is a sort of complicity (Borutti, 1984). i.e. there is a co-operation between producer and receivers allowed by a textual utterance in connection with repetition.

Other points in connection with repetition will be discussed in the next text.
6.4.2. Text (4) Fa-nakhsar fawqa khusr al-khāsirīn

This text (see Appendix 2) is also an editorial, taken from al-Sharq al-Awsat newspaper, dated the 21st of January 1991.

Repetition is used heavily in this editorial. The text was written during the war between the Allies and Iraq and is about the war itself. The text producer employs repetition in the text in order to serve his purpose of enthusing his readers. The difference between the argument of this text and that of the previous text is most noticeable. Text (3) was written before the war, while this one was written during the action. The writer is worried that the Arabs will lose the war. Therefore, he/she repeats the root "خسر" = "lose" in his/her argument fifteen times in different forms:

Singular noun---------------- loss = خسر

Singular noun---------------- loss = الخسارة

Plural noun---------------- losses = الخسائر

Present simple tense-------- loses = يخسر

Present perfect-------------- have lost = خستنا

Third person singular------- loser = الخاسر

Masculine Plural----------- losers = الخاسرين
The writer's goal in doing so is primarily to alert those of the Arabs who are not aware of the great losses and the enormous damage which this war will bring. One may agree with Fowler (1986) when he points out that there are cases where a text makes extensive and repetitive use of sets of terms for related concepts, so that particular lexical systems, and the ideas they symbolize, become foregrounded.

One can see a cultural feature reflected in the writer's words here. When discussing their political situation, educated Arabs regret what is happening. They suffer and agonize. This may be because the Arabs have many resources which could create a much better life. There may also be a historical reason behind this enthusiasm. The Arabs are a people who have had a great past. All this is reflected in the language used.

The editor lives with the text and he/she wants his/her audience to do the same. He/she handles the topic bitterly. He/she uses repetition in managing his/her argumentation, since argumentation engages text users in situation managing or guiding the situation in a manner favourable to the text producer's goals (Hatim 1990, Beaugrande and Dressler 1981).

Evaluation is the predominant feature in this text. A high degree of evaluativeness is manifested by the heavy use of repetition. It is used for the sake of creating an emotive discourse, in order to capture the receivers' feelings and persuade them at the end, of the writer's belief, that is, "The Arabs will suffer heavy losses as a result of the Allies Iraq war". This is the main topic of the whole argument. It is presented in the first paragraph, preceded by a very weighty introduction, and followed by a powerful endorsement what we have called "substantiation". In fact, in this text it is
an extensive substantiation of the thesis stated. This type of argumentative text may be called a through-argumentative text. "A through-argumentative text is characterized by extensive substantiation on an initial thesis whereas a counter-argumentative text involves the rebuttal of a cited thesis" (Hatim, 1989).

These are only a few points to be made about the role of repetition in this argumentative text. It may be said that this text, with its repeated items, is communicative. However, the question may be raised as to whether this text can still be communicative when it is transferred into the TL. In fact, one can see that the generic ambivalence of text is preserved in translation. The text, with its repeated items, is still communicative when translated. Repetition is of great help to intertextuality in the target text as well as the source text, i.e., it plays a part in the evolution of text. (See Beaugrande and Dressler 1981, and Hatim and Mason 1990 for more details about intertextuality).

Examining the relationship between "repetition", as an effective rhetorical device and "situationality", one of the main communicative standards of textuality (Beaugrande and Dressler 1981), one may affirm that repetition is appropriate in such a situation. Receivers do need it. This text is written to be read by any of the three different types of receivers, as Arab rhetoricians classify them:

- al-munkir (one who denies or does not perceive)
- al-mutaraddid (one who hesitates or one who is uncertain)
- and khali al-dhihn (open-minded).

For more details, see (Abbas 1985).
We may now consider another important text type – the expository – to find out if repetition functions in expository texts as it does in argumentative texts. The next part of this chapter will be devoted to analysing two English expository texts and two Arabic expository texts.
6.5. Analysis of English Expository Texts

As is the case with argumentative, expository as a text type has a pragma-semio-communicative function. This function can be manifested through:

- **descriptive form** - focussing on objects and relations in space, for example describing a country;

- **narrative form** - focussing on events and relations in time, for example passing on a piece of news;

- **conceptual form** - focussing on concepts and relations, for example analysing an idea or a belief.

Exposition is defined by Hatim and Mason (1990) as:

A text type in which concepts, objects or events are presented in a non-evaluative manner.

In contrast with argumentative text, argumentation in expository text is disguised whereas in argumentative text it is overt. Nevertheless, the pragmatic function of the expository text is to inform an audience. Miller (1985) argues that:

expository texts depend to a lesser extent upon causal plan / goal structures.

In discussing knowledge and expository text, Miller (1985) maintains that:
Plan / goal strategies are most powerful when applied to a text that contains causal chains, in which one event establishes the preconditions for a second event, which establishes the preconditions for a third, and so on.

In a work on paragraph structure in Arabic and English expository discourse, Fareh (1988) analyses a sample of forty expository paragraphs in English and Arabic. Fareh reports that the results indicate that themes, in both Arabic and English, tend to be developed deductively rather than inductively.

Regarding the concept of theme and rheme in expository text, Fareh reports that Arabic shows a stronger tendency for marking themes both internally and externally whereas English shows a stronger tendency for expressing themes in initial propositions.

In this part of the chapter, I will analyse two English expository texts, to discover the features of expository text-type and also to discover the role of repetition in this type. These are:

Text (5) Iraqi Red Crescent Calls for Medical Aid
Text (6) Family and Friends
6.5.1. Text (5) Iraqi Red Crescent Calls for Medical Aid


Dealing with this expository/news report text, one should first of all mention a few significant points which relate to this type of text. The pragmatic rhetorical purpose of an expository text is to inform receivers of events, either by narrating or describing. The text producer's goal is to spread sequential information. As is clearly seen in the above text, the writer proceeds objectively to disseminate pieces of information related to one another.

The writer is mindful of his audience. He/she devotes repetition in the text to driving home his point. The main topic is settled in the title and in the first paragraph. It is there that the rhetorical purpose serves the whole text. This is what Werlich (1976) refers to as a dominant contextual focus. By this is meant the semiotics of genre, discourse and text together with the intentionality that underlies such a description of the sign (Hatim and Mason, 1990).

All the other subsequent texts constitute functions. However, they are subsidiary texts. The repetition of "al-Nouri", the main subject of the whole text, in each paragraph, as in:

- The chief of the Iraqi Red Crescent Society appealed................................................. 1st paragraph
- Ibrahim al-Nouri said.................................................. 2nd paragraph
- he said................................................................. 3rd paragraph
underpins the emotiveness of the subsidiary texts.

The emotion of the producer of the text is reflected in the emotive discourse. The use of emotive elements in the text arouses the emotions of the readers as in: appealed for food and medical supplies urgently ..... serve shortages ..... threatened with epidemics of cholera and typhoid ..... contaminated water ..... lack of proper sanitation ..... had appealed to the Swiss-based International Committee of the Red Cross to send a special team and equipment to deal with the water problem before the health situation deteriorated further ..... Iraq would probably need doctors and nurses ..... shortage were still acute and medicine is supposed to be exempted from the sanctions. According to Crystal (1985):

emotive is a term sometimes used in semantics as part of a classification of types of meaning. The 'emotive meaning' of an expression refers to its emotional effect on the listener, as in the 'emotive content' of propaganda speeches, and advertising language.

In the translated text, the whole message, in terms of form and function is conveyed to the second language (L2) text, with the emotiveness of the text preserved.

Repetition in the target text as well as in the source text does not violate the goals or the attitude (intentionality) of the writer, neither does it disturb
the communicative setting (situationality) or confuse receivers (acceptability). In other words, it does not violate the concerns of pragmatics.

Other elements of repetition in connection with the expository text type will be discussed in the analysis of the next expository text.
6.5.2. Text (6) Family and Friends


Brookner (1986) has been looking at a wedding photograph. The bride and the groom are there, in the centre, as they should be. According to Brookner, they are a good-looking couple but lifeless, figures from stock (This information appears in the paragraph preceding the passage in question). In this text, the writer describes what she has concluded from looking at the wedding photograph. It is a narrative based text. Actions and events have been arranged in a particular sequential order.

Expressiveness as a means used heavily in expository and argumentative text can be seen clearly in this text as well. Evaluative adjectives are reinforced in this text, as in :

great quantities ...... gilt chairs ...... jovial men ...... golden smiles ...... passive decent good natures ...... censorious women and precarious harmony.

The goals of the writer are expressed in this communicative unit which is a mixture of description, narration, opinion and thought. This conforms to what was discussed earlier in this chapter, i.e. there is no a text which is purely descriptive or purely narrative or purely argumentative.

The subjective emotion of the text producer is discharged in her words, which reflect a positive attitude towards this wedding, intensity of feeling, impressions, ideas and perceptions. These elements are not used by the
author simply in order to emit or release her emotion; she intends also to incite certain reactions in her readers.

Repetition is used in the text. This can be seen clearly at the beginning of each sentence: "I have no doubt that". This has a discoursal role and is not an ornamental device. It is an effective rhetorical device as well as a text-building device. It is used with the intention of giving the text power and leaving receivers with a strong effect. Thus, repeating the structure "I have no doubt that" has created effectiveness in the text. Effectiveness in text linguistics is one of the regulative principles that control textual communication. Effectiveness of a text depends on its leaving a strong impression and creating favourable conditions for attaining a goal. (Beaugrande and Dressler, 1981).

The text producer also uses the repeated structure "I have no doubt that" to serve another rhetorical purpose. This is probably to manage the situation. In "situation managing, the dominant function of the text is to steer the situation in a manner favourable to the text producer's goals", whereas in "situation monitoring, the focus is on providing a reasonably detached account". (Beaugrande and Dressler, 1981).

Analyzing the translations of the text (see Appendices 7 and 11), one can see that the rhetorical purpose, the form and the cultural semiotics have been transferred to the translated text. The source text with repetition is communicative. It is also still communicative when translated.

These are instances of English expository texts with repetition. The next pages will be devoted to repetition within Arabic expository texts.
6.6. Analysis of Arabic Expository Texts

Like English expository text-type, Arabic expository text-type has certain features (I will mention some of them in this section) which distinguish it from the same text-type in other languages.

This text-type in Arabic shares a principal characteristic with expository text-type in English, that is the focus of text is primarily on describing a problem or simply describing an object or a situation or narrating a story or an event, or analysing a concept, i.e. the text producer's main concern is to disseminate information in a sequential order. This is widely found in fiction and news reports.

Regarding the characteristics of this type of text in Arabic I shall touch on the following points:

1. The verbal clause is a characteristic of expository text type, for example:

تدرَّجَتْ حنانَ في دراسَتِها حتَّى حصلَتْ على شهادة الدكتوراه في الأدب الانجليزي. كانت على الدوام ذلك الصوت القوي والهادئ.

Hanan progressed gradually in her studying until she earned the ph.D degree in English literature. She was still that strong and calm voice.

2. On the other hand, the nominal clause is the feature of argumentative text, for instance:
One man has taken the decision of starting the war, one man will take the responsibility of the human and material losses as a result of the war.

According to Fareh (1988) "conjunctions" in Arabic expository texts seem to have a role on marking themes.

Other elements in connection with Arabic expository text, as well as the function of repetition in this text-type will take place in the analysis of the following texts:

Text (7) al-Hilāl al-Bahraynī tunazzīm dawrāt mukaththafah fī al-isāfāt fī shahrāy Aḥḥusūs wa Sibtambar al-qādīmayn

6.6.1. Text (7) al-Hilāl al-Bahraynī tunaẓẓim dawrāt mukaththafah fī al-isṭāfāt fī Shahray Aghustus wa-Sibtambar al-qādimayn

Text (7) (see Appendix 4) is a news report extracted from an Arab newspaper published in Bahrain, Akhbār al-Khalij, dated 27th of July 1991.

As has been mentioned earlier, the main feature of a news report is that information is related objectively. And despite the fact that a news report is an expository text type, one can feel the sense of evaluativeness resting beneath the text. This is reflected in the use of repetition.

Repetition appears clearly in the use of الإسعافات الأولية = “first aid” or just الإسعافات = “aid” and الدورات/الدورات = “course(s)”. By employing such repetition, it seems that the journalist has gone beyond imparting information. Obviously, this repetition is motivated by a rhetorical purpose. This may be that the writer intends to encourage people to join the first aid course because he/she believes that it is a useful course, or it may be that the writer is making propaganda for the newspaper he/she is working for, or propaganda for the Red Crescent Society.

However, the use of repetition in the whole text does not violate the generic and discoursal norms which affect the cohesive progression of the text. On the contrary, it maintains the levels of genre, discourse and text in both the original text and the translated text (see Appendices 8 and 12). The function is taken up in the target language text and not only the repeated words.

These are only few points about repetition within a news report. The next text will also tackle repetition in a news report but from another angle.
Text (8) (see Appendix 4) is taken from an Arab newspaper, published in Iraq, al-Thawrah, dated 26th of June 1989.

There is no doubt that the above text imparts information and that there is a relation between each statement and the one which follows it. This is called "text interaction" (Brown and Yule 1983).

The journalist utilizes repetition in his text in terms of repeating phrases, as in the first and the third sentences:

النقي السيد منذر إبراهيم وزير التعليم العالي والبحث العلمي ....

Mr Mundhir Ibrahim, the Minister of Higher Education and Scientific Research has met ............... .

and as in the second and fourth sentences:

وجرى خلال اللقاء استعراض علاقات التعاون ....

Co-operative relationships were discussed during the meeting.

This type of repetition is called "parallelism" - repetition of form. (al-Jubouri 1984, Johnstone 1983).
The text producer has used repetition neither randomly nor for ornamentation. Repetition is used to serve a particular rhetorical purpose: to hold the attention of the reader. It may be covert propaganda for his government, i.e. the writer is saying indirectly to his audience "look, we are a good government, we meet other people from different places in order to develop things, to do good things for you, etc.".

Analysing the translated text (see Appendices 8 and 12), one can see that the message intended in the source text has been transferred to the target text. In other words, the whole phrase in the original text has been replaced by a phrase of the target language to serve the target language culture. In linguistic terms, the process of translation has involved the substitution of SL sign for TL sign.
6.7. The Conclusion

It can be concluded from the above analysis that repetition and / or redundancy is functional in both Arabic and English expository texts as well as in Arabic and English argumentative texts.

Despite being an essential figure in Arabic and English expository and argumentative discourse, repetition may give more power, weight and influence to argumentative discourses or texts than to expository discourses or texts. This function can be seen more clearly in certain argumentative texts than in others. (Compare for example Text (4) above with Text (1), Text (2) and Text (3).

A point should be made concerning "text" and "discourse". The terms "text" and "discourse" tended to be used in discussions of language beyond "sentence" level, without making sharp distinctions between the two terms. In his essay "Ideological structures in Discourse", Gunther Kress (1985) firmly draws the distinction between "text" and "discourse". He states:

Discourse is a category that belongs to and derives from the social domain, and text is a category that belongs to and derives from the linguistic domain.

Concerning text (4) of this study, written in a war situation (Allies-Iraq war, January 1991), repetition in such a text occurs in a sound, marked and well-built standard. The use of repetition here is highly emotive. In other words, the text producer's goal is to stir up receivers' emotions and thoughts in order to get them believe in what he / she believes.
As far as translations of argumentative Arabic texts into English, argumentative English texts into Arabic, expository Arabic texts into English and expository English texts into Arabic are concerned, one should say something about these. This will be tackled in the next chapter - Translation and Repetition.
CHAPTER SEVEN
Chapter Seven
Translation and Repetition

7.1. Introduction

The need for translation has increased in the last thirty or forty years. There has been a demand for studying translation in universities, polytechnics and other educational institutions as a career. "Translation has probably been carried out since people began to write, but only in the last thirty or forty years have a number of people in various countries earned their living full-time as staff translators" (Newmark 1981). For more details see Bassnett-McGuire (1980), Newmark (1987) and Neubert (1989).

In modern linguistics, Translation Studies has been considered as a scientific subject not a literary one. In fact, Translation Studies has been viewed as a discipline in its own right. Bassnett-McGuire (1980) states:

Translation Studies is indeed a discipline in its own right: not merely a minor branch of comparative literary study, nor yet a specific area of linguistics, but a vastly complex field with many far-reaching ramifications.

When discussing translation, one should also tackle interpreting. As translation involves written language, interpreting involves spoken language. Indeed, interpreting is much older than translating since speaking long antedates writing. The Japanese, for example, had a spoken language for several centuries before they adopted the Chinese method of
writing in the first centuries after the birth of Christ. There are still languages which are spoken at the present time, but never codified or drawn up. Therefore the question of translating from or into these languages cannot arise.

Interpreting facilitates understanding in multilingual situations. To enable people from different nations and cultures to communicate with each other, it is essential to provide an adequate provision. This can be done through the three types of interpreting:

(1) Simultaneous Interpreting

This is the form of interpreting in which contributions are relayed by microphone to the team of interpreters, who are located in soundproof booths within a meeting hall. Their interpretation is transmitted back to the delegates, through a miniature radio receiver with which each of them is supplied, to enable them to follow the entire proceedings in the language of their choice and to use their native language when they wish. This is probably the most effective type of interpreting for large multilingual meetings.

(2) Consecutive Interpreting

This is the type of interpreting in which the interpreter takes notes during each intervention and gives an interpretation either after the speaker finishes or at appropriate intervals during the speech. This form of interpreting may be more efficient at small committee meetings as well as at presentation to a smaller audience. Technical equipment is not required here.
(3) Liaison Interpreting

This is the type of interpreting in which the interpreter conveys all statements from the language of speaker A into that of speaker B and vice versa. This is often used for small group or one-to-one discussions, as in doctor / patient dialogues or any type of exchange of ideas in a restricted informal context.

As translation is taught in educational institutions, so is interpreting. Translation and interpreting should be assessed contiguously. Translation assessment can play a significant role in translation studies. In this chapter, I will attempt to consider translation assessment.

As repetition in Arabic and English expository and argumentative text is the main topic of this thesis, I will concentrate, in the second part of this chapter, on examining repetition in translation within a text-type framework.

The first part of this chapter will shed light on the definition of translation, discussions concerning translation and the position of the translator between SL and TL texts. The second part of the chapter will be devoted to views on translation assessment, and to examine the translation of repetition in English argumentative texts, Arabic argumentative texts, English expository texts and Arabic expository texts.
7.2. Definition of Translation

Much time was devoted, in the nineteenth century, to the problem of defining translation. Scholars have described translation in different terms. To Theodore Savory (1957) translation is an art. Eric Jacobson (1958) defines it as a craft. Horst Frenz (1961) endorses the idea of looking at translation as an art; however, he goes further to opt for "art" but with qualifications. He argues that "translation is neither a creative art nor an imitative art, but stands somewhere between the two". Nida's (1964) definition of translation is more sensible to linguists. He claims that translation is as science. However, these definitions are general. I would like now to consider definitions of translation in relation to text linguistics.

House (1977) defines translation as "the replacement of a text in the source language by a text in the target language". Catford's (1965) definition of translation is more or less like House's. He points out that translation is a "process of substituting a text in one language for a text in another". Newmark (1981) defines translation as "a craft consisting in the attempt to replace a written message and / or statement in one language by the same message and / or statement in another language".

One may argue that the three above definitions tackle the matter from an important angle - replacing a text from the source language by another in the target language. However, these definitions do not seem to be complete. They deal with the semiotic dimension of context, but not with the pragmatic dimension. In other words, translating texts as signs is considered, but not translating texts as action.
Translation is an open-ended topic. Many themes in the area such as translation studies, types of translation and approaches to translating can be tackled. The next section will be devoted to discussions of translation.

### 7.3. Discussions around Translation

Many various topics may be grouped under this title. However, because of shortage of space, I will attempt to confine the discussion to a few elements in the field, hoping to give an idea about some of the important points in translation.

Students of translation, as well as those who are generally interested in translation, should be aware of four general categories in translation even if they are interested in one area only. Two are product-oriented, in that the emphasis is on the functional aspects of the TL text in relation to the SL text, and two of them are process-oriented, in that the emphasis is on analysing what actually takes place during translation (Bassnett-McGuire 1980). According to Bassnett-McGuire (1980), (slightly altered) the four categories involve:

1. **History of Translation**

   The type of work involved in this area includes investigation of the theories of translation at different times, the critical response to translations, the practical processes of commissioning and publishing translations, the role and function of translations in a given period, the methodological development of translation, the most common types of study, and analysis of the work of individual translators.
(2) Translation in the TL Culture

This extends the work on single texts or authors and includes work on the norms of the translated text into the TL system and on the principles of selection operating within that system.

(3) Translation and Linguistics

This category includes studies which place their emphasis on the comparative arrangement of linguistic elements between the SL and the TL text with regard to phonemic, morphemic, lexical, syntagmatic and syntactic levels. Into this category come studies of the problems of linguistic equivalence, of language-bound meaning, of linguistic untranslatability, of machine translation, etc., and also studies of the translation problems of non-literary texts.

(4) Translation and Poetics

This category includes the whole area of literary translation, in theory and practice. Studies may be general or genre-specific, including poetry, theatre text, translation for the cinema, etc. Under this category also come studies of the poetics of individual translators and comparisons between SL and TL texts. Above all, in this section come studies attempting to formulate a theory of literary translation.

Another significant point is types of translation. Translation may be divided into types regarding the material subject to translating. Among them are:
(A) Professional translation. This may be:

- Technical and Scientific translation, e.g. technical and scientific books.
- Literary translation, e.g. poetry, drama, fiction, film scripts.
- Informatory translation, e.g. legal and official documents.
- Instructional translation, e.g. instructions for filling in forms, advertisements, signs and notices.
- Extract translation, e.g. technical drawings, abstracts, reports and articles, telexes.

(B) Non-professional translation. This may be:

- Translation for pleasure in leisure time.
- Translation for practice, as done by students or those undergoing training.

These two may involve any of the categories of translation mentioned above.

This topic has been approached by translators and linguists in various different ways. In the following discussion, I opt for presenting the three types of translation which are distinguished by Roman Jakobson (1959):

1. Intralingual translation, or rewording (an interpretation of verbal signs by means of other signs in the same language).
2. Interlingual translation or translation proper (an interpretation of verbal signs by means of some other language).
3. Intersemiotic translation or transmutation (an interpretation of verbal signs by means of signs of nonverbal sign systems).

These are only a few of the many theories of translation. It is generally accepted that theory cannot be divorced from practice. But, the question here is: how can theory be applied to practice? Each practitioner (translator) has his / her own methods of translating.

Percival (1983) believes that the basic translation procedure involves five main stages. These are:

(1) Reading through the text to be translated;

(2) Researching the subject;

(3) Translating in draft;

(4) Putting the draft translation aside for 48 hours;

(5) Reading through the translation again - checking, revising and editing.

After giving caveats on translating in his article "How you Translate", Newmark (1987) proposes the following tentative translating process. Newmark states:

There are two approaches to translating (and many compromises between them):
(1) You start translating sentence by sentence, for say the first paragraph or chapter, to get the feel and the feeling tone of the text, and then you deliberately sit back, review the position, and read the rest of the SL text;

(2) You read the whole text two or three times, and find the intention, register, tone etc., mark the difficult words and passages and only start translating when you have taken your bearings.

Newmark's (1987) argument concerning these two approaches is perhaps worth mentioning for the sake of completeness. Newmark believes that which of the two methods is selected depends on the translator's temperament, and his/her trust in his/her intuition for the first method, and his / her powers of analysis for the second. He says that the second method is usually preferable, since the first may leave the translator with a lot of revision and therefore be time-wasting.

Newmark's remarks could be useful, although as mentioned earlier, each translator has his / her own approach to translating. However, whatever the procedure which he / she follows is, the interest at the end of the game is on the product, i.e., the end result of the translation process, and not the process itself.

Hatim and Mason's (1990) view in this field is worth mentioning.
Readers perceive an end-product, a result of a decision-making process; they do not have access to pathways leading to decisions, to the dilemmas to be resolved by the translator. What is available for scrutiny is the end-product, the result of translation practice rather than the practice itself. In other words, we are looking at translation as 'product' instead of translating as 'process'.

The following section will be devoted to the position of the translator with regard to the text.

7.4. The Position of the Translator with Regard to the Text

This section will attempt to deal with the translator and some elements of his / her job, with a focus on the role of the translator in dealing with a text.

(1) Pragmatic Action:

This is a wide field. It includes text act, speech acts, implicatures, presuppositions, etc. Crystal (1985) argues that:

anything in language that cannot be handled using the traditional levels of phonology, grammar and semantics can be called 'pragmatics' ! At one extreme, the field makes contact with semantics and grammar, through such notions as presuppositions, topic and comment. At the other extreme, it makes contact with sociolinguistics and psycholinguistics through such notions as appropriateness and acceptability.
Pragmatic action is practiced differently from one culture to another. For example, in Arabic you may say:

The news has frozen my heart.

whereas in English you may say:

The news has warmed my heart.

Translators do their job within cultural boundaries. If they go beyond their limits, they may fail in presenting the message intended adequately. This is called "pragmatic failure". In his article "Cross-Cultural Pragmatic Failure" Thomas (1983) argues that "pragmatic failure is an area of cross-cultural communication breakdown which has received very little attention from language teachers". Miller (1974) states:

Most of our misunderstandings of other people are not due to any inability to hear them or to parse their sentences or to understand their words .......... A far more important source of difficulty in communication is that we so often fail to understand a speaker's intention.

(2) Semiotic Interaction :

This covers signs such as genre, discourse, text and word. The job of the translator here is to convey ideas from the signs of language A to those of language B. In this dimension, texts rely on each other (intertextuality) to communicate and reinforce a social attitude. It is essential to bear in mind that words and expressions have their own logic in a certain culture which
differs in other cultures or does not exist at all; for example the word "privacy" in British culture may not have an equivalent sign in some other cultures.

The translator is not only required to discover corresponding symbols with which to communicate the message in another language, but also to be able to organise these symbols in the form accepted in the language he/she translates into.

(3) The Communicative Dimension:

The communicative transaction is involved with "use" and "user". Use consists of field, mode, tenor, etc. (chapter 3). User covers elements like idiolect and dialect.

The translator may attempt different approaches to assist the receiver to understand the message intended in the source language if an satisfactory equivalent does not exist in L2. These approaches may be:

- embedding the translated language expressions.
- using terminologies which are perceived in the target language culture.

Being aware of these three dimensions means that the translator is conscious of "text structure texture". In other words he / she is aware of the "rhetorical purpose of text" which is known in text linguistics as "intentionality". As a translator, I view intentionality as the heart of text. In fact, intentionality has taken a central role in my analysis of Arabic and English texts with repeated items (chapter six).
A teacher should be aware of the above three dimensions because of his/her position with regard to the text. The translator is a mediator between two or more cultures and languages. Therefore, (as mentioned above) he/she is supposed to behave within cultural and linguistic boundaries.

If we accept that meaning is something that is negotiated between producers and receivers of texts, it follows that the translator, as a special kind of text user, intervenes in this process of negotiation, to relay it across linguistic and cultural boundaries. In doing so, the translator is necessarily handling such matters as intended meaning, implied meaning, presupposed meaning, all on the basis of the evidence which the text supplies .

(Hatim and Mason 1990)

In this connection a few points may be mentioned of which the translator/interpreter must be aware. The translator and/or interpreter should:

(1) accept the untranslatability of the SL phrase in the TL on the linguistic level.
(2) accept the lack of a similar cultural convention in the TL.
(3) consider the range of TL phrases available, having regard to the presentation of class, status, age, sex of the speaker, his relationship to the listeners and the context of their meaning in the SL.
(4) consider the significance of the phrase in its particular context - i.e., as a moment of high tension in the dramatic text.
To conclude, perhaps it may be worth mentioning Nida's view on this subject. To Nida (1964) the translator is functioning as pioneer, midwife and teammate.

(1) When functioning as "pioneer", the translator hammers out the basic form of a translation, largely without the help of others, even though he may have less than complete mastery of the lexical and syntactic resources of the language.

(2) The "midwife" role is of quite a different type. In these circumstances the so-called translator serves primarily as a specialist in exegetical and linguistic matters, and native speakers of the language themselves do the actual translating.

(3) In the "teammate" role, the translator may share more or less equally with others the responsibility for the form of the message in the receptor language. For example, one person may interpret the meaning of the source-language message, another may suggest the equivalent rendering in the receptor language, and a third may be responsible for the style.
Having discussed the role of the translator with regard to the text, one should tackle the assessment of translation. The next section will deal with views on translation and interpreting assessment.

7.5. Views on Translation and Interpreting Assessment

Translators differ on what a successful translation is. Each has his / her own criteria for assessing translation. In other words, "translation assessment" is looked at from different angles.

Mason thinks that translation assessment is often mechanical. In his article "A Text Linguistic Approach to Translation Assessment", Mason (1987) views translation assessment as:

(1) an heuristic process whereby translation evaluation can lead to insights into the nature of the translating process and (2) (but very far behind) in achieving standardisation and consistency of grading in translation testing.

Mason also points out that a model for translation assessment is needed which (a) may be applied to published translations and to student work alike, (b) may be applied by students to others' work as it is by us (teachers) to their work and (c) treats the translation process as an act of communication involving a writer and a reader.
Bassnett-McGuire (1980) also tackles this area in a useful way. One thing that she points out concerning translation assessment is that "any assessment of a translation can only be made by taking into account both the process of creating it and its function in a given context". She believes that it is, after all, important that a play should be playable and a poem should be readable.

Bassnett-McGuire's opinion is quite sensible, but different from Nida and Taber's, who consider translation assessment through other techniques. To Nida and Taber (1969) the testing of the translation should cover the entire range of possible problems: accuracy of rendering, intelligibility, stylistic equivalence, etc.

Nida (1964) suggests four basic requirements for translation.

(1) making sense;
(2) conveying the spirit and manner of the original;
(3) having a natural and easy form of expression;
(4) producing a similar response.

Nida (1964) also believes that three fundamental criteria are basic to the evaluation of translation. These are:

(1) general efficiency of the communication process;
(2) comprehension of intent;
(3) equivalence of response.
Nida's view is reasonable, particularly if it is managed objectively. However, this may bring us to a problem, particularly if we consider Kelly's (1979) argument:

If language is taken as 'object centred' or purely informational, the translator will suppress any awareness of aims other than symbol, and will therefore be able to find some reason for literal building.

Another view in this field is Barber's one. In brief, Barber (1989) assesses a good translation / translator by these criteria:

- quality of content;
- consistent performance;
- timing;
- presentation;
- competence;
- rapport.

Newmark's (1988) evaluation of translation is worth mentioning. In brief, he argues that the referential and the pragmatic accuracy of the translation is assessed by the translator's standards. First of all we should consider whether the essential invariant element of the text which consists usually (not always) of its facts or its ideas is adequately represented if the translation is not a clear version the original. By this we obtain the "keystone". This keystone may be expressed as much though words of quality (adjectives and concept-words) as through words of object and action.
Newmark also points out that when evaluating a translation, we should avoid criticising the translator for ignoring translation principles that were not established or even imagined when he was translating. The main question is the quality and extent of the semantic deficit. Further, we assess the translation also as a piece of writing, independently of its original.

In his article "Quality and Standards _ the evaluation of translation", Sager (1983) argues that "any evaluation involves both comparison and measurement or a relative or absolute scale". To Sager, translations can be assessed in terms of completeness or accuracy. Sager's point of view is similar to Newmark's (1988) as well as to those of others who are involved with the assessment of translation. She maintains:

In many instances a translation has to be assessed by the same criteria as an original, that is in terms of the adequacy of a text for its intended purpose and the cost-effectiveness of the method of production.

(Sager 1983)

Sager's parameters of translation which affect the evaluation are:

_ The form and type of the original;
_ The form and type of the translation;
_ The status of the translation;
_ The preparation of translation;
_ The role of the initiator;
_ The awareness factor;
The user factor;
The textual factor;
The research factor;
The revision factor.
For more details, see sager (1983).

Straight's (1981) opinions on the evaluation of translation are summarised in the following three dimensions:

(1) Knowledge : Cultural and Linguistic;
(2) Purpose : The final decision is the translator;
(3) Intuition : Inherently unverbalizable factors in language use.

The last opinion concerning assessing interpreting / translating (in this section) is Towell's. In his article, "Liaison interpreting : evaluation of the exercise and of the students" (1985), Towell claims (slightly altered) that the best interpreting is that which conveys the meaning of the original most effectively, and the worst is that which conveys the meaning least effectively. The communication of meaning is the essential basis for assessment : the formal accuracy of the language either in terms of phonetic or (within limits) syntactic accuracy is much less important. Amongst the contributory factors to the communication of meaning, the most essential is the organisation of ideas, and the way in which a student organises the interpretation of ideas should carry the majority of marks.

From the above discussion, one may suppose that translation assessment should be the next essential step once the target language text has been built up. In fact evaluating translation should be a continual
"preoccupation" process. One does not look for the notion of the ideal translation; this is unrealistic. Translation is like any other discipline. It can always be improved. And finally, it is generally agreed that meaning should have priority over style.

Among others, the methods of assessing translation which have been mentioned above will be applied to the empirical assessment of repetition in translation in the next part of this chapter.
7.6. Examining the Translation of Repetition from The Point of View of Text-Type

Repetition may be advantageous in translating from SL to TL and / or vice versa. Nida (1964) refers to repetition as a type of subtractions which are highly important in translating, in the process of adjustment.

This part of the chapter is an attempt to examine how far the translations (Appendices 5 - 12) have been successful in:

- preserving the generic ambivalence (i.e. maintaining similar values of the text).
- keeping the appropriateness of text (repetition and situationality).
- preserving the evolution of text (intertextuality).
- taking up the function of repetition and not only the repeated words.
- maintaining the coherence in discourse.
- upholding the emotiveness of repetition.
- not violating the goals of text or attitudes of procedure (intentionality).

The assessment will be carried out by considering the translations of Text 1 and Text 2 (Appendix 9), Text 4 (Appendix 10), Text 5 and Text 6 (Appendix 11) and Text 7 (Appendix 12) which have been produced by different translators. The translations of the writer of this thesis in the form of Representational Translations (Appendices 5, 6, 7, and 8) will also be considered.
The analysis of the translations will not focus on mistakes or problems that appear in the translators' versions. Dealing with such matters would go beyond the aim of the study. The focus will be on the translation of repetition only. Nord (1991) says:

Target-text assessment should not, however, be used as a means of error prevention, because if presented in black and white, typical mistranslations (e.g. the literal translation of English clefting constructions into German or of "false friends") might easily become irradically fixed in mind.

In the Representative Translation (Appendices 5 _ 8), the object is to be faithful to the original texts. By faithful to the original text is meant to translate almost every word. Therefore, this translation is nearly a literal translation. Nord (1991) argues that:

A translation is normally expected to render "faithfully" all the relevant features of the source text. It is a fairly common assumption, and also one often held by linguists and literary critics, even, that the concept of faithfulness or "fidelity" can be equated with "equivalence".

The work will be divided into four sections (each of which will be discussed in brief):

(1) examining the translation of repetition in English argumentative texts.
(2) examining the translation of repetition in Arabic argumentative texts.
(3) examining the translation of repetition in English expository texts.
(4) examining the translation of repetition in Arabic expository texts.
Before tackling the analysis of the translations, a word about the translators of the texts and the purpose of the translation should be said. This will take place in the following section.

7.6.1. Defining the Objective of the Translation and the Translators

The objective of the translations of texts (1 – 8) is to find out if these texts sound like original texts, i.e. the interest is in obtaining translations which sound as if they were written in a native language and not translated.

The purpose of assigning different translators is in order not to rely on one translation, i.e. The Representational Translation, but to provide more scope for discovering the role of repetition and redundancy in a variety of translations.

The eight texts were translated by three groups of students: The first group is consisted of students of the Department of Modern Languages at the University of Salford. All translators of this group were native speakers of Arabic. All were reading for the Advanced Certificate in Translation and Linguistics – Advanced Certificate being equivalent to First Degree (BA). Their ages ranged between twenty and twenty-two. They all finished secondary school in the Middle East. They all did eighteen months English and Translation. This took place in Britain. Then they joined the University of Salford for two years to read for the Advanced Certificate. Two of them were awarded the degree with Distinction. They will all be working for Ministries of Defence, Information and Foreign Affairs back in the Middle East.
The second group consisted of students of the Department of Arabic and Islamic Studies at the University of Glasgow. The translators of this group were native speakers of English. All were reading for an M.A Degree of which Arabic was only one component. This degree is equivalent to an English B.A degree. Their ages ranged between twenty and twenty-two. They studied translation as part of their course. Only one translator belonging to this Department was a native speaker of Arabic. He was a Ph.D student (Translator 1 _ Text 6, Appendix 11).

The third group consisted of students of the Department of Middle Eastern and Islamic studies at the University of Edinburgh. All translators of this group were native speakers of English. They joined the University to read for the degree of an M.A in Arabic. Most of them had been in an Arab country for a period of a twelve months as part of their course. Their age ranged between twenty and twenty two years. They studied translation (Arabic into English and English into Arabic) as part of their course.
7.6.2. Examining the Translation of Repetition in English Argumentative Texts

In this section two instances will be tackled from the text-type point of view. One example is from text (1) 'A moment of Promise', the editorial which is extracted from the *International Herald Tribune* (13.2.1990). The second example will be taken from text (2), 'Alien to British Justice', the editorial taken from the *Independent* newspaper (13.2.1991) (see Appendix 1).

Example 1:
The original text (Appendix 1 _ Text 1)

........... and the imagination and audacity of the man who finally had the wit to free him - Frederik de Klerk - it did.

The representative translation (Appendix 5 _ Text 1)

والى بصيرة وشجاعة فريدرك دوكلرك الرجل الذي كان له الذكاء
اللازم اخيراً لإطلاق سراحه.

Translator 1 (Appendix 9 _ Text 1)

والحكمة والجرأة اللتين بهما الرئيس فريدرك دي كلارك الذي امتلك
في نهاية المطاف الفننة اللازمة لإخراج مانديلا من السجن والتي اتت شارها.

Translator 3 (Appendix 9 _ Text 1)

خيال وجرأة الرجل الذي ادرك أهمية إطلاق سراحه - فريدرك دوكلرك
تحقق ذلك الحلم.
Despite the differences in the translations above, the redundancy which appears in the original text, "the man ................. Frederik de Klerk" comes out in the TL texts. It seems that coherence is preserved in the translated version. The function of redundancy, which may give power to the argument, still can be seen in the TL, i.e., the translation has taken up the function of repetition and not only the repeated words. The ways in which the above translations have been produced conforms with what Duff (1981) states:

The translator must be sensitive to the 'emotional colouring' of language, for otherwise he will confound the author's intentions. He must, in short, convey not only what is said but also what is implied.

Example 2 (Text 2)

The original text:

How did the Iraqis and Palestinians against whom the British authorities have recently taken action "prove themselves unwelcome? "The authorities reasonably contend that ................. .

The Representative Translation (Appendix 5 _ Text 2)

كيف اثبت أن العراقيين والفلسطينيين الذين اتخذت السلطات البريطانية إجراءات ضدهم منذ عهد قريب – كيف اثبت بأنهم غير مرغوب فيهم؟ على هذا السؤال تجيب السلطات البريطانية بطريقة منطقية بأنه ......
The above translations are only an attempt to transfer the original text (English) into (Arabic), with a focus on the repeated item authorities within argumentative text-type. It seems that these translations and mainly the repetition of authorities are communicative, i.e., they act communicatively - involving the writer and the reader.

The repetition of authorities is not used in the translated text randomly. The meaning can be maintained in the text without the recurrence of "authorities" in "The authorities reasonably contend that ..........". However, there is a rhetorical purpose behind this repeated item. This can be seen in the translation as well as in the original text. It is to single out the repeated item and to give it extra prominence.

Analysing the translated text with an eye on the textual features, one can see that the generic ambivalence of the text is preserved in the translation.
It seems that repetition is helpful in the target text as well as in the source text. i.e. it upholds the standards of genre, discourse and text.

7.6.3 Examining the Translation of Repetition in Arabic Argumentative Texts

The sample which will be discussed in this section is taken from Text (4) (Appendix 2) an editorial extracted from *al-Sharq al-Awsat* newspaper, dated 21.1.1991.

The original text:

ذواتهم ويفافرون بأنهم أول من يخسر في الشوط الأول ويكررون تلك الفعله في كل من مباراة. حتى هذه اللحظة ومنذ الثاني من أغسطس ( آب ) لم يخسر أحد مثلما خسر ذوات العرب، خسرنا الشرعية العربية من خلال احتلال الكويت وتوالت الخسائر والشارع مباراة العربي يصفق والظاهرات تقوم وبعض المثقفين يرقصون في برك من دماء الجماهير. العرب، خسرنا الشرعية العربية من خلال احتلال الكويت وتوالت الخسائر والشارع العربي يصفق والظاهرات تقوم وبعض المثقفين يرقصون في برك من دماء الجماهير.

The representative translation (Appendix 6 _ Text 4)

From the problem of pursuing "loss" to the problem of betting on failure. Many Arabs are going round in circles, proud that they are the first to lose in the first round. They have repeated this in every bout up to this moment. Since the second of August no one has lost as the Arabs have. We have lost Arab legality through the occupation of Kuwait. There has been one loss after another and the Arab streets applaud; demonstrations take place and some of the educated dance in pools of the people's blood.

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Translator 1 (Appendix 10 _ Text 4)

Most of the Arabs tend to lose. They are proud that they lose in the first round of every fight. From the beginning of the gulf war until now nobody lost as the Arabs. They lost the Arab validity after Kuwait’s occupation. The public became happy, demonstrations were organised and some of the educated people benefited from the public as losses followed each other. When Saddam Husain released eight missiles on Israil and killed some of them and a Palestinian girl among them some of them danced.

Translator 2 (Appendix 10 _ Text 4)

Failure and loss are the two indignation with which Arabs are plagued. Most of Arabs are seeking for their benefits and they are proud of being the loser in the first round and the winner in the second. Repeatedly, they are doing the same gross mistake and since the 2nd of August 1990 nobody lost as Arabs. We lost the Arabic legality during the occupation of Iraq to Kuwait and since then losses came successively and all Arab audience clapping in delight and demonstrations have been carried out and some well-educated people are dancing in pools full of people's blood.

First of all, let me draw attention to the fact that this text was written in Arabic during the Allies-Iraq war.

As appears in the above translations, the idea of 'loss' is repeated a number of times in different forms of:
singular noun ....................... loss/loser
infinitive ........................... to lose
present perfect ....................... has lost/have lost
plural noun ........................... losses.
simple present ....................... lose

This repetition has a rhetorical purpose, as it does in the original text. The aim of the translator is to convey to the reader this rhetorical purpose, that is to emphasize to people that the Arabs are losing enormously in the Allies Iraq war (Gulf War). For this reason the idea of "loss" in its various forms is foregrounded. In other words, the repetition of this idea seems to make sense. Its use is appropriate in the situation. People need such repetition.

In looking closely at the above texts, one can see that although the translations do not convey the precise meaning of the original text, they do not diminish the force of attempting to convince the audience of the main theme. It seems enough to say that it is a persuasive discourse. Like the text producer, translators are attempting to elicit from the receiver a specific emotion or conviction. Millions of non-native speakers of Arabic, during the war, were waiting to receive documents translated from Arabic into English concerning the war. (Molyneux-Berry, 1991).
7.6.4. Examining the Translation of Repetition in English Expository Texts

The first case in point in this section is a news report, taken from a British morning newspaper, The Independent, dated 20.2.1991. See Text (5) (Appendix 3) and the translations of text (5), (Appendices 7 and 11).

In the translated text the main theme Ibrahim al-Nouri said, has recurs six times, in:

Ibrahim al-Nouri said.................................. وقد أعلن السيد إبراهيم النوري
He said.............................................. وقال
Dr Nouri said.......................................... ومبنى
He said.............................................. كما أكد
Dr Nouri said.......................................... وقال
He said.............................................. قال

Such a recurrence is quite normal in both languages. In fact, they are essential in both Arabic and English expository discourse. Had all these recurrences been dropped and only the first one kept, the text would have sounded unauthentic and unfactual.

By repeating (he said) or other forms which render the same meaning in each paragraph once or twice, the translator has a purpose in mind. This is that of transferring the semiotics of the SL text to the TL text. Furthermore, it seems that this recurrence conveys the spirit and manner of the original (Nida 1964).
The second case in point in this section is a text extracted from Brookner (1986). See Text 6 (Appendix 3) and the translations of Text 6 (Appendices 7 and 11).

As the author, translators adopt the repetition of the expression:

$I$ have no doubt $= \text{لا شك}$

at the beginning of each sentence not randomly but effectively for thematic reinforcement.

As far as the translations (Appendices 7 and 11) make sense, despite the differences between them, it may be said that they have succeeded in serving the original goal of the source text.
7.6.5. Examining the Translation of Repetition in Arabic Expository Texts

The pattern in question in this section is a news report extracted from a Bahraini daily newspaper, Akhbar al-Khalij, dated 27.7.1991. See Text (7) (Appendix 4) and the translations of Text (7) (Appendices 8 and 12).

"First Aid", the outstanding theme in the attempted translation has been repeated more than five times, as in:

First Aid Committee ......................................... لجنة الأسعافات الأولية
Intensive courses in first aid ..................... دورات مكثفة في الأسعافات الأولية
chief of the First Aid Committee ............... رئيس لجنة الأسعافات الأولية
First Aid Committee had published ......... اصدرت لجنة الأسعافات الأولية
about the first aid field ......................... في مجال الأسعافات الأولية
introducing principles of first aid ........... التعريف بمبادئ الأسعافات الأولية

It seems that the meaning is conveyed completely and effectively. As I mentioned earlier, translation and interpreting specialists have generally agreed that meaning should have priority over style (see 7.5.).

Tackling the translated text

from a text-type point of view, one may mention that there is no reason not to transfer repetition from SL to TL as long as coherence is maintained in the text, the generic ambivalence of the text is preserved and the evolution of the text is preserved. Newmark (1981) states:

A lexical item repeated in the same or the following sentence of the source language text must be
correspondingly repeated in the target language text, unless the original is poorly or loosely written. It should not be rendered the second time by a synonym or a 'kenning' (periphrastic expression used to replace a simple name).
7.7. Conclusion

Translating repeated items may sometimes be of great help, particularly if it manages to reproduce the propositions of the original text in the translated text.

Repetition / redundancy is approved of by translators like Newmark (1981) (See the previous section), and Nida and Taber (1969).

Redundancy in translating and interpreting may sometimes assist in making implicit information explicit. Nida and Taber (1969) argue that:

in the process of building in redundancy one does not add any information not implicit in the original message. One is only raising such information from an implicit to an explicit level.

These are only a few points concerning translation and repetition. This chapter has been an attempt to outline definitions of translations, discussions involving translation and interpreting, and the position of the translator in the issue. It has also covered panoramas on the assessment of translation and interpreting. Empirical assessment of the translation of repetition in English argumentative texts, Arabic argumentative texts, English expository texts and Arabic expository texts has also been made.

One may argue from the above assessment of the translation of repetition that transferring repeated items from the original text to the TL text may sometimes give a strength to the translated text, particularly when repetition is used in the original text to serve a rhetorical purpose, or when
the situation itself requires using this device, as it is in text (4) _ Allies-Iraq war.

An important point, which should be stressed is that the translator is under constant pressure from cultural differences (i.e. when conveying the exact meaning) as well as from the conflict between meaning and form. If he/she is faithful to the source language text, he/she may destroy the spirit of the text that renders the original communication. Therefore, one may conclude by saying that translation is a challenge.
CHAPTER EIGHT
Chapter Eight

Conclusions and Recommendations

8.1. Conclusions of the Study

Before any conclusion is drawn from the above, one may need to explain why repetition is chosen as the subject area. Repetition is selected to be the topic of this study because it is a rhetorical element and rhetoric is a subject of great importance in language. Repetition is an inevitable element, particularly in certain situations. Some of these situations have been expounded and elaborated in the foregoing discussion.

A close examination of the data on repetition in argumentative and expository texts (Arabic and English) backs up the idea that this device develops the argumentation of text. It also assists in conveying the intended message to an audience.

The study validates the notion that repetition is of help to intertextuality. In other words, it participates in the evolution of text. This can be seen clearly in Brookner's text, where "I have no doubt that....." is repeated at the beginning of each sentence (Appendix 1 - Text 6). Besides comprising an effective rhetorical purpose, the repetition of "I have no doubt that" gives the text a forward momentum.

The study demonstrates that repetition in both expository and argumentative texts does not violate the plan of the text or the generic
ambivalence of the text. Texts with repeated items are still effective and appropriate.

It seems enough to say that this study refutes the allegations that repetition is a non-functional device, but an ornamental one. In fact, it proves that it is an obligatory requirement at a lexical level, at a structural level as well as at a textual level.

On consideration of the translation of repetition / redundancy in the Arabic and the English argumentative texts, and that in the Arabic and English expository texts, one can conclude that the message in terms of form and function can be transferred to the target language with the coherence of text, the dominant contextual focus in text and the discoursal norms all maintained.

The assessment of the translations confirms that repetition and redundancy are functional in both Arabic and English expository texts as well as argumentative texts. They may smooth the translation.

Criticisms of the use of repetition and redundancy in argumentation have been levelled by a few modern linguists like Johnstone (1983). However, the results of the data analysis of this study show the contrary in political and religious, as well as literary, discourse.
8.2. Recommendations and Suggestions for Further Research and Development

Research on repetition has been conducted in Arabic argumentative discourse (al-Jubouri 1984, Koch 1983, al-Mahmoud 1989). It has also been dealt with in English argumentative discourse (Tannen 1978, Norrick 1984). However, we have not come across research which tackles both expository and argumentative texts in the two languages (Arabic and English) at the same time.

One of the topics which can be tackled in future research is to do with formulas, i.e., whether formulas, for example, religious ones, which are repeated in L1 need to occur in a repetitive way when translated into L2 or not.

Much development can be associated with the three communicative regularities—efficiency, effectiveness and appropriateness—i.e., to find out if there is a balance in texts with repeated items between efficiency ("ease with minimum effort") and effectiveness ("maximum success") which should be appropriate to the situation and to the participants' roles.

Not enough studies have been made on repetition in neurolinguistics. Investigations are needed in this area with attention on the linguistic component.

One should conclude the discussion by pointing out a few points which may be useful:

* Repetition/Redundancy is favourable in certain situations, particularly
when it enables the producer to achieve the social goals of his/her text.

* Repetition may be of help to a producer who lacks spontaneity particularly if handled in a way which can be easily digested by the receiver.

* Repetition may lead to the threshold of more effective ways of persuading.

It should be emphasized that not all the assumptions mentioned above are examined in this work. However, they may be tackled in future studies.
Appendix 1
English Argumentative Texts

Text 1

A moment of Promise

Even though his release had long been heralded and was actually announced a day in advance, the sight of Nelson Mandela exiting Sunday from 27 years, imprisonment in South Africa was an astonishment. This was an event that for decades few thought could ever happen. But thanks to Mr. Mandela's unswerving commitment, pressure from his constituency in South Africa and abroad, and the imagination and audacity of the man who finally had the wit to free him - Frederik de Klerk - it did.

The moment conveyed most stirringly a sense of new possibilities. Mr Mandela himself conveyed an impression of eagerness to start trying to translate his own personal liberty into political liberty for his people and South Africa as a whole. It had been suggested that his long isolation might have put him out of touch with contemporary requirements, but his manner and much of what he said to a huge welcoming crowd in Cape Town indicated quite the contrary.

His first task was to acknowledge those whose efforts had been bent toward producing this moment and the larger change that is occurring in his country. On this list Mr. Mandela included the leading elements of the African National Congress, the small and heretofore banned South African Communist Party, and a couple of legal white anti-apartheid groups including the Black Sash. He said he would not expect simply to be appointed the leader of the ANC on the basis of any personal legend, but
would expect the organisation to hold a conference and choose its leadership and future strategy democratically. Presumably then but only then would it be in a position to try working out the deep internal strains within the ANC and to review some of its more controversial policies, like nationalization of key industries. His personal vision of a nonracial society - something of particular interest to the anxious white community - came through clearly.

Mr Mandela had hoped to settle with President de Klerk before his release the terms on which South Africans would enter negotiations on a future constitutional disposition. This effort failed, and as a result further preparatory talks will be necessary in which the ANC will seek an end to the state of emergency and the release of all political prisoners (there will be a problem here of defining "political prisoner") while the government seeks an ANC renunciation of armed struggle. Mr Mandela's reiteration that the ANC moved to arms only when it was barred from politics suggests anyway that this issue could be resolved as soon as the government fully opens the political door. That Mr Mandela now calls his erstwhile jailer "a man of integrity" gives hope this will be done.

There is still danger that the bitter, unreconciled parts of the South African population will come to terrible grief. At best what is going on in that country is bound to be difficult, painful and uncertain. But this is a moment of tremendous promise.
Text 2

Alien to British Justice

The injustice and incompetence with which the authorities sometimes treat foreigners living here have been made unusually conspicuous by the Gulf war. The present state of affairs is a moral and administrative scandal. It also diminishes the force of any complaints the British government may make about miscarriages of justice abroad.

Our courts have refused to intervene on behalf of the aliens who have been detained or deported during the war. Mention the words “national security” to British judges and they shiver under their wigs. Their attitude was summed up in 1976 when an American journalist, Mark Hosenball, appealed against deportation. The Court of Appeal agreed the deportation was manifestly unjust, but Lord Denning said the rules of natural justice had to be modified in the case of "foreigners who prove themselves unwelcome and ought to be deported".

How did the Iraqis and Palestinians against whom the British authorities have recently taken action "prove themselves unwelcome"? The authorities reasonably contend that evidence cannot always be made public without compromising the work of the security services. Moreover, some of the present 80 or so detainees would themselves prefer their cases to be held in secret, since, for example, part of their defence may be that they detest Saddam Hussein - which, if publicised, would endanger relatives in Iraq.

But when the evidence is heard in secret, it becomes all the more important that it be tested by due process of law. Defendants ought to be allowed legal
representation and details of the charges against them. Instead, they appear before a panel of three eminent men, who in turn advise the Home Secretary, without knowing what charges they face and without legal help. The preparation of a proper defence is rendered impossible.

It has, however, become obvious that some people have been detained on the flimsiest grounds. As this newspaper reports today, a list was drawn up from outdated M15 files. If the authorities really thought the suspects were planning acts of terrorism at President Saddam's behest, thorough interrogations and searches would presumably have occurred. There has been little sign of either. Instead, one Iraqi was interned for three weeks because he had the same surname as the man being sought, while another recounts: "They thought I was working for the Saudi Embassy. I left that job two years ago. They also did not know that we had two British-born children. When they saw them, they decided not to arrest my wife."

So the lack of a due process by which evidence against aliens can be evaluated promotes gross incompetence as well as injustice. This country is less secure against acts of terrorism committed by aliens than it would be if we had a fair and regorous system for distinguishing between serious and frivolous cases. Because the security services are not held to account for the quality of their work, they sometimes produce extraordinarily shoddy results. If British judges will make no attempt to remedy the resulting injustices ( even though they might, if they wanted, examine breaches of the European Convention on Human Rights ), British ministers must act to replace the present system. While waging war to free Kuwait from tyranny, we must not forget the rights of people living in Britain.
Appendix 2

Arabic Argumentative Texts

Text 3

الطريق الوحيد للسلام

طبيعي أن تتحركحركة الدبلوماسية حول القمة الأمريكية السوفيتية المقررة عقبها يوم الاثنين في هلسنكي. تهذ القمة هي أولى واخيرا قمة ازمة الخليج التي فيها الغزو العراقي للكویت حتى ولو ناقش الرئيسان برеж وجورياشوف مسائل اخرى. طبيعيا اذنا ان يطلع الوسطاء، او من يحبون الاباح explosives بانهم يستحقون هذه الصفحه، الى زيارة موسكو على امل ان تساهم المخاطرة السوفيتية على استكمال نهج الجولات والاتصالات.

ولان قمة هلسنكي قد تشكل منعتنا في اسلوب تعامل النظام الدولي الجديد مع اوضح اتهامات تعرض له، سارعت بغداد الى ارسال وزير خارجيتها طارق عزيز الى العاصمة السوفيتية.

وطبيعي ان يحاول العراق ايضا الا этаقات مما يعتقدوا نافذة سوفيتية للحلولة دون صدور موقف متشدد من القمة التي يشكل انعقادها في حد ذاته تأكيدا لإدانة الدولتين العظمييين للغزو العراقي.

لا شك ان الاسابيع التي أعقبت الغزو اظهرت للبغداد ما كانت تحاول التهرب من الاعتراف به، وهو استحالة اللعب على وتر العسكريين في وقت سقطت فيه حدود العسكريات وغنية المحارس. لا بل ان الاسابيع التي أعقبت الغزو اظهرت على نحو لا ليس فيه رغبة الكرملين في ان يتطابق موقفه من ازمة الخليج مع موقف الشرعية الدولية منها. ولأن الأمر كذلك لم بقي امام عزيز غير محاولة السعي للحلولة دون التقاء الموقفين الأمريكي والسوفيتي على ما يتخطى اجراءات مجلس الأمن الدولي.

لا شك في ان الكرملين حدد موقفه من ازمة الخليج في ضوء “التفكير الجديد”
السائد في موسكو وفي ضوء شبكة الصلات المعقدة ومعها حاجة متزايدة إلى علاقات تعاون مع الغرب. لكن ذلك لا يعني أن تبقى موسكو حساساتها ورغباتها في دور بارز في منطقة بعيدة عن حدودها. ورغم ذلك يصعب الاعتقاد بأن مهمة عزيز يمكن أن تحدث أية ثورة في تضمان جهته النظام الدولي الجديد وفي وقوف موسكو مع الاجماع العالمي.

شيء واحد يمكن أن يؤثر على مسار مناقشات هلسنكي وهو أن يكون عزاز قد حمل معه تنازلات لا مناورات. والقصود بالتنازلات هو الاصفاه إلى صوت العملة والباحرة إلى تصحيح الوضع بالقبول بقرارات مجلس الأمن أي بالانسحاب من الكويت وعودة الشرعية إليها، وبهذا المنى يمكن أن تفتح طريق موسكو طريق السلام ويمكن الجانب السوفيتي في هلسنكي من تأكيد مساهمته في تحسين النظام الدولي الجديد. وبدون التنازلات ستكون زيارة عزاز مجرد محاولة التفاف معروفة النتائج سلفا.
فُقدت فوز الخاسر النتائج

من عقدة ملاحظة "الخسارة" إلى عقدة الوعيّنة على الفشل، يبدو كثير من العرب، حول ذواتهم وهم يخرون بأنهم أول من يخسر في الشوط الأول ويكررون تلك الفعلة في كل مباراة! حتى هذه اللحظة، ومنذ الثاني من أغسطس (آب)، لم يخسر أحد مثلاً خسر العرب، خسرنا الشعبيّة العربة من خلال احتلال الكويت وتولّت الخسائر، والشرع العربي يصف، واللاّعارات تقوم، وبعض اللذين يُرقصون في بركٍ من دماء الجاهز.

ارسل صدام حسين شمالة صواريخ، قُتلت عدداً محدوداً من الإسرائيليين، بينهم فتاة فلسطينية وصف بعض ورقصوا وشعروا أن مفاتيح القدس قادمة في الطريق.

على الجانب الآخر، استعادت إسرائيل كل ما فقدته، في وحدة العالم، والعامل كلّه ماطلته في لبنان، وفي القاتلّ الذيري العراقيّ، وفي شعبنا في الضفة، وتذكر أن هذه الدولة الصغيرة "المسلحة" تعرضت "المدائن" وأنها تعيش في محيط من الإعداد، ثم سارعت، واسطنبل إلى تزويدها بصواريخ أكثر فعالية وأقوى من سكود الضغيئة، التي أطلقها صدام، دون أن يبدري، أو يبدري أن مجموعة شراعية صغيرة، تُطلق بأمانات محدودة صواريخ كاتيوشا وتصيب إسرائيل كما اصابت صواريخ تل أبيب.

والشكر من إسرائيل لصدام، لأنه ازاح عنها كل ما فقدته، وفعل الانتفاضة، وبفعل جرأتها المستمرة على شعبنا الفلسطيني الصابر، الذي هو الخاسر في هذه المباراة غير المتكافئة.

صحيح أن النطق داخل ردود الفعل العاطفية التشجيعية يبدو صعباً هذه الأيام كما كان صعباً في أيام سرقته فيها أحلامنا، من قبل قيادات، ونظريات أخرى، لدت بنا الهاوية التي نعيشها، لكن المهم في الموضوع هو هذا الحب العجاب من الحالة العربية.
حالة الصفقة، والتفاوض في بناء التيار الجارف دون أن يعرفوا إلى أين يقادون، ثم تلك الرغبة الحقيقية من قبل شارعنا العربي على الراهنة على الخاسر، والسعي الحثيث حلفه حتى يجره إلى المصير القاتل.

تصفق للخاسر وهو ينتحر، وينتحر شعبه، تصفق له وهو يكتذب، ويدعي أنه استطاع مناهض الطائرات، تصفق له وهو يدعو تحرير فلسطين ثم يتجه جنوبا إلى الخليج. ويبقى التصفيق مستمراً، والحفلة الدموية قائمة، والعال ينتحر على مقدار الآسات التي تلتح بالارسان العربي من أخيه العربي.

سيمحو بعضنا، كما صونا يوما من الأيام لنكتشف النتيجة المرة القاتلة، مقداد ساечفة من خدلا، وما، وهذم وتخريب بفعل انسياقنا خلف هذه الاحلام الكاذبة، وجعل الجري الاله حلف اكذوبة كبيرة، وهي مقاتلة التقدم بسلاح صدري، من التخلف بفعل ان تكون جهولا أكثر من جهل الجاهلين. وكان لسان حالنا يعيد تركيب قول الشاعر عمرو بن كلثوم ليصبح: فخسر فوق خسر الخاسرينها.
Appendix 3
English Expository Texts

Text 5

Iraqi Red Crescent calls for Medical Aid

From Salah Nasrawi of Associated Press

Baghdad - The chief of the Iraqi Red Crescent Society yesterday appealed for food and medical supplies urgently needed to overcome severe shortages.

Ibrahim al-Nouri said that the country’s 18 million people could be threatened with epidemics of cholera and typhoid because of damage to the water and sewage systems. Both diseases are spread by contaminated water.

"Cases of diarrhoea have already been reported. It could be water or it could be caused by lack of proper sanitation," he said.

Dr Nouri said he had appealed to the Swiss-based International Committee of the Red Cross to send a special team and equipment to deal with the water problem before the health situation deteriorated further. He said Iraq would probably need doctors and nurses from foreign countries to help Iraqi medical staff in hospitals. Medical teams from Algeria, Mauritania and Jordan and Palestinians were already helping in Baghdad hospitals.
Dr Nouri said that his society had received about 400 tons of medical and food supplies since the UN embargo began in August. But shortages were still acute, he said. UN officials say medicine is supposed to be exempt from the sanctions.

This dispatch was compiled under Iraqi reporting restrictions.
Family and Friends

I have no doubt that once the photograph was taken, and the wedding group dispersed, the festivities took their normal course. I have no doubt that great quantities of delicious food - things in aspic, things in baskets of spun sugar - were consumed, and that the music struck up and the bride and bridegroom danced, oblivious of their guests, and that the elders gathered in groups on their gilt chairs while the children, flushed with too many sweetmeats and the lure of the polished parquet floor, ventured forth until restrained by nurses or grandmothers. I have no doubt that as the evening wore on the cigar-scented reminiscences induced many an indulgent nod, a nostalgic smile never to be recovered in the harder commerce of daily life. I have no doubt that those anonymous and jovial men ( husbands, of course ) relaxed into the sweetness of this precarious harmony, having found at last what married life had seemed to promise them, and their golden smiles, their passive decent good natures, the sudden look of worldliness their faces assumed as their lips closed voluptuously round the fine Romeo y Julietas and they lifted their heads a little to expel the bluish smoke reminded their wives - censorious women, with higher standards - why they had married them.
Appendix 4

Arabic Expository Texts

Text 7

الهلال البحريني تنظم دورات مكثفة في الأسعارات
في شهر أغسطس وسبتمبر القادمين

قامت لجنة الأسعارات الأولية بجمعية الهلال الاحمر البحريني عقد دورات مكثفة في الأسعارات الأولية خلال شهر أغسطس وسبتمبر، وستكون الدورات متاحة لجميع فئات المجتمع ويتم التدريس فيها باللغتين العربية والإنجليزية. ويمكن أيضا للمؤسسات والشركات والهيئات الاهلية ترشيح العاملين بها لهذه الدورات.

صرح بذلك السيد زهير سلمان الدلال رئيس لجنة الأسعارات الأولية بجمعية الهلال الاحمر.

وقال لقد اصدرت لجنة الأسعارات منشورا يحتوي على جميع المعلومات الخاصة بالدورات التي ستقام في مجال الأسعارات الأولية ومنها التعريف بمبادئ الأسعارات الأولية ومحتويات صندوق الأسعارات والجزاء وعلاجها، والحروق وعلاجها، والتنفس الصناعي والغدة، والوضعية الجبائية والانعاش القلبي والرئوي والنزيف والصدمة والكسور واسعاتها وحوادث الطرق.

ونقل المصليين. ويتضمنون المصليين. ويتضمن الدورات اجراءات امتحان نظري وعملي.

واوضح أن الدورة تستمر 8 أيام متفرقة من خلال 2 أيام في الأسبوع هي السبت والأثنين والأربعاء... ومدة الحاضرة ساعتان وتعقد بمقر الجمعية بالطابق الثاني ورسوم الدراسة لا تتجاوز عشرة دنانير وتضمن الدراسة والكتاب الخاص والامتحان والبطاقة وشهادة التخرج.

وأشار إلى أن المنشور سوف يوزع على الجمهور ويمكن للراغبين ملء الاستمارة وارسالها إلى مقر الجمعية ويتم الحصول على مواعيد الدورات من الجمعية الكاتئة بالقرب من بيت القرآن الكريم.
وزير التعليم العالي يلتقى بوزير الدولة لشؤون
البعثات الزيمبابوي ورئيس جامعة اوتاوا

التقى السيد منذر ابراهيم وزير التعليم العالي والبحث العلمي، والسيدة جوزيف كيور نويل، وزير الدولة لشؤون البعثات الوطنية في جمهورية زيمبابوي.

وجرى خلال اللقاء استعراض علاقات التعاون بين البلدين الصديقتين وسبل تعزيزها في المجالات العلمية والثقافية.

كما التقى السيد منذر ابراهيم وزير التعليم العالي والبحث العلمي، بالدكتور اندوان ايريد، رئيس جامعة اوتاوا في كندا.

وجرى خلال اللقاء استعراض علاقات التعاون الثقافية والعلمية القائمة بين جامعات العراق والجامعات الكندية وسبل تطويرها.
Appendix 5
The Representative Translations of English Argumentative Texts

Text 1

In the event of an earthquake, Iran is a disaster zone. This is due to the country's geographical location and the vulnerability of its population to earthquakes. The occurrence of earthquakes in Iran is a frequent event, and the nation is estimated to have experienced over 400 earthquakes in the past 27 years.

Saied Ansari, a well-known Persian political figure, argues that a key obstacle to the country's development is the lack of a stable government. This is due to the complex nature of the country's political landscape, which is characterized by a lack of clear leadership and a fragmented political system.

The civil society movement in Iran is a significant force, and its members are often criticized for their involvement in politics. However, the movement is gaining ground and is pushing for greater political freedom and human rights.

The Islamic Republic of Iran is a theocratic state, and its political system is based on Islamic principles. This has led to a clash between the government and the civil society movement, with the government often viewed as oppressive and undemocratic.

The government of Iran is facing significant challenges, including a growing economic crisis and a shrinking middle class. This has led to a rise in social unrest and protests, with the government often condemned for its failure to address the needs of its citizens.

The country's leaders are under pressure to address these issues, and there is a growing demand for a more inclusive and democratic political system. This is a significant challenge for the government, which is facing increasing pressure from domestic and international sources.

The rise of civil society in Iran is a significant development, and its members are pushing for greater political freedom and social justice. This is a significant challenge for the government, which is facing increasing pressure from domestic and international sources.

References:

Saied Ansari, a well-known Persian political figure, argues that a key obstacle to the country's development is the lack of a stable government. This is due to the complex nature of the country's political landscape, which is characterized by a lack of clear leadership and a fragmented political system.
كان يأمل السيد مانديلا بأن يوطد قبلاً إطلاق سراحه مع الرئيس دوكلاك الشروط التي
عن طريقها يمكن أن تدخل جنوب إفريقيا في نقاشات حول سلطة التصرف الدستوري
السريع. إلا أن هذه المحاولة باءت بالفشل ونتيجة لذلك سوف تكون الجاهزات التمهيدية
الأخرى ضعيفة ومن خلالها سوف يطلب المجلس الوطني الإفريقي إفرازات حالة الطوارئ
والإطلاق سراح جميع الحقوق السياسيين. سوف تبرز هنا مشكلة في تعريف "المتقدم
السياسي". فيما تحاول الحكومة تخلي المجلس الوطني الإفريقي من الصراع المسلح. ثم أن
اعادة السيد مانديلا بأن المجلس الوطني الإفريقي لم ينتقل إلى استخدام السلاح إلا بعد أن
منع من التدخل في السياسة يقترح على أية حال بأن هذه المشكلة يمكن أن تحل سرعان
ما تفتح الحكومة الباب السياسي على مصراعيه. ولأن السيد مانديلا يقدم الآن على ساحته
السابق "رجل نزيف" فإن ذلك يقدم املاً لحل المشكلة.

ولا يزال هناك خطر وهو أن تنتهي الاعتراف الريزرة التحاصه من شعب جنوب إفريقيا
بحدود كارثية شديدة. وفي أحسن الظروف المتوفرة فلا بد أن تستمر الأحداث في تلك
البلاد صعبة ومزج وغير مستقرة. إلا أن هذه لحظة وعذب هائل.
 المناقش في المدالة البريطانية

إن الظلم واللاكشاكنة للذين يعيشون في بريطانيا قد وضعت جلبا وعلى غير العادة كنتيجة لحرب الخليج. فالوضع الحالي ماهو الا فضيحة اخلاقية وادارية. وهو أيضا يضعف من قوة الشكاري التي قد تقدمها الحكومة البريطانية عن احتفاظ المدالة في الخارج.

إن محامينا قد رفضت التدخل نياية عن الأجانب الذين تم احتجازهم أو ترحيلهم خلال الحرب. فمجرد ذكر كلمتي الامن القومي للقضيء البريطانيين يجعلهم يترجون خوفا، فقد عكست وجهة نظرهم في عام 1976 حين استندت الصحفي الأمريكي مارك هينتون ضد حكم الترحيل الذي صدر بشأنهم مما أدى بحكة الاستئناف للاعتراف بأنه من الوضع أن ذلك الترحيل كان غير عادل، بيد أن اللورد ديننج قال بأنه يجب تعديل احكام المدالة الطبيعية في حالة الأجانب الذين يتعرض بأنهم غير مرغوب فيهم وأنه ينبغي ترحيلهم.

والسؤال الذي يطرح نفسه الآن هو كيف اثبت ان العراقيين والفلسطينيين الذين اتخذت السلطات البريطانية اجراءات ضدهم كيف اثبت بأنهم غير مرغوب فيهم؟ على هذا السؤال تجيب السلطات البريطانية بطريقة متفرقة بأنه لايمكن دائما اعلن الدليل دون الكشف عن عمليات اجهزة الأمن. علاوة على ذلك أن بعض هؤلاء الشماليين محتجزا أو نحو ذلك في الوقت الحاضر يندفعون أن تبقى قضاياهم في الكتمان حيث أن شيئا من دفاعهم على سبيل المثال قد يكون كراهيتهم الشديدة لصدام حسين. فإذا تم نشر ذلك قد يعرض ذويهم داخل العراق للخطر.

وهين يتم استعراض الدليل في جلسة سرية يصبح من الامكاني بمكان مناقشته حتى تثبت صحته عن طريق عملية تدفوف الشروط القانونية. فيجب أن تتم معالمة الدعوي عليه قانونيا وذلك باختصار من يدافع عنه كما يجب احاطتهم تفصيلا بالاتهامات الرفاهية غير بالإفلاس فرضا في مجال الرفاهية غير بإفلاس.

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ذلك بتقديم المسوحة لوزير الداخلية ولا يعرف الدعي عليهم الاتهامات الروجية اليهم، ولا يثبت هناك مساعدة قانونية تقدم لهم، وعلى هذا الأساس يصبح من المستحيل إعداد دفاع سليم عنهم.

ورغم هذا فقد اتضح بأن بعض هؤلاء قد تم احتجازهم بناء على أسباب واعية. فكما تنقل هذه الصفحة اليوم أن قائمة باسماء هؤلاء المحتجزين قد تم إخطارهم من منظماتهم في أي بناء على أسباب من الزمن. وإذا كانت السلطات تعتقد بالفعل بأن المشتبه فيهم كانوا يخططون لعمليات إرهابية بال นอกจาก من الرئيس صدام لقام بإجراء عمليات بحث واستجوابات دقيقة ولكن لم يكن هناك الأ مؤثر ضئيل على أي من هذا. فالذي حدث هو اعتقال شخص من منظمتهم لمدة ثلاثة أسابيع لأنه يحمل لقباً مشابه لشخص يجري البحث عنه وروى سقوط آخر من هؤلاء المحتجزين قائلاً: "كانو يعتقدون باني امتحان في السفارة السعودية إلا أني قد تركت هذا العمل منذ سنوات ولم يكونوا أيضاً على علم بأن لدي طفلتين مولودتين في بريطانيا وحين راوياها قرروا إلا يعتقلوا زوجتي.

فقد أنعدمة العملية التي تستخدمها الشرطة القانونية والذي يتم عمل اسماتها مناقشة الادلة ضد الإجابات لا يؤدي فقط إلى عدم العدول بل أيضاً إلى تفاقم عدم كفاءة نظام القضاة كما أن البلاد تصبح أقل امان ضد العمليات الإرهابية التي يرتقبها الإجابات منها لو كان لنا نظام عادل ودقيق للتمييز بين الحالات الجادة والحالات الهزلية. ولن الأجهزة الأمنية لاتتبع محاسبتها على جودة عملها فهي تقوم عادة بما من شأنه اتخاذ نتائج غير دقيقة. فإذا لم يحاول القضاء البريطاني معالجة الوضع الناتج عن ذلك ( رغم أنه بẸكمهم ان ارادوا الاعتقال على خبرة جنود فرقة الاتصالات الإسبر (فوجب على الوزراء البريطانيين تغيير النظام الحالي. فحين نخوض الحرب لتحرير الكويت من الطاغية، يجب أن لننسى حقوق أولئك الذين يعيشون في بريطانيا.
Appendix 6

The Representative Translations of Arabic Argumentative Texts

Text 3

The One and Only Way to Peace

It is natural that diplomatic activity should be centred on the Soviet-American Summit which is to be held on Sunday in Helsinki. This summit is first and last concerned with the Gulf crisis, which has broken out because of Iraq’s invasion of Kuwait, even if the two presidents Bush and Gorbachev discuss other matters as well. It is also natural for mediators, or those who wish to create the impression that they deserve this title to aim at visiting Moscow in the hope that the Soviet location will help them to round off the course of negotiations and communications.

As the Helsinki Summit may represent a turning point in the style of the new international order dealing with the clearest violation it has been exposed to, Baghdad has hurried to send Tariq Aziz, its foreign minister, to the Soviet capital.

It is natural that Iraq should also try to take advantage of what it believes to be a Soviet loophole for preventing the emergence of a rigid position from the summit, the holding of which forms in itself an endorsement of the two great powers’ condemnation of the Iraqi invasion.
There is no doubt that the weeks that followed the invasion showed Baghdad what she was trying to avoid acknowledging, that is, the impossibility of playing off one camp against another at a time when the boundaries and the dialectic of the camps had collapsed.

Moreover, the weeks that followed the invasion showed unequivocally the desire of the Kremlin that its attitude towards the Gulf Crisis should conform with that of international legality towards it. This being the situation, there is nothing left for Aziz to do apart from attempting to prevent the American and the Soviet attitudes converging on a decision that goes beyond the measures of the International Security Council.

There is no doubt that the Kremlin has defined its position on the Gulf crisis in the light of the “new thought” which is prevalent in Moscow and in the light of the complicated net of interests with its increasing need for cooperative relationships with the West. However, this does not mean that Moscow does not have its considerations and its desires for a prominent role in an area which is not far from its boundaries. Despite this, it is difficult to believe that Aziz’s mission will make a breach in the solidarity of the front of the new international order and in the stance of Moscow together with International consensus.

One thing that may affect the progress of the Helsinki discussions is that Aziz may bring with him concessions not manoeuvres. By concessions is meant listening to the voice of reason and attempting to rectify the situation, by accepting the security council’s resolutions, i.e. withdrawing from Kuwait and restoring its legal status. In this way Moscow’s approach may open up as the peaceful approach and the Soviet camp at Helsinki will
be able to emphasise its contribution in maintaining the new international order. Without the concessions Aziz's visit will only be an attempt at prevarication, the results of which are known in advance.
We Shall Lose Enormously

From the problem of pursuing "loss" to the problem of betting on failure. Many Arabs are going round in circles, proud that they are the first to lose in the first round. They have repeated this in every bout up to this moment. Since the second of August no one has lost as the Arabs have. We have lost Arab legality through the occupation of Kuwait. There has been one loss after another and the Arab streets applaud; Demonstrations take place and some of the educated dance in pools of the people’s blood.

Saddam Hussain fired eight missiles which killed a limited number of Israelis, among them a Palestinian girl. Some people applauded and danced. They felt that the keys of Jerusalem would soon lie on their path.

On the other hand, Israel has regained all that she lost in 1973 until now. The whole world has forgotten what Israel did in Lebanon, to Iraq’s nuclear reactor and to our people on the West Bank. It has remembered that this small "peaceful" state has been exposed to "aggression" and lives surrounded by enemies. Then Washington has hurried to provide her with missiles which are more effective and powerful than the weak Scuds which Saddam has fired, whether or not he knows that a small group of Fedayeen fires, with limited potential, Katyusha missiles and hits Israel just as his missiles hit Tel Aviv.

Israel thanks Saddam, since he has recovered for her all that she had lost through the intifada and through her continued crimes against our patient Palestinian people who are the losers in this unequal contest.
It is true that it seems difficult to apply logic in these days of convulsive emotional reactions, just as it was difficult in the days when our dreams did not come true as a result of the theories of those who led us and other theories, which led us into the abyss in which we are living. However, the most important point here is the truly amazing condition of the Arab: the state of those who applaud and those who are swept along by the action of the fierce current without knowing they are been carried, and then the real desire of the Arab in the street to bet on the loser and run fast after that loser until he leads him to the fatal end.

You applaud the loser as he commits suicide and slaughters his people. You applaud him as he lies and claims that he has shot down hundreds of planes. You applaud him as he claims that he is going to liberate Palestine and then goes south towards the Gulf. The applause goes on continuously and the bloody party is continuous and the world observes the extent of the evils inflicted on the Arabs by his Arab brother.

Some of us will wake up one day, as we have done before, to discover the bitter and fatal results, the extent of the disappointments, the tragedies, the destruction and the damage that have resulted from our following false dreams and from our running panting after an enormous lie - the possibility of combating development with the rusty weapon of backwardness. This is due to our extraordinary ignorance. It is as though the voice of our condition were to adapt the formulation of the poet - ĠAmr b. Kulthūm to: “We will lose more than those who have lost before us”.

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Appendix 7
The Representative Translations of English Expository Texts

Text 5

الهلال الأحمر العراقي يطلب مساعدة طبية

صلاح تصراوي - اسوسيت برس

بغداد:

ناشد رئيس جمعية الهلال الأحمر العراقي - الدكتور ابراهيم النوري - العالم يوم أمس بتقديم مواد غذائية وطبية عاجلة لمواجهة النقص الحاد الذي يعاني منه الشعب العراقي.

وقد أعلن السيد النوري أن سكان بلاده البالغ عددهم 18 مليون نسمة مهددون بوبان الكوليرا والشيوعية الناتج عن تدمير شبكات المياه وأنظمة الحاوي وانتشار هذين الوبائين بسبب تلوث المياه.

وقال أنه قد بلغ عن حالات من المصابين بالاسهال بسبب تلوث المياه أو بسبب نقص الوسائل الصحية الملائمة.

ومضى الدكتور النوري قائلاً إنه كان قد ناشد لجنة الصليب الأحمر الدولية المقررة في سويسرا ارسال فريق خاص ومعدات خاصة لحل مشكلة المياه قبل أن يزداد تدهور الوضع الصحي.

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كما أكد ان العراق قد تحتاج الى اطباء وممرضات من دول اجنبية لتقديم المساعدة للفريق الطبي العراقي. وقد بين رئيس جمعية الهلال الاحمر العراقي ان فرقا طبية من الجزائر وموريطانيا و الاردن ومن الفلسطينيين قد بدأت بالفعل في تقديم مساعداتها لمستشفى بغداد.

وأضاف الدكتور النوري إنه قد تسلمت جمعيته حوالي أربعة طن من المواد الطبية والغذية منذ بداية الحظر التجاري الذي فرضه هيئة الأمم المتحدة في أغسطس. إلا أن التقص مازال حاداً. وقال مسؤول الأمم المتحدة أنه من المتوقع إغفال المواد الطبية من الحظر.

صنف هذا التقرير الاخباري تحت القيود الصحفية العراقية.
ليس لدي شك بأنه حالا التقطت الصورة وتفرق موكب الزفاف اخذت الاحتفالات جراها الطبيعى. ليس لدي شك بأنه استشهدت كلمات كبيرة من الأسطوع الليذة منها ماغطي بصحة اللحم و ماوضع في سلال من غزى السكر، وبدأ عزف الموسيقى نقص العرسان غير وأعيين ليضفيهم، وأما كبار السن فاجتمعوا بمقاعدهم الذهبية في مجموعات وأما الأطفال فقد احمررت وجوههم من كثرة تناول الحلوى واغرتهم الأرضية الخشبية المزخرفة اللامعة إلى التجزؤ باللعب فيها حتى متعمتهم مربياتهم أو جداتهم عن ذلك. ليس لدي شك بأنه حينما اقترب اللساء من الانتهاء كثيراً مادت ذكريات مدخني السيجار إلى استجابة متسامحة وان ابتسامة تعب عن الحنين الى الماضي مما يتعذر استعادته في تزاحم الحياة اليومية العملية الجاد. ليس لدي شك بأن هؤلاء الرجال المرحبين غير المعروفين وهم بالطبع أزواج ارثروا في حلاوة هذا الانسجام غير المنتصر حيث اكتشفوا اخباراً ماكانت الحياة الزوجية توعدهم به ثم ان ابتساماتهم الذهبية وطلائعهم اللطيفه المحتشمه المذيعة والنظرة الفاجعة الواعية إلى الشعون الدنيوية التي اتخذتها وجوههم حين اغتلاق شغاؤهم بشعور حول جناحهم ذات النكهة الجيدة << روميو و جوليتا >> ورفعوا رؤوسهم قليلا لرمي الدخان المزرقي، كان هذا ذكر زوجاتهم - ومن نساء ناقدات ذوات مستويات أعلى - كان قد تزوجتهم.
Appendix 8
The Representative Translations of Arabic Expository Texts

Text 7

Bahrain Red Crescent Organizes
Intensive Courses in First Aid in
the Coming August and September

The First-Aid Committee of the Bahrain Red Crescent Association has decided to hold intensive courses in first aid in August and September. The courses will be available to all. Instruction will take place in Arabic and English. Firms, companies and national organizations can nominate their staff as candidates for these courses, said Mr Zuhair Salman al-Dalal, the chief of the First-Aid Committee of the Red Crescent Association.

He said that the First Aid Committee had published a prospectus of all the information relevant to the courses which will be held on various aspects of first aid, such as an introduction to the principles of first aid, the contents of the first aid box, wounds and their treatment, burns and their treatment, artificial respiration, choking, the side recovery position, heart and lung stimulation, haemorrhage, shock, fractures and their treatment, road accidents and the transport of the injured. There will be a theoretical and practical and examination during the courses.

He explained that the course would comprise eight separate days - three days per week - Saturday, Monday, and Wednesday. Each lecture would last
for two hours and would be held in the Association headquarters on the second floor. Course fees would not exceed ten dinars including instruction, the course book, the examination, the card and the graduation certificate.

He said that the prospectus would generally be distributed. Those interested could fill in an application form and send it to the headquarters. The time of the courses could be obtained from the Association, which was located near The House of the Holy Koran.
Mr Mundhir Ibrahim, the minister of Higher Education and Scientific research met Mr Josef Kyoor Foil, the minister of state for national scholarship affairs in the Republic of Zimbabwe.

Co-operative relationships between the two friendly countries and ways of strengthening them, in the educational, scientific and cultural fields were discussed at the meeting.

Mr Mundhir Ibrahim, the Minister of Higher Education and Scientific Research, also met Dr Antoine Iride, the president of the University of Ottawa in Canada.

Scientific and cultural co-operative relationships which have existed between the universities of Iraq and the Canadian universities and ways for developing them were discussed during the meeting.
Appendix 9

The Translations of English Argumentative Texts

Translator 1 _ Text 1

لحظة وعد

على الرغم من أن بشارات اطلاق سراح نيلسون مانديلا بدأت تلوح في الأفق منذ زمن طويل وأنه تم إعلان ذلك رسميا قبل خروجه من السجن بيوم واحد إلا أن حدوث ذلك بعد مكوث دام 27 عام في سجون جنوب أفريقيا بقي أمرا مدهشا لاسيما وأنه لدة عدة عقود لم يتوقع حدوث ذلك سوى قلة من الناس. ولكن يعود الفضل في ذلك إلى تعهد نيلسون مانديلا الراسخ بمواصلة الطريق والضغط الذي مارسه انصاره في جنوب أفريقيا وحاجها والحنكة والجرأة اللتين يهما الرئيس فريدريك دي كلارك الذي امتلك في نهاية المطاف القلعة الأزمة لإخراج مانديلا من السجن والتي أتت ثمارها.

والشيء الأكثر أهمية ان هذه اللحظة التاريخية تحمل بين ثناياها شعورا بخلق إمكانات جديدة. وقد عبر مانديلا نفسه عن حاسمه لبدء تحويل حريته الشخصية إلى حرية سياسية يتمتع بها انهاء شعب جنوب افريقيا بصفة عامة. لقد ساوت البعض شكوك بأن عزلة مانديلا الطويلة عن العالم الخارجي قد يكون لها أثر على نظرة لتطليقات الحياة المصرية ولكن ذلك سرعان ما تبددت وتضحى أن المعك صحح بفضل سلوك وخطبة الذي القه على جمهور كبير من المرجعين بخروجه في مدينة كيب تاون.

لقد كان تقديم الشكر والعشاء لل tàوليك الذين لم يألوا جهدا ولم يدخروا وسعا في المساهمة في بلوغ هذه اللحظة التاريخية والتحفيز الشامل الذي تشهده جنوب افريقيا، أول مهمة تعين على مانديلا القيام بها. وقد استلمت قائمة الشكر والمكرور على المناصرة التقوة للمجلس الافريقي الوطني وحزب جنوب افريقيا الشيوعي الذي لا يزال محتفزا حتى يومنا.
هذا ومجموعات قانونية مناهضة لسياسة التمييز العنصري مشتملاً ذلك على مجموعة بلاك ساش، واستبعد مانديلا أنه يتم اختياره بمساء رئيساً للنحو الوطني عن طريق الاعتماد على أي إساتذة خاص إلا أنه يتوقع أن تقوم هذه المجموعة بعدد مؤتمر اختيار قيادتها واستراتيجيتها المستقبلية بشكل ديمقراطي وعندها فقط سيستغني لها ازالة التوترات الداخلية العميقة في هذه المنظمة وتعديل بعض سياساتها الفجوة للجدل كمسألة تأييم الصناعات الرئيسيه، كما ان نظرية الشخصية مستعمرة منه وهو امر يعني الاقلية البيضية النزاعية قد كانت واضحة بشكل كبير.

وقد تبددت احلام مانديلا في التوصل قبل اطلاق سراحه مع الرئيس دي كلارد الابنود يتم بموجبه دخول شعب جنوب افريقيا في مفاوضات مع الحكومة من أجل إحداث تعديل دستوري في المستقبل الامر الذي من شأنه أن يعزز الحاجة الى محادثات تهذيبية تطالب منظمة المجلس الوطني والفوي في حالة حالة الطوارئ وإطلاق سراح جميع المعتقلين السياسيين الذين يصعب اعتبارهم صحيح لهم في الوقت الذي تتطور الحكومة فيه إلى تخل المجلس الوطني من الادراج السلمي، ويوبأ تأكيد مانديلا بأن انواع الوطني الوطني لمن يلغي مصادر العنف في استتخدام العنف في استتخدام العنف في استتخدام العنف، إيجاد طريقة لاندماج الفوارض الدبلوماسية مسؤولاً إمامته، يوبأ بأنه يمكن ايجاد حل لهذه المشكلة حالاً يتفتح الحكومة ب곽 الفوارض على مشرعي ويدعو اطلاق مانديلا على سؤاله السابق "شخص أمين، دفعة لتحقيق هذا الهدف.

ولا يزال الخطر محدداً بالجزء العنيف الساحظة من سكان جنوب افريقيا وفي احسن الاحوال يمكن وصف مايوري في هذه المنطقة بأنه صعب وغير مستقر ومتأخر، ولكن تبقى هذه اللحظة لحظة وعد كبير.
كان عجبا منظر تلك السجناء الذين وُلِّدوا على أرض جنوب أفريقيا، وكان هذا عجبا بالرغم من أن اطلاق سراحه تقع منذ وقت طويل، واعلن يوما قبل الاتفاق العام. وكان هذا حدثًا لا يصدق بعض الناس لفترة طويلة بأنه سيحصل أبدا. ولكنه حصل واقعا بسبب تعبير السيد منديلا الرأي والضغوط من دائرته في جنوب أفريقيا ومن الخارج فضلا عن الخيال والجسور للأوجد الذي له الفهم لتعزيز حريته.

فبُلغت اللحظة حس الاحتمالات الجديدة متحركًا للغاية. وتجل السينما مندليا نفسه اثر التلفح ليبدأ أن يترجم حريته الشخصية إلى الحريات السياسية لاهل وجنوب افريقيا ككل. وكان اقترح أن معزله الطويل قد قطع مثله بالتسليمات العاطفة. ولكن أثار تصرفه ومعظم ماظته لجرح ضخم سعيا في مدينة كيب تاون إلى العكس.

فكان عمل الاربع العارفين بالذين كانوا شعب مندليا في هذه اللحظة التغيير الأكبر الذي يحقق في بلدنا. وشمل السينما مندليا في هذه اللحظة الاعتراف في الكنجور الوطني الافريقي بالإضافة إلى الحزب الاشتراكي لنجبو افريقيا الصغير ومنوع قبلي أن بعض الجمعيات البيضاء الشرعية ضد التفرقة العنصري بخت في ذلك الوضوح الأسود. فقال انه لم يتوقع ان سوف يعيش كزعيم للكنجور الوطني الافريقي على أساس أي اسطورة شخصية بل يتوقع ان يعترف المظلة مؤذنا حيث تختار قيادتها وحومة استراتيجيتها للمستقبل بطرق ديمقراطية. فمن الحتم كان ان هذا الوضع لينزعج ان تحاول حلم التوتر العريق داخل الكنجور الوطني الافريقي واستمام بعض سياساته أكثر من الثورة للجدل، بسبب التماثل تأميم الصناعات الرئيسية. فانتقل بوضع حمل الشخصي لجمع غير عنصري، وهذه الفكرة هي أمر الاهتمام العين إلى الامام البيضاء المغلقة.
لحظة وعد

بالرغم من أن أعلان اطلاق سراح نيلسون مانديلا كان مسيقا وكذلك أعلانه بيوم قبل اليوم الوعود كان مشهد اطلاق سراح بعد 27 عاما قضاها في السجن مشهدا مذهلا. فقد كان اطلاق سراحه حلمًا لم يحلم به العديد من الناس. ولكن الفضل في حدوث هذا الحلم يعود إلى التزام نيلسون مانديلا المستمر وأصرار حكومته في جنوب إفريقيا في الخارج وكذلك خيال وجرأة الرجل الذي ادرك أهمية اطلاق سراحه - فريدريك تحتفل ذلك الحلم.

وقد حملت لحظة اطلاق سراحه في طياتها بشكل مشوق جدا معنى لاحتمالا جديده وأظهر السيد مانديلا انطباعه عن استعداده الكامل لبدا ترجمة حريته الشخصية إلى حريته سياسية لشعب وجنوب إفريقيا ككل. لقد قيل بأن عزلة السيد مانديلا الطويلة من المكن أن تكون قد جعلته منه رجل جاهلا بالتطليبات العادميه ولكن أسلوبه وخطابه الذي القاه على الوفود المرحب به في كيب تاون يشير إلى العكس. من ذلك وكانت مهمنه الأول هو العرفان والشكر لأولئك الذين كرروا جهودهم من أجل حقق هذه اللحظة، لحظه اطلاق سراحه، و التطور العظيم الذي حدث في بلاده. وفي قائمة شكره وعرفائه اخص أيضا السيد مانديلا بالثناء عناصر قيادة الكونجرس الإفريقي الوطني وكذلك الحزب الاشتراكي الإفريقي الصغير والحروب من نشاطاته حتى الآن وبعض الجماعات المضادة للتمييز العنصري بما فيها البلاك سايش. وذكر السيد مانديلا قائلا بأنه لا يتوغل أن ينتج قاددا للكونجرس الإفريقي الوطني على أساس خرافات واساطير شخصية بل يأمل من أن تقوم المنظمة بعدد مؤتمر لاختيار قائدها وخططها المستقبلية بطريقة ديمقراطية.

ولكن ستكون بذلك فقط في وضع لحل التوترات الداخلية في الكونجرس الإفريقي الوطني وإعادة النظر في سياساتها الشيئه للجدل كجعل الصناعات الرئيسية وطنية. وقد اتضح وجهة نظر نيلسون مانديلا فيما يتعلق بتشكيل المجتمع للايشوبة التمييز العنصري وهو شيء كانت الجماعات البيضاء الخائفة تتطلع إليه على وجه الخصوص.
وقد أمل السيد مانديلا في أن ينتشل مع الرئيس كيرك قبل إطلاق سراح الشروط التي ستدخل بواسطةها فقط جنوب إفريقيا تحارب حول أي تغيير مستقبلي للدستور. ولكن محاولته هذه اجتاحت وتنتهي لذا فإن الضرورة قد محادثات تمهيدية ينتشل فيها الكونجرس الإفريقي الوطني لإيجاد نهاية لحالة الطوارئ، ولاطلاق سراح جميع المعتقلين السياسيين ولكن ستكون هناك مشكلة الدفاع عن هؤلاء السجناء في حين تقوم الحكومة بالسعى لجعل الكونجرس الإفريقي الوطني يتفاعل عن الصراع المسلح.

ويشير تأكيد السيد مانديلا على قيام الكونجرس الإفريقي الوطني باستخدام السلاح عندما حرم من السياسة إل استحالة حل هذه القضية إلا إذا قامت الحكومة بفتح باب السياسة الغلق حاليا. وينافذ السيد مانديلا سجاتهم السابق وهو رجل أمين لن يسمح لذلك الحلم أن يصبح حقيقة.

وأخيرا فإن هناك خطر من أن تقع أحزاب شعب جنوب إفريقيا المتشددة وغير المتسالحة في كارثة كبيرة وكل ما يمكن قوله هو أن ما يحدث في جنوب إفريقيا ماهو إلا شيء عصيب ومؤلم وغير مؤكد ومع ذلك فإن إطلاق سراح نيلسون ماهي لا لحظة لوعد رائع.
لَحَظَةٌ وَعَد

كان إطلاق سراح نيلسون مانديلا من السجن الكائن في جنوب أفريقيا حديثًا مذهلا على الرغم من أنه تم الإعلان عنه قبل يوم واحد من خروجه بعد أن قضى 27 عام في السجن. وكان إطلاق سراحه حديثًا اعتقل القليل في العمود الماضي به، حيث الذي أتى أبدا. ولكن شكرًا لالتزام المستقيم ليليسون مانديلا بالرغم من الضغط الذي عاناه من قبل أصواره بجنوب أفريقيا وخارجها وشكرا لبداية وقراءة نيلسون الذي أخيرا امتلك الفطنة لتحرير نفسه.

إن لحظة إطلاق سراح نيلسون مانديلا نقلت معظم الأحاسيس الثيرة لآماليات جديدة بناءً حيث استوحى على روح مانديلا انتفاضة الحماسة والطموح لليبدأ محاولة أن يجعل حريته الشخصية تحذر حذوى الحرية السياسية من اجل شعبه وجنوب أفريقيا عامة. وكان من المتوقع أن إنزعاج مانديلا الطويل قد أبعد من التطلعات المصرية ولكن سلوكه وملوته في مخاطبة الجماهير الهائلة التي احتشدت في كيب تاون لكي ترحّب به برهنت عكس ذلك.

كانت اللمعة الأولى التي كان مانديلا أن ينجذبها هو توجيه أولئك الذين تم إحباط جهودهم من أجل إطلاق سراحه من السجن ومن أجل تحقيق تغيير جذري في الدولة والذي تشهده الآن. وفي البيان الذي يعتبر الحزب الشيوعي الصغير الحظر في جنوب افريقيا على عدد من القوانين ضد سياسة التمييز العنصري.

وقال مانديلا بأن لا ينطبق بكل سهولة أن يتم تعميه زعيم حزب المؤتمر الوطني الإفريقي على قاعدة أي استفزاز شخصية بل أنه يتمتع أن يعقد الحزب اجتماعا يتم من خلاله إيجاد زعيم الحزب وسوف يتم ذلك مستقبلا على استراتيجية ديمقراطية وعندئذ سيكون الحزب في وضع يسمح له بالقيام بالأسس الداخلية الرئيسية وفي حالة تسمح له بإعادة النظر في بعض السياسات الدائرة للجدل مثل تأميم الصناعات الرئيسية. وقد أتت وجهة نظر نيلسون مانديلا بشأن خلق مجتمع دالي من التفرقة العنصرية احيانا برغبة خاصة لمرفة المجتمع الأبيض الأثير للقلق.

وكان مانديلا يأمل أن يوفق بعض الشروط مع الرئيس دي كليربك قبل خروجه من السجن والتي بمجابهة أن تدخل جنوب افريقيا الغافرة مستقبلا بأواصر من السلطات الاستعمارية. يبدد أن هذه الحاولة بانت بالفشل ونتيجة لذلك فإن المزيد من المحادثات الشهيدة تظهر أمر ضروريًا والذي تهدد إلى السعي في إيجاد نهاية لحالة الطوارئ في جنوب أفريقيا وبالإضافة إلى إطلاق سراح السجناء السياسيين الذي سوف يواجه مشاكل تحدة اسم السياسيين في الوقت الذي تسعي حكومة جنوب افريقيا أن يتخلل المؤتمر الوطني الإفريقي عن الكفاح للسلاح.
إن الحجة الوحيدة التي يكررها مانديلا هي أن المؤتمر الوطني الأفريقي اتجه إلى التسلح عندما تم منعه من دخول الحادثات السياسية فقط وإن هذه القضية يمكن حلها إذا فتحت حكومة جنوب أفريقيا أبواب السياسة للتفاوض مع حزب المؤتمر الوطني الأفريقي. وقد ذكر مانديلا لساجته السابق "الرجل ذو الانتقالة" أن هذه المهمة سيتم إنجازها.

ولكن ما يزال الخطر محدقا بسكان المناطق المعصمة التي لا ترغب في المصالحة بجنوب أفريقيا والذي سوف يؤدي إلى كارثة لا يحمد عقباها. وفي الختام فإن الاعمال التي تحدث في جنوب أفريقيا تبدو صعبة ومؤلمة وغير معروفة الصير ولكن هذه الاعمال تضفي لحالة رائعة لوعد مضيف.
لحظات الودم الرائع

على الرغم أن إطلاق سراح السياسي تلسون مانديلا قد أُعلن قبل يوم من خروجه إلا أن إطلاق سراحه بعد 27 سنة من السجن كان امرًا مثيرًا للإعجاب. فلم يكن هذا الحدث مثيرًا من قبل البعض لعقود عديدة ولكن الشكر لقيادة السيد مانديلا بتعهادات والضغط من قبل جماهيره في جنوب أفريقيا وفي الخارج والشكاوى أيضًا لعدة وجرأة فريدريك ديكيرك الذي اصبح لديه الفطنة والحكمة لإطلاق سراحه.

وقد نقلت لحظات إطلاق سراح مانديلا شعورًا كبيرًا بالامكانات الجديدة. كما نقل السيد مانديلا انطباعًا بالحماس للبدء في تجربة حريته الشخصية إلى حركة سياسية شاملة لجميع شعبه في جنوب أفريقيا. وقد اعتقد أن طول عزله قد متعه من أن يكون على اتصال بالظواهر المعاصرة ولكن أسلوبه في مخاطرة جماهيره وكثيراً ما قاله لحشد كبير جراء لاستقباله في مدينة كيب تاون قد أثبت انعكاسًا نوعًا ما.

وهمة مانديلا الأولى هي تدوير أولئك الذين أحبطت عوايشهم تجاه إنجاز هذه اللحظات والتعبير الكبير الذي طرأ على بلاده. وقد ضم السيد مانديلا في هذه القائمة العناصر القيادية للمؤتمر الوطني الافريقي وحزب جنوب افريقيا الاشتراكي المحاور حالياً وعددًا من الجماعات البيضاء التي تنادي بدعم التعزيز العنصري ومنها جماعة بلاك سات. وقال السيد مانديلا أنه لن يتوقع بسهولة أن يتآ勇气 رئيس المؤتمر الوطني الافريقي على اسم استبدارة شخصية ولكن يتوقع أن تعقد المنظمة مؤتمراً لاختيار قائدها وسياساتها المستقبلية على أساس ديمقراطية، وعندها فقط سيكون الأمر في موقف يجري فيه تحقيق الأسس الداخلية للمنظمة ومواجهة بعض سياساتها المشتركة للجذب مثل تأميم صناعات الرائدة. وقد اتخذ رأيه الشخصي تجاه مجتمع غير عنصري والذي هو أمر مثير للاهتمام في المجتمع الأبيض وتمنى السيد مانديلا أن يوجه مع الرئيس دي كيرك قبل إطلاق سراحه الشروط التي سيدخل على أثرها الجنوب الافريقي للمحادثات التي تتعلق بالسلطة الدستورية المستقبلية. ولكن تلك المحاولة باءت بالفشل وعلى أثرها ستعقد محادثات تهديدية أخرى هامة والتي ستبحث النظم على اثرها نهاية لحالة الطوارئ، وإطلاق سراح الحسني السياسيين الذين ستوفر مشكلة في
تحديد هم. بينما ستطلب الحكومة من المنظمة التخلي عن نضالهاسلح، ويأتي تكرير السيد مانديلا على ان هذه القضية قد يتم حلها بسرعة حان الوقت للحكومة الإبوب السياسية على مصارعيها. ومعتدنا يدعو السيد مانديلا سكانه السابق بالرجل الأمين فإنه يعطي الاملا بتحقيق ذلك.

ولا يزال هناك خطر، وهو أن الجماهير المتخبص وغير المتصلح من سكان جنوب إفريقيا مقبلة على كارثة كبيرة، وفي احسن الأحوال يبدو أن ما يجري في تلك الدولة امر صعبا ومملا وغير حتمي ولكن تبقى لحظات إطلاق سراح السيد مانديلا امر رائع.
اصبحت العاملة المتصلة بالظلم واللاهلية التي يلقاها الأجانب المقيمين في بريطانيا بعض الاحيان من قبل السلطات جليلة بشكل غير معهود بفضل حرب الخليج إذ اتضح أن الوضع الحالي للامور ما هو الا فضيحة اخلاقية وإدارية من شأنها أن تضعف أي شكاوي قد تقدمها الحكومة البريطانية بصدع عدم اقامة العدل في أي دولة أخرى.

وببلغ السيل الزبي عندما أibt محكماًنا التدخل تلبيةً على الأجانب الذين تم احتجازهم أو ترحيلهم خلال حرب الخليج واصبح ذكر كلمة "الأمن الوطني" كافية لاتواء الرعب في قلوب القضاء البريطانيين الذين اكتسبوا موقفهم هذا عام 1976 عندما رفع صوني امريكي يدعى مارك هوسني دعوى ضد عمليات الترحيل امام محكمة الاستئناف التي واقت بدورها على قطيعة اعتبار هذه العمليات غير عادلة. بيد ان اللورد دينينج قال بأنه يتم تكيد قوانين العدالة الطبيعية بالنسبة للأجانب الذين يصبح وجوهم غير مغوب فيه ويصيح ترحيلهم امرا ضوريا. والسؤال الذي يفرض نفسه الآن هو كيف أثبت العراقيون والفلسطينيون الذين اتخذوا السلطات البريطانية إجراءات صارمة ضدهم، انهم غير مغوب فيهم؟ تؤكد السلطات بشكل معقول بأنه لا يمكن دائماً الانفصال عن الادلة الملموسة في تسهيل ذلك مع اجحزة الأمن. إضافة الى ذلك يفضل بعض المتفلتين الذين يبلغ عددهم حالياً نحو ثمانين شهباً ان يبقي قضاياهم في الكويت للأنه على سبيل المثال قد يكون معتقلاً لصدام حسين جزء من دفاعهم وهو ما لاتوتم قوله عالياً لأذى ذلك لاي تعريض اقربائه في العراق الى الخطر.

لا انهم إيجابية يتميز بها استعراض الادلة بشكل سري انها تم دراستها من خلال إجراءات قانونية عادلة. كما ينبغي ان يكون للتهمين حق التعديل القانوني وحق الاطلاع على تفاصيل التهم الوجهة الهم وعوضاً عن ذلك، يقف التهمين امام القضاء قبل وقوف هيئة الحلفيين الكونية من ثلاثة أشخاص بارزين والتي تعطي بدورها حكمها الى وزير الداخليه دون معرفة التهمين بطيعة التهم الوجهة التهم وبدون مساعدة قانونية في حين يعتبر أعداد دفاع مناسب اموا مستحيل.

لقد تبين أنه تم اعتقال بعض المعتقبيهم لاسباب واهنة جداً أدرجتهم الجريدة بعدا منها في
 دائرة من ملفات ام - ١٥ التي تغلب عليها الزمن. ولن افترض أن السلطات البريطانية قد سارعتها شكوك بأن هؤلاء المشتبه فيهم كانوا يخططون للقيام بعمل إرهابي نزولا على رغبة صدام حسين فانه يفترض أن تكون الجهات الخاطئة قد أجرت عمليات استجواب وقصص وافية. ولكن يبدو أن شيئا من ذلك لم يحدث بل على العكس من ذلك فقد جرى استجواب شخص عراقي لمدة ثلاثة أسابيع لا شيء إلا أنه يحمل نفس اسم عائلة الشخص المطلوب لدى السلطات في حين سردت شخص آخر ماجري لقالا «لقد ظننا في ام الdeal السفارة السعودية مع ام تكنت على هناك منذ سنتين. ليس هذا فحسب بل انهم لم يعلموا كذلك بان طفلي بريطانيا الولد وعندما رأواهما عدلوا عن اعتقال زوجتي».

ونستنتج من هذا ان الافتقار إلى اجراءات قضائية فعالة يتم بواسطة بالبحث في التهم الوجهة الى الاجناب من شأنه أن يولد عدم اهتمام في القوانين بالإضافة إلى انه يمكنك من الاستفتاح. كما ان المملكة المتحدة أكثر عرضة في الوقت الحاضر لعمليات الارهاب التي قد ينظمها الاجناب مما قد يؤثر عليه الحال لنتوفر عندنا نظام عادل وصارم من اجل التمييز بين القضايا الخطيرة منها وغير الخطيرة. وعلاوة على ذلك يعود سبب خروج الأعمال الموكدة إلى اجهزة الأمن بنتائج متدهورة جدا إلى عدم تكليف هذه الاجهزة بتحليل عدم جودة الأعمال التي تقوم بها. وفي حالة عدم محاولة القضاة البريطانيين اصلاح المواقف الناجمة ( وحتى في هذه الحال فانهم قد يتفحصون فروع الاتفاقية الأوروبية لرعاية حقوق الإنسان ) فإنه سيتعين على الوزراء البريطانيين تغيير النظام المتبنا حاليا.

وختاما علينا ان لا نغفل عن حقوق الاجناب المقيمين في بريطانيا في الوقت الذي نساهم فيه في تحرير الكويت.
العسير في المدادة البريطانية

ان الظلم وعدم المساواة التي تعامل بها السلطات احيانا الغربياء الذين يقيمون هنا قد أصبحت جليا بعد نشوب حرب الخليج. وتعتبر الامور الراهنة عار اخلاقى وحكومى وهي ايضا تقلل من صحة اي تذمر من قبل الحكومة البريطانية على سوء إدارة المدادة في الدول الأخرى.

وقد رفضت محاكمتنا التدخل طبيعة عن الغربياء الذين احتجزوا وابدوا خلال الحرب. واذكر عبارة الامن القومي للقضية البريطانية، ستراهم يترجعون تحت ضغطهم الستعارة. نفوقهم قد تحدد عندما رفع الصحفي الأمريكي مارك هوسيل قضية ضد الابعد عام 1976، ولقد وافقت المحكمة على ان الابعد ليس عدلا على الاتفاق ولكن اللورد دينينج قال ان قوانين المدادة الدارجة يجب ان تعدل في حالة الغربياء الذين اثبتوا انهم غير مرحبا بهم ويستحسن ان يتم ابعادهم.

وهنا يتبادر الى الافضاء سؤال وهو كيف اثبت الفلسطينيون والعراقيون الذين اتخذت السلطات البريطانية اجراءات ضدهم انهم غير مرحبا بهم؟ لقد أكدت السلطات البريطانية باطلانتها الدايل لا يمكن ان يذاع بدون تسوية خدمات الامن وعلاوة على ذلك يفضل محتجزا ان تبقى قضاياه سرية لأن جزء من دفاعهم قد يكون ضد صدام حسين مما يعرض اقاربه في العراق للخطر اذا سأتم إدانته. فاندع عليهم يسعون الى الحصول على احتجاجات قانونية وتفاصيل وافية عن التهم الموجهة ضدهم. وبدلا من هذا ظهروا قبل مجموعة من الرجال الحكيمين في مجال القانون الذين بدؤهم نصموا وزارة الداخلية بدون دراية بالتهم الموجهة ضدهم وبدون أي مساعدة قانونية. فالاعداد لدفاع مناسب صار مستحيلا. وعلى اي حال فقد اصبح من الواضح ان بعض الاشخاص الذين تم احتجازهم قد احتجزوا في اسوة بلاد.

وفي الوقت الذي تنشر فيه هذه الجريدة هذا التقرير تم سحب قائمة من الأسماء من ملفات
قديمة. وإذا كانت السلطات تعتقد أن المشتبه بهما كانوا يخططون لتعنين ارهابية بامر من صدام حسين فأنه بالاستجواب والتحقيق يمكن أن يثبت هذا الاتهام. وقد كانت هناك علامة بسيطة لكلا الاحتمالين. وبدلا من هذا يتم احتجاز عراقيٍّ مدة ثلاثة أسابيع لأن اسم كان مشابهًا لاسم الشخص الذي كان يبحث عنه، في حين يدوي شخص آخر قصه قائلًا: "لقد ظننا أننا عمل في السفارة السعودية لكنني تركت ذلك العمل منذ سنتين. لم أعلموا أيضا أن لدي طفلين بريطانٍ ولد وعندما رأواهما قرروا عدم اعتقال زوجتي". لذلك ذان القصور في عملية قانونية مناسبة يساعد على تشجيع عدم المساواة والظلم.

اذن هذه الدولة ستتصبح أقل أماناً وستكثر فيها انشطة الإرهاب التي يقوم فيها الغرباء إذا كان لدينا نظام عادل وصارم للتمييز بين القضايا الخطرة والقضايا الانتهاكية، لان خدمات الأمن لاتقام لاعتبار مدى جودة عملها فهي احياناً تعطي نتائج لائقة لها. وإذا لم يتم القضاء البريطانيون بمحاولة لمعالجة الظلم فأنه سيمتوب على الوزراء تغيير النظام الحالي، ويجب أن لاتنسى حقوق الأفراد الذين يقيمون في بريطانيا بينما حرب الخليج تدور رحاها.
الأجانب والعدالة في بريطانيا

أظهرت السلطات البريطانية في بعض الأحيان الظلم وعدم الأملية في معالجة الأجانب القيمين أرضها أثناء حرب الخليج. وإن دل الوضع الحالي على شيء فناما يدل على فضيحة أخلاقية وإدارية على السواء الأمر الذي يضعف حجة أية شكوك بريطانية بخصوص عدم إقامة العدل في الخارج.

وقد رفضت المحامون البريطانية التدخل في الأمر نياة عن الأجانب الذين تم احتجازهم أو ترحيلهم أثناء حرب الخليج. بحجة الأخطار القومي الذي كان سببًا كان لجود القضاة البريطانيين يتعون جيادهم من القضية. بيد أن موقفا كان مختلفا عندما استأنف الصحفي الأمريكي مارك هوبرمان ضد ترحيل عام 1977. حيث أعنت محكمة الاستئناف أن الترحيل كان غير عادل بضعة، لكن اللورد دينجين ذكر أن قوانين المدالية الطبيعية يحتوي تفوقها في حالة الأجانب الذين أثبتوا أنهم غير مرغوب فيهم وبالتالي توجب ترحيلهم.

و السؤال الذي يفرض نفسه الآن هو كيف أثبت العراقيون والفلسطينيون الذين اتخذوا السلطات البريطانية إجراء ضدهم مؤخرًا أنهم غير مرغوب فيهم؟ لقد أكدت السلطات البريطانية بشكل مقبول أنه لا يمكن الإفصاح عن الأدلة مالم يتم تغيير عمل الخبراء على هذا يفضل 80% أو أكثر من المتضررين أن يكونوا في النهاية بسرية التامة طالما أن جزء من دفاعهم على سبيل المثال بأنهم يكونون المتهمين في القضية قد يعرض أقاربه من العراق فيخطر لو تم نشره.

إلا أنه عندما يتم تقديم الأدلة سرا فإنه يسبح أمراً ما، أما التحقيق منها بالطرق القانونية، ويجب أن يتعين التهمين بعجلة قانونية كما يجب إعفاءهم من التهمة الموجهة إليهم. إلا أنه بدلاً من ذلك ظهر هؤلاء التهميونان قبل قيام ثلاثة من هيئة الحلفاء البارزين باستجارة وزير الداخلية ظهروا وهم لا يعلمون لهم بالتهم الموجهة ضدهم بدون مساعدة قانونية في الوقت الذي يات به التهيز لدفاع صحيح أموا مستحيل.

لقد اتجه أنما تم احتجاز بعضهم لأجل الأسباب. إذ تنتشر هذه الصحيفة اليوم قائمة تم الحصول عليها من مفاهيد الدورية الخامس بالخبراء البريطانيا. وإذا كان السلطات تنتمياذ أن المشتبه فيه، كانوا يخططون للقيام بأعمال إرهابية بامر من الرئيس صدام حسين فلا تبال التهديف أن تقوموا باستجوابات وتحقيقات واسعة، لكن شيئاً من هذا لم يحدث. بل على التقيص من ذلك، تم اعتقال أحد العراقيين ثلاثة أيام نصبه ضرورة كما يحمل نفس اسم عائلة الشخص المطلوب للبحث، بينما يروي آخر قصته قائلًا "يعتقدون أنني كنت أعمل بالسفارة السعودية، لقد تركت تلك الوظيفة منذ ستينات".
إنهم كانوا لا يعلمون أن لدينا طفلان ولدا هنا في بريطانيا ولما علموا قرروا بعدم اعتقال زوجتي».

نصل إذن إلى أن عدم استخدام الطرق القانونية التي يتم بها إثبات الأدلة ضد هؤلاء الأجانب يؤدي ظلم وعدم أهلية كبيرين. وتتمتع بريطانيا بأنماط أقل تجاه الأعمال الارهابية التي يقوم بها الأجانب مما لو كان لديها نظام صارم للتقييم بين الحالات الخطيرة وغير الخطيرة منها. ولأن الخبرات البريطانية غير ملزمة بتحليل طبيعية عملها إلا أنها تقوم بإعطاء نتائج وضيقة في بعض الأحيان لا يمكن تصنيفها إذا لم يحاول القضاء البريطاني معالجة الظلم الناتج. حتى لو أنهم قد، إذا أرادوا، اتجهوا اتهامات الاتفاقية الأوروبية حول حقوق الإنسان فإنه يتوجب على المسؤولين البريطانيين اتخاذ الإجراءات اللازمة لتغيير النظام الحالي. ففي الوقت الذي تشن فيه حرب تحرير الكويت من الطاغية العراقي وأعوانه يجب أن لا تنسى بريطانيا حقوق أولئك الذين يعيشون على أرضها.
الانجليزية والعدلية البريطانية

إن الظلم واللامصالحة التي يعيش بها الأجانب الذين يعيشون في بريطانيا من قبل السلطات أدى إلى تفاقم معقدة من آثار حرب الخليج. إذ تعتبر حالة الظروف الحلية فضيحة إخلاقية وادارية كما أنها تقلل أيضاً قوة أية شكوك قد تقدمها الحكومة البريطانية بشأن عدم إقامة العدل في المستوى العالمي.

وعلنا على ذلك فقد رفضت المحاكم البريطانية ان تنتمى في الأجانب الذين تم احتجازهم في السجون أو ترحيلهم خلال حرب الخليج الثانية. أن القضاة البريطانيين لم يذكروا أثراً لهذه المبارة "القضاء القومي" فانهم يدفعون نتيجة تأثيراتها التوسيعية.

ويوضح موقف القضاة البريطانيين في عام 1976م عندما ناشد أحد الصحفيين الأمريكيين يدعى مارك هوزنبر محاكمة العدل الدولية بشأن قضية ترحيل بعض الأجانب من بريطانيا حيث ايدت المحكمة النداء، واعتبرت هذا الترحيل بأنه ترحيل غير عادل اطلاقاً بيد أن صرح أحد المسؤولين يدعى السيد ديننجر قالت بأن تواعد العدالة المالوفة يتوجب تعديلها في حالة الأجانب الذين يظهرون أنفسهم بأنهم غير مرغبرين فيهم ويستحقون الترحيل.

فكيف إذن حل العراقيين والفلسطينيين الذين اتخذت عنهم السلطات البريطانية مؤخراً قراراً بأنهم أظهروا أنفسهم غير مرغبرين فيهم. وتؤكد السلطات البريطانية معلنة بأن الأدلة لا يمكن كشفها للنقاب دائماً بدون التوافق مع طبيعة الخدمات الضمانية. وعلاوة على ذلك فإن بعض المحتشرين من العدد الإجمالي البالغ عددهم 80 محتزاً أو أكثر يفضلون بأن يتم قضاياهم بشكل صريح بسبب أنهم يعتقدون الرئيس العراقي صدام حسين وفي حالة الاعلان عنها فإنها تعرض أقربائهم في العراق للخطر.

لقد بهدف إذا تم تقديم الأدلة سأنا أن الأمر الهم الوحيد الذي يبقى هو اختبارها بواسطة اجراءات قانونية مشروعة. ومن التعازف عليه أن يتوجب للمتهمين أن يشهدوا بحضورهم الشكاوي القانونية المقدمة ضدهم ووعبا عن ذلك فانهم حضروا قبل هيئة محلية من ثلاثة أشخاص بارزين الذين قاموا بالتعاقب بصنع وزير الداخلية البريطاني بدون أن يعلموا ماية

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تهم يواجهون وبدون مساعات قانونية، ولذلك تبقى استعدادات الدفاع المناسبة مستحيلة.

وعلى اية حال فإنه من الأمر الواضح أنه تم احتجاز بعض المحتزين على أساس وتهم ضغينة جداً إذا كان نسب قائمة قادرة على ملء ملفات المحتزين المتقاعدين في بعض المحتزين الشكوك فيهم يختلفون

أعمال إرهابية تنفيذًا لأوامر صدام حسين فإن المعرض أن تجري هذه السلطات تحقيقات

وبحوث لتقصي نية هؤلاء المحتزين من بداية الأمر ولكن هذه التحقيقات والبحوث قد تم

تذوق قصيرة مبنية على أساس ضغينة تم اعتقال العراقيين فيها ولعل هاتين القصتين

مثال رائع لهذه القصص حيث أنه تم اعتقال وحجز أحد العراقيين لمدة ثلاثة أسابيع لأنه

يحمل نفس اسم قبيلة شخص آخر تسعئ السلطات الاعتقال. والقصة الأخرى هي أن

السلطات البريطانية ارأت اعتقال رجل عراقي ظناً منها بأنه يعمل في السفارة السعودية بيد

أنه قد ترك هذه الوظيفة من ستينين ولم تعرف هذه السلطات بأن لهذا الرجل طفيلي

بريطانيون الوالد وعندما رأوه قرروا عدم اعتقال زواجه.

إن نقص الإجراءات القانونية المناسبة في بريطانيا والتي بواطتها يتم تقديم الأدلة ضد

الأجانب ما هو إلا ظلم نافذ ولا صلاحية مطلقة يدفع شنها الإجازات الابراهية. إن القوانين في

بريطانيا ليست محصنة ضد الأعمال الإرهابية التي يرتكبها الإجان بالشكل الذي يتوجب أن

يكون، إذا كان لدينا نظام عادل وصارم بمقترحه أن يميز الاتهامات الباطلة منها والصحيحة.

وبسبب أن خدمات الأمن لا تتمهل في النظر في الأعمال التي تتعلقها فإنها تخسر نتائج

عفوية استثنائية.

وإذا لم يحاول القضاة البريطانيين إيجاد "علاج" لهذا الظلم ( وحتى لو لم تنتابهم الارادة

لفعل ذلك فإنه بمستطاعهم ملاحظة اتهامات حقائق الإنسان التي نصت عليها الاتفاقية الأوروبية)

فإنه يتوجب على الوزراء البريطانيين أن يعملوا لتبديل النظام الحالي الجائر.

إن حرب الخليج لتحرير الكويت من العدوان العراقي لا يعني أن تجاهل ونسى حقوق

العراقيين الذين يعيشون في بريطانيا.

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Appendix 10

The Translations of Arabic Argumentative Texts

Translator 1  Text 3

The Only Way to Peace

It is natural that the diplomatic move over the American Soviet Summit which is due to be held on Sunday in Helsinki will devest (sic) away. It will be undoubtedly, over the Gulf crisis even if the two presidents discuss other issues in the world arena. Moreover, it is normal that some mediators or those who love implying that they deserve this character are passionately looking forward to visiting Moscow hoping that it will help them to complete their endeavours.

Since the Helsinki Summit may form a turning (sic) point in the course of the new international system which is dealing with clear violation it has never been subjected to, the Iraqi Foreign Minister Tariq Aziz was sent immediately by the Iraqi government to Moscow.

Iraq will certainly take advantages from Moscow which she considers as a “way out” to her crisis in order to stop the summit, which holding it on its own gives the confirmation of the two countries in condemning (sic) the Iraqi invasion, from producing any strict resolution (sic) against her.

The weeks which followed the invasion, have certainly proved what Baghdad was trying to cover up; its fruitless efforts to scatter the
formidable forces which were on her borders and to make these forces lose confidence.

These weeks have, moreover, proved the Kremlin’s desire to make his attitude in line with the international legitimacy and therefore, Tariq Aziz had no option other than trying to stop the meeting of the two presidents over the International Security Council’s procedures.

The Kremlin has determined his attitude in the light of the “new contemplation” prevailing in Moscow and the mutual interest and its need to strengthen its relation with the West. However, this does not mean that Moscow does not have the right to have its own calculation and desire in a country not far from its borders. But even though one can not predict that Aziz’s mission will make any difference in the unity of the new international system and in Moscow’s attitude.

One thing could affect the course of the summit if Tariq Aziz lays down concessions not manoeuvres (sic). These concessions meant to be accepting the UN’s resolutions and to withdraw from Kuwait and thus this summit will be the door to peace and Soviet will be able to confirm its role in consolidating the new international system. Without these concessions, on the other hand, Aziz’s visit will be fruitless.
The Unique Way to Peace

Naturally, the diplomatic movement focused on the American-Soviet Summit which due to be held on Monday in Helsinki would be a step to achieve peace. Mainly, this summit will deal with the Gulf crisis which has been broke out by the Iraqi occupation to Kuwait, even if the president of America and Soviet discuss other matters. It is also natural that the mediators or those who love the spirit of suggestion would look forward to visit Moscow in order to get help from the Soviet Summit to continue the approach of communication and tours.

As Helsinki Summit may form a turning point in the new international system in the way of dealing with an obvious violation, Iraq has accelerated to send its minister of Foreign Affairs Mr Tariq Aziz to Moscow.

Obviously, Iraq would try to get benefit from the Soviet to avoid any strict decision which might be taken in the Summit which forms an inevitable condemnation from the two super powers to Iraq.

Undoubtedly, a few weeks after the Gulf broke out it became obvious to Iraq that it was impossible to play on the US or the Soviet in the time that the language of camps and the language of boards were no longer exist and this what Iraq tried not to admit. These weeks have made everything obvious that the Soviet government wish which hoped its attitude to the Gulf crisis to be in accordance with the international attitude. Consequently, the last opportunity to Iraq was to spare no effort to make
the American attitude and the Soviet attitude to go in different directions within the procedures of the security Council.

The Soviet Government has chosen its policy toward the Gulf crisis in the light of the prevailed "new thinking" in Moscow and in the light of the complicated interests net in which the needs of co-operation relationships with the West are necessary to Soviet but this could not keep the Soviet to keep its desires and accounts in an eminent role in a region which is close to it. Even though, it is difficult to imagine that the Iraqi task could make a gap in the secured international system and in the Moscow position in the world unanimity.

The only thing which may affect on the Helsinki discussions is if Tariq Aziz has taken with him to Moscow some concessions nor lies. We mean by concessions that Iraq has to accept the logical movement in order to mend the frightening situation by complying with the UN resolutions or in other words to withdraw from Kuwait. Thus the Soviet movement may open the peace door and the Soviet delegation in Helsinki may consolidate its participation in strengthening the new world system. Without these concessions, the Iraqi visit to Moscow would only be an abortive attempt and its results are known previously.
The Only Way to Peace

It is natural that diplomatic movement is the centre of the summit between USA and USSR in Helsinki. Even Gorbachev and Bush will discuss other issues the Gulf crisis will remain the axis of the summit. It is also unquestionable that mediators, or who like to be called so, are looking forward to visit Moscow to expect the Soviets' help in continuing the contacts and rounds approach. Therefore, Baghdad sent its minister of foreign affairs urgently to Moscow because the summit could change the technique of dealing with the Gulf war.

Moreover, it is natural that Saddam Husain benefits from which he thinks a Soviet way to prevent a strict situation as a result of the summit which condemns the Iraqi occupation. There is no doubt that the weeks followed the occupation showed Iraqi government what it was trying to elude to admit, the impossibility of playing on both blocs.

The weeks followed the occupation also showed clearly the Soviet's desire to confirm its situation from the Gulf war with the international validity situation.

Definitely, Moscow has defined its situation in the light of the new consideration, its interests and the the need for cooperative relations with the West. This does not mean that Moscow does not reserve its desire in a distinguished role in the Middle East.
Most of the Arabs tend to lose. They are proud that they lose in the first round of every fight. From the beginning of the gulf war until now nobody lost as the Arabs. They lost the Arab validity after Kuwait’s occupation. The public became happy, demonstrations were organized and some of the educated people benefited from the public as losses followed each other. When Saddam Husain released eight missiles on Israil and killed some of them and a Palestinian girl among them, some of them danced.

On the other hand, Israelis should thank him because he compensated them for what they lost as a result of the revolt and their crimes against Palestinians who are the only loser in this fight.

Correct, it is difficult to believe in the logic these days. As it was difficult when our dreams were stolen by the leaders who ruined us. But the most amazing is what is happening in our countries. The situation of those ignorants who bet on the loser and follow him till he destroys them.

Some of us will realize, as we did once, the painful results. The disappointment, the shame and the sadness as we were running after false dreams and a big lie of combating the new weapons with old ones.
Dead Loss

Failure and loss are the two indignation with which Arab are plagued. Most of Arab are seeking for their benefit and they are proud of being the loser in the first round and the winer (sic) in the second. Repeatedly, they are doing the same gross mistake and since the 2nd of August 1990 nobody lost as Arab. We lost the Arabic legality during the occupation of Iraq to Kuwait and since then losses came successively and all Arab audiance (sic) are clapping in delight and demonstrations have been carried out and some well-educated people are dancing in pools full of people's blood.

Saddam Husain has launched eight missiles which killed a few of Israelis and a Palestinian girl and we saw some Arab clapped and danced happily and they felt that Sadam was the man who would liberate Palestine.

However, Israel has gained everything which it lost since 1973 and the world has forgotten what it did in Lebanon and with the Iraqi nuclear reactor and in Palestine. Israel claims that it is a small peaceful country and aggression has been made against it and it is in a region where enemies are sourrounding (sic) it. The US has provided Israel with updated missiles which are more effective than the Iraqi missiles "Scud" without Sadam's realization that there is a small group of commandos in Palestine who are firing in limited abilities Katyusha missiles and hit some Israeli soldiers such as what these missiles did in Tel-Aviv.

Israel gained everything lost in the Palestinian revolt and in the
permanent crimes over Palestinians who are the losers in this unequal competition and Israel thanked Sadam for what he did when he launched the missiles because Israel gained an enormous sums of money as well as military equipment.

Admittedly (sic), logic in spasmodic and emotional reaction seems difficult these days. This logic was difficult in the days when our dreams and hopes were stolen by governments and theories which have put us in our present situation but that is not the matter and the essential and the surprising thing is the Arabic case.

Arab are led unconsciously to an ambiguous point and then they want to bet on the loser and follow him to his death. They support and clap to the loser while he is suiciding and they can not realize that they are suiciding at the same time. They clap and support him (Sadam) when he lies that Palestine would be liberated then he goes to the south to occupy Kuwait instead of Israel.

The clapping and the massacre continue and the World is watching closely the violations against an Arab to his brother. One day we realized and we are going to realize again to discover the deadly bitter result which is presenting in laziness, tragedies, disappointments and distractions because of our great error when we believed the false dreams.

The endless running behind a huge lie, which is to fight the development by a backward weapon is an ignorance in its absolute extent.
Appendix 11
The Translations of English Expository Texts

Translator 1 _ Text 5

جمعيّة الهلال الأحمر في العراق تطالب
مساعدات طبية

قام رئيس جمعية الهلال الأحمر في العراق السيد إبراهيم النوري يوم أمس بتوجيه نداء طالب
 فيه بإمدادات غذائية وطبية عاجلة للتغلب على نقص الغذاء والأدوية في العراق.

وداعر السيد النوري قائلاً بأن سكان العراق البالغ عددهم 18 مليون نسمة قد يكونوا مهددين
بوجة من الأدبيات تتعلق على وبائي الكوليرا والتيفوئيد ويعود السبب في ذلك إلى الأضرار
التي طرأت على أنظمة المياه والمجاري. وذكر السيد النوري أيضاً بأن ظهرت حالات الإصابة
بمرض الأسهام ويعود السبب إلى عدم صلاحية المياه المستخدمة أو النقص المفرط في اعمال
الوقاية من الأمراض بشكل متزايد.

وحرص السيد إبراهيم النوري دائماً بأن ناسب منظمة الصليب الأحمر الدولية في سويسرا
بأن تقوم بإرسال فريق خاص ومعدات خاصة من أجل القيام بإتخاذ الإجراءات اللازمة للتغلب
على مشاكل المياه قبل أن يندفع الوضع الصحي. وأضاف أيضاً بأن العراق قد يحتاج إلى
طبية من الجوائز وموروثاتها وفلسطين والأردن حالياً والتي تقوم بدور كبير في خدمة
العراقين ومعالجتهم في المستشفيات العراقية.
واصل السيد النوري قائلاً بأن العراق قد تسلم 400 طن من المساعدات الغذائية والطبية منذ بداية الحظر التجاري الذي فرضته الأمم المتحدة على العراق في شهر أغسطس عام 1991 بيد أن النقص في الأدوية والغذاء مازال سائداً في أنحاء البلاد. وصرح مسؤولون في الأمم المتحدة بأن المساعدات الطبية من المفروض أن يتم استثناها من الحظر الاقتصادي.
الهلال الأحمر العراقي يطلب مساعدات طبية

طالب الدكتور إبراهيم النوري رئيس الهلال الأحمر العراقي يوم أمس بمساعدات طبية وغذائية عاجلة للتغلب على النقص الشديد في الخزون. وقال إن سكان البلاد البالغ عددهم 18 مليون نسمة قد يعانون من تهديد وبائي الكوليرا والتفشي في اللذين ينتشران عن طريق الماء الملوث نظراً للأضرار التي لحقت بأنظمة المياه والصرف.

وذكر أنه قد تم اكتشاف حالات للاسهام من قبل والتي قد تكون إما بسبب الماء أو بسبب عدم اتباع الطرق الصحية السليمة.

وطالب الدكتور النوري الصليب الأحمر الدولي الذي يتخذ من سويسرا مقرا له بإرسال فريقا خاصا ومعدات لمعالجة مشكلة المياه قبل أن يتعرض الوضع الصحي في البلاد لمزيد من التدهور. وقال أن العراق قد يحتاج إلى أطباء وممرضات من الدول الأجنبية لمساعدة الوظائف الصحيين العراقيين في المستشفيات. ويذكر أن فرقا طبية من كل من الجزائر وموريتانيا والاردن وفلسطين قد بدأت بتقديم مساعداتها في مستشفيات بغداد.

وشار الدكتور النوري أن الشعب العراقي قد حصل على 400 طن من المساعدات الطبية والغذائية منذ فرض الحظر الاقتصادي على العراق في أغسطس عام 1990. وأضاف أنه مازال هناك نقص حاد. من جهة أخرى ذكر مسؤولو الأمم المتحدة أنه من المفروض اعفاء المواد الطبية من هذا الحظر.

تم جمع معلومات هذا التقرير تحت إشراف رقابة الأخبار العراقية.
جمعية الهلال الاحمر العراقي تطلب مساعدات طبية

طالب السيد ايبراهيم النوري رئيس جمعية الهلال الاحمر العراقي يوم أمس مساعدات غذائية وطبية مطلوبة على الفور لسد نقص حاد فيها.

وقال السيد النوري ان سكان العراق البالغ تعدادهم 18 مليون نسمة سوف يصبحون عرضة لأمراض وبائية كالكوليرا والتيغوفيد بسبب الدمار الذي لحق بمنظمة الماء والجاري. ومن المعروف ان كلا المرضى ينتقلان بالماء الملوث. وقال أيضاً "لقد تم تسجيل بعض حالات الاسهال التي قد يكون السبب فيها الماء الملوث أو النقص في الاجراءات الوقائية الصحية من مياه المجاري".

واوضح الدكتور ايبراهيم النوري ان طالب مقر جمعية الصليب الاحمر الدولية في سويسرا بإرسال فريق مختص ومعدات لمعالجة مشاكل المياه قبل ان يزداد الوضع الصحي سوءاً. وذكر ايضاً أن العراق سيكون في حاجة الى اطباء وممرضين من دول أخرى لمساعدة الموظفين في المستشفيات. وموا تجدر الاشارة اليه ان فرق طبية من موريتانيا والاردن والجزائر وفلسطين يساعدون الطبابة العراقيين في مستشفيات بغداد حاليا. واراض الدكتور النوري ان الجمعية تلقنت حوالي 400 طن كمساعدات طبية في أغسطس ولكن النقص مازال حادا. ومن جهة اخرى قال موظفوون في الامم المتحدة انه من المفروض ان تغطي الادوية من الحظر.

صنف هذا النشر الرسمي وفقاً لمعايير النشر العراقية.
الهلال الاحمر العراقي يطالب بمعونات طبية عاجلة

طالب رئيس جمعية الهلال الاحمر العراقي بإمدادات غذائية وطبية بشكل عاجل حتى يتسع للعراق التغلب على نقص الأغذية والأدوية الحاد الذي تشهده حاليا. فقد ذكر السيد النوري بأن سكان الجمهورية العراقية البالغ عددهم 18 مليون معرض بشكل كبير لأزمة مهيبة كالكوليرا والفلوكس بسبب التلوث الذي اصاب المياه وأنظمة الصرف ومن المروج أن هذين الراذ كانا ينتشران بسرعه هائلة بواسطة المياه اللوؤ. كما ذكر كذلك بأن يتم تسجيل العديد من حالات الإسهال التي قد تكون بسبب الماء اللوؤ وبسبب عدم توفر وقاية صحية ملائمة.

وقد ناشد السيد النوري لجنة الصليب الاحمر التي تتخذ سويسرا مقرا لها ارسال فريق خاص ومعدات للنظر في مشكلة المياه قبل أن يزداد الأمر سوءا.

وذكر السيد النوري بأن العراق يفتقر إلى اطعاء وممرضات وهو كذلك في حاجة ماسة إلى اطعاء وممرضات من دول أجنبية لمساعدة العاملين في المستشفيات العراقية، وأضاف قائلا بأن فرق طبية من الجزائر ووزرانيا والاردن وهولنديا تعمل حاليا في المستشفيات العراقية.

وعقب السيد النوري قال جمعيته استلمت مايعادل 200 طن من الامدادات الغذائية والطبية منذ الحظر الذي فرضته الامم المتحدة على العراق في أغسطس (آب) إلا ان العراق لم يلتزم في تجديد الامدادات الطبية وفقا لما ذكره مسؤولون من هيئة الأمم المتحدة فإن الادوية "الامدادات الطبية" لاتدرج تحت قائمة العقوبات الفرضة على العراق.

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لا أشك بعد أن تلتقط الصورة لحفلة العرس، يتفرغ جماعة الفرح وتأخذ الحفلة مسارها الطبيعي. لا أشك في أن كميات كبيرة من لذيد الطعام فيها أشياء مهمة، اشياء موضوعة في سلال وكذلك حلوى القطن (غزل البنات) قد كانت من قبل الضيوف. وبدأت الموسيقى ورقى العريس والعروس مما تأسين ضيفهم. حينذاك يتجمع الكبار في جماعات جالسين على مقاعدهم الطلبية باء الذهب بينما يندفع الأطفال بقطع الحلوى حيث إرضية القاعة المسماة من خشب الباركي الساحر اللمعاء والوضوطة باحترام ودقة قد تم تلميعها من قبل الخدامات والخدات. ولا أشك بعد أن ي التواصل الليل ورائحة السجائر تذكر الجالسين بأحداث الماضي وينحتي الرأس بالاية، لأن ابتسامة رقيقة لا يمكن ادراكها في خضم صعوبة العمل اليومي. ولا أشك بأن أولئك الرجال الجهلين والذين تبدو عليهم البشاعة (زواج طبعا) قد استراحوا في انسجام حلو - غير مستقر، وبنظرة مفاجئة لامور الدنيا وشهواتها الجنسية أكتشفوا ما وعدتهما بها حياة الزواج من زيف الابتسامة والحسمة والأصل عندما اطبقوا الشفاشة أشهوة لنظر روميو وجولييت وقد رفعوا رؤوسهم قليلا لطرد الدمختن المزرق والذي نبه زوجاتهم -

و.changed.

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أنا متزوج تماما من أنه بعد ما تم اخذ صورة العريس والعروس وأخذ كل ضيف اتجاهه في قاعة الاحتفال اخذت الهجرات مجاراة الاعتيادي وأنا متزوج كذلك من أن كميات كبيرة من الطعام الشهي بما فيها الطعام المحلي بالجبلي أو على من غزر البنات ثم أكلهم اثناء ذلك وعندما عزفت الموسيقى اخذ العريس به العروس وبدأ في الرقص من غير مراعاة لضيوفهم وان أولئك المنتدبين في السن تجمدوا في مجموعات وجلسوا على مقاعدهم القيمة باللون الذهبي في حين أنهم الاطفال في كل الحلوى وسررتهم الاضطراب الخشبي الرزينه حيث جعلتهم يجرون من التقدم نحوها حتى إذا ما لاحظت مرئياتهم أو جديدهم ذلك اوقتهم عند حدهم.

وأنا متزوج من انه عندما تبدأ ساعات الصلوة في الوضي تقوم الدخان الذي يصعب به الغرفة التي يجلس فيها أولئك العجز الذي يدخلهم بالسحاب الجميل ويبشروا الى ان يهروا رؤوسهم تعبرن عن الرضا والشفاف في ابتسامتهم البقية تظهرها شفاههم لا يمكن ان يجدوها خلال ساعات العمل اليومية الشاقة.

وأنا متزوج تماما من أن هؤلاء الرجال المرح الذين يعرون بعضهم البعض قد ارتاحوا في انسجام عميق واعين بما ودعهم به الزواج في نهاية مطاف حياتهم وابتساماتهم الذهبية وطنابتهم البصرية الخفية والنظرة المفاجأة التي عت وراءهم عندما طبت شفاههم برحب على بعضها البعض ورفعوا وشؤونهم قليلا لطرد بقايا الدخان الذي كان في الغرفة مذكرين زواجاتهم... زوجات ذات قيمه - لماذا تزوجهن..
لا يسأوري شك بأن الصورة قد التقطت في وقت ما وان مجموعة الزفاف قد تشطب ولكن رغم ذلك، اخذت الاحتفالات مجرّاها الطبيعي.

لا يخسري شك بأن كميات هائلة ما لذ من الطعام - اصناف تحوي هلاماً همايا وأخرى موضوعة في سلال مغزولة من قصب السكر - قد تم استهلاكها، وان العريسين الذين استهما الفرحه ضيوفهما بدأوا يرقصان على اقانام الموسيقى التي علت، وان كبار السن قد شكلو مجموعات وهم على كراسيهم الطلية بالذهب في حين كان الأطفال الذي غمرتهم الفرحه بسبب وجود الكثير من الحلويات والأطعمة المكينة والكمية بلاط خشبي مزخرف، كانوا يمرحون بضحك حتى اوثقته بعض الأربات أو الجدات.

لا مجال لدي للشك بأنه نظرا لان النساء اكتسبا ذكريات تفوح منها رائحة السجائر موجهة الكثيرين بأنها ابتعاث إيجابية، فانه سيتعذر استرداد تلك الهمة المفقودة في حمض احداث الحياة اليومية الصعبة.

ولا اشك في ان هؤلاء الرجال الجهولين والزوجين (أعني الأزواج العليا) قد وجدوا راحتهم في هذا الانسجام غير المستقر لأنهم اكتشفوا اخيرا ما تعدهم به الحياة الزوجية.
The Crescent of Bahrain Organises Intensive First Aid Rounds in the Coming Months of August and September

The first aid organisation with the association of the Red Crescent of Bahrain, decided to organise intensive rounds in first aid during the months of August and September. The rounds are available for all social classes and the teaching is carried out in Arabic and English and it is also possible for local establishments, firms and organisations to nominate their employees for these rounds.

The President of the first aid panel declared this, in association with the Red Crescent. He said that the aid panel had produced a leaflet containing all the information concerning the rounds which would be set up in the field of first aid. This would include the principles of instruction in first aid, the contents of the first aid box, the treatment of injuries and burns, artificial respiration, choking and the recovery position, resuscitation of the cardiac and the lung, haemorrhaging (sic), shock treatment, fractures, aid needed for road accidents and how to transport casualties. During these rounds a theoretical and practical exam is given.

He also clarified that the round continued for 8 days, split into 3 days a week which are Saturday, Monday and Wednesday. The lectures will last 2 hours and will take place on the 2nd floor of the headquarters (sic) of the
association. The course will not cost more 10 Dinars. That includes the lectures, private manual, a badge and graduation certificate. He referred to the fact that the leaflets will be distributed to the public and that it is possible for all those who wish to attend the course to fill in a form and send it to the headquarters of the organisation to ask for a place on the course. The association is situated in the heart of the ‘Bayt-al-karim’ mosque.
The Bahrain Crescent to Organise an Intensive Course in First Aid in the Coming Months of August and September

The first aid branch of the Association of the Bahrain Red Crescent has decided to organise intensive courses in First Aid around August and September.

The courses will be open to all strata of society and will be in both Arabic and English. There will also be opportunities (sic) for establishments, firms and local organisations to nominate their employees to participate in these courses.

This announcement was made by Sayyid Zuhair Suliman Ad-Dalala, the chancellor of the First Aid organisation within the Red Crescent. He said "The first aid organisation has produced pamphlets containing all the necessary information on the courses that will be set up in the field of first aid including: information on the principles of first aid and facts about the contents of first aid box; injuries and their cure; Burns and their cure; Artificial respiration and choking; The side recovery position; heart and lung resuscitation; haemorrhage; shock; The First Aid of fractures; road accidents and the transportation of casualties.

At the end of the course, a practical as well as theoretical exam will be set. The course will last days, spread out into 3 days a week namely Monday, Wednesday and Saturday. The duration of the lectures will be two hours and
will take place on the second floor of the head quarters and will cost no more than 10 dinars for entry into the lessons, the special book, the exam and the certificate of graduation. Anyone interested should contact the organisation, and it will be necessary for those wishing to enrol to fill in an application form and send it to the head quarters of the organisation which is situated near the Quran house.
The first aid organisation decided with the Red Crescent of Bahrain to organise intensive courses in first aid during the months of August and September. The courses are available to all social classes. The lessons will be carried out in Arabic and English and it is possible for local establishments, firms and associations to nominate their employees for these courses.

The president of the first aid panel Mr Zuhair Sulman al-Dalal declared this in association with the red crescent.

He said that the panel had produced a first aid pamphlet containing all the information concerning the courses, which will be set up in the field of first aid. This would include basic instruction on first aid, the contents of the first aid box, the treatment of burns and injuries, artificial respiration, choking and the recovery position, resuscitation of the cardiac and the lung, haemorrhaging, shock treatments, fractures, aid needed for road accidents and how to transport casualties. During these courses theoretical and practical exams are given.

He also said that the courses should continue three days a week, Saturday, Monday and Wednesday, the lectures will last for two hours and they will be held at the headquarters on the second floor.

The course will not cost more than ten dinars and includes the lectures,
first aid book, exam, badge and graduation certificate.

He indicated that the leaflets would be distributed among the people and those who want, to fill in the form and send it to the association headquarters and they can arrange for an interview at the mosque.
Higher Education Minister Meet Zimbabwean Delegate for State Affairs and the Head of Ottawa University

Mr Mundhir Ibrahim, Minister for Higher Education and Scientific research met Mr Joseph kiyur Fawayl, National delegate for state affairs in the republic of Zimbabwe.

During the course of the meeting he affirmed the close relations between the two countries and he stressed their terms of friendship and cooperation.

Then Mr Mundhir Ibrahim, the Minister for Higher Education and Scientific research met Antoine Irid the head of Ottawa University in Canada.

During the course of the meeting he also affirmed the existing links between the Iraq Universities and the Canadian university and their continued strength.
The Higher Education Minister Meets the Zimbabwean Minister of Affairs and Head of Ottawa University

Mr Mundir (sic) Ibrahim, Minister for Higher Education and Scientific Research met Mr Joseph Kiyur fuwail the National delegate of State Affairs in the Republic of Zimbabwe.

During the course of the meeting cooperation relations between the two friendly countries were assessed as a way of strengthening ties in the fields of science, education and culture.

Also Mr Mundir Ibrahim Minister of Higher Education and Scientific research met with Doctor Anton Iereid the head of Ottawa University in Canada.

During the course of the meeting the cooperation relations of culture, science and Education were reviewed between the Iraqi University and the Canadian University by means of strengthening ties.
Minister of Higher Education Meets Zimbabwean Minister of state for Diplomatic Affairs and the Chancellor of Ottowa University

Sayyid Munthir Ibrahim, The minister for higher education, met Joseph Kayur Fuwil, The Zimbabwean minister of state for diplomatic and state affairs in the Republic of Zimbabwea (sic);

During the meeting they showed the cooperative relationship that existed between the two countries and (discussed) means by which they could be strengthened in the fields of Education, science and Culture.

Sayyid Ibrahim, the minister of higher Education and scientific research also met Dr Intwan Irid, the chancellor of the University of Ottowa in Canada.

During the course of the meeting the relationship of cultural cooperation and Education existing between Iraqi and Canadian Universities were displayed as well as methods of developing them.
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