Text Linguistics and Cohesion in Written Arabic

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ABSTRACT. The aim of this paper is to analyse an expository-type Arabic text within the framework of "cohesive ties", paying special attention to reference, substitution, ellipsis, conjunction, lexical cohesion and their subtypes. This model approaches language as discourse and not as sentences in isolation.

This approach has been used to analyse a selected written Arabic text as an example of a frequently-used style in technical language, which manifests explicit representations and explicit rules for Arabic texts.

Some differences from English are manifested: personals are the main type of reference, and are mainly attached to their head, while conjunctions like (wa); (and), and (fa.); (and/then) are also very widely used. The main two types of lexical cohesion, namely: reiteration and collocation are also found and have a central role to play in achieving cohesion in this text.

1. Introduction

Text Linguistics which has flourished in the last two decades or so, is a relatively new branch of Linguistics. It has been attracting linguists who realize that it approaches language as discourse and not as sentences in isolation. A sentence is looked at as a unit of language, and, hence, is part of the text. A text is not looked at as a grammatical unit, like a clause or a sentence, and not defined by its size. It is, rather, looked at as a semantic unit, not of form, but of meaning.

Minimal units of the language have been analysed: phonemes in phonetics, morphemes in morphology, and sentences in syntax and grammar. Sentences are still the
largest structural units for the application of precise rules. Thus, linguists like Chomsky excluded from their data what goes beyond the sentence or the person who uses it, in what social circumstances and for what purposes (de Beaugrande & Dressler 1981 p. 24).

Studies have been extended beyond the sentence structure with some attempts by grammarians to investigate beyond the sentence level, (Hoeij 1979 & 1983). The need to expand the notion of 'sentence' has been discussed by Fillmore et al. (1971). The concept of cohesion, according to Halliday and Hasan, is a structural one in that grammatical dependencies make a text hold together and hence becomes cohesive. The five cohesive ties as developed by them are five types: 'reference', 'substitution', 'ellipsis', 'conjunction', and 'lexical cohesion. Thus, their approach deals in this sense with the semantic relations which make the text cohesive by means of structural ties, relying on grammatical and lexical relations.

Text linguistics does not standardize its data, but it analyses language as appears in actual writing or conversation. The unit of analysis is a unit larger than the sentence or clause. Linguists of textual analysis agree that the lexico-grammatical level (Van Dijk 1972 & 1989) helps to clarify the relation between the units of meaning in discourse. Hoeij calls these relations 'signalled relations': Widdowson, Halliday and Hasan, and de Beaugrand and Dressler call them 'cohesion'.

Transcription adopted for the representation of Arabic pronunciation as appears in Beezoon’s The Arabic Language Today (1990):

Consonants

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Vowels

- Short: a, u, i
- Long: ä, ü, i
2. Arabic Textual Analysis and The Application of Cohesive Ties

2.1 Reference

The first step taken in a study of this kind is to find the explicit devices used in the formation of the text. The Arabic text selected can be considered as technical. The model this paper adopted will not always be applied mechanically to Arabic because of the different morphological and syntactic nature of Arabic.

Sciences in written English texts are very well defined: they start with a capital and finish with a full stop. A cohesive analysis investigates the devices which link these 'bits of text'. However, Arabic uses a cohesive system for written texts, which is different in some respects from English. The same system is used in both spoken and written discourse. Punctuation can be considered as a modern phenomenon in Arabic, and it sometimes looks arbitrary.

2.1.1 'Reference' in Arabic Textual Analysis

In Arabic, cohesive devices like 'conjunctions' play the role of markers to link clauses. However, one main reference item in Arabic is the personals. The category of personals in Arabic includes three classes: personal pronouns, possessive determiners and possessive pronouns. It is not frequent in Arabic to use detached pronouns like (maa): (1), (anta): (you masc sing), etc. in discourse except for the special stylistic purpose of emphasizing the function of a person in a speech situation. Instead, a pronoun attached to the verb is used, reflected for number and gender. These appear as suffixes with the perfect tense, or circumfixes (prefixes and suffixes) with the imperfect tense.

For the impersonal pronoun (ii); or the 'non-human' (cf. Halliday & Hasan 1976), Arabic uses an unattached pronoun with the imperfect tense such as the third person singular masculine pronoun (humu): (ii), which indicates the gender and number of the object, or animal. Case is always indicated with the inflections of person and number, and has a grammatical and structural function, namely to determine the role of the word in the clause and the sentence. However, since the focus of this paper is not on grammatical function, case is not referred to.

The following example shows the usage of the third person singular possessive pronoun (huu): (its) in Arabic as a suffix attached to the noun. The suffixed pronoun also bears the inflections for case, number and gender:

(1.A) Arabic: (Ifahalhi 'iqra'una hiiya wadhaba), (lines 2)
(1.B) English: (These horns are its weapon ...), (lines 2)

The English text uses (its) as a third person singular pronoun to refer to the "Wapiti" as an earlier reference. The Arabic sentence uses the attached pronoun, the suffix (huu) as appears in the italicized Arabic norm in (1.A), presupposing that
Wapiti is a masculine singular item (in an earlier reference). (-hi) is attached to the noun (allādhi-), (weapon).

Written Arabic and English texts function similarly in this respect, i.e. both presuppose items mentioned earlier. Thus, both texts are cohesive in the sense that they link two units of meaning and make them a unified whole or part of a text.

The perfect tense in Arabic inflects for number and gender as well. The following example from the same Arabic text demonstrates this:

(2.A) Arabic: (Fa’aḍa’ ma ʾntah hamsim, ʾalqā bishābhi ʾsw lajaj a’ilā wādān ...), (line 5).

(2.E) English: (At the end of the season, it sheds its weapon and retreats to a valley ...), (lines 4-5).

Three verbs in the perfect tense appear in the previous example. These verbs are: (ʾntahā; (to be ended), (ʾalqā); (sheds)) and (lajaj a’ilā); (retreats). The suffix used in the three verbs is (-a) and bears the inflections for masculine singular subject, where as in English the proponent is (it). This is why grammarians like Beez ton (1970) say that the Arabic verb cannot stand on its own as a full sentence: (ʾalqā; ‘it sheds’; S’—NP + VP).

Possessive determiners and pronouns in Arabic are indicated by a morpheme attached to the lexical item. The morpheme expresses the number and gender of the possessor. Example (2.A) demonstrates this where (bishābhi): (its weapon) uses the suffix (-hi) to refer back to the Wapiti antitox (mas. sing.). Thus, gender, number and case are usually inflected. In this way, (hi) functions as a cohesive tie in the sense that it unifies the two sentences in (2.A): namely (alqā bishābhi) and (lajaj a’ilā wādān), just like (he) would operate in an English text.

Arabic does demonstrate possessive pronouns in the same way as English. the then in connected discourse: The only grammatical difference is that they are inflected for gender and number.

(3.A) Arabic: (wa ʾhaḍhī ʾṭābaq ʾalā darajatin kahribatin mināḥ hālāsīyā), (line 10).

(3.E) English: (This layer is extremely semitrone...), (line 8).

The use of the italicized demonstrative (hāḍhī)-this inflected in the feminine singular, refers anaphorically to an item which keeps it current in the discourse. Arabic demonstrative pronouns, like English, presuppose a whole proposition.

(4.A) Arabic: (Mīnna yajāla al’ayyi yajūma ʾsw in tādājm qarīnbī ṭamīn yiy wāṯin minā kawfān mina ṭalāw̱ib min a’lām min wafta’īğalākī), (lines 10-11).

(4.E) English: (... and it what causes the Wapiti to refrain from using its growing horns vigorously lest it should hurt him...), (line 9).
Example (4A) exhibits the usage of a demonstrative pronoun (dālika): (that) which refers to the previous proposition linking it to the second. This demonstrative is not equally used in the English version, where it may be considered as a stylistic redundancy.

The same example also demonstrates possessive pronouns which are attached to the italicized noun and verb in (4A): (him) in (qurūnū); (its horns); and (his) in (yālāhū); (he should hurt him). There is also an indication of a personal pronoun which is implicitly understood when the final diacritic appears in (yahūnum); (to refrain).

We can say that Arabic uses personal reference in a similar way to English. Both languages identify a relevant person or an object by the use of personal pronouns. Demonstratives are also used as a reference locating them on a scale of proximity, i.e. near: (hajjā); (thou), and far: (dālika); (that).

2.2 Substitution and Ellipsis

Substitution and ellipsis supply the appropriate word (or words) already available in the text. They are grammatical relations which hold between the words and structures themselves rather than relating them through their meaning.

Written texts do not widely exhibit the usage of two of the cohesive ties, namely: substitution and ellipsis. The Arabic text under scrutiny has an expository style and thus tends to be very explicit. Other ties like lexical items are more frequently used instead of ellipsis or substitution. In fact, lexical items as well as reference are used on a very wide scale in written texts.

2.2.1 Substitution

It is a lexiogrammatical relation, i.e. it deals with the level of grammar and vocabulary and is essentially confined to the text. The substituted item has the same grammatical function as that which it replaces.

As a common usage in Arabic texts, nominal substitution is used in the form of a pronoun which may substitute a noun, as in:

(5A): Arabic (Fahāhī) (qurūnū hiya sālāhū 'lla ṣalāḏ yastaqdimuhū ...) (line 2).

(5E): English (These horns are its weapon which it uses ...). (line 2).

The first occurrence in the previous example of nominal substitution is the underlined suffix in the noun (sālāhū): (its weapon). The suffix pronoun (hū): (its) which substitutes the noun ṣawāftū is inflected for gender, number and case.

The second occurrence of substitution in (5A) is in the verb (yastaqdimuhū): (it uses), as a suffix. It substitutes (sālāh): (weapon). This suffixed pronoun (hū) also inflects for gender, number and case.

This nominal substitution by pronouns attached to verbs or nouns is frequently used in Arabic texts.
Other types of substitution are the verbal, clausal and a stem which affects the gender, number and case, as: (Ikarîna: masc., sing. nominative case), and ('ukrî: fem., sing. nominative case). Both mean (another), whereas (Ikarîna: masc. plural in the genitive case), and ('ukrî: fem. plural and also the genitive case) both refer to (others), and so on. This type is not manifested in the discussed test.

2.2.2. Ellipsis

This type is another lexicographical relation. It differs from substitution in that it is substitution by zero. This means that 'something is left unsaid' without the implication that what is 'unsaid' is not understood. On the contrary, 'unsaid' implies 'but understood nevertheless'. (Halliday and Hasan, 1976, p. 142).

In the examined text, ellipsis is found as clausal ellipsis:

(6.A) Arabic: (min 'alamin min wahdî 'alâdî), (line 11)
(6.E) English: (lest it should hurt him), (lines 9-10)

The ellipted clause is: (istiqlâmî qarînî): (among its horns) which was referred to in the text in the beginning of that same sentence.

Ellipsis is used as verbal ellipsis, as in:

(7.A) Arabic: (wa bidlika yatafâhidh...), (lines 1-12)
(7.E) English: (thus he avoids...), (line 10)

The use of (bidlika) is to express the action of the verb itself of 'using its horns'.

The third type discussed by Halliday and Hasan, which is nominal ellipsis, is used in Arabic texts but not found in the text discussed in this paper.

2.3 Conjunction

This fourth cohesive relation is rather different from both reference on the one hand, and substitution and ellipsis on the other hand. This is not simply an anaphoric relation. Conjunctive elements are cohesive not in themselves by virtue of their particular meanings; they are not devices for pointing forward (or backward) in a text. They rather express meanings which imply the presence of other components in the discourse.

 Conjunctive elements are divided into four main types: additive, adversative, causal, and temporal conjunctives. Each type is also subdivided into four sub-types: simple, complex and emphatic, expository and exemplificatory opposition additives, and finally comparison additives. (cf. Halliday and Hasan 1976, 242-243).

The function of conjunctive elements is to relate to each other linguistic elements which occur in succession but are not related by other structural means, as is the case with substitution. The simplest types of additive conjunction are (wa): (and) and (fa) which also means (and) or (then). The structural role of the conjunctive element
within the sentence is not the concern of this paper. The concern is rather with the rela-
tions across sentence boundaries, as was explained earlier.

The Arabic additive conjunction particles (wa) and (fa) are very widely used. Al-
most every sentence begins with one of them. (fa) however has an extra role to play
than (wa). (fa) may be used to relate two pieces of information, and not as a simple
coordinator. In this case, it is an adversative conjunction. (wa) can also be used, simi-
larly, either as an adversative or as a simple coordinator.

The following example exhibits two simple additives: (wa): (and), and (‘aw): (or),
another simple additive for alternative purpose:


(8.E) English: (It shoots its weapon and retreats to a valley or a forest) (Lines 4-5).

The Arabic underlined (wa): (and) does not have a structural function but relates and
unifies units of meaning, making them part of the text. The other simple additive is
(‘aw): (or) which is used here to alternate between two nouns, which are: (wādin):
(valley) and (gabatin): (forest).

It can also be used in the same sense as a simple additive to alternate between two
units of meanings, and not only nouns:


(9.E) English: (… it uses in self defense or to fight with another…), (lines 3).

(‘aw) in (9.A) is used to alternate between two sentences: (yulāfīta Sān nafšī): (literally:
he defends himself), and (yataqātalu ma‘tā gairihī): (literally: he fights with
another one).

Other types of additives are used in Arabic as ‘similar comparison conjunct’ such as
(kama‘): (likewise or similarly); ‘complex and emphatic additive’ such as (ziyyāta-
tan Sāli‘ dālik): (moreover or furthermore, etc.); ‘expository apposition additive’
such as (māṭalān): (for example); and ‘dissimilar comparison additive’ such as (min
jihātīn ụchra): (on the other hand). However, these are not all exhibited in the
Arabic text under investigation.

Another type of conjunctives identified by Halliday and Hasan is called ‘adversa-
tives’. Those are frequently used, and the text discussed exhibits many occurrences of
different types of adversatives. Some are selected from the text at random, and are
shown in the following examples:

(10.A) Arabic: (fihāhi‘ī ‘ṣurūn hiya silāhūhī…), (line 2).

(10.E) English: (These horns are its weapons…), (line 2).

The usage of the conjunct (fa-) does not show in the English text. It means literally:
(and) or (however) which can be classified under the contrative emphatic adversa-
tive conjunct. The nature of Arabic texts requires all types of conjunctive between
sentences, parts of sentences or paragraphs. This conjunction acts similarly as the comma, full-stop, semi-colon, etc. The usage of conjuncts in Arabic texts has rules binding such usage which are tightly related to the meaning to create a cohesive style within the text.

Adversative relation is significant and common in Arabic texts. A logical meaning of (and) is contained within (ta-â) as appeared in (10.A). (is-) means (and) or (however), and occurs always as a prefix. It never stands on its own like the adversative (wa): (and) or (however).

Thus, both (wa) and (is-) are used as additives as well as adversatives. The formers do not add information but rather connect and link two independent propositions or units of meaning. However, the adversative ones contain the logical meaning of (and) or (however).

The following example exhibits the usage of (wa) as an adversative conjunct which occurs in the beginning of the sentence.

(11.A) Arabic: (wa minhu 'alaihā 'aṣārī hāqān 'annāshī...), (line 3).

(11.E) English: (Amazingly enough, it only...), (line 3).

The usage of (wa) in the beginning of the sentence, as in (11.A), is explicitly indicated in Arabic to express that logical meaning intended as (and, or, however). This explicit usage is not common in English texts. Such relation is implicitly understood between the sentences in English texts.

The adversative (is-) is also used in the text, also in the beginning of the sentence.

(12.A) Arabic: (ta'addā matatā ʿan nūsīm...), (line 5).

(12.E) English: (At the end of the season...), (line 4).

(is-) as a prefix, at the beginning of the sentence in (12.A), has the emphatic adversative role to play. It is (and) or (however) as well, as an earlier reference.

The third type of conjunctions refers to causal relations equivalent to the English one. General causal conjuncts can be found in items like (fāli bubdi 'an): (literally: it is a must that, or therefore, etc.), as in the following example:

(13.A) Arabic: (fāli būdin 'an...), (lines 1-2).

(13.E) English: (... it is inevitable that...), (line 1).

This conjunction may be considered as a compound. It is used in an emphatic sense to express the meaning (being inevitable) (or a must). Another very common type of causal relation is the specific causal conjunct for purpose. The same conjunction is used in Arabic texts in two ways: either as a prefix (is-): (for this purpose, or therefore, etc.), or as an independent conjunct, as (īdā): (for this purpose). The previous prefix (is-) is the abbreviation of (īdā)
These conjunctives may be used in the beginning of the sentence or within the sentence. In the examined text, they are only exhibited within the sentence:

(14.A) **Arabic:** (... limitlaki\' al-dīr ...), (line 3)
(14.E) **English:** (... for possession of a mate), (line 3)

(ii.) is prefixed to the substantive (-mitlakī): (possession), and means (for this reason...). The following example shows the independent form of (ii.), which is (līdī) within the sentence:

(15.A) **Arabic:** (... wa līdī najdī ...), (line 8).
(15.E) **English:** (... therefore we find that ...), (line 9).

Another causal conjunct, (minmā), (for this reason), is used twice, as in the following example:

(16.A) **Arabic:** (minmā yajūj al-ayyīl yajūjum ‘an ‘ārikāmi qurtūnihi ‘nāmilīyah bākanān kawf-lān minmā yajūjum līdīqā qāmil ‘in ‘alāmā min warzāshā (ālā)), (lines 10-11).
(16.E) **English:** (and is what causes the Wajzī to refrain from using its growing horns vigorously lest it should hurt him), (line 9).

The two underlined (minmā) are similarly used as causal relation for specific reasons, and mean (for this reason...).

A temporal relation is a conjunctive relation, and (hīnāmā): (when) is the most obvious example of its expression:

(17.A) **Arabic:** (hīnāmā yudallī sān tafshīh), (lines 2-3).
(17.E) **English:** (in self-defence), (line 2).

The usage of (hīnāmā) is not rendered literally into English. Another interpretation into English can be: (when it defends itself), where the sense of 'when' is always there when (hīnāmā) is used.

2.4 Lexical Cohesion

This relation is the most widely used cohesive tie. There are two main types of lexical cohesion: reiteration and collocation. The former involves the repetition of the same word, the use of synonymy or near synonymy, a superordinate or a general word. The latter is achieved through the association of lexical items that regularly occur.

Repetition of the same lexical item occurs frequently in the text discussed (qirāt): (horns) appears in the title, and in lines 2, 6, 7 and 11 of the Arabic text; (al-ayyīl): (the wajzī) in lines 2 and 10; (qalāh): (weapon) in lines 2, 4 and 5 of the Arabic text.

Repetition in Arabic is used on a wide scale and plays a considerable role in Arabic texts in the sense that it links a unit of meaning to the previous one.
Occurrences of superordinates of reiteration, as discussed below, are considerable and have a significant role to play in the semantic cohesion of the text:


(18.E) English: (Then its horns begin to appear and grow rapidly in two long antlers, each of which grows a number of branches), (lines 5-6).

The usage of (huθbataynī): (two antlers); (tatafarrahū): (branches); (huθbatin): (branch), and (‘īfrūṣū): (branches) can all be considered as superordinate of (qurūn): (horns). The usage of such semantic reiteration is also exhibited in the last line of the text, where also (qurūn) is the superordinate:

(19.A) Arabic: (waθāqīlika yatafafa taθrīdaḥa ḥāṣar al-kasrī ‘aw al-tawīlī‘, (lines 11-12).

(19.E) English: (Thus, he avoids exposing them to the danger of breaking or damag- ing), (line 10).

(al-kasrī): (breaking) and (al-tawīlī‘): (damage) directly refer back to horns. However, (yatafafa): (avoids); (taθrīdaḥa): (exposing) and (ḥāṣar): (the danger) all play a similar role in the semantic reiteration of the text.

General noun is another instance of reiteration. In the text, the word (al-tabī‘ā): (nature) is used as a general noun to relate to the more specific nouns which refer to it, as in the following:


(20.E) English: (... we turn the pages of nature looking for the wonders of life, ... It sheds its weapon and retreats to a valley of forest in which it lives...), (lines 1 & 4-5).

(wādir): (valley) line 5; and (gēba): (forest) line 5 are directly related to the general noun (al-tabī‘ā): (nature) in line 1 as shown in (21.A).

Another example of a general noun and the more specific nouns which relate to it is:


(21.3) English: (... mating season which lasts from autumn to winter. At the end of the season), (line 4).

(muwāsim): (season) in lines 4 and 5 is another instance of a general noun which relates to; (karīf): (autumn) and (sī‘ī: winter) both in lines 4 and 5 respectively, as shown in the above example.
Instances of collocation, which is the second type of lexical cohesion, are numerous. Here are a few examples for illustration:

(22.4) Arabic: (ṣudadāfī ʿan nasīḥ, ‘aw yuṭaqaṭṭ malāw garyīnī [lāmālākī al-ʿalīf], wa minal-ṣajībī baqaqan, annahā la yahmīl hādīl ‘alīsāla ʿalīf muṣawwāt al-taṣāwūj al-lāfī yarṭībī min alkaṣīr ḥattā al-ṣīīsī, ʿarīsī maʾin takta al-mawṣūm, ʿalqā bi šīlākī), (lines 3-5). ( ... al-ʿayūsī yahṣūshū ʿan ʿatīgīmī šurūt al-umnīyātī biḥrānūn kawmī mīmmā yahṣūshū min waṣīrī (dalīl wa bīlāla širāk) al-dīraq al-kārīsī ʿaw al-dāliʿīn), (lines 11-12).

(22.5) English: ( ... in self-defense or to fight with another for possession of a male. Amazingly enough, it only carries this weapon in the milking season which lasts from autumn to winter. At the end of the season it sheds its weapon), (lines 2-4). ( ... the wapiti to refrain from using its growing horns vigorously lest it should hurt him. Thus, he avoids exposing them to the danger of breaking or damage), (lines 9-10).

Some of the words in collocations are selected at random and italicized in both texts. They are respectively as follows: (ṣudadāfī: (defends); and (yuṭaqaṭṭ: (to fight)); (lāmālākī: (for possession) and (alīf: (a mate)); (yahmīl: (carries) and (šīlākī): (weapon):; (ʿalqā: (shed)); and (bi-ṣālīsī): (its weapon):; (ṣīīsī: (refrains)); (kawmī: (test)); and (yathāfādā): (avoid)). These are all in the same semantic field in this context, and thus form a good example of collocation in the sense of text cohesion. They all form a chain to operate cohesively in the sense that they unify sentences.

Despite the fact that the discussed text is relatively short, yet, and from the previous illustrations, it can be concluded that Arabic is highly cohesive within the sentence boundaries and across it.

3. Conclusion

The Arabic text is highly cohesive within the sentence boundaries and across it. Units of meaning belong to a bigger unit which is the text. Lexical cohesion with its different types plays a great role in cohesion in Arabic texts. These devices and the links they establish between the units of meaning make the texture of the text. Texture depends on the topic which may be classified as formal, informal, economic, narrative and so on, however this was not the topic of this paper.

The components of reference in the written Arabic text were discussed separately and one main reference item in written Arabic, as discussed, is the personal and personal pronouns, possessive determiners and possessive pronouns. Preattached pronouns are not frequent in written Arabic discourse, like (anti): (I); (anti) (you), etc. They are used mainly for special stylistic purposes, like emphasis. Pronouns attached to the verb which reflect for number and gender are more frequent.

Substitution and ellipses are two cohesive ties, which occur, however not frequently, in written texts, especially if it is in an expository style which tends to be very
explicit, like the text under scrutiny. Conjunctions are used in the text, and the simplest conjunction in Arabic is (wa): (and). However, (wa) does not have the same structural role as the English (and). (wa) rather relates and unifies those units of meaning which compose the text. Other Arabic conjunctions are: (la'la') (and); (li); (lumma); (then); (hhumma); (when), and many others depending on the specific type of conjunctions which are additives, adversatives, causal and temporal conjunc-

The most widely used cohesive relation is textual cohesion and is frequently used in written texts. Repetition, as one instance, is used in Arabic written discourse on a wide scale and plays a considerable role in the sense that it links one unit of meaning to a previous one. Occurrences of superordinates of reiteration: the same noun, synonymy, near synonymy or general words are all very frequent. Collocation is another type of lexical cohesion, and a few examples of collocation are found in the text analysed.

Endnotes

(1) The symbol ($) is not intentionally instead of the original ($) symbol provided by Books on the Arabic phoneme: (£S, $x, phonograph) was in our review, and is not recommended for use in typing.

(2) The "Wapi" is a North American deer, see Appendix.

References


Appendix

The forms of contact

1 Whenever we turn the page of nature looking for the wonders of life, it is inevitable, that our attention should be drawn to the facts of the wasps. These hungry arv are its weapon which it uses in self-defense or to fight with another for possession of a mate. Amusingly enough, it only carries this weapon in the mating season which lasts from autumn to winter. At the end of the season it sheds its weapon and re- 5 treats to a valley or a forest in which it lives a peaceful life. Then its horns begin to appear and grow rapidly in two long antennae, each of which grows a number of stings. As the stinger, the bone of the forms is slender and pliable, therefore we find that nature has covered them with a layer of skin as soft as the touch as velvet, provided with some, blood, capillaries, and nerves. This layer is extremely sensitive and is what causes the wasp to refrain from using its growing horns vigorously lest it should hurt 10 him. Thus he avoids exposing them to the danger of breaking or damage.

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علم اللغات الفصحى وترابط النص في اللغة العربية

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المنصوص : يهدف هذا البحث إلى تصليل استعمال النص من اللغة العربية (من نوع علمي إنشائي) ضمن بينما (بشكل ظرفي) اللغات الأخرى (اللغة الفرنسية) وذلك من خلال إبراز كل نوع من هذه الروايات وهي: ألفاظ الفصول (Conjunctions)، الكلمات المتصلة (Lexical Coesion)، وفرصاً أخرى، وتتم هذه التفسيرية بفحص اللغة واللغة التي تشكل كছاكمان بعدًا كدليل مفصلة.

وقد استخدم هذا النهج في تحليل النص العربي الذي تم اختياره لكونه ملاذاً لأسطورة مأساوية تستخدم في اللغة الطبيعية ويرجى أن تكون النصوطвязانها الخاصة.

تتراجع اللغة واللغة في النص العربي المقابل.

ولكن نتيجة أمثلة واقعية أن هناك اختلافات بين استخدام الرواية في كل من النص العربي والأوروبي مثل استخدام المصطلحات المختلفة للكلام في العربية.

أما أنواع الرواية في العربية مثل (مبدأ) (و) (و) (و) (و) (و) (و) هي أثناء استخدام أكبر. والتسارع للكلامات التي تظهر في النص الرواندي هي أيضًا كنوز الاستخدام وألواناً نكرز

وكذلك فهو مؤسس في التصوير الراوي في

Collocation والتوابع Reparation الفروع وو. هو مبدأ رأس في لغة الخروج في النص العربي.