A Functional Analysis of Periphrasis in English and Arabic

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Abstract

   Periphrasis is considered as a linguistic device in English and Arabic languages since it is associated with daily use of language. The speaker expresses meaning by using excessive language to convey a meaning which might be conveyed with shorter or fewer words. The aim of this study is to explore the notion of periphrasis in English as well as Arabic arrive at cases of similarities and dissimilarities between them.

   The study consists of three sections which in turn have subsections. The first two deal with periphrasis and its uses. Related terminologies are also discussed with reference to distinct types of periphrasis and its morpho-syntactic construction in English as well as Arabic respectively. Differences and similarities between both languages in terms of the definition and uses, related terminologies, types and structures make the third section. Finally, the findings are summed up in the conclusion of the study which states that English and Arabic languages are not the same concerning the notion of periphrasis since each language has its own system and term.

Keywords*: periphrasis, uses, types, terms, morphological and syntax*

تحليل وظيفي للإطناب في اللغتين الإنجليزية والعربية

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المستخلص

   يعد اسلوب الاطناب من الاساليب اللغوية التي شغلت مساحة من اللغة الانجليزية والعربية كونه مرتبط بالتداول اليومي للغة. فالمتكلم يعبر عن المعنى الذي يدور في ذهنه بعبارات زائدة عن المعاني التي يمكن التعبير عنها بعبارات او كلمات اقل. هدفت هذه الدراسة الى عقد مقارنة ومقاربة بين الاطناب في اللغة الانجليزية واللغة العربية وصولا الى أوجه التشابه والاختلاف بينهما.

   جاءت الدراسة مقسمة على ثلاثة اقسامرئيسية واخرى فرعية. تناولت في القسم الاول والثاني الوقوف على الاطناب مع ذكر انواعه وتراكيبه النحوية في اللغتين. اما القسم الثالث فقد كان معقودا لبيان اوجه التشابه والاختلاف من حيث المفهوم والاستعمال والانواع والتراكيب. وانهي البحث بخاتمة ضمت نتائج الدراسة والتي توصلت الى ان اللغتين الانجليزية والعربية ليستا متشابهتين من حيث المفهوم حيث ان لكل لغة لها نظامها الخاص.

الكلمات الدالة: الاطناب، الاستعمال، الانواع، والتراكيب الصرفية والتركيبية.

1.1. Periphrasis in English: Definition and Uses

In *The Oxford dictionary of literary terms* [1] periphrasis is "a roundabout way of referring to something by means of several words instead of naming it directly in a single word or phrase." In other words, it occurs if a word is replaced via several others to make a longer phrase which names the same thing, as in, "bring deep" for "ocean", or "the manly art" for "boxing"[2].It is both a grammatical aspect and a manner of speaking which makes use of more words than required to evoke certain meaning. At times, periphrasis is beneficial for some reasons. It is usually used in euphemism to evade taboo subjects like "passed away" for "died", or to have a more emphatic affect in poetry[3].Some examples of periphrasis were cultivated by 18th century poets whose features of decorum prohibited them from using a common place word: thus "fish" were called "the finny tribe", and in Robert Blair's poem "The Grave" (1743) a "telescope" is the "sight-invigorating tube"[1,p1].Writers can also use periphrasis in order to elevate their prose and give it a poetic or archaic flavor [2,p2]. Authors might employ periphrasis intentionally as well as unintentionally. Unintentional periphrasis is a marker of weaker writing; professional writers may tend to brevity. However, the author may use intentional periphrasis in dialogue to say that certain characters have a roundabout way of speaking. Poets may also have a tendency toward periphrasis to find a new way to prescribe something that is already known to make reader thinks of it in a new manner. This can be shown via metaphor or simile.[3,p4].Periphrasis may just like metaphor, but proper noun is used instead of a common noun. Proper noun refers to a specific person, place, or thing as a shorthand to refer to the qualities associated with that person, thingor place that are described. For instance, "This class is like a prison" is a simile. "This class is a prison" is a metaphor. "This class is Alcatraz" is a periphrasis [4].

Periphrasis can also work with objects and places respectively:

1."May play is a new *Hamlet*.""Grand Junction is a modern dayFlorence, but Mesa State College is not quite the Harvard of the west."

2."Four score and seven years ago our fathers brought forth on this continent, a new nations, conceived in Liberty, and dedicated to the proposition that all men are created equal." Abraham Lincoln starts his speech with periphrasis to refer to America [2,p3].

Furthermore, periphrasis is not only going round but also it gives a different effect and creates an impression on the persons reading it, as in:

3."When that fell arrest/Without all bail shall carry me away." Here, Shakespeare used periphrasis to say that any one cannot avoid death in his Sonnet 74 [5].

Shakespeare also employs both grammatical periphrasis as well as circumlocution and redundancy, in his second line and the final couplet of Sonnet 18:4."Shall I compare thee to a summer's day? Thou art more lovely and more temperate:… So long as men can breathe or eyes can see, So long lives this, and this gives life to thee."

He used the periphrasis construction of "more lovely", instead of the correct word "lovelier" for the aesthetic reason of fitting "the rhythm of iambic pentameter". Shakespeare also made use of periphrasis in "So long as men can breathe or eyes can see", and this is a more difficult way of saying, "So long as humans live," to add " a good deal of poetic beauty to the line, as well as fitting the meter"[3,p4].

There is another excellent periphrastic convention used in J.K. Rowling's *Harry Potter* series of calling Lord Voldemort as "He-Who-Must-Not-Be-Named" or "You-know-Who". This is a tiring convention for the characters who want to call him "Lord Voldemort". Instead, they say, "Lord-well, you know who I mean and Lord-Thingy". Here, periphrasis has an important act since calling Lord Voldemort by his name is "disrespectful of his great power and should not be taken lightly". At the end of the series, it becomes more important only when Potter and his followers who fight the black arts dare to say his name instead of using periphrasis [3,p5].

Periphrasis is also used in both literal and idiomatic translations. It may occur in texts of the biblical languages. In Phil.4-5 the Greek text "gnwsqhtwpasinanqrwpoi V", literally means "let it be known to all people". A periphrasis construction is used by the Greek with the verb "know" to simply mean people must have to be kind to others and demonstrate their kindness by their actions [6].

Besides, people with a phasia, i.e., a language disorder is often happened by brain damage, are having difficulty of coming up with a right word and they use periphrasis as a technique to arrive at a certain meaning. The same is true for others who want to learn a new language. For instance, a person who does not know the word for "bee" in a different language and says instead, "a yellow and black thing that makes honey"

In short, periphrasis may be used for different reasons. When the writers want their readers to be confused, or when the speaker wants to appear more smart via speaking around the point and employs complex words. It is used to add beauty to language and to attract the attention of the listeners.

1.2. Related Terminologies

The ambiguous and roundabout periphrasis speechis also known as circumlocution. As a rhetorical device, it can be defined "as an ambiguous or paradoxical way of expressing things, ideas, or views". In fact, if someone wants to be ambiguous about something, he will use circumlocution, as in: "my father's father" instead of saying simply "grandfather"[7].It's talking in circles when one wants to discuss something, but he does not want to say any direct references to them, so he creates ways to get around a subject. Thus, he uses long and complicated words: "the vehicle that I use to drive to work in the mornings" as a circumlocution for "my car"[8].

It is said that circumlocution is an error since it is happens when the writer cannot write most concise expression and the best. But sometimes, there are purposes behind the circumlocution. One of them is used if the speaker is not able to choose a right word to express something and for social purposes to avoid saying offensive words. In addition to political, religion, and law, it is used in poetry, music, rhetorical speech as well as verse to create regular rhyme and to make the verse soft and beautiful for it is a tool to get aside hard speech and to make word sound sweeter[7, p2]:

5.In George Orwell's *Animal Farm*, the pigs that control the farm want to take more food for themselves or to leave other animals with less is a classic instance of political circumlocution, "for the time being it has been found necessary to make a readjustment of rations."[8, p2]

6.In manyreligious tradition,"Our father who art in Heaven." is a circumlocution for "God"[8, p1]

7."Divorce me, untie or break that knot again;Take me to you, imprison me, for I, Except you enthrall me, never shall be free,
Nor ever chaste, except you ravish me."(John Donne, Holy Sonnet 14 as cited in [7, p1])
Donne speaks about the conflict within himself that he expresses via circumlocution. He says man must depend on God to have spiritual freedom from Satan to avoid His influence.

In sum, periphrasis is somehow similar to circumlocution in that speaking around something through adding words, but they are different in that the meanings in the examples of periphrasis are still understandable while in circumlocution the meanings are often obscure to make them indecipherable. Another related terminology is verbosity which is a circumlocution without purpose. It refers to a quality of someone who just goes on and uses several words for intended purpose without much meaning. It includes redundant phrases which say twice the same thing, i.e., more than once, but without need. For instance, "at this point in time" is a circumlocution for "now", this phrase is usually used by verbose characters who might refer to professors, lawyers, businessmen, and politicians [8,p2].

Innuendo is a terminology that refers to "an act of sly or suggestive speech, usually designed to mask a person's true intentions." A major form of innuendo is romantic or sexual, which suggests the fact that someone is interested in the other one, without directly saying so. Frequently, not only well-written characters use it to refer to their romantic and sexual desires, but also they use this technique to show oblique insults without making and coming right out any negative comments explicitly [8, p3].

Moreover, equivocation is usually referred to as "doublespeak". "Equivocation is the use of circumlocution to deceive others without blatantly lying". Euphemism is used here to avoid telling offensive words, e.g., "Holy mother of Jesus!" is a circumlocution of "Mary!". It is a favorite technique of disingenuous public figures and politicians. It is deliberately an ambiguous use of languages that allows one to think that a speaker agrees with him/her. A good equivocation will allow much room for interpretations which the speakers may walk away without making committed to any special position. Such as, "If a school board president was asked why she decided to ban a particular book from the curriculum, she might respond, I think it's important to choose the best possible books for our children's classrooms." Clearly, a statement is true, but looks likean answer to the question-it's really a dodge which addresses nothing of the substantive cases the questioner was looked for[8, p3].Since periphrasis comes from a Greek word "*periphrazein*", which is consisted of the prefix "*peri-*" meaning "roundabout*" and "phrazein*" meaning "to declare". In English, a few similar terms have the same etymological bases "phrase", like "paraphrase" and "holophrasis". "Paraphrase" uses a prefix "*para-*"means" beside, near, or resembling", and in "holophrasis", a prefix "*holo-*"means" whole, or completely". Paraphrase, thus, "means to express something in a way that resembles the original". Meanwhile, holophrasis is the opposite term to periphrasis, since it means "to express a complex set of ideas in a single word or fixed phrase." [8, p4]. Periphrasis is not similar to paraphrase and is not a familiar concept to most people. Periphrasis uses more words than is needed. Sometimes, it is a necessary and a useful verbal technique in communication.

1.3.Types of Periphrasis

Periphrasis as a phenomenon is incorrectly treated and often neglected by textbooks and handbooks. In this section, John Anderson (2011) is followed as a model; he refines significantly a theoretical distinction between "grammatical periphrasis" as well as "lexico-grammatical periphrasis", which are equally relevant for historical linguistic consideration and linguistics[9].

Not only the "ordinary-language sense of periphrasis is a roundabout way of speaking or a roundabout expression" as defined by *Macquarie dictionary* [10], but also it has another definition when used in grammar as"denoting a construction of two or more words with a class meaning which is in other languages or in other forms of the same language is expressed by the inflectional modification of a single word". This seems to [9,p15] as a "reduce of 'grammatical periphrasis' to the analytic term in an analytic vs. synthetic distinction between different language systems". "Grammatical periphrasis" for him reflects a relation with inflection which is true of sub-system or particular language system.

He also differentiate between "lexical" as well as "grammatical periphrasis". Lexical periphrasis is "a sequence of words 'equivalent to' a single word or lexeme, as in *take/have a bath* vs. *bathe*"; hereequivalence refers to meaning whereas grammatical periphrasis refers to a sequence of words 'equivalent to' a word form, it has equivalence in function and the sequence has a paradigmatic function equals to an inflected form [9, p16]. identifies three main usage of "grammatical periphrasis".[11]Among them he differentiates two recurrent concepts which agree with Hockett's (1958) definition of grammatical periphrasis. It "can be recognized only where there is a clear gap in the inflectional patterns, which the phrases serve to fill".[9, p17] idea of "grammatical periphrasis" corresponds to Haspelmath's conception" paradigm symmetry".

The most common discussed example of "grammatical periphrasis" that associated with its function in "paradigm periphrasis" is "the Latin perfect passive construction as a prototype for the central notion of the term grammatical periphrasis". Anderson examines many potential cases of it in English, likes progressive, perfect, passive constructions, and expressions with'used/ to':

8.*Auditus est*"S/he/it was heard" (perfect passive)
9.*Audiebatur*"S/he/it was/used to be heard" (imperfect passive)
10.*Audivit* "S/he/it heard" (perfect active)
11.*Audiebat* "S/he/it heard/used to hear" (imperfect active)

Examples from (9) to (11) clarify combinations in a single word of a term "from the tense-aspect category with a term from the voice category". In (8) the sequence signifying "perfect passive" appears to be in contrary to (9) synthetic imperfect passive, perfect active as well as imperfect active in (10) and (11). And in the present, the corresponding forms are all synthetic. In (8) the periphrasis is equivalent functionally to inflected form. "It 'fills a gap' where certain combinations of terms of finite verbal categories fail to have a morphological exponent-here the combination of perfect and passive."[9, p17].

[11, p657] refers to another conception of periphrasis, i.e., "inflectional generality", when he says:

If a certain inflectional patterns is not applicable to some members of the word class, a periphrasis may fill this gap. An example of this type is the English periphrastic comparative…, which allows adjectives that lack the bound comparative (*beautifller) to have a comparative form (more beautiful).

however, prefers to call this conception of periphrasis as "lexico-grammatical".[9, p18], It looks like the "paradigm symmetry" exemplified by the Latin words in 'filling a gap', except a gap is connected with special lexical items, but not with general absence of a special combination of the terms of categories in the morphology. So the relationship between 'more' and the comparative looks different from that in (8) between function verb and inflected forms in (9)-(11), not only (8) contrasts with these inflected forms, but also 'more' is itself a comparative form.[11] also adds a third type of periphrasis that is "categorical periphrasis". He states that this not appear as "circumlocutiom" for anything. His descriptions seem to [9, p19] as analytic expressions for the category which is expressed synthetically in another language.

In addition to these, stylistic periphrasis has "logical figurative" as a type which is depended on one inherent either on metonymy or on metaphor properties, "the passing feature of the keyword of the collocation object described being the word used figuratively". Such as: "The object of his"[12]. Another type of periphrasis is "amphilogism" or "amphilogy". It is "a form of circumlocution speech used to avoid telling something that might otherwise harm you". For instance: "She made dinner for me last night", and an amphilogistic sentence would be "Dinner was already made for me last night". Finally "cledonism" is last type of periphrasis. It is "the use of circumlocution to avoid saying unlucky words". For example: "Calling the devil Old Nick", "calling Macbeth the Scottish Play" or "saying bakersdozen" instead of thirteen [12,p2].

1.4.Morpho-Syntactic Structure of periphrasis

claim that periphrasis is "a major device for gap-filling in the structure of languages, a mechanism that has both morphological and syntactic properties".[13] It is not only a label for "a diachronic" development, but also it is "synchronically" relevant to the understanding of an essential element in the relation between morphology as well as syntax [9,p15]. This means that two "modes" of realization contrast in the distinction between "synthesis and periphrasis". Synthetically, the morphological property is expressed if it is realized through a single form as well as periphrastically if it is realized via multiple free forms [14].

To have a better understanding, a number of trials have been made in the frame of grammatical theories of periphrasis, as in a "lexical grammatical approach" Kiparsky (2005), or in a "canonical typology" Brown et al. (2012). Growing interest in this phenomenon has motivated publication of periphrasis: one recent collectionis Chumakina and Corbett (2012) who concentrate on "typological variation of periphrastic constructions observable in languages of diverse language families" whereas Anderson (2011) dedicated a second half of the second volume to "the discussion of periphrasis"[13,p1].

Analytic constructions, i.e., periphrasis, have gained increasing importance in history of English. In the Old English period, after inflectional endings declined the subjunctive developed that was marked by suffixes. But lost its important gradually against periphrastic shapes conveying modal distinctions: "the optative subjunctive" was replaced by "may-periphrasis", whereas "the hortative subjunctive" by the "let-

construction"[14]. As opposed mood, in Old English aspect was expressed via prefixes, so periphrastic replacement is spread as in the case "of the perfect- is connected not only with the formal and functional weakening of the prefixes but also with the gradual intrusion of the once exclusively possessive *have* into the domain of the perfect aspect" (see [15]).

Periphrasis is connected closely to linguistic replacement phenomenon and eventually the periphrastic structure replaced the synthetic one. Then, one of the job of "historical linguists" is to discover causes and reasons behind a development of periphrastic constructions and a replacement of linguistic form by these[13,p2].

Concerning "morphosyntactic compositionality" of periphrasis or syntax-morphology interface, two approaches tackle this issue. The first approach is provided by "top-down", that "treat the parts of a periphrastic construction as the formal spell-out of the properties of the whole". A traditional account which classifies periphrastic expression as complex "form of a lexeme", as in Curme (1935),falls into this category. This account is morphological, assigning periphrastic expression the same grammatical state as synthetic form. The second one is offered by "bottom-up", that "drive the properties of periphrastic expressions from properties that are initially associated with their parts". In this case, the "auxiliaries as-main-verbs" analysis of Ross (1969) is "bottom-up", as are most treatment of periphrasis within a formal syntactic framework. "Bottom-up" account tends to treat periphrastic expression as a syntactic unit, on the basis that this expression rarely constitute unit of word formation, and is consisted of parts that display a high level of syntactic independence [14, p1].Since these alternatives emphasis on complementary and different aspects of periphrasis, they show the possibility of the unified account. The account for morphological and syntactic features of periphrastic constructions via applying exponence relations "to phrasal units".

1.4.1 Verbal Periphrasis

Some relevant characteristics of periphrastic expressions which mark the descriptive challenge for "bottom-up" approaches. A general one is that "their parts have additional uses, frequently in other periphrastic expressions". That is, a special periphrastic expression needs not contain any lexeme or unique form, but may be only identified by a different combination of forms. Verbal periphrasis in English exhibits this overlap as in future tense, perfect aspect, and passive voice are expressed periphrastically. Also in English, "the participles" which occur in passive and perfect constructions are the same in form. The situation is similar to that of "morphs" which appear in distinct synthetic forms, such as in English, the bound exponent "s-" is common to "noun plurals", as in "books" and "3sg verb forms", like "walks"[14,p2].

The roots of "the periphrastic forms" for the future, the perfect, and the pluperfect can be occurred as early as "Old English". They were established in "Middle English", though the simple "present" and "preterit" forms in some contexts were still possible, in which "Present-Day English" would use the periphrastic constructions [16].

A periphrastic construction, in English grammar, is a one in which a multi-word expression or an independent word has the same function as an inflection, like the use of "will" as an auxiliary with another verb to have the "future tense"[17]:

12.She will leave tomorrow afternoon.

In English, a tense is "inflectional", if it is considered as an "affix" on head, "periphrastic" if it is considered as an "independent word". The English "past" is, thus, inflection whereas the "future" is periphrastic, co-opting "the modal will"[18]. [14, p3] believes that unlike perfect or passive constructions, "periphrastic futures" are "finite" and do not have "nonfinite" variants. Also, "present forms" may only appear in the "periphrastic future.

Since verbal periphrasis represents a basis for a grammatical periphrasis, [9 ,p20] lists certain properties of the "prototype of specifically verbal periphrasis" which is presented as follows:

a. "it consists of a finite function verb plus a noun-finite lexical verb".

b. "the function verb governs the lexical verb".

c. "the construction enhances the paradigmatic resources of verbs, particularly the finite paradigm; specifically:

i- the function verb requires its complement to express certain terms of morphological categories

ii- the combination of terms (i) is one missing from the potential maximal paradigm of the finite lexical verb".

d. "the function verb is otherwise categorically empty".

In terms of 'a' and 'b', the "function verb" takes the "lexical verb" as complement. In case of the missing combination in 'c-ii' is that of passive and perfect. This combination is presented by the form "of the non-finite verb, the perfect participle", in 'c-i', that complements the "function verb".

In English, there are no 'two-word' verbal sequences that conform exactly to this prototype. But some come closely to the construction as in the progressive in (13):

13.He was leaving.

Here we have "a function verb" and it takes as "a complement a non-finite verb form" that signals progressiveness. This example appears to conform to "all of the properties" connected to the prototype-except one respect: "there is only one category involved". As in specification 'a' and 'b'. It conforms to 'c-i' in that "the function verb takes a complement which bears certain terms of morphological categories-except that there is only one term involved". The same is true in 'c-ii'. And this example, indeed, satisfies 'd'[9,p21].

Finally, 'light verb constructions' are periphrastic since the 'light verbs' have little semantic contents. They contribute basically functional meaning [19].

In English, common verbs which may function as 'light verbs' are "do, give, make, have, and take" (see[20]) whereas 'light verbs' are identical to 'auxiliary verbs' concerning their meaning that contribute to clauses in which appear, but they are different from them. Sometimes, some light verb constructions that include a noun are called'stretched verbs' and others include a preposition, as in:

14.Dan did the washing yesterday.

15.He had a smoke.

16.They haven't taken this into consideration.

Here the light verbs such as: "did, had, and taken" contribute little content to the sentences since the basic meaning resides with nouns and light verb constructions are: "washing, smoke, and into consideration"[21]

1.4.2 Adjectives: The Inflected and the Periphrastic Patterns

In some languages, elements and grammatical categories would be exclusively expressed through periphrasis- "a relation expressed by a multi-word language structure, phrase with a unified purpose"[22]. Or [23] writes it as an interplay of morphological and syntactic factors. This is, in linguistics, referred to as "categorical periphrasis", which might be distinguished from other periphrasis. Certain grammatical meaning, within some languages, can be conveyed by both "inflectional and periphrastic" forms, depending on special class of items, that can be a case of "paradigmatic periphrasis". This happens with English nouns where in periphrastic forms inanimate nouns are occurred, e.g., the genitive case "the door of the house"[24].[25] uses the "periphrastic possessive" for such periphrasis," to attribute possessiveness to inanimate objects, that is a prepositional phrase (beginning with a preposition and followed by a noun)".

"Lexical periphrasis" would be used in literature by the category of English adverb and adjective comparison, where only certain adjectives call in grading for periphrasis. As [26] clarifies it "… the comparison of adjectives involves both inflection (e.g. happier, happiest) and periphrasis (e.g. more happy, most happy-the periphrastic forms), though most adjectives use only one or other of these possibilities (cf.*more big, *interestinger)". This means that in English adjective comparison periphrasis is lexically conditioned:

17.Ellen is more gorgeous than Jane (the comparative is formed by adding "more" as opposed to writing it with "suffix", Ellen is lovelier than Jane)

When English adjectives present a gradable quality, i.e., a quality that may vary along scale [27], they may be marked for 'comparative or superlative' degree depending on any nominal entity may have less or more of the quality than other or more entities. Basically, there are two ways or patterns of establishing adjective comparison: "inflectionally" (synthetically) by adding the morphemes "-er" and"-est", and "periphrastically" (analytically) by using the adverbial intensifiers "more" and "most" to adjective head[28].

According to the English grammar system, the length of adjectives which decides the comparison type, either inflectional or periphrastic [29]. Therefore, a morphological structure of adjectives determines a manner of comparison, since there are no fast and hard rules with the English adjective comparison.

Monosyllabic adjectives are compared inflectionally, along with disyllabic one that has the stress on 'the second syllable'[30]. Periphrastic comparison is a characteristic of trisyllabic, other poly-syllabic, and participial adjectives. But the situation is complicated since different sources provide different rules and examples. This stems from "the fact that morphology and syntax are closely interwoven"[20, p343].

For [29,p462] disyllabic adjectives that end in "-er" describe inflectional comparison, whereas [20,p351] and [31] modify them as "adjectives with double comparison". Others like [30,p523] ascribe inflectional vs. periphrastic "to the issue of frequency", particularly disyllabic adjectives ending in "-ly", as "more likely" is more frequent than "likelier", whereas "earlier" surpasses a frequency of " more early".

In English use, it appears a preference in the "use of a periphrastic comparative to the inflectional one", like [32]who have stated "marginal shift in favour of analyticity" in the English adjective comparison. This is also confirmed by [31,p148] who claim that "…growing numbers of English speakers have come to prefer *more* instead of *–er* to form **all** two-syllable equatives' comparatives…". As opposed to this, [29,p463] found

that "-**er** is more frequent than **more**, which is more frequent than **less**; -**est** is more frequent than **most**, which is far more frequent than **least**".

Finally, the third adjectives of comparison would be consisted of the lexemes which have 'inflectional forms' for comparative as well as superlative, as in "cleverer" and "the cleverest", but are also compared by 'periphrastic forms' in free alternation, "more clever/the most clever". These would not only refer to the periphrastic comparison when it is used to have a stylistic effect, for instance, "But Pavarotti is a little fuller in the face. And probably a little more full by now", but also to achieve the comparison for a purpose of emphasis [30, p522]. In language use, even in comparable adjectives may be compared, such as "more dead than alive" but the number of such adjectives appears to be very dwindling and limited[32, p267].

2.1. Periphrasis in Arabic: Definition and Uses

It is known that Arab rhetoricians divided a speech according to a number of words used in the sentences either more or less and a balance between the two. The choice between the three depends on an agreement between the speech and the context in which it is used [33].

For Al-Sakaki, the matter of selecting one of them depends on a conventional use of people. Such a common use as stated by Al-Qazwani is different according to different classes, cultures, and people. Also, he refers to the importance of the purpose of speaking that a speaker wants to convey to a listener [34].

It is clear that this matter has no regular, common and stable rules, but it depends on the context or situation. Some situations require using more words or less and brief structure and speech.

If rhetoric is atnab without illogical and corrupted speech, then this corruption comes from speaking manywords since "من كثر كلامه كثر خطوه، ومن كثر خطوه قل حياؤه، ومن قل حياؤه قل ورعه، ومن قل ورعه مات قلبه..." "He who talks in excess commits a lot of errors, and becomes more shameless and less pious and his heart dies…".Here, Imam Ali "Pease be upon him" wants to say"من كثر كلامه، دخل النار""He who talks in excess, is in fire" , but this is in brief so he wants to convince us by using atnab to remove any doubt because we will discover that talking in excess will lead to many errors and they will lead to shameless and it will lead to less pious and in turn it leads to the death of the heart[35].So we need longer words or expressions because they give clarity and make speech obvious and convince.

According to[36] who translates periphrasis into "atnab" in Arabic is one of the major devices of rhetoric. It refers to the use of longer expressions instead of shorter ones with benefit. The speaker can express his meanings or ideas by speaking longer words or sentences and his speech cannot be rhetorical unless it fits the speaker and the context of situation [37].

It also means for [38] as an exaggeration in expressing something. This can be done when a speaker uses many expressions to conveythem to others. That is to say, his expression is longer than people's expression in telling the same meaning [39].

Such long expression must be used for benefit, as in the Glorious aaya in telling Zakariya's story:

Praying: "O my Lord! infirm indeed are "قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا"(مريم/4) my bones, and the hair of my head doth glisten with grey."[40]. The meaning can be

expressed according to familiarity by saying: "رب اني كبرت""My Lord! I am advanced in years"in just three words but the Prophet uses many words instead in such situation to explain his complaint and to ask Allah's Mercy.

Another example of atnab in Allah's saying:

1. وَمَا تِلْكَ بِيَمِينِكَ (17) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى" (طه/17-18) "يَا مُوسَىٰ"

"And what is that in the right hand, O Moses? He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."[40, p768].

The Prophet Moses may express his meaning by telling less words than these, as in: " هِيَ عَصَايَ""It is my rod", but he chooses longer expressions in order to extend his speech with His Lover. This can also be explained by [39, p330] when they address the city of Al-Raqa:

2. جارة الشط ، حدثينا وزيدي   فحديث العشاق شوقا يزيد

Atnab is used in such a poetic line to fit the meter and to add harmony to the speech that suits the situation. It also used to fix the meaning inside the mind and to add beauty, as in Al-Buhtari's lines:

3. تردد في خلقي سؤدد   سماحا مرجى وبأساً مهيبا
فكالسيف ان جئته صارخاً وكالبحر ان جئته مستثيبا[41]

Atnab is also used in Al-Hadith of the Prophet Muhammad (Pease be upon him and his household) when he says:

4. "كل امتي يدخلون الجنة الا من ابى. قيل يا رسول الله: ومن يأبى؟ قال: من اطاعني لقد دخل الجنة، ومن عصاني فقد ابى"

All my people shall enter the Gardens of Paradise save except he who declines. It was said: "O! Prophet of Allah ! and who would not?" He said: "He who obeys me, enters the Gardens of Paradise and he who disobeys me would not want to."

The first part of Al-Hadith is completed, but when the people asked the Prophet to explain more. He usesatnab to solve any ambiguity that is related to the concept of stingy and added new meaning to it[35,p224].

In addition to its uses in fixing the meaning and clarifying it, emphasizing and resolving any ambiguity especially between tribes. It can also be used in praise, blame, satire, advice, , congratulation, the speeches, the publication of government to its nation, and the rulers' letters to their kings to tell them what is going on [37, p248].

To conclude, atnab is the oldest art the ancients talked about even Al-Jahth referred to it when he said that SahalIbn Haroon used atnab a lot in describing Al-Mamoon as a rhetorician and an elegant speaker[42].

2.2.Related Terminologies

Atnab is used to express meaning by using more expressions than usual for benefit but sometimes it is used without such a benefit, it means "التطويل""verbosity"[37, p246] and [38, p498].

This is the major difference between atnab and verbosity as stated by Abn Al-Atheer. This means that atnab is an essential rhetorical device. It is different from verbosity which means using longer words to express meaning but without benefit so it is not a necessary rhetorical tool [43].

[43, p128] said that it is important not to mix between atnab and verbosity since some rhetoricians considered it as a part of atnab. So atnab is not only used by the majority but also it is used by particular kind of people. For example, Abn Al-ward said:

5. شاب رأسي فصار أبيض لوناً   بعد أن كان حالكاً بالسواد

"فصار أبيض لوناً", means became white-haired, then said "شاب رأسي", that refers to the same meaning which is useless to say it again.

Another example when a poet said:

6. ألا حبذا هند وأرض بها هند   وهند أتى من دونها النأي والبعد

Here "النأي" and "البعد""alienation and remoteness"have the same meaning and it is not possible to specify the extra meaning from them [39, p330].

Sometimes atnab is not always acceptable in speech unless it has a justification, but when it is used without it which is considered a defect in saying, it does not become atnab any more rather it is called "الحشو""circumlocution"[35, p223].

Circumlocution, is another related terminology to atnab, means expressing meaning by long expressions with no benefit [44]. [39, p331] refer to two types of circumlocution. The first one is used to corrupt the meaning, as in Al-Mutanabi's line when he uses extra word "الندى""dew":

7. ولا فضل فيها للشجاعة والندى   وصبر الفتى لولا لقاء شعوب

The poet wants to say that courage, generosity, and dew are useless without death. The use of dew in talking about courage and patience is unexpected just to corrupt the meaning.

While the second type is not used to corrupt the meaning. For instance, the word "قبله""before it" in Zuhair Bn Abi Salma's line:

8. وأعلم علم اليوم والأمس قبله   ولكنني عن علم ماضي غدٍ عمي

Here, before itis an additional meaning without usefulness since the word "الأمس""yesterday" refers to the same meaning. So there is no need to use it and the meaning of this line is not corrupted by using it.

Another poet says:

9. ذكرت أخي فراودني   صداع الرأس والوصب

It is known that headache is in the head, then it is useless to add "الرأس""head", but it is not used to corrupt the meaning [45].

To conclude, both of verbosity and circumlocution are recognized as a defect in speech and away from rhetoric.

2.3.Types of Periphrasis

Arab rhetoricians refer to types of atnab differently. Some of them considered these as rhetorical purposes or devices while others mentioned them as reasons of atnab. For Al-Hashami(2008), that is followed as a model in this section, atnab has ten types which can be illustrated further below:

1. **Mentioning the Specific after the General""ذكر الخاص بعد العام"**

[37, p248] regards mentioning the specific after the general as the first type of atnab. For example, Almighty Allah says:

10. "حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى"(البقرة/238)

"Guard strictly your (habit of) prayers, especially the Middle Prayer"[40, p98]

He states the importance of "الصَّلَوَاتِ""prayers" in general, then He mentions الصَّلَاةِ "الْوُسْطَى""the Middle Prayer" in specific to refer to its importance. He wants to say

prayers has no value unless it is repeated so He mentions prayer twice to glorify its benefit [43, p128].

11. "مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ" (البقرة/98)

"Whoever is an enemy to Allah and His angels and apostles, to Gabriel and

Michael,- Lo! Allah is an enemy to those who reject Faith."[40, p44]

Here,"جِبْرِيلَ وَمِيكَالَ" "" Gabriel and Michael" are mentioned as part of angels in general[38, p504].

Abn Al-Rumi also declares the value of the specific after the generalin his poetic line [42, p240]:

12. كم من أب قد علا بابن ذرى شرفٍ   كما علت برسول الله عدنان

2."ذكر العام بعد الخاص"Mentioning the General after the Specific"

This is the second type of atnab which is explained in the following aaya:

13. "رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ" (نوح/28)

" O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all)

believing men and believing women"[40, p1537]

"الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ" "" believing men and believing women" are mentioned as the general after the specific"لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا" me, my parents, all who enter my house in Faith" to state the importance of good people and believers [37, p248].

3."الايضاح بعد الابهام"Disambiguation"

Disambiguation is used to clarify the meaning in listener's mind by mentioning it twice. Once, for the sake of ambiguity and other for clearness to make it magnificent and honesty, as in [37, p249]:

14.-10."يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ (10) تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ (11)"(الصف/10- "تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ"

"O ye who believe! Shall I lead you to a bargain that will save you from a grievous

Penalty?- That ye believe in Allah and His Messenger, and that ye strive (your

utmost) in the Cause of Allah, with your property and your persons:"[40, p1462]

15. "وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ" (الحجر/66)

"And We made known this decree to him, that the last remnants of those (sinners)

should be cut off by the morning."[40, p631].

When Allah says "تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ" "" That ye believe in Allah and His Messenger" and " أَنَّ دَابِرَ هَٰؤُلَاءِ"" that the last remnants of those (sinners)" in (14) and (15) respectively to clarify the ambiguous matters in "تِجَارَةٍ""a bargain " and "الْأَمْر"" this decree" and to guide people in order to know the rewards whether good or bad.

Also, this type is used to glorify the matter, such as:

16. " قَالَ رَبِّ اشْرَحْ لِي صَدْرِي(25) (طه/25-26)وَيَسِّرْ لِي أَمْرِي"

"(Moses) said: "O my Lord! expand me my breast; "Ease my task for me; "[40, p769]

""expand me" as a request for something which is for the first time ambiguous, then when he The Prophet says"اشْرَحْ لِي"

and "وَيَسِّرْ لِي أَمْرِي"" Ease my task for me; " for the second time just to make it more obvious

says "صَدْرِي""my breast"

and dissolve any obscurity [44, p323].

Further, "نعم""praise" and "بئس""blame" can be found in this type as when someone says: " نعم"What a bad man Amro is!". If he says: "بئس عمرو"and"Who a good Zaid is!" "نعم زيد"

"الرجل زيد""Who a good man Zaid is!", this means that he mentionsZaid twice, one of them is ambiguous in:"نعم الرجل"""Who a good man is!" and the second is obvious in "زيد""Zaid"[46] and [38, p500].

[42, p228][44, p324] explore another two cases: The first, the speech is presented in between atnab and abbreviation. The second, the meaning is obscured in two ways to see it in different images [45, p606].

4. "التوشيع""'Al-Twashia"

Al-Twashiais another type of atnab which means according to [37, p249] as dual nouns that are used at the end of speech to show meaning in two ways from vagueness to clearness, such as: 17."العلم علمان، علم الابدان، وعلم الأديان".

There are two kinds of knowledge: that of the body and that of the soul.

18."ان فيك لخصلتين يحبهما الله، الحلم والأناة."[38, p502]

Allah loves two traits in you: Forbearance and patience.

Another example is said by Abn Al-Moatz:

19.سقتني في ليل شبيه بشعرها   شبيه خديها بغير رقيب

فما زالت في ليلين: شعر وظلمةٍ   وشمسين: من خمرٍ ووجه حبيب

The poet mentions dual nouns in two nights: Poetry and dim, and two suns: Wine and lover's face

[39, p333]Al-Twashiais not only used with dual but also with plural. Like in Muhammad Bun Wahheeb's line:

20.   ثلاثة تشرق الدنيا ببهجتها   شمس الضحى وابو اسحاق والقمر

They are three: The sun, Abu Ashaq and the moon [38, p503].

5."التكرير""Repetition"

Repetition means mention something twice or more. For [37, p249], this type has several purposes such as the following:

a."تاكيد المعنى""'Emphasize the meaning"

Rhetoricians refer to the significance of repetition to emphasize the meaning in order to stay in receiver's mind. to emphasize that the second warning is greater than the first "ثمّ"Like the following which is used for warning [46, p153]:

21."كَلَّا سَوْفَ تَعْلَمُون (3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ" (التكاثر/3-4)

"But nay, ye soon shall know (the reality)**.** Again, ye soon shall know!"[40, p1690]

Another repetition is found in: "فإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا" (الشرح/5-6)""So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief." (Ali,2001,p.1666). When the phrase is repeated twice to state that the first one is not only just a repetition of the second but also it is used to emphasize that after difficulty always comes relief[35, p232].

Repetition for emphasize speech for listener is also clear in the poetic line:

22.   كم كم وكم   كم نعمة كانت لكم

Sometimes, Arab use adjective to emphasize it by repeating it twice but with different letter as in: "شيطان-ليطان"Atshan-Natshanor "عطشان-نطشان"shatan-laitan[47].

b."طول الفصل""'The Length of Separation"

To repeat the words, the speaker has to use loner ones in order not to cut the meaning [37, p249]:

23."إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ " (يوسف/4).

" Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"[40, p547]

The رَأَيْتُ""see" and رَأَيْتُهُمْ ""saw them" and uses longer speech between "see and prostrate Prophet Joseph repeats

themselves to me" to convey the meaning, i.e., he saw all of them prostrate to him [35, p233].This repetition can also be found in people's speech when they said:

"I said to you as I was full of hope that the path was hard and arduous". "قلت لكم: والامل يملأ نفسي...، قلت لكم: ان الطريق شاق وعسير"

"قلت لكم" is repeated to make the speech longer between the speaker and the saying."
Another example is in the poet's line:

24. لقد علم الحي اليمانون أنني   اذا قلت أما بعد اني خطيبها

He repeats "اني""I am" to make discontinuity but the original line is:"لقد علم الحي اليمانون انني-اذا قلت: أما بعد-خطيبها".

So repetition is one of Arab devices to emphasize speech and to make itclear according to the context.[38, p505]

c."قصد الاستيعاب""To be comprehensive"

Here, repetition is used for the sake of comprehension in the two examples below:

25."قرأت الكتاب باباً باباً، وفهمتهُ كلمةً كلمةً"

I have read the book from cover to cover, and understood it all.

26."مشيتُ المدينة شبراً شبراً، وتعرفتُ اعلامها علماً علماً"[39, p336]

I walked through the city from corner to corner, and knewall its best monuments.

d."زيادة الترغيب في العفو""Increasing the Desire for Forgiveness"

In the following aaya, "إنَّ""In" is repeated three times for the purpose of forgiveness [37, p239]:

" يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ" (التغابن/14).27

"O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful [40, p1479]

e."الترغيب في قبول النصح""Urging to Accept Advice"

[43, p130] agrees with [37, p250] when they state that there is another repetition which is used for the sake of advice, as in:

" يَا قَوْمِ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ (38) وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ الْقَرَارِ" (غافر/38-39).28

"The man who believed said further: "O my people! Follow me: I will lead you to the Path of Right. "O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last."[40, p1216]

Here, the word"يَا قَوْمِ""O my people" is repeated twice to have a good effect on people's heart in order not to doubt the Prophet's advice.

f. "التنويه بشأن المخاطب""Alluding to addressee"

Repetition is mentioned to refer to addressee's status either to praise him such as:

29. يدعون عنترة والرماح كأنها   أشطان بئر في لبان الأدهم
يدعون عنترة والسيوف كأنها   لمع البوارق في سحاب مظلم

Antarah repeats his phrase "يدعون عنترة"" call Antarah"twice to proud of himself and to say his people need his courage [48,p288].

Or to blame him, for instance, Jareer blames Al-Farazdaq:

هو القينُ وابن القين لا قين مثله   لفطح المساحي أو لجدل الأدهم 30.

"He repeats القين" means blacksmith three times to blame and to show he is blacksmith's son and he has nothing

to do with greater matters [39, p336]

g. "الترديد""Reiteration"

Reiteration means the repetition of the expression that is related to another one, i.e., is different from the first one[37, p250]:

31."السخي قريبُ من الله، قريب من الناس، قريب من الجنة. والبخيل بعيدُ من الله، بعيدُ من الناس، بعيد من الجنة"

A liberl-handed man is close to Allah, close to people, and close to Paradise, but a close-fisted manis remote from Allah,remote from people, and remote from Paradise.

h."التلذذ"بذكره"Delighting in His Remembrance"

Sometimes, repetition is used for mentioning somebody with pleasure, as in the following line[37, p251]:

32.سقى الله نجدا والسلام على نجد   وياحبذا نجدُ على القُرب والبُعد [34]

"The poet repeats نجد"three times just to explain how he is eager to see it again."

i. "الارشاد الى الطريقة المثلى""Guidance to the Ideal Path "

Guidance to the ideal path is the final purpose of repetition according to [37, p250]. This can be the ideal path: illustrated by the repetition of the word"أَوْلَىٰ"to show

33. (القيامة/34-35)" ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ (34) "أَوْلَىٰ لَكَ فَأَوْلَىٰ

"Woe to thee, (O men!), yea, woe! Again, Woe to thee, (O men!), yea, woe!"[40, p1568]

In addition to these, [42, p241] has further explanation. He mentions several types of repetition. One of them is used to add one letter or more to emphasize, such as:

34."ثُمَّ إِنَّكُمْ بَعْدَ ذَٰلِكَ لَمَيِّتُونَ(15)ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ" (المؤمنون/15-16).

"After that, at length ye will die. Again, on the Day of Judgment, will ye be raised up."[40, p846]

35. (البقرة/137)"فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ"

"So if they believe as ye believe,"[40, p56]

Non-natural emphasis is another type. It is subdivided into four: The first one is the abstract emphasis. It is usedwith "كل"" all of" and "كلتا""both of"to resolve metaphorical ambiguity [42, p241]:

36."فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ" (الحجر/30)

"So the angels prostrated themselves, all of them together:"[40, p331]

The second is the verbal emphasis which means the repetition of the first word either by its antonymous, as in:

"breast close and constricted" or by its words in nouns, verbs, prepositions, "ضَيِّقًا حَرَجًا"(الانعام/125)sentences, and pronouns respectively:

37.قَوَارِيرَ" (الانسان/15-16) (15)"قَوَارِيرَا"[40, p1573]"Crystal-clear,- crystal"

38.(طارق/17)"فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا""Therefore grant a delay to the Unbelievers: Give respite to them gently (for a while)."[40, p1634]

39.(هود/108)"فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا""in the Garden: They will dwell therein for all the time"[40, p539]

""And what will explain to ""وَمَا أَدْرَاكَ مَا يَوْمُ الدِّين(17)ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّين" (الانفطار/17-18) .40
thee what the Day of Judgment is? Again, what will explain to thee what the Day of
Judgment is?"[40, p1614]

""وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ"(يوسف/37) .41 and that (even) deny the Hereafter."[40, p558]

The third is the verb emphasis instead of verb repetition twice to solve any
metaphorical obscurity in verb:

""Celebrate the praises of Allah, and do this often;"[40, ""اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا"(الاحزاب/41)
p1070]

Finally, emphatic form is exemplified by the following aayas: (البقرة/60)"وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ"

"and do no evil nor mischief on the (face of the) earth."[40, p32]. And (مريم/33)"وَيَوْمَ أُبْعَثُ
حَيًّا""and the day that I shall be raised up to life (again)"!"[40, p751].

6."الاعتراض"Objection"

Objection is for some purposes the speaker means. This can be found during the speech
or between two speeches related in meaning by using one sentence or more. These
purposes will be illustrated below:

a.   "الدعاء"Prayer"

Prayer is one of these purposes the speaker means in his objection. For instance:

42. "اني-حفظك الله-مريضٌ"[37, p250]

I am-May Allah protect you-ill.

Or when the poet complains about his age and weakness:

43. ان الثمانين-وبلغتها-   قد أحوجت سمعي الى ترجمان

He uses the word "وبلغتها" I reached it as an objection in the middle of his line. He prays
to the addressee to reach to eighty since he will become weak and need an interpreter like
him. So he uses الواوalwawas a sign of objection. [39, p340]

b.   "والتنبيه على فضيلة العلم"Underscoring the Value of Knowledge"

The purpose of underscoring is exemplified by the following line:

44. واعلم-فعلم المرء ينفعُه-   أن سوف يأتي كل ما قُدرا[46, p159]

The poet says فعلم المرء ينفعه- as an objection in the middle of the line to refer to the value
of knowledge and learning that someone has.

c."التنزيه"Glorification"

Glorification as a purpose is expressed by the following aaya[44,p336]:

45. "وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُون" (النحل/57)

"And they assign daughters for Allah. - Glory be to Him! - and for themselves (sons,- the
issue) they desire!"[40, p651]

Almighty Allah says "سُبْحَانَهُ""Glory be to Him" as an objection. It is used to glorify and
praise Him since people said He has daughters.

d. "وزيادة التأكيد"Doubling Emphasis"

Objection is found in Arab speech in the Glorious Quran, poetry, and prose. For them,
it is used to increase their emphasis, as in [42, p243]:

46. " وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ "
(لقمان/14)

"And We have enjoined on man (to be good) to his parents: in travail upon travail did his
mother bear him, and in years twain was his weaning: (hear the command), "Show
gratitude to Me and to thy parents: to Me is (thy final) Goal."[40, p1037]

The use of "حَمَلَتْهُ""bear him" as an objection to emphasize and remind people of the importance of the mother and her great role in their life.

e. "Imploring"''الاستعطاف"

Another purpose of objection is imploring . It can be expressed by Al-Mutanabi's poetic line:

47. وخُفُوق قلب لو رأيت لهيبهُ   يا جنتي لرأيت فيه جهنما

He objects by saying "يا جنتي" "O! My Paradise in order to associate it with heal [38, p522].

f. "Magnifying"''والتهويل"

Magnifying is the final according to [37, p251]. It can be explained in:

48. "فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ (75)وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُو نَعَظِيمِ " (الواقعة/75-76).

"Furthermore I call to witness the setting of the Stars,-**.** And that is indeed a mighty adjuration if ye but knew,-"[40, p1416]

The sentence "لَوْ تَعْلَمُونَ""if ye but knew,-" is an objection. It is used for magnifying, swearing in the setting of the stars and praising the Glorious Quran.

In addition to one sentence, objection can also be found in more than one sentence, as in:

49. وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ (222)نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ" (البقرة/222-223)   "وَيُحِبُّ الْمُتَطَهِّرِينَ

"and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. Your wives are as a tilth unto you; so approach your tilth when or how ye will;"[40, p90]

Almighty Allah uses two sentences "إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ""For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." to object between "فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ""ye may approach them in any manner, time, or place ordained for you by Allah." and "نِسَاؤُكُمْ حَرْثٌ لَكُمْ""Your wives are as a tilth unto you;".

50. "فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ"(ال عمران/36)When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."[40, p136]

The two sentences in: "وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ""and Allah knew best what she brought forth- "And no wise is the male Like the female." are used as objection between "إِنِّي وَضَعْتُهَا أُنْثَىٰ" "" I am delivered of a female child!"and"وَإِنِّي سَمَّيْتُهَا مَرْيَمَ" "" I have named her Mary"[39, p341] and [38,p523].

7."Overstatement"''الايغال"

Overstatement is another type of atnab means ending the speech with words that add nothing to the meaning but used just for exaggeration [37, p251].

In other words, it means the use of more expressions than the poet means to fit his rhyme and meaning. This means that, it can be used in poetry as well as in prose [38, p506]. This is exemplified by Al-Khansaa's line:

نارُ   وان صخراً لتأتَمُ الهُداةُ به   كأنهُ علمُ في رأسه.51

She describes her brother not only as a flag "كأنهُ علمُ" to proud of him but also there is a fire on its head"في رأسه نارُ". This reflects overstatement by using a simile: كأنه[39, p334]. This type can also be found in the Glorious Quran to ask people to follow and obey the Prophets and this is used as a kind of overstatement since they are the righteous [46,p154]:

"اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ"(يس/21). 52.

"Obey those who ask no reward of you (for themselves), and who have themselves received Guidance."[40, p1121]

8."التذييل"Annotation""

Annotation is defines by [38, p510] as a sentence which is followed by another sentence that has the same meaning and emphasis the first.

This type has two subtypes. The first one is proverbial which has its own meaning. It is used as a proverb to show moral lesson whereas the second is non-proverbial that has no independent meaning since it is not used as a saying [37, p252]. These can be illustrated respectively in (53) and (54):

"وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا" (الاسراء/81). 53.

"And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."[40, p697]

The second aaya"إِنَّ الْبَاطِلَ كَانَ زَهُوقًا""for Falsehood is (by its nature) bound to perish." has independent and it is used as an ordinary proverb said by people when they see the end of the evil to reinforce the first meaning. The same is true in Al-Hataiaa's line: نزور فتى يُعطى على الحمد ماله   ومن يُعط أثمان المحامد يُحمد"[39, p338].

54. (سبأ/17) "ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ"

"That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters."[40, p1089]

The beginning of the Glorious aaya refers to the punishment of disbelievers, then it says:"وَهَلْ نُجَازِي إِلَّا الْكَفُورَ""and never do We give (such) requital except to such as are ungrateful rejecters." is annotation used to emphasize the previous aaya. It is non-proverbial since it depends on the first sentence. Another explanation is in the following line :"لم يُبق جودُك لي شيئاً أؤملُهُ   تركتني اصحبُ الدنيا بلا أمل"[44, p336].

These two can be mixed together in:

" وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ (34) كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ" (الانبياء/34-35). 55.

" We granted not to any man before thee permanent life (here): if then thou shouldst die, would they live permanently?. Every soul shall have a taste of death:"[40, p802]

Here, "أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ" if then thou shouldst die, would they live permanently?"refers to the first subtype while what is followed refers to the second one. But both of them are annotation for the previous [46, p156].

9. "الاحتراس"Cautiousness""

Cautiousness or sometimes it is "التكميل""perfection". It refers to the speech that disambiguate any misunderstanding. That is to say, the speaker adds meaning to fit the context in which it is used just to resolve any ambiguity. That is why it is called cautiousness and it is used to continue its meaning [43, p131.

For [37, p253], this type can be found in the middle of the speech, as in:

فسقى ديارك غير مُفسدها   صوبُ الربيع وديمة تهمي 56.

The poet pleaded to have a lot of rain but it might ruin the earth so he used غير
مفسدها just to avoid such corruption [48, p289].

Or it may come at the end of the speech, such as:

57. "وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا" (الانسان/8)

"And they feed, for the love of Allah, the indigent, the orphan, and the
captive,"[40, p1572]

They give food though they need it for the love of Allah so the expression "عَلَىٰ
حُبِّهِ" is used just for caution and give a better meaning. The same is true in: أذل الله كل عدو
لك الا نفسك"May Allah subjugate every enemy except you.

10. "التتميم"""Completion"

explores the main difference between cautiousness and completion. [38,p518] He
explains that completion is not used to disambiguate any misunderstanding like
cautiousness but the speaker comes with it for the sake of rhetorical usefulness, like
overstatement. Overstatement in completion is different according to the context, as
in"ليلا""night" which is used as a completion to shorten the period since Isra' only exists at
night:

58. "سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ" (الاسراء/1)

"Glory to Allah Who did take His servant for a Journey by night from the Sacred Mosque
to the farthest Mosque, whose precincts We did bless,"[40, p673]

So completion adds something like object, adverb of manner or preposition to have
better meaning for its omission leads to misunderstanding. For example, Ibn Al-Mutaz's
line [37, p254]:

59. صبينا عليها، ظالمين، سياطنا   فطارت بها أيد سراعٌ وأرجلُ

If he omits "ظالمين""oppressors", the speech will be useless and the hearer will
understand that he beats the horses just because of their laziness and they are not [43,
p132].

2.4.   Syntactic Structure of Periphrasis

Syntactically speaking, atnabexists in one sentence and multiple sentences. This means
that atnab has two syntactic structures which are illustrated below [42, p225]:

2.4.1 Atnab in One Sentence

One sentence is the first syntactic structure of atnab which is happened either by reality
or metaphorically. Antan by reality is occurred in:

60."رأيته بعيني، وسمعته بأذني، وذقته بفمي"[37, p254]

I saw him with my own eyes, I heard him with my own ears, and I tasted it with my
mouth.

61.تأمل من خلال السجف وانظر   بعينك ما شربت وما سقاني"[42, p226]

The structures are used to reinforce something and to get it.

[49] also refers to this construction by mentioning the Glorious aaya:

62. "ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ" (الاحزاب/4)

"Such is (only) your (manner of) speech by your mouths."[40, p1056]

Before Islam, people considered their wives and adopted sons like their mothers and
sons. These are completely rejected by Almighty Allah and regarded as impossible sins to
join between wife and mother that is why He said"قَوْلُكُم بِأَفْوَاهِكُمْ""your speech by your
mouth.".

Metaphorically speaking, atnab is exemplified by the following aaya:

"فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ" (الحج/46). 63

"Truly it is not their eyes that are blind, but their hearts which are in their breasts."[40, p834]

Here, the benefit is explained by referring to breasts even though the hearts occur only in the breasts. Usually, the blindness happens in the eye, but it happens in the hearts to express metaphorical atnan in one sentence [49, p390].

2.4.2 Atnab in Multiple Sentences

According to [49, p391], atnab in multiple sentences has four different forms such as the following:

a. The first form is expressed by using negative and positive. It expresses something negatively, then it refers to it positively or vice versa. A benefit must exist in expressing one of them to reinforce the required meaning [42, p226]:

64.لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ"

(44) إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ " (التوبة/44-45)

"Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty. Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro."[40, p452]

In the first aaya, Almighty Allah says:"لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ""ask thee for no exemption", then He says:"إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ""ask thee for exemption" secondly. The second aaya looks like the first one except in negative and positive since the first is used negatively whereas the second is expressed positively especially when He adds:"وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ"and whose hearts are in doubt, so that they are tossed in their doubts to and fro. "to mention their life without believing in Allah and the Last Day. The same is true in [49, p392]:

"وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ (6) يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ" (الروم/6-7) النَّاسِ لَا يَعْلَمُونَ

"(It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not. They know but the outer (things) in the life of this world: but of the End of things they are heedless."[40, p1009]

Allah says يعلمون after لا يعلمون to negate peoples' understanding of what will happen to them.

b. The second form is used to express a complete meaning and then an illustrative example is mentioned by using simile, as in Al-Bahtari's lines[42, p226]:

ذات حُسن لو استزادت من   الحسن اليه لما أصابت مزيدا

فهي كالشمس بهجةً والقضيب   اللدن قدراً والريم طرفاً وجيدا"

The lines are sufficient in expressing praise because the poet says: لو استزادت لما ", "if she asks for more, she will get more", he refers to all good things. After that he uses simile in"كالشمس بهجة...""like a sun" to enlarge the hearer's imagination which is not found in praise only. This form is also exemplified by another poet when he says:

"تردد في خُلقي سؤدد   سماحاً مُرجى وبأساً مهيبا

فكالسيف ان جئته صارخاً   وكالبحر ان جئته مستثيبا

He used praise in the first line, but in the second he used simile to clarify his meaning: كالسيف like a sword to express courage, and كالبحر like a sea to have forgiveness. This form of using simile makes speech more elegant, beautiful, perfect as well as emphasis the meaning[49, p392].

c. The third form is used syntactically to describe something or someone by interrelated meanings but each meaning has its own feature. Such as Abi Tamam's saying [42, p225]:

66."من منة مشهورة وصنيعةٍ   بكر واحسان أغر مُحجل"

He describes somebody by different adjectives but they are associated with each other like: المنة , الاحسان , and الصنيعة, grace, kindness, and favour. Each one of them has different feature since منة مشهورة eminent grace refers to good feature that cannot be denied while صنيعة بكر outstanding kindness describes thing that none can have it and احسان أغرunprecedented favour which refers to good deed. So when the poet describes all these linked meanings that someone has but with different features, it is considered as atnab. [49, p393] also mentions another example from Abi Tamam:

67."ذكي سجاياه، تُّضيفُ ضُّيُوفهُ   ويُرجى مُرجيه ويُسْأل سائلُه"

The poet's purpose is to mention the generousness of someone. So he describes him with good features, i.e., when he takes care of his guests and makes people ask about him .

d. The fourth form is the most complex one since it has various ways of meaning. In this form of atnab, the speaker has to fulfill the meaning of the book or the poem or any other types of speech so that each writers has different ways whether in prose or poetry.

3. Discussion

The purpose for writing this section is to trace the similarities and dissimilarities of periphrasis in English and Arabic counterpart. This will be based on the previous sections in terms of the definition and uses, related terminologies, types, and morpho-syntactic structure.

3.1. Definitions and Uses

The concept of periphrasis in English is considered somehow new in comparison to Arabic. Since Arab rhetoricians regarded it as the oldest rhetorical device. In spite of this, both of English and Arab scholars define periphrasis or atnab as extra words used by certain speaker to make short sentences long without changing their meanings. The speaker for Arab rhetoricians cant convey his meaning without benefit and it must be related to the context in which it is used. In English, on the other hand, periphrasis is both grammatical concept and manner of speaking to convey certain meanings. It is used for the purpose of euphemism to avoid taboo subject, poetry to add beauty and fit the meter, prose in order to make it more elegant and to learn new language especially for those who suffer from brain damage, proper nouns by using metaphor and simile, and is used for literal as well as idiomatic translation of biblical languages. Religious atnab whether in the Glorious Quran or in Al-Hadithand poetic atnab emphasis and solve any vagueness between people. Also, blame, advice, congratulation, satire, the speeches as well as the rulers' publication are the uses of atnab in Arabic.

Religious atnab is similar to those used in biblical language in English. Poetic periphrasis or atnab which is illustrated in poem and poetry is also found in both languages to add aesthetic to the line. The uses of euphemism and proper nouns are

directly expressed in English whereas praise, blame, congratulation, advice, etc. are restricted to Arabic. It is noticed that these uses are narrower in comparison to these mentioned by Arab rhetoricians.

3.2. Related Terminologies

Western linguists have discussed several related terms to periphrasis in English such as circumlocution which refers to a ambiguous way of expressing one's ideas,he will use complex words to circle about a subject. Verbosity is the second terminology that means redundancy in using many words but without meaning and purpose. Innuendo denotes a suggestive saying to reflect speaker's intentions and equivocation is another tool used by politicians and public symbols to deceive their people by telling doublespeak. Paraphrase and holophrasis are also similar terminologies to periphrasis. Expressing a thing which is similar to the original is the former, and mentioning a complicated idea but in single word is the latter. In Arabic, on the other hand, there are only two terminologies related to atnab and are considered by Arab rhetoricians as defects in speech. التطويل in Arabic has a counterpart in English verbosity in using several expressions to express meaning but without benefit and purpose. الحشو is also expressed in Arabic and is somehow similar to circumlocution in English since both of them get around the subject by using extra words. Related terminologies of periphrasis as manifested by English scholars are broader than Arab scholars.

3.3. Types of Periphrasis

There is an agreement between Western scholars regarding types of periphrasis. Some of them like Anderson (2011), is followed as a model, who classifies periphrasis into two major types: grammatical and lexico-grammatical. Anderson's grammatical periphrasis and lexico-grammatical are parallel to Haspelmath's(2000) conceptions of paradigm symmetry and inflectional generality. The former refers to an equivalence in function whereas the latter denotes its equivalence in meaning. Haspelmath enlarges types of periphrasis into three when he mentions categorical periphrasis.

What is more, other scholars extends periphrasis into three minor types such as stylistic that based on figurative, amphilogismis used to avoid saying something offensive, and cledonism to avoid telling others unlucky expressions.

In Arabic, the matter is distinct since types of atnab have been tackled differently by Arab rhetoricians. Some of them recognized them as rhetorical devices or purposes whereas others called them as reasons. But for Al-Hashami (2008), as a following model, classified them into types. He has tried to divide them into ten types, then some of them in turn are subdivided into minor types such as mentioning the specific after the general and viceversa, disambiguation, al-twashia, repetition, objection, overstatement, annotation, cautiousness, and completion.

Although the differences between types of periphrasis or atnab in English and Arabic, there are certain similarities between them. Thus, repetition as one type of Arabic atnab is somehow similar to English grammatical periphrasis since both of them deal with word form or function and repetition is used to repeat certain form whether verb, noun, adjective, preposition, and sentence more than once to have different purposes. The second equivalence is between Matlub's (1983) types of repetition and lexico periphrasis in Arabic and English. Both of these types used to add a letter or letters and comparative form to just emphasis the meaning. The connection is also found between natural

emphasis and stylistic periphrasis in both languages when they make use of figurative expression based on metaphor. The last similarity is between cautiousness which is parallel to English amphilogism. These types try to avoid saying any harsh expression that might cause obscurity and corrupt the meaning.

Above all, the classification of types of atnab in Arabic has more freedom of the membership while in English the divisions of types of periphrasis are more limited, it is due to a fact that Arabic is considered as a rhetorical language.

3.4. Morpho-Syntactic Structure of periphrasis

In English, periphrasis as a tool by which grammatical relationships are expressed via morphology-syntax interplay. Morphologically speaking, periphrasis is realized by a single unit whereas syntactically it is realized through multiple units. Morpho-syntactic features of periphrasis can be shown by verbal and adjectival phrases. Verbal periphrasis are identified syntactically and morphologically through future tense, passive voice, perfect aspect, and inflectional suffixes. Two structures are also used to constitute comparison in English adjective: inflection as well as periphrastic via er, est, more, and most.

In Arabic, however, the grammatical construction is different from that in English. There is no interface between morphology and syntax as the pattern of Arabic atnab is only expressed syntactically by using either one sentence which is parallel to English structure whether in verb or adjective phrases but it is dissimilar to Arabic in that one sentence atnab is illustrated by reality and metaphor. Or multiple sentences which are directly expressed in Arabic by four distinct forms. In English, there is no suchlike counterpart.

Conclusions

The study arrives at the following findings:

1. It is concluded that periphrasis in English and Arabic is alike except that Arabic atnab as a rhetorical device is older than English. Both of Arab rhetoricians and English linguists have defined periphrasis (atnab) as a multitude of expressions or words used by a speaker or a writer to express an idea instead of stating it directly.

2. Arab grammarians show a different way from their English counterpart in the manner of classification. In Arabic, types of atnab are classified differently according to different rhetoricians because some of them considered them as devices or reasons of atnab while others like Al-Hashami classifies them into ten types which are subdivided into another types. In English, on the other hand, there are more restricted types in comparison to those given in Arabic. Despite all of these differences in the number of types of English and Arabic periphrasis (atnab), there is a number of equivalences between some of them.

3. In English, there are two constructions in which periphrasis is realized both morphologically and syntactically. The first one is composed of a verb phrase in different cases like perfect, passive, and future tense, the second has inflectional as well as periphrastic patterns of adjectives. Arabic employs only two syntactic structures for a realization of atnab in one phrase and numerous phrases with nomorphosyntactic compositionality.

CONFLICT OF INTERESTS
There are no conflicts of interest

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