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BISMI 'LLA<HI 'R-RAH{MA<NI 'R-RAH{I<M
IN THE NAME OF ALLAH, MOST COMPASSIONATE,
MOST MERCIFUL

THE STRUCTURE OF LIBYAN ARABIC DISCOURSE AS
DEPICTED IN TWO ARABIC INTWERVIEWS RECORDED
BY THE LIBYAN JIHA<D STUDIES CENTRE IN
TRIPOLI

BY

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ABSTRACT

This thesis attempts to investigate the structure of Libyan Arabic discourse in general and interviews as a text-genre text-form in particular. This investigation includes conjunctions and their influence on the cohesion of interviews and certain other textual phenomena, i.e. repetition, parallelism and their unequivocal significance in text cohesion. To this effect, random samples were taken from two Libyan Arabic interviews, i.e. sample text 1 and sample text 2 to show how the structure of these texts is made up.

To achieve these objectives, this study uses a semantic, structural and pragma-semio-textual approach to analyse and then translate the texts chosen, as language in this study is considered to be a form of behaviour (Halliday 1973) that cannot be studied in isolation from its social, cultural and contextual contexts in which it is used.

Our textual analysis has shown interesting results. First, interviews have their own generic structure and such structure is presented in specific stages. Second, interviews favour the cohesive type of lexical repetition not only for cohesion purposes but also for persuasive functions as well. Third, interviews use many parallel constructions for conviction and persuasive functions.

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I am also grateful to the scholarship department of Garyounis University, Benghazi, Libya for offering me the financial help to carry out this research.

I must acknowledge the support that my wife has given me during the time of writing this thesis.

Thanks should go to the Libyan Jihad Studies Centre and its staff for allowing me to have access to their recorded material.

TRANSLITERATION NOTES

In order to facilitate the pronunciation of Arabic words appearing in the original text, the following transliteration system has been employed throughout the study.

1- Arabic Consonants

Ar.	Translit.	Ar.	Translit.
ء	'	ذ	d{
ا	I	ط	t{
ب	b	ظ	z{
ت	t	ع	c
ث	th	غ	gh
ج	j	ف	f
ح	h{	ق	q
خ	kh	ق (LA)	g
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	هـ	h
ش	sh	و	w
ص	s{	ي	y

2- Arabic vowels

Vowels	Ar.	Translit.	Ar.	Translit.	Arabic	Translit.
Short		a	ـ	i	ـ	u
Long	ا	a<	ي	i<	و	u<
Diphthongs	اي	ay	او	aw	ا	aa

3- The repetition of the same consonant as in [shaddada]

'emphasized' indicates a geminated letter.

TRANSLATION NOTES

The translation employed for the analysed texts has been made to make the understanding of the analysed texts more accessible and easy to follow for non-Arabic speaking readers. There are cases where certain lexical items have been maintained in translation for clarity and exposition reasons. The analysis of these texts has not been made in any way according to the English Translation, but rather, it has been made according to the Arabic Transliterated texts. Two full English translations for both sample texts are contained in Appendix A1 and A2. The original Arabic texts are contained in Appendix B1 and B2. The English translations and the original Arabic texts are in a separate volume (volume 2) of this thesis.

ABBREVIATIONS

The following abbreviations are used throughout the thesis.

Accus.:	Accusative
Add.:	Additive
Adv.:	Adversative
Ar.:	Arabic
Cau.:	Casual
CLA:	Classical Arabic
Conj.:	Conjunction/s
D:	Dual
Eng.:	English
Equiv.:	Equivalent
F:	Feminine
Fd.:	Feminine dual
2fd.:	Second person feminine dual
3fd.:	Third person feminine dual
Fp.:	Feminine plural
2fp.:	Second person feminine plural
Fs.:	Feminine singular
2fs.:	Second person feminine singular
3fs.:	Third person feminine singular
FSP:	Functional Sentence Perspective
Genit.:	Genitive
IFR:	Initiation, response, follow-up

Inter.: Interrogative
 LA: Libyan Arabic
 Lit.: Literal translation
 LJSC: Libyan Jihad Studies Centre
 M: Masculine
 md.: Masculine, dual
 2md.: Second person masculine dual
 m/fd.: Masculine, feminine, dual
 m/fs.: Masculine, feminine, singular
 2mp.: Second person masculine plural
 Mp.: Masculine, plural
 Ms.: Masculine, singular
 2ms.: Second person masculine singular
 3ms.: Third person masculine singular
 MSA: Modern Standard Arabic
 MT1: Minitext 1 and so forth
 MV: Misurata Vernacular
 N: Noun
 Nomin.: Nominative
 P: Plural
 1p.: First person plural
 Possess.: Possessive
 Q&A: Question and answer
 Rep.: Repetition
 S: Singular
 1s.: First person singular
 SA: Speaker A and so on

S. Field: Semantic Field
ST1: Sample Text 1
ST2: Sample Text 2
S&T: Speakers and Turns
Super.: Super-ordinate
Syn.: Synonym
TA1.: Turn Number 1 to Speaker A and so on
Tem.: Temporal
TG: Transformational Grammar
TP: Thematic Progression
Trans.: Translation
Translit: Transliteration
V: Verb

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CHAPTER 1

INTRODUCTION

1.0. Introduction

In this introductory chapter a number of issues will be discussed as a background to my thesis. In the first section, the purpose of this study will be described. In the second section, the scope of this thesis is outlined. In the third section, the organization of this study is described. In the fourth section, the practical steps to the research will be summarised. In the fifth section, the data and its source will be described. In the sixth section, the effect of the physical condition of the interviewees on the interviews will be discussed. In the seventh section, a discussion of interviews will be presented.

1.1. The purpose of this study

Since English is, by general recognition, the main medium through which science and technology are transmitted all over the world, and since developing countries are today in need of technology transfer we can see the importance of this study not only to the Libyan society but also to Arab society as a whole.

One of the broad aims of this study is to examine the structure of Libyan Arabic (LA) discourse. The specific objectives of this study are to describe and compare the structures of two LA interviews in terms of general organization and internal cohesion (Halliday and Hasan 1976 and 1985). A third specific objective is to apply principles of English discourse analysis to the LA data to discover its structure.

The thesis will answer two questions:

1. What are the main components of the structure of the LA text?
2. What are the similarities and differences between ST1 and ST2 as far as structure is concerned?

1.2. The scope of this study

The topic of the present thesis lies in the general domain of comparative applied linguistics and aims at making a contribution to linguistics in general and its sub-field of discourse analysis in particular. The Libyan interviews are chosen as the basis of this study for three main reasons. First, to the best of my knowledge, the discourse structure of these two interviews has not been examined or analysed before. In other words, the interviews have not been used in any kind of linguistic research. The second reason is that they are not originally intended to be used in

discourse analysis or even linguistic research; they are spontaneous conversations. The third reason is that the interviews have not been translated into English or any other language; the translations in appendix A1, and appendix A2 for sample text 1, (ST1) and sample text 2, (ST2) are the first of their kind.

Only the LA vernacular of the town of Mis{ra<tah is analysed here. Other Arabic dialects, which may have limited the space, are excluded. The analysis will focus on the general organization and internal cohesion of the texts and will be based on the principles outlined by Halliday and Hasan (1976, 83&89) and others. Other aspects of analysis, such as paralinguistic features (e.g. facial expressions or kinetic signs and body language) are also excluded because the interviews were not recorded on video and hence no data of this type are available.

1.3. The organization of this study

This thesis consists of seven chapters. Each chapter is divided further into points in sequential order. The first chapter, as has been explained above, is an introduction to the practicalities of the research. The second chapter is an introduction to Discourse Analysis: the scope of discourse analysis. It defines the nature of the subject and the general scope of the study. It also places limits

on the investigation of the topic and gives reasons for this. Chapter three presents a detailed description and evaluation of the principle of cohesion, which includes: reference, substitution, ellipsis, conjunction, lexical cohesion including absolute accusative.

Absolute accusative al-mafcu<l al-mut{laq is a linguistic mechanism by which Arabic speakers can use repetition in a grammatical way. That is to say that Arabic grammar provides Arabic speakers with grammatical formulas by which they can use repetition. Al-Mafcu<l al-mut{laq is a kind of substantive which is used as an object compliment with all types of verbs whether they are transitive or intransitive.

e.g. D{arabahu d{arban.

He beat him a beating

Chapters two, three and four are devoted to the theoretical aspects specifically relevant to the practical analysis.

Chapter five is the first part of the analysis of the data where the investigator analyses the structure of ST1 in terms of general organization. The general organization includes the following sub-headings: discourse within discourse, the ministructure of ST1. Cohesion in ST1 is also analysed.

Chapter six is a detailed analysis of ST2. The model of analysis developed in chapters two, three and four for analysing ST1, is used here in a similar way for analysing ST2. Chapter seven is a comparison between ST1 and ST2 to discover similarities and differences. It is the conclusion of the thesis, where lexical cohesion is found to be the most important aspect of the organization of discourse. Finally, a bibliography is provided, listing all the sources consulted directly or indirectly.

1.4. Practical steps to the research

This section describes the practical steps taken to embark on this thesis and the problems faced in doing so. Because of the bureaucracy in the Libyan system as a third-world country, it took the Libyan Jiha Studies Centre several months to send copies of the tapes on which the interviews were recorded. One problem was the difficulty of collecting data. In fact, I had to use my personal contacts to persuade the officials of the Libyan Jiha Studies Centre to release the five tapes, which I eventually received.

The first step was to transcribe the tapes so as to produce a written Arabic text for analytical purposes. The choice of tapes to be transcribed was carried out on the basis of convenience and clarity. Two tapes were chosen out of the

five tapes sent by Libyan Jiha Studies Centre in Tripoli. I then listened to these tapes several times to accustom my ears to their sounds.

Next came the actual process of transcription. I operated the tape recorder to listen to a chunk of sounds and I wrote down whatever sounds I could pick up. This operation was repeated several times until I was satisfied that I had a comprehensible piece of discourse, either a phrase, a sentence, or a paragraph. The exercise was carried out in the Audio-Visual Library in the Language Centre, Hethrington Building, at Glasgow University and was indeed a time-consuming business. One of the problems I faced during the transcription of the two texts was the sound interference of background noises with the sound of the speakers in the interviews, such as clapping hands as in T61B, T543B, T1008B, T1100B, T1112B and T1280B, unspecified noise as in T139C, blowing nose as in T322B, sound of turning pages as in T337B, T488B and T702A and pouring tea as in T399B. The following are some examples from ST1 to illustrate the five types of interfering noises:

T61B- [yus{affiqu yadayhi] Ih{ne it{-t{ilya< imharrad lah{amna bi-rras{a<s{.

T61B- [Claps his hands] The Italians ripped our flesh with bullets.

T139C- Inji<bu< al-shsha<hi<? [fatrat s{amt t{awi<lah] [s{awt{]

T139C- Shall we bring tea? [lp] [Noise]

T322B- Ayh, wa calayh al-bindagah imta<can, bas ilbindagah imta<c ilh{uku<ma wailla al-qia<dah ma<tarfcu<ha<sh. Bindigitna< ma<tsalmu<hash lilcadduw. Ikhah. . ikhal. Illi< biymshi< ikhalli bindigtah wa yaltah{iq biahlah wa yudkhul tiht it{-t{alya<n. Ma<du<n, ma< yitcarrd{ah h{ad. [isarrah{ fi< khashmah]

T322B- Right. "And there is just one thing-our rifles-the rifles that belong to the government or the high command- don't take them away. Don't hand over our. . our rifles to the enemy. Le. . . Leave . . . Anyone who goes must leave his rifle and join his family. Permission is granted to him to submit to Italian jurisdiction; nobody will sa. . . will hinder him. [Blowing nose]

337B- Biqi<a<dat sacdu<n h{atta< hi<ya. [fatrat s{amt gas{i<rah] yawm [s{awt{ tas{affah{ al-waraq] katabtah?

T337B- Under the leadership of Sacdu<n (2) as well. [Short pause] The battle of . . . [sound of turning pages] Have you written it down?

339B- Wa fakku<hum ficlan wa t{alcu<hum. Quwwah kabi<rah. [s{awt sakb al-shshay] istashhadu< fi<ha< fawg min miyyah wa khamsi<n.

T399B- They did, in fact, relieve them and got them out. It was a large force. [sound of tea pouring] More than a hundred and fifty laid down their lives there.

There are eight occurrences where background sounds are interfering with the progress of the interview. Full examples are given from the occurrences. In some cases the same interference occurs more than once (clapping hands six times and sounds of turning pages three times).

In ST2 five types of background noises were detected, namely throat clearing as in T47A, banging sound as in T129A and T342B, clapping hands as in T142B, sounds of planes as in T196B, T231A and T252B and children playing as

in T262B. These are some examples from ST1 to illustrate each type in the order in which they appear in the text. One background occurs three times (sound of planes)

T47A- [isarah{ fi< rugubtah] Fi<h wa<h{id ismah Muh{ammad Cumar Al-Fiqi< [fatrat s{amt qas{i<rah] ha<da< h{atta< huwa `az{unn sa<him fi< . .

T47A- [clearing his throat] There is somebody called Muh{ammad Cumar Al-Fiqi< (3) [short pause] He also I think participated in. . . .

T129A- [s{awt d{arb] Itsu itsu.

T129A- [Banging sounds] Well, well

T142B- Gucudu< fi< Gas{ar H{amad yit{t{a<gashu< hikki< imt{a<gashah. Ilh{a<s{il kull ma< kart{iiyyah. Wa lihi<di yarfcu< fi<h fi< bilba<bu<r ca<d wi shu<fu< ca<d bid-dirbi<l al-muja<hidi<n.ishu<fu< fi<hum gri<b ikkamlu<. Ma<yaqac h}add fi< Al-Marsa. Fi<h wa<h{id igu<lu<lah Muh{ammad Balcam . . Muh{ammad Ibra<hi<m Balcam wigu<l: Aah ya< na<ri<! [ikhabbat{ yadayaih cala< bacid{iha] it{-t{ilya<n biymshi< wa mah{altash shaha<dah. La< h{awla wala< quwwata illa bi-lla<hi al-calli< al-caz}I<m.

T142B- They stayed in Gas{ar H{amad (4) and there was a bit of light skirmishing. Well, the Italians were shifting their luggage to the ship er and the mujahi<n were watching them with binoculars, they saw that they were nearly ready; but nobody could approach closer to the harbour. There was someone called Muh{ammad Balcam (5) Muh{ammad Ibrahi<m Balcam. He said: "What a pity! [clapping his hands] The Italians are leaving and I haven't been killed. There is no power or might; except in Allah the High and the Great.

T231A- Al-muja<hidi<n shinu isla<h(hum? Bindagah bass? [s{awt t{a<ira<t]

T231A What was the weapon of the muja<hidi<n? Was it just a rifle? [Sound of a plane]

T262B- `Ahlan - al-h{a<s{al ya<sidi< - tila<gu< wa tammah. Wallahi ma<yidru< calayh lain al-mada<fic takallamat fi<hum min hina min Al-Ssilh{aybah min Sacadu<n Alla<hi yarah{mah. Ga<lu<: Iwanah jaiy al-

shshaqi< ca-al-khabar. [s{awt `at{fa<l] shu<rah was{al
al-shshaqi<. Al-Sswayh{li< yacni<.

T262B- O.K Well, they met and it was soon over. By Allah they didn't know what was happening until the _____ the guns told them from here, from Al-Silh{aybah, (6) by order of Saadun may Allah bless him. They said: "there is the wretch" That's what I heard. [laughs] [Sound of children] "It looks though the wretched is here." meaning Al-Sswayhli (7)

Writing the Arabic sounds of the tapes on paper as a first draft involved a lot of problems. The first was sound quality as a result of either poor recording or low quality tapes. To avoid losing the original tape through heavy use, I produced high quality copies as a precautionary exercise, so that if the original tapes were broken or faded away or lost there would always be a copy available.

The second problem was lack of sound in certain places. In some locations on both tapes one can hear noises but cannot decipher what the speakers are saying. In ST1 eight unclear periods in the tape occur ten times as in the following citations: T249D, T327A, T358D, T621C, T729C, T785D, T837C and T1036C. In ST2 only one occurrence of unclear sound in the tape is cited as in T115A. The following two full examples from ST1 and ST2 respectively represent this situation.

T785D- . . . ? [Tape is not clear]

T115A- . . .? [Tape is not clear]

The third problem was cuts on the tapes, where the tapes go blank and one cannot hear anything at all. In all of these cases I was not able to deduce the likely words from the context and therefore all unclear places had to be ignored. Examples from ST1 and ST2 respectively:

T252C- Takallam, takallam. [inqit{a<c fi< al-shshari<rt{}

T252C- Speak, speak. [a break in the tape]

T253B- Ba<hi<. [inqit{a<c fi< al-shshari<rt{}

T253B- O.K. [a break in the tape]

T429B- Inacam. Al-yawm al-tta<li< . . .

T429B- Well. The next day . . . [tape is cut]

Two locations were cited in ST1 where there are cuts in the tape as in T252C and T253B. In ST2 only one citation is found as in ST492B. Finally, two Arabic texts were produced, namely ST1 and ST2. Both interviews are about the Libyan Jiha<d. The main theme of both interviews is the war between the Libyans and the Italians from 1911 to 1931, which took place in Libya. Both interviews were recorded by a tape recorder and the recording was carried out in the same year (1978) but four months apart. ST1 was recorded on 27/7/1978 and ST2 on 16/11/1978. Both interviews were originally intended for the same purpose, namely the governmental project of rewriting Libyan history. Using the two texts for linguistic analysis is a secondary aim - an aim I created for the purposes of this thesis.

A transliteration of some of the spoken original text was made for the sake of the intended English-speaking readership. Through a transliteration of some examples of the Arabic text, an English speaker will be able to see for himself the aspect of structure being analysed even with a minimal knowledge of Arabic.

The fourth step in the whole process was translating the Arabic texts into English to accommodate readers who are unfamiliar with Arabic so that they get acquainted with the content of the two texts.

The main problem in translating from Arabic into English is redundancy. Redundancy is a term derived from information theory and applied to the analysis of a range of features used in making linguistic contrasts. A feature of sound, grammar, etc is redundant if its presence is unnecessary in order to identify a linguistic unit.

Since languages differ radically from each other in this respect, a translator will encounter problems of redundancy when translating a text. In translation words or concepts that are semantically empty in the target language are redundant and consequently omitted. Therefore a translator has to detect tautology and decide what to reject or delete without destroying the content of the source text when encoding it into the target text. In the process of

translating the Arabic text into English in this thesis, there are words that are or can be omitted because they are redundant. Let's look at the following example from ST2:

T1A- Bismi Illa<hi al-rrah{ma<ni al-rrah{i<m. Al-h{amdu li-Lla<hi rabbi< al-ca<lami<n wa al-s{s{ala<latu wa al-ssala<mu cala< ashrafi al-khalqi saiyidina Muh{ammad wa cala< aalihi wa s{ah{bihi wa man tabicahu bi-ihsa<nin ila< yawmi al-ddi<n.

Bismi Illa<hi al-rrah{ma<ni al-rrah{i<m. "wa la<tah{sibanna alladhi<na qutilu< fi< sabi<li Il-la<hi amwa<tan bal ah{ya<'un cinda rabbihim yurzaqu<n" s{adaqa Al-La<hu al-caz{i<m.

Fi< yawm al-khami<s al-muwa<fiq al-ssa<dis cashar min dhi< Al-H{ijjah alfin wa thulthumi'atin wa thamaniyatin wa tiscu<n al-muwa<fiq aid{an lisit{t{a<sh nuwvamber sanat alfin wa tuscumi'atin wa thama<niyatin wa sabcu<n. Altaqi fi< mant{aqat mis{ra<tah wa bi. . a. . Si<di< Al-Zzru<g Bi-Al-H{a<j Muh}ammad Muh}ammad Cabba<s cinda al-ssa<cah al-tta<sicah wa al-nnis{f s{aba<h{an. Sayatah{addath lana< Al-H{a<j **wa can dawrihi fi< al-jiha<d wa can aid{an al-. . al-. . dawrihi fi< al-jiha<d kama< dakart. Wa sayubayyin lana< qis{at haya<tihi maca al-kifa<h{ al-but{u<li< alladi qaddamahu shuhada'ina al-abra<r wa alladi qaddamahu ajda<duna< fi< sabi<li ta{ri<ri al-ard{ al-li<biyaah.**

[fatrat s{amt t[awi<lah]

Al-ismu al-kari<m?

Al-ismu al-kari<m?

T1A- In the name of Allah, the merciful the compassionate. Praise be to Allah. Prayers and peace be upon the most noble of creatures, our master Muh{ammad and his family and companions and upon whoever follows him in good faith until the day of judgment.

In the name of Allah, the merciful, the compassionate. "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." The word of Allah our great Lord is the truth.

On Thursday 16th of Dhu Al-Hijjah (8) 1398, corresponding to the 16th of November 1978, I am meeting - in the area of Mis{ra<tah (9) and wi... at er Sidi Al-Zzarrug (10) - Al-H{a<j Muh{ammad Muh{ammad Cabba<s (11), at half past nine in the morning, al-H{a<j will talk about his role in the jiha<d and about the **heroic deeds he did in it. And he'll talk to us about his role in the jiha<d as I've already mentioned. He'll also tell us the story of his life during the heroic struggle which our noble martyrs carried on and which our ancestors carried on for the sake of liberating the Libyan land. [long pause]**

Your noble name?

Your noble name?

From the bold type we can see that in fact whole sentences are redundant here. We can also see that some of the words are synonyms or near synonyms. All sentences and words in bold type in this example can be omitted without affecting the meaning in the target English text at all.

The second translation problem is translating some idioms such as "the tip of the iceberg" "wogs", "wops" and "spahis". The following two turns in ST1 illustrate this point.

T900B- Al-fajar. Walla<hi al-jaysh wa al-. . wa al-. . wa s{-s{aba<yi<s{ illi< maca<hum ra<gdi<n fi< as{-s{aif hummah bidu< iynafd{u< fi< kaba<bi<t{hum fi< . . wa . . wa al-shshamas ma< za<lat ma< t{ulcat.

T900B- At dawn. I swear by Allah that the wops and the___and the___and the Spahis who were with them were still sleeping. It was in the summer. They had just begun to shake the dust off their clothes___in___and the sun had not yet risen.

T1198B- Ha<da< . . Ha<da< al-qali<l min al-kathi<r.

T1198B- This This is only the tip of the iceberg.

T1238B- Al-shshay bi-al-shshay yudakrah.

T1238B- One thing will remind of another.

Other examples of idioms and proverbs are cited in T908B, T967B, T1008B, T1199A, T1200B, T1236B, T1237A and T1239A. All examples are in ST1.

The third problem was translating words that are special to the Libyan culture such as jards (12), t{agiyyah (13),

Qa<'im Maqa<m (14), Qa<'im Maqa<miyyah (15), Mudi<r Na<h{iyah (16) and Muts{arrif (17). Jards and t{agiyyah are cited in the following turns:

T1263C- La< ha<di< illi< la<bis libas carabi< jard wa t)a<giyyah.

T1263C- No, this one is the one in which you are wearing Arab dress, jard and tagiyyah.

Other citations for the same words are found in ST1 in T1134C. In ST2 jards are found in T222B and T223A. The other words mentioned above are cited in the following sequence from ST1.

T69B- Ishtaghalt mudi<r.

T69B- I worked as a Mudir Nahiyah.

T70A- Mudi<r na<h{iyah?

T70A- Governor of a province.

T71B- Mudi<r sirat bh{a<lha.

T71B- The governor of the whole province of Sirat (18).

T72B- The governor of a province.

T72C- Mudi<r na<h{iyah.

T73A- A Mudir Nahiyah.

T73A- Mudi<r.

T74B- Wa bacdayn qa<'im maqa<m.

T74B- After that, I held the post of Qaim Maqam.

T75C- Qa<'im maqa<m.

T75C- A Qaim Maqam.

T76B- Wa bacdayn mus{arraf. Mashayt h{atta< fi< qa<'im maqa<miyyat hu<n al-Jufrah.

T76B- Then a Mutasarrif. I have even been to the Qaim Maqamiyyah of Hu<n (19) in [the area of Al-Jufrah (20)].

Another example of Qa<'im Maqa<m is found in ST2 in T195A. These examples show some cultural aspects of the Libyan society, particularly in the administrative system. Most of these words represent names of jobs in the local government system.

The fourth translation problem was rendering words, which are special to the source texts or the speaker like Maktab (21) (military school) in ST1, which is used by SB only. This word appears in T169B, T177B and T179B. SA used another word for the same term translated into English as a school as in the following sequence in ST1.

T209A- Al-madrasah ha<di< ca<m giddash ta'assasat?

T209A- This school; what year was it founded?

T210B- Ah?

T210B- What?

T211A- Al-madrasah ha<di< . .

T211A- This school . . .

T212B- Sit ishhu<r bas h{arbiyyah

T212B- For six months only; a military one.

The solution I adopted for these problematic idioms and words was to transliterate them into English and give an explanation in the footnotes.

1.5. Description of the data and their source

The data, which I am using in my analysis, are interviews recorded by the Libyan Jiha<d Studies Centre LJSC in Tripoli in 1978. LJSC is a research centre specializing in historical studies, particularly the Libyan jiha<d or the Libyan-Italian war between 1911 and 1935. The aim set by the Libyan government for this centre is the rewriting of the history of the Libyan jiha<d. The LJSC was founded in 1976 to carry out this task. The aims behind establishing this centre were mainly political, reflecting the rise of nationalism as a policy and the rise of anti-imperialist attitudes in the area. In this project the Libyan government ordered university history professors from both the University of Tripoli and the University of Benghazi, and history teachers who are university graduates from schools around Tripoli, to set up a research project. The project included acquiring as much published material on the Libyan jiha<d as possible. Research workers were sent to libraries, museums and universities to collect manuscripts, journals, books, and maps from around the world.

Another part of the project was to interview as many mujahidin (1) as possible: those who took part or attended the whole period of the jiha<d and were still alive during the time of the project. Teams of interviewers - mainly history teachers - toured the country to speak with the muja<hidi<n in their hometowns about their roles in the jiha<d and what they knew and could remember about the events which they experienced or heard about. This was how interviews came about.

The interviews were recorded by the LJSC aurally, using an ordinary tape recorder. I chose two out of five tapes sent to me by the centre in Tripoli on the basis of clarity and convenience. This means that when I listened to the four tapes I found that the two tapes I chose were much clearer than the other three despite the cuts and interference of background noise in them. It is worth mentioning here that I found it difficult, in cases of incomprehensibility to deduce likely words from context.

The two tapes sent by LJSC contain two particular interviews. The first one took place in 1978 in the town of Sirat with the muja<hid Muh{ammad Cumar Al-Figi<. The interviewer was a history teacher from Na<lu<t (2) referred to in the interview as Ustad (3) Al-Ha<di< (4). The topic of the interview is the Libyan jiha<d as explained earlier.

The second interview took place also in 1978, i.e. in the same year as the first one; but it was actually recorded after the first one. This is known from the interview where the interviewer confirmed some information which he knew already from the first interview as in the following turns from ST2, T47A, T48B, T49A, T50B, T51A, T52B, T53A, T54B, T55A, T56B, T57A, T58B, T59A, T60B, T61A, T430B, T431A, T432B, and T445A which is given as a full example below.

T445A- Ayh h{aka<li< calayha Al-Shshaykh Muh{ammad wa Allahi. Bi-al-d{-d{abt{.

T445A Yes Shaykh (5) Muh{ammad (6) told me about it, by Allah, just as you have.

From this example and from the other turns, I discovered that the interviewer had met and interviewed Muh{ammad Cumar al-Fiqi< before Muh}ammad Muh{ammad Cabba<s, who is the interviewee in the second interview. That is why it came as the second interview in this thesis. The interviewer is the same person as in the first interview. The interviewee is the muja<hid Muh{ammad Muh{ammad Cabba<s. The subject of the interview is again the Libyan jiha<d against the Italians between 1911 and 1935.

The second interview took place in the town of Mis{ra<tah, in a mosque, in the suburb of Al-Zzarru<g. For convenience and reliability a transcript was produced for each text. It is always easier to analyse a text on paper than on a

tape, despite the problems I faced in producing a transcription as explained earlier. The other reason is that a phonological analysis of the two interviews is excluded from this study because of the limited space.

Stubbs stresses the necessity for data in the form of a close transcript of audio-recorded natural conversation. He explains this by saying:

We require closely transcribed data for several reasons. First, intuitions (introspective data) are notoriously unreliable in this area. Second, most people are simply unfamiliar with what such materials look like. Third, given these two points, a close transcript of conversation can allow us to see ways in which conversation is ordered which we would never imagine just by thinking about it, as a sentence grammarian might be tempted to do (1983:20)

Stubbs also adopts Labov's sociolinguistic methodology as a part of his package. He says that the study of the vernacular is very important in sociolinguistics and hence in discourse analysis. In the course of my thesis I shall be analysing the Arabic vernacular LA of the town of Mis{ra<tah as mentioned before.

As far as the practical problems are concerned, Stubbs recognizes two main problems. The first is the recording problem which is to do with logistical questions such as where we should put the microphone, how we can achieve a

good quality recording, and what the researcher says when he comes face to face with his informants.

As far as I am concerned, this problem is already solved, because the materials I am using were already recorded by other people who, I suppose, are trained and skilled in audio recording.

For Stubbs, the second main problem in conversational analysis is the amount of time needed for transcription, which is, of course, only a preliminary to coding or other types of analysis. Transcription is an enormously lengthy process, and in itself cuts down the amount of data that can reasonably be analysed (1983:222)

This was certainly true in my own case. Added to these difficulties was translating the data from LA into English, and transliterating the Arabic data in the Roman alphabet.

First, we must answer the question of how much data we should analyse. Stubbs believes that the quantity of the data in conversational analysis should be determined by the purpose of the study or what we are looking for. As I am looking at the structure of a well-established form of discourse, namely Interview, I decided that the two interviews are enough to show the overall structure and the internal cohesion. The decision is also affected by other

normal research constraints such as time and space. Certainly transcription, transliteration and translation took a lot of time. Under the heading of theoretical biases in recording, Stubbs talks of the main theoretical problem, and he calls it the observer's paradox. He explains it as follows:

Ideally we want to know how people use language when they are not being observed, their language shifts towards more formal styles, probably rather erratically, as not everything in language is under equal conscious control, and as speakers probably go through cycles of half forgetting they are being recorded. So the most casual language is the most difficult to observe. The language which linguists would most like to be able to record is the language which, is the most susceptible to contamination by observation (1983:224)

In the case of my data, the interviewees knew that they were being recorded; but there are a number of reasons, which would surely make them, forget the audio recording. First is their age: as they were over 70 years old, they would be less worried by the recording than if they were younger. In fact, the age of both the interviewees in ST1 and ST2 at the time of recording was 75 years, as in T9A and T10B in ST1 and T5A and T6B in ST2. They are mature and experienced speakers.

T9A- Muh{ammad Cumar al-Figi< [fatrat s{amt} Al-Cumar giddash ya< cammi< Al-H{a<j?

T9A- Muh<ammad Cumar Al-Figi< (short pause) How old are you, Uncle H{a<j (7)?

T10B- Cabd Al-Malik. Khamsah wa sabci<n sanah [fatrat s{amt qas{i<rah] sanat khamsah.

T10B- Cabd Al-Malik 75 Years (short pause) the year _____ the year 05,

T5A- Al-Cumur?

T5A- Your age?

T6B- Yumkin khamsa wa saci<n fi< ha-al-julwah.

T6B- Possibly 75 or thereabouts

Second, the topic of the interview, which they were talking about, was very interesting to them. They had exciting memories of it and they had not had the chance to speak about it in this way before. The third reason is that the recordings took place at the interviewees' homes, with relatives present making tea, as in interview number 1; or in familiar local surroundings in their home towns such as the mosque, as in interview number 2. This would make the interviewees feel as if they were having a chat with their families; the social atmosphere would give the interviewees the kind of psychological support speakers look for. The fourth reason is that the recording was originally meant for historical purposes, not for linguistic study; this would make the informants worry less about their language.

Generally speaking, the difference between Arabic and English discourses seems to be cultural. They differ in the use of certain kinship names and other titles between the interview participants. They differ in the beginning of the

interview. They differ in the set-up for example in making and drinking tea while the interview is going on. The venue of the particular Arabic interview is rather different from the location of a similar English interview; it is less formal.

Stubbs also advocates the use of the triangulation method in discourse analysis, looking at discourse from different angles by collecting and comparing different perspectives on a discourse situation. He emphasizes that we should include different types of data in our research. He writes:

Much recent linguistics has ignored actually occurring language data, rejecting these as mere performance. Discourse analysis cannot ignore actual occurrences, but it would be a similar mistake to restrict study to actual occurrences, without using other data: intuitive, and experimental, and participants' as well as analysts' accounts, in order to converge on a well corroborated descriptive statement. However as Cicourel (cited above) emphasizes, such triangulation will remain indefinite (1983:237-8)

My main data consists of naturally occurring language. Both text ST1 and ST2 are transcriptions I made of two natural conversations in the form of interviews. I have also used intuitive and experimental data to get evidence for some discourse features, which I could not find in the actual occurrences. Because the two texts are very specialized, sometimes it is impossible to find all the discourse features one is looking for. Another helpful point here is that the researcher is a native speaker of

Arabic and is a member of its speech community, who, with his intuition, can describe what is going on in that speech community.

The variety of the Arabic language analysed is one of the dialects of LA. The two particular interviews being analysed here are samples representing a local sub-dialect of LA spoken in the area of Mis{ra<tah. Mis{ra<tah is the fourth largest town in Libya. It is located 200 km. east of Tripoli, on the Mediterranean coast. A full analysis of LA and MSA will be given later on in chapter four.

Although there are a number of studies analysing the syntactic and phonological structures of LA (see A. A. Abumdas 1985) I have not come across any studies which have dealt with discourse structure of this dialect in particular.

1.6. Effect of physical condition on the interviewees

One of the factors that may affect spoken discourse is the general health of the speakers. Speakers should be healthy to be able to sustain a long conversation, let alone a long interview. Speakers need to remember old events, dates, past experiences. They need to describe places or scenes

which they had seen or visited many years earlier. They need to organize memories and put them in order. They have to remember how? When? What? Why? Who did what? Where? They may have to convince other speakers of the truth of what they are saying, which is not always an easy job. It demands efforts and skills on the part of the speaker.

In the interviews I am using, both interviewees are old. They were 75 and 78 years old. Their general health seems to be reasonably good because otherwise they could not have gone through the two interviews and provided all the information they did provide. They mentioned some health problems particularly with their eyes, which were later cured through medical treatment.

It seems that at least one of them suffers from partial deafness as mentioned in ST1, T219D. He may have a feeling that the interviewer cannot hear him properly so he kept repeating himself. On the other hand he needs to be spoken to in a loud and clear voice to be able to hear and understand the question asked by the interviewer. This affected the first interview as follows:

T11A- Ism al-wa<ldah shinu?

T11A- What's the name of your mother?

T12B- Ah?

T12B- What?

T13A- Ism ummak shinuw?

T13A- What is the name of your mother?

T14B- Ah?

T14B- What?

T15A- Al-Wa<ldah . . ism ummak . . al-wa<ldah.

T15A- Your mother __ your mother's name __ your mother.

T16B- Cumar Muh{ammad Al-Figi<

T16B- Cumar Muh{ammad Al-Figi<.

T17C- Al-Wa<ldah. [bis}awtin ca<lin]

T17c- Your mother (aloud).

T18A- La<, la<, ummak, ummak.

T18A- No, no, your mother.

T19B- Cabd Al-Malik.

T19B- Cabd Al-Malik.

T20C- Al-Wa<ldah, ummak.

T20C- The mother, your mother.

T21A- Ah?

T21A- Ah?

T22C- Ism al-umm.

T22C- The name of your mother.

T23B- Fa<t{imah.

T23B- Fa<t{imah.

It is clear that at least some of the repetition is caused by the partial deafness of the interviewee. What happened after this section is that all the participants in this interview, all speakers A, B, C and D worked together to

handle this problem sensitively and help the interviewee, speaker B throughout the interview.

Clearly these factors are not linguistic, which affirms the social and environmental aspects of communication. So at least one linguistic feature, for example repetition, is caused at least partly by these non-linguistic reasons as will be exemplified later on; to the extent that it affects the structure of the interview in the case of ST1. So we have other speakers intervening and taking over the roles of the original interviewer and interviewee.

In one case another speaker commented on SB's deafness problem but it was not a total deafness otherwise the making the interview would have been impossible.

(2) T280C- Wa Bu<fa<r Gas{ar H{amad wa illa walla inkhallu<h brawh{ah.

T280C- And Bufar (13), Gas{ar H{amad____ or____or should I leave him alone?

T281A- Khallu<h yatafakkar bishwayyiah . . huwa intum cawnu< shuwayyah.

T281A- Let him take his time to think. [sp] You can help him a little bit.

T282D- Awnah ma< yasmacash. H{atta< al-ssamac shuwayyah, d{aci<f.

T282D- You see; he can't hear. His hearing is diminished and weak.

T283C- La<, la< a<ni imsajjalhum. Taqri<ban a<ni ka<tibhum fi< warigah cindi<. Mumkin inji<bhum? Liana huwa fikrah . .

T283C- No, no I put them down. I think I wrote them on a piece of paper. Shall I bring it? Because his memory . . .

T284D- Mumkin inta tarficlah s{awtik liana ma< cinda<sh hadakiyya al-ssamac.

T284D- You can speak louder to him, because he doesn't have that strong hearing.

In these turns, particularly T280C, SC is trying to take the role of the interviewee, but SA steps in and stops him as in T281A. In T282D, SD describes SB's hearing problem so that SA can take it into consideration when he speaks to him. This might ease the problem, which has been caused so far by the weakness of the hearing of SB. In T283C, SC is suggesting a solution to the same problem. He asks SA to let him bring a list of the names of the battles he had written on a previous occasion, so that he can remind SB (his father) of the names he can't remember. In T284D, SD is again suggesting that SA should speak louder to SB so that he can hear.

The way the interviewer addresses the interviewees is partly affected by their age. Because of their age (they are much older than the interviewer), he uses special titles to address them.

1.7. Interviews in English and Arabic

Any language, including Arabic and English, must be addressed to another person and involves an addressee and an addresser. Kress and Fowler (1979) describe the relationship between the two participants as asymmetrical. So, usually the addresser has more authority than the addressee. Interviews are important in our modern social life and they are a common occurrence in all societies. We have many known interviews: job interviews, university placement interviews, radio interviews, TV interviews, bank loans interviews, election interviews and many more others. What makes interviews a distinguished linguistic form is that they have a definite format and four specific stages.

- 1- An opening sequence in which the candidate's identity is established
- 2- A sequence of questions and responses
- 3- An invitation to the candidate to ask a few token questions
- 4- A dismissal sequence (Kress and Fowler 1979:79).

This very much resembles what can happen in an Arabic interview, as we shall see in chapters five and six when we come to analyse interviews number one and two. Kress and Fowler have also provided a definition of interviews in English:

The interview is a peculiar conversation in that it is an intense stereotyping of the power differences encoded in discourse generally. The linguistic structures for encoding are acquired in the individual's general history of socialization through linguistic (and other) experience. He meets them in less formal, less intimidating, contexts of discourse; apparently more open conversations at home, school, club, and work. These interviews are only a specialized, institutionally validated, variety of the interactions revolving around power differences which go on all the time in our society. (1979:80)

This seems to be a universal definition and applies well in the case of Arabic, as we shall see in the analysis of our two Libyan Arabic texts. The writers also emphasise the point that interviews and what happens in them are very well connected to the established social roles of doctor/patient, manager/worker, teacher/student, father/son, and so forth.

During interviews there is always power negotiation and goals sharing because every participant tries to attract attention to his role in bringing new information, his role in bringing new topics and his role in holding the floor. This situation influences the participants' choice of the linguistic elements available to them as Kress and Fowler showed in their analysis of their two interviews.

Among the factors that affect interviews are the personal goals of the participants as explained above, the difference in their social status and their roles. What happens normally in interviews is that the interviewer has

the overall control of the events of the interview. He starts the interview. He has the right to ask questions. He has the right to bring the interview to a conclusion. He also has the right to choose the topic or topics for the interview through the questions he asks. He can ask yes/no questions or open-ended questions such as wh. questions: (when, why, what, where, who and how.)

On the other hand, the interviewee has a very restricted right to ask few questions in rare situations and has to get permission from the interviewer before asking his questions. The interviewer may and can indeed reject answering the interviewee's questions. This is normally acceptable and can be expected, but it is considered a big sin if committed by the interviewee.

In an interview, the way in which an addresser addresses an addressee is important. In Kress and Fowler's example, Liz feels free to use Mary's first name, whereas Mary does not use Liz's name. In fact, Mary does not address Liz by any name. The writers explain this as the rules of the address are strictly regulated by the English speaking society. They are learnt, understood and practised by the members of the society (See the analysis of the Arabic interviews in chapters five and six).

In the Arabic speaking society there are also rules of address where speakers in discourse are not allowed to use first names with other speakers of higher status; but to use a title by itself or combined with a first name such as Dr. Muh{ammad, Uncle Ali, Mr. Ahmad, Aunt Aysha, H{a<j Abdullah, Professor Ha<di< and so forth as will be explained in the interviews which are the subject of the present thesis.

The main linguistic mechanism an interviewer uses is questioning. From this aspect, interviews can be like a network of questions by the interviewer and answers by the interviewee. Because of this mechanism and, face-to-face situation interviews; participants use a lot of personal pronouns such as I, we, you and so forth.

Another common feature of interviews in Arabic and English is the use of speech fillers. The use of 'er's' 'um's' and 'sort of's' 'if you see what I mean' 'well' as a strategy to gain more time to plan what to say next. It could be due to lack of confidence. It could also be due to age or health problems as has been explained in section 1.6 above.

From childhood we learn, understand and practise the linguistic means and others to help us perform in interviews that, are merely formal conversations. The

following is an example of an English interview quoted by
Kress and Fowler (1979:65-66)

Liz: Take a seat, Mary
(Pause as she reads a card)
Do you mind what area is it, just sort of West End or
city...?
Mary: No, just City probably.

Liz: Is local OK if it is . . . if we've got local, you
don't mind. The money's a little bit less; it might be
sort of twenty-eight if it's local.
Or would you prefer to go up town and get more money?
Mary: I'd prefer to go up town.

Liz: Fine. So I'll put the salary down as thirty. I'll
have a look through for you, see what we've . . . Done
an IBM 029 and 059 at college?
Mary: 029 only.

Liz: You haven't done the 059?
Mary: No, IBM 029 only.

Liz: Not even at college?
Mary: No.

Liz: You've never done any temporary work using it, no?
Mary: Temporary work, no.

Liz: Here's one, no it's no good, it's for a minimum of
two years' experience. . .
Mary: Yeah.

Liz: But if they say sort of trained, they'll train you
in their own system 'cause they'd 'cause a lot of
companies haven't got IBM any more, a lot of companies
here got ICL, Univac and a new one out, apparently
called CMC. I don't know, I haven't sort of seen it or
anything but we've got sort of several sort of
companies that do this CMC now so . . . Univac, that's
a different machine to an 029, see there's nothing . .
. Univac is a sev . . . 1701 I think. You don't know .
. . do you know how fast you are? I mean, how many key
depressions?
Mary: No, Mrs Kelly tells me how much.

Liz: Oh, yeah, but I don't know where it's . . . you
haven't got any idea because Mrs Kelly is off sick and
she's . . . she's got your certificate.
Mary: I don't know how many?

Liz: If you . . . oh, there's one here for a punch operator with experience on an ICL. 'Do not send along applications who have not got ICL experience.' Obviously they've had a lot of people being offered it that are IBM. There's nothing at the moment but we can keep your card on permanent and temporary and um you know if we get anything come in 'cause we get the new jobs in every day; oh, I'll just check the new jobs. No, they're all local; they're for IBM any way. Um, as the new jobs come in each day I'll ring them up and ask them if they will take you without you know even if it's um if they train you on an ICL or something. I'll ask them each day when jobs come in. But there seems to be a lot of experienced punch operators around.

Mary: Really?

Liz: We've had quite . . . we've had two in this morning so you know they're usually scarce, quite scarce, punch operators, but at the moment there seem to be a lot around, but I can drop you a line, but if you can ring in regularly for temporary work and I'll get Mrs Kelly to send your certificate off to you. OK?

Mary: Yeah, but . . .

Liz: All right?

Mary: Yeah, could you send it off in this thing, because I don't want it to get spoiled, you know? That's why she told me to come and collect myself.

Liz: Oh, you want us to send it off in this.

Mary: Yeah.

Liz: OK.

Mary: That's why I brought it in. I've already paid for it.

Liz: All right. I'll send it back to you in that then, as soon as I can find what she's done with it. OK. Thanks for coming in Mary. I'll get in touch with you. All right?

Mary: Bye-bye.

Liz: Bye-bye.

For comparative purposes let us see this section of the Arabic interview number 1:

T1A- Al-ism al-kari<m? Al-ism al-kari<m?

T1A- . . . Your noble name? Your noble name?

T2B- Muh{ammad Muh{ammad Cabba<s. Muh{ammad Muh{ammad Cabba<s. (ka'annah yumli< calayh)

T2B- Muh{ammad Muh{ammad Cabba<s. Muh{ammad Muh{ammad Cabba<s. (Slowly as if he is dictating)

T3A- Ism al-wa<ldah?

T3A- Your mother's name?

T4B- Khadi<jah Ibshi<r.

T4B- Khadi<jah Ibshi<r.

T5A- Al-Cumur?

T5A- Your age?

T6B- Yumkin khamsah wa sabci<n fi< ha-al-julwah.

T6B- Possibly 75 or thereabouts.

T7A- Al-Iqa<mah ya< 'Akh?

T7A- Where do you live, brother?

T8-B- Al-iqa<mah, Mah{allat Al-Marsah . . [fatrat s{amt t{awi<lah]

T8B- I live in Al-Marsa quarter __ Mis{ra<tah. [long pause]

T9A- Inta lamma< kunt fi< al-jiha<d [fatrat s{amt qas{i<rah]

T9A- During the period of the jiha<d you [short pause]

T10B- Nacam ha<.

T10B- Yes, I hear you.

T11A- Yacni< ma<khadaytash rutbah wa illa h{a<jah?

T11A- I mean, didn't you have a rank or didn't you achieve something?

T12B- La< 'akhadat.

T12B- Yes, I did have.

T13A- Ah?

T13A- What was it?

T14A- 'Akhadat min . . min al-fatrah al-'u<la. 'Akhadat - ya< si<di< - bi<lu<k ami<n macna<ha<. Al-bi<lu<k awanah fi<h cadad macru<f maytayn wa khamsi<n nafar. Ka<nu< al-matcallmi< cindana shuwayyah.

T14B- Yes I held, from the earliest period ___ I held well, the rank of a captain, certainly captain, if you see what I mean. The company, you see had a fixed number _ 250 people. There were not many ___ er ___ educated people.

It is clear from this English interview and from our two Arabic interviews which are analysed in chapters five and six, that interview is a highly structured linguistic form. Stubbs (1983) tries to establish that spontaneous conversation is well organized. He gives two observations to show that discourse has an organization. I shall summarize as follows:

1. Speakers engaged in a conversation often use words and phrases to refer to discourse organization during a conversation. They use utterances such as; oh, by the way.....; anyway, as I was saying.....; before I answer that....., or that reminds me....

There are many jokes, which depend on our ability to recognize faulty discourse sequence. The simplest possible type is:

A: Yes, I can

B: Can you see into the future?

Another point relevant to my research is the interview structure. Stubbs (1983:29) believes that by intuition one can say that some kinds of interview might be structured mainly by Question and Answer pairs Q&A or Initiation Response Follow-up triplets I R F, with the interviewer taking the first and third parts in each exchange.

Stubbs (1983), Coulthard (1977). Sinclair et al (1975) provides analysing systems for this system. It is clear that one of the explicit signs of discourse organization is that speakers take turns to speak following each other and that these are signalled in the language.

Another aspect of the power relationship present in ST1 is the use of certain titles by the speakers to address each other. This is based on factors such as age, education and so on. Libyan society is of the kind where the young learn wisdom from the old, so the old is respected. The aged are respected because the young are conscious of the fact that their parents bring them up and this is a kind of a debt, which has to be paid back. There is another reason for this state of affairs, which is a religious one: the Qur'a<n orders Muslims to obey and respect their parents at all times unless they ask them to disobey Alla<h.

An example of an age-related title, Uncle H{a<j, occurs in the following turns T36A, T166A, T288D. Both words refer to old age. "Uncle" is usually somebody who is older than the

speaker. As the tendency nowadays is for people to perform the H{ajj (pilgrimage) when they are older, the title implies old age. It also expresses respect and formality towards the addressee, and informs others present of the speaker's respect for the addressee.

The second title of this kind present in ST1 is based on level of education, and differentiates between educated and uneducated people. This title is Usta<d (see turns T302D, T307C) which could be translated into English as "teacher" or "professor". It is usually used by uneducated people to address educated people. There are various reasons why uneducated people use this term. First, illiteracy still exists in the society, so the distinction between educated and uneducated is made. Second, Islam encourages learning and education and gives preferential status to the learned and educated. Thirdly, education, particularly higher education, gives the individual greater opportunities of highly paid jobs and consequently higher status.

There are other titles in ST1 which show formality and respect to other speakers, such as muja<hid "holy war-fighter" in turn T4A and 'Akh (14) "brother" in turn T46C, and T307C. Both titles have religious connotations; muja<hid is a person who participates in a holy or national war, while 'Akh "brother" is the common Islamic form of address used between Muslims.

CHAPTER 2

APPROACHES TO DISCOURSE ANALYSIS

2.0. Introduction

In the first section of this chapter I shall give a historical background to the field of discourse analysis looking at the work of some scholars such as Zellig Harris, Chomsky and Dell Hymes. In the second section the scope of discourse analysis will be defined. In the third section approaches to discourse analysis will be discussed. In this section I shall also try to define the term "discourse analysis". This, of course, will include giving a number of definitions of this concept by other scholars. In the fourth section the socio-oriented approaches to discourse analysis will be examined. The fifth section will be a summary of the present chapter.

2.1. Historical background

Discourse analysis has become more important in understanding how people use language and for facilitating communication between the different cultures and nations of the world. Among the variables, which affect discourse analysis are: time, how much data to be analysed, the variety of the target language to be analysed in the study,

and the relationship between the cultures of the two languages. This is particularly important as we are using transliteration and translation to convey some of the structures of LA discourse to speakers of English.

To set the scene for discourse analysis in the introduction I want to examine the reasons earlier linguists stopped at the sentence. The sentence can be considered the highest unit in grammar, and is manageable in size. Another reason is that we do not have to relate a sentence to other sentences to understand or analyse it.

Coulthard (1977) argues that all the choices available to the speaker above the sentence are stylistic ones, because it is impossible to describe a paragraph in terms of allowable combinations of the units smaller than sentences. In other words, the sentence can be seen as a meaningful unit in itself.

So, it looks as if the fuzziness of the linguistic structure above the sentence may have prevented earlier linguists from studying structures bigger than the sentence, such as paragraph, conversation or interview, for several decades. But in recent years linguists have started to study language in all its forms: conversations, interviews, sermons, lectures, public speeches, legal documents and so on.

The conclusion is that there are at least two reasons that might have discouraged linguists from studying discourse. The first lies in the limitations and restrictions put on linguistic theory by linguists such as Bloomfield and Chomsky. The second reason is that the kinds of relationships, which operate beyond the sentence, are different from those that work within sentences.

2.1.1. Zelling Harris

The term "discourse analysis" appeared for the first time in 1952. It was coined by the linguist Zelling Harris in America as a title for an article, which was published in the 28th volume of the journal *Language* in 1952 (see Grimes 1975, Coulthard 1977, and Hoey 1983). But as many researchers argue (Grimes 1975, Van Dijk 1985 among others), the roots of discourse analysis can be traced back thousands of years ago. Van Dijk writes:

Discourse analysis is both an old and new discipline. Its origins can be traced back to the study of language, public speech, and literature more than 2000 years ago. One major historical source is undoubtedly classical rhetoric, the art of good speaking. (1985:1)

"The art of good speaking" can be translated into Arabic as [cilm al-bala<ghah] "Rhetoric" and the above-mentioned statement applies quite well in the case of Arabic. Cilm al-bala<ghah "Rhetoric" can be traced back thousands of

years. In fact, Arabs are known to have had special suks [markets] for orators and poets as far back as Ja<hili< "Pre-Islamic" era. The Arabs were influenced in this regard by the ancient Greek culture and its scholars such as Aristotle. They developed their art of speaking through translation and sciences transfer from the Greeks.

Harris (1952), and later Mitchell (1957), tried to practise discourse analysis. These trials are described as early attempts at discourse analysis by Coulthard (1977:3-7) Zelling Harris who initiated the distributionalist approach and the notion of transformation, which was developed later by Chomsky, who took a written text and analysed it within the Bloomfieldian tradition (Harris 1952). According to Coulthard, the aim of Harris's analysis was:

... to isolate units of text which are distributionally equivalent though not necessarily similar in meaning; that is equivalences that have validity for the text alone. (1977:4)

Harris's discourse analysis failed to achieve any substantial results. In fact, Coulthard describes these results as not interesting (1977:4) and nobody has tried to develop them since. Harris's work is described also by Grimes (1975) and de Beaugrande (1985).

The second early attempt at discourse analysis, described by Coulthard, was by T.F Mitchell. Mitchell went to Libya

in 1949 and stayed there for several months in the eastern province. He collected some samples of what he called "the Bedouin Arabic of the Jebel" the Arabic language spoken by the Bedouins living in the Green Mountain in the eastern province of Libya, which is a sub-dialect of LA. Mitchell reported on his project in the journal Hesperis under the title of "The Language of Buying and Selling in Cyrenaica (22)". Mitchell 1957).

Following the Firthian school of linguistics, Mitchell tries to specify aspects of the context of situation and of the participants in the discourse in great detail. He divides the operation of buying and selling in Cyrenaica into five stages on a completely semantic basis.

- 1- Salutation.
- 2- Inquiry as to the object of sale.
- 3- Investigation of the object of sale.
- 4- Bargaining.
- 5- Conclusion.

Coulthard criticizes this structure for being ideal, not worthwhile and non-linguistic, but he also argues that Mitchell's analysis could be improved (1977:5).

2.1.2. Chomsky

Chomsky's work is the next important development in theoretical linguistics. His main works are: Syntactic Structures (1957), Aspects of the Theory of Syntax (1965), Language and Mind (1967). Chomsky is mainly interested in sentence analysis. One of the main elements of his theory is the relationship between competence and performance. Chomsky's linguistic theory is known in the literature as the Transformational Generative Theory or simply TG.

Many contemporary discourse analysts criticized Chomskyan linguistics, and the idea of linguistic competence/performance, and the ideal speaker-hearer. Coulthard (1977) discusses some of the common issues in linguistics such as Chomsky's idea of linguistic competence. Following Hymes, Coulthard criticizes Chomsky's definition of competence of being too narrow.

Hoey (1983) argues that most of the important research in linguistics - including Chomsky - seems to ignore the possibility of studying pieces of language bigger than the sentence. This view is incompatible with the study of discourse. Hoey writes:

Indeed much of the most fruitful research was being conducted under the influence of theory that by definition seemed to exclude the possibility of

studying units higher than the sentence. Chomsky (1957) defined language as a set of sentences, each finite in length and constructed out of a finite set of elements. 'Such a view of language is inimical to the study of how scientific reports are constructed, lectures organized or conversations developed. (1983:2)

Hoey claims that had his book On the Surface of Discourse (1983) been written earlier, it would have been rejected by linguists such as Chomsky.

Another example of the anti-Chomskyan linguistics is Stubbs (1983). Stubbs accuses Chomsky of reducing the scope of the linguistic competence by excluding two fundamental aspects of the linguistic competence and also of what he calls "discourse competence". The two aspects are:

. . . the ability to handle connected discourse, and the ability to do this in real time without prior rehearsal. In other words, the native speaker can improvise, maintain continuity in speech and comprehension, respond immediately to unexpected utterances, make rapid changes of topic and speaker and so on. The native speaker has therefore the ability to use language under the communicative stress (cf. Givon, 1977:105) of real time processing. (1983:36)

In other words, the ability of a speaker to use a language naturally and in real-life situations is very important in any linguistic study and that what discourse analysis is aiming at.

2.1.3. Dell Hymes

Dell Hymes (1971) working in the area of sociolinguistics has made his own contribution towards the creation of discourse analysis. His publication 'On Communicative Competence' draws the attention of other scholars to the importance of the social aspect of the linguistic study.

Coulthard (1977) explains Hymes's idea of 'communicative competence;.' which consists of: systematic potential, appropriateness, occurrence, and feasibility. Coulthard continues to argue later on that because Hymes was not satisfied even with his 'communicative competence.' Hymes proposed a second descriptive science 'the ethnography of speaking' to describe the ways of speaking. The ethnography of speaking is another label for discourse. Hymes' description runs along four directions:

the linguistic resources available to the speaker - how many different styles he can choose from.
Supra-sentential structuring - how many differently structured linguistic events like trails, religious ceremonies, debates, songs are recognized.
The rules of interaction by which a given set of linguistic items comes to have a given communicative value. The norms that govern different types of interaction (Hymes 1977:31)

The TG theory neglects the actual and real socio-cultural factors related to the use of language in real daily life situations by all members of the speech community.

Hymes sees the TG position as a Garden of Eden view, since in the real world we do not find ideal speakers - hearers in an ideally homogeneous speech community. Again, performance in the real world is not an imperfect mirror in which competence is reflected.

These questions and many others show clearly the limitations of any theory that takes into account only grammatical or linguistic competence thereby neglecting the sociocultural and contextual factors of language description and language use.

During the past four decades or so, a considerable amount of work both in theoretical and practical levels has been produced concerning the concept of communicative competence. People working in applied linguistics and other fields have been fascinated by the idea and its possible future applications.

It might be helpful to discuss some of the most important points raised by Dell Hymes in his article 'On Communicative competence' (1971), since the paper is considered by many scholars to be one of the main sources of ideas in the field of discourse analysis.

Although Hymes's paper is essentially a contribution to the theory of linguistics in general, it advocates the idea of

bringing in social and cultural issues in the study of linguistics. Briefly, Hymes' paper suggests that the transformational generative theory of language description is not adequate. To justify his position, Hymes quotes the following passage from page three of Chomsky's Aspects of the Theory of Syntax:

Linguistic theory is concerned primarily with an ideal-listener, in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distraction, shift of attention, and interest and errors (random or characteristic) in applying his knowledge of the language in actual performance. (Quoted in Pride and Holmes 1972:270)

Hymes thinks that it is always important to have the problems mentioned by Chomsky in the above quotation in mind, but there are other important problems that would be overlooked by this linguistic theory. He felt that the scope given to Chomsky's linguistic theory is very limited and that is what made him challenge Chomsky's ideas.

In sum, says Hymes, the goal of a broad theory of competence can be said to show the ways in which the systematically possible, the feasible and the appropriate are linked to produce and interpret real time cultural behaviour. (1971:269)

2.1.4. Subsequent developments

Two other important figures in discourse analysis are Halliday and Hasan (1976). Their book Cohesion in English is by far the most important publication in recent times. In it they provide an elaborate system of analysis for analysing discourse. In fact, I found it a very useful tool in my research despite some of its shortcomings, which will be explained, in the next chapter of this thesis.

Halliday and Hasan classify cohesive ties into five types; so anyone can identify these five types in the text he is analysing and slot them under these types. It is possible by this method to see if any of the cohesive ties are more important or more dominant in the text by counting them and comparing the results of each one. A detailed account of cohesion will be provided in the following chapter.

Later, in the 1970's, discourse analysis emerged as a new discipline. Many books and articles completely devoted to discourse analysis have appeared since then. Projects in discourse analysis were set up in some colleges and universities, for example by J. Sinclair, I. J. Forsyth, M. R. Coulthard and M. C. Ashby in Birmingham University; by Eugene Winter and his colleagues in Hatfield Polytechnic. T.A Van, Dijk describes the emergence of discourse analysis in the 1970's as follows:

Whereas the 1960's had brought various scattered attempts to apply semiotic or linguistic methods to the study of texts and communicative events, the early 1970's saw the publication of the first monographs and collections wholly and explicitly dealing with systematic discourse analysis as an independent orientation of research within and across several disciplines. (1985:4)

In the 1980's discourse analysis became a well-established field of study. Many discourse analysts appeared on the stage. Many books devoted to methods and techniques of discourse analysis were published in the United Kingdom and elsewhere: Coulthard (1977) Introduction to Discourse Analysis, Stubbs (1983) Discourse Analysis, Hoey (1983) Discourse Analysis, Ville-Troike (1982) Ethnomethodology of Communication and others.

2.2. The scope of discourse analysis

2.2.0. Introduction

Although discourse analysis has been an increasingly attractive area of research, it remains one of the least defined areas in language. This is because our understanding of discourse borrows heavily from a variety of academic disciplines that view discourse from different perspectives. As a result, discourse analysis has developed into a variety of approaches motivated by a wide range of interests and orientations.

However, given that discourse analysis is concerned with the way our language makes sense and conveys meaning to others, it is then appropriate to locate its situation within the general theory of language. To put it in another way, what priorities we establish about the general nature of language - its study and purposes - will certainly influence the way our analysis of discourse will be performed. Therefore, a review of these assumptions about language is fundamental to the understanding and definition of discourse. These assumptions can be roughly organized within two main paradigms: a structuralist and a functionalist.

2.2.1. Discourse: the structuralist paradigm

The structuralist approach to discourse tends to differentiate between language as a structural system and language as a social practice. In this respect, Newmeyer (1983: 2) points out that:

The grammar of a language is characterized by a formal autonomous. That is, the phonology, syntax and those aspects of meaning determined by syntactic configuration from a structural system whose primitive terms are not artefacts of a system that encompasses both human language and other human facilities or abilities (1983:2).

The main focus of structurally based analysis directs our attention towards the way different linguistic constituents

function in relation to each other following a set of rule-governed arrangements. Discourse analysis in a sense is viewed as a sequence of sentences connected together to form what they call text, another substitute for discourse. Thus, text can be considered as a single sentence in its own right by regarding sentence boundaries as sentential connectives. In short, discourse (i.e. text) is language above the sentence or above the clause (Stubbs, 1983:1).

However, several problems arise when adopting the structural (or) 'text grammar' approach, relying on its definition and analysis of discourse on the smaller unit of sentence. For instance, evidence from spoken discourse analysis shows that units of discourse are produced with intonation at semantic closure and not necessarily syntactic closure (sentences). Chafe (1987) argues that discourse can be analysed in terms of intonation units that reflect an underlying focus of consciousness in which information is organized and not only underlying grammatical structures. The sentence is believed to be an abstract linguistic unit that derives its value not from the actual use of language, but from within language norms imposed by a literate culture.

Defining discourse as a unit above the sentence is confusing given that sentences have no existence outside discourse, since they are created by it (Schiffrin,

1994:26). Besides, such an assumption implies that discourse would exhibit a structure similar to that of the sentences from which it is constituted, and that is not always the case. For example, Chomsky's (1965) paradigm of well-formedness of sentences cannot be applied in the same way to discourse. We usually find instances of grammatical deviance in poetry that are completely meaningful and acceptable in their actual discourse (See Leech, 1985 for illustration).

Therefore, discourse (text) cannot be defined in terms of sentences. It is not something that can be defined as being just another kind of stoe, only bigger (Halliday, 1989:10).

One way to deal with this problem has been suggested by Lyons (1977). He distinguishes between the stoe as something that can be uttered as the social product of language behaviour (text-sentences) and the sentence as an abstract, theoretical entity in the linguistic system (system sentences). System sentences use abstract theoretical constructs, the correlates of which are generated by the linguistic model of the language system. The reason for this is to explicate that part of the acceptability of utterance-signals that is covered by the mention of grammaticality. In other words, they are well-formed strings that are generated by grammar. On the other hand, text-sentences are context-dependent utterance-

signals (or parts of the utterance-signals), tokens of which may occur in particular texts (Lyons, 1977:622). The importance of the contextual aspect to identify text-sentences reflects the functionalist view of language as a societal phenomenon that depends on the broader context to define its meaning and even its internal organization.

2.2.2. Discourse: the functional paradigm

As mentioned earlier, the functionalist approach to discourse can be defined in terms of text-sentence. Beforehand, we should clarify what is meant by text-sentence. Lyons' (ibid) definition cited above includes words (context, utterance and text) that are no less ambiguous and very delicate to define. One way to avoid this terminological labyrinth is to define text-sentences in contrast with system-sentences. The latter can be easily identified in terms of capitalization and punctuation; for the text grammarian a sentence starts with a capital letter and ends with a full stop. This description is typical of written texts, and does not necessarily reflect the way text-sentences are structured, especially in a spoken discourse. Lyons suggests:

The production of utterances in the phonic medium is not, in general, subject to constraints of the kind that have been conventionalised for the graphic medium...the identification of text-sentences in spoken

texts cannot always be carried out consistently to the point that every spoken text is analysable, without residue, into an integral number of text-sentences (1977:624).

Lyons's statement is that a text-sentence, unlike a system-sentence, cannot be analysed independently but in relation to other surrounding sentences within the same text. This type of linguistic context is often referred to in the literature as 'co-text'. It shows how sentences are cohesively linked together through particular features interpretive to form a coherently unified whole. However, it can be argued that this view of discourse is still limited and does not go beyond the linguistic text. If the analysis of discourse is the analysis of language in use (Brown & Yule, 1983), other aspects such as the participants involved in the interaction, the situation and other extra-linguistic factors should certainly be part of any thorough analysis of discourse. For instance, the traditional example:

(1) It's cold in here.

might have a pragmatic meaning, which is not different from the propositional content of the utterance or might imply an indirect request to close the window or to turn on the heater if the speaker was pointing at the window or the heater.

Therefore, the functions of text cannot be determined in terms of the linguistic text per se. Text has external functions that can also influence the organization of the linguistic system itself. In other words, texts are viewed as social events motivated by social factors to achieve certain communicative ends within a social setting which exerts its influence on linguistic expression. For Foucault (1977), discourse is regulated by what he calls 'la police discursive'; a metaphor for the influential role of the social system in the organization of discourse. In this line of argument, there is a shift from text-sentence to what Lyons (ibid) calls context-sentence, or utterance. The advantage of this approach to discourse is that:

by saying that utterance (rather than [system or text] sentence) is the smaller unit of which discourse is comprised, we can suggest that discourse arises not as a collection of decontextualized units of language structure, but as a collection of inherently contextualized units of language use (Schiffrin, 1994:39).

In her definition of discourse, Schiffrin attempted to synthesise both formal and functional views of discourse. The word collection suggests that attention is given to more than one utterance; thus, patterns and sequential arrangements, as structuralists would do, come automatically under examination. The term 'language use', on the other hand, forces the analysis of discourse to

attend the contextualization of language structure in a way that goes beyond the structuralist paradigm.

However, the definition of utterance is still not clear. Schiffrin's (ibid) definition above suggests that there is no difference between utterance and sentence except that the former is contextualized. This view of utterance is also found in Harford and Healey who argue that: A sentence can be thought of as the IDEAL string of words behind various realizations in utterances and inscriptions (1983:16).

This sentence/utterance dichotomy was actually an attempt to extend or apply the structural framework to the functional analysis of discourse. It reached its extreme form in Cicourel (1983). Cicourel developed his model of discourse analysis upon Chomsky's generative model by positioning for discourse two interfaces. A deep structure, which consists of a finite set of propositions. The elements of deep structure are manipulated by interpretive procedures (transformations) to produce what we perceive as utterances (surface structures) while, in grammar, transformational rules yield the deep/surface structure interface.

The interpretive procedures [in discourse] prepare and sustain an environment of objects for inference and action

vis-à-vis a culture-bound worldview and the written and 'known in common' surface rules (Cicourel, 1973:52).

Cicourel's model faces various problems. His search for universal interpretive rules is not possible as interpretation is an inherently subjective process. One proposition might instantiate an infinite number of utterances, thus involving an infinite number of interpretive procedures. There is no evidence that the Chomskyan model, which consists of rules and deep structures that are more heuristic than empirically real, will fit the analysis of discourse that is constituted of real, everyday interaction.

What Cicourel did was to build haphazardly a generative model upon the study of discourse in a way that Widdowson called 'linguistics applied' (in contrast to applied linguistics). This does not mean that the way language is structured and organized, (partially) as a reflection of the external world, is to be dismissed. It should however, be part of any comprehensive analysis of discourse. Having said that, it remains unseen whether we should start by investigating how contextual conditions affect the thematic and schematic properties of discourse (Van Dijk, 1988) or, infer, as observers, these contextual dimensions through the analysis of the structure of discourse.

In fact, a balanced view leaving the room for either analysis is opted for throughout this research. Discourse analysts should indeed keep their options open. There are instances where the absence of sufficient contextual information requires us to start with the analysis of the internal sentence. Conversely, the effect of contextual conditions on discourse might be salient to the extent that the analysis of structure could produce an incomplete or even meaningless depiction of discourse.

2.3. Approaches to discourse

It was discussed earlier that the analysis of discourse is a prerequisite to the analysis of language in use or in context. Defining discourse in terms of context makes it one of the least described areas because context, as Schiffrin points out, "can be tremendously broad and defined in various ways such as social interaction, socio-cultural norms, speaker-hearer identities". (1994:42).

2.3.1. Pragmatic approaches to discourse

Pragmatics is one of the main approaches to discourse analysis. Generally, pragmatics is concerned with the study of the effect of information vehicles (signs) on interpreters and with the use the latter makes of them

(Nauta, 1971). In short, it is the relations existing between signs and their users. However, even within this concept of pragmatics we still can distinguish different methods with different focuses. For instance, while speech act theory as a pragmatic model emphasizes the effect of language as an independent entity on the hearer, Gricean-pragmatics searches for the ways languages as products of the speaker's mind communicate meaning. This section will discuss the background of the two concepts and their relevance to the analysis of discourse.

2.3.1.1. Speech act theory and discourse

An important development in the field of pragmatics is associated with the two American philosophers, Austin and Searle, who came up with the theory of speech acts. According to them, every utterance (spoken or written) is a doing act that brings about a change in the world, and not a mere static language event. For instance, the production of utterances such as (4) and (5) must, under specific conditions, be considered as performative acts.

(4) I name this ship the Queen Elizabeth.

(5) I bet you six pence it will rain tomorrow.

Each of the two examples includes a performative verb, which realizes a particular action when uttered under the appropriate circumstances (Austin, 1982:13).

However, the performativeness of a sentence like (6) in Arabic, with the appropriate conditions being met, does not realize the same performative act when it is uttered in English.

(6) Anti t{a<liq.

(6) You are divorced.

The mere utterance of this sentence in Arabic 3 times by the husband to his wife will automatically perform the act of divorce and the couple will have to re-marry again only after six months have elapsed, if they want to stay together. By no means would the same utterance in English be as performative and binding as in Arabic. However, this cross-cultural variation in the realization of speech acts is not surprising given that they are enabled by constitutive rules which, as Hymes (1972) points out, vary from community to community. By constitutive rules, Searle (1969) means these communicative rules that define a particular behaviour in a specific context in contrast with regulative rules that are expressed as imperatives.

Rules are assigned to what Searle (1969) called illocutionary acts. Like Austin (1962), Searle segmented the utterance into three main speech acts. The locutionary (preparational facts) are roughly the production of sound and words with meanings. The illocutionary acts are concerned with the 'force' of the utterance. They are rule-governed and intentional, such as requests, promises, warnings, etc. For instance, Searle suggests that the making of a promise is governed by five constitutive rules:

propositional content rule- in a promise, a future act must be predicted of the speaker himself; he cannot promise to have done some-thing more promised that someone else will do something.

preparatory rules (a)- a promise is defective if the promiser doesn't believe that the promisee won't be the act performed or even if the thing promised is, be unknown to the promiser, something the promisee doesn't want done- otherwise whatever his intention the speaker will be uttering a warning or threat.

(b)- a speaker cannot promise to do something he would (be expected to) do anyway- as Searle observes, any husband who promises his wife not to be unfaithful during the next week is likely to provide more anxiety than comfort.

sincerity rule- the speaker must intend to perform the action. It is of course insincere for someone to make a promise with no intention at all of honouring it, but then, Searle contends, he is abusing the procedure.

essential rule- the uttering of the words counts as the undertaking of an obligation to perform the action.

(Coulthard, 1985:22).

The third type is the perlocutionary act. It is the actual effect of the illocutionary force on the hearer. For instance, an invitation act would produce a perlocutionary act of acceptance unless it misfires one of the constitutive rules.

In sum, Speech Act theory provides discourse analysis with a theoretical framework to account for language as highly segmented and organized communicative units rather than scattered chunks of speech. The significance of speech acts to discourse is that they both initiate and respond to other acts, i.e. they help identify and define a future act. Schiffrin observes that:

Acts specify (to a certain degree) what kind of response is expected; they create options for a next utterance each time they are performed, and thus provide a local, sequentially emergent basis for discourse (1994:91).

Yet, a speech act analysis of discourse also has grey areas. Its main problem, as stated by Brown and Yule (1983:223), resides in its failure to offer the discourse analyst a way of determining how a linguistic occurrence in a particular conversational context receives a specific illocutionary force. The problem is caused by the fact that an utterance can perform more than one act at the same time.

2.3.1.2. Grician pragmatics and discourse

While speech act theory focuses on the way utterances realise performative acts, pragmatics is rather concerned with the relationship between the speaker and the utterance (cf. Brown & Yule, 1983). This individualist conception of discourse is what mainly distinguishes the pragmatic analysis of discourse from other socio-linguistically oriented approaches. In contrast with the Durkheimian paradigm that views discourse as socially determinate, a view which dominates most sociolinguistic approaches, the pragmatician believes that discourse is rather constituted by human factors in the sense that they determine actions while also generating their own social world through their subjectivity (Williams, 1922). This reductionist view of discourse indeed makes its study amenable to the analyst as socially based analyses are often very laborious and never complete, given the complexity and infiniteness of society.

The notion of individualism is clearly observed in Gricean pragmatics where the centrality of the speaker's meaning is emphasized, that is, how hearers infer the intentions underlying the speaker's meaning. Here, as mentioned above, discourse is reduced to speaker/hearer interaction. For Brown and Yule (1983) when the discourse analyst is describing what the speakers and hearers are doing, he is inevitably dealing with concepts such as reference, pre-supposition, implication and inference.

2.3.1.2.1. Reference

Reference traditionally stands for that relationship which exists between linguistic signs and the external world. This definition has been pragmatically reconstructed on the basis that:

it is the speaker who refers (by using some appropriate expression): he invents the expression with reference by the act of referring (Lyons, 1977:177).

Thus, referring is not a static reflection of things, it is a speech act but one that "is not something an expression does, it is something that someone can use an expression to do" (Strawson, in Brown & Yule, 1983:28). This view of reference goes beyond the traditional semantic and speech conception by introducing the notion of the human actor (speaker) from whom reference derives its meaning from.

Some other scholars go even further to suggest that reference is a collaborative process. They argue that despite the fact that the speaker can intend a certain reference, the identification of the referent is the outcome of the speaker/hearer interaction.

2.3.1.2.2. Presupposition

Discourse can be defined as a referent act caused by a speaker. But this is not a comprehensive conception of discourse, because discourse is not a mere intentional act. Its purpose goes beyond the mere transmission of such intentions to a hearer but possibly makes her/him act upon them. To achieve the complete purposive function, both speaker and hearer should have at their disposal a shared knowledge; otherwise there would either be a distortion or breakdown of communication. Thus, the speaker produces his utterance presupposing common knowledge with the hearer or making assumptions about "what the hearer is likely to accept without challenge" (Givon, 1979:50). For instance, in Brown and Yule's example of:

(7) My uncle's coming home from Canada.

the speaker assumes that the hearer knows he has an uncle or at least won't question his indirect claim that he has an uncle. Here again, presupposition is defined in relation

to the speaker rather than to the propositional content per se as in the case of Keenan lexical presupposition (see Keenan, 1975 for further details). We may, therefore, extend the definition of discourse to be an intentional (in the sense that it is intended by the speaker) referent act taken by the speaker to be a shared knowledge with his interlocutor(s) in the conversation.

2.3.1.2.3. Implicature

The introduction of speaker's meaning in pragmatics makes possible the distinction between semantic meaning and pragmatic meaning in terms of intentions. For instance, in the preceding example repeated here for convenience

(8) My uncle's coming home from Canada.

the speaker means what he literally said, that he has an uncle, his uncle is in Canada, he is leaving (temporarily or permanently) Canada, and he is coming home. However, in other contexts speakers might suggest something different from what they literally say, the account of which is referred to by Grice (1975) as implicature. Implicature is also a collaborative process, i.e. subjected to Grice's cooperative maxims (see Grice 1975 for elaboration). For example, in the following exchange:

(9a) I am out of petrol.

(9b) There is a garage round the corner.

Grice argues that (9b) would have floated the relation paradigm if the interlocutor had given other information, such as that the garage would be open and that it sells petrol, which can be, instead, easily inferred from 9b's utterance by way of implicature. Implicatures can be identified in this respect as interpretations. Discourse analysis should, therefore, consist not only of an account of the referential meaning of the speaker's utterances, but also of an interpretation of their potential implicatures.

2.3.1.2.4. Inference

As mentioned earlier, the hearer has to interpret the utterance(s) in order to discover the speaker's intended meaning. The discourse analyst is in the same position as that of the hearer who has to make interpretations of discourse. Interpretation relies on a process of inference that paves the way for the hearer/analyst to work out/understand what is said or what is intended. Consider, for instance, the following example:

(10) I bought a TV. The screen was 20 inches.

(11) I've read many novels. I like Henry James'.

The inference we can draw from (11) is that Henry James' novels are amongst the many novels the speaker has read. This inferential process is described by Brown and Yule (1983:257) as forming a bridging assumption or a missing link. In (10) the missing link is that the TV has a screen. The inference of (10) is somewhat different from that of (11). The TV has a screen is a static common truth while reading many novels in (11) does not necessarily involve reading Henry James in other contexts. It is such inferential relations between sequences of utterances that discourse analysis is concerned with.

So far, this study presented two main pragmatic approaches to discourse: Speech Act theory and Grice's pragmatics. In fact, the two approaches tend to be similar in their conception of discourse. Both view discourse as a sequence of intentional acts. They share a common interest in the relationship between utterances rather than in individual utterances. Although pragmatics places more emphasis on the human actor, their methodology and emphasis remain almost the same. They both begin the analysis of discourse by drawing a distinction between two levels of meaning, natural/locutionary, and non-natural/illocutionary. Speech Act theory provides a set of contributive rules and pragmatics provides a relatively similar set of conversational principles to interpret discourse.

In fact, pragmatics was criticized by some linguists, (e.g. Schiffrin, 1994) for limiting its focus to individual utterances in hypothetical contexts, but recent developments in pragmatics have shown a new interest in everyday speech and conversation (e.g. Coulthard, 1992) rather than hypothetical chunks of language. These recent developments have also created a new vision of discourse, as a set of connected utterances (e.g. Brown & Yule, 1983) rather than individual fragments of language.

2.4. Socio-oriented approaches to discourse

Socio-linguistic models of discourse began with the study of the social meaning that has been neglected by the pragmatic approach. Pragmatic individualism has been refuted, and the view that action is wholly emanating from the individual using particular strategies to attain certain gains has been rejected. It is argued that such a pragmatic claim understates the fact that the individual is just part of a complex social relationship that forces him to rely on the group.

Pragmatics, in this respect, lacks the social framework that accounts for the determining affect of the convention as well as the strategic creativity of the individual. (Fairclough, 1989:9). It must then be admitted that a pragmatic analysis of discourse can be in a weak position

unless complemented by a socially-motivated analysis. This study takes the view that a synthesis between the different approaches to discourse analysis is possible.

Whilst pragmatic analysis asked, "what does it mean?" investigating the individual's actions, socio-oriented analysis inquires "how are such meanings possible?" by referring to the governing social practices (Brown, 1993:43-8). Although the focus appears different between the two, the first is concerned with discourse as a product (the final meaning) and the second with discourse as a process, the process by which meaning is generated; they both constitute an intertwined entity of discourse. The understanding of the product will certainly help the discourse analyst deduce the process, a position from which ethnomethodologists start. Conversely, the understanding of the social process will undoubtedly help the analyst induce meaning, a stand that received the devotion of the ethnography of communication.

2.4.1. Ethnomethodology and discourse

The discussion in this section will mainly focus on the role of conversation analysis as an ethnomethodological approach to discourse analysis. The main concern of conversational analysis is social order and how language is

related to its social context. However, despite that emphasis on social context, its relevance is grounded in context. As Schegloff (1987:219) points out:

The fact that they (social interactants) are in fact respectively a doctor and a patient does not make those characterizations ipso facto relevant... their respective ages, sex, religions and so on, are altogether idiosyncratic and ephemeral attributes (for example the one what just tipped over the glass of water on the table) maybe what is relevant at any point in the talk... That is, there should be some tie between the context-as-characterised and its bearing on 'the doing of talk' or 'doing the interaction'.

The view assumed here is that not all aspects of social context have a constant relevance on the understanding of discourse and it is only within the organization of our interaction that assignably such attributes are made manifest (Coulter, 1989:103).

Two things should be clear from the preceding discussion. First, that social activities by the actors are preliminary to any theory of social action (as opposed to Durkheimian social determinacy), and second that language or speech is part of that process of interaction. Therefore, It is not surprising to find an enormous concern amongst conversation

analysts with the detailed recording of social interaction. Gumperz (1982:26) justifies the dismissal of a social theory as an approach to discourse analysis by the fact that it would implicate reliance on a prior assumption inferred from the social world. At the same time overtly marked social boundaries are disappearing and conditions compelling adherence to groups' norms are weakening throughout the known world.

To this effect, the main concern of conversation analysis is a search for recurrent organizational patterns such as adjacency pairs, for the taking of everyday interactions. It is through this segmented analysis of talk that the conversation analyst deduces rules which are created in interaction and which generate our social world. But in so doing, conversational analysis plays down the identity and the nature of the speaker's power. That is, the role of the individual in the creation of discourse (cf. pragmatic approach discussed before) and the influence of his social identity on the creation of motivated social action are ignored. As Atkinson points out, in conversation analysis the hermeneutic interpretative strand has been suppressed in favour of a more narrowly empiricist, even behaviourist, element (1988:460).

2.4.2. Ethnography of communication and discourse analysis

Ethnography of communication is an approach to discourse that derives from anthropological linguistics. Its main concern is 'communicative competence' in a sense that opposes the Chomskyan conception. This rejection of Chomskyan linguistics is also shared by conversational analysis. Whereas Chomsky maintains that competence is a matter of mastery of grammatical rules, both ethnomethodologists and the protagonists of ethnography of communication hold that there is more than this to competence.

The ethnomethodological ingredient involves the concern with conversational rules as the guide to effective communication, while the anthropological ingredient involves the emphasis on culture assuming that communicative competence is a socially acquired knowledge. The use of descriptions such as 'socially acquired knowledge' indicates the multidisciplinary nature for ethnography of communication as each term in the above description belongs to a different area of study.

In crude terms, 'socially' is associated with sociology, 'acquired' with cognitive physiology and 'knowledge' with

psychology. But, as Hymes (1974:20) argues, the concern of ethnography of communication does not consist of merely taking separate results from linguistics, psychology, sociology, ethnology as given, but rather, seeks to correlate them. It aims to answer new questions and find analytical possibilities by analysing patterns of communication as part of a cultural whole or complexes that encompasses both knowledge and behaviour.

Compared with conversational analysis ethnography of communication gives in this respect more socio-cultural scope and depth to the analysis of discourse. For example, the ethnomethodological analysis of the following piece of an Arabic poem would not help much in determining its meaning.

(12) 'Uh{ibbuha< wa tuh{ibbuni<
wa yuh{ibbu na<qataha< baci<ri<

(12) I love her and she loves me
and my male-camel loves her female-camel.

The strategic techniques of adjacency pairs and turn taking are helpless in this case. Unless the cultural context is taken into consideration, its meaning will remain vague and might even look strange for the analyst who is not familiar with the Arabic culture in which the camel has an affective and practical impact. That is why the importance of the study of the world through the eyes of those who were being

studied was emphasised in ethnography of communication as expressed clearly by the British anthropologist, Malinowski (1966). He holds the opinion that the ultimate objective of the analyst should be to understand the native's point of view and how he relates to life and how he realizes the vision of his world. We should not just study institutions, customs, codes, mentality and behaviour, but we should put ourselves in the position of the natives. We should experience the feeling of how these people live to realise their existence and their subjective happiness. To Malinowski, this is most important if we are to achieve anything from the study of man.

It is within this framework that cross-cultural differences, which can produce conflict and inhibit our understanding of discourse, are reduced. Cultural and social knowledge of any society is, therefore, an essential feature of successful analysis of discourse (cf, Hymes, 1966). The emphasis on communicative competence marks also a shift in methodology from the conversational norm as the point of departure of an ethnographic analysis is the social (the general) rather than the inter-subjective (the particular). As Hymes (1974a: 9) puts it, "one cannot only generalise the particularities, but also particularize the generalities".

The concept of communicative competence in the ethnography of communication involves also the idea of communicative repertoires or varieties specific to every speech community. It includes all varieties, dialects or styles used in a particular socially defined population, and the constraints, which govern the choice among them (Gumperz, 1972b: 217).

Each variety has a certain communicative function; thus, the analysis of discourse also involves the analysis of different speech varieties within the same language. For instance, the shift from Libyan Arabic to standard Arabic is most often not random, but has communicative goals - generally to mark authority either political or intellectual. This type of shift is often constrained by socio-situational conditions, e.g. the social relationship between locutor and interlocutor, topic of discussion and so on. The individual selects among her/his repertoire whatever variety or even style is appropriate to the context.

In conclusion, it can be argued that ethnographic approaches to discourse analysis provide additional perspectives to the analysis of language within its broader cultural context. What we say and do has meaning only within the framework of cultural knowledge. The main problem with an ethnographic analysis is its vastness;

because it views language as a cultural behaviour. This vastness can be a distinctive strength in that it enables ethnographic research to identify new problems and develop new interests.

CHAPTER 3

COHESION

3.0. Introduction

This chapter is mainly concerned with understanding key issues of cohesion, as this is central to my subsequent analysis. It will discuss some fundamental issues relevant to the study of cohesion such as its nature, devices and ties. I will also try to account for some other cohesive factors overlooked by Halliday and Hasan. The rationale behind this chapter is to provide a framework that includes defining and analysing the various elements of cohesion.

3.1. The nature of cohesion

Cohesion is the relationship between words, phrases, clauses, sentences and sequences of sentences. It is about arranging and linking elements together through specific text forming devices. The significance of these text-forming devices is illustrated through the following examples:

(1) Wakhtalat{at ciba<ra<ti 'ighra<aatihim bibacd{iha<.

Their phrases of attraction got mixed together.

(2) Nothing

It is axiomatic that, in order to interpret, each of the underlined items must be assigned clear referents; in other words, unless their textual environments are provided, adequate interpretation of the underlined items may not be possible or may lead to comprehension failure. Now, consider the above textual environment of each example:

(1a) Wartafacat dacawa<t watarh{i<ba<t 'as{h{a<bu al-mat{a<cim

(1a) The invitations and welcomes of restaurants owners went loud.

(2a) Once more he passed my table without stopping and when his eyes met mine I looked in them for some gleam of recollection.

After relevant linguistic contexts were supplied for each item, it has become obvious that hum "their" refers back to 'as{h{a<bu al-mat{a<cim (restaurants owners). In (2), 'nothing' derives its interpretation from 'some gleam of recollection'. This interplay and interdependence of linguistic elements throughout the texts, which creates continuity in discourse, is known as cohesion. In Halliday and Hasan's terms, "cohesion expresses the continuity that exists between one part of the text and another" (1976: 299).

Technically speaking, cohesion is characterized as "the formal means by which connections are signalled" (Leech and Short, 1981:244). It is "the demonstrable pattern of the text's integrity, the marks of its 'hanging together'" (Carter and Nash, 1990:245). It is "the textual connectivity of sentences and clauses" (Gutwinski, 1976:26). It has text-forming devices that "help to tie the sentences in a text together" (Nunan, 1993:21). It is "the overt, linguistically-signalled relationship between propositions" (Widdowson, 1978:31). It is "the actual forms of linguistic linkage" (Quirk et al., 1985:1423). It can be argued that there is some consensus among linguists that cohesion is what holds the message together.

In all our preliminary examples, a backward-looking relation was observed; that is, all the presupposing elements looked backward for their interpretation. This type of relation is often called anaphoric. In addition to anaphoric relations, texts may provide us with a different type of relation, such as, forward-looking, or what is generally referred to as cataphoric relations, where a presupposing element comes first and its interpretation is possible only with reference to the subsequent element (s) within the text:

(3) Lan tus}addiqa ha<dha<, Ibn Khaldu<n sabaqa Markis
ila< fikrat al-ishtira<kiyyah

(3) You won't believe this, Ibn Khaldun preceded Marks with the idea of socialism.

The above types of references have something in common; both occur within text boundaries, they are text-bound. There is, however, another type of reference whose interpretation requires the reader's attention to be directed beyond the text. It is supratextual in nature. Exaphoric relations are the technical term often used to refer to this type of relations. An example of this relation is a short extract from Hemingway's Cat in the Rain:

(4) Artists liked the way the palms grew and bright colours of the hotels facing the gardens and the sea.

In this example, the interpretative source of information for each underlined item is the readers' real-life, experiential knowledge, rather than the text itself. Here, the definite article 'the', as important source of exaphoric relation, creates the linkage.

Basic to the notion of cohesion are also two concepts: cohesive ties and cohesive chains (Halliday and Hasan 1976, Hasan 1984, Hasan 1989).

3.1.1. Cohesive ties

Any pair of semantically interrelated textual elements constitutes a tie as in example (1) above. The two members of a tie might co-occur adjacent to each other; for example the underlined element in (2) is in cohesive relation with its counterpart in (1a) which immediately precedes it.

Alternatively, members of a tie might occur quite distant from one another across a text, as in the following Qur'a_nic verse:

(4) Waghfir li'abi_i 'innahu ka_nna mina ad{-d{a_ili_n.
(Al-Shucara_' chapter, verse 86)the Holy Qur'a_n.

(4) And forgive my father who was indeed among those who went astray. (Al-Shucara_' chapter, verse 86)the Holy Qur'a_n.

where a precise recovery of i (my) is possible only by reference to a member occurring as far as seventeen verses (roughly equivalent of sentences) earlier

(4a) Watlu calayhum naba'a 'ibra_{hi}m idh qa_la li'abi_{hi} wa qawmihi ma_t tacbudu_n. .(Al-Shucara_' chapter, verses 69 - 70) the Holy Qur'a_n.

(4a) And tell them the news of Ibrahim who told his father and his people what are you worshipping. (Al-Shucara_' chapter, verse 69 - 70)the Holy Qur'a_n.

The type of tying illustrated by (1)-(1a) is called immediate tie in which the presupposition is fulfilled in

the immediately preceding sentence. As for the latter examples (4)-(4a), it is called a mediated tie. The presupposed element is interpreted with some intervening instances of the same presupposed item like: ijcalni< [make me] 'alh{iqni< [make me join] khat{i<'ati<, [my sin] yaghfiru li<, [forgives me] yut{cimuni< [feeds me] khalaqani< [created me]

in the case of (4)-(4a). Still, there is another type of tie in which presupposition is met with reference to remote elements in the text but without other mediating elements, e.g.:

- (i) About nine o'clock one morning a hearse and a motorcar stopped outside Miss Hilton's house.
 - (ii) A man and two women got out of the car.
 - (iii) They were both middle-aged and dressed in black.
 - (iv) While the man whispered to the two men in the hearse, the women were crying in a controlled and respectable way.
- (From V. S. Naipaul: *Love, Love, Love. Alone*)

The following diagrammatic representation might be helpful.

Types Of Ties	1- Immediate	[A.....A2]
	2- Non-immediate	Mediated [A1.....A2.....A3]
		Remote [A1..... B.....C.....A2]

Table (1): Types of Tie, based on Halliday and Hasan (1976)

Cohesive ties, as an important factor in the texture of a text, represent three types of semantic relations: co-referentiality, co-classification, and co-extension (Hasan, 1989a). When the semantic relation between the members of a tie is the identity of reference or, in more strict terms, situational identity of reference, it is called co-referentiality (ibid. p.73). For example, hum in (1)-(1a) is of this type. In co-classification, however, the meaning relation between members of a tie is a relation in which the things, processes, or circumstances belong to an identical class, where each member refers to a distinct member of this class (ibid. p.74). Again referring back to our preliminary set of examples, in (2) and (2a) 'nothing' and 'gleam of recollection' are co-classificational, both belonging to an identical class rather than to an identical referent.

The third type of meaning relation between the terms of a tie is that of co-extension, where "*both refer to something within the same general field of meaning*" (ibid.). This relation is typically realised by lexical cohesive relations, i.e. synonymy, antonymy, hyponymy, meronymy, and mere repetition (ibid. 80-1). Thus, for instance 'sow', 'piglet' and 'boar' constitute a cohesive tie whose semantic relation is that of co-hyponymy. Each of these terms in turn is a co-hyponym of the super-ordinate term 'pig'.

It may be helpful to note that each of these three semantic relations (co-referentiality, co-classification, and co-extension) is typically realised by certain devices. That is to say, co-referentiality is typically realized by devices of reference, e.g. pronominals, the definite article, or demonstratives; co-classification is normally realised by substitution or ellipsis (ibid. 74); and co-extension, as mentioned above is typically realised by lexical cohesive devices.

3.1.2. Cohesive chains

Ties are combined to form larger units of interdependent elements that are generally termed as chains. Hasan (1989:84) characterizes a cohesive chain as follows:

... a chain is formed by a set of items each of which is related to the others by the semantic relation of co-reference, co-classification, and /or co-extension.

According to Hasan, chains can be sub-categorized into two types: identity chains and similarity chains. Hasan (1989:84) contends that *"The relation between the members of an identity chain is that of co-reference: every member of the chain refers to the same thing, event, or whatever..."*. Examples of this can be found in (1)-(1a) or (4)-(4a), where all members of each individual chain refer to the same thing. By contrast, the members of a similarity chain

are related to each other either by co-classification or co-extension (ibid.). Consider the following extract from a child's story in Hasan's data (in Hoey, 1991:15).

- 1- once upon a time there was a little girl
- 2- and she went out for a walk
- 3- and she saw a lovely little teddy bear
- 4- and so she took it home
- 5- and when she got it home she washed it
- 6- and she had the teddy bear for many weeks and years.

There are three identity chains running through this passage:

- (i) 1.girl 2.she 3.she 4.she 5.she, she 6.she
- (ii) 3.teddy bear 4.it 5.it ,it 6.teddy bear
- (iii) 4.home 5.home

There are also two similarity chains:

- (i) 2.went out 5.got home
- (ii) 4.home 5.home

Unlike Halliday and Hasan's (1976 model) which claims the number of identity and similarity chains indicates the coherence of the text, Hasan (1984) claims that coherence of a text is rather determined in terms of the interaction of chains, in which identity chains and similarity chains are in constant semantic relationship with each other. The chains above must interact as follows:

she(girl)			went out
name	she		got home
home	she		
she		took	it (teddy bear)
		had	teddy bear

Table(2): Interaction of identity and similarity chains
(from Hoey, 1991:16)

In the light of what has been said above, it should be noted that identity and similarity chains are important to any understanding of cohesion and therefore relevant to the present analysis, as these chains will shed light on whether Arabic text (in our case, a spoken discourse) is cohesive and to what extent they contribute to its connectedness.

3.2. Cohesive devices: Halliday and Hasan's model (1976)

As can be seen from the table (2), cohesion is not merely some kind of relation between sentences; it can occur either within or between sentences. However, within Halliday and Hasan's framework, it seems that the examples that have been used in their work are almost all of inter-sentential cohesion. This is because, as they point out, the clarity of cohesive devices between sentences is less controversial given that they are the only source of texture, whereas within the sentence there are structural

relations as well. Halliday and Hasan argue in this regard that:

As a general rule, the examples cited in this book will be cohesion across sentence boundaries, since the effect is more striking and the meaning is more obvious: cohesive ties between sentences stand out more clearly because they are the ONLY source of texture (1976:9).

On this basis, Halliday and Hasan (1976) recognise five categories of cohesion, (Explanations and exemplifications are based on Halliday and Hasan (1976) unless otherwise stated.)

TYPES OF COHESIVE RELATIONS	1	Reference
	2	Substitution
	3	Ellipsis
	4	Conjunction
	5	Lexical cohesion

Table (3): Five Types of cohesive Relation, as proposed by Halliday and Hasan (1976)

Of these five components, 1-3 are clearly grammatical, because they involve "closed systems". Lexical cohesion, as the name suggests, is lexical, which involves a kind of open-ended choice. Conjunction, however, is on the borderline of these two: some conjunctions involve lexical selection as well, e.g. 'moment' in 'from that moment on' (Halliday and Hasan, 1976:303-4). The following provides some explanations of each of these categories separately.

3.2.1. Reference

"reference is the relation between an element of the text and something else by reference to which it is interpreted in the given instance" (Halliday and Hasan, 1976:308).

When the source of the necessary information for such an interpretation is an item in the text itself, the reference is endophoric (textual):

(6) There were two wrens up on a tree.
Another came, and there were three.

When the source of the required information is outside the text, in the context of situation, the reference is exophoric (situational)

(7) For he's a jolly fellow ...

It is obvious that 'another' in (6) refers back to 'wrens' while 'he' in (7) refers to an entity outside the text.

Halliday and Hasan (1976) then divided the reference system into three types: personal (e.g. I, me; mine and so on), demonstrative (e.g. this, these, here and so forth) and comparatives (e.g. adjectives: (e.g. same, equal, better, other, and so on; adverbs' similarly, likewise, and so on). In Arabic, the three types of reference are available and work in almost the same way as in English. A detailed

comparative analysis of the reference systems of English and Arabic will be given in chapter four.

3.2.2. Substitution

Substitution is the replacement of one item by another.

Like reference, substitution has three exponents:

Nominal: [one, ones, same], e.g.

Cherry ripe, cherry ripe, ripe I cry.
Full and fair ones.- come and buy.

Verbal: [do], e.g.

I don't know the meaning of half those long words, and,
what's more, I don't believe you do either!

Clausal: [so], e.g.

Is there going to be an earthquake? -- It says so

3.2.3. Ellipsis

Ellipsis is the omission of an item. It is very similar to substitution; it is simply "substitution by zero". Like substitution, there are three types of ellipsis:

Nominal:

This is a fine hall you have here. I've never lectured in a finer.

Verbal:

Have you been swimming? -- Yes, I have.

Clausal:

What were they doing? -- Holding hands.

It should be noted that although substitution and ellipsis work almost similarly in Arabic, there is often a tendency to use repetition (including reference) in Arabic, as we shall see in the following chapters. The two phenomena do not work, however, in standard Arabic in the same way as in colloquial Arabic such as Libyan. For instance, verbal substitution, though used very occasionally in standard Arabic, is rarely used in Libyan Arabic.

3.2.4. Conjunctions

Conjunctive elements are different from other cohesive relations in that they

"are cohesive not in themselves but indirectly, by virtue of their specific meanings; ... they express certain meanings which presuppose the presence of other components in the discourse" (Halliday and Hasan, 1976:226).

Conjunctive elements are of four main types: additive, adversative, causal and temporal. An example of each can be illustrated as follows:

For the whole day he climbed up the steep mountainside, almost without stopping.
a- And in all this time he met no one. (add.)
b- Yet he was hardly aware of being tired. (adv.)
c- So by night-time the valley was far below him. (cau.)
d- Then, as dusk fell, he sat down to rest. (tem.)

However, when applying Halliday and Hasan's framework to the analysis of a language like Arabic, various problems arise. Their (Halliday and Hasan's) definition of cohesion in terms of ties existing between sentences, though adequate for English and perhaps many other European languages, fails to account for cohesion in Arabic where punctuation has only been adopted in comparatively recent times (Williams, 1983:118). Williams (1983:119-120) noted also that the distinction between subordinated and coordinated clauses is not clear in Arabic as it in

English. In Arabic coordinators like wa, fa, and wa la<kinna can have, unlike English, a loose linking function.

The conjunction wa (often translated into English as "and") can act as a coordinator like in (8) below or a subordinator like (9) below

(8) Card{ al-qad{iyyah al-isla<miyyah wa mashru<c al-mujtamac Al-Muslim

(8) The presentation of the Islamic society cause and the project of the Islamic society

(9) Faqad waqactu wa `ana fi< al-tta>sicah min cala<d[ahri h{is{a<n

(9) When I was nine years old I fell of a horse

(Williams 1983:820)

The particle wa in (9), Williams (1983:119) argues, is rather used as a subordinator to introduce h{a<1 clauses, i.e., clauses expressing an attendant circumstance. The particle wa can also be used in Arabic as an adversative

(10) Dhahabu< ila< al-shsha<t{i wa al-jawwu mumt{irun.

(10) They went to the beach despite the rain.

The wa in (10) cannot stand in English as the conjunctive device 'and' but it marks opposition rather than addition. A full analysis of the most common cohesive ties in MSA and LA will be given in chapter four.

3.2.5. Lexical cohesion

Lexical cohesion is achieved via the relationship between lexical items that are identical, or items that are related semantically. According to Halliday and Hasan, lexical cohesion is realized in two major forms; repetition (the same item, synonym, near-synonym, super-ordinate, general word) and collocation. Here is an example that contains all aspects of repetition:

(11) There's a boy climbing that tree

a. The boy's going to fall if he doesn't take care. (Rep.)

b. The lad's going to fall if he doesn't take care. (Syn.)

c. The child's going to fall if he doesn't take care. (Super.)

d. The idiot's going to fall if he doesn't take care. (general word)

Collocation is one of the factors on which we build our expectation of what is to come next. For Halliday and Hasan, collocation has a much broader sense, which covers all lexical cohesion except for reiteration. So the following sets contain collocational cohesion:

(12) candle...flame...flicker/hair...comb...curl...
wave/
poetry... literature... reader... writer... style/
sky... sunshine... cloud... rain

Since collocation cannot be a predetermined relation, it is controversial (see Halliday, 1985:313) and this is why Hasan (1984) in a modified version of the cohesion model advises the analysts to exclude it from their recommendation in the course of their practical analyses.

Yet, as far as repetition is concerned, its manifestation in Arabic discourse is not often the same as discussed. In Arabic, repetition is mainly realized at three levels: morphological level, word level and chunk level (Al-Jubouri: 1984).

3.2.5.1. Morphological repetition

Like other Semitic languages, two of the most striking natural resources of Arabic are the root system al-judhu<r and the patterns of the derived forms al-'awza<n. An Arabic root consists of three consonants (occasionally four), the meaning of which represents the common dominator of the meaning of all other forms derived from the same root e.g.:
k-t-b

(13) Kataba, [wrote] maktabah, [library] kita>b, [book]
ka<tib, [writer] maktu<b [letter]

On the other hand, an Arabic pattern calls for the insertion of one or more vowels before, between or after the root consonants, e.g.:

(14) Dhiha<ban wa iyya<ban, dukhu<lan wa khuru<jan

(14) Going and coming back, coming in and going out

3.2.5.1.1. Root repetition

Unlike English, the root system of Arabic allows an abundant use of root repetition that can be instantiated in different structures. The most common device of this phenomenon in Arabic is what Koch (1981) termed in English the 'absolute accusative':

(15) D{arabahu d{arban.

(15) He beat him beating.

Here, the absolute accusative d{arban derives from the same verb it follows; the implication is that the beating was violent. The mas{dar component of the construction can be elaborated by the addition of an adjective or even a clause:

(16) D{arabahu d{arban mubrah{an

(16) He beats him violent beating.

(17) Rafad{ al-ttaghiyyira<t Allatti< shahdah< al-mujtamac rafd{an wa<ciyan, mubarmajan murtabit{an bibda<'ila muh{addadah

(17) The rejection of changes the society has witnessed rejection, which is rational, planned and related to specific alternatives.

(Colderbank 1990:19)

In (16) the absolute accusative is followed by an adjective that serves to intensify the violence of the beating. Notice, however, that in (17) the mas{dar form is used twice. So the absolute accusative does not necessarily have to follow a verb. In the case (17), the first instance of rafdf "rejection" is made absolute by the second which in turn is followed by three adjectives, the final one of which is a clause. (For a more detailed discussion of the absolute accusative in Arabic, see Koch 1981, Colderebank 1990, among others).

It is clear that the function of the absolute accusative in Arabic is essentially adverbial but would be somewhat tautological and unacceptable in English. As Al-Jubouri summarizes it,

"English discourse rules, codified in rhetoric text books under `variety in word choice`, encourage writers to avoid repetition of this sort. The converse is true in Arabic" (1983:102)

3.2.5.1.2. Pattern repetition

Pattern repetition involves the repetition of words that have identical or similar morphological pattern:

- (18) S{adi<qun fi< al-yusri wa al-cusri.
- (18) Friend in good and bad times.
- (19) Du<na cana<'in `aw shaqa<.
- (19) Without difficulty or effort.

Both pairs of repetition are semantically related. In (18) al-yusri and al-cusri are opposite lexemes while cana<'in and shaqa<'in (19) are synonymous. This type of repetition, which manifests itself at both morphological and semantic levels, is very common in Arabic. Related to it is the repetition of inflections in terms of the phi-features (of person, number, or gender) and/or case marking.

(20) Yadin wa<h{idatin.

(20) One hand.

Case marking in Arabic is not silent as in English. Both words in (20) are case marked for the genitive by taking the inflection in. The fact that Arabic grammar usually requires that the modifier should be inflected for the same phi-features and case marking as the modified noun makes this type of repetition more common. Words connected with one of the syntactic connectives called in Arabic h}uru<fi 'al-cat{f meets the same concord (in terms of phi-features and case marking) grammatical as in:

(21) Na<mu< wastra<h{u<.

(21) They slept and relaxed.

3.2.5.2. Lexical repetition

This type of repetition is concerned more with semantic content than form although we can have a frequent usage involving both (form and content). The following example illustrates more lexical repetition:

(22) Tasha<jur wa khis{a<m.

(22) Quarrelling and rowing.

The two words are from different roots and have different morphological patterns but overlap semantically. Al-Jubouri (1983) divides lexical repetition into eight groups:

Group 1

The first group concerns constituents in a string of words that are synonymous and interchangeable in the particular context they are being said or uttered like:

(23) Tad{h{iyah wa fida<.

(23) Sacrifice and sacrifice.

Group 2

The constituents in this group are neo-synonyms. They serve to achieve a more forceful effect.

(24) Al-midfacu wa al-kurba<j.

(24) The gun and the whip.

Group 3

In this group, one element implies the other.

(25) Istighla<l wa maka<sib.

(25) Exploitation and gains.

Group 4

The relation between elements in this group is one of inclusion. One element is more particular and the other is more general.

(26) Al-h{urriyyah wa h{uqu< al-insa<n.

(26) Freedom and human rights.

Group 5

One of the elements here modifies the meaning of the other by restricting it or making it more concrete.

(27) Al-iqna<c wa al-h{ujjah wa al-ddali<l.

(27) The persuasion, the proof and the evidence.

Group 6

The constituents in this group imply gradation of meaning and tend to form a semantic scale.

(28) Al-cumdah wa shaykh al-ghafar wa al-muh{a<fiz{ wa rija<l al-shshurt{ah.

(28) The mayor, the chief of the guards, the governor and the policemen.

Group 7

The elements in this group are autonomous or mean autonomous.

(29) Tawallat thumma indatharat.

(29) Took power then perished.

Group 8

In this group, the same words are repeated within the same sentence,

(30) Al-yawm wa kulla yawm.

(30) Today and everday.

and most of the times within the scope of the paragraph. In English, this type of repetition goes against the rhetorical conventions that eschew multiple occurrence of

the same item in close proximity, preferring the use of synonyms or pronominal referents (Colderbank, 1990:25). On the contrary, in Arabic this repetition is not only possible but also preferred. Beeston points out in this respect that:

If the thought demands the repetition of a concept, Arabic will usually try to avoid repetition of the word by using some synonym. On the other hand, when structural considerations demand the repetition of a word it can be repeated without hesitation.

3.2.5.3. Chunk repetition

The word 'chunk' was coined by Al-Jubouri to refer to phrases, clauses, and larger discourse sequences. He deliberately avoided the use of the term 'sentence' because the notion as it traditionally stands does not apply to Arabic. With this frame he identified two types of repetition in Arabic. The first involves form and is called parallelism. It can be either complete, as in

(31) Wa kam 'h{za<bin h{akamat thumma h{ukimat.

And how many parties ruled then were ruled.

Wa tawallat thumma indathrat.

And took power then perished

Wartafacat thumma s{aqat{at

And rose then fell

or partial, as in

(32) Idha da<faca can qad{iyyat al-h{urriyyiah wa
h{uqu<q al-insa<n.

If he defended the issue of freedom and human rights

Idha ih{tad{ana kullu maz{lu<m.

If he embraced every unjustly treated.

Idha d{araba al-amthilah fi< al-qudwah al-s{s{a<lih{ah.

If he gave the examples in the good conduct.

There is an obvious repetition of the same form in (31). Three parallel units are connected to each other with the connective wa, and each unit is made up of two constituents (verbs with the same inflection) connected with thumma. (Notice also that the chunk involves a repetition of meaning, each unit implies almost the same thing, a position of power can be reversed into a position of subordination or failure.) In (32), on the other hand, although the conditional construction is repeated four times, their structures are dissimilar compared with (31). Parallelism functions in Arabic as a poetic device, which renders the argument more persuasive. It is:

a rhetorical as well as text-building device. It keeps the discourse recipient (reader/hearer) to definite viewpoint while at the same time attracting new material to it (Al Jubouri, 1984:109).

While parallelism is a repetition of form, the second type involves a repetition of meaning. It is basically a

reiteration of the same point or argument. There is a tendency, however, in Arabic, that paraphrase is combined with parallelism in order to create a stronger effect on the reader/hearer:

(33) Laysat magha<nima tuqassam wala< 'slaban tuwazzac.

(33) It is not some gains to be divided and not some loot to be distributed.

Obviously, repetition has a paramount function in Arabic discourse. Although it can be found in many languages (if not all of them), the way it contributes to the cohesiveness of a text is subject to cross-linguistic variation. As this study demonstrated, several uses of Arabic do not fit within the English stylistic or rhetorical norms.

3.3. Aspects of cohesion overlooked by Halliday and Hasan

There are some other important cohesive devices, regrettably ignored by Halliday and Hasan, which merit mentioning here. For a comprehensive theory of cohesion it seems to be constructive to take into the account these devices too. The theoretical validity of a model might be open to criticism when it becomes evident that it has excluded certain significant elements that are directly

relevant to the field in the question. Application of a model, however, need not be so comprehensive. Depending upon the research purposes and scope, one might choose to apply only certain aspects of a model.

This study takes the view that Halliday and Hasan have contributed significantly to the overall study of discourse cohesion. It also argues that their scope of analysis is not comprehensive and fails to cater adequately for various types of texts with different analytical purposes and at various levels. This study makes references to Halliday and Hasan's work in order to further highlight aspects of cohesion in a given text or portions of a text.

Although later on one of the authors (Hasan, 1984) proposed some interesting modifications for the model, particularly in terms of lexical aspects of cohesion, still it seems not to be sufficient. Hasan has added three other categories to his original model (parallelism, theme/rheme structure and given/new information), but with no specifications or elaborations on them at all. (In her work (Hasan, 1989b) she explores aspects of parallelism and repetition in greater depth.) Some of those cohesive factors that have been overlooked will be discussed below.

3.3.1. Cohesion by parallelism

One optional cohesive device, which is different in nature from those formulated by Halliday and Hasan, is parallelism. It is optional in that it is a "luxury mechanism" available for rhetorical effect to add or create links between sentences..." (Cook, 1990:40). And it is different in that while categories of Halliday and Hasan's model represent lexico-grammatical relations within parts of the text, parallelism is a purely syntactic cohesive device (ibid. p.38) that adds a further dimension to the texture. Consider the following example,

(34) I would lounge through the morning; dawdle through the afternoon, and loaf through the evening. (S. Maugham: "The Bum")

(35) Greta was at the stove. Turning hotcakes. Reaching for the coffee beans. Grinding away James's voice. James was at the top of the stairs. His hand half-raised. His voice in the rafters. (Sheila Watson: The Double Hook, p.19, cited by Gutwinski, 1976:77).

In (34), cohesion is mainly achieved by a triple reiteration of 'lounge-dawdle-loaf' as well as 'morning-afternoon-evening'. What is more, there is an obvious structural similarity among these three clauses (all follow a pattern of Subject + Predicator + Adjunct), which adds a further dimension to its cohesion. By the same token, much of the cohesion in (35) depends upon parallel structures. In more technical terms, one can notice "fore-grounded

regularity" (Leech, 1969:62) in each of these extracts, where the authors consistently limit themselves to the same option (ibid.). The assessment of how strong a parallelism is, depends on:

whether it extends to both lexical and grammatical choices; whether it operates simultaneously on different layers of structure, whether it involves patterning on both phonological and formal levels (ibid. p.65).

In the light of these assumptions, one can assign a more powerful role to parallelism in (34) than in (35). The reason for this is that in the former, parallelism extends not only to lexical choices ('lounge', 'dawdle', and 'loaf') but also to grammatical ones (the clauses are cohesively linked by the ellipsis of the personal pronoun 'I' and modal 'would' as well as by the conjunctive element 'and'.) So here, the principle of cohesion operates simultaneously on different layers of structure. However, one can also notice very few lexical connections or inter-sentential linking devices. The only significant linkage is obtained by parallelism. So, unlike the former, in the latter parallelism is not supported by other lexical or grammatical devices, and thus it has a less powerful role.

A short review of the related literature (e.g. Leech, 1969; Carter and Nash, 1990; Hasan, 1989b; Jacobson, 1967; Montgomery, et al., 1992) illustrates that parallelism is

frequently used in poetry, advertising, and other similar genres. Its function is assumed to be connected to "rhetorical emphasis and memorability" (Leech, 1969:67). Moreover, according to Montgomery, et al (1992), parallelism has two main functions: formal (adding to the look or sound of a text), and semantic (adding to the meaning of a text). (For a discussion of the interpretation of parallelism see Leech, 1969; 67-69. For the textual significance of parallel structures and repetition see Hasan, (1989b: 12-24), and for identification, analysis and functions of parallelism see Montgomery, et al., 1992).

3.3.2. Cohesion by order

Another cohesive factor that was not considered by Halliday and Hasan is the order in which the sentences of a text follow one another. This can be testified to by the result of an experiment undertaken by Gutwinski (1976). He prepared a randomly mangled version of a short story by Hemingway ("Big Two-Hearted River": Part I), based on a conglomeration of every third and eleventh sentence from several consecutive sections of the story. Then he experimented with students in a college English composition class, instructing them to comment on the sentences in terms of their meaning and structure. Gutwinski reports that the students tried to interpret the sentences as a whole and also to re-arrange them, improve anaphora, transition, and so forth in order to

make the sentences more meaningful. The results of the subjects' reactions towards this "pseudo-text" suggest the fact that *"simply by virtue of their [of sentences] appearing in a certain order together, the assumption is made that the collection of sentences is a text"* p.54). The cohesive importance of order becomes more evident when a sequence of clauses is devoid of any explicit formal connectives, grammatical or lexical.

Linear order of events, actions or state of affairs in text, however, although powerful in some circumstances, may not always be safely counted as a cohesive device within the sentences of a text. Its validity could be suspected on two major grounds, both of which are associated with its scope. Its scope seems to be rather restricted. First, there seem to be few cases where the organization of propositions in a text is so neatly established and unquestionably realized without the help of other cohesive devices. For example, in the following example there can be found no natural, rigid order among the propositions of the text, and any sentence (except the first) could be moved around without any consequence.

(36) (i) His responsibility was to check the lobby. (ii) He changed the garbage bags. (iii) He wiped off the tables. (iv), He swept the floor. (v) He changed ashtrays. (vi) He cleaned the spice area
(Data reconstructed based on de Beaugrande, 1984:63).

Second, it very often joins only two immediately related propositions as links in a chain (Breene, 1981). Accordingly, *"by itself, it is not a satisfactory way to obtain cohesion"* (ibid, p.124). However, it can best be explained in conjunction with other cohesive devices, e.g. reference, conjunction, lexical devices, and so on. In some cases it could, of course, be used as an additional source of explaining the continuity of a text.

3.3.3 Cohesion of theme

The notion of a binary division of a sentence into its two functional units (theme/rheme) has attracted the attention of many linguists since the establishment of the Prague linguistic scholarship (e.g., Enkvist, 1978, Danes, 1974, Ertaschik-Shir, 1988, Kurzon, 1988). The relevance of this discussion here is that the theme, in my opinion, has a cohesive function in the text. In support of this argument, let us examine Enkvist (1978), who has contributed a great deal to the pool of research in the area of Functional Sentence Perspective (FSP). He believes:

...it has now become increasingly obvious that theme, rheme and focus are integral parts of the cohesive mechanisms integrating sentences into a text. They are devices that help to signal the progression of the argument and the difference between given or known and new information (1978:180).

Let us now draw attention to the question of "what is the theme/rheme and how can it contribute to the recognition of a text as a 'text'"? Halliday (1985:38) argues that "the theme is the element which serves as the point of departure of the message", and the element with which the clause is concerned. The remainder of the message, the part in which the theme is developed, is called rheme.

Danes (1974) in a stimulating article entitled "Functional Sentence Perspective and the organization of the text" has argued that the theme, as "the point of departure", due to its initial position in the sentence, "contributes to the inner connexity (cohesion) of texts" (p.114). One rationale underlying this assumption might be the idea of the perceived definiteness of thematic elements, which in turn accommodate connectedness of textual elements (cf. Halliday and Hasan's conception of "presupposing" and "presupposed").

Danes's basic assumption is that text-connexity is represented by a process which he calls "thematic progression" (TP). It seems to be necessary to provide some explanations of his notion of TP here. By TP Danes means:

..the choice and ordering of utterance themes, their mutual concatenation and hierarchy, as well as their relationship to the hyper themes of the superior text units (such as the paragraph, chapter, ...), to the

whole text, and to the situation. Thematic progression might be viewed as the skeleton of the plot (1974:114).

It may now be reasonable, in accordance with the suggestions of other researchers (e.g. Kurzon, 1988), that the theme serving as a link in a text may be added to the inventory of devices that represent the cohesion of a text, such as lexical repetition, substitution and ellipsis (ibid).

Of course, the cohesive function of the theme might, in many cases, be identical to the cohesive function of the elements that make up the theme, e.g. whether it is a pronoun or a definite noun phrase (ibid). However, the addition of the theme to the inventory of cohesive devices is far from being useless. On the contrary, it might add to the flexibility of the current model of cohesion and furnish it with an additional dimension, which will make it potentially capable of not only identifying lexico-grammatical relations but also ascertaining a functional/pragmatic framework for the interpretation of utterances. Thus, the analyst will have a wider range of analytic and interpretative sources while handling the textuality of a text.

In Halliday and Hasan's model, context, though frequently mentioned throughout the book, has been neither specified sufficiently nor employed in their sample analyses carried

out at the end of the book. It hardly needs mentioning that, "context always has a bearing on any analysis" (Green, 1992b: 84). As can be argued, aspects of context are represented by the analysis of the thematic structure of the text. It will be recalled from our argument that the thematic structure contributes to the progression of meaning in text (see the discussion of Danes's TP, above), and that it reflects the functional/pragmatic intention of the speaker by his/her placing an element in the initial position (see the discussion of Kurzon's 'Empathy', above). It seems reasonable to suggest here that the analysis of cohesive function of the theme within text, in correlation with the frequently applied cohesive devices proposed by Halliday and Hasan, can help to a greater extent the recovery of the cohesion model from its perceived shortcoming that it suffers from, in respect to the problem of context.

3.3.4. Cohesion by graphological patterns

Graphological features refer to punctuation, paragraphing, spacing, size of print, capitalization and so forth. Graphological features constitute a sub-system within the linguistic system, which not only reinforces cohesive devices present in text but also is capable of establishing cohesion by itself. Speculations on the functions of graphological conventions have largely been reduced to a

number of do's and don'ts, and restricted particularly to the area of the pedagogy of writing. Yet, despite their perceived limited applicability for text analysis purposes, graphological features seem to exhibit textual functions no less significant than those of some explicit cohesive devices though this may differ again from one language to another. Punctuation in Arabic and the notion of sentence are vague or at least conceptually different from other languages such as English.

de Beaugrande (1984), focusing on punctuation, recognizes its linking and signalling effects in the reading process. Two of his seven principles of reading (the 'Look-Ahead Principle' and the 'Look-Back Principle') can best reflect the cohesive value of punctuation. de Beaugrande maintains that:

...the colon, [...] usually announces a listing, elaboration, or justification of what has just been read [cf. anaphoric relation in Halliday and Hasan's model]. [...] the dash announces a transition to some commentary. The left parenthesis suggests that the following material is subsidiary [cf. cataphoric relation]. The semicolon alerts the reader that the next core-unit is semantically related to its predecessor [again cf. anaphoric relation]. (1984:58)

Needless to say here that cohesion by graphological patterns is specific to written texts and will not be used in analysing our two Arabic interviews as they are clearly spoken texts. But the idea as a whole reinforces the

existence of cohesion in a multiplicity of levels and its importance in organizing discourse.

3.4. Conclusion

This chapter shows that in both languages English and Arabic words do not exist in a vacuum. Words exist in a linguistic environment where they influence each other. Words move around and follow a particular order according to the context in which they were uttered. This chapter demonstrates that cohesion is the mechanism that helps words to join each other in phrases, clauses, sentences and sequences of sentences. Words act together. They refer to each other in different directions backward and forward. Words create texts and texts give messages. Messages can be contained in these texts or can be fetched beyond these texts.

Cohesion has two main parts: cohesive ties and cohesive chains. Words signal when they are coming together. Signalling can be immediate or from a far distance. Words come together and tie with each other. It is clear that for the cohesion of an Arabic or English text, we need cohesive ties, conjunctions, and repetition among others. Cohesion is used in all kinds of linguistic genres such as prose, poetry, advertising, whether language is spoken or written.

This chapter has looked at the nature of cohesion, cohesive ties, cohesive chains, cohesive devices including reference, substitution, ellipsis, conjunctions, lexical cohesion including morphological repetition, lexical repetition, chunk repetition, cohesion by parallelism, cohesion by order, cohesion of theme and cohesion by graphological patterns.

CHAPTER 4

MODERN STANDARD ARABIC (MSA) and COLLOQUIAL LIBYAN ARABIC (LA)

4.0. Introduction

To start with, it is worth mentioning here that discussions in this chapter are based on Taher (1989) and Holes (1995). Arabic has a long historical tradition and has survived as a language without major changes apart from borrowing new words from several other languages. About two hundred and fifty million people, mainly Arabs, speak it. Geographically speaking, Arabic is spoken in all of the Arab countries, and this includes all of the northern parts of Africa. It is also spoken in a sizeable part of the south west of Asia, which is the first place where Arabic was spoken by the ancient Arab tribes in the Arabian Peninsula.

Five centuries ago, the Arabic speech community was not diglossic. But due to circumstances, like the collapse of the ancient Arab civilization and colonialism, the Turks conquered parts of the Arab world for about four centuries. Then, some parts were conquered by European colonialism and divided into smaller countries. Since then and through a

long period of time the Arab community has become diaglossic. Many dialects influenced by Turkish, Italian, French and English appeared in each Arab country or, to be more precise, in each region of each Arab country. These dialects or local vernaculars are related to the standard Arabic language. In fact, they originated from the core Arabic and are based mainly on Arabic syntax. However, they differ significantly to the extent that an Arabic speaker from Syria may face a real problem understanding another Arabic speaker from Algeria; but they will immediately understand each other when using Modern Standard Arabic.

4.1. Diaglossia

Diaglossia comes from the French word "diaglossie". The term 'Diaglossia' found its way into English through the sociolinguistic writings of Charles Ferguson in 1959. He described the situations found in places like German-speaking Switzerland, Greece, Arabic speaking countries and the island of Haiti. Diaglossia is a stage of standardization, but it happens in different conditions in many societies. It usually happens in those societies, as it does in the Arab society, which has classical languages. I must say here that MSA kept most of the original syntactical, phonological, morphological and lexical features of Classical Arabic. In such societies, there are two varieties of language that are used for different

functions. For example, in Arab society, there is MSA and a dialect in each society. Diaglossia is defined by Ferguson as:

a relatively stable situation in which, in addition to the primary dialects of the language "which may include a standard or regional standards", there is a very divergent highly codified 'often grammatically more complex superposed variety, the vehicle of a large and respected body of written literature either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation. (1959)

I believe that Ferguson's definition of Diaglossia is applicable to a large extent to the Arabic situation. It says that the high and the low variety should belong to the same language. This is exactly what we have in Arabic. We have a standard and colloquial Arabic. He also uses the terms 'high variety' and 'low variety', which are quite suitable for this situation. Arabic has two names, one for the high variety and one for the low variety. The standard language, which is the high variety, is called al-fus{h{a. The local dialect that is the low variety is called al-ca<mmiyyah or al-dda<rijah. In an Arabic-speaking diaglossic community, the language used at home is a local dialect of the standard Arabic.

There are some differences between one dialect of Arabic and another, especially lexical differences. So for

example, if two people from two different Arab countries meet, they may face problems understanding each other. They can resolve the situation if they resort to MSA if they are both educated.

It seems the media, the movement of people, (especially workers from one Arab country to another), and a standard language which is taught in Arab countries and uses the same alphabet, decrease the difficulty of mutual misunderstanding between Arabs.

Hudson (1980) defines diaglossic communities as those in which most linguistic items belong to one of two non-overlapping sets, each used in different circumstances. In contrast with this situation, the linguistic items in a non-diaglossic community do not fall into a small number of non-overlapping sets; but are nearer to the opposite extreme where each item has its own unique social distribution. In his definition Hudson (1980) tries to differentiate between two types of linguistic communities i.e. a diaglossic community and a non-diaglossic community. He uses the concept of Diaglossia to classify communities according to their sociolinguistic set up.

Joshua Fishman (1968) extends the term Diaglossia to include any society in which two or more varieties are used, for example, he refers to Paraguay as an example of a

diaglossic community; although the high and the low varieties are completely different, Spanish and Gurani.

It appears that Fishman's definition is too wide and is not useful to specify facts about diaglossia, which is really a very important sociolinguistic phenomenon to be investigated. Diaglossia is more specific and more limited to certain societies in the world.

4.2. The differences between MSA and LA

Despite the fact that LA originated from MSA and that they use the same alphabet, there are some clear distinctions (between them) in lexicon, phonology and syntax. I will look at the differences in terms of functions, prestige, literary heritage, acquisition, standardization, stability, grammar, lexicon and phonology.

The structures and forms of Mis{ra<tah vernacular do not differ from any other dialects in other Arab countries. It has its undeveloped linguistic aspects and also different pronunciation from what are considered to be MSA words. It does not have any device of writing system, which is capable of representing the linguistic forms. This is necessary in order that this dialect or any other dialect be instituted on the basis of a correct and uniform methodology.

This individual dialect does not have any type of controlling method or canon. In the case of the dialect the word illi< "which" is in MSA alladhi< "who", which in MSA is written with one (i) plus the gemination symbol placed above it, which is the rule followed in MSA writing system. Such a thing is simply not available in any of the other Arabic dialects, because if we invent a writing system, for instance for the Mis{ra<tah dialect, this system would naturally become the subject of a wide dispute. For every different dialect, its writer would follow his own judgement and use what he thinks to be a correct form of spelling.

4.2.1. Functions

The two varieties have different social functions in Libyan society. In one set of situations only MSA is appropriate and in others only the vernacular is appropriate. MSA is used when the situation is formal and when the language can be written. MSA is the language used for contemporary literature, journalism, TV and radio news casting, scientific and technological writing, administration and diplomacy and more recently the Internet. The standard variety is used on a large scale in government affairs, education, broadcasting, political and social documents, sermons in mosques, public speeches and administration.

In education it is the language of teaching at all levels from primary school to university. Most national literature apart, from folk literature, is written in the standard language. The dialect is used by all different sections of the Libyan society. It is used at home in conversation with family and friends and with colleagues at work. It is the common language of people. It is used in market places and social gatherings, like marriage parties. It is rarely used in broadcasting to make fun and present folk literature, especially poetry. It is also used in political cartoons.

In a diglossic community, it seems the main division between the standard language and the local dialect or the vernacular is the function or functions of each of them. The dialect and MSA serve different purposes. Table (4), below summarises the social distribution of MSA and LA (Mis{ra<tah vernacular (MV):

No	Function	MSA		LA (MV)
1	Sermon in a mosque	/		X
2	Instructions to a servant	X		X
3	Personal letter		?	
4	Speech in a parliament	/		X
5	University lecture	/		?
6	News broadcast	/		X
7	Newspaper editorial	/		X
8	Poetry	/		/
9	Folk literature	X		/
10	Radio soap opera		?	
11	Conversation with a friend	X		/
12	Newspaper cartoon		?	

Table (4): Social distribution of MSA and LA (Mis{ra<tah vernacular (MV)

As can be seen from table (4) where we have (?), there is a conflict between the two varieties. There is tendency to LA in conversation. MSA is non-local, public and official. LA is domestic, intimate and local.

4.2.2. Prestige

In the Libyan society, MSA is considered more prestigious and superior than the local dialect. It is considered more important because it is used at higher levels. It is the language of education and government offices. It is the language of the Holy Qur'a<n. The majority of speakers of Arabic believe that MSA is more 'beautiful', more logical, and better able to express important thoughts. Because it is the written language, it is the language which storehouses the society's documents. In fact, LA is rarely written. It is more of a spoken dialect than a written language.

As people in England think highly of Standard English, people in Libya think that MSA is superior to LA and more beautiful and logical for expressing thoughts. But they still have a strange feeling about the use of MSA. When any speaker uses MSA in an informal situation, people will think that he is boasting and trying to show off. He tries to identify himself as an educated person. People will look down upon this kind of behaviour especially when the

speaker uses MSA in everyday conversation at home with family or friends. So, most people choose to communicate in LA because they speak it fluently and they think that MSA is too difficult and more complex a language to be used everyday.

MSA is accepted by the majority of the populations living in the Arab countries as the national language for Arab society. It is also understood by the majority of the members of the society. It is considered as one of the unifying factors for the Arab community alongside the common history, religion and geography.

4.2.3. Literary heritage

MSA is an elaborated variety of Arabic. It has a large body of literature. It is highly prized as a reservoir of rhetoric, grammatical rules and good style. If LA is compared with MSA in this regard, we find that it lacks these features.

4.2.4. Acquisition

This is a psychological dimension of diglossia. Children in Libyan society acquire LA as their first language or mother tongue. They pick it up at home from (parents and

other family living with them) or others they come in contact with. When children go to school, they start learning MSA through formal educational institutes. Any child who misses going to school at all for any reason will miss the opportunity of learning MSA and will become illiterate. MSA virtually has no native speakers, as it is not the mother tongue of anybody. It is learnt through structured formal schooling.

4.2.5. Standardization

Most standard languages were dialects but they were developed through the standardization process and became standard languages. According to Joshua Fishman standardization is 'a major vehicle of fostering autonomy'. He mentions as important factors that there are "four widespread patterns of societal belief and behaviour towards language". They are standardization, autonomy, history and vitality. A standard language should have all these patterns and MSA is an example of such a language.

It is agreed by most sociolinguists that a typical standard language should have passed through some processes. It must be chosen from one of the dialects used by the society. The chosen variety usually has a great social, economic and political importance and by this it gains its prestige. The variety must be codified. It must be codified by

dictionaries and grammar books so as to be fixed and agreed upon by most of its speakers. The selected variety must be elaborated. We can use it in most of functions in the society such as in government affairs, and in educational and scientific documents of all kinds. We can also add technical terms to it. The variety must be accepted by the majority of the population, as the standard language of the community. Then it becomes a national language.

MSA has passed through all these processes. Standard Arabic was selected from the local dialects that were spoken by the ancient Arab tribes in the Saudi Arabian desert. The variety emerged gradually as the chosen variety because of various circumstances. Among these was that the tribe that spoke the dialect was more powerful than other tribes, and that it governed the biggest part of the desert.

Standard Arabic was codified in reference texts such as dictionaries and grammar books. Among the many famous Arab grammarians is Sibawayh, whose theory of grammar goes back to the 8th century and is still taught today.

On the other hand, LA does not have any written grammars or dictionaries. It does not have its own lexicon. It is not codified like MSA. It is agreed on by people because they speak it every day; not because it is written down in books. As mentioned earlier, the dialect is occasionally

written in the standard alphabet. For example, when personal letters are written between illiterate Arabic speakers and also when folk poetry is written.

4.2.6. Stability

While MSA is a pretty stable language, it also changes because of the contact with foreign languages and because of the influence of LA. MSA keeps developing mainly through the borrowing of linguistic items, such as technical terms, from other languages. This usually happens through a process mostly influenced by the media and language academies.

LA is relatively changeable because of the movement of people, mainly workers, and the influence of MSA. This type of dialect has not achieved the status of a stable language either in its vocabulary or structure. The dialect has different levels. It changes from one place to another and from one situation to another according to the relationship between the speakers, their education level, and the formality of the situation.

4.2.7. Grammar

MSA is larger than the LA dialect and contains more items. It is the formal, written variety of Arabic. MSA is a highly inflected language and has a large number of morphological forms. LA is less inflected and has less alteration. There is a reduction in the number of categories. Syntactically LA and MSA are similar.

In the following examples an Arabic lexeme formed of only three root letters k, t and b is examined to see how it undergoes inflectional changes giving different meanings and grammatical categories:

No.	Ar.	Eng. Trans.	No.	Ar.	Eng. Trans.
1	kataba	He wrote	9	kutta<bun	Writers/authors
2	yaktubu	Writes	10	kita<batun	Writing
3	maktu<b	Was written	11	maktabun	Office
4	Maktuwba<t	Letters	12	Maka<tib	Offices
5	ka<taba	He corresponded	13	maktabatun	Library
6	taka<tabu<	They kept corresponding	14	maktaba<tun	Libraries
7	iktataba	He corresponded	15	kata<ti<b	Places of study attached to a mosque
8	kita<bun	A book	16	katabah	Clerks or secretaries in a court

4.2.8. Lexicon

If we look at the lexical differences, we find that MSA and LA (MV) share the bulk of vocabulary with some variation in

pronunciation. For example, we can see the variation in vowels in the following lexical items:

Eng.	MSA	LA (MV)
Man	rajul	ra<jil
Book	kita<bun	ikta<ab
Went	masha	mashi<

Table (5): Differences in pronunciation between MSA and LA

In general, we find that MSA is a more technical language while LA is homely. Both varieties have paired items so many words in MSA have their equivalents in LA, for example:

Eng.	MSA	LA (MV)
Bag	H{aqibatun	Shant{ah
House	Baytun	H{awsh
Car	Sayya<rat{un	Karhabah
Shoe	H{idha<'un	Kundarah
Saw	Ra'a	Sha<f

Table (6) Paired items in MSA and LA

The influence of LA on MSA is syntactic while the influence of MSA on LA is lexical. Most of the vocabulary of MV comes originally from MSA; however, hundreds of foreign foreign words especially from Italian are present and are used in normal daily life situations. Also words from English, French and Turkish are used by the Mis{uratis. This study is based on my own investigation and collection of data. Here are some examples:

Origin	LA (MV) Word	Meaning	LA (MV) Word	Meaning
Italian	Bra<wa	Good for you	Ilkufunu	Car boot
English	Kumbiyu<ter	Computer	Si<nama<	Cinema
French	Tilifiziyawn	Television		

Table (7): Examples of foreign words used in LA (MV)

4.2.9. Phonology

The basic form that constitutes the phonological characteristics in LA is changed and added to from MSA.

Phonologically speaking, we can say that the sounds of the two varieties are very closely related. Some sounds are very difficult to pronounce in MSA so they are replaced by other sounds in LA (MV) as follows:

MSA	MSA Translit.	LA (MV)
ث	th	t
ظ	z{	d{
ق	q	g
ذ	dh	d
ض	d{	z
ء	'	0

Table (8): Sound replacement in MSA and MV

This means that LA (MV) has fewer sounds than MSA. There are other variations in other Arab countries. For example in Egypt people replace the sound /q/ with a glottal stop sound /'/. They replace the /j/ sound with /g/ sound and they also replace the /th/ sound in MAS with a /s/ sound in

their local variety. In the Arabian Gulf region speakers replace the sound /k/ with a /ch/ and the /j/ with a /y/. The Mis{ra<tah dialect like all other Arabic vernaculars, neglects the characteristic vowel movements at the end of Arabic words.

4.3. Mixing MSA with LA in ST1 and ST2

An interesting observation about the participants in the two interviews (ST1 and ST2) is that they mix MSA with LA at some points when they speak. They actually switch from LA to MSA or vice versa in several places in both interviews. This process of switching occurs in ST1 in the following turns: T1A, T77B, T79B, T431A, T440B, T441A, T442B, T445A, T446B, T458B, T465B, T472A, T478A, T483B, T546B, T548B, T551B, T554A, T561B, T562C, T563B, T590A, T594A, T611A, T612B, T633B, T638A, T650A, T651C, T655C, T660B, T671C, T673C, T890B, T701B, T728D, T783B, T808D, T817B, T818D, T819C, T822A, T823D, T825D, T826A, T831A, T835A, T847B, T850E, T851C, T852E, T856A, T861A, T904B, T906B, T934B, T947B, T1010B, TT1029D, T1053C, T1056B, T1119C, T1122A, T1126A, T1159A, T1163A, T1165A, T1166B, T1168B, T1173A, T1187A, T1189A, T1190B, T1198B, T199A, T11200B, T1219B, T1220A, TT1229B, T1231B, T1235D, T1242B, T1244B, T1251D, T1261D, T1260B, T1282B, T1284B, T1288B, T1298B, t1324b. Example from ST1:

T445A- T{ariyqat al-karr wa al-farr.

T445A- Advacing and retreating.

This process of switching between MSA and LA occurs in ST2 in the following turns: T1A, T7A, T8B, T14B, T16B, T18B, T20B, T24B, T26B, T32B, T38B, T40B, T50B, T54B, T55A, T66B, T68B, T70B, T72B, T79A, T84B, T94B, T96B, T99A, T121A, T134B, T136B, T142B, T143B, T147A, T148B, T154B, T164B, T170B, T176B, T182B, T186B, T188B, T196B, T204B, T230B, T235A, T237A, T242B, T252B, T262B, T264B, T268B, T270B, T284B, T308B, T316B, T318B, T322B, T324B, T330B, T334B, T338B, T340B, T342B, T365A, T370B, T374B, T380B, T384B, T386B, T388B, T392B, T394B, T396B, T400B, T412B, T416B, T418B, T420B, T432B, T438B, T444B, T446B, T450B, T456B, T457B, T464B, T468B, T492B. Example from ST2:

T1A- Bismi Illa<hi al-rrah{ma<ni al-rrah{i<m. Al-h{amdu li-llahi rabbi< al-ca<lami<n wa s{-s{ala<latu wa al-ssala<mu cala< ashrafi al-khalqi saiyyidina Muh{ammad wa cala< aalihi wa s{ah{bihi wa man tabicahu bi-ihsa<nin ila< yawmi al-ddi<n.

Bismi Alla<hi al-rrah{ma<ni al-rrah{i<m. "Wa la<tah{sibanna alladhi<na qutilu< fi< sabi<li Il-la<hi amwa<tan bal ah{ya<'un cinda rabbihim yurzaqu<n" s{adaqa Al-La<hu al-caz{i<m.

Fi< yawm al-khami<s al-muwa<fiq al-ssa<dis cashar min dhi< al-h{ijjah alfin wa thulthumi'atin wa thamaniyatin wa tiscu<n al-muwa<fiq aid{an lisit{t{a<sh nuwvamber sanat alfin wa tuscumi'atin wa thama<niyatin wa sabcu<n. Altaqi fi< mant{aqat mis{ra<tah wa bi. . a. . si<di< al-Zzru<g bi-al-H{a<j Muh}ammad Muh}ammad Cabba<s cinda al-ssa<cah al-tta<sicah wa al-nnis{f s{aba<h{an. Sayatah{addath lana< Al-H{a<j wa can dawrihi fi< al-jiha<d wa can aid{an al-. . al-. . dawrihi fi< al-jiha<d kama< dakart. Wa sayubayyin lana< qis{at haya<tihi maca al-kifa<h{ al-but{u<li alladi qaddamahu shuhada'ina al-abra<r wa alladi qaddamahu ajda<duna< fi< sabi<li ta{ri<ri al-ard{ al-li<biyaah.

[fatrat s{amt t[awi<lah]
Al-ismu al-kari<m?
Al-ismu al-kari<m?

T1A- In the name of Allah, the merciful the
compassionate. Praise be to Allah. Prayers and peace be
upon the most noble of creatures, our master Muh{ammad
and his family and companions and upon whoever follows
him in good faith until the day of judgment.
In the name of Allah, the merciful, the compassionate.
"Think not of those who are slain in God's way as dead.
Nay, they live, finding their sustenance in the
presence of their Lord."The word of Allah our great
Lord is the truth.

On Thursday 16th of Dhu a-Hijjah (8) 1398,
corresponding to the 16th of November 1978, I am
meeting - in the area of Mis{ra<tah (9) and wi... at er
Si<di< Al-Zzarrug (10) - Al-H{a<j Muh{ammad Muh{ammad
Cabba<s (11), at half past nine in the morning, Al-
H{a<j will talk about his role in the jiha<d and about
the heroic deeds he did in it. And he'll talk to us
about his role in the jiha<d as I've already mentioned.
He'll also tell us the story of his life during the
heroic struggle which our noble martyrs carried on and
which our ancestors carried on for the sake of
liberating the Libyan land. [long pause]
Your noble name?
Your noble name?

In few cases the speaker uses MSA aw instead of LA walla as
in T400B from ST2.

T400B- Wanqat{acat al-akhba<r tama<man. Wa h{as{-s{alu<
. . h{atta< tah{-h{as{alu< cala< ja<su<s ja<bu<h.
Lagu<h kha<rij al-nnakal, al-h{a<s{al ja<bu<h. (fatrat
s{amt qas{i<rah) Imma<lah makatna< cala< al-bi<r ha<da<
al-musamma< Ghazayyal fi< tra<b Mis{ra<tah ila< ma<
bacad al-z{z{uhur. Tumma - al-h{a<s{al ya< si<di< -
qumna< bitajhi<z anfusnaa< wa sirna<. Sirna< was{alna<
Bi<r Al-Ssikit kha<rij al-nnakhal nis{f layl aw gabal.
Akhadna< sharabna< wa akhadna< minnah ishwayyat ma<' wa
quwwah la< ba<s bi<ha<. Yacni< tah{arrakha< s{aci<b
shuwayyah wa sirna<.

T400A- So our news was cut off completely. And they
even got ___ caught a spy and they brought him back.
They found him going out; you see, they brought him.
(short pause) So we stayed at the well - this one named

Ghaziyyal in the area of Mis{ra<tah until the afternoon. Then - you see - we got ourselves ready and moved off. We moved as far as the Well of Al-Ssikit outside the date trees by midnight or earlier. We drank and we took some water from it. It was not a small force - I mean to move it was diff . . . — a little bit difficult and we continued moving.

The two interviews are supposed to be formal and so the interviewer in both interviews appropriately started talking in MSA. As soon as the preamble finishes he starts using LA. This could be due to several factors: The overt and friendly personality of the interviewer and the lack of or having very basic education on the part of the interviewees. They had a basic education, which allows them to speak MSA, but obviously they are far more fluent in LA as it is their mother tongue. The interviewees could have used their MSA to show the interviewer - a university graduate - that they are partially educated and can speak MSA. The use of some Qur'a<nic verses at the beginning of the interviews that cannot be read in LA is a strong factor there as well in forcing the interviewee using MSA at the beginning.

The venue of the interviews in the interviewees' homes could encourage them to use LA rather than MSA. The warm atmosphere with the presence of other members of the family could also encourage the use of LA rather than MSA.

Another reason could be that the interviews would be used as a gathering information exercise, which will support the writing process of a history for Libya that would be written in MSA. So, the variety of language that interviewees use is not important to the centre organizing the interviews.

The language of the two particular informants being studied is, in fact, a mixture of LA and MSA. The two interviewees had minimal education, through reciting the Holy Qur'a'n and memorising it by rote learning and writing in Qur'a'nic schools al-Kutta; this minimal education appears in their speech.

After looking at the turns mentioned above in both texts ST1 and ST2 there are a number of reasons that can make speakers switch from LA to MSA or vice versa. It can be a religious reason as almost all of the Islamic practices are conducted either in MSA or in classical Arabic. Examples can be found in the following turns in ST1: T1A, T563B, T560A, T651C, T728D, T826A, T1118B, T1122A, T1173A, T1205D, T1251D, and T1291A. This is an example:

T563D- Ba'raka Allaahu fi'hum. Al-muhim al-wa'hi al-as'abar wa al-ima'n.

T563D- May Allah bless them. The important thing is that they had patience and faith.

Other examples can be found in ST2 as in the following turns: T1A, T79A, T99A, T100B, T114B, T142B, T143A, T237A, T284B, T306B, T326B, T361A, T396B, T457A and T480B.

The reason can be technical as LA lacks the capacity to provide technical terminology such as the use of MSA numbers in LA. MSA technical terms can be found in the following turns of ST1: T1220A, T1158B, T1159A, T1160B, T1163B, T1165A, T801B, T1010B, T1052B, T1075B, T814B, T1219B, T1280B, T1324B, T666B, T548B, T546B, T440B, T367B, T340B, T184A, T188B, T169B, T66A, T69B, T74B, T76B, T85C, T88B, and T89D. Here is an example from ST1:

T814B- La<, la< al-Ma<taryu<z ha<da< rash-sha<sh.

T814B- No, no the Mataryuz is a machine gun.

More examples can be found in ST2 in the following turns: T16B, T18B, T24B, T26B, T642B, T70B, T72B, T74B, T88B, T94B, T130B, T170B, T174B, T182B, T184B, T186B, T196B, T212B, T230B, T234B, T236B, T248B, T270B, T280B, T292B, T322B, T350B, T374B, T384B, T392B, T430B, T432B, T444B and T448B. As the number of turns quoted above from both ST1 and ST2 show the use of MSA is wide spread in both texts. This demonstrates that the language used in both interviews is a mixture of MSA and LA.

As explained above the reason can be personal in that the speaker does not know the word in MSA. It could be that the speaker is presenting himself as an educated person. It could be the formality of the situation or lack of it requires the use of either variety. It could be that the speaker is using MSA to influence the listener in this case the interviewer.

4.4. The Arabic pronoun system

It is important to remember that, unlike English, MSA has a dual form in addition to singular and plural forms. In English the dual form is a lexical rather than a grammatical category. It can only be indicated by the use of a numeral. English does have a grammatical category for gender according to which a noun or a pronoun is classified as either masculine or feminine. English nouns are not regularly inflected to distinguish between feminine and masculine. The gender distinction, however, does exist in some semantic areas in the personal pronoun system.

In addition to the difference in gender distinction, between MSA and English, MSA has different forms for "you" depending on whether the person or people addressed is/are male or female. Table (9) below shows the basic divisions of the Arabic pronoun system in MSA. It is given as an

overview of the whole system and the following tables will give the details of each division separately.

Ar. Case	MSA Prons.	Examples	Trans.	Eng. Equiv.	Eng. Case
Nomin.	Ana<	Ana< t{a<lib	I am a student.	I	Nomin.
	Tu	Katabtu addarsa amsi	I wrote the lesson yesterday.		
	Implied	Aktubu addarsa alaana	(I) Write the lesson now.		
Accus.	I<	Akramani< Mah{mu<d	Mah{mu<d treated me well.	Me	Accus.
	Iyya<ya	Iyya<ya akrama Mah{mu<d	Me alone Mah{mu<d treated well.		
Genit.	li<	Li< sayya<rah s{aghi<rah	To me (there is) a small car.	My	Possess.
	Ti<	Sayya>rati<	My car is small.		

Table (9): Basic divisions of pronoun system in MSA

Looking at table (9) above shows that Arabic personal pronouns have three sections: Nominative, Accusative and Genitive. However, the Arabic Accusative is one type only; namely the object of the verb. The object of the Arabic preposition, like the possessive pronoun, is in the genitive case. This case also applies to the second part of all construct phrases.

In this table, only the first person singular is used to illustrate in a simple way the manner in which the pronoun behaves. The table gives three examples. In the first, the pronoun is the subject of a nominal sentence; in the other

two, the pronoun is the subject of a verbal sentence. The pronoun in the equivalent three English sentences is term 'I', which is an independent entity. The Arabic counterpart in the nominal sentence is ana< a tangible independent pronoun; but the subject of the verb in the second sentence is tu as in katabtu, an attached suffix pronoun. In the third sentence the pronoun is hidden, unvoiced and implied. In English the implied subject pronoun is known only in the imperative. Thus, we can see that the Arabic nominative pronoun is tangible or implied, and that the tangible pronoun is detached or attached.

The Arabic pronoun for the English object "me" as well as the possessive "my" is a long vowel i< suffix. This applies in three cases:

(1) When the pronoun is an object of the verb like akramani<

(2) When the pronoun is the object of a preposition like li< i.e. 'to me'; l = to and i< = me.

(3) when it is the second part of a construct phrase like kita<bi<; i.e. "my book"

However, the prepositional object, if we may so call it, as well as the possessive noun or pronoun are in the genitive case. They are not called accusative or possessive.

The accusative may precede its verb for emphasis. If the accusative object is a pronoun, it then has to be a

detached pronoun. Our example akramani< Mah{mu<d, in which the i< in akramani< is the accusative object, becomes: iyya<ya akrama Mah{mu<d. Me alone, Mah{mu<d treated well.

To summarise, the Arabic personal pronoun is:

nominative, accusative and genitive

detached, attached and implied.

The nominative detached pronoun is the subject of a nominal sentence. The nominative attached pronoun is the subject, of the verb. The accusative pronoun is the object of a verb. It is most frequently attached, like the i< in akramani<; but sometimes it is detached and placed before the verb for emphasis. The sentence then reads: iyya<ya akram. The genitive pronoun which is the object of a preposition or the second part of a construct phrase, is always attached and is identical with the accusative attached pronoun like the i< in li< to me and kita<bi< my book.

It can be added here that when there is a statement beginning with a noun or a pronoun, which is followed by a verb, the pronoun or noun is regarded as the subject of a nominal sentence, not the subject of the verb. The subject of the verb cannot precede it; it has to follow it tangibly or to be regarded as an implied pronoun. If we say ana< katabtu 'I wrote' the statement is regarded as a nominal sentence of which the pronoun ana< is the subject. The

subject of the verb katabtu is the tu and the verbal sentence consisting of the verb and its subject is regarded as the predicate. The following three tables give a detailed analysis of the pronoun system in MSA.

4.4.1. Nominative personal pronouns

Person	Detached		Attached	
	MSA Prons.	Eng. Equiv.	MSA Prons.	Eng. Equiv.
1 st	Ana<	I	Katabtu	I wrote
	Nah{nu	We	Katabna<	We wrote
2 nd	Anta	You (boy)	Katabta	You (boy) wrote.
	Anti	You (girl)	Kabati	You (girl) wrote.
	Antuma	You (2 boys)	Katatuma	You (2boys) wrote.
	Antuma	You (2 girls)	Kabatum	You (2girls) wrote.
	Antum	You (boys)	Kabatum	You (men) wrote
	antunna	You (girls)	katatunna	You (women) wrote
3 rd	Huwa	He	Kataba	He wrote
	Hiya	She	Kabat	She wrote
	Huma<	They (2m)	Kataba<	They (2md) wrote
	Huma<	They (2fs)	Kabata<	They (2fd) wrote
	Hum	They (mp)	Kabu<	They (mp) wrote
	hunna	They (fp)	kabna	They (fp) wrote

Table(10): Nominative personal pronouns

Table (10) shows almost all the nominative personal pronouns, which are divided into three categories as follows:

Detached nominative pronouns:

The detached nominative pronouns (which are always the subjects of nominal sentences) are the first words in the following examples:

Ana< kanadi< (or kanadiyyah).

I am Canadian.

Nah{nu kanadiyyi<n (or kanadiyya<t).

We are Canadian.

Anta kandi<.

You are Canadian.

Anti kanadiyyah.

You are Canadian. (fs.).

Antuma< kanadiyya<n.

You are Canadian. (md.)

Antuma< kanadiyyata<n.

You are Canadian. (fd.)

Antum kanadiyy<n.

You are Canadian. (mp.)

Antunna kanadiyya<t.

You are Canadian. (fp.)

Huwa kanadi<.

He is Canadian.

Hiya kanadiyyah.

She is Canadian.

Huma< kandiyya<n.

They are Canadian. (md.)

Huma< kanadiyyata<n.

They are Canadian. (fd.)

Hum kanadiyyu<n.

They are Canadian. (mp.)

Hunna kanadiyya<t.

They are Canadian. (fp.)

The detached pronouns can be further divided into three sub-divisions:

1. The first person al-mutakallim "the speaker/speakers or writer/writers referring to himself or herself or themselves"
2. The second person al-mukhat{ab "the person or people spoken to or written to"
3. The third person al-gha<'ib "the absent person or people or things spoken about"

The first and second person together i.e. al-mutakallam and al-mukha<t{ab are referred to as al-h{a<d{ir i.e. the person or people who is or are present; in contrast to al-gha<'ib which means an absent person or a thing.

For the first person we have two pronouns ana< and nah{nu that are exactly equivalent to "I" and "we". They are both used for the masculine and feminine and nah{nu denotes two people or more.

For the second person we have five pronouns, which reflect the number fully. They also reflect the gender except in the case of the dual pronoun antuma< which is used for masculine and feminine. So, we have anta and anti for the singular masculine and feminine and antum and antunna for the plural masculine and feminine respectively.

For the third person we have five detached pronouns, similarly reflecting the number of the antecedents and, except in the case of the dual, which is expressed by the pronoun huma<, which also reflect the gender. Thus we have the pronouns huwa for he and hiya for she; hum for the masculine "they" and hunna for the feminine "they". Thus, there are actually twelve detached pronouns for the nominative division. Eight of them reflect the number and the gender which are anta, anti, antum, antunna, huwa, hiya, hum and hunna. The other four reflect the number but not the gender which are ana<, nah{nu, huma< and antuma<. "It" has no equivalent in Arabic, so huwa and hiya are used.

B) Attached nominative pronouns

(a) The attached nominative pronouns are always subjects, of the verbs. It is not a separate entity, but a suffix attached to the verb as its subject.

(b) The attached pronouns like the detached pronouns may express the first pronoun, the second pronoun or the third pronoun and in the same way the number and the gender.

(c) For the first person, we have two suffixes tu and na< corresponding to the two detached pronouns ana< and nah{nu.

(d) For the second person, we have five suffixes: ta, ti, tuma<, tum and tunna corresponding exactly to the detached pronouns, anta, anti, antuma<, antum and antunna.

The suffix tuma< also expresses either the masculine or feminine person.

(e) As for the third person we have three suffixes:

1. Alif al-ithnayn "the suffix dual alif" as in kataba< and katabata<. It sounds a long vowel alif.

2. Wa<w al-jama'ah "the plural wa<w" as in:

katabu<. It sounds a long vowel wa<w, i.e. lengthened d{ammah. It is followed by un-pronounced but written alif to distinguish it from the integral wa.

3. Nu<n al-nniswah, "the feminine nu<n" as in katabna. It has the short vowel fathah and is to be distinguished from na<, the first person pronoun with an extended long vowel. So, altogether, there are ten attached nominative pronoun suffixes that may suffix the past tense as its subject.

(C) The implied pronoun

(a) The implied pronoun is always a nominative subject of a verb. We have the implied pronoun in the English imperative. In Arabic we have it in the past tense also when the antecedent of the pronoun is a singular clear noun, masculine or feminine; and is mentioned before the verb as in Mah{mu<d kataba. and Layla katabat.

(b) It should be noted that the suffix unvowelled as in katabat is not a pronoun but a particle suffix added when the subject of the past tense is third person feminine. It is called ta< al-tta'ni<th al-ssa<kinah "the unvowelled feminine ta" to be distinguished from the other vowelled ta< al-tta'ni<th the feminine ta which suffixes a feminine noun. The suku<n of the unvowelled feminine ta of the verb, however has to be replaced by a fath{ah vowel when it is vowelled by the dual alif as in katabata<. It is also replaced by a kasrah when, the verb is followed by a noun prefixed by the definite article al as in Layla katabati al-wa<jiba. Layla wrote the homework.

It is worth mentioning here that there is one more attached nominative pronoun, ya al-mukhat{abah, the feminine ya which may suffix the imperfect and the imperative as taktubi<na and 'uktubi< "You write" and "Write" addressing a female.

To conclude, we have thus found that the detached nominative pronoun is the subject of a nominal sentence and the subject pronoun of the verb must be an attached pronoun suffix or an implied pronoun. However, the nominative detached and attached pronouns may occur together in a sentence for the sake of emphasis or other reasons. So, a speaker can say: Ana< katabtu. Nah{nu katabna<. We may have a nominative detached and an implied pronoun together, so a speaker can say: Huwa kataba. or Hiya katabat. In, this case, the sentence Ana< katabtu., is a complete nominal sentence. The detached pronoun is the subject of the nominal sentence. It is not the subject of the verb as it precedes it. Then the verb and its subject is the predicate of the detached pronoun.

4.4.2 Accusative personal pronouns

Person	Detached		Attached	
	MSA Prons.	Eng. Trans.	MSA Prons.	Eng. Trans.
1 st	Iyyaya (akramta)	Me (alone you treated well)	Akramtani<	You treated me well.
	Iyyana< akramta	Us (alone you treated well)	Akramtana<	You treated us well.
2 nd	Iyya<ka (akramtu)	You (alone I treated well)	Akramtuka	I treated you well.
	Iyya<ki (akramtu)	You (alone I treated well)	Akramtuki	I treated you well.
	Iyya<kuma< (akramtu)	You (alone I treated well)	Akramtukuma<	I treated you well.
	Iyya<kum (akramtu)	You (alone I treated well)	Akramtukum	I treated you well.
	iyya<kunna (akramtu)	You (alone I treated well)	Akramtukunna	I treated you well.
3 rd	Iyya<hu Akramtu	Him I treated well.	Akramtuhu	I treated him well.
	Iyya<ha< Akramtu	Her I treated well.	Akramtuha<	I treated her well.
	Iyya<huma< Akramtu	They I treated well.	Akramtuhuma<	I treated them well.
	Iyya<hum Akramtu	They I treated well.	Akramtuhum	I treated them well.
	Iyya<hunna Akramtu	They I treated well.	Akramtuhunna	I treated them well.
		They I treated well.		I treated them well.

Table (11) Accusative personal pronouns in MSA

Table (11) shows all the accusative personal pronouns and pronoun suffixes; twelve detached and twelve corresponding attached suffixes as follows:

The detached pronouns are:

1. Two pronouns for the first person, namely: iyya<na< and iyya<ya.

(2) Five pronouns for the second person, namely:

iyya<ka, iyya<ki, iyya<kuma<, iyya<kum and iyya<kunna.

(3) Five pronouns for the third person, namely:

iyya<hu, iyya<ha<, iyya<huma<, iyya<hum and iyya<hunna, and

the attached accusative suffixes are:

1. Two suffix pronouns for the first person, I< and na< as in Nas{arani<. He supported me. and Nas{arana<. He supported us.

2. Five suffixes for the second person, namely:

ka as in Nas{araka., ki as in Nas{araki., kuma< as in Nas{arakuma<, kum as in Nas{arakum. and kunna as in Nas{arakunna.

3. Five suffixes for the third person, namely:

hu as in Nas{arahu., ha< as in Nas{araha<, huma< as in Nas{arahuma<, hum as in Nas{arahum. and hunna as in Nas{arahunna.

The accusative personal pronoun is an object of the verb only. It is not the object of a preposition. The Arabic object of a preposition is in the genitive case.

The use of the detached accusative pronoun is the accusative object from its customary place after the verb and its subject before the verb. This deviation from the

normal use of the attached accusative pronoun to a detached accusative pronoun, confines the meaning of the verb to the antecedent pronoun. If instead of saying Na'buduka. "We worship Thee" we say Iyya<ka na'bud. we mean: "Thee alone do we worship".

We may add here that a verb with an attached accusative pronoun may also have an attached nominative pronoun like Nas{artuka. 'I supported you' Nas{artuhu. 'I supported him'. In this case, the nominative must come first, before the accusative. In the examples we have, the attached ta is the subject pronoun of the verb and the attached kaf or ha is its accusative subject. On the other hand, the subject of a verb having an attached accusative pronoun comes after the accusative when it is a clear noun, like: Nas{araka kha<lidun. and Nas{arahu Mah{mu<dun. i.e. Khalid supported you. Mah{mu<d supported him. The attached pronoun kaf or ha is the accusative object and Kha<lidun and Mah{mu<dun are the subject of the verb.

We may also note in passing that a past tense suffixed by an accusative pronoun retains the fath{ah ending which is its regular vowel ending; but the attached nominative causes the past tense to lose the fath{ah ending and to have a suku<n instead. Compare ns{araka, akramaka with nas{artu and akramtu or nas{artuka and akramtuka.

One final observation is that the first person accusative ya al-mutakallam i.e. the speaker's ya is to be preceded by the protective nu<n; as in akramani< and akramtani< and nas{arani< and nas{artani<.

4.4.3. Genitive personal pronouns

Person	Object of preposition		The 2 nd part of a construct phrase	
	Detached		Attached	
	MSA Prons.	Eng. Trans.	MSA Prons.	Eng. Trans.
1 st	Li<	To me (m/fs)	Kita<bi<	My book (m/fs.)
	Lana<	To us (m/fp)	Kita<buna<	Our book (m/fp.)
2 nd	Laka	To you (ms.)	Kita<buka	Your book (ms)
	Laki<	To you (fs.)	Kita<buki	Your book (fs.)
	Lakuma<	To you (m/fp)	Kita<bukuma<	Your book (m/fp.)
3 rd	Lakum	To him (ms.)	Kita<bukum	His book (ms.)
	Lakunna	To her (fs.)	Kita<bukunna	Her book (fs.)
	Lahu	To them (m/fd.)	Kita<buhu	Their book (m/fd)
	Laha<	To them (mp.)	Kita<buha<	Their book (mp.)
	Lahuma<	To them (fp.)	Kita<buhuma<	Their book (fp.)
	Lahum	To them (m/fd.)	Kita<buhum	Their book (m/fd)
	Lahunna	To them (mp.)	Kita<bhunna	Their book (mp.)
		To them (fp.)		Their book (fp.)
		To them (m/fd.)		Their book (m/fd)
		To them (mp.)		Their book (mp.)

Table (12): Genitive personal pronouns in MSA

A glance at table (12) immediately reveals the following facts about the genitive personal pronouns in MSA:

(a) They are always attached suffixes and never detached.

They are identical with the attached accusative pronouns reflecting the number and the gender in the same manner, as do the attached accusative pronouns. So there is no need to repeat these details here.

(b) The genitive pronoun has two categories; the possessive pronoun and the pronoun object of the preposition.

(c) The protective nu<n does not apply to the genitive speaker's ya whether it is possessive as in kita<bi< (my book) or as in object of preposition as in li< (to me) or rather "I have". However, when the preposition's last radical is nu<n like 'an (about) and min (from), the nu<n is duplicated before the ya. So we say canni< (about me) and minni< (from me) as in: Samica canni<. (He) heard about me, and Akhd{a minni<. (He) took from me.

Table (12) makes it clear that the Arabic pronoun system is more complex because it has pronouns expressing gender and duality. This of course gives the speaker more choice and hence more freedom to express him/herself with the advantage of being more specific.

4.5. Demonstrative pronouns in MSA

Gender & No.	This or These		That or Those	
	MSA Prons.	Eng. Trans.	MSA Prons.	Eng. Trans.
ms.	Ha<dha<	This boy	Dha<lika	That boy
fs.	Ha<dhihi	This girl	Tilka	That girl
md.	Ha<dha<ni	These 2 boys	Dha<nika	Those 2 boys
fd.	Ha<ta<ni	These 2 girls	Ta<nika	Those 2 girls
m&fp.	Ha<'ula<'i	These boys or girls	Ula<'ika	Those boys or girls

Table (13): Demonstrative pronouns in MSA

A pronoun is a clear noun substitute and in Arabic the term used is d{ami<r. However, the term d{ami<r applies only to personal pronouns. Other pronouns like demonstrative pronouns, relative pronouns and interrogative pronouns are known as nouns. The demonstrative pronouns are called asma< al-isha<rah, the relative pronouns are called al-asma< al-maws{u<lah and the interrogative pronouns asma< al-istifha<m. The English terminology is chosen here as it is more convenient for the analysis of this study as it is intended for English speaking readership. English terms are also more specific than the Arabic terms.

Table (13) shows that the Arabic demonstrative pronoun system like the English pronoun system has terms that refer to proximate people and things and other terms that refer to distant people and things. However, the English demonstrative system does not reflect gender. Each of the terms, this, that, these and those is used as masculine and

feminine; but the Arabic singular and dual demonstrative pronouns have terms for masculine and others for feminine as follows:

a- Near

sm.	Ha<dha<	This
Sf.	Ha<dhihi	
dm.	Ha<dha<ni	These
df.	Ha<ta<ni	two

Table (14): Demonstrative pronouns for close proximity in MSA

b- Far

sm	Dha<lika	That
sf	Tilka	
dm	Dha<nika	Those two
df	Ta<nika	

Table (15): Demonstrative pronouns for distant proximity in MSA

As for the plural masculine or feminine, we have two terms only namely: ha<'ula<i these and 'ula<ika.

And thus, the Arabic demonstrative pronoun system has ten terms, whereas English has only four terms.

4.6. Interrogative pronouns in MSA

MSA Inter. Prons.	Eng. Equiv.	MSA Examples	Eng. Trans.
Man	Who?	Man ha<dha<?	Who is this?
Ma<	What?	Ma< ha<dha<?	What is this?
Ma<d ha<	What?	Ma<dha< h{adatha?	What happened?
Lima<	Why?	Lima< ha<dha<?	Why is this?
Lima< dha<	Why?	Lima< tarakta al- madrasah?	Why did you leave school?
'Ayna	Where?	'Ayna taskun?	Where do you live?
Mata<	When?	Mata< tabda' alh{flah?	When did the party start?
Kayfa	How?	Kayfa h{a<luka?	How are you?
Kam	How many?	Kam kita<bun cindaka?	How many books do you have?
Bikam	How much?	Bikam ha<dha<?	How much is this?
Liman	Whose? To whom?	Liman ha<dha< al-kita<b?	Whose book is this?
'Ay	Which?	'Ayyu fa<kihatin tuh{ibu?	Which fruit do you prefer?
Hal	Do you? Did you? Will you? etc.	Hal qara'ta al-kitaba?	Have you read the book?
'a	1-Same as hal 2- Which of things	'Aqara'ta al-jari<dah? 'Atufad{d{ilu al-mawza 'Am al-ttuffa<h{?	Have you read the newspaper? Do you prefer bananas or apples?

Table (16): Interrogative pronouns in MSA

In table (16) above there are fourteen interrogative instruments in MSA. The first eleven from man to 'ay are interrogative pronouns. The last two hal and 'a are particles.

An interrogative pronoun can be used to ask about a person, a thing, a time, a place, a reason, a number, a quantity or

a condition. The interrogative particles, on the other hand, inquire about the occurrence of the verb. Therefore, the answer to a question using an interrogative pronoun has to give the information required; whereas the answer to a question introduced by hal or 'a has to be the equivalent of (yes) nacam or (no) la.

Here are some examples to make this point clearer. The answer to a question like Man ha<dha<? Who is this? Should give a name of a person Ha<dha< Muh{ammad. The answer to the question 'Ayna taskun? 'Askunu fi< al-madinati. (I live in the city).

But the answer to the question Hal h{ad{ara Cali<? 'Ah{d{ara Cali<? Should be either: Nacam h{ad{ara Cali<. (Yes, Ali came). Or Ma h{ad{ara Cali<. (No, Ali did not come).

Although the interrogative hamzah performs the same function as that of hal; hamzah may be used in the sense of 'which' (of the two alternatives). The speaker in this case knows the occurrence or the validity of one of two things and requests to know which of the two is true. The question 'Ah{ad{ara Caliyyun 'am Kha<lidun? (Did Ali come or Khalid?), for example, implies that the speaker knows that coming has occurred and the person who came was either Ali

or Kha<lid. He inquires which of the two people did actually come.

The interrogative 'ay is always annexed to a noun indicating a category and unlike the other pronouns, which always maintain a fixed ending, 'ay reflects its own case. In other words 'ay is a declinable noun.

'Ayyu rajulin h{ad{ara?

Which man came?

'Ayyuhum h{ad{ara?

Which (of) them came?

A'yyu fa<kihatin tuh{ibbu?

Which fruit do you like?

Fi< 'ayyi manzilin taskunu?

In which house do you live?

The Arabic interrogative sentence is formed by introducing it with an interrogative instrument. No auxiliary verb is used. For example, the simple sentence H}ad{ara Cali<. (Ali came); may be turned into an interrogative sentence by just introducing an interrogative element as follows:

Mata< h{ad{ara Cali<?

When did Ali come?

Kayfa h{ad{ara Cali<?

How did Ali come?

Hal h{ad{ara Cali<?

Did Ali come?

Arab grammarians regard the interrogative sentence as belonging to the initiative category of sentences. A sentence in their terminology is either informative khabariyyah giving a khobar, a piece of news or information or initiative insha<'iyyah implying a demand. The latter term includes the interrogative sentence, which demands information; and the imperative sentence, which demands an action.

It can be noticed that man and ma< are used both as relative pronouns and interrogative pronouns. It is also worth mentioning that they and some other interrogative pronouns such as mata<, kayfa and ayna< may also be used as conditional pronouns. The context, however, determines their use.

4.7. Relative pronouns in MSA

Gender & Number		MSA Prons.	Eng. Equiv.
s.	m.	Alladhi<	Who
	f.	Allati<	Who
d.	m.	Alladha<ni	Who
	f.	Allata<ni	Who
p.	m.	Alladhi<na	Who
	f.	Alla<ti< Alla<'i< or Allawa<ti	Who
Human All genders And numbers		Man	Who/whom
Non-human All genders And numbers		Ma<	What which

Table (17): Relative pronouns in MSA

The English demonstrative pronouns, (this, these, that) reflect the number but not the gender and the English relative pronouns (who, whom, which etc) do not reflect either. The Arabic demonstrative pronouns, on the other hand, reflect gender except in the plural which has these two terms only, namely: ha<'uwla<I and 'uwla<'ika, "these and those".

Arabic relative pronouns, as can be seen from table (17) above, are of two types: specific and general. The specific relative pronouns are: alladhi<, allati<, alladha<ni,

allata<ni, alladhi<na and alla<ti< or alla<'I< regularly reflect gender and number. Moreover, with the exception of the term alladhi<na which resembles the sound masculine plural, they apply both to people and objects. Thus we may say: Al-kita<bu alladhi< 'qra'uhu bali<ghun. "The book I am reading is eloquent" and Al-shshajarah allati< ama<ma al-manzili khad{ra<'u. "The tree which is in front of the house is green"

And so, each of these six pronouns just mentioned, depending of course on the context, may stand for "who" "whom" "which" or "what". There are only two general relative pronouns applicable to both types of gender and to all numbers; but one of them man applies only to people; and the other ma<, only to things. The six specific pronouns, like the English pronouns, may be described as adjectival pronouns. They may qualify the noun as in the first six examples quoted in the table. The general pronouns, on the other hand, cannot function as such.

The dual pronouns alladha<ni and allat<ni which resemble the dual clear noun, become alladhayni and allatayni when they are in the accusative or the genitive cases; as in the following examples:

'Uḥ{ibbu al-waladayni alladhayni yalcaba<ni.

I like the two boys who are playing.

'Uḥ{ibbu al-bintayni allatayni talcaba<ni.

I like the two girls who are playing.

The feminine singular allati< may qualify the broken plural and the feminine sound plural as in:

Al-buyu<tu allati< cala< al-shsha<t{i' muri<h{atun.

The houses, which are on the beach are comfortable.

Al-shshajara<tu allati< ama<ma al-manzili muthmiratun.

The tree, which is in front of the house is fruit-bearing.

Arabic has no equivalent to the English relative pronoun 'whose'. In English the relative pronoun introduces a subordinate clause and is construed as its subject. What follows the pronoun is its predicate. In the sentence, 'I read the book which is green.' the subordinate phrase: 'which is green' is an adjectival clause; the pronoun, which is its subject and 'is green' is the predicate. In Arabic, a different analysis pertains. The relative pronoun, "which" is the adjective and what follows must be a sentence or a quasi-sentence completing the meaning of the relative pronoun. This is known as s{ilatu al-maws{u<1. A quasi-sentence is a prepositional phrase or an adverbial phrase indicating time or place. Let us, for example, analyse the following sentences:

Qara'tu al-kita<ba alladhi< huwa 'akhd{ar.

I read the book which (it) is green.

Qara'tu al-kita<ba alladhi< ishtaraytahu.

I read the book, which I bought (it).

Qara'tu al-kita<ba alladhi< huwa fawqa al-ma<'idah.

I read the book, which is on the table.

Qara'tu al-kita<ba alladhi< fi< al-h{aqi<bati.

I read the book, which is in the bag.

In the first of these sentences the relative alladhi< is followed by the sentence Huwa akhd{ar. which is a nominal sentence consisting of a subject huwa and a predicate akhd{ar. In the second sentence the pronoun is followed by the verbal sentence: Ishtraytahu. In the third sentence, it is followed by the adverbial phrase: Fawqa al-ma'idah. and in the last sentence, by the prepositional phrase: Fi< al-h{aqi<bati. The last two phrases are quasi-sentences.

The relative pronoun completing sentence, s}ilati al-maws{u<l must contain a personal pronoun - concretely or implicitly - the antecedent of which is the relative pronoun itself. This personal pronoun is known as al-ca<'id or ca<'id al-s{s}ilati. In the first sentence in the examples quoted above, the pronoun huwa is al-ca<'id and in the second, it is accusative pronoun hu in ishtraytahu "I bought it." Needless to say that it is an objectionable style in English.

4.8. Conjunction system in MSA

The term cat{f means sympathy, hence it is grammatically used in the sense of conjunction as it unites two words in a sympathetic relationship and the second takes the case of the word it is joined to by means of a conjunction.

The role of conjunctions consists in bringing together independent sentences that are understood as necessary parts in the complete exposition of an idea. It simply indicates, through its connective function, the actual validity of all the parts connected. The semantic relationship between the connected sentences is only given through their logical relation to each other. The following table shows the main Arabic conjunctions.

No.	MSA Conj.	Eng. Equiv.
1	Wa	And
2	Fa	Then
3	Thumma	And then
4	'Aw	Or
5	'Am	Or
6	La<	Not
7	Bal	But
8	La<kin/lakinna	But/nevertheless
9	H{atta<	Even or including
10	'ay	That is to say
11	Imma<	Or/or

Table (18): Conjunctions in MSA and their equivalents in English

Conjunctions link words, phrases or sentences in such a way that each of the connected members has precisely equal syntactic and functional status.

1. The wa 'and'

Wa is the most generally used conjunction. It connects sentences without implying any closer, more logical relationship. The frequency of its use, as well as the manifold meanings that can be expressed with this conjunction, cannot be reproduced in English. Hence, many of the simplest constructions in MSA require more elaborate ones in their translation.

Wa may connect sentences intended as equally important in the exposition or narrative as in:

Laqad samictu wa qra'atu wala 'az<lau 'asmacu wa
'aqra'u.

I have heard and read and still do.

It may connect two sentences happening simultaneously as in:

Qa<l wa qahqaha.

He said laughing . . .

Thus wa connecting two sentences with the same verb, emphasizes the simultaneous but independent occurrence of an action realized by two different subjects or its effect on different objects as in:

In taraku<hu halaka wa halaku<.

If they leave him, he will perish and so will they.

Yusammi<hi qawmahu Muh{ammadan wasammu<hu Ah{mada.

His people call him Muh{ammad and also Ah{mad.

Hence, the repetition of the verb is used to express a reciprocal idea as in:

Anta tacrifuni< wa ana< acrifuka.

We know each other.

Wa can occur in an immediate sequence or understood as a natural succession of events as in:

Shakartuhu wa ins{araf.

I thanked him and he left.

Anta al-yawma h{abi<bi< wa ghadan zawji<.

Today you are my lover and tomorrow you will be my husband.

Two imperatives are usually connected by the conjunction wa, while the second, rather than being a new command, is understood as giving the content, reason, or result of the first one as in:

Taca<la wa anz{ur.

Come, have a look.

After interrogative sentences, wa may connect the question with its content as in:

Kayfa tajarra'ta ya< akhi< wa tarakta al-bayta fi<
ha<dhihi al-laylah?

My brother, how did you dare leave the house on such a night?

In addition, after verbs of command and related meaning, the content of the command may be given in a coordinated expression if the action was actually accomplished as in:

Takallafa Cali< wa 'arsala ila< al-madi<nati man
ishtara lahum minhu shay'an.

Ali decided and sent to the town someone to buy for them something from it.

Very frequently, wa is used to introduce a sentence that should be understood as a parenthetical explanation of the preceding one as in:

Dha<lika al-h{aqqu huwa al-zzaka<tu wa hiya al-rruknu
al-ththa<lith mina al-arka<ni al-khamsati al-lati . .

This duty is the zakat [which] is the third of the five pillars . . .

The explanation may be to add or stress a new aspect of the sentence as in:

Fakkar wa at{a<la al-ttafki<r.

He thought and remained thinking for a long time.

After certain verbs of general meaning, wa introduces the main idea, which is modified by the preceding verb as in:

Ajaba wa qa<la lahum.]

He replied and said to them.

The basic meaning of the conjunction wa (that of simultaneity of two actions), causes its use after certain temporal expressions of duration:

Mundhu sitti<na ca<man wa antum tuh{a<ribuwna< Al-T{t{ilya<n.

For sixty years, you have been fighting the Italians.

The significance of this conjunction is apparent when it links sentences which are very loosely related to preceding statements. The two sentences connected by the conjunction wa may be and in fact frequently are, in an adversative relationship, such as "but" "yet", especially when one of the statements is negative.

Ka'annaha< fi< al-madi<nati wa laysat minha<.

As if in the city, yet out of it.

But it is also used with two affirmative sentences as in:

'Annaki al-yawma tajhali<n wa ghadan taclami<na.

You don't know today, but you will tomorrow.

Hence we derive the fact that wa is frequently used before the adversative particles la<kin and it becomes wa la<kinna.

It should be noted that the main effect of this conjunction is that of simultaneity. The application of this idea of simultaneity to circumstances accompanying an action introduces the use of wa for connecting the main clause/s with subordinate ones. Examples are before circumstantial clauses, in conditional constructions and in temporal constructions.

2. The fa 'then'

The Fa implies, that the first part comes before the second without a long interval. A fa is the so, called "particle of classification." It indicates coordination with the development in the discourse. The main difference between fa and the connective particle wa is that the latter only joins equally important sentences, stating their simultaneous validity but without any attempt at internal arrangement or logical classification; fa, however, implies an arrangement in the discourse. Consequently, fa should almost always be translated as the English conjunction

"and" in addition to the English adverbs used to express a similar progression and arrangement in sequence such as "so", "then", "thus" and so forth. The difference between the two conjunctions can be seen in the following example:

Istammarra yuh{a<dithuha sa<catan h{atta< h{a<na waqta ruju<ciha<. fawaddacathu wa ins{srafat.

He went on talking to her for a while until it was time for her to go back. Then, she took leave and left.

Since fa coordinates independent statements, the sentence it follows may only be introduced by 'inna, contrary to wa which also may introduce subordinate noun clauses as in:

Intaz{ir ya< Cali< fa'inni< 'uri<du 'an 'aquwla laka .
. . .

"Wait, Ali, I would like to tell you . . .

It should be noted here also that the statements coordinated with fa may also be subordinated to a preceding one. The progression indicated by fa may be understood as subsequent in time to the preceding action or situation as in:

Idha faraghu< mina al-ghadha'i ins{arafu< fana<ma h{aythu huwa.

When they were through with eating, they departed and he slept where he was.

Fa implies an internal and logical relationship between the two coordinate sentences. It may refer back to the

preceding statement as a necessary premise for the action of the second. It may also unite two sentences that have a causal relationship with regard to their effects, facts and consequences.

Was{alna al-bayta fatawaqqafna< cani al-h{adi<thi.

We had arrived at the house, so we stopped our conversation.

After a question, the sentence introduced by fa frequently expresses the reason for the question as in:

Ma<dha< facalat al-bintu ya< rajul fastah{aqqat cuqubataka?

What has the girl done, oh man, to deserve your punishment?

The sentence following the conjunction may also express the reason for or the cause of a preceding statement

`Ah{mudu All<aha faqad wajadttu s{adi<qi<.

I praise Allah, for I found my friend.

After an imperative, or an interjectional expression, fa gives the reason for the command as in:

Taca<la fa'urika as{-s{urah.

Come, I'll show you the photograph.

After verbs of command, the command's content may be given as a coordinate sentence introduced by fa, which expresses

the command as having been executed. This also applies to verbs expressing a wish or a desire when their content is actually fulfilled as in:

'Amarani< fatawad{d{a'tu lis{alati al-fajr.

He told me to perform the ablution for the dawn prayer.

The sentence after fa may express a mere modality of the preceding statement as in:

'Addabani< rabbi< fa'ah{sana ta'di<bi<.

My Lord taught me discipline and He did it well.

After verbs of general meaning, fa introduces the main idea as modified by the preceding statement as in:

'Acuwdu fa'aquwlu . .

I shall repeat . . .

Fa, like the conjunction wa, may also connect two sentences that are in an adversative relationship. In such cases, one statement is usually affirmative while the other is negative as in:

Talaffata yumnatan wa yusratan falam yara shay'an.

He turned around but did not see anything.

Fa like wa may come before a direct question when it is logically related to a preceding situation or a statement,

it will either precede or follow the interrogative particle as in:

Fama<dha< tafcal idhdha<ka `ayyuha< al-rrajul?

And what will you do then, O' Man?

Fa may also introduce the jussive of the imperfect, preceded by the particle li, as an expression of an indirect command. In this combination, li always loses its final vowel according to Arab grammarians.

Falnadhab ila< baytina<.

Let's go [back] home.

As a consequence of the progression stated by fa, this conjunction may focus attention on and even emphasize the main idea when it follows another statement. In many of these cases, its function seems to be sometimes more that of an adverb than of a real conjunction. We see this, for example, when the first sentence in a coordinate construction is intended as a mere statement which introduces or presents circumstances surrounding the sentence following:

Samica Muh{ammad ha<dhihi al-kalima<ti fahtazzat qa<matuhu.

When Muh{ammad heard these words, his body trembled.

It may also introduce a sentence after a noun has been mentioned. This is frequently the case after mention of the subject has been made as in:

'An< falastu 'adri< . . .

I, I don't know . . .

But it is also used with nouns other than subjects.

The use of fa to introduce the main part of the sentence is especially frequent after an adverbial modification - whether adversative, temporal, or circumstantial - which is expressed at the beginning of the sentence. In these instances, fa emphasizes the main aspect of the sentence as in:

Wa idhan fahuwa yadhabu ila< al-madrasati la<
liyaqra'a Wa la< liyah{faz{a.

Then he goes to school neither to read nor to learn.

Fa is also frequently used to introduce a main clause after statements intended as modifications (temporal, modal, etc.) of the main clause. It is also used after adversative statements.

Since fa aids in expressing developments in the discourse, as mentioned before, it may introduce the subordinate clause when this precedes the main clause. It may also coordinate series of clauses. Also, it can coordinate a

series of subordinate verbs, e.g. a sequence of verbs following the particle 'an. Fa may also be used to introduce an action that is intended as the aim of a previous action, or which is the logical result of an action to achieve such a consequence. In this case, fa is always followed immediately by a verb in the subjunctive, to which fa is prefixed. The meaning of this construction is only to some extent equivalent to an English final clause as in:

Wa la< ta'khudha ha<dha< al-wajha al-h{azi<na
fatuh{zina 'akha<ka.

Don't show such a sad face, for you will make your brother unhappy.

3. Thumma 'And then'

Thumma is like fa but implies the existence of an interval. A thumma emphasizes the sequence existence between two structurally independent statements as a contrary to fa, which stresses the connected series. Thus, before thumma, a pause or an interval in the narrative is to be understood.

Rafaca al-wa<lidu ra'sahu wa as{gha hunayhatun thumma
'aja<ba.

[His] father lifted his head and listened, then he replied . . .

As a consequence of its temporal meaning, thumma usually implies that the action of the preceding sentence has been completed, thus introducing a new event or situation.

Ishtaraytu al-kita<ba bithamanin gha<lin thumma intah(aytu rukanan fi< qahwatin.

I bought the book at a high price then, I went to a corner of a coffee shop.

It is also used in repetitions to achieve an emphatic effect. Thumma may also introduce a logical sequence; in this case, it always has an emphatic character. Thus the sentence following thumma is frequently introduced by 'inna.

Thumma 'innaha< marid{at min bacdi dha<lika marad{an shadi<dan.

Afterward, she became seriously ill.

Since thumma introduces development in the narrative, it will precede the dependent clause when this precedes the main clause:

Thumma idha wajabat al-maghrib 'ammahum fi< s{ala<tihim.

Then, when the sunset prayer was due, he would lead them in it.

4. Aw 'Or'

Aw is a conjunction. It implies a sense of choice or doubt. It links two items, which are mutually exclusive possibilities, as such that they could be translated into English as 'either . . . or alternatively . . .'

Qad tas{s{uh{u qis}s{atuhu aw tuzayyaf.

His story may be true or false.

Modern usage, however, tends to extend the use of aw to all contexts where English uses (or). And just as in English (or) can be reinforced by a preceding 'either'. This can be represented in Arabic by imma<: imma< fi< Mis{r aw fi< Al-Shsha<m. 'either in Egypt or in Syria'. When the introductory imma< is used, the subsequent 'or' can be represented by waimma<. It is worth mentioning here that aw can only be used in affirmative or negative sentences.

5. Am 'Or'

Am occurs in an interrogative sentence. It generally introduces the second of the two interrogative sentences giving an alternative. Contrary to aw, it frequently implies the condition of exclusion in one of the two statements.

'Awulidta Musliman am ictanaqta al-ddi<na cala< kibar?

Were you born a Muslim or did you embrace the religion as an adult?

In alternative questions, the verb is mentioned only in the first part of the construction and it may follow the alternative element.

6. Bal 'Rather'

Bal as an adversative conjunction introduces an element which implies (a) the negation of the preceding sentence, e.g. "I think, rather, I believe" (b) after a negative sentence, an affirmative counterpart, e.g. "not because . . . but because" (c) after an affirmative or negative statement, the range of the meaning may also be amplified. "this, even this." This junction may introduce a complete sentence either verbal or nominal. Bal is a conjunction, which implies that the proposition which follows it is to some degree more precise than the one preceding it.

Nakrahu ha<dha< bal narfud{uhu biljumlah.

We dislike this, or rather, we reject it altogether.

7. La<kin and La<kinna 'But' 'Nevertheless'

In Arabic, adversative constructions are very frequently coordinated by the conjunctive particle wa; only the

adversative meaning of the two propositions will reveal the actual nature of the construction.

Ja<run wa tafcalu ka-al-ghari<b.

You are a neighbour yet you act like a stranger.

Similarly, two sentences connected by the conjunction fa may also have an adversative meaning:

Samica al-s}s{abbi< ha<dha< al-kala<m falam yus{addiq wa lam yukadhhib.

The boy heard this talk so he neither believed nor denied.

Usually, however, an adversative sentence will be introduced by one of the adversative conjunctions la<kin or la<kinna. Their function is actually only to present an adversative proposition, without having any connecting value; hence, they are also very frequently preceded by the connective conjunction wa.

Arab grammarians, in explaining these two conjunctions, present la<kinna as the basic form governing a noun in the accusative case. From it la<kin has been derived as its lightened form. However, they do not go into details of any differences in their use and meaning. In written discourse, it is not always possible to determine which one is meant lakinna or la<kin. While only la<kin may be used immediately preceding a verb, it cannot be stated that the

opposite is the rule. That is to say, that only la<kinna should be used preceding a noun. Moreover, the noun in the accusative governed by the particle does not necessarily follow the particle. Very frequently, only the style seems to be the determining reason for using either one.

In general, we may say that la<kin presents a statement in adversative coordination to one, which is precedent. La<kinna, on the other hand, stresses the function of one part within a sentence in an adversative relationship to another sentence.

Their meaning, however, seems to be very much the same, and in most cases, the use of either one appears to be determined by the structure of the sentence to follow, which can at times be based on stylistic reasons only.

La<kinna emphasizes the adversative function of a noun (which is in the accusative case) in relation to a precedent statement or situation. The noun governed by la<kinna does not have to follow immediately after the particle. However, a verb cannot be placed between the particle and the noun it governs.

Lastu adhkuru shay'an mimma< qa<l lakinni< lan ansa.

I don't remember anything of what he said, but I will never forget . . .

La<kinna always introduces a complete sentence. Thus, when an adversative relationship is to be established two objects or circumstances of the same action, the sentence must be repeated. It should also be noted here that the accusative introduced by la<kinna may be a pronoun of general reference d{ami<r al-shsha'an

Wala<kinnahu al-h{ubba yamla'u al-qalba rah{matan wa h{anan.

But its love fills the heart with compassion and tenderness.

La<kin and wala<kin imply a strong but or nevertheless.

Qad yas{s{uh{u ha<dha wala<kin ashukku fi<hi.

This may possibly be true, nevertheless I doubt it..

La<kin is used in any other case when the grammatical structure of the sentence does not allow the use of la<kinna, e.g. when the particle is followed by a verb.

Wal<kin sawfa yad{haru<n.

But they will appear.

It is usually preferred that whenever the adversative relationship of the construction is based on the statement of the new sentence as a whole. It can also be based on the situation it introduces rather than on a particular part of the sentence as in:

Ana< ucfi<ka al-yawma min al-qira<'ati wala<kin 'uri<du
an 'akhuda calayka cahdan.

I exempt you today from reading but I want a pledge
from you.

It is also used very frequently before an interrogative
sentence to express its adversative relationship to a
preceding one or situation. Unlike la<kinna, la<kin may
introduce a member of a sentence in adversative relation to
one mentioned before. It should be mentioned here that the
adversative part introduced by la<kin may be presented even
before its counterpart in the sentence as parenthetical
expression.

8. H{atta< 'Even' 'Including' 'Until'

H{atta< is used before a nas{b imperfect, to denote either
a- purpose and thus congruous in sense with kay as in:

Sa'lu<hu h{atta< yu<qinu< ha<dha<.

They questioned him in order to ascertain this.

Or b- that the following clause describes an end, which
was not necessarily realized in fact as in:

Intad{ara h{atta< yans{rifu<.

He waited for them to depart.

It is also used before a rafac or anna with a thematic sentence structure, to denote a factual consequence or an objective, which was in fact realized as in:

Intaz{aru< h{atta< dhahaba.

They waited until he did depart.

Qad bah{athu< hadha< h{atta< (annhum) yacrifu<na
h{aqi<gatuhu.

They have investigated this, so that they know the truth of it.

This usage of h{atta<, when it follows a negative, requires idiomatic recasting in English, as exemplified in:

Lam yantahi< can al-qawli h{atta< bada'a bimawd{u<cin
jadi<d.

Before he had finished speaking, he began on a new topic.

Lam nakad nantahi< can al-qawli h{atta< bada'a
bimawd{u<cin jadi<d.

Scarcely had we finished speaking when he began on a new topic'.

H{atta< is also used before an entity term meaning even or including.

H{atta< al-at{fala yacrifu<na ha<dha<.

Even the children know this.

Also as a preposition meaning 'as far as', thus:

Qad bah{athu<hu h{atta< al-cumq.

They have investigated it to the very bottom.

9. 'Ay 'That's to say', Namely

'Ay is a conjunction that marks what follows it as an explanation of what precedes it, corresponding to 'that's to say/ namely/ i.e.

Mu'arrikh Mis{r al-mashhu<r 'ay Al-Maqri<zi<.

The famous historian of Egypt, namely Maqri<zi<.

The conjunction may unite two nouns, as in the example. The noun or the verb which follows the conjunction assumes the case of the noun or the verb preceding the conjunction.

10. Imma< 'Either'

Imma< is a conjunction that introduces contrastive sentences and comes before the two parts. The second part is always coordinated with the first by the conjunction wa.

Imma< ya'ti< yawmun tafhamu fi<hi kulla shay'in waimma< yabqa kulla shay'in mughlaqun calayka ila< al-'abad.

Either a day will come when you will understand it all, or everything will remain sealed to you unto eternity.

The second part of the construction may be introduced by aw. Imma< frequently establishes a disjunction between two noun clauses introduced by 'an, or 'anna.

Imma< 'an tus{addiqa kullaha waimma< 'an tukadhhiba kullaha.

Either you believe it wholly, or you reject it.

4.9. Pronouns in MSA and LA

This section is a comparative study of MSA and LA where the four pronoun systems: personal pronoun, demonstrative pronoun, relative pronoun and interrogative pronoun will be analysed and compared. The comparison will also include the conjunctive system.

4.9.1. Personal pronouns in MSA and LA

In both MSA and LA there are two sets of pronominal forms: a set of detached morphemes and a set of attached pronominals. Detached morphemes are written as separate words and generally only take the position of the subject. Pronominals can be suffixed to verbs, nouns, prepositions and particles of different types. They may variously function as direct object, indirect object or possessor of the word to which they are attached. Both sets of pronouns are marked for the same categories of number and gender.

Table (19) contains the basic forms of detached and attached pronouns:

Person, gender & No.	MSA Prons.		LA Prons.	
	Detached	Attached	Detached	Attached
1s.	Ana<	-ni -i	A<ni	-ni -i
1p.	Nah{nu	-na<	Ih{ni<	-na
2ms.	Anta	-ka	Inta	-ik
2fs.	Anti	-ki	Inti	-ik
2md.	Antuma<	-kuma<	Intum	-kum
2fd.	Antuma	-kuma<	Intin	-kin
2mp.	antum	-kum	Intum	-kum
2fp.	antunna	-kunna	Intin	-kin
3ms.	Huwa	-hu	Huwa	-ih
3fs.	Hiya	-ha	Hiya	-ha
3md.	Huma<	-huma<	Humma	-hum
3fd.	Huma<	-huma<	Humma	-hin
3mp.	Hum	-hum	Humma	-hum
3fp.	hunna	-hunna	Hinna	-hin

Table (19): Basic forms of attached and detached personal pronouns in MSA and LA.

In LA the number of these distinctions has been reduced. The dual-plural distinction has been lost as it has in most other areas of the morphology, with the plural replacing the dual. The gender distinction is still present in LA. The effect of various local phonological changes has been to change the loci of the phonological contrasts, which carry the morphological distinctions.

4.9.2. Demonstrative pronouns in MSA and LA

The same sets of demonstrative forms function both adjectively and pronominally in MSA and LA. The full set of MSA and LA forms are as follows:

Gender & No.	Proximal (This or These)		
	MSA Prons.	English Trans.	LA Prons.
ms.	Ha<dha<	This boy	Hida
fs.	Ha<dhihi	This girl	Hidi
md.	Ha<dha<ni	These 2 boys	Hadaym
	Ha<dhayni		
Fd.	Ha<ta<ni	These 2 girls	Hadayn
	Ha<tayni		
mp. fp.	Ha<'ula<'i	These boys or girls	Hadaym
fp.	same		Hadayn
Gender & No.	Distal (That or Those)		
	MSA pronouns	Meaning	LA Pronouns
ms.	Dha<lika	That boy	Hadakuwa
fs.	Tilka	That girl	Hadikiyya
md.	Dha<nika	Those 2 boys	Hadakumma
fd.	Ta<nika	Those 2 girls	Hadakinna
mp.	'Ula<'ika	Those boys or girls	Hadakumma
fp.	same		Hadakinna

Table (20): Demonstrative pronouns in MSA and LA

It will be apparent from this table that in MSA, the prefix ha< is a proximal marker denoting relative nearness in time or space to the speaker, while the suffix lika is a distal marker denoting relative distance from the speaker. The deictic core of the form is an element marked for gender,

Pages missing in the
original

proximity and a -k for distance. In the plural 'these' and 'those' are hadayna and hadakinna (fp.) and hadayma and hadakumma (mp.). LA in general is as conservative and complex as MSA in that both maintain gender distinctions.

The demonstratives are used both adjectively and pronominally in the latter case frequently in LA as virtual substitutes for detached 3rd person pronouns described above. In MSA the surface forms of the demonstratives are the same whatever their function.

In MSA, demonstratives of 'vague reference' are used paragraph initially to refer anaphorically to the whole of an immediately preceding argument or a chunk of a text, e.g. kadha<lika 'Moreover, furthermore (lit. 'like that'), maca dha<lika 'Despite that . . .) In spoken MSA, particularly news bulletins, the phrase ha<dha, wa . . . 'This and . . .' is frequently used postpausally as a means of connecting two sections of a report. The (invariably masculine form) hadha< refers back to the whole of what has just been reported. It also signals that something more, but different, is about to be said about the topic.

4.9.3. Relative pronouns in MSA and LA

Gender & No.		MSA Prons.	Eng. Equiv.	LA Prons.
s.	m	Alladhi<	Who	Illi<
	f.	Allati<	Who	Illi<
d.	m.	Alladha<ni Alladhayni	Who	Illi<
	f.	Allata<ni Allatayni	Who	Illi<
p.	m.	Alladhi<na	Who	Illi<
	f.	Alla<ti< Alla<'i< or Allawa<ti<	Who	Illi<
Human All genders And numbers		Man	Who/whom	Illi<
Non-human All genders And numbers		Ma<	What Which	Illi<

Table (21): Relative pronouns in MSA and LA

In the sentence 'I saw the man who broke his leg.' the relative pronoun 'who' refers back to the definite noun 'the man' and functions as the subject of the verb 'broke' in the relative clause 'who broke his leg'. This sentence in LA is:

Shufat al-rra<jil illi< kis{ar rijlah.

Illi< 'who, which' is used in LA relative clauses to refer back to an antecedent noun, whether animate or inanimate,

if that noun is definite. It is definite either by virtue of the definite article al as in the above example or by any pronoun suffix, e.g.

Shufat khu<y illi< kis{ar rijlah.

I saw my brother who broke his leg.

If the noun which, is referred back to is indefinite; illi< is not used.

Shufat ra<jil kas{ar rijlah.

I saw a man who broke his leg.

Illi also functions as the equivalent of 'whom'.

Al-rra<jil illi< shuftah fi< al-ddukka<n . . .

The man whom I saw in the shop. . .

The literal meaning of this phrase is 'The man whom I saw him. . .' In LA, the antecedent noun, if it is the direct or the indirect object of the verb, is echoed by a pronoun, which agrees with it in gender and number. This rule applies regardless of whether the antecedent is definite or indefinite. In equational sentences like:

Al-rra<jil muddarris wa-al-mara muddarrisah.

The man is a teacher and the woman is a teacher.

Here, we have a verb-less relative clause and hence there is no need for an LA equivalent of the English verb 'to be'. When such equational sentences are made into relative clauses in LA - The man/woman who is a teacher . . . - the following type of construction is used:

Al-rra<jil illi< huwa muddarris. . .

The man who is a teacher. . .

Al-mara illi< hiya muddarrisah. . .

The woman who is a teacher. . .

Al-nna<s illi< humma ifqayri<n. . .

The people who are poor. . .

Thus we see that where the subject of a 'relativised' equational sentence is definite, an independent pronoun which refers back to it is inserted: it is as if one said 'The man who he is a teacher' etc. Illi< also can be used as the equivalent to 'whose' in English as in:

Al-rra<jil illi< camalah muddarris. . .

The man whose job is teaching . . .

(lit. The man who his job teacher. . .)

Al-nna<s illi< awla<dhum kislani<n. . .

The people whose children are lazy. . .

(lit. The people who their children lazy. . .)

Al-bint illi< shacarha< aswad. . .

The girl whose hair is black. . .

(The girl who her hair black. . .)

Verb-less relative clauses expressing possession (using cind) are constructed according to the patterns already illustrated e.g. definite antecedent noun:

Al-miski<n illi< ma< cinda<sh flu<s . . .

The unfortunate who hasn't any money . . .

Indefinite antecedent noun:

Miski<n ma< cinda<sh flu<s

An unfortunate who hasn't any money

Illi< often stands for an unspecified noun or thing in the main clause of a sentence, equivalent to the English 'That which. . .' 'He who. . .'

Illi< ra<h{ ra{h.

'What's gone is gone'.

Illi< gutli< calayh ma< lgita<sh

I didn't find the thing you told me about.

(lit. The thing you told me about it, I didn't find).

To conclude, relative pronouns in LA work in a similar way to the way they do in MSA. The main formal difference is that the relative pronoun has become in LA a syntactically invariant, uninflected form which is the same for all genders and numbers: illi<. It is also used - as mentioned above - as a non-attributive pronominal of general and

vague reference equivalent to English 'what (ever), who(ever) 'that which', (the one) who, etc. In this substantial sense, MSA sometimes employs the relative pronoun, but tends to use ma< 'what' and man 'who' in cases where the reference is indefinite.

4.9.4. Interrogative pronouns in MSA and LA

The form of the interrogative pronoun is another area in which MSA diverges markedly from LA. Although there are superficial similarities between them, LA has developed in some ways while MSA continues the CLA system. The table below gives the MSA forms and those of Mis{ra<tah vernacular.

MSA Inter.	Eng. Equiv.	LA Inter.	LA Examples
Man?	Who?	Manuw?	Manuw hida?
Ma<?	What?	Shanuw?	Shanuw hida?
Ma<dha<?	What?	Shanuw?	Shanuw hida?
Lima<?	Why?	Laysh?	Laysh hida?
Lima<dha<?	Why?	Laysh?	Laysh trakit al-madarsah?
'Ayna?	Where?	Wayn?	Wayn tuskun?
Mata<?	When?	'Amta?	'Amta tabda' ilh{flah?
Kayfa?	How?	Kayf?	Kayf h{a<lik?
Kam?	How Long? many?	Giddaysh?	Giddaysh iktab cindik?
Bikam?	How much?	Ibgiddaysh?	Ibgiddaysh hida?
Liman?	Whose? To whom?	Ilmanuw?	Ilmanuw likta<b hida?
'Ayyi?	Which one?	'Ayyan?	'Ayyan fa<kiha ith{ib?
Hal?	Do you? Did you? Will you? etc.	No equivalent	
'a	1-Same as hal 2- Which of things	No equivalent	

Table (22): Interrogative pronouns in MSA and LA

The following observations can be made on the historical and typological relationships between the forms in table (22). Several of the vernacular forms are derivable from the MSA ones through phonological changes. Amongst others one may note (i) the loss of glottal stop as in wayn, (ii) loss of final -a and (iii) the replacement of diphthongs by long vowels, all of which operated in the case of 'ayna wayn (probably wa 'ayna 'and where').

In other parts of the system, the changes were not phonological in origin. Ma<dha< 'what?' and its derivative lima<dha< 'why?' (li. 'For what'?) in MSA did not survive in LA. The disappearance of interrogative ma< in LA was the

consequence of the generalization of the homophonous negative particle ma< 'not' as a result of the simplification of the MSA system of negativisation. The negative ma< 'not' whose main use in MSA had been to negate the s-stem verb, developed in LA into the basic negative particle used to negate the p-stem as well. Since both negative and interrogative ma< are placed immediately before the verb, ambiguity would have arisen routinely in interrogative and negative sentence structures. To replace interrogative ma< 'what?' shanuw developed in LA.

The LA 'why' form shanuw is derived from the CLA phrase: wa 'ayyi< shay huwa 'and which thing it'. Here the CLA case ending of shay (shay-in) seems to have been fossilized in LA. This is not surprising in LA dialect as it has preserved vestiges of the CLA case system in a limited number of syntactic contexts. LA has other analogous formations in other parts of the interrogative system: thus shanuw 'what?', manuw 'who?'

c- A further development in LA, basically an extension of the classical phrase noted above, has been the evolution of shay 'thing' into a flexible interrogative clitic morpheme ish. Ish is attached to lexical items indicating size, amount, type and so on, to form compound interrogative pronouns, which replaced the MSA forms. Ish is post-posed in LA. Typically, Mis{ura<tis post-poses with forms like

gaddayish 'how much?' gadd + 'ay + ish, lit. 'amount which thing'.

d- In LA a particle ish etymologically identical with this ish (< shay 'thing') may be suffixed to statements to turn them into yes/no questions, e.g.

Flu<s ma< cindakish?

Money not with-you-thing.

The negative answer to the above question would be:

La<, ma< cindi<sh.

No, not with-me-thing.

'No, I haven't'.

It is clear that the loss of 'interrogative ma<, and the evolution of shay 'thing' into a flexible clitic element with complementary interrogative and negative functions are interconnected developments and together provide clear distinctions between LA and MSA.

4.9.5. Conjunction system in MSA and LA

No.	MSA Conj.	Eng. Equiv.	LA Conj.
1	Wa	And	Wa
2	Fa	Then	Fa
3	Thumma	And then	Wa bacadayn
4	'Aw	Or	walla
5	'Am	Or	No equivalent
6	La<	Not	La<
7	Bal	But	Bas
8	La<kin/la<kinna	But/ Nevertheless	La<kin
9	H{atta<	Even or Including	H{atta<
10	'Ay	That is to say In other words	No equivalent
11	Imma< wa- imma<	Or/or	Ya – ya< Ya-imma< - ya<-imma

Table (23): Conjunctions in MSA and LA

1. Wa (And)

Wa is the primitive conjunctive particle. It is the most commonly encountered sentence connective and has the widest variety of uses, analogous in these aspects to the English 'and'. However, Unlike English 'and', wa regularly functions as a textual, as well as a sentence-connective. In simple narratives, such as press reports containing twenty or more paragraphs, it is quite normal for wa to begin every paragraph except the first. The function of wa in such texts is simply to mark the beginning of the next episode in the report. Like fa, but unlike other conjunctions, wa is not a free-standing word but a clitic which is prefixed to the first word of the coordinated

sentence. Wa basically adds (in the description of static scenes, objects) and sequences (in description of actions) but can also indicate simultaneity of actions, or a contrastive or adversative relationship between the clauses it conjoins.

2. Fa (Then)

The basic difference between wa and fa sentence connection in MSA and in LA dialect is that fa usually betokens a relationship between sentence one and sentence two or between the paragraphs of a text. Sentence two describes a state or an action, which occurs as a consequence of sentence one. Fa and wa are used to signal different informational relationships between different parts of a text. Fa marks the boundary between the assertions made in the first two sentences and the pieces of evidence. Fa further indicates that a logical relationship exists between these two parts of the text. Wa acts as a neutral link between the three pieces of evidence adduced which are, by virtue of being so linked.

3. Thumma (And then)

Thumma like fa indicates sequenced action. Thumma is not used in LA and bacdayn, which has the same meaning of thumma, is used instead.

4. & 5 'Aw and 'Am (Or Or)

These two particles are used for disjunctive coordination and function like English 'or'. 'Aw is used in affirmative or interrogative sentences but not in negatives and may coordinate elements at any level: verbs, nouns, or whole sentences. They are used for synonymic or near-synonymic choice.

'Am is used in interrogatives only, whether direct or in reported speech. In contrast to 'aw, 'am normally presents possibilities, which are actually or presented as being mutually exclusive. Where the coordinated sentences are negative, wa is used in combination with the negative particle la< (= 'and not') equivalent to English 'nor'. In LA, there is a similar distinction between synonyms and non-synonym choice, whether at the level of nouns, verbs or clauses, though the distinction is carried out by different particles. In LA ya<-imma< or walla originally coming from MSA wa illa = lit. "and if not" is used for real alternatives, e.g.

Inh}ut} sha<mbuw walla s{a<bu<n cala< ra<si<?

Shall I put shampoo or soap on my head?

6. Walla (Or)

Walla is also normally used for presenting a choice between a command and the consequences of disobeying it, e.g.

Uskut walla nud}arbak.

Shut up or I'll hit you.

In LA, negative alternatives are formed exactly as in MSA with wa la< 'nor':

La< huwa bishu<fha< wa la< hiya bitshu<fah.

He wouldn't see her nor she would see him.

Polysyndetic coordination ('either. . . or. . .') is syntactically identical in MSA and LA. In MSA, imma< . . . waimma< or imma< . . . 'aw, while in LA there are two possibilities: ya< . . . ya< or ya<imma< . . . ya<imma< for example:

Ya< tamshi< ya< tugcud.

Either you go or stay.

Ya<-imma< trajjac likta<b ya<-imma< tadfah al-ghara<mah.

Either you return the book or pay the fine.

7. Bal (But)

The function of the MSA coordinating particle bal is simultaneously affirmatory and adversative. It affirms the truth of the proposition in sentence one but at the same time introduces another in sentence two which gives a more accurate, appropriate, or detailed description of the same state of affairs. It has various contextual equivalents ranging from 'nay' 'rather' to 'moreover'.

Unlike most of the other MSA coordinating conjunctions, which have survived in LA with little change in their form or function, bal like thumma does not seem to have survived historically as a true LA particle.

It is worth mentioning here that there are a number of coordinating conjunctions in LA, which either do not occur in MSA or have a different status in written Arabic. La<kin 'but' occurs in LA, but in MSA is normally preceded by wa (and hence is not, strictly speaking, a coordinator). In LA la<kin, is not necessarily preceded by wa. Just as widely used as la<kin in LA is the coordinator particle bas 'but'.

From this brief review of conjunctions in MSA and LA, it is perhaps clear that the formal differences between them are unimportant: wa, fa, 'aw are found in both and perform very much the same functions in both varieties.

CHAPTER FIVE

ANALYSING SAMPLE TEXT 1

5.0. Introduction

This chapter investigates the structure of expository narrative discourse in LA represented by ST1 and ST2. The aim is to discover whether the Arabic interview has a structure or not, applying principles of analysing the English interview as described by contemporary discourse analysts. This requires the analysis of two samples of interviews recorded by the LJSC in Tripoli, ST1 here, and ST2 in chapter 6.

5.1. Analysis of the structure of expository narrative discourse in LA

This part of the thesis investigates the structure of the expository narrative discourse in the following terms: (i) General organization and (ii) Cohesion in ST1. The writer believes that two aspects are the most important ones in showing the overall structure of the LA discourse.

5.1.1. General organization

In sample text one ST1 we are dealing with an interview which has 1326 turns. In fact in T3A the interviewer declared that this ST1 is the fortieth interview he has conducted so far as part of his role in the governmental historical project. There are two main speakers: speaker A and speaker B, SA and SB and two secondary speakers, speaker C and speaker D, SC and SD. There is a fifth speaker who does not make any significant contribution to the interview except greeting the other speakers when he enters the place where the interview is going on, and he becomes speaker E, SE. The sixth speaker, whom we call speaker F, SF, is also not important and makes very little contribution to the interview. The following table shows the contribution of each speaker in relation to the others in ST1:

No.	Speaker	No. of Turns	Percentage
1	SA	480	48.5%
2	SB	564	49%
3	SC	165	1.5%
4	SD	112	1%
5	SF	2	----

Table (24): The contribution of each speaker in relation to other speakers in ST)

By looking at ST1 (see Appendix B1 & B2), it is clear that an Arabic interview, like English one, has a beginning or a preamble, a middle and an end. On an intuitive and

linguistic basis I suggest that the beginning starts at turn T1A and ends at turn T165C. The main body starts at turn T166A and ends at turn T1014B. From turn T1015A to turn T1326B is the end of the interview.

Now let us take a closer look at the turns that mark the boundaries of the LA interview. The first is turn number 1, T1, which is uttered by speaker A, SA, T1A;

T1A- In the name of Alla

This section of T1A consists of a number of phrases and is spoken by the interviewer SA. These phrases, particularly the common shorter version of them "In the name of All<ah" or al-basmalah are always uttered in Arabic before starting speech or other everyday activities like reading, writing, eating, drinking and so forth. They are recited before every chapter or verse in the Holy Qur'a<n. Al-Basmalah has thus become part and parcel of the language. They have even acquired the meaning of beginning or stating in LA; for example when you say to somebody Haiyya bi-smi 'L-la<h. "Come on, in the name of Alla<h" you will be understood as saying: 'Let's start' or 'begin'. When reading the news the common Islamic greeting Al-Ssalamu calaykum wa rah{matu 'L-la<hi wa bara<ka<tuh. "Peace and the blessing of Allah be

upon you" is used instead by newsreaders. This is probably because the news reader is aiming his speech at an audience, and the first thing he has to do before starting the business of news reading is to greet his audience.

The relationship between linguistic forms and social contexts in Arabic is a very strong one. The next boundary of the Arabic interview is represented by turn number 166, which is uttered by the interviewer T166A:

T166A- Taw ya< cammi< Al-H{a<j nibbu< tsammi<lna< al-maca<rik illi< ishtrakat fi<ha< shinu<?

T166A - Now Uncle Ha<j, we want you to name for us the battles in which you took part. What are they?

It is clear from this turn that the interviewer SA is eliciting information from the interviewee about the main topic of the interview, which is the war between the Libyans and the Italians. After SA has passed the socializing stage in turns 1 to 3, he starts to move closer to the real subject of the interview. Continuing on this line, he elicits the interviewee's full name T4B to T9A, age T9A to T10B, relatives T11A to T35C, places visited T36A to T57B, jobs held T58A to T86B, badges and medals received T86B to T98D languages spoken T120A to T138B, previous similar interviews T140A to T149B and so on. It is all background information.

The last can be considered as an example of "intertextuality" (see de Beaugrande and Dressler 1983) or "co-text" (see Brown and Yule 1983) In fact the texts refer to each other as they took place one after the other. The following turns indicate that:

T140A- Cali< Al-Mis{ra<ti< amta jaiy han<yah?

T140A- Cali< Al-Mis{ra<ti< (8)- When did he come here?

T141A- Ah?

T141B- What?

T142A- Cali< Mus{t{afa Al-Mis{ra<ti< lamma< ja<k zama<n khadi minnik nubdah min al-tta<ri<kh.

T142A- Cali< Mus{tafa Al-Mis{ra<ti< - When he came to you sometime ago to get a short version of the story.

T143A- Amta? Tafkkirash amta?

T143A- When? Can't you remember when?

T144C- Actaqid ad{unni< . .

T144C- I think___I guess___

T145B- Khadi< la<kin ma< ja<ba<sh mazbu<t{

T145B- He had the story, but he didn't retell it right.

T146C- Fi< al-. .

T146C- ___in the.....

T147A- Ma<ja<ba<sh mazbu<t{.

T147A- He didn't retell it right.

T148C- Ad{unni bacad al-ththawrah wa illa< la<? Fi< al-ssabci< . . fi< al-ssabci<n wa al-. . la<?

T148C- I think it was after the revolution or wasn't it ___in '70___in '70, or wasn't it?.....

T149B- Wa-Lla<hi ma<ni<sh ca<rif kam sanah, ayyi sanah yacni<.

T149B- I honestly don't know how many years_which year, I mean.

The other point here is that both texts have the same topic. The third boundary of the LA interview is turn number 1015, which is uttered again by SA, T1015A:

T1015A- Aywah. (fatrat s{amt gas{i<rah) Taw nibbi< al-nna<s al-aqriba< aqriba<k illi< sha<raku< fi< al-maca<rik.

T1015A- Right. Now I want the people, the relations, and your relatives who took part in these battles.

This turn shows that after the interviewer SA gets the information he wants about the battles, he asks for the names of the people who were present at the battles, because this would help in creating a national register of the victims of the Libyan-Italian war. Let us not forget that this whole business of interviewing is a government project.

An interesting point here is that participants in a conversation or in an interview make their own comments about the organization of their discourse. From the transliteration and translation of the examples given below from ST1, one of the organizational features in an Arabic text is what participants actually say about the structure of their text. Comments uttered by the participants in ST1

can be classified into six types. The first type represents what I call practical comments, as in T46C. The second type of comment concerns the order of saying thing, T74B, T168A, T207A, T264D, T500A, and T590A. The third type of comment concerns saying specific things at a certain time T306D, T362B, T363C, T364A, T429A, T430B, T431A, T1015A, T1016B, T1017A, T1018B and T1019A. The fourth type of comment concerns how participants think during a discourse and how one event reminds them of another and how they remember events T1236B, T1237A, T1238B and T1239A. The fifth type of comment concerns how the participants declare when they suspend and continue a discourse or a particular story in a text as in T1264B. The sixth type of comment concerns talking of living past events as if happening in front of their eyes as they are talking about them T1290B, T1291A, T1300V and T1301A. All this points to a system of discourse. There are priorities and rules negotiated and obeyed by participants. That is part of what can be called the structure or organization of discourse. Here are some extended examples from ST1 to represent the six types.

Type 1

T46C- Ya< 'Akh Al-Ha<di<, bi-Lla<hi mula<h{ad{ah wa law samah{t.

T46C- Brother Al-Ha<di<, May I just make a comment here?

Type 2

T590A- La< nibbi< gabal ma< nantaqil li-Al-Ssilh{aybah
nibbi< cala< macrakat Gas{ar H{amad.

T590A- No, I want - before we go onto the battle of Al-
Silh{aybah, I want you to talk about the battle of
Gas{ar H{amad.

Type 3

T306D- Ghayr taw yibbi< al-maca<rik kullhin ca<d. ma<
tansa minhin shay.

T306D- Now, he only wants the names of all the battles;
just don't forget any of them.

Type 4

T1236B- Min d{iminha< tawa al-h{ika<yah ghayr ca<d al-
shshay . . bi-al-shshay . . bi-al-shshay . .

T1236B- Talking of that, I've just thought of something
else. One thing will....You of another.... of another.

T1237A- Al-shshay yudkar bi-al-zzabt{.

T1237A- Will remind you of another. Exactly.

T1238B- Al-shshay bi-al-shshay yudukrah.

T1238B- One thing will remind you of another.

T1239A- Yudukrah.

T1239A- Will remind you of another.

Type 5

T1264B- Wa al-shsha<hid.

T1264B- To continue our story.....

Type 6

T1290B- Tawa kaiyannah kayf gid. . ha<-al-ssa<cah.

T1290B- ...I can see it as if____er____it was happening now.

T1291A- Aywah ma< sha< Alla<h. Aywah.

T1291A- That's right. Good heavens. Right.

It can be observed from the above examples that the comments of the speakers on the structure of their discourse vary in length from one single turn by one speaker T306D to several turns by more than one speaker T1236B to T1239A. As far as the general organization of this interview is concerned another division can be made between the turns. There are turns that are only organizational, i.e. used for organizing the discourse itself rather than discussing the main subject of the interview. They refer to other subjects, which have paved the way and led the participants in the interview to their main topic. The following turns are included:

No.	From	To
1	T1A	T165C
2	T251D	T253B
3	T280C	T288D
4	T301C	T307C
5	T326D	T327A
6	T360D	T361A

Table (25): Organizational turns in ST1

Table (25) includes all the turns found in ST1 that do not cover the main subject of the interview. Three examples from ST1 illustrate the point. The first example is number 4 in the above table, including turns from T301C to T307C, as follows:

T301C- Ra<ji< qa<idha.

T301C-Wait, the leader there.

T302D- La< bacadayn nju<h al-shsharah{. Bacadayn i<ji< al-shsharah{ ya< Usta<d Al-Ha<di<

T302D-No, we'll come to the details later. The details will come later, Ustad Al-Ha<di<

T303B- Infahmak cala< al-qiya<da<t illi< hummah bacad.

T303B-Let me tell you about the leaders as well.

T304D- Ma<za<l, ma<za<l. Nasharh{u< minnak bacadayn. Kull macarakah biyistafsir minnak calayha<.

T304D-Not yet, not yet. We'll get more details from you later. He'll ask you for the details of every battle later.

T305B- Ahah.

T305B- Uhuh.

T306D- Ghayr tawa yibbi< al-maca<rik kullhin ca<d. matansa minhin shay.

T306D-Now, he only wants the names of all the battles; just don't forget any of them.

T307C- La< ba<lik ya< 'Akh Al-Ha<di< . . . ya< Usta<d Al-Ha<di< tawa ba<lik itdi<r al-macarakah wa tadi<r al-qa<id imta<cha<.

T307C-Could you, brother Al-Ha<di<.....? Ustad Al-Ha<di<, could you now put down the name of the battle and the leader there as well.

The second example is listed as number 5 in the above table. It contains discourse between SD and SA as follows:

T326D- Imta<c Gas{ar H{amad ma< khadaynashi<.

T326D- We didn't get the leader of Gas{ar H{amad.

T327A- La< tawa bacadayn inju<h (as{-s{awt ghayr wa<d{ih{)

T327A-No, we'll come to him later.... (tape is not clear)

The third example is listed as number 6 in the above table, and it is also a piece of discourse produced by SD and SA:

T360D- Tam al-shshari<t{ ra<huw. Igilbah, igilbah.

T360D-The tape is finished; turn it over; turn it over.

T361A- La< ma< za<l.

T361A-No, not yet.

In these examples the participants in the interview are arguing among themselves as to how to organize their discourse. This does not only include what to mention first or second but also some practical ideas such as writing down lists of the names of the battles or the leaders in those battles. All other turns in ST1 give information on the main subject of the interview, which takes up the bulk of the conversation. All turns of this type found in ST1 are listed in the table below:

No.	From	To
1	T166	T250A
2	T254A	T279A
3	T289	T300B
4	T308	T325A
5	T328	T359B
6	T362B	T1326B

Table (26): Turns in ST1 giving information on the main subject of the interview

The following turns from ST1 are given as an extended example, turns 166A to 180A:

T166A- Taw ya< cammi< Al-H{a<j nibbu< tsammi<lina< al-maca<rik illi< ishtrakat fi<ha< shinu<?

T166A- Now, Uncle Ha<j, we want you to name for us the battles in which you took part. What are they?

T167D- Al-maca<rik kullha<

T167D- All the battles.

T168A- Bi-al-ttarti<b.

T168A- In order.

T169B- Ta'si<s . . ta'si<s Al-Maktab ingu<llik calayh?

T169B- The foundation _____ the foundation of the Maktab: shall I tell you about it?

T170A- Aywah.

T170A- Yes.

T171B- (Is{arraha{ fi< raqabatih) Wagat Al-Sswayh{li< . . wagat Al-Sswayh{li<

T171B- (clearing his throat) In the time of Al-Sswayhli< _____ the era of Al-Sswayli< _____

T172A- Inacam.

T172A- Well.

T173B- . . Ramad{a<n

T173B- Ramada<n.

T174A- Ah.

T174A- Yes.

T175B- Jaiy al-ghuwwa<s{ wa jaiy Nu<ri< Ba<sha<.

T175B- A boat came and Nuri Pasha (9) came.

T176A- Aywah.

T176A- That's right.

T177B- Wa assas Maktab fi< Mis{ra<tah. Wa ja<b fi<h min kull libla<d . . min al-ji<hah al-gharbiyyah wa al-. . al-shshargiyyah kullha< lacind . . lacind Sirat.

T177B - . . . and he founded a Maktab in Mis{ra<tah. He brought people from all over the country to it . . . from the West and the . . . The East all of it as far as...as far as.... as far as Sirat.

T178A- Aywah.

T178A- Yes.

T179B- Assas Maktab wa t{ulucu< minnah zibba<t{ wa istilamu< al-qiya<dah wa Al-Tturruk caddu<.

T179B- He founded a Maktab, from which army officers graduated. Then they took power and the Turks left.

T180A- Ahah.

T180A- Uhuh.

The second example includes turns 289B to 300B

T289B- Ba<hi<.

T289B- O.K.

T290D- Kullhin. Bacad al-. . macrakat Jinana<t ha<di< illi< qa<idha< Al-Jjard . . al-macakah illi< bacadha wayn?

T290D- All of them. After the _____ this battle of Ijnanat (10), where the leader was Al-Jjard (11) _____ the next battle was where?

T291C- Al-Ssilh{aybah?

T291C- Al-Ssilh{aybah?

T292B- Illi< bacadha<?

T292B- The next battle?

T293D- Inacam.

T293D- Well.

T294B- Illi< bacadha Gas{ar H{amad.

T294B- The next battle was Gas{ar H{amad.

T295D- Ba<hi.

T295D- Right.

T296B- Mis{ra<tah.

T296B- Mis{ra<tah.

T297D- Gas{ar H{amad bi-Mis{ra<tah.

T297D- Gas{ar H{amad in Mis{ra<tah.

T298B- Mis{ra<tah.

T298B- Mis{ra<tah.

T299D- Wa ha<lli bacadha<?

T299D- And the next one?

T300B- Bacad minha< . . .

T300B- After it.....

Another general organizational aspect is the turn-taking system. There are different functions for different turns such as asking a question T429A, providing an answer T440B,

making a comment T437D, making an agreement T441A and so forth. These are exemplified below.

T429A- Nibbi< nas'alak cala< . . nas'alak cala<
t{ari<qat al-qita<l kayf ka<nat?

T429A- I want to ask you about . . . I want to ask you about the methods of fighting; what was it?

T430B- Ah?

T430B- What?

T431A- T{ari<qat al-qita<l? Yacni< kayf th{a<rbu<
fi<hum? Tahajmu< calayhum s{aff wa<h{id hikki< wa illa
. . a. . a. . kayf t{ari<qat al-qita<l illi< kuntu<
tqa<tlu< bi< al-cadduw? Kayf hiyyah?

T431A- The method of fighting, I mean how did you fight them? Did you attack them in one line like this or er er er what was the method you used to fight the enemy? What was it?

T432B- Ismac.

T432B- Listen.

T433A- Ahah.

T433A- Yes.

T434B- Ma< fi<sh niza<m fi< al-awwali<n. Ma< fi<sh
jaysh. Mish jaysh.

T434B- There was no discipline in those days. There was no army. It wasn't an army.

T436B- Carab ikhushshu< min kull ji<hah. Kull wa<h{id
ikhush cala< . . cala< kayfah yacni< . .

T436B- People came from everywhere. Everyone came as best he could, I mean.

T437D- Mindilfi<n wa khala<s{.

T437D- They just came on; that's it.

T438B- Kull qabi<lah maca bacad{ha<.

T438B- Every tribe was by itself.

T439A- Ahah.

T439A- I see.

T400B- Kull qabi<lah maca bacad{ha< wa bayn karr wa farr.

T400B- Every tribe was by itself, attacking and retreating.

T441A- Ayh karr wa farr aywah ha<di< al-t{t{ari<qah.

T441A- Yes, attacking and retreating, that's it. That's the method.

T442B- Karr wa farr. Marra<t iywakhkhru< wa marra<t iygaddmu<.

T442B- Attacking and retreating: sometimes going backwards, and sometimes forwards.

T443A- Aywah.

T443A- That's right.

T444B- (Yad{h{ak)

T444B- (Laughs)

T445A- T{ari<qat al-karr wa al-farr

T445A- Advancing and retreating.

It is clear from ST1 of the LA interview that a turn-taking system is operating fully. Even if one of the speakers does not want to speak, he still takes his turn and says "uhuh", which is cooperative and supportive, as illustrated in the table below:

No.	Speaker	Turns	No. of "uhuh's"
1	A	T34A, T180A, T238A, T279A, T385A, T578A, T580A, T846A, T863A, T871A, T1042A, T1061A, T1063A, T1097A, T1099A, T1267A	16
2	B	T305B	1
3	C	T224C	1
4	D	T341D	1

Table (27): Number of "uhuh's produced by each speaker in ST1

Table (27) indicates that there are 19 examples of "uhuh' in ST1. These show that the listener is attentive to the speaker. These examples show also that the participants are alert and keen to keep the turn-taking system working all the way through. To understand table (27) let us look at 3 full examples from ST1:

(1) T33B- Min Mis{ra<tah kullah.

T33B- All the family come from Mis{ra<tah.

T34A- Ah. Nacam. Ahah.

T34A- Ah. O.K. uhuh.

(2) T304D- Ma<za<l, ma<za<l. Nasharh{u< minnak bacadayn. Kull macarakah biyistafsir minnak calayha<.

T304D- Not yet, not yet. We'll get more details from you later. He'll ask you for the details of every battle later.

T305B- Ahah.

T305B- Uhuh.

(3) T223D- La< sanat khamast{a<sh.

T223D- No. In '15 . . .

T224C- Ahah.

T224C- Uhuh.

There is also a clear evidence in ST1 that the management of the discourse is negotiated between the interviewer, the interviewee and the other participants. They decide among themselves on the next turn, as table (28) and (29) show.

No.	From	To
1	T166A	T170A
2	T207A	T208B
3	T310C	T307C
4	T364A	
5	T510A	T516B
6	T565A	T568B
7	T613A	T614B

Table (28): Turns in ST1 showing discourse management being negotiated between SA and SB

As an example take turns 166A - 170A:

T166A- Taw ya< cammi< Al-H{a<j nibbu< tsammi<lna< al-maca<rik illi< ishtrakat fi<ha< shinu<?

T166A- Now, Uncle Ha<j, we want you to name for us the battles in which you took part. What are they?

T167D- Al-maca<rik kullha<

T167D- All the battles.

T168A- Bi-al-ttarti<b.

T168A- In order.

T169B- Ta'si<s . . ta'si<s Al-Maktab ingu<llik calayh?

T169B- The foundation _____ the foundation of the Maktab: shall I tell you about it?

T170A- Aywah.

T170A- Yes.

In this example the interviewer asks the interviewee to name all the battles he attended in chronological sequence. Instead of naming the battles, the interviewee suggests rather hesitantly talking about the foundation of the military school and the interviewer agrees. This is a kind of management of discourse by negotiation between speakers. The second example includes turns 301C to 307C:

T301C- Ra<ji< qa<idha.

T301C- Wait, the leader there.

T302D- La< bacadayn nju<h al-shsharah{. Bacadayn i<ji< al-shsharah{ ya< Usta<d Al-Ha<di<

T302D- No, we'll come to the details later. The details will come later, Ustad Al-Ha<di

T303B- Infahmak cala< al-qiya<da<t illi< hummah bacad.

T303B- Let me tell you about the leaders as well.

T304D- Ma<za<l, ma<za<l. Nasharh{u< minnak bacadayn. Kull macarakah biyistafsir minnak calayha<.

T304D-Not yet, not yet. We'll get more details from you later. He'll ask you for the details of every battle later.

T305B- Ahah.

T305B- Uhuh.

T306D- Ghayr tawa yibbi< al-maca<rik kullhin ca<d. matansa minhin shay.

T306D-Now, he only wants the names of all the battles; just don't forget any of them.

T307C- La< ba<lik ya< 'Akh Al-Ha<di< . . . ya< Usta<d Al-Ha<di< tawa ba<lik itdi<r al-macarakah wa tadi<r al-qa<id imta<cha<.

T307C- Could you, brother Al-Ha<di<....? Usta<d Al-Ha<di<, could you now put down the name of the battle and the leader there as well.

In this example speakers B, C, and D are negotiating whether SB should give a detailed account of the battles one by one or name the battles first and then go into details. Finally they agree that he should name all the battles and the leader in each one first, and give the full details afterwards. SA is advised to make a list of the battles and the leaders mentioned by SB.

The third example includes turns T565A to T568B:

T565A- Bacdayn inju< al-macarkit . . .

T565A- Now we come to the battle of . . .

T566B- Al-Margib.

T566B- Al-Margab. (12)

T567A- La< Gas{ar H{amad

T567A- No, Gas{ar H{amad.

T568B- la<, Gas{ar H{amad fi< al-tta<li<.

T568B- No, Gas{ar H{amad was later.

In the third example we find SB correcting SA when he was expecting him to mention a certain battle and it turned out a different one altogether.

Another organizational aspect of the Arabic interview is a role-based one. That is to say, the participants in the interview assume their roles as interviewer and interviewee. In ST1 it is the interviewer who starts the discourse, announcing the beginning of the interview (see T3A). Throughout the interview it is always the interviewer who elicits information and the interviewee who provides information. It is only at the end of the interview (see T1142B) that the system has changed, probably because the interviewee SB somehow felt that the interview had come to an end. The sequence is restored after a while by the interviewer (see T1206A)

The role-based division also shows a power relationship between the interviewer and other speakers. Although discourse management is negotiated, there is enough linguistic evidence to show that the interviewer SA has an overall control of the running of the discourse and he is the one who makes the final management decisions. (See turns T275A to T277A). Other speakers may only suggest to him any thoughts they have about discourse management. This is illustrated in the following table:

No.	From	To
1	T219D	
2	T280C	T284D
3	T301C	T307C
4	T326D	T327A
5	T1138D	T1141A

Table (29): Suggestions about discourse management by speakers other than SA in ST1

Examples are:

(1) T219SD- Calli< s{awtik shuwayyah ya< si< Al-Ha<di<. Rahuw al-ssamac shuwayyah

T219D- Speak a bit louder, Mr. Al-Ha<di<, because his hearing is weak.

In this turn SD is helping in the management of discourse by suggesting that the interviewer speaks louder so that the interviewee can hear him.

(2) T280C- Wa Bu<fa<r Gas{ar H{amad wa illa walla inkhallu<h brawh{ah.

T280C- And Bu<fa<r (13), Gas{ar H{amad___ or___or should I leave him alone?

T281A- Khallu<h yatafakkar bishwayyiah . . huwa intum cawnu< shuwayyah.

T281A- Let him take his time to think. [sp] You can help him a little bit.

T282D- Awnah ma< yasmacash. H{atta< al-ssamac shuwayyah, d{aci<f.

T282D- You see; he can't hear. His hearing is diminished and weak.

T283C- La<, la< a<ni imsajjalhum. Taqri<ban a<ni ka<tibhum fi< warigah cindi<. Mumkin inji<bhum? Liana huwa fikrah . .

T283C- No, no I put them down. I think I wrote them on a piece of paper. Shall I bring it? Because his memory . . .

T284D- Mumkin inta tarficlah s{awtik liana ma< cinda<sh hadakiyya al-ssamac.

T284D- You can speak louder to him, because he doesn't have that strong hearing.

In these turns, particularly T280C, SC is trying to take the role of the interviewee, but SA steps in and stops him as in T281A.

(3) T326D- Imta<c Gas{ar H{amad ma< khadaynashi<.

T326D- We didn't get the leader of Gas{ar H{amad.

T327A- La< tawa bacadayn inju<h (as{-s{awt ghayr wa<d{ih{}

T327A- No, we'll come to him later.... (tape is not clear)

From the wording of these two turns, it is clear that SA is in control of the discourse. SD is only reminding him asking about the name of the leader at Gas{ar H{amad. SA disregards his opinion and puts it as simply as in T327A.

5.1.2. Discourse within discourse

It is interesting to note also that in ST1, there are two discourses going on simultaneously. The main discourse is conducted between the interviewer and the interviewee SA and SB, while at some stages a sub-discourse goes on

between SC and SD, intervening in the main discourse as shown in table (30) below:

No.	Intervention from	To
1	T111C	T119C
2	T768D	T772D

Table (30): Intervening sub-discourse between SC and SD in ST1

An example from ST1 is:

T768D- Grayyab ad{-d{alac ya<

T768D- Oh, my God.

T769C- Ah.

T769C- You see.

T770D- Iyh{a<rbu< fi< al-carab fi< wat{anhum.

T770D- They were fighting the Arabs in their homeland.

T771C- Isticba<d.

T771C- Humiliating.

T772D- Tarwah wa can<d wa ghat{rasah.

T772D- They had wealth and of course arrogance.

It is clear from the wording of these turns that the purpose of the discourse between these secondary speakers SC and SD is to comment on the main discourse or to express their feelings about what they are hearing. It is interesting also to note that these speakers SC and SD sometimes assume the role of interviewer or interviewee. Sometimes they give answers which should have been given by the interviewee, and sometimes they ask questions which

should have been asked by the interviewer. The following turns demonstrate that SC is assuming the role of interviewee:

Turns	No. of Occurrences
T24C, T31C, T35C, T39C, T42C, T72C, T75C, T77C, T85C, T87C, T90C, T92C, T108C, T128C, T130C, T132C, T135C, T197C, T484C, T499C, T544C, T603C, T696C, T710, T715C, T757C, T759C, T885C, T891C, T894C, T914C, T931C, T935C, T966C, T1027C, T1051C, T1053C, T1059C, T1071C, T1073C, T1083C, T1119C, T1124C.	43

Table (31): The assumption of the role of interviewee by SC in ST1

Examples are:

(1) T41A- Kha<rij al-bila<d yacni<. Mashaytish il Tu<nis wa illa Al-Jaza'ir wa illa< Mas{ar wa illa h{a<jah?

T41A- Out of the country, I mean. Have you been to Algeria, Tunisian, Egypt, or where?

T42C- Mashay ha<jar.

T42C- He actually emigrated.

(2) T126A- Titkallam Ingli<zi< shuwayyah?

T126A- You speak a little bit of English?

T127B- (Yad{h{ak)

T127B- (Laughs)

T128C- Yicrif kalma<t hikki< Turkiyya<t.

T128C- He knows some Turkish words.

(3) T483B- Baysh ayh baysh? Al-. . al-. . al-. . It{-
T{ilya<n illi< fi< al-bla<d wa t{allcu<hum imma<lah bi-
al-quwwah.

T483B- So they____ So they rescued the Italians who were
in the town and got them out - of course by force.

T484C- Ka<nit quwwah kabi<rah.

T484C- It was a large force.

Here clearly SC is assuming the role of interviewee. He is
answering questions asked by SA on behalf of SB. In the
following turns SC assumes the role of interviewer:

Turns	No. of Occurrences
T17C, T20C, T22C, T51C, T100C, T103C, T105C, T142C, T144C, T146C, T148C, T151C, T191C, T193C, T199C, T203C, T205C, T213C, T215C, T218C, T221C, T224C, T226C, T237C, T243C, T245C, T247C, T252C, T285C, T287C, T291C, T301C, T309C, T363C, T373C, T393C, T477C, T514C, T524C, T526C, T528C, T550C, T629C, T671C, T673C, T687C, T713C, T780C, T782C, T810C, T873C, T1025C, T1069C.	53

Table (32): The assumption of the role of interviewer by SC in ST1

Examples are:

(1) T22C- Ism al-umm.

T22C- The name of your mother.

T23B- Fa<t{imah.

T23B- Fatimah.

(2) T205C- Wa bacadha.

T205C- And after that.

T206B- Awwal al-maca<rik illi< s{a<rin fi< al-ji<hah al-gharbiyyah ha<di< wa min hina wa min hina wa caddi< gha<di<.

T206B- The first of the battles which took place in this Western region, from here _____ and from here on . . .

(3) T392B- Jat al-quwwah min Gas{ar H{amad wa jat al-quwwah min Imma<t{i<n wa talagu< fi< . . . fi< Ra<s Al-T{t{ubah . . . calayna< . . . cala< al-muja<hidi<n

T392B- A force came from Gas{ar H{amad, and a force came from Immatin (15) and they met in Ras Al-T{t{ubah (16) _____ against us _____ against the muja<hidi<n.

T393C- Fi< janb Gas{ar H{amad Ra<s Al-T{t{ubah hiya?

T393C- Ras Al-T{t{ubah is near Gas{ar H{amad, isn't it?

In the following turns SD assumes the role of interviewer:

Turns	No. of Occurrences
T98D, T101D, T104D, T167D, T183D, T195D, T198D, T214D, T251D, T257D, T260D, T262D, T264D, T266D, T269D, T272D, T274D, T288D, T290D, T293D, T295D, T297D, T299D, T302D, T304D, T306D, T320D, T323D, T328D, T330D, T332D, T334D, T336D, T339D, T341D, T343D, T345D, T347D, T351D, T353D, T327D, T574D, T602D, T691D, T725D, T808D, T823D, T825D, T1023D, T1029D, T1031D, T1064D, T1066D, T1068D, T1070D, T1072D, T1077D, T1079D, T1081D, T1121D.	60

Table (33): The assumption of the role of interviewer by SD in ST1

Here are some examples to illustrate this point:

(1) T97B- Wa cindi< nuwa<shi<n min qabal . . . miyda<lya<t.

T97B- And I have decorations from before that _____ medals.

T98D- Ayh ha<daynah nibbu< nshu<fu<hin. Ligdim hadaynah

T98D- Yes we would like to see those _____ The old ones.

(2) T299D- Wa ha-illi< bacadha?

T299D- And the next one?

T300B- Bacad minha> . . .

T300B- After it . . .

(3) T725D- Ha<da< cind al-muja<hidi<n wa illa cind Al-T{t{alya<n?

T725D- Did the muja<hidi<n have this weapon or the Italians?

T726B- Ha<da< cind al-muja<hidi<n. Cindahum mataryawz Ru<si. Wa<khdiyynah min Al-Rru<s

T726B- The muja<hidi<n had it. They had a Russian machine gun. They got it from the Russians.

In the following turns SD assumes the role of interviewee:

Turns	No. of Occurrences
T83D, T89D, T223D, T227D, T630D, T634D, T811D, T813D, T816D, T818D, T889D, T892D, T1055D	13

Table (34): The assumption of the role of interviewee by SD in ST1

These examples illustrate the point:

(1) T82A- Al-cahad al-ttawri< khadamtash h{a<jah?

T82A- The revolutionary era. Have you had any job?

T83D- Ca<jiz ha<da<k.

T83D- He's been a disabled person.

(2) T222B- La<.

T222B- No.

T223D- La< sanat khamast{a<sh . .

T223D- No. In '15. . .

(3) T812A- Rashsha<sh yacni< madfac wa illa aysh?

T812A- Was it a machine gun, a gun or what?

T813D- Rashsha<sh.

T813D- A machine-gun.

In these three examples SD is answering a question asked by SA assuming the role of SB for whom the questions are meant in the first place. The above-mentioned turns are not on the whole disruptive. Despite these interventions, discourse is usually conducted between two speakers only. Sometimes they are helpful, as in the deafness sequence. In other times they supply much needed information to the interviewer, which for some reason the interviewee cannot supply. Other speakers do not seem to be annoyed.

Another point to make here is that when the non-principal speakers SC and SD intervene, they intervene for a reason such as those mentioned above. They may intervene to bridge the gap between the interviewer and the interviewee. Sometimes, they intervene to sort out with them some terminological problems. The turns: T780C to T782C and T805A to T820D, illustrate this point.

(1) T780C- Zay al-ssariyyah?

T780C- Is it like a battalion?

T781B- Miytayn.

T781B- Two hundred

T782C- Zay al-ssariyyah?

T782C- Is it like a battalion?

T805A- Huwa zay al-madfac ka<n wa illa kayf ka<n?

T805A- Was it like a gun or what was it like?

T806B- Ah?

T806B- What?

T807A- Kayf al-...?

T807A- Was it like . . .?

T808D- Zay rashsha<shat al-aghra<d{ al-ca<mah hikki<kabi<r?

T808D- Was it as big as the general-purpose machine gun?

T809B- Ah?

T809B- What?

T810C- Al-mataryawz ga<llak kabi<r zay al-. . al-madfac wa illa s{aghi<r?

T810C- He asked you was the machine gun as big as a gun or smaller?

T811D- La< rashsha<sh.

T811D- No, it was a machine gun.

T812A- Rashsha<sh yacni< madfac wa illa aysh?

T812A- Was it a machine-gun, a gun or what?

T813D- Rashsh<sh.

T813D- A machine-gun.

T814B- La<, la< al-mataryawz ha<da< rashsha<sh.

T814B- No, no the Mataryuz is a machine gun.

T815A- Rashsha<sh?

T815A- A machine-gun?

T816D- Rashsha<sh, rashsha<sh.

T816D- A machine gun, a machine gun.

T817B- Al-shshari<t{ imta<cah miytayn wa khamsi<n
t{alqah.

T817B- It has a belt holding two hundred and fifty rounds of ammunition.

T818D- Ayh zay rashsha<shat al-aghra<d{ al-ca<mah
hikki<. Al-h{adi<thah al-autu<ma<ti<k ha<di< taw. Wa-
Alla<hi ma< ca<d fi<h isla<h{ ka<n isla<h{ taw.

T818D- That's right, it is like the modern automatic general-purpose machine gun, which is used nowadays. I swear by Allah there are no arms like today's arms.

T819C- Hiya s{in<cah gidi<mah ghayr tat{awarat.

T819C- It's an old industry but it's developed.

T820D- Ah, yumkin.

T820D- Perhaps.

SC and SD interfere here to help sort out the meanings of the terms "battalion" and "machine gun".

Another kind of intervention in ST1 is when the interviewee takes over and becomes the interviewer, as in turns T1142B to T1189A. This intervention goes on through 47 turns. Here are three examples from this section:

(1) T1142B- Min zam<n. (fatrat s{amt qas{i<rah) Wayn
tuskin ya<si<?

T1142B- It was some time ago. [sp] Where do you live?

T1143A- Ana h{a<lliyyan nuskun fi< T{ra<blis.

T1143A- I live in Tripoli at the moment.

(2) T1158B- Inta muddarris?

T1158B- Are you a teacher?

T1159A- Muddarris fi< Machad T{ra<blis li-al-
Mucallimi<n

T1159A- A teacher in the Tripoli Teachers' Training
College.

(3) T1184B- Cinwa<nik wa ismak biz-zabat shinuw?

T1184B- Your full names and address; what are they?

T1185A- Taw nact{iyha<lik bacadayn lamma nat{lac.

T1185A- I will give them to you later before I leave.

In these three examples SB, who is actually the interviewee in ST1, starts initiating discourse and asks SA, who is the interviewer, for specific information, which SA supplies.

5.1.3. The ministructure of ST1

The ministructure of ST1 is not ad hoc. It is made up of a chain of forty minitexts. Each minitext deals with a minitopic, i.e. small chunks of discourse connected together by the progression of the theme of the discourse. Each minitext has a specific minitopic in the interview, as the tables (35) (36) indicate:

No.	Minitopic	From	To
1	Introducing the interview	T1A	T2B
2	Date, place and the serial number of the interview	T3A	
3	The muja<hid's full name	T4B	T9A
4	The muja<hid's age and date of birth	T9A	T10B
5	The full name of the muja<hid's mother and her hometown	T11A	T35C
6	The muja<hid's emigration and pilgrimage	T36A	T57B
7	The muja<hid's appointments and career	T58A	T86B
8	The muja<hid's medals and certificates	T86B	T98D
9	The muja<hid is urging the interviewer to get on with the interview. Another minitopic is also going on at the same time between SC and SD about the muja<hid's accommodation.	T99B	T119C
10	Languages spoken by the muja<hid	T120A	T138B
11	Previous similar interviews given by the muja<hid	T140A	T149B
12	Welcoming and greeting speaker E	T150E	T165C
13	Starting the main topic of the interview	T166A	T168A
14	The foundation of the <u>Maktab</u> (military school)	T169B	T232B
15	Naming the battles and the leader in each battle	T233A	T363C
16	The battle of Ra<s{ Al-T{t{u<bah	T364A	T499C
17	The battle of Ijna<na<t Bin Nas{i<b	T500A	T564C
18	The battle of Gas{ar H{amad	T565A	T618B
19	The battle of Al-Ssilh{aybah	T619A	T694A
20	The battle of Limsharrak	T695B	T894B
21	Greeting speaker F	T850A	T858B
22	The battle of Ra<s{ H{adi<d	T858B	T953B
23	The battle of Al-Kara<ri<m	T953A	T1008B
24	The end of the fighting and the emigration to Egypt	T1009A	T1014

Table (35): Minitexts and their minitopics in ST1

No.	Minitopics	From	To
25	Naming the muja<hid's relatives who took part in the battles	T1075B	T1087
26	The muja<hid's military photographs	T1075B	1087A
27	The running of the jiha<d	T1088A	T1118B
28	The muja<hid's military photographs	T1119C	T1141A
29	The interviewer's place of living	T1142B	T1157A
31	The interviewer's education	T1160B	T1167A
32	The interviewer's financial grade	T1168B	T1173A
33	The number of the interviewer's children	T1174B	T1179A
34	The place of origin of interviewer's wife	T1180B	T1183A
35	The interviewer's full name and address	T1184B	T1189A
36	Remembering war experience	T1190B	T1201A
37	The muja<hid is inquiring about SD's health	T1202B	T1205D
38	The muja<hid's imprisonment	T1206A	T1216A
39	The muja<hid's ranks and badges	T1217B	T1225B
40	The siege of Tobruk	T1226A	T1226A

Table (36): Minitexts and their minitopics in ST1

From browsing in tables (35) and (36) it be can observed that there are three issues on which some comments will be based; the chronological order, the social aspect and the relative lengths of the turns.

The chronological order is one of the aspects that contribute to the structure of ST1. Because the theme of the text is historical events, chronological order is very important in structuring the text. The battles are listed in chronological order. The sixteenth minitext talks about the battle of Ra<s{ Al-T{t{u<bah and it runs to 36 turns. The seventeenth minitext is the battle of Ijna<na<t Bin Nas{i<b and it has 35 turns. The eighteenth minitext is the

battle of Gas{ar H{amad and it runs to 63 turns. The nineteenth minitext is to do with the battle of Al-Ssilh{aybah and consists of 76 turns. The twentieth minitext is the battle of Limsharrak (17) and it takes 254 turns. The twenty-second minitext is dealing with the battle of Ra{s{ H{adi<d (18) and it is made up of 95 turns. The twenty-third minitext is connected with the battle of Al-Kara<ri<m (19) and it is consisted of 55 turns.

As far as the social aspect is concerned, it can be said that the minitexts do not tell us only about the Libyan jiha<d but also about some social factors. From minitext 1 to minitext 8 we can find detailed information about the interviewee and it is clear that the reason behind this is to give the project more credibility, as the information provided by the interviewee will contribute to the rewriting of Libyan history. The government wants people to believe that its attempt to rewrite Libyan history is based on truth.

The welcoming and greeting of SE and SF in the twelfth minitext and the twenty-first minitext respectively are strange. Of course it is socially acceptable in Arab culture to welcome and greet other people but this seems out of place in the middle of the interview. The possible

explanation here is that the whole of the interview is deliberately informal, and this is just one example.

Another social aspect present in ST1 is inquiring about other people's health. This is very common in Arab culture. This is reflected in the text by the thirty-seventh minitext, which is the muja<hid's inquiry about SD's health.

It can be observed that from the twenty-ninth minitext to the thirty-fifth minitext, the interview takes a different course. The interviewee asks the interviewer for personal information such as his address, hometown, children, occupation and so forth. As far as Arab culture is concerned this is fine, i.e. I mean to ask a person such personal questions. But the odd thing about these highly personalized questions is their place in the interview and their being recorded as part of the interview and also being asked by the interviewee. Again, insistence on the complete informality of the interview seems a likely explanation.

As far as the relative lengths of the turns is concerned, there are three points to be made here:

1. Some minitexts overlap in turns such as minitext 3 and minitext 4, minitext 7 and minitext 8, minitext 21 and

minitext 22, minitext 30 and minitext 31. An explanation here is that the topics of the minitexts are closely related. Another possibility is that overlapping is part of the discourse structure in which a speaker finishes a topic and starts another in the same turn.

2. The size of the minitexts varies considerably; from 1 turn in minitext 2, 2 turns in minitext 1, 24 turns in minitext 5, 100 turns in minitext 40, 135 turns in minitext 16 to 199 turns in minitext 20.

It has been observed also that the relative lengths of the turns themselves vary, from 1 sentence to several. This seems to depend on the speaker and the topic of the turn. It is noticed that in general turns uttered by SB are longer and have more sentences than the turns uttered by SA. This may be ascribed to the fact that SB, being the interviewee has the responsibility of providing information and explaining the war situation he has experienced. It has been observed also that the turns, which are concerned with the battles in ST1, are much longer than the other turns dealing with other issues. Naturally a text about war is expected to talk about war; if it does not it will be considered to be talking about something else. This is part of the overall structure of a text.

3. Only on one occasion in minitext 9 _ T99B to T119C, 2 minitexts are taking place at the same time.

Another aspect of the general organization in ST1 is also to do with the use of time in the interview. It explains how the time factor works in an Arabic interview. For example it shows how a speaker takes more time as a discourse strategy to prepare what he is going to say next, or alternatively to allow his hearer more time to decode a message, which he has already produced. Another issue within this structure is the criteria of how people talk about past events. This is particularly relevant to ST1. Let us study (pauses) in the interview:

Speaker	Turns	Total No.
A	T3A, T9A, T277A, T281A, T377A, T592A, T698A, T831A, T413A, T517A, T530A, T569A, T573A, T869A, T881A, T1015A	16
B	T10B, T26B, T48B, T53B, T57B, T181B, T220B, T324B, T337B, T344B (twice), T348B, T359B, T365B, T367B, T408B, T457B, T488B, T503B, T505B, T522B (five times) T548B, T551B, T553B, T557B, T561B, T589B, T606B, T614B, T670B, T674B, T701B, T709B, T724B, T760B, T783B, T784B (twice) T876B, T904B, T951B, T1058B, T1078B, T1114B, T1131B, T1142B (50)	50
C	T51C, T1034C, T1059C	3
D	T317D, T351D	2

Table (37): Short pauses in ST1

Speaker	Turns	Total No.
A	T659A, T877A	2
B	T488B	1
C	T139C	1

Table (38): Long pauses in ST1

In ST1 SA produces 16 short pauses and only 2 long pauses while SB produces 50 short pauses and only 1 long pause. SC produces only 3 short pauses and just 1 long pause while SD produces only 2 short pauses and no long pauses.

The comment on these figures is that in ST1, SB produces many more short pauses than SA. In ST1 SB produces 34 short pauses more than SA. The count for long pauses is very close. In ST1 SA produces 1 long pause more than SB. The figures clearly indicate that SB is the main producer of discourse in the interview.

5.2. Cohesion

This section examines the types of cohesion in ST1, following the model developed in Chapter 3.

5.2.1. Reference

Reference can be found within single turns in ST1 as in T551B, T579B, T970B, T983B, T1008B, T1032B and T1284B or

in sequences of turns as in T533B to T548B, T1100 to T1107B and T1190 to T1192B.

The following three sections are taken from ST1 to analyse reference in it. Two of the sections are single turns: 1, T1032B and 2, T579B. The third section includes a number of turns for both speakers, T1190B to T1192B. Here pronouns are typed in bold whereas their antecedents are bold typed and italicised. Demonstratives are also typed in bold.

Examples from ST1:

T1032B- Wa cindana< wih{di<n **ih{nay** h{a<d{ri<n. **Al-H{a<j Ih{sain Abdel-Malik** h{atta< **huwa** h{a<d{ir al-h{uru<b wa h{a<d{ir h{atta< yawm Ra<s Al-T{t{u<bah.

T1032B- There were many of us who were there. H<aj H{ussein Cabd Al-Malik, he was also present at the battles and was even at the battle of Ra<s{ Al-T{t{u<bah.

T597B- . . . **ji<na<** **ih{nay** h{awwalawna< **al-zzabba<t{** i<ji< kam . . . i<ji< arbcah wa illa< khamsah. **Ji<na<** liji<ha<t Al-Khumus cala< Shigra<n wa cala< H{ammu<d wa cala< imga<bli<n Al-Margab yacni<.

T579B- . . . they transferred us, the officers, around ___ around four or five. we came to Al-Khums front passing by Shagra<n and H{ammu<d and facing Al-Margab, I mean.

T1190B- Ayh ya<si<di< **h<dayna<ayh** taw illi< nah{ki<lak calay**hin hadayna<** laysa al-khabaru ka-al-acya<n.

T1190B- Well ___ these, well ___ the ones I was talking to you about ___ these ___ Telling, isn't the same as seeing.

T1191A- Alla<hi iyba<rik **fi<k.**

T1191A- May Alla<h bless you.

T192B- **Ha<daynah** wa Alla<hi ka<yannah gidda<mi inshu<f fi<hin taw **ha<-al-maca<rik ha<daynah wa wa a<ni** h{atta< al-nnus{ ma< jabta<sh (yad{h{ak) lianna t{a<lat al-mas'alah.

T1192B- These ___ I swear, it is as though I was again watching ___ these battles. And I can't even remember half of what happened (laughs) because it was a long time ago.

By looking at the examples It can be said that the following pronouns are used in the three representative sections of ST1: ih{ni< detached "we" 3 times, huwa detached "he" once, na< attached "we" 3 times, ak attached "you" twice, hin attached "them" 2 times, a<ni detached "I" , ah attached "it" once and i< attached "me". The demonstratives ha<dayn "these" is also used 3 times. The pronouns and demonstratives spread throughout the three sections. By looking at the bold type script we can envisage a network of cohesion and the same picture applies to the whole of ST1 and ST2. It can be noticed also that in T1191A, the antecedent is not mentioned as it is referring to the interviewee. It has been noticed also that in some cases, antecedents come after their pronouns not before, as is the norm, as in the following turns:

T970A- Al-. . Al-macrakah ha<di< ka<nat lis{a<lih{**kum** t{abcan? Lis{alih{ **al-muja<hidi<n** Al-Karari<m?

T970A- The ___ This battle went in your favour, of course, in favour of the muja<hidi<n ___ Al-Kara<ri<m?

In this turn the attached pronoun kum (your) precedes its antecedent al-muja<hidi<n (the muja<hidi<n). It can be

noted also that some antecedents are not mentioned at all in the text and they can only be understood from the context, as in T1191A, mentioned above. It has been noticed also that some antecedents are mentioned only once with several pronouns following them.

5.2.2. Substitution

In the following three sections we will be looking at substitution in LA. Examples from ST1 will be given to see how the three types of substitution work in this particular text. In the examples the substituted is in bold type while the substitute is typed in bold and italicised.

5.2.2.1. Nominal substitution

The following turns include nominal substitution: one, T324B, T428B, T436B, T563B, T633B (twice), T636B, T639B, twice, T904B, T906B, T981B, T1000B, T1002B, T1116B, T1242B, T1272B, twice and ones T1032B. Example:

T1242B- Ja<na< al-qa<i'd **wa<h{id** ***Ustura<li<*** yicrif Carabi< zay limmyyah.

T1242B- The commander came to us. He was an Australian and spoke Arabic fluently.

T1032B- Wa cindana< **wih{di<n** ih{nay h{a<d{ri<n. Al-H{a<j Ih{sain Cabd Al-Malik h{atta< huwa h{a<d{ir al-h{uru<b wa h{a<d{ir h{atta< yawm Ra<s Al-T{t{u<bah.

T1032B- There were many of us who were there. Ha<j
Hussein Cabd Al-Malik, he was also present at the
battles and was even at the battle of Ra<s{ Al-
T{t{u<bah.

T324B- Biqia<dat Al-Ssayyad H{san Al-Shshari<f (fatart
s{amt qas{i<rah) Kull **wah{dah** ilha< qa<'Id.

T324B- Under the leadership of Mr. H{asan Al-Shshari<f.
[short pause] There was a leader in each one.

As we can see in turn T1242B, wa<h{id (one) typed in bold
substitutes for the word Ustura<li< (bold typed and
italicised) in the text. To comment on ST1 as a whole it
can be said that there are 19 cases of nominal
substitution. (One) occurs 17 times. (Ones) occurs once,
and (same) occurs also once. All 19 examples but one of
this type of substitution are produced by SB. In 3 turns in
ST1 a nominal substitute is repeated more than once. One is
repeated 2 times in all these turns: T633B, T639B and
T1272B.

5.2.2.2. Verbal substitution: do, did

No examples of verbal substitution (do, did) can be found
in ST1. The reader is referred to the following chapter
(chapter 6) where examples of verbal substitution from ST2
will be presented.

5.2.2.3. Clausal substitution

Again, no examples of clausal substitution (do, did) can be found in ST1. The reader is referred to the following chapter (chapter 6) where examples of clausal substitution from ST2 will be given.

5.2.3. Ellipsis

Here we are going to discuss the three types of ellipsis (nominal, verbal, and clausal) in ST1, and giving some examples. The missing part of a clause or a sentence in these examples can be recovered either within the structure of the clause itself or from the structure of a neighbouring clause or a sentence. The part which can be recovered is written in bold and between brackets.

5.2.3.1. Nominal ellipsis

The following turns from ST1 include nominal ellipsis: T56A, T145B, T160E, T165C, T212B, T354B, T371B, T410B (TWO), T412B, T468A, T791B, T910B, T930B, T1045B, T1110B, T1159A, T1165A, T1181A, TT1295A and T1322B. The following examples from ST1 show how nominal ellipsis works in Arabic.

T1295A- (**Al-T{t{alya<n wa Al-Alma<n**) quwwah wah{dah

T1295A- They were one force.

T1159A- (**Ana<**) mudarras fi< Machad T{ra<bulus Li-Al-Mucallimi<n

T1159A- A teacher in the Tripoli Teachers Training College.

T998B- Ha< (**al-macrakah**) al-a<khariyyah. Al-h{ag yacni<, ayh ana< kullhin h{a<d{irhin h{atta< al-jiha< al-gharbiyyah ha<da<. Addaniya< ma< yissamanash ha<daynah illi< hinnah ma< hinnash rasmiyya<t.

T998B- It was indeed the final battle; because I attended all of them. Even in the western region there many small battles not even worth mentioning, the ones which were not real battles.

5.2.3.2. Verbal ellipsis

Verbal ellipsis occurred in the following turns in ST1:

T71B, T80A, T808D, T935C, T1014B, T1094B, T1151A, T1153A,

T1209B and T1324B. The following examples from ST1 show how verbal ellipsis works in Arabic.

T71B- (**Ishtaghalt**) mudi<r Sirat ibh{a<lha<

T71B- The governor of the whole province of Sirat.

T808D- (**Ka<nat**) zay rashshsha<t al-'aghra<d{ al-ca<mah hikki< kabi<r?

T808D- Was it as big as the general-purpose machine gun?

T1153A- Ayh (**nuskin**) wara<' al-jja<mic

T1153A- Yes, behind the mosque.

5.2.3.3. Clausal ellipsis

Examples of clausal ellipsis can be found in the following turns, which are quoted from ST1. T66A, T74B, T67B, T84B, TT108C, T125B, T130C, T132C, T157C, T222B, T225B, T244B, T302D, T414B, T467B, T479B, T731B, T799B, T867A, T962A, T998B, T1169A and T1233B. The following examples from ST1 show how clausal ellipsis works in Arabic.

T222B- La< (**mush sanat khamast**{a<sh}).

T222B- No.

T962A- Wa (**kam ka<n cadad**) Al-T{t{alya<n?

T962A- And the Italians?

T1169A- (**Cindi<**) darajah tha<nyah.

T1169A- Second grade.

As it can be seen, the three main types of ellipsis (nominal, verbal and clausal) are represented in ST1. In ST1 as a whole there are 54 examples of all types of ellipsis. 22 of these are nominal ellipsis. Only 9 examples are of the verbal type. From clausal ellipsis, there are 23 examples. Out of all these 33 are produced by SB. The other examples are produced by the other speakers. This may emphasise the role of SB as the interviewee; he has to do more talking than SA and other speakers.

5.2.4 Conjunctions

According to Halliday and Hasan (1976) there are 5 types of conjunctive devices: additive, adversative, causal, temporal, and continuatives. This section includes a statistical analysis of these 5 types of conjunctives to see their frequency in ST1. Then an example of the most common conjunctive device of each type will be given from ST1. It must be stated here that although Halliday and Hasan's classification is useful, it cannot be strictly applied here on LA/MSA conjunctions. The reason is that almost all Arabic conjunctions can have more than one function. As mentioned before in chapter 4, wa can be additive or adversative and Fa also can be additive, temporal or adversative. The following tables give us a contrastive picture of English and Arabic conjunctions in ST1.

Ar.	Eng. Equiv.	No. of Occurrences
Wa (alone)	And	327
Wa with another particle		94
H{atta<	Even/Also/Including	27
Aw	Or	35
La<kin	But	11
Li-anna	Because	8
Bas	But	6
Inacam	Well	23
	Total	531

Table (39): English and Arabic conjunctions in ST1

AS wa is the most important Arabic conjunctive it can be further classified to show its other uses and meanings as follows:

Ar.	Eng. Equiv.	No. of Occurrences
Wa (separately standing alone)	And	327
Walla/Wa illa	Or	35
Wa law	And even if	1
Wa Allahi	By Allah	33
Wa ida	And if	0
Wa kada, Wa ha, Wa khala{s{ Wa aywah, Wa and{dar ishni<	And so on And so forth Etc.	5
Wa bacadayn, Wa bacadha<, Wa bacad	And then	17
Wa imma	Or	0
Wa la	And not	1
Wa ma	And not	2
Total Occurrences		421

Table (40): Combination of wa with other particles in ST1

5.2.4.1. Wa (And)

Probably because of the nature of ST1, which may be classified as expository narrative text, wa (and) is the most common conjunctive device in all the 5 types of conjunctive cohesion present in ST1. It occurs 327 times on its own. It also occurred in combination with other conjunctions such as bacadayn (then). The total number of wa and wa combinations in ST2 is 421 times.

Wa also is the most versatile particle in all conjunctions in Arabic. It has at least 24 uses as exemplified in ST1.

1- Wa is used to make a list of names as in T836B,

T836B- Wa ayh wa insah{abna< wayn? Li. . . li-Nafad fawg. Ma< ma< cindana<sh quwwah. Fi<h al-qa<'i. . . al-qa<'id tawa ha<na<k huwa al-. . . H{amad Al-Sswayh{li< wa Cumar Bu-Dabbu<s wa Al-Ttuha<mi< Glays{ah ha<daymah al-rruw'asa<' illi< sha<ddi<n ha<na<k.

T836B- And what, we withdrew - where - to ___ to Nafad down south; because we didn't have any ammunition left. The lead. . . ___ The leaders at that time there were H{amad Al-Sswayh{li<, Cumar Bu-dabbu<s and Al-Ttuhami< Glays{ah. They were our chifes who were in charge of us there.

2- Wa is used to make a list of actions.

3- Wa is used for swearing.

4- Wa is used with illa< for giving a choice or a number of choices as in T41A.

T41A- Kha<rij al-bila<d yacni<. Mashaytish il Tu<nis wa illa< Al-Jaza<'ir wa illa< Mas{ar wa illa< h{ajah?

T41A- Out of the country, I mean. Have you been to Algeria, Tunisia, Egypt or where?

5- Wa is used to join two verbal sentences.

6- Wa is used to join two nominal sentences.

7- Wa is used for starting a question as in T909A and T629B.

T909A- Wa antum wayn caddaytu< bacadayn?

T909A- And where did you go then?

8- Wa is used to combine a list and a question as in T838B.

T838A- Ah{mad Al-Sswayh{li< wa Al-Ttuha<mi< Glays{ah wa man ta<ni<?

T838A- Ahmed Al-Sswayh{li< and Al-Ttuha<mi Glays{ah and who else?

9- Wa is used in special phrases and expressions as in T1A, T983B, T851C, T651C, T908B and T153C.

T153C- Wa calaykum al-ssala<m.

T153C- Upon you be peace.

10- Wa is used to combine a sentence and a question as in T854B.

T854B- Wa ajtamacna< quwwatna< shuwayyah wa ayh?

T854B- And our small force came together - and what?

11- Wa is used with bacadayn (and then) to make a sequence of actions as in T874B.

T874B- Gacadna< na<zli<n wa bacadayn mashayna< ila< mah{al Sa<Ni<t Ighzzayyal fi< al-wa<di< min gha<di< min al-ji. . (fatarat s{amt qas{i<rah) Cabd-Ru<f min (fatarat s{amat qasi<rah) min bahh{rah.

T874B- We stayed for some time. Then we went to _ to the place called Ighzzayyal _ a place _ a well _ Ighzzayyal, on the other side of the wadi from the [short pause] north of [short pause] of Cabd-Ru<f, . .

12- Wa is used to show a pattern/ a conclusion of an action as in T881A.

T881A- Ahah. (Fatarat S{amt qas{i<rah) T{abcan Al-T{t{alyan min ca<dtah di<mah al-macarik imtakah fi< al-s{s{ubah{ wa khala<s{.

T881A- Right. [short pause] of course the Italians have the habit of always starting their battles in the only.

13- Wa is used to show the time of an action as in T900B and T906B.

T900B- Al-fajar> Walla<hi al-jaysh wa al-. . wa al-. . wa as{-s{aba<yi<s illi< acama<hum ra<gdi<n fi< as{-s{aif hummah bidu< inafd{u< fi< kaba<bi<t{hum fi< .. wa . .wa al-shshamas ma< za<lat t{ulcat.

T900B- At dawn. I swear by Allah that the wops and the _ and the _ and the Spahis who were with them were still sleeping. It was in the summer. They had just begun to shake the dust off their clothes _ in _ and the sun had not yet risen.

14- Wa is used to combine contradicting actions as in T600A, T908B and T442B.

T442B- Karr wa farr. Marrah iwakh-khru< wa marrah igaddmu<.

T442B- Attacking and retreating. Sometimes they go backwards, and sometimes forwards.

15- Wa is used to show the length of time of an action as in T953B, T1988A, T1094B and T720B.

T720B- Ibtadat min al-s{s{ubah{ fi< Ramada<n wa intahat al-cas{ar. Intahat bacad ma< ma<t Al-Ss. . Sacadu<n.

T720B- It started in the morning, that's right. It was in the month of Ramada<n. It ended in the afternoon. It ended after _ er _ Sacadu<n died.

16- Wa is used as a speech filler as in T983B. If the speaker does know what to say or not sure of what to say as in T986A and T110B.

T986A- Bakri< gult inta fi< mucaskar Karza<z wa ila<.
.?

T986A- Earleir did you say you were in the camp of Karza<z or . .?.

17- Wa is used with numbers as in T1012B.

T1012B- Ka<bu<s. Itnayn wa khamsi<n alf bilqayd. Al-Mas{riyyah illi< khush iqaydu<h.

T1012B- _ Kabus. Fifty-two thousand registered. Egyptians registered every one who entered Eygypt.

18- Wa is used to combine contradicting/opposite nouns as in T456A.

T456A- S{a<r as{-ubuh{ wa al-layl.

T456A- So it went on morning and night.

19- Wa is used to join synonyms as in T563D.

T563D- Ba<raka Alla<hu fi<hum. Al-muhim al-wa<h{id al-s{s{abar wa al-ima<n.

T563D- May Allah bless them. The important thing is that they had patience and faith.

20- Wa is used to show that two actions are taking place simultaneously as in T733B.

T773B- La< huwa biyarkab cala< al-h{is{a<n h{at{ kra<cah wa ind{arab cala< t{u<l t{a<h{. A<ni sha<d al-jjna<h{ al-bah{ri< ha-illi< min al-ji<hah al-bah{riyyah.

T733B- No. He was getting on his horse. He put his foot in the stirrup and was hit. He fell down immediately. I was leading the coastal wing, which was towards the sea.

21- Wa is used to show a reason for an action. Also a sequence and that one action is happening within or during another action as in T847B.

T847A- Bacadha< ajtamacna< al-caskariyyah wa akhtarna< walad Ramada<n iyku<n al-qa<'id.

T847A- Sometime latre, we soldiers met and chose the son of Ramada<n to be our leader . . .

22- Wa is used for ending a question as in T854B.

T854B- Wa ajtamacna< quwwatna< shuwwayyah wa ayh?

T854B- And our small force came together - and what?

23- Wa is used for emphasis as in T878B.

T878B- Wa iysammawha< Al-Cawkali<.

T878B- And it is also called Al-Cawkali<.

24- Wa is used with kada as equivalent to etc, so on, and so forth as in T1019A.

T1019A- Gutlik nibbi< anna<s illi< gri<bah li<k wa ahal awla<d cammak wa ila< . . awla<d si<dak wa ila< kada< ishtaraktu< fi< al-maca<rak itsammi<li< bacad{ ashkha<s{ illi< ma<za<l titdakaraha<.

T1019A- I said I want the people who are close to you and the families of your cousins or others who took part in these battles. Will you tell me the names of some of the pepole you still remember?

25- Wa is used to combine two nouns as T1229B.

T1229B- T{awgawna< Al-T{t{alya<n wa Al-Alma<n.

T1229B- We were surrounded by the Italians and the Germans . . .

5.2.4.2. Walla/Aw (Or)

Wa (and) is followed by walla, aw (or) as the second most frequent conjunctive device in ST1. There are 35 occurrences of walla. Walla occurred in the following turns T27A, T32A, T36A, T41A (3 times), T51A, T108C, T109A, T236B, T280C, T344B, T431B, T561B, T579B, T674B, T708A, T709B, T717A, T805A, T810A, T812A, T870A, (twice), T964A, T986A, T1F019A, (twice), T1088A, (twice), T1168B and T1322B. Here is an example from ST1 to illustrate this point:

T27A- Hiya al-wa<ldah min hina< walla min Mis{ra<tah?

T27A- Is your mother from here or from Mis{ra<tah?

5.2.4.3. H{atta< (Even/Including)

H{atta< is the third most frequently occurring conjunction in ST1. It occurred 28 times. There are instances of h{atta< in all the following turns: T76B, T108C, T185B, T188A, T196B, T201B, T282D, T337B, T344B, T652B (twice), T657A, T660B, T674B, T722B, T760B, T766B, T922B, T947B, T953B, T998B, T1032B, T1040B, T1062B, T1068B, T1103A and T1192B. The following example illustrates this point.

T76B- Wa bacadayn Muts{arrafa. Mashayt h{atta< fi<
Qa<'im Maqa<miyyat Hu<n Al-Jufrah

T76B- Then A Mutassif. I have even been to the Qa<'im
Maqa<miyyat of Hu<n in [the area of Al-Jufrah].

5.2.4.4. Wa bacadayn (And then)

Although wa bacadayn (and then) is the fifth most common cohesive conjunctive device in ST1; It occurred only 13 times in these turns: T63B, T74B, T76B, T205C, T525B (twice), T581B, T585B, T613A, T614B (3 times), T664B, T874B, T908B, 953B and 995B, and T350B. The speakers used few different expressions: wa bacadayn, wa bacadha< and wa bacad which all mean and then. Here is an example from ST1.

T63B- Kayf nashtaghalu< maca<h? H{a<rabna< cala< aakhar
nafas wa bacadha< ha<jarna<.

T63B- How could we work with them? We fought to our
last breath, and then emigrated.

5.2.4.5. La<kin (But)

La<kin occurred in the following turns: T145B, T185B, T382B, T612B, T753A, T884B, T922B, T953B, T963B, T965B and T1286B. This is an example to illustrate this point:

T612B- Kar wa far la<kin al-khat{ huwa huwa ta<bit.

T612B- Advance and retreat. But the front line remained firm.

La<kin, (but) is the fourth most common conjunctive device in ST1; but it is the first most common one of the adversative type excluding wa. It occurred 11 times. La<kin is followed by li-anna, (because) as the second most frequent device of the adversative type in ST1. It occurred 8 times in the following turns: T226C, T282C, T284D, T386B, T543B, T683A, T829B and T1192B. The total number of adversative conjunctives excluding wa, in ST1 is 19.

5.2.4.6. Inacam (Well)

Inacam, (well) is the most common conjunctive device of the continuatives type in ST1. It has a frequency of 23 times. The total number of continuatives in ST1 is 23. It occurred in the following turns: T55B, T172A, T184D, T276B, T293D, T320D (twice), T323D, T328D, T330D, T332A, T336D, T339D, T343D, T345D, T353A, T362B, T365B, T649B, T674B, T896B,

T1069C and T1203D. This is an example to illustrate this point.

T328D- Inacam, wa al-macarak al-tta<nya<t?

T328D- Well, and the other battles?

To sum up we can say that in total there are 531 occurrences of all 5 types of conjunctives in ST1. Conjunctives of the additive type are the most important cohesive devices in ST1. In importance they are followed by adversatives. In the additives wa (and) comes as the most important single conjunctive of all types. It occurred either on its own or in a combination with other particles a staggering 421 times in ST1. The conclusion is that wa (and) is the most predominant conjunctive cohesive device in ST1.

5.3.5. Lexical Cohesion

As explained earlier in Chapter 3, the following citations include all the turns in ST1. All four types of al-Jubouri's repetition can be found.

5.3.5.1. Morphological repetition

5.3.5.1.1 Root repetition

This section examines the types of repetition existing in ST1, following the model developed in Chapter 3. Root repetition occurred in ST1 in the turns listed in table (41) below.

No.	Absolute Accusative	Eng. Trans.	Turns & speakers
1	Al-hijrah hajart	Emigration, emigrated	T51C
2	Dakh-kha<ni ndakh-khan	My cigarettes, smoke	T165C
3	Yasmacash al-ssamac	Can't hear, hearing	282D
4	Ga<t{ci<n yagt{ac	We were cutting, cut	T384B
5	Al-qita<l tqa<tlu<	Fighting fight	T431A
	Ijtima<c ijtimacu<	Meeting, they met	T543B
6	Istamarrat istimra<r	Went on on-going	T594A
7	Camal fi<hum camal	It did in them big deed	T724B
8	Imgassmi<n tagsi<m	Divided division	T742B
9	Da<'irah daertu<	Encircled, circle	T747D
10	Imga<bli<n gubu<l	Facing a facing	T750B
11	Ma<ski<n masaku<	Holding, held	T843B, T844A
12	Bida<yah tabda	Beginning, begins	T883A
13	Intas{arna< intis{ar	We won a winning	T947B
14	Khallaf fi<hum takhli<f kabi<r	I t affected them a big effect (badly)	T965B
15	Dabah{uhum dabh{ah wah{dah	The slaughtered them in one slaughter (in one go)	T1008B
16	Bilqayd iqaydu<h	Registration, register	T1012B
17	La<bis libs carabi<	Was wearing Arabian wear.	T1263C
18	Al-Zzli<t{ni min jamacat zali<lit{an	Zali<t{anai from Zali<tan	T1274B
19	Yadbah{na< dabah{	Kill us a killing	T1294B
20	Nafakh, nafakh nafkhah	Blow, blow a blowing	T1298B

Table (41): Root repetition in ST1

Twenty turns including root repetition (absolute accusative) are cited in ST1. 13 of them are spoken by SB. There are 3 types of absolute accusative present in ST1. The first type is repetition of a verb and its noun as in: T282D, T594A, T274B, T947B, T965B, T1008B, T1294B and T1298B. The second type is repetition of noun and its verb as in: T51C, T165C, T384B, T431A, T543B, T747D, T843B and T844A, T883A and T1012B. The third type is repetition of an adjective and its noun as in: T742B, T750B, T1263C and T1274B. The following are some examples from ST1 to represent the 3 types:

Verb/noun

T594A- La< al-macrakah **istamrrat** **istimra**<r. Hiya ma< fi<sh qita<l yacni<.

T594A- Wait, the battle was going on, but there was no fighting I mean?

Noun/verb

T747A- **Da**<'irah cala< Al-T{t{alyan **dartu**<?

T747A- A circle around ___ Did you encircle the Italians?

Adjective/noun

T742B- Wa fi<h bacad{ al-zzabba<t{ min al-ji<hah al-gibliyah. **Imgassmi<n tagsi<m** yacni.

T742B- And there were some officers on the southern side. I mean we were divided into divisions.

By looking at table (41) the following observations can be made. All speakers but SE used this kind of repetition. In type 2 the order is reversed i.e. the noun precedes its verb. In example no. 11 in the above table speakers A and B shared producing root repetition between themselves.

Repetition seems to be particularly important in the case of SB. Most of his turns contain a repetition of some kind. In comparison SA produces only 4 instances of repetition to create cohesion within the same turn, as indicated in the above table.

5.3.5.1.2. Pattern repetition

Type 1

The first kind of pattern repetition involves the repetition of words that have identical or similar morphological patterns as the following turns show: T1A, T66A, T331B, (T440B to T446B 5 times) (2 times karr wa

farr) T660B, T810C, T908B and T1198B to T1120B. Let us look at the following example:

T810C- Al-mataryawz ga<llak **kabi<r** zay al-. . al-madfac wa illa< **s{aghi<r?**

T810C- He asked you was the machine gun as big as a gun or a smaller?

In the following turns there is a repetition where the elements share the morphological pattern and meaning as they are synonyms: T36A, T283C, T348B, T705B, T1017A, T1019A and T1020B. Here is an example.

T705B- Ih{ni< sha<ddi<n min hina< wa hummah Al-T{t{alya<n fi<. . fi<. . fi<h da<r ha<na<k **sha<ddi<n** fi<ha< wa **ma<ski<n** gha<di<. La< hummah was{alu<na< la< ih{ni< was{alna<hum.

T705B- We were holding our line here and the Italians were there in _ in a building, holding holding there. They didn't come to us and we didn't go to them.

Type 2

Related to the above-mentioned kind of repetition is the repetition of inflections in terms of phi-features (of person, number, or gender and/or case marking. This kind of repetition is present in ST1 extensively as can be seen in the following turns where nouns are involved: T1A, T85C, T113C, T135C, T177B, T194B, T196B, T206B, T248B, T251D, T257D, T272D, T284D, T308B, T328D, T329B, T347D and T348B, T354B, T386B, T390B, T399B, T414B, T486B, T522B, T539B,

T546B, T589B, T612B, T622B, T628B, T661A, T670B, T680B,
T701B, T703B, T724B, T726C, T731B, T733B, T737A, T742B,
T783B, T799B, T810C, T819C, T858B, T861A, T870B, T884B,
T886B, T891C, T934B, T947B, T953B, T957B, T963B, T965B,
T981B, T996C, T977A, T998B, T1000B, T1010B, T1032B, T1053C,
T1064D, T1074D, T1083C, T1094B, T1098B, T1109B, T1134B,
T1160B, T1165A, T1166B, T1168B, T1169B, T1172B,
T1242B, T1263C, T1295A and T1324B. (83) Example:

T390B- Ila< Gas{ar H{ama. . Ila< Gas{ar H{amad.
S{a<rat **macarakah kabi<rah** min al-fajar ila< al-cisha<.

T390B- . . . to Gas{ar H{amad _ to Gas{ar H{amad. Then
a big battle took place from dawn to dusk.

Type 2 repetition can involve verbs as well, as in the
following citations in ST1: T1A, T110B, T236B, T359B,
T386B, T392B, T397B, T399B, T420B, T450B & T452C, T453B,
T457B, T562C, T600A, T609A, T631B, T633B, T652B, T660B,
T670B, T671B, T673C, T674B, T690B, T695B, T701A, T705B,
T720B, T733B, T821B, T847B, T870B, T886B, T900B, T908B,
T926B, T953B, T979B, T985B, T1008B, T1010B, T1014B, T1066D,
T1070D, T1092B, T1118B, T1136B, T1251D, T1282B, T1310B and
T1324B. (52) The following example shows this kind of
repetition:

T110B- Ih{ni< kam sanah wa a<ni wa ih{ni< **nh{a<rbu<** wa
na<klu< fi< Bu Mafu<khah tamar Ta<wargha< wa . . ?

T110B- We spent so many years fighting and eating
Bu<manfu<khah _ the dates of Ta<wargha< and . . .

In all 135 turns involve pattern repetition, 83 of the first type and 52 of the second type in ST1. There are 97 turns of SB, which include pattern repetition and the other turns produced by the other speakers. Repetition here can have a number of functions. SB and other speakers use it to emphasise a point in their discourse, or to show continuity of action or a scene. They use it to link discourse together, or as a strategy to take more time to prepare what they are going to say next. The observation here is that there are some turns which include more than one type of repetition. Another point here is that some turns include a repetition picked up by SA or other speakers and reproduced in the following turn.

5.3.5.2. Lexical Repetition

As explained earlier in chapter 3, this type of repetition is divided up to Al-Jubouri's (1983) eight groups as follows:

Group 1-

The first group concerns constituents in a string of words that are synonyms, and interchangeable in the particular context they are being said or uttered as in the following turns from ST1: T1A, T85C, T97B, T282D, T33B, T348B, T359B,

T539B, T601B, T688B, T705B, T772D, T851C, T968C, T1017A, T1019A, T1020B, T1024B, T1098B and T1263. Let us look at this example.

T348B- **Mash-hu**<r **macru**<f. (fatrat s{amt qa<s{I<rah)

T348B- They are famous and well known. [short pause]

Group 2-

The constituents in this group are neo-synonyms. They serve to achieve a more forceful effect as in the following turns from ST1: T97B, T315 & T317D, T344B, T359B, T420B, T421A, T563B, T606B, T763A, T801B, T958A and T1284B. Here is an example:

T359B- Ha<di< aakhir **macrakah** hana<yah fi< Mis{ra<tah. Aakhir **difa**<c sanat wa. . awwal al-khamsah wa cishri<n. Bacadha< ma< ca<d t{awwalna<. (fatrat s{amt gas{i<rah). Ha<jarna<.

T359B- This is the last battle here in ___ in Mis{ra<tah: the last defence in the year ___ er ___ at the beginning of 25. After that, we didn't stay long [short pause] we emigrated.

Group 3-

In this group, one element implies the other as can be demonstrated in the following turns from ST1: T344B, T434B, T456A and T1019A. T1019A is given as an example.

T1019A- Gutlik nibbi< anna<s illi< **gri<bah li<k** wa **ahal awla<d cammak** wa ila< . . **awla<d si<dak** wa ila< kada< ishtaraktu< fi< al-macarak itsammi<li< bacad{ ashkha<s{ illi< ma<za<l titdakaraha<.

T1019A- I said I want the people who are close to you and the families of your cousins or others who took part in these battles. Will you tell me the names of some of the people you still remember?

Group 4-

The relation between elements in this group is one of inclusion. One element is more particular and the other is more general as exemplified by the following turns from ST1: T93B, T185B, T402B, T441A, T595B, and T1242B. Example:

T93B- Min **al-ttawrah** . . . min **rija<l al-ttawrah**.

T93B- From the revolution . . . from the men of the revolution.

Group 5-

One of the elements here modifies the meaning of the other by restricting it or making it more concrete. Twelve occurrences have been cited in ST1 as quoted below: T110B, T406B, T551B, T595B, T622B, T631B, T633B, T666B, T690B, T1008B, T1037B and T1100B. This example shows this point.

T110B- Tasamcu bi<ha< (yad{h{ak) na<klu< fi< ayh? Silya<n bagar wa **Bu-manfu<khah al-ttamar imta<c Ta<wargha<** (iys{afag fi< iydaih) **illi< bala< nuwa< awanah**.

T110B- You've heard of it. (laughs) We were eating the meat of skinny cows and Bumanfu<khah the dates of Ta<wargha< (cla[ps his hands) __ those without stones.

Group 6-

The constituents in this group imply gradation of meaning and tend to form a semantic scale as shown in the following two turns from ST1. Only three instances found in the whole of ST1: T1A, T496B, and T606B. Example:

T496B- **Mashaiyakh** wa **muja<hidi<n.**

T496B- Chifes and muj<ahidi<n.

Group 7-

The elements in this group are autonomous or mean autonomous as in the following turns from ST1: T397B, T399B, T442B, T600A, T609A, T631B, T652B, T660B, T664B, T720D, T1010B, T1014B, T1213B and T1251D. Example:

T442B- Kar wa far. **Marrah iywakh-khru<** wa **marrah iygaddmu<.**

T442B- Attacking and retreating: sometimes going backwards , and sometimes forwards.

Group 8-

In this group, the same words are repeated within the same sentence as represented in the following turns from ST1:

T165B, T175B, T194B, T219D, T234B, T277A, T281A, T287C,
T304D, T307C, T360D, T392B, T428B, T543B, T546B, T551B,
T612B, T635B, T703B, T818D, T910B, T932B, T941B, T997A,
T1015A, T1017A, T1019A, T1032E, T1096B, T1103A, T1121D,
T1136B, T1172B, T1192B, T1231B, T1236B, T1238B, T1274B,
T1292B, T1296B, T1302B, T1304B and T1316B. The example
below explains this point.

T818D- Ayh zay rash-sha<shat a-aghra<d{ al-ca<mah
hikki< al-h{adi<thah al-autu<ma<ti<k ha<di< taw.
Walla<hi ma< ca<d fi<h **isla<h{** ka<n **isla<h{** taw.

T818D- Tha's right, it is like the modern automatic
general-purpose machine gun, which is used nowadays. I
swear by Allah there are no arms like today's arms.

As can be seen from the examples quoted above all the 8
kinds of Al-Jubouri's lexical repetition are available in
ST1. There are 20 cases of group 1 type. There are 13
instances of group 2 repetition. There are only 5 citations
of group 3 kind. There are 6 examples of group 4. ST1 also
contains 12 cases of group 5 type. There are only 3
examples of group 6 type in ST1. ST1 also has 14 instances
of repetition of group 7 type. The most frequent type of
all eight groups present ST1 is group 8 as there are 43
cases of this kind of lexical repetition.

5.3.5.3. Chunk repetition

The word 'chunk' was coined by Al-Jubouri (1983) to refer to phrases, clauses, and larger discourse sequences. As explained before, chunk repetition can be divided into two kinds. The first (parallelism) involves the repetition of form as can be found in these turns from ST1: T27A, T136A, T50A, T63B, T175B, T283C, T307C, T386B, T392B, T97B, T399B, T431A, T434B, T442B, T481B, T585B, T600A, T624B, T633B, T652B, T660B, T664B, T669A, T670B, T674B, T680B, T681A, T683A, T690B, T695B, T702B, T705B, T720B, T722B, T760B, T763A, T847B, T872B, T906B, T908B, T953B, T985B, T1014B, T1032B, T1070D, T1088A, T1092B, T1251D, T1310B, T1318B, and T1324B. The following two examples shed some light on this point. The bold type indicates the chunks repeated.

T1310B- Gutlah: "**Ida< jawna< biya<dah nad{arbu< wa ka<n jawna< dabbaba<t ninsah{abu<.**" Ga<l: "Al-t{-t{ari<g imtac Mas{ar masdu<dah."

T1310B- I said to him: "If we are faced with infantry, we'll fire; and if we are faced with tanks, we'll withdraw." He said: "The road to Egypt is blocked."

T1318B- "Ma< tagdaru<sh tamshu<." Gutlah: "Namshu< cala< ru<sna< **illi< iymu<t iymu<t wa illi< iyci<sh iyci<sh.**"

T1318B- "You can't go." I said to him: "We'll walk on our heads if necessary; whoever is going to die will and whoever is going to live will live."

The second kind of chunk repetition involves the repetition of meaning. The following turns include this kind of

repetition: T612B, T614B and T615A. Let us take the three turns as an example. The bold type indicates the chunks repeated.

T612B- Kar wa far la<kin **al-khat{ huwa huwa ta<bit.**

T612B- Advance and retreat. But the front line remained firm.

614B- Wa bacadayn tawa ingu<lu<. (fatarat s{amt qa<s{I<rah) Wa bacadayn wa bacadayn s{a<rat macrakat Al-Ssilh{aybah wa **gacad al-khat{ huwa fi< maka<nah.**

T614B- Later - I'm telling you - [short pause] and later - And later the battle of Al-Ssilh{aybah took place; and the front line still as it was.

T615A- S{a<r tawa **al-khat{ macanaha< gacad ma<sik cala< Gas{ar H{amad?**

T615A- So now, you mean that the front line was still attacking; holding firm at Gas{ar H{amad?

The following observations can be made on the above examples. Chunk repetition occurs in 59 turns in ST1. Out of the above 59 examples 39 were produced by SB. Only 11 examples are produced by SA. The other 9 examples are shared between the other speakers. This confirms again and again the role of an interviewer and an interviewee as in any typical interview where an interviewee has to produce more language than an interviewer.

5.3.5.4. Semantic fields repetition

This section examines the semantic fields repetition where a number of semantic fields are found to be repeated across ST1. Let us look at the following tables:

No.	S. Fields	Repeated Lexical Item & No. of Occurrences
1	Warfare Human: I - Military	<u>Muja</u> <hid, <u>muja</u> <hidi<n (32) <u>za</u> <bat{/zubba<t{ “officer/s” (17) <u>jundi</u> < “soldier” (21) <u>qa</u> <'id/qia<dah “leader, leadership” (27) <u>ami</u> <n/aamer “commander” (3) <u>ru'asa</u> <'ra'i<shum “chiefs, in charge of.” (1)
	II - Non-military	<u>Na</u> <s “people” (11) <u>bu</u> < “father” (6) <u>cam</u> “uncle” (14) <u>akh</u> “brother” (7) <u>abna</u> < “sons” (60) <u>T</u> {alya<ni< “Italian” (39) <u>cadduw/'acda</u> < “enemy – ies” (6)
	b. Organization I - Military:	<u>Jaysh</u> “army” (12) <u>nid</u> {a<m “discipline” (1) <u>jaysh</u> <u>nid</u> {a<mi< “regular army” (1) <u>jabhah</u> “front” (2) <u>khat</u> { al-h{arab “front line” (5) <u>khat</u> { “line” (9) <u>jna</u> <h{ “wing”, <u>bi</u> <lu<k/abba<li<k “company –ies” (2) <u>kati</u> <bah “battalion” (1) <u>musha</u> <t “infantry” (1) <u>quwwah/quwwa</u> <t “force-s” (17) <u>macraksh</u> “battle” (80)
	II - Non-military	<u>Awwal</u> “first” (19) <u>ta</u> <ni< “second”(15) <u>ta</u> <lit “third” (1) <u>bacadha</u> < “next” (6)
	c. War	<u>Jiha</u> <d “war” (7) <u>da</u> <fac “defended” (5) <u>difa</u> <c “defending” (1) <u>d</u> {arab “hit” (13) <u>did</u> <u>jiha</u> <d (2) <u>cassa</u> <s/ <u>cassas/iyassu</u> “guard-s-ed-ing” (1)
	d. Instrument I - Military	<u>Mada</u> <fic “Gun/s” (20) <u>Bindagah/bana</u> <dig rifles (1) <u>rashsha</u> <sh “machine gun” (9) <u>sla</u> <h{/aslih{ah “weapon-s” (11) <u>Bu Musht, Bu S</u> {urrah, <u>Mataryuz</u> (15) <u>dakhi</u> <rah “ammunition” (7) <u>rs</u> {a<s{ “bullets” (3) <u>dabbaa</u> <ba<t “tanks” (2)
	e. Winning	<u>Rabah</u> { “won” (7) <u>akhad</u> “took” (11) <u>rajju</u> <hum “pushed them back” (8) <u>sallam</u> “surrender” (8) <u>d</u> {ulum “injustice” (1) <u>sah</u> {an “crush” (1)
	g. Agreement	<u>Sala</u> <m “peace” (2) <u>dawlah</u> “country” (7)
	h. Military Hierarchy	<u>Rutbah</u> “rank” (1) <u>shaha</u> <dah “certificate” (2)
2	General a. Place I - Military	<u>Nugt</u> {ah <u>caskariyyah</u> “military point” (4) <u>mucaskar</u> “camp” (3) <u>mara</u> <kaz “posts” (2)

Table (42): Semantic fields in ST1

No.	S. Fields	Repeated Lexical Item & No. of Occurrences
	II - Non-military	Wa<di< "wadi" (5) bah{ar/bah{ri< "sea/ coast/-al" (17) maka<n "a place" (3) mant{aqah "area" (10) at{ra<f "ends" (2)
	b. Time	Yawm "day" (4) sanah/sanawa<t "year-s" (38) shahar/shuhu<r "month/s" (13) s{ubah "morning" (14) layl "night" (8) d{uhur "noon" (4) yantahi</intaha< "end-ed" (5) istammarat "lasted" (6) bida<yah/yabdu</badu< "start-ing-ed" (9) mustamirrah "continuous" (5)
	c. Method	T{ari<qah "way" (4) yatajammac "assemble" (1)
3	Action a. General action 1 - Death	D{arab "hitting" (13) s{agat{ "fell" (1) shaddu<h "captured" (1) ma<t "died" (10) injarah{ "wounded" (7) ja<b "brought" (21) rah{al "left" (18) ca<laj "treated" (1) shahi<d "martyr" (13) radam "buried" (1) h{ayy "alive" (2) t{awqu<na< "surrounded" (3) iyci<sh "live" (2) anfus "lives" (1)
	b. Warfare action	It{la<q al-nna<r "firing" (1) at{laq al-nna<r "fire-ed" (13) wakhkharu< "retreating" (9) tagaddamu< "advancing" (6) qa<bal "met" (1) ankhrat{ "joined" (1) insah{ab "withdrew" (27) mashasy "went" (18) jay min/li< "came from/to" (35) kharaj "came out" (15) intashar "spread" (1) h{at{at "landed" (8) dakhil "entered" (1) s{a<r "happened" (24) ashtarak "took part" (12) h{awwal "transferred" (7) gacad "stayed" (30) gassam "divided" (3)
4	Size a. Number	Cadad "number" (6) qali<l "few" (3) ya<sri<n "many" (4) mush katir "not many" (5) aqall min "less than" (1) mush qali<l "not few" (1) h{awa<li< "around /about" (23)
	b. Quantity	Kabi<r "big" (14) s{aghi<r "small" (5)
	c. Quality	Jayyad "good" (6) ima<n "faith" (1) al-s{s{abar "patience" (1)

Table (43): Semantic fields in ST1

Tables (42) to (43) give us a count of the lexical items in ST1 slotted under several semantic fields related to the topic of the text. These lexical items are repeated throughout ST1, and uttered by speakers A and B. The count of the lexical items shows varying degrees of frequency of occurrence. There are lexical items, which are highly

frequent; i.e. items, which occur 60 times or more, such as "battle" (80) times and "sons" (60) times. There are items which are quite frequent; i.e. items which occur 30 times or more: "Italian" (39) times, "year" (38) times, "came from/to" (35) times "muja<hid" (32) times, "stayed" (30) times, and "about" 34 times.

There are items which are less frequent, i.e. items which occurred less than 30 times but more than 20 times such as "leader-ship" (27) times, "withdrew" (27) times, "happened" (24) times, "about" (23) times, "soldier" (21) times, "brought" (21) times, and "guns" (20) times.

There are items which are not frequent, i.e. which occurred less than 20 times and more than 10 times, such as people (11) times, "army" (12) times, fired (13) times and weapons (11) times. I found that these lexical items are scattered throughout the text and that passages of non-occurrence of a particular lexical item have no significance.

5.3.5.5. Story level repetition

The whole text of ST1 is built around a number of stories that make its body. In ST1, there are 16 stories, which are repeated across several turns in ST1, as exemplified below:

Example 1: The story of (going abroad), where the interviewee has to talk about the places he visited. This story occurs in the following turns: from T36A to T57A.

Example 2: The story of (work) where the interviewee has to talk about the posts he held. The story runs through from ST58 to T86B.

Example 3: The story of (medals) as in the following turns: from T87c to T98D.

Example 4: The story of (languages). This story goes on from T120A to T135C.

Example 5: The story of Maktab (the foundation of the military school). The interviewee spoke about the establishment of a military school. The story carries on from T169B to T232B.

Example 6: The story of naming the battles in which the interviewee had to name all the battles that he fought in the Libyan Italian war. The story starts at T233A and ends at T359B.

Example 7: The story of the battle of Ra{s{ Al-T{tu<bah where the muja<hid had to describe the events of this

battle which he attended many years ago. The story begins at T364A and ends at T499C.

Example 8: The story of the battle of Ijna<na<t Bin Nas{i<b. In the story the interviewee was asked and spoke about the scenes of the above-mentioned battle. The story runs between turns T500A and T564C.

Example 9: The story of the battle of Al-Ssilh{aybah and Gas{ar H{amad. Here the muja<hid had to tell the story of two battles in which he was present. The story commences at T565A and stops at T695B.

Example 10: The story of the battle of Limsharrak in which the interviewee talked about the events of the battle. The story runs along turns T696B to T831A.

Example 11: The story of the battle of Ra<s{ H{adi<d. In this story the interviewee spoke about what happened in this particular battle. The story ran from T832B to T908B.

Example 12: The story of the battle of Al-Kara<ri<m which goes on from T909A to T1009A.

Example 13: The story of the migration to Egypt in which the speaker told the story of how he emigrated from Libya to Egypt. The story runs from T1010B to T1014B and from T1211B to T1236B.

Example 14: The story of the siege of Tobruk. In this story the interviewee spoke of his memories of the siege of the eastern coastal Libyan city of Tobruk located near the Egyptian border. The story begins at T1227B and finishes at T1326B.

All the turns in which the examples are found, are produced by SB. Secondly, most if not all the key words of the stories repeated represent the main factors in a war situation, such as soldier, a rifle, a company commander, guarding. Thirdly, the number of turns that the stories contain, differ greatly from one story to another. Story 1 runs over 14 turns. Story 2 , story 3, story 4, story 5 and story 6 are repeated twice. I noted also that this kind of repetition is of the making of the speaker concerned.

5.4. Conclusion

There is no doubt that the Arabic interview has a structure very similar to that described by many contemporary discourse analysts like Stubbs (1983) Hoey (1983) Coulthard (1977) Brown and Yule (1983) Halliday and Hasan (1976). The structure analysed so far is the general organization and cohesion. The general organization of the Arabic interview includes its division into a beginning, middle,

and an end. It also includes adjacency pairs and the use of the turn-taking system by its participants. It further includes thematic organization and development of its topic from beginning to end.

Cohesion includes reference, substitution: nominal, verbal, clausal; ellipsis: nominal, verbal, clausal and conjunctions. LA conjunctions include wa, walla, h{atta<, wa la, wa ma, wa bacadayn, lakin, zayn. There is also lexical cohesion, which is divided further into morphological repetition, root repletion, pattern repletion and lexical repetition. Lexical repetition has 8 groups. There is also, chunk repetition, semantic fields repetition and story repetition.

5.5. Footnotes

1. Muja<hidi<n: the plural of muja<hid: a fighter or soldier.
2. Na<lu<t: a town on the Western Hills of Libya.
3. Usta<d: means a teacher and is used as a title to show respect to an addressee.
4. Al-Ha<di<: the first name of the interviewer in both ST1 and ST2.
5. Shaykh: the head of a tribe in the tribal social system. In the texts used as a title to show respect to the hearer.

6. Muh{ammad: referring to the interviewee in ST1.
7. Uncle H{a<j: H{a<j is the title given to a Muslim who has made the pilgrimage. In ST1 and ST2 H{a<j combined with uncle are used as a title to show respect to an addressee.
8. Cali< Al-Mis{rati<: the name of a person.
9. Nuri< Pa<sha<: one of the Turkish governors in Libya during the era of the Turkish Empire.
10. Ijna<na<t: the name of a place and a battle in the Libyan-Italian war.
11. Al-Jjard: the name of the muja<hidi<n's leader in the battle of Ijna<na<t Bin Nas{i<b. Also a Libyan dress.
12. Al-Margab: the name of a place and a battle.
13. Bu<fa<r: the name of a place and a battle.
14. 'Akh: brother; a common form of address between Muslims.
15. Imma<t{i<n: is an old name for the Libyan town of Mis{ra<tah.
16. Ra<s{ Al-T{t{u<bah: a suburb of Mis{ra<tah and the name of a battle.
17. Limsharrak: the name of a place and a battle.
18. Ra<s H{adi<d: the name of a place on the outskirts of Mis{ra<tah and the name of a battle.
19. Al-Kara<ri<m: the name of a place near Mis{ra<tah and the name of a battle that took place there.

CHAPTER 6

ANALYSING SAMPLE TEXT 2

6.0. Introduction

In this chapter I shall analyse ST2. Reference will be made to the following:

6.1. General organization, and

6.2. Cohesion

6.1. General organization

ST2 is an interview. The interviewer is the same person as in ST1. ST2's main topic is the Libyan jihad. ST2 has 492 turns only. In ST2 there are two speakers, SA and SB, namely the interviewer and the interviewee. The second interview was carried out in a mosque, namely Ah{mad Al-Zzarrug's mosque in the town of Mis{ra<tah. It seems that there were not any problems related to the management of discourse in ST2, and the interview runs smoothly all the way through.

Both of the speakers are responsible for the production of the discourse. On one occasion only the interviewer answers a greeting from somebody who has presumably entered the venue of the interview but apparently does not take part in

it. Even the voice of this person was not recorded by the cassette player.

The nature of the interview is established in T1A. The following table shows the contribution of each speaker in relation to the other in ST2:

Speaker	No. of turns	Percentage
SA	246	50%
SB	246	50%

Table (44): The contribution of SA and SB in the production of ST2

Although both speakers have the same number of turns, by looking at the transcription of ST2 we can see that SB's turns are much longer than those of SA. That is to say, they include more sentences. This could be explained by considering their roles as interviewer and interviewee; SA as interviewer has the main task of asking questions while SB's role as interviewee has to do the talking most of the time supplying the information required by SA's questions.

The preamble of ST2 begins at turn T1A and ends at turn T80B. The middle or main body of the interview starts at turn T81A and ends at turn T492B. The end of the interview is not clear; it seems that the recording was cut off for unknown reasons. Now, let's take a closer look at the turns that mark the boundaries of the interview. The first is turn number 1 which is uttered by SA:

1. T1A- Bismi Il-L<ahi al-rrah{ma<ni al-rrah{i<m.
Al-h{amdu li-Llahi rabbi< al-ca<lami<n wa al-
s{s{ala<latu wa al-ssala<mu cala< ashrafi al-
khalqi saiyyidina Muh{ammad wa cala< aalihi wa
as{ah{bihi wa man tabicahu bi-ihsa<nin ila< yawmi
al-ddi<n.

Bismi Il-l<ahi al-rrah{ma<ni al-rrah{i<m. "Wa la<
tah{sibanna alladhi<na qutilu< fi< sabi<li Il-
La<hi amwa<tan bal ah{ya<'un cinda rabbihim
yurzaqu<n" S{adaqa Al-La<hu al-caz{i<m.

Fi< yawm al-khami<s al-muwa<fiq al-ssa<dis cashar
min dhi< al-h{ijjah alfin wa thulthumi'atin wa
thamaniyatin wa tiscu<n al-muwa<fiq aid{an
lisit{t{a<sh nuwvamber sanat alfin wa tuscumi'atin
wa thama<niyatin wa sabcu<n. Altaqi< fi< mant{aqat
Mis{ra<tah wa bi. . a. . Si<di< Al-Zzru<g bi-Al-
H{a<j Muh}ammad Muh}ammad Cabba<s cinda al-ssa<cah
al-tta<sicah wa al-nnis{f s{aba<h{an.
Sayatah{addath lana< Al-H{a<j wa can dawrihi fi<
al-jiha<d wa can aid{an al-. . al-. . dawrihi fi<
al-jiha<d kama< dakart. Wa sayubayyin lana< qis{at
haya<tihi maca al-kifa<h{ al-but{u<li< alladi<
qaddamahu shuhada'ina al-abra<r wa alladi<
qaddamahu ajda<duna< fi< sabi<li tah{ri<ri al-ard{
Al-Li<biyaah.

[fatrat s{amt t{awi<lah]

Al-ismu al-kari<m?

Al-ismu al-kari<m?

1. T1A - In the name of Allah, the Merciful, the
Compassionate. Praise
2. be to Allah. Prayers and peace be upon the most
noble of creatures,
3. our master Muh{ammad, and upon his family and
companions and
4. upon whoever follows him in good faith until the
Day of Judgement.
5. In the name of Allah, the Merciful, the
Compassionate.
6. "Think not of those who are slain in God's way as
dead. Nay,
7. they live, finding their sustenance in the presence
of their Lord".
8. The word of Allah our great Lord is the truth.
9. On Thursday the 16th of Dhu al-Hijjah 1398
corresponding to the
10. 16th of November 1978, I'm meeting - in the area of
Mis{r<atah
11. and wi... at ___ er Si<di< Al-Zzarrug - Al-H{a<j
Muh{ammad Muh{ammad
12. Cabba<s, at half past nine in the morning. Al-
H{a<j will talk to us

13. about his role in the jiha<d and about what he did in it. And he'll
14. talk to us about his role in the jiha<d as I've already mentioned.
15. He'll also tell us his life story during the heroic struggle which
16. our noble martyrs carried on; and which our ancestors carried on
17. for the sake of liberating the Libyan land. [long pause]
18. Your noble name?
19. Your noble name?

The first turn can be divided into four parts. The first part starts at line 1, Al-basmalah. The second part is the use of a verse of the holy Qur'a<n to represent the situation; it starts at line 5. This is a very common feature in modern Arabic discourse (see Chapter 2) The third part starts at line 9 and gives the time and place of the interview. The fourth part is the elicitation of the interviewee's name by the interviewer, line 18.

T1A is spoken by the interviewer. Again, this turn shows that the connection between linguistic forms and social contexts in Arabic is a very strong one indeed, and this is a clear example.

There follows a total of 80 turns which are all about the interviewee's full name T2B, his mother's name T3A and T4B, age T5A and T6B, home town T7A and T8B, ranks received and the organization of the jiha<d T9A to T46B, acquaintances during the jiha<d and his eye illness later T47A to T62B, previous similar interviews T63A to T80B and so on. It is

all background information. The last can be considered as an example of "intertextuality" (see de Beaugrande and Dressler 1983) or "co-text" (see Brown and Yule 1983, pp.75 & 101). The next boundary of the interview is represented by turn number 81, the beginning of the main body, which is uttered by the interviewer SA:

T81A- Shini< hiya al-maca<rik . . ahamm al-maca<rik
illi< ishtrakat fi<ha<?

T81A- What are the battles __ the important battles in
which you took part?

It is clear from this turn that the interviewer SA is eliciting information from the interviewee about the main topic of the interview, which is his contribution to the war between the Libyans and the Italians. The third and final boundary of the interview is not clear because the tape is cut off (on this problem see Chapter 1)

T492B - I>nacam. Al-yawm al-tta<li< . . .

T492B - Well, the next day . . .

As we can see, at this point the recording stopped for some reason. One thing we can be sure of is that the interview has reached a stage where the talk about its main topic is finishing.

6.1.1. Organizational turns

As far as the general organization of this interview is concerned, another division can be made between the turns. There are turns, which are only organizational, for organizing the discourse itself, and include:

Speaker B	Turns nos.
	T78B, T80B, T137B, T150B, T254B, T314B, T380B, T412B, T418B, T440B, T448B, T468B

Table (45): Organizational turns in ST2

The bold type shows, that, a number of discourse structural markers are used in the text by SB. We can also include all the instances of "uhuh" in SA's turns (see pp. 307-309). In ST2 there are 12 cases of structural markers.

T78B- Ad{unni . . ad{unni ju< hina wa gultulhum illi< fi< cilmi< **Wa-Llahi**.

T78B- I believe __ I believe they came here and I told them whatever was in my memory; **by Allah**.

T80B- **Ahah**. Il.. al-maca<rik illi< h{ad{artha< **yacni**<.

T80B- **Uhuh**, __ er __ the battles in which I participated, I mean.

T137- **Ahah**.

T137A- **Uhuh**.

T150B- **Ha**<da< huwa wa ya<llah - ya< si<di< fahamt.

T150B- **And that's it; there you are, you know**.

T254B- Khuruju< cala< Al-Ssilh{aybah wa ca<d. Imma<lah Si< Sacadu<n akhad - **ha**<da< **ishni**< jabbadna< fi< al-

quwwatayn - Cadad mi'a<t min al-muja<hidi<n wa rafac h{atta< min al-jaysh illi< huwa mra<bit{ cala< Gas{ar H{amad.

T254B - They came out through Al-Ssilh{aybah and across . . . **oh, yes, indeed. Now** Sacadu<n took - **that's what has made me talk about the two forces** - hundreds of the muja<hidi<n and he also took even soldiers from the army which was holding the line at Gas{ar H{amad.

T314B- Bagai< ka<n al-jaysh. - **Futtak bi-al-kala<m** - Ih{ni< kayf ma<shiyi<n . kayf ma<shiyi<n zay msaybi<n lib-la<d **yacni<**. Baytah min al-bayta<t bitna< cala< bi<r igu<lu<lah bi<r ya< si<di< igu<lu<lah Li-Gdiriyyah.

T314B - No one was left but the army. **But I have got ahead of myself.** As we were travelling ___ As we were travelling - leaving the town, **I mean** - one night we stayed at a well called the well of ___ er ___ It was called Li-Gdiriyyah. (1)

T380B- **Gulna< bacad macrakat Limsharrak wa istishha<d** .

T380B- **We said after the battle of Limsharrak and the death of . .**

T381A- **Sacadu<n.**

T381A- **Sacadu<n.**

T382B- . . . **Sacadu<n.**

T382B- . . . **Sacadu<n.**

T412B- Al-quwwah ad{unha< aktar. Ad{unha< alf wa khamsmiyyah walla aktar. Hadawm quwwat muja<hidi<n wa quwwat jund, junu<d. Wa ka<nat ha<di< munad{amah. Al-macrahah ha>di ka<nat munad{amah mish kayf macrakat Limsharrak . munad{amah tama<man **wa taw tafhimha<**.

T412B- The force I think was more than that. I think it was fifteen hundred or more. Those included the force of the muja<hidi<n and the force of the army ___ the regulars. And this was well planned. This battle was well planned - not like the battle of ___ the battle of Limsharrak. It was very well planned, **and you will soon realize that.**

T418B- Yatalaqqah awa<mirahu min al-jundi<. **Fahamat al-kala<m illi< ingu<llak fi<h.**

T418B- He receives his orders from the soldier. **Do you understand what I am saying to you?**

T440B- Imma<lah, al-mataryawza<t imta<cn< fa<yqa<t. Yacni< fi<hum illi< hummah Musku. Ngulu<lhum ih{ni< Muskawf s{unac . . Ru<si< wa fi<hum s{unac It{a<li<. Yacni< rashsha<t shay ghari<b wa al-bana<diq. Wa int{ulugat al-nna<r (fatrat s{amat{) - **fahamat ya<si<di< -.**

T440B- Well, our machine guns were excellent. I mean some of them were from Moscow. We called them Maskof - Russian made . . .made and some of them were Italian made. I mean the machine guns were so amazing and the rifles as well. And firing started [pause] - **you know**

T468B- D{arb. **Inacam** layn was{s{alawhum li-al. . li-li-al-istih{ka<ma<t imta<chum Li-al-Ssu<q Imma<t{i<n. Wa ka<n intis{a<r ba<hir. **Khallaytik ishwayyah.**

T468B- . . .firing, **well**, until they pushed them to their fortified positions [short pause] to the market place of Imma<t{i<n. It was a glorious victory. **I left something out . . .**

There are other turns, which give information on the main subject of the interview. These turns include the following:

No.	From	To
1	T9A	T46B
2	T81A	T257A
3	T262B	T492B

Table (46): Turns giving information on the main subject of the interview in ST2

6.1.2. Turn-taking

Another general organizational aspect is the turn-taking system. It is clear in ST2 that the turn-taking system operates fully in LA as in English. Even if one of the

speakers does not want to speak, he still takes his turn and says "uhuh" or "ah" which is cooperative and supportive.

No & speaker	Turns	No. of "uhuh's"
SA	T13A, T27A, T35A, T37A, T39A, T41A, T61A, T67A, T83A, T85A, T95A, T97A, T109A, T111A, T117A, T119A, T137A, T139A, T141A, T153A, T155A, T163A, T167A, T175A, T177A, T179A, T183A, T185A, T189A, T197A, T203A, T205A, T233A, T239A, T243A, T255A, T263A, T265A, T271A, T273A, T287A, T297A, T301A, T305A, T311A, T313A, T321A, T327A, T329A, T331A, T335A, T339A, T347A, T351A, T357A, T363A, T375A, T389A, T391A, T437A, T451A, T467A, T471A, T473A, T485A, T487A, T489A	67
SB	T80B, T172B, T316B, T342B	4

Table (47): Number of "Uhuh's" produced by SA and SB in ST2

There are other sounds which, can be entered in this table or a separate one such as "tsu tsu" "uwah" and "ah":

No & speaker	Turns	No. of "tsu tsu's"
SA	T192A	1

Table (48): Number of "tsu tsu's" produced by SA and SB in ST2

No & speaker	Turns	No. of "uwah's"
SA		1

Table (49): Number of "uwah's" produced by SA and SB in ST2

No & speaker	Turns	No. of "aha's"
SA	T67A	1
SB	T44B, T46B, T392B	3

Table (50): Number of "ahah's" produced by SA and SB in ST

It has been observed also that in contrast to "uhuh's" these sounds are very few. "Tsu, tsu, tsu" occurs once, produced by SA. "Uwah" also occurs only once, produced by SA. "Ah", occurs in 3 turns, produced by both speakers.

Table (47) indicates also that there are 71 examples of "uhuh" in ST2. 67 of them are produced by SA while only 4 cases are produced by SB. They appear in 71 turns from a total of 492 turns in ST2. These show that one speaker is listening to the other speaker, and that the participants are alert and keen to keep the turn-taking system working all the way through.

It seems that there are no problems related to the management of discourse in ST2. The interview runs smoothly all the way through. We can also note here that SA produces more "uhuh's" than SB. Out of 246 turns, 67 instances are produced by SA while only 4 instances are produced by SB, out of his 246 turns. This probably emphasizes the role of SA as the interviewer and SB as the interviewee.

Speaker	Turns	Total No
A	T9A, T47A	2
B	T26B, T112B, T114B, T130B, T158B, T176B, T186B, T276B, T290B, T350B, T368B, T400B, T440B, T456B, T462B, T468B	16

Table (51): Short pauses in ST2

Speaker	Turns	Total No.
A	T1A	1
B	T8B, T378B	2

Table (52): Long pauses in ST2

In ST2 SA produces only 2 short pauses while SB produces 16 short pauses. As far as long pauses are concerned SA produces 1 long pause, and SB produces 2 long pauses.

My comment on these figures is that in ST2 SB produces many more short pauses than SA. In ST2 SB produces 14 short pauses more than SA. The count for long pauses is very close. In ST2 SB produces 1 long pause more than SA. The figures clearly indicate that SB is the main producer of discourse in the interviews.

6.1.3. Role-based organization

Another organizational aspect of the Arabic interview (as discussed earlier in ST1 (chapter 5); is a role-based one. That is to say, the participants of the interview assume their roles as interviewer and interviewee. From the beginning in ST2 it is the interviewer who starts the discourse, and elicits information and the interviewee is the one who provides the information required by the interviewer.

However, in turns T258B to T262B, the pattern changes. Here, the interviewee SB apparently feels that he has to

ask the interviewer about his own hometown; but comes back to the main subject of the interview very shortly. The role-based division shows the power relationship between the interviewer and other speakers; there is enough linguistic evidence to show that the interviewer has an overall control of the running of the discourse. The only other occasion where the interviewer/interviewee pattern is not followed is where the interviewer answers a greeting from somebody who enters the venue of the interview, but apparently does not take part in it. His voice was not even picked up by the tape recorder.

Another aspect of the power relationship present in ST2 is the use of certain titles by the speakers to address one another. This is based on qualities such as age, education, religion and so on. The titles used in ST2 are H{a<j and 'Akh. These titles are used in the following turns T1A, and T7A. These titles occur only twice, produced by one speaker, namely SA.

6.1.4. The ministructure of ST2

ST2 can be divided according to topic into a series of 14 minitexts. These are related to one main topic, namely jiha<d, the topic of the interview designated by its participants. Each text deals with a minitopic in the interview as indicated in table (53) below:

No	Minitopic	Turns nos.
1	Introducing the interview, which includes Announcing the beginning of the interview date, time, area, local venue, topic; and the Interviewee's name.	T1A-T2B
2	The interviewee's identity card, which includes full name, mother's name, age and address.	T2B-T8B
3	The interviewee's ranking within the army and duties performed.	T9A-T46B
4	Talking about <u>jiha<d</u> 's mate Muh{ammad Cumar Al-Fiqi<.	T47A-T62B
5	Previous similar interviews and the interviewee's attitude towards the government's treatment of the <u>muja<hidi<n</u>	T63A-T80B
6	The first battle, the battle of Al-Ssabt or Gas{ar H{amad.	T81A-T169B
7	The aftermath of the battle of Gas{ar H{amad.	T170A-T197A
8	The organization and the running of the <u>jiha<d</u> .	T198B-T255B
9	The battle of Al-Ssilh{aybah.	T256B-T280A
10	A case of mistaken identity.	T281B-T291B
11	The move to Al-Ssikit (2) and the role of Mis{ra<tah in the <u>jiha<d</u> .	T292B-T325A
12	The move to Bi<r Tajamu<t (3) and the battle of Limsharrak, and the death of Sacadu<n.	T326B-T384B
13	The move to Al-Ssda<dah (4) and the battle of Sawa<ni< Al-Cawkali< (5).	T384B-T469B
14	The Za<wiyat Al-Mah{ju<b (6) bandit	T470B- T492B

Table (53): Minitexts in ST2

The first comment on the above table is that the minitopics proceed in a logical natural order from establishing the venue, topic, date of the interview, and the identity of the interviewee to talking about experience of previous similar interviews, and then to talking about the battles one by one.

The second comment here is that the minitexts vary considerably in length. Some of them take only 2 turns, as in the first minitext, while others take 88 turns as in minitext 6. ST2 has only 14 minitexts.

6.2. Cohesion

This section examines the types of cohesion that exists in ST2, following the model developed in Chapter 3.

6.2.1. Reference

The following three sections are taken from ST2 to analyse reference in it. Two of the sections are single turns: one T26B and three T376B. The third section includes a number of turns for both speakers, T47A to T60B. Here pronouns are typed in bold whereas their antecedents are bold typed and italicised. Demonstratives are also typed in bold.

(1) T26B- . . . walla **kati**<**bah** ma<ni<sh fa<him**ha**< is{t{ila<h{**hum** taw. a . . a . . min khadama<t**ah** yajlib **al-ttamwi**<n ila< khat{t{ al-h{arb. Na . . **Na**<khdu< min **al-cana**<**bir** imta<. . **illi**< fi< Al-Ssu<g wa narafcu<. Iyjann arabacah kull yawm (fatart s{amt gas{i<rah) i<ji<b arza<q **al-jaysh** kullah **illi**< fi< khat{t{ al-h{arb. I<ji<bhum **bi**<lu<k **ami**<n.

T26B - . . . or a **battalion**, I don't know **their** term for **it** nowadays. Er ___ er ___ among ___ among **his** duties was ___ er ___ br... ___ bringing **food supplies** to the front line. Er ___ we got them from the **depots** i... ___ **those** which were in Suk and **we** carry **them**. We are

four; every day **he** goes [short pause] to bring the food supplies of the whole army to the front line. **A company commander** brings **them**.

(2) T47A- (Is{arraḥ{ fi< rugubtah) Fi<h wa<h{id ismah **Muḥ{ammad Cumar Al-Fiḡi<** (Fatrat s{amt gas{i<rah) ha<da< h{atta< **huwa** sa<him fi<.

T47A- (Clearing his throat) There is somebody called **Muḥ{ammad Cumar Al-Fiḡi<** [short pause] **He** also I think participated in . . .

T48B. **Ha<da<** . . **Ha<da<** maca<na<. **Ha<da<** ga<cid iltaw h{ay.

T48B- **He** __ **He** was with **us**. **He** is still alive.

T49- Ayh sa<kin fi< sirat.

T49A- Yes, **he** is living in Sirat.

T50B- **Ha<da<** ja< wagt **illi<** tawalla fi<h al-qiya<dah fi< Mis{ra<tah.

T50B- There was a time when **he** became a commander in Mis{ra<tah.

T51A- Aiwah.

T51A- Right.

T52B- Ayh **ha<da<** . . **ha<da<** rijja<l.

T52B- Yes; **he** __ **he** was brave.

T53A- La<kin bs{ayyar taw miski<n.

T53A- But **he** is blind now; poor man.

T54B- Bi-Lla<hi? Alla<h! H{aggash ma< ca<lijish? H{atta< **a<ni** gacadat ca<m wa nus{ acama la<kin ilgi<tha< **imyyah bayd{a** nah{aytha< wa-alaan s{urat la< ba<s. Al-h{amdu Li-Lla<h.

T54B- Is **he**? Oh Allah. I suppose **he** didn't get treatment? I also went blind for about a year and a half. But I found **it** was **cataract**. **It** was removed and I recovered, praise be to Allah.

T55A- La< h{atta< **huwa** iyfakkar yimshi< Li-Asba<niya< ka<n sakhkar Alla<h.

T55A- **He** is even thinking of going to Spain (for medical treatment), if Allah is willing.

T56B- Wa shani< cindah huwa? **Immiyah bayd{ah, sawdah?**

T56B- What has **he** got? **cataract** or **glaucoma** ?

T57A- Ma< cirifu<ha<lah sawdah walla bayd{ah. Ma yih{iggash wa khala<s{.

T57A- **They** don't know; neither. **He** can't see, that's all.

T58B- Wa ka<nah d{ucif . . d{ucif bukkil ma< ca<sh yanfac.

T58B- But if **it** is **weakness** __ **a complete weakness**, treatment would be of no use.

T59A- S{ah{tah tacni<?

T59A- In **his** health **you** mean?

T60B- La< ka<nah d}ucif **caynayh**. Ka<nhin d{aci<. . d{ucif fi< cru<gah. Fi< kada< yacni< imma<lah.

T60B - No, if **it** is a weakness __ **His eyes**, if **they** are wea... __ A weakness in **his** nerves or something else, I mean: **you** see.

(3)T376B- Inacam. Ja<hum Nu<ri< Ijlu<d. Nu<ri< **ha<da< Turki<** kayin tih{t Al-T{t{alya<n. Ga<l-ilhum: "Ha<di< **kiswat** Sacadu<n. Kayfash Sacadu<n ma< kayfash Sacadu<n? Wa kayf kayfash caraftha<? Taga<lilhum: "**A<ni illi< imkhkhayat{ha<. Ha<d< malaf** ja<iy min Tu<nis wa **a<ni illi< imkhkhayt{ha< al-kiswah ha<di<. Ha<di< kiswat Sacadu<n ha<di<. Ka<nah mawla<ha< ma<t Sacadu<n ma<t."** Farah{u< ca<d wa da<ru< - al-h{a<s{al ya< si<di< -

T376B- Well. Nuri Ijlud (7) came to **them**. **This** Nuri was a **Turk**, working under **the Italians**. **He** said to **them**: "This is Sacadu<n's **uniform**." How can **this** be Sacadu<n's? how can **this** could be Sacadu<n's? And how did **you** recognize **it**? **He** said to **them**: "It was **me** who made **it**. This is Malaf (9) from Tunis, and **it** was **me** who made **this** uniform for **him**. This is Sacadu<n's uniform. **This** is . . . If the owner of **this** uniform is dead, Sacadu<n is dead." So **they** were very pleased, and **they** held - **you** know - . . .

By looking at the examples I can say that the following pronouns are used in the three representative sections of ST2: "I" a<ni (detached) 3 times, "I" -t (attached) once, "I" -ni< (attached) once, "you" -ta (attached) once, "he" huwa (detached) 3 times, "he" -ah (attached) 5 times, "our" -na< (attached) 3 times, "they" hum (detached) 5 times, "they" -u (attached) 3 times, "him" -ah (attached) once, "his" -ah (attached) 3 times, "me" -n (attached) once, "their" feminine plural -hin (attached) once, "her" -ha (attached) 8 times and "it" -ah (attached) 3 times.

The following demonstratives are also used, this masculine ha<da< 6 times, "this" feminine ha<di< 3 times. The pronouns and demonstratives spread throughout the three sections. The relative pronoun illi< is used 4 times. By looking at the bold typescript we can envisage a network of cohesion.

It has been noticed also that some antecedents are mentioned only once with several pronouns or demonstratives following them, as in example 2 above, where the proper noun Muh{ammad is referred to by 3 successive (he) huwa, 6 (this) ha<da< and 7 (his) -ah (attached) pronouns. However, in turns T49A, and T53A the pronoun he huwa is hidden and is not clearly mentioned; but it can be understood from the neighbouring turns as he referring to Muh{ammad Cummar Al-

Fiqi<. In Arabic, a pronoun can be hidden and not mentioned explicitly where it can be retrieved from the context.

It has been also noticed that in some cases antecedents come after their pronouns not before, as is the norm, as in the following sentences:

T26B- Ih{ni< arbachah kull yawm **yimshi<** (Fatrat s{amt gas(i<rah) i<ji<b arazaq al-jaysh kullah illi< fi< khat{ al-h{arb. I<ji<bhum **bi<lu<k ami<n.**

T26B- We are four; every day **he** goes [short pause] to bring the food supplies of the whole army to the front line. **A company commander** brings them

T376B- Inacam. Ja<**hum** Nuri< Ijlu<d. Nu<ri< ha<da< Turki< kayin tih{t **Al-T{t{alya<n.**

T376B- Well. Nuri Ijlud came to **them**. This Nuri was a Turk, working under *the Italians*.

In the first turn, the pronoun he in yimshi< precedes its antecedent (a company commander). Here the pronoun (he) refers forward not backward to its antecedent (a company commander)

In the second turn the pronoun (them) -hum (attached) precedes its antecedent (the Italians). It can be noticed also that some antecedents are not mentioned at all in the text; and they can only be understood from the context, as in:

T56B- Wa shani< cindah huwa? Immiyah bayd{ah, sawdah?

T56B- What has he got? *cataract* or *glaucoma* ?

T57A- Ma< cirifu<ha<lah sawdah walla bayd{ah.

T57A- **They** don't know; neither. He can't see, that's all.

Here there is no antecedent for the bold typed pronoun (they) -UK (attached) pronoun. Nevertheless it can be retrieved from the context of the text or from the world shared knowledge. (They) here can be interpreted as doctors or the family.

6.2.2. Substitution

Let us look at the following examples from ST2; and see how the three types of substitution work in this text. In the following examples the substituted is in bold type while the substitute is typed in bold and italicised, e.g. **a force, one**.

6.2.2.1. Nominal substitution

The following turns include nominal substitution: one, T224B (once), T400B (once), T432B (twice), T444B (4 times), T490B (once), (ones T88B (once), T236B (twice) (same, T216B (once). Example:

T444B- Ayh gays al-ssacah casharah aw al-casharah wa nus{ lammu< shawrah **al-quwwah illi<** fi< Gas{ar H{amad **wa-illi<** fi< Zalit{an **wa-illi<** fi< Immat{I<n **wa-illi<** ilh{a<s{il. Lammawu< quwwathum wa ja<bawha< najdah baysh ifikku< al-h{is{a<r cala< ha<dawk cala< quwwa<thum wa biysa<cdu<hum. Ma< inku<nu<sh ih{ni< min al-ca<jzi<n jama<catna< yiktib yakitbu< risa<lah yiktib si< Ibra<hi<m risa<lah wa ya<marna< fi<ha< bi-al-insih{ha<b

T444B- Around ten o'clock or half past ten, they rallied their scattered **forces** - apparently **the force** in Gas{ar H{amad, or **the one** in Zalitan, or **the one** in ___ in Imma<t{I<n. Anyway they rallied their forces and brought them to the rescue, in order to raise the siege of the others ___ of the forces and to help them. Our side didn't hesitate. He wrote ___ They wrote a dispatch ___ Mr. Ibrahim wrote a dispatch in which he ordered us to retreat.

As it can be seen in this example illi< "the one" typed in bold substitutes for the word '**forces**' (bold typed and italicised) in the text.

To comment on ST2 as a whole it can be said that there are 12 cases of nominal substitution. "one" occurs 9 times. (ones) occurs twice, while "same" occurs only once. All, 12 examples of this type of substitution are produced by SB. In 2 turns in ST2 a nominal substitute is repeated more than once (T432B, and T236B "one" is repeated twice) and in (T444B, "one" is repeated 4 times)

6.2.2.2. Verbal substitution: do, did

The following turns include verbal substitution (do, did) T12B, T152B, T216B, T292B. Let us look at the following example:

T216B- Abadan. Fula<n baysh tji<b mart{ah digi<g h{a<d<ir. **Fula<n baysh tji<b marat{ay** h{a<d{ir. **Kada<lika** al-.. al-.. Ramad{a<n Alla<h yarah{mah walla khu<h H{amad bacadah. Yabcat fula<n inta calayk miyyat li<rah. Wagatha< al-ddahab mawju<d ja<... ja<yba<tah al-ghuwwa<s{a<t wa mitwaffar. Miyyat maji<di< yagdar iygu<l la<? Abadan. Ma< fi<sh. Igu<l la< igu<lu<lah maytayn.

T216B- No, way. One should bring ten kilos of flour; O.K. **another should bring 20 kilos**; O.K. Also ___ er ___ er ___ Ramada<n **did the same**, may Allah bless him, and his brother Ah{mad after him. He would send someone to you and you would have to pay one hundred gold coins. At that time gold was available bro... ___ brought by the submarines; and it was plentiful. One hundred gold coins; could he say no? Never, impossible. If he said no he would tell him to pay two hundred.

In this example the substitute ***Kada<lika*** (*did the same*) is typed in bold and italicised while what it is substituted for is typed in bold. **Fula<n baysh tji<b marat{ayn** (another should bring 20 kilos) is substituted for by (did the same). In the whole of ST2 there are only 4 occurrences of verbal substitution. As in the case of nominal substitution mentioned earlier, all of them are produced by speaker B.

6.2.2.3. Clausal substitution

The following turns include clausal substitution of the (so) type: T34B, T122B, T256B, T226B, T272B, T284B, T292B, T296B, T316B, T330B, T354b, T388b, T462B, T476B. Let us look at the following example:

T292B- Ayya<m! Hayya<. Hayya<. Shini< ma<za>l adwiyyah? Ma< za<l kada? Ma< za<l s{ana<di<g? **illi< yagdar yarfac cala< katfah yarfac** inba<cdu<hin ishwaiy. Wa illi< ma<gadarsh mashay. Issagadna< - ya< si<di< n-issagadna< . . gabbalna< hikki< giblah taw cala< gays hikki< . . cala< gays Mis{ra<tah min hina<. Ma< zilna< fi< yac. . al-nnakhal mga<bil . . la<kin binimshu<. Was{alna< bugcah iygu<lu<lha< Al-Ssikit. Bitna< calayha<. (s{awt at{fa<l) iltammu< masha<iyikh Mis{ra<tah wa Sacadu<n Alla<h yarah{mah. Kayfa<sh nimshu< wa ma< indi<ru<sh naha<r? Kayfa<sh nimshu< wa ma< nacamlu<sh kada<? Kayfa<sh insayybu< ibla<dna<? Ga<l ilhum: "Tishni< ih{ni< ma< ca<sh. Ishni< halak al-kifa<h{ huwa? Ma< ca<sh cindana< dakhi<rah. Al-ddakhi<rah kamalat. Wa khus{u<s{an bacda ma< ka<nit fi<h ma<ki<nah fi< Mis{ra<tah iyjaddadu< bi<ha< al-ba<ru<d wa al-. . wa al-. . al-rras{a<s{ ha<da< wa yastat{I<cu< iydi<ru<. Wa kayf kharajna< min Mis{ra<tah shanu khala<s{.

T292B- What days! "Come on! Come on! What is left? medicine; anything else left? boxes left?" **Anyone who could lift something onto his shoulder did so.** We took them a bit further off. Anyone who couldn't carry them just walked. We set off, you know. We set off. We headed east in the direction of Mecca, in this direction, towards Mis{ra<tah from here. We were still in __er __The date trees were facing us; but we set off. We reached a place called Al-Ssikit. We stayed the night there. (Sound of children). The shaykhs of Mis{ra<tah met with Sacadu<n, may Allah bless him. "How can we go without having a fight? How can we go without doing anything? How can we let our country down?" He said to them: "What __ We __ We didn't __ What is it that has aborted our struggle? We haven't any more ammunition. The ammunition has run out." And above all there was still a machine here in Mis{ra<tah with which they could refill cartridges and __ and __ bullets.

And they could do something. And when we left Mis{ra<tah, what then? That was it.

In this example what is substituted for is written in bold and italicised, *illi< yagdar yarfac cala< katfah* (Anyone who could lift something onto his shoulder), while the substitute **yarfac** (did so) is written in bold. So the whole clause is substituted for by (did so).

In ST2 as a whole there are 15 examples of clausal substitution of the (so) type. All these examples are produced by SB. The following turns include clausal substitution (not): T122B, T134B, T175A, T244B, T427A, and T434B. As an example let us look at T244B:

T244B- Al-jaysh awanah imnad{d(am tih{at al-h{uku<mah. Ma< cindana< sh h{a<jah. Da<ru<lna< al-imtih{a<n mashayt awanah. Al-Shshaykh h{at{ni< bi-al-ssayf calayh yacni< fi< al-jaysh. Ga<lli<: "Ya< widdi< **ma< zilt s{aghi<r.**" Gutlah: "**La<** ma< fi<sh s{aghi<r. A<ni ma< fi<sh s{aghi<r. A<ni ya< ith{ut{ni< ya< namshi< nishki< fi>k Li-Al-Bay."-+

T244B- And the army - as you know - was under government control; and that was it. They gave us the test. I went, as you know . The shaykh was forced to take me. I mean, for the army . He said: 'My goodness, **you are still so young** !' I said : " **No** , I'm not. Either you take me or I'll complain of you to the Bey."

In this example the clause **ma< zilt s{aghi<r** (you are still so young) is substituted for by **la<** (not). The missing part would be (so young). This part can be retrieved from the earlier text. Instead of repeating it, the speaker

substitutes (not) for it. In ST2 there are 6 instances of clausal substitution of the (not) type. 4 instances are produced by SB, and 2 by SA. In total there are 21 cases of clausal substitution in ST2 including both (so) and (not). 19 of these cases are produced by SB, while SA produced only 2 cases. This may emphasise the role of SB as the interviewee; he has to do more talking than SA.

6.2.3. Ellipsis

This section discusses the three types of ellipsis (nominal, verbal, and clausal) in ST2, and giving some examples. The missing part of a clause or a sentence in these examples can be recovered either within the structure of the clause itself or from the structure of a neighbouring clause or a sentence. The part which can be recovered is written in bold and between brackets. The following examples from ST2 show how ellipsis works in Arabic.

6.2.3.1. Nominal ellipsis

(1) T16B- Wa a<ni wagat dakhalat al-jundiyyah nah{faz{ Al-Qur'a<n wa cindi< khat{t{ ba<hi< shuwayyah yacni<. Da<ru<lna< imtih{a<n fi< al-khat{t{ h{uzna< fi<h h{a<jah cindahum bi-arbac bi<lu<ka<t ami<n. Arbac abba<li<k fi< wagat Sacadu<n. Assas jaysh yacni< (**jaysh**) jadi<d . .

T16B- And when I entered the army, I learnt the Qur'a<n. And I had reasonable handwriting, if you see what I mean. They gave us a handwriting test and I had a reasonable score. They needed four company commanders__ four companies at the time of Sacadu<n. He founded an army. I mean a new (**army**)

(2) T172B- Ahah. Aktar min sanah gacadat. Wa di<mah di<mah al-istishh<d. Wa ha<da< fi< al-nnaha<r itnayn, tala<tah, arbachah, khamsah, sittah (**al-istishh<d**), nsi<ru< yacni<.

T172B- Uhuh. I stayed there more than a year. People were always being killed; every day two, three, four, five, six and more (**people being killed**), if you see what I mean.

6.2.3.2. Verbal ellipsis

(3) T216B- **Abadan**. Fula<n baysh tji<b mart{ah digi<g h{a<d<ir. Fula<n baysh tji<b marat{ayn h{a<d{ir. Kada<lika al-.. al-.. Ramad{a<n Alla<h yarah{mah walla khu<h H{amad bacadah. Yabcat fula<n inta calayk miyyat li<rah. Wagatha< al-dahab mawju<d ja<... ja<yba<tah al-ghuwwa<s{a<t wa mitwaffar. Miyyat maji<di< yagdar iygu<l la<? **Abadan**. Ma< fi<sh. Igu<l la< igu<lu<lah maytayn.

T216B- **No, way**. (there couldn't be anyone who was asked to pay something and didn't) One should bring ten kilos of flour; O.K. another should bring 20 kilos; O.K. Also __ er __ er __ Ramada<n did the same, may Allah bless him, and his brother Ah{mad after him (did the same). He would send someone to you and you would have to pay one hundred gold coins. At that time gold was available bro... __ brought by submarines; and it was plentiful. One hundred gold coins, could he say no? **Never**, impossible (he couldn't say no). If he said no he would tell him to pay two hundred.

6.2.3.3. Clausal ellipsis

(4) T226B- Gaddayish yugcad? (**Yugcud**) Kayf ma<yattafaq Al-Shshaykh huwa wa iyya<h, huwa wa qabi<ltah. Shahravn, shahravn, tla<t, tala<t wa iyju< iyrawwah{. Aywah. I<ji< badlah gha<di<. Yabcat lifla<n al-fula<ni<

baysh ta<khid bindagat fula<n. T{u<l yimshi<. Yugcad
ha<du<k al-shshahrayn tala<tah wa iyrawwah{ ha<.

T226B- How long did he have to stay there? (**He had to stay**) As the shaykh arranged with h... ___ with his tribe, either two months, or three months at a time; and then he could go home, you see; and someone would come there line to replace him. The shaykh would send to someone to come and take someone else's rifle. He would come straightaway. (He would) stay for another two or three months, (He then would) go home and so on.

(5) T232B- (**Sila<ah{ al-muja<hidi<n ka<n**) bindagah bas. Minhaw illi< ma< yicrifish al-bindagah. Yicirfawha< al-kull.

T232B - (**The weapon of the muja<hidi<n was**) Just a rifle. Who didn't know how to fire a rifle. Everyone knew (how to fire a rifle).

(6)T244B- Al-jaysh awanah imnad{d(am tih{at al-h{uku<mah. Ma< cindana<sh h{a<jah. Da<ru<lina< al-
imtih{a<n mashayt (**bash na<khid al-imtih{a<n**) awanah. Al-shaykh h{at{ni< bi-al-ssayf calayh yacni< fi< al-jaysh. Ga<lli<: Ya< widdi< ma< zilt s{aghi<r. Gutlah: **La<** ma< fi<sh s{aghi<r. A<ni ma< fi<sh s{aghi<r. A<ni ya< itth{ut{ni ya< namshi< nishki< fi>k Li-Al-Bay.

T244B- And the army - as you know - was under government control; and that was it. They gave us the test. I went (**to take the test**) as you know. The shaykh was forced to take me, I mean, for the army. He said: "My goodness, you are still so young!" I said: "No, I'm not (young). Either you take me or I'll complain of you to the Bey."

As demonstrated above, the three main types of ellipsis (nominal, verbal and clausal) are represented in ST2.

6.3. Conjunctions

According to Halliday and Hasan (1976), there are 5 types of conjunctive devices: additive, adversative, causal, temporal, and continuatives. This section includes a

statistical analysis of these 5 types of conjunctives, to see their frequency in ST2. Then an example of the most common conjunctive device of each type will be given from ST2. It must be stated here that although Halliday and Hasan's classification is useful, it cannot be strictly applied here on LA/MSA conjunctions. The reason is that almost all Arabic conjunctions can have more than one function. As mentioned before in chapter 4, wa can be additive or adversative, and Fa also can be additive, temporal or adversative. The following tables give us a contrastive picture of English and Arabic conjunctions in ST2.

Ar.	Eng. Equiv.	No. of Occurrences
Wa (alone)	And	311
Wa with another particle		120
H{atta<	Even/Also/Including	28
Aw	Or	4
La<kin	But	8
Lajl	Because	3
Bal	But/Rather/More over	1
Li-anna	Because	1
Bas	But	1
Fa	So/then	1
Thumma	Then/and then	2
Inacam	Well	16
Zayn	Right	1
	Total	497

Table (54): English and Arabic conjunctions in ST2

As the wa is the most important Arabic conjunctive, it can be further classified to show its other uses and meanings as follows:

Ar.	Eng. Equiv.	No. of Occurrences
Wa (separately standing alone)	And	311
Walla/Wa illa	Or	40
Wa law	And even if	1
Wa Allahi	By Allah	18
Wa ida	And if	2
Wa kada, Wa ha, Wa khala{s{ Wa aywah, Wa and{dar ishni<	And so on And so forth	19
Wa ta<li<, Wa bacad, Wa bacadayn	And then	11
Wa imma	Or	3
Wa la	And not	13
Wa ma	And not	12
Total Occurrences		431

Table (55): Combination of wa with other particles in ST2

6.3.1. Wa (And)

T16B- Wa a<ni wagat dakhalat al-jundiyyah nah{faz{ Al-Qur'a<n wa cindi< khat{t{ ba<hi< shuwayyah yacni<. Da<ru<lina< imtih{a<n fi< al-khat{t{ h{uzna< fi<h h{a<jah cindahum bi-arbac bi<lu<ka<t ami<n. Arbac abba<li<k fi< wagat Sacadu<n. Assas jaysh yacni< jadi<d . .

T16B- And when I entered the army, I had learnt the Qur'a<n. And I had reasonable handwriting, if you see what I mean. They gave us a handwriting test and I had a reasonable score. They needed four company commanders ___ four companies at the time of Sacadu<n. He founded an army, I mean a new.

Probably because of the nature of the text, which may be classified as expository narrative, wa (and) is the most

common conjunctive device in all the 5 types of conjunctive cohesion present in ST2. It occurs 311 times. The total number of wa and wa combinations in ST2 is 431. Wa is also the most versatile particle in all conjunctions in Arabic. It has at least 40 uses as exemplified in ST2.

1- Wa is used to make a list of nouns as in: TA1, T88B, T94B, T134B, T154B, T159A, T296B and T392B.

T94B- A<ni cas{ayt Sacadu<n. Biyabcatni< Li-Al-Kh. . Li-Al-Khaznah ha<di< illi< fi<ha< al-aslih{ah wa fi<ha< al-adwayah wa fi<ha< fi< Cabd-Ru<f awanhi< f. . fawg min Mis{ra<tah shuway.

T94B- I even disobeyed Sacadu<n; when he wanted to send me to the depo... __ to the depot, at Cabd-Ru<f where they stored weapons, and medicines, and __ It's there, a bit further down than Mis{ra<tah.

2- Wa is used to make a list of actions as in T26B, T88B.

T88B- Ayh, wa imma< al-macrakah min al-fajar ila< bacad al-maghrif - fahamat ya< si<di< - wa ma< ba<tu< ila< fi< maka<nhum al-caduw. Taqaddmu< fi< al-awwal. Wa kharajat awanhi< al-mus{ffa<t wa al-dabba<ba<t taw ca<d. Calayha< gubbah hikki< imta<c inh{a<s wa h{at{t{amawha<. Kha<fu< ma< ca<sh abu< yitqadmu< bi<hin. Wa ishni< bin gullak? Ma ka<nitash al-cazi<mah kayf taw. A<ni . . A<ni taw ma< naji<sh h{atta< rubuc gabal . .

T88B- Yes, but the battle lasted from dawn till after dusk; if you see what I mean; and the enemy stayed where it was, all night. They advanced at first. The armoured cars and tanks came out. The armoured cars were not like tanks nowadays, - they had copper tanks. They destroyed them, the ones that appeared. So the enemy was scared and stopped advancing with the tanks. And what more can I tell you? People's resolution is not the same today. Now I __ I don't have even a quarter of my . . .

3- Wa is used with illa< for giving a choice or alternatives or a number of choices as in: T11A, T124B, T126B and T352B. Example:

T11A- Yacni< ma< khadaytash rutbah wa illa< h{a<jah?

T11A- I mean, didn't you have a rank or didn't you achieve something?

4- Wa is used to join two or more verbal sentences as in: T278B, T316B, T330B, T370B and 396B. Example:

T330B- Nay. Shaci<r nay nghazzu< fi<h . Jaiy al-khabar ga<lu< Al-T{t{alya<n fi< Ramada<n al-T{-t{alya<n was{alu< Ta<wargha< ja<iyyi<n. Ca<rfi<nhum ja<iyyina< ca<d gra<b li<na<. Was{alu< Ta<wargha< ma was{alu< Ta<wargha<. Daru< shuwwafa<t. Ca<d khayl tcass wa imda<yri<n jund iyra<qbu< fi< h{araka<thum. Wa min awal al-layl mashu< al-muja<hidi<n as{t{adamu macahum hikki< mut}a<gash<t min baci<d. Wa min al-s{s{ubuh{ badri< ja< al-khayl tacarrad{athum. Ma<t khayl ya<sir minna<. Ma<tat wa fi< al-h{aqi<qah taw kayf kabarna< wa carafna< wa shufna< mu<h{az{a<t illi< yacarfu<. Aka<n Ka. . Ka<nat macrakat Limsharrak macrasah bila < tadbi<r minna ih}ni<.

T330B- Raw. We ate raw barley. The news came that the Italians - in Ramad<an - The Italians h... had arrived at Ta<wargha< that day. They'd arrived at Ta<wargha<. They were coming and, we knew that they were coming to us, of course. They weren't far from us. "They've arrived, and so on." They used binoculars of course - cavalry on guard-duty - and we had soldiers watching their movements. Early in the evening the muja<hidi<n went and confronted them; but it was sporadic and from a distance. Early in the morning they came ___ er ___ our cavalry came and intercepted them. Many of our horses were killed. They were killed. But in fact, it's only now that we've grown up and found out and seen the reports of those who knew. Er ___ er ___ er ___ The battle of Limsharrak was a battle without planning on our side.

5- Wa is used to join two or more nominal sentences as in T74B, T186B, T204B, T330B and T340B. Example:

T330B- Nay. Shaci<r nay nghazzu< fi<h . Jaiy al-khabar ga<lu< Al-T{t{alya<n fi< Ramada<n T{t{alya<n was{alu< Ta<wargha< ja<iyyi<n. Ca<r fi<n hum ja<iyyina< ca<d gra<b li<na<. Was{alu< Ta<wargha< ma< was{alu< Ta<wargha<. Daru< shuwwafa<t. Ca<d khayl tcass wa imda<yri<n jund iyra<qbu< fi< h{araka<thum. Wa min awal al-layl mashu< al-muja<hidi<n as{t{adamu macahum hikki< mut}a<gash<t min baci<d. Wa min al-s{s{ubuh{ badri< ja< al-khayl tacarrad{athum. Ma<t khayl ya<sir minna<. Ma<tat wa fi< al-h{aqi<qah taw kayf kabarna< wa carafna< wa shufna< mu<h{az{a<t illi< yacarfu<. Aka<n Ka. . Ka<nat macrakat Limsharrak macrasah bila< tadbi<r minna ih}ni<.

T330B- Raw. We ate raw barley. The news came that the Italians - in Ramada<n - The Italians h... ___ had arrived at Ta<wargha< that day. They'd arrived at Ta<wargha<. They were coming and, we knew that they were coming to us, of course. They weren't far from us. "They've arrived, and so on." They used binoculars of course - cavalry on guard-duty - and we had soldiers watching their movements. Early in the evening the muja<hidi<n went and confronted them; but it was sporadic and from a distance. Early in the morning they came ___ er ___ our cavalry came and intercepted them. Many of our horses were killed. They were killed. But in fact, it's only now that we've grown up and found out and seen the reports of those who knew. Er ___ er ___ er ___ The battle of Limsharrak was a battle without planning on our side.

6- Wa is used for starting a question as in: T33A, T140B, T196B, T276B and T376B.

T33A- Wa antum?

T33A- And you?

7- Wa is used to combine a list and a question.

8- Wa is used in special phrases and expressions as in:

T99A, T142B, T306B, T326B and T84B. Example:

T99A- Al-salaamu wa rahmatu Allaah?

T99A- Peace and the blessing of Allah.

9- Wa is used to combine a sentence and a question.

10- Wa is used with bacad and bacadayn (and then) tali

(and after) to show a sequence of actions as in T64B,

T102B, T170B, T252B, T268B, T284B, T326B, T332B and

T350B. Example:

T350B- Min bahrah. (fatarat samt qasrah) Wa gal haansa. . aka. . Awwal marrah hummah ju. . ju biya. . biyansahabu. Wa tali kayf nazalat al-tat'irah wa tafarcasu al-carab ha tahat ha al-tat'ayyarah tahat. - al-hasal - yasidi - Tafarcas al-saf imtachum. Tafarcas ju biyar. . biyarajcu limakanhum ma cash lagu. Al-aakhari camalu dad huju. . dad huju najah u fi h.

T350B- ". . . from the north." [short pause] So they with... er At first they were about about to with... to withdraw. But later, when the plane landed and the people panicked: "Oh, it's coming down. Oh, the plane is coming down. Oh, the plane is coming down" - you know. So their line disintegrated. It disintegrated - they tried to return to their posts - they couldn't. They found that the others had launched their counter attack. In that counter attack they succeeded.

11- Wa is used to show a pattern/ a conclusion of an action

as in T57A, T134B, T262B, T308B and 362B.

Example:

T57A- Ma< cirifu<ha<lah sawdah walla bayd{ah. Ma yih{iggash wa khala<s{.

T57A- They don't know; neither. He can't see, that's all.

12- Wa is used to show the time of an action.

13- Wa is used with bal to combine contradicting nouns as in: T1A.

1. T1A- Bismi Illa<hi al-rrah{ma<ni al-rrah{i<m. Al-h{amdu Li-Llahi rabbi< al-ca<lami<n wa al-s{s{ala<latu wa al-ssala<mu cala< ashrafi al-khalqi saiyidina Muh{ammad wa cala< aalihi wa s{ah{bihi wa man tabicahu bi-ihsa<nin ila< yawmi al-ddi<n.

Bismi Illa<hi al-rrah{ma<ni al-rrah{i<m. "Wa la< tah{sibanna alladhi<na qutilu< fi< sabi<li Il-la<hi amwa<tan bal ah{ya<'un cinda rabbihim yurzaqu<n" S{adaqa Al-la<hu al-caz{i<m.

Fi< yawm al-khami<s al-muwa<fiq al-ssa<dis cashar min dhi< al-h{ijjah alfin wa thulthumi'atin wa thama<niyatin wa tiscu<n al-muwa<fiq aid{an lisit{t{a<sh nuwvamber sanat alfin wa tuscumi'atin wa thama<niyatin wa sabcu<n. altaqi fi< mant{aqat Mis{ra<tah wa bi. . a. . si<di< Al-Zzru<g bi-al-H{a<j Muh}ammad Muh}ammad Cabba<s cinda al-ssa<cah al-tta<sicah wa al-nnis{f s{aba<h{an. Sayatah{addath lana< Al-H{a<j wa can dawrihi fi< al-jiha<d wa can aid{an al-. . al-. . dawrihi fi< al-jiha<d kama< dakart. Wa sayubayyin lana< qis{at haya<tihi maca al-kifa<h{ al-but{u<li< alladi< qaddamahu shuhada'ina al-abra<r wa alladi< qaddamahu ajda<duna< fi< sabi<li ta{ri<ri al-ard{ Al-Li<biyyah.

[fatrat s{amt t{awi<lah]

al-ismu al-kari<m?

al-ismu al-kari<m?

1. T1A- In the name of Allah, the Merciful, the Compassionate. Praise

2. be to Allah. Prayers and peace be upon the most noble of creatures,

3. our master Muh{ammad, and upon his family and companions and

4. upon whoever follows him in good faith until the Day of Judgement.

5. In the name of Allah, the Merciful, the Compassionate.

6. "Think not of those who are slain in God's way as dead. Nay,
7. they live, finding their sustenance in the presence of their Lord".
8. The word of Allah our great Lord is the truth.
9. On Thursday the 16th of Dhu al-Hijjah 1398 corresponding to the
10. 16th of November 1978, I'm meeting - in the area of Mis{ra<tah
11. and wi... at ___ er Si<di< Al-Zzarrug - Al-H{a<j Muh{ammad Muh{ammad
12. Cabba<s, at half past nine in the morning. Al-H{a<j will talk to us
13. about his role in the jiha<d and about what he did in it. And he'll
14. talk to us about his role in the jiha<d as I've already mentioned.
15. He'll also tell us his life story during the heroic struggle which
16. our noble martyrs carried on; and which our ancestors carried on
17. for the sake of liberating the Libyan land. [long pause]
18. Your noble name?
19. Your noble name?

14- Wa is used to show the length of time of an action.

15- Wa is used for starting a nominal sentence as in T16B and T244B.

T244B- Wa al-jaysh awanah imnad{d(am tih{at al-h{uku<mah. Ma< cindana<sh h{a<jah. Da<ru<lina< al-imtih{a<n mashayt awanah. Al-Shshaykh h{at{ni< bissayf calayh yacni< fi< al-jaysh. Ga<lily: "Ya< widdi< ma< zilt s{aghi<r." Gutlah: "La< ma< fi<sh s{aghi<r. A<ni ma< fi<sh s{aghi<r. A<ni ya< ith{ut{ni< ya< namshi< nishki< fi>k li-al-bay."

T244B- And the army - as you know - was under government control; and that was it. They gave us the test. I went, as you know . The Shaykh was forced to take me. I mean, for the army . He said: 'My goodness, you are still so young!' I said: "No, I'm not. Either you take me or I'll complain of you to the Bey."

16- Wa is used as, a speech filler if the speaker does not know what to say or if he is not sure of what to say as in T84B, T292B, T326B, T354B and T414B. Example:

T292B- Ayya<m! Hayya<. Hayya<. Shini< ma<za>l adwiyyah? Ma< za<l kada? Ma< za<l s{ana?di<g? Illi< yagdar yarfac cala< katfah yarfac inba<cdu<hin ishwai<. Wa illi< ma<gadarsh mashay. Issagadna< - ya< si<di< - Issagadna< . . gabbalna< hikki< giblah taw cala< gays hikki< . . cala< gays Mis{ra<tah min hina<. Ma< zilna< fi< yac. . al-nnakhal mga<bil . . la<kin binimshu<. Was{alna< bugcah iygu<lu<lha< Al-Ssikit. Bitna< calayha<. (s{awt at{fa<l) iltammu< masha<iyikh Mis{ra<tah wa Sacadu<n Alla<h yarah{mah. Kayfa<sh nimshu< wa ma< indi<ru<sh naha<r? Kayfa<sh nimshu< wa ma< nacamlu<sh kada<? Kayfa<sh insayybu< ibla<dna<? Ga<l ilhum: "Tishni< ih{ni< ma< ca<sh. Ishni< halak al-kifa<h{ huwa? Ma< ca<sh cindana< dakhi<rah. Al-ddakhi<rah kamalat. Wa khus{u<s{an bacda ma< ka<nit fi<h ma<ki<nah fi< Mis{ra<tah iyjaddadu< bi<ha< al-ba<ru<d wa al-. . wa al-. . al-rras{a<s{ ha<da< wa yastat{i<cu< iydi<ru<. Wa kayf kharajna< min Mis{ra<tah shanu khala<s{.

T292B- What days! "Come on! Come on! What is left? medicine; anything else left? boxes left?" *Anyone who could lift something onto his shoulder did so. We took them a bit further off. Anyone who couldn't carry them just walked. We set off, you know. We set off. We headed east in the direction of Mecca, in this direction, towards Mis{ra<tah from here. We were still in ___er ___*The date trees were facing us; but we set off. We reached a place called al-Ssikit. We stayed the night there. (Sound of children). The shaykhs of Mis{ra<tah met with Sacadu<n, may Alla<h bless him. "How can we go without having a fight? How can we go without doing anything? How can we let our country down?" He said to them: "What ___ We ___ We didn't ___ What is it that has aborted our struggle? We haven't any more ammunition. The ammunition has run out." And above all there was still a machine here in Mis{ra<tah with which they could refill cartridges and ___ and ___ bullets. And they could do something. And when we left Mis{ra<tah, what then? That was it.

17- Wa is used to express more than one digit numbers, age, figures, quantities and son on as in T6B, T190B and T192B.

T6B- Yumkan khamsah wa sabci<n fi< ha<-al-julwah.

T6B- Possibly 75 or, thereabouts.

18- Wa is used to combine contradicting/opposite nouns or synonyms.

19- Wa is used to show that two actions are taking place at the same time as in T298B. Example:

T298B- Ma< s{a<rash. Bitna< fi< al-bugcah ha< al-bi<r ha<da< illi< iygu<lu<lah Bi<r Al-Ssikit. Wa min ghud{wiyyah rafacna< wa nud{na<. Mashayna< i<ji< arbaci<n ki<lu<mitar h{atta< al-Ta<wargha< aktar min arbaci<n kilu<mitar.

T298B- Nothing happened. We stayed the night at the place ___ er ___ the well that is called the well of Al-Ssikit. The next day we picked up our stuff and set off. We walked about forty kilometres up to Ta<wargha<; more than forty kilometres.

20- Wa is used to show a reason for an action as in T252B and T270B. Example:

T270B- Iywattu< fi< rawh{hum wa bash yukhurju<. Al-h{a<s{al ya< si<di< - sakat al-ba<ru<d. Khala<s{bat{alat al-muqa<wamah. A<ni maca<y wa<h{id acla minni<t{a<qim kawminda<n wa a<ni . .

T270B- Yes, packing up and getting ready to leave. Very well, the firing died down. That was it. Resistance ceased. A superior officer and, I. A major. I was . . .

21- Wa is used to show that a sequence of actions and one action happens within or during another action as in T108B, T114B and T128B. Example:

T108B- H{atta< adawa<tha< taghayyarat. La< ca<d nawm. La< ca<d ma<klah. La< ca<d kada<. Ga<lu<: Lamtah ca<d? Khalli< nwasscu< shuwayyah. Wassac. Wassacu< wa baday iyjannad awanah ca<d. Iynazzal fi< al-jaysh. Wakh-kharna< Li-Al-Mala<yt{ah. Al-Mala<yt{ah ra<hi< h{atta< hiya fi< janbha<. Innama wakh-khar al-. . al-khat{-t al-ama<mi< walla< gidd. . gidda<m Al-Mala<yt{ah min gha<di< min giblah. Yu<s{lu< layn - fahamat ya< si<di< - nacraf a<ni iygu<lu<lah al-H{a<j S{alah{ . . Al-H{a<j S{alah{ Al-Ddalfa<q. Ma< za<l waldah h{ayy iygu<lu<lah Cabdallah.

T108B- Everything about them had changed. They didn't sleep; they didn't, or anything. They wondered: for how long then? Let's withdraw a bit. Withdrew; they withdrew. And he (Sacadu<n) started recruiting, as you know, getting new recruits for the army. We withdrew to Al-Mala<yt{ah. Al-Mala<yt{ah was the nearest place to us. But of course the line had retreated. The front line had retreated to just be... __ to just before Al-Mala<yt{ah on the other side __ on the south. They got as far as . . . Well; I knew someone called Al-H{a<j S{alah __ Al-H{a<j S{alah Al-Ddalfa<q. His son is still alive; he is called Cabdallah.

22- Wa is used for ending a question.

23- Wa is used for emphasis to emphasise a point or an idea as in T96B. Example:

T96B- Mashayt wa ja. . wa rajacatlah. Gutlah: A<ni . . A<ni nazalt fi< al-jaysh ma< nazzalni< h{add. A<ni tat{awacat hikki< bnafsi< wa Sacadu<n akhad bi-al-quwwah al-jaysh.

T96B- I went and __ er __ and I came back to him. I told him I __ I joined the army; nobody forced me to join. I volunteered of my own accord. Because Sacadu<n conscripted people into the army.

24- Wa is used with other words such kada, barrah and, ca<d, to express an open ending of a sentence to mean the equivalent to English (and you know, and so on, and so

forth, and the like and etcetera) as in T114B, T122B, T134B, T156B, T182B, T254B and T388B. Example:

T156B- Tukhruj rawh{ah wa fi<h . . wa fi<h.

T156B- They were dying, and so on and so forth, if you see what I mean.

25- Wa is used to combine two nouns as in T326B, T340B, and T364B. Example:

T364B- Was{alu< lacind al-. . al-jar. . lacindma< wayn kunna< ih{ni<. Ma< za<du<sh h{atta< . . h{atta< . . khamsah mi<tru< yumkin. Was{alu< li-al-maja<ri<h{ Kammalu<hum gattalu<hum. Wa fi< ha<da< khadawlah kisuwatah, Sacadu<n Alla<h yarah{mah. Khadawlah kiswah wa sa<cah. Yumkin tah{tah h{atta< flu<s. Wa rajacu< h{atta< hummah ghayr ya< rabbi< sallam. Inacam.

T364B- They got as far as ___ er ___ er ___ as far as where we were. They didn't have to go more than ___ than ___ than five meters or so. They got to the wounded and finished them off. They killed them. And ___ And in this ___ they took Sacadu<n's uniform - may Allah bless him. They took his uniform and a watch - and he may even have had some money on him. And they also went back feeling insecure, Well.

26- Wa is used to combine nominal sentences and noun phrases as in T1A, T230B.

T230B- Al-jaysh al-munaz{-z{am brawah{ah ha<da<k la< iyrawwah la< h{a<jah. Ma< iyrawwah{ash. Tawa ha<da< jundi< ga<cid rasmi< yatalaqqqa< al-ttacli<ma<t wa al-ttadri<b cala< al-ssila<h{.

T230B- The regular army was different; they couldn't go home, whatever happened - they couldn't go. O.K., A regular - he has to

stay on duty receiving orders and weapon training.

27- Wa is used to express time in hours and minutes as in

T1A.

1. T1A- Bismi Illa<hi al-rrah{ma<ni al-rrah{i<m. Al-h{amdu Li-Llahi rabbi< al-ca<lami<n wa al-s{s{ala<latu wa al-ssala<mu cala< ashrafi al-khalqi saiyyidina Muh{ammad wa cala< aalihi wa s{ah{bihi wa man tabicahu bi-ihsa<nin ila< yawmi al-ddi<n.

Bismi Alla<hi al-rrah{ma<ni al-rrah{i<m. "Wa la<tah{sibanna alladhi<na qutilu< fi< sabi<li Alla<hi amwa<tan bal ah{ya<'un cinda rabbihim yurzaqu<n" S{adaqa Alla<hu al-caz{i<m.

Fi< yawm al-khami<s al-muwa<fiq al-ssa<dis cashar min dhi< al-h{ijjah alfin wa thulthumi'atin wa thama<niyatin wa tiscu<n al-muwa<fiq aid{an lisit{t{a<sh nuwvamber sanat alfin wa tuscumi'atin wa thama<niyatin wa sabcu<n. altaqi fi< mant{aqat Mis{ra<tah wa bi. . a. . Si<di< Al-Zzru<g Bi-Al-H{a<j Muh}ammad Muh}ammad Cabba<s cinda al-ssa<cah al-tta<sicah wa al-nnis{f s{aba<h{an. Sayatah{addath lana< Al-H{a<j wa can dawrihi fi< al-jiha<d wa can aid{an al-. . al-. . dawrihi fi< al-jiha<d kama< dakart. Wa sayubayyin lana< qis{at haya<tihi maca al-kifa<h{ al-but{u<li< alladi< qaddamahu shuhada'ina al-abra<r wa alladi< qaddamahu ajda<duna< fi< sabi<li ta{ri<ri al-ard{ Al-Li<biyaah.

[fatrat s{amt t{awi<lah]

al-ismu al-kari<m?

al-ismu al-kari<m?

1. T1A- In the name of Allah, the Merciful, the Compassionate. Praise

2. be to Allah. Prayers and peace be upon the most noble of creatures,

3. our master Muh{ammad, and upon his family and companions and

4. upon whoever follows him in good faith until the Day of Judgement.

5. In the name of Allah, the Merciful, the Compassionate.

6. "Think not of those who are slain in God's way as dead. Nay,

7. they live, finding their sustenance in the presence of their Lord".

8. The word of Allah our great Lord is the truth.

9. On Thursday the 16th of Dhu al-H{ijjah 1398 corresponding to the

10. 16th of November 1978, I'm meeting - in the area of Mis{r<atah
11. and wi... at ___ er Si<di< Al-Zzarrug - Al-H{a<j Muh{ammad Muh{ammad
12. Cabba<s, at half past nine in the morning. Al-H{a<j will talk to us
13. about his role in the jiha<d and about what he did in it. And he'll
14. talk to us about his role in the jiha<d as I've already mentioned.
15. He'll also tell us his life story during the heroic struggle which
16. our noble martyrs carried on; and which our ancestors carried on
17. for the sake of liberating the Libyan land. [long pause]
18. Your noble name?
19. Your noble name?

28- Wa is used for joining a nominal and a verbal sentence as in T16B.

T16B- Wa a<ni wagat dakhalat al-jundiyyah nah{faz{ Al-Qur'a<n wa cindi< khat{t{ ba<hi< shuwayyah yacni<. Da<ru<lna< imtih{a<n fi< al-khat{t{ h{uzna< fi<h h{a<jah cindahum bi-arbac bi<lu<ka<t ami<n. Arbac abba<li<k fi< wagat sacadu<n. Assas jaysh yacni< jadi<d . .

T16B- And when I entered the army, I learnt the Qur'a<n. And I had reasonable handwriting, if you see what I mean. They gave us a handwriting test and I had a reasonable score. They needed four company commanders__ four companies at the time of Sacadu<n. He founded an army. I mean a new (army)

29- Wa is used for showing the result of an action as in the turns: T20B, T332B and T350B. Example:

T20B- Ahah. Yibbu<lah ami<n. Da<ru<lna< imtih{a<n fi< al-kita<bah wa kuntu min al-nna<jih{i<n fi< al-khat{. Ca<d ma< khadamtash jundi< hikki< mujarrad.

T20B- That's right, they wanted a commander for it. They gave us a handwriting test, and I was one of the

people who passed in handwriting. You see I didn't work as a mere soldier.

30- Wa is used in expressing swearing for emphasising a point to persuade or convince the hearer as in the following turns: T62B, T64B, T74B, T78B, T93A, T122B, T128B, T136B, T144B, T192B, T236B, T262B, T326B, T328B and T358B.

T64B- Jawni< miyya<t wa ta<li< ghad{abat calayhum ma< ca<sh abayt namshi< wa abayt ingu<l. Ghayr law ka<n ma< jaytash hina< wa Alla<hi ma< cafastlak khat{wah.

T64B- Hundreds came to me until I became angry with them. I refused to tell them. If you hadn't come here I would never have gone to you.

31- Wa is also used in combination with the relative pronoun illi< as in T70B.

T70B- Bacadi< a<ni ma< ca<sh Sacadu<n khad . . ma< . . al-h{uku<mah imtac al-muja<hidi<n ma< ca<sh khadu< tajni<d. Yacni< a<ni wa-illi< mca<iy min as{ghar al-nna<s . . min as{ghar illi< ma< za<lu< wa<nik shufat s{ah{ti< fahamat.

T70B- After me, Sacadu<n didn't rec... ___ er ___ The government of the muja<hidi<n didn't recruit any more soldiers. That means that my colleagues and myself are the youngest people ___ are the youngest people still alive. And you see how well I am; if you see what I mean.

32- Wa is used with absolute accusative as in T292B.

T292B- Ayya<m! Hayya<. Hayya<. Shini< ma<za>l adwiyyah? Ma< za<l kada? Ma< za<l s{ana?di<g? Illi< yagdar yarfac cala< katfah yarfac inba<cdu<hin ishwai<. Wa illi<

ma<gadarsh mashay. Issagadna< - ya< si<di< - Issagadna<
. . gabbalna< hikki< giblah taw cala< gays hikki< . .
cala< gays Mis{ra<tah min hina<. Ma< zilna< fi< yac. .
al-nnakhal mga<bil . . la<kin binimshu<. Was{alna<
bugcah iygu<lu<lha< Al-Ssikit. Bitna< calayha<. (s{awt
at{fa<l) iltammu< masha<iyikh Mis{ra<tah wa Sacadu<n
Alla<h yarah{mah. Kayfa<sh nimshu< wa ma< indi<ru<sh
naha<r? Kayfa<sh nimshu< wa ma< nacamlu<sh kada<?
Kayfa<sh insayybu< ibla<dna<? Ga<l ilhum: "Tishni<
ih{ni< ma< ca<sh. Ishni< halak al-kifa<h{ huwa? Ma<
ca<sh cindana< dakhi<rah. Al-ddakhi<rah kamalat. Wa
khus{u<s{an bacda ma< ka<nit fi<h ma<ki<nah fi<
Mis{ra<tah iyjaddadu< bi<ha< al-ba<ru<d wa al-. . wa
al-. . al-rras{a<s{ ha<da< wa yastat{i<cu< iydi<ru<. Wa
kayf kharajna< min Mis{ra<tah shanu khala<s{.

T292B- What days! "Come on! Come on! What is left?
medicine; anything else left? boxes left?" Anyone who
could lift something onto his shoulder did so. We took
them a bit further off. Anyone who couldn't carry them
just walked. We set off, you know. We set off. We
headed east in the direction of Mecca, in this
direction, towards Mis{ra<tah from here. We were still
in er The date trees were facing us; but we set
off. We reached a place called Al-Ssikit. We stayed the
night there. (Sound of children). The shaykhs of
Mis{ra<tah met with Sacadu<n, may Alla<h bless him.
"How can we go without having a fight? How can we go
without doing anything? How can we let our country
down?" He said to them: "What We We didn't
What is it that has aborted our struggle? We haven't
any more ammunition. The ammunition has run out." And
above all there was still a machine here in Mis{ra<tah
with which they could refill cartridges and and
bullets. And they could do something. And when we left
Mis{ra<tah, what then? That was it.

33- Wa is used to connect a number of negated actions as in

T74B.

T74B- Inacam. Wa shanuw ingu<llak tawa fi< ha<-al-
ji<hah ha<di< maca<d nacaraf h{ad. Maca<d ihna<k
h{ad. Ihna<k wa<h{ad iygu<lu<lah Cali< Al-Ddcayki<
fi< Gas{ar H{amad. Wa ihna<k wa<h{ad akbar minni<
fi< yumkin ma<za<l ma< ma<tash fi< . . fi< Al-
Maga<sbah. Ma< ca<dash ihna<k tawa. Ma<tu< ma<tu<.
Shay wa la< bu< yiltafatu<lhum. Wa la< da<ru<lhum
ih{wayjah. Yacni< kayfa<sh iydi<ru<? Barra ji<b

shaha<dah cala< annak faqi<r kayfak kayf al-. . al-
yati<mah ha<di<k wa illa< al-marah al-hajja<lah.
Al-s Al-ssult{ah bi<hum al-t. . Yacni< ma< actan. .
al-ttawrah wala< actanat bi<hum. Gultuhum: "Ma<
ca<sh itju<ni< a<ni khadayt samacni< illi< cindi<
guttah." Ca<d ma< ca<sh cindi< cagal h{atta< inshad
a<ni a<ni. Inacam. La< ju<ni< wa<jdi<n wa Alla<hi
ya< si<. Aahu< h{atta< wa<h{ad min jama<catkum
jawni< hana<yah.

T74B- Well. And what can I tell you? Now in this particular area I don't know of anybody. There's nobody left. There's someone called Cali< Al-Ddcayki< in Gas{ar H{amad. There's also someone older than me in - perhaps he's still alive - in ___ in Al-Maqa<s{bah. Nobody is left. They are dead; They are dead. Yet, they didn't look after them; they didn't create any kind of special scheme for them. Well how could they manage? Go and get a certificate that you are in need like er ___ that orphan or that widow. I mean the authorities didn't look after them. The revolution didn't look after them. Don't come to me. I took ___; you see; I said what I have got? you see. No; many came to see me, by Allah; you see. Even one, two or three from your group came to me here.

34- Wa can initiate a verbal sentence as in T248B, T286B, T304B, T342B, T362B, T365B and T436B.

T365A- Wa ta'akkadu< min anna Sacadu<n magtu<l, astashhad?

T365A- And did they make sure Sacadu<n was dead ___ had died a hero's death?

35- Wa is used for joining two adjectives together as in T250B.

T250B- Jundi<. Ga<lli<: Ya, waladi< ma< zilat s{aghi<r. Shawrni< a<ni rgayyag wagatha< wa s{ghayyar. Gutlah: A<ni . . A<ni gultlak th{ut{ni<. A<ni nibbi< ninzil jundi<. Walla wa h{at{ni<. Iygu<llak nh{ut{ nughllig bi<h nughbah.

T250B- As a soldier. He said: "My son, you are still so young." I looked thin and small. I said: "I told you to take me. I want to be a soldier." It was only then that he took me. He thought he would take me to fill a gap.

36- Wa is used for combining a verbal and a nominal sentence as in T326B.

T326B- Mashayna< il-Tajamu<t - ya< si<di< - mashayna< nazalna< fi< Mi<mu<n cala< Bi<r iygu<lu<lah Tajamu<t. Tajamu<t bi<r ma<lah{ wa al-cia<du Bi-Lla<h. Samacu< Al-Iyt{aliyyi<n bacad muru<r bacad arta<h{at hikki< al-umu<r wa Al-T{t{alya<n istara<h{ fi< Mis{ra<tah. Ga<lu<: Sacadu<n ma<za<l bijayshah hana<yah. Ih{ni< man ma< ma<za<l yagdar yimshi< h{atta< il-Ta<wargha< wa illa< yimshi<. Cazamu< baysh iyjahzu< jaysh qawwi<. - fahamat ya< si<di<- cala< al-khabar khamast{ashan alf wa illa< hikki< fi< wagatha<. Wa . . Wa ga<l ha< khuruju<. Ih{ni< fi< Tajamu<t ma< bayn muja<hidi<n wa caskar. H{atta< al-masha<yakh illi< gucudu< al-barra ga<cidi<n bijama<cathum wa muja<hidi<n wa kada. Wa iyduwru< muwazzaci<n sh-shaci<r wa al-gamah{ cala< al-nnju<c. Yirh{u< al-nnasa<wi<n mas<ki<n yirh{an. Wa yajamcu< da<yri<n muwaz{z{afi<n yajamcu<. Macana<ha< iyju< linnajac ha<da< cat{i<na< cishri<n mart{ah, talati<n mart{ah. Iywazzcawha< wa bacdama yit{h{nawha< iylummu<h. Igharablannah masa<ki<n al-nnsay wa i<jji<bu<h. I<jji<buhilna<. Wa Alla<hi gacadna< bacad khuru<jna< min hina< gacadna< iyya<m bila< . . bila< ih{sa<b na<klu< ka<n fi< al-lah{am.

T326B- We went to Tajamu<t - you know. We went and arrived at ___ at Mi<mu<n___ at a well called Taja<mut. Tajamu<t is a very salty well. The Italians heard ___ After the passing of ___ After things had settled down and the Italians had settled down in Mis{ra<tah, they said: "Oh, Sacadu<n is still here with his army. We still can't go even to Ta<wargha< or anywhere else". They decided to equip a strong army - you know. I hear that they were fifteen thousand or thereabouts that time. And so they came out. We were in muja<hidi<n and soldiers. Even the -Tajamu<t shaykhs who stayed outside with their people and their muja<hidi<n and so on. They were wandering around distributing barley and wheat to the camps. The women were grinding, poor things. They were

grinding. The shaykhs were collecting ___ They had representatives for collecting. I mean they came to this camp, give us twenty or thirty martas, which they distributed. It was ground and packed and sieved by the women - poor things - and they brought it ___ They brought it to us. By Allah we stayed after we left here ___ we stayed ___ er ___ a count. . . ___ a countless number of days eating nothing but meat.

37- Wa is also used to mean h{atta (even) as in T386B.

T386B- Inacam. Gara<rat Maryam baqayna< fi>ha<. Wa ma< yakhfa<sh cala< anna Al-Carabi< aw Al-Muslim wa law yaku<n tah{ta al-acdada< fad{ami<ruhu ma<il ikhwa<nah.

T386B- Well, right, Gara<rat Maryam, where we stayed. And it was clear that even if an Arab or a Muslim was under enemy jurisdiction, his heart would go out towards his brothers . . .

38- Use of thumma and fa only when the speaker switches to MSA as in T384B and T400B, which confirms that there are far fewer conjunctions in LA than in MSA.

T400B- Wa anqat{acat al-akhba<r tama<man. Wa has{-s{alu< . . h{atta< tah{as{s{alu< cala< ja<su<s ja<bu<h. Lagu<h kha<rij al-nnakhal, al-h{a<s{al ja<bu<h. (fatarat s{amat gas{i<rah) Imma<lah makatna< cala< Al-Bi<r ha<da< al-musamma Ghazayyal fi< tra<b Mis{ra<tah ila< ma< bacad al-d{d{uhur. Tumma - al-h{a<s{al ya< si<di< - qumna< bitajhi<z anfusna< wa sirna<. Sirna< was{alna< bi<r Al-Ssikit kha<rij al-nnakhal nis{f layl aw qabal. Akhadna< sharabna< wa akhadna< minnah ishwayyat ma< wa quwwah la< ba<s bi<ha<. Yacni< tah{rarakha< s{aci<b shuwayyah wa sirna<.

T400B- So our news was cut off completely. And they even got ___ caught a spy and they brought him back. They found him going out; you see, they brought him. (short pause) So we stayed at the well - this one named Ghzayyal in the area of Mis{ra<tah until the afternoon. Then - you see - we got ourselves ready and moved off. We moved as far as the Well of

Al-Ssikit outside the date trees by midnight or earlier. We drank and we took some water from it. It was not a small force - I mean to move it was diff . . . a little bit difficult and we continued moving.

39- Wa can stand alone in many of the cases. In many other cases it is joined with some other particle to create other meanings such as in: wa law (if not), walla (or), wa ma (and not) and wa itha< (and if) as shown by tables (54) and (55) above.

6.3.2. Walla/Aw (Or)

Wa (and) is followed by walla, aw (or) as the second most frequent conjunctive device in ST2. There are 40 occurrences of walla and 4 occurrences of aw totalling 44 times altogether. Aw occurred in the following five turns T194B, T442B, T44B, T400B, and T386B. Example:

T386B- Inacam. Gara<rat Maryam baqayna< fi>ha<. Wa ma< yakhfa<sh cala< anna Al-Carabi< aw Al-Muslim wa law yaku<n tah{ta al-acdada fad{ami<ruhu ma<il li-ikhwa<nah.

T386B- Well, right, Gara<rat Maryam, where we stayed. And it was clear that even if an Arab or a Muslim was under enemy jurisdiction, his heart would go out towards his brothers . . .

6.3.3. H{atta< (Even/Including)

H{atta< is the third most frequently occurring conjunction. It occurred 28 times. The following examples (T55A, T480B, & T452B) illustrate this point.

T55A- La< h{atta< huwa iyfakkar yimshi< Li-Asba<niya< ka<n sakhkhar Alla<h.

T55A- He is even thinking of going to Spain (for medical treatment), if Allah is willing.

T480B- Ayh wa dakhalu< walla< ma< sha< Alla<h mukhlis{ h{atta< maca Al-Iyt{a<liyyi<n.

T480B- Right. And they joined and actually transferred - good heavens - their loyalty to the Italians.

T452B- Ishni< da<ru<? Da<ru< h{atta< hummah khut{t{ah tacjab. Huwa ka<n al-nnas{ar fi<h . .

T452B- What did they do? They made an impressive plan. You see, if victory was possible . . .

6.3.4. Wa la, Wa ma< (And not)

Wa la< and wa ma< are the fourth most occurring conjunction after h{atta<. They occurred 25 times. The following two examples show two citations where this conjunction has occurred:

T438B- Yumkin hummah ma< was{lu<sh bana<dighum wa ma< was{alu<sh rash-sha<thum illa< ma< s{agat{ minhum mi'a<t.

T438B- I suppose that before they could get to their rifles or their machine guns, some hundreds of them must have fallen.

T302B- Ha<lli< cumurha< ma< mashat ha<di< wa la< tagharabat wa la< kada< wallat tamshi< miski<nah yumkan h{afiya<nah.

T302B- Women who had never in their lives travelled or left their hometown or anything, had to walk - perhaps barefoot - poor things.

6.3.5. Wa bacadayn (And then)

Although wa bacadayn (and then) is the fifth most common cohesive conjunctive device in ST2, It occurred only 11 times in these turns: T64B, T102B, T170B, T252B, T268B, T272B, T312B, T326B, T332B, T340B, and T350B. The speakers used few different expressions: wa ta<li<, wa bacadayn, wa bacadha< and wa bcatta<li< which all mean (and then). Here is an example from ST2.

T64B- Jawni< miyya<t wa ta<li< ghad{abat calayhum ma< ca<sh abayt namshi< wa abayt ingu<l. Ghayr law ka<n ma< jaytash hina< wa Alla<hi ma< cafastlak khat{wah.

T64B- Hundreds came to me until I became angry with them. I refused to tell them. If you hadn't come here I would never have gone to you.

6.3.6. La<kin (But)

La<kin occurred in the following turns: T53A, T54B, T164B, T98B, T276B, T292B, T296B, T298B, T398B. Example:

T164B- La<kin al-huju<m al-shshadi<d huwa naha<r . . naha<r al-ssabat.

T164B- But the heavy assault was on the day of ___ on Saturday.

La<kin, (But) is the sixth most common conjunctive device in ST2; but it is the first most common one of the adversative type excluding wa. It occurred 8 times. La<kin is followed by li-ajal, (because) as the second most frequent device of the adversative type in ST2. It occurred 3 times. The total number of adversative conjunctives excluding wa, in ST2 is 11. Li-ajal occurred in the following turns: T218B, T312B, T324B. Li-anna which also means (because) occurred once in T394B. Examples:

T324B- S{ubah{at al-s{s{ubah{. Mashat . . mashaw ya<sri<n. Katrah al-ssla<h{ mah{t{u<t{ cala< z{uhu<r al-ibil. Yacni< bikatrah gacad al-ssla<h{. Ma< h{ad rafac bindigtah. Ma< yagdirash li-ajal calayha< cassa<s. Da<yri<n shat{t{a<t shat{t{a<t wa calayha< cassa<sah yataba<dlu< calayha<.

T324B- Morning came; many left ___ left. A lot of weapons were put on the backs of camels. I mean a lot of weapons were left. Nobody took his rifle. He couldn't take it; because it was guarded. The rifles were put in piles, piles and there were always a number of guards on them.

6.3.7. Zayn, Inacam (Well)

Inacam, (well) is the most common conjunctive device of the continuatives type in ST2. It has a frequency of 29 times. Zayn, is also, used once by SA in ST2 in T449A. The total number of continuatives in ST2 is 30. It occurred in the following turns: T74B, T86B, T100B, T102B, T114B, T128B,

T136B, T146B, T158B, T168B (twice) T236B, T304B, T308B, T334B, T360B, T364B, T376B, T386B, T394B, T422B, T432B (twice) T460B, T462B, T468B, T488B, T490B, and T492B. This is an example to illustrate this point.

T74B- Inacam. Wa shanuw ingu<llak tawa fi< ha<-al-ji<hah ha<di< maca<d nacaraf h{ad. Maca<d ihna<k h{ad. Ihna<k wa<h{ad iygu<lu<lah Cali< Al-Ddcayki< fi< Gas{ar H{amad. Wa ihna<k wa<h{ad akbar minni< fi< yumkin ma<za<l ma< ma<tash fi< . . fi< Al-Maga<sbah. Ma< ca<dash ihna<k tawa. Ma<tu< ma<tu<. Shay wa la< bu< yiltafatu<lhum. Wa la< da<ru<lhum ih{wayjah. Yacni< kayfa<sh iydi<ru<? Barra ji<b shaha<dah cala< annak faqi<r kayfak kayf al-. . al-yati<mah ha<di<k wa illa< al-marah al-hajja<lah. Al-s Al-ssult{ah bi<hum al-t. . Yacni< ma< actan. . al-ttawrah wala< actanat bi<hum. Gultuhum: "Ma<ca<sh itju<ni< a<ni khadayt samacni< illi< cindi< guttah." Ca<d ma< ca<sh cindi< cagal h{atta< inshad a<ni a<ni. Inacam. La< ju<ni< wa<jdi<n wa Alla<hi ya< si<. Aahu< h{atta< wa<h{ad min jama<catkum jawni< hana<yah.

T74B- Well. And what can I tell you? Now in this particular area I don't know of anybody. There's nobody left. There's someone called Cali< Al-Ddcayki< in Gas{ar H{amad. There's also someone older than me in - perhaps he's still alive - in ___ in Al-Maga<s{bah. Nobody is left. They are dead; They are dead. Yet, they didn't look after them; they didn't create any kind of special scheme for them. Well how could they manage? Go and get a certificate that you are in need like er ___ that orphan or that widow. I mean the authorities didn't look after them. The revolution didn't look after them. Don't come to me. I took ___; you see; I said what I have got? you see. No; many came to see me, by Allah; you see. Even one, two or three from your group came to me here.

To sum up we can say that in total there are 510 of all 5 types of conjunctives in ST2. Conjunctives of the additive type are the most important cohesive devices in ST2. In importance they are followed by adversatives in ST2. In the

additives wa (and) comes as the most important single conjunctive of all types. It occurs either on its own or in a combination with other particles, a staggering 431 times in ST2. The conclusion is that wa (and) is the most predominant conjunctive cohesive device in ST2.

6.4. Lexical Cohesion

As explained earlier in Chapter 3, the following citations include all the turns in ST2. All four types of Al-Jubouri's (1983) repetition can be found.

6.4.1. Morphological repetition

6.4.1.1 Root repetition

This section will examine the types of repetition existing in ST2, following the model developed in Chapter 3. Root repetition occurred in ST2 in the following turns: T44B, T46B, T68B, T70B, T72B, T142B, T176B, T196B, T268B, T292B, T306B, T314B, T316B, T318B, T324B, T326B, T392B, T456B, and T488B. Actual examples from the text are given below:

No.	Absolute accusative	Eng. Trans.	Turns & speakers
1	Imnad{amah, tand{I<m Matnad{am, tand{i<m	Well organized, organization Well organized, organization	T44B T46B
2	Jundi<, tajni<dah tajnid	Recruit, recruiting campaign recruiting	T68B, T70B
3	Wagfah, wagafu<lhum Nastat{ic, nastat{ic, al- istit{a<cah	They stand for them a stand be able to, be able to, the ability	T268B
4	Gabbalna, giblah	We headed towards Mecca	T292B
5	Nud{rub, d{arbah	We hit a hitting	T306B
6	Nc i<shu, ci<shah	We live a living	T318B
7	Subh{at, al-ssubh{	Morning broke	T324B
8	Gucudu<, ga<cdi<n	They stayed a staying	T326B

Table (56): Root repetition in ST2

Eight turns including root repetition (absolute accusative) are cited in ST2. All of them are spoken by SB. There are 2 types of absolute accusative present in ST2. The first type is repetition of a verb and its noun as in (T268B, T292B, T306B, T318B, and T326B). The second type is repetition of an adjective and its noun as in (T44B, and T46B). Let us take some examples from ST2 to represent the two types:

Verb/noun

(2) T306B- Yatana<dbin msyikiyna<t. Gult a<ni law kanni< kayf Sacadu<n nacmal narjac **nud{rab d{arbah** - fahamat ya< si<di< - wa in sha<-Allah titakhid.

T306B- They were keening, poor women, I said if I were Sacadu<n I would do ___ I would go back. I would **hit back (a hit)** hard - you know - come what may.

Adjective/noun

T44B- Ayh kull cashiyyah. Ah khadama<t **imnad{mah tama<m**
h{asba **al-ttand{i<m** fi< al-jaysh Al-Tturki< wagatha<.

T44B- Yes, every evening. Ah the **organization** services
were as well organized as in the Turkish army at that
time.

By looking at table (56) above, the following observations
can be made: The adjective imnad{amah "well organized" and
its noun tand{i<m "organization" are repeated over in T44B
and T46B. The adjective of the noun jundi< (14) is repeated
2 times over 2 turns: T68B and T70B. T268B includes
absolute accusatives: wagfah, wagafu<ihum "they stand for
them a stand" and nastat{i<c nastat{i<c al-istit{a<cah "be
able to, be able to, the ability". In the first one the
order is reversed, i.e. the noun wagfah precedes its verb
wagafu<lhum. In the second absolute accusative the verb
nastat{i<c is repeated 2 times before its noun al-
istit{a<cah.

Repetition seems to be particularly important in the case
of SB. Out of his 246 turns, 127 turns include repetition
of one kind or another to create cohesion within the same
turn. More than 50% of his turns contain a repetition of
some kind. In comparison SA produces only 3 instances of
repetition to create cohesion within the same turn.

6.4.1.2 Pattern repetition

Type 1

The first kind of pattern repetition involves the repetition of words that have identical or similar morphological patterns as the following turns show:

T1A, T212B, T272B, T312B, T328B, and T446B. Let us look at the following two examples:

T212B- **Zaythum, ma<klathum** kullah min al-qabi<lah. Al-h{uku<mah ma< tacat{i<hum al-muja<hidi<n. Ma< tacat{i<hum shay. **Minhum fi<hum**. Al-Shshaykh ga<cid gha<di< fi< khat{ al-h{arab.

T212B- All their cooking oil and provisions were provided by the tribe. The government did not give to the muja<hidi<n. It didn't give them a thing. They had to provide for themselves. The Shaykh was the leader there at the front; at the front line of the battle.

T446B- Ayh al-insih{a<b shini< al-insih{a<b ha<da<? Ga<lu<: "Na<markum bi-al-insh{a<b." Gulna<: "Shini< al-insih{a<b? Ih{ni< fi< gha<yat al-intis{a<r wa **mut{ma'inni<n** wa **martah{i<n** wa nansah{ab? Ba<hi< kayf nansa<h{ab? Al-t{t{a<'ira<t h{a<d{rah wa la huwa la< **shujarah** la< fi<h **h{ujarah**.

T446B- Yes retreat. What do you mean: retreat? They said: "We order you to retreat." We said: "What do you mean: retreat? We are at the point of victory, **secure** and **confident**, and we retreat? O.K. how can we retreat? Their planes are here; and there are no **trees** and no **stones** (to give us cover)."

In the following turns there is a repetition where the elements share the morphological pattern and meaning as they are synonyms: T250B, and T264B.

T250B- Jundi<. Galli<: "Ya< waladi< ma< zilat s{aghi<r. Shawrni< a<ni **ragayyag** wagatha< wa **s{ghayyar**. Gutlah: "A<ni . . A<ni gutlak th{ut{ni<. A<ni nibbi< ninzil jundi<." Walla wa h{at{ni<. Iygullak nh{ut{ nughlig bi<h nughbah.

T250B- As a soldier. He said: "My son, you are still so young." I looked **thin** and **small**. I said: "I told you to take me. I want to be a soldier." It was only then that he took me. He thought he would take me to fill a gap.

T264B- S{a<r al-d{d{arab. D{arab ma< hu<sh **mutacadal** ma< **mutanasab** maca bacad{ah.

T264B- Firing started. Firing that wasn't **equal**. It wasn't **the same** on both sides.

Type 2

Related to the above-mentioned kind of repetition is the repetition of inflections in terms of phi-features (of person, number, or gender and/or case marking. This kind of repetition is present in ST2 extensively as can be seen in the following turns where nouns are involved: T1A, T16B, T84B, T136, T164B, T176B, T182B, T184B, T204B, T252B, T268B, T296B, T326B, T334B, T340B, T377A, T384B, T392B, B394B, T396B, T432B, T440B, T444B, T448B, T464B, T468B, and T476B. Examples:

T182B- Ayh. H{awsh tah{at al-wat{a< wa fi<h dia<r. **Da<r milya<nah** dawa<`. **Da<r milya<nah** dakhi<rah. **Da<r milya<nah** qana<bil, ha<di al-ddi<na<mi<t. Cindana< mada<fac iygu<lu<lha< sari<cat al-t{t{ash . . sari<cat al-t{t{alagat h{atta< huwa. Qana<bil mutwaffrah mawju<dah. Ga<cdi<n calayha< h{atta< . . h{atta< -ya< si<di<- awanah kayf gucudu< hana< awanah al-muddah illi< gucudu<ha< hana< ma< gadaru<sh yah{tallu< Mis{ra<tah. Istah{ka<ma<t -fahamat ya< si<di<-

T182B- Yes. A house under the ground with a number of rooms so that you could go here or here or here. **One room** was full of medicine; **another room** was full of ammunition, and **another room** was full of shells - the explosives. We had guns called quick-firing guns - rapid firing. Also there were plenty of shells. We were guarding these weapons. Until ___ until, you see, although they stayed here - the whole time they stayed here, they couldn't occupy Mis{ra<tah. There were barricades, if you see what I mean . . .

T448B- Ayh. Yacni< ha<-al-nna<s illi< i<gu<lu<lna< insah{abu< al-aan cala<sh ca<biyi<n. Cabiysi<n baysh yasa{qu<na< **bit{a<'ira<tihim mada<fachum khuyu<lhum.** Gadd ma< cindahum iys{alt{awha< claiyna<. Tafni<na< wayn bint{i<ru< ih{ni<? Ma< fi<sh h{atta< h{a<jah nacaglu< fi<ha< bukkull. . bukkull. Ka<n kharajna< min t{awa<bi<na< wa min buqcuatna<. Ajta. . ajtamacu< al-d{d{abba<t{ - fahamat ya< si<di< - cala< Si< Muh{ammad Al-Figi< wa qarraru< cala< anna ih{ni< ma< fi<sh insih{a<b. Ga<cdi<n hina li-al-layl imma< an nantas{ir wa imma< an nafna can aakharna<. Wa illi< yabqa - fahamat ya< si<di< - yansah{ab fi< al-layl ka<na< ka<na< ma< naja<h{ . . ma< sajjalna<sh naja<h{ al-layl yasturna<. Yacni< **mas'alah mas'alah cawi<s{ah** li-al-lgh<yah.

T448B- Right. I mean, those people who were telling us to retreat then, what did they think they were doing? Did they want them to come and crush us with their **aircraft, guns and cavalry**? They would concentrate all their forces against us to destroy us, and where would we go? There was nothing at all, at all, to give us cover if we moved out from behind our mud fences and from the place we were in. The officers m... ___ The officers met - you know - with Mr. Muh{ammad al-Figi<, and they decided that we were not going to retreat. We would stay there until nightfall and either be victorious or perish, to the last man. And anyone who survived - you know - would retreat by night. If we didn't ___ If we didn't suc... ___ achieve a victory, night would cover us. I mean it was ___ **it was an extremely difficult situation.**

This kind of repetition can involve verbs as well as in the following citations in ST2: T1A, T72B, T120B, T130B, T138B, T142B, T144B, T146B, T162B, T192B, T270B, T276B, T278B, T284B, T286B, T296B, T298B, T302B, T312B, T314B, T318B,

T322B, T326B, T330B, T332B, T340B, T362B, T364B, T456B,
T374B, T400B, T446B, T476B, T488B, T490B. Examples:

T476B- Ahah. Ra'<ishum Cali< Al-Gri<tli<. Ha<dawmah
wat{aniyyi<n kullhum liybiyy<n Mas{ra<. . fi< al-
gha<lib Mis{ra<tiyy<n min Mis{ra<tah. Ha<dawmah
iyju<lu< cala< khaylhum **yaracbu<** fi< al-nna<s. Illi<
ma< yu<gafash **iyba<yacalhum** wa illi< majmu<cah
imgacamzah kayf iyju< calayhum la< budda **biynu<d{u<** wa
iyba<ycu< wa kada<. Yacni< mustadilli<n al-bila<d.

T476B- Uhuh. Their chief was Cali< Al-Gri<tli<. All of
them were Libyan nationals, from Mis{ra<... __ mostly
Mis{ura<tis __ from Mis{ra<tah. They used to **roam**
about during the day on their horses **terrifying** people.
Anyone who didn't stand to **salute them** - or if there
was a group of people sitting anywhere when they passed
- they had to **stand up** and **salute them**, and so on. I
mean they were humiliating the town.

T488B- Inacam. Fi<h h{awsh iygu<lu<lah h{awsh H{amaydah
Al-At{rash - **da<yri<n** nugt{ah - al-h{a<s{al ya< si<di<
- **wa yadu<ru<** **yadu<ru<**. Markazhum fi<ha< wa mabi<thum
fi<ha<.

T488B- Well. Er __ There was a house called the house
of H{amaydah Al-A{trash. They **had** a post there - you
know - and **roamed** __ **roamed around**. Their headquarters
and accommodation was in that house.

In all, 70 turns involve pattern repetition, 8 of the first
type and 62 of the second type in ST2. There are 69 turns
of SB, which include pattern repetition and only 1 turn
produced by SA. Repetition here can have a number of
functions. SB uses it to emphasise a point in his
discourse, or to show continuity of action or a scene. He
uses it to link discourse together, or as a strategy to
take more time to prepare what he is going to say next. The
observation here is that one turn can include more than one
type of repetition.

6.4.2. Lexical Repetition

As in the last chapter, this type of repetition is divided up to Al-Jubouri's (1983) eight groups as follows:

Group 1-

The first group concerns constituents in a string of words that are synonyms, and interchangeable in the particular context they are being said or uttered as in the following turns from ST2: T1A, T40B, 126B, T142B, T176B, T178B, T182B, T184B, T196B, T198B, T216B, T264B, T316B, T322B, T326B, T28B, T342B, T354B, T358B, T364B, T365A, T386B, T412B, T414B, T468B, and T476B. Examples:

T364B- Was{alu< lacind al-. . al-jar. . lacindma< wayn kunna< ih{ni<. Ma< za<du<sh h{atta< . . h{atta< . . khamsah mi<tru< yumkin. Was{alu< li-al-maja<ri<h{ **Kammalu<hum gattalu<hum.** Wa fi< ha<da< khadawlah kisuwatah, Sacadu<n Alla<h yarah{mah. Khadawlah kiswah wa sa<cah. Yumkin tah{tah h{atta< flu<s. Wa rajacu< h{atta< hummah ghayr ya< rabbi< sallam. Inacam.

T364B- They got as far as ___ er ___ er ___ as far as where we were. They didn't have to go more than ___ than ___ than five meters or so. They got to the wounded and **finished them off.** They **killed them.** And ___ And in this ___ they took Sacadu<n's uniform - may Allah bless him. They took his uniform and a watch - and he may even have had some money on him. And they also went back feeling insecure. Well.

T142B- Gucudu< fi< Gas{ar H{amad yit{t{a<gashu< hikki< imt{a<gashah. Al-h{a<s{al kull ma< ka<rt{iyah wa lihi<di yacarfu< fi<h fi< bi-al-ba<bu<r ca<d wa ishufu< ca<d bi-al-ddirbi<l al-muja<hidi<n. Ishufu< fi<hum gri<b ikkamlu<. Ma< yagac h{add fi< al-marsa.

Fih{awla wa la< quwwata illa< Bi-Lla<hi al-calli< al-caz{i<m."

T142B- They stayed in Gas{ar H{amad, and there was a bit of light skirmishing. Well, the Italians were shifting their luggage to the ship ___ er ___ and the muja<hidi<n were watching them with binoculars. They saw that they were nearly ready; but nobody could approach closer to the harbour. There was someone called Muh{ammad Balcam ___ Muh{ammad Ibrahi<m Balcam. He said: "Oh, what a pity! (clapping his hands) The Italians are leaving and I haven't been killed. There is no **power or might**; except in Allah the high and the great."

Group 2-

The constituents in this group are neo-synonyms. They serve to achieve a more forceful effect as in the following turns from ST2: T88B, T318B, T340B, T344B, and T438B. Examples:

T88B- Ayh, wa imma< al-macrakah min al-fajar ila< bacad al-maghrib - fahamat ya< si<di< - wa ma< ba<tu< ila< fi< maka<nhum al-caduw. Taqaddmu< fi< al-awwal. Wa kharajat awanhi< **al-mus{ffa<t wa al-ddabba<ba<t** taw ca<d. Calayha< gubbah hikki< imta<c inh{a<s wa h{at{t{amawha<. Kha<fu< ma< ca<sh abu< yitqadmu< bi<hin. Wa ishni< bin gu<llak? Ma ka<nitash al-cazi<mah kayf taw. A<ni . . A<ni taw ma< naji<sh h{atta< rubuc gabal . .

T88B- Yes, but the battle lasted from dawn till after dusk; if you see what I mean; and the enemy stayed where it was, all night. They advanced at first. The **armoured cars and tanks** came out. The armoured cars were not like tanks nowadays, - they had copper tanks. They destroyed them, the ones that appeared. So the enemy was scared and stopped advancing with the tanks. And what more can I tell you? People's resolution is not the same today. Now I ___ I don't have even a quarter of my . . .

T340B- Bacad khala<s{ yacni< biwakh-khru<. Law ka<n ma< nazalatash al-t{t{a<'irah wa mashat ma< bayn al-muja<hidi<n wa baynhum. Biwakh-khru< - al-h{a<s{al - batarfac gabal al-quwwa<t imta<chum - al-h{a<s{al ya< si<di< - wa bacadha<, ih{ni< nud{na< al-fajar bakri< - al-h{a<s{al - wa sah{abna<. Tala<gayna< fi< kayf ha< al-wah{dah fi< arad{ samh{ah la< **shajarah wa la< h{ajarah**. Inacam. Mush ugcud wa illa< di<r mad{. . mad{rab wa illa< shay la< shay la< hikki< anta wa<gif wa hummah wa<gfi<n.

T340B- After it was all over; you see, they were about to retreat. If the aircraft hadn't landed and run between the muja<hidi<n and them, they would've retreated. You see, their forces were just about to leave. Well, after that we got up early at dawn - you see - and withdrew. We met in this - sort of thing - on flat ground where there are **no trees or stones**. We couldn't relax or construct a st... __ a strong point or anything else. It was face to face. You were stand... __ they were standing and we were standing.

Group 3-

In this group, one element implies the other as can be demonstrated in the following turns from ST2: T108B, T154B, T180B, T182B, T242B, T248B, T250B, and T340B. Examples:

T250B- Jundi<. Galli<: "Ya< waladi< ma< zilat s{aghi<r. Shawrni< a<ni **ragayyag** wagatha< wa **s{ghayyar**. Gutlah: "A<ni . . A<ni gutlak th{ut{ni<. A<ni nibbi< ninzil jundi<." Walla wa h{at{ni<. Iygullak nh{ut{ nughlig bi<h nughbah.

T250B- As a soldier. He said: "My son, you are still so young." I looked **thin and small**. I said: "I told you to take me. I want to be a soldier." It was only then that he took me. He thought he would take me to fill a gap.

T108B- H{atta< **adawa<tha<** taghayyarat. La< ca<d **nawm**. La< ca<d **ma<klah**. La< ca<d kada<. Ga<lu<: "Lamtah ca<d? Khalli< nwasscu< shuwayyah. Wassac. Wassacu< wa baday iyjannad awanah ca<d. Iynazzal fi< al-jaysh. Wakh-kharna< Li-al-Mala<y{ah. Al-Mala<y{ah ra<hi< h{atta< hiya fi< janbha<. Innama wakh-khar al-. . al-khat{-t

al-ama<miy walla< gidd. . giddda<m Al-Mala<yt{ah min
gha<di< min giblah. Yu<s{lu< layn - fahamat ya< si<di<
- nacraf a<ni iygu<lu<lah Al-H{a<j S{a<lah{ . . al-
H{a<j S{alah{ Al-Ddalfa<g. Ma< za<l waldah h{ayy
iygu<lu<lah Cabdallah.

T108B- **Everything** about them had changed. They didn't
sleep; they didn't **eat**, or anything. They wondered: for
how long then? Let's withdraw a bit. Withdrew; they
withdrew. And he (Sacadu<n) started recruiting, as you
know, getting new recruits for the army. We withdrew to
Al-Mala<yt{ah. Al-Mala<yt{ah was the nearest place to
us. But of course the line had retreated. The front
line had retreated to just be... ___ to just before Al-
Mala<yt{ah on the other side ___ on the south. They got
as far as . . . Well; I knew someone called Al-H{a<j
S{a<lah{ ___ Al-H{a<j S{a<lah Al-Ddalfa<q. His son is
still alive; he is called Cabdallah.

Group 4-

The relation between elements in this group is one of
inclusion. One element is more particular and the other is
more general as exemplified by the following turns from
ST2: T32B, T60B, T230B, T368B, T396B, T440B and T488B.

Examples:

T230B- **Al-jaysh al-munaz{-z{am** brawah{ah ha<da<k la<
iyrawwah la< h{a<jah. Ma< iyrawwah{ash. Tawa ha<da<
jundi< ga<cid rasmi< yatalaqqqa< al-ttacli<ma<t wa al-
ttadri<b cala< al-ssila<h{.

T230B- **The regular army** was different; they couldn't go
home, whatever happened - they couldn't go. O.K., **A**
regular - he has to stay on duty receiving orders and
weapon training.

T488B- Inacam. Fi<h **h{awsh** iygu<lu<lah **h{awsh H{amaydah**
Al-At{rash - da<yri<n nugt{ah - al-h{a<s{al ya< si<di<
- wa yadu<ru< yadu<ru<. Markazhum fi<ha< wa mabi<thum
fi<ha<.

T488B- Well. Er ___ There was **a house** called **the house**
of H{amaydah Al-At{rash. They had a post there - you

know - and roamed ___ roamed around. Their headquarters and accommodation was in that house.

Group 5-

One of the elements here modifies the meaning of the other by restricting it or making it more concrete. Only two occurrences have been cited in the whole of ST2 as quoted below: T63A, and T70B.

T63A- Ma< ja<kash h{ad gabal wa gutlah cala< **ha<-al-maclu<ma<t** ha<diyyah **al-jiha<d**.

T63A- Didn't anybody come whom you told about **this** - I mean about this **jiha<d**.

T70B- Bacadi< a<ni ma< ca<sh **Sacadu<n** khad . . ma< . . **al-h{uku<mah imtac al-muja<hidi<n** ma< ca<sh khadu< tajni<d. Yacni< a<ni wa-illi< mca<iy min as{ghar al-nna<s . . min as{ghar illi< ma< za<lu< wa<nik shufat s{ah{ti< fahamat.

T70B- After me, **Sacadu<n** didn't rec... ___ er ___ **The government of the muja<hidi<n** didn't recruit any more soldiers. That means that my colleagues and myself are the youngest people ___ are the youngest people still alive. And you see how well I am; if you see what I mean.

Group 6-

The constituents in this group imply gradation of meaning and tend to form a semantic scale as shown in the following two turns from ST2. Only two instances found in the whole of ST2: T1A, and T102B. Example:

T102B- Yacni< ma<. . ma< gadaru<sh iyzah{zah{u< al-caduw biquwwa<thum bijami<c ma< cindahum ma< gadaruz<sh. Zah{zah{u< shuway fi< al-ddufcah al-u<la< wa ta<li< rajacu<. Rajjacu<hum fi< maka<nhum cala< al-ma<' cala< al-bah{. . shat{-t{ al-bah{ar. Inacam. Illa< bacatta<li< shawrah **jama<cat al-h{uku<mah** hadawmah **awla<d Al-Sswayh{li<** wa **illi< maca<hum** iygu<llak gadda<sh binkhallu<hum fi< al-ttann. . famm al-ttannu<r wa ha<. . al-nna<s h{atta< min wuju<ha< ka<n ma< tacarfa<sh bis{awtah ma< ca<sh tacarfah.

T102B- Now, they didn't manage to push back the enemy, and all their force and equipment. They couldn't. They pushed them back a little bit in the first attack; and then they returned. They pushed them back to their starting place near the water ___ on the se... ___ on the seashore. Well, it was only later, apparently, that **the government - the Al-Sswayh{li< family - and their supporters** wondered how long they could leave people in the - the jaws of hell. (lit. the mouth of the oven) Er ___ er ___ even the faces of the people had gone black. If you didn't recognise a person's voice, you didn't know who he was.

Group 7-

The elements in this group are autonomous or mean autonomous as in the following turns from ST2: T268B, T272B, T276B, T332B, and T448B.

T272B- na<ybah. Rufucu< hikki< **bacad{ aslih{hah madfac ma< madfac** kada biyaradmu<h . Tawa biyaradmu<h wa bacatta<li< biykharrju<h. Shani< taradmah? Gacadna< nkhamamu<. Gulna< tawa ih{ni< ga<cdi<n fi< Cabd-Rru<f taw ma< nanduru<sh cala< Al-T{t{alya<n layn iyghummu< calayna<.

T272B- . . .his deputy. They took - you know - **some weapons - guns and so on**, to bury them. They intended to bury them then, and recover them later. How could they hope to do that? We were worried; we thought we should be staying at Cabd-Rru<f and so we shouldn't know that the Italians were coming until they overwhelmed us.

T332B- Ba<hi< tabcat ka<n cindak **miytayn, taltmiyyat fa<ris**. Tabcathum brawh{hum ya<kulhum al-rras{a<s{. Fawg min **sabci<n ih{sa<n wa illa<. . wa miyyat ih{s(a<n illi< ma<tu< min ghayr halhum**. Wa . . Wa al-muja<hidi<n fi< cawad{ iyju< maca . . maca al-jaysh h{atta< huwa - fahamat ya< si<di< - mash. . mashu< brawh{hum wa kalu< t{ari<h{ah wa wakhkharu<. Wa bacatta<li< mashayna< ih{ni< al-jaysh, ishni<?

T332B- Well, how could you send the **two or three hundred horsemen** you had - send them on their own to be devoured by bullets? **More than seventy horses - a hundred horses** - were killed - not to mention their **riders**. And ___ And the muja<hidi<n instead of joining with the ___ the army - on top of that - you know - they ___ er ___ went alone. They were defeated and retreated. After that we - the army - went out - how?

Group 8-

In this group, the same words are repeated within the same sentence as represented in the following turns from ST2:

T176B, T316B, T326B, T330B, T340B, T376B, T392B, T394B &T395A &396B, T414B, T416B, T434B, T448B, T450B, T460B, and T490B. Let us look at the following examples:

T392B- . . .ra'aw cala< anna Iyt{a<liya< bacad tah{arruk al-muja<idi<n **lijihat** gulna< **jihat** Tarhu<nah wa **jihat** Msalla<tah wa **jihat** Zali<tan wa **jihat** al-**jiha<t** ha<di< ah, **kha<fu< takhawafu<**. Ga<lu<: "Ishni< cindahum Al-Carab?" Ah. Imma<lah qarraru< cala< annahum iykhurju< lih-al-bugcah illi< fi<ha< Al-Sswayh{li< wa **al-jama<cah** illi< imca< min **jamacat** min Al-T{ara<. . min iqli<m T{ara<bulus. S}a<ru< iyah{ashdu< fi< quwwah d{akhmah fi< . . fi< bug. . maka<n fi< Mis{ra<tah iygu<lu<lah Sawa<ni< Al-Cawkali< wa gas{dhum baysh **yakharju<** mithla **khuru<hum** fi< . . fi< la. . li. . limacrakat Limsharrak.

T392B- . . . felt that Italy after the movement of the muja<hidi<n **towards** - as I said - **towards** Tarhu<nah, and **towards** Msalla<tah, and **towards** Zali<tan, and **towards** these areas; ah, they were scared ___ **frightened**. They said: "What are the Arabs up to?"

Ah, so they decided to go out to this place where Al-Sswayh{li< was and the **band of people** from Tri... ___ from Tripolitania **who** were with him. They started to gather a huge force in S... ___ in a reg... ___ a place in Mis{ra<tah called Sawa<ni Al-Cawkali<, and their intention was **to go out** as they **did** in ___ in ___ to ___ to the battle of Limsharrak.

T460B- Inacam. Yacni< mut{ma'in. . mut{ma'inni<n wa al-nnas{ar ka<n al-jundi< **muntas{ir** ra<huw ma< ca<. . ma< ca<sh yushcur la< **brawh{ah** wa la< yash{a<b **rawh{ah** gha<di< bukullah.

T460B- Well, we were con... ___ we were confident. And **victory** - If a soldier is **victorious** - you see - you find he does'... ___ doesn't think about **himself** and he doesn't really think **he's** there.

6.4.3. Chunk repetition

As explained before, chunk repetition can be divided into two kinds. The first (parallelism) involves the repetition of form as can be found in these turns from ST2: TA1, T74B, T84B, and T96B. Examples:

T74B- Inacam. Wa shanuw ingu<llak tawa fi< ha<-al-ji<hah ha<di< **maca<d nacaraf h{ad**. Maca<d **ihna<k h{ad**. **Ihna<k wa<h{ad** iygu<lu<lah Cali< Al-Ddcayki< fi< Gas{ar H{amad. **Wa ihna<k wa<h{ad** akbar minni< fi< yumkin ma<za<l ma< ma<tash fi< . . fi< Al-Maga<s{bah. Ma< ca<dash ihna<k tawa. Ma<tu< ma<tu<. Shay **wa la< bu< yiltafatu<lhum**. **Wa la< da<ruhum** ih{wayjah. Yacni< kayfa<sh iydi<ru<? Barra ji<b shaha<dah cala< annak faqi<r kayfak kayf al-. . al-yati<mah ha<di<k wa illa< al-marah al-hajja<lah. Al-s al-ssult{ah bi<hum al-t. . Yacni< ma< actan. . al-ttawrah wala< actanat bi<hum. Gultuhum: "Ma< ca<sh itju<ni< a<ni khadayt samacni< illi< cindi< guttah. Ca<d ma< ca<sh cindi< cagal h{atta< inshad a<ni a<ni." Inacam. La< ju<ni< wa<jdi<n wa Alla<hi ya< si<. Aahuw h{atta< wa<h{ad min jama<catkum jawni< hana<yah.

T74B- Well, and what can I tell you? Now in this particular area **I don't know of anybody. There's nobody** left. **There's someone** called Cali< Al-Ddcayki in Gas(ar H{amad. **There's also someone** older than me in - perhaps he's still alive - in ___ in Al-Maga<s{bah. No body is left. They are dead; They are dead. Yet, they didn't look after them; they didn't create any kind of special scheme for them. Well how could they manage? Go and get a certificate that you are in need like er ___ that orphan or that widow. I mean the authorities didn't look after them. The revolution didn't look after them. Don't come to me. I took ___; you see; I said what I have got? you see No; many came to see me, by Allah; you see. Even one, two or three from your group came to me here.

T84B- Ayh, ha<di< macrakat Yawm Al-Ssabat macrakah rahi<bah. Macrakah yacni< shay yashi<b . . tashi<b minhu al-wilda<n. D{arab bissingi< - wa fahamat ya< si<di< - wa **khult{at fi< bacad{ha<. Wallat cajnah maca bacad{ha<.**

T84B- Yes, that was the battle of Al-Ssabt. It was an immense battle. A battle, a battle, I mean something to turn a young man's hair white. Striking with swords ___ if you see what I mean. And **both sides became entangled with one another. It was ch... chaotic.**

T96B- Mashayt wa ja.. wa rajacatlah. Gutlah: "A<ni . . **A<ni nazalt fi< al-jaysh** ma< nazzalni< h{ad. **A<ni tat{awwacat hikki< bnafsi<** wa Sacadu<n akhad bi-al-quwwah al-jaysh.

T96B- I went and ___ er ___ and I came back to him. I told him I ___ **I joined the army;** nobody forced me to join. **I volunteered of my own accord.** Because Sacadu<n conscripted people into the army.

The second kind of chunk repetition involves the repetition of meaning. The following turns include this kind of repetition: T100B, T130B, T136B, T146B, T152B, T174B, T182B, T184B, T186B, T204B, T216B, T226B, T234B, T252B, T264B, T266B, 268B, T270B, T272B, T278B, T284B, T286, T292B, T296B, T298B, T300B, T302B, T306B, T308B, T312B, T316B, T318B, T322B, T324B, T326B, T330B, T332B, T340B,

T342B, T44B, T354B, T358B, T376B, T384B, T388B, T392B,
T394B&T395B & 396B, T400B, T432B, T434B, T438B, T444B,
T446B, T448B, T460B, T490B & T491A. Examples:

T270B- Iywattu< fi< rawh{hum wa bash yukhurju<. Al-
h{a<s{al ya< si<di< - **Sakat al-ba<ru<d.** Khala<s{
bat{alat al-muqa<wamah. A<ni maca<y wa<h{id acla min
t{a<qim kawminda<n wa a<ni . .

T270B- Yes, packing up and getting ready to leave.
Very well, **the firing died down.** That was it.
Resistance ceased. A superior officer and I. A major.
I was . . .

T330B- Nay. Shaci<r nay nghazzu< fi<h. Jaiy al-khabar
ga<lu< Al-T{t{alya<n - fi< Ramada<n - Al-T{t{alya<n
was{alu< Ta<wargha< ja<i<yi<n. Ca<rfi<nhum ja<iyyina<
ca<d gra<b li<na<. Was{alu< Ta<wargha< ma was{alu<
Ta<wargha<. Daru< shuwwafa<t. Ca<d khayl tcass wa
imda<yri<n jund iyra<qbu< fi< h{araka<thum. **Wa min
awwal al-layl mashu< al-muja<hidi<n as{t{adamu macahum
hikki< mut}a<gash<t min baci<d.** Wa min al-s{s{ubuh{
badri< ja< al-khayl tacarrad{athum. Ma<t khayl ya<sir
minna<. Ma<tat wa fi< al-h{aqi<qah taw kayf kabarna< wa
carafna< wa shufna< mu<h{az{a<t illi< yacarfu<. Aka<n
Ka. . Ka<nat macrakat Limsharrak macrasah bila< tadbi<r
minna ih}ni<.

T330B- Raw. We ate raw barley. The news came that the
Italians - in Ramad<an - The Italians h... ___ had
arrived at Ta<wargha< that day. They'd arrived at
Ta<wargha<. They were coming and, we knew that they
were coming to us, of course. They weren't far from us.
"They've arrived, and so on." They used binoculars of
course - cavalry on guard-duty - and we had soldiers
watching their movements. **Early in the evening the
muja<hidi<n went and confronted them; but it was
sporadic and from a distance.** Early in the morning they
came ___ er ___ our cavalry came and intercepted them.
Many of our horses were killed. They were killed. But
in fact, it's only now that we've grown up and found
out and seen the reports of those who knew. Er ___ er ___
er ___ The battle of Limsharrak was a battle without
planning on our side.

My observations on the above examples are as follows:

Chunk repetition occurs in 65 turns out of 492 turns of the

whole ST2. Out of the above, 63 examples were produced by SB. Only 3 examples were produced by SA. This confirms again and again the role of an interviewer and an interviewee as in any typical interview where an interviewee has to produce more language than an interviewer. Let us study the following examples. The bold type indicates the chunks repeated.

T394B- Inacam, lamma< ra'a bacad{ aciyan Mis{ra<tah ha<l-h{arakah ha<di< cind Al-T{t{alya<n bacatu< li-al-muja<hidi<n yacni< ja<su<s Muslim. Iygu<lu<lhum ih{ni< ra'ayna< Al-T{t{alyan yah{shid fi< quwwah d{akhmah fi< Sawa<ni< Al-Cawkali< wa qas{dhum al-khuru<j ilayhum . . **ilaykum wa iyh{a<wlu< baysh yaqd{u< calaykum.** Al-rra. . Al-rra<y cindana< cala< **annakum tha<jmu<hum gabal ma<iyha<jmu<kum** lianna fi< **al-gha<lib taku<nu** li-al-. . li-al-. .

T394B- Well. When some prominent citizens of Mis{ra<tah saw this action taken by the Italians; they sent to the muja<hidi<n, you know, a Muslim spy. They said to them: "We have seen the Italians gathering a huge force in Sawa<ni< al-Cawkali<; and their intention is to go out against them ___ against you, and they are trying to finish you off. Our ad. . . ___ Our advice is that you attack them before they attack you; because victory is mostly to the ___ to the ___

T395A- **li-al-muha<jimi<n**

T395A- the attackers.

T396- **li-al-muha<jimi<n.** Imma<lah al-fikrah ha<di< yacni< ka<nit ra'a<ha< jama<citna< jama<cit al-qiya<dah Ibra<hi<m Al-Sswayh{li< wa-illi< maca<h. Ra'aw cala< annaha< mus{i<bah. Jahhazu< anfushum wa sirna< tah{arrikna<. Ji<na< cala< Bi<r yuqa<llah Bi<r Lighzaiyyal, Bi<r Ighzaiyyal. Bitna< calayh laylah. Ma<za<l Mis{ra<tah. Wa qa<m al-qa<'id Ibra<hi<m Al-Sswayh{li< wa-illi< maca<h wa iysha<rkah fi< al-rra'ay Cawn Sawf rah{matu Alla<hi calayh. Fa<ris caz{i<m ha<da< Cawn Sawf ka<n cindana<. Yacni< **qa<m bi-acma<l jiha<d acma<l** fi< al-h{aqi{qah yacni< caz{i<mah li-al-gha<yah. Bacatu< gidda<mna< al-khayl. Khaylna< bacatu<ha< fi< ma< **bayna wa bayn** libla<d Mis{ra<tah.

Cala< ajl a<sh? Khawfan min al-jawa<si<s tarfac
akhba<rna< cala< anna ih{ni< na<zli<n li<hum wa baysh
nha<jimhum.

T396B- __ to the attackers, "Well this idea - you know
- was regarded by our people - the people who were
leading us, such as Ibra<hi<m Al-Sswayh{li< (12) and
his colleague - They regarded it as disastrous. They
prepared themselves, and we set off. We moved. We came
to a well called Bi<r Lighzayyal __ Bi<r Ghazayyal. We
stayed there for one night. Mis{ra<tah was still some
way away. And the commander, Ibra<hi<m Al-Sswayh{li<
and his colleagues began to . . . Cawn Sawf (13) shared
his opinion, may Allah bless him. This Cawn Sawf was a
great fighter - to us, I mean - he did a lot the jiha<d
- He did a lot; really; many great things indeed. They
sent the cavalry before us. They sent our cavalry
between us and Mis{ra<tah. What for? Because - from
fear of spies bringing news that we were coming down to
them to attack them.

In the last three examples repetition occurs over a number
of turns where SA repeats material from SB. Repetition
occurs across 3 turns from T394B to T396B. The lexical
items, which are repeated, are typed in bold.

6.4.4. Semantic fields repetition

As explained earlier in ST1; there is a number of semantic
fields, which are repeated across ST2, as in the following
turns: Let us look at the following tables:

No	S. Fields	Repeated Lexical Items & No. of Occurrences
1	Warfare Human: I - Military	<u>muja<hid</u> , <u>muja<hidi<n</u> (38) za<bat{ "officer" (4) jundi< "soldier" (23) saji<n "prisoner" (2) qa<'id "leader", qiya<dah "leadership" (10) ami<n aamer "commander" (11) na<'ib "deputy" (2)
	II - Non-military	Na<s "people" (21) ca<'ila<t "families" (2) bu< "father" (2) cam "uncle" (2) akh "brother" (6) abna<' "sons" (12) T{alya<ni< "Italian" (32) cadduw/'acda<' "enemy - ies" (12)
	b. Organization I - Military:	Jaysh "army" (41) nid{a<m "discipline" (3) jaysh nid{a<mi< "regular army" (3) al-jabhah, al-khat{t{ al-ama<mi<, al-khat{t{ "front, front line, line" (18) jana<h{, "wing", sarriyyah/sara<ya< "company -ies" (13) kati<bah, "battalion" (1) musha<h "infantry" (3) quwwah/quwwa<t "force-s" (29) macrasah "battle" (35)
	II - Non-military	Awwal "first" (5) ta<ni< "second" (5) ta<lit "third" (2) bacadha< "next" (7)
	c. War	<u>jiha<d</u> "war" (11) da<fac/difa<c "defend-ed-ing" (2) cassa<s/cassas/iycassu< "guard-s-ed-ing" (8)
	d. Instrument I - Military	Mada<fic "guns" (27) bana<dig "rifles" (12) rashsha<sh "machine gun" (5) sla<h{/aslih{ah "weapon-s" (6) <u>Bu Musht</u> , <u>Bu S{urrah</u> , <u>Mataryu<z</u> , ammunition (4) ras{a<s{ "bullets" (-) dabbaba<t "tanks" (3)
	e. Winning	Rabah{ "won" (3) muntas{ir "victorious" (1) akhad "took" (27) rajju<hum "pushed them back" (2) isticba<d "humiliating" (1) khasar "lost" (2) sallam "surrender" (3) iyca<ni< "suffer" (1) d{ulum "injustice" (2) sah{an "crush" (2)
	g. Agreement	Sala<m "peace" (2) dawlah "country" (13)
	h. Military Hierarchy	Rutbah "rank" (1) shaha<dah "certificate" (1)

Table (57): Semantic fields in ST2

No	S. Fields	Repeated Lexical Items & No. of Occurrences
2	General a. Place I - Military	Nuqt{ah caskariyyah "military point. (4) mucuskar "camp" (1) al-qiya<dah "headquarters" (1) mara<kaz "posts" (7)
	II - Non- military	Wa<di< "wadi" (2) bah{ar "sea" (3) maka<n "a place" (2) mant{aqah "area" (15) al-shat{t{/bah{ri< "coast-al" (1) at{ra<f "ends" (1)
	b. Time	Sanah/sanawa<t "year-s" (4) shahar "month" (4) s{ubah{ "morning" (3) layl "night", nus{ layl "midnight" (9) d{uhur "noon" (1) yantahi</intaha "end-ed" (1) istmarrat "lasted" (1) bida<yah/yabdu</badu< "start-ing-ed" (14) mustamirrah "continuous" (1) tawa<s{alat "went on" (4)
	c. Method	T{ari<qah "way" (4) yatajammac "assemble" (1)
3	Action a. General action 1 - Death	D{arab "hitting" (6) mayyit/ma<t "dead-died" (19) s{aqat{ "fell" (1) shaddu<h "captured" (1) injarah{ "wounded" (4) ja<b "brought" (12) rah{al "left" (15) ca<laj "treated" (1) yajlab "bring in" (9) shahi<d "martyr" (1) radam "buried" (1) h{ayy "alive" (6) t{awqu<na< "surrounded" (1) iyci<sh "live- lives" (4)
	b. Warfare action	It{la<q al-nna<r "firing" (19) at{laqa "fire-ed" (16) wakhkharu< "retreating" (12) tagaddamu< "advancing" (4) qa<bal "met" (4) ankharat{ "joined" (8) insah{ab "withdrew" (8) tawajjah "made for" (1) mashay "went" (10) yimshi< "go" (16) tah{arrak "move" (10) jay min "came from" (2) kharaj "came out" (6) intashar "spread" (1) nazal "landed" (4) dakhal "entered" (3) s{a<r "happened" (3) iys{i<r "happening" (1) ashtarak "took part" (1) h[awwal "transferred" (2) masak al- khat{t{ "holding the line" (3) gacad "stayed" (22) gassam "divided" (2) baddal "replace" (1) ashtrak "participated" (2)
4	Size a. Number	Cadad/acda<d "number-s" (8) shuwayyah "few" (3) mush wa<jdi<n "not many" (2) aqall min "less than" (1) fi ha-al- julwah "range" (1) h{awa<li< "around" (2)
	b. Quantity	Kabi<r "big" (2) d{akham "huge" (3) s{aghi<r "small" (5)
	c. Quality	Jayyad "good" (11) ima<n "faith" (1)

Table (58): Semantic fields in ST2

Tables (57) to (58) give us a count of the lexical items in ST2 slotted under several semantic fields related to the topic of the text. These lexical items are repeated

throughout ST2. They were uttered by both SA and SB. The count of the lexical items shows varying degrees of frequency of occurrence. There are lexical items, which are very frequent. These items occurred 25 times or more, such as "battle" 35 times, "Italian" 32 times, "force" 29 times, and "go" (and its past tense) 26 times. There are items, which are quite frequent. These items occurred 20 times or more: "took" 27 times, "guns" 27, "soldier" 23 times, "stayed" 22 times, "people" 21 times, and "line" 20 times. There are items, which are less frequent. These items occurred 11 times or less, such as "leader-ship" 10 times, "left" 10 times, "good" 11 times, and "move" 10 times. There are items, which are not frequent. These items occurred less than 7 times, such as "weapons" 6 times, "plane" 4 times, and "ammunition" 4 times. It has been found that these lexical items are scattered throughout the text and that passages of non-occurrence of a particular lexical item have no significance.

6.4.5. Story level repetition

As explained earlier in ST1; there is a number of stories, which are repeated across ST2, as in the following turns:

Example 1: The story of imtih{a<n (test), where the interviewee has to pass a handwriting test before being

accepted in the army. This story occurs in the following turns: T16B, T20B, T244B, and T252B.

T16B- Wa a<ni wagat dakhalat al-jundiyyah nah{faz{ al-Qur'a<n wa cindi< khat{t{ ba<hi< shuwayyah yacni<. Da<ru<lina< imtih{a<n fi< al-khat{t{ h{uzna< fi<h h{a<jah cindahum bi-arbac bi<lu<ka<t ami<n. Arbac abba<li<k fi< wagat Sacadu<n. Assas jaysh yacni< jadi<d . .

T16B - And when I entered the army, I had learnt the Qur'a<n. And I had reasonable handwriting, if you see what I mean. They gave us a handwriting test and I had a reasonable score. They needed four company commanders __ four companies at the time of Sacadu<n. He founded an army, I mean a new.

T20B- Ahah. Yibbu<lah ami<n. Da<ru<lina< imtih{a<n fi< al-kita<bah wa kuntu min al-nna<jih{i<n fi< al-khat{. Ca<d ma< khadamtash jundi< hikki< mujarrad.

T20B - That's right, they wanted a commander for it. They gave us a handwriting test, and I was one of the people who passed in handwriting. You see I didn't work as a mere soldier.

T244B- Al-jaysh awanah imnad{dam tih{at al-h{uku<mah. Ma< cindana< h{a<jah. Da<ru<lina< al-imtih{a<n mashayt awanah. Al-Shshaykh h{at{ni< bi-al-ssayf calayh yacni< fi< al-jaysh. Ga<lly: "Ya< widdi< ma< zilt s{aghi<r. Gutlah: "La< ma< fi<sh s{aghi<r. A<ni ma< fi<sh s{aghi<r. A<ni ya< ith{ut{ni ya< namshi< nishki< fi>k Li-Al-Bay.

T244B- And the army - as you know - was under government control: and that was it. They gave us the test. I went, as you know. The Shaykh was forced to take me. I mean, for the army. He said: "My goodness, you are still so young!" I said: "No, I'm not. Either you take me or I'll complain of you to the Bey."

T252B- - Alh{a<s{il ya< si<di< - gacadna< layn ijtamac al-jaysh wa ta<li da<ru<lina< al-imtih{a<n awanah (s{awt t{a<'ira<t) wa akhadat bi<lu<k ami<n. Wallayna< nji<bu< fi< al-arza<q kama< h{akaytlik. Wa t{alabani< Sacadu<n alla<h yarh{mah baysh namshi< cala< . . fi< Cabd-Rru<f. ka<n wa<h{id gabalna< iyguwlu<lah Al-Ha<di< Bin H{mayd . . Al-Mahdi< Bin H{maydah wa maca<h jama<cah mca<h jund t{ulubu< baysh yarafcu<hum li-Zli<t(an. Wa baysh iygaddmu<hum algha<di<. Shawrhum sa<mci<n cala< anna

bitukhruj al-ba'ndah al-d{d{a<lah ha<di< imta<c
Khri<bi<sh ha<-illi< khuruju<.

T252B- To sum up; ___ er ___ we stayed until they gathered ___ until the army had come together. After that we were tested, as you know. (Sound of planes) And I was made a captain. We started bringing the food supplies for the army as I told you earlier. And Sacadu<n, may Allah bless him, asked me to go to ___ to Cabd-Rru<f. Before us, there was somebody called Al-Ha<di< Bin H{amayd - no - Al-Mahdi< Bin H{maydah (16) and a group with him ___ soldiers with him. They asked to be transferred to Zalit{an, so as to be closer to the town. It seemed that they had heard that the stray band led by Khri<rbi<sh (17) were out on the rampage - those who ___ who did come out.

Example 2: The story of being a jundi< "soldier", and the interviewee enters the army. This story occurs in the following turns: T16B, T18B, T68B, T70B, T82B, T96B, T98B, T100B, T170B, T248B, T250B. It started in T16B and went on until T250B.

T16B- Wa a<ni wagat dakhalat al-jundiyyah nah{faz{ al-Qur'a<n wa cindi< khat{t{ ba<hi< shuwayyah yacni<. Da<ru<lina< imtih{a<n fi< al-khat{t{ h{uzna< fi<h h{a<jah cindahum bi-arbac bi<lu<ka<t ami<n. Arbac abba<li<k fi< wagat Sacadu<n. Assas jaysh yacni< jadi<d
. .

T16B- And when I entered the army, I had learnt the Qur'a<n. and I had reasonable handwriting, if you see what I mean. They gave us a handwriting test and I had a reasonable score. They needed four company commanders ___ four companies at the time of Sacadu<n. He founded an army, I mean a new.

T18B- Bacad nizalu< Al-T{t{alya<n fi< Gas{ar H{amad, ca<d a<ni min jumlat al-nna<s illi< inkharat{u< fi< al-jaysh a. . a. . s{a<r al-jaysh cindahum wa yibbu< kull bi<lu<.. kull bi<lu<k yibbu<lah ami<n.

T18B- After the Italians landed at Gas{ar H{amad; you see I was one of the people who joined the army. Er ___ the army was created (for them) and they wanted every compa... ___ For every company they wanted a commander.

T68B- Ih{ni< illi< tabaqqu< t{a'ifah ma< ca<dish
ra<h{u< taqri<b grayyab yintahu< ma< ca<dish. A<ni
as{ghar jundi< fi<hum min . . min aakhir . . aakhir
tajni<dah.

T68B- We who are still alive are very few; there are
not many left. Let me tell you that they are nearly all
dead. There are not many left. I am the youngest
soldier among them from __ from __ the last __ the last
draft.

T70B- Bacadi< a<ni ma< ca<sh Sacadu<n khad . . ma< . .
al-h{uku<mah imta<c al-muja<hidi<n ma< ca<sh khadu<
tajni<d. Yacni< a<ni wa-illi< mca<i< min as{ghar
Al-nna<s . . min as{ghar illi< ma< za<lu< wa<nik shufat
s{ah{ti< fahamat.

T70B- After me, Sacadu<n didn't rec... __ er __ The
government of the muja<hidi<n didn't recruit any more
soldiers. That means that my colleagues and myself are
the youngest people __ are the youngest people still
alive. And you see how well I am; if you see what I
mean.

T82B- al-. . al-. . Naha<r Al-Ssabat ha<da< ma< ni<sh
jundi<. H{ad{arat kayf al-nna<s illi< yah{ad{ru< min
baci<d awanhum wa yujurdu< li-al-macrakah Yawm Al-
Ssabat.

T82B- The __ The bat... __ The battle of Al-Ssabt I
wasn't a soldier. But I was there like many people who
came from a distance, to rally to the battle, on
Saturday.

T96B- Mashayt wa ja.. wa rajacatlah. Gutlah: "A<ni . .
A<ni nazalt fi< al-jaysh ma< nazzalni< h{ad. A<ni
tat{awwacat hikki< bnafsi< wa Sacadu<n akhad bi-al-
quwwah al-jaysh.

T96B- I went and __ er __ and I came back to him. I
told him I __ I joined the army; nobody forced me to
join. I volunteered of my own accord. Because Sacadu<n
conscripted people into the army.

T98B- La<kin a<ni min h{i<n samact bi<h jayt li-al-
Shshaykh gutlah th{ut{ni< a<ni fi< al-jaysh. Th{ut{ni<
. . tnazzalni< caskari<.

T98B- But for myself, as soon as I heard the call I
went to the Shaykh and asked him to put me in the army
__ to put me __ to recruit me as a soldier.

T100B- Inacam, gutlah: "A<ni nazalt brawh{i< wa inta
cilmak. - fahamat - A<ni . . A<ni kayf inkharat{at fi<

al-jaysh ma< nibbi<sh nbah{bah{ fi< Cabd-Rru<f. A<ni kayf . . kayf nazalt fi< al-jaysh nibbi< nud{urub al-cadduw nawn nastashhad. Ga<lly: "In sha< Alla<h iyku<n. In sha< Alla<h inruddak." Nat{ag fi< sa<citha<. Ca<d khurujat minnah ma< ca<dish. Hina< ba<hi< tawa tji< talga al-wa<h}id ma< yukhrijish abadan.

T100B- Well; I told him I entered the army by my own choice, and you know that, if you see what I mean. I ___ since I had joined the army, I didn't want to laze about in Cabd-Rru<f. As ___ as I had joined the army, I wanted to fight the enemy until I was killed. He said to me: "If Allah is willing you shall. If Allah is willing, I'll send you back." He spoke quickly, just like that; he couldn't change his mind. Here, well, now, no one ever gets the chance to fight.

T170B- Wa bacad inkhrat{at awanah fi< al-jaysh. Bacad Al-Ssabt. Bacad macrakat Al-Ssabt inkharat{at fi< al-jaysh bit{alab minni< a<ni. Wa bacad ma< inkharat{at fi< al-jaysh wayn bnugucdu<? Nugucdu< inshiddu< al-casass cala< Gas{ar H{amad.

T170B - Afterwards I joined - as you know - the regular army ___ After Al-Ssabt ___ After the battle of Al-Ssabt I asked to join the regular army. After I joined the army, where did we stay? We stayed guarding the town of Gas{ar H{amad.

T248B- Ih{da<na< Sacadu<n ca<d fi< khat{ al-h{arb. awal marrah cat{a<ni< bindagah gacadat maca al-muja<hidi<n. Wa kiza<d t{alab Sacadu<n . . t{ulubat al-ssult{ah al-.. al-ttajni<d gutlah baysh th{ut{ni< h{atta< a<ni . .

T248B- He was just next to us. Sacadu<n (the Bey) was in the front line. Right away he gave me a rifle and I joined with the muja<hidi<n. And as Sacadu<n asked for more ___ The authorities asked for re... ___ recruits. I asked him to take me in, too.

T250B- jundi<. Ga<lly: "Ya< waladi< ma< zilat s{aghi<r. shawrni< a<ni rgayyag wagatha< wa s{ghayyar. Gultlah: "A<ni . . A<ni gultlak th{ut{ni<. A<ni nibbi< ninzil jundi<." Walla wa h{at{ni<. Iygu<llak nh{ut{ nughlig bi<h nughah.

T250B- As a soldier. He said: "my son, you are still so young." I looked thin and small. I said: "I told you to take me. I want to be a soldier." It was only then that he took me. He thought he would take me to fill a gap.

Example 3: The story of Bilu<k Ami<n (18) "a company commander" and how the need had risen in the army for a company commander and the appointment of the interviewee for this post. The story occurs in the following turns: T14B, T16B, T18B, T19A, T20B, T24B, T26B, T176B, and T430B.

T14B- Akhadat min . . min al-fatrah al-'u<lah. Akhadat - ya< si<di< - bi<lu<k ami<n bi-al-ttawki<d ami<n bi<lu<k macna<ha<. Al-bi<lu<k awanah fi<h cadad macru<f 250 nafar. Ka<nu< al-mutcallmi<n cindana< shwayyah.

T14B- Yes, I held, from the earliest period ___ I held well, the rank of a captain, certainly captain, if you see what I mean. The company, you see had a fixed number ___ 250 people. There were not many ___ er ___ educated people.

T16B- Wa a<ni wagat dakhalat al-jundiyyah nah{faz{ al-Qur'a<n wa cindi< khat{t{ ba<hi< shwayyah yacni<. Da<ru<lina< imtih{a<n fi< al-khat{t{ h{uzna< fi<h h{a<jah cindahum bi-arbac bi<lu<ka<t ami<n. Arbac abba<li<k fi< wagat Sacadu<n. Assas jaysh yacni< jadi<d . .

T16B- And when I entered the army, I had learnt the Qur'a<n. And I had reasonable handwriting, if you see what I mean. They gave us a handwriting test and I had a reasonable score. They needed four company commanders ___ four companies at the time of Sacadu<n. He founded an army, I mean a new.

T18B- Bacad nizalu< al-T{t{aliya<n fi< Gas{ar H{amad, ca<d a<ni min jumlat al-nna<s illi< inkharat{u< fi< al-jaysh a. . a. . s{a<r al-jaysh cindahum wa yibbu< kull bi<lu<.. kull bi<lu<k yibbu<lah ami<n.

T18B - After the Italians landed at Gas{ar H{amad; you see I was one of the people who joined the army. Er ___ the army was created (for them) and they wanted every compa... ___ For every company they wanted a commander.

T19A- Ami<n.

T19A- A commander.

T20B- Ahah. Yibbu<lah ami<n. Da<ru<lina< imtih{a<n fi< al-kita<bah wa kuntu min al-nna<jih{i<n fi< al-khat{. Ca<d ma< khadamtash jundi< hikki< mujarrad.

T20B- That's right, they wanted a commander for it. They gave us a handwriting test, and I was one of the people who passed in handwriting. You see I didn't work as a mere soldier.

T24B- . . mca bacad{na< wa gassmu<na< . . gassmu<na< ila< bi<lu<ka<t. Akhadat al-wad{i<fah ha<di< bi<lu<k ami<n. Ami<n bi<lu<k ma< nicrif firqah walla shunuw iygu<lu<lah tawa . .

T24B- ___ together and divided us ___ divided us into companies. I held this rank of captain ___ Commander of a company - I don't know - a group or what they call it nowadays . . .

T26B- . . . walla kati<bah ma<ni<sh fa<himha< is{t{ila<h{hum taw. a . . a . . min khadama<tah yajlib al-ttamwi<n ila< khat{t{ al-h{arb. na . . na<khdu< min al-cana<bir imta<. . illi< fi< al-ssu<g wa narafcu<. Iyjann arabacah kull yawm (fatart s{amt qas{i<rah) i<jib arzaq al-jaysh kullah illi< fi< khat{t{ al-h{arb.

T26B - . . . or a battalion, I don't know the term for it nowadays. Er ___ er ___ among ___ among his duties was ___ er ___ br... ___ bringing food supplies to the front line. Er ___ we got them from the depots i... ___ those which were in the Suk and we carry them. We are four; every day he goes [short pause] to bring the food supplies of the whole army to the front line. A company commander brings them.

T176B- H{atta< al-kala<m yacni< bacad{ al-awqa<t ykallmu< bacad{hum. Istamarrayt hana>y. Bacad Sacadu<n alla<h yarh{mah t{alab min al-qa<'id al-ca<m imta<can< ygulu<lah Cali< . . Al-Gunn qa<'id al-t{t{a<bu<r, kawminda<n al-t{t{a<bu<r (fatrat s{amt qas{i<rah) Ga<llah nibbi< nabcath bi<lu<k ami<n wa mca<h d{a<bit{ s{aghi<r t{a<qim kawminda<ni<, kawminda<n t{a<qim, tilt bi<lu<k baysh yi<mshu< cala< fi< Cabd-Ruu<f. Baysh yshiddu< t{araf li-bla<d. Ba<lik h{add yukhruj bibindigtah nfiku<hillah. Mamnu<c khuru<j al-bindagah min Mis{ra<tah wailla awanah al-cadduw. Fi<h bunduqiyyah hiya tukhruj min khat{t{ al-h{arb nfikku<ha< minnah - al-h{as{il ya< si<di< - layn i<jic ra<jic ka<n mashay layn nsha<wru< calayha< al-qa<'id al-ca<m nruddu<hillah walla la<.

T176B - They even spoke; I mean sometimes they spoke to each other. I stayed there for some time. Afterwards Sacadu<n, may Allah bless him, requested our commanding general, who was called Cali< ___ Cali< Al-Gunn (19) -

he was the leader of the force; the commander of the force [short pause] He told him he wanted to send a company commander, with a junior officer, a squad commander, commander of a squad. The third of a company, to to to ___ into Cabd-Rrauf to hold the outskirts of the town. Suppose somebody tried to take his rifle out - his gun -we would take it off him. It was forbidden to take a rifle out of Mis{ra<tah; because the enemy was there. How can a rifle leave the front line? So we took it off him, until, you see, he came back - if he was going - and we asked the commanding general if we should give it back to him or not.

T430B- Kad<lik ma< fi<sh wa<h{id ut{lug ciya<r na<ri< illa nasamcu<h min brayji< bi<lu<k yukhruj min . . min ra'i<s al-t{t{a<bu<r illi< huwa Muh{ammad Al-Figi<.

T430B- Also no one could fire a single shot before we heard a shot from the company commander ___ er ___ er ___ fired by ___ by the company commander, who was Muh{ammad Al-Figi<.

Example 4: The story of cassah "guard duty" in the following turns: T178B, T276B, T324B.

T178B- Ga<cdi<n kacassah . . cassah kha<rij al-nnakhal . . barra min al-nnakhal wa al-maka<n ha<da< fi<h h{afi<r tah{t ruways< huwa.

T178B - And we stayed as guards ___ guards outside the date trees ___ outside the date trees. In this place there was - there was a ditch below a hill.

T276- Gacadna< kha<yfi<n la<kin shi< bindi<ru< ih{ni< khus{u<s{an jaysh ma< nagadru<sh ntah{arraku<. (fatrat s{amt gas{i<rah) Mda<yri<n al-h{a<s{al casass hikki<. Mca<y tih{t al-cishri<n jundi< cassah cala< al-rruways{ - al-h{a<s{al ya< si<di< - Mashay gulna< nshu<fu<. Cindana< mdayfac wajjahna<h li<hum wa al-bana<dig. Wa ishni< ih{ni<? Gulna< nud{urbu< layn nmu<tu<.

T276B- We were frightened. But what could we do? Particularly as we were regulars, we couldn't leave our

posts. [short pause] We had guards - you know - guards on duty. I had fewer than twenty soldiers with me on the hill. Well, we thought we ought to keep our eyes open. We had a little gun, which we pointed at them, er and our rifles. What else could we do? We decided to fight to the death.

T324B- S{ubah{at al-s{s{ubah{. Mashat . . mashaw ya<sri<n. Katrah al-ssla<h{ mah{t{u<t{ cala< z{uhu<r al-ibil. Yacni< bikatrah gacad al-ssla<h{. Ma< h{ad rafac bindigtah. Ma< yagdirash li-ajal calayha< cassa<s. Da<yri<n shat{t{a<t shat{t{a<t wa calayha< cassa<sah yatada<wlu< calayha<.

T324B- Morning came; many left er left. A lot of weapons were put on the backs of camels. I mean a lot of weapons were left. Nobody took his rifle. He couldn't take it; because it was guarded. The rifles were put in piles, piles and there were always a number of guards on them.

Example 5: The story of bindagah "a rifle" and the role of the rifle in the Libyan jiha<d. This story occurs in the following turns: T34B, T114B, T176B, T226B, T232B, T234B, T242B, T248B, T276B, T322B, T324B, T432B, T438B, and T440B.

T34B- . . bindagtah cindah yacni< dibashah yku<n cindidani< . . cindi< wa ha< . . kayf hikki< min al-. . kull cashshiyah na<khid al-ttakmi<l.

T34B- . . . taking his rifle with him; I mean his belongings should stay with me er with me, and s.. er and so on. From the er Every evening we take al-ttakmi<l (20)

T114B- Inacam. Aka<nish al-jaysh awanah al-jaysh biku<n cindah niz{a<m wa cindah kada<. Ya< widdiy ma< fi<h. Ih{ni< ha<h. . ha<-al-h{uru<ba<t al-guwwiyyah ha<di<lawla< al-muja<hidi<n hikki< illi< hummah ja<yui<n bgharad{hum. Yasmcu< i<jjib bindigtah fi<dah wa yji<yajri<. Al-H{a<j S{a<lah{ ha<da<ya< rah{matu Alla<hi calayh ja<h wildah.

T114B- Well, er er It is only that the army had a discipline and other things. But no. We in these hard battles, before the muja<hidi<n who came voluntarily, those who heard about the war and so took their rifles

and hurried here [short pause] This is H{a<j S{a<lah{
(21) - May Allah bless him - his son came to him.

T176B- H{atta< al-kala<m yacni< bacad{ al-awqa<t
ykallmu< bacad{hum. Istamarrayt hana<y. Bacad Sacadu<n
Alla<h yarh{mah t{alab min al-qa<'id al-ca<m imta<can<
ygulu<lah Cali< . . Al-Gunn qa<'id al-t{t{a<bu<r,
kawminda<n al-t{t{a<bu<r (fatrat s{amt gas{i<rah)
ga<llah nibbi< nabcath bi<lu<k ami<n wa mca<h d{a<bit{
s{aghi<r t{a<qim kawminda<ni<, kawminda<n t{a<qim, tilt
bi<lu<k baysh yi<mshu< cala< fi< Cabd-Rru<f. Baysh
yshiddu< t{araf li-bla<d. Ba<lik h{add yukhruj
bibindigtah nfiku<hillah. Mamnu<c khuru<j al-bindagah
min Mis{ra<tah wailla awanah al-cadduw. Fi<h
bunduqiyyah hiya tukhruj min khat{t{ al-h{arb
nfikku<ha< minnah - al-h{as{il ya< si<di< - layn i<jic
ra<jic ka<n mashay layn nsha<wru< calayha< al-qa<'id
al-ca<m nruddu<hillah walla la<.

T176B- They even spoke; I mean sometimes they spoke to
each other. I stayed there for some time. Afterwards
Sacadu<n, may Allah bless him, requested our commanding
general, who was called Cali< ___ Cali< Al-Gunn - he was
the leader of the force; the commander of the force
[short pause] He told him he wanted to send a company
commander, with a junior officer, a squad commander,
commander of a squad. The third of a company, to go to
___ into Cabd-Rru<f to hold the outskirts of the town.
Suppose somebody tried to take his rifle out - his gun
- we would take it off him. It was forbidden to take a
rifle out of Mis{ra<tah; because the enemy was there.
How can a rifle leave the front line? So we took it
off him, until, you see, he came back - if he was going
- and we asked the commanding general if we should give
it back to him or not.

T226B- Gaddayish yugcad? Kayf ma<yattafaq Al-Shshaykh
huwa wa iyya<h, huwa wa qabi<ltah. Shahravn, shahravn,
tala<t, tala<t wa iyju< iyrawwah{. Aywah. I<jic badlah
gha<di<. Yabcat lifla<n al-fula<ni< baysh ta<khid
bindagat fula<n. T{u<l yimshi<. Yugcad ha<du<k al-
shshahravn tala<tah wa iyrawwah{ ha<.

T226B- How long did he have to stay there? As the
Shaykh arranged with h... ___ with his tribe, either two
months, or three months at a time; then he could go
home, you see, and someone would come there line to
replace him. The Shaykh would send to someone to come
and take someone else's rifle. He would come straight
away, stay for another two or three months, go home and
so on.

T232B- Bindagah bas. Minhaw illi< ma< yicrifish al-bindagah. Yicirfawha< al-kull.

T232B- Just a rifle. Who didn't know how to fire a rifle? Everyone knew.

T234B- Min awal yawm nicrif al-bindagah. Wa al-jaysh awanah kull h{ad illi< fi< al-rrashsha<sh<t wa illi< fi< al-mada<fic al-kabi<rah mada<fic al-kabi<rah. Wa cindana< mada<fic ukhra< ygu<lu<lha< biya<dah t{ub. Yacni< ma< az{unnah ma. . mada<fic b. . musha<t.

T234B- I knew about rifles from my first day. And the army, you know - those who had machine guns used machine guns. Those who had big guns used big guns. We had also other guns called biya<dah t{ub infantry guns. That's ___ er ___ gu... ___ I think it means ___ er ___ infantry ___ er ___ guns.

T242B- Aywah. Imma<lah ya< si<di< - al-ttajni<d al-muja<hidi<n wa hummah as{h{a<b al-bana<diq bas wa nafaqathum cala< al-qabi<lah. Kull ma< yah{ta<ju<h.

T242B- Right, Now, to recap on the set-up: We have the muja<hidi<n - those who had just rifles and were provided by the tribe - with whatever they needed.

T248B- Ih{da<na< Sacadu<n ca<d fi< khat{ al-h{arb. awal marrah cat{a<ni< bindagah gacadat maca al-muja<hidi<n. wa kiza<d t{alab Sacadu<n . . t{ulubat al-ssult{ah al-.. al-ttajni<d gutlah baysh th{ut{ni< h{atta< a<ni . .

T248B- He was just next to us. Sacadu<n (the Bey) was in the front line. Right away he gave me a rifle and I joined with the muja<hidi<n. And as Sacadu<n asked for more ___ The authorities asked for re... ___ recruits, I asked him to take me.

T276- Gacadna< kha<yfi<n la<kin shi< bindi<ru< ih{ni< khus{u<s{an jaysh ma< nagadru<sh ntah{arraku<. (fatrat s{amt gas{i<rah) mda<yri<n al-h{a<s{al casass hikki<. Mca<y tih{t al-cishri<n jundi< cassah cala< al-rruways{ - al-h{a<s{al ya< si<di< - Mashay gulna< nshu<fu<. Cindana< mdayfac wajjahna<h li<hum wa al-bana<dig. Wa ishni< ih{ni<? Gulna< nud{urbu< layn nmu<tu<.

T276B- We were frightened. But what could we do? Particularly as we were regulars, we couldn't leave our posts. [short pause] We had guards -you know- guards on duty. I had fewer than twenty soldiers with me on the hill. Well, we thought we ought to keep our eyes open. We had a little gun, which we pointed at them,

___er ___ and our rifles. What else could we do? We decided to fight to the death.

T322B- Ayh, wa calayh al-bindagah imta<can< bas al-bindagah imta<c al-h{uku<mah walla al-qia<dah ma< tarafcawha<sh. Bindigitna< ma< tsallmu<ha<sh li-al-cadduw. Yakhl. . yakhallu< . . illi< biymshi< yakhalli< bindagtah wa yaltahiq bi ahlah wa yudkhul tih{at Al-t{t{alya<n ma<du<n ma< yitcarad{lah h{add. (ysarraha{ fi< khashmah)

T322B- Right. "And there is just one thing -our rifles - the rifles that belong to the government or the high command - don't take them away. Don't hand over our rifles to the enemy. Le... ___ Leave ___ Anyone who goes must leave his rifle and join his family. Permission is granted for him to submit to Italian jurisdiction; nobody will sa... ___ will hinder him." (blowing his nose).

T324B- S{ubah{at al-s{s{ubah{. Mashat . . mashaw ya<sri<n. Katrah al-ssla<h{ mah{t{u<t{ cala< z{uhu<r al-ibil. Yacni< bikatrah gacad al-ssla<h{. Ma< h{ad rafac bindigtah. Ma< yagdirash li-ajal calayha< cassa<s. Da<yri<n shat{t{a<t shat{t{a<t wa calayha< cassa<sah yatada<wlu< calayha<.

T324B- Morning came; many left ___ left. A lot of weapons were put on the backs of the camels. I mean a lot of weapons were left. Nobody took his rifle. He couldn't take it, because it was guarded. The rifles were put in piles, piles and there were always a number of guards on them.

T432B- Ha<da< inacam, inacam. Macru<fi<n ka<nu< tah{at Limsharrak wa gha<di< - imma<lah ya< si<di< - shaddayna< am<kinana<. Al-rrashsha. . al-rrashsha<sha<t ka<nat mans{u<bah. Al-mada<fic ka<nat mans{u<bah. Al-jaysh ka<n s{ubcah cala< al-bana<diq kullha< mamlu<'ah - fahamat ya< si<di< - bi-al-khart{u<sh wa kada< kull shay ja<hiz. Nashhad Li-Llah na<z}u< lawwal lawwal hummah al-'cda<' yashcalu< fi< al-nna<r bi-t{aybu< sha<hi< walla gahwah walla ma< nicrifish. Shufna . .

T432B - That one. Well. Well, they were well known from Limsharrak onwards. So we took up our positions. The gu... ___ The machine guns were set up. Guns were set up. The whole army had its fingers on ___ I mean, All the rifles were loaded - you know - with cartridges. And th... ___ And everything was ready. I bear witness to Allah (to say the truth) they got up one by one, the enemy, and lighted fires to make tea or coffee or whatever. We saw . . .

T438B- Yumkin hummah ma< was{alu<sh bana<dighum wa ma< was{alu<sh rashsh<sha<thum illa ma< s{agat minhum mi'a<t.

T438B- I suppose that before they could get to their rifles or their machine guns, some hundreds of them must have fallen.

T440B- Imma<lah, al-mataryawza<t imta<can< fa<yqa<t. Yacni< fi<hum illi< hummah Musku. Ngululhum ih{ni< Muskawf s{unac . . Ru<si< wa fi<hum s{unac It{a<li<. Yacni< rashsha<t shay ghari<b wa al-bana<diq. Wa int{ulugat al-nna<r (fatrat s{amt gas{i<rah) - fahamat ya< si<di -.

T440B- Well, our machine guns were excellent. I mean some of them were from Moscow. We called them Muskawf - Russian made ___ made and some of them were Italian made. I mean the machine guns were so amazing and the rifles as well. And firing started [short pause] - you know.

Example 6: The story of ya Bay wasaluk "O Bey they are reaching you" in the following turns: T342B, and T354B.

T342B- Ahah. Wa int{alagat al-nna<r. Int{alगत al-nna<r. Kyama< ticrif Al-Carab (s{awt) khus{u<s{an ka<n ma<t kabi<rhum ma< fi<sh min yji< fi< maka<nah walla ma< yaddacdacash. Wa ih{ni< kabi<rna< huwa lawwal huwa al-gidda<mi<. Ga<lawlah: "Ya< Bay ya< waddi< ugcad min fad{lak. Ya< Bay ma< tudkhulash. Abcatalna< bash . .bas illi< nah{ta<ju<h ga<lilhum: "Wa<h{id ykallamni< nataf<him a<ni wa iyya<h. Ma<za<l hiya fi<h h{aya<h walla. Yatamanna< an yamu<t.

T342B- Uhuh, ___ er ___ and firing started. Firing started. As you know the Arabs (noise) particularly if their leader dies, there is nobody to replace him, without making mistakes. And our leader was in the fore-front. They said: "O Bey, for heaven's sake stay, please. Don't go into the front line. Jusht (22) ___ Just send us what we need." He said to them: "If anyone speaks to me I'll deal with him. Is there any life left for us or . . .? He wanted to die.

T354B- Ayh al-nna<s fi< bacad{ha<. Wa Sacadu<n Al-Bay ma<t. Al-Bay istashhad. Al-Bay istashhad. Tad{arbah - al-h{a<s{al ya< si<di< - kayf na<d{u< jawh jama<cah:

"Ya< Bay was{alu<k was{alu<k. Yumkan ishni< ngu<llak yacni< aqal min khamsi<n mi<tru< calayh, talati<n mi<tru< hikki<. Ya< Bay was{alu<na<. Ya< Bay bishiddu<k h{ay. Ya< Bay kada<. Ga<lilhum: "H{s{a<nah ma<t. H{s{a<nah nafaq min awal al-macrakah." Ja<bawlah h{s{a<n ygu<lu<lah Muh{ammad Al-Rrmaylli<. Hayya arkab. Gu<l ya< si<di< - taghallabu< calayh rakab cala< shuway . . cala< shuway shaddu<h. Huwa ga<l li-rajlah hikki< faw. . fawg li-h{s{a<n wa al-h{a<s{al wa tad{arbah cala< al-jabhah.

T354B- We were all in confusion. "Er ___ Sacadu<n ___er ___ the Bey was killed. The Bey was killed. The Bey was killed. He was hit." You know. As they were about to attack, a group (of his soldiers) came to him: "O Bey, they are upon you! They are upon you." It was about ___er ___ What shall I say? I mean they were less than fifty meters - thirty meters or so - away from him. "O Bey, they are upon us. They will take you alive. "O Bey, and so on." He told them that his horse was dead. His horse died at the beginning of the battle. They brought him the horse of someone called Muh{ammad Al-Rrmaylli< (23). "Come on, mount." Well, anyway, they convinced him and he mounted the horse. They were just ___ They were just about to catch him. As soon as he put one foot in the stirrup a bullet hit him on the forehead.

In this section the following observations can be made. First, all the turns in which the examples are found, are produced by SB. Secondly, most if not all the key words of the stories repeated represent the main factors in a war situation, such as soldier, a rifle, a company commander, guarding. Thirdly, the number of times the stories are repeated varies greatly from 2 to 14 times. Fourthly, in some cases more than 1 story is repeated over a number of turns, and this repetition indicates that stories are linked together. Story 1 is repeated 4 times, story 2 is repeated 13 times, story 3 is repeated 9 times, story 4 is repeated 3 times, story 5 is repeated 14 times and story 6

is repeated twice. Fifthly, it has been noticed also that this kind of repetition is of the making of the speaker concerned.

6.5 Conclusion

As mentioned in the previous chapter about ST1, ST2 as an interview has a structure. The structure analysed in this chapter for ST2 is the general organization and cohesion. The general organization of ST2 includes its division into a beginning, middle and an end. It also includes adjacency pairs and the use of the turn taking system by its participants. The analysis of cohesion of ST2 showed interesting results. The results of the analysis of ST1 and the analysis of ST2 will be compared in the next chapter.

6.6. Footnotes

1. Ligdiriyah: name of a well.
2. Al-Ssikit: name of a well.
3. Bi<r Tajamu<t: name of a place.
4. Al-Ssda<dah: name of a place.
5. Sawa<ni< Al-Cawkali<: name of a place and a battle.
6. Za<wiyat Al-Mah{ju<b: name of a village.
7. Nuri< Ijlu<d: name of a Turk who was working under the Italians.

8. Ghariya<n: name of a town.
9. Tarhu<nah: name of a town.
10. malaf: a type of cloth.
11. Tu<nis: Tunisia
12. Ibra<hi<m Al-Sswayh{li<: one of the leaders of the muja<hidi<n.
13. Cawn Sawf: one of the leaders of the muja<hidi<n.
14. jundi<: a soldier.
15. Al-Ssabt: Saturday; here the name of a battle which apparently took place on a Saturday.
16. Al-Mahdi< Bin H{umaydah: name of a muja<hid.
17. Khribi<sh: name of a person who seems to be a leader of a bandit.
18. Bilu<k Ami<n: a military rank equivalent to a company commander.
19. Ali< Al-Gunn: one of the muja<hidi<n leaders.
20. Al-ttakmi<l: the routine of checking the presence or absence of soldiers in the grounds of a military barracks.
21. Al-H{a<j S{a<lah{: name of a muja<hid.
22. bash: a slip of the tongue. SB wants to say "bas" and instead he pronounces it "bash".

CHAPTER 7

CONCLUSIONS

7.0. Introduction

The main purpose of this thesis has been to investigate the Arabic expository narrative discourse in general and LA interview text-form in particular. The thesis has attempted to shed some light on the general organization and internal structure of Arabic interviews, especially LA ones.

Although the interview text-form is universal in its existence it may differ from one culture to another. In the thesis, structural, semantic, as well as pragma-semio-textual analyses have been applied to this text-form. The main reason behind the analysis of these interviews is to find out whether these text-forms have a general organization and internal structure or not. To this effect, samples were taken in the form of two LA interviews. The samples (ST1 and ST2) have been analysed in an attempt to identify the generic structure of interviews, the type of internal cohesion of this text-form, the effect of repetition and parallelism, and the general organization characteristics specific to the samples analysed.

Furthermore, this study has endeavoured to ascertain the contribution of repetition, parallelism and other semantic

relations within this form of text type. The results are interesting to say the least and shall be summarised below.

7.1. The generic structure of interviews

The preceding analysis has indicated that interviews, as an expository narrative text-form within an expository narrative text-type, have their own generic structure; this generic structure is presented in three stages. In the first stage, the text-producers present background information. This is done by providing information about the interview participants, time and place of interview and reasons for the interview and topic. In the second stage, the interview participants present their topic. In the third stage, the text-producers present the conclusion of the interview. The statistical analysis of ST1 and ST2 produced the following results.

ST1 is similar in nature and background to ST2. Both texts are interviews. In fact the interviewer is the same person in the two interviews. The interviewees in the two interviews are of the same age and share the same experiences they talk about. They also share the experience of talking about the same topic on earlier occasions and in similar fashions. Both texts talk about the same topic, which is the Libyan jiha<d. Both texts are a product of the Libyan government historical project.

The two texts differ in size. ST1 has 1324 turns while ST2 has 492 turns only. They differ in the number of the speakers participating in the discourse. ST1 has seven participants, SA, SB, SC, SD, SE, and SF, - though some of them are not important - while ST2 has two speakers only, SA and SB, namely the interviewer and the interviewee. The interviews also differ in venue. The first interview was carried out in the interviewee's home, while the second one was carried out in a mosque, namely Ahmed Al-Zzarrug's mosque in the Libyan coastal city of Mis{ra<tah.

The turns of SB in the second interview are longer and have more sentences than the SB turns in the first interview. It seems that there are not any problems related to the management of discourse in ST2 and the interview runs smoothly all the way through; and here it differs from ST1 as has been explained in chapter 5.

Differing from ST1, and as in any typical interview in Arabic or in English, there are two speakers only in ST2, namely the interviewer and the interviewee. Both of them are responsible for the production of the discourse. On one occasion only the interviewer answers a greeting from somebody who has supposedly entered the venue of the interview, but apparently does not take part in it. Even his voice is not picked up by the cassette player.

In comparison with ST1, there is a smaller proportion of structural markers in ST2. In ST1 there are twenty eight cases of structural markers while there are only twelve cases of them in ST2.

In ST1 there are only a total of 19 examples of "uhuh" produced by all speakers. SA has the lion's share, as he produced 16 "uhuh's". Other speakers SB, SC, and SD produced 1 "uhuh" each. There are fewer instances of "uhuh" in ST1 than in ST2. In ST1, SB produced 67 "uhuhs" and SB produced 4 instances only.

If then the use of titles is compared, in ST1 there are 8 instances of titles and 3 speakers SA, SC, and SD used them. H}a<j is used 3 times: twice by SA and once by SD. Usta<d is used twice: once by SD and once by SC. SA used Muja<hid once. SC used 'Akh twice.

Compared with ST1, ST2 has less minitexts. While ST1 has 40 minitexts ST2 has only 14. This is largely due to the fact that ST2 is shorter than ST1; i.e. ST2 has fewer turns than ST1.

Another point of comparison is pauses in ST1 and ST2. The figures show that in ST1 SA produced 16 short pauses and 2 long pauses. SB produced 50 short pauses and 1 long pause.

SC produced 3 short pauses and 1 long pause. SD produced 2 short pauses and no long pauses.

In comparison in ST2 SA produced only 2 short pauses while SB produced 16 short pauses. As far as long pauses are concerned SA produced 1 long pause and SB produced 2 long pauses.

The comment on these figures is that in both ST1 and ST2 SB produced many more short pauses than SA. In ST1 SB produced 34 short pauses more than SA. In ST2 SB produced 14 short pauses more than SA. The count for long pauses is very close. In ST1 SA produced 1 long pause more than SB. In ST2 SB produced 1 long pause more than SA. The figures clearly indicate as can be expected that SB is the main producer of discourse in both interviews.

7.2. The effect of lexical repetition

It has been demonstrated that lexical repetition is an essential feature in Arabic interviews. The conclusion drawn from the previous analyses in chapter 5 and 6 is that these expository narrative text-forms favour the cohesive type of lexical repetition.

The statistical analyses of different types of repetition show the following facts. In ST1 there is 20 examples of

root repetition. There are 22 examples of type 1 pattern repetition. There are 135 examples of type 2-pattern repetition.

As for lexical repetition (Al-Jubouri's 8 groups), group 1 repetition can be found in 20 turns in ST1. There are 13 examples of group 2 repetition in the text. There are only 4 examples of group 3 repetition in ST1. There are only 6 examples in the whole text of ST1 of the group 4-type repetition. There are 12 occurrences of group 5 repetition. Only 3 turns include group 6 repetition. There are 17 occurrences of group 7 repetition. Group 8 repetition was cited in 44 turns.

The statistical analysis showed also that in ST2 there are 19 examples of root repetition. There are 8 examples of type 1 pattern repetition. There are 62 examples of type 2-pattern repetition.

As for lexical repetition (Al-Jubouri's 8 groups), group 1 repetition can be found in 26 turns in ST2. There are 5 examples of group 2 repetition in the text. There are only 8 examples of group 3 repetition in ST2. There are only 7 examples in the whole text of the group 4-type repetition. There are 2 occurrences of group 5 repetition. Only 2 turns include group 6 repetition. There are 5 occurrences of

group 7 repetition. Group 8 repetition was cited in 19 turns.

I have to stress here again that this is only an analysis of two highly specialized kinds of texts. More analysis of both English and Arabic texts would be needed before generalisations can be drawn.

Table (59) shows a comparison between the most frequent lexical items in ST1 and ST2.

No.	Lexical item	Eng. Equiv.	Frequency in ST1	Frequency in ST2
1	Muja<hidi<n	Fighters	32	38
2	Jiha<d	Holy war	7	4
3	Zbba<t{	Officers	17	6
4	Junu<d	Soldiers	21	23
5	Qiya<dah	Leadership	27	10
6	Na<s	People	11	21
7	T{alya<ni<	Italian	39	32
8	Jaysh	Army	12	41
9	Quwwah	Force	17	29
10	Macrasah	Battle	80	35
11	Bana<diq	Guns	20	27
12	Sini<n	Years	38	4
13	Gha<dar	Left	18	15
14	Insah{ab	Withdrew	27	8
15	'at{laqa al-nna<r	Firing-ed-ing	14	35
16	Yimshi<-mashay	Go-went	18	26
17	Gacad	Stayed	30	22
18	H{awa<li<	About	23	2
19	Jayyad	Good	6	11

Table (59) : A comparison of the most frequent lexical items in ST1 and ST2

Comparing the frequency of the occurrence of lexical items in ST1 and ST2 the following remarks can be made. The highest frequency of one single lexical item is much higher

in ST1 than in ST2. In ST1 the lexical item macrasah "battle" has the highest frequency, 80 times, whereas jaysh "army" has the highest frequency, 41 times, in ST2. So macrasah "battle" is the most significant lexical item in ST1. This confirms that our text's main theme is jiha<d or war.

As has just been mentioned, in ST2 the lexical item jaysh "army" has the highest frequency, 41 times, whereas mujahid "fighter" has the frequency of 38 times in ST2. 'at{la<q al-nna<r "Firing" and macrasah "battle" have the frequency of 35. So jaysh "army" is the most significant lexical item in ST2. This confirms yet again that our text's main theme is jih<ad or "war".

From looking at table (59) it can be said that there are 19 important lexical items. All these lexical items are related to the main topic of both two texts and are spread throughout both ST1 and ST2.

7.3. The persuasive function of parallelism

Parallelism as a form of repetition has a persuasive function in Arabic interviews. As was suggested in Chapter (3), parallelism is used as a rhetorical and text-building device. Two kinds of parallelism have been investigated. The first one involves the repetition of form or

grammatical parallelism. It shows that the grammatical stance of the repeated lexical item is equal to that of the preceding one.

The second kind involves the repetition of meaning, which involves the repetition of the same lexical item, or lexical items that are semantically related. The two kinds of parallelism provide textual unity and persuasive force. They also indicate that the value of these parallel frames is the same, which, in turn, keeps the text-reader/listener tuned to the text. Parallelism also contributes rhetorically to the text. As a result, the text-receiver perceives a logical, cohesive, and forceful text. This can also be achieved by attracting new material in every new clause.

The following is a comparative analysis of ST1 and ST2 in this regard. In ST1 there is a total of 55 occurrences of chunk repetition or parallelism. 4 examples are of the first type (form parallelism) and the other 51 are of the (meaning parallelism).

In ST2 there is a total of 63 occurrences of chunk repetition or parallelism. 4 examples are of the first type (form parallelism) and the other 59 examples are of the (meaning parallelism) type. It seems that ST1 and ST2

favour grammatical parallelism rather than meaning parallelism.

7.4. Conjunctions

This section includes a statistical analysis of these 5 types of conjunctives to see their frequency in ST1 and compare it with the count in ST2.

In ST1 there is a total of 531 occurrences of all 5 types of conjunctives. Conjunctives of the additive type are the most important cohesive devices in ST1. In the additives, wa "and" comes as the most important single conjunctive of all types. It occurred either on its own or in a combination with other particles a staggering 421 times in ST1.

In importance wa is followed by aw "or" which occurred 35 times in ST1. Then comes h}atta< "even/including" which occurred 27 times. After that comes inacam "well" which occurred 23 times. And then comes la<kin "but" which occurred 11 times. There are other conjunctions of less importance and which have low frequency. The conclusion is that wa "and" is the most predominant conjunctive cohesive device in ST1.

In ST2 there is a total of 510 occurrences of all 5 types of conjunctives. Conjunctives of the additive type are the most important cohesive devices in ST2. Again, in the additives, wa "and" comes again as the most important single conjunctive of all types. It occurred either on its own or in a combination with other particles a staggering 431 times in ST2.

In importance wa is followed by aw "or" which occurred 40 times in ST2. Then comes h}atta< "even/including" which occurred 28 times. After that comes inacam "well" which occurred 29 times. And then comes la<kin "but" which occurred 8 times. There are other conjunctions of less importance and which have low frequency. The conclusion is that wa "and" is the most predominant conjunctive cohesive device in ST2.

To sum up, it can be said that in total there are 531 of all 5 types of conjunctives in ST1, while there are 510 of them in ST2. This means that there are 21 more conjunctives of all types in ST1 than in ST2.

Wa is the most important single conjunctive of all types. It occurred a staggering 421 times in ST1. In ST2 it occurred 431 times. The nearest figure to this is 35 and 27 for the frequency of aw "or" and h{atta< "even/including" respectively. In ST2 there are 40

instances of aw "or" and 27 instances of h{atta< "even/including".

The conclusion is that wa "and" is the most predominant conjunctive cohesive device in both ST1 and ST2. It has been also demonstrated in this study that wa in both texts is versatile, and can have wide ranging functions and uses. It has been discovered that it can have as many as 25 uses in ST1 and 39 uses in ST2. There are other types of cohesive devices but due to limited space they are not included in the analysis. Examples of these are conditionals, time adverbs, classifying words and phrases such as first, second, third etc., on one hand, on the other hand, etc.

7.5. Suggestions for future research

It is axiomatic that this thesis cannot, in fact, give answers to all the questions or issues raised here. Therefore, future research is necessary to find out the effects of these same and other rhetorical and cohesive devices on this text-form as well as other similar text-forms such as job interviews, university placement interviews and so on. Other text types narrative, descriptive, argumentative and their text-forms such as stories, novels, speeches, sermons etc. should be also studied. Of equal importance is the demonstration of the

cohesive manifestations of these text-forms as well as their effectiveness. For instance, do surface structure elements contribute to the coherence of these text-forms? Is repetition a rhetorical as well as a cohesive device in other text-forms of other text types too? Most importantly, is it homogeneous or is it a variable dictated by the type of text involved? The answers to all these questions would provide insights into the ways in which different text-types tend to be structured and organized. They also provide, from a pedagogical perspective, ways of identifying as well as teaching the differences between one language and another.

Furthermore, it may prove useful to discover other ways of demystifying text-types and their text-forms in Arabic through the seven standards of textuality as presented by de Beaugrande and Dressler (1981). Their standards ensure connectedness of logical relations, situations, our shared knowledge of the world, events, and so forth.

One more final point that needs to be raised here is the contextual variables of any text - including interview text-forms. These are pragmatics, semiotics and their contribution not only to activities such as translation and teaching, but also to cross-cultural and communal interaction. All these may prove to be beneficial and enlightening in limiting the problems in cross-cultural

communication and understanding. They may also give insights into the best way of dealing with spoken or written texts.

Like any piece of research, this thesis does not cover all aspects of LA discourse. The two texts, which provide the data for this research, are highly specialized in their nature; a more wide-ranging series of texts for analysis would give a fuller comprehensive picture of the organization of LA discourse.

The other point here is that although the material is recorded on tapes, the analysis in this study only includes the formal characteristics of discourse. Analysing the paralinguistic features of LA would give a yet more complete picture of LA discourse structures and functions.

7.6. Conclusion

In the two highly specialised texts of this research lexical cohesion, particularly repetition is the most important organizing feature in LA discourse. The two interviews have very similar structure in terms of general organization, which includes: adjacency pairs turn taking, role assumption and discourse management. Both interviews have very similar internal cohesion in terms of: reference, substitution, ellipsis, conjunction and lexical cohesion.

As it has been shown through the analysis of the sample texts ST1 and ST2 in the previous chapters, the two Arabic interviews are remarkably similar in their structure and general organization.

Taking the analysis of ST1 and ST2 into consideration two issues arise. The first point is that the texts are of a specialized nature. It seems that the situation in both texts provokes repetition. One of the reasons is the old age of the interviewees as they try to remember past historical events. One of the interviewees has a hearing problem, so he has to ask the interviewer to repeat his discourse. The second point is that in some places of the texts Arabic seems to generate repetition, as in the case of root repetition (absolute accusative), morphological repetition and chunk repetition as explained in Chapters 2 and 3.

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APPENDIX A1

Sample Text One (ST1) as identified
throughout the thesis

Translation of ST1 from Arabic into
English Which is a transcript of the
audiotape no.20 of the recorded
interview no. 40 with:

Mujahid/ Muhammad Umar al-Faqih

Recorded on/ 27/7/1978

Topic of interview: The role of the
Mujahid in the Italian Libyan war of
1911 - 1935

Recorded by: The Libyan Jihad Studies
Centre, Tripoli/Libya

Transcript prepared by: Abulgasem Muftah Shagmani

T1A- In the name of Allah, the Merciful the Compassionate. Praise be to Allah, the lord of the Worlds. Prayers and peace be upon the noblest creature our master Muhammad, and upon his family and companions; say "peace be upon them".

T2B- May Allah bless our master Muhammad.

T3A- Thursday 22 Sha ban 1398 corresponding with 27 July 1978; Sirte. [short pause] Interview number 40.

T4B- Muhammad.

T5A- On tape number 20.

T6B- Muhammad.

T7A- I'm meeting the mujahid.

T8B- Muhammad Umar al-Faqih.

T9A- Muhammad Umar al-Faqih [short pause] how old are you, uncle Hajj?

T10B- Abd al-Malik. 75 years [short pause] the year__ the year '05.

T11A- What's the name of your mother?

T12B- What?

T13A- What is the name of your mother?

T14B- What?

T15A- Your mother __ your mother's name __ your mother.

T16B- Umar __ Muhammad Umar al-Faqih.

T17C- Your mother (aloud).

T18A- No, no, your mother, your mother.

T19B- Abd al-Malik.

T20C- The mother, your mother.

T21A- Ah.

T22C- The name of your mother.

T23B- Fatimah.

T24C- Fatimah.

T25A- Fatimah what?

T26A- Fatimah Muhammad. [short pause] From the Dababisah tribe. . Misuratah.

T27A- Is your mother from here or from Misuratah?

T28B- I was born in Misuratah.

T29A- No, no your mother, I mean.

T30B- What?

T31C- From Misuratah.
T32A- Is your mother from Misuratah or from here?
T33B- All the family come from Misuratah.
T34A- Ah. O.K. uhuh.
T35C- From Misuratah.
T36A- Uncle Hajj, have you been about? Have you been abroad?
T37B- What?
T38A- Have you been abroad?
T39C- Come on!
T40B- How could you suggest that I haven't travelled?
T41A- Out of the country, I mean. Have you been to Algeria, Tunisia, Egypt, or where?
T42C- He actually emigrated.
T43B- We stayed in Egypt for more than 20 years. .
T44A- When was that?
T45B- . . . as emigrants.
T46C- Brother al-Hadi. May I just make a comment here?
T47A- Yes.
T48B- After the war finished here in er [short pause] in Libya.
T49C- Don't mind him, because he sometimes . . .
T50A- Right, right; I know, I know; that's O.K.
T51C- Ah. O.K. Tell him the date when you emigrated [short pause] or not [to the interviewer].
T52A- In which year did you emigrate Hajj?
T53B- In the year '25. [short pause]
T54A- Have you been on the Pilgrimage?
T55B- Yes I have.
T56A- May Allah accept it.
T57B- In the year '64. (sound of clearing of throat. Sound of door banging) [short pause]
T58A- Did you work with the Italians when they came here?
T59B- (Laughs)
T60A- (Laughing as well) He's laughing.
T61B- (Claps his hands) The Italians ripped our flesh with their bullets.
T62A- Ah.

T63B- How could we work with them? We fought to our last breath, and then we emigrated.

T64A- Oh, I see.

T65B- (Laughing) I was wounded on the day of the battle of as-Silhaybah in __ in as-Sdadah in __ in __ in __ in Imsalatah with Sadun.

T66A- What about the previous regime? Did you have a job under the Kingdom?

T67B- Oh yes.

T68A- What kind of job?

T69B- I worked as a Mudir Nahiyah.

T70A- Governor of a province.

T71B- The governor of the whole province of Sirte.

T72C- The governor of a province.

T73A- A Mudir Nahiyah.

T74B- After that, I held the post of a Qa im Maqam.

T75C- A Qa im Maqam.

T76B- Then a Mutasarrif. I have even been to the Qa im Maqamiyyah of Huwn in [the area of] al-Jufrah.

T77C- al-Jufrah, al-Khums and all sorts of other places . . .

T78D- Good heavens!

T79C- . . . Good heavens!

T80A- And now in the revolutionary era?

T81B- What?

T82A- The revolutionary era. Have you had any job?

T83D- He's been a disabled person.

T84B- No.

T85C- No, he was a disabled retired official.

T86B- I haven't worked. You see they brought us . . .

T87C- Medals.

T88B- . . . bounties.

T89D- His decoration.

T90C- This is the most important thing. This certificate . . . This..

T91B- You see the certificates; here they are.

T92C- Yes.

T93B- From the revolution . . . from the men of the

revolution.

T94A- May Allah bless them.

T95B- They gave us decorations.

T96A- Yes.

T97B- And I have decorations from before that__medals.

T98D- Yes we would like to see those__the old ones.

T99B- Do you want a brief history?

T100C- Yes, he'll come to you in a moment.

T101D- Yes. of course, he will. We haven't started yet.

T102A- I'll come to you

T103C- Yes he will.

T104D- We'll stay with you till you kick us out.

T105C- He'll come to you.

T106A- Till you are fed up with us; till you say: "Are you leaving soon?"

T107B- What?

T108C- No, Heaven forbid! We would like you to stay with us for a whole day or even two. (laughs).

T109A- Later you'll say: Haven't you finished yet? (laughs).

T110B- We spent so many years fighting and eating Bumanfukhah __ the dates of Tawargha and . . .

T111C- He got this only in the time of . . .

T112B- . . . the flesh of skinny cows.

T113C-. . . only in the time of revolution, just recently. He tried all means in the past, in the previous era . . .

T114B- It takes so long to talk about history.

T115C- . . . but he didn't get it. It's only just now that he has moved in, Sa id.

T116D- That's right; no, I know that.

T117C- It's only just now that he has moved in. He was living in an old

T118D- Derelict house.

T119C- That derelict house.

T120A- You can't speak Italian, can you?

T121B- What?

T122A- You can't speak Italian, can you?

T123B- Italian?

T124A- Yes.

T125B- No, I speak English. (jokingly).

T126A- You speak a little bit of English?

T127B- (laughs)

T128C- He knows some Turkish words.

T129B- Did we associate so long with the Italians that we earned their language?

T130C- He doesn't speak it; he didn't associate with them.

T131B- What?

T132C- No. He perhaps speaks a little bit of Turkish, somehow.

T133B- (laughs)

T134A- I see.

T135C- He has some Turkish words.

T136D- Why are you switching this light on?

T137C- No, that's O.K.

T138B- I speak a little bit of Turkish.

T139C- Shall we bring tea? [long pause] [noise]

T140A- Ali al-Misurati - When did he come here?

T141B- What?

T142A- Ali al-Mustafa al-Misurati - When he came to you some time ago to get a short version of the story.

T143A- When? Can't you remember when?

T144C- I think__ I guess__

T145B- He had the story, but he didn't retell it right.

T146C- __in the . . .

T147A- He didn't retell it right.

T148C- I think it was after the revolution or wasn't it__in'70__in'70, or wasn't it? . . .

T149B- I honestly don't know how many years __ which year, I mean.

T150E- Peace be upon you.

T151C- About there.

T152A- Upon you be peace.

T153C- Upon you be peace.

T154D- Welcome, welcome. How are you?

T155B- This is our son al-Hadi.

T156B- Hello.

T157C- No, this is Sami.

T158E- Yes.

T159C- It is not al-Hadi, no. Where is al-Hajj?

T160E- In the market perhaps.

T161C- We thought you were al-Hajj al-Hadi.

T162E- Did you?

T163C- Peace and blessing of Allah.

T164E- Do you have any cigarettes please?

T165C- No, I don't. To be honest, I have finished mine and now I'm smoking al-Hadi's cigarettes.

T166A- Now, uncle Hajj, we want you to name for us the battles in which you took part. What are they?

T167D- All the battles.

T168A- In order.

T169B- he foundation __ The foundation of the Maktab; shall I tell you about it?

T170A- Yes.

T171B- (clearing his throat) In the time of as-Swayhli __ the era of as-Swayhli__

T172A- Yes.

T173B- __ Ramadan

T174A- Yes.

T175B- A boat came and Nuri Pasha came. . .

T176A- That's right.

T177B- . . . and he founded a Maktab in Misuratah. He brought people from all over the country to it . . . from the West and the . . . the East all of it as far as . . . as far as . . . as far as Sirte.

T178A- Yes.

T179B- He founded a Maktab, from which army officers graduated. Then they took power and the Turks left.

T180A- Uhuh.

T181B- After that, the wars happened.

T182A- Right.

T183D- Go on.

T184A- Was thi.. __ this school founded in Misuratah?

T185B- Yes. But Nuri Pasha brought recruits to it from every town, even from Nalut and from Yafrin.

T186A- Yes.

T187B- . . . and from Zuwarah and from everywhere.

T188A- Can you remember how many officers graduated from it, even approximately?

T189B- Well, approximately one hundred and fifty officers.

T190A- Yes.

T191C- Including you?

T192B- Only approximately.

T193C- You included?

T194B- I was the first . . . the first one to take the . . . number one . . . the certificate.

T195D- Peace and the blessing of Allah. Right.

T196B- . . . the first, and with us was the late Muhammad Bin Hasan as well.

T197C- From Zalitan . . . He is dead.

T198D- The mercy of Allah be upon him.

T199C- Yes.

T200A- Go on.

T201B- With us was also al-Bihilil from Tripoli . . . who was in the market of ar-Riba, if you remember him. He was an officer as well.

T202A- Yes.

T203C- Yes.

T204A- And then.

T205C- And after that.

T206B- The first of the battles which took place in this Western region, from here __ and from here on . . .

T207A- Hang on a moment, before we start on the battles . . .

T208B- What?

T209A- This school; what year was it founded?

T210B- What?

T211A- This school . . .

T212B- For six months only; a military one.

T213C- Yes.

T214D- Which year? Tell him which year.

T215C- Which year?

T216A- Which year?

T217B- What?

T218C- Which year? '15, '20?

T219D- Speak a bit louder, Mr al-Hadi, because his hearing is weak.

T220B- Before we . . . Before we emigrated roughly, [short pause] what shall I say?

T221C- In '15, I think.

T222B- No.

T223D- No. In '15 . . .

T224C- Uhuh.

T225B- No; later, later. Oh yes, it began in '15.

T226C- Because . . .

T227D- Yes.

T228B- Towards the end of '15.

T229A- The end of fifteen

T230B- That's right.

T231A- After the battle of al-Gardabiyyah?

T232B- That's right; after al-Gardabiyyah.

T233A- And then . . . (a short pause) Well now we come to the battles.

T234B- The first of the battles that I'm telling you about — those at which I was present. The first battle was Ras at Tubah.

T235A- Ras at-Tubah in Misuratah.

T236B- That one I went to the commemoration of and gave a speech about. I don't know if you saw it on T.V. or not.

T237C- Ras at-Tubah.

T238A- Uhuh.

T239B- I told them what happened.

T240C- Yes, he went.

T241B- That's the battle of Ras at-Tubah.

T242A- Right.

T243C- Didn't you say that the first battle was Ijnanat BinNasib in Zuwarah?

T244B- No, no, that came later.

T245C- Did it?
T246B- That came later.
T247C- Oh, that's O.K.
T248B- That came later but __ but you have written it down as
the first too.
T249D- . . .? (Tape is not clear)
T250A- O.K.
T251D- The other battles?
T252C- Speak, speak. (a break in the tape)
T253B- O.K. (a break in the tape)
T254A- Right then, the battle of Ras at-Tubah.
T255B- I was at this battle of Ras at-Tubah.
T256A- And then?
T257D- The other battles?
T258B- Later, we went to the wes . . . __ to the west.
T259A- And then?
T260D- The battle of what?
T261B- The batt... __ battle of where? . . . They call it
Ijnanat Bin Nasib.
T262D- Ijnanat.
T263B- In - where is it - near Zuwarah?
T264D- Right, that was the second; where was the third?
T265B- Und... __ Under the leadership of Abd al-Ati aj-Jard.
T266D- Right.
T267A- And then?
T268B- Have you heard of him?
T269D- Yes, we've heard of him.
T270A- We've heard of him.
T271B- aj-Jard.
T272D- And the second one? And the second battle?
T273B- What?
T274D- The next one? The next battle?
T275A- Let him take his time.
T276B- Oh, right.
T277A- Slowly, slowly [short pause] take your time.
T278B- This __ This is the battle that took place there.
T279A- Uhuh.

T280C- And Bufar, Gasar Hamad ___ or ___ or should I leave him alone?

T281A- Let him take his time to think. [short pause] You can help him a little bit.

T282D- You see; he can't hear. His hearing is diminished and weak.

T283C- No, no I put them down. I think I wrote them on a piece of paper. Shall I bring it? because his memory . . .

T284D- You can speak louder to him, because he doesn't have that strong hearing.

T285C- Er ___ and the battle of Gasar Hamad and Bufar? (aloud)

T286B- Yes, yes, later on.

T287C- And after that? Tell us, tell us.

T288D- Now go on about all the battles for us, uncle Hajj.

T289B- O.K.

T290D- All of them. After the ___ this battle of Ijnanat, where the leader was aj-Jard ___ The next battle was where?

T291C- as-Silhaybah?

T292B- The next battle?

T293D- Yes.

T294B- The next battle was Gasar Hamad.

T295D- Right.

T296B- Misuratah.

T297D- Gasar Hamad in Misuratah.

T298B- Misuratah.

T299D- And the next one?

T300B- After it . . .

T301C- Wait, the leader there.

T302D- No, we'll come to the details later. The details will come later, Ustadh al-Hadi.

T303B- Let me tell you about the leaders as well.

T304D- Not yet, not yet. We'll get more details from you later. He'll ask you for the details of every battle later.

T305B- Uhuh.

T306D- Now, he only wants the names of all the battles; just don't forget any of them.

T307C- Could you, brother al-Hadi . . .? Ustadh al_Hadi,

could you now put down the name of the battle and the leader there as well?

T308B- After that, there was the battle of as-Silhaybah in which ___ under the leadership of Sadun ___ in ___ near Imsalatah ___ on the high hill overlooking Imsalatah there -if you've seen it - that one . . .

T309C- al-Margab? al-Margab?

T310B- No, not al-Margab.

T311C- I see.

T312A- And then?

T313D- I swear by Allah that we live now in a time of prosperity; we haven't fought battles, or . . .

T314C- That's right.

T315D- May Allah prolong this prosperity for us . . .

T316C- Amen, O Lord of the Worlds!

T317D- . . . and peace. [short pause].

T318A- And then?

T319B- And many battles round al-Margab, like Hammud, Shagran. These ones ___ These ones ___ the ___ the ___ the stations, if you see what I mean.

T320D- Yes, yes.

T321B- These are where the battles took place. I was there at these battles.

T322A- And then?

T323D- That's right.

T324B- Under the leadership of Mr. Hasan ash-Sharif. [short pause] There was a leader in each one.

T325A- Right.

T326D- We didn't get the leader of Gasar Hamad.

T327A- No, we'll come to him later . . .? (Tape is not clear)

T328D- And then, the other battles?

T329B- Later. The following battles were . . .

T330D- Yes.

T331B- . . . before we got to Misuratah. No, in Ras al Hamman, few - not many - few.

T332D- And then?

T333B- Er ___ The battles ___ battles at ___ on ___ in ___ in ___

at Misuratah __ the battle of al-Musharrak.

T334D- al-Musharrak.

T335B- Well known.

T336D- Yes.

T337B- Under the leadership of Sadun as well [short pause]
The battle of . . . (sound of turning pages). Have you
written it down?

T338A- Yes.

T339D- Right.

T340B- The battle of Ras Hadid, where the airport of
Misuratah is now.

T341D- Uhuh.

T342B- It was an Italian military post.

T343D- Right.

T344B- And I __ And I was the commander in this battle and I
took it back [short pause] from the Italian army. [short
pause] There were battles in where __ in the diggings of __
at Misuratah __ which is near __ the diggings of al-Magasbah.
They went on for more than a week or __ or ten days.

T345D- Right.

T346B- The diggings of al-Magasbah, they call them.

T347D- The diggings of al-Magasbah.

T348B- They are famous and well known. [short pause]

T349A- What battle is next?

T350B- The last battle is the battle of al-Kararim.

T351D- al-Kararim [short pause] Misuratah.

T352B- Yes, in Misuratah. this al-Kararim is __

T353D- Right.

T354B- al- Kararim is famous.

T355A- And then?

T356B- It's near Tawargha.

T357C- He didn't mention Gasar Hamad.

T358D- . . .? (Tape is not clear)

T359B- This is the last battle here in __ in Misuratah: the
last defence in the year __ er __ at the beginning of '25.
After that, we didn't stay long [short pause] we emigrated.

T360D- The tape is finished; turn it over; turn it over.

T361A- No, not yet.

T362B- And that's that.

T363C- Right, continue.

T364A- First, we want you to talk to us about the battle of Ras at-Tubah.

T365B- Right [short pause] Ras at-Tubah. Immediately after Ramadan as-Swayhli came from al-Gardabiyah __ After, he came from al-Gardabiyah . . .

T366A- Right.

T367B- . . . the battle of Ras at-Tubah took place. This battle of Ras at-Tubah was fought under the leadership of Ramadan as-Swayhli. I was young and had just started to bear arms, by Allah. [short pause]

T368A- Right.

T369B- What?

T370A- How many mujahidin took part in this battle?

T371B- It's not known.

T372D- Approximately, two hundred?

T373C- Roughly?

T374B- Approximately __ approximately two hundred __ that sort of order. No, more than that, around three hundred.

T375A- Three hundred mujahidin.

T376B- Around three hundred.

T377A- Right. [short pause] and don't you remember the number of the Italians?

T378B- What?

T379A- The Italians?

T380B- I don't know the number of the Italians exactly, actually.

T381A- Roughly?

T382B- But, well, they were bottled up in Immatin in the tow... __ in the town centre.

T383A- Right.

T384B- And also tho... __ And those who were in Gasar Hamad - we cut them off in Ras at-Tubah which is halfway along the road.

T385A- Uhuh.

T386B- The road between Gasar Hamad and here. (He means the town centre of Misuratah).

The Italians brought a force and landed at Gasar Hamad. They came from there and a well-known battle took place. Because, well the guns were firing on the hills from ___ the quays and from Bu-Shairah and from ___ and from these directions; they were firing at the hill Ras at-Tubah until the mujahidin withdrew. We withdrew.

T387A- Right.

T388B- And well, the Italian forces in Gasar Hamad and those in Immatin joined together and withdrew

T389A- They withdrew.

T390B- . . . to Gasar Hamad ___ to Gasar Hamad. Then a big battle took place from dawn to dusk.

T391A- I see.

T392B- A force came from Gasar Hamad, and a force come from Immatin and they met in Ras at-Tubah ___ against us ___ against the mujahidin.

T393C- Ras at-Tubah is near Gasar Hamad, isn't it?

T394A- Right.

T395B- Against the mujahidin.

T396A- Right.

T397B- Because they wanted to relieve the besieged Italians and get them out.

T398A- Right.

T399B- They did, in fact, relieve them and get them out. It was a large force. (sound of tea pouring) More than a hundred and fifty laid down their lives there.

T400C- Can I pour some tea for you?

T401D- Just a little.

T402B- There were truckloads of Italians dead.

T403D- That's enough. That's enough.

T404C- Here you are.

T405A- Thank you.

T406B- This - hearing about it is not the same as seeing it - I saw it all.

T407C- Would you like some tea?

T408B- You see [short pause] Yes.

T409C- Tea?

T410B- No, no I don't want any. I've already had some. Give it to the others.

T411A- So one hundred and fifty fell there?

T412B- Approximately.

T413A- May Allah bless them. [short pause] The weapons, which you were fighting with, what kind, were they?

T414B- The weapons were Italian. (laughs)

T415A- Bu Musht?

T416B- Weren't they the ones we captured at al-Gardabiyyah?

T417A- I see. Er ___

T418B- Yes, they were. Sa... ___ er ___ brought them.

T419A- You mean Ramadan.

T420B- Ramadan as-Swayhli brought a few weapons and a gun and that's it.

T421A- So you had Bu-Musht and a gun.

T422B- Yes.

T423A- And the weapons that the Italians had were Bu Musht, of course?

T424B- The weapons, which the Italians had, were Bu Musht and Bu Surrah.

T425A- I see.

T426B- Bu Musht and Bu Surrah.

T427A- And Bu Surrah.

T428B- One is called Bu Surrah. It has a navel at the bottom. [pause]

T429A- I want to ask you about . . . I want to ask you about the method of fighting; what was it?

T430B- What?

T431A- The method of fighting, I mean how did you fight them? Did you attack them in one line like this or ___er___er___ what was the method you used to fight the enemy?
What was it?

T432B- Listen.

T433A- Yes.

T434B- There was no discipline in those days. There was no

army. It wasn't an army.

T435A- That's right.

T436B- People came from everywhere. Everyone came as best he could, I mean.

T437D- They just came on; that's it.

T438B- Every tribe was by itself.

T439A- I see.

T440B- Every tribe was by itself, attacking and retreating.

T441A- Yes, attacking and retreating, that's it. That's the method.

T442B- Attacking and retreating: sometimes going backwards, and sometimes forwards.

T443A- That's right.

T444B- (laughs)

T445A- Advancing and retreating.

T446B- Yes, advancing and retreating.

T447A- When they came forward . . .

T448B- That's right.

T449A- When they find a gap, and when they get . . .

T450B- When ___ When they get ___ and they win ___ and they get a lot of ammunition . . .

T451A- Right.

T452C- They come forward.

T453B- . . . they come forward, and if they're not successful; they pull back.

T454A- Exactly.

T455B- This went on from morning until night in this battle of ___ of Ras at-Tubah. I was there.

T456A- So it went on morning and night.

T457B- That's right. [short pause] Then the forces of Gasar Hamad and Immatin joined together and withdrew and made for Gasar Hamad. The town was evacuated.

T458A- Now, when the battle ended___ At the end of the battle - at night . . .

T459B- Right.

T460A- . . . where did the mujaidin go?

T461B- They set up a camp in - Where was it? - in ___ in ___ in

the area of Karzaz down south.

T462A- Karzaz.

T463B- You have heard of Karzaz?

T464A- Yes.

T465B- That was the headquarters - there - so to speak.
(laughs)

T466A- And the Italians?

T467B- The Italians went to Gasar Hamad.

T468A- To Gasar Hamad.

T469B- That's right. They withdrew.

T470A- They were there in.. .

T471B- They withdrew and made for the ___ the sea.

T472A- And the battle went in the mujahidins' favour?

T473B- What?

T474A- You were the ones who won the battle?

T475B- Yes.

T476A- I see.

T477C- You were victorious in it?

T478A- You were victorious in it? I mean you were the ones who were victorious in the battle?

T479B- No.

T480A- At Ras at-Tubah, they were the ones who won?

T481B- They won. They took the hill from us.

T482A- I see.

T483B- So they ___ So they rescued the Italians who were in the town and got them out - of course by force.

T484C- It was a large force.

T485A- I see.

T486B- A large force.

T487A- Didn't ___ Didn't a force come from er ___?

T488B- Of course from Gasar Hamad ___ from the sea? [short pause] a large force [long pause] [interviewer apparently writes; sound of pages turning]

T489A- Who were the officers apart from Ramadan as-Swayhli?

T490B- Where?

T491A- At Ras at-Tubah.

T492B- No; there were no officers.

T493A- You mean he was the __ the leader.
T494B- Ramadan was the leader and the rest were mujahidin.
T495A- I see.
T496B- Chiefs and mujahidin.
T497A- Right.
T498B- There were no __ er __ there were no officers.
T499C- It wasn't a regular army.
T500A- Now - next - we come to the __ the second battle.
That's Ijnanat.
T501B- Bin nasib.
T502A- The batt.. of Ijnanat Nasib.
T503B- This [short pause] battle . . . There was - only manoeuvres - It wasn't __ It wasn't __ It wasn't real fighting. Not real fighting. It was under the leadership of Abd al-Ati aj-jard.
T504A- Can you remember what year that was?
T505B- Er [short pause]
T506A- What year?
T507B- What?
T508A- What year?
T509B- Who?
T510A- I asked what year did this battle take place?
T511B- They followed each other. The battles were one after the other.
T512A- Can I say in the fif... __ in the year '16 or so?
T513B- About that. At the time we didn't bother with years or dates.
T514C- More or less.
T515A- Just an approximation.
T516B- It's an approximation.
T517A- I see [short pause] When did the battle start?
T518B- What?
T519A- The battle, when did it start?
T520B- That one there near Zuwarah?
T521A- The one at Ijnanat, yes.
T522B- Er [short pause] No, it wasn't __ a real battle. I mean [short pause] er [short pause] manoeuvres. And [short

pause] no; the mujahidin attacked the ___ the tents. There were tents fo... ___ for the Italians. they erected them outside Zuwarah in Ijnanat Bin Nasib as they were called. . .

T523A- Right.

T524C- He asked you in which year ___ in which year was this?

T525B- . . . those ones. And later ___ And later they withdrew.

T526C- In which year was this?

T527A- Was it '16?

T528C- '16?

T529B- Wait a minute. About '16.

T530A- So it was about the year '16. [short pause] And you, what was ___ What was the ___ Why did you move from Misuratah up to Zuwarah?

T531B- Because the president of the Republic ___ The president of the Republic was as-Swayhli.

T532A- I see.

T533B- He was the overall president.

T534A- That's right.

T535B- He was elected by all of them.

T536A- Right.

T537B- . . . such as an-Nawahi al-Arbah, Tarhunah and the rest. They elected - what - Ramadan as-Swayhli as the president of the Republic.

T538A- That's right.

T539B- We were eating in ___ in ___ in ___ in ___ in aj-Jdaydah near ___ near Surman and Buajilah ___ We were eating pressed dates from Misuratah; and also olive oil used to be sent to us here.

T540A- That's right.

T541B- From Misuratah.

T542A- And then?

T543B- Because it was the same. (Claps his hands) It was all united. The meeting that they had in Sauani Bin Yadim, and they established the what's it. The Italians set a trap for them ___ they were going to make, I mean they claimed . . .

T544C- Peace agreement.

T545A- Peace agreement.

T546B- . . . they were going to give independence - what - independence. It was nonsense. It was only a trick, . . .

T547A- (laughs)

T548B- . . . by Allah. [short pause] And they made Ramadan as-Swayhli the president of the Republic. After Ramadan died, Ahmed of Tarhunah took over.

T549A- al-Mariyyad.

T550C- al-Mariyyad.

T551B- al-Mariyyad. [short pause] And Sadun took over the leadership of all of the army from the borders of Zuwarah to the borders of ___ to the borders of Sirte here.

T552A- Sirte. Right.

T553B- That was Sadun. [short pause]

T554A- Can you remember the number of mujahidin who took part in this battle of Ijnanat.

T555B- Where?

T556A- In the battle of aj-Jananat. How many were the . . . ?

T557B- Just a few. [sp]

T558A- They don't amount to . . . Right.

T559B- They don't amount to . . .

T560A- Less than a hundred?

T561B- About one hundred and fifty or so. A few; not many. It was like a guerrilla war (laughs) there. [short pause]

T562C- After all, the important thing is that they didn't accept it; they defended their country and they fought.

T563D- May Allah bless them. The important thing is that they had patience and faith.

T564C- That's right.

T565A- Now we come to the battle of . . .

T566B- al-Margab.

T567A- Gasar Hamad.

T568B- No, Gasar Hamad was later.

T569A- I see [short pause] This battle which was after Ijnanat Nasib, what is it?

T570B- Which where?

T571A- What?

T572B- Which where?

T573A- The one in which you took part, I mean; because you said Gasar Hamad [short pause]

T574D- After the battle of aj-Janamat?

T575B- After we came from ___ from there ___

T576A- from Zuwarah . . .

T577B- ___ from Zuwarah; . . .

T578A- Uhuh.

T579B- . . . they transferred us, the officers, around ___ around four or five. we came to al-Khums front passing by Shagran and Hammud and facing al-Margab, I mean.

T580A- Uhuh.

T581B- These were the manoeuvres not ___ not a continuous pitched battle. Then came the Battle of Gasar Hamad. Gasar Hamad was under the leadership of Sadun. Fifteen months - what - the ___ the ___ the ___ the ___ the ___ the lines were facing one another.

T582A- Fifteen months - a year and a half?

T583B- What?

T584A- Fifteen months?

T585B- Fifteen months exactly. Later I was transferred to the western front. I stayed in Gasar Khiyar. Then I was transferred to al-Khums front for the second time. When Sadun came, he transferred me to Ras al-Hammam. You know it, by the coast.

T586A- That's right.

T587B- That was Ras al-Hammam.

T588A- Right.

T589B- Then Sadun came from Misuratah, and a small force with him. And I was the commander of the soldiers in er ___ al Hammam. We went together to as-Silhaybah in Imsalatah. [short pause] This battle of as-Silhaybah is well known.

T590A- No, I want - before we go on to the battle of as Silhaybah, I want you to talk about the battle of Gasar Hamad.

T591B- Gasar Hamad was the first.

T592A- Go on. [short pause] When did it start?

T593B- It went on for fifteen months.

T594A- Wait, the battle was going on, but there was no fighting I mean?

T595B- No, no. The Italians were in the ___ in the ___ on the coast in the ___ in the ___ Gasar Hamad on their own; and the ___ and the mujahidin and their leader Sadun were in ___ in al Malaitah.

T596A- Right.

T597B- You've heard of al-Malaitah?

T598A- Yes.

T599B- Right.

T600A- Were they attacking them each time and pulling back every . . . ?

T601B- Yes, that's right, there was a continuous attack every night.

T602D- During those fifteen months?

T603C- It was continuous, yes.

T604B- Fifteen months, not less.

T605A- I see.

T606B- In this manner. [short pause] Then I was moved to al Khums front. Sadun came with a force including a gun and two machine guns. He took me, and we went together to as Silhaybah. I was the commander of the soldiers and he was the leader.

T607A- No, but before ___ I told you, before we go on to as Sil... ___ to as-Silhaybah . . .

T608B- as-Silhay...

T609A- So you are saying the battle of Gasar Hamad went on for fifteen months and every time you attacked them and that's it.

T610B- Yes, that's right, attack ___ er ___ and . . .

T611A- Advance and retreat you mean.

T612B- Advance and retreat. But the front line remained firm.

T613A- What happened to them later?

T614B- Later - I'm telling you - [short pause] and later ___ And later the battle of as-Silhaybah took place; and the

front line was still as it was.

T615A- So now, you mean that the front line was still attacking; holding firm at Gasar Hamad?

T616B- Yes, it was.

T617A- And you?

T618B- We were further away.

T619A- And you moved to as-Silhaybah?

T620B- Right. He came ___ came here; because he heard about the Italians. The Italians were coming out from ___ from ___ from ___ tripoli and from al-Khums and from . . .

T621C- . . .? (Tape is not clear)

T622B- And they were coming ___ were coming in a large force of fourteen thousand.

T623A- Fourteen thousand!

T624B- We met them, not even a thousand. By Allah, not even a thousand.

T625A- Was this at as-Silhaybah?

T626B- In the ___ In that battle of as-Silhaybah.

T627A- In Misuratah? In . . .?

T628B- I ___ I was the commander of the soldiers. There wasn't even a thousand. By Allah, we didn't have even a thousand including the mujahidin. There were mujahidin from all over the place . . .

T629C- And you pushed them back?

T630D- Of course.

T631B- . . . from as-Sahil, and from Zalitan, and from everywhere. We met fourteen thousand there. We were engaged in the fighting with them until ___ until night. I was hit, and wounded.

T632D- Right.

T633B- I was wounded. And I appointed one of the officers as my deputy and left. They took me on a horse and I left (laughs) Our doctor was someone who was called al-Ammari ___ al-Hajj Ramadan al-Amamrah. He took a piece of wool and he started stretching it. I see it as if it were happening now. He stretched it and he also used some ghee . . .

T634D- The thread.

T635B- . . . and he trea.. __ and he treated me with it.
Here it was from shoulder to shoulder. (laughs) By Allah see
how wonderful it was.

T636C- Now if someone gets wounded . . .

T637B- Later, he withdrew.

T638A- The __ The officer who __ who was appointed to replace
you, when you were wounded; who was it?

T639B- Someone who was called __ He was from the Laghas.
Someone who was called Ali as-S... as-Sghaiyyar __ Muhammad
__ er __ as-Sghaiyyar __ as -Sghaiyyar Lagha.

T640A- as-Sghaiyyar Lagha.

T641B- That's right.

T642A- And then.

T643B- He was martyred.

T644A- He was martyred that day?

T645B- What?

T646A- Was he martyred in . . . ?

T647B- That's right. That's right.

T648A- . . . as-Silhaybah?

T649B- That's right.

T650A- May Allah bless him.

T651C- May Allah bless him and all Muslims.

T652B- He was martyred only after I left. I was hit and
wounded and they took me away. And he stayed. He was also
hit. (laughs) He was hit so badly, that he ran out of blood.
Er __ They didn't bring him in until he was at the last gasp.
He died.

T653C- Good for him.

T654B- Sadun withdrew. He withdrew his army and came __ came
out.

T655C- The martyr of the nation.

T656B- There were battles at . . .

T657A- No, So let's say that this battle lasted from morning
until night.

T658B- Yes, until night.

T659A- I see. [long pause]

T660B- It also kept going backwards and forwards. Sometimes

we pulled back, sometimes we went forward. (laughs)

T661A- Later when you pulled back, did you go back to your front line in . . . in al-Khums?

T662B- No.

T663A- So, what happened?

T664B- I was wounded and we left. Later, what? Sadun pulled the line back and left also. he sent to ___ to Gasar Hamad in Misuratah . . .

T665A- Right.

T666B- He sent to his brother Hamad as-Swayhli who was the governor at that time.

T667A- Hamad as-Swayhli.

T668B- He told him: "Pull back the mujahidin Pull the front line back. Pull back down south. Come down south to Abd al Rauf." we met with them at Abd al-Rauf.

T669A- So now the mujahidin who were holding the line facing Gasar Hamad moved to Abd al-Rauf and you also moved to Abd al-Rauf.

T670B- They pulled back. There was no force, just a small one. They went out into the desert and stayed there. [short pause] After that we stayed at Maymun, and the battle of al Musharrak took place.

T671C- You resumed fighting after you recovered?

T672B- What?

T673C- After you recovered, did you resume fighting?

T674B- Oh yes, I recovered and went back immediately. I didn't even stay fifteen days or . . . After I recovered a little bit I went back. [short pause] you see.

T675A- So now this battle of as-Silhaybah ended in the Italians' favour.

T676B- Oh yes. Oh yes.

T677A- Didn't you fire . . . ?

T678B- Large forces came out; . . .

T679A- I see. I see.

T680B- . . . so that they spread all over the place. Three groups were coming out. They came through Warfallah, and they came through ___ and they came through Misuratah and

Tawargha.

T681A- Didn't you take heavy losses in it? Didn't many of your mujahidin die in this as-Sil... . . . ?

T682B- What?

T683A- Weren't many martyred in this battle? You're only going by hearsay; you weren't there.

T684B- as-Silhaybah?

T685A- Yes.

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T686B- You'll understand all of it.

T687C- More or less.

T688B- A few; not many.

T689A- Fifteen, twenty?

T690B- I don't know; either fifteen or twenty. I swear by Allah, I don't know. I only know that it was in that range. Sadun withdrew after I was wounded and left. Sadun pulled back. He pulled back and came through al-Gatarah, and he came through the Wadi Ayn Kaam. Some battles happ... happened there - battles on the way back. We set up our camp in Maymun ___ in the Wadi of Maymun. You've heard of it?

T691D- Yes.

T692A- Right.

T693B- After I recovered I came to them in Maymun.

T694A- You caught them up in Maymun?

T695B- That's right; we came to Maymun. I became ___ resumed my duties as a commander of the soldiers and I stayed. The battle of . . . took place.

T696C- al-Musharrak.

T697B- al-Musharrak. The Italians came out.

T698A- We'll come to al-Musharrak shortly. [short pause] Just a minute.

T699B- What?

T700A- Just a minute, we'll come to al-... . . .

T701B- Right. [short pause] You see the battle of al-Musharrak could have been a great victory, if the leader

hadn't died.

T702A- Sadun. [pause] (The interviewer writes down some of the information and turns over his notes) Now we come to the battle of al-Musharrak.

T703B- One of the things that happened in this battle was that an Italian plane came and landed between them and us in the little wadi. It was a small wadi, not a big one.

T704A- Right.

T705B- We were holding our line here and the Italians were there in __ in a building, holding __ holding there. They didn't come to us and we didn't go to them.

T706A- Right.

T707B- (laughs)

T708A- Right, now this al-Musharrak - what year did it happen? Was it '25 or '24?

T709B- Maybe __ '23 or '24. I swear by Allah I don't know. [short pause] We didn't stay long after it, say a year after it and emigrated.

T710C- Maybe '24.

T711A- '24?

T712B- What?

T713C- '24?

T714B- I swear by Allah, I don't know exactly which year.

T715C- Maybe '24.

T716A- Maybe.

T717A- When did the battle start, in the morning or at noon?

T718B- What?

T719A- When did the battle start?

T720B- It started in the morning, that's right. It was in the month of Ramadan. It ended in the afternoon. It ended after __ er __ Sadun died.

T721A- May Allah bless him.

T722B- We withdrew. The Italians pulled back as well. They didn't come to us and we didn't go to them. Every one was satisfied.

T723A- (laughs)

T724B- (laughs) I swear by Allah [short pause] And the fact

of the matter was that the ___ the machine gun had a strong effect on the Italians. Really, I mean that Maskof machine gun, that one, a Russian made one.

T725D- Did the mujahidin have this weapon or the Italians?

T726B- The mujahidin had it. They had a Russian machine gun. They got it from the Russians.

T727B- We buried Sadun in as-Sdadah.

T728D- May Allah bless him.

T729C- . . .? (Tape is not clear).

T730A- You were near him when he was hit?

T731B- No, I was in the coastal win... ___ wing.

T732A- You didn't see him when the bullet hit him?

T733B- No. He was getting on his horse. He put his foot in the stirrup and was hit. He fell down immediately. I was leading the coastal wing, which was towards the sea.

T734C- He was near him, but he can't remember.

T735A- So you were divided you mean.

T736B- Of course we were divided. We were soldiers, not playing.

T737A- You for example were leading the coastal part and ___

T738B- That's right.

T739A- ___ and some offic... . . .

T740B- He ___ He was in the middle.

T741A- In the middle.

T742B- And there were some officers on the southern side. I mean we were divided into divisions.

T743A- Were you in a sort of circle?

T744B- What?

T745A- A sort of circle ___ in a circle?

T746B- Yes.

T747A- A circle around ___ Did you encircle the Italians?

T748B- No.

T749A- I see.

T750B- We were facing each other.

T751A- You were facing each other?

T752B- Yes, we were facing each other.

T753A- But, like a crescent, were you?

T754B- What?

T755A- Like a crescent?

T756B- Yes.

T757C- Like a crescent.

T758B- Yes, like a crescent, more or less.

T759C- A sort of a crescent.

T760B- Because we also had horses in there [short pause] and in here, and we also had horses in here.

T761A- At both ends?

T762B- Yes, the horses.

T763A- Oh I see. So the horses were at the ends and the mujahidin were in the middle.

T764B- That's right, and the ___ and the soldiers were in the middle. We were soldiers.

T765A- Right.

T766B- There were no mujahidin except only those few who were on the horses. Er ___ and the Italians also had horses facing us.

T767A- Right.

T768D- Oh my God.

T769C- You see.

T770D- They were fighting theArabs in their homeland.

T771C- Humiliating.

T772D- They had wealth and of course, arrogance.

T773B- That was the battle of . . .

T774A- al-Musharrak.

T775B- . . . al-Musharrak.

T776A- The mujahidin who took part in it; how many?

T777B- You mean the ___ soldiers?

T778A- Yes.

T779B- Approximately in ___ in ___ in ___ eight hundred soldiers. Four companies. A company ___ A company ___ They call it a company. It has an officer and two juniorofficers.

T780C- Is it like a battalion?

T781B- Two hundred.

T782C- Is it like a battalion?

T783B- Around eight hundred [short pause] But the Italians

had a huge force.

T784C- Probably as-Sadig.

T785D- . . . ? (Tape is not clear)

T786A- How many were the Italians?

T787B- What?

T788A- The Italians?

T789B- What about them?

T790A- What were their numbers?

T791B- I swear by Allah I don't know exactly. (The sound of pouring tea.)

T792A- Just roughly; ten thousand, five thousand, three?

T793B- Approximately three battalions; say a battalion is a thousand.

T794A- Appro... . . .

T795B- Approximately three thousand . . .

T796A- Three thousand.

T797B- . . . or even a little bit more.

T798A- What weapons were you using?

T799B- Italian weapons.

T800A- No, but you said__ You said you had machine guns, and you said . . .

T801B- Yes, but we had the machine guns of __ They were brought by ships from __ from Russia. They were brought in by the last Turks.

T802A- I see, so rifles and machine guns.

T803B- That's right, and in fact they were very effective.

T804C- Here you are.

T805A- Was it like a gun or what was it like?

T806B- What?

T807A- Was it like . . .

T808D- Was it as big as the general-purpose machine gun?

T809B- What?

T810C- He asked you was the machine gun as big as a gun or smaller?

T811D- No, it was a machine gun.

T812A- Was it a machine gun, a gun or what?

T813D- A machine gun.

T814B- No, no the Mataryuz is a machine gun.

T815A- A machine gun.

T816D- A machine-gun, a machine gun.

T817B- It has a belt holding two hundred and fifty rounds of ammunition.

T818D- That's right, it is like the modern automatic general purpose machine gun that is used nowadays. I swear by Allah there are no arms like today's' arms.

T819C- It's an old industry but it's developed.

T820D- Perhaps.

T821B- Now I'm talking to you as if I saw the events in front of me.

T822A- Good Heavens.

T823D- That's true.

T824B- Yes, as if I could see all these battles.

T825D- That's right.

T826A- What a memory! May Allah give you a long life, if Allah is willing.

T827B- I swear by Allah that ___ that as if ___ as if it was before my eyes now. .

T828A- That's right.

T829B- . . . watching them; because I was present at all of them.

T830C- But his ears ___ His ears have no use any more.

T831A- Good Heavens! [short pause] After al-Musharrak. The battle, which was after al-Musharrak?

T832B- Later he died.

T833A- Sadun.

T834B- Sadun was martyred.

T835A- May Alah bless him.

T836B- And What, we withdrew - where - to ___ to Nafad down south; because we didn't have any ammunition left. The lead... ___ The leaders at that time there were Hamad as Swayhli, Umar Bu-Dabbus, and at-Tuhami Glaysah. They were our chiefs. The chiefs who were in charge of us there.

T837C- . . .? (Tape is not clear)

T838A- Ahmed as-Swayhli and at-Tuhami Glaysah, and who else?

T839A&B- And Umar Bu-Dabbus.

T840B&A- These were ___ These were the ones. .

T841B- What?

T842A- After as-Sil... ___ after Sadun you mean?

T843B- Yes, these were the ones in charge.

T844A- The ones who took over after Sadun.

T845B- That's right. That's right.

T846A- Uhuh.

T847B- Sometime later, we soldiers met and chose the son of Ramadan to be our leader . . .

T848A- Ibrahim?

T849B- . . . to replace his uncle. He was Ibrahim ___ Ibrahim as-Swayhli, the son of Ramadan.

T850F- Peace be upon you.

T851C- Peace and the blessing of Allah.

T852F- Good evening.

T853C- Good evening.

T854B- And our small force came together - and what?

T855C- Good evening.

T856A- Hello, how are you?

T857C- Hello (aloud)

T858B- Hello. We moved u.. ___ up north for the second time.

T859A- Where ___ Where did you go?

T860B- We set up a defence line.

T861A- Another defence line?

T862B- That's right.

T863A- Uhuh.

T864B- We stayed at a place called Tajmut.

T865A- Tajmut.

T866B- Tajmut.

T867A- Was it a camp?

T868B- It was a well of water in Maymun. Ibrahim was with us also.

T869A- Right. [short pause] How long did you stay at this Tajmut?

T870B- Not long; we stayed around two months or ___ er ___ or one month. Then we went up to al-Kararim; because poor people

__ poor people had been forced out of their homes.

T871A- Uhuh.

T872B- And they had nothing (to eat). They used to come up to the coast at the date season to collect dates. And we were trying to defend them a bit (laughs) to protect them.

T873C- You were trying to defend them a bit, you mean.

T874B- We stayed for some time. Then we went to __ to the place called Ighziyyal __ a place __ a well __ Ighziyyal, on the other side of the wadi from the [short pause] north of [short pause] of Abd al-Rauf, . . .

T875A- Right.

T876B- . . . near Zalitan. Then a battle took place. We landed. [short pause] There was an Italian camp in Ras Hadid. And the battle of Ras Hadid took place.

T877A- Right [long pause].

T878B- And it is also called al-Ukali.

T879A- The battle of al-Ukali.

T880B- Yes, that's Ras Hadid.

T881A- Right. [short pause] Of course the Italians have the habit of always starting their battles in the morning only.

T882B- What?

T883A- The battles __ The beginning of the battles __ I mean did the battles always start in the morning?

T884B- The battles were always continuous. But - What? - The important ones which I'm telling you about are the __ the big ones __ such as er __ Ras Hadid, such as . . .

T885C- Jufar al-Magasbah.

T886B- . . . Jufar al-Magasbah, such as those __ those famous ones, such as al-Kararim. These were big battles I mean. In the battle of Ras Hadid, we were the ones who came down and attacked them. We attacked the military point that the Italians had set up - where there is an airport nowadays.

T887A- Right.

T888B- This airport of Misuratah.

T889D- Ras Hadid.

T890A- Right.

T891C- The airport, this one of Misuratah.

T892D- That's right.

T893A- Right.

T894C- The airport.

T895A- Were you the ones who attacked them?

T896B- Yes. The gun . . .

T897A- When did you attack them, in the morning?

T898B- What?

T899A- Did you attack them in the morning?

T900B- At dawn. I swear by Allah that the wops and the __ and the __ and the Spahis who were with them were still sleeping. It was in the Summer. They had just begun to shake the dust off their clothes __ in __ and the sun had not yet risen.

T901A- Right.

T902B- And our bullets started hailing on them.

T903A- Uhuh.

T904B- Abdallah ash-Sharkasi who was an officer was operating the gun __ er __ and Ibrahim. They stayed in [short pause] where there is the waterworks now down south in as-Sikit __ in al-Ra... __ Ikh... . . . Ekhshaym al-Kalab down south.

T905A- Right.

T906B- I took the soldiers with me, four __ four companies. Ibrahim Shaninah was an officer, al-Hadi, al-Gamati was an officer. Abd as-Salam at-Turki from __ from __ From as-Sahil him and another one call... from Misuratah, were also officers. These four were officers. Four companies and I was their commander. We attacked them at their military point.

T907A- And then?

T908B- And the battles continued between them and us up to - after the afternoon prayer, back and forth. Sometimes the wops attacked us, and sometimes we pushed them back. Then they withdrew. The Italians withdrew. They withdrew inside the outworks - inside Immatin.

T909A- And where did you go then?

T910B- Then in the morning, we went to __ to Karzaz. There was more fighting took place in Jufar al-Magasbah. Er __ it was continuous between them and us. The blacks who were with

them were sons of pitches.

T911A- (laughs)

T912B- Thieves (laughs) They used to come out at night.

T913A- Did they stea... . . . ?

T914C- The Italians didn't come out.

T915A- Did they steal from you?

T916B- What?

T917A- So they stole.

T918B- Oh yes, they used to hop around.

T919A- (laughs)

T920B- Yes, I swear by Allah that we used to chase eachother.

T921A- Right.

T922B- But we, on our side, we kn ___ knew what they were like.

T923A- That's it, you knew their sort.

T924B- (laughs)

T925A- And then

T926B- Later we went out to al-Kararim where the battle of al-Kararim happened. But there was no victory. You see, at this Ras Hadid the soldiers ran out of ammunition. We didn't have much - only a little.

T927A- That's right.

T928B- Not much.

T929A- Right.

T930B- We hadn't any. It seemed that ___ that there were Yemeni Muslims with them.

T931C- They were coerced.

T932B- You see, we used to find a clip on top ___ a cartridge clip . . .

T933A- Right.

T934B- . . . tied with a string and under it there was a whole heap buried. I swear by Allah, that er ___ most of our soldiers got their ammunition in this way from them ___ in this way.

T935C- By pulling the strings.

T936A- The strings. Any one who pulled a string would find some ammuntion.

T937B- What?

T938A- Any one who pulled a string - I said - would find ammunition.

T939B- Under every string there was a heap of ammunition.

T940A- I see.

T941B- Because we told them: "Hit the Italians, hit!" It seemed that there were Muslims among them.

T942A- Right.

T943B- There were Yemenis with them.

T944A- I see.

T945D- You see.

T946C- Oh yes.

T947B- Well, anyway, that was a battle in which we had great victory. Even Un-Suf was with us. You've heard of him?

T948A- Yes.

T949B- Un the father of Hamad.

T950A- Un Suf, that's right.

T951B- That's right. [short pause]

T952A- The __ The battle started in the morning of course?

T953B- Yes, it started in the morning and continued until after the Asr prayer. After this the Italians withdrew.

They entered the perimeter of Immatin. And in the morning we left and set up a post in __ in Karzaz. There, where the big battle of Karzaz took place. It was a disaster for us, not for the Italians. A little bit for them, but we were the ones who lost most. This was the last battle in __ in __ in defending Libya; then we left.

T954A- The mujahidin who participated in the battle of al-Kararim, how many were there?

T955B- al-Kararim?

T956A- Yes.

T957B- We - the soldiers er __ were not . . . The mujahidin were few.

T958A- No; the mujahidin and the soldiers, I mean all the people who participated in the battle.

T959B- Around eight hundred.

T960A- Eight hundred mujahidin.

T961B- That's right. In total under a thousand inclu... __ including the cavalry.

T962A- And the Italians?

T963B- But the Italians __ The Italians __ The Italians were marching from where - from Juwdah - from the place called Juwdah down to Abd al-Rauf looking like dark ash covering everything.

T964A- Would they be more than fifteen or sixteen thousand?

T965B- Oh definitely more than fifteen thousand; but the fact of the matter is that the machine gun had a great effect on them. I swear by Allah, it was like taking a sickle to corn.

T966A- Right.

T967B- And that's how we deal with those wops.

T968C- He had a horse __ He had a horse on which he went to Egypt.

T969D- My goodness.

T970A- The __ This battle went in your favour, of course, in favour of the mujahidin __ al-Kararim?

T971B- No.

T972A- In their favour?

T973B- We withdrew.

T974A- So you were the ones who . . .

T975B- That's right.

T976A- . . . withdrew.

T977B- Yes, certainly we withdrew. And among other things in fact I was the last to leave. As I was the officer in charge I couldn't . . .

T978A- Right.

T979B- . . . go and leave . . .

T980A- The soldiers.

T981B- . . . the soldiers. I stayed behind and also with me a soldier from Igmatah who was leading the horse, as well as my brother Hajj Baydah and also the late Hussayn al-Faqih. Have you heard of him?

T982A- Yes.

T983B- These __ The three of us were carried by the horse and the Italians were on both sides of us.

T984A- Right.

T985B- It galloped with us, with the soldier holding our hands.

T986A- Earlier did you say you were in the camp of Karzaz or .?

T987B- What?

T988A- What happened to you later in Karzaz camp? You said something happened which didn't go in your favour, in the favour of . . .

T989B- Yes, That's al-Kararim.

T990A- Oh I see al-Kararim.

T991B- That's it.

T992A- I see.

T993B- That was after al-Ukali

T994A- After al-Ukali.

T995B- After Ras Hadid and after Jufar al-Magasbah.

T996C- All in one area, one alongside the other.

T997A- So the battle of al-Kararim is considered to be the final battle.

T998B- It was indeed the final battle; because I attended all of them. Even in the Western regions there were many small battles not even worth mentioning, the ones which were not real battles.

T999A- That's right.

T1000B- Among other things, I was in Ras al-Hammam, and I sent an officer with a group of soldiers to guard a boat, up on ___ on the coast ___

T1001A- And then?

T1002B- ___ at the far end of the coast from here. The officer was from the Mani family. He was called ___ He is the uncle of ___ er ___ Abd as-Salam ___ er ___

T1003A- Right.

T1004B- ___ The officer who is ___

T1005A- Right.

T1006B- ___ The officer in the police force.

T1007A- Right.

T1008B- I sent him there; he was ambushed. They were

asleep and the wops ambushed them. They slaughtered them in one fell swoop (claps his hands), about twelve soldiers including the officer.

T1009A- Does ___ er ___ And then?

T1010B- The battles just went on. When did Libya ever have peace? Then in '25, we didn't ___ we knew there was no use in the fighting, and so we emigrated. We entered the Egyptian territory to the number of fifty-two thousand from all over the place - from the borders of Tunisia to the borders of this ___ er ___

T1011A- Egypt.

T1012B- ___ Kabus. Fifty-two thousand registered. The Egyptians registered every one who entered Egypt.

T1013A- Right, exactly.

T1014B- We came to Siwah and as-Sallum and we settled there and that's it.

T1015A- Right. [short pause] Now, I want the people, the relations, and your relatives who took part in these battles.

T1016B- Who?

T1017A- The people who are your cousins and took part in the battles ___ in the battles against the Italians.

T1018B- What?

T1019A- I said I want the people who are close to you and the families of your cousins or others who took part in these battles. Will you tell me the names of some of the people you still remember?

T1020B- My own father Hajj Umar al-Faqih was at al Gardabiyah in person. My uncle was martyred in the battle of Ras at-Tubah. The father of Hussayn al-Faqih - you've heard of him?

T1021A- The father of Hussayn al-Faqih.

T1022B- In the battle of Ras at-Tubah he was martyred.

T1023A- What was his name?

T1024B- He was my uncle, my father's brother.

T1025C- What is the name of your uncle?

T1026B- Muhammad . . .

T1027C- Muhammad.

T1028B- . . . Hussayn al-Faqih.
T1029D- Good Heavens.
T1030A- And then?
T1031D- He was martyred.
T1032B- There were many of us who were there. Hajj Hussein Abd al-Malik, he was also present at the battles and was even at the battle of Ras at-Tubah.
T1033A- And then?
T1034C- Hajj Baydah [short pause] your brother.
T1035B- Hajj Baydah was at the battle of al-Kararim.
T1036C- . . .? (Tape is not clear)
T1037B- Hussein al-Faqih was at the battle of al-Kararim. Hussein al-Faqih was my cousin, Hajj Baydah was my own brother.
T1038C- al-Arabi?
T1039B- al-Arabi al-Faqih is still alive.
T1040A- Right.
T1041B- He was also present at . . .
T1042A- Uhuh.
T1043B- . . . these battles. And he settled down in Tripoli.
T1044A- Right.
T1045B- al-Arabi al-Faqih.
T1046A- Right.
T1047B- Hussayn Bin Ali al-Faqih was at al-Gardabiyyah. He is a close cousin.
T1048A- Right.
T1049B- These are only our relatives.
T1050A- That's right, that's right.
T1051C- Bu-Dabbas? (loudly)
T1052B- Hajj Umar Abd al-Malik was hit by bullets at Gasar Hamad.
T1053C- And he was also interned in Italy for three years. They were . . .
T1054B- He is our father's cousin.
T1055D- Bu-Dabbus!
T1056C- Abdallah __ Hajj Abdallah Bu-Dabbus __ Hajj Abdallah Uthman Bu-Dabbus.

T1057A- Right.

T1058B- He was in the army and present at the battles. [short pause] He is the uncle of my sons Hamad and Hadi.

T1059C- He settled in Misuratah. [short pause]

T1060B- Umar Bu-Dabbus - You've heard of him.

T1061A- Uhuh.

T1062B- He was also present at the battles. He died when he was away in Egypt. These are all my relatives.

T1063A- Uhuh.

T1064D- Name all the other mujahidin who were with you.

T1065B- What?

T1066D- The ones you knew. Name any mujahid you knew.

T1067B- Right.

T1068D- Even those who aren't relatives.

T1069C- And then?

T1070D- The important thing is that you name the ones who actually fought and defended their country.

T1071C- There is a number of them here in al-Gauwh.

T1072D- Are they still alive?

T1073C- Yes, Ibrahim's father.

T1074E- They are still alive. There is for example in Darnah Ibrahim as-Sadig.

T1075B- Ibrahim! There are military photos. Will you go and see where they are.

T1076C- All right.

T1077D- Yes. We want the photos of these people.

T1078B- The photo in which I was an officer [short pause] It is with the other photos. Have a look at them.

T1079D- This group?

T1080B- What?

T1081D- The group photograph?

T1082A- Hush.

T1083C- Here are the photos of . . . He was photographed in a red hat, here you are.

T1084A- That's enough.

T1085B- What?

T1086A- I told him that's enough.

T1087B- What is that?

T1088A- Did you assemble for the jihad and collect money for it or ___ or did everybody just come independently?

T1089B- (laughs)

T1090A- (laughs)

T1091C- He was a first lieutenant at that time.

T1092B- They asked people to make contributions, and they brought flour and they brought (laughs) - what -

T1093A- (laughs)

T1094B- They brought flour and that's it. And ___ And water was there. (laughs) And dates from Tawargha (laughs)

T1095A- (laughs)

T1096B- We were fifteen days without corn - any kind of corn - We didn't get a smell of it ___

T1097A- Uhuh.

T1098B- ___ in where ___ in ___ in ___ in ___ in Maymun ___ at the well ___ at that nasty bitter well.

T1099A- Uhuh.

T1100B- You've heard of it. (laughs) We were eating the meat of skinny cows and Bumanfukhah the dates of Tawargha (claps his hands) ___ those without stones.

T1101A- That's right, Bumanfukhah.

T1102B- Have you heard of them?

T1103A- We have a palm tree ___ a palm tree of them there in our town, too.

T1104B- (laughs) You have a palm tree of them?

T1105A- Yes.

T1106B- Where? there in Nalut?

T1107A- Of course in Nalut, there is a palm tree called . . .

T1108B- Is there?

T1109A- . . . Bumanfukhah. It is still there in fact.

T1110B- It must be from Tawargha.

T1111A- It's possible that it was brought from Tawargha.

T1112B- (laughs; claps his hands) Anyway, the dates are stoneless.

T1113A- (laughs) Yes, stoneless and this size.

T1114B- Er ___ Eight hundred soldiers and I was their

commander. [short pause]

T1115A- Right.

T1116B- Anyhow, we brought them. The ___ the camels used to go and bring dates from Tawargha; these Bumanfukhah that you are talking about. and what else ___ we had somebody called Abdallah ad-Dalansi who slaughtered

T1117A- The cows.

T1118B- . . . the cows of the Italians. We took them and ate (laughs). What times! Allah be praised!

T1119C- This is the photo. See how a person changes.

T1120B- Did you find it?

T1121D- Give it to me. Marvellous, marvellous.

T1122A- Good Heavens. Good Heavens.

T1123B- What?

T1124C- The photo is from '39; this photo.

T1125B- Yes, yes.

T1126A- Good Heavens. Good Heavens.

T1127D- If it had been anyone else he wouldn't have kept these photos.

T1128B- A history ___ I wrote a kind of history ___

T1129C- That's right.

T1130D- Who took photos in '39 or even knew how to?

T1131B- ___ A history ___ The history of Libya [short pause]

T1132A- Yes, yes.

T1133B- I wrote it and it's there.

T1134C- Leave these. There is a photo of him wearing the yard. It is old but nice. Let me look for it; I might find it.

T1135D- No, this one, now

T1136B- Some people came from Tripoli, whom I knew, and said that they must have my little history. They took it and put it in the museum there in Tripoli.

T1137A- Right.

T1138D- No, take this one. There you are.

T1139A- We'll take both of them.

T1140D- This one ___ Now this one

T1141A- Never mind.

T1142B- It was some time ago. [short pause] Where do you live?

T1143A- I live in Tripoli at the moment.

T1144B- Actually in Tripoli itself?

T1145A- Yes, in the district of . . .

T1146B- Where?

T1147A- . . . Gaddah

T1148B- What?

T1149A- Gaddah.

T1150B- Gaddah?

T1151A- Yes, in the al-Fallah road on the way to the as Sawani road.

T1152B- Yes, yes, Gaddah, that's right, Gaddah, yes.

T1153A- Yes, behind the mosque.

T1154B- Yes, I know him; his son had a shop.

T1155A- That's right.

T1156B- Yes.

T1157A- Muftah, when he was young.

T1158B- Are you a teacher?

T1159A- A teacher in the Tripoli Teachers Training College.

T1160B- I see - good. Do you have a good degree?

T1161A- Yes.

T1162B- What?

T1163A- A bach... ___ a bachelor's degree from the university.

T1164B- What?

T1165A- I'm a university graduate.

T1166B- A university graduate?

T1167A- That's right.

T1168B- Do you have a special grade or . . . ?

T1169A- Second grade.

T1170B- Second?

T1171A- That's right.

T1172B- O.K. Good O.K.

T1173A- Oh. Allah be praised.

T1174B- Do you have any children?

T1175A- I have a daughter.

T1176B- What?

T1177A- I have a daughter.
T1178B- Only?
T1179A- Yes, a daughter.
T1180B- Where is your wife from?
T1181A- From Nalut.
T1182B- The same as you?
T1183A- Yes, from the Galalu family.
T1184B- Your full name and address; what are they?
T1185A- I will give them to you later. Before I leave . . .
T1186B- Right.
T1187A- . . . I will give you my address, if Allah wills.O.K.
T1188B- Right.
T1189A- If Allah wills.
T1190B- Well __ these, well __ the ones I was talking to you
about __ these __ Telling, isn't the same as seeing.
T1191A- May Allah bless you.
T1192B- These __ I swear, it is as though I was again
watching __ these battles. And I can't even remember half of
what happened (laughs) because it was a long time ago.
T1193A- Exactly.
T1194B- What?
T1195A- Exactly.
T1196B- I can't even remember half of what happened.
T1197A- Not . . .
T1198B- This __ This is only the tip of the iceberg.
T1199A- The tip of the iceberg.
T1200B- The tip of the iceberg.
T1201A- Exactly, uncle Hajj.
T1202B- Hamad Said.
T1203D- Yes.
T1204B- How are you?
T1205D- Hello. I'm very well indeed.
T1206A- Were you taken prisoner by the Italians?
T1207B- What?
T1208A- Were you taken a prisoner by the Italians?
T1209B- No, no they encircled us (laughs).
T1210A- He is laughing.

T1211B- Afterwards, we emigrated.
T1212A- Right.
T1213B- Afterwards, we emigrated.
T1214A- Yes, yes.
T1215B- Didn't an army come?
T1216A- Yes.
T1217B- Have you seen this?
T1218A- Yes.
T1219B- First Lieutenant.
T1220A- This is a First Lieutenant. This is the rank badge of a First Lieutenant.
T1221B- That's right.
T1222A- And these badges?
T1223B- There ___ There ___
T1224A- Right.
T1225B- These badges are from Britain and from all sorts of other places, from everywhere. Er ___ We came; the army ___
T1226A- Right.
T1227B- ___ We came to Tobruk.
T1228A- Right.
T1229B- We were surrounded by the Italians and the Germans .
. . .
T1230A- Right.
T1231B- . . . from coast to coast.
T1232A- Right.
T1233B- We were there for three months (laughs).
T1234A- He's laughing.
T1235D- How dreadful.
T1236B- Talking of that, I've just thought of something else. One thing will . . . you of another . . . of another.
T1237A- Will remind you of another, exactly.
T1238B- One thing will remind you of another.
T1239A- Will remind you of another.
T1240B- I was an officer.
T1241A- An officer, right.
T1242B- The commander came to us. He was an Australian and spoke Arabic fluently.

T1243A- Right.

T1244B- The orders came to him that the garrison of Tobruk should surrender to the Germans.

T1245D- What a personality, by Allah.

T1246B- What?

T1247C- In '44.

T1248B- What?

T1249D- What a personality, by Allah.

T1250B- Did you find it?

T1251D- By Allah the great, a man would rather die than suffer injustice.

T1252B- Did you find it?

T1253C- Yes.

T1254B- Did you find it?

T1255C- Yes.

T1256B- What?

T1257A- Yes.

T1258C- I found it.

T1259B- Have you seen it?

T1260C- This photo is from 1944.

T1261A- Good Heavens.

T1262B- It's an army photo.

T1263C- No, this one is the one in which you are wearing Arab dress, jard and tagiyyah.

T1264B- To continue our story . . .

T1265A- Right.

T1266A- . . . the Australian came to us and I was in the perimeter line.

T1267A- Uhuh.

T1268B- By Allah, we were facing the Germans like this.

T1269A- Right.

T1270B- He said; "Come here." He brought the officers, about seventeen . . .

T1271A- Right.

T1272B- . . . officers. One was called Mustafa Ihsayn. And another one was . . .

T1273C- Muhammad Umar al-Faqih!

T1274B- . . . Abd as-Salam - what's his name - az-Zalitani from Zalitan.

T1275A- Right.

T1276B- Abd as-Salam - what's his name - This one, and Nuri as-Siddig; you've heard of him.

T1277A-

Right.

T1278B- He's here . . .

T1279A- Right.

T1280B- . . . in Tripoli. He said that orders came from Britain that the garrison of Tobruk must surrender to the Germans (claps his hands).

T1281A- That's it. You must surrender. And then.

T1282B- Well, I wasn't having that. I got up - the others didn't - you see. I said to him: "Pardon!" - That's excuse me - He said: "Go ahead."

T1283A- Right.

T1284B- I told him that we were not going to surrender to the Italians. We Libyans in particular - about four thousand of us.

T1285A- Four thousand.

T1286B- But our weapons were Italian.

T1287A- Right.

T1288B- He said: "How?" Yes indeed.

T1289A- Right.

T1290B- . . . I can see it as if ___ er ___ it was happening now.

T1291A- That's right. Good Heavens. Right.

T1292B- He spoke Arabic very fluently. He was the commander, the commander of Tobruk.

T1293A- Right.

T1294B- "How could you disobey the orders from London?" I told him: "We are disobeying them. We'd rather die. We are not surrendering to the Italians. The Italians will slaughter us. We are the Italians' enemies." He said: "No; the Germans." I told him: "No, the Italians are with the Germans."

T1295A- They were one force.

T1296B- The Italians were the ones who were in charge, in the rear.

T1297A- Right.

T1298B- And they were going to hand us to them. He huffed and puffed; if he had had a fire in his mouth, he would've burnt us; (laughs) you see.

T1299A- (laughs)

T1300B- I can see him as if he was here now. I was standing in front of him.

T1301A- Right, right.

T1302B- A commander __ He was the commander.

T1303A- Exactly.

T1304B- Then he thought about it, and thought about it; and said: "If you are not going to surrender, what will you do?"

. . .

T1305A- Right.

T1306B- A direct question just like that. He spoke Arabic very fluently.

T1307A- I see.

T1308B- " . . . And your weapons are Italian. They are not good. Tanks will come and. "

T1309A- " . . . crush you."

T1310B- I said to him: "If we are faced with infantry, we'll fire; and if we are faced with tanks, we'll withdraw." He said: "The road to Egypt is blocked."

T1311A- I see.

T1312B- He left us no option; see.

T1313A- The trick.

T1314B- The road to Egypt . . . Because he knew that we were muja... mujahidin __ fighte...

T1315A- And had come from Egypt.

T1316B- He knew that we had come from Egypt. He said: "The Germans have surrounded us from coast to coast."

T1317A- Right.

T1318B- "You can't go." I said to him: "We'll walk on our heads if necessary; whoever is going to die will die and

whoever is going to live will live."

T1319A- That's right.

T1320B- He said: "About turn!" as if on parade.

T1321A- That's right.

T1322B- And he went off to the English officers; about ten or twelve of them.

T1323A- Right.

T1324B- He went to them. He knew them. He stood with them and talked and talked with them and then came back to us. He said: "If you are going to break out, will you take care of __ take the English __ the English officers with you?" I said: "And we will take care of them." So, he saluted us and left. He went to send a telegram. He said in it in so many words: "The garrison of Tobruk will not surrender and the Libyans in particular." This is what he said.

T1325A- Oh!

T1326B- They answered him within the hour with a telegram telling him: "Stay put! Don't surr..."

APPENDIX A2

Sample Text Two (ST2) as identified throughout the thesis

Translation of ST2 from Arabic into
English Which is a transcript of the audiotape of the recorded
interview with:

Mujahid/ Muhammad Muhammad Abbas

Recorded on/ 16/11/1978

Topic of interview: The role of the Mujahid in the Italian
Libyan
war

of 1911 – 1935

Recorded by: The Libyan Jihad Studies Centre,
Tripoli/Libya

Transcript prepared by: Abulgasem Muftah Shagmani

T1A- In the name of Allah, the Merciful, the Compassionate. Praise be to Allah. Prayers and peace be upon the most noble of creatures, our master Muhammad, and upon his family and companions and upon whoever follows him in good faith until the day of Judgement. In the name of Allah, the Merciful, the Compassionate. "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." The word of Allah our great Lord is the truth. On Thursday the 16th of Dhu al Hijjah 1398, corresponding to the 16th of November 1978, I'm meeting - in the area of Misuratah and wi... at ___ er Sidi az-Zarrug - al-Hajj Muhammad Muhammad Abbas, at half past nine in the morning. al-Hajj will talk to us about his role in the jihad and about the heroic deeds he did in it. And he'll talk to us about his role in the jihad as I've already mentioned. He'll also tell us the story of his life during the heroic struggle which our noble martyrs carried on, and which our ancestors carried on for the sake of liberating the Libyan land. [long pause]

Your noble name?

Your noble name?

T2B- Muhammad Muhammad Abbas. Muhammad Muhammad Abbas. (Slowly as if he is dictating)

T3A- Your mother's name?

T4B- Khadijah Ibshir.

T5A- Your age?

T6B- Possibly 75 or thereabouts.

T7A- Where do you live, brother?

T8B- I live in al-Marsa quarter ___ Misuratah. [long pause]

T9A- During the period of the jihad you [short pause]

T10B- Yes, I hear you.

T11A- I mean, didn't you have a rank or didn't you achieve something?

T12B- Yes, I did have.

T13A- What was it?

T14B- Yes I held, from the earliest period ___ I held well, the rank of a captain, certainly captain, if you see what I mean. The company, you see had a fixed number ___ 250 people. There were not many ___ er ___ educated people.

T15A- Yes, they were few.

T16B- And when I entered the army, I had learnt the Qur'an And I had reasonable handwriting, if you see what I mean. They gave us a handwriting test and I had a reasonable score. They needed four company commanders ___ four companies at the time of Sadun. He founded an army, I mean a new.

T17A- Right.

T18B- After the Italians landed at Gasar Hamad; you see I was one of the people who joined the army. Er ___ the army was created (for them) and they wanted every compa... ___ For every company they wanted a commander.

T19A- A Commander.

T20B- That's right, they wanted a commander for it. They gave us a handwriting test, and I was one of the people who passed in handwriting. You see I didn't work as a mere soldier.

T21A- Right.

T22B- From the time they got us together ___

T23A- Uhuh.

T24B- ___ together and divided us ___ divided us into companies I held this rank of captain ___ Commander of a company - I don't know - a group or what they call it nowadays . . .

T25A- Right.

T26B- . . . or a battalion, I don't know their term for it nowadays, Er ___ er ___ among his duties was ___ er ___ br... ___ bringing food supplies to the front line. Er ___ we got them from the depots i... ___ those which were in the Souk and we carry them. We are four; every day he goes [short pause] to bring the food supplies of the whole army to the front line. A company commander brings them.

T27A- Uhuh.

T28B- You see.

T29A- The four of you, I mean, in charge of 250 each.

T30B- We were four; every day one goes.

T31A- Right.

T32B- He takes whatever number of soldiers he needs, and camels; at that time there were no cars or anything else. We take at-Tablah; that's the list of the food supplies; how much we need to bring every day. We go to the depots, those that are full of food supplies and oil, etc.: the army requirements, and we bring them. Er ___ er ___ ammunition is also our responsibility. Er ___ er ___ if a soldier goes on leave for 24 hours or so . . .

T33A- And you?

T34B- . . . taking his rifle with him; I mean his belongings should stay with me ___ with me, and s... ___ and so on. From the ___ Every evening we take at-takmil.

T35A- Uhuh.

T36B- At that time we say at-takmilat.

T37A- Uhuh.

T38B- I mean how many people were sick in the army; how many wounded; how many dead.

T39A- Uhuh.

T40B- How many are on leave?

T41A- Uhuh.

T42B- All of this goes on the report. It goes to the commanding general who is Sadun.

T43A- Sadun

T44B- Yes, every evening. Ah, the organisation services were as well organised as in the Turkish army at the time.

T45A- Good Heavens.

T46B- Uhuh; the army was highly organised; Ah.

T47A- (clearing his throat) There is somebody called Muhammad Umar al-Faqi [short pause] He also I think participated in.. .

T48B- He ___ He was with us. He is still alive.

T49A- Yes; he is living in Sirte.

T50B- There was a time when he became a commander in Misuratah.

T51A- Right.

T52B- Yes; he ___ he was brave.

T53A- But he's blind now; poor man.

T54B- Is he? Oh Allah. I suppose he didn't get treatment? I also went blind for about a year and a half. But I found that it was cataract. It was removed and I recovered, praise be to Allah.

T55A- He is even thinking of going to Spain (for medical treatment), if Allah is willing.

T56B- What has he got? cataract or glaucoma?

T57A- They don't know; neither. He can't see; that's all.

T58B- But if it is weakness ___ a complete weakness, treatment would be of no use.

T59A- In his health you mean?

T60B- No, if it's a weakness ___ His eyes if they are wea... ___ A weakness in his nerves or something else, I mean; you see.

T61A- Uhuh.

T62B- But for me, it was a cataract, by Allah, as if it was water in a bag. But it all turned out all right. I can read; I can do anything; I can write. And ___ that's O.K., you see.

T63A- Didn't anybody come whom you told about this - I mean about this jihad.

T64B- Hundreds came to me until I became angry with them. I refused to tell them. If you hadn't come here I would never have gone to you.

T65A- Right.

T66B- You see, I'm not happy with procedures.

T67A- Ah.

T68B- We who are still alive are very few; there are not many left. Let me tell you that they are nearly all dead. There aren't many left. I'm the youngest soldier among them from ___ from ___ the last ___ the last draft.

T69A- Exactly.

T70B- After me, Sadun didn't rec... ___ er ___ The government of the mujahidin didn't recruit any more soldiers. That means that my colleagues and myself are the youngest people ___ are the youngest people still alive. And you see how well I am; if you see what I mean.

T71A- Well, lets praise Allah.

T72B- That's right. Well, you see the fact of the matter is ___ I mean to say the truth is the revolution didn't look after the rest of the mujahidin. I'm ___ I'm well enough. I ___ I was employed, and I still have my job. If you see what I mean. I'm not in need. But there were people, I mean who were, illiterate, who were in need; and died, still in need.

T73A- True.

T74B- You see. And what can I tell you? Now in this particular area I don't know of anybody. There's nobody left. There's someone called Ali ad-Dayki in Gasar Hamad. There's also someone older than me in - perhaps he's still alive - in ___ in al- Maqasbah. Nobody is left. They are dead; They are dead. Yet, they didn't look after them; they didn't create any kind of special scheme for them. Well how could they manage? Go and get a certificate that you are in need like er ___ that orphan or that widow. I mean the authorities didn't look after them. The revolution didn't look after them. Don't come to me. I took ___; you see; I said what I have got? you see No; many came to see me, by Allah; you see. Even one, two or three from your group came to me here.

T75A- Yes, Yusuf al-Firjani and as-Sadig ad-Dubbah.

T76B- I don't know who they were; three.

T77A- Right.

T78B- I believe ___ I believe they came here and I told them whatever was in my memory; by Allah.

T79A- May Allah bless you.

T80B- Uhuh, ___ er ___ the battles in which I participated; I mean.

T81A- What are the battles ___ the important battles in which you took part?

T82B- The ___ The bat... ___ The battle of as-Sabt I wasn't a soldier. But I was there like many people who came from a distance, to rally to the battle, on Saturday.

T83A- Uhuh; the battle of as-Sabt.

T84B- Yes, that was the battle of as-Sabt. It was an immense battle. A battle, a battle, I mean something to turn a young man's hair white. Striking with swords ___ if you see what I mean. And both sides became entangled with one another. It was ch... chaotic.

T85A- Uhuh, uhuh, uhuh.

T86B- Yes, chaotic; and the enemy stayed where it was all night. It was only later that Sadun withdrew; may Allah bless him.

T87A- May Allah bless him.

T88B- Yes, but the battle lasted from dawn till after dusk; if you see what I mean; and the enemy stayed where it was, all night. They advanced at first. The armoured cars and tanks came out. The armoured cars were not like tanks nowadays, - they had copper tanks. They destroyed them, the ones that appeared. So the enemy was scared and stopped advancing with the tanks. And what more can I tell you? People's resolution is not the same today. Now I ___ I don't have even a quarter of my . . .

T89A- True, of course.

T90B- . . . courage. Now if they asked me to go I'd go into hiding; if they called me to jihad or anything else. People have changed. People have become soft and don't seem to have any pride any more. It seems that the Italians spread softness among them during the time they stayed here. And you can't find that ___ that courage any longer.

T91A- Courage; that's right.

T92B- Who could hold me back at that time?

T93A- No one; by Allah.

T94B- I even disobeyed Sadun; when he wanted to send me to the depo... ___ to the depot, at Abd al-Rauf where they stored weapons, and medicines, and ___ It's there, a bit further down than Misuratah.

T95A- Uhuh.

T96B- I went and ___ er ___ and I came back to him. I told him I ___ I joined the army; nobody forced me to join. I volunteered of my own accord. Because Sadun conscripted people into the army.

T97A- Uhuh.

T98B- But for myself, as soon as I heard the call I went to the shaykh and asked him to put me in the army ___ to put me ___ to recruit me as a soldier.

T99A- Peace and the blessing of Allah.

T100B- You see, I told him I entered the army by my own choice, and you know that, if you see what I mean. I ___ Since I had joined the army, I didn't want to laze about in abd al-Rauf. As ___ As I had joined the army, I wanted to fight the enemy until I was killed. He said to me: "if Allah is willing you shall; if Allah is willing, I'll send you back." He spoke quickly, just like that; he couldn't change his mind. Here, well, now, no one ever gets the chance to fight.

T101A- True.

T102B- Now, they didn't manage to push back the enemy, and all their force and equipment. They couldn't. They pushed them back a little bit in the first attack; and then they returned. They pushed them back to their starting place near the water ___ on the se... ___ on the seashore, you see. It was only later, apparently, that the government - the as-Swayhli family - and their supporters wondered how long they could leave people in the - the jaws of hell. (lit. the mouth of the oven) Er ___ er ___ even the faces of the people had gone black. If you didn't recognise a person's voice, you didn't know who he was.

T103A- Why?

T104B- Because the att... ___ attack went on for 17 days.

T105A- Go on with you!

T106B- Seventeen days ___ until people had become black.

T107A- Oh!

T108B- Everything about them had changed. They didn't sleep; they didn't, or anything. They wondered: for how long then? Let's withdraw a bit. Withdrew; they withdrew. And he (Sadun) started recruiting, as you know, getting new recruits for the army. We withdrew to al-Malaitah. al-Malaitah was the nearest place to us. But of course the line had retreated. The front line had retreated to just be... ___ to just before al-Malaitah on the other side ___ on the south. They got as far as . . . Well; I knew someone called al-Hajj Salah ___ al-Hajj Salah ad-Dalfaq. His son is still alive; he is called Abdallah.

T109A- Uhuh.

T110B- A scholar.

T111A- Uhuh.

T112B- A learned scholar. They were holding the coastal line [short pause] their tribe. At that time people were united. Volunteers were even braver than regulars.

T113A- That's true.

T114B- You see. Er ___ It is only that the army had a discipline and other things. But no. We in these hard battles, before the mujahidin who came voluntarily, those who heard about the war and so took their rifles and hurried here [short pause] This is al-Hajj Salah - May Allah bless him - his son came to him.

T115A- ...? (tape is not clear)

T116B- The ___ got up ___ The ___ retreated ___ Er ___ er ___ I mean the front line retreated from ___ from those parts towards Abu Shayfah.

T117A- Uhuh.

T118B- His son came to him (I mean Abdalla's) He said to him: "My father Abdalla the enemy has reached you. Come on, get up. There is nobody holding the line now. They retreated. The mujahidin left."

T119A- Uhuh, uhuh.

T120B- (laughing) He said to him ___ He said to him: "If you still want to go on living, go off your sisters; as for myself - my son - my place is here."

T121A- Good heavens.

T122B- "I swear by Allah I won't move unless the enemy retreats; if not I stay here forever." The young men heard what he said (and followed). But today's youths have time only to look after their hair and so forth; ha ha.

T123A- Ha ha.

T124B- Would they leave their cars, or the villas that they have built? We didn't then worry about villas or cars.

T125A- True.

T126B- We ate barley bread or barley dough. We had nothing at all in the world to worry about.

T127A- True.

T128B- You see, "Oh my father, please. Oh, get going! Oh, they are closing in on you." He said: "Go, go my son. Well, goodbye, go." And he stayed. He stayed, if you see what I mean, and the young men who heard al-Hajj Salah - if you see what I mean. He stayed on and hobbled his legs. He didn't hide. He just stayed on if you see what I mean. A curse on those who didn't join him! A curse on those who didn't come to his side. He went down on one knee and started firing. I swear they continued like this until they were mashed into the sand. They didn't find anybody alive. Those men, all of them, all that line by the sea, there.

T129A- (Banging sound) Well, well.

T130B- They fired and fired [short pause] The Italians fired a hail of bullets at them, if you see what I mean. They continued hitting them with explosives until they were mashed into the sand.

T131A- Right.

T132B- Right; where could you find this now?

T133A- Courage.

T134B- Yes, sheer courage. I mean, they were simply granted a hero's death. Not now. Now you've philosophical decisions on death, etc, etc. The fact is that it's impossible to say ___ to say now that people are as they were before.

T135A- Yes, yes the world has changed.

T136B- The thin... ___ has changed ___ Their thinking has changed. And they no longer have that - if you see what I mean - joy in jihad and longing to die in the jihad. And that's all the people have got, you see. By Allah I know someone from the Balam family. Here's his bro... ___ His brothers ___ His brother is still alive. He's living in ___ in al-Habarah, the village next to us

T137A- Uhuh.

T138B- ___ al-Habarah. The Italians were packing up. They were picking up their luggage to go, at the time of as-Swayhli; didn't they get out of Misuratah?

T139A- Uhuh.

T140B- And all the time the enemy were retreating; the mujahidin were on their trail.

T141A- Uhuh.

T142B- They stayed in Gasar Hamad, and there was a bit of light skirmishing. Well, the Italians were shifting their luggage to the ship ___ er ___ and the mujahidin were watching them with binoculars. They saw that they were nearly ready; but nobody could approach closer to the harbour. There was someone called Muhammad Balam ___ Muhammad Ibrahim Balam. He said: "Oh, what a pity! (clapping his hands) The Italians are leaving and I haven't been killed. There is no power or might; except in Allah the high and the great."

T143A- Good Heavens.

T144B- Yes, By Allah, he hadn't finished what he was saying when a bullet hit him on his forehead; and he fell down. I mean, as if Allah had said to him: All right; you have got what you wanted. Here you are.

T145A- Here you are; that's it; here you are.

T146B- Yes. They buried him under the Ritamah that under which he died ___ where he met his end.

T147A- May Allah bless him.

T148B- Yes, that's about it. Just to give you - if you see what I mean - a sample to show you what people thought at that time of dying during jihad. That was their sole object.

T149A- To die during jihad.

T150B- And that's it; there you are, you know.

T151A- The second battle apart from . . . ?

T152B- At this battle of Gasar Hamad I wasn't a regular. I mean, I rallied to the battle as other people did.

T153A- Uhuh.

T154B- And I saw the dead and the wounded. I mean that the courtyard of this mosque of az-Zarrug was completely covered with wounded. People were just being checked at this mosque. (to see if they were still alive)

T155A- Uhuh.

T156B- They were dying, and so on and so forth, if you see what I mean.

T157A- Right.

T158B- Right, well. [short pause] That was ___ That was the bat... ___ That was the battle of as-Sabt.

T159A- The battle of as-Sabt and the battle of Gasar Hamad.

T160B- No, the battle of as-Sabt was the battle of Gasar Hamad.

T161A- You mean they were consecutive, you mean?

T162B- Oh yes, that was quite a long battle.

T163A- Uhuh.

T164B- But the heavy assault was on the day of ___ on Saturday.

T165A- On Saturday.

T166B- I don't know what day of the month it was.

T167A- Uhuh.

T168B- Well, the fight went on for seventeen days, you see.

T169A- Good Heavens.

T170B- Afterwards I joined - as you know - the regular army ___ after as-Sabt ___ After the battle of as-Sabt I asked to join the regular army. After I joined the army, where did we stay? We stayed guarding the town of Gasar Hamad.

T171A- Of course.

T172B- Uhuh, I stayed there more than a year. People were always being killed; every day two, three, four, five, six and more, if you see what I mean.

T173A- Hello, welcome.

T174B- Patrols fighting each other. They were firing from their side and we were firing from ours. I mean there was no distance between us. We were close to each other.

T175A- Uhuh.

T176B- They even spoke; I mean sometimes they spoke to each other. I stayed there for some time. Afterwards Sadun, may Allah bless him, requested our commanding general, who was called Ali __ Ali al-Gunn - he was the leader of the force; the commander of the force. [short pause] He told him he wanted to send a company commander, with a junior officer, a squad commander, commander of a squad. The third of a company, to go to __ into Abd al-Rauf to hold the outskirts of the town. Suppose somebody tried to take his rifle out - his gun - we would take it off him. It was forbidden to take a rifle out of Misuratah, because the enemy was there. How can a rifle leave the front line? So we took it off him, until, you see, he came back - if he was going - and we asked the commanding general if we should give it back to him or not.

T177A- Uhuh.

T178B- And we stayed as guards __ guards outside the palm trees __ outside the palm trees. In this place there was - there was a ditch below a hill.

T179A- Uhuh.

T180B- And there was - like in Ghariyan - a house under the ground.

T181A- Yes, yes.

T182B- Yes. A house under the ground with a number of rooms so that you could go here or here or here. One room was full of medicine; another room was full of ammunition, and another room was full of shells - the explosives. We had guns called quick-firing guns - rapid firing. Also there were plenty of shells. We were guarding these weapons. Until __ until, you see, although they stayed here - the whole time they stayed here, they couldn't occupy Misuratah. There were barricades, if you see what I mean . . .

T183A- Uhuh.

T184B- . . . and points fo... __ points for guns. We had excellent guns; Germany brought them at that time by submarine. Guns with shells that weren't that big, but reliable and rapid __ rapid-firing. Even their name means rapid-firing. Bombarding them wit... with shells was continuous; in the morning from the east, with the sun behind us, and in the afternoon from the west, with the sun behind.

T185A- Uhuh.

T186B- It seemed as if their mirror wasn't __ wasn't __ wasn't __ wasn't able to face the sun. Because they failed __ er __ Because they weren't able to occupy the town from this side. As you know, Italy had formed three or four forces: one coming from Ghariyan; one coming from the direction of Tripoli; and one coming - I don't know where - via Imsalatah. Three or four forces came advancing towards Misuratah. They landed at __ at Tarhunah and [short pause] I don't know if you've heard about the battle of as-Silhaybah.

T187A- Yes.

T188B- If you understand me. And a force came via Igmatah. Of course, a number of them (people of Igmatah) were killed - I am not sure. I heard from one of them at that time.

T189A- Uhuh.

T190B- I __ There were officers from them with us. These Igmatah people were brave men. You see, he told me: "We had four hundred and fifty women who put on the veil (in mourning) in one single day. The force surprised them and crushed them."

T191A- O, Allah!

T192B- They were armed and they didn't surrender until they were finished. Of course; this is what I'm telling you about; you see. By Allah, I don't know whether it was thr.. __ He told me four hundred, but I heard from somebody __ from somebody after him who told me there were three hundred and fifty, and not four hundred and fifty. Well, this is __ This is __ This, I mean, just one tribe, so to speak. What is Igmatah in comparison with Khiyar.

T193A- That's right.

T194B- True; and three hundred and fifty or four hundred and fifty died in one single day.

T195A- May Allah bless them all.

T196B- This tops everything __ tops everything. And they came on advancing. They came on advancing. I was at Abd al-Rauf and I had a telephone in the house where I was staying. I used to contact Zalitan frequently. I used to contact Zalitan and Misuratah. What is the situation today, brothers? What is the situation? What is the situation? If you see what I mean. They brought . . . A phone call came from Qa im Maqam of Gasar Khiyar asking for help from Misuratah. And what help could he hope for from Misuratah? People, as you know, measured out everything. At that time there wasn't __ er __ (sound of a plane) But in Misuratah there were mills which ground __ ground the wheat and the barley. And in it - if you see what I mean - in it you could still find something left over from what the submarines brought.

What were they to do? What were they to do? They said: Reduce the forces here. As far as Gasar Hamad is concerned, we are not worried. The Italians won't be able to take the town from us from here; so let's go. Sadun went; may Allah bless him; taking a section of the mujahidin with him.

T197A- Uhuh.

T198B- . . . And a section of the ... __ the regular soldiers. You know the order of battle for the . . .

T199A- Yes, yes.

T200B- . . . previous engagements.

T201A- Right.

T202B- In two formations:

T203A- Uhuh.

T204B- The shaykh and his second-in-command had their own army in __ in the front line along with the regular army holding the line. That was the post of such and such a tribe; and that was the post of such and such a tribe. The second-in-command of the shaykh collected flour here, from the people. He even collected money for the poor.

T205A- Uhuh.

T206B- Tho... __ Tho... __ Tho... __ Those who were in the front line.

T207A- The disabled.

T208B- The dis... __ Not the disabled, no; those who didn't have money.

T209A- Right.

T210B- Subsistence money.

T211A- Right.

T212B- All their cooking oil and provisions were provided by the tribe. The government did not give to the mujahidin. It didn't give them a thing. They had to provide for themselves. The shaykh was the leader there at the front; at the front line of the battle.

T213A- Right.

T214B- And his second-in-command collected things here. Whatever the shaykh asked him to send he collected from the people. Could there be anyone who was asked to pay something and didn't?

T215A- No, way.

T216B- No, way. One should bring ten kilos of flour; O.K. another should bring twenty kilos; Also __ er __ er __ Ramadan did the same, may Allah bless him, and his brother Ahmad after him. He would send someone to you and you

would have to pay one hundred gold coins; could he say no? Never, impossible. If he said no he would tell him to pay two hundred.

T217A- Laughs.

T218B-Oh, certainly; because he wouldn't have asked him if he hadn't known that he could pay.

T219A- Exactly.

T220B-Well, anyway the mujahidin were on the ends, as we called them at that time.

T221A- Right.

T222B- Yes, wearing their jards.

T223A- In their jards.

T224B-They were with the shaykh in the front line. So if someone had two or three sons, one of them had to come.

T225A- Right.

T226B-How long did he have to stay there? As the shaykh arranged with h... ___ with his tribe, either two months, or three months at a time; and then he could go home, you see; and someone would come there line to replace him. The shaykh would send to someone to come and take someone else's rifle. He would come straightaway, stay for another two or three months, go home and so on.

T227A- A good system.

T228B-Th... ___ Th... ___ This is ___ This is what they call the mujahidin system.

T229A- The mujahidin, right.

T230B- The regular army was different; they couldn't go home, whatever happened - they couldn't go. O.K., A regular - he has to stay on duty receiving orders and weapon training.

T231A- What was the weapon of the mujahidin? Was it just a rifle? (sound of a plane)

T232B- Just a rifle. Who didn't know how to fire a rifle? Everybody knew.

T233A- Uhuh.

T234B- I knew about rifles from my first day. And the army, you know - those who had machine guns used machine guns. Those who had big guns used big guns. We had also other guns called biyadah tub infantry guns. That's ___ er ___ gu... ___ I think it means ___ er ___ infantry ___ er ___ guns.

T235A- Infantry.

T236B- If you see what I mean, small ones that could pierce the copper-covered things ___ those tanks and the other things. They penetrated them straight away and destroyed them. A little gun li... ___ like a corncob or even shorter. Its shell

was like a corn cob - an ordinary corn cob, you know. This pierced them directly and destroyed them; by Allah however thick they were, yes indeed.

T237A- Good Heavens.

T238B- It destroyed them. They brought out a small gun for it, when it came out and passed ___ passed it through the line ___ the front line of th... ___ the mujahidin.

T239A- Uhuh.

T240B- That car that came out.

T241A- Right.

T242B- Right. Now, to recap on the set-up: We have the mujahidin - those who had just rifles and were provided by the tribe - with whatever they needed.

T243A- Uhuh.

T244B- And the army - as you know - was under government control; and that was it. They gave us the test. I went, as you know. The shaykh was forced to take me, I mean, for the army. He said: "My goodness, you are still so young!" I said: "No, I'm not. Either you take me or I'll complain of you to the Bey."

T245A- Straight away.

T246B- Straight away.

T247A- Right, right.

T248B- He was just next to us. Sadun (the Bey) was in the front line. Right away he gave me a rifle and I joined with the mujahidin. And as Sadun asked for more ___ The authorities asked for re... ___ recruits. I asked him to take me in too.

T249A- As a soldier.

T250B- As a soldier. He said: "my son, you are still so young." I looked thin and small. I said: "I told you to take me. I want to be a soldier." It was only then that he took me. He thought he would take me to fill a gap.

T251A- That's right.

T252B- To sum up; ___ er ___ we stayed until they gathered ___ until the army had come together. After that we were tested as you know. (Sound of planes) And I was made a captain. We started bringing the food supplies for the army as I told you earlier. And Sadun, may Allah bless him, asked me to go ___ to Abd al-Rauf. Before us, there was somebody called al-Hadi Bin Hamid - no - al-Mahdi Bin Humaydah and a group with him ___ soldiers with him. They asked to be transferred to Zalitan; so as to be closer to the town. It seemed that they had heard that the stray band led by Khribish were out on the rampage - those who ___ who did come out.

T253A- Right, right.

T254B- They came out through as-Silhaybah and across . . . oh, yes, indeed. Now Sadun took - that's what has made me talk about the two forces - hundreds of the mujahidin, and he also took even soldiers from the army which was holding the line at Gasar Hamad.

T255A- Uhuh.

T256B- And he left. we met our enemies at ___ at as-Silhaybah. Maybe you know as-Silhaybah.

T257A- Yes, yes.

T258B- You, where do you come from yourself?

T259A- From Nalut.

T260B- Welcome.

T261A- Thanks.

T262B- O.I.. Well, they met and it was soon over. By Allah, they didn't know what was happening until the ___ the guns told them from here, from as-Silhaybah, by the order of Sadun, may Allah bless him. They said: "There is the wretch." That's what I heard. (laughs) (sound of children) "It looks though the wretch is here." meaning as-Swayhli.

T263A- Uhuh.

T264B- Firing started. Firing that wasn't equal. It wasn't the same on both sides.

T265A- Uhuh.

T266B- They were a proper force, if you see what I mean. All of them were well-fed and well-clothed and so on. While our men were in a bad way. They were on foot. They started from here on foot.

T267A- Well!

T268B- They arrived there in a dreadful state, if you see what I mean. Firing started and people were getting killed, etc, etc. The mujahidin held the line for a while and then withdrew. They held the line a second time and then withdrew. They held the line a third time and then withdrew. The last stand against them was at ___ was at Ayn Kaam. At that moment Sadun and those with him said: "Let's stand there to see if we can - I mean - push them back or even defeat them. we might be able to . . ." It was hopeless. Most of them were killed, even those who got to Wadi Kaam. They organised themselves, if you see what I mean, and the Italians advanced on them. The Italian force ___ The Italian force advanced on them. They held for a bit and then we could no longer hear the guns. I was in Abd al-Rauf, myself and the men with me. I phoned Zalitan. He said to me: "My brother, it is all over. We are packing up. We are packing up to ___ to leave."

T269A- They were packing up, were they?

T270B- Yes, packing up and getting ready to leave. Very well, the firing died down. That was it. Resistance ceased. A superior officer and I. A major. I was . . .

T271A- Uhuh.

T272B- . . .his deputy. They took - you know - some weapons - guns and so on, to bury them. They intended to bury them then, and recover them later. How could they hope to do that? We were worried; we thought we should be staying at Abd al-Rauf and so we shouldn't know that the Italians were coming until they overwhelmed us.

T273A- Uhuh.

T274B- There was no more fighting. They entered Zalitan; What comes after Zalitan? Misuratah.

T275A- Of course . . .

T276B- We were frightened. But what could we do? Particularly as we were regulars, we couldn't leave our posts. [short pause] We had guards - you know - guards on duty. I had fewer than twenty soldiers with me on the hill. Well, we thought we ought to keep our eyes open. We had a little gun which we pointed at them, __ er __ and our rifles. What else could we do? We decided to fight to the death.

T277A- What force had you got?

T278B- What force had we got? But we thought as long as we __ as long as we could - somehow - we would defend ourselves __ defend ourselves. It might be better to die - you know - fighting. That would be better than the Italians coming and killing us. They didn't take prisoners - the Italians. They didn't take any of us prisoner. Anyone they came across they killed.

T279A- They didn't respect . . .

T280B- They didn't respect a nation or anything else. No, no; anyone they captured when they won, they killed.

T281A- Right.

T282B- Uhuh. Then - you know - we saw some dust.

T283A- They'd arrived.

T284B- We saw some dust. "There is no God but Allah - and so on. Are you going to fire lads? Are you going to fire? Are you going to run? Where can you run to? We are going to fire." O.K. that was that. We pointed the little gun - you know - and everybody stayed firmly in position behind a bush. There were plenty of bushes. It was bush country.

T285A- Right.

T286B- "We shall fight to the death. Otherwise we know that if they get to us they will kill us." We were really frightened. Then - you know - we didn't like to look out or anything. Then they came close to us and we recognised them. No, lads, these are our people. This is Sadun and his company. The... __ They've come here. They haven't gone to Misuratah.

T287A- Uhuh.

T288B- They came out of the palm trees. They arrived and we found they were Sadun's company. He arrived - poor man - in quite a state.

T289A- Wretched.

T290B- In a wretched state - and those who were with him. We stayed for a while and they cooked lunch for him. What lunch? What ha... __ They got a bit of flour from us. We gave it to them and they prepared a mouthful of dough. [short pause]

T291A- What days!

T292B- What days! "Come on! Come on! What is left? medicine; anything else left? boxes left?" Anyone who could lift something onto his shoulder did so. We took them a bit further off. Anyone who couldn't carry them just walked. We set off, you know. We set off. We headed east in the direction of Mecca, in this direction, towards Misuratah from here. We were still in __ er __ The palm trees were facing us; but we set off. We reached a place called as-Sikit. We stayed the night there. (Sound of children). The shaykhs of Misuratah met with Sadun, may Allah bless him. "How can we go without having a fight? How can we go without not doing anything? How can we let our country down?" He said to them: "What __ We __ We didn't __ What is it that has aborted our struggle? We haven't any more ammunition. The ammunition has run out." And above all there was still a machine here in Misuratah with which they could refill cartridges and __ and __ bullets. And they could do something. And when we left Misuratah, what then? That was it.

T293A- Finished.

T294B- The __ The cartridges which __, which had been fired, were gone. You couldn't replace them.

T295A- They couldn't get any more.

T296B- They couldn't get any more. He said to them: "For goodness sake; we don't have any more ammunition. Our ammunition is finished. We might just have enough for one fight; but we might not win this fight. And if we don't win, can we re... __ resist a country - I mean with it's armies. And everything

they have is new. Even their clothes when they come are new, their trousers and trou . . . ___ their whatsits, their tunics. We couldn't do any more. I can't take this decision". And they were definitely going to come - you know - er ___ The army would cover the whole country and they could do whatever they wanted. And they had ___ They had youths who, if one single shot was fired from Misuratah, all raced to fire back. He said: " I can't. For the sake of these women, these children, these old people and so on, I can't. Go and search ___ negotiate with the Italians. Get an agreement with them. Anyway, there is no use in ___ in defending Misuratah any more".

T297A- Uhuh.

T298B- Nothing happened. We stayed the night at the place ___ er ___ the well that is called the well of as-Sikit. The next day we picked up our stuff and set off. We walked about forty kilometres up to Tawargha; more than forty kilometres.

T299A- Right.

T300B- There wasn't a piece of wood without two or three families under it. They left so there was nobody in Misuratah. Nobody stayed.

T301A- Uhuh, uhuh.

T302B- Women who had never in their lives travelled or left their hometown or anything, had to walk - perhaps barefoot - poor things.

T303A- Yes, right.

T304B- They were calling out: - we were hanging our heads - you know. "Oh, where are our men ___ our men? wak, wak, wak (screaming)." You see; they were screaming as if ___ as if they were mourning ___ mou... ___ a dead person or even louder; you see.

T305A- Uhuh.

T306B- They were keening, poor women. I said if I were Sadun I would do ___ I would go back. I would hit back hard - you know - come what may.

T307A- Right.

T308B- You see. But he didn't turn a hair. He was like a walking corpse; and that was it - until we reached Wadi al-Musharrak.

T309A- al-Musharrak.

T310B- A little bit further up from Tawargha.

T311A- Uhuh.

T312B- We stayed the night there. They burnt some of the things we were carrying with us. For heaven's sake - there was no point in carrying them any longer. Then it seemed that they agreed to go east, towards the West of Warfallah. We packed up and got to Maymun. We stayed there for some months. The

Italians were still ___ still ___ because they had found that the mujahidin were entering Misuratah at night to go and contact their families who ___ er ___ had come under Italian rule.

T313A- Uhuh. uhuh.

T314B- No one was left but the army. But I have got ahead of myself; as we were travelling ___ as we were travelling - leaving the town I mean - one night we stayed at a well called the well of ___ er ___ It was called al-Gadiriyyah.

T315A- al-Gadiriyyah.

T316B- Uhuh, uhuh. We put the ar... ___ the weapons - you know - We put them in piles, piles - heaps, heaps, - like this - butts down and on top of each other. Sadun may Allah bless him; after they had had dinner ___ There was - you know - a sort of dinner. They sounded the instrument for assembly - they call it the bugle. The army that was with him (Sadun) assembled. He said to them: "My sons, we can no longer mount a force against a force - an army against an army. We cannot do it any longer - how can we? I no longer have the resources to conscript thousands or recruit thousands - I can't afford it. We had mills, to grind corn for us and so on; but we lo... ___ we lost all that when we lost Misuratah."

T317A- We left it behind in Misuratah.

T318B- "We left it behind. What is left for us ___ It will be ___ We will be living in hardship and poverty. I can't guarantee you ___ guarantee anyone who is going with me food or clothing or anything else. I ___ from this moment, anyone who wants to go to his family and do what he can and submit to Italian jurisdiction; you have permission. and if you suffer injustice - as long as I'm alive, and in this country and present in this land, if I hear of anybody being treated unjustly by those who are collaborating with the Italians or being harassed, I shall be able to send some... ___ someone to avenge him, even into Italian territory." And that's what actually happened.

T319A- That's right.

T320B- Anyone who harassed anyone else was ambushed at night and killed.

T321A- Uhuh.

T322B- Right. "And there is just one thing - our rifles - the rifles that belong to the government or the high command - don't take them away. Don't hand over our rifles to the enemy. Le... ___ Leave ___ Anyone who goes must leave his rifle and join his family. Permission is granted for him to submit to Italian jurisdiction; nobody will sa... ___ will hinder him." (blowing his nose).

T323A- From our side.

T324B-Morning came; many left ___ left. A lot of weapons were put on the backs of camels. I mean a lot of weapons were left. Nobody took his rifle. He couldn't take it; because it was guarded. The rifles were put in piles, piles and there were always a number of guards on them.

T325A- And...

T326B- We went to Tajmut - you know. We went and arrived at ___ at Maymun___ at a well called Tajmut. Tajmut is a very salty well. The Italians heard ___ After the passing of ___ After things had settled down and the Italians had settled down in Misuratah, they said: "Oh, Sadun is still here with his army. We still can't go even to Tawargha or anywhere else". They decided to equip a strong army - you know. I hear that they were fifteen thousand or thereabouts that time. And so they came out. We were in Tajmut - mujahidin and soldiers. Even the shaykhs who stayed outside with their people and their mujahidin and so on. They were wandering around distributing barley and wheat to the camps. The women were grinding, poor things. They were grinding. The shaykhs were collecting ___ They had representatives for collecting. I mean they came to this camp, give us twenty or thirty martas, which they distributed. It was ground and packed and sieved by the women - poor things - and they brought it ___ They brought it to us. By Allah we stayed after we left here ___ we stayed ___ er ___ a count. . . ___ a countless number of days eating nothing but meat.

T327A- Uhuh.

T328B- Right. By Allah I can still remember that once we were given raw barley. It was about a teacupful, or less, each. We ate it raw - by Allah - as if it was sweets. You know, not cooked.

T329A- Uhuh.

T330B- Raw. We ate raw barley. The news came that the Italians - in Ramadan - The Italians h... ___ had arrived at Tawargha that day. They'd arrived at Tawargha. They were coming and, we knew that they were coming to us, of course. They weren't far from us. "They've arrived, and so on." They used binoculars of course - cavalry on guard-duty - and we had soldiers watching their movements. Early in the evening the mujahidin went and confronted them; but it was sporadic and from a distance. Early in the morning they came ___ er ___ our cavalry came and intercepted them. Many of our horses were killed. They were killed. But in fact, it's only now that we've grown up and found out and seen the reports of those who knew. Er ___ er ___ er ___ The battle of al- Musharrak was a battle without planning on our side.

T331A- Uhuh.

T332B- Well, how could you send the two or three hundred horsemen you had - send them on their own to be devoured by bullets? More than seventy horses - a hundred horses - were killed - not to mention their riders. And ___ And the mujahidin instead of joining with the ___ the army - on top of that - you know - they ___ er ___ went alone. They were defeated and retreated. After that we - the army - went out - how?

T333A- In three stages.

T334B- In three stages. If they'd stuck together, everything would've gone well; you see. Yes, there was no organisation in the battle of al-Musharrak.

T335A- Uhuh.

T336B- That's what we've heard from people older than us; you see.

T337A- Oh, if you had been clever, the battle would have been . . .

T338B- There was only us, and we nearly beat them.

T339A- Uhuh, uhuh.

T340B- After it was all over; you see, they were about to retreat. If the aircraft hadn't landed and run between the mujahidin and them, they would've retreated. You see, their forces were just about to leave. Well, after that we got up early at dawn - you see - and withdrew. We met in this - sort of thing - on flat ground where there are no trees or stones. We couldn't relax or construct a st... ___ a strong point or anything else. It was face to face. You were stand... ___ they were standing and we were standing.

T341A- Fire!

T342B- Uhuh, ___ er ___ and firing started. Firing started. As you know the Arabs, (noise) particularly if their leader dies, there is nobody to replace him, without making mistakes. And our leader was in the forefront. They said: "O Bey, for heaven's sake stay, please. Don't go into the front line. Just ___ Just send us what we need". He said to them: "If anyone speaks to me I'll deal with him. Is there any life left for us or . . .?" He wanted to die.

T343A- He wanted a hero's death.

T344B- He wanted a hero's death. He didn't want this kind of life; what would you expect him to do - you know?

T345A- That was it. Because . . .

T346B- It was all one.

T347A- Uhuh.

T348B- Well, firing broke out. The fourth company looked out and said to him: "O Bey, It looks about a company coming. There they come ___ there . . ."

T349A- Allah is great.

T350B- " . . . from the North." [short pause] So they with... ___ er ___ At first they were about ___ about to with... ___ to withdraw. But later, when the plane landed and the people panicked: "Oh, it's coming down. Oh, the plane is coming down. Oh, the plane is coming down" - you know. So their line disintegrated. It disintegrated - they tried to return to their posts - they couldn't. They found that the others had launched their counter attack. In that counter attack they succeeded.

T351A- Uhuh, uhuh.

T352B- They succeeded. How far did they get? They advanced perhaps a hundred or a hundred and twenty meters.

T353A- They advanced, yes.

T354B- We were all in confusion. "Er ___ Sadun ___ er ___ the Bey was killed. The Bey was killed. The Bey was killed. He was hit." you know. As they were about to attack, a group (of his soldiers) came to him: "O Bey, they are upon you! They are upon you." It was about ___ er ___ What shall I say? I mean they were less than fifty meters - thirty meters or so - away from him. "O Bey, they're upon us. They'll take you alive. O Bey, and so on." He told them that his horse was dead. His horse died at the beginning of the battle. They brought him the horse of someone called Muhammad ar-Rumayli. "Come on, mount." Well, anyway, they convinced him and he mounted the horse. They were just ___ They were just about to catch him. As he put one foot in the stirrup a bullet hit him on the forehead.

T355A- Oh.

T356B- It was from close range. I wasn't beside him.

T357A- Uhuh.

T358B- I was some way away from him. Those who were beside him said: "By Allah, ___ er ___ right next to, very close - as if he dropped it - pushed it into his forehead." I mean - ten meters, twelve meters, fifteen meters from him.

T359A- Fifteen meters, uhuh.

T360B- Well, he fell.

T361A- There is no will but the will of Allah.

T362B- One of them cut his money belt and that was all. They left him as he was, with his rifle. They left him there, and it was only at night that they went back to get him. He was still in the same place. They didn't know who he was. They took his watch, and they took ___ and they took his uniform. They thought

that he was just some officer. There was someone called Salim ash-Shurufi who looked like him, so they thought that was who it was.

T363A- Uhuh.

T364B- They got as far as ___ er ___ er ___ as far as where we were. They didn't have to go more than ___ than ___ than five meters or so. They got to the wounded and finished them off. They killed them. And ___ And in this ___ they took Sadun's uniform - may Allah bless him. They took his uniform and a watch - and he may even have had some money on him. And they also went back feeling insecure, you know.

T365A- And did they make sure Sadun was dead ___ had died a hero's death?

T366B- No, ___ How could they make certain of that? If they had, they would've taken their victim.

T367A- That's right.

T368B- No, they weren't sure. They weren't sure. They were sure only the next day. They held a celebration, with [short pause] a byadah tub. That's an infant... ___ infantry gun which is small, and one man can carry it on his shoulder.

T369A- Right.

T370B- They took this. They took this tiny little gun; and they took the uniform ___ Sadun's uniform. The next day they held a celebration here in Immatin. They were all there - you know - and among other things they displayed the uniform.

T371A- They displayed Sadun's uniform?

T372B- Sadun's uniform. This uniform of Sadun - there was nothing like it in the army in Misuratah.

T373A- Well!

T374B- Yes. It was of malaf. A relative of his called Ismail al-Ayab sent it to him from Tunis. It was tailored by a Turk called Nuri Ijlud, who was the manager of the factory here in Misuratah, where they repaired weapons and dyed hides - no - shoes. They made them. You know, he was the manager.

T375A- Uhuh.

T376B- Right. Nuri Ijlud came to them. This Nuri was a Turk, working under the Italians. He said to them: "This is Sadun's uniform." How can this be Sadun's? How can this be Sadun's? And how did you recognise it? He said to them: "It was me who made it. This is malaf from Tunis, and it was me who made this uniform for him. This is Sadun's uniform. This is . . . If the owner of this uniform is dead, Sadun is dead." So they were very pleased, and they held - you know - . . .

T377A- They held a huge banquet.

T378B- Yes. In this __ al-Musharrak hundreds were killed. Well, all right, Sadun was dead. We moved. [long pause]

T379A- O.K.

T380B- We said after the battle of al-Musharrak and the death of.

T381A- Sadun.

T382B- . . . Sadun.

T383A- May Allah bless him.

T384B- May Allah bless him. (at the same time)

(B continues) We moved to Nafad as-Sdadah. Then after some months __ After some months the leaders of the national government decided to direct their armies against the occupied regions. They reconsidered that confinement in as-Sdadah wasn't good. So they brought whatever forces possible: some from Tarhunah, some from Imsalatah, and from Zalitan, and from Misuratah. We, the detachment from Misuratah, lead by Ibrahim as-Swayhli - with all the soldiers he could get - made for a place called Gararat Maryam.

T385A- Maryam.

T386B- Yes, right, Gararat Maryam, where we stayed. And it was clear that even if an Arab or a Muslim was under enemy jurisdiction, his heart would go out towards his brothers . . .

T387A- Exactly.

T388B- . . .abroad. I mean his mujahidin brothers, and those who defended the honour of the country and so on.

T389A- Uhuh.

T390B- So the community who __ The citizens who were under Italian rule in Misuratah . .

T391A- Uhuh.

T392B- . . . felt that Italy after the movement of the mujahidin towards - as I said - towards Tarhunah, and towards Imsalatah, and towards Zalitan, and towards these areas; ah, they were scared __ frightened. They said: "What are the Arabs up to?" Ah, so they decided to go out to this place where as-Swayhli was and the band of people from Tri... __ from Tripolitania who were with him. They started to gather a huge force in S... __ in a reg... __ a place in Misuratah called Sawani al-Ukali, and their intention was to go out as they did in __ in __ to __ to the battle of al-Musharrak.

T393A- Right.

T394B- Right. When some prominent citizens of Misuratah saw this action taken by the Italians, they sent to the mujahidin, you know, a Muslim spy. They said to them: "We've seen the Italians gathering a huge force in Sawani al-Ukali; and their intention is to go out against them ___ against you, and they are trying to finish you off. Our ad...___ Our advice is that you attack them before they attack you; because victory is mostly to ___ to ___

T395A- The attackers.

T396B- ___ to the attackers." Well, this idea - you know - was regarded by our people - the people who were leading us, such as Ibrahim as-Swayhli and his colleagues - they regarded it as disasterous. They prepared themselves, and we set off. We moved. We came to a well called Bir al-Ghaziyyal ___ Bir Ghaziyyal. We stayed there for one night. Misuratah was still some way away.

And the commander, Ibrahim as-Swayhli and his colleagues began to . . . Un Suf shared his opinion, may Allah bless him. This Un Suf was a great fighter - to us, I mean - he did a lot for the jihad - He did a lot; really; many great things indeed. They sent the cavalry before us. They sent our cavalry between Misuratah and us. What for? Because - from fear of spies bringing news that we were coming down to them to attack them.

T397A- Right.

T398B- You see.

T399A- That's true.

T400A- So our news was cut off completely. And they even got ___ caught a spy and they brought him back. They found him going out; you see, they brought him. (short pause) So we stayed at the well - this one named Ghaziyyal in the area of Misuratah until the afternoon. Then - you see - we got ourselves ready and moved off. We moved as far as the Well of as-Sikit outside the palm trees by midnight or earlier. We drank and we took some water from it. It was not a small force - I mean to move it was diff . . . ___ a little bit difficult and we continued moving.

T401A- How many were you, roughly I mean?

T402B- It would be better not to give you a rough number. Walking ___ We were walking on foot. Well, we arrived.

T403A- More than a thousand?

T404B- What?

T405A- More than a thousand or so?

T406B- What, a thousand?

T407A- Well, how many?

T408B- Us?

T409A- Yes.

T410B- The force?

T411A- Yes.

T412B- The force I think was more than that. I think it was fifteen hundred or more. Those included the force of the mujahidin and the force of the army -- the regulars. And this was well planned. This battle was well planned - not like the battle of -- the battle of al-Musharrak. It was very well planned, and you will soon realize that.

T413A- Right.

T414B- Well, so -- er -- dawn had just broken, when we surrounded them on three sides - this force -- the Italian force which was in Sawani al-Ukali. We left open the side between them and -- and -- er -- Misuratah -- and Immatin, I mean.

T415A- Right.

T416B- al-Muwatin. And the plan of the battle was as follows: First the mujahidin -- The force of the mujahidin was merged with the regular soldiers. And every mujahid -- muja... -- mujahid had a soldier beside him; the soldier gave the orders.

T417A- I see.

T418B- He received his orders from the soldier. Do you understand what I'm saying to you?

T419A- Yes. A mujahid had to receive . . .

T420B- The mujahid -- the mujah -- The -- The mujahidin were merged -- were merged -- er -- with the regulars.

T421A- Right.

T422B- You see. And each one of us - we had instructions - had a mujahid beside him, who commanded him.

T423A- That's right.

T424B- Either one mujahid or two or whatever number.

T425A- Because the soldier - you had experience in . . .

T426B- He had experience.

T427A- Not like the mujahid - right.

T428B- O.K.

T429A- Right.

T430B- Also no one could fire a single shot before we heard a shot from the company commander ___ er ___ er ___ fired by ___ by the company commander, who was Muhammad al-Faqih.

T431A- That Muhammad al-Faqih.

T432B- That one. Yes. Right, they were well known from al-Musharrak onwards. So we took up our positions. The gu... ___ The machine guns were set up. Guns were set up. The whole army had its fingers on ___ I mean, all rifles were loaded - you know - with cartridges. And th...___ And everything was ready. I bear witness to Allah (to say the truth), they got up one by one, the enemy, and lighted fired to make tea or coffee or whatever. We saw . . .

T433A- They hadn't spotted you yet?

T434B- Not yet, no, no, no, no, they hadn't spotted us. No they hadn't. Well you see, they lighted their fires and Mr. Muhammad al-Faqih fired.

T435A- Ho, ho!

T436B- And firing started.

T437A- Uhuh.

T438B- I suppose that before they could get to their rifles or their machine guns, some hundreds of them must have fallen.

T439A- Right.

T440B- Well, our machine guns were excellent. I mean some of them were from Moscow. We called them Maskof - Russian made ___ made and some of them were Italian made. I mean the machine guns were so amazing and the rifles as well. And firing started [short pause] - you know.

T441A- Right.

T442B- Firing continued. Firing continued. So, the Italians seemed to rally about ten o'clock, roughly. It's fifty years ago.

T443A- That's true.

T444B- Around ten o'clock or half past ten, they rallied their scattered forces - apparently the force in Gasar Hamad, or the one in Zalitan, or the one in ___ in Immatin. Anyway they rallied their forces and brought them to the rescue, in order to raise the siege of the others ___ of the forces and to help them. Our side didn't hesitate. He wrote ___ They wrote a dispatch ___ Mr. Ibrahim wrote a dispatch in which he ordered us to retreat.

T445A- Yes, Shaykh Muhammad told me about it, by Allah, just as you have.

T446B- Yes retreat. What do you mean: retreat? They said: "We order you to retreat." We said: "What do you mean: retreat? We are at the point of victory, secure and

confident, and we retreat? O.K. how can we retreat? Their planes are here; and there are no trees and no stones (to give us cover)."

T447A- Yes. Right.

T448B- Right. I mean, those people who were telling us to retreat then, what did they think they were doing? Did they want them to come and crush us with their aircraft, guns and cavalry? They would concentrate all their forces against us to destroy us, and where would we go? There was nothing at all, at all, to give us cover if we moved out from behind our mud fences and from the place we were in. The officers m... __ The officers met - you know - with Mr. Muhammad al-Faqih, and they decided that we were not going to retreat. We would stay there until nightfall and either be victorious or perish, to the last man. And anyone who survived - you know - would retreat by night. If we didn't __ If we didn't suc... __ achieve a victory, night would cover us. I mean it was __ it was an extremely difficult situation.

T449A- Right.

T450B- It seemed as if our people - I mean our leaders approved of this plan.

T451A- Uhuh.

T452B- What did they do? They made an impressive plan. You see, if victory was possible . . .

T453A- Uhuh.

T454B- . . . you could see it from the beginning. What did they do? They said: "O.K. We will use only our guns - their shells to strike between the __ the rescuers and the __ the __ the besieged - . . .

T455A- To cut the line.

T456B- . . . to cut __ to cut any contact between them." And there was nothing like __ like guns for cutting the __ this line __ this escape line. And they started (falling) on them - you see - our shells __ the guns - bang, bang, bang, bang. By Allah they stayed put __ stayed put __ stayed put and couldn't get up again. They couldn't advance - these rescuers. [short pause] Our guns' shells were flying over us and we were applauding them - you see - as if we were at a wedding party, not in a battle.

T457A- Good Heavens.

T458B- By Allah, as if we were at a wedding party.

T459A- True.

T460B- You see, we were con... __ we were confident. And victory - If a soldier is victorious - you see - you find he doesn't... __ doesn't think about himself and he doesn't really think he's there.

T461A- That's true.

T462B- Right, applauding - you know - and chanting, "Allah is great", and so on. [short pause] The battle continued er __ er __ around the besieged. I bear witness to Allah, I can remember it now; the sun became red.

T463A- It was sunset.

T464B- It was sunset. The sun was go... __ going down. From dawn to - to - sunset. Er __ They started to retreat slowly, slowly; we had left the Eastern side open for them. They continued to retreat until it seemed as if they had almost completed that. They (our side) were watching - they had this periscope. Our cavalry was ready. They began to retreat, and our cavalry, under the leadership of Un Suf.. .

T465A- Followed them.

T466B- Followed them immediately . . .

T467A- Uhuh.

T468B- . . . firing, you see, until they reached their fortified positions [short pause] to the market place of Immatin. It was a glorious victory. I left something out . . .

T469A- Exactly.

T470B- As we were approaching the edge of the town and entering this battle __

T471A- Uhuh.

T472B- __ At the edge of the palm trees . . .

T473A- Uhuh.

T474B- We knew __ We knew that there was a gang __ a gang on h... __ on horses - seventy-one or seventy-two horsemen. Their chief was Ali al-Graytli. These were working with the Italians.

T475A- Right.

T476B- Uhuh. Their chief was Ali al-Graytli. All of them were Libyan nationals, from Misura... __ mostly Misuratis __ from Misuratah. They used to roam about during the day on their horses terrifying people. Anyone who didn't stand to salute them - or if there was a group of people sitting anywhere when they passed - they had to stand up and salute them, and so on. I mean they were humiliating the town.

T477A- Yes, yes.

T478B- You see. By Allah some of them were soldiers with us.

T479A- True.

T480B- Right. And they joined and actually transferred - good heavens - their loyalty to the Italians.

T481A- They Italianized afterwards and enjoyed it.

T482B- Yes, they enjoyed it.

T483A- Oh, man. Uhuh.

T484B- What did they do about them?

T485A- Uhuh.

T486B- There was a post in ___ in Zawiyat al-Mahjub. This was in the area in which I told you Mr. Muhammad was.

T487A- Uhuh.

T488B- Right. Er ___ There was a house called the house of Ihmaydah al-Atrash. They had a post there - you know - and roamed ___ roamed around. Their headquarters and accommodation was in that house.

T489A- Uhuh.

T490B- Right. What were they going to do about them? The uncle of Mr. Ibrahim's father was called Ishtaywi al-Karayk. He said to him: "Uncle, you take the people of Zawiyat al-Mahjub ___ the mujahidin of Zawiyat al-Mahjub and go and lay a siege to the ho... ___ the house of Ihmaydah - this one in which this gang is. If they surrender to you, that's fine. And if they don't surrender to you, as soon as we've dealt with this force, we'll have time for them. Just keep watching them; but don't let them get away.

T491A- Don't let them get out.

T492B- That's right. The next day . . .

APPENDIX B1

النص الاول
Sample Text One

(ST1) كما يشار اليه في خلال البحث)

النص المكتوب للشريط المسموع رقم 20
للمقابلة رقم 40 مع:

المجاهد محمد عمر الفقيه

تاريخ تسجيل المقابلة: 1978/7/27

موضوع المقابلة: دور المجاهد في الحرب
الليبية الايطالية من 1911 - 1935

سجل المقابلة / مركز دراسات جهاد الليبيين
طرابلس / ليبيا

حرر النص من الشريط المسموع /

أبو القاسم مفتاح الشقمانى

شريط محمد عمر الفقيه
الواجهة 1

- 11- بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلاة والسلام على اشرف الخلق
سيدنا محمد وعلى اله وصحبه وسلم .
- 2ب- اللهم صلي على سيدنا محمد .
- 13- في يوم الخميس اتنين وعشرين شعبان الموافق سبعة
وعشرين يوليو الف وتسعمية وثمانية وسبعين المنطقة سرت
(فترة صمت قصيرة) في المقابلة اربعين .
- 4ب- محمد .
- 15- على الشريط رقم عشرين .
- 6ب- محمد .
- 17- التقى بالمجاهد .
- 8ب- محمد عمر الفقيه .
- 19- محمد عمر الفقيه . (فترة صمت قصيرة) العمر قد اش يا عمي
الحاج ؟
- 10ب- عبد الملك . خمسة وسبعين سنة (فترة صمت قصيرة) سنة
خمس .
- 11- اسم الوالدة شنو ؟
- 12ب- اه ؟
- 13- اسم امك شنو ؟
- 14ب- اه ؟
- 15- الوالدة . . اسم امك . . الوالدة .
- 16ب- عمر . محمد عمر الفقيه .
- 17ج- الوالدة . (بصوت عال)
- 18- لا ، لا ، امك ، امك .
- 19ب- عبد الملك .
- 20ج- الوالدة ، امك .
- 21- اه ؟
- 22ج- اسم الام .
- 23ب- فاطمة .
- 24ج- فاطمة .
- 25- فاطمة من ؟
- 26ب- فاطمة محمد (فترة صمت) قبيلة الدبابسة .
مصراتة .
- 27- هي الوالدة من هنا والا من مصراتة ؟
- 28ب- مولودة في مصراتة .
- 29- لا ، لا ، امك يعني .
- 30ب- اه ؟
- 31ج- من مصراتة .
- 32- امك من مصراتة والا من هنا ؟

- 33ب- من مصراته كله .
 134- اه . نعم . اهه .
 35ج- من مصراته .
 136- يا عمي الحاج ما طلعتش هكي والا هكي؟ مشيتش البره؟
 37ب- اه؟
 138- ما طلعتشا البره؟
 39ج- ايه!
 40ب- كيف ما طلعتش؟
 141- خارج البلاد يعني . مشيتش لتونس والا الجزائر والا مصر
 والا حاجة؟
 42ج- مشي هاجر .
 43ب- قعدنا في مصر اش وعشرين سنة .
 144- من امته؟
 45ب- مهاجرين .
 146ج- يا اخ الهادي . . بالله ملاحظة ولو سمحت؟
 147- نعم .
 48ب- بعد انتهت الحرب من هناى (فترة صمت قصيرة) من الـ
 . . من ليبيا .
 49ج- ما تزعلش منه راهو مرات . .
 150- لا عاد ايه . عاد عارف . . عارف . كافي كافي . .
 51ج- ايه . قو لله على تاريخ الهجرة اللي هاجرت فيها (فترة
 صمت قصيرة) والا لا؟
 152- سنة قديش هاجرت يا حاج؟
 53ب- سنة خمسة وعشرين . (فترة صمت)
 154- حجيت؟
 55ب- انعم .
 156- تقبل الله .
 57ب- سنة اربعة وستين . (صوت تسريح الرقبة) - (صوت باب
 يحركه الهواء) (فترة صمت)
 158- ما اشتغلش مع الطليان لما جوا هنايا؟
 59ب- (يضحك)
 160- (يضحك) و يقول: (كلمة يضحك على المجيب)
 61ب- (يمفق يديه) احنى الطليان امهدد لحمنا بالرماس .
 162- اه .
 63ب- كيف نشغلو معاها؟ . . حاربنا على اخر نفس وبعدها
 هاجرنا .
 164- ايوه .
 65ب- (يضحك) انا مجروح في يوم السلحيبه في . . في الس .
 . في . . في . . في مسلاته مع سعدون .
 166- و العهد البائد؟ ما اشتغلش مع المملكة؟
 67ب- امال .
 168- شنى اشتغلت؟

- 69ب- اشتغلت مدير .
 170- مدير ناحية .
 71ب- مدير سرت بحالها .
 72ج- مدير ناحية .
 173- مدير .
 74ب- وبعدين قائمقام .
 75ج- قائمقام .
 76ب- وبعدين متصرف. مشيت حتى في قائمقامية هون، الجفرة .
 77ج- الجفرة والخمس خليط . .
 178- ماشاء الله عليه .
 79ج- ماشاء الله عليه .
 180- وتوه في العهد الثوري؟
 81ب- اه؟
 182- العهد الثوري خدمتش حاجة؟ . .
 83د- عاجز هاداك .
 84ب- لا .
 85ج- لا، عاجز موظف متقاعد .
 86ب- ما اشتغلتش. اهو جابولنا . .
 87ج- الميداليات .
 88ب- المكافات .
 89د- الوسام .
 90ج- هادي اهم حاجة . هادي الشهادة . . هادي . .
 91ب- ريت الشهادات اهو .
 92ج- ايوه .
 93ب- من الثورة . . من رجال الثورة .
 194- الله يبارك فيهم .
 95ب- جابولنا نواشين .
 196- ايوه .
 97ب- وعندي نواشين من قبل . . ميداليات .
 98د- ايه هدينه نبوا نشوفهن . القدم هدينه .
 99ب- تاخذ نبدة على التاريخ؟
 100ج- ايوه تو يجيك .
 101د- اماله مازال .
 102ا- تو نجيك .
 103ج- مازال تو يجي .
 104د- نقعدوا معاك لين . . لين تلزنا بروحك .
 105ج- تو يجيك .
 106ا- لين تقلق منا . لين تقول: قريب تروحو ا؟ (يضحك)
 107ب- اه؟
 108ج- لا نشهد الله مانبوكم الا تقعدوا معانا حتى نهار والا اتنين . . (يضحك)
 109ا- بعدين تظل . . تظل تقول . . تقول: خلاص والا مازال؟

(يضحك)

- 110ب- احنى كم سنة وانا واحنى نحاربوا وناكلوا في بومنفوخة تمر تاورغا و..؟
- 111ج- الحوش هادا ما حصله الا في عهد . . .
- 112ب- سليان البقر؟
- 113ج- الا في عهد الثورة تو. على قد ماجرى زمان في العهد الاول . . .
- 114ب- تبيله بي. . . بيش يتم التاريخ.
- 115ج- و الله ما حصله. هادا وين سكن تو ياسعيد.
- 116د- صحيح. لا عارفه.
- 117ج- هادا وين سكن. كان ساكن في عقاب . . .
- 118د- خربة .
- 119ج- خربة الدار هديكه .
- 120ا- تعرفش تتكلم طلياني؟
- 121ب- اه؟
- 122ا- تعرفش تتكلم طلياني؟
- 123ب- طلياني؟
- 124ا- اه .
- 125ب- لا نعرف انجليزي. (يمزح)
- 126ا- تتكلم انجليزي شويه؟
- 127ب- (يضحك)
- 128ج- يعرف كلمات هكي تركي.
- 129ب- تالطليان امته قعدنا معاه لين نعرفوا كلامه؟
- 130ج- ما يعرفش ما قعدش.
- 131ا- اه؟
- 132ج- لا، يعرف يمكن تركي شويه هكي.
- 133ب- يضحك.
- 134ا- اهه .
- 135ج- عنده كلمات تركيات.
- 136د- ليش مولع الضي هادا؟
- 137ج- لا، باهي.
- 138ب- نعرف شوية تركي.
- 139ج- نجيبوا الشاهي؟ (فترة صمت طويلة) (صوت)
- 140ا- علي المصراي امتي جي هنايه؟
- 141ب- اه؟
- 142ج- علي مصطفى المصراي لما جاك زمان خدي منك نبدة من التاريخ . . .
- 143ا- امتي؟ تفكرش امتي؟
- 144ج- اعتقد اضني . . .
- 145ب- خدي لكن ما جاباش مزبوط.
- 146ج- في الـ . . .
- 147ا- ما جاباش مزبوط.

- 148ج- اضني بعد الثورة و الا لا؟ في السبعين . . في
السبعين و الـ . . لا؟
- 149ب- والله مانيش عارف كم سنة ، اي سنة يعني.
- 150هـ- السلام عليكم .
- 151ج- تقريبا هكى .
- 152ا- عليكم السلام .
- 153ج- وعليكم السلام .
- 154د- اهلا اهلا . كيف الحال؟
- 155ب- الهادي ولدنا .
- 156ا- اهلا بك .
- 157ج- لا ، سامي .
- 158هـ- نعم .
- 159ج- مش الهادي ، لا . وين الحاج؟
- 160هـ- في السوق ممكن .
- 161ج- نسحابوك الحاج الهادي .
- 162هـ- والله؟
- 163ج- السلام و رحمة الله .
- 164هـ- عندك دخان من فضلك؟
- 165ج- لا ما عنديش . الحق اني كملت دخاني وقاعد ندخن في
دخان الهادي .
- 166ا- تو يا عمي الحاج نبوا تسميلنا المعارك اللي اشتركت
فيها شنو؟
- 167د- المعارك كلها .
- 168ا- بالترتيب .
- 169ب- تاسيس . . تاسيس المكتب نقولك عليه؟
- 170ا- ايوه .
- 171ب- (يسرح في رقبته) وقت السويحلي . . وقت السويحلي
- 172ا- انعم .
- 173ب- رمضان .
- 174ا- اه .
- 175ب- جاء الغوامس وجي نوري باشا .
- 176ا- ايوه .
- 177ب- واسس مكتب في مصراته . وجاب فيه من كل لبلاد . . من
الجهة الغربية والـ . الشرقية كلها لعند . . لعند سرت .
- 178ا- ايوه .
- 179ب- اسس مكتب وطلعوا منه . . زباط ، واستلموا القيادة
والترك عدوا .
- 180ا- اهه .
- 181ب- بعدها صارن الحروب . (فترة صمت)
- 182ا- ايوه .
- 183د- انعم .
- 184ا- المد . . المدرسة تاسست في مصراته هادي؟

- 185ب-ايه . لكن جا .. جاب فيها نوري باشا من كل بلاد حتى
من نالوت ومن يفرن .
- 186ا-ايوه .
- 187ب-ومن زواره ومن كل الجهات .
- 188ا-تفكرش فيه قد اش ضابط تخرجوا منها حتى بالتقريب؟
- 189ب- والله تقريبا يمكن فيه مية وخمسين زابط .
- 190ا-ايوه .
- 191ج-من ضمنهم انت؟
- 192ب-تقريبا يعني .
- 193ج-انت من ضمنهم؟
- 194ب-انا اول واحد . اول واحد خدت الش . . رقم واحد
الشهادة .
- 195د-السلام و رحمة الله . كويس .
- 196ب-(يستمر) اول واحد . و معانا حياة محمد بن حسن حتى
هو .
- 197ج-زليطني توفي هادا .
- 198د-رحمة الله عليه .
- 199ج-ايه .
- 200ا-ايوه .
- 201ب-معانا لبهليل امتاع طرابلس اللي في سوق الرباع
كان عرفته . زابط حتى هو .
- 202ا-اهه .
- 203ج-ايه .
- 204ا-ايوه .
- 205ج-وبعد ها .
- 206ب-اول المعارك اللي صارن في الجهة الغربية هادي
ومن هنا ومن هنا وعدي غادي .
- 207ا-بالله بس قبل نبدوا في المعارك .
- 208ب-اه؟
- 209ا-المدرسة هادي عام قد اش تاسست؟
- 210ب-اه؟
- 211ا-المدرسة هادي . .
- 212ب-ست شهور بس حربية .
- 213ج-ايه .
- 214د-سنة كم ؟ قوله سنة كم .
- 215ج-سنة كم ؟
- 216ا-سنة كم ؟
- 217ب-اه؟
- 218ج-سنة كم ؟ خمسطاش ، عشرين؟
- 219د-علي صوتك شوي ياسي الهادي . راهو السمع شوية .
- 220ب-قبل . . لا قبل لانها جروا يجي (فترة صمت قصيرة)
ب . . شنو نقولك؟
- 221ج-سنة خمسطاش اظن .

- 222ب-لا .
- 223د-لا سنة خمسطاش . .
- 224ج-اهه .
- 225ب-لا، بعدها بعدها . ايه سنة خمسطاش ابتدت .
- 226ج-لان . .
- 227د-اهه .
- 228ب-من اخر سنة خمسطاش .
- 229ا-اخر سنة خمسطاش؟
- 230ب-ايوه .
- 231ا-بعد القرضابية؟
- 232ب-بعد القرضابية ايوه .
- 233ا-ايوه . (فترة صمت قصيرة) باهي تو عاد نجوا للمعارك .
- 234ب-اول المعارك اللي انا نحكيك عليها اللي حضرتهن هادين، اول معركة هي راس الطوبة .
- 235ا-راس الطوبة بمصراتة .
- 236ب-هاللي اونه مشيت وعطيت فيها . اندري عليكم شفتوه في التلفزيون والا لا .
- 237ج-راس الطوبة .
- 238ا-اهه .
- 239ب-شرحتلهم عليه .
- 240ج-ايه مش هو؟
- 241ب-يوم راس الطوبة هادا .
- 242ا-ايوه؟
- 243ج-مش اول معركة قلت جنانات بن نصيب في زواره؟
- 244ب-لا، لا بعد هديك ايه .
- 245ج-اه؟
- 246ب-بعدين هاديك .
- 247ج-اه باهي؟
- 248ب-هاديك بعدها غير . . غير في هكي كتبوتوها هي الاوله
- 249د- (الصوت غير واضح)
- 250ا-باهي .
- 251د-المعارك التانيات؟
- 252ج-تكلم تكلم .
- (انقطاع في الشريط)
- 253ب-باهي .
- (انقطاع في الشريط)
- 254ا-ايوه صار معركة راس الطوبة .
- 255ب-هادي معركة راس الطوبة حضرتها .
- 256ا-ايوه؟
- 257د-المعارك التانيات؟
- 258ب-بعدين مشيناللف . . للغرب .
- 259ا-ايوه؟

- 260د- معركة شنو؟
- 261ب- معركة ايه . . يقولها جنانات بن نصيب
- 262د- جنانات.
- 263ب- في ايه . . قريب من زواره؟
- 264د- با هي هادي الثانية وين الثالثة؟
- 265ب- بقيا . . بقيادة عبد العاطي الجرد .
- 266د- ايه .
- 267ا- ايوه؟
- 268ب- تسمعوا به؟
- 269د- ايه نسمعوا به .
- 270ا- نسمعوا به .
- 271ب- الجرد .
- 272د- و الثانية . والمعركة الثانية؟
- 273ب- اه؟
- 274د- اللي بعدها؟ . . المعركة اللي بعدها؟
- 275ا- بشوي عليه .
- 276ب- انعم .
- 277ا- بشويه بشويه (فترة صمت قصيرة) خود راحتك.
- 278ب- هادي . . هادي المعركة اللي صارت غادي .
- 279ا- اه .
- 280ج- وبو فار قصر حمد والا والله نخلوه بروحه؟
- 281ا- خلوه يتفكر بشويه . . هو انتم عاونوه شويه .
- 282د- اونه ما يسمعش حتى السمع شويه ضعيف .
- 283ج- لا، لا، اني مسجلهم . تقريبا انا كاتبهم في ورقة عندي
ممكن نجيبهم؟ لان هو فكره . .
- 284د- ممكن انت ترفعله صوتك لان ما عنداش هدى السمع
القوي .
- 285ج- معركة قصر حمد وبوفار؟ (بصوت عال)
- 286ب- ايه ايه بعدين؟
- 287ج- بعدين تكلم تكلم .
- 288د- تو استمرلنا في المعارك كلهن يا عمي الحاج .
- 289ب- با هي .
- 290د- كلهن . بعد الـ . . معركة جنانات هادي اللي قائدها
الجرد . . المعركة الي بعدها وين؟
- 291ج- السلحبية؟
- 292ب- اللي بعدها؟
- 293د- انعم .
- 294ب- اللي بعدها قصر حمد .
- 295د- با هي .
- 296ب- مصراة .
- 297د- قصر حمد بمصراة .
- 298ب- مصراة .

- 299د-وها اللي بعدها ؟
- 300ب-بعد منها . . .
- 301ج-راجي قائدها .
- 302د-لا، بعدين نجوه الشرح. بعدين يجي الشرح يا استاد الهادي.
- 303ب-انفهمك على القيادات اللي همه بعد .
- 304د-ما زال . ما زال . نشرحوا منك بعدين . كل معركة بيستفسر منك عليها .
- 305ب-اهه .
- 306د-غير تو يبي المعمارك كلهن عاد . ماتنسى منهن شئ .
- 307ج-لا بالك يا اخ الهادي . . . يا استاد الهادي تو بالك تدير المعركة وتدير القائد امتاعها .
- 308ب-بعد منها معركة السلحيبه ، اللي هي فيها في قيادة سعدون بحدى مسلاته . . الراس العالي اللي مقابل مسلاته ، اونيه كانكم راينيه هاوينه .
- 309ج-المرقب؟ . . المرقب؟
- 310ب-لا مش المرقب.
- 311ج-اه .
- 312ب-بعدين؟
- 313د-والله احنى عشنا في وقت هالخير لاحضرننا معارك لا . .
- 314ج-ايوه .
- 315د-يدوم الله علينا هالخير .
- 316ج-امين يارب العالمين .
- 317د-والهني (فترة صمت قصيرة)
- 318ب-ايوه .؟
- 319ب-ومعارك كثيرة اللي هن مقابلات المرقب . . حمود ، شقران ، هادينيه . . هادينيه . . . المحطات يعني . . .
- 320د-انعم . انعم .
- 321ب-هادينه فيهن المعمارك ، هادين حاضرينهن احنى غادي
- 322ب-ايوه؟
- 323د-انعم .
- 324ب-بقيادة السيد حسن الشريف. (فترة صمت) كل وحدة الها قائد .
- 325ب-اهه .
- 326د-امتاع قصر حمد ماخذيناش . . .
- 327ب-لا تو بعدين انجوه . . (الصوت غير واضح)
- 328د-انعم والمعمارك التانيات؟
- 329ب-بعدين المعمارك التانيات.
- 330د-انعم؟
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645ب-اه؟

1646-استشهد في . .

647ب-ايه ، ايه .

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649ب-انعم .

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- 1739- وبعض الضبا . .
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- 754ب- اه ؟
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1767- ا هه.

768د- قريب الضلع يا.

769ج- ا هه.

770د- يحاربوا في العرب في وطنهم.

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772د- ثروة وعناد وطرسة.

773ب- هادي معركة.

1774- المشرك.

775ب- المشرك.

1776- ال. المجا هدين اللي اشتركوا فيها عدد هم.

777ب- ال. العسكرية؟

1778- ا هه.

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781ب- ميتين.

782ج- زي السرية؟

783ب- يجي تمنمية (فترة صمت قصيرة) قوة الطليان كبيرة.

784ج- الصادق شوره.

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1786- والطليان قديش كانوا؟

787ب- ا هه؟

1788- الطليان؟

789ب- ا هه؟

1790- قد اش كان عدد هم؟

791ب- والله بالزبط مانعرفهمش. (صوت الشاي يسكب)

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793ب- تقريبا ثلاثة بالطليون. يقول الطليون الف.

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795ب- تقريبا ثلاثة الاف.

1796- ثلاثة الاف.

- 797ب- وخير .
- 1798- شنو السلاح اللي اشتركتوا بيه ؟
- 799ب- سلاح طلباني .
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- 1839ب- (في نفس الوقت) وعمر بودبوس.
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- 1164ب-اه؟
- 1165ا-خريج جامعة .
- 1166ب-خريج جامعة؟

- 1167-أ-ايوه .
- 1168ب-درجة خاصة والاه؟
- 1169أ-درجة ثانية .
- 1170ب-ثانية؟
- 1171أ-اهه .
- 1172ب-باهية كويسة باهية .
- 1173أ-لا الحمد لله .
- 1174ب-عندك عويلة؟
- 1175أ-عندي بنية .
- 1176ب-اه؟
- 1177أ-عندي بنية .
- 1178ب-بسو؟
- 1179أ-بنية .
- 1180ب-منين مناسب؟
- 1181أ-من نالوت .
- 1182ب-بارضو منكم؟
- 1183أ-ايه من عيلة قلالو .
- 1184ب-عنوانك واسمك بالزبط شنو؟
- 1185أ-تو نعطيهالك بعدين لما نطلع .
- 1186ب-ايوه .
- 1187أ-نعطيك العنوان ان شاء الله باهي .
- 1188ب-ايوه .
- 1189أ-ان شاء الله .
- 1190ب-ايه ياسيدي هاديننا ايه تو اللي نحكيك عليهن هاديننه ليس الخبر كالأعيان .
- 1191أ-الله يبارك فيك .
- 1192ب-هادينه والله كايه قدامي نشوف فيهن تو هالمعارك هاديننه . واني حتى النص ماجبتاش (يضحك) لان طالت المسألة .
- 1193أ-بالزبط .
- 1194ب-اه؟
- 1195أ-بالزبط .
- 1196ب-النص ماجبتاش .
- 1197أ-ما . . .
- 1198ب-هادا . هادا القليل من الكثير .
- 1199أ-القليل من الكثير .
- 1200ب-القليل من الكثير .
- 1201أ-بالزبط ياعمي الحاج .
- 1202ب-ياحمد سعيدة .
- 1203د-انعم .
- 1204ب-كيف حالك؟
- 1205د-مرحبا . في نعمة والله .

- 1206-أ- ما يسروكش الطليان؟
 1207-ب- اه؟
 1208-أ- ما يسروكش الطليان؟
 1209-ب- لا. لا طوقونا. (يضحك)
 1210-أ- يضحك.
 1211-ب- احنى بعد مشينا للهجرة.
 1212-أ- اه.
 1213-ب- بعد مشينا هاجرنا.
 1214-أ- ايه ايه.
 1215-ب- مش صار جيش اونه؟
 1216-أ- اه.
 1217-ب- شفته هادا؟
 1218-أ- ايوه.
 1219-ب- ملازم اول.
 1220-أ- ملازم اول هادا؟ هادي رتبة ملازم اول؟
 1221-ب- ايه.
 1222-أ- والنواشين هاديه؟
 1223-ب- اونهن اونهن؟
 1224-أ- ايه.
 1225-ب- النواشين هادين من بريطانيا ومن مخلطة من كل جهة
 الـ.. جينا الجيش.
 1226-أ- اه.
 1227-ب- جينا لطبرق.
 1228-أ- اه.
 1229-ب- طوقونا الطليان والالمان.
 1230-أ- اه.
 1231-ب- من البحر الى البحر.
 1232-أ- ايوه.
 1233-ب- قعدنا ثلاث شهور (يضحك)
 1234-أ- يضحك.
 1235-د- سبحان الله ياسي.
 1236-ب- من ضمنها تو الحكاية غير عاد الشي.. با الشي..
 با الشي..
 1237-أ- الشي يدكر بالزبط.
 1238-ب- الشي.. با الشي يدكره.
 1239-أ- يدكره.
 1240-ب- انا زابط.
 1241-أ- زابط نعم.
 1242-ب- جانا القائد واحد استرالي يعرف عربي زي لميه.
 1243-أ- اه.
 1244-ب- وجاه امر يقولوله حامية طبرق تسلم للالمان.
 1245-د- شخصية والله.

- 1246ب-ا هـ؟
- 1247ج-سنة اربعة واربعين .
- 1248ب-ا هـ؟
- 1249د-اما شخصية والله .
- 1250ب-القيتها؟
- 1251د-والله العظيم الانسان يتمنى الموت ولا يتحمل الظلم .
- 1252ب-القيتوها؟
- 1253ج-ا هـ .
- 1254ب-القيتها؟
- 1255ج-ايوه .
- 1256ب-ا هـ؟
- 1257ا-ا هـ .
- 1258ج-القيتها .
- 1259ب-ريتها؟
- 1260ج-هادي صورة سنة الف وتسعمية واربعة واربعين
- 1261ا-ماشاء الله .
- 1262ب-امناع جيش .
- 1263ج-لا هادي اللي لابس لبس عربي جرد وطاقية .
- 1264ب-والشاهد .
- 1265ا-ايوه .
- 1266ب-جانا الاسترالي وانا في الخط فوق .
- 1267ا-ا هـ .
- 1268ب-والله مقابل الالمان هكى .
- 1269ا-ايوه .
- 1270ب-قال: تعالوا . جاب الزباط يجي سبعطاش .
- 1271ا-ا هـ .
- 1272ب-زباط واحد ينقاله مصطفى حسين وواحد
- 1273ج-محمد عمر الفقي .
- 1274ب-عبد السلام اسما هـ؟ . . الزلطيني من جماعة زلطين .
- 1275ا-ا هـ .
- 1276ب-عبد السلام اسما هـ؟ . هادا ونوري الصديق تسمعوا
- بيه؟
- 1277ا-ا هـ .
- 1278ب-اهو هناي .
- 1279ا-ايوه .
- 1280ب-في طرابلس . قال: امر من بريطانيا حامية طبرق
- تسلم للالمان (يصفق يديه)
- 1281ا-خلاص . سلموا . . ايوه .
- 1282ب-تو انا حميت بي الارض ، من دون الجماعة صبيت يعني
- قلتله : باردون . سامحني يعني . قال: تفضل .
- 1283ا-ا هـ .
- 1284ب-قلتله : احنى مانسلموش للطلبان . احنى الليبيين

- خاصة ، يجي اربعة الاف .
- 1285- اربعة الاف .
- 1286 ب- لكن سلاحنا طلياني .
- 1287- ا هه .
- 1288 ب- قال : كيف؟ اي والله .
- 1289 ا- ايه .
- 1290 ب- تو كاينه كيف قد .. ها الساعة .
- 1291 ا- ايوه ماشاء الله ايوه .
- 1292 ب- يعرف عربي زي لميه . هو القائد ، قائد طبرق .
- 1293 ا- ايوه .
- 1294 ب- كيف تخالفوا الاوامر امتاع لندن؟ قتله : نخالفوهن .
احنى نموت اولى . احنى مانسلموش للطلليان ، الطليان يدبشنا
دبح . احنى عدو الطليان . قال : لا الالمان . قتله : لا ،
الطلليان مع الالمان .
- 1295 ا- قوة وحده .
- 1296 ب- هو اللي ماسك الرياسة الرياسة الورااء .
- 1297 ا- ايه .
- 1298 ب- بيسلمونا ليه . نفخ . نفخ نفخة لو كان في فمه
النار حرقنا . (يضحك) اي والله .
- 1299 ا- يضحك .
- 1300 ب- تو قدامي . تو مصبي قدامه انى .
- 1301 ا- ايه ايه .
- 1302 ب- قائد . هو القائد .
- 1303 ا- بالزبط .
- 1304 ب- بعدين خم خم قال : في حالة ماتسلموش كيف
تعملوا ؟
- 1305 ا- ا هه .
- 1306 ب- هكى سؤال ، عربي زي لميه يتكلم .
- 1307 ا- ايه ايه .
- 1308 ب- وسلاحكم طلياني ماينف عش . يجنكم دبابات .
- 1309 ا- يسحقنكم .
- 1310 ب- قتله : ادا كان جونا بياده نضربوا . وكان جونا
دبابات ننسحبوا . قال : الطريق امتاع مصر مسدودة .
- 1311 ا- اه .
- 1312 ب- سكر علينا شوف .
- 1313 ا- الفكرة .
- 1314 ب- الطريق امتاع مصر . ما هو عرفنا احنى مجا .. مجا هدين
محار ..
- 1315 ا- جايبين من مصر .
- 1316 ب- جايبين من مصر عارفنا . قال الالمان مطوق من البحر
الى البحر .
- 1317 ا- اه .
- 1318 ب- ماتقدروش تمشوا ، قتله : نمشوا على روسنا اللي

APPENDIX B2

النص الثاني

Sample Text Two

(ST2) كما يشار اليه في خلال البحث)

النص المكتوب للشريط المسموع للمقابلة مع:

المجاهد محمد محمد عباس

تاريخ تسجيل المقابلة: 1978/11/16

موضوع المقابلة: دور المجاهد في الحرب
الليبية الايطالية 1911 - 1935

سجل المقابلة / مركز دراسات جهاد الليبيين
طرابلس / ليبيا

حرر النص من الشريط المسموع /

أبو القاسم مفتاح الشقمانى

شريط محمد محمد عباس
الواجهة 1

1- بسم الله الرحمن الرحيم
الحمد لله رب العالمين، والصلاة والسلام على اشرف الخلق سيدنا
محمد وعلى اله وصحبه ومن تبعه باحسان الى يوم الدين.
بسم الله الرحمن الرحيم "ولا تحسبن الذين قتلوا في سبيل الله
امواتا بل احياء عند ربهم يرزقون" صدق الله العظيم.
في يوم الخميس الموافق السادس عشر من ذي الحجة الف
وثلاثمائة وثمانية وتسعون الموافق ايضا
لستطاش نوفمبر سنة الف وتسعمائة وثمانية وسبعون، التقى في
منطقة مصراتة وبـ ا . . سيدي الزروق بالحاج محمد محمد
عباس . . عند الساعة التاسعة
والنصف صباحا. سيتحدث لنا الحاج عن دوره في الجهاد وعن
الاعمال البطولية التي قام بها وعن ايضا ال . . ال . .
دوره في الجهاد كما ذكرت. وسيبين لنا قصة حياته مع الكفاح
البطولي الذي قدمه شهدائنا الابرار، والذي قدمه اجدادنا
في سبيل تحرير الارض الليبية.

(فترة صمت طويلة)

الاسم الكريم؟

الاسم الكريم؟

2ب- محمد محمد عباس.

محمد محمد عباس. (كانه يملئ عليه)

13- اسم الوالدة؟

4ب- خديجة ابشير.

15- العمر؟

6ب- يمكن خمسة وسبعين ٧٥ في هاجلوه.

17- الاقامة يا اخ؟

8ب- الاقامة محلة المرس .. مصراتة.

(فترة صمت طويلة)

19- انت لما كنت في الجهاد (فترة صمت قصيرة)

10ب- نعم ها.

11- يعني ما خديتش رتبة والا خديتش حاجه؟

12ب- لا اخدت.

13- اه؟

14ب- اخدت من . . من الفترة الاولى. اخدت - ياسيدي - بيلوك

امين بالتوكيد امين بيلوك معناها. البيلوك اونه فيه عدد

معروف ٢٥٠ نفر. كانوا المتعلمين عندنا شويه.

15- ايه ناقصين.

16ب- واني وقت دخلت الجندية نحفظ القران وعندي خط باهي

شويه يعني. دارولنا امتحان في الخط حزنا فيه حاجه عندهم

بـ اربعة بيلوكات امين. اربع اباليك في وقت سعدون. اسس

جيش يعني جديد . .

- 117- ايه .
- 18ب- . بعد نزلوا الطليان في قصر حمد . عاد اني من جملة الناس اللي انمظتوا في الجيش . . .
- ا . صار الجيش عندهم ويبوا كل بيلو . كل بيلوك يبوله امين .
- 119- امين .
- 20ب- اهه . يبوله امين . دارولنا امتحان في الكتابه وكنت من الناجحين في الخط . عاد ماخدمتش جندي هكي مجرد .
- 121- ايه .
- 22ب- من حين ما جمعونا . .
- 123- اهه .
- 24ب- . . مع بعضنا وقسمونا . . قسمونا الى بيلوكات . اخدت الوظيفة هادي بيلوك امين . امين بيلوك ما نعرف فرقه والا شنو يقولوله تو . .
- 125- ايه .
- 26ب- والا كتيبه مانيش فاهمها اصطلاحهم تو . ا . . من . من خدماته يد . يجلب التموين الى خط الحرب . ن .
- ناخدوا من العنابر امتأ . اللي في السوق ونرفعوا . يجن اربعة كل يوم . يمسي (فترة صمت قصيرة) يجيب ارزاق الجيش كله اللي في خط الحرب . يجيبهم بيلوك امين .
- 127- اهه .
- 28ب- ايوه .
- 129- انتم الاربعة يعني في الـ . . . ميتين وخمسين .
- 30ب- احني اربعة كل يوم يمسي واحد .
- 131- ايه .
- 32ب- يرفع معاه من الجند ما يشاء وابل . وقتها لا سيارات لا غيره . ونرفعوا الطبله اللي هي القائمة امتاع الارزاق . كل يوم قداش نجيبوا . نمشوا للعنابر هادي اللي المملؤة بالارزاق وزيت وكدا لوازم الجيش . انجيبوها عاد . ا . . .
- الدخيرة كذلك تحت ايدينا . ا . . . جندي يمسي . . . اجازة اربعة وعشرين ساعة او هكي .
- 133- وانتم . . ؟
- 34ب- . . . بندقته عنده يعني دبشه يكون عندي . . . عندي .
- وها . . . كيف هكي . من الـ . . . كل عشيه ناخذ التكميل .
- 135- اهه .
- 36ب- احني نقولوا هداك الوقت التكميلات .
- 137- اهه .
- 38ب- يعني عدد المرض اليوم قديش في الجيش . الجرحى قديش . اللي استشهدوا قديش .
- 139- اهه .
- 40ب- المادونيه الاجازة قديش .
- 141- اهه .

- 42ب- هدا يمشي في تكميل كله . يمشي للقائد العام اللي هو سعدون .
- 143- سعدون .
- 44ب- ايه كل عشيه . اه خدمات منظمه تمام حسب التنظيم في الجيش التركي وقتها .
- 145- ماشاء الله .
- 46ب- اهه . متنظم تنظيم شديد اه .
- 147- (يسرح في رقبته) فيه واحد اسمه محمد عمر (فترة صمت قصيرة) الفقي هدا حتى هو اظن ساهم في . 48ب- هدا . هدا . هدا
- معانا هدا قاعد التوحي .
- 149- ايه ساكن في سرت .
- 50ب- هدا جا وقت اللي تولى هو القيادة في مصراته .
- 151- ايوه
- 52ب- ايه هدا . . هدا رجال .
- 153- لكن بصير تو مسكين .
- 54ب- بالله؟ الله! حقش ما عاجش . حتى اني قعدت يجي عام ونص اعمرى لكن القيتها اميه بيضاء . نختها والان صرت لا باس الحمد لله .
- 155- لا حتى هو يفكر يمشي لاسبانيا كان سخر الله .
- 56ب- وشنى عنده هو؟ اميه بيضاء سوداء؟
- 157- ما عرفوهاله سوداء والا بيضاء . ما يحقش وخلص .
- 58ب- وكانه ضعف . . ضعف بكل ما عاش ينفع .
- 159- صحته يعني؟
- 60ب- لا كانه ضعف عينيه . كانهن ضعيف . . ضعف في عروقه في كدا يعني اماله .
- 161- اهه .
- 62ب- واما اني اميه بيضاء والله ماتقول الا مديوسه في شكاره . شي في غاية مايكون نقرا ندير كل شيء نكتب . وايوه - ياسيدي - هدا . .
- 163- ماجاكش حد قبل وقتله على المعلومات هديه الجهاد .
- 64ب- جوني ميات وتالي غضبت عليهم ما عاش ابيت نمشي ولا بيت نقول . غير لو كان ماجيتش هنا والله ما عفتلك خطوة .
- 165- ايوه .
- 66ب- فهمت اني مانيش راضي على الاجراءات .
- 167- اه .
- 68ب- اخني اللي تبقوا طائفة ما عاdash راحوا تقرب قريب ينتهوا ما عاdash . انا اصغر جندي فيهم من . . من اخر . . اخر تجنيده .
- 169- بالزبط .
- 70ب- بعدى اني ما عاش سعدون خد . . ما . . الحكومة امتاع المجاهدين ما عاش خدوا تجنيده . يعني اني واللي معاي من اصغر الناس . . من اصغر اللي مزالوا وانك شفت صحي فهمت .

- 171- ياسي الحمد لله.
- 72ب- ايوه - عاد ياسيدي - كان بالحقيقة يعني بالحق اعتنت الثورة ببقية المجاهدين. اني .. اني لا باس . اني .. اني اخدت وظيفة وقائم بوظيفتي الى الان. فهمت. اني ما نيش محتاج. وفيه ناس يعني اميين احتاجوا وماتوا وهم محتاجين. 173- صح.
- 74ب- انعم. وشنو نقولك تو في هالجهة هادي معاد نعرف حد معاد اهنك حد. هناك واحد يقولوله علي الدعكي في قصر حمد. واهناك واحد اكبر مني في يمكن مازال ماماتش في . . في المقاصبة. ما عاdash هناك ماتوا ماتوا. شي ولا بو يلتفتولهم. ولا دارولهم حويجه. يعني كيفاش يديروا؟ برا جيب شهاده على انك فقير كيفك كيف الـ. . اليتمه هاديك والا المراة الهجاله. يعني ما اعتنتش السلطة بيهم التورة ولا اعتنت بهم. قلتلهم: ما عاش تجوني اني خديت سمعني اللي عندي قتته. عاد ما عاش عندي عقل حتى نشد اني. انعم. لا جوني واجدين والله ياسي. اهو حتى واحد من جما. . اتنين والا قديش والا ثلاثة من جماعتكم جوني هناية.
- 175- ايه. يوسف الفرجاني والصادق الدبه.
- 76ب- مانندريش عليه ثلاثة.
- 177- ايه.
- 78ب- اظني .. اظني جو هنا وقلتلهم اللي في علمي والله.
- 179- بارك الله فيك.
- 80ب- ااهه. الـ. . المعارك اللي حضرتها يعني.
- 181- شني هي المعارك. . اهم المعارك اللي اشركت فيها؟
- 82ب- الـ. . الـ. . نهار السبت هدا ما نيش جندي. حضرت كيف الناس اللي يحضروا في بعيد اونهم ويجردوا للمعركة يوم السبت.
- 183- ااهه. معركة يوم السبت.
- 84ب- ايه هادي معركة يوم السبت معركة رهيبة. معركة . . معركة يعني شي يشيب . . تشيب منه الولدان. ضرب بالسنقى - وفهمت ياسيدي - وخلطت في بعضها. ولت عجبته مع بعضها.
- 185- ااهه .. ااهه .. ااهه.
- 86ب- انعم عجبته. ومابات العدو الا في مكانه. راهو غير بعثالي انسحب سعدون الله يرحمه.
- 187- الله يرحمه.
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- 226ب-قديش يقعد؟ كيف مايتفق الشيخ هو واياه هو وقبيلته. شهرين شهرين ثلاث ثلاث ويجو يروح. ايوه. يجي بدله غادي. يبعته لفلان الفلاني بيش تاخذ بندقة فلان. طول يمشي. يقعد هادوك الشهرين تلاته وايروح. ها. 1227-تنظيم.
- 228ب-ها. ها. ها. هدا. هدا اللي يسموهم نظام المجاهدين. 1229-المجاهدين ايه.
- 230ب-الجيش المنظم بروحه هداك لا يروح لا حاجه. مايرووحش. تو هدا جندي قاعد رسمي يتلقى التعليمات والتدريب على السلاح. 1231-المجاهدين شن سلاحهم بندقة بس؟ (صوت طائرات)
- 232ب-بندقه بس. من هو اللي مايعرفش البندقة؟ يعرفوها الكل. 1233-اهه.
- 234ب-من اول يوم نعرف البندقة. والجيش اونه كل حد اللي في الرشاشات في الرشاشات واللي في المدافع الكبيرة مدافع الكبيرة. وعندنا مدافع اخرى يقولولها بيادة طب. يعني ماظنه م. م. مدافع ب. مشاة.

- 1235-مشاة .
- 236ب-فهمت ياسيدي - . صغيرات اللي ينقبن في
الـ . في المنحسات هادينه في الدبابات وفي الـ . هادينه
تدخل تطول فيها تفلقها . مديفع كـ . كيف سبولة العبيد
والا اقصر . قنبلته كيف سبولة العبيد السبولة هاديه
ايوه . هادي تدخل طول تحطمها والله لو كان تبقى عرضها
قديش . انعم .
- 1237-ماشاء الله عليه .
- 238ب-حطمتها . جابولها مديفع كيف جت خرجت لين فانت . فانت
خط . . خط الحرب امتاع الـ . المجاهدين .
- 1239-اهه .
- 240ب-السيارة هاللي خرجت هادي .
- 1241-ايوه .
- 242ب-ايوه . - امالله ياسيدي - التجنيد . المجاهدين وهمه
اصحاب البنادق بس ونفقتهم على القبيلة . كل
مايحتاجوه .
- 1243-اهه .
- 244ب-والجيش اونه منظم تحت الحكومة . ما عندناشي حاجه .
دارولنا الامتحان مشيت اونه . الشيخ حطني بالسيف عليه يعني
في الجيش . قالي : ياودي مازلت صغير . قتله : لا مافيش صغير .
اني ياتحطن يانمشي نشكي فيك للبي .
- 145ا-طول .
- 246ب-طول .
- 1247-ايه ايه .
- 248ب-احدانا سعدون عاد في خط الحرب . اول مرة عطاني بندقية
قعدت مع المجاهدين . وكزاد طلب سعدون . . طلبت السلطة
الـ . التجنيد قتله بيش تحطني حتى اني . .
- 1249-جندي .
- 250ب-جندي . قالي : ياولدي ما زلت صغير . شورني اني رقيق
وقتها وصغير . قتلته : اني . . اني قلتك تحطني . اني نبي
ننزل جندي . ولي وحطني . يقولك نخط نفلق به نعبه .
- 1251-ايه .
- 252ب-الحاصل ياسيدي - قعدنا لين اجتمع الجيش ،
وتالي دارولنا الامتحان اونه (صوت طائرات)
واخذت بيلوك امين . ولينا نجيبوا في الرزاق كما حكيتلك .
وطلبني سعدون الله يرحمه بيش نمشي على . . في عبدالرووف . كان
واحد قبلنا يقولوله الهادي بن حميد . . المهدي بن حميده
ومعاه جماعه معاه جند طلبوا بيش يرفعوهم لزلطين . وبيش
يقدموهم لغادي شورهم سامعين على ان بتخرج البانده
الضاله هادي امتاع اخريبيش هاللي خرجوا .
- 1253-ايه ايه .
- 254ب-خرجوا على السلحيبه وعاد . امالله سي سعدون اخذ -

هذا شني جبدنا في القوتين - عدد مئات من المجاهدين ورفع حتى
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1255-اهه.

256ب-ومش كان التلقى مع الاعداء في . . في السلحبية. يمكن
تعرفها السلحبية.

1257-ايه ايه.

258ب-انت حضرتك امين انت؟

1259-من . . نالوت.

260ب-يامرحبا.

1261-اهلا.

262ب-اهلا - الحاصل ياسيدي - تلاقوا وتمت. والله
مايدروا عليه لين المدافع تكلمت فيهم من هنا من السلحبية
من سعدون الله يرحمه. قالوا: اونه جي الشقى على الخبر.
(يضحك) (صوت اطفال) شوره وصل الشقى. السويجلي يعني.
1263-اهه.

264ب-صار الضرب. ضرب ماهوش متعادل ماهوش متناسب مع
بعضه.

1265-اهه.

266ب-هاديك قوة - فهمت ياسيدي - وكلهم شبعانين وكلهم
مكسين وكلهم كدا. وهادومه مساكين في حاله ماشين على
رجليهم. على رجليهم..من هنا المشي.

1267-اتسو.

268ب-وصلوا غاديلك في حاله - الحاصل ياسيدي - وصار الضرب
وصار القتل وصار وصار. يشدوا مرة وقلها ينسحبوا.
ويشدوا مرة اخرى وقلها ينسحبوا، يشدوا مرة اخرى وقل
ها ينسحبوا. اخر وقفه وقفولهم في عين كمام. ساعتها سعدون
والجماعة اللي معاه قالوا: بنشدوا هنا بالك لعل
نستطيعوا يعني نردوهم. نستطيع نتغلب عليهم . . نستطيع
نتغلب عليهم. نستطيع . . يافرقه الاستطاعة! اكثرهم ماتوا
حتى اللي حصلوا في وادي كعام هدومه. نظموا روحهم الحاصل
وجوا دازين القوة الايطالية. القوة الايطالية جت دازه.
شدوا شويه وتالي ماعاش سمعنا المدافع. اني في عبدالرؤف
واني والجماعة اللي معاي. كلمت زلطين. قالي: ياخوي خلاص
انا نقدوا في رو. . انا نقدوا في روحنا بيش . . بيش
بنخرجوا.

1269-يوتوا في روحهم يعني.

270ب-يوتوا في روحهم وبيش يخرجوا. - الحاصل ياسيدي - سكت
البارود. خلاص بطلت المقاومة. انا معاي واحد اعلى من
طاقم كومندان وانا. .

1271-اهه.

272ب-نائبه. رفعوا هكي بعض اسلحة مدفع مامدفع كدا
بيردموه. تو بيردموه بعنالي يخرجوه، شني تردمه؟ قعدنا

- نختموا. قلنا تو احني قاعدين في عبدالرؤف تو مانندروش
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1273-اهه.
- 274ب-ماعادش فيه حرب. دخلوا زلطين. جدا زلطين شني فيه؟
مصراته.
1275-طبعاه؟
- 276ب-قعدنا خائفين. لكن شي بنديروا احني خصوصا جيش
مانقدروش نتحركوا. (فترة صمت قصيرة) مدايرين الحاصل عسس
هكي. معاي تحت العشرين جندي عسه على الرويص. - الحاصل
ياسيدي - مشي قلنا نشوفوا. عندنا مديفع وجهناه ليهم
والبنادق. وشني احني؟ قلنا نضربوا لين نموتوا.
1277-ايشي تملك من قوة عاد؟
- 278ب-شي نملكوا؟ يمكن قلنا. ما. ما. مادمنا نس. نستطيع
كيفاش ندفع عن انفسنا ندفع. بالك نموتوا هكي في المعركة
خير. خير من يچونا ويقتلوننا. هم مايسروا الطليان. لا،
مايسروا منا حد. اللي يلقوهم يقتلوهم.
1279-مش حاسبين.
- 280ب-مش حاسبين لا دوله والا كدا لا، لا. اللي يلقوه كان
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1281-ايوه.
- 282ب-اهه. - الحاصل ياسيدي - شفنا غيره.
1283-وصلوا؟
- 284ب-شفنا غيره. لا اله الا الله، ما كدا. تضربوا يالاد؟
تضربوا؟ تهربوا؟ وين تهربوا؟ بنضربوا باهي خلاص. وجهنا
المديفع الحاصل وقعدنا كل واحد شاد في صدره. فيها سدر بلاد
سدر.
1285-ايه.
- 286ب-وبنضربوا لين نموتوا والا عارفين حتى كان وصولنا
بيقتلوننا. يعني خوف كبير. قال ها - الحاصل ياسيدي - لا
نشوفوا كدا كدا. قول قربونا عرفناهم. لا يا اولاد هاديه
جماعتنا. هدا سعدون وجماعته. هادوم. هادوم وصلوا هناي
ما جوش على مصراته.
1287-اهه
- 288ب-جوا برا من النخل. وصلوا لقيناهاجم جماعة سعدون. وصل
مسكين في حاله.
1289-تعبانه.
- 290ب-في حاله متعبه واللي معاه. قعدنا شوي
وطيبوله غدي. شني غدي؟ شافو عند. لقوا عندنا شوي
دقيق. عطينا لهم داروا لقمة عيش. (فترة صمت قصيرة)
1291-ايام!
- 292ب-ايام! هيا. هيا. شني مازال ادوية؟ مازال كدا؟
مازال صناديق؟ اللي يقدر يرفع على كتفه يرفع.

نباعدوهن شوي. واللي ماقدرش مشي. اسقدنا - ياسيدي -
اسقدنا. قبلنا هكي قبله تو على قيس هكي. على قيس
مصراته من هنا. ما زلنا في عند. النخل مقابل. لكن
بنمشوا. وصلنا بقعه يقولوها السكت. بتنا عليها. (صوت
اطفال) التموا مشايخ مصراته وسعدون الله يرحمه. كيفاش
نمشوا وما نديروش نهار؟ كيفاش نمشوا وما نعلموش كدا؟
كيفاش نسيبوا بلادنا؟ قال لهم: تشنيه احني ماعاش اشنيه
هلك الكفاح هو؟ ماعاش عندنا دخيرة. الدخيرة كملت. وخصوصا
بعدها كانت فيه ماكينه في مصراته يحدوا بها البارود
وال. . . وال. . . الرصاص هدا ويستطيعوا يديروا. وكيف
خرجنا من مصراته شنو خلاص.
1293-تمت.

294ب-ال. . . الخرطوشة اللي. . . اللي تتكلم مشت ماعاش
نلقى غيرها.

1295-ال. . . اش يحصلوا غيرها.

296ب-ماعاش يحصلوا غيرها. قال لهم: ياودي ماعاش عندنا
الدخائر. دخيرتنا خلاص. يمكن عندنا بيش انديروا نهار لكن
هاالنهار بالك ما ننجحوش فيه.
وكان مانجحنا نقدرنا نس. . . نسدوا دوله يعني جايه
بجيوشها. وبجميع ماعندها جديد. حتى لبسهم يجوا جديد
سراويلهم. . . وسرا. . . وحداتهم جاكاتهم. ماعاش نقدرنا.
اني ما نقدرش نضرب. ولا بد جايين - فهمت ياسيدي - الجيش
ينطلق في البلاد اللي بيديره باهي. وعندهم. . . عندهم ابن
ادا ناضت رصاصة وحدة من مصراته الكارطه بلارقه سبقوها
الكل. قال: ما نقدرش هالنساء وهاالاولاد وهاالناس
العجزة وهاالكدا مانقدر. امشوا دوروا ودبروا روسكم مع
الطليان. اصالحوا معاهم. على كل حال ماعاش فيه نتيجة في
. . . في كفاح عن مصراته.

1297-اهه.

298ب-ماصارش. بتنا في البقعة هالبير هدا اللي يقولوله
بير السكت. ومن غضويه رفعنا ونضنا. مشينا يجي اربعين
كيلومتر حتى التاورغاء اكثر من اربعين كيلومتر.
1299-ايه.

300ب-مافيس حطبه ومافيس سدره اللي ماتحتها عائلتين تلاتة.
خرجوا اللي مصراته مافيا حتى واحد ماقعد حد.
1301-اهه اهه.

302ب-هاللي عمرها مامشت هادي ولا تغربت ولا كدا
ولت تمشي مسكينه يمكن حافية.

1303-ايه ايوه.

304ب-ويتنادوا. احني روسنا مواطيه - الحاصل ياسيدي - هوك
ياقله رجالنا. رجالنا احني. واك واك واك. الحاصل عياط
كيف. . . كيف عياط عيا. . . اكثر من الميت. انعم.

- 1305-اهه .
- 306ب-يتنادبن مسيكنات، قلت اني لو كنى كيف سعدون نعمل
نرجع نضرب ضربه - فهمت ياسيدي - وان شاء الله تتخذ.
1307-ايوه .
- 308ب-انعم، لكن ولا تحركت منه شعره . ميت ماشى هكى
وخلص . لين وصلنا وادي المشرك .
1309- المشرك .
- 310ب-من تاورغا غادي شوى .
- 1311-اهه .
- 312ب-بتنا فيه وطلقوا النار في بعض اشياء اللي
رافعينها . وياودي ماعاد هناك غرض في رفعه . وتالي قالوا
شورهم اتفقوا يمشوا يشرقوا جهة غرب ورفله هادي . ورفعنا
ونزلنا في ميمون . قعدنا فيه مدة شهور . الطليان باقى
لاجل باقى لقوا المجاهدين يدخلوا في الليل لمصراة ويمشوا
ويتصلوا بهم اللي دخلوا تحت الطليان .
- 1313-اهه اهه .
- 314ب-بقى كان الجيش . - فتك بالكلام - احني كيف
ماشين . . كيف ماشين زي امسبين البلاد يعنى، بيته من
البيئات بتنا على بير يقولوله بير
- ياسيدي - يقولوله القديره .
1315-القديره .
- 316ب-اهه اهه . درنا الجيد . السلاح يعنى درناه شطات
شطات، اعرام اعرام، هكى واقفات على روسهن وعلى بعضهن .
سعدون الله يرحمه، بعد تعشوا هكى فيه اعشى . ضربوا الموسيقى
امتع الاجتماع البورازان يقولوا . حضروا الجيش اللي
معاه . قال لهم : يا اولادي ماعاش نستطيع نجعل قوة تقابل
قوة . جيش يقابل جيش . هدا ماعاش عندنا وين . ماعاش عندي
جهد بيش نشد الالاف
ونجند الالاف ونتولى الانفاق عليها . كانت عندنا طواحين
تطحننا الحبوب . كان كدا . وهذا كله فقدناه كيف فقدنا
مصراة .
- 1317-سيبناه في مصراة .
- 318ب-سيبناه . بقالنا بنبقى . . بنبقى نعيش عيشه شظف
وعيشه احتياج . مانقدرش نضمنلكم . . نضمن للي بيمشى
معاي يكون شبعان والا كسيان والا كدا . انا من الان اللي
بي يمشى لاهله ويعملوا كيفاش وتدخلوا تحت سلطة الطليان
عندكم الادن . وادا وصلكم ضيم
مادمت انا موجود حي وموجود في البلاد وموجود في هالوطن .
اللي نسمع به ظلموه . ظلمه حد من هاللي بيطلينوا والا
تعدى عليه حد نستطيع نبعث من . . من ينتقم منه حتى تحت
الطليان . وصار هو هكى حق .
1319-ايه .

320ب- اللي تعدى كله يربطوله في الليل يقتلوه .
1321- اهه .

322ب- ايه ، وعليه البندقية امتاعنا بس البندقية امتاع
الحكومة والا القيادة ماترفوهاش . بندقتنا
ماتسلموهاش للعدو . يخلو . يخلو . اللي بيمشي يخلي
بندقته ويلتحق باهله . ويدخل تحت الطليان مادون ،
مايتعرضه حد . (يسرح في خشمه)
1323- منا احنى .

324ب- صبحت الصبح . مشت . مشوا ياسرين . كتره السلاح محطوط
على ظهور الابل . يعنى بكثره قعد السلاح . ماحد رفع بندقته .
مايقدرش لاجل عليها عساس . داير شطاط شطاط وعليها عساسة
يتداولوا عليها .

1325- و . (الصوت غير واضح)

326ب- مشينا لتجموت - ياسيدي - مشينا نزلنا في . في
ميمون على بير يقولوله تجموت . تجموت بير ماء مالخ والعياد
بالله . سمعوا الايطاليين بعد مرور بعد ارتاحت هكي الامور
والطليان استراح في مصراته . قالوا : آه ، سعدون مازال
بجيشه هنايا . احنى من مازال يقدر يعيش حتى لتاورغاء والا
يمشي . عزموا بيش يجهزوا جيش قوي . - فهمت ياسيدي - على الخبر
خمسطاشن الف والا هكى في وقتها . و . و قال ها خرجوا .
احنى في تجموت مابين مجاهدين وعسكر . حتى المشايخ اللي قعدوا
البرا قاعدين بجماعتهم ومجاهدين وكدا . ويدوروا موزعين
الشعير والقمح على النجوع . يرحوا النساءين مساكين يرحن .
ويجمعوا دايرين موظفين يجمعوا . معناها يجوا للنجع هدا
عطينا عشرين مرطه ، ثلاثين مرطه . يوزعوها وبعدها يطحنوها
يلموه . يغربلنه مساكين النسي ويجيبوه . يجيبوهلنا . والله
قعدنا بعد خروجنا من هنا قعدنا ايام بلا . بلا حساب
ناكلوا كان في اللحم .

1327- اهه .

328ب- ايه . والله نعرف مرة فرقوا علينا شعير ني . يجي كطاسة
شاهي والا اقل الواحد . غزينا هن نيات . والله
ماتقول الا حلوى . ايه مش مقلبات .

1329- اهه .

330ب- ني . شعير ني نغزوا فيه . جي الخبر قالوا : الطليان - في
رمضان - الطليان وصلوا تاورغاء اليوم . وصلوا تاورغاء
جاين . عارفينهم جايننا عاد . قراب لينا . وصلوا تاورغاء
ماوصلوا تاورغاء . داروا شوافات . عاد خيل تعس ومدايرين
جند يراقبوا في حركاتهم . ومن اول الليل مشوا المجاهدين
اصطدموا معاهم هكى مطاقشات من بعيد . ومن الصبح بدري
جاء الخيل تعرضتهم . ماتت خيل ياسر منا . ماتت ، وفي الحقيقة
تو كيف كبرنا وعرفنا وشفنا ملاحظات اللي يعرفوا . اكان
كا . كانت معركة المشرك معركة بلا تدبير منا احنى .

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- 338ب-همه احني بس وكدنا نتغلب عليهم .
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- 340ب-بعد خلاص يعني بيوخروا. لو كان مانزلتش الطائرة ومشت مابين المجاهدين وبينهم بيوخروا. الحاصل بترفع قبل القوات امتاعهم . - الحاصل ياسيدي - وبعدها ، احني نضنا الفجر بكرى - الحاصل - وسحبنا تلاقينا في كيف هاالوحدة في ارض سمحه لا شجرة ولا حجرة . انعم . مش اقعد والا دير مض . مضرب والاشي لا هكي . انت واق . همه واقفين واحني واقفين .
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- 432ب- هذا انعم، انعم. معروفين كانوا تحت المشرك وغادى. -
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- 442ب- استمرت النار، استمرت النار. اهو الطليان لموا
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- 1445- ايه حكالي عليها الشيخ محمد والله. بالضبط.
- 446ب- ايه. الانسحاب شن الانسحاب هدا؟ قالوا نامركم
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- 448ب- ايه. يعنى هالناس اللي يقولولنا انسحبوا الان علاش
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1459-حق.

460ب-انعم. يعني مطمئن. مطمئنين. والنصر كان الجندي
منتصر راهو معا. ماعاش يشعر لا بروحه ولا يحسب روجه
غادي بكله.

1461-صحيح.

462ب-انعم. صفيق - الحاصل ياسيدي - واعياطات والله اكبر
وكدا. (فترة صمت قصيرة) استمرت المعركة قعدنا حول
المحاصرين هدوم. نشهد لله نذكرها تو الشمس ولت حمراء.

1463-مغرب.

464ب-مغرب بـ. بتطيح الشمس. من الفجر الى غروب

الشمس. ولوا ينسحبوا هادوك بشوي بشوي مانا
خلينالهم الجهة الشرقية. صاروا ينسحبوا - الحاصل ياسيدي
- لين شورهم قريب يتموا يشوفوا عندهم مراة مكبرة هادي.
كانت الخيل امتاعنا حاضره. هم صاروا بدو ينسحبوا والخيل
امتاعنا بقيادة عون سوف .

1465-قجوا وراهم.

466ب-قال قالت وراهم هكى. (فترة صمت قصيرة)

- 1467-اهه .
- 468ب-ضرب . انعم لين وصلوهم للـ . للاستحکامات امتاعهم
للسوق اماطين . وكان انتصار باهر . خليتك شوية .
- 1469-مزبوط .
- 470ب- كيف جينا على حاشية البلاد وبندخلوا للمعركة هادي
- 1471-اهه .
- 472ب- على حاشية النخل . .
- 1473-اهه .
- 474ب- علمنا . علمنا اللي فيه نقطة . . نقطة راكبين
خيل اتنينه وسبعين والا هو واحد وسبعين فارس رئيسهم على
القريتلى اللي مع الطليان هادوم .
- 1475- ايه .
- 476ب- اهه . رئيسهم على القرتيلى . هادومة وطنين كلهم
ليبين مصرا . . في الغالب مصراتين من مصراته . هادومة
يجولوا في النهار على خيلهم يرعبوا في الناس . اللي
مايوقفش يبايعلهم واللي مجموعه مقعزة كيف يجوا عليهم
لابد بينوضوا ويبايعوا وكدا . يعني مستدلين البلاد .
- 1477- ايه ايه .
- 478ب- ايوه والله فيهم اللي كان جندي معانا .
- 1479- صح .
- 480ب- ايه ودخلوا ولى ماشاء الله مخلص حتى مع الايطاليين .
- 1481- طلين بعدين وعجبه الحال .
- 482ب- ايه عجبه الحال .
- 1483- ياراجل اهه .
- 484ب- هادومة اشنية يديرولهم .
- 1485- اهه .
- 486ب- هادي نقطة في . . في زاوية المحجوب . هادي في البقعة
الي قتلك فيها سي محمد .
- 1487- اهه .
- 488ب- ايه نعم ايه . فيه حوش يقولوله حوش حميده الاطرش
دايرين نقطة - الحاصل ياسيدي - ويدوروا يدوروا .
مركزهم فيها ومبيتهم فيها .
- 1489- اهه .
- 490ب- انعم . شنو دارولهم ؟ فيه عم السيد ابراهيم
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حاصروا الـ . . حو . حوش احميده هادا اللي قاعدين فيه
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- 1491- ماتخلوهمش يطلعوا البرا .

492ب- انعم . اليوم التالي . . .
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