

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

**by**

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بسم الله الرحمن الرحيم

» قالوا سبحانك لا علم لنا إلا ما علمتنا إنك أنت  
العليم الحكيم « .  
( سورة البقرة )

**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

Transliteration	Arabic
Not shown initially; otherwise: '	ء
b	ب
t	ت
th	ث
j	ج
h	ح
kh	خ
d	د
dh	ذ
r	ر
z	ز
s	س
sh	ش
ṣ	ص
ḍ	ض
ṭ	ط
ẓ	ظ
ʿ	ع
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	هـ
w	و
y	ي
h	هـ
in <u>idāfah</u> : t	ة



B. Vowels

Transliteration	Arabic
a	اَ
i	اِ
u	اُ
ā	آ
ī	إِي
ū	أُو
aw	أَوْ
ay	أَيَّ

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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 ʿilm al-maʿānī, 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 . In

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 succeeds 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 ʿIlm al-maʿānī. Various purposes for redundancy have been discussed and illustrated with many examples, by Arab rhetoricians such as al-Qazwini (1975), al-Hashimi (1986) and ʿAbbās (1985). Some of these purposes are

dhikr al-khāṣṣ baʿda al-ʿā m m (general to particular), al-iḥtirās (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” = المنكر receiver and the “uncertain” = المتردد 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-ittināb (redundancy) in Arabic are exercised in this chapter, like: al-ighāl ( extra addition) and al-tadhyīl (emphasizing addition) and al-ittirād (parenthesis).

As al-ijāz (conciseness) and al-musāwāt (equality) go together with al-ittināb, 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

, repetition in neurolinguistics, repetition in cultures, repetition and politeness, repetition in Old English and Early Middle English .

## **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 an 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 prepatternning 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).

Among Western candidates who participate in the area of repetition from rhetorical and linguistic perspectives are Nosek (1969) , Charleston.(1960), Johnstone (1983 , 1987 and 1991), Blankenship and Key (1964), Beaugrande and Dressler (1981), Kirchner (1955), Maclay and Osgood (1959), and Tannen (1984 and 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.

Concard 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-pretty	Contempt of superficial, affected prettiness.
girly-girly	Contempt of affectedly girlish manner.
pooh-pooh	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 referent.

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 برب الناس ملك الناس إله الناس من شر الوسواس الخناس الذي يوسوس في صدور الناس من الجنة والناس » (سورة الناس - آية ١ - ٦).

« إذا الشمس كورت وإذا النجوم انكدرت وإذا الجبال سيرت وإذا العشار عطلت وإذا الوحوش حشرت وإذا البحار سجرت وإذا النفوس زوجت وإذا المؤودة سئلت بأي ذنب قتلت وإذا الصحف نشرت وإذا السماء كشطت وإذا الجحيم سعرت وإذا الجنة أزلفت ..... » (سورة التكويد - آية ١ - ١٣).

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)

Housing Society Limited, 1991).

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

«الطور وكتاب مسطور في رق منشور والبيت المعمور والسقف المرفوع والبحر المسجور  
ان عذاب ربك لواقع»

( سورة الطور - آية ١ - ٦ ) .

«كهيعص ذكر رحمت ربك عبده زكريا اذ نادى ربه نداء خفيا قال رب اني وهن العظم مني واشتعل الرأس شيبا ولم اكن بدعائك رب شقيا واني خفت المولى من ورائي  
وكانت امرأتي عاقرا فهب لي من لدنك وليا يرثني ويرث من آل يعقوب واجعله رب  
رضيا ..... »

( سورة مريم - آية ١ - ٥ )

Example (2) : A poem of Iliyā Abū Māḍī

قال السماء كئيبة وتجهما  
قلت ابتسم يكفي التجهم في السما  
قال الليالي جرعتني علقما  
قلت ابتسم ولئن جرعت العلقما  
اتراك تغنم بالتبرم درهما  
ام انت تخسر بالبشاشة مغنما  
ياصاح لا خطر على شفتيك ان  
تثلما والوجه ان يتحطما

(إيليا أبو ماضي – البعلبكي ١٩٨٠)

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

فبعد ان عاشوا الف سنة وهم قيس ويمن ذلك واصبحوا اما تقدمي او رجعي، وحدوي او  
انعزالي، ثوروي او ثوري . (جهاد الخازن ١٩٨٥)

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 linguisticians.

### Semitic Languages

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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. Koskeniemi (1968) maintains :

The double expressions are particularly frequent in religious and ritual contexts : oro absecro, dare dicare, fors fortuna, felix faustus, ius ac fas. 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

separated from each other. Since text is part of language, therefore what is applied to language may be applied to text. Kress (1985) argues that:

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 scene;
- 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.

### **3.2.1.1.1. 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 Carroll 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 المواطنون،  
أيها الأخوة الفلسطينيون في كل مكان،  
أيها الأخوة العرب.

أحييكم حيثما كنتم، وأيا كانت مواقعكم، واستمد منكم، ومن وعيكم، ومن انتمائي اليكم،  
ومن وفائي لأهدافكم وتطلعاتكم، القدوة على رسم ملامح صورة قضيتنا الأولى، كما تطل  
علينا في عمان من على بعد بضع عشرات من الاميال، من القدس الشريف، واسأل الله تعالى  
العون والهداية والرشاد، ..... .

- Material written to be spoken, as in acting. The following extract is  
from a play titled Doctors of Philosophy by Spark (1963):

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.

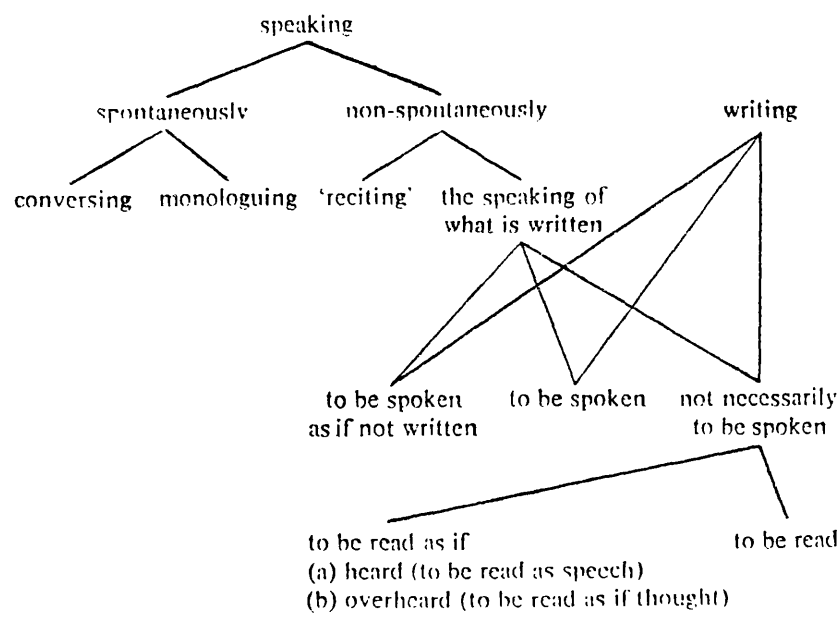
Catherine : You needn't feel sorry for me. Charlie's one of the  
best economists in the country.

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 Carroll'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, cliché, 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 Enkimono. The basic pattern in Enkimono 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 Enkimono, 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 message 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 textuality 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 (1) : Features of Argumentative and Expository Text-types.	
Argumentative text-type	Expository text-type
<ul style="list-style-type: none"><li>- The dominant function of text is to manage or steer situation in a manner favourable to text producer's goals.</li><li>- Topic sentence 'sets the tone' and must be substantiated.</li><li>- Evaluativeness predominates texts, realised by cohesive devices of emphasis.</li></ul>	<ul style="list-style-type: none"><li>- The focus is on providing a reasonably detached account, i.e. monitoring the situation.</li><li>- Topic sentence 'sets the scene' and must be expounded.</li><li>- More basic and less marked syntactic and semantic structures characterise text.</li></ul>

## **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. Spiegelberg (1973) and Ghābat al-Khanāzīr al-Barriyah by R. ʿUṣmat (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 :

فوسوس إليه الشيطان قال يا آدم هل ادلك على شجرة الخلد وملك لا يبلى.

Fa-waswasa ilayhī al-shayṭānu qāla yā Adamu hal adulluka ʿalā shajarati al-khuldi wa 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 يا آدم هل ادلك على شجرة الخلد وملك لا يبلى ) =

(He said : " O Adam ! shall I lead you to the tree of eternity and to a kingdom that never decays ? ") is a paraphrase of the first part of the a'ya ( فوسوس إليه الشيطان ) = (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 Dressler (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.

(International Herald Tribune, Jan. 15, 1990).

#### **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 Independent newspaper, Jan. 29, 1991).

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.

(Philip, B. 1961 Secret of The Andes ).

#### **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-Khalīj 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)

Suggested Translation :

### إعادة هيكلة حلف شمال الاطلنطي

لقد دخلت أوروبا عهدا جديدا واعداء. فأوروبا الوسطى و أوروبا الشرقية قد بدأت في تحرير بلدانها. وبدأ الاتحاد السوفيتي رحلة طويلة نحو تحقيق مجتمع حر. أما الحواجز التي احدثت بالناس وافكارهم من قبل فقد بدأت بالانهيار. والأوروبيون يقررون مستقبلهم. فهم يختارون الحرية ويختارون حرية اقتصادية ويختارون السلم. فهم يريدون أوروبا ان تكون قارة موحدة وحررة ونتيجة لذلك فان هذا الحلف لا بد وان يكيف نفسه تبعا للوضع الراهن.

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 ".

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

ان الطاقة او الطاقة الكامنة << للمدينة >> قد نمت ولا تزال تنمو ومن حكم المؤكد انها لن تزال تنمو. اذن 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 :

present perfect : has increased

present continuous : is increasing

future tense + infinitive : will continue to increase

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 :

فبالنسبة للحلفاء فإن هذه حرب محدودة ذات اهداف محدودة تنفذ بوسائل محدودة :  
فليس هنالك قصف شامل للمدن وليس هنالك استخدام اسلحة نووية وحتى الآن ليس  
هنالك محاولات عاجزة على الاطاحة بالحكومة العراقية.

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)

Suggested Translation :

على الرغم من صحة القول بأن << المدينة >> رحبت بعودة المحافظين في عام ١٩٧٠ )  
بدأ الخوف من اضمحلال الرأسمالية في الاختفاء في خلال ليلة واحدة، على حد قول  
مجلة الاقتصاد ( فان تأييدها للحكومة لم يكن بدون تحفظ. فمعالجة الحكومة  
لانهييار شركة الرولز رايس، على سبيل المثال، قد اثار السخط الشديد في اوساط عدد من  
البنوك التجارية الرئيسية. اذ ان هذه البنوك زعمت بان الحكومة قد ضللتها وذلك  
بوضعها استثمارات اكثر في شركة الرولز رايس خلال الشهور الاخيرة التي سبقت  
انهيارها فقد ظنت هذه البنوك بأن الحكومة سوف تدعم الشركة طوعا او كرها ولكن في  
الواقع كان أي دعم حكومي آخر يخضع لشروط حسب تقرير ايجابي صادر عن اخوان  
كوبر المحاسبين القانونيين.

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 °Uṣmat, 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 ..... وتدور ..... وتدور .....  
شعرها يتطاير مع الريح و سرعة الدوران.

(رياض عصمت ١٩٧٧)

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 ..... 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.

### هؤلاء وشعب العراق

ماذا كسب الشعب الفلسطيني من وراء قياداته كلها سواء على الصعيد العربي ام على الصعيد الدولي ؟ ماذا كسب الشعب الاردني بكل فئاته ؟ ماذا كسب الشعب السوداني بكل طبقاته وقطاعاته ؟ ماذا كسبت شعوب دول المغرب العربي كلها من وراء كل ذلك الذي يجري في المشرق العربي وما هو مردود تلك المواقف مستقبلا ؟ ماذا كسب الشعب اليمني من صدام حسين بالامس واليوم ؟ وماذا سيكسب غدا ؟  
( الشرق الأوسط ١٩٩١/٢/٩ ) .

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 الاردني ..... ؟  
ماذا كسب الشعب السوداني ..... ؟  
ماذا كسب شعوب دول المغرب 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 :

تعلن شركة طيران الخليج عن اقلاع طائرتها البوينج ٤٤٧، المتوجهة الى موريتانيا في الساعة العاشرة، فعلى المغادرين التوجه الى بوابة رقم ٦. تعلن شركة طيران الخليج عن اقلاع طائرتها البوينج ٤٤٧ المتوجهة الى موريتانيا في الساعة العاشرة، فعلى المغادرين التوجه الى بوابه رقم ٦.

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.

يرجى من السيدة وفاء يوسف علي التوجه الى مكتب الاستعلامات للأهميه. يرجى من السيدة وفاء يوسف علي التوجه الى مكتب الاستعلامات للأهميه.

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 :

ويستحسن الاطناب في الصلح بين العشائر، والمدح، والثناء والذم والهجاء، والوعظ، والارشاد، والخطابه: في امر من الامور العامة، والتهنئة ومنشورات الحكومة الى الامة وكتب الولاة الى الملوك لخبارهم 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-<sup>c</sup>Askarī (1952) argues that Abū <sup>c</sup>Amru ibn al-<sup>c</sup>Alā' 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 ليسمع 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 :

fa-bi-ayyi 'alā'i rabbikumā tukadhibāni

[ O 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-Nakh<sup>c</sup>i was a religious man who was taught this prayer which is called by his name by <sup>c</sup>Ali b. Abī Tālib.

اللهم اني اسئلك برحمتك التي وسعت كل شيء ..... يا نور يا قدوس يا أول الأولين  
ويا آخر الآخرين اللهم اغفر لي الذنوب التي تهتك العصم اللهم اغفر لي الذنوب التي تنزل  
النقم اللهم اغفر لي الذنوب التي تغير النعم اللهم اغفر لي الذنوب التي تحبس الدعاء اللهم  
اغفر لي الذنوب التي تنزل البلاء اللهم اغفر لي الذنوب التي تقطع الرجاء اللهم اغفر لي كل  
ذنوب اذنبته وكل خطيئة اخطأتها..... .

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 aqsām, anwāʿ or awjuh al-iṭnāb. These purposes will be discussed and examples on each will be provided.

In a discussion of al-iṭnāb (redundancy), al-ijāz (conciseness) and al-musāwāt (equality) must also be considered. These three elements always go together. They play a significant role in ʿilm al-maʿānī. In most Arabic books on the science of rhetoric (ʿilm al-maʿānī, ʿilm al-bayān and ʿilm al-badīʿ), al-iṭnāb, al-ijāz and al-musāwāt form an independent chapter within ʿilm al-maʿānī. In fact al-iṭnāb, 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:

ولهذه القيمة البلاغية عمد القرآن في كثير من المواطن الى اسلوب التكرار ليوثق المعاني في النفوس فجاء المسند مكررا في مواطن كثيرة جدا.

[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 تراب ثم إذا أنتم بشر تنتشرون ومن آياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها وجعل بينكم مودة ورحمة إن في ذلك لآيات لقوم يتفكرون ومن آياته خلق السموات والارض واختلاف ألسنتكم وألوانكم إن في ذلك لآيات للعالمين ومن آياته منامكم بالليل والنهار وابتغواكم من فضله إن في ذلك لآيات لقوم يسمعون ومن آياته يريكم البرق خوفا وطمعا وينزل من السماء ماء فيحيي به الارض بعد موتها إن في ذلك لآيات لقوم يعقلون ومن آياته أن تقوم السماء والارض بأمره ثم إذا دعاكم دعوة من الارض إذا انتم تخرجون .....» (سورة الروم، آية ١٩ – ٢٤).

«فلما جن عليه الليل رأى كوكبا قال هذا ربي فلما افل قال لأحب الافلين فلما رأى القمر بازغا قال هذا ربي فلما افل قال لئن لم يهدني ربي لأكونن من القوم الضالين فلما رأى بازغة قال هذا ربي هذا اكبر فلما افلت قال يا قوم اني برئ مما تشركون.....» (سورة الانعام، آية ٧٥ - ٧٧). الشمس

«فان مع العسر يسرا، ان مع العسر يسرا». (سورة الشرح ، آيه ٥ و ٦).

This section will focus on what ancient and modern Arab rhetoricians and linguists such as al-<sup>c</sup>Askari (al-Bajawi and Ibrahim1952), al-Jahiz (<sup>c</sup>Atiq 1984), al-Sarrāj (1983), Ibn al-Athir (<sup>c</sup>Atiq 1984), <sup>c</sup>Abbās (1985), al-Sakkaki (Khafaji 1980), al-Qazwini (Khafaji1980), al-Jurjani (Hussain 1981), and al-Hāshimi (1978) say on the subject.

al-Sarrāj (1983) says:

الاطناب هو تأدية المعنى بعبارة تزيد عنه مع وفائها بالغرض و الا عد تطويلا ، ومن فوائده انه يثبت المعاني في الذهن ويكسبها رونقا وجمالا .

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

<sup>c</sup>Abbās (1985) agrees with Ibn al-Athir in defining redundancy. Ibn al-Athir states :

الاطناب هو زيادة اللفظ على المعنى لفائده .

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

al-Jahiz (cAtiq 1984) believes that :

الاطناب والاطاله مترادفان ومقابلان للإيجاز، وهما عنده: كل ماجاوز مقدار الحاجة من الكلام ولم يقف عند منتهى البغية.

[Iṭnāb (redundancy) and iṭālāh(prolonging) are synonyms and are opposite to ijāz (conciseness). To al-Jahiz both iṭnāb and iṭālāh are what exceeds the needs of kalām (text / discourse) ].

Ibn al-Athir (cAtiq 1984) summarises the meaning of الاطناب ='redundancy ', التطويل = 'lengthening ' and التكرير ='repetition', thus:

الاطناب: هو زيادة اللفظ على المعنى لفائده.

التطويل: هو زيادة اللفظ على المعنى لغير فائده.

التكرير: هو دلالة اللفظ على المعنى مكررا.

[iṭnāb = using more words, to advantage, in conveying the meaning.

taṭwīl = using more words, not to advantage, in conveying the meaning.

takrīr = repeating the same words to convey the same meaning].

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

الاطناب هو اداء المقصود من الكلام باكثر من عبارات متعارف الاوساط.

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

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

الاطناب هو تأدية اصل المراد بلفظ زائد لفائده.

[itnāb 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 ih̥tirās (protection). These will be discussed in the next section under the heading of redundancy.

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

الاطناب هو ان يزداد على اصل المعنى المراد زيادة لفائده.

[itnāb = exceeding the basic meaning, to advantage].

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

الاطناب هو زيادة اللفظ على المعنى لفائده، او هو تأدية المعنى بعبارة زائده عن متعارف اوساط البلغاء : لفائدة تقويته وتوكيده.

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

التتابع = (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-<sup>c</sup>Askari's (al-Bajawi and Ibrahim1952) argument :

وانما جاءوا بالصفه وارادوا توكيدها فكرهوا اعاتها ثانية، فغيروا فيها حرفا، ثم اتبعوها الاولى، كقولهم: «عطشان نطشان»، كرهوا ان يقولوا: عطشان عطشان، فابدلوا من العين نونا، وكذلك قالوا: «حسن بسن، وشيطان ليطان».

[ People did not want to repeat the same adjective, so they changed one of its letters. This is referred to as al-itbāʿ, where an adjective like ʿaṭṣhān (thirsty) followed by naṭṣhān 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-īḍāḥ ba<sup>c</sup>da al-ibhām
2. dhikr al-khāṣṣ ba<sup>c</sup>da al-<sup>c</sup>ām m
3. dhikr al-<sup>c</sup>āmm ba<sup>c</sup>da al-khāṣṣ
4. al-tikrār li-dā<sup>c</sup>i n
5. al-īghāl
6. al-iḥtirās
7. al-tadhyīl
8. al-i<sup>c</sup>tirāḍ
9. al-tatmīm

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

#### 5.3.1. Al-Īḍāḥ ba<sup>c</sup>da al-Ibhām (Clarification after Obscurity)

«وهذا النوع من الاطناب يظهر المعنى في صورتين مختلفتين: احدهما جملة مبهمة والاخرى مفصلة موضحة. وهذا من شأنه ان يزيد المعنى تمكنا في النفس». (عتيق ١٩٨٤).

«وبدهي ان تدرك الفرق بين شيئين احدهما حصل لك به العلم دفعة واحدة، وثانيهما علمته على سبيل التدرج شيئا بعد شيء، فانك لا شك تجد لهذا الاخير لذة في نفسك لا تجدها لسابقه، واللذة عقب الالم اقوى من اللذة التي لم يتقدمها الم.» (عباس ١٩٨٥) ومن هذا القول: «كان اجتماعا مثمرا، حيث ناقشت الهيئة الادارية والاعضاء كل مايهم الطلبة والمدرسين» فقولنا «كان اجتماعا مثمرا»، العبارة هنا مبهمه وما جاء بعدها فصلها ووضحها.



[ 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'ān ]. (°Atiq 1984 and °Abbas 1985).

### 5.3.2. Dhikr al-khāṣṣ ba°da al-°āmm (General to Particular)

من اسباب الاطناب ذكر الخاص بعد العام: والغرض البلاغي من هذا النوع من الاطناب هو التنبيه على فضل الخاص وزيادة التنويه بشأنه، حتى كأنه ليس من جنس العام. والامثلة على ذلك كثيرة. ( عباس ١٩٨٥ ).

فقولنا: "ولنفكر جميعا في حلول للمشاكل الذي يعيشها العالم ومشكلة اخواننا الفلسطينيين"، فالدعوة للتفكير في حلول لمشكلة اخواننا الفلسطينيين هنا داخلة في عموم الدعوة للتفكير في حلول لمشاكل العالم ولكنها خست مرة ثانية بالذكر تنويها بشأنها في الخاص وليكون ذلك اوقع في نفس السامع.

[ 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 ].

### 5.3.3. Dhikr al-<sup>c</sup>āmm ba<sup>c</sup>da al-khāṣṣ (Particular to General)

والغرض من هذا النوع من الاطناب هو العناية بشأن الخاص مع افادة العموم. كقول كاتب: «اهدي هذه الكلمات الى الطفلة فيى والى كل اطفال العالم»، اي ان لفظ «اطفال العالم» يدخل في عمومه من ذكر قبل ذلك، فلفظ «الطفلة فيى» ذكر مرتين: مرة وحده ومره مندرجا تحت العام وذلك لافادة العموم مع العناية بالخاص. (انظر حسين ١٩٨١).

[ 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 dā<sup>c</sup>in (Repetition for a reason)

«التكرار هو الحاح على جهة هامة في العبارة يعني بها الاديب اكثر من عنايته بسواها. وقد عرفه القدماء من الشعراء والكتاب وعلماء البلاغة والنقد، وشغل النقاد تكرار القرآن الكريم. وذكروا انواع التكرار واقسامه، ومتى يحسن ومتى يقبح.

والمقصود بهذا النوع من الاطناب تكرير المعاني والالفاظ، وحده هو دلالة اللفظ على المعنى مرددا. والتكرير المفيد يأتي في الكلام تأكيدا له وتشديدا من امره، وانما تفعل ذلك للدلالة على العناية بالشئ الذي كررت فيه كلامك اما مبالغة في مدحه او ذمه او غير ذلك. واسباب الاطناب بالتكرير كثيرة منها: تأكيد الانذار وتأكيد الردع والتحسر والتبكيث وغيرها. فقوله تعالى في سورة المطففين « ويل للمطففين ..... وويل يومئذ للمكذبين » خير مثالين للتبكيث » (مطلوب ١٩٦٧).

[ 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-Īghāl (Extra Addition)

الايغال: هو ختم البيت بكلمة او عبارة يتم المعنى بدونها ولكنها تعطيه قافيته وتضيف الى معناه التام معنى زائدا (عتيق ١٩٨٤).

الايغال: هي لغة البعد، ويقال اوغل في المكان اذا ذهب فيه بعيدا. وقد عرفه علماء البلاغة على انه ختم البيت بكلمة او عبارة يتم بدونها ولكنها تعطيه قافيته وتضيف الى معناه التام معنى زائدا..... والذين ذهبوا الى ان الايغال يكون في غير الشعر مثلوا له بقوله سبحانه في سورة يس: «وجاء من اقصى المدينة رجل يسعى قال يا قوم اتبعوا المرسلين، اتبعوا من لايسألكم اجرا وهم مهتدون». فأن الرسل لا يكونون الامهتدين وقد جيء بهذه الجملة الكريمة حثا على اتباع الرسل. (عباس ١٩٨٥).

[ Arab rhetoricians refer to īghāl 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] (cAtiq 1984).

When discussing īghāl, one should mention, Qudama and al-Asma<sup>c</sup>i, who among others, deal with īghāl in poetry. To al-Asma<sup>c</sup>i, the finest poet is the one "who brings forth a plebeian ma<sup>c</sup>na (idea), yet makes it appear worthy by his choice of words, or he who brings forth an extraordinary ma<sup>c</sup>na 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-Iḥtirās (qualification)

This figure is used extensively in both Arabic and English in forms such as وفقا لفلان and according to so\_and\_so.

المفهوم البلاغي المقصود بالاحتباس هو المحافظة على المعنى من كل ما يفسده ويغيره. وهذا ما ترشد اليه عبارة القوم، فلقد قالوا في تعريفه « هو ان يؤتى في كلام يوهم خلاف المقصود بما يدفعه» ومعنى هذا التعريف ان يدل الكلام على معنى لا يقصده المتكلم فيأتي بما يزين هذا الفهم ويبدد هذا الوهم.(البجاوي وابراهيم ١٩٥٢). ومثالا على ذلك:

وقد جاءت اسئلة امتحان الفيزياء – وفق روايات  
الطلاب – صعبة جدا ومعقدة مقارنة بالسنوات الماضية.  
(جريدة الايام البحرينية، ١٧ فبراير ١٩٩١)

فقد جاءت المحرره هنا بعبارة «وفق روايات الطلاب» لتبدد وهم القارئ الذي يظن ان ذلك هو رأيها في مادة امتحان الفيزياء. اي ان عبارة «وفق روايات الطلاب» وضعت هنا للاحتباس.

[ 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.

(Translated from al-Ayyām Newspaper, February 17th 1991).

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 ] (<sup>c</sup>Abbās 1985).

### 5.3.7. Al-Tadhyīl (Emphasizing addition)

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

التذييل هو تعقيب الجملة بجملة أخرى تشتمل على معناها لتؤكد الجملة الأولى سواء كانت الثانية مستقلة بنفسها أو لا. وقد تحدث أبو هلال العسكري عن التذييل وأثره في الكلام فقال: «وللتذييل في الكلام موقع جليل، ومكان شريف خطير، لأن المعنى يزداد به انشراحا والمقصد اتضاحا — — فهو إعادة الالفاظ المترادفة على المعنى بعينه، حتى يظهر لمن لم يفهمه، ويتأكد عند من فهمه، وهو ضد الإشارة و التعرض، وينبغي ان يستعمل في المواطن الجامعه، والمواقف الحافله، لان تلك المواطن تجمع البطئ الفهم والبعيد الذهن، والثاقب القريحه، والجيد خاطر، فاذا تكررت الالفاظ على المعنى الواحد تؤكد عند الذهن اللقن، وصح للكليل البليد» (البجاوي وإبراهيم ١٩٥٢).

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

Al-<sup>c</sup>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- Ictirāḍ (Parenthesis)

الاعتراض هو اعتراض كلام في كلام لم يتم، ثم يرجع له فيتمه. ومثلا لذلك حين يقول القائل: «نجحت – والحمد لله – عملية المريض» او «انتصر – بعون الله – المظلوم». والأغراض البلاغية لهذا النوع من الاطناب هي:

– التنزيه – الدعاء – التنبيه – المطابقة مع الاستعطاف  
– بيان السبب لأمر فيه غرابة – زيادة التأكيد – التحسر – التعظيم  
(انظر عباس ١٩٨٥).

Ictirāḍ (parentheses) is referred to in Arabic rhetoric as one of the reasons for redundancy. Ictirāḍ 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. Itṇāb may equate with redundancy, but not always.

Ictirāḍ 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] |                  |

(<sup>c</sup>Abbas 1985).

### 5.3.9. Al-Tatmīm (Completion)

يتحدث العسكري عن التتميم فيقول هو ان توفي المعنى حظه من الجودة وتعطيه نصيبه من الصحة، ثم لا تغادر معنى يكون فيه تمامه الا تورده، او لفظا يكون فيه توكيده الا تذكره. وخير مثال لذلك قوله تعالى في سورة البقرة: «ليس البر ان تولو وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبیین وآتى المال على حبه» (البجاوي وابراهيم ١٩٥٢)

[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 maʿnā 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.

يشير الجرجاني الى التتميم قائلا: وهو ان يزداد في كلام زيادة، لا لإزالة غير المقصود، بل لفائدة اخرى: اما للمبالغة او للاعتراض او للدعاء او للتنبيه. (عبد القادر حسين ١٩٨١).

ويتحدث الهاشمي (١٩٧٨) عن التتميم فيقول: هو زيادة فضله، كمفعول او حال او تمييز او جار ومجرور، توجد في المعنى حسنا بحيث لو حذفت صار الكلام مبتذلا.

[ Al-Jurjani refers to tatmīm as an addition to the kalām (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 mafʿūl, a hāl, a tamyīz (specification)].

In a discussion of itnab, the opposite figure should also be considered. This is ījāz (conciseness). In the next section, the two types of ījāz will be dealt with:

- ījāz qisar (brevity)
- ījāz hadhf (ellipsis)



## 5.4. Al-Ījāz (Conciseness)

As ījāz is opposed to al-Itnāb (redundancy), it is dealt with at length by Arab rhetoricians. It expresses many ma<sup>c</sup>āni 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 ma<sup>c</sup>āni.

### 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 :

الايجاز هو اداء المقصود من الكلام بأقل من عبارات متعارف الاوساط. والايجاز على ضربين: ايجاز قصر وايجاز حذف.

ايجاز القصر: ان تكون الجملة مستوفيه مقتضياتها، ولكنها معلله بمقدرات مقدره.  
ايجاز الحذف: هو حذف بعض متعلق الكلام للقريه.

(الجرجاني – عبد القادر حسين ١٩٨١)

ايجاز القصر: وهو ما ليس بحذف.

ايجاز الحذف: وهو ما يكون بحذف. (القزويني – خفاجي ١٩٨٠)

[ 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.

(al-Jurjani - Hussain 1981).

Ijāz qisar : not omitting

Ijāz hadhf : omitting.

(al-Qazwini - Mohammed A.A. Khafaji 1980) ].

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 :

الايجاز: جمع المعاني الكثيرة تحت الالفاظ القليلة مع الابهان والافصاح، وهو نوعان :

ايجاز قصر: ويكون بتضمين العبارات القصيره معاني كثيرة من غير حذف.

ايجاز حذف: ويكون بحذف مفرد او اكثر مع قرينة تعين المحذوف.

[ Ijāz : communicating many maʿānī by using few words with clarity and elegance.

Ijāz qisar : the use of short phrases containing many maʿānī - without any omission.

Ijāz hadhf : the omission of one or more elements together with an indication of what has been omitted].

al-Sarraj (1983) defines ijāz as :

الايجاز: هو تأدية المعنى بعبارة ناقصة عنه.

[ Ijāz: achieving the maʿnā with an incomplete expression ].

al-Hashimi (1978) states :

الايجاز: هو وضع المعاني الكثيرة في الفاظ اقل منها، وافية بالغرض المقصود، مع الابانة والافصاح، كقوله تعالى: «خذ العفو وامر بالمعروف واعرض عن الجاهلين». فهذه الآية القصيرة جمعت مكارم الاخلاق باسرها.

اما بالنسبة لقسمي الايجاز فيقول الهاشمي:

ايجاز القصر: ويسمى ايجاز البلاغة، يكون بتضمين المعاني الكثيرة في الفاظ قليلة من غير حذف. ويجمع البلاغيون على الاستشهاد لهذا النوع من الايجاز بقوله تعالى «ولكم في القصص حياة». فأن معناه كثير ولفظه يسير.

ايجاز الحذف: يكون بحذف شيء من عبارته لا يخل بالفهم، عند وجود ما يدل على المحذوف، مع قرينة لفظية او معنوية وذلك المحذوف اما:

حرفا	—	اسما مضافا	—	اسما مضافا اليه	—	اسما موصوفا
اسما صفة	—	شرطا	—	جواب شرطا	—	مسندا
مسندا اليه	—	متعلقا	—	جملة	—	جملا

[Ijāz is the conveying of many maʿānī in a few clear and eloquent words which impart the intended message.

Ijāz qisar, according to al-Hashemi is also called " The brevity of rhetoric ". In this type of ijāz few words express many ma<sup>c</sup>ānī - omission is not employed.

Ijāz 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-<sup>c</sup>Askari offers a comparison between ijāz and itnāb, concluding that both are needed but on different occasions. He states :

والقول القصد ان الايجاز والاطناب يحتاج اليهما في جميع الكلام وكل نوع منه، ولكل واحد منهما موضع، فالحاجة الى الايجاز في موضعه كالحاجة الى الاطناب في مكانه، فمن ازال التدبير في ذلك عن جهته واستعمل الايجاز في موضع الاطناب اخطأ.

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

al-<sup>c</sup>Askari gives many examples of the use of al-ijāz. Among his instances is:

كتب جعفر بن يحيى الى عامل شكى : « قد كثر شاكوك، وقل شاكروك، فاما عدلت واما اعتزلت ».

[ Ja<sup>c</sup>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 مقام مقال = 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).

<sup>c</sup>Abbās (1985) argues :

تجنب الايجاز المخل والاطناب الممل. فالاختصار ان لم يف بالمعنى فهو خلل، والاطاله ان لم تكن لفائدة تطويل وملل، ولذا فرقوا بين الاطناب والتطويل، كلاهما زاد اللفظ فيه على المعنى، الا ان احدهما افادت فيه الزياده، وهو الاطناب والآخر لم تغد، وهو التطويل.

[ <sup>c</sup>Abbās 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 itnāb and ijāz must also be considered. This is musāwāt (equality).

## 5.5. Al-Musāwāt (Equality)

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

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

يتحدث الجرجاني (حسين ١٩٨١) عن المساواة فيقول: المراد منها مساواة اللفظ للمعنى من غير زيادة عليه ولا نقصان وحيث عرف الايجاز والاطناب، سهل معرفة المساواة. وهو كلام لو حذف منه شيء من لفظه اختلف معناه، ولم يحتج الى زيادة عليه لفظاً.

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

و يقول القزويني (خفاجي ١٩٨٠): المراد بالمساواة ان يكون اللفظ بمقدار اصل المراد، لا ناقصاً عنه بحذف او غيره، كما سيأتي، ولا زائداً عليه بنحو تكرير، او تميم، او اعتراض، كما سيأتي.

[ 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 ].

اما رأي عتيق (١٩٨٤) في المساواة فهو:  
المساواة هي احدى الطرق الثلاث التي يلجأ اليها البليغ للتعبير عن كل ما يجول بنفسه

من خواطر وافكار. فالبليغ على حسب مقتضيات الاحوال والمقامات قد يسلك في اداء معانيه تارة طريق الايجاز، وتارة طريق الاطناب، وتارة طريقا وسطا بين بين، هو طريق المساواة. واذا كان الايجاز هو التعبير عن المعاني الكثيرة بالالفاظ القليلة مع الابانه و الافصاح، واذا كان الاطناب هو زيادة اللفظ على المعنى لفائده، فان المساواة هي ان تكون الالفاظ بقدر المعاني والمعاني بقدر الالفاظ، لا يزيد بعضها على بعض.

[<sup>c</sup>Atiq (1984) says that musāwāt is the intermediary between ijaz and itnāb. Ijāz expresses many maʿāni in a few words, and itnab employs extra words for a reason, while musāwāt refers to equality of form and content].

ويتفق العسكري (البجاوي وابراهيم ١٩٥٢) مع البلاغيون الآخرون في تعريف المساواة. المساواة: هو ان تكون المعاني بقدر الالفاظ، والالفاظ بقدر المعاني لايزيد بعضها على بعض، وهو المذهب المتوسط بين الايجاز والاطناب، واليه اشار القائل بقوله: «وكان الفاظه قوالب لمعانيه، اي لا يزيد بعضها على بعض».

[ Al-<sup>c</sup>Askari (al-Bajawi and Ibrahim 1952) agrees with the other rhetoricians on the definition of musāwāt. 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 " ].

ويتفق الهاشمي (١٩٧٨) ايضا مع زملائه البلاغيون العرب في تعريف المساواة ويضيف: لسنا بحاجة الى الكلام على المساواة، فانها هي الاصل المقيس عليه، والدستور الذي يعتمد عليه. ويقسم الهاشمي المساواة الى نوعين: مساواة مع الاختصار: وهي أن يتحرى البليغ في تأدية المعنى اوجز ما يكون من الالفاظ القليلة الاحرف، الكثيرة المعاني، كقوله تعالى: «هل جزاء الاحسان الا الاحسان». مساواة بدون اختصار: ويسمى متعارف الاوساط وهو تأدية المقصود من غير طلب للاختصار، كقوله تعالى « مقصورات في الخيام».

[ 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:

كأن الفاظه قوالب لمعانيه، اي 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. <sup>c</sup>Abbās (1985) supports this notion :

والحق ان اسلوب المساواة لا يستغنى عنه في كثير من المقامات، 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 اعناق البلغاء، لكن لا يرتقي الى زراه الا الافذاذ لصعوبة المرتقى وجلال المقصد .

[ Musāwāt is an art which rhetoricians strive to attain. However, this is difficult to do ].



## 5.6. Conclusion

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 itnāb (redundancy). Rhetorical purposes for redundancy have been tackled. Ijāz (conciseness), with its two types, qisar (brevity) and haddhf (ellipsis) has also been discussed, as has also musāwāt (equality), which goes together with itnāb and ijāz.

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 ..... بفمي   |
| - I heard.....with my ears.   | سمعت ..... بأذني |
| - 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-itnāb / al-tikrār.

The discussion of this chapter could go further. As I mentioned earlier al-itnāb / al-tikrār is a rich topic. However, I will end this discussion by quoting an opinion about itnāb, ijāz and musāwāt, from al-Qazwini :

المقبول من طرق التعبير عن المعنى : هو تأدية اصل المراد بلفظ مساو له، او ناقص عنه  
واف، او زائد عليه لفائده. والمراد بالمساواة ان يكون اللفظ بمقدار اصل المراد. وقولنا واف  
احتراز عن الاخلال. وقولنا لفائده احتراز من شيئين: التطويل و الحشو.

(خفاجي ١٩٨٠)

[ al-Qazwini points out that a maḥnā 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 ].

Just as ijāz and musāwāt are required in certain situations, 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.

## CHAPTER SIX

## 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 itnāb which we will for the moment equate with repetition.

al-<sup>c</sup>Askari states :

قال اصحاب الاطناب: المنطق انما هو بيان، والبيان لا يكون إلا بالشباع، والشفاء لا يقع إلا بالاقناع، وافضل الكلام ابينه، وابينه اشدّه احاطة بالمعاني، ولا يحاط بالمعاني احاطة تامه إلا بالاستقصاء، والايجاز للخواص، والاطناب مشترك فيه الخاصة والعامة، والغبي والفتن، والريّض والمرتاض، ولعنى ما طيلت الكتب السلطانية في افهام الرعايا.

( العسكري ١٩٥٢ )

Summarising the above statement, one may say that [ those who deal with al-itnāb say that logic is evidence. Evidence cannot be convincing without a proper presentation. This cannot be done without itnāb, 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-Ayyām, al-Sharq al-Awsaṭ, Akhbār al-Khalij, al-Thawrah, International Herald Tribune, The Times, 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 :

Text types are global frameworks controlling  
the range of options likely to be utilized.

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) فنخسر فوق خسر الخاسرينا !! (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 مكثفه في الاسعافات  
في شهري اغسطس وسبتمبر القادمين (Appendix 4 )

Text (8) وزير التعليم العالي يلتقي بوزير الدوله لشئون  
البعثات الزمبابوي ورئيس جامعة اوتوا (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 ?", "is there an interaction between



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 :

Text (1) A Moment of Promise

Text (2) Alien to British justice

### **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 stirringlly ..... 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

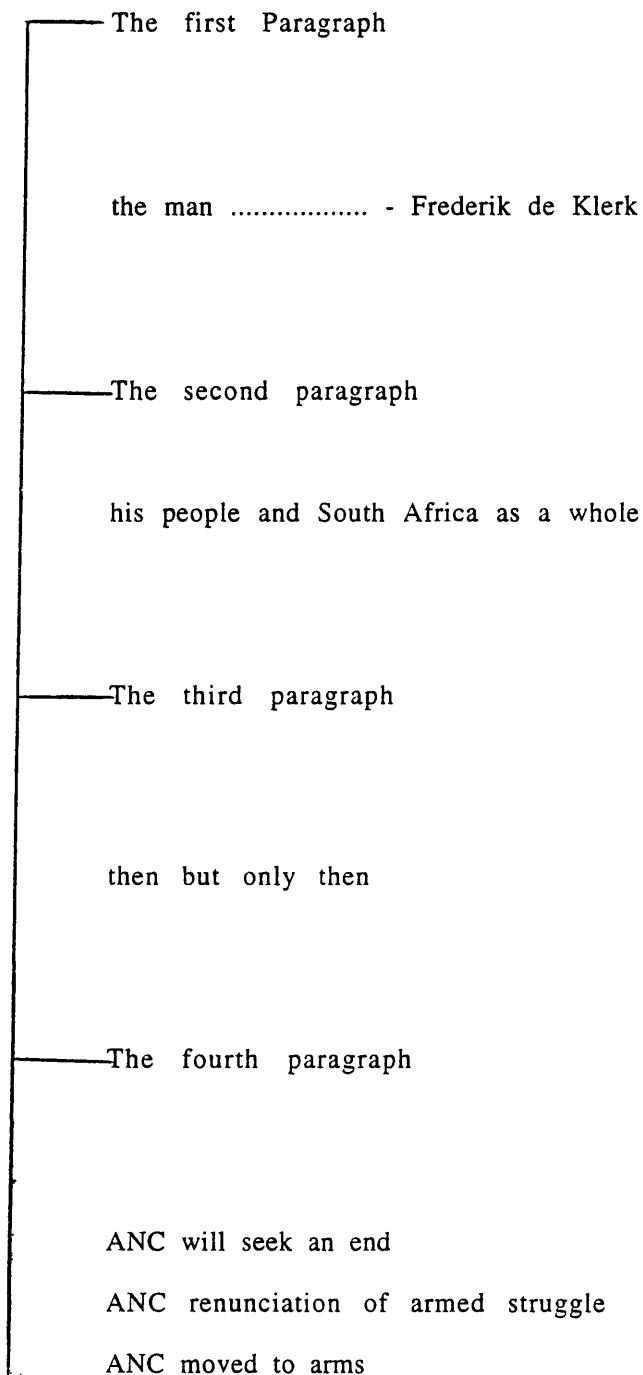
particular element, in this case "his people" to the general "South Africa". Such repetition is common in Arabic as well as in English. As this piece is translated into Arabic, the repetition appears clearly in the translated texts with the preservation of this function (Appendices 5 and 9).

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**



### **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 وتوفي كل نفس ما عملت وهم لا يظلمون» .  
سورة النحل: آية ١١١ .

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

«وإدع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن ان ربك أعلم بمن ضل عن سبيله وهو اعلم بالمهتدين» .  
سورة النحل: آية ١٢٥

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 وتشتكي الى الله والله يسمع تحاوركما إن الله سميع بصير» .  
سورة المجادلة: آية ١

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

«ويعلم الذين يجادلون في آياتنا ما لهم من محيص» .  
سورة الشورى: آية ٢٥

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

Surat al-Shura , 35

«إن الذين يجادلون في آيات الله بغير سلطان أتاهم إن في صدورهم إلا كبر ما هم ببالغيه فاستعذ بالله إنه هو السميع البصير» .  
سورة غافر: آية ٥٦

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-Alma'î 1400 Hegira for further details ).

An important statement about argumentation in Literary Criticism made by Qudama b. Jaʿfar 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-Ṭarīq al-waḥīd li-al-salām

Text (4)        Fa-nakhsar fawqa    khusr al-khāsirīn a

#### **6.4.1. Text (3) al-Ṭarīq al-waḥīd 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 تنازلات لامناورات" = "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 ان طبيعي = "It is natural that", القمة = "the summit", المعسكرات = "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 a

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	=	خسرنا
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 ( <sup>c</sup>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**

Text (5) (Appendix 3 ) is news report, from a British morning newspaper, The Independent dated the 20th of February 1991.

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

- Dr Nouri said..... 4th paragraph
- He said..... 4th paragraph
- Dr Nouri said..... 5th paragraph
- he said..... 5th 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

Text (6) (Appendix 3 ) is a passage taken from Anita Brookner's book (1986) 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 discursial 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 :

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

تدرجت حنان في دراستها حتى حصلت 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.

- On the other hand, the nominal clause is the feature of argumentative text, for instance:

رجل واحد اتخذ قرار الحرب. رجل واحد يتحمل مسؤولية كل ما ينجم  
عنها من خسائر بشرية ومادية.

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 tunazẓim dawrāt mukaththafah fī al-isʿāfāt fī  
shahray Aghuṣṭus wa Sibtambar al-qādimayn

Text (8) Wazīr al-taʿlīm al-ʿālī yaltaqī bi-wazīr al-dawlah li-shuʿun al-  
baʿathāt al-Zambābwī wa-raʾīs jāmiʿat Uttāwā

### **6.6.1. Text (7) al-Hilāl al-Bahrayni tunazẓim dawrāt mukaththafah fī al-isḥāfāt fī Shahrāy Aghuṣṭus wa-Sibtambar al-qādimayn**

Text (7) (see Appendix 4 ) is a news report extracted from an Arab newspaper published in Bahrain, Akhbār al-Khalīj, 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 الدوره / 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.

Newmark (1988) calls it functional translation.

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.

### 6.6.2. Text (8) Wazīr al-taʿlīm al-ʿālī yaltaqī bi-wazīr al-dawlah li-shu'ūn al-baʿathāt al-Zambāb wī wa-ra'īs jāmiʿat Uttāwā

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 :

التقى السيد منذر ابراهيم 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.



(5) replace in the TL the invariant core of the SL phrase in its two referential systems (the particular system of the text and the system of culture out of which the text has sprung). (Bassnett-McGuire 1980).

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 through 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 irradicably 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 اخيرا لاطلاق سراحه.

Translator 1 (Appendix 9 \_ Text 1)

..... والحكمة والجرأة اللتين بهما الرئيس فريدرك دي كلارك الذي امتلك  
في نهاية المطاف الفطنة اللازمة لاجراج مانديلا من السجن والتي اتت ثمارها.

Translator 3 (Appendix 9 \_ Text 1)

..... خيار وجرأة الرجل الذي ادرك اهمية اطلاق سراحه - فريدرك دوكلرك  
- تحقق ذلك الحلم.

#### Translator 5 (Appendix 9 \_ Text 1)

لدهاء وجرأة فريدرك ديكليرك الذي اصبحت لديه الفطنة والحكمة لاطلاق سراحه.

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 ان العراقيين والفلسطينيين الذين اتخذت السلطات البريطانية اجراءات ضدهم منذ عهد قريب - كيف اثبت بأنهم غير مرغوب فيهم؟ على هذا السؤال تجيب السلطات البريطانية بطريقة منطقيه بأنه .....

Translator 1 (Appendix 9 \_ Text 2)

كيف اثبت العراقيون والفلسطينيون الذين اتخذت السلطات البريطانية اجراءات ضدهم  
انهم غير مرغوب فيهم ؟ تؤكد السلطات بشكل معقول بأنه ..... .

Translator 2 (Appendix 9 \_ Text 2)

كيف اثبت الفلسطينيون والعراقيون الذين اتخذت السلطات البريطانية اجراءات ضدهم  
أنهم غير مرحبا بهم ؟ لقد أكدت السلطات البريطانية ب..... .

Translator 4 (Appendix 9 \_ Text 2)

فكيف إذن حال العراقيين والفلسطينيين الذين اتخذت عنهم السلطات البريطانية  
مؤخرا قرارا بأنهم اظهروا انفسهم غير مرغوب فيهم. وتؤكد السلطات البريطانية  
معلقة بأن..... .

The above translations are only an attempt to transfer the original text (English) into (Arabic), with a focus on the repeated item السلطات (authorities) within argumentative text-type. It seems that these translations and mainly the repetition of السلطات are communicative. i.e., they act communicatively - involving the writer and the reader.

The repetition of السلطات 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 ويفاخرون بأنهم أول من يخسر في الشوط الاول ويكررون تلك الفعله في كل من مبارزة. حتى هذه اللحظة ومنذ الثاني من اغسطس ( آب ) لم يخسر احد مثلما خسر ذوات العرب، خسرنا الشرعيه العربيه من خلال احتلال الكويت وتوالت الخسائر والشارع مبارالعربي يصفق والمظاهرات تقوم وبعض المثقفين يرقصون في برك من دماء الجماهير. العرب، خسرنا الشرعيه العربيه من خلال احتلال الكويت وتوالت الخسائر والشارع العربي يصفق والمظاهرات 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.

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 ابراهيم النوري
He said.....	وقال
Dr Nouri said.....	ومضى
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 = ليس لدي شك / لا أشك

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, Akhbār al-Khalīj, 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 الاسعافات الاولى
Intensive courses in first aid.....	دورات مكثفه في الاسعافات الاولى
chief of the First Aid Committee.....	رئيس لجنة الاسعافات الاولى
First Aid Committee had published.....	اصدرت لجنة الاسعافات الاولى
about the first aid field.....	في مجال الاسعافات الاولى
introducing principles of first aid.....	التعريف بمبادئ الاسعافات الاولى

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 discursal 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 rigorous 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 ان تتمحور الحركة الدبلوماسية حول القمة الامريكية-السوفياتية المقرر عقدها يوم الاحد في هلسنكي. فهذه القمة هي اولا واخيرا قمة ازمة الخليج التي فجرها الغزو العراقي للكويت حتى ولو ناقش الرئيسان بوش وجورباتشوف مسائل اخرى. وطبيعي ايضا ان يتطلع الوسطاء، او من يحبون الايحاء بأنهم يستحقون هذه الصفة، الى زيارة موسكو على امل ان تساعد الم محطة السوفياتية على استكمال نهج الجولات والاتصالات.

ولأن قمة هلسنكي قد تشكل منعطفا في اسلوب تعامل النظام الدولي الجديد مع اوضح انتهاك تعرض له، سارعت بغداد الى ارسال وزير خارجيتها طارق عزيز الى العاصمة السوفياتية.

وطبيعي ان يحاول العراق ايضا الافادة مما يعتقد نافذة سوفياتية للحيلولة دون صدور موقف متشدد عن القمة التي يشكل انعقادها في حد ذاته تأكيدا لإدانة الدولتين العظميين للغزو العراقي.

لاشك ان الاسابيع التي اعقبت الغزو اظهرت لبغداد ما كانت تحاول التهرب من الاعتراف به، وهو استحالة اللعب على وتر المعسكرين في وقت سقطت فيه حدود المعسكرات ولغة المعسكرات. لا بل ان الاسابيع التي اعقبت الغزو اظهرت على نحو لا لبس فيه رغبة الكرملين في ان يتطابق موقفه من ازمة الخليج مع موقف الشرعية الدولية منها. ولأن الأمر كذلك لم يبق امام عزيز غير محاولة السعي للحيلولة دون التقاء الموقفين الامريكي والسوفياتي على ما يتخطى اجراءات مجلس الامن الدولي.

لاشك في ان الكرملين حدد موقفه من ازمة الخليج في ضوء «التفكير الجديد»

السائد في موسكو وفي ضوء شبكة المصالح المعقدة ومعها حاجته المتزايدة إلى علاقات تعاون مع الغرب. لكن ذلك لا ينفى ان تبقى لموسكو حساباتها ورغبتها في دور بارز في منطقة غير بعيدة عن حدودها. وبرغم ذلك يصعب الاعتقاد بأن مهمة عزيز يمكن ان تحدث اية ثغرة في تضامن جبهة النظام الدولي الجديد وفي وقوف موسكو مع الاجماع العالمي.

شيء واحد يمكن ان يؤثر على مسار مناقشات هلسنكي وهو ان يكون عزيز قد حمل معه تنازلات لا مناورات. والمقصود بالتنازلات هو الاصغاء الى صوت التعقل والمبادرة الى تصحيح الوضع بالقبول بقرارات مجلس الامن اي بالانسحاب من الكويت وعودة الشرعية اليها، وبهذا المعنى يمكن ان تفتح طريق موسكو طريق السلام ويتمكن الجانب السوفياتي في هلسنكي من تأكيد مساهمته في تحصين النظام الدولي الجديد. وبدون التنازلات ستكون زيارة عزيز مجرد محاولة التفاف معروفة النتائج سلفا.

## Text 4

### فنخسر فوق خسر الخاسرينا

من عقدة ملاحقة «الخسارة» الى عقدة المراهنة على الفشل، يدور كثير من العرب، حول ذواتهم و يفاخرون بأنهم اول من يخسر في الشوط الاول ويكررون تلك الفعلة في كل مبارزة! حتى هذه اللحظة، ومنذ الثاني من اغسطس (آب) لم يخسر أحد مثلما خسر العرب، خسرنا الشرعية العربية من خلال احتلال الكويت وتوالى الخسائر، والشارع العربي يصفق، والمظاهرات تقوم، وبعض المثقفين يرقصون في برك من دماء الجماهير.

ارسل صدام حسين ثمانية صواريخ، قتلت عددا محدودا من الاسرائيليين، بينهم فتاة فلسطينية و صفق البعض ورقصوا وشعروا ان مفاتيح القدس قادمة في الطريق.

على الجانب الآخر، استعادت اسرائيل كل ما فقدته من ١٩٧٢م. حتى هذه اللحظة، نسي العالم والعالم كله مافعلته في لبنان، وفي المفاعل الذري العراقي، وفي شعبنا في الضفة. وتذكر ان هذه الدولة الصغيرة «المسالمة» تعرضت «للعُدوان» وانها تعيش في محيط من الاعداء ثم سارعت واشنطن الى تزويدها بصواريخ اكثر فعالية واقتوى من سكود الضعيفة، التي اطلقها صدام، دون ان يدري او لا يدري ان مجموعة فدائية صغيرة، تطلق بامكانات محدودة صواريخ كاتيوشا وتصيب اسرائيل كما اصاب صواريخه تل ابيب.

والشكر من اسرائيل لصدام، لانه ازاح عنها كل مافقدته، بفعل الانتفاضة، وبفعل جرائمها المستمرة على شعبنا الفلسطيني الصابر، الذي هو الخاسر في هذه المباراة غير المتكافئة.

صحيح ان المنطق داخل ردود الفعل العاطفية المتشنجة يبدو صعبا هذه الأيام كما كان صعبا في ايام سرقت فيها احلامنا من قبل قيادات، ونظريات اخرى اودت بنا الى الهاوية التي نعيشها، لكن المهم في الموضوع هو هذا العجب العجيب من الحالة العربية.

حالة المصفقين، والمتدفقين بفعل التيار الجارف دون ان يعرفوا الى اين يقادون، ثم تلك الرغبة الحقيقية من قبل شارعنا العربي على المراهنة على الخاسر، والسعي الحثيث خلفه، حتى يجره الى المصير القاتل.

تصفق للخاسر وهو ينتحر، وينحر شعبه، تصفق له وهو يكذب، ويدعي انه اسقط مئات للطائرات، تصفق له وهو يدعي تحرير فلسطين ثم يتجه جنوبا الى الخليج. ويبقى التصفيق مستمرا، والحفلة الدموية قائمة، والعالم يتفرج على مقدار الاساءات التي تلحق بالانسان العربي من اخيه العربي.

سيصحو بعضنا، كما صحنوا يوما من الايام لنكتشف النتيجة المرة القاتلة، مقدار ماتحقق من خذلان، ومأس، وهدم وتخريب بفعل انسياقنا خلف هذه الاحلام الكاذبة، وبفعل الجري اللاهث خلف اكذوبة كبرى، وهي مقاتلة التقدم بسلاح صدى، من التخلف بفعل ان تكون جهولا اكثر من جهل الجاهلين. وكأن لسان حالنا يعيد تركيب قول الشاعر عمرو بن كلثوم ليصبح: فنخسر فوق خسر الخاسرينا! .

## **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.

## **Text 6**

### **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 الاسعافات في شهري اغسطس وسبتمبر القادمين

قررت لجنة الاسعافات الاولى بجمعية الهلال الاحمر البحريني عقد دورات مكثفة في الاسعافات الاولى خلال شهري اغسطس وسبتمبر، وستكون الدورات متاحة لجميع فئات المجتمع ويتم التدريس فيها باللغتين العربية والانجليزية . ويمكن أيضا للمؤسسات والشركات والهيئات الاهلية ترشيح العاملين بها لهذه الدورات. صرح بذلك السيد زهير سلمان الدلال رئيس لجنة الاسعافات الاولى بجمعية الهلال الاحمر.

وقال لقد اصدرت لجنة الاسعافات منشورا يحتوي على جميع المعلومات الخاصة بالدورات التي ستقام في مجال الاسعافات الاولى ومنها التعريف بمبادئ الاسعافات الاولى ومحتويات صندوق الاسعافات والجروح وعلاجها، والحروق وعلاجها، والتنفس الصناعي والغصة، والوضعية الجانبية والانعاش القلبي والرئوي والنزيف والصدمة والكسور واسعافها وحوادث الطرق ونقل المصابين. ويتم نقل المصابين. ويتم خلال الدورات اجراء امتحان نظري وعملي.

واوضح ان الدورة تستمر ٨ ايام متفرقة من خلال ٢ ايام في الاسبوع هي السبت والاثنين والاربعاء .. ومدة المحاضرة ساعتان وتعد بمقر الجمعية بالطابق الثاني ورسوم الدراسة لا تتجاوز عشرة دنانير وتشمل الدراسة و الكتاب الخاص والامتحان والبطاقة وشهادة التخرج.

وأشار الى ان المنشور سوف يوزع على الجمهور ويمكن للراغبين ملء الاستمارة وارسالها الى مقر الجمعية ويتم الحصول على مواعيد الدورات من الجمعية الكائنة بالقرب من بيت القرآن الكريم.



## وزير التعليم العالي يلتقي بوزير الدولة لشؤون البعثات الزمبابوي ورئيس جامعة اوتوا

التقى السيد منذر ابراهيم وزير التعليم العالي والبحث العلمي بالسيد جوزيف كيور فويل وزير الدولة لشؤون البعثات الوطنية في جمهورية زمبابوي .

وجرى خلال اللقاء استعراض علاقات التعاون بين البلدين الصديقين وسبل تعزيزها في المجالات العلمية التربوية والثقافية.

كما التقى السيد منذر ابراهيم وزير التعليم العالي والبحث العلمي بالدكتور انطوان ايريد رئيس جامعة اوتوا 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

#### لحظة وعد

على الرغم من ان اطلاق سراح نلسون مانديلا قد كان متوقعا منذ فترة طويلة وتم الاعلان عنه بالفعل قبل يوم واحد من تنفيذه الا ان منظره يوم الاحد خارجا من سجن دام ٢٧ سنة في جنوب افريقيا كان حدثا مذهلا . و لم يكن الا القليل من الناس لعقود من الزمن يعتقدون بأن هذا الحدث يمكن ان يحدث في أي وقت . ويرجع الفضل في هذا إلى صمود السيد مانديلا الراسخ من جهة و الى ضغط جمهوره في جنوب افريقيا وخارجها من جهة اخرى كما يرجع الفضل إلى بصيرة و شجاعة فريدريك دو كلرك الرجل الذي كان له الذكاء اللازم اخيرا لاطلاق سراحه.

إن تلك اللحظة عبرت باثارة شديدة عن معنى احتمالات جديدة . فالسيد مانديلا نفسه عبر عن انطباع بتلهفه بالبده بمحاولة ترجمة حريته الشخصية الى حرية سياسيه لجمهوره و لجنوب افريقيا بصفة عامة . فقد ساورت البعض شكوك بأن عزلته الطويلة ربما تكون قد حالت دون ادراكه لاحتياجات شعبه في الوقت الراهن إلا أن حسن تصرفه والكثير مما قاله عندما خاطب الجماهير الغفيرة التي احتشدت للترحيب به في كيب تاون اثبت عكس ذلك تماما.

فأول عمل قام به السيد مانديلا هو التعبير عن شكره لأولئك الذين بذلوا جهودا أدت إلى حدوث هذه اللحظة و إلى التغيير الأكبر الذي تمر به بلاده وعلى رأسهم العناصر القيادية للمجلس الوطني الافريقي وحزب جنوب افريقيا الشيوعي الصغير والمحظور حتى الآن واثنان من الجماعات الشرعية البيضاء والتي هي ضد سياسة التمييز العنصري بما فيها جماعة الوشاح الاسود. و قد بين مانديلا أنه لايتوقع أن يعين قائدا للمجلس الوطني الافريقي بناء على تاريخه الشخصي فحسب وانما يتوقع ان تعقد المنظمه مؤتمرا وتختار قيادته واستراتيجيته المستقبلية ديمقراطيا . ومما يفترض أنه سوف يكون من تلك النقطة ومن تلك النقطة فقط في موقع لمحاولة حل المشاكل الداخلية العميقة من خلال المجلس الوطني الافريقي ولإعادة النظر في بعض سياساته والتي هي في موضع خلاف اكثر، كمثّل توطين الصناعات الرئيسيه . فرؤيته لمجتمع لا يتميز بالعنصريه والذي هو شيء له اهمية خاصة للجاليه البيضاء القلقه جاءت بوضوح .

كان يأمل السيد مانديلات بأن يوطد قبل اطلاق سراحه مع الرئيس دوكلرك الشروط التي عن طريقها يمكن ان تدخل جنوب افريقيا في نقاشات حول سلطة التصرف الدستوري المستقبلي. إلا ان هذه المحاولة باءت بالفشل ونتيجة لذلك سوف تكون المحادثات التمهيدية الأخرى ضرورية ومن خلالها سوف يطلب المجلس الوطني الافريقي انهاء حالة الطوارئ واطلاق سراح جميع المعتقلين السياسيين ( سوف تبرز هنا مشكلة في تعريف «المعتقل السياسي» ) فيما تحاول الحكومة تخلي المجلس الوطني الافريقي من الصراع المسلح . ثم ان اعادة السيد مانديلا بأن المجلس الوطني الافريقي لم ينتقل الى استخدام السلاح إلا بعد أن منع من التدخل في السياسه يقترح على أية حال بأن هذه المشكلة يمكن ان تحل سرعان ما تفتح الحكومة الباب السياسي على مصراعيه. ولأن السيد مانديلا يطلق الآن على ساجنه السابق «رجل نزيه» فأن ذلك يقدم املا لحل المشكله .

ولا يزال هناك خطر وهو ان تنتهي الاطراف المريرة المتخاصمه من شعب جنوب افريقيا بحدوث كارثة شديده . وفي أحسن الظروف المتوقعه فلا بد ان تستمر الاحداث في تلك البلاد صعبة ومؤلة وغير مستقرة. إلا ان هذه لحظة وعد هائل .

### تناقض في العدالة البريطانية

ان الظلم واللاكفاءة اللذين تعامل بهما السلطات احيانا الاجانب الذين يعيشون في بريطانيا قد وضحتا جليا وعلى غير العادة كنتيجة لحرب الخليج. فالوضع الحالي ماهو الا فضيحة اخلاقية وادارية. وهو ايضا يضاعف من قوة الشكاوي التي قد تقدمها الحكومة البريطانية عن اخفاق العدالة في الخارج.

ان محاكنا قد رفضت التدخل نيابة عن الاجانب الذين تم احتجازهم او ترحيلهم خلال الحرب. فمجرد ذكر كلمتي الامن القومي للقضاة البريطانيين يجعلهم يرتجفون خوفا، فقد عكست وجهة نظرهم في عام ١٩٧٦ حين استأنف الصحفي الامريكي مارك هزنبول ضد حكم الترحيل الذي صدر بشأنه مما ادى بمحكمة الاستئناف للإعتراف بأنه من الواضح أن ذلك الترحيل كان غير عادل، بيد أن اللورد ديننج قال بأنه يجب تعديل احكام العدالة الطبيعية في حالة الاجانب الذين يثبت بأنهم غير مرغوب فيهم وانه ينبغي ترحيلهم.

والسؤال الذي يطرح نفسه الآن هو - كيف اثبت ان العراقيين والفلسطينيين اللذين اتخذت السلطات البريطانية اجراءات ضدهم - كيف اثبت بأنهم غير مرغوب فيهم ؟ على هذا السؤال تجيب السلطات البريطانية بطريقة منطقية بأنه لايمكن دائما اعلان الدليل دون الكشف عن عمليات اجهزة الامن. علاوة على ذلك ان بعض هؤلاء الثمانين محتجزا او نحو ذلك في الوقت الحاضر يفضلون ان تبقى قضاياهم طي 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.

وحين يتم استعراض الدليل في جلسة سرية يصبح من الاهمية بمكان مناقشته حتى تثبت صحته عن طريق عملية تستوف الشروط القانونية. فيجب ان تتم معاملة المدعي عليهم قانونيا وذلك باختيار من يدافع عنهم كما يجب احاطتهم تفصيلا بالاتهامات الموجهة اليهم إلا أن بدلا من ذلك يمثل المدعي عليهم امام لجنة من ثلاثة قضاة بارزين يقومون بعد

ذلك بتقديم المشورة لوزير الداخلية ولا يعرف المدعي عليهم الاتهامات الموجهة اليهم وليست هناك مساعدة قانونية تقدم لهم، وعلى هذا الاساس يصبح من المستحيل اعداد دفاع سليم عنهم .

ورغم هذا فقد اتضح بأن بعض هؤلاء قد تم احتجازهم بناء على اسباب واهية. فكما تنقل هذه الصحيفة اليوم ان قائمة بأسماء هؤلاء المحتجزين قد تم اخذها من ملفات إم أي ه التي عفى عليها الزمن . وإذا كانت السلطات تعتقد بالفعل بأن المشتبه فيهم كانوا يخططون لعمليات ارهابية بأمر من الرئيس صدام لقامت باجراء عمليات بحث واستجوابات دقيقة ولكن لم يكن هناك الا مؤشر ضئيل على اي من هذا. فالذي حدث هو اعتقال شخص عراقي لمدة ثلاثة اسابيع لانه يحمل لقبا مشابها لشخص يجرى البحث عنه وروى شخص آخر من هؤلاء المحتجزين قائلا : « كانوا يعتقدون بأنني اعمل في السفارة السعودية إلا انني قد تركت هذا العمل منذ سنتين ولم يكونوا ايضا على علم بأن لدي طفلين مولودين في بريطانيا وحين رأوهما قرروا الا يعتقلوا زوجتي » .

فأن انعدام العملية التي تستوفي الشروط القانونية والتي يتم على اساسها مناقشة الادلة ضد الاجانب لا يؤدي فقط إلى عدم العدالة بل ايضا إلى تفاقم عدم كفاءة نظام القضاة كما ان البلاد تصبح اقل امنا ضد العمليات الارهابية التي يرتكبها الاجانب منها لو كان لنا نظام عادل ودقيق للتمييز بين الحالات الجادة والحالات الهزلية. ولأن الاجهزة الامنية لاتتم محاسبتها على جودة عملها فهي تقوم احيانا بما من شأنه احداث نتائج غير دقيقة. فإذا لم يحاول القضاة البريطانيون معالجة المظالم الناتجة عن ذلك ( رغم انه بإمكانهم ان ارادوا الاطلاع على خرق بنود المعاهدة الاوربية لحقوق الانسان ) فيجب على الوزراء البريطانيين تغيير النظام الحالي. فحين نخوض الحرب لتحرير الكويت من الطاغية، يجب ان لا ننسى حقوق اولئك 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 co-operative 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.



## **Text 4**

### **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 being 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 - <sup>c</sup>Amr b. Kulthūm to : “ We will lose more than those who have lost before us”.

## Appendix 7

### The Representative Translations of English Expository Texts

#### Text 5

##### الهلال الأحمر العراقي يطلب مساعدة طبية

صلاح نصرأوي – اسوسيتد برس

بغداد :

ناشد رئيس جمعية الهلال الأحمر العراقيه – الدكتور ابراهيم النوري – العالم يوم أمس تقديم مواد غذائية وطبيه عاجلة لمواجهة النقص الحاد الذي يعاني منه الشعب العراقي .

وقد اعلن السيد النوري ان سكان بلاده البالغ عددهم ١٨ مليون نسمة مهددون بوبائي الكوليرا والتيفوئيد الناتجين عن تدمير شبكات المياه وانظمة المجاري وأنه ينتشر هذين الوبائين بسبب المياه الملوثة.

وقال أنه قد بلغ عن حالات من المصابين بالاسهال بسبب تلوث المياه او بسبب نقص الوسائل الصحيه الملائمه.

ومضى الدكتور النوري قائلاً إنه كان قد ناشد لجنة الصليب الاحمر الدولية المتمركزه في سويسرا ارسال فريق خاص ومعدات خاصة لحل مشكلة المياه قبل ان يزداد تدهور الوضع الصحي .

كما اكد ان العراق قد تحتاج الى اطباء وممرضات من دول اجنبية لتقديم المساعدة للفريق الطبي العراقي . وقد بين رئيس جمعية الهلال الاحمر العراقيه ان فرقا طبيه من الجزائر و موريتانيا و الاردن ومن الفلسطينيين قد بدأت بالفعل في تقديم مساعداتها لمستشفيات بغداد .

وقال الدكتور النوري إنه قد تسلمت جمعيته حوالي اربعمائة طن من المعدات الطبيه والاغذيه منذ بداية الحظر التجاري الذي فرضه هيئة الامم المتحده في اغسطس . الا ان النقص مازال حادا . وقال مسئولو الامم المتحده أنه من المفترض اعفاء المعدات الطبيه من الحظر .

صنف هذا التقرير الاخباري تحت القيود الصحفيه العراقيه .

## Text 6

ليس لدي شك بأنه حالما التقطت الصورة وتفرق موكب الزفاف اخذت الاحتفالات مجراها الطبيعي. ليس لدي شك بأنه استنفذت كميات كبيرة من الاطعمة اللذيذة منها ماغطي بصلصة اللحم و ماوضع في سلال من غزل السكر، وبدأ عزف الموسيقى فرقص العريسان غير واعيين لضيوفهم ، وأما كبار السن فاجتمعوا بمقاعدهم الذهبية في مجموعات وأما الاطفال فقد احمرت وجوههم من كثرة تناول الحلويات واغرثهم الارضية الخشبية المزخرفة اللامعة إلى التجرؤ باللعب فيها حتى منعتهم مربياتهم او جداتهم عن ذلك. ليس لدي شك بأنه حينما اقترب المساء من الانتهاء كثيرا مآدت ذكريات مدخني السيجار الى استجابة متسامحة والى ابتسامة تعبر عن الحنين الى الماضي مما يتعذر استعادته في تزام الحياة اليومية العملية الجاد. ليس لدي شك بأن هؤلاء الرجال المرحين غير المعروفين ( وهم بالطبع ازواج ) ارتخوا في حلاوة هذا الانسجام غير المستقر حيث اكتشفوا اخيرا ماكانت الحياة الزوجية توعدهم به ثم ان ابتساماتهم الذهبية وطبائعهم اللطيفة المحتشمة المذعنة والنظرة المفاجئة الواعية إلى الشئون الدنيوية التي اتخذتها وجوههم حين اغلقوا شفاههم بشهوة حول سجائرهم ذات النكهة الجيدة << روميو و جوليتا >> ورفعوا رؤوسهم قليلا لزفر الدخان المزرق، كل هذا ذكر زوجاتهم – وهن نساء ناقداً ذوات مستويات أعلى لماذا كن قد تزوجنهم.

## **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.

## **Text 8**

### **The Minister of Higher Education Meets the Zimbabwe Minister for Scholarship Affairs and the President of the University of Ottawa**

Mr Mundhir Ibrahim, the minister of Higher Education and Scientific research met Mr Josef Kyoer 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 ان بشارات اطلاق سراح نيلسون مانديلا بدأت تلوح في الافق منذ زمن طويل وانه تم اعلان ذلك رسميا قبل خروجه من السجن بيوم واحد الا ان حدوث ذلك بعد مكوث دام ٢٧ عام في سجون جنوب افريقيا يبقى امرا مذهشا لاسيما وانه لمدة عدة عقود لم يتوقع حدوث ذلك سوى قلة من الناس. ولكن يعود الفضل في ذلك الى تعهد نيلسون مانديلا الراسخ بمواصلة الطريق والضغط الذي مارسه انصاره في جنوب افريقيا وخارجها والحنكة والجرأة اللتين بهما الرئيس فريدريك دي كلارك الذي امتلك في نهاية المطاف الفطنة اللازمة لاجراج مانديلا من السجن والتي آتت ثمارها.

والشيء الأكثر اهمية ان هذه اللحظة التاريخية تحمل بين ثناياها شعورا بخلق امكانيات جديدة. وقد عبر مانديلا نفسه عن حماسه لبدء تحويل حريته الشخصية الى حرية سياسية يتمتع بها ابناء شعبه وجنوب افريقيا بصفة عامة. لقد ساورت البعض شكوك بأن عزلة مانديلا الطويلة عن العالم الخارجي قد يكون لها اثر على نظراته لمتطلبات الحياة العصرية ولكن ذلك سرعان ما تبدد واتضح ان العكس صحيح بفضل سلوكه وخطابه الذي القاه على جمهور كبير من المرشحين بخروجه في مدينة كيب تاون.

لقد كان تقديم الشكر والثناء الى اولئك الذين لم يألوا جهدا ولم يدخروا وسعا في المساهمة في بلوغ هذه اللحظة التاريخيه والى التغيير الشامل الذي تشهده جنوب افريقيا، اول مهمة تعين على مانديلا القيام بها. وقد اشتملت قائمة الشكر والعرفان على العناصر المتراصة للمجلس الافريقي الوطني وحزب جنوب افريقيا الشيوعي الذي لايزال محظورا حتى يومنا

هذا ومجموعتين قانونيتين مناهضتين لسياسة التمييز العنصري مشتملا ذلك على مجموعة بلاك ساش . واستبعد مانديلا انه يتم اختياره ببساطه رئيسا للمجلس الافريقي الوطني عن طريق الاعتماد على اي اساطير خاصة الا انه يتوقع ان تقوم هذه المنظمة بعقد مؤتمر لاختيار قيادتها واستراتيجيتها المستقبلية بشكل ديمقراطي وعندها فقط سيتسنى لها ازالة التوترات الداخلية العميقة في هذه المنظمة وتعديل بعض سياساتها المثيرة للجدل كمسألة تأميم الصناعات الرئيسية. كما ان نظرتة الشخصية لاجتمع لاعنصرية منه وهو امر يعني الاقلية البيضاء المنزعجة قد كانت واضحة بشكل كبير.

وقد تبددت احلام مانديلا في التوصل قبل اطلاق سراحه مع الرئيس دي كلارك الى بنود يتم بموجبها دخول شعب جنوب افريقيا في مفاوضات مع الحكومة من اجل إحداث تعديل دستوري في المستقبل الامر الذي من شأنه ان يعزز الحاجة الى محادثات تهديدية تطالب منظمة المجلس الافريقي الوطني فيها بانهاء حالة الطوارئ وإطلاق سراح جميع المعتقلين السياسيين الذين يصعب اعطاء مفهوم صحيح لهم في الوقت الذي تتطلع الحكومة فيه الى تخل المجلس الافريقي الوطني عن الكفاح المسلح. ويوحى تأكيد مانديلا بأن المجلس الوطني الافريقي لم يلجأ الى استخدام العنف الا بعد وجد طريق المفاوضات الدبلوماسية مسدودا امامه، يوحى بأنه يمكن ايجاد حل لهذه المشكله حالما تفتح الحكومة باب المفاوضات على مصراعيه ويعطي اطلاق مانديلا على ساجنه السابق «شخص امين» دفعة لتحقيق هذا الهدف.

ولا يزال الخطر محدقا بالاجزاء العنيفة الساخطة من سكان جنوب افريقيا وفي احسن الاحوال يمكن وصف مايجري في هذه المنطقة بأنه صعب وغير مستقر ومؤلم. ولكن تبقى هذه اللحظة لحظة وعد كبير.

## Translator 2 \_ Text 1

كان عجباً منظر نلسون منديلا خارجاً من السجن في يوم الأحد، بعد أن قضى ٢٧ سنة في السجن في جنوب إفريقيا، وكان هذا عجباً بالرغم من أن إطلاق سراحه توقع منذ وقتاً طويلاً وأعلن يوماً قبل الإطلاق الفعلي. وكان هذا حدثاً لا يصدق بعض الناس لمدة عدة عقود بأنه سيحصل أبداً. ولكنه حصل واقعياً بسبب تعهد السيد منديلا الراسخ والضغط من دائرته في جنوب إفريقيا ومن الخارج فضلاً عن الخيال والجسور للرجل الذي له الفهم ليعطيه حريته، فهذا الرجل فريدريك دي كليرك.

فبلغت اللحظة حس الاحتمالات الجديدة متحركا للغاية. ونقل السيد منديلا نفسه اثر التلهف ليبدأ ان يترجم حريته الشخصية الى الحرية السياسية لاهله وجنوب افريقيا ككل. وكان اقترح ان معزله الطويل قد قطع صلته بالمستلزمات المعاصرة. ولكن اشار تصرفه ومعظم ماخطب لحشد ضخم مرحبا به في مدينة كيب تاون الى العكس.

فكان عمله الاول الاعتراف بالذين بذلوا جهودهم نحو تحقيق هذه اللحظة والتغيير الاكبر الذي يحصل في بلده. وشمل السيد منديلا في هذه القائمة الاشخاص البارزة في الكنجرس الوطني الافريقي بالاضافة الى الحزب الاشتراكي لجنوب افريقيا الصغير و المنوع قبل الآن وبعض الجمعيات البيضاء الشرعية ضد التفرقة العنصرية بما في ذلك الوشاح الاسود . فقال انه لم يتوقع انه سوف يعين كزعيم للكنجرس الوطني الافريقي على اساس اي اسطورة شخصية بل ينتظر ان تعقد المنظمة مؤتمرا حيث تختار قيادتها وخطة استراتيجيتها للمستقبل بطريق ديموقراطي. فمن المحتمل انه في ذلك الوقت تستطيع ان تحاول حل التوتر العميق داخل الكنجرس الوطني الافريقي واستماع بعض سياساته اكثر المثيرة للجدل، بسبيل المثال تأميم الصنائع الرئيسية. فانتقل بوضوح حلمه الشخصي لمجتمع غير عنصري، وهذه الفكرة هي امر الاهتمام المعين الى الامة البيضاء المقلقة.

## Translator 3 \_ Text 1

### لحظة وعد

بالرغم من ان اعلان اطلاق سراح نيلسون مانديلا كان مسبقا وكذلك اعلانه بيوم قبل اليوم الموعود كان مشهد اطلاق سراحه بعد ٢٧ عاما قضاها في السجن مشهدا مذهلا. فقد كان اطلاق سراحه حلما لم يحلم به العديد من الناس ولكن الفضل في حدوث هذا الحلم يعود الى التزام نيلسون مانديلا المستمر واصرار حكومته في جنوب افريقيا وفي الخارج وكذلك خيال وجراءة الرجل الذي ادرك اهمية اطلاق سراحه - فريدريك تحقق ذلك الحلم.

وقد حملت لحظة اطلاق سراحه في طياتها بشكل مشوق جدا معنى لاحتمالاجديده واطهر السيد مانديلا انطباع ينم عن استعداداه الكامل لبدأ ترجمة حريته الشخصيه إلى حريه سياسيه لشعبه ولجنوب افريقيا ككل . لقد قيل بان عزلة السيد مانديلا الطويله من الممكن ان تكون قد جعلت منه رجل جاهلا بالمطالبات المعاصره ولكن اسلوبه وخطابه الذى القاه على الوفود المرحبه به في كيب تاون يشير إلى العكس من ذلك وكانت مهمته الاولى هي العرفان والشكر لأولئك الذين كرسوا جهودهم من اجل خلق هذه اللحظه، لحظه اطلاق سراحه، و التطور العظيم الذي حدث في بلاده. وفي قائمة شكره وعرفانه اخص ايضا السيد مانديلا بالثناء عناصر قيادة الكونجرس الافريقي الوطني وكذلك الحزب الاشتراكي الافريقي الصغير والمحروم من نشاطاته حتى الآن وبعض الجماعات المضاده للتمييز العنصري بما فيها البلاك ساش. وذكر السيد مانديلا قائلا بأنه لايتوقع ان يتوج قائدا للكونجرس الافريقي الوطني على اساس خرافات واساطير شخصيه بل يأمل من ان تقوم المنظمه بعقد مؤتمر لاختيار قائدها وخططها المستقبليه بطريقه ديموقراطية.

ولكن ستكون بذلك فقط في وضع لحل التوترات الداخليه في الكونجرس الافريقي الوطني واعادة النظر في سياساتها المثيره للجدل كجعل الصناعات الرئيسيه وطنيه. وقد اتضحت وجهه نظر نيلسون مانديلا فيما يتعلق بتشكيل مجتمع لايشوبه التمييز العنصري وهو شيء كانت الجماعات البيضاء الخائفه تتطلع إليه على وجه الخصوص .

وقد أمل السيد مانديلا في ان يناقش مع الرئيس كليرك قبل اطلاق سراحه الشروط التي ستدخل بواسطتها فقط جنوب افريقيا المفاوضات حول أي تغيير مستقبلي للدستور ولكن محاولته هذه اخفقت ونتيجة لذلك فإنه من الضروري عقد محادثات تمهيدية يناقش فيها الكونجرس الافريقي الوطني لايجاد نهاية لحالة الطوارئ واطلاق سراح جميع المعتقلين السياسيين ولكن ستكون هناك مشكلة الدفاع عن هؤلاء السجناء في حين تقوم الحكومة بالسعي لجعل الكونجرس الافريقي الوطني يتخلى عن الصراع المسلح.

ويشير تأكيد السيد مانديلا على قيام الكونجرس الافريقي الوطني باستخدام السلاح عندما حرم من السياسه الى استحالة حل هذه القضية الا اذا قامت الحكومة بفتح باب السياسه المغلق حاليا. ويناشد السيد مانديلا سجنائه السابق وهو رجل أمين لإن يسمح لذلك الحلم أن يصبح حقيقة.

واخيرا فإن هناك خطر من ان تقع احزاب شعب جنوب افريقيا المتشدده وغير المتصالحة في كارثة عظيمه وكل مايمكن قوله هو ان مايحدث في جنوب افريقيا ماهو الا شيء عصب ومؤلم وغير مؤكد ومع ذلك فإن اطلاق سراح نيلسون ماهي إلا لحظة لوعد رائع.

## Translator 4 \_ Text 1

### لحظة وعد

كان إطلاق سراح نيلسون مانديلا من السجن الكائن في جنوب افريقيا حدثا مذهلا على الرغم من أنه تم الإعلان عنه قبل يوم واحد من خروجه بعد أن قضى ٢٧ عام في السجن. وكان طلاق سراحه حدثا اعتقد القليل في العقود الماضية بأنه حدثا لن يتحقق أبدا. ولكن شكرا للإلتزام المستقيم لنيلسون مانديلا بالرغم من الضغط الذي عاناه من قبل انصاره بجنوب افريقيا وخارجها وشكرا لبداية وجراءة نيلسون الذي أخيرا امتلك الفطنة لتحرير نفسه.

إن لحظة اطلاق سراح نيلسون مانديلا نقلت معظم الاحاسيس المثيرة لامكانيات جديدة بناءة حيث استحوذ على روح مانديلا انطباع الحماسة والطموح لبدأ محاولا أن يجعل حريته الشخصية تحذو حذو الحرية السياسية من اجل شعبه وجنوب افريقيا عامة. وكان من المعتقد ان إنعزال مانديلا الطويل قد أبعدته من المتطلبات العصرية ولكن سلوكه واسلوبه في مخاطبة الجماهير الهائلة التي احتشدت في كيب تاون لكي ترحب به برهنت عكس ذلك.

كانت المهمة الأولى التي كان لمانديلا أن ينجزها هي تنوير أولئك الذين تم إحباط جهودهم من أجل إطلاق سراحه من السجن ومن اجل تحقيق تغير جذري في الدولة والذي تشهده الآن. وفي البيان الذي يعتبر الحزب الشيوعي الصغير المحظور في جنوب افريقيا على عدد من القوانين ضد سياسة التمييز العنصري.

وقال مانديلا بأن لايتوقع بكل بساطة أن يتم تعيينه زعيم حزب المؤتمر الوطني الافريقي على قاعدة أية اسطورة شخصية بل أنه يتوقع أن يعقد الحزب اجتماعا يتم من خلاله إختيار 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 المثيرة للجدل مثل تأميم الصناعات الرئيسية. وقد أتت وجهة نظر نيلسون مانديلا بشأن خلق مجتمع خالي من التفرقة العنصرية احيانا برغبة خاصة لمعرفة المجتمع الابيض المثير للقلق.

وكان مانديلا يأمل أن يوطد بعض الشروط مع الرئيس دي كليرك قبل خروجه من السجن والتي بمقتضاها أن تدخل جنوب افريقيا المفاوضات مستقبلا بأواصر من السلطات الدستورية. بيد أن هذه المحاولة بائت بالفشل ونتيجة لذلك فإن المزيد من المحادثات التمهيدية تظهر أمر ضروريا والتي تهدف إلى السعي في إيجاد نهاية لحالة الطوارئ في جنوب أفريقيا وبالإضافة إلى إطلاق سراح السجناء السياسيين الذي سوف يواجه مشاكل تحديد اسماء السياسيين في الوقت الذي تسعى حكومة جنوب أفريقيا أن يتخلى المؤتمر الوطني الأفريقي عن الكفاح المسلح.

إن الحجة الوحيدة التي يكررها مانديلا هي أن المؤتمر الوطني الأفريقي اتجه إلى التسليح عندما تم منعه من دخول المحادثات السياسية فقط وإن هذه القضية يمكن حلها إذا فتحت حكومة جنوب أفريقيا الأبواب السياسية للتفاوض مع حزب المؤتمر الوطني الأفريقي. وقد ذكر مانديلا لساجنه السابق « الرجل ذو الإستقامة » بأن هذه المهمة سيتم إنجازها.

ولكن ما يزال الخطر محدقا بسكان المناطق المتعصبة التي لا ترغب في المصالحة بجنوب أفريقيا والذي سوف يؤدي إلى كارثة لا يحمد عقباها. وفي الختام فإن الاحوال التي تحدث في جنوب أفريقيا تبدو صعبة ومؤلمة وغير معروفة المصير ولكن هذه الاحوال تضيف لحظة رائعة لوعد مضيئ .

## Translator 5 \_ Text 1

### لحظات الومد الرائع

على الرغم ان اطلاق سراح السياسي نلسون مانديلا قد اعلن قبل يوم من خروجه إلا ان اطلاق سراحه بعد ٢٧ سنة من السجن كان امرا مثيرا للعجب . فلم يكن هذا الحدث مترقبا من قبل البعض لعقود عديدة ولكن الشكر لتقيد السيد مانديلا بتمهدياته والضغط من قبل جماهيره في جنوب افريقيا وفي الخارج والشكر ايضا لدهاء وجرأة فريدريك ديكليرك الذي اصبحت لديه الفطنة والحكمة لاطلاق سراحه.

وقد نقلت لحظات اطلاق سراح مانديلا شعورا كبيرا بالامكانات الجديدة. كما نقل السيد مانديلا انطباعا بالحماس للبدء في ترجمة حريته الشخصية إلى حرية سياسية شاملة لجميع شعبه في جنوب افريقيا. وقد اعتقد ان طول عزله قد منعه من ان يكون على اتصال بالمتطلبات المعاصرة ولكن اسلوبه في مخاطبة جماهيره وكثيرا مما قاله لحشد كبير جاء لاستقباله في مدينة كيب تاون قد اثبت العكس نوعا ما.

ومهمة مانديلا الاولى هي تنوير اولئك اللذين احبطت عزائمهم تجاه إنجاز هذه اللحظات والتغيير الكبير الذي طرأ على بلاده. وقد ضمن السيد مانديلا في هذه القائمة العناصر القيادية للمؤتمر الوطني الافريقي وحزب جنوب افريقيا الاشتراكي المحظور حاليا وعددا من الجماعات البيضاء التي تنادي بعدم التمييز العنصري ومنها جماعة بلاك ساش. وقال السيد مانديلا انه لن يتوقع بسهولة ان يناؤي رئيس المؤتمر الوطني الافريقي على اسس اسطورة شخصية ولكن سيتوقع ان تعقد المنظمة مؤتمرا لاختيار قائدها وسياستها المستقبلية على اسس ديموقراطية، وعندها فقط سيكون الامر في موقف يجرب فيه تحقيق الاسس الداخلية للمنظمة ومراجعة بعض سياساتها المثيرة للجدل مثل تأميم الصناعات الرائدة. وقد اتضح رأيه الشخصي تجاه مجتمع غير عنصري والذي هو امر مثير للقلق في المجتمع الابيض وتمنى السيد مانديلا ان يوطد مع الرئيس دي كليرك قبل اطلاق سراحه الشروط التي سيدخل على اثرها الجنوب افريقيون المحادثات التي تتعلق بالسلطة الدستورية المستقبلية. ولكن تلك المحاولة باءت بالفشل وعلى اثرها ستعقد محادثات تهديدية اخرى هامة والتي ستبحث المنظمة على اثرها نهاية لحالة الطوارئ واطلاق سراح السجناء السياسيين اللذين ستظهر مشكلة في



تحديددهم. بينما ستطلب الحكومة من المنظمة التخلي عن نضالها المسلح. ويأتي تكرير السيد مانديلا على ان هذه القضية قد يتم حلها بسرعة حالما تفتح الحكومة الابواب السياسية على مصراعها. وعندما يدعوا السيد مانديلا سجانه السابق بالرجل الامين فإنه يعطي الامل بتحقيق ذلك.

ولا يزال هناك خطر، وهو ان الجماعات المتعصبه وغير المتصالحه من سكان جنوب افريقيا مقبلة على كارثة كبيره. وفي احسن الاحوال يبدو ان ما يجري في تلك الدولة امرا صعبا ومؤلا وغير حتمي ولكن تبقى لحظات اطلاق سراح السيد مانديلا امر رائع.

## Translator 1 \_ Text 2

اصبحت المعاملة المتسمة بالظلم واللاأهلية التي يلقاها الاجانب المقيمون في بريطانيا بعض الاحيان من قبل السلطات جلية بشكل غير معهود بفضل حرب الخليج إذ اتضح ان الوضع الحالي للامور ما هو الا فضيحة اخلاقية وادارية من شأنها ان تضعف أي شكاي قد تقدمها الحكومة البريطانية بصدد عدم اقامة العدل في أي دولة اخرى.

وبلغ السيل الزبي عندما أبت محكمتنا التدخل نيابة عن الاجانب الذين تم احتجازهم او ترحيلهم خلال حرب الخليج واصبح ذكر كلمتي «الامن الوطني» كافيا لالقاء الرعب في قلوب القضاة البريطانيين الذين اكتسبوا موقفهم هذا عام ١٩٧٦ عندما رفع صحفي امريكي يدعى مارك هوسنبول دعوى ضد عمليات الترحيل امام محكمة الاستئناف التي وافقت بدورها على قطعية إعتبار هذه العمليات غير عادله. بيد ان اللورد دينينج قال بانه يتعين تعديل قوانين العدالة الطبيعية بالنسبة للاجانب الذن يصبح وجوههم غير مرغوب فيه ويصبح ترحيلهم امرا ضروريا. والسؤال الذي يفرض نفسه الآن هو- كيف أثبت العراقيون والفلسطينيون الذين اتخذت السلطات البريطانية إجراءات صارمة ضدهم، انهم غير مرغوب فيهم ؟ تؤكد السلطات بشكل معقول بانه لا يمكن دائما الافصاح عن الادلة مالم يتم تنسيق ذلك مع اجهزة الامن. إضافة الى ذلك يفضل بعض المعتقلين الذين يبلغ عددهم حاليا نحو ثمانين شخصا ان تبقى قضاياهم طي الكتمان لانه على سبيل المثال قد يكون مقتهم لصادام حسين جزء من دفاعهم وهو امر لولم قوله علنا لأدى ذلك لاي تعريض اقربائهم في العراق الى الخطر.

الا ان اهم ايجابية يتميز بها إستعراض الادلة بشكل سري انه تتم دراستها من خلال إجراءات قانونية عادلة. كما ينبغي ان يكون للمتهمين حق التمثيل القانوني وحق الاطلاع على تفاصيل التهم الموجهة اليهم وعوضا عن ذلك، يقف المتهمون امام القضاء قبل وقوف هيئة المحلفين المكونة من ثلاثة اشخاص بارزين والتي تعطي بدورها حكمها الى وزير الداخلية دون معرفة المتهمين بطبيعة التهم الموجهة النهم وبدون مساعدة قانونية في حين يعتبر اعداد دفاع مناسب امرا مستحيلا .

لقد تبين انه تم اعتقال بعض المشتبه فيهم لاسباب واهنة جدا أدرجت الجريدة بعضا منها في

قائمة من ملفات ام - ١٥ التي عفى عليها الزمن. ولو افترضنا ان السلطات البريطانية قد ساورتها شكوك بان هؤلاء المشتبه فيهم كانوا يخططون للقيام بعمل ارهابي نزولا على رغبة صدام حسين فانه يفترض ان تكون الجهات المختصة قد اجرت عمليات استجواب وتقصي وافية. ولكن يبدو ان شيئا من ذلك لم يحدث بل على النقيض من ذلك فقد جرى اعتقال شخص عراقي لمدة ثلاثة اسابيع لا لشيء الا انه يحمل نفس اسم عائلة الشخص المطلوب لدى السلطات في حين يسرد شخص آخر ماجرى له قائلا «لقد ظنوا اني اعمل لدى السفارة السعودية مع انني تركت عملي هناك منذ سنتين. ليس هذا فحسب بل انهم لم يعلموا كذلك بان طفلي بريطانيا المولد وعندما رأوهما عدلوا عن اعتقال زوجتي».

ونستنتج من هذا ان الافتقار الى اجراءات قضائية ملائمة يتم بواسطتها البث في التهم الموجهة الى الاجانب من شأنه ان يولد عدم اهلية في القوانين بالاضافة الى انه سيتمكن الظلم من الاستفحال. كما ان المملكة المتحدة اكثر عرضة في الوقت الحاضر لعمليات الارهاب التي قد ينظمها الاجانب مما قد يؤول اليه الحال لو توفر عندنا نظام عادل وصارم من اجل التمييز بين القضايا الخطيرة منها وغير الخطيرة. وعلاوة على ذلك يعود سبب خروج الاعمال الموكلة الى اجهزة الامن بنتائج متدنية جدا الى عدم تكليف هذه الاحزمة بتعليل عدم جودة الاعمال التي تقوم بها. وفي حالة عدم محاولة القضاة البريطانيين اصلاح العواقب الناجمة ( وحتى في هذه الحالة فانهم قد يتفحصون فروع الاتفاقية الاوروبية لرعاية حقوق الانسان ) فانه سيتعين على الوزراء البريطانيين تغيير النظام المتبع حاليا.

وختاما علينا ان لانغفل عن حقوق الاجانب المقيمين في بريطانيا في الوقت الذي نساهم فيه في تحرير الكويت.

## Translator 2 \_ Text 2

### التغير في العدالة البريطانية

ان الظلم وعدم المساواة التي تعامل بها السلطات احيانا الغرباء اللذين يقيمون هنا قد اصبحت جلية بعد نشوب حرب الخليج. وتعتبر الامور الراهنة عار اخلاقي وحكومي وهي ايضا تقلل من صحة اي تضرر من قبل الحكومة البريطانية على سوء إدارة العدالة في الدول الاخرى.

وقد رفضت محاكمنا التدخل نيابة عن الغرباء اللذين احتجزوا وابعدوا خلال الحرب. واذكر عبارة الامن القومي للقضاة البريطانيين، ستراهم يرتجفون تحت شعورهم المستعارة. فموقفهم قد تحدد عندما رفع الصحفي الامريكي مارك هوسنبل قضية ضد الابعاد عام ١٩٧٦. ولقد وافقت المحكمة على ان الابعاد ليس عدلا على الاطلاق ولكن اللورد دينينج قال ان قوانين العدالة الطبيعية يجب ان تعدل في حالة الغرباء اللذين اثبتوا انهم غير مرحب بهم ويستحسن ان يتم ابعادهم.

وهنا يتبادر الى الازهان سؤال وهو كيف اثبت الفلسطينيون و العراقيون اللذين اتخذت السلطات البريطانية اجراءات ضدهم انهم غير مرحبا بهم ؟. لقد اكدت السلطات البريطانية باعلانها الدليل لايمكن ان يذاع بدون تسوية خدمات الامن وعلاوة على ذلك يفضل ٨٠ محتجزا ان تبقى قضاياهم سرية لان جزء من دفاعهم قد يكون ضد صدام حسين مما يعرض اقاربهم في العراق للخطر اذا ماتمت إذاعته . فالدعي عليهم يسعون الى الحصول على احتجاجات قانونية وتفاصيل وافية عن التهم الموجهة ضدهم. وبدلا من هذا ظهروا قبل مجموعة من الرجال المحنكين في مجال القانون اللذين بدورهم نصحوا وزارة الداخلية بدون دراية بالتهم الموجهة ضدهم وبدون اي مساعدة قانونية. فالاعداد لدفاع مناسب صار مستحيلا. وعلى اي حال فقد اصبح من الواضح ان بعض الاشخاص اللذين تم احتجازهم قد احتجزوا في اسوأ بلاد .

وفي الوقت الذي تنشر فيه هذه الجريدة هذا التقرير تم سحب قائمة من الاسماء من ملفات

قديمة. واذا كانت السلطات تعتقد ان المشتبه فيهم كانوا يخططون لاعمال ارهابية بأمر من صدام حسين فانه بالاستجواب والتنقيب ان يثبت هذا الاعتقاد. وقد كانت هناك علامة بسيطة لكلا الاحتمالين. وبدلا من هذا يتم احتجاز عراقي مدة ثلاثة اسابيع لأن اسمه كان مشابها لأسم الشخص الذي كان يبحث عنه، في حين يدوي شخص آخر قصته قائلا : « لقد ظنوا اني اعمل في السفارة السعودية لكنني تركت ذلك العمل منذ سنتين. ولم يعلموا ايضا ان لدي طفلين بريطاني المولد وعندما رأوهما قرروا عدم اعتقال زوجتي ». لذلك فان القصور في عملية قانونية مناسبة يساعد على تشجيع عدم المساواة والظلم.

اذن فهذه الدولة ستصبح اقل امانا وستكثر فيها أنشطة الارهاب التي يقوم فيها الغرباء إذا كان لدينا نظام عادل وصارم للتمييز بين القضايا الخطيرة والقضايا التافهة لان خدمات الامن لاتقام لاعتبار مدى جودة عملها فهي احيانا تعطي نتائج لاقيمة لها. واذا لم يقم القضاة البريطانيون بمحاولة لمعالجة الظلم فانه سيتوجب على الوزراء تغيير النظام الحالي، ويجب ان لاننسى حقوق الافراد اللذين يقيمون في بريطانيا بينما حرب الخليج تدور رحاها.

## Translator 3 \_ Text 2

### الأجانب والعدالة في بريطانيا

أظهرت السلطات البريطانية في بعض الأحيان الظلم وعدم الأهلية في معاملة الأجانب المقيمين أرضها أثناء حرب الخليج. وإن دل الوضع الحالي على شيء فإنما يدل على فضيحة أخلاقية وإدارية على السواء الأمر الذي يضعف حجة أية شكوى بريطانية بخصوص عدم إقامة العدل في الخارج.

وقد رفضت المحاكم البريطانية التدخل في الأمر نيابة عن الأجانب الذين تم احتجازهم أو ترحيلهم أثناء حرب الخليج بحجة الأمن القومي الذي كان سببا كافيا لجعل القضية البريطانية يعلنون حيادهم من القضية. بيد أن موقفهم كان مختلفا عندما استأنف الصحفي الأمريكي مارك هوسنبال ضد ترحيله عام ١٩٧٦. حيث أعلنت محكمة الاستئناف أن الترحيل كان غير عادل بتاتا، لكن اللورد ديننج ذكر أن قوانين العدالة الطبيعية يتحتم تغييرها في حالة الأجانب الذين أثبتوا أنهم غير مرغوب فيهم وبالتالي توجب ترحيلهم.

و السؤال الذي يفرض نفسه الآن هو كيف أثبت العراقيون والفلسطينيون الذين اتخذت السلطات البريطانية إجراء ضدهم مؤخرا أنهم غير مرغوب فيهم؟ لقد أكدت السلطات البريطانية بشكل معقول أنه لا يمكن الإفصاح عن الأدلة ما لم يتم تغيير عمل المخابرات. علاوة على هذا يفضل ٨٠٪ أو أكثر من المحتجزين أن تحاط حالاتهم بالسرية التامة طالما أن جزء من دفاعهم على سبيل المثال بأنهم يكونون المقت والبغض لصدام حسين قد يعرض أقاربهم في العراق لخطر لو تم نشره.

إلا أنه عندما يتم تقديم الأدلة سرا فإنه يصبح أمرا مهما التحقق منها بالطرق القانونية. ويجب أن يتمتع المتهمون بتمثيل قانوني كما يجب إعطائهم تفاصيل عن التهم الموجهة إليهم. إلا أنه بدلا من ذلك ظهر هؤلاء المتهمون قبل قيام ثلاثة من هيئة المحلفين البارزين باستشارة وزير الداخلية ظهورا وهم لاعلم لهم بالتهم الموجهة ضدهم ودون مساعدة قانونية في الوقت الذي بات التهيؤ لدفاع صحيح أمرا مستحيلا.

لقد اتضح أنه تم احتجاز بعضهم لأتفه الأسباب. إذ تنشر هذه الصحيفة اليوم قائمة تم الحصول عليها من ملفات المديرية الخامسة بالمخابرات البريطانية. وإذا كانت السلطات تعتقد أن المشتبه فيهم كانوا يخططون للقيام بأعمال إرهابية بأمر من الرئيس صدام حسين فإنها من المفترض أن تقوم باستجوابات وتحقيقات واسعة، لكن شيئا من هذا لم يحدث. بل على النقيض من ذلك، تم اعتقال أحد العراقيين ثلاثة أسابيع للشئ سوى أنه يحمل نفس اسم عائلة الشخص المطلوب للبحث، بينما يروي آخر قصته قائلا «يعتقدون أنني كنت أعمل بالسفارة السعودية، لقد تركت تلك الوظيفة منذ سنتين،

إنهم كانوا لا يعلمون أنه 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 بأمان أقل تجاه الأعمال الارهابية التي يقوم بها الأجانب مما لو كان لديها نظام صارم للتمييز بين الحالات الخطيرة وغير الخطيرة منها. ولأن المخابرات البريطانية غير ملزمة بتعليل طبيعة عملها إلا أنها تقوم بإعطاء نتائج زائفة في بعض الأحيان لا يمكن تصديقها إذا لم يحاول القضاة البريطانيون معالجة الظلم الناتج ( حتى لو أنهم قد، إذا أرادوا، يختبروا انتهاك الاتفاقية الأوروبية حول حقوق الانسان ) فإنه يتوجب على المسؤولين البريطانيين اتخاذ الإجراء اللازم لتغيير النظام الحالي. ففي الوقت الذي تشن فيه حرب تحرير الكويت من الطاغية العراقي وأعوانه يجب أن لاتنسى بريطانيا حقوق أولئك الذين يعيشون على أرضها.

## Translator 4 \_ Text 2

### الاجانب والعدالة البريطانية

ان الظلم والاصلاحية التي يعامل بهما الاجانب الذين يعيشون في بريطانيا من قبل السلطات أتى كنتيجة غامضة من آثار حرب الخليج. إذ تعتبر حالة الظروف الحلية فضيحة اخلاقية وادارية كما انها تقلل ايضا قوة اية شكوى قد تقدمها الحكومة البريطانية بشأن عدم اقامة العدل في المستوى العالمي.

وعلاوة على ذلك فقد رفضت المحاكم البريطانية ان تتدخل نيابة عن الاجانب الذين تم احتجازهم في السجون او ترحيلهم خلال حرب الخليج الثانية. ان القضاة البريطانيين لو ذكرت امامهم هذه العبارة « الضمان القومي » فأنهم يرتعشون نتيجة تأثيراتها التوبيخية. ويتضح موقف القضاة البريطانيين في عام ١٩٧٦م عندما ناشد احد الصحفيون الامريكيون يدعى مارك هوزنبول محكمة العدل الدولية بشأن قضية ترحيل بعض الاجانب من بريطانيا حيث ايدت المحكمة النداء واعتبرت هذا الترحيل بأنه ترحيلا غير عادل اطلاقا بيد انه صرح احد المسؤولين يدعى السيد دينينج قائلا بأن قواعد العدالة المألوفة يتوجب تعديلها في حالة الاجانب الذين يظهرون انفسهم بأنهم غير مرغوب فيهم ويستحقون الترحيل.

فكيف إذن حال العراقيين و الفلسطينيين الذين اتخذت عنهم السلطات البريطانية مؤخرا قرارا بأنهم اظهروا انفسهم غير مرغوب فيهم. وتؤكد السلطات البريطانية معلنة بأن الادلة لايمكن كشفها للنقاب دائما بدون التوفيق مع طبيعة الخدمات الضمانية. وعلاوة على ذلك فان بعض المحتجزين من العدد الاجمالي البالغ عددهم ٨٠ محتجزا او اكثر يفضلون بان تتم قضاياهم بشكل سري بسبب انهم يمقتون الرئيس العراقي صدام حسين وفي حالة الاعلان عنها فإنها تعرض اقربائهم في العراق للخطر.

بيد انه اذا تم تقديم الادلة سرا فان الامر المهم الوحيد الذي يبقى هو اختبارها بواسطة اجراءات قانونية مناسبة. ومن المتعارف عليه انه يتوجب للمتهمين ان يشهدوا بحضورهم الشكاوي القانونية المقدمة ضدهم وعوضا عن ذلك فانهم حضروا قبل هيئة محلفين من ثلاثة اشخاص بارزين الذين قاموا بالتعاقب بنسخ وزير الداخلية البريطاني بدون ان يعلموا اية



تهم يواجهون وبدون مساعدات قانونية. ولذلك تبقى استعدادات الدفاع المناسب مستحيلة.

وعلى أية حال فإنه من الأمر الواضح أنه تم احتجاز بعض المحتجزين على أساس وتهم ضعيفة جداً إذ أنه تم سحب قائمة قديمة من ملفات المحتجزين أم - ١٥ تشتمل على أسماء الكثير من المحتجزين. وإذا كانت السلطان البريطانية تعتقد بأن المحتجزين المشكوك فيهم يخططون أعمال إرهابية تنفيذاً لأوامر صدام حسين فإنه من المفروض أن تجري هذه السلطات تحقيقات وبحوث لتقصي نية هؤلاء المحتجزين من بداية الأمر ولكن هذه التحقيقات والبحوث قد تم اتخاذها من زمن قريب.

توجد قصص غريبة مبنية على أساس ضعيفة 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 تسعى السلطات إلى اعتقاله. والقصة الأخرى هي أن السلطات البريطانية أرادت اعتقال رجل عراقي ظننا منها بأنه يعمل في السفارة السعودية بيد أنه قد ترك هذه الوظيفة من سنتين ولم تعرف هذه السلطات بأن لهذا الرجل طفلين بريطانيين المولد وعندما رأوهم قرروا عدم اعتقال زوجته.

إن نقص الإجراءات القانونية المناسبة في بريطانيا والتي بواسطتها يتم تقدير الأدلة ضد الأجانب ما هو إلا ظلم فادح ولا صلاحية مطلقة يدفع ثمنها الأجانب الأبرياء. إن القوانين في بريطانيا ليست مصونة ضد الأعمال الإرهابية التي يرتكبها الأجانب بالشكل الذي يتوجب أن يكون، إذا كان لدينا نظام عادل وصارم بمقدوره أن يميز الاتهامات الباطلة منها والصحيحة. وبسبب أن خدمات الأمن لا تتمهل في النظر في الأعمال التي تتخذها فإنها أحياناً تصدر نتائج عفوية استثنائية.

وإذا لم يحاول القضاة البريطانيون إيجاد «علاج» لهذا الظلم ( وحتى لو لم تنتابهم الإرادة لفعل ذلك فإنه بمستطاعهم ملاحظة انتهاك حقوق 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 تعني أن نتجاهل وننسى حقوق العراقيين الذين يعيشون في بريطانيا.

## **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 turnning (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 reslusion (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.

## **Translator 2 \_ Text 3**

### **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 regoin (sic) 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 not 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.

## **Translator 3 \_ Text 3**

### **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.

## Translator 1 \_ 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 untill (sic) 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, Israilis 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 runing (sic) after false dreams and a big lie of combating the new weapons with old ones.

## **Translator 2 \_ Text 4**

### **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 winner (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 audience (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 surrounding (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 unequivocal competition and Israel thanked Saddam for what he did when he launched the missiles because Israel gained an enormous sum 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.

Arabs 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 (Saddam) 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 destructions 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

##### جمعية الهلال الأحمر في العراق تطالب مساعدات طبية

قام رئيس جمعية الهلال الأحمر في العراق السيد ابراهيم النوري يوم أمس بتوجيه نداء طالب فيه بإمدادات غذائية وطبية عاجلة للتغلب على نقص الغذاء و الأدوية في العراق.

وذكر السيد النوري قائلاً بأن سكان العراق البالغ عددهم ١٨ مليون نسمة قد يكونوا مهددين بموجة من الأوبئة تشتمل على وبائي الكوليرا والتيفوئيد ويعود السبب في ذلك إلى الأضرار التي طرأت على انظمة المياه والجاري. وذكر السيد النوري ايضاً بأنه قد ظهرت حالات الإصابة بمرض الاسهال ويعود السبب الى عدم صلاحية المياه المستخدمة او النقص المفرط في اعمال الوقاية من الامراض بشكل ممتاز.

وصرح السيد ابراهيم النوري قائلاً بأنه قد ناشد منظمة الصليب الأحمر الدولية في سويسرا بأن تقوم بإرسال فريق خاص ومعدات خاصة من اجل القيام بإتخاذ الاجراءات الملائمة للتغلب على مشاكل المياه قبل ان يتدهور الوضع الصحي. و اضاف ايضاً بأن العراق قد يحتاج الى اطباء وممرضين من دول اخرى لمساعدة العاملين في مستشفياته على الرغم من تواجد فرق طبية من الجزائر وموريتانيا وفلسطين والاردن حالياً والتي تقوم بدور كبير في خدمة العراقيين ومعالجتهم في المستشفيات العراقية.

واضاف السيد النوري قائلا بأن العراق قد تسلم ٤٠٠ طن من المساعدات الغذائية والطبية منذ بداية الحظر التجاري الذي فرضته الامم المتحدة على العراق في شهر اغسطس بعام ١٩٩١ بيد ان النقص في الادوية والغذاء مازال سائدا في انحاء البلاد. وصرح مسؤولون في الامم المتحدة بأن المساعدات الطبية من المفروض ان يتم استثنائها من الحظر الاقتصادي.

## Translator 2 \_ Text 5

### الهلال الأحمر العراقي يطلب مساعدات طبية

طالب الدكتور ابراهيم النوري رئيس الهلال الأحمر العراقي يوم امس بمساعدات طبية وغذائية عاجلة للتغلب على النقص الشديد في المخزون. وقال ان سكان البلاد البالغ عددهم ١٨ مليون نسمة قد يتعرضون لتهديد وبائي الكوليرا والتفؤيد اللذين ينتشران عن طريق الماء الملوث نظرا للأضرار التي لحقت بأنظمة المياه والمجاري.

وذكر أنه قد تم اكتشاف حالات للاسهال 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 ان يتعرض الوضع الصحي في البلاد لمزيد من التدهور. وقال ان العراق قد يحتاج الى أطباء وممرضات من الدول الاجنبية لمساعدة الموظفين الصحيين العراقيين في المستشفيات. ويذكر ان فرقا طبية من كل من الجزائر وموريتانيا والاردن وفلسطين قد بادرت بتقديم مساعداتها في مستشفيات بغداد.

واشار الدكتور النوري ان الشعب العراقي قد حصل على ٤٠٠ طن من المساعدات الطبية والغذائية منذ فرض الحظر الاقتصادي على العراق في اغسطس عام ١٩٩٠. و اضاف انه مازال هناك نقص حاد. من جهة اخرى ذكر مسؤولو الامم المتحدة انه من المفروض اعفاء المواد الطبية من هذا الحظر.

تم جمع معلومات هذا التقرير تحت إشراف رقابة الاخبار العراقية.

## Translator 3 \_ Text 5

### جمعية الهلال الأحمر العراقي تطلب مساعدات طبية

طالب السيد ابراهيم النوري رئيس جمعية الهلال الأحمر العراقي يوم أمس مساعدات غذائية وطبية مطلوبة على الفور لسد نقص حاد فيها.

وقال السيد النوري ان سكان العراق البالغ تعدادهم ١٨ مليون نسمة سوف يصبحون عرضة لأمراض وبائية كالكوليرا والتيفوئيد بسبب الدمار الذي لحق بأنظمة الماء والمجاري. ومن المعروف ان كلا المرضين ينتقلان بالماء الملوث. وقال ايضا «لقد تم تسجيل بعض حالات الاسهال التي قد يكون السبب فيها الماء الملوث او النقص في الاجراءات الوقائية الصحية من مياه المجاري» .

واوضح الدكتور ابراهيم النوري انه طالب مقر جمعية الصليب الأحمر الدولية في سويسرا بإرسال فريق مختص ومعدات لمعالجة مشاكل المياه قبل ان يزداد الوضع الصحي سوءا. وذكر ايضا ان العراق سيكون في حاجة الى اطباء وممرضين من دول اخرى لمساعدة الموظفين في المستشفيات. ومما تجدر الاشارة اليه ان فرق طبية من موريتانيا والاردن والجزائر وفلسطين يساعدون الاطباء العراقيين في مستشفيات بغداد حاليا. و اشار الدكتور النوري ان الجمعية تلقت حوالي ٤٠٠ طن كمساعدات طبية في اغسطس ولكن النقص مازال حادا. ومن جهة اخرى قال موظفون في الامم المتحدة انه من المفروض ان تعفى الادوية من الحظر.

صنف هذا المنشور الرسمي وفقا لمعايير النشر العراقية.

## Translator 4 \_ Text 5

### الهلال الاحمر العراقي يطالب بمعونات طبية عاجله

طالب رئيس جمعية الهلال الاحمر العراقي بإمدادات غذائية وطبية بشكل عاجلا حتى يتسنى للعراق التغلب على نقص الاغذية والادوية الحاد الذي تشهده حاليا. فقد ذكر السيد النوري بأن سكان الجمهورية العراقية البالغ عددهم ١٨ مليون معروضون بشكل كبير لأوبئة عديدة كالكوليرا والتفؤيد بسبب التلوث الذي اصاب المياه وانظمة المجاري ومن المعروف ان هذين المرضين ينتشران بسرعة هائلة بواسطة المياه الملوثة. كما ذكر كذلك بأن تم تسجيل العديد من حالات الاسهال التي قد تكون بسبب المياه الملوثة وبسبب عدم توفر وقاية صحية ملائمة. وقد ناشد السيد النوري لجنة الصليب الاحمر التي تتخذ سويسرا مقرا لها لارسال فريق خاص ومعدات للنظر في مشكلة المياه قبل ان يزداد الامر سوءا.

وذكر السيد النوري بأن العراق يفتقر الى اطباء وممرضات وهو كذلك في حاجة ماسة الى اطباء وممرضات من دول اجنبية لمساعدة العاملين في المستشفيات العراقية. و اضاف قائلا بأن فرق طبية من الجزائر وموريتانيا والاردن وفلسطين تعمل حاليا في المستشفيات العراقية.

وعقب السيد النوري قائلا بأن الجمعية استلمت مايعادل ٤٠٠ طن من الامدادات الغذائية والطبية منذ الحظر التي فرضته الامم المتحدة على العراق في اغسطس (آب) إلا ان العراق لازالت تعاني من نقص شديد في الاغذية والامدادات الطبية وفقا لما ذكره مسؤولون من هيئة الامم المتحدة فان الادوية «الامدادات الطبية» لاتندرج تحت قائمة العقوبات المفروضة على العراق.

## Translator 1 \_ Text 6

لا أشك بعد ان تلتقط الصورة لحفلة العرس، يتفرق جماعة الفرح وتأخذ الحفلة مسارها الطبيعي. لا أشك في ان كميات كبيرة من لذيذ الطعام فيها اشياء متبلة واشياء موضوعة في سلال وكذلك حلوى القطن (غزل البنات) قد التهمت من قبل الضيوف. وبدأت الموسيقى ورقص العريس والعروس معا ناسين ضيوفهم. حينئذا يتجمع الكبار في جماعات جالسين على مقاعدهم المطلية بماء الذهب بينما يندفع الاطفال بقطع الحلوى حيث ارضية القاعة المصممة من خشب الباركيه الساحر الملمعة والموضوعة باحكام ودقه قد تم تلميعها من قبل الخادومات والجذات. ولا أشك بعد ان يتواصل الليل ورائحة السجائر تذكر الجالسين باحداث الماضي وينحني الرأس بالاياب، لان ابتسامة رقيقة لايمكن ادراكها في خضم صعوبة العمل اليومي. ولا أشك بأن اولئك الرجال المجهولين والذين تبدو عليهم البشاشة (ازواج طبعاً) قد استراحوا في انسجام حلو – غير مستقر، وبمنظرة مفاجئة لامور الدنيا وشهواتها الجنسيه اكتشفوا ما وعدتهم بها حياة الزواج من زيف الابتسامه والحشمة والاصل عندما اطبقوا الشفاة بشهوة لمنظر روميو وجولييت وقد رفعوا رؤوسهم قليلا لطرد الدخان المزرق والذي نبه زوجاتهم – وهن نساء شديداً اللوم ذات منزلة عاليه – متسائلات عن سبب الزواج منهم .

## Translator 2 \_ Text 6

انني متأكد تماما من انه بعد ما تم اخذ صورة العريس والعروس وأخذ كل ضيف اتجاهه في قاعة الاحتفال اخذت المهرجانات مجراها الاعتيادي واننى متأكد كذلك من ان كميات كبيرة من الطعام الشهي بما فيها الطعام المحلى بالجيلي او علب من غزل البنات تم اكلها اثناء ذلك وعندما عزفت الموسيقى اخذ العريس بيد العروس وبدأ في الرقص من غير مراعاة لضيوفهم وان اولئك المتقدمين في السن تجمعوا في مجموعات وجلسوا على مقاعدهم المطليه باللون الذهبي في حين انهمك الاطفال في اكل الحلوه وسحرتهم الارضيه الخشبيه المزينه بحيث جعلتهم يجرؤون الى التقدم نحوها حتى اذا ما لاحظت مربياتهم او جداتهم ذلك اوقفتهم عند حدهم.

وانا متأكد من انه عندما تبدأ ساعات المساء في المضي يقوم الدخان الذي تعبق به الغرفه التي يجلس فيها اولئك العجزه بدور المغري الذي يذكرهم بالماضي الجميل ويشدهم الى ان يهزوا رؤوسهم تعبيراً عن الرضى والتسامح وابتسامتهم التي تظهرها شفاههم لا يمكن ان يجدوها خلال ساعات العمل اليوميه الشاقه.

وانا متأكد تماما من ان هؤلاء الرجال المرحين الذين يعرفون بعضهم البعض قد ارتاحوا في انسجام عميق واعين بما وعدهم به الزواج في نهاية مطاف حياتهم وابتساماتهم الذهبيه وطبائعهم البشريه الخيره والنظرة المفاجأة التي علت وجوههم عندما طبقت شفاههم بمرح على بعضها البعض ورفعوا رؤوسهم قليلا لطرد بقايا الدخان الذي كان في الغرفه مذكرين زوجاتهم - زوجات ذات قيمه - لماذا تزوجوهن .



### Translator 3 \_ Text 6

لا يساورني شك بأن الصورة قد التقطت في وقت ما وان مجموعة الزفاف قد تشتت ولكن رغم ذلك، اخذت الاحتفالات مجراها الطبيعي.

لا يخامرني شك بان كميات هائلة مما لذ من الطعام – اصناف تحوي هلاما لحميا واخرى موضوعة في سلال مغزولة من قصب السكر – قد تم استهلاكها، وان العريس والذين انستهما الفرحة ضيوفهما بدءا يرقصان على انغام الموسيقى التي علت، وان كبار السن قد شكلو مجموعات وهم على كراسيهم المطلية بالذهب في حين كان الاطفال الذي غمرتهم الفرحة بسبب وجود الكثير من الحلويات والارضية المكنوسة والمكسية ببلاط خشبي مزخرف، كانوا يمرحون بصخب حتى اوقفتهم بعض المربيات او الجدات.

لامجال لدي للشك بأنه نظرا لان المساء اكتسا ذكريات تفوح منها رائحة السجائر موهمة الكثيرين بأنها ايماء ايجابية، فانه سيتعذر استرداد تلك البسمة المفقودة في خضم احداث الحياة اليومية الصعبة.

ولا اشك في ان هؤلاء الرجال المجهولين والمرحون (أعني الأزواج طبعا) قد وجدوا راحتهم في هذا الانسجام غير المستقر لانهم اكتشفوا اخيرا ما تعدهم به الحياة الزوجية.

## **Appendix 12**

### **The Translations of Arabic Expository Texts**

#### **Translator 1 \_ Text 7**

#### **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.

## **Translator 2 \_ Text 7**

### **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 chocking; 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.

## **Translator 3 \_ Text 7**

### **The Crescent of Bahrain Organise Intensive Courses in the Coming Months of August and September**

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.

## **Translator 1 \_ Text 8**

### **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 co-operation.

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.



## **Translator 2 \_ Text 8**

### **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.

## **Translator 3 \_ Text 8**

### **Minister of Higher Education Meets Zimbabwean**

### **Minister of state for Diplomatic Affairs and the**

### **Chancellor of Ottawa 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 Zimbabwe (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 Ottawa 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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n.d = No date

n.p = No place

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