'Repetition' in Arabic-English Translation: The case of *Adrift on the Nile*

Ibrahim Najjar, M.A. Instructor, Ministry of Education, Palestine
inajjar87@yahoo.com

Abstract

This study investigates 'repetition' in the English translation of the Arabic Novel, *Adrift on the Nile* (1993). It aims to explore the communicative functions of 'repetition' and to see if these functions have been maintained or lost in the process of translating the Novel. In addition, it seeks to find the translation strategies used in rendering 'repetition'. To achieve this aim, a deep analysis of the functions of lexical items, phrase and root 'repetitions' was carried on the basis of the typology of 'repetition' proposed by Dickins et al. (2002). The results of the study show that the 'repetitions' examined have been used rhetorically for confirmation, assurance, and warning in terms of function. They have also been used as text-building devices. Regarding the maintenance or loss of the functions, it was found that they were both lost and gained in the translation. The translation strategies applied in the process of translation were found to be synonym, near-synonym, deletion, pronominalisation, and paraphrase. An important point found is that the translator has preferred to use 'variation' in his translation rather than 'repetition'.

Key Words: 'repetition', lexical items, root, functions, phrase, variation.

Introduction

'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 such forms in Arabic.

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. 'Repetition' could also have important textual and cohesive functions, which contribute to text-building and the organisation of the text (Dickins et al 2002: 105-109). As explained by Johnston (1991: 4), 'repetition' is heavily used since it plays important textual and rhetorical functions in the Arabic language and culture. So, 'repetition' at a certain stage is always functional in the literary polysystem of Arabic. However, in English, 'repetition' is tolerated when merely used as a figure of speech.

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 text.

'Repetition' in Arabic

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 'repetition'.

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.

Phrase 'repetition'

As with lexical item 'repetition', Arabic language speakers and writers utilize 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.

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'.

Pattern 'repetition'

Pattern 'repetition' is referred to as repeating the same pattern such as (فاعل, مفعول, مفعلة) in two or more words in close proximity. For example, repeating the pattern (فعيل) 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 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 <u>better manner</u>). Thus, (اكرم) and (الطف) are 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, (جميلات انيقات) are rendered as (pretty). 'Repetition' of semantic relationships with antonyms is also very common.

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 the 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: system-intrinsic, absolute accusative, and others. Simply, system-intrinsic 'repetition' indicates that words in Arabic are generated by roots and patterns together. In the case of the absolute accusative, it is used to form adverbials.

In the case of root 'repetition' that relates to the 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 ثائره" "to fly into a rage", verb + object "طلب طلبا" "to make a request", verb + prepositional phrase "صبغ بصبغة (اخرى)" "to transform", noun +

adjective "الظل الظليل" literally "shady shade" and other 'repetition's. Sometimes, this kind of morphological 'repetition' can have a rhetorical function.

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).

Functions of 'repetition' in Arabic

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).

'Repetition' has a great role in the organisation of Arabic discourse and thus it has a large number of functions. Koch (1983: 47) states:

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 (1983: 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.

If 'repetition' is employed a lot in the Arabic language, it is because it has important functions. 'Repetition' has functions like assurance, impendence, glorification, and verification. This concept was confirmed by Nazal (2009: 164) where 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.

Based on the above-mentioned functions of 'repetition' in Arabic, the present study sought to address the following questions in connection with the English translation of the Arabic Novel by Mahfouz and translated by Liardet (1993):
1. What are the communicative functions of 'repetition' in the English translation of the Arabic Novel by Mahfouz?
2. To what extent have 'repetition' functions been gained or lost in the process of translating the Novel?
3. What translation strategies have been used by the translator to properly convey the functions of 'repetition'?

Method

The typology of 'repetition' by Dickins et al (2002) was used as the framework to analyse the Novel under the study. As for procedures, it is to be mentioned that not all kinds of 'repetition', pointed out in the introduction section above, were covered in the analysis. Actually, the study focused just on lexical item 'repetition', phrase 'repetition' and root 'repetition'. The data, as stated before, comprised some examples taken from the English translation of Naguib Mahfouz's Novel, *Adrift on the Nile* by Liardet (1993).

Analysis and discussion

In this section, a number of examples from the Novel under the study, which are related to the focussed types of 'repetition', are analysed to find answers to the posed research questions.

Lexical item 'repetition'
Sample 1
ST: للصبر <u>حدود</u> فلا تستسلم للتدهور بدون <u>حدود</u>
BT: (Li) Patience <u>limits</u>. Do not give up for decadence without <u>limits</u>.
TT: There are <u>limits</u> to my patience. But there is no end to <u>a slippery slope</u>.

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" (1987: 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, Almehmadi (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 inferred 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. Finally, the translator uses two different strategies (i.e equivalent

synonym and metaphorical substitution) to prevent an exact 'repetition' as in the Arabic. The function of the 'repetition' in the ST is totally maintained.

Sample 2
ST: يا سعادة. دعنا من السعادة والتعاسة
BT: <u>Sir</u>
Forget about <u>happiness</u> and misery.
TT: <u>Sir</u>
Enough <u>Sir-ing</u> and <u>demurring</u>

As it is 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 "the, ال." 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 has 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 renders "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"s. It is easy to notice that "السعادة" means "happiness" and not "sir-ing" because of the following word "التعاسة" "misery"-- 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.

Sample 3
ST: اذا عاش حب شهر في زمننا الصاروخي فهو حب معمر
BT: If <u>love</u> alive one month total in time space it aged <u>love</u>.
TT: If <u>love</u> manages to stay alive for a month in this space age, <u>it</u> can be counted as middle aged**.**

In the above example, the lexical word "حب" is used twice in its full sense. These two 'repetition's sustain the cohesion of the ST. Hatim and Mason (1997: 27) state that recurrence of items in Arabic is important to create 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 totally maintained.

Phrase 'repetition'
Sample 1
ST: الصداقة اهم وهي التي لها طول البقاء ولك طول البقاء
BT: Friendship important and it 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 provides an expressive function, to wish. So, in the first part of the Arabic sentence, the translator writes, 'friendship is important, friendship is for life." This way 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 (1981: 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.

Sample 2
ST: وهل يمكن ان يدو في خلدها ان تدعونا يوما الى الجدية؟ 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 has we to invite her in turn out 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.

The ST above contains a verb phrase 'repetition', "ان تدعونا" "" with a minor change in the suffix. The first phrase "ان ندعوها" ends up with the suffix "نا" which is a masculine object and the second phrase "ها" ends with the suffix "" 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' order to sustain the cohesion of the text. But, in 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 the other character in the Novel, was sarcastically used as he, the character, was talking to his friend and mocking at Samara who wanted to ask her friends to be serious. That character, by using "ان ندعوها" 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 and thus, the translator has rendered the 'repetitions' as to "win us" and "win her". In fact, the translation of the first 'repetition' matches part of the Arabic phrase meaning. However, according to the context of the Novel, the 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' conveys a meaning that is different from the Arabic phrase. As mentioned before, phrase 'repetition' is very 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, and it was therefore lost.

Sample 3
A.ST: وتجنب النظر نحو سمارة
BT: and <u>avoid he look</u> toward Samara.
TT: And <u>he turned and looked</u> at Samara.

B.ST: وميز ضحكة سمارة وسط هدير الضحك ولكنه تجنب النظر اليها
BT: and distinguish he <u>laugh</u> Samara among roar the <u>laugh</u> and but he avoid look to her.
TT: He could make out Samara's <u>laughter</u> among the roar of <u>mirth</u>, but <u>avoided looking</u> at her.

In the two excerpts above, there are two kinds of 'repetition': phrase 'repetition' as " تجنب النظر" 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 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 to avoid looking at Samara or not. This translation also caused some loss 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 "ضحكة" and "الضحك" are very similar. "ضحكة" or "الضحك" 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 "ضحكة" 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 'repetition'.

Root 'repetition'
Sample 1
ST: عندما نهاجر الى القمر فسنكون اول مهاجرون يهاجرون من لا شي الى لا شي
BT: when <u>emigrate</u> we to the moon we will be first <u>emigrants</u> <u>emigrates</u> from nothing to nothing.
TT: When we <u>emigrate</u> to the moon, we will be the first <u>settlers</u> <u>to run from</u> nothingness to nothingness.

In the above example, the 'repetitions' "نهاجر" "emigrate", "مهاجرون" "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" and 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 Arabic. 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. Generally, this translation maintains the communicative function of the 'repetitions' and their meaning.

Sample 2
ST: فلوح بيده ان يذهب فذهب
BT: gestured he by hand him (ann) <u>go</u> (f) <u>left</u>.
TT: Anis mentioned for him <u>to leave</u>.

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 "ذهب" 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' reveals 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. 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' "ذهب" "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 emphasizing this. The translation of the second 'repetition' should have been rendered because it has an assurance function to fulfil. Actually, 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 3
ST: فقال رجب بصوت حاد غلينا 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 'repetition's "ننسى" "لتنسى" and "تنسى" that share the root "نسى". If we examine the translation of the sentences above, we find that just the first 'repetition' among 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 translated. So, the first 'repetition', "ننسى" "forget," was translated as "forget". However, the other two 'repetitions' were not translated because the translator did not consider the sentence that includes them. By translating just the 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 creates 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. 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. The third 'repetition' "تنسى" 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 "ننسى" "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.

Concluding remarks

This study was carried out to examine the translation of Arabic 'repetition'; namely, lexical item, phrase, and root 'repetition' into English. Specifically, the study tried to find the communicative functions of the examined 'repetitions' to see if these functions are maintained or lost in the process of translation. Further, the study tried to find out what strategies the translator used in his translation. In this research, the typology of Arabic 'repetition' as provided by Dickins et al (2002) was used. However, the study did not cover all the kinds of 'repetition'. It examined just lexical item 'repetition', phrase 'repetition', and root 'repetition'. By a deep analysis done, as shown above, the study revealed that 'repetition' in Arabic is used mostly for rhetorical purposes. In addition, the results of the analysis indicated that the functions of 'repetition' are not always preserved-- sometimes they are lost. Moreover, the translator in his translation employed different translation strategies such as deletion, paraphrase, synonym and near-synonym, modulation, and pronominalisation strategies. It was also found that the translator did not always repeat the 'repetitions' in his translation. , but opted to variation once in a while.

References

Al-Khafaji, R. (2005). Variation and Recurrence in Lexical Chains in Arabic and English. Poznan Studies in Contemporary Linguistics, 40, 5-25.

Baker, M. (1992). In Other Words: A Coursebook on Translation. Routledge Taylor and Francis group. London and New York.

De Beaugrande, R.A., & Dressler, W. (1981). Introduction to Text Linguistics. London: Longman.

Dickins, J., & Waston, J.C.E. (1999). Standard Arabic: An Advanced Course. Cambridge, UK: Cambridge University Press.

Dickins, J., Hervey., S & Higgins, I. (2002).Thinking Arabic Translation, Routledge Taylor and Francis group. London and New York.

Hatim, B. (1997). Communication Across Cultures: Translation Theory and Contrastive Textlinguistics. Exeter : University of Exeter Press.

Hatim, B., & Mason, I. (1990). Discourse and the Translator. London: Longman.

Hoey, M. (1991). Patterns of Lexis in Text. Oxford. Oxford University Press.

Jawad, H. (2009). 'repetition' in Literary Arabic: Foregrounding, Backgrounding, and Translation Strategies. Meta: Journal des traducteurs. http://id.erudit.org/iderudit/038902ar.

Johnstone, B. (1994). 'repetition' in Discourse. Interdisciplinary perspective. (Vol. 1) Ablex Publishing corporation.

Koch, B. (1983). Presentation as proof: The Language of Arabic Rhetoric. Anthropological Linguistics. 25, 47-60.

Koch, B. (1981). 'repetition' and Discourse :Cohesion and Persuasion in Arabic Argumentative Prose. Unpublished Ph.D. Thesis. The University of Michigan.

Labidi, A. (1992). Arabic Cultural/Educational and Linguistic Background as Factors Affecting EFL Writing Performance. Ph.D. Thesis. http://usir.salford.ac.uk/id/eprint/2188.

Leech, G., & M. Short. (1981) Style in Fiction: A Linguistic Introduction to English Fiction Prose, Landon: Longman.

Liardet, F. (1993). *Adrift on the Nile*. New York: Anchor Books Doubleday.

Mohamed, A., & Omer, M.R. (2000). Texture and Culture: Cohesion as A Marker of Rhetorical Organization in Arabic and English Narrative Texts. RELC Journal, 31 (2), 45-75.

Shunnaq, A., & Farghal, M. (1999). Translation with reference to English and Arabic: A practical guide : Dar Al-Hilal for Translation. Irbid: Jordan.

Tannen, D. (1987). 'repetition' in Conversation: Toward a Poetics of Talk. Language, 63, 574-605.

Williams, M.P. (1989). A Comparison of the Textual Structures of Arabic and English Written Texts: A Study in the Comparative Orality of Arabic. PhD thesis. University of Leeds.