

## **Repetition – Its appearance and functions**

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### **Abstract**

In this article I would like to relate to the way repetition appears in expository and argumentative Hebrew texts and to describe the function of repetition as an emotionally persuasive technique.

The emotional effect of repetition is dependent on the frequency and various ways it appears in the text, and is the result of the use of words with a positive or negative connotation adjacent to the repetition. In addition, repetition is used in a variety of texts and it can also function as a persuasive tool even in an expository text. Every repetition is intended to facilitate reception of the text, clarify and emphasize the text's main message. The distinction between the texts will be made according to the number and variety of repetitions.

**Keywords:** repetition functions; argumentative text; expository text; persuasive text; rhetoric.

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### **1. Introduction**

#### **1.1 The Rationale of the Study**

Repetition appears in both expository texts and argumentative texts in a variety of ways. It is perceived as a rhetorical technique that increases the emotional overtones of a text, thereby persuading the addressee. In this article we would like to relate to two issues; the first is the way repetition appears in a Hebrew text: expository and argumentative, and the second is the function of repetition as an emotionally persuasive technique.

In order to be able to discuss these issues we must first define what is meant by an expository text and an argumentative text; I will relate to the difference between them and describe how repetition appears in both expository texts and argumentative texts. I will examine how repetition functions as a logical and emotional persuader and propose a way of relating to them as a criterion for decoding the text.

#### **1.2 Text Types and Their Classification**

Repetition is a tool used by writers in all fields of knowledge, the aim being to transmit the intended message. One can distinguish between effective repetition, which is intended to lead to reception of the message and negligent repetition which arises from carelessness or from the fact that since the writer has nothing to say he repeats himself (often seen in school assignments). Repetition is used both in expository texts and argumentative texts (Duke, 2000) [4]. The question is whether there are different types of repetition in the different writing genres and if the use of repetition is evidence of a type of persuasion which leads to emotionality in the text.

An expository text (Sarel 1991; Goelman 1982; Brewer 1980) [2,6,33] is intended to present people, facts and ideas, to interpret historical events and social phenomena, to clarify political opinions (remaining impartial), to examine findings and evidence from different fields of knowledge and to explain all that needs to be explained. An argumentative text (Tulmin 1969; van-Djik1980) [10, 41] is intended to enlist support for a certain opinion or belief, the purpose being to get people to vote for a certain opinion or to adopt a particular viewpoint.

According to the classifications of the texts, one can see that although different researchers presented the classifications as clear-cut, the models are equivocal (Kinneavy 1971; Nir 1988) [16, 29]. Even the two-dimensional models that are described in the literature (Burns 1978) [3] do not allow clear-cut classification of the texts into distinct types. In other words, classification tends to be general as a result of which there are often loopholes. In fact, in the research literature there is a distinction between an expository text and an argumentative persuasive text. Understandably, greater emotional power is ascribed to the persuasive text. Jacobson (1960) [14], however, it is apparent that the distinction between the types is inconclusive (Peled 1991; Fruchtmann 2000; Shilo 2012) [30, 5,34]. Peled (1991) [30], for instance, who analyzes texts from the "Mada" (Science) magazines, demonstrates that they have "a mixture of informative language and literary language". Fruchtmann (2000) [5] also shows the relationship between similar linguistic phenomena that appear in vastly different genres, such as literature and writing of everyday Hebrew. It is important to note that in writing today, many of the texts are mixed. In other words, the clear-cut distinction between the expository and argumentative texts is only apparent at the extremes in encyclopedias and lexicons which are typically expository.

Thus the distinction between the genres also dissipates, although there are characteristic expository genres such as the academic genre, the activating text genre etc.

Hence we find repetition in various texts that express a viewpoint, texts that appear in textbooks, popular scientific texts, newspaper articles, scientific texts and even e-mails (Gimenez 2000) [7]. In other words, the use of repetition is prevalent and is used in the whole gamut of genres from the genre closest to the emotional text: advertising, propaganda, sports descriptions and further up the scale, texts expressing opinions, news reports, expository texts describing events and on to scientific texts and theses presentations. In other words, from a pragmatic point of view, repetition serves the writer by helping the addressee receive the message that the writer wants to get across to persuade the addressee that he is right.

On the other hand, there is the risk that redundant repetition will make the reception of the message tedious for the addressee and prevent him from understanding the gist of the message easily. In certain genres, the damage is also aesthetic.

### 1.3 The Functions of Repetition

The functions of repetition are varied and are based on repetition in different ways. In Biblical poetry there is rhythmic repetition in the form of analogies; its function is to arouse emotions in the addressee and to give him aesthetic pleasure. It transpires that even in political speeches and televised debates there is much syntactical rhetorical repetition (Landau 1988; Nir 1988; Tannen 1989) [20, 29, 39]. The political speech is similar to poetry insofar as it arouses emotions and aesthetic pleasure, the difference being that the activation of the emotional experience is not an end in itself; it serves to achieve another goal: persuading the addressee that the writer's case is just. Johnstone (1987) [15] also claims that the function of repetition is persuasion. Repetition is used in persuasive texts also in Arabic and other languages. (Al-Jubouri, 1984) [1].

If so, repetition is a tool used by the writer to say his piece saliently, emphatically and intentionally in order to persuade his addressee who has not yet made up his mind or is still undecided as to whether the writer is right or not. That type of repetition can sometimes even change a viewpoint because it is repeated a number of times and thus becomes clearer and more comprehensible. In fact, Labov (1972) [18] claimed that the purpose of repetition is to emphasize a word or phrase, thereby reinforcing it. Halliday and Hasan (1976) [12] proposed that another function of repetition is coherence. In their opinion, repetition shows the connection between the sentence(s) and the paragraph(s) that have already appeared and the new parts that follow them.

In terms of the transmission of information, repetition increases the rate of verbal superfluity, thereby breaking Grice's<sup>1</sup> (1975) [9] maxim of quantity, while simultaneously, moderating the flow of new information thereby making it easier for the addressee to follow what is being said and absorb the message. Tannen (1989) [39] points out that repetition contributes to comprehension and facilitates the transmission of information. Tyler (1994) [42] researched oral texts and also demonstrated that repetition produces coherence. Nir (1988) [29] also points out that repetition contributes to comprehension of material and its internalization but he warns that care must be taken not to overdo it, otherwise it will seem as though the writer has nothing to say. Harel (1992) [11]. Indicates that another function of repetition is to focus on the main part of the message that is transmitted to the addressee.

### 1.4 Means of Repetition

There are two aspects to repetition<sup>2</sup>

#### The grammatical aspect

Phonetic repetition is expressed through repetition of sounds; syntactical repetition is apparent when certain parts of the sentence are repeated punctiliously in order to influence the addressee, such as repeating the predicate in a modal sentence: "*Kedai lecha la'asot kach vekach, asur la'asot kach vekach umutar la'asot kach vekach.*" (You should do such and such, you must not do such and such and you may do such and

such.) Another possibility is repetition of a number of verbs, for instance, "*Kol ma sherotzim ze lihyot aharei, la'avor, ligmor, ledaleg hayamim haba'im velahzor beshalom labasis*" (All we want to do is to put behind us, get over, finish, pass the next few days and to return safely to base) (Sidon 1994) [36].

Lexical-semantic repetition is expressed by the repetition of words in different ways (this will be discussed more fully further on). For instance, "*Davar atzum, davar kabir kara bakayitz haze*" (A great thing, a wonderful thing happened this summer) (Lief 2011) [22].

#### The discourse aspect

Repetition relates to the whole text: for instance, in the structure of the text<sup>3</sup>, let us take the example of a text that makes a claim and repeats the claim: the claim may appear once at the beginning and again at the end. Another example is a structure that makes a claim and a counter claim and there, there will be repetition of the claim at least twice: a section of the claim structure in favor (with an introduction, the claim or justification, an end) against the counter claim (designed in the same way). The continuation may take a particular viewpoint and determine the outcome, and it will also follow the same pattern. Another example of repetition in the whole text is the use of phrases and leading sentences that organize the text by enumeration. In the article by Ofer Shelach "*Hatchala Hadasha*" (New Beginning) that deals with three different topics, the same headline was given to each topic but they were enumerated: *Hatchala Hadasha* (1), *Hatchala Hadasha* (2), *Hatchala Hadasha* (3) (New Beginning (1), New Beginning (2), New Beginning (3)).

### 1.5 How the Analysis was conducted

Different text genres were analyzed: 30 op-ed articles from three newspapers were examined; 10 speeches that appeared in newspapers or on the Internet; 40 pages from 5 books; 40 pages from scientific texts that were written for recognized journals; 20 letters of hospital admission notes and discharge letters (without identifying information). The texts were all from different genres and were written from the 1970s onward.

The texts analyzed constituted one third of the sample. They were chosen by Random Number Generator. Texts that included sexist comments, discriminatory remarks, incitement and the like were excluded from the sample and in their stead

1. Grice (1975) presented four maxims for the principle of cooperation: quantity (information must be transmitted proportionate to the discourse, and no more than necessary); quality (information must be correct); relation (relevance of material); manner (give accurate information, beware of ambiguity, use brief sentences, and keep it orderly)

2. In the discussion we will not relate to two cases of repetition. The first is repetition that is the result of laws of the language, such as the norm that if a sentence has two or more successive nouns and a preposition comes before the first one, it will be repeated before each noun. However, if the nouns form a noun phrase or they are synonymous, there is no need to repeat the preposition before each noun to prevent ambiguity and misunderstanding. For instance, in the sentence "*ha'ish diber el haveru veyedido lamiktzo'a.*" (The man spoke to his friend and colleague), it can be understood that his friend is his colleague or that they are two different people, so it is necessary to repeat the preposition before each of the parallel parts. The second case: we are not talking about mistakes that text writers make when they repeat ideas and sentences unintentionally (not to persuade) just as students do.

3. Details of the structures and their analysis. Shilo (2013), Livat (2010), Mann and Thompson (1988), van-Djik (1980), Toulmin, (1969)

The following text according to the random numbers was chosen.

## 2. Means of Expressing Repetition

The following items are different means of expressing repetition, the aim being to show how repetition is used in different texts in contemporary Hebrew. Repetition was classified according to the means that were used.

### 2.1 Word Repetition

The same word or sentence is repeated several times.

- a) "*Davar atzum, davar kabir kara bakayitz haze*" (A great thing, a wonderful thing happened this summer.)( Lief, 2011)<sup>[22]</sup>.
- b) "*Mi medaber 'al lehenot? Mi medaber 'al lismo'ah? Mi medaber 'al lahgor?*" (Who talks about having a good time? Who talks about being happy? Who talks about celebrating?)(Sidon, 1994)<sup>[36]</sup>.

In the second example there is repetition of the same word(s) in the first part of each of the utterances and synonymous semantic repetition in the second part. In fact, the writer repeats the utterance three times. It is apparent that the repetition reinforces the writer's intention thereby helping persuade the addressee that the writer is right.

- c) "*Ani mekave shehitzlahti basefer haze: Aharon Megged: Hessed Hahayim – dyokano shel ben ha'aretz kesofer 'ivri lomar et ma shehaya li lomar Ani mekave shehasefer medaber be'ad 'atzmo, keshem shekol sefer tzarich ledaber be'ad atzmo. Bechol zot, ani mevakeshet behizdamnut zo, sheba ani mitbakeshet ledaber 'al sifri, leshatef etchem bekama nos'im shehayu li hashuvim bo lehavitam. Bimeyuhad: hashivuta shel hahathala; hashivuta shel hakarat reshito shel sofer.*" (I hope I succeeded in this book *The Grace of Life* –the portrait of a native son as a Hebrew writer by Aharon Megged to say what I had to say. I hope the book speaks for itself as every book should speak for itself. Nevertheless, I would like to take this opportunity that I have been given to talk about my book to share with you some of the issues that were important for me to highlight. In particular: the importance of the beginning; the importance of recognizing the origins of a writer.)

"*Ani ma'amina bebiografia. Ani ma'amina behashivuta shel biografia kichli 'ezer parshani...*" (I believe in biography. I believe in the importance of biography as an interpretive tool...) "*Ehad hamaftahot hahashuvim lehavanat hayotzer viyetzirato, hu hahekerut 'im hahathalot, hekerut 'im reshito.*

*Hathalot hen basis lehitpathuto ha'atidit shel hayotzer. Hathalot hen nekudat motza.*" (One of the keys to understanding an artist and his work is being acquainted with the beginning, being acquainted with his origins. Beginnings are the basis of the artist's future development. Beginnings are the starting point.)(Goverin 2012)<sup>[8]</sup>.

- d) "*Sholel shi'ul o hom, sholel ke'evim bahaze o defikot lev, lelo hahmara babatzeket baraglayim, lelo shinui betzeva tzo'a', lelo shinui betipul terufati kavu'a, ledivrei hahole lelo shinui badi'eta.* (From a hospital discharge letter 21.2.2010) (No cough or high temperature, no chest pains or heart palpitations, no worsening of edema in the legs,

no change in the color of the feces, no change in medication, according to the patient no change in diet.)

"*Bemahalach ishpuzo lelo hom, nino'ah neshimatit, yatziv hemodynami. Bibedikot dam hozrot lelo lukotzitis, lelo hahmara betifkudei kelayot..hamlatzot beshihur: ma'akav rofe metapel, ma'akav erchei lahatzei dam, ma'akav erchei INR, lehamshich tipul be..., lahazor lebitzu'a tzilum haze..lehamshich tipul terufati lefi hortraot mata.*" (From a hospital discharge letter, 11.10.2011)

(During his hospitalization, no high temperature, breathing easily, hemodynamic stability, no leucocytosis in repeated blood tests, no worsening of renal function. Recommendation for discharge: monitoring by family doctor, monitoring blood pressure, monitoring INR, continue treatment with.. have another chest x-ray...continue with medication according to instructions.)

The verbal repetition in the above examples comes from different genres. The latter two examples are different because no words are added that would raise the emotional content of the text whereas in the former two, this is the case. In the latter two we see that the repetition does not increase the emotional content but may serve to reinforce the transmission of the message and, thereby, persuade the addressee. In other words, the redundancy helps transmit the message more efficiently.

### 2.2 Synonymous Semantic Repetition

Words that come from the same semantic field, even if they are not completely synonymous, are used to transmit the same message. Below are some examples:

- a. "*Izkur mish'alot uma'avayim meshutafim*" (Citing common wishes and desires) (Tzur 2004)<sup>[40]</sup>.
- b. "*Utefisa zu sama le'el et kol hata'anut ke'ilu ukivyachol anu alimim neged hamishtara.*" (This conception nullifies all the claims that apparently, so to speak, we advocate violence against the police). (Michtav, Leshlomo Hillel 2011)<sup>[28]</sup>.
- c. "*Hahekerut 'im hahathalot. Hahekerut 'im reshito.*" (Being acquainted with the beginning. Being acquainted with his origins.)(Goverin 2012)<sup>[8]</sup>.
- d. "*Davar atzum, davar kabir kara bakayitz haze*". (A great thing, a wonderful thing happened this summer.)(Lief 2011)<sup>[22]</sup>.

In the fourth example, there are other words with an emotional connotation. The question is whether the repetition enhances the emotional content or contributes to it.

### 2.3 Synonymous-content Repetition

In this case, although the words are not semantically synonymous, the content of the message is similar; the synonymous aspect lying in the message the words transmit. Here also, the repetition persuades the addressee that the writer is right. It is worthwhile noting the rise in emotional content using connotative words adjacent to the repetition or in the repetition itself.

In this example there is repetition of verbs that are not in the same semantic field but they try to transmit a similar message and that is the desire for the end of the festival. "*Mi medaber 'al lehenot? Mi medaber 'al lismo'ah? Mi medaber 'al lahgor? Kol ma sherotzim ze luhyot aharei, la'avor, ligmor, ledaleg hayamim habaim velaazor beshalom labasis.*"

(Who talks about having a good time? Who talks about being happy? Who talks about celebrating? All we want to do is to put it behind us, get it over, finish, survive the next few days and return safely to base.) (Sidon 1994)<sup>[36]</sup>.

#### 2.4 Repetition for Clarification and Explication

In the following example, repetition is used to explain the writer's intention. The three sentences transmit the message more clearly than just one sentence.

a. *"Et kol ze lo ra'u beyisrael. Hashachtzanut vehamonopol 'al hasho'a shelakahnu le'atzmeinu sinverra et ha'einayim milir'ot, et hahushim milahush, et haru'ah milehavin. Katnuteinu hitgalta bim'lo gedulata."* (They did not see all this in Israel. Arrogance coupled with the monopoly of the Holocaust which we took upon ourselves blinded our eyes, stymied our senses and suppressed our spirit. Our pettiness was revealed in all its glory.) (Plotzker 1994)<sup>[32]</sup>. The point of this repetition is to emphasize our unreceptiveness. That is why the writer mentioned the eyes, senses and spirit.

In the following example the part that is emphasized explicates the preceding phrase *"ethos shone"* (a different ethos).

b. *"Ad az hit'afyenu hallalu be'ethos shone, galuti le'itim, velo melitzi vete'atrali."* (Until then they were characterized by a different ethos, sometimes provincial, and neither poetic nor theatrical.) (Tzur)<sup>[40]</sup>.

#### 2.5 Contradictory Repetition and Pseudo-Contradictory Repetition

The example below is a clear-cut case of contradictory repetition. The structure, which is tendentious, aims to present the writer's intent. In this example, on the one hand, there is repetition of positive verbs such as: *hitzlahta, hitzlahta, simahta* (you succeeded, you succeeded, you made...happy) and, on the other hand, repetition of verbs that have a negative connotation: *nichshalta, fishalta, shi'amamta* (you failed, you screwed up, you bored).

*Hitzlahta ba'ochel - nichshalta behoshavat hamuzmanim  
Hitzlahta bamatanot - fishalta<sup>4</sup> batiyulim  
Simahta ET hazekeinim - shi'amamta et hayeladim.*

(Your cooking was a success – you failed in the seating arrangements your choice of presents was successful – you screwed up the trips you made the old people happy – you bored the children.) (Sidon 1994)<sup>[36]</sup>.

The contrary repetition pattern is strong and influential (Livnat and Yatziv, 2001) <sup>[25]</sup>, hence the tendency to use pseudo-contradictory repetition is understandable since it creates the impression of contradictory repetition but, in fact, says the same thing, for instance:

*"Ha'ezrah hu lo katan! Ha'ezrah hu hachi gadol!"* (The citizen is not insignificant. The citizen is the greatest) (Lief 2011)<sup>[22]</sup>. The illusory use of words that are apparently opposite in meaning: *katan-gadol* (big-small in the original Hebrew) dissipates when the intensifier *'hachi'* (the most) and the negative *'lo'* (not) are added

Care should be taken to add connotative significance to the repetition, and it would seem that this affects the increase of the emotional content.

#### 2.6 Detailed Repetition without an inclusive expression and with an inclusive expression

Repetition by detail reinforces the writer's words and conveys the impression to the addressee of a complete structure composed of parts. The look of the parts is persuasive and accomplishes the writer's goal. The detail can appear without an introduction, that is, without an inclusive expression that reveals the whole structure that the details elaborate. The following example is a case in point:

a. *"Hatikva hazo nolda...mitehusha shel ye'ush, shel nikur, shel pa'arim..."* (Hope was born...from a sense of despair, alienation and social gaps...)(Levin, 1994)<sup>[24]</sup>. *"Einenu yod'im ma ata 'asita bakayitz ha'aharon, ach yod'im anu hetev ma lo 'asita - lo hikshavta, lo hikshavta larofim velo laraftanim, lo hikshavta la'ovdim hasotziali'im, lenitzolei hasho'a velakeshishim, lo hikshavta le'imahot had-horiot ule'ovdei hakablan ube'ikar - lo hikshavta la'amud hashidra shel hahevra hayisra'elit..."* (We do not know what you did do during the summer but we know what you did not do - you did not listen, you did not listen to the doctors nor to the dairy farmers, you did not listen to the social workers, the Holocaust survivors and the elderly, you did not listen to single mothers and the contract workers and, in particular, you did not listen to the backbone of Israeli society)(Kontas 2011)<sup>[17]</sup>.

However, the detail can introduce the whole structure as an inclusive expression, followed by the detail, the parts of the entire structure. In the detailed repetition above there was no inclusive expression, but it hovered in the background and it was obvious that the detail was breaking the whole structure down into its component parts. The following example is a presentation of the whole structure as an inclusive expression followed by the detail, the component parts. This method is more complete than the previous example, thereby raising the register and making the transmission of the message more reliable.

b. *"Bifnei pikud hamishtara 'amdu shalosh efsharuyot: Harishona - lehistar'er 'al habiyit Hasheniya - lehamshich ET hamatzor Hashelishit - linhog kefi shenahaga. Lenahel masa umatan, lehagi'a lesikkum mahir ule'afsher l'avaryanim lehitpazer levateihem beshalom."*

(There were three possibilities confronting the police: the first – to storm the house; the second – to continue the siege; the third – to behave as they did: negotiate, conclude the matter and enable the criminals to go home quietly)(Levin 1993)<sup>[24]</sup>.

The purpose of the repetition is to emphasize the third proposal, which is the preferred one. The first two are presented and rejected, and against that background the third preferred one is presented.

4. The unusual use of slang in these sentences raises the emotional content.

One possibility: A noun (excellence) + a copula + predicate  
A second possibility: a casus pendens: (excellence) – subject (meaning) + predicate

It is important to note that this sentence also exemplifies the next heading: text organization. A similar example (Lampert 2013)<sup>[19]</sup> always begins with an inclusive expression.

- c. Another example gives details of the inclusive expression:  
*"Nitmaked 'ata mekubalot.*  
 1) *Metzuyanut hi bitu'i lekisharon o le'inteligetziya...*  
 2) *Metzuyanut perusha bitzu'im yotz'im migeder haragil...*  
 3) *Metzuyanut perusha la'asot et hadavar hetev..*  
 4) *Metzuyanut hi hatzlaha...."*  
 5) (We will focus on four accepted definitions: 1. Excellence is the expression of aptitude or intelligence.... 2. Excellence means exceptional accomplishments. 3. Excellence means doing things well. 4. Excellence is success)(Lampert 2013)<sup>[19]</sup>.

Each of the repetition sentences above is constructed as a definition.

- d. *"Ma meshutaf lekabbalot hashabbat hahiloniot? Mahem ha'ekronot hamanhim shelahen?*  
*Bekabbalot shabbat yesh nisayon...*  
*Kabbalot shabbat hiloniot yotzrot...*  
*Bekabbalat shabbat yesh nisayon...*  
*Betiksei kabbalot hashabbat hahiloni'im meshulavim*  
*Kabbalot Shabbat hen shivyoniout...*  
*Batekasim ba'im liyedei bitu'i...*  
 (What do secular Sabbath eve services have in common? What are their guiding principles?  
 At Sabbath eve services there is an attempt to...  
 Sabbath eve services are created by secular women...  
 At Sabbath eve services there is an attempt to...  
 At Sabbath eve services the secular are integrated...  
 Sabbath eve services are egalitarian...  
 At the ritual services, one can see ...) (Yaniv 2012)<sup>[45]</sup>.

Examples b, c and d come from different genres (b is from an op-ed article, while c and d are from scientific journals), nevertheless, the same method of repetition is used. Repetition is used to enumerate the clauses, repetition adds information while emphasizing the details of the component parts but it does not carry any emotional content.

## 2.7 Repetition that organizes the text

Repetition may organize the text in different ways. The repetitive parts may be different parts of speech (see in the following examples: a verb, a conjunction, a noun or even sentence structure). Repetition of the text organizers facilitates the reception of the message and, perhaps, thereby contributes to the persuasion of the addressee. It is possible that were the information not organized and had the writer had to organize it, it would have been less persuasive. Livnat and Yatziv (2010)<sup>[25]</sup> examined the oral text and demonstrated that the central function of repetition was thematic organization of the discourse and emphasis on its foci.

In the following example we can also see a type of text organization, in the form of repetition of the conditional 'im'. The connector is repeated at the beginning of each of the clauses thereby emphasizing it and the connection between the clauses; it emphasizes their multiplicity hence strengthening the writer's opinion. Here too, the repetition clarifies the fact that all the clauses included are part of the same structural unit.

- a. *"Yesh lanu derishot mirosh hamemshala, ki hadevarim hayavim lehishtanot.*

*Im ata yeled shelahorim shelo ein kessef latiyul hashnati – hadevarim hayavim lehishtanot.*

*Im at gimla'it o niztolat sho'a – hadevarim hayavim lehishtanot.*

*Im at beduit – hadevarim hayavim lehishtanot.*

(We have demands from the Prime Minister, because things must change. If you are a child whose parents cannot afford to pay for the annual school trip – things must change. If you (feminine) are a pensioner or a Holocaust survivor, things must change. If you (feminine) are a Bedouin – things must change.) (Lief 2011)<sup>[23]</sup>.

The next example also uses repetition to organize the text, but it would seem that it does not raise the emotional content because the repetition does not have an ulterior meaning:

- b. "Sofrim min hasug harishon...

*Sofrim min hasug hasheni hem ele..."*

(Top class writers ...

Second class writers are those who...)(Govrin 2012)<sup>[8]</sup>.

- c. In the following example taken from an expository text, the same word or pronoun is repeated for two pages and each one of the repeated words begins a new paragraph; this continues for eight paragraphs:

- 1) "Golda Me'ir hayeta rosh hamemshala harevi'i shel medinat yisrael..."
- 2) "Me 'ir 'amda b'rosh shalosh memshalot..."
- 3) "Me'ir 'alta le'yisrael be 1921..."
- 4) "Hi nimneta 'im tipus manhigut hamugdar manhigut miflaga."
- 5) "Kishelichat hamiflaga bemosdot hayishuv baderech lamedina, nihala Me'ir et mitvza..."
- 6) "Me 'ir lo nichlela beherkev hamemshala hazemanit..."
- 7) "Ke'asor shanim kihana Me'ir kesarat hahutz..."
- 8) "Me 'ir lo hitztarfa lamemshala..."
1. "Golda Meir was the fourth prime minister of Israel..."
2. Meir headed three governments..."
3. Meir came to Israel in 1921..."
4. Her type of leadership is called party leadership..."
5. As an emissary of the party to the institutes of the Yishuv, Meir organized the campaign..."
6. Me'ir was not a member of the temporary government..."
7. Me'ir was Minister of Foreign Affairs for almost a decade..."
8. Me'ir did not join the government..." (Iton 1971)<sup>[13]</sup>.

## 2.8 Repetition Using the Negative

Repetition makes use of the negative of parallel items thereby emphasizing the desired message:

*"Onesh shenigzar 'al hane'arim haya 16 shenot ma'asar (lo hamesh, lo shemone vegam lo 'eser)." (The sentence the lads received was 16 years (not 5, nor 8 nor 10)(Shohat 1994)<sup>[37]</sup>.*

Here the repetition emphasizes the writer's intent: 16 years is a long time. The repetition makes the writer's point clear. The negating repetition is a form of emphasis: 'not...nor...nor'.

*"ET hadevarim hallalu lo katav rav, lo manhig dati vegum lo talmid yeshiva; ET hatext haze katav lo aher me'asher Berl Katznelson." (These words were not written by a rabbi, nor by a religious leader, nor by a yeshiva student; were they written by none other than Berl Katznelson)(Yahalom 1988)<sup>[46]</sup>.*

## 2.9 Repetition as a Connector

Repetition can also act as a connector. Sometimes there is no connector between the paragraphs and repetition fulfills that function.

- a. In the following example, the writer did not add connectors before the paragraphs; he repeated the whole sentence.

The beginning of the text: *“Temunot hitarbevu betikshoret. Shidur yashir me’auschwitz, shidur yashir midavos.”* (Pictures and the media became mixed up. A direct broadcast from Auschwitz, a direct broadcast from Davos.) (Plotzker 2005)<sup>[32]</sup>.

The following two paragraphs relate to this and each one repeats the same opening sentence, without connectors:

*“Express Auschwitz-Davos eino kayam begeographia.”*

*“Express Auschwitz-Davos eino kayam ‘al hamapa.”*

(There is no express line from Auschwitz to Davos. There is no express line from Auschwitz to Davos on the map.) (Plotzker 2005)<sup>[32]</sup>.

- b. Another example:

*“Haretorika muf’elet bedibur be’al pe...”*

*Haretorika muf’elet gam bichtav*

*Haretorika muf’elet gam be’emtza’ut tikshoret lo milulit...”*

(Rhetoric is activated orally....

Rhetoric is also activated by writing.....

Rhetoric is also activated by unspoken communication...)(Iton 1971)<sup>[13]</sup>.

There is no connection between the parts, but the verbal repetition connects them and shows that the parts are of equal importance in the transmission of the message.

**A brief summary:** It would seem that repetition has diverse functions and it is used both in argumentative texts and expository texts. We have seen that different types of repetition can appear in the same format in the two different types of text; furthermore, the emotional content that often appears in repetition is the result of the use of words with a positive or negative connotation adjacent to the repetition thereby creating the impression that it is the repetition that raises the emotional content and leads to persuasion. This usually occurs in argumentative texts in which the emotional content is greater.

### 3. The persuasive function of repetition

Theoretically, one can discriminate between repetition for the sake of persuasion in an argumentative text and repetition for the sake of the cohesion of the text and maintenance of the connection between the parts that is necessary in the expository text because by its very nature, it tends not to be clear-cut. However, in realistic terms, we have seen in the above examples that repetition can appear in different formats in both expository and argumentative texts, such as repetition using connectors, repetition as explicator or repetition as text organizer. Even if the purpose of an argumentative text is persuasion as against the purpose of an expository text, in the final analysis, every writer's aim is to get his addressee to accept whatever he is saying. Hence, repetition which enables the addressee to receive the message more easily because it is clearer and more lucid accomplishes the purpose of both types of text: to accept the text and agree with what is written. For

instance, the clarification of a concept in an expository informative text may form the basis for further discussion on this issue. It constitutes acceptance and agreement with what is written. Perhaps structural repetition in a scientific text or a popular science text (such as the structure of a claim: introduction, the claim, the justification, the conclusion repeating the claim) is not emotional (in spite of the justification), but it is repetition that is eventually persuasive. It would seem that the emotional effect of repetition is dependent on the number of times it appears in the text, the variety of ways in which it appears in the text and the techniques that raise the emotional content that are adjacent to the repetition or part of it (such as connotative words, slang etc.).

It is worthwhile noting that repetition in an expository text is not overtly persuasive, but it can be regarded as covert persuasion. How does this work? Repetition in an expository text is not blunt, but rather appears in a calculated manner; it is to the point (such as the structure of a claim, or a definition and explanation which include repetition), however, as soon as it explicates, explains or even exemplifies, it makes the text more lucid or makes it easier for the addressee to accept the explanation and agree with what is written. In fact, that is covert persuasion.

If the assumption is that an emotional text is a persuasive one, then repetition should be examined in that way. Is it the repetition that raises the emotional content? The above examples have shown that the decisive criteria in determining the extent of emotionality in the text are the concentration of the number of repetitions, their variety and the frequency of their appearance in any particular text. The greater the number of repetitions and their variety are, the higher the level of emotionality of the text. When there are few and distant repetitions, they tend to organize the text and to be considered as part of the expository text whose purpose is to transmit information in an organized fashion; it would seem, however, that the good organization and means of clarifying that the repetition accomplishes (in an expository text) – have persuasive powers. If they facilitate the reception of the message for the addressee because they are clear and organized, then they are persuasive. We also saw that adjacent to the repetition there were connotative words which seem to raise the emotional content of the text.

### Conclusion

It would seem that since the texts are becoming more and more mixed and the distinction between the different types and genres is not always clear-cut, it might be more worthwhile relating to the text according to its level of emotionality. In other words, the level of emotionality of the text will determine whether the text is expository or not, but will not be connected to persuasiveness. Perhaps a text with a low level of emotionality will be considered expository but it is persuasive because repetition organizes the text logically. It still has persuasive powers. That is to say, the questions that will be asked about the text are: is there persuasiveness in a text that is classified as expository? In spite of the persuasiveness, can the text be classified as expository? Does the persuasiveness make the text more emotional? If so, what is the extent of the emotionality in any text, regardless of whether it is argumentative or expository? In other words, the criterion for analyzing a text should be the extent of its

emotionality. The extent of the emotionality depends on the concentration of the appearance of rhetorical techniques that raise the level of the emotional content; how frequently do these techniques appear and how varied are they? In this particular case, the technique we examined was repetition. In fact, in our review we noticed that repetition is used in a variety of texts and it can also function as a persuasive tool in an expository text in a covert fashion; every repetition is intended to facilitate reception of the text, clarify the text and emphasize the text's main message. The distinction between the texts will be made according to the number and variety of repetitions.

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