A Contrastive Functional Analysis of Anadiplosis in English and Arabic

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Abstract

This study investigates the rhetorical device of anadiplosis, characterized by the use of the same words at the conclusion of one clause or stanza and the start of the next. Focusing on both English and Arabic, the study employs Chesterman's Contrastive Functional Analysis (CFA) to explore semantic and syntactic aspects. While anadiplosis is identified as a common linguistic phenomenon in both languages, the analysis reveals differences. The initial hypothesis, positing identical uses in English and Arabic, is revised to assert semantic identity but syntactic divergence. Through primary data analysis of literary excerpts, the researchers elucidate how anadiplosis enhances stylistic potency, emphasizing the significance of repeated words. Notably, English exhibits syntactic variations, with words changing categories, presenting challenges in translation. The study sheds light on the versatile applications of anadiplosis and the importance of considering both semantic and syntactic dimensions, especially in the cross-linguistic context. This exploration underscores the dynamic nature of language and encourages further investigations into rhetorical devices across diverse linguistic landscapes.

Key words: Anadiplosis, Contrastive Linguistics, Contrastive Functional Linguistics, Literary Device, Rhetoric.

1. Introduction

According to Dupriez (1991, p. 36), "anadiplosis is a rhetorical device characterised by the repetition of a word or words in consecutive phrases, where the second clause begins with the same word that marks the end of the preceding clause". Arabic employs a form or adaptation of this literary device. The limited use of this technique, whether in English or its Arabic counterpart, diminishes its level of familiarity. This is the reason why the majority of translators have been unsuccessful in accurately conveying the stylistic and semantic aspects of the text in their translations. The current paper attempts to identify anadiplosis, and to find out how is anadiplosis contrasted in English and Arabic.

2. Anadiplosis

In a broad sense, language has certain mechanisms that serve rhetorical objectives, among which repetition is included. In fact, the linguistic phenomenon of repetition is seen in both the English and Arabic languages. Dupriez (1991, p. 36) strictly defines anadiplosis as "repetition of the last word of one sentence, or line of poetry, as a means of (sometimes emphatic) liaison". For instance,

- Bartholomew Griffin, Fidessa, XVI

"For I have loved long, I crave *reward*.   (1)

Reward me not unkindly: Think on *kindness*,

Kindness becometh those of high *regard*.

Regard with clemency a poor man's

̄̄ ̄ ̄"

Dupriez (1991) adds further remarks on the literary device in question. He makes a distinction between emphatic and linking anadiplosis. The former occurs when a word or phrase is repeated in order to emphasise the importance or significance of a certain point or idea, whereas the latter functions as a mere linking between to phrases or stanzas. Moreover, anadiplosis may link some replies together in a conversation by means of lexical repetition (Dupriez, 1991), such as in (2). Additionally, a series of successive anadiploses forms another literary device, known as concatenation, which is employed to achieve "chaining" or "chain rhyme" (Preminger et al., 1993, p. 231).

A: "In the movie, the detective was convinced the suspect was *guilty*."   (2)
B: "*Guilty* of what, though? What evidence did they have?"

Wales (2011, p. 18) also asserts that anadiplosis is "the repetition of the last part of one verse line or sentence at the beginning of the next." The establishment of a connection between the two clauses is achieved through the strategic utilisation of repetition, thereby emphasising the reiterated word or phrase. The act of repeating certain elements in a text often serves the purpose of creating a heightened state of suspense, establishing a sense of coherence, or directing focus towards a significant concept. The utilisation of anadiplosis, an effective technique, has the potential to enhance the memorability and impact of a statement or argument. Anadiplosis sees significant usage within the realm of Elizabethan poetry. The purpose of its usage is to establish connections between lines of text and accentuate the smooth progression of thoughts (Wales, 2011).

Anadiplosis is distinguished from another literary device, namely epanalepsis, in which repetition is formed by larger textual units. Greene et al. (2012, p. 438) say that epanalepsis is a rhetorical device commonly characterised by the repetition of a word or phrase following intervening words. This repetition serves to enhance emphasis or improve clarity, allowing for the resumption of a construction after an extended parenthesis.

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According to Essam (2014), anadiplosis is also employed in other languages, such as in French, German, Spanish, and Arabic. Some Arabic examples are shown below:

(3)   an excerpt from prophetic Hadith:

عن ابن مسعود عن النبي ﷺ قال: "إن الصدق يهدي إلى **البر**، وإن **البر** يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقا. وإن الكذب يهدي إلى **الفجور**، وإن **الفجور** يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذابا."

Translation: "Narrated 'Abdullah ebn Masoad: The Prophet said, Truthfulness leads to *righteousness*, and *righteousness* leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to *wickedness*, and *wickedness* leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."

(4)   The Quranic verse from Surat an-Noor:

"الله نور السماوات والأرض مثل نوره كمشكاة فيها مصباح المصباح في زجاجة الزجاجة كأنها كوكب دري ... "

سورة النور آية [٣٥]

Translation: "Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a *lamp*, the *lamp* is in a *glass*, (and) the *glass* is as it were a brightly shining star …" (Shakir, 2005).

Anadiplosis in Arabic is known as تشابه الاطراف (tashabuh alatraf), which is defined as : when the poet repeats the rhyming word at the beginning of the line that follows it, so that the words at boundaries are similar. It is applicable in poems and prose as well (Al-Madani, 1969; Wahba & Al-Muhandis, 1984).

3. Model of Analysis

This study adopts Chesterman's (1998) model of Contrastive Functional Analysis (henceforth; CFA). The adopted model of this study is the main tool used to conduct a contrastive analysis of Anadiplosis in English and Arabic. Moreover, the current study carries out a qualitative method of analysis. Chesterman's model of CFA is illustrated below, in Fig.1. The following subsections make clear the procedures of the model.
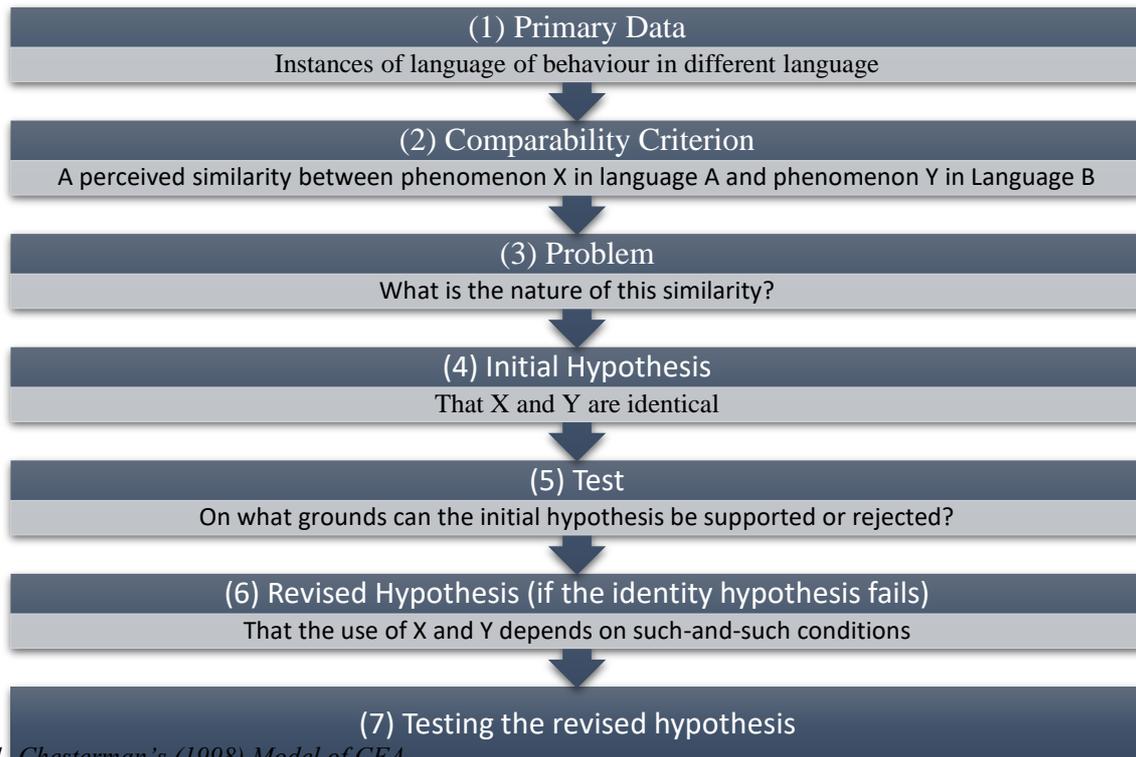
(1) Primary Data
Instances of language of behaviour in different language

(2) Comparability Criterion
A perceived similarity between phenomenon X in language A and phenomenon Y in Language B

(3) Problem
What is the nature of this similarity?

(4) Initial Hypothesis
That X and Y are identical

(5) Test
On what grounds can the initial hypothesis be supported or rejected?

(6) Revised Hypothesis (if the identity hypothesis fails)
That the use of X and Y depends on such-and-such conditions

(7) Testing the revised hypothesis

Figure 1. Chesterman's (1998) Model of CFA

3.1 Contrastive Functional Analysis

The model chosen for this study is Andrew Chesterman's CFA (1998), which is a meaning-based model of contrastive analysis. The core of this type of contrastive analysis revolves around the notion of similarity. Similarity judgements are influenced by both the characteristics of the objects being compared and the individual's perception of what is relevant to the assessment. Therefore, similarity has both objective and subjective components.

Furthermore, the notion of equivalence plays a key role in CFA model. Contrastive analysis addresses equivalence issues by determining comparison criteria for formal categories, as mere juxtaposition is insufficient. The theory should offer a method for accommodating various linguistic expressions of the same phenomenon.

CFA is a comprehensive method that can be described as a functional approach to contrastive analysis. In this context, "functional" means exactly what the language is used for. CFA focuses on the relationship between means and ends in language. Moreover, it proposes that if the end (i.e., meaning) of an

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expression is identical in two languages, they are deemed similar and can be subjected to comparison; that is to say, CFA is after similarity rather than sameness (Chesterman, 1998).

3.2 Primary Data

Primary data is used to test hypotheses about language use, focusing on utterances and their usage.

This data is gathered from three sources: subjective access to our own meanings, intersubjective access to others' meanings, and the effects of utterances on interpretation. Communication is successful when meanings-as-intentions overlap with the effects of meanings-as-interventions, allowing speakers to create awareness of their intended meanings and correlate with perceived effects. This data helps in understanding the central notion of conventions (Chesterman, 1998).

3.3 Comparability Criterion and Similarity Constraint

According to Chesterman (1998), the perspective of a linguist, translator, or language learner forms

the basis for any CFA-type study. The usage of language-A by its speakers and language-B by its speakers can be considered somewhat equivalent. These analogies may suggest similarities in meaning, such as intervention or convention, or they may reflect parallels at the linguistic level. The perception mentioned is the initial criterion for comparison, rather than being based on any assumed equivalence. The presence of relevance imposes constraints on the ability to make comparisons based on similarities. Thus, the purpose of the meaningful similarity constraint is to accurately determine the standards by which occurrences are deemed comparable in any comparative study. A comparative analysis would focus on the distinctions between the linguistic representations of meaning components that belong to this broad category in the two languages (Chesterman, 1998).

3.4 Problem and Initial Identity Hypothesis

Comparable to the null hypothesis in experimental inquiries, according to Chesterman (1998), the

initial hypothesis of identity in the CFA approach is a proposition that one aims to disprove; the intriguing aspect is in the methods and level of persuasiveness employed to do this: with what probability can one say that it has been rejected? Bouton (1976) suggests that the initial choice made by a contrastivist is based on the premise that the two components he selects are comparable in a manner that holds significance for his investigation. The objective of his task in contrastive analysis will be to determine the level of validity of that hypothesis (Chesterman, 1998).

3.5 Hypothesis Testing

Chesterman (1998) asserts that CFA involves the testing of the initial hypothesis, which is falsifiable

and can be empirically tested. This process involves selecting a theoretical framework, eliciting primary and additional data, using corpora, and relying on intuition. The complexity of the phenomena being compared

dictates the testing methodology. The "tertium comparationis" is the final result that consists of presenting evidence both in favour of and against the original hypothesis. The CFA approach distinguishes itself from standard methodologies by its unique interpretation of the "tertium comparationis"., which traditionally starts with an equivalence but is based on perceived similarity.

3.6 Revised Hypotheses

Depending on the chosen description model, there are multiple approaches to formulating the conclusive statement of evidence at the end of the testing phase. Irrespective of the method used, it essentially proposes a novel hypothesis indicating that the connection between X and Y is not one of complete equivalence, but rather a specific type. This relationship is composed of shared similarities, differences, overlapping aspects, and distinguishing characteristics. Subsequently, this revised hypothesis can be restated by employing three primary categories of variables (significance, syntactic structure, and usage circumstances) and subjected to empirical testing in a manner that allows for falsification. (Chesterman, 1998).

4. Data Analysis

According to the model adopted by this study, namely Chesterman's (1998) model of CFA, a contrastive analysis is conducted to show the similarities and differences between English and Arabic with regard to anadiplosis, as shown below.

(a) Primary Data

The primary data of this study are four excerpts, taken from the literature, that contain manifestations of anadiplosis: the first two are in English, and the rest are in Arabic. The present paper adopts Dupriez's (1991) definition of anadiplosis as its operational definition: a rhetorical device characterised by the repetition of a word or words in consecutive phrases, where the second clause begins with the same word that marks the end of the preceding clause. The excerpts are as follows.

(i) The first excerpt is in English, extracted from Sir Philip Sidney's Loving in Truth (Sonnet No. 1 from Astrophil and Stella):

"... Pleasure might cause her <u>read</u>, <u>reading</u> might make her <u>know</u>, <u>Knowledge</u> might pity win, and pity grace obtain, ..."

(ii) The second excerpt is in English, extracted from William Shakespeare's play (Richard II):

"The love of wicked men converts <u>fear</u>;
That <u>fear</u> to <u>hate</u>, and <u>hate</u> turns one or both
To worthy danger and deserved death."

(iii) The third excerpt is in Arabic, extracted from Layla al-Akhyaliyya's poem:

"إذا نزل الحجاج أرضا مريضة   تتبَّع أقصى دائها ف<u>شفاها</u>

<u>شفاها</u> من الداء العضال الـذي بها   غلامٌ إذا هزَّ القناة <u>سقاها</u>

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<u>سقاها</u> فرَوَّاها بِشرب سجَالِها   دماءَ رجالٍ يَحلبون ضرَاها"

(Translation: If Al-Hajjaj visited a sick land, he would have traced the worst of its disease and <u>cured it</u>. <u>Cured it</u> of the incurable disease that afflicted it, a man, if he would shake the canal, <u>would water it</u>. He <u>watered it</u> and quenched it by drinking the blood of men milking their prey.)

Qays Bin Zarih's poem: (iv) The fourth excerpt is in Arabic, extracted from

"إلى اللهِ أَشكو فَقدَ لُبنى كَما شَكا   إلى اللهِ فَقدَ الوالِدَينِ <u>يَتِيمُ</u>

<u>يَتِيمٌ</u> جَفاهُ الأَقرَبونَ فَجِسمُهُ   نَحيلٌ وَعَهدُ الوالِدَينِ قَديمُ"

(Translation: I complain to God about the loss of Lubna, just as <u>an orphan</u> who complains to God about the loss of his parents. <u>An orphan</u> who was deprived by his relatives, his body is thin and his parents' covenant is old.)

(b) Comparability Criterion

تشابه) An observable similarity between the employment of anadiplosis in English and anadiplosis in Arabic. This is marked, in the excerpts above, by underlined words. (الأطراف)

(c) Problem

What is the nature of this similarity? The similarity of employing Anadiplosis is quite perceived in the selected excerpts. All of the extracted excerpts exhibit the occurrence of a word or words being repeated in consecutive phrases, with the second clause commencing with the same word that concludes the preceding clause.

(d) Initial Hypothesis

This study hypothesises that the uses of anadiplosis in English and Arabic are identical, syntactically and semantically.

(e) Test

At first glance, the hypothesis is supported on the basis that in all of the examples, there is a word that ends a line of poetry or marks the end of a clause, which is repeated directly in the following one. This is evident in English, as in:

(i) *read → reading / know → knowledge*,

(ii) *fear → fear / hate → hate*,

and in Arabic, as in:

(iii)فَشَفاها *(cured it)* → شفاها *(cured it) /* سقاها *(would* water it*)* → سقاها *(watered it),*

(iv)يتيم *(an orphan)* → يتيم *(an orphan).*

In fact, and to the best knowledge of the researchers, the uses of the literary device in question are not totally identical in English and Arabic. This is mainly ascribed to instances in English where words are repeated but are changed into a different part of speech. This case is clearly manifested in excerpt (i), where the verb *read* is changed into *reading* and the verb *know* is altered into *knowledge*, both of which (i.e., *reading* and *knowledge*) are nouns. However, it is still regarded as a manifestation of Anadiplosis since the word is repeated, though in a different syntactic category, but semantically similar. Subsequently, the initial hypothesis is refuted.

(f) Revised Hypothesis

After testing the initial hypothesis and on the grounds of the information taken from excerpt (i), the current study shall present a refined hypothesis: the uses of Anadiplosis in English and Arabic are identical on the semantic level but not on the syntactic one.

(g) Testing the Revised Hypothesis

The revised hypothesis is supported since it meets all the varieties of manifestations of Anadiplosis, particularly in the selected examples. CFA is a meaning-based model of contrastive analysis; therefore,

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employment of anadiplosis in English and Arabic is identical on the level of meaning, i.e., the meanings of words that end a clause are repeated the one that follows.

On the other hand, the use of anadiplosis in English and Arabic is different on the level of sentence structure, as shown previously in (i), which is not evident in the Arabic excerpts, namely, (iii) and (iv). This is identically سقاها case may also raise a significant aspect, especially in translation. In (iii), the word repeated in the original Arabic text. However, it is translated into two different forms: (*would water it* and *watered it*), though syntactically different, yet semantically similar. Another distinct case is pinpointed in the translation of (iv). The translation of the original Arabic text into English rules out the employment of Anadiplosis. This is regarded as an aesthetic loss as well as a semantic one; nevertheless, equivalence in both texts is maintained.

5. Findings

Anadiplosis is a literary and rhetorical device that is employed in various types of texts, including both non-literary and literary works. It is the term used to describe the repetition of a word or words at the end of a clause or stanza, which are then repeated at the beginning of the following one. This phenomenon is observed in both English and Arabic. The study reveals that the utilisation of Anadiplosis in English and Arabic differs yet displays similarities.

At the semantic level, there is a strong correlation in utilising this device. Words are often reiterated to emphasise their significance and enhance their aesthetic appeal. Writers, ranging from speechwriters to poets, employ anadiplosis to harness its stylistic potency in order to convince, enhance the beauty of words through rhythm, and occasionally provide prose with a more authentic and natural tone, resembling every-day language.

English exhibits a distinct application of anadiplosis at the syntactic level. In Arabic instances, and unlike English, there is no manifestation of words being repeated but with a change from a verb to a noun and vice versa. Regarding translation, the process of translating Arabic texts into English is susceptible to syntactic anadiplosis loss. This can be attributed to the inherent flexibility of Arabic sentence structure.

6. Conclusion

This study looks at the rhetorical device known as anadiplosis, which is defined as the repetition of a word or words at the end of one clause or stanza and the start of the next. It aimed to identify and contrast the use of anadiplosis in English and Arabic. Chesterman's Contrastive Functional Analysis (CFA) model is used for analysing the data, and this method yielded insightful information about the anadiplosis similarities and differences between the two languages. The main source of information was excerpts from literary works written in Arabic and English that demonstrated this rhetorical device in action.

The initial hypothesis posited that the uses of anadiplosis in English and Arabic are identical, both syntactically and semantically. However, through rigorous testing and analysis, the research revealed a nuanced distinction. While semantic similarities were identified, syntactic differences emerged, particularly in English instances where words underwent a change in syntactic category.

The revised hypothesis, therefore, asserted that the uses of anadiplosis in English and Arabic are identical on the semantic level but differ on the syntactic one. This refined hypothesis was supported by the analysis of various manifestations of anadiplosis in the selected examples.

The findings underscored the significance of anadiplosis as a versatile literary and rhetorical tool employed for emphasis, aesthetic appeal, and coherence in both English and Arabic. The study also highlighted the challenges in translating anadiplosis, particularly in instances where syntactic variations exist between the two languages.

In essence, this research contributes to a deeper understanding of anadiplosis in the context of English and Arabic, emphasising the importance of considering both semantic and syntactic dimensions when analysing and translating this rhetorical device. As language is a dynamic and evolving entity, further exploration and analysis of rhetorical devices across different languages could provide additional insights into the richness and diversity of linguistic expression.

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