

**THE TRANSLATION OF LEXICAL AND
MORPHOLOGICAL REPETITIONS IN THE ARABIC
NOVEL *THARTHARAH FAWG ALNEL* INTO THE
ENGLISH *ADRIFT ON THE NILE***

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**FACULTY OF LANGUAGES AND LINGUISTICS
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**DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF MASTER OF
LINGUISTICS**

**FACULTY OF LANGUAGES AND LINGUISTICS
UNIVERSITY OF MALAYA
KUALA LUMPUR**

2014

UNIVERSITI MALAYA

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**The Translation of Lexical and Morphological Repetitions in the Arabic Novel
thartharah fawg alnel into the English Adrift on the Nile**

Field of Study: **Translation Studies**

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ABSTRACT

Repetition is an important phenomenon in Arabic-English translation. Thus, this study was carried out to examine how lexical and morphological repetitions are rendered from an Arabic literary text into English using different translation strategies. The data used in this study is derived from an Arabic novel “Thartharah fawg alnel” by Naguib Mahfouz and its English translation “Adrift on the Nile.” The objectives of this study are to, (i) identify the translation strategies used to render these repetitions and whether these strategies affect the quality of the original message and (ii) find out to what extent are the communicative functions of the lexical and morphological repetitions in the Arabic novel preserved or lost in the English translation. The translational strategies, as suggested by (Baker 1992), (Newmark 1988) and (Dressler and De Beaugrande 1981) together with the typology of repetitions proposed by (Dickins et al 2002) were used. Skopos theory of Reiss and Vermeer (1984) was also used.

As has been noticed, the translator resorted to variation rather than repetition in his translation and that let him to use certain translation strategies, such as synonyms, near-synonyms, omission, ellipsis, paraphrase, replacement, modulation, literal translation, expansion and pronominalisation. Synonyms, near-synonyms, and omission strategies were the most common strategies used in the translation of lexical and morphological repetitions into English. As for the communicative functions of the lexical and morphological repetitions, it was found that some examples retained their functions while others lost their functions.

ABSTRAK

Repetisi ialah fenomena yang penting dalam translasi Bahasa Arab-Inggeris. Justeru, pengajian ini telah dijalankan untuk mengaji cara leksikal dan morfologi repetisi dibentuk daripada literasi teks bahasa Arab kepada bahasa Inggeris menggunakan strategi translasi yang berbeza. Data yang diguna dalam pengajian ini diperoleh daripada sebuah novel Arab iaitu “Thartharah fawg alnel” karya Naguib Mahfouz dan translasi bahasa Inggerisnya ialah “Adrift on the Nile.” Objektif pengajian ini adalah untuk, (i) mengenalpasti strategi translasi yang digunakan untuk membentuk repetisi dan adakah strategi-strategi tersebut memberi kesan kepada kualiti mesej yang sebenarnya dan (ii) mengetahui sepanjang mana fungsi komunikatif kedua-dua repetisi, leksikal dan morfologi dalam novel Arab dipelihara atau dihilangkan dalam translasi bahasa Inggeris. Strategi-strategi translasi, seperti dicadangkan oleh (Baker 1992), (Newmark 1988) and (Dressler and De Beaugrande 1981) bersama dengan tipologi repetisi yang dicadangkan juga oleh (Dickins et al 2002) telah digunakan. “Skopos theory of Reiss and Vermeer (1984)” juga telah digunakan.

Sehubungan dengan menterjemah repetisi kepada bahasa Inggeris, strategi-strategi translasi tertentu, seperti sinonim-sinonim dan hampir sinonim-sinonim, peninggalan, elipsis, parafrasa, dan pronominalisasi telah dijumpai digunakan oleh penterjemah. Sinonim-sinonim, hampir sinonim-sinonim, dan strategi-strategi peninggalan ialah strategi yang lebih dikenali digunakan untuk translasi leksikal dan morfologi repetisi kepada bahasa Inggeris. Dari segi ketepatan dalam menyampaikan maksud repetisi kepada bahasa Inggeris, beberapa repetisi didapati tidak dibentuk dengan tepat dan, justeru, kualiti mesej yang sebenar ada kalanya tidak terpelihara. Manakala fungsi komunikatif kedua-dua repetisi, leksikal dan morfologi pula, sesetengah contoh telah dijumpai bahawa tidak sama sekali memenuhi fungsi, yang lain pula tidak memenuhi fungsi sepenuhnya dan ada juga yang memenuhi fungsi sepenuhnya.

Acknowledgement

For the completion of this dissertation, I really want to thank Allah for giving me the chance and patience to pursue my master's degree. My completion of this dissertation could not have been accomplished without the support of the very caring, loving and kind supervisor, Dr. Kais Amir Kadhim, who helped me during the writing of this dissertation. I want to also thank my caring, loving and supportive parents, who supported me in everything during the journey of the master degree.

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List of Abbreviations:

TT: Target Text

TL: Target Language

BT: Back Translation

Transliteration Notes

1- Arabic Consonants

ب	b	ض	D	ي	y
ت	t	ط	T		
ث	Θ	ظ	TH		
ج	j	ع	ʿ		
ح	H	غ	γ		
خ	x	ف	f		
د	d	ق	q		
ذ	th	ك	k		
ر	r	ل	l		
ز	z	م	m		
س	s	ن	n		
ش	Š	ه	h		
ص	S	و	w		

2- Arabic Vowels

Long Vowels		Short Vowels	
فتحة طويلة (أ)	ā	فتحة	a
ضمة طويلة (و)	ū	ضمة	u
كسرة طويلة (ي)	î	كسرة	i
همز	’		

List of Appendixes

Appendix A: The original Arabic Novel

Appendix B: The English Translated Version

Chapter One

1.0. Introduction

1.1. Study Background

Languages depend on specific linguistic and cultural systems and there are no two exact languages “either in the meaning given to corresponding symbols or in the ways such symbols are arranged in phrases and sentences” as stated by (Nida 1964:156). Thus, a great distance may exist among languages in their linguistic and cultural systems. Owing to this distance among languages, there are some serious problems that can arise in the process of translation. This situation applies to Arabic-English translation both linguistically and culturally.

Arabic and English are two languages that belong to different families. Arabic is said to be a Semitic language while English belongs to the Indo-European family. Thus, there is a distance in the cultural and linguistic systems between both languages. Because of this distance, translation between Arabic and English is not an easy task. Jakobson (1971: 64) states that decisions of translators to deviate from translating the ST literally relate to the gap that appears among languages. This gap, or problem, can sometimes create misunderstanding and misinterpretation. Therefore, translators tend to employ strategies that help them in one way or another to fill this gap and avoid the problems of misunderstanding or misinterpretation which readers could face. This is what happens in the translation of lexical and morphological repetitions from Arabic into English as will be revealed by this study.

Repetition is widespread in languages, and yet some languages and cultures utilise it more than others. In the case of Arabic, it is known that Arabic uses more types of repetition than many other languages, including English. Repeating the lexical item

several times is a common feature of Arabic texts. Repetition serves a range functions that are important in organising and building the discourse. As explained by Johnston (1991: 4), repetition is heavily used since it plays important textual and rhetorical functions in the Arabic language and culture. Repetition at a certain stage is always functional in the literary polysystem of Arabic. However, in English, repetition is tolerated when used as a figure of speech (ibid 1991: 4).

1.2. Statement of the Problem

As Arabic and English are different languages from different families, the translation between both languages can be a difficult task. In this sense, one of the most difficult areas for translation into English is Arabic literary texts. This difficulty could refer to the different lexical cohesive devices employed in both languages. For example, repetition is used widely and serves a valuable role in an Arabic text since it links a unit of meaning to a former one (Al-Shurafa, 1994:25). Moreover, repetition in Arabic is of great importance because of the different functions it performs, such as rhetorical and linguistic functions. Literal translation, therefore, is usually undesirable and unacceptable. As explained by Newmark (1991), literal translation renders little sense or even an unnatural one. Therefore, translators use other strategies to deal with repetition and to avoid direct translation. However, these strategies might result in distorting the quality of the original meaning.

1.3. Research Purposes

This study aims to:

- 1- Identify the translation strategies used in translating lexical and morphological repetitions in the Arabic novel into English.
- 2- To find out if the communicative functions of the lexical and morphological repetitions in the Arabic novel are preserved or lost in the English translation.

1.4. Research Questions

- 1- What are the strategies used to translate lexical and morphological repetitions in the Arabic novel into English?
- 2- To what extent are the communicative functions of the morphological and lexical repetitions in the Arabic novel preserved or lost in the English translation?

1.5. Significance of the Study

This study is significant since it contributes to the theory of translation as it explores a serious problematic area; the translation of repetitions in Arabic-English translation. Specifically, the study examines how lexical and morphological repetitions in Arabic are rendered into English using different translation strategies.

1.6. Limitations of the Study

Repetition is a cohesive device and one of the most important features of Arabic, and is found in most Arabic text types. The current study attempts to investigate the types of repetition as explained by (Dickins et al 2002) and the translation strategies which may be used to handle such repetitions. The study will investigate these two phenomena in the Arabic novel with examples being randomly taken from Naguib Mahfouz's novel *"Adrift on the Nile."*

1.7. Definition of Terms

1.7.1. Repetition

It is defined as "multiple instances of an idea or word, and the greater the number of repetition the more we notice it" (Reynolds 1995: 185).

1.7.2. Rhetorical Function

Aristotle in (Roberts 2010: 2) defines rhetoric as “the faculty of observing in any given case the available means of persuasion.” (Poulakos 1983: 36) states that rhetoric “seeks to capture in opportune moments that which is appropriate and attempts to suggest that which is possible.” Thus, rhetorical function is how we use language to achieve communicative goals; it is a linguistic technique people utilise to, for example, persuade, influence attitudes, behaviours, etc.

1.7.3. Textual function

Jawad (2009: 1) proposes that textual function could be defined as a text or an utterance that is cohesive and coherent. According to (Darwish 2003: 1) textual function is seen as organising and linking sentences together in discourse in a cohesive and coherent manner in order to render the intended meaning. Therefore, any written discourse with lexical repetition should provide textual coherence and cohesion to convey the author’s meaning.

1.7.4. Literary Text

Literary text is a distinguished kind of text since it is usually ambiguous and vague which gives different possibilities for meaning (Balerio 2011: 18). A literary text is the product of a writer’s imagination that encompasses multiple nuances which open itself to varied possible interpretations.

1.7.5. Message

The ‘message’ is at all times the most important element in translation. As such, it should be dealt with carefully. Message is the meaning that words, clauses, and sentences express denotatively and connotatively. Nida (1964: 13) says that in the source language, the message is embedded culturally and has to be translated into the target language.

1.7.6. Translation strategy

Guerra (2012: 3) defines translation strategy as the solutions that translators use to face problems in translation. These solutions are the procedures which they use in translation.

Chapter Two

Literature Review

2.0. Introduction

Repetition, as an important device in text, has been examined from different perspectives such as text linguistics, literary studies, and traditional linguistics. So, in trying to articulate and treat such a phenomenon, many approaches have been explored and proposed, where the opinions of scholars and researchers vary. Some scholars see repetition as a textual device that functions in a way to create lexical cohesion (Halliday and Hasan 1976; De Beaugrande and Dressler 1981, and others). Other researchers claim that the primary role of repetition lies in the organisation of the whole text (Hoey, 1991).

Repetition is a phenomenon visible in all human languages. In Arabic, repetition is used widely and serves a valuable role since it links a unit of meaning to a former one (Al-Shurafa, 1994: 25). Shunnaq and Farghal (1999: 136) define repetition as “a semantic phenomenon which refers to using more words than necessary to express a concept.”

Repetition in Arabic consists of different kinds. Scholars such as Johnstone (1991), Shunnaq and Farghal (1999), Dickins and Watson (1999), Badiraldin (2010), etc., have discussed these forms in Arabic. In English scholars such as Hoey (1991), Klaudy and Karoly (2000) and Dressler and De Beaugrande (1981) have also provided some kinds of repetition. These classifications are explained under sections (2.1) and (2.2).

In all its varieties, repetition is used to serve important functions in a text. For example, repetition is used to render a rhetorical function that can result in persuasion and emphasis. Repetitions could also serve important textual and cohesive functions which

contribute to text-building and the organisation of the text (Dickins et al 2002: 105-109).

In literary texts, this important feature is available and plays a great role through its different functions. Thus, repetition in literary texts should receive important treatment to render it correctly to the TT. Therefore, in translation, this important issue has received much concern and worry from scholars (Al-Khafaji 2005: 5). They have, therefore, provided some techniques, strategies, and methods to deal with it. These strategies have been offered to deal with repetition in order to avoid direct translation. However, sometimes these strategies may affect or distort the meaning of the original discourse or language.

2.1. Repetition in Arabic

Shunnaq and Farghal (1999: 136-138) have identified three forms of repetition that occur in Arabic discourse as listed below:

1. Repetition forced by the linguistic system
2. Functional Repetition
3. Non-Functional Repetition

1. Repetition forced by the linguistic system

As Shunnaq and Farghal state, this kind of repetition is imposed by the linguistic system of the Arabic language and thus the users of Arabic have no choice. They claim that such repetition is an important characteristic of Arabic. This kind of repetition is classified as repetition forced by morphology and syntax. An example of repetition forced by syntax is as follows:

ST: اود باسم جمعية المترجمين الاردنيين ان اشكركم واشكر العاملين في وزارتكم

BT: want I in name society the translators Jordanians to thank I- you and thank the workers fe wizaratikum

TT: I wish, on behalf of the Jordanian translators, to thank you and thank the workers in your ministry.

Farghal and Shunnaq notice that this example is the type of repetition that is formed or imposed by syntax. They explain that the first “اشكركم” is used by the speaker to address the audience, while the second “اشكر” is repeated to allow the speaker to express his thanks to the absent ministry workers.

Other examples in this category, according to Farghal and Shunnaq, could be like the cognate accusative which is a kind of root repetition. An example is the following:

ST: كتب كتابا

TT: He wrote a book

As we see in the example above, the lexical word “كتب” is a past verb which forms the cognate accusative “كتابا”.

2. Functional Repetition

Shunnaq and Farghal state that this type of repetition is communicative and purposeful. Several different kinds of repetition experience functional repetition, such as root repetition, pattern repetition, and repetition that is generated by semantic elaboration. Hatim (1997: 165) notices that this kind of repetition includes forms of non-functional repetition, yet it expands to encompass different forms which are basically non-systemic. Functional repetition according to Hatim (1997: 165) serves a rhetorical function.

3. Non-Functional Repetition

This kind of repetition creates a problem for translators during the translation from Arabic into English and is defined as superfluous wordiness.

Another kind of repetition in Arabic is semantic repetition (Dickins and Watson, 1999: 54-53). In this kind of repetition, synonyms and near-synonyms are frequently used in Arabic much more than English. Semantic repetition, according to Dickins and Watson, is divided into two kinds. The first kind is when two words or phrases have closely-related, but distinctive meanings. The second is where two words are fully synonymous and there is no difference in meaning. Semantic repetition might include any of the main parts of speech such as nouns, verbs, adjectives, etc. Further, they also state that semantic repetition in Arabic could be syndetic or asyndetic. Syndetic means that the repetition occurs by using a connective, normally “و, and”, whereas asyndetic is where the repetition occurs without using any connectives.

Traditional Arab linguists and rhetoricians have studied the kinds of repetition used in the Prophet’s Hadith (PBUH). They have detected two types of repetition. According to Badiraldin (2010: 77-91), the two kinds of repetition in the Hadith are, repetition of meaning and repetition of meaning and pronunciation. Pronunciation repetition means repeating the same pronunciation to achieve different functions while repetition of meaning means that the same meaning is repeated with different pronunciations. Through this kind of repetition, the prophet tries, as (Badiraldin 2010:91) notices, to affect the listener.

Repetition in Arabic can also appear as morphological parallelism that is divided into morphological and root repetitions (Johnstone 1991: 53). As for the morphological repetition, it is seen as having two identical morphological words. In other words, in morphological repetition, there could be two words, which share the same template.

One kind of morphological repetition is lexical couplets. Lexical couplets are mostly pairs of nouns and verbs that are linked with a conjunction (WA, and). One example on this kind is the following (Johnstone 1991: 55):

ST: التخريب والتدمير

TT: Destruction and Demolition

Thus the two words “التخريب والتدمير” above share the same template “تفعيل” “tf’eel” and are linked with the connective (و, and).

Sometimes, these morphological parallels are available in syntactically parallel clauses and phrases which contribute to parallelism on three levels: phonological, morphological, and syntactic. An example of a morphological parallel is the following, (Johnstone 1991: 58):

ST: الاراء التي ابدت والابحاث التي نشرت

TT: The opinions which were brought out and the researches which were published “الاراء” and “الابحاث” in Arabic carry the same template which is “افعال”. Thus, there is a morphological balance in the two lexical words.

As for the second kind of repetition which is root repetition, (Johnstone 1991:62) states that it is repetition of the lexical roots. There are several kinds. One kind, discussed by Johnston, is the cognate accusative.

In the case of the cognate accusative, Johnstone (1991: 63) explains, “a verbal form (verb, participle) or a verbal noun is accompanied in a phrase by a verbal noun from the same root.” Mostly, the verbal noun is modified either by an adjective or by the (genitive, اضافة) case. The following is an example quoted from (ibid 1991: 63) to explain how the verbal noun in the cognate accusative is modified adjectivally:

ST: قضية القوميات التي كانت أخذت تجرف الكثيرين من البلاد الأوروبية جرفا قويا

BT: Affairs the nationalities which were begins sweeps over many of the countries
the European a sweeping strong.

TT: The affairs of nationalities, which were beginning to sweep a strong sweep
[sweep strongly] over many of the European countries.

So, as we notice, the cognate accusative here is “تجرف جرفا شديدا” “تجرف” is a finite verb, and “جرفا” is its verbal noun and the adjective “شديدا” modifies and agrees with “جرفا.”

Another kind of root repetition according to Johnstone (1991: 67) involves the repetition of a root that is constructed by a verb along with what she calls “the corresponding noun of place.” The corresponding noun of place is built up by adding the prefix “M” to a small number of patterns. An example on this kind is the word “مكتب، Maktabun” meaning “office.” It is a noun of place from the root “كتب, write.”

The third kind of root repetition is the repetition of a root within a single clause and at close syntactic range, Johnstone (ibid: 68). However, the syntactic cases of the repeated roots differ from each other. In other words, we may notice a subject and a verb that share the same root. For instance,

ST: لأن الاحداث السياسية الهامة التي غيرت معالم خارطة اوروبا السياسية خلال القرن المذكور, انما حدثت من جراء تغلغل الفكرة القومية

BT: Because the occurrences the political the important which changed characteristics map Europe the political during the century the mentioned occurred from cause penetration the idea the nationalities.

TT: Because the important political occurrences which changed the characteristics of the political map of Europe during the above mentioned century occurred due to the penetration of the nationalistic idea.

Thus, the subject “الاحداث” “the occurrences” and the verb “حدثت” “occurred” share the same root which is “حدث.” In other cases, for example, the root could be shared by the verb and its object, or we could notice two nouns that are derived from the same root.

2.2. Repetition in English

In English discourse, repetition is employed but not as much as in Arabic. In this respect, Haiman (1995: 337- 343) states that the repetition of words is not favourable in English and also is disparaged as explained by a group of grammaticalised clichés such as, “at the risk of repeating myself.” In a later study, Haiman (1997: 65-66) claims that English prefers not to use repetition too much or that it favours non-repetition. So, instead of using repetition, English opts to use variation. Likewise, Williams (1989: 5) states that English tries to avoid repetition while Arabic tends to employ it more. Therefore, Tannen, (2007: 63) argues that repeating the same word many times in English is gauged to be negative and boring.

However, we cannot say that English does not utilise repetition. Many studies have been carried out to deal with repetition in western languages including English. By the same token, Gutwinski (1976: 80) suggests that repeating the same lexical item many times in English helps the reader to associate this lexical item with another and thus it creates a cohesive text. In this line, Gray (1984: 172) sees repetition as a very important factor in the language of literature. Also, Hawthorn (2000: 301) defines it as “a key means whereby the technical rate of redundancy is increased in a work.”

In this sense, Hoey (1991) gives a classification of the kinds of repetition in English as follows:

- Simple Lexical Repetition: in this point, one can see the lexical item appears identically in a text and yet there could be little changes on the lexical items and these changes are said to be grammatical ones. For instance, Chair (singular) -- chairs (plural).
- Complex Lexical Repetition: this kind touches the simple lexical repetition in which some grammatical changes may appear in the lexical item's form. For example, having singular and plural. Also, in this kind of repetition, there could be repetition of a morpheme between the lexical items such as (history, historian). Based on this type of repetition in English, antonyms are formed by affixes. For example, "able, unable".
- Simple Lexical Paraphrase: this kind of repetition could be either mutual or partial. In simple lexical paraphrase, there would be a substitution of one lexical item with another but without any gain or loss in specificity and without any alteration of meaning. For example, "sedated, tranquillised."
- Complex Lexical Paraphrase: this covers three cases. The first case includes antonyms that are not formed by affixes for instance, (willing, reluctant). The so-called link triangle creates the other two cases in this kind for example a link between simple lexical repetition and simple lexical paraphrase. This feature, the link triangle, appears when there are two repetitive links identified for instance, a complex lexical repetition between (history and historian). The third kind of complex lexical paraphrase is noticed in the case of missing one part of the link triangle which could be imagined to exist in a particular textual context. For example, if the lexical item (historian) is not mentioned, but only the lexeme

(scholar), then through the link triangle, the relationship between history and scholar could be established.

Klaudy and Karoly (2000: 146) explain that repetition occurs in two forms that are cohesive relationship and the information content of the lexical unit. Firstly, regarding the cohesive content, the repetition occurs if a word, a sentence, or a phrase is repeated in the same way. As for the other form which is the information content of the lexical unit, in this case, repetition can be rendered by using synonyms, hyponyms, superordinates, opposites, and metonyms.

Moreover, De Beaugrande and Dressler (1981: 57-60) recognise two kinds of repetition which are recurrence and partial recurrence. Recurrences are direct repetitions of patterns or elements. This type of repetition mostly occurs in spoken language where the speaker as a rule has little time to plan and form the message, which is why they often use the same word. As for partial repetition, it occurs when the same word is used for the second time, but with a different form like for instance the change from a noun to a verb.

2.3. Types of Repetition in this Study

Here, we will focus on the types of repetition classified by Dickins et al (2002). In their book, "Thinking Arabic Translation," Dickins et al (2002) provided two kinds of repetition that occur in the Arabic language namely, lexical and morphological repetitions.

2.3.1. Lexical Repetition

2.3.1.1. Lexical item repetition

Lexical item repetition is a common feature of the Arabic language. It is the repetition in close proximity of the same word (Dickins et al 2002: 108). In this sense, some

words are repeated many times in a single sentence or they could extend to larger stretches of texts; the repetition in a large discourse occurs when a lexical item in particular has a relation or relates approximately to the topic of that particular section of text. As a result, this kind of repetition functions as a stylistic feature and text-building device contributing to the cohesion of the text.

Jawad (2009: 3) sees lexical item repetition as a recurrence of the same word several times to provide two important functions namely, textual and rhetorical functions. In relation to the textual function, Jawad explains that the task of lexical item repetition is to connect different parts of the text together at the surface level, while in the rhetorical function lexical repetition has to deliver an expressive meaning. Koch (1981: 179) claims that in Arabic, the phenomenon of repetition seems to be of great importance in argumentative discourse in order to create cohesion and persuasion functions. According to Al-Khafaji (2005: 6), repeating the lexical item many times in a single sentence or in a piece of discourse was described by linguists as a regular feature of the Arabic text. Thus, the repetition of the lexical item is singled out as an important phenomenon of Arabic discourse since it serves a lot of functions, such as textual or rhetorical. An example of the repetition of lexical item is the following:

ST: صفت الشلت على صورة هلال كبير فيما يلي الشرفة. وفي نقطة الوسط من الهلال استوت صينية نحاسية كبيرة جمعت الجوزة ولوازمها

BT: arranged the mattresses on image moon big to the balcony. And in point mid from moon stood plate copper large collected pipe water thing.

TT: the mattresses were arranged in a large semicircle just inside the door to the balcony. On a brass tray in the middle of the semicircle stood the water pipe and the brazier for the charcoal.

In the ST above, we have a repetition of the lexical item “هلال.” It is repeated twice with a slight change, that is, the second repetition is identified by the definite article “ال” “the.” The two repetitions were translated by using a near-synonym strategy i.e., “semicircle.”

2.3.1.2. Phrase Repetition

As with lexical item repetition, Arabic language speakers and writers utilise phrase repetition; phrase repetition is repeating a phrase several times in one piece of writing, (Dickins et al 2002). Jawad (2009: 10) states that, in Arabic, by repeating the same phrase within a text, the lexical cohesion is maintained. He also adds that phrase repetition in Arabic has the form of explicit recurrence of a phrase that links sentences together in a text. So, phrase repetition involves repeating two or more words sequentially. The following example explains phrase repetition:

ST: ولكن امامك اثار سن القلم:

BT: and but front you traces pen nib

TT: But you _can_ see in front you the marks made by the pen nib?

ST: سن القلم

BT: pen nib

TT: Marks made by the pen nib?

Here, as we notice in this example, “سن القلم” is repeated fully twice without any changes.

According to Jawad (2009: 10), translators have found strategies to deal with phrase repetition whereby the source text cohesion from phrase repetition is shifted into a pattern of cohesion which based on variation. In this respect, Dickins et al (2002: 112)

point out that Arabic is seen to prefer repetition, while English goes for variation in phrases. As for these variations, English may use techniques such as synonyms, antonyms and other things.

2.3.2. Morphological Repetition

Morphological repetition is one of the most important kinds of repetition in Arabic. It falls into three types; namely pattern, root, and suffix repetition.

2.3.2.1. Pattern Repetition

Pattern repetition is referred to as repeating the same pattern such as “مفعلة, مفعول, فاعل” in two or more words in close proximity, for example, repeating the pattern “فعليل” in “البيت القديم الكبير” “the old big house” taken from (Dickins et al 2002). Repeating the same pattern is used to offer textual cohesion. Moreover, this kind of repetition is used to provide other purposes and functions such as a stylistic function. On the other hand, pattern repetition is combined with different semantic relationships to give additional emphasis.

Dickins et al (2002) notice three kinds of semantic relationship. These are antonyms, semantically related words, and synonyms or near-synonyms. Semantically related words are those words whose meanings fall in the same general semantic meaning. For example, we can see the repetition of the words “حتى الهاموش والضفادع تعامله اكرم والطف” “even the midges and the frogs have better manner.” Thus, “اكرم” and “الطف” are semantically related words because their meanings fall in the same general semantic meaning.

The translation of synonyms and near-synonyms within patterns has the same procedure or technique. Under this, we have merging, grammatical transposition,

semantic distance, and maintenance. An example on merging is “اربع فتيات جميلات انيقات” “four pretty young girls.” Thus, “جماليات انيقات” are rendered as “pretty.” Repetition of semantic relationships with antonyms is also very common.

Moreover, according to Johnstone (1991: 55), morphological patterns in Arabic could appear as lexical couplets. An example of this is quoted from (ibid 1991: 55).

ST: التطورات والتقلبات

TT: developments and changes

(التطورات والتقلبات) (Al-taTawwuraatu wa-al- tagallubaatu) are plural nouns that refer to the repetition of the pattern or template (tafaulaatun, تفاعلاتن).

2.3.2.2. Root Repetition

As for root repetition, Dickins et al (2002) propose that it is repeating the same morphological root in two or more words in close proximity such as repeating the root “hasb, حاسب” in “محاسبته يوم الحساب” “called to account on Judgment Day.” Root repetition is the “multiple use of the same root” (Koch: 1981). Moreover, De Beaugrande and Dressler (1981: 49) and Hatim and Mason (1990: 199) use the term recurrence to refer to root repetition. Root repetition is divided into three categories which are system-intrinsic, absolute accusative, and others. Simply, system-intrinsic repetition indicates that words in Arabic are generated by roots and patterns together. The following is an example of this kind of root repetition in Arabic:

ST: وغفا غفوة قصيرة

BT: and dozed he a nap short

TT: For a while he dozed.

From the above example, we notice that the words in Arabic are made up from the same root “عَفَوَ” along with the pattern “فَعَلَ.” Regarding this issue, Dickins (2002: 103) proposes that some semantic considerations force a speaker or a writer to use two words that have the same root in close proximity. However, English avoids using this kind of root repetition.

In the case of the absolute accusative, it is used to form adverbials. There are no serious translation problems in English for this. An example to illustrate this is the following:

ST: حرك يده حركة حائرة

BT: moved hand his movement confused

TT: Anis made a perplexed gesture

As it can be seen from the above example, the word “حرك” is used one more time resulting in the adverbial “حركة.” The absolute accusative in Arabic probably serves to give a sense of emphasis.

In the case of root repetition that relates to their category of ‘other’ Dickins et al (2002) state that there is a more emphatic function. One can notice a wide range of this repetition in Arabic. It has, for example, subject + verb “ثار ثأره” “to fly into a rage”, verb + object “طلب طلبا” “to make a request”, verb + prepositional phrase “صبغ بصبغة” “to transform”, noun + adjective “الظل الظليل” literally “shady shade” and other repetitions. Sometimes, this kind of morphological repetition can have a rhetorical function.

2.3.2.3. Suffix Repetition

The third kind of morphological repetition is suffix repetition. This is less important than either pattern or root repetition. However, it is a significant feature of repetition in Arabic discourse. Suffix repetition means repeating the suffix at the end of words in

close proximity (Dickins et al 2002). For example, one can see the repetition of the suffix “ية” in “التكبيية والسريالية والوحشية”.

Because Arabic is a Semitic language, it is a highly inflected one. Words in Arabic are derived from roots and patterns that are combined sometimes with affixes, (prefix, suffix, infix, and circumfix). The root of words in Arabic consists of three to four consonants, and patterns are sequences of consonants and variables. Thus, words in Arabic are generated by appointing the roots to the pattern variables. Roots, therefore, give the fundamental meaning of the words, while the pattern may change the meaning. So, the incorporation between roots and patterns might result in changing the meaning of the word (Al-Kharashi and Al-Sughaiyer 191: 2004). There are fewer affixes in Arabic than in English, yet they have features of concatenating with one another and thus their number increases (Ali 1988). Suffixes are affixes which are attached at the end of words in Arabic and have important roles to play in defining the words. Thus, suffixes modify a word's number into singular, plural, or dual, its gender, male or female, the case, nominative, accusative, or genitive, the tense, future, past, or present (Al-Kharashi and Al-Sughaiyer 191: 2004). Therefore, it is important to use suffixes in Arabic to differentiate between numbers, cases, tenses and others (Bertoncini 35: 1998).

2.4. Functions of Repetition in Arabic

Repetition has a great role in the organisation of Arabic discourse and thus it has a large number of functions. To start with, Koch (1983: 47) notices that

The texts are characterised by elaborate and persuasive patterns of lexical, morphological, and syntactic repetition and paraphrase. Repetition is shown to provide far more than ornamental intensification in Arabic prose; rather, it is the key to the linguistic cohesion of the text and to the rhetorical effectiveness.

Moreover, Koch (ibid, 179) claims that the issue of repetition is an important feature in Arabic argumentative discourse, which is characterised by rendering persuasive and cohesive functions. Thus, Arabic discourse, according to Koch, is heavily dependent on repetition, which is a vital issue in Arabic for it delivers some functions that are important in the organisation and development of text in the Arabic language.

In the same vein, Labidi (1992: 268) proposes that repetition in Arabic could have two important functions; they are linguistic and rhetorical functions. Thus, linguistically, repetition is important to have a coherent and cohesive text. Rhetorically, repetition is a significant issue for it has tools such as persuasion, assertion, assurance, and emphasis.

Al-Khafaji (2005: 6) provides that repetition may have playful, didactic, artistic, emotional, rhetorical, and textual functions. He adds that for the textual function, repetition is important as it contributes to the creation of discourse. Discussing the rhetorical function of repetition in Arabic, Al-Jabr (1987: 165) states that repetition is attributed to some rhetorical devices. Thus, repetition is used to depict different functions such as assertion, and exaggeration. Further, Koch (1981: 183) talks about what she calls “presentation” in which some terms are repeated to stress a particular viewpoint. Similarly, El-Shiyab (1990: 271) states that repetition in all its forms has emphasis and assertion functions which are its two main effects and or motivators. Abdulall (2001: 290) states that repetition is a special rhetorical device and argues that “the obvious function of repetition is to hammer the context which seems to be one of the principle functions of this rhetorical device.” In addition, repetition in Arabic is used to have persuasive and emotional effects on the Arabic audience (Mazraani 1993: 265-267). Likewise, Johnstone (1991) examines the persuasive strategies in Arabic text and states that repetition serves an important role in persuading the Arabic hearer or audience of one’s argument.

Furthermore, Abu-Rass (2011: 208), citing Al-Khatib (1994) points out that in Arabic, persuasion is structured and rule-governed and depends on three modes: trustworthiness, argumentation, and the appeal to emotions. The three modes are all based on emotions. Firstly, by asserting their trustworthiness, persuaders try to convince the audience. Then, by giving more reasonable reasons, persuaders try to convince others, and thirdly, persuaders may emotionally appeal to the audience. Moreover, El-Shiyab (1990: 271) suggests that persuasive function of repetition is not merely used to assert, emphasise, and remind the text-reader of the major arguments, but also to give a musical effect. Regarding the textual function of repetition in Arabic discourse, Hatim and Mason (1997: 32), state that the recurrence of the lexical item in Arabic is vital to establish lexical cohesion. Moreover, Koch (1983: 49) states that, linguistically, Arabic text is characterised as repetitious, because repetition is important in creating a cohesive text.

In addition, Jawad (2009: 3) explains that repetition in Arabic serves two important functions namely, textual and rhetorical functions. As for the textual function, Jawad explains that the task of lexical item repetition is to connect different parts of the text together at the surface level, while in the rhetorical function; lexical repetition has to provide an expressive meaning.

According to Dickins et al (2002: 129), repetition in Arabic serves two important functions. Firstly, repetition of words, phrases, and roots may allow the writer to link closely related ideas together. Secondly, repetition is important as it serves toward cohesive text-building. Further, lexical item repetition and root repetition are two important features of Arabic language for they have a cohesive function. They also add that using pattern and root repetition in Arabic is important to provide textual cohesion. In line with this, Koch (1981: 197) explains that in Arabic, root repetition is an important text-building device. Moreover, root repetition, as a significant feature of

Arabic, has an emphatic function. Another type of Arabic root repetition is the absolute accusative which probably gives a sense of emphasis (Dickins et al 2002: 104).

If repetition is employed a lot in the Arabic language, it has important functions. Repetition has functions like assurance, impendence, glorification, and verification. This concept was confirmed by Nazal (2009: 164) when he analysed repetition within the verses of the Hadith. All of these functions are found in his study. Moreover, repetition in the Arabic language can be employed to confirm, warn, alert, explain, or insist. For instance, Badiraldin's (2010) analysis of the repetition used in the Prophet Muhammad's Hadith demonstrates this idea. The following are the functions of repetition which appeared in (Badiraldin 2010: 102-105):

1. Savouring by mentioning the name.
2. Confirming the matter by pointing its importance.
3. Warning from falling in the same matter.
4. Alerting the dopey and explaining the matter to the stupid.
5. Insisting on supplication.

Another important function achieved by repetition in the Hadith, according to Badiraldin (2010: 106), is psychological motivation. Thus, she points out that by repeating the same idea, a human's brain will always be busy and think in the same matter. Because of the functions achieved by repetition in Arabic, Labidi (1992: 268) argues that repetition in Arabic is not redundant; it is an important feature for it serves functions that are important in the Arabic language.

2.5. Functions of Repetition in English

As in Arabic, repetition is a significant feature in English discourse which serves some important functions. Gutwinski (1976: 80) states that, in English, if the same lexical

item is repeated in close proximity, it can be cohesive. As Ben-Ari (1998: 2) notices, repetition in literature can have a generic function as it can work as thematic, musical, and symbolic devices. Tannen (2007: 8) examines repetition in conversational discourse. She differentiates between real dialogues and those which occur in literary texts. She notices that literary texts lean towards putting strategies that are unprompted in conversation. Accordingly, repetition has a stylistic function as it makes literary texts sound like everyday situations. Leech (1969: 78) states that repetition is “fundamental if primitive device of intensification.” Besides this, for Leech and Short (1988: 247) repetition is of great importance for it gives “emphasis or emotive heightening to the repeated meaning.” Moreover, Johnstone (1991: 4) states that repetition has a rhetorical function in English discourse and claims that English rhetoric permits lexical repetition if it is delivered and motivated as a figure of speech.

Hoey (1991: 20) states that the actual importance of the different kinds of repetition in language “lies in their availability as a means of connecting sentences, both close to and far off.”

Klaudy and Karoly (2002: 101) examine the typology of repetition in English presented by Hoey (1991) and state that the function of such a model is to find out how repetition can achieve its text-organisation role. Gutwinski (1976: 80) states that repetition can create cohesion as it assists the reader to remember a lexical item and associate it with another repetition of the same item. In addition, Akio, (2010: 236) citing Nakao (2004) explains the function of repetition in Medieval English Literature. Pointing out that repetition used in Medieval English Literature is important as it contributes to the cohesion of the text.

Halliday and Hassan (1976: 242), specify that people sometimes use repetition to express their denial of something; or to reject something. Moreover, Tannen (1987: 581)

suggests that repetition is useful in everyday language as it smoothes the production of language by enabling the speaker to use what has already been used. While Tannen focuses on repetition in cross-utterances, Macaly and Osgood (1959) identify what is called self-repetitions as a part of hesitation phenomena, which is related to language production. They argue, therefore, that repetition serves the function of pauses, or, as it is explained by them, “providing time for selection among diverse lexical alternatives” (p.39). However, Farghal and Shunnaq (1999) claim that it is true that English discourse utilises the concept of repetition, but using repetition in English is not a persuasive phenomenon as it is in Arabic.

2.6. Related Studies

Some studies were examined to investigate repetition and the translation strategies used by translators in handling such repetition. Studying how repetition is rendered from Arabic into English through translation strategies, Jawad (2009) investigated some aspects of Arabic repetition in a three part autobiography and the translation strategies used to handle them. The researcher used translation strategies as classified by (Baker, 1922, Vinay and Darbelnet, 1958/1995, and Dickins et al. 2002). As the researcher noticed, repetition in the second part of the autobiography was not mentioned in the translation and this led to some loss of meaning. In the case of the translation strategies, Jawad noticed that the translators varied the source text by using several references.

In order to investigate how lexical repetition chains are translated from English into Arabic, Nassar (2008) examined an English literary text and its translation into Arabic. The examination of the texts revealed that, in the process of translation, the translators use shifts like deletion, paraphrase, pronominalisation, nominalisation, etc. She added that these kinds of shift fell into three important categories. Thus, 65% of the shifts fell into the category of minimising or avoiding lexical repetition, 30% of shifts attempted

to retain the repetition, and 5% of the shifts came under the category of emphasising the lexical repetition by expanding it.

Buitkuvienė (2012) conducted a study on repetition and its translation strategies. His data were contemporary novels for teenagers. He studied the repetition according to Klaudy and Karoly's classification (2000). The strategies he used to conduct his study were from (Ben-Ari, 1989, Davies, 2003, Al-Khafaji, 2006). He used strategies such as synonyms, preservation, nominalisation, etc. He found that the strategies of preservation and synonyms occurred more than any others. Also, he found that around 60% of the lexical repetition was retained in the target texts.

Trying to check how the functions of recurrence or repetition such as emphasising, clarifying, warning etc., are dealt with in the translation of the Holy Quran, Hannouna (2010) examined two translations. The analysis of the texts depended on De Beaugrande and Dressler's (1981) model. The findings of the study point out that the two translators maintain the functional aspect of recurrence in the target language. Hannouna also recommended that if a communicative translation is sought, deletion and other translation strategies are required.

Djamila (2010) investigated the translation of lexical cohesion by first year master students from Arabic into English. The examination shows that the students failed to translate the lexical cohesion patterns into English. The results of such failure were attributed, according to the researcher, to the misinterpretation of the source text and the misuse of the text as a whole unit.

Taki et al (2012) conducted a study to examine patterns of lexical repetition in an English play written by Samuel Beckett in (1954) and its translation into Persian by two translators. The study tried to show whether there was a one-to-one semantic equivalence between the source and the target texts. The findings of the study revealed

that although there were cases in which the translators had used the same number of similar and identical equivalence, there was no orderly one-one relationship between the ST and the TT with regard to translating semantically-loaded repetitions. All in all, the Persian translations were different in terms of semantically-loaded repeated items.

Al-Tayyan (2010) conducted a study on the translation strategies used by N. Robert in translating formal lexical repetition from Al-Samman's novel, *Kwabiis Beruit*. The study tackled the phenomenon of Formal Lexical Repetition, (FLR) as a communicative device confirming the narrator's feelings. According to Al-Tayyan, the translators must be aware of the phenomenon of FLR in a literary discourse in order to transfer its equivalent function.

Trying to translate idioms from Arabic into English, Amina (2010) checked the strategies used by students of translation. In the study, the researcher used Baker's (1992) idiom translation strategies classification. The findings of the study revealed that the subjects resorted to using the strategy of paraphrase more than other strategies. It found that the frequency of using paraphrase was around 59%.

Shehab (2009) investigated the translation of cognitive synonyms translated by some students majoring in translation from Arabic into English. His study revealed that the student translators failed to give the synonyms' implicated meaning because they expressed formal equivalents in their translation. Also, he noticed that the student translators gave more attention to the aesthetic value of the original work. The subjects tried to be faithful to the source text, but this strategy, according to Shehab (2009), did not maintain the meaning and made the target text sound awkward.

Regarding cognitive synonyms, another study was performed by Ishrateh (2006) to check how cognitive synonyms were rendered in English Arabic translation. The researcher studied four translated versions of Shakespeare's *Macbeth*. These four

versions fell into two important categories: formal and ideational equivalence. According to Ishrateh, for the formal equivalence, the translators tried to be faithful and maintain the content and this led to a loss of meaning. He also added that adopting formal equivalence distorted the intended meaning. In the other category of ideational equivalence, the translators gave attention to the content more than the form. Thus, the form was sacrificed, so the form was less important and from this the problem of distorting the meaning arose.

2.7. Translation Strategies of Lexical and Morphological Repetitions

2.7.1. Synonyms: synonyms are one of the most important phenomena in linguistics where lexical items have the same or are very similar in meaning. For Palmer (1976: 88), synonymy is “sameness of meaning.” Synonyms are being studied in the field of semantic, so, this important issue has been discussed and received several definitions from semanticists. According to Ishrateh (2006: 5), semanticists agree that a synonym is a relationship between two or more lexical items that have the same denotations, and the more these denotations are similar, then the higher is the degree of synonymy between the lexical items.

By the same token, Shunnaq (1992: 23) explains that synonyms are understood through the scale of synonymy that spreads between A and B and if the lexical item has higher synonymy, it will be closer to the end point A. Furthermore, Farghal (1998: 117) provides that “synonyms could be placed on a scale of synonymy where different degrees of semantics could emerge.”

Thus, Tso (2010: 19-20) defines synonym as diverse words whose meaning is the same or are similar in meaning. Further, he adds that it is true that synonyms are similar in meaning, yet they are not interchangeable. In the case of translation, synonyms are used

to handle repetition. So, Newmark (1988: 84), states that a synonym is used as a near equivalent in the target language to a word in the source language. In addition, Farghal and Shunnaq (1999: 133) state that synonymy is a sameness of meaning that translators resort to in dealing with repetition.

However, Baker (1992: 13) citing Zgusta (1971) states that, sometimes the usage of synonyms creates a problem because “every word has something that is individual, which makes it different from any other word.” So, synonyms have different expressive meanings even though they share a propositional meaning. Hence, Duff (1981: 18) suggests that the meaning will be affected when a strong word is used in place of a weak word.

Here is an example to illustrate how the translator uses the strategy of synonymy to deal with root repetition:

A- **ST:** انها محور جلستنا

BT: it centres our gathering

TT: It is the focal point of our gatherings

B- **ST:** وافقت بهزة من رأسها على أنها جلسة سعيدة

BT: Agreed by nodded head her that gathering happy

TT: She nodded agreeing that it was a very pleasant party

In the two examples above, we have here a repetition of the root “جلس.” Out of the root “جلس” we have two repeated items that are “جلسة, جلستنا.” In example (A), the translator firstly used the synonym “gathering” to translate “جلستنا.” This synonym is appropriate here since it gives the direct meaning of “جلستنا.” As for example (B) in which he used the near-synonym “party” to translate “جلسة”, we can say that it is not suitable to use party here since the direct meaning is not accurate between “party” and “جلسة.” A happy

or pleasant “جلسة” “gathering” does not mean that there is always a party. Therefore, the intended meaning of the original text in example (B) was not maintained.

2.7.2. Ellipsis: one type of grammatical cohesion is ellipsis in which an item is replaced by nothing. It is one of the devices which Halliday and Hasan (1976: 88) describe to create a cohesive text. De Beaugrande and Dressler (1981: 49) defined ellipsis as “repeating a structure and its content but omitting some of the surface expressions.”

Further, Baker (1992: 196) stated that ellipsis is omitting an item or leaving something unsaid which is nevertheless understood. She also added that ellipsis did not include every instance in which the reader should provide the missing information, but only occurred in cases in which the grammatical item pointed to an item that could fill the slot. Moreover, Williams (1989: 46) stated that ellipsis is a special form of substitution in which an item was replaced by nothing or zero.

Ellipsis, according to De Beaugrande and Dressler (1981: 66), is used to have economy in the text. In English, ellipsis is used widely. However, Aj- Jabr (1987: 92) claimed that ellipsis usage in Arabic is limited. Likewise, Williams (1989: 1) explained that Arabic avoided using ellipsis too much.

There are three kinds of ellipsis namely, verbal, clausal, and nominal (Halliday and Hasan 1976). In the case of nominal ellipsis, a noun is replaced by nothing, and for verbal ellipsis, a verb is left unspoken. Likewise, in the case of clausal ellipsis, a clause is omitted. Ellipsis is used because the rest of the sentence or utterance is understood. In translation, translators seem to use this strategy to avoid repetition and redundancy, but, sometimes, its usage leads to an ambiguity in the text. Therefore, Hatim (1997: 114) stated that if one wished to use ellipsis, meaning must be easily understood and recovered by the reader.

Here is an example to illustrate the usage of ellipsis in the translation from Arabic into English.

ST: بدأت بكتابة الاسطر ونفذ الحبر ولكنك استمرت في الكتابة

BT: Start you write this line and no ink but continue you write

TT: You began writing this line, and then the ink ran out, but you carried on.

We notice that the translator used the strategy of ellipsis to translate the prepositional phrase “في الكتابة” in the source text into “carried on.” The phrase “carried on” is implicitly referring to the prepositional phrase “في الكتابة.” But, if we look at the first phrase “بكتابة”, we notice that the translator translates it using the synonym strategy “writing” unlike the second phrase “في الكتابة” which is translated implicitly. Generally, we can say that the translation here is acceptable and correct.

2.7.3. Omission: another important strategy translators resort to in handling repetition is the use of omission. Baker (1992: 40) defined omission as the deletion of words. Omitting some words meant avoiding translating repeated words for certain reasons. In the same vein, Nida (1964: 228) stated that there were some cases where omission was used in order to avoid redundancy and thus this strategy was used if the source language seemed to sound redundant.

If the strategy of omission is used, the development of the original message should be maintained and be taken into consideration. Baker (1992: 40) stated that deletion could be used by translators where the word or the expression did not have such importance in the text. As Tso (2010: 27) noticed, use of the omission translation strategy was sometimes not favourable in the process of translation, for some information or effect of the source text would be omitted and hence lost.

Ndhlovu (2012: 131) citing Baker (1992) stated that omission was a simplification strategy and thus simplification strategies were problem-solving methods that tried to deliver a target text that was easy and reader-friendly by simplifying the words, style, and structure. However, sometimes there would be some loss of meaning if the expressions and words were deleted or omitted.

The following is an example to illustrate the usage of the omission strategy in translation from Arabic into English:

ST: اذ ان انزلاق قدم وزير اضحك بكثير من انزلاق قدم بهلوان

BT: Tripping up foot minister more laughter than tripping up foot acrobat

TT: A minister tripping up is so much funnier than an acrobat

In this single sentence, we have several repetitions. We have a repetition of the word “قدم” two times and also the word “انزلاق” is repeated twice. In the case of the lexical item “انزلاق” “tripping up” it is mentioned twice in the source text. The first word is mentioned in the translation, while the second is deleted. As for the lexical word “foot, قدم” the first and the second repetitions are deleted. The deletion of the second repetition of the lexical word “انزلاق” “tripping up” and the two repetitions “قدم” “foot” affects the meaning of the original text.

Here, in this sentence, the translator did not consider the importance of emphasis in the Arabic sentence and deleted the two repetitions of the word “قدم” and one repetition of the word “انزلاق.” In the Arabic, repetition was used to emphasise the action. However, the translator was not sensitive to the issue of confirmation so the meaning was not maintained.

2.7.4. Pronominalisation: another strategy used by translators to curb repetition is pronominalisation. De Beaugrande and Dressler (1981: 49) called it “pro-form” and defined it as “replacing content-carrying elements with short place-holders of no

independent content.” Pro-form strategy means that a pronoun is used instead of a full lexical item. Žabokrtský and Razímová (2006: 175) stated that pro-form is a word used to substitute or replace other words, clauses, phrases and, or sentences.

Similarly, Sanatifar and Hashemi (2011: 164) stated that pro-form is an element used instead of other linguistic elements. They also added that a pro-form is used as a mechanism in explaining semantic and syntactic kinds of substitution. Thus, semantically, the pro-form calls for the retrievability of a substitution or deletion. Syntactically, pro-form guarantees the interpretation by recovering its equivalent. Thus, instead of repeating an item, translators resort to pronominalisation. The following is an example to explain how the pro-form is used instead of a full lexical item:

ST: إذا عاش حب شهر كامل في زماننا الصاروخي فهو حب معمر

BT: If love alive one month total in time space it aged love

TT: If love manages to stay alive for a month in this space age, it can be counted as middle aged.

In this example, the translator favoured replacing the second lexical item “love” by using the pronoun “it.” By so doing, the translator avoided the repetition. The usage of this strategy here is correct.

2.7.5. Paraphrase: another possible strategy to face repetition is paraphrase. Newmark (1988:90) defines paraphrase as “an amplification or explanation of the meaning of a segment of the text.” Further, De Beaugrande and Dressler (1981: 49) defined it as “the recurrence of content with a change of expression.” Hence, Baker (1992: 40) states that translators could use paraphrase when the words of the source language are repeated many times or if it is lexicalised differently in the target language.

Thus, paraphrase is a dilatation or extension of the content or the meaning by changing the expression. Translators use paraphrase when the target language lacks a word to explain an expression used in the source language. Baker (1992: 40) states that the main advantage of this strategy is to realise a “high level of precision in specifying propositional meaning.” Though this strategy renders things in a clear way, it has a disadvantage in that “it is cumbersome and awkward to use because it involves filling a one-item slot with an explanation consisting of several items” (Baker 1992: 40).

The following is an example to show how paraphrase is used in translating repetition from an Arabic literary text into English:

A-ST: بأن تمتنع وقت العمل عن البليعة

BT: Stop within time working from wasting time

TT: Refrain from dropping yourself during working hours

B-ST: لا تبلى اثناء العمل

BT: No waste time in work

TT: Leave your habit at home

In the examples above, we have two repetitions “البليعة” “تبلى” that relate to the root “بلى.” In (A), the lexical word “البليعة” is noun and it is translated by using the paraphrase strategy as a verb “dropping yourself.” This translation sounds English; however, it does not catch the meaning of the source text. One can say that the meaning of the TT word is far from the main meaning; “البليعة” and “dropping yourself” have different meanings that do not refer to each other.

In (B), the word “تبلى” is translated as “leave your habit.” This paraphrase also does not cover the original meaning of the source text. “Leave you habit” and “تبلى” are two

different expressions that have two different meanings. We can generalise from these two examples that the translator did not maintain the meaning of the source text. The intended meaning is somehow being affected.

2.8. Skopos Theory

According to Yan and Naikan (2011: 54), skopos theory, which is a functional approach to translation, was founded in Germany in the 70s of the last century. As described by Munday (2008: 79), skopos is a result of the theory of skopos, the Greek word which means purpose or aim. Regarding this, Vermeer (1989-2004) as cited in Pardo (2013: 17) writes:

“that one must translate, consciously and consistently, in accordance with some principle respecting the target text [...]. The skopos theory merely states that the translator should be aware that some goal exists and that any given goal is only one among many possible ones.”

Thus, according to Vermeer, translation as a communicative action, expresses a goal or purpose, and based on this purpose the strategies or methods of translation are determined to produce a functional adequate translation (Kocbek: 2005: 414). Nord who is one of the pioneers in skopos theory stated that “skopostheorie was developed as the foundation for a general theory of translation able to embrace theories dealing with specific languages and cultures” (1997: 12). Jabir (2006: 37) writes that according to skopos theory, translation is seen as an intercultural communication where its end product is able to properly function in specific cultures or situations and context in use.

Vermeer (2000: 236) keeps on saying that the TT function might sometimes differ from the function of the ST. Based on this theory, it is thus the task of the translator to create a target text that satisfies the target readers’ cultural expectations. Further, Vermeer (1987b: 541) citing in Nord (1997: 37) states that the importance of the TT is by

dethroning the ST and taking it as just an “offer of information” or the translator’s “raw material.”

As mentioned by Nord (1997), and in order to express his theory clearly, Vermeer used related words to *skopos*. These words are *function*, *aim*, *purpose*, and *intention*. Thus, *function* is looked at as “what a text means or is intended to mean from the target readers point of view.” As for *aim*, it is the result which a translator aims to fulfil by means of an action. *Purpose* on the other hand is defined as a temporary phase in getting the aim. Regarding the *intention*, it is received as an “aim-oriented plan of action” (28).

Skopos theory works according to three rules stated by Reiss and Vermeer (1984). The first and the most important rule which is looked at as the top-ranking rule for any kind of translation is the “skopos rule”. According to Nord (1997: 29), this rule means that “a translational action is determined by its *skopos*; that is the end justifies the means.” Thus, the *skopos* or purpose of translation specifies the way the translator will follow. Coherence is the second rule in *skopos* theory. The coherence rule means that the target text “must be interpretable as coherent with the target text receiver’s situation” (Reiss and Vermeer, 1984: 113). That is to say, the translated text should be coherent with the target readers and satisfy their expectations. The third rule is the fidelity rule. Thus, it states that there must be a kind of coherence between the source text and the target text. More specifically, there should be coherence between the information which the translator receives and the interpretations he will make. As long as translation is an interpretation of an offer of translation, it should be expected that there are some relations between the source text and the new version. There should be “intertextual coherence” (Nord 1997: 32). Further, Nord (*ibid*: 32-33) states that intertextual coherence is seen as a subordinate to intratextual coherence, which both are considered as subordinate to the *skopos* rule. If there should be any change in the *skopos*, there

will not be an intertextual coherence with the source text, rather appropriateness as the skopos requires (Reiss and Vermeer 1984: 139). In addition, there will not be any kind of intratextual coherence if the skopos requires intratextual incoherence.

Culture is an important issue in translation. Culture is visible in everything in life. It is rooted in what people do, how they talk and what they know (Snell-Hornby 1988: 39). In his definition of culture, Vermeer (1987a) concentrates on the norms and conventions of culture as the basic elements. Thus he states that a culture is “the entire setting of norms and conventions as individual as a member of his society must know in order to be ‘like everybody’-or to be able to be different from everybody” (28). According to Vermeer, any cross cultural communication, therefore, should take into consideration the differences between cultures with regard to evaluation, behaviour and communicative situations (Nord 1997: 33). In addition, Prunč (2008) states that any translation is based on some controlled conventions, norms, expectations and values that concern all partners in the action. Translation, thus, is not merely a transfer or shift from the source text into the target text; rather, it is across cultural communication or trans-cultural activity. Therefore, the source culture should not be ignored while translating.

Chapter Three

Research Methodology

3.0. Introduction

In the preceding chapter, the notions of repetition, its functions, and translation strategies were discussed and described in the context of Arabic as well as English. In addition, skopos theory as an important theory to this research was also explained. The current chapter demonstrates the methods and procedures that will be used in analysing the data. This chapter begins with the selection and definition of the research design and the justification for such design. Then, the type of data that will be used in this study is described and procedures of the analysis are explained.

3.1. Research Design

Research design is defined as the researcher's plan of inquiry (Bodgan and Biklen, 2006: 54). Likewise, Ndhlovu (2012: 93) states that a research design is the "blueprint" that displays how a researcher will carry out his study and what methods are to be used to meet the aims of the study. McMillan and Schumacher (2001: 31) explain that the task of a research design is to give, through a suitable method of investigation, exact and accurate possible answers to the research questions.

Research can be designed in many different ways; this study employs a descriptive, explanatory, qualitative approach to investigate the forms and functions of repetition, identify the strategies that are used in translating these repetitions and whether, or not, these strategies maintain the original quality of the message, as well as to identify the successfulness of the translation strategies used by the translator. According to Biklen and Bodgan (2006: 2), a qualitative approach is an umbrella that encompasses several research strategies. Qualitative research is concerned with explaining social phenomena.

Thus, the purposes of a qualitative approach are to emphasise aspects of meaning, context, and process. Qualitative research also looks at the opinions, experiences, and feelings of people (Hancock 1998: 2). Moreover, qualitative research, as Davidson et al (2002: 717) explain, is conducted to treat and articulate questions that are concerned with an understanding and development of meaning and experiences of the social world. So, a descriptive and explanatory design has been selected to examine the aims of the current study.

3.2. Data Type

To meet the objectives of the study, Naguib Mahfouz's novel entitled "ثرثرة فوق النيل" and its English translation are used. The targeted novel was written in standard Arabic in 1965 and published in 1966. This novel consists of 18 chapters and was translated into English by Francis Liardet in 1993. The translated copy also consists of 18 chapters.

3.3. Justification of the Data

The Egyptian author, Naguib Mahfouz, is one of the pioneers of Arabic literature. He was awarded many times for his intelligence and in 1988 he won the Nobel Prize for literature. Mahfouz was born in 1911 on the eleventh of December and died on August thirtieth, 2006.

Naguib Mahfouz published around 34 novels, 350 short stories, and 5 plays during his 70 year career. Mahfouz established his novels by successfully considering history and social realism. In his early novels, Mahfouz depended on historical events in writing and even his first novel "Abath Al-gader" was considered as the true beginning of the historical novels. Smierciak (2009: 1) explains that the works of Mahfouz are

distinguished since they portray the various social movements and the evolving mentalities of Egyptians. He analysed individual humans and he also compared his time with the ancient period of Egypt (Moosa 1994: 23). His style of writing changed and he even dropped his focus on historical novels. Instead, he began to concentrate on social realism because, as explained by him, the historical novels were not adequate to portray the contemporary life of Egyptian society, (Moosa, 1994: 54). However, a transformation occurred in Mahfouz's novels; he dropped his realistic style and entered a seven year "period of silence" due to the change from the socialist revolution of "Jamal Abd Al-Nasser" into suppression. So, he began to focus on injustice and, more precisely, on social injustice (Dimeo 2010: 4).

In "Adrift on the Nile" a novel which was written in 1965, Mahfouz tried to portray the real life of the Egyptians, especially the middle class. Its readers could feel the tough life that Egyptians had in the 1960s. Allen (1982: 107) states that the novel "tharthara fawg al-nil" or "Adrift on the Nile" "depicts the role and the fate of the Egyptian cultural intelligentsia during the 60s." Also, Le Gassick (1991: 5) explains that "Adrift on the Nile" describes the malaise and hopelessness of the Egyptian middle-class who tried to understand the past to link it with their current lives. Therefore, in this novel, Mahfouz shows the states of repression that intellectuals faced during Nasser's rule. Thus, it is considered to be a social criticism as it describes the life of the Egyptian society (Farely 2011: 32).

The novel is about the nightly gatherings of educated people-an actor, a lawyer, a writer, civil servants, and an art critic - on a houseboat on the Nile. These people discuss some topics related to the Egyptians' lives which, according to them, are important. Their topics include the meaningless life of Egyptians, cultural affairs etc.

This novel was selected to be the main input of the study for three reasons. Firstly, it was written by the most famous Arabic novelist, Naguib Mahfouz. Further, it is filled with various kinds of repetition such as lexical and morphological repetitions. Finally, it was written during the rule of “Nasser” and thus it is of great importance as it criticises the social life at that time.

3.4. Procedures of Analysis

This is one of the most important points in this work. Examples of lexical and morphological repetitions which were selected randomly from Naguib Mahfouz’s novel, “Adrift on the Nile” (1965) are analysed in this analysis. The kinds of repetition are classified using Dickins et al (2002) categorization and their functions are explained in the analysis.

Further, the researcher looks at their English translations to discover how the translator has translated the lexical and morphological repetitions from Arabic using different strategies. All of the repetitions are matched with their equivalents in the target text to decide the translation strategies used in the English version. After finding the kinds of repetition, describing their functions, arranging them according to categories, and finding the strategies used by the translator to represent them, the researcher has finally determines if they have been rendered correctly or not by matching the quality of the translated message with the ST. In other words, a conclusion is drawn on whether the meanings of the repetitions are distorted or maintained in the process of translation.

3.5. Translation Strategies of Lexical and Morphological Repetitions

This study will look at translation strategies used in translating lexical and morphological repetitions. The strategies used to render lexical and morphological repetitions as revealed by some translation scholars from Arabic and English are as following:

- Synonyms: synonyms are used by translators to handle repetitions. In this case Newmark (1988: 84), states that a synonym is “the near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist.” A synonym has the “sameness of meaning” (Palmer, 1976: 88).
- Omission: another strategy often used to curb unnecessary repetition in translation is omission. According to Baker (1992: 40), omission is deleting some expressions or words which are not important in the development or the organisation of a text. In other words, if the words or expressions are not vital to the development of the text, they are easily omitted.
- Ellipsis: an important grammatical device used by translators is ellipsis. De Beaugrande and Dressler (1981: 49) state that by using ellipsis, the structure and its content is repeated but some surface expressions are omitted. In this way, some items are replaced by nothing.
- Pronominalisation: De Beaugrande and Dressler (ibid: 49) called pronominalisation as pro-form and defined it as “replacing content-carrying elements with short place-holders of no independent content.” In the process of pronominalisation, a pronoun is used instead of a full lexical item.
- Paraphrase: it is redrafting the sentences and expressions in such a way that does not harm the organisation of the text. Newmark (1988: 90) states that paraphrase is “an amplification or explanation of the meaning of a segment of the text.”

Moreover, the study employs Reiss and Vermeer’s skopos theory (1984) to find out the translator’s purpose behind using such translation strategies.

This theoretical framework which has been eclectically identified shall be used to analyse the data, which involves in the translation of lexical and morphological repetitions.

Chapter Four

Analysis and Findings

4.0. Introduction

In the current chapter, the strategies which the translator uses to render lexical and morphological repetitions are examined to find out whether these strategies maintain the original meanings or not. Sometimes the translation strategies used tend to skew or distort the meaning of the source text in translation. Thus, these translation strategies are investigated in an attempt to learn if they have distorted the meaning of the examples taken from the Arabic text. The examined repetitions are lexical and morphological repetitions. Lexical repetition consists of two kinds which are lexical item repetition, and phrase repetition while morphological repetition consists of three kinds that are pattern repetition, root repetition, and suffix repetition. So, there are some examples which were taken from the novel “Adrift on the Nile” of each of these repetitions. In addition, the study looks at the communicative functions of the lexical and morphological repetitions to find out to what extent they are preserved or lost in the translation into English.

4.1. Lexical repetition

4.1.1. Lexical item repetition

Sample 1:

ST: حدود فلا تستسلم للتدهور بدون حدود

BT: (Li) Patience limits. Do not give up for decadence without limits.

TT: There are limits to my patience. But there is no end to a slippery slope.

This example shows that the lexical word “حدود” “limits” is repeated twice in the Arabic ST without any change. Apparently, this repetition is rhetorically used in an attempt to warn someone of something. For Tannen, repetition is “a fundamental, pervasive, and an infinitely useful linguistic strategy” (1989: 44). The first lexical word “حدود” in Arabic means “limits”. So, the translator uses an equivalent synonym. The other “حدود” also means “limits” but it seems that the translator prefers to paraphrase it by including the sentence “there is no end to a slippery slope” in order to give a closer meaning to “حدود.” It is known that English prefers variation more than repetition and thus we see that the translator rendering the lexical word “حدود” once using its English equivalent synonym “limits” and the second time as “slippery slope”. In relation to this variation in English, Almeahadi (2012) cites Mohamed and Omar (2000) and mentions that Arabic cohesion can be described as “repetition-oriented” while English cohesion as “change-oriented.” Culturally, the phrase “slippery slope” is used in English as a way of warning someone of some course of action which would bring adverse results. It can be safely concluded that the translator decides to use this metaphorical phrase because in English creative writing, the use of idiomatic and metaphorical language is bound to be used to a certain extent as it is a norm in English narrative writing. In conclusion, though the translator uses two different strategies (i.e equivalent synonym and

metaphorical substitution) which prevent an exact repetition as in the Arabic. The function of the repetition in the ST is totally maintained.

Another example of lexical item repetition is illustrated bellow. This example also contains two item repetitions.

Sample 2:

ST: يا سعادة

دعنا من السعادة والتعاسة

BT: Sir

Forget about happiness and misery

TT: Sir

Enough Sir-ing and demurring

As has been shown here, there is a repetition of the lexical item “سعادة” twice with a slight change in the second repetition, identified by the definite article “ال, the.” Obviously, the second repetition is used as a text building device that contributes to the cohesion of the text. In the translation, we see the translator repeats the same lexical item with a minor change in the second “sir-ing”. In terms of meaning, the translation of the first repetition matches its meaning. However, a problem is identified in the translation of the second repetition. The translator rendered the lexical word “السعادة” as “sir-ing.” This is done by the translator in order to repeat the same word in the TT and may be to change the meaning of the sentence because “sir-ing” could mean stop calling me sir. Repeating words in languages is a way of maintaining the lexical cohesion (Jawad: 2009) and thus we see the translator rendering “سعادة” and “السعادة” as “sir” and “sir-ing”. However, this translation is not faithful to the ST as it can be seen that the meaning of the first repetition “سعادة” differs from the second repetition that is “السعادة.” The first one “سعادة” means “sir” in Arabic and English and thus it was translated as

“sir” in the TT. In this case, the meaning of the repetition is maintained. The second one, “السعادة”, has a different meaning although its letters and pronunciation are the same as the first one “سعادة”. Culturally, this one, “السعادة”, means “happiness” not “sir-ing” as the translator mentions. It is easy to notice that “السعادة” means “happiness” and not “sir-ing” because of the following word “التعاسة” “misery” which is considered its antonym. But, as can be seen, the translator renders “دعنا من السعادة والتعاسة” as “enough sir-ing and demurring” and thus “السعادة” is translated as “sir-ing. This translation is also not coherent in the TT because there will be a misunderstanding especially because of the word “demurring” that follows the lexical word “السعادة”. It seems that the translator depends on the first repetition “سعادة” which means “sir” and renders the second as “sir-ing.” He, the translator, is not aware of the cultural use of the Arabic sentence “دعنا من السعادة والتعاسة”. Furthermore, the whole translated sentence sounds awkward even for the target reader because there is no relationship between “sir-ing”, which means “sir” according to the translator, and “demurring.” Since “السعادة” is not translated as “happiness”, the meaning and function of the Arabic sentence are totally lost.

Another example of lexical item repetition is explained. This example contains two items lexical repetition.

Sample 3:

ST صديقنا نجم مدرسة الفن للفن ولا نتوقعي ان ينبثق من عوامتنا فن اخر

BT Friend our is star school the art for art and not expect to spouts from houseboat art other.

TT our friend is a leading light of the old school – the school of arts for arts and don't expect anything else from this boat.

In the ST utterance, the lexical item which is the noun “الفن” “the art” is repeated twice with a slight change in the second one which does not have the definite article “ال” “the”

as the first repetition “الفن” “the art”. Repeating words in Arabic is for the sake of rhetorical functions (Johnstone: 1991). So, the repetition of such a word twice is to provide assertion. Thus, the writer tries to show the importance of art. In other words, the writer attempts to underline the great role played by “art” in the houseboat.

Looking at “مدرسة الفن للفن” and “the school of arts’ for arts”, we find that the translation carries the same structure of the Arabic sentence. The translator tries to convey the form and the meaning of the whole sentence including the repeated word “الفن”. Whilst the first lexical repetition is rendered synonymous in the TT, i.e., ‘arts’, the second undergoes another strategy. The translator paraphrased the second repetition as “do not except anything else”. Al-Khafaji (2005) in his study hypothesised that English is not like Arabic in using repetition and this is true as we see in this case. Culturally and linguistically, repeating words in Arabic is an important sign due to the great role repetition plays in Arabic and its different functions, such as the assertive function as is the case here. However, English uses repetition far less when compared to Arabic. Scholars such as Tannen (2007:63) consider repetition as a boring and negative sign. In this case and as is mentioned before, the translator favours not to repeat the repetition exactly. The translator considers the target culture that is English which prefers not to use excessive repetition like Arabic. He knows that the meaning of the second repetition will be implicitly understood and therefore does not use the same strategy in translation; rather, he paraphrases it. The communicative function of the repeated item is maintained in the English version.

Another example of lexical item repetition is illustrated below. This example is divided into two excerpts that contain two examples of lexical item repetition.

Sample 4:

A. ST ثم حملق في وجه المدير العام كالابله

BT Then stared in face the director general like the imbecile

TT He gaped like an imbecile at the director general

B. ST حملك انيس في رايسه بعينين جامدتين

BT Stared Anis in boss his by eyes strong

TT Anis stared fixedly at his boss.

In the above ST utterances, the verb “حملك” is repeated twice. The writer’s strategy of describing a silly situation in the novel is reinforced by the repetition of the word “حملك” two times which is intended to sustain the cohesion of the utterances. Williams (1989) stresses the fact that Arabic uses lexical strings as a cohesive device. It is not used for ornamental purposes, but considered “essential to the cohesion of the text” (Williams 1989: 164). In the translation, the strategies used have maintained the repetitive link between the two occurrences. In rendering the repetitions into English, we see that the translator opted for variation, i.e. “gapped” “stared”, replacing the ST terms with near-synonym and synonym strategies. Firstly, if we look at the first Arabic sentence “ثم حملك ” في وجه المدير العام كالابله”, we find that “حملك” in this context would be understood as someone who is goofy or idiot and looking at something with his mouth opens. In the translation, we find that the translator uses the near-synonym strategy of the Arabic word “حملك” which is “gapped”. The translation of “حملك” as “gapped” in this context and not as “stared”, the translator aims to convey the same funny situation of the Arabic sentence to the target reader. This funny situation is understood clearly from the lexical word “كالابله” “imbecile” which is used in the same Arabic sentence. Thus, the translator makes use of the lexical word “كالابله” which means “imbecile” in English and thus uses “gapped” to translate “حملك” to show the funny situation. In this way, the translation maintains the function of “حملك.” The translation of “حملك” as “gapped” is also target culture oriented because “gape” in English means looking at something with your

mouth open and especially because you are shocked or surprised (Longman Dictionary, 2005: 664).

As for the second "حَمَلَقَ" which is translated as "stared," the function which is a text-building is not affected also because the translator considers the use of the word "حَمَلَقَ" carefully. In the translation, the translator does not repeat the same translation; rather, he favours to use a synonym strategy, "stared", to render the second "حَمَلَقَ" Which makes the TT nearer to the ST. As the translation of the first "حَمَلَقَ" depends on a certain word "كالأبله", in the translation of the second repetition, the second "حَمَلَقَ", the translator relies on certain words in the sentence. The translator considers the words "بعينين جامدتين" carefully. Culturally, if "حَمَلَقَ" is used along with "بعينين جامدتين" in Arabic, it means "looking with a high concentration." In English, the word "stared" along with "fixedly" mean "without looking at or thinking about anything else" (Longman dictionary, 2005: 605).

Sample 5:

ST: إذا عاش حب شهر كامل في زماننا الصاروخي فهو حب معمر

BT: If love alive one month total in time space it aged love

TT: If love manages to stay alive for a month in this space age, it can be counted as middle aged.

In the above example, the lexical word "حب" is used twice in its full sense. These two repetitions sustain the cohesion of the ST. Hatim and Mason (1997: 27) state that recurrence of items in Arabic is important to create a lexical cohesion. In English, as explained by Hoey (1991: 20) the power of repetition sometimes is in its role of linking sentences together. But, English does not prefer to use repetition too much like Arabic; rather, variation may be used. In the translation, the translator decided to use the synonym "love" to translate the first repetition and the pronoun "it" to render the

second. Although the lexical item “love” is not repeated in the TT, it is easy to relate the pronoun “it” to the lexical item “love”. Thus, there function is maintained.

4.1.2. Phrase repetition

In this section, there are several examples of phrase repetition and their translation into English. The repetitions, functions, and translation strategies are discussed.

Sample 1:

ST: وشغلت بطارية السكس ابيل نظراتي اليها فصدرت عن اوتارها الصوتية في اثناء الحديث انغام رقيقة
وسأله مصطفى راشد: هل اقتصر الامر على الانغام الرقيقة

BT: and operated (al) battery six abill gaze my to her (f) issued from cord it vocal in within speech tones soft and ask him Mustafa Rashid: did the matter stop to tones soft?

TT: My gaze was drawn irresistibly to her allure—while from her vocal cords issued the sort of honeyed tones. And was it confined to honeyed tones? Asked Mustafa Rashid.

In the above example, the phrase “انغام رقيقة” is repeated twice with a slight change in the second in which there is a definite article. Thus, the first one is “انغام رقيقة” and the second is “الانغام الرقيقة.” These two repeated phrases are nominal phrases that are repeated using the synonym strategy into the adjectival phrases “honeyed tones.”

The first phrase, “انغام الرقيقة” or the “honeyed tones,” was used by a character in the novel in an attempt to liken his girlfriend’s voice to that of musical instruments, while the second was used in a question by another character to make sure that the only thing issued from his friend’s girlfriend was “honeyed tones.” So, by stating the phrase again, the characters understand that the speech of their friend’s girlfriend was about nice things. Lahlali (2012) mentioned that apart from the grammatical function of repetition in Arabic, repetition can be rhetorically used. Culturally, in Arabic, this phrase indicates that the speaker’s voice is nice, beautiful and also seductive. In the translation, the

equivalent phrase “honeyed tones” is used but with a different grammatical phrase. It seems that the translator used the “honeyed tones” metaphorically because in English it means a very sweet and nice voice. Although English prefers the use of variation, but as we see, the translator repeats “الانغام الرقيقة” two times as “honeyed tones” because he aims to inform the target reader how glamorous and sweet the voice of character’s girlfriend is and also to assure the target reader that the only thing issued from the character’s girlfriend is “honeyed tones.” As a result, this translation maintains the function of the Arabic phrase.

The following example includes two excerpts that contain verb phrase repetition. Also, the second excerpt (B) contains a root repetition. The phrase and the root repetitions, their functions and the translation strategies used to translate such repetitions from Arabic into English will be discussed in depth.

Sample 2:

A.ST: وتجنب النظر نحو سمارة

BT: and avoid he look toward Samara.

TT: And he turned and looked at Samara.

B. ST: وميز ضحكة سمارة وسط هدير الضحك ولكنه تجنب النظر اليها

BT: and distinguish he laugh Samara among roar the laugh and but he avoid look to her.

TT: He could make out Samara’s laughter among the roar of mirth, but avoided looking at her.

In the two excerpts above, there are two kinds of repetition: phrase repetition as “تجنب” which is repeated twice and root repetition as “ضحكة” and “الضحك”. Let us start with the phrase repetition. Phrase repetition involves repeating two or more words

sequentially in a piece of discourse. The phrase “تجنب النظر” serves the function of assurance.

The first sentence (A) and the second (B) in the example involve the repetition of “تجنب النظر”. In (A), “تجنب النظر” was rendered as “turned and looked.” “تجنب النظر” in Arabic indicates that someone ignored to look at someone else but the translator rendered it as “turned and looked.” The translator intended to change the meaning of the source text phrase from “تجنب النظر” or “avoided looking” into “turned and looked.” “Turned and looked at someone” will be understood by the target reader, but this translation is not faithful to the source text which has a totally different meaning.

In the second repetition (B), the translator translated the phrase “تجنب النظر” as “avoided looking.” In the translation, the translator used a suitable synonym “avoided looking” to interpret the second repetition “تجنب النظر”. Both the Arabic phrase and its English translation mean exactly the same; not to look at someone. Thus, the translator was faithful to the source text.

The second phrase is used to add an assurance that the character did not look at Samara, one of the characters. But, since the translation of the two phrases was not coherent as it one time transferred the same picture of the source text and the other time gave the opposite, the function of assurance in the second phrase is lost because the target reader will not be assured if the character continued avoided looking at Samara or not. This translation also caused to some lost in the quality of the original message.

As mentioned earlier, the second excerpt (B) contains a root repetition. Thus, we have a repetition of “ضحكة” “laugh” and “الضحك” “laughed.” This repetition is used as a text-building device that contributes to the cohesion of the text because the meanings of “الضحك” and “ضحكة” are very similar. “الضحك” or “ضحكة” in the Arabic culture stands for a happy moment. In the translation, the translator opted for variation, i.e., laughter,

mirth. Thus, the first one, “ضحكة” was translated using the synonym strategy “laughter”. “Laughter” in English stands for a cheerful moment and using it to translate “الضحك” maintains the function of the repetition and conveys the same situation. The second repetition, “الضحك”, was translated using the near-synonym “mirth”. “Mirth” and “الضحك” are somehow close to each other because “mirth” means cheerfulness or gladness which is expressed by laughter. Using “mirth” is a good decision made by the translator in order to make the target reader feel the happy moment that the characters had because in English culture “mirth” refers to the funny or happy situation people have. Thus, this translation of “الضحك” as “mirth” maintains the function of the repetitions.

Another example of phrase repetition is illustrated below. This example involves the repetition of an adjectival phrase. As usual, the repetition, its functions, and the translation strategy are investigated.

Sample 3:

ST: الصداقة اهم وهي التي لها طول البقاء ولك طول البقاء

BT: Friendship important and it is has survive and for you long survive.

TT: Friendship is more important. Friendship is for life.

In this example, the phrase “طول البقاء” is repeated twice. In the Arabic culture, the adjectival phrase “طول البقاء” is usually used to show consolation. Here, it is being used once to confirm that good friendship lasts longer and the second time to wish a long life for someone. In the translation, the first part of the Arabic sentence is divided into two parts while the second part is deleted. The two repetitions are important in this sentence as each one of them denotes an important function. The first repetition serves the function of confirmation while the second gives an expressive function, to wish.

So, in the first part of the Arabic sentence, the translator writes that “friendship is important, friendship is for life.” Thus, the first Arabic phrase “طول البقاء” is modulated in the translation to a common saying in English as “for life”. As a result, the function of confirmation, to confirm that friendship lasts longer is preserved. As for the second repetition, it is deleted in the translation. English as mentioned by Leech and Short (1991: 247) calls for variation if repetition does not serve any expressive function. But, the second repetition above is very important as it denotes a wishing function as mentioned before. Therefore, not mentioning the second phrase distorts its function. In addition, the translation is not faithful to the ST and to the target reader because an important meaning or message is ignored.

Moreover, another example of phrase repetition is explained below. This example involves a noun phrase.

Sample 4:

ST: حركة الورد. لا حركة البتة في الحقيقة:

. حركة دائرية حول محور جامد, حركة دائرية تتسلى بالعبث

. حركة دائرية ثمرتها الحتمية الدوار

BT: movement correspondence

No movement really

Movement circulate around axis strong,

Movement circulate entertain in absurdity.

Movement circulate benefit it inevitability daze.

TT: movement of incoming correspondence.

It was not a movement at all, really.

It was a revolution around a fixed axis, round and round, distracting by its own futility.

Round and round it went, and the only thing that came out of it was an endless revolution.

The phrase “حركة دائرية” is repeated three times without any change. Phrase repetition is commonly used in Arabic, while English tends to use variations in phrases (Dickins et al 2002:112). It seems that the writer of the Arabic sentence is rhetorically using the phrase “حركة دائرية” as it expresses assurance.

In the translation of the three phrases above, the translator uses more than one strategy. The first repetition of the phrase “حركة دائرية” is paraphrased as “it was a revolution.” In terms of meaning, this translation sounds English and transfers the meaning effectively. Regarding the second phrase, we see a deletion and expansion. The translator deletes the word “حركة” and expands by translating the word “دائرية” twice. Thus, the second phrase “حركة دائرية” was translated as “round and round” by deleting the word “حركة” and translating the word “دائرية” two times. In fact, deleting the word “حركة” is not a big issue here as long as the translator uses “round” twice. “Round and round” is common in English and easy understood by English speakers. By mentioning “round” two times, he assures that there is a movement. As for the third phrase, the translator did the same as he had with the second repetition. He translated the word “دائرية” two times and deleted the word “حركة” from the phrase. In this sense, the translator maintained the function of assurance of the repetitions and also transferred the meaning effectively.

A further example of phrase repetition is examined below. As usual, the phrase, its function, and the translation strategy are discussed.

Sample 5:

ST: وهل يمكن ان يدور في خلدنا ان تدعونا يوما الى الجدبة؟
فقال خالد عزوز : في تلك اللحظة علينا ان ندعوها بدورنا الى حجرة من الحجرات الثلاث

BT: and can possible (an) round in mind her to ask us one day to seriousness?

Said Khalid Azoz: in that moment have we to invite her in turn our to chamber from the chambers three.

TT: Could she possibly be thinking that she might win us over one day?

Asked Mustafa and Khaled added “in that case, we should try to win her over one of these three bedrooms.

Again, the ST above contains a verb phrase repetition, “ان ندعوها” “ان تدعونا” with a minor change in the suffix. The first phrase “ان تدعونا” ends up with the suffix “نا” which is a masculine object and the second phrase “ان ندعوها” ends with the suffix “ها” which is a feminine object.

“ان تدعونا” was translated as “win us” and “ان ندعوها” as “win her.” So, the two suffixes “نا” and “ها” were translated as “us” and “her.” As for the phrases “ان تدعونا” and “ان ندعوها”, they were repeated in the translation as “win us” and “win her” with different suffixes that fit the original ones. Lexical cohesion is sustainable by repeating the same phrase across a stretch of text. This takes the form of explicit recurrence of a phrase, or even a clause, that has the function of connecting a number of sentences (Jawad: 2009:761). As we see, the translator repeats the same repetition and this is done by him in order to sustain the cohesion of the text. But, in the Arabic culture, “ان تدعونا” “to ask us” or “ان ندعوها” “to invite her” have different meanings depending on the situation. In this case, these two phrases imply two different meanings. The first one, “ان تدعونا” means that a character in the novel, Samara, wants to ask her friends to be serious in life and not to take it funny. As for the other one, “ان ندعوها”, which was used by other character in the novel, was sarcastically used as he, the character, was talking to his friend and mocking at Samara, a character in the novel who wanted to ask her friends to be serious. That character, by using “ان ندعوها بدورنا الى حجرة من الحجرات الثلاثة”, wanted to invite “Samara” to join them, the male characters, in one of the three rooms to have fun. In English culture, to win someone means gaining support, or persuading someone to adopt a certain belief so that the translator rendered the repetitions as to “win us” and “win her”. In fact the translation of the first repetition matches some of the Arabic phrase meaning. However, according to the context of the novel, those characters were

not easy to persuade. Thus, using “win us” to translate “ان تدعونا” is not a good choice by the translator. The translation of the second repetition is conveying a meaning that is different from the Arabic phrase. As mentioned before, phrase repetition is so important in linking and relating the parts of discourse together; so, translating it wrongly affects the development of such discourse. However, the translator was not sensitive to the cohesive function of the phrase in Arabic as it is lost.

One more example of phrase repetition is the following:

Sample 6:

ST: وتذكر علي السيد كيف كانا يحتفلون بالهجرة في القناطر فقال رجب القاضي: خير احتفال بالهجرة ان نهاجر

BT: and remember Ali- Al-Saed how were they celebrate the Hegira in the barrage and said Ragab Al- Gathe : best celebration in Hegira is to make Hegira.

TT: Ali Recalled how they used to celebrate this festival out at the Nile Barrage. Ragab said: the best way to celebrate the Prophet's journey is to make one of our own.

This example contains two kinds of repetition: phrase and root repetition. The phrase repetition is the repetition of the prepositional phrase “بالهجرة” twice. The root repetition is “احتفال” “يحتفلون”. Having two kinds of repetition in one sentence indicates the beauty of the Arabic language. Root repetition is one of the most important forms in Arabic as it provides linguistic and rhetorical functions. Also, phrase repetition is a great feature in Arabic because of the different functions that result from having an organised discourse.

In the ST, two root repetitions appear. The repetitions are “يحتفلون” and “احتفال”. They are used as a text-building device that contributes to the cohesion of the text. In Arabic “احتفال” is a noun and “يحتفلون” is a continuous verb and both of them stand for celebrating a happy occasion. As for the translation, both of the repetitions were translated using the verb “celebrate.” So, the translator repeated the same lexical word

two times. In English, “to celebrate” or “Celebration” refer to a happy moment or occasion. The translator in this way used the equivalent item in English to convey the same feelings of a happy occasion for the target reader. Thus, the target reader feels the same feeling that the source text reader has. In this sense, the translator totally maintained the function of the repetition.

The phrase repetitions, “بالحجرة” “بالحجرة”, are found in the source text. These phrases are cohesively used to link the ST together. In the Arabic concept, “بالحجرة” has a unique meaning. It means that the Prophet Muhammad “PBUH” migrated from one place to another. It indicates that someone left a place into another. In the translation of “بالحجرة” and “بالحجرة” the translator opts for the variation, i.e., “festival” and “journey”, replacing the ST words with near-synonyms. Jawad (2009: 755) cites Leech and Short (1981: 247) and mentions that, in achieving lexical cohesion, English TL norms call for the use of elegant variation as an alternative to repetition. For Muslims, “بالحجرة” is a happy occasion. Therefore, we see that the translator is using the word “festival” to render the first repetitions. The translator’s intention is to convey a happy occasion to the target reader by using “festival.” But the target reader will not know the real meaning of “بالحجرة” if it is translated as “festival.” In fact, the target text will sound different from the source text if the repetition “بالحجرة” is translated using “festival because there meanings are totally different; festival means a happy occasion while “بالحجرة” means leaving a place and settling in a new one.

As for the second repetition, “بالحجرة” it was translated using the near-synonym “journey.” Here, the translator transfers as much as possible of the repetition. The meaning of “Journey” in English is somehow near to “بالحجرة” in Arabic. Using “journey” in the translation, the translator aims at showing the target reader the difficulties that the Prophet “PBUH” faced because “journey” in English culture means “ a long and often a difficult process by which someone or something changes or

develops” (Longman dictionary 2005: 873). If the translator wanted to be more accurate, he should have borrowed “بالهجرة” into English and translated it as “Hegira” and gave an explanation for it. However, the meaning of the second “بالهجرة” which is translated as “journey” is not affected; the communicative function of the repetition is maintained.

4.2. Morphological repetition

Under morphological repetition, there are three kinds of repetition identified by Dickins et al (2002). These are pattern repetition, root repetition, and suffix repetition. They are also discussed in depth to identify their functions and to reveal the translation strategies used to handle them.

4.2.1. Pattern repetition

Sample 1:

ST: جذب نفسا طويلا عميقا قويا

BT: took he breath long deep strong

TT :He took a long, deep drag.

As can be seen from the above excerpt, pattern repetition is employed. There is a repetition of the prosodic “فعيلا” in “طويلا” “long,” and “عميقا” “deep.” If we look at the words “طويلا” and “عميقا”, we find that they have some semantic relationship. In other words, they are semantically related words as their meanings fall within the same general semantic field, yet they are clearly distinct in meaning (Dickins et al 2002:100). The general effect of pattern repetition when it is combined with another form of semantic relationship is to have additional emphasis as explained by (Dickins et al 2002:100). The rhetorical function of repetition is concerned with the meaning that formal repetition invokes in the mind of the reader (Jawad 2009: 762). Essentially,

semantically related words do not pose problems in translation and they can also be translated fairly literally. So, the translator opts for the corresponding items “long” and “deep”. In this way, the emphatic function of the two repetitions is totally maintained. In this translation, the translator intends to give the same picture of the ST to the target reader since “long” “deep” in English are equivalent to “طويلا” and “عميقا” in Arabic.

Sample 2:

ST: مجال خياله وكنز احلامه

BT: scope imagination him and treasure dreams his.

TT: Domain of his imagination and a storehouse of his dreams.

Again, as can be observed from ST above, pattern repetition is used. The repetitions of “خياله” “imagination” and “احلامه” “dreams” belong to the prosodic “افعاله”. The two occurrences are replaced with “imaginations” and “dreams”. These items constitute a lexical set belonging to the same field of fantasy, but they are assigned different values on the scale of generality. Specifically, “imagination” denotes the process of forming such images or concepts; dream is a series of thoughts and sensations occurring in the mind of the person during sleeping. This kind of repetition adds emphasis. Thus, the writer used the second repetition as an emphatic device. This kind of words is also easy to translate into English. So, as we see, the translator rendered them literally as “imaginations” and “dreams.” The words “Imaginations” and “dreams” are equivalent to “خياله” and “احلامه.” Thus, the translator tries to put the target reader in the same situation of the character in the novel; he makes him imagine and dream. As a result, in translating these repetitions as “imagination” and “dreams” the translator totally preserves their emphasis function.

Sample 3:

ST: وهم يطلقون الحى ويثيرون الغبار ويفرحون بالابهة والتعذيب

BT: and they starting to shout and raising dust and rejoicing in splendour and torture.

TT: And they hurled down curses and made the dust fly, revelling in splendour, revelling in torture

The prosodic “يفعلون” is repeated three times in “يطلقون” “starting”, “يثيرون” “raising,” and “يفرحون” “rejoicing.” Here, these patterns along with the connective “و” are important to link the ST sentence together. Dickins et al (2002: 100) provide that pattern repetition can be used as a textual cohesion.

The three repetitions express the same aspect of time or tense. More specifically, in terms of grammar, all three patterns appear to be in the present continuous tense. So, we understand that, at the moment, an action is taking place. “يطلقون” in Arabic means starting something; “يثيرون” means doing something. In translating the first two repetitions, the translator used the near-synonym strategy but with different grammatical cases. Thus, the first two repetitions of the prosodic “يفعلون” being “يطلقون” and “يثيرون”, are in the present continuous, but were translated using the past tense as “hurled down” and “made.” In English, “hurled down” means that someone shouted at another; “made” means that someone did something. The meaning of the second repetition translation is somehow far from the Arabic version, but it is still understood. However, the time aspect, or tense, has changed and thus it changed the meaning of the ST. It will be understood from this translation that something has already happened and has been completed. Yet, “يطلقون” and “يثيرون” are in the present continuous which indicate that the action had not finished yet. As such, the time aspect has not been in carrying over the meaning.

As for the third repetition “يفرحون”, it was translated using the synonym “revelling” but with a different grammatical case. In fact, “revelling” is a gerund and not a verb. Thus, there is a grammatical change also in the translation of the third repetition. It looks like

that the translator intends to give a general idea of the situation. As a result, the translation affects the function of the three repetitions and also changes their meanings.

These two verses belong to the Arabic poet Abu Al-Tayyeb Al-Mutanabbi who is “ابو الطيب المتنبّي” and the writer used them in his novel. This example not only contains pattern repetition, but also lexical repetition

Sample 4:

ST:	على كبدي من خشية ان <u>تصدعا</u>	واذكر ايام <u>الحمى</u> ثم انتهي
	عليك ولكن خل عينيك <u>تدمعا</u>	وليس عشيات <u>الحمى</u> برواجع

BT: remember I days of hometown good then bend over

Heart my from fear it rend

And not times of hometown good come back

On you but let eyes you tear

TT: I recall the days of love's fever

Bent o'er my heart for fear it will break

Gones are love's evenings for ever

Let the tears then fall from your heart

The pattern repetition in the example above is in the repetition of the prosodic “تفعلا” in “تصدعا”, “rend” and “تدمعا”, “tear,” while the lexical item repetition is in the repetition of the word “الحمى”.

Firstly, we start with the pattern repetition. As mentioned before, the words “تصدعا” and “تدمعا” carry the same prosodic “تفعلا”. One of the features of Arabic poetry is using the same rhythm and rhyme in the verses many times. According to Arabic scholars, rhyme and rhythm are two essential elements in the concept of Arabic poetry and without them

the poetry does not fulfil its poetic requirement (Shoqe 2011:9). Rhyme is mentioned here because the two words have the same rhyme, that is the last letter “ل”.

The importance of poetic rhythm is in harmonising the voice between the verses of the poetry (Moafi 2000:137). Thus, the reader can feel the harmonisation in the expression of the two verses above since the repetitions carry the same prosody. There should, therefore, be a very precise translation to keep this harmonisation between the two verses because it is very important to fulfil the requirements of the poetry; however, as we see in the translation, the harmony of the repeated sounds between the verses of the poem is totally lost since the translated version does not carry the harmonisation between the verses that the two repetitions in the ST provide. The translator tries to explain what the text means. Thus, he does not pay attention to the harmonisation of the verses because sometimes the translation of literary texts and especially poems is difficult.

Secondly, as mentioned before, there is a lexical repetition of the word “الجمى”. It is repeated twice. The first one appears in the first part of the first poetic verse, while the second is in the first part of the second poetic verse. These two repetitions have an emphatic function. In the translation, the first repetition was rendered as “fever” and the second as “love”. A look at the Arabic version and its translation into English, one would notice that their meanings are totally different or they do not even belong to each other. As for the first repetition, the translator thought that what was meant by the word “الجمى” was fever. Yet, in Arabic, this word here means “الوطن” the “hometown” of the poet. “الحمى” differs from “الجمى”. Fever is used with the word “الحمى” not with “الجمى.” Thus, the wrong replacement of “الجمى” with “fever” changes the meaning of the whole verse. The poet is remembering his hometown and the times he spent with his friends, family and may be his beloved. It would have been better for the translator to look

carefully at the meaning of “الجمي” and translate it using the synonym “hometown” in order to maintain the meaning of the ST.

As for the second “الجمي” which carries the same meaning as the first, it was translated as “love.” Translating “الجمي” as “Love”, the translator tried to show the poet’s nostalgia. However, “love” and “الجمي”, the meaning of the two items are different. As “الجمي” is translated one time as “fever” and the other “love”, there will not be any relationship between the two. As a result, the emphatic function of the two repetitions is lost and the meaning of the two verses also changed.

Sample 5

ST: حريتكم مكفولة في كل شيء, في القول والفعل

BT: Freedom your guaranteed in everything, In deeds and words.

TT: Your freedom is guaranteed in everything.

You can say and do what you like.

Pattern repetition is also used in the above example. As we see, we have pattern repetition in the words “القول” and “الفعل”. Both of the words have the same prosodic “الفعل.” These two repetitions have an emphasis function. Generally, these two repetitions have a sort of antonymy or what is called in Arabic “طباق.” The antonym or the “طباق” of “الفعل” is “السكون” and the antonym or the “طباق” of “القول” is the “الصمت.” Antonyms in Arabic are fairly common and are easy to translate into English (Dickins. et al 2002: 100). Thus, the translator has chosen to paraphrase them into “you can say and do what you like.” In fact, this paraphrased sentence is easily understood and there is no ambiguity in it and thus the emphatic function of the two repeated items are preserved. If the translator wanted to render the two repetitions, he could have translated them literally “in words and deeds.”

Examples of root repetition are illustrated in this section.

4.2.2. Root repetition

Sample 1:

ST: عندما نهجر الى القمر فسنكون اول مهاجرين يهاجرون من لا شئ الى لا شئ:

BT: when emigrate we to the moon we will be first emigrants emigrates from nothing to nothing.

TT: When we emigrate to the moon, we will be the first settlers to run from nothingness to nothingness.

In the above example, the repetitions “نهجر” “emigrate,” “مهاجرين” “emigrants,” and “يهاجرون” “emigrates” share the same root “هجر” “abandon.” The writer does not use root repetition just to complete the sentence, however, there are reasons behind using it. The repetitions of the root are used to show the desire of the characters of the novel who wish to leave their place or hometown for a new one.

These repetitions in Arabic mean leaving a place and finding a new one. In the translation, the translator opted for variation. Thus, the first repetition is translated using the equivalent synonym “emigrate”; the second is rendered using the near-strategy “settlers”; the third is paraphrased into “to run from”. The use of variation here is important because it will not sound good in English if the translator keeps on repeating the same item. Williams (1989) mentions that English has a very wide range of synonyms for many of its lexical items compared to Arabic. It has been suggested that Arabic and English differ in the level of tolerance towards lexical repetition (Baker 1992: 210). Normally, Arabic tolerates a higher degree of lexical repetition than English. In fact, the meanings of the translated repetitions are near to those in Arabic although the second one is translated as “settlers” which has a negative meaning in the Arabic concept. In Arabic, this lexical word implies colonizing or taking some people’s

land from strangers. But in English this word refers to finding a place and settling there. “To run from” gives a sense of escape and thus the translator is aware of its meaning in Arabic. The translator aims to show the target reader the desire of the characters. This translation maintains the communicative function of the repetitions and their meaning.

Sample 2:

ST: انتحرت المرأة وهي على الارجح جادة, اما نحن فلا ننتحر

BT: committed suicide she woman and she may be serious, but we not suicide.

TT: The woman most likely killed herself when she was serious. We on the other hand, will not.

The root “نحر” is repeated twice in the past verb “انتحرت” “committed suicide” and the present “ننتحر” “commit suicide.” Apparently the second repetition has a rhetorical function that is to assure that we, the characters, will not in one way or another commit suicide as the woman did. “انتحرت” or “ننتحر” in Arabic refer to the one who ends his/her life. In the translation, the translation opted to use a near-synonym strategy to render the first repetition and ellipses in the second. So, the first repetition, “انتحرت” is translated as “killed herself” while the second is ellipted. Almehmadi (2012) cited in Mohamed and Omer (2000: 59) and mentioned that unlike Arabic, English favours a number of other devices which can be used to replace lexical items instead of repeating them. These include the use of a pronoun (reference), the use of substitute word (substitution), zero substitution (ellipsis), or the use of a synonym. In English, if someone intentionally causes his/her own death, they say that he/she killed his/her self or that she/he committed suicide (Longman Dictionary 2005:886). In this sense, by translating “انتحرت” as “killed herself”, the translator aims to inform the reader that the woman deliberately ended her life. As for the second repetition, it is ellipted in the process of translation. In English, ellipsis is used widely (Aj-Jaber: 1987: 92). As mentioned by

Hatim (1997: 114), if ellipsis is used, meaning must be easily understood. The ellipsis of the second repetition is done by the translator because he does not want to retell the story of killing another time. As mentioned before, the second repetition has a rhetorical function that is the function of assurance and although it is ellipted, its function is preserved.

ST: اتسخر مني مثلهم

لم يسخر منكي احد ولكن تلك طريقتهم بالكلام

BT: are making fun you of me like them?

No mock from one and but that way them in talking.

TT: Are you laughing at me?

No one is laughing at you. It is just their way of talking.

Root repetition is used in the ST above. Thus, we see that the root “سخر” is used two times in the present tense verbs “اتسخر” and “يسخر.” They were translated using the near-synonym as “laughing on” and “laughing at.” The second repetition “يسخر” is used by the speaker to assure his friend that no one is mocking her. The lexical items “اتسخر” or “يسخر” in Arabic stand for a sarcastic moment. As mentioned, the two repetitions were translated as “laughing at” and “laughing at”. “Laughing at” in English indicates that there is a funny or silly situation. By repeating the same phrase two times, the translator intended to show the bad status that the characters were in. As for the function of the two repetitions, they are totally preserved.

Sample 4:

ST: تردد قليلا قبل ان يقول لا. اثر تردده في النفوس تائيرا عميقا

BT: hesitate he little before (an) say no. affected hesitation his in selves affection deep.

TT: He paused for a moment before saying: No. His hesitation made a deep impression on everyone.

In the example above, the repetitions “تردد” “hesitated,” “تردده” “hesitation” share the same root i.e., “ر.د.د.” As for the other two repetitions, “أثر” “affected” and “تأثيراً” “affection,” they too have the same root, “أ.ث.ر.” The repetition “أثر”, which is a verb, forms the absolute accusative “تأثيراً” which functions as an adverbial in Arabic. Firstly, if we look at “تردد” and “تردده”, we find that “تردد” is a verb and “تردده” is a subject where both have an emphatic function in Arabic discourse (Dickins et al 2002:105). “تردد” or “تردده” in Arabic concept indicates that someone is not sure of something. In other words, a person stutters in a group discussion. In the English version, the translator opted for variations. Thus, “تردد” and “تردده” are replaced with near-synonym “paused” and the synonym “hesitation”. “Pause” means a temporary stop while doing or saying something. Thus, “تردد” and “paused” meanings are near to each other. By using the word “paused” to translate “تردد”, the translator’s purpose is to inform the target reader that there was a conversation between some people and someone suddenly stopped talking because he is might not sure of what to say. As for the second item, “تردده”, which is translated as “hesitation”, the translator’s purpose is to convey the bad status of the character who stopped talking. As long as the translator was faithful in his translation of the two repetitions, their function is totally preserved.

Root repetition with the absolute accusative is used to form adverbials (Dickins 2002:103). Thus, in the above example we have a repetition of the past verb “أثر” forming an absolute accusative “تأثيراً” that works as an adverbial in Arabic which has a sense of emphasis. Actually, this kind of repetition causes no serious translation problems in English since the absolute accusative in Arabic can be compensated by other means in English. So, “أثر تردده في النفوس تأثيراً عميقاً” was easily translated as “His hesitation made a deep impression on everyone.” “أثر” was translated using the near-synonym “made” and “تأثيراً” was rendered using the near-synonym “impression.” As for the function of the repetitions, it is maintained.

Sample 5:

ST: وعما قليل ستمطر الارض مطرة واحدة ولكنها تكفي لبل ريق المنصهر المعذب:

BT: and after short time will rain the earth one rain and but enough it to slake saliva roast torment.

TT: There will be one downpour, but it will be enough to slake the thirst of one roasting in torment.

Root repetition is utilised in the sentence above. We have a repetition of “ستمطر” and “مطرة” which share the same root “مطر” “rain.” The verb “ستمطر” forms the absolute accusative “مطرة” that works as an adverbial in Arabic which expresses emphasis. The function of this item repetition, “ستمطر”, may be seen as twofold: informing and warning. “مطرة” is understood as “little rain” because of the “لكنها” “but,” but it will be enough to drink from. The verb “ستمطر” was ellipsed in the process of translation, while the absolute accusative (مطرة) or what is called in Arabic “المفعول المطلق” was translated using a variation, i.e., “downpour.” The ellipsis of “ستمطر” does not affect the function of the repetition because the translator mentions “there will be”. By using “there will be”, the translator tells the reader of a coming action.

Regarding the second item, “مطرة”, it was translated using the near-synonym “downpour.” “مطرة” has a rhetorical function because the speaker says and emphasises that there will only be “مطرة واحدة” “one little rain.” In fact, the Arabic sentence clarifies this and specifies the meaning of “مطرة” as little rain because of the word “تكفي” “enough.” If we have a word like “يكفي” “enough” in a sentence, we understand that we have something little or not too much.

But in the translation, the repetition “مطرة” was rendered as “downpour.” A downpour in English means that it is raining heavily, but the word “مطرة” in the ST does not mean that. It means having little rain. Thus, in the translation, the translator ignored the word “تكفي” “enough” that appears in the Arabic text and translated “مطرة” as “downpour. It

seems that the translator intends to convince the target reader that the character is eagerly waiting for the rain. However, translating “مطرة” as “downpour” is not a good decision as the function of the repetition is not preserved and the meaning is not maintained.

Sample 6:

ST: فلوح بيده ان يذهب فذهب:

BT: gestured he by hand him (ann) go (f) left.

TT: Anis mentioned for him to leave.

Again root repetition is used in the sentence above. As we can see, the root “ذهب” is shared twice in “يذهب” “go” and “فذهب” “left.” It is repeated once as a present tense verb “يذهب” and the other time in the past tense “فذهب.” “يذهب” in the present means “go,” while “فذهب” as a past tense means “left”. According to Al-Khafaji, repetition can have “didactic, playful, emotional, artistic, ritualistic, textual and rhetorical functions” (2005: 6). Thus, the second repetition “ذهب” “left” is used to achieve the assurance function. In the translation, the first repetition “يذهب” was translated using the near-synonym “leave.” Translating the verb “يذهب” “go” into the present tense “leave” does not affect the quality of the message because the word “leave” in English means “go away” (Longman dictionary 2005: 917). However, a look at the second repetition, finds a problem. We are faced with a problem here because the second repetition is omitted. It seems that the translator is just explaining the meaning of the text. However, the Arabic sentence means that, Anis, one of the characters, asked another character to leave the room and that the person left the room. Thus, the second repetition “فذهب” “left” is rhetorically used to provide the function of assurance; to assure that the one asked to leave has already left. So, the action has surely been completed, but in the English version, the translator ignores emphasising this. The translation of the second repetition

should have been rendered because it has an assurance function to fulfil. Therefore, instead of omitting the second repetition, the translator should have used the synonym “left.” Therefore, due to the omission, the emphatic function is totally lost because the target reader will not be sure if the one was asked to leave has left or not.

Sample 7:

ST: ابتسمت ابتساماً غير مصدقة

BT: Smiled she a smile disbelievingly

TT: She smiled unbelievably

Root repetition is once more presented in the sentence above. The root “بسم” is shared in two words “ابتسمت” “smiled she” and “ابتساماً” “a smile.” It is used one time as “ابتسمت” “smiled” which is a past tense verb and the second time as “ابتساماً” “a smile” which is absolute accusative. The second repetition, the absolute accusative, is important as it gives an emphatic function (Dickins et al 2002: 104). “ابتسمت” or “ابتساماً” in Arabic means a voiceless laugh. Whilst the first repetition was rendered using its equivalent item i.e., “smile”, the second repetition that is the absolute accusative “ابتساماً” is deleted in the process of translation. “Smile” in English means a light laugh. Thus, “ابتسمت” was rendered to its equivalent in English. In fact, English does not use or even it lacks this kind of absolute accusative (Dickins et al 200:104). So, the above sentence cannot be translated as “she smiled a smile unbelievably.” Thus, because of the inability to translate the absolute accusative, its emphatic function disappears. However, other techniques could be used. For example, the emphatic function of the absolute accusative could sometimes rely on the use of assonance and alliteration. Or, sometimes adverbs in English are used instead of the absolute accusative in Arabic. So, deleting the absolute accusative in the translation of the ST is not a major concern since it does not affect its emphatic function because it relies on the adverb “disbelievingly.”

ST: ها هو البارع يتوثب لغزوة جديدة, وكجميع الغزاة بقسوة حادة كالدرع

BT: (ha) he the dab prepares to invasion new, and like invaders all severely sharp like shield.

TT: Here is the warrior once more, leaping into a new fray and like all warriors, his custom has the hardness of chain mail.

Root repetition is also used in this sentence. It is repeated twice. We have a repetition of the root “غَزَوْ” used in the prepositional phrase “لغزوة” and the noun “الغزاة.” In Arabic, “الغزاة” and “لغزوة” each has a specific meaning. If such words are used, we understand that there is an aggressive action. In other words, it is understood from these two roots that a group of people attacked others suddenly and without warning. So, such words should be dealt with carefully because if they are to be translated incorrectly, the whole meaning of the sentence changes and thus a different meaning appears. Here, lexical cohesion is sustained in the ST by repetition of “لغزوة” and “الغزاة”.

In the translation into English, the translator opts for variation rather than repetition because English prefers variation more than repetition. Thus the two repetitions are rendered using the near-synonym strategy as “fray” and “warriors”. But, in terms of meaning, the English terms denote different concepts. “Fray” in English means war or having a war. If there is a war, there should be two prepared groups and not one group attacking the other without warning. The repetition “لغزوة” in Arabic means attacking people suddenly and without warning.

A look at the second instance, “الغزاة”, also identifies a problem. The word “الغزاة” took its status from “غزوة.” In Arabic, “الغزاة” are those people who conduct a sudden attack just for stealing, snatching and other bad things. From the Arabic cultural meaning, “الغزاة” have no specific time. Their time, “الغزاة”, is determined by themselves. In other words, when “الغزاة” want to attack other people, there will not be any sign of war or

anything like that. And also, “الغزاة” do not take much time in their attack. They perform a quick assault.

In the translation into English, “الغزاة” was translated into the near-synonym “warriors.” As mentioned before, “warriors” differ from “الغزاة” because “warriors” have some good attributes, while “الغزاة” lack these attributes. When using “warriors,” we understand and know that there is a war between two groups of people, and the warriors are known amongst their people, whereas “الغزاة” could be gangs or muggers. The translator used the word “warriors” to translate “الغزاة” because he had used “fray” to translate “الغزوة,” but still their meanings are too different. It seems that the translator rendered “الغزوة” as “fray” and “الغزاة” as “warriors” because he intended to tell the target reader that there is a war. Yet, this is not faithful to the ST since the meanings of the ST words and their translation are different. Therefore, the function of the repetitions is lost.

ST: ضحك ضحكة خرقاء صمت الخلاء فوق النيل

BT: laughed he a laugh broke silence of void on Nile

TT: His laugh broke the silence of the void over the Nile

In the example above, root repetition is used. Thus, “ضحك” “laughed” and “ضحكة” “laugh” are repeated. This kind of repetition is referred to as system-intrinsic root repetition which reflects the fact that words in Arabic are typically made up of roots along with patterns in close proximity (Dickins 2002:103). So, both “ضحك” and “ضحكة” have the same root of “ضَحَكَ” and the same pattern “فَعِلَ.” The general semantic consideration will sometimes cause a writer or a speaker to use two words having the same root in close proximity. As the first “ضحك” is omitted, the second is rendered using the synonym “laugh.” English normally avoids this kind of repetition and in fact where English has similar forms, such as “he drank a drink,” there are often more common alternatives such as “he had a drink” (Dickins et al. 2002: 103). In this case,

the above repetition would not form good English if the translator translated it as “he laughed a laugh.” Therefore, the translator deleted the first repetition because in English, it sounds awkward to say “he laughed a laugh.” As for the second repetition, “ضحكة”, the translator rendered it using the synonym strategy “laugh” and added a possessive pronoun “his” to it. So, it became “his laugh” which means “ضحكته.” As a result, the translator maintained the emphatic function of the repetition.

ST: متزوج من امرأة لا يحبها ولعله تزوج منها طمعا في مرتبتها قبل كل شيء

BT: married he to a woman does not love her and perhaps married he her because of salary her before anything.

TT: He is married to a woman he does not love—perhaps of desire of her salary more than anything

As we noticed, root repetition appears in the sentence above. It is repeated two times and provides a textual function as it links the first part of the sentence with the second. The repetitions “متزوج” and “تزوج” share the same root “زوج.” “متزوج” is a noun that indicates continuity while “تزوج” is a past simple verb. The first one, “متزوج”, was translated into its synonym “married.” “متزوج” is taken from the present tense verb “يتزوج” which indicates the continuity of the action. So, “متزوج” has present effects. In other words, at the moment, he is married.

Regarding the second repetition “تزوج”, it is a past tense verb which means “got married.” In the process of translation, it is ellipsed. While Arabic allows repetition to take place at a variety of range, distance, English prefers repetition at a long distance (Jawad 2009: 785). In one way or another, the function is preserved.

ST: فقال رجب بصوت حاد:

علينا ان ننسى الماضي

اجل لننسى ولكن وجوهكم لا تريد ان تنسى

BT: and said Ragab in sound sharp

We have (ann) forget the past

Yes we let us forget But faces you do not want to forget

TT: We must forget what is past, Ragab said harshly.

The root “نسى” in the example above is repeated three times. We can see the repetitions “نسى”, “لننسى” and “تتسى” that share the root “نسى.” If we examine the translation of the sentences above, we find that just the first repetition of the three was translated into English and the others were ignored or omitted. As a matter of fact, not only the repetitions were ignored, but also the sentence that contained these repetitions was not dealt with, or was not translated.

So, the first repetition, “نسى” “forget,” was translated as “forget”. However, the other two repetitions were not translated or were deleted because the translator did not consider the sentence that includes them. By translating just first repetition and deleting the other two and the sentence that includes them, the translator wants just to show the target reader what the text is about. However, the untranslated sentence forms a problem because the meaning was not rendered completely. In other words, not translating the whole sentence along with the two root repetitions it includes was at the expense of the meaning because the picture was not transferred completely. So, something is missed by leaving the second sentence and the two roots it includes untranslated.

The function of the second root repetition “لننسى” is seen as twofold: emphasis and insistence. The speaker who utters this root emphasized and insisted that we, the characters, should forget what is past. Therefore, without translating it, the target reader would not know the status of the speaker which is shown by the way he was talking. He insisted and emphasized that what is past should be forgotten. The third repetition “تتسى” is also used rhetorically; it is used by the speaker to add emphasis and to say that the characters do not want to forget. The translator should have rendered these “نسى”

“forget” “لننسى” “forget” repetitions by using the synonym “forget” or at least the near-synonym “leave.” Hence, the functions of the two repetitions are totally lost.

متى عشقت امرأة اخر مرة: ST
اووه
وبعد العشق الم تجد شيئا يسرك؟
قرة عيني في الصلاة
جميل صوتك وانت تؤذن للصلاة
ثم بنبرة مرحة:
ولست بدون ذلك جمالا حين تذهب لتجيء بالكيف

BT: when loved you women last time?

Well

And after love, did not find you thing make happy you

Comfort my in prayer

Beautiful voice you and you call for pray

And then in tone funny:

And not you without that beauty when go you to bring the Kif.

TT: When was the last time you loved a woman?

“Well!”

Have you found nothing else to make you happy, after love?

“Prayer is my comfort”

your voice is beautiful when you call them to prayer Anis remarked, and then he added merrily: “Even so, you are not holy to go and fetch that Kif.

The above example involves several repetitions. It is clear that the ST is carefully planned as the writer uses several repetitions with different functions. The first two root repetitions are important in maintaining the cohesion of the discourse, while the second instances have an emphatic function. The root “عَشَقَ” is used in two words “عشقت” and “العشق” which is identified by the article “ال, the”; the two repeated words “جميل”, and

“جمالاً” also share the same root “جمال.” It appears that the dialogue between the two characters above is related to love and religion because there are signs clarify it which are the words “عشق” “love” and “صلاة” “pray.”

Regarding the first two repetitions, the past tense verb “عشقت” and the noun “العشق”, they are repeated in the TT as “love” and “loved. This is done by the translator in a way of maintaining the cohesion of the text because repetition is used sometimes in order to sustain the cohesion of the text.

As for the other two repetitions, “جميل” and “جمال”, the translator favoured variation. Thus they were translated using the synonym “beautiful” and “holy”. “جميل” is an important word in Arabic and used in different places. Thus, in Arabic, we say “هذه البنت جميلة”, which means “this girl is beautiful.” And we also say “صوتك جميل بالغناء”, which means “your voice is beautiful in singing.” So, the word “جميل” or “beautiful” is of great importance in the Arabic language for the different roles it plays such as describing, praising etc. In the translation as mentioned before, the first repetition “جميل” which is a noun is translated using the synonym “beautiful” which is equivalent to the Arabic word. As for the second noun “جمالاً”, it was translated using the near-synonym “holy.” The translator in this example links religion with beauty by rendering “جمالاً” as “holy” because “holy” has implicitly some connotations related to “beauty.” Therefore and despite translating the root repetition “جمالاً” as “holy,” the function of the repetitions is preserved and there is no problem in understanding the translated version.

The following section is on the usage of the suffix repetition in Arabic and how it is translated into English. Under this section, some examples of suffix repetition are examined.

4.2.3. Suffix repetition

Sample 1:

ST: وظهر من وراء البار فان يقوامه الممشوق وسمرته الداكنة وقسماته الرشيقه

BT: and appeared from behind the screen by his slender rangy and darkness his blackish and his featured shapely

TT: Ragab appeared from behind the screen by the door. He was slender, dark, and fine featured.

In the above example, suffix repetition is used thrice in three different places. The suffix “ه” is utilised in the prepositional phrases “بقوامه” “fine feature,” “وسمرته” “dark,” and “وقسماته” “slender.” This “ه” has a particular function and treatment in Arabic. So, the suffix in the three prepositional phrases is counted as genitive in the oblique case which indicates possession. Firstly, it is called genitive, “mudaf alih,” because it is added to something. The genitive case is used in Arabic when we have a noun to which another noun or a pronoun is added (Gadalla and Abed- Al-Hamid 2000:3). So, the pronoun “ه” in the three cases above was added to nouns in the three words above. Secondly, the suffix is in the oblique case because “المضاف” “almudaf,” the three cases are preceded by a preposition. As noticed, “قوامه” is preceded by the preposition “ب”; “سمرته” is preceded by the prepositional “و”; “قسماته” is preceded by the prepositional “و.”

So, in the sentence above, a pronoun, the suffix “ه”, was added to a noun in the three prepositional phrases “بقوامه” “featured shapely his”, “وسمرته” “and darkness his” and “وقسماته” “and slender his” to form what Arabic scholars call the case of genitive.

In Arabic, suffix repetition is used as an emphatic device; however, in translation sometimes it can be eliminated (Dickins et al 2002: 108). If we look at the translation of the three suffixes above, we find that the first “ه” suffix was translated using the near-synonym strategy into the subject pronoun “he” while the other two were deleted. As a matter of fact, the translator does not have to repeat “he” in every instance because it

will not sound good in English. The “he” although is used once, is enough to compensate the three repetitions because “he” refers to the same person. In this case, the emphatic function of the repetition is preserved.

Sample 2:

ST: ولم يبق في عوامتنا الا عم عبده الذي مررنا بشبحه في الحديقة ونحن في طريقنا الى هنا

BT: and not remain in houseboat our but Amm Abduh who passed we ghost him in the garden and we in way our to here.

TT: “There remains only Amm Abduh,” he murmured, “Whose ghostly form we passed in the garden on our way here.”

As we notice, in the above example suffix repetition is employed three times in three different words which are “عوامتنا”, “مررنا” and “طريقنا”. The repeated suffix is the pronoun “نا”. In both “عوامتنا” and “طريقنا” the pronoun “نا” is counted as a genitive in the oblique case which conveys possession, while in “مررنا” it is viewed as a subject. The genitive in Arabic is known as a modifying noun followed by its head noun (Gadalla and Abed-Al-Hamid 2000:9). In “عوامتنا”, the suffix “نا” is in the oblique case because it is added to “عوامة” which is governed by the preposition “في” and it is also in the oblique case in “طريقنا”, because it is added to “طريق” which is governed by the preposition “في”. Sometimes, in languages like Arabic user has no choice, but to use the same item several times (Shunnaq 1993: 89). In the process of translation, whilst the first repetition is omitted, the other two repetitions undergo another strategy. They are translated using the synonym strategy as “we” and “our”. Repeating an item in English is sometimes undesirable thus translators resort to variation. The first suffix repetition is the genitive “نا” which is omitted as well as the word that contains it. This repetition, “نا”, is used to add emphasis and show possession. When we notice the Arabic sentence, we understand that the writer focuses on the word “عوامتنا” because the whole speech was about the “houseboat” and the people who come to it. Therefore, using the omission

strategy with the first suffix was not a good choice from the translator. Instead of omission, the suffix should have been rendered using the synonym strategy with the possessive pronoun “our” in the target text. The translator’s purpose in omitting the first repetition and the word that contains it is because he thinks that its meaning will be understood implicitly. So, because of the omission, the emphatic function of repetition is affected.

The suffix “نا” in “مررنا” is a subject pronoun. In the translation, its synonym, the subject pronoun “we” in English was used. Thus, the function of the repetition is maintained here.

As for the last repetition, the suffix “نا” in the word “طريقنا”, it is translated using the English synonym possessive pronoun “our.” Thus, the translator transfers the suffix into the target text and maintains its emphatic function.

Sample 3:

ST: قد ينفعنا احيانا كمادة لضحكنا:

BT: may be benefit us sometimes as material for laughing us

TT: We sometimes find it useful, as material for jokes.

Once again, suffix repetition appears twice in the above example. It is used in “ينفعنا” and in “لضحكنا.” The suffix is the last two letters “نا” and “نا” at the end of “ينفعنا” and “لضحكنا.” The suffix “نا” is used to link the sentence together. Whilst repetition in English might be sometimes used to emphasize meaning (Rieschild 2006), repetition in Arabic is more often considered part of the Arabic language structure (Johnstone 1991). In Arabic, every suffix has a special grammatical case. Thus, the first “نا” in “ينفعنا” is a pronoun that counts as an object, while the second “نا” which appears in the prepositional phrase “لضحكنا” is a pronoun and counts as a genitive in the oblique case.

“نا” is added to “المضاف” “mudaf” “ضحك” to form “مضاف اليه” a genitive. The oblique case here is because it is added to “ضحكنا” which is governed by the preposition “لـ.”

In the translation, the translator used near-synonym and ellipsis strategies. Thus, the first “نا” which appears in the word “ينفعنا” is an object pronoun was translated using a near-synonym strategy into the subject pronoun “we.” As for the second suffix “نا”, used in the prepositional phrase “لضحكنا” “our laughing,” it was ellipted. Actually, in the translation, the prepositional phrase “لضحكنا” “our laughing” was translated using the noun “jokes.” Thus, the translator is just explaining the context. As a matter of fact, ellipting the suffix here affects the function of the repetition because it specifies whose “laugh” is.

Sample 4:

ST: وبوجودها تكتمل مجموعة قانون العقوبات المستحقة على عوامتنا:

ولكن اظافرها حمراء مدببة كمقدم قارب سباق

BT: And by presence her full group penal codes deserved on houseboat our.
and but nails her red like the prow.

TT Now that she is here, we have broken every rule in the book. But her nails are red and as pointed as the prow of a racing skiff.

Again, suffix repetition is used twice in two different places. As we notice, the suffix “ها” is used in “وبوجودها” and “اظافرها”. The pronoun “ها” is counted as genitive in the oblique case and again conveys possession. Possession indicates the ownership of something. These repetitions are used to link the discourse together.

In the process of translation, the translator does not repeat the same strategy, but he prefers to use synonym and near-synonym strategies in order to create a more cohesive text. Thus, in the word “اظافرها” we see that the suffix “ها”, a singular feminine possessive pronoun, is translated using feminine possessive pronoun as “her” in the TT.

The translator intended to use the equivalent of “ها” in the English language. In “وبوجودها”, the possessive pronoun “ها” was translated using the subject pronoun “she,” and “she” is considered to be a near-synonym. The translator translates “وبوجودها” as “now that she is here.” Thus, “ها” is translated using the subject pronoun “she.” As for the function of the two repetitions, it is sustained.

Sample 5:

ST: ومد ساقه فصدم الجوزة فألقاها على جانبها فسال لعابها الأسود وتدفق نحو عتبة الشرفة

BT: and stretched leg him and hit the hookah and made it on said it and poured spittle it black and reached toward the threshold the balcony.

TT: Anis stretched out his leg and knocked out the water pipe. It toppled over and the black spittle poured out and spread toward the threshold of the balcony.

Suffix repetition is, once again, used in the above example. We can see that the suffix “ها” is repeated three times in three different places. The suffix “ها” appears in “فألقاها”, “لعابها”, and “جانبها.” Each suffix has its function and its own interpretation. So, in “فألقاها” and “لعابها” the suffix “ها” is a pronoun counted as an object. On the other hand, in “جانبها” the suffix “ها” is a pronoun counted as genitive in the oblique case indicating possession. The first and the second repetitions have an emphatic function, while the third is used to sustain the cohesion of the Arabic sentence. Let us consider the first suffix “ها” that appears in “فألقاها.” The pronoun “ها” here, as mentioned earlier, is counted as an object. In the translation, the translator rendered “فألقاها” as “it toppled over.” The pronoun “it” sometimes works as a subject pronoun and at other times as an object pronoun. Since the translator used “it toppled over,” “it” here seems to be a subject pronoun and not an object. By the way, “it” is still considered as a synonym strategy. By so doing, the translator did not want to mention the subject who caused the water pipe to topple over because it is stated at the beginning and thus translated the

suffix “ها” using a subject pronoun. Therefore, the translator maintained the emphatic function of the repetition.

For the second suffix “ها”, that appears in “جانبيها.” This one is counted as genitive in the oblique case. “ها” is genitive because it is added to “almudaf,” “المضاف” “جانب” and it is in the oblique because the word “جانبيها” is preceded by the preposition “على.” As mentioned by Dickins et al (2002: 108), the suffix repetition in Arabic is sometimes ignored in the translation into because it is easy to adopt other devices to compensate it. Thus, as noticed in the translation, the second repeated suffix was compensated by using the adverb “over.” I think that using the near-synonym “over” here is enough to transfer the meaning of the suffix “ها” in the word “جانبيها.” As a result, the function of the repetition is totally maintained.

Regarding the third repetition, appearing in the word “لعايها”, this suffix was omitted in the translation. The word “لعايها” was translated as “spittle.” So, we do not see any translation of the suffix “ها” although it has a cohesive function that links or relates the word “لعايها” “spittle” to the “الجوزة” “water pipe.” However, if we have a look at the word “لعايها” with its modifier “الاسود”, we find that the translator has used the definite article “the.” Although the translator used the definite article “the”, it is not enough to replace the suffix “ها” because the target reader would not know whether this “لعايها” “spittle” refers to the water pipe or something else. The translator possibly wants the target readers to find by themselves that the “spittle” is from the water pipe because it was toppled over. However, by deleting the suffix “ها” the translator did not maintain the cohesive function of the suffix “ها.” The suffix “ها” should have been rendered using the synonym strategy to provide the singular possessive pronoun “its” because, if not, its function will be distorted.

Sample 6:

وتسائلت سناء وهي تزريح بأناملها خصلة ضالة عن حاجبها: **ST:**

BT: and asked Sana and when she pushing by fingers her a stray lock from her brow.

TT: But in that case, wondered Sana, pushing back a stray lock of hair from her brow.

Suffix repetition is used in the above example. It is repeated twice. As we can see, the suffix “ها” is used in the prepositional phrase “بأناملها” as well as in the word “حاجبها.” The first suffix sustains the cohesion of the text while the second has an emphatic function. In the prepositional phrase “بأناملها” and the word “حاجبها”, the suffix “ها” is counted as a genitive in the oblique case which shows possession. In “بأناملها”, it is in the oblique case because it is added to “انامل” which is governed by the preposition “ب” and in “حاجبها” because it is added to “حاجب” which is preceded by the preposition “عن.”

It can be seen that the second repeated suffix is a feminine possessive pronoun “ها” in “حاجبها” and is translated using the synonym strategy “her,” which is a feminine possessive pronoun. Thus, the translator uses the equivalent synonym in the English language so that the target reader would understand. This translation maintains the function of the second suffix. However, the first suffix is deleted although it is used as an emphatic device. It is understood from the Arabic sentence that, Sana, one of the characters, is pushing back a lock of her hair with her fingers. So, in the Arabic sentence, the writer marked how and emphasised that the character pushed her hair using her fingers. She, used her fingers to push up her hair. But, this deletion does not affect the function and the meaning of the repetition because it is implicitly understood how Sana pushed back her hair. The translator might have deleted the suffix “ها” which is used in “بأناملها” because it is generally known that people use their fingers to push their hair back.

Sample 7:

ST: لماذا تصرين على رفضها

فضحكت متسائلة:

لماذا تحبونها ؟ هذا هو السؤال المهم

الامتناع عنها هو ما يحتاج الى تفسير

BT: why insist you to refuse it?

Laughing she asking: why love you it?

this is the question important.

Abstention from it that needs an interpretation

TT: Why are you so adamant? That's the important question

No—it is your abstinence that needs to be explained!"

In the excerpt above, the suffix “ها” is repeated thrice in three different words. It appears in the words “رفضها”, “تحبونها” and “عنها.” As stated previously, the suffix is a very important form of the Arabic morphological system as it emerges from the grammatical system of Arabic language and serves several important functions. The suffixes above are used to textually link the ST above together.

In the translation, the three repetitions were deleted. Firstly, we noticed that the first repeated suffix “ها” appears in the word “رفضها.” The suffix “ها” in “رفضها” is an object; it is referring to the water pipe because the speakers are negotiating a matter related to the water pipe. In the translated version, the whole word is deleted and not just the suffix “ها.”

The Arabic sentence that contains the first suffix is about refusing to smoke the water pipe. Apparently, the suffix “ها” refers to the water pipe, but in the translation from Arabic into English, the suffix is deleted along with the word that contains it. Hence, this omission does not help the target reader relating the “ها” to the water pipe. Thus, this omission in the translation somehow affects the function of the repetition.

The second repetition of the suffix “ها” appears in the word “تحبونها.” This suffix is an object. Here, not just the suffix is deleted, but also the whole question “لماذا تحبونها؟” “Why do you like it?” is deleted. So, a question from one character to the others is missing. This omission does not help to relate the suffix to the former item, “water pipe.” Actually, omitting the suffix and the question in the example above is at the expense of the meaning because the suffix “ها” and the question both refer to the water pipe. The suffix “ها” should have been rendered using the synonym strategy to provide the object pronoun “it” in the TT.

Regarding the third repetition that appears in the word “عنها”, it has also been deleted in the process of translation. We understand from the Arabic sentence that “refraining from it,” the water pipe, needs to be explained. But, the English sentence means your abstinence or refraining needs to be explained. One thing we need to understand here is that “her abstinence of what, the character’s, needs to be explained.” Also, the suffix “ها” must be translated into its equivalent object synonym “it” in the TT. But, by deleting this repetition along with the former two, the translator aims just to explain the idea of the text. However, the meaning would not be fully understood since the textual links used to refer to the water pipe were totally lost. Thus, the omission strategy affects quality of the original message.

ST: لعلك تقولين لنفسك انهم مصريون, عرب, انهم بشر, ثم انهم مثقفون,

فلا يمكن ان يكون هناك حد لهمومهم, الحق اننا لا مصريون ولا عرب ولا بشر, نحن لا ننتمي لشيء الا لهذه العوالم

BT: maybe say you to self you they Egyptians, Arabs, they Humans, and then they Educated, (f) no limit to their concerns, and the fact we not Egyptians, no Arabs, no Humans.

We not belong to thing but thins houseboat.

TT: "Perhaps you are saying to yourself, they are Egyptians, they are Arabs, they are human beings, and in addition they are educated, and so there cannot be a limit to their concerns.

But the truth is that we are not Egyptian or Arab or human; we belong to nothing and no one--except this houseboat. . . ."

Again, suffix repetition is used in the above example. It appears as “ون” in the two repeated words “مصريون” and “مصريون.” This kind of suffix differs from the previous ones as it cannot be interpreted. In other words, we cannot consider it as a subject or object etc. But the two words “مصريون” and “مصريون” have a sign for the masculine and we infer this from the letter “و” in both words. In addition, the letter “و” and “ن” together function in indicating the plurality and showing that the words “مصريون” and “مصريون” are looked at as masculine and not as feminine. Hence, words of this kind are easy to translate into other languages. So, it is not difficult to the translator to use similar plural synonyms in the English language. Thus, the first masculine plural repetition “مصريون” was translated using the plural synonym “Egyptians.” So, the translator maintained the function of the “ون” by translating it using the synonym strategy “Egyptians.”

However, if we look at the translation of the second repeated suffix, the second “ون”, a problem arises. As noticed, the second word “مصريون” was translated by using the singular synonym “Egyptian.” The word “مصريون” is a plural word in Arabic, but it was rendered as a singular in the translation into English.

In Arabic, an adjective should agree with the noun it modifies (Abu-shugier and Sembok 2008:1), as it goes with the subject pronoun “اننا” and the adjective “مصريون”. Thus, the subject pronoun “اننا” is plural and translated as “we.” As for the adjective, “مصريون”, it is plural so that it should be translated using a plural word in the target language. But, in English the adjective does not always agree with the noun and number (Hobi 2011:266). However, this rule does not work in this case which contains the plural subject pronoun “اننا” and the adjective “مصريون.” This word, the second

repetition, “مصريون” should have been rendered the same as the first “مصريون.” In other words, it should be translated to its equal plural synonym “Egyptians” and not as “Egyptian.” One more thing in the translation of the second piece is that not only the word “مصريون” was dealt with in the translation as singular, but other words too. The words “عرب” and “بشر” which are plural in Arabic were also translated as singulars into English. As a matter of fact, this translation is at the expense of the meaning and function of the ST.

Sample 9:

ST: اني احدكم ايها المنحلون العصريون ومن شابه اصدقائه فما ظلم

BT: I am one of you O degenerate you modern you and who like his friends he did not do wrong.

TT: I am one of you, O dissolute of our time and whoever is like his friends has done wrong.

Moreover, the suffix “ون” appears one more time. As has been observed, the suffix “ون” is repeated twice in two different words which are “المنحلون” and “العصريون.” The suffix “ون” in the two words above is an indicator for the masculine plural. This case cannot be construed in the Arabic grammatical system. The suffix “ون” in the two cases is plural that is translated into English using the plural sign “s.” Thus, the plural masculine should be rendered by using a plural word. The adjective “منحلون” is a plural word and was translated using the synonym “dissolute.” In fact, the synonym “dissolute” gives a meaning that is near to the original “منحلون.” In Arabic “منحلون” is used to describe those who are immoral. “Dissolute” in English also stands for the same meaning. The translator in this way shows the target reader the same picture he notices in the ST. The word “منحلون” is plural, as mentioned before and the word “dissolute” is also plural. So, we understand that the translator used a plural word to translate a plural word. Therefore, the translator did not ignore the suffix “ون” that indicates plurality although

the word “dissolute” does not end with a plural indicator like “s.” Therefore, the function of the “ون” and is maintained.

As for the second suffix “ون” which appears in the word “العصريون”, it was also eliminated. Actually, the translator paraphrased the word “العصريون” into “our time.” It is possible to delete the second suffix “ون” because an adjective like “العصريون” cannot be pluralised in the translation into English. Therefore, the function of the repetition is maintained.

This example shows the usage of the feminine plural in Arabic and how it is translated into English.

Sample 10:

10. ST: ومضى يجمع الادوات ويكنس النفايات

BT: and began he collect (al) tools and sweep (al) wastes

TT: Amm Abduh began to collect the things and sweep up the scraps

As we notice from the above example, we have a repetition of the suffix “ات” at the end of the words “الادوات” and “النفايات.” This kind of repetition is called the feminine plural in Arabic. Suffix repetition shares the same characteristics as root and pattern repetition because it emerges from the grammatical structure of Arabic (Dickins et al 2002:108). The case here is a feminine plural and the translator chose to translate this plural using the plural case in English. So, he translated the plural suffix “ات” using the plural morpheme “s” because he intended to inform the target reader that there were things and scraps. Thus, he totally maintained the function of the “ات”.

Chapter Five

Conclusion

5.0. Introduction

This research was conducted with the aims to identify and explain how lexical and morphological repetition phenomena are translated from Arabic into English using different translation strategies. To complete the study, the following points were examined:

- 1- Identify the translation strategies used in translating lexical and morphological repetitions in the Arabic novel into English.
- 2- To find out to what extent the communicative functions of the lexical and morphological repetitions in the Arabic novel are preserved or lost in the English translation.

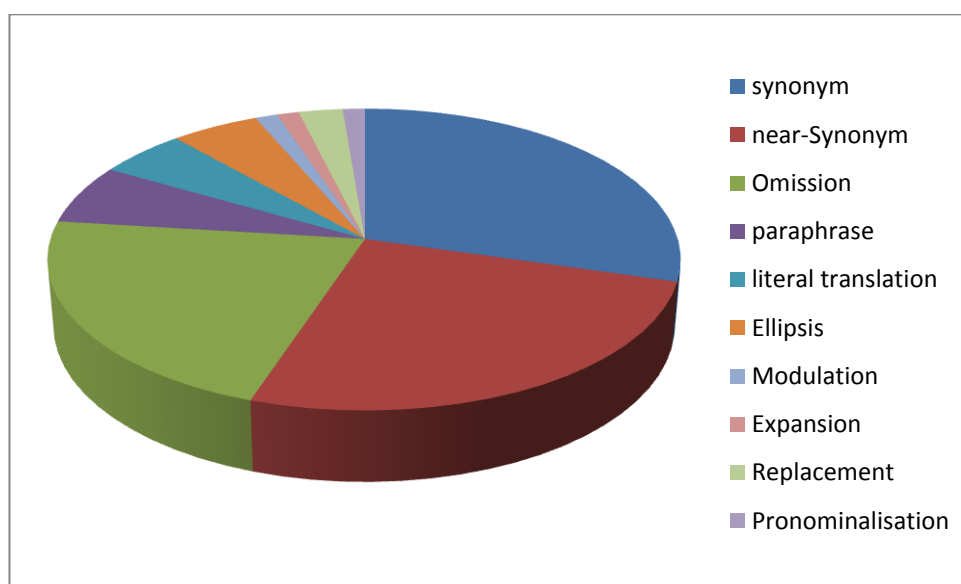
In the current research, the Arabic novel by Naguib Mahfouz entitled (Tharthara fwg alnel) which is translated to English as “Adrift on the Nile,” was used to study and analyse how lexical and morphological repetitions are rendered from Arabic into English. The repetitions in the study are classified according to Dickins et al (2002) as:

- 1- Lexical repetition
 - a- Lexical item repetition
 - b- Phrase repetition
- 2- Morphological repetition
 - c- Pattern repetition
 - d- Root repetition
 - e- Suffix repetition

The translation strategies that the translator has used to handle lexical repetitions are synonym, near-synonym, omission, paraphrase, literal translation, ellipsis, modulation, expansion, replacement and pronominalisation.

5.1. What are the strategies used to translate lexical and morphological repetitions in the Arabic novel into English?

Through the textual analysis of the novel, it was found that the translator preferred variation more than repetition in his translation. In other words, the translation of the Arabic novel into English was to some extent marked by the absence of repetition. The translator's priority is clearly the TT readership which favours variation more than repetition. This is to say that the translational norms are TL oriented (Jawad 2009: 754). Therefore, deciding to use variation has led the translator to use the following strategies: synonym, near-synonym, omission, paraphrase, ellipsis, pronominalisation, modulation, expansion, literal translation, and replacement strategies. All the translation strategies used in this study are shown in the pie-chart below.



The following table shows the number and percentage of the strategies used by the translator.

Kinds of translation Strategies	Number	Percentage
Synonym	23	29.48%
Near-Synonym	20	25.64%
Omission	17	21.79%
Paraphrase	5	6.41%
Literal Translation	4	5.12%
Ellipsis	4	5.12%
Replacement	1	2.56%
Expansion	1	1.28%
Modulation	2	1.28%
Pronominalisation	1	1.28%

Synonym, near-synonym and omission strategies were the three most used strategies especially in the translation of lexical and morphological repetitions. The total percentage for the use of synonym (29.48%) and near-synonym (25.64%) is 55.12% which is slightly more than half of the total frequency (78 times) of the total 10 strategies used by the translator. This shows that as far as possible, the translator tried to produce the closest equivalent to the repetition in the Arabic novel in order to preserve the communicative function of the repetitions. The three least used strategies were modulation, expansion and pronominalisation.

5.2. To what extent are the communicative functions of the lexical and morphological repetitions in the Arabic novel preserved or lost in the English translation?

There are different functions that lexical and morphological repetitions play. Generally, textual and rhetorical functions are the prominent functions lexical and morphological repetitions serve. As for the textual functions, it is important to connect items together at the surface level while rhetorical function results in persuading, emphasising, assurance, warning and others. Moreover, every kind of repetition is able to provide a specific function. For example, suffix and lexical items are tolerated or repeated to enable emphasis and text-building functions (Dickins et al 2002:105-109).

In the translation, these functions are sometimes preserved. However, at other times they are lost. It is found that lexical item repetition serves both rhetorical and textual functions. In rendering the lexical item repetition into English, its functions are to some extent preserved. An example of maintaining the function of the repetition can be seen below:

ST: يا سعادة

دعنا من السعادة والتعاسة

BT: Sir

Forget about happiness and misery

TT: Sir

Enough Sir-ing and demurring

As has been shown here, there is a repetition of the lexical item “سعادة” twice with a slight change in the second repetition, identified by the definite article “ال, the.” Obviously, the second repetition is used as a text building device that contributes to the cohesion of the text. In the translation, we see the translator repeats the same lexical

item with a minor change in the second “sir-ing”. In terms of meaning, the translation of the first repetition matches its meaning. However, a problem is identified in the translation of the second repetition. The translator rendered the lexical word “السعادة” as “sir-ing.” This is done by the translator in order to repeat the same word in the TT and may be to change the meaning of the sentence because “sir-ing” could mean stop calling me sir. Repeating words in languages is a way of maintaining the lexical cohesion (Jawad: 2009) and thus we see the translator rendering “سعادة” and “السعادة” as “sir” and “sir-ing”. However, this translation is not faithful to the ST as it can be seen that the meaning of the first repetition “سعادة” differs from the second repetition that is “السعادة.” The first one “سعادة” means “sir” in Arabic and English and thus it was translated as “sir” in the TT. In this case, the meaning of the repetition is maintained. The second one, “السعادة”, has a different meaning although its letters and pronunciation are the same as the first one “سعادة”. Culturally, this one, “السعادة”, means “happiness” not “sir-ing” as the translator mentions. It is easy to notice that “السعادة” means “happiness” and not “sir-ing” because of the following word “التعاسة” “misery” which is considered its antonym. But, as can be seen, the translator renders “دعنا من السعادة والتعاسة” as “enough sir-ing and demurring” and thus “السعادة” is translated as “sir-ing. This translation is also not coherent in the TT because there will be a misunderstanding especially because of the word “demurring” that follows the lexical word “السعادة”. It seems that the translator depends on the first repetition “سعادة” which means “sir” and renders the second as “sir-ing.” He, the translator, is not aware of the cultural use of the Arabic sentence “دعنا من السعادة والتعاسة”. Furthermore, the whole translated sentence sounds awkward even for the target reader because there is no relationship between “sir-ing”, which means “sir” according to the translator, and “demurring.” Since “السعادة” is not translated as “happiness”, the meaning and function of the Arabic sentence are totally lost.

For phrase repetition, it was found that it is mostly used as a rhetorical device. In other cases it was textually used. As for maintaining or losing the functions of phrase repetition, in some examples, the functions were persevered. However, in others they were lost. An example on the distortion of the function of phrase repetition is the following:

A.ST: وتجنب النظر نحو سمارة

BT: and avoid he look toward Samara.

TT: And he turned and looked at Samara.

B. ST: وميز ضحكة سمارة وسط هدير الضحك ولكنه تجنب النظر اليها

BT: and distinguish he laugh Samara among roar the laugh and but he avoid look to her.

TT: He could make out Samara's laughter among the roar of mirth, but avoided looking at her.

The first sentence (A) and the second (B) in the example involve the repetition of “تجنب النظر”. In (A), “تجنب النظر” was rendered as “turned and looked.” “تجنب النظر” in Arabic indicates that someone ignored to look at someone else but the translator rendered it as “turned and looked.” The translator intended to change the meaning of the source text phrase from “تجنب النظر” or “avoided looking” into “turned and looked.” “Turned and looked at someone” will be understood by the target reader, but this translation is not faithful to the source text which has a totally different meaning.

In the second repetition (B), the translator translated the phrase “تجنب النظر” as “avoided looking.” In the translation, the translator used a suitable synonym “avoided looking” to interpret the second repetition “تجنب النظر”. Both the Arabic phrase and its English translation mean exactly the same; not to look at someone. Thus, the translator was faithful to the source text.

The second phrase is used to add an assurance that the character did not look at Samara, one of the characters. But, since the translation of the two phrases was not coherent as it one time transferred the same picture of the source text and the other time gave the opposite, the function of assurance in the second phrase is lost because the target reader will not be assured if the character continued avoided looking at Samara or not. This translation also caused to some lost in the quality of the original message.

Pattern repetition is used to add emphasis. In rendering it into English, some examples maintained their functions while others lost their functions. The following example shows the maintaining of the function.

ST: جذب نفسا طويلا عميقا قويا

BT: took he breath long deep strong

TT :He took a long, deep drag.

As can be seen from the above excerpt, pattern repetition is employed. There is a repetition of the prosodic “فعيلا” in “طويلا” “long,” and “عميقا” “deep.” If we look at the words “طويلا” and “عميقا”, we find that they have some semantic relationship. In other words, they are semantically related words as their meanings fall within the same general semantic field, yet they are clearly distinct in meaning (Dickins et al 2002:100). The general effect of pattern repetition when it is combined with another form of semantic relationship is to have additional emphasis as explained by (Dickins et al 2002:100). The rhetorical function of repetition is concerned with the meaning that formal repetition invokes in the mind of the reader (Jawad 2009: 762). Essentially, semantically related words do not pose problems in translation and they can also be translated fairly literally. So, the translator opts for the corresponding items “long” and “deep”. In this way, the emphatic function of the two repetitions is totally maintained.

In this translation, the translator intends to give the same picture of the ST to the target reader since “long” “deep” in English are equivalent to “طويلاً” and “عميقاً” in Arabic.

Root repetitions are mainly rhetorical functions such as assurance, warning, and emphasis. In the translation into English, some examples lost their functions while others retained their functions. An example on preserving the function is the following:

ST: فلوح بيده ان يذهب فذهب

BT: gestured he by hand him (ann) go (f) left.

TT: Anis mentioned for him to leave.

Again root repetition is used in the sentence above. As we can see, the root “ذهب” is shared twice in “يذهب” “go” and “فذهب” “left.” It is repeated once as a present tense verb “يذهب” and the other time in the past tense “فذهب.” “يذهب” in the present means “go,” while “فذهب” as a past tense means “left”. According to Al-Khafaji, repetition can have “didactic, playful, emotional, artistic, ritualistic, textual and rhetorical functions” (2005: 6). Thus, the second repetition “ذهب” “left” is used to achieve the assurance function. In the translation, the first repetition “يذهب” was translated using the near-synonym “leave.” Translating the verb “يذهب” “go” into the present tense “leave” does not affect the quality of the message because the word “leave” in English means “go away” (Longman dictionary 2005: 917). However, a look at the second repetition, finds a problem. We are faced with a problem here because the second repetition is omitted. It seems that the translator is just explaining the meaning of the text. However, the Arabic sentence means that, Anis, one of the characters, asked another character to leave the room and that the person left the room. Thus, the second repetition “فذهب” “left” is rhetorically used to provide the function of assurance; to assure that the one asked to leave has already left. So, the action has surely been completed, but in the English version, the translator ignores emphasising this. The translation of the second repetition

should have been rendered because it has an assurance function to fulfil. Therefore, instead of omitting the second repetition, the translator should have used the synonym “left.” Therefore, due to the omission, the emphatic function is totally lost because the target reader will not be sure if the one was asked to leave has left or not.

Suffix repetition, as it emerges from the Arabic grammatical system, it mostly expresses rhetorical functions and sometimes textual functions. The same as root repetition, the functions of suffix repetitions are sometimes lost, and other times preserved. An example on maintaining the function is the following:

ST: اني احدكم ايها المنحلون العصريون ومن شابه اصدقائه فما ظلم

BT: I am one of you O degenerate you modern you and who like his friends he did not do wrong.

TT: I am one of you, O dissolute of our time and whoever is like his friends has done wrong.

Moreover, the suffix “ون” appears one more time. As has been observed, the suffix “ون” is repeated twice in two different words which are “المنحلون” and “العصريون.” The suffix “ون” in the two words above is an indicator for the masculine plural. This case cannot be construed in the Arabic grammatical system. The suffix “ون” in the two cases is plural that is translated into English using the plural sign “s.” Thus, the plural masculine should be rendered by using a plural word. The adjective “منحلون” is a plural word and was translated using the synonym “dissolute.” In fact, the synonym “dissolute” gives a meaning that is near to the original “منحلون.” In Arabic “منحلون” is used to describe those who are immoral. “Dissolute” in English also stands for the same meaning. The translator in this way shows the target reader the same picture he notices in the ST. The word “منحلون” is plural, as mentioned before and the word “dissolute” is also plural. So, we understand that the translator used a plural word to translate a plural word. Therefore, the translator did not ignore the suffix “ون” that indicates plurality although

the word “dissolute” does not end with a plural indicator like “s.” Therefore, the function of the “ون” and is maintained.

As for the second suffix “ون” which appears in the word “العصريون”, it was also eliminated. Actually, the translator paraphrased the word “العصريون” into “our time.” It is possible to delete the second suffix “ون” because an adjective like “العصريون” cannot be pluralised in the translation into English. Therefore, the function of the repetition is maintained.

5.3. Contribution of the Study

The present study is part of literary translation since it discusses the translation of a literary text from Arabic into English. Thus, it supports and adds important points in this field. One of these important points which the study supports is that translation from one language into another does not cover the exact meaning of the ST. Moreover, this study examined some types of repetition and their functions which were used in an Arabic novel. As it examined and discussed the repetition phenomenon, it gave a new insight through the examination and results it came up with. The study stated that, in Arabic, repetition is mostly used to provide rhetorical functions and sometimes textual functions. Furthermore, the study pointed out that the functions of the lexical and morphological repetitions were sometimes retained and lost at other times. In addition, the study mentioned that the translation of Arabic repetition was not an easy task. More specifically, throughout the study, it was noticed sometimes that lexical and morphological repetitions translated from Arabic into English posed problems to the quality of the original message. The study also found that translators depended heavily on using the near-synonym strategy as an effective way to translate the different kinds of repetition.

5.4. Recommendations for Further Studies

This work has examined two types of repetition translated from an Arabic novel into English. This is a very specific and focussed study. The findings of this work therefore might not be reflective of the translation of repetitions between Arabic and English in other text types. Thus, other future studies can investigate the following aspects:

- 1- The rhetorical functions of translating lexical repetition in different text types such as political and scientific texts.
- 2- The semantic analysis in translating repetition in argumentative texts.
- 3- The stylistic analysis of translating repetitions.

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Appendixes