Cohesion in Munajat Namih by the Saint of Harat

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Abstract—Today, Linguistic researches on literature play an important role in studying each language. Linguistic analysis of literature has interested critics to give a better knowledge of literary texts and their stylistic features via different linguistic approaches. This paper aims at investigating textual cohesion in "*Munajat Namih*" by *Khajih Abd-Ollah Ansari,* the poet and mystic in ninth and tenth century, based on Halliday and Hasan (1985,1976). Having selected 30 cases of Munajats[1] from Munajat Namih to discover cohesive devices, we have calculated the frequency of their functions and concluded that the most basic cohesive devices in it are personal pronouns. Repetition of the same word is ranked in the second place, and additives are ranked in a third place. Furthermore, collocation and verbal ellipsis are from among important cohesive devices in Munajat Namih. In fact, because of its being a poetic and mystic prose, the cohesive devices had been used in the form mentioned.

Index Terms—text linguistics, textual cohesion, cohesive devices, poetic prose

I. INTRODUCTION

Today, linguistics is not a mere study of language, but together with other sciences, some interdisciplinary fields have appeared. As a result, linguistic studies of literature, including poetry and prose, fall within domains of Discourse Analysis, which is in connection with subjects such as stylistics and literary criticism. Henceforth, such an approach brings about an efficient pattern for analyzing text structure and stylistic features. There is no doubt in the importance of works by Khajih Abd-Ollah Ansari, the mystic and orator of 10th and 11th century A.D. His writings are very eloquent in Persian Literature. Praying to God, he expresses his thoughts and feelings within this book in a so beautiful poetic and rhythmic prose that we confront a unique simple and sweet oration. From a linguistic point of view, each of Munajats – as a text – is the result of using cohesive devices skillfully; in other words, the function of grammatical devices, lexical selection, and the method of creating ties between these elements within this work are in a special and innovative style and variety. In this paper, we are going to investigate cohesive devises within Munajat Namih based on the pattern proposed by Halliday and Hassan (1976). This pattern is used as a scientific tool in studying features of Persian language and literature. Special to Persian language, poetic prose as a kind of literary prose is musical from formal point of view and it is cohesive from textual point of view. Now that no researches have been performed about this precious literary work, it deserves an investigation to introduce more and more the prominent and unique features of it. In this paper, we are trying to answer the following questions:

1-What is the most frequent grammatical device compared to other grammatical devices used in Munajat Namih?

2-What is the most frequent lexical device compared to other lexical devices?

3-Why are some cohesive devices used frequently in Munajat Namih?

A. Review of Literature

There have been performed extensive researches on textual cohesion in Persian language and literature, most of which have been within the framework suggested by Halliday and Hassan; Yar Mohammadi (1995) has compared textual cohesion in English and Persian political texts, and has determined the frequency of each cohesive device. This is one of the first papers written, which has introduced the theories of Halliday and Hassan (1976) and Halliday (1985). Taki (1999) has explained the importance of cohesion and coherence in comprehending and interpreting texts. She has indicated how coherence is created via presence of cohesive devices. Although coherence appears as a result of schemas or our background knowledge concerning conditions outside the context such as natural phenomena or social and cultural conventions, coherence and cohesion are two necessary conditions of comprehending a text. Another research is the one by Sha'abanlu, Malek Sabet and Jalali(2008), in which cohesive devices in a long poem by Am'agh Bokhara'ei is being investigated based on Halliday and Hassan (1976). He has concluded that Bokhara'ei has consecutively used personal reference, conjunctions, ellipsis, adversative reference and substitution. Ya Haghi and Fallahi (2010) have compared textual cohesion in sonnets by Sa'di and Bidel Dehlavi. They have indicated features of the two literary styles. Pour Namdarian and Ishani (2010) have a new look upon coherence and cohesion within a sonnet by Hafez on the basis of the evolved version of this theory in Halliday and Hassan (1985). Ahmadi and Ostvari

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1 - literally means 'hymn'

(2011) have compared the two prose writing styles – Khorasani and Iraqi – form the point of view of similarities and differences between their uses of cohesive devices. Therefore, they have selected examples of Khorasani style – some stories from the Beyhaghi History – and Iraqi style – some stories from Panchatantra translated into Persian under the name "Kelileh va Demne"; then these are compared in case of textual cohesion as a means to comprehending differences between the styles mentioned.

B. Theoretical Framework

A brief look at the history of linguistic studies shows that linguists have changed their views about how to study and analyze language. Traditional views of modern linguistics have not only focused merely on sentences, but also have ignored units larger than sentences, texts. In fact, transformationalists such as Chomsky did set sentence as the unit of linguistic analysis (quote Agha Gol Zadeh and Afkhami, 2004 from De Beaugrande and Dressler, 1981). During 1960s, systematic functional linguists such as Halliday based their studies upon 'text', so that text linguistics appeared as a field of linguistics to study and interpret meaning within a larger unit than words and sentences, i.e. texts. He considered two structural sections – firstly, theme and rheme; and secondly, information structure, new and old information – and a non-structural section – cohesion. Cohesion plays an important and basic role in shaping and organizing textual elements, and therefore it is one of the most important subjects of text linguistics. Halliday and Hassan (1976) have put forward a new and efficient approach by introduction of textual cohesive patterns. Textual patterns put forward by Halliday and Hassan (1976) had been innovative and efficient approaches in text linguistics and text analysis, so that they have been the basis of some linguistic theories and textual cohesive researches. Halliday and Hassan have defined texture as a feature, which differentiates text from non-text, and is a result of cohesive ties between sentences; they believe that texture comes to being as a result of cohesive ties between linguistic features within a text, leading to an integration in a text (1976, p.2). Additionally, cohesive relations between two elements within a text shape what is known as 'cohesive ties', through the concept of which it is possible to analyze a text to get a rough framework of its patterns and texture. A cohesive tie is a cohesive element as well as its background. Creating cohesive ties between two elements lead to cohesion within elements of a text. Schiffrin (1987) believes that cohesive ties indicate relations between textual elements, which help readers analyze and interpret texts in different ways. For instance, these ties enable readers create relations between components of a text, fill the gaps within it, and refer to somewhere within it. Halliday and Hassan consider cohesion a semantic concept, which highlights semantic relations within a text and introduces it as a text. Therefore, the analysis and interpretation of some elements within a text depend on analysis and interpretation of other elements. In other words, one element is a background for the other; this means that the former element is not effectively decoded, unless its background is available (1976, p.4). Textual cohesion provides relationships between two parts of a text and fixes it to help readers or hearers comprehend what is not mentioned directly in a text, but is important in interpreting a text. Hoey (1991, p.266) has defined cohesion as a textual feature, via which the grammatical and lexical features of a sentence is connected to other sentences within a text. Cook (1992) defines cohesive devices as formal relations between sentences and expressions. Like Halliday and Hassan, Cook and Butler (1985) believe that cohesion is a result of non-structural devices which help us create texts.

II. Textual Cohesive Devices

Halliday and Hassan (1976) define cohesive ties as follows:
1) Grammatical: reference, substitution and ellipsis.
2) Conjunctive: additives, adversative, causal and temporal.
3) Lexical: repetition and collocation.

A. Grammatical Cohesive Devices

1. Reference

Halliday and Hassan consider reference as a relation between an element and its source. They (1976) classify references into two categories based on place of referents: exophora and endophora.

Exophora: In order to comprehend it, we need to refer to physical context. According to Halliday and Hassan (ibid, p.37) exophora is important in constructing text because it connects language to physical context, but it plays no role in creating relational cohesion between different parts of a text.

Endophora: is defined as a reference to an antecedent which is within text. Endophora are of two kinds:

Anaphora: It is a kind of reference which refers reader to its source within a previous text. This means that to find the antecedent we need to search for source within previous sentences in a text.

Cataphora: If the referential element comes before the antecedent. Therefore, to find the antecedent we need to search within following sentences. As a whole, endophora is classified into three parts based on Halliday and Hassan (1976):

Personal reference, demonstrative reference and comparative references.

- Personal reference

This occurs when we refer to a person within a text via using speech conditions. This means that the antecedent must be the category, person. Personal references are: personal pronouns, possessive pronouns and possessive adjectives (ibid, p.32).

Example: <u>aghl</u> goft: '<u>Man</u> sababe kam âl âtam, <u>ešgh</u> goft: na, <u>man</u> dar bande xi âl âtam'.

'I am the reason to perfection' said Wisdom. 'No, I am imprisoned within dreams' said Love.   (Khajih Abd-Ollah Ansari)

- Demonstrative reference

These are possible via demonstrative pronouns and adjectives. Pour Namdarian (2005, p.57) has enumerated demonstrative references as demonstrative pronouns, demonstrative adjectives, adverbs of time (today, yesterday and …), and adverbs of place (here, there).

Example: Bed ân ke xod âye ta' âl â <u>dar z âher ka'abe'ei banā karde ke ou r â az sang va gel ast</u> va <u>dar b âten ka'abe'ei s âxte ke az j ân va del ast</u>. <u>ân ka'abe</u> s âxteye Ebr âhime khalil ast va <u>in ka'abe</u> ban â kardeye rabbe jalil ast. (Khajih Abd-Ollah Ansari)

Know that God Almighty has built a house called Kaabe which is apparently made of stone and mud, but spiritually it is a house built by life and soul. That house is built by hands of Abraham, and this house is built by God¬, the great.

-Comparative reference

Halliday and Hassan consider comparative reference as an indirect reference to the same or similar referential devices. Comparative reference includes comparative adjectives, adverbs and demonstratives.

Example: aghle xod r â bozorg mid ârad   nazde man <u>kam-tar</u> ast az kam

(Shah Nemat-Ollah Vali)

Wisdom magnifies himself   but for me is less than less

2. *Substitution*

Via using this cohesive device and element is substituted with another element within a text. The difference between substitution and reference is that substitution relates more to phrases, but reference is a semantic relation and it is different from ellipsis, because in ellipsis nothing is replaced with the omitted element, in other words, ellipsis is 'empty' substitution(Halliday and Hassan,1976, p.88). They (1976) define three kinds of substitution, nominal, verbal and clausal.

-Nominal substitution

When a noun or a NP is substituted with another element.

Example: Hamegi tiri be suye ou and âxtand. M âham bi darang yeki (<u>yek tir</u>) and âxtim.

All fired arrows toward him. We promptly fired one (= one arrow).

-Verbal substitution

When a verb or a VP is substituted with another element.

Example: Ou x âter âte xube gozašte-ash r â be y âd âvard. x âneye ghadimi r âham <u>hamintor</u> (=be y âd âvard).

He/she remembered his/her past memories. He/she remembered the old house as well.

-Clausal substitution

When a clause is substituted by another element.

Example: A: mix âhad b âr ân beb ârad.

B: <u>hamintor ast</u>.

A: It is going to rain.

B: that's right.

3. *Ellipsis*

Ellipsis leads to brevity and prevention from repetition in texts. Halliday and Hassan know ellipsis as a kind of empty substitution, because one element is substituted by nothing; in other words, when an element is somehow discoverable through context, it is elided from the text. Lotfi por Sa'edi (1995, p.113) defines ellipsis as an element which is elided because of a previous mention of it within previous sentences in a text. This provides a more cohesive text. Halliday and Hassan (1976) have classified ellipsis into three categories: nominal, verbal and clausal.

-Nominal ellipsis

This is the NP ellipsis within a text.

Example: Abdoll âh mardi bud bi âb âni, [Abdoll âh] miraft be talabe âbe zendeg âni, [Abdoll âh] n âg âh resid be Sheykh AbolHassan Khargh âni,… (Khajih Abd-Ollah Ansari)

Abdollah was a man of deserts, [Abdollah] was going to find the water of life, all of a sudden he bumped into Sheikh Abol Hassan Kharghani,…

-Verbal ellipsis

This is the ellipsis of VP within a text.

Example: dony âr â dust midari y â došman[mid âri]? (Khajih Abd-Ollah Ansari)

Do you regard life as a friend or [you regard it as] an enemy?

-Clausal ellipsis

When an elided element is a clause.

Example: A: če kasi in soxan r â gofte ast?

B: yeki az bozorg ân(<u>in soxan r â gofte ast</u>).

A: Who is the author of this quotation?

B: One of important figures (is the author of this quotation).

We should bear in mind that this classification in Persian is of two kinds: Contextually discoverable ellipsis, interpretively discoverable ellipsis.

-Contextually discoverable ellipsis:

Sometimes it is possible to discover an elided expression via searching the previous sentences for it (Moein Aldini, 2003, p.310). In case of cohesion, there is presupposed element within text and this adds to the cohesion of the text.

-Interpretively discoverable ellipsis:

This ellipsis is discoverable via the whole concept of sentences and expressions, therefore the reader is able to discover an elided element via investigating register and the concept of sentences (ibid, p.311). This kind of ellipsis has no roles in cohesion.

B. Conjunctive Cohesive Devices

These devices indicate how a sentence connects to its previous one via creating special semantic relations. They (1976) have classified this kind of cohesion into four categories: additive, adversative, causal, temporal. Hatch (1992) and Salkie (1995) have introduced these four kinds of relations as conjunctive cohesive ties.

-Additives

In this kind of semantic cohesion, the latter sentence adds up a meaning to the former sentence. These devices are as follows: and, also, too, neither, or, as well, in addition to, however, furthermore, indeed, such as, consequently, in other words, either…or, both….and, neither….nor and so on.

Example: mohabat va mehnat do yâre dirine-and va bâham gharine-and va mehnat va balâ emtehân ast va bar del va jân ast. (Khajih Abd-Ollah Ansari)

Kindness and distress are long-time friends and are contrastive and distress is a test and should be passed by heart and soul.

-Adversative

Adversative is what is not expected. This semantic relation appears when the content of a sentence is against what previous sentences are conveying about the position of hearer or speaker. Adversative relations are: but, although, however, in contrast to, despite, in spite of, contrastively and so on.

Example: miâne gerye mixandam ke čon šam'a andar in majles

Zabâne âtašinam hast likan dar nemigirad. (Hafez)

Between my weeps, I laugh like a candle my fiery tongue exists but cannot be held.

-Causal

This semantic relation appears when there is a causal relationship between former and latter sentences. This means that the reason of a fact is given in a later sentence. Causal relations are as follows: therefore, so, as a consequence, as a result, so that, because, because of, consequently and so on.

Example: gheseye dust dâni ke čerâder âz ast?zirâke dust bini âz ast. (Khajih Abd-Ollah Ansari)

Do you know why the story of friendship is long remaining? Because friend is independent.

-Temporal

This relation appears when sentential events are consequently mentioned. Temporal relations are: after, after that, then, and then, before, before that, that moment, all of a sudden, suddenly, now and so on.

Example: bačeh âvârede hayât šodand. Sepas šoru'a be bâzi kardand.

Children went to the garden, and then started playing around.

C. Lexical Cohesion

According to Halliday and Hassan, lexical cohesion relates to lexical selection. Hoey (1991) believes that lexical cohesion is important in cohesion of a discourse, because attracts readers' attention toward main subjects. He believes that composition of different forms and lexical repetition leads to text creation and organization. Halliday and Hassan (1976) classify lexical cohesive devices into two categories: repetition and collocation.

1. Repetition

Repetition can be in one of the following forms:

-Repetition of the same word (Reiteration)

In this kind of repetition, the same word is repeated in the sentence.

Example: tohid ân ast ke ou râ yegâne dâni na ân ke yegâne xâni. (Khajih Abd-Ollah Ansari)

Monotheism is to believe that God is unique, not to call Him unique.

-synonymy

This is when two synonymous words are used.

Example: bokâ'a, geristan ast dar kâre xiš, geristan ast bar yâre xiš. (Khajih Abd-Ollah Ansari)

Weeping is crying over your behaviors, it is crying over your friend.

-General nouns

Nouns that are used wholly and generally: job, work ,… .

Example: pedaram ketâb mixânad va nevisandegi mikonad. Ou in kârhâ râ dust dârad.

My father reads books and writes. He loves these things.

- Hyponymy

Hyponyms are words and phrases which their meaning contain within the meaning of other word.

Example: zire bârand deraxt ân ke ta'alogh dârand

Ey xoš â <u>sarv</u> ke az bâre gham âz âd ast (Hafez)

Are under the burden, the fruitful trees

And good for pines that are of pains, free

-Antonymy

In their theory of cohesion, Halliday and Hassan (1985) consider antonymy as a part of lexical cohesion. In antonymy, a word that is the opposite of another word might be used.

Example: âs ân gir bar xod k ârh â, kaz ruye tab'a, <u>saxt</u> migirad jah ân bar mardom âne <u>saxt</u>gir. (Hafez)

take all your life easy, cause on base of inclination

takes difficult the world on bluenoses.

-Metonymy

Halliday and Hassan (1985) classified metonymy as a kind of lexical cohesion. This happens when there is a whole to part relation between two elements.

Example: d ârim omid ke az farre baxt

vasl šavand in do tan âvar <u>deraxt</u>

š âxe far âzand va bar ârand sar

r iše dav ânand be har bum va bar (Bahar)

By all fortune, I hope

These two trees get yoked

With tall branches on head

Extend their roots on foot

2. Collocation

Halliday and Hassan defines collocation as the tension of a word to be used in a lexical co-text (1976,p.286).

Exapmle: âtaš ân nist ke az <u>šo'aleye</u> ou xandad <u>šam'a</u>

âtaš ân ast ke dar xarmane <u>parv âne</u> zadand (Hafez)

Fire is not what candles laugh of blazing flames

Fire is what has burnt the piles of butterflies

III. Data Analysis

In this part of paper, we analyze the data collected. Our data have been collected from Munajat Namih by Khajeh Abd-Ollah Ansari, in which 30 verses (Munajats) are randomly chosen.

Generally, analysing the data, 672 cohesive ties were extracted. The statistical issues show that grammatical cohesive devices are placed in the first position – 291 ties and frequency 43.30% – lexical cohesive devices in the second position – 266 ties and frequency 39.60% – which are from among two of the most frequent cohesive ties. Conjunctive cohesive devices – 115 ties and frequency 17.11% is placed in the third position. These results are summarized in the following table:

TABLE (1).
FREQUENCY OF GRAMMATICAL, LEXICAL AND CONJUNCTIVE COHESIVE DEVICES

	Grammatical cohesive device	Lexical cohesive device	Conjunctive cohesive device
Number of ties	291	266	115
Frequency of ties	43.30%	39.60%	17.11%
Number of the whole ties	672		
Number of Munajats	30		

Kinds, number and frequency of ties are shown completely in the following tables:

TABLE (2).
FREQUENCY OF GRAMMATICAL, LEXICAL AND CONJUNCTIVE COHESIVE DEVICE (IN PERCENT)

Type of cohesive device			Number of ties	The relative frequency of ties
grammatical	Referential	Personal pronouns(R1)	192	28.57%
		Demonstrative(R2)	30	4.46%
		Comparative(R3)	---	---
	substitution	Nominal(S1)	---	---
		Verbal(S2)	---	---
		Clausal(S3)	---	---
	ellipsis	Nominal(E1)	19	2.82%
		Verbal(E2)	47	7%
		Clausal(E3)	3	0.45%
lexical	Reiteration(L1)		110	16.37%
	Synonymy(L2)		37	5.50%
	Antonymy(L3)		44	6.55%
	Hyponymy(L4)		---	---
	Metonymy(L5)		11	1.63%
	General nouns(L6)		2	0.30%
	Collocation(L7)		62	9.22%
Conjunctive	Additives(C1)		94	14%
	adversative (C2)		3	0.45%
	Causal(C3)		15	2.23%
	Temporal(C4)		3	0.45%

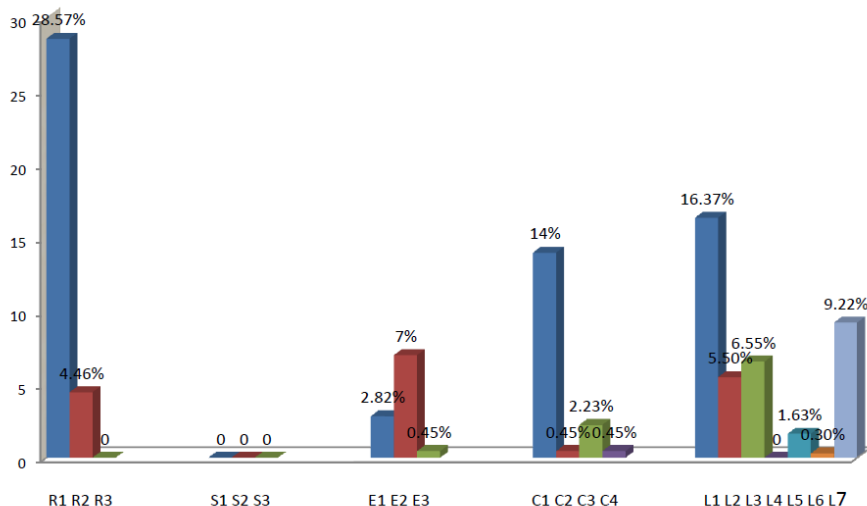The bar graph of frequencies is shown in the following figure.

Diagram (1).Frequency of kinds of cohesive ties in Munajat Namih

According to statistical issues, each of cohesive devices was compared to the whole devices, from which personal references(personal pronouns) are the most frequent cohesive devices in Munajat Namih, 192 ties of 28.57%.Repetition of the same word is placed in the second position, 110 ties of 16.37%. Additives are placed in the third position, 94 ties of 14%. All of these create cohesion in the work by Khajih Abd-Ollah Ansari. Other frequent cohesive devices in his work are: collocations (62 ties, 9.22%), verbal ellipsis (47 ties, 7%), antonyms (44 ties, 6.55%), synonyms (37 ties, 5.50%) and demonstrative references (30 ties, 4.46%). Other cases are: nominal ellipsis (19 ties, 2.82%), causal conjunction (15 ties, 2.23%), metonymy (11 ties, 1.63%); for three cases of clausal ellipsis, adversative and temporal conjunctions were found the same results (3 ties, 0.45%) and for general nouns (2 ties, 0.30%). No cases of comparative references, hyponyms and substitutions were found.

Considerably, he had chosen one cohesive device from among each of grammatical, lexical and conjunctive cohesive devices and highlighted them within his text. Here, devices such as personal pronouns, repetition of the same word and additives are more frequent than other devices. What is observable in Munajat Namih is that personal pronouns are not only the most frequent grammatical cohesive devices, but also are the most frequent devices among all others. Two important grammatical cohesive devices, personal pronouns and verbal ellipsis, have created amazing and musical verses.

IV. CONCLUSION

Studying selected Munajats by Khajeh Abd-Ollah Ansari, we can conclude the following items:

1- Statistical results show that the most frequent cohesive tool in Munajat Namih is personal pronouns which are the most frequent cohesive devices. Most of cohesive personal pronouns are second person pronouns. The frequent use of second person pronouns is a feature of mystic proses (Gholamreza'ey, 2009, p.352). Munajats are what the speaker prays to his God, so God is the second person in these verses.

2- In Munajats both cases of contextually discoverable ellipsis and interpretively discoverable ellipsis were observed. The former is considered as a cohesive device, because of the existence of textual presupposition. Khajeh Abd-Ollah Ansari was able to give his text brevity via the use of both verbal ellipsis – with higher frequency – and nominal ellipsis – with lower frequency. He also has used his sentences in an interpretable and eloquent method; so that there is no difficulty in discovering elided elements. Moreover, he has not used clausal ellipsis.

3- Repetition of the same word with the highest frequency is ranked after the pronominal reference in the second position. He has used this in a very artistic method. In fact, he has created rhythmical and musical Munajats and beautiful poetic proses via using repetition. We can strongly mention that the most prominent feature of Munajats is its being poetic, which is brought about via repetition. At lexical level, Khajeh Abd-Ollah has used repetition of the last phrases of sentences and syntactic repetition to create cohesion. Other lexical cohesive devices are as follows: antonymy, collocation, synonymy and metonymy.

4- As it is expressed by Gholamreza'ey (ibid, p.253) one of the most important features of mystic-style texts is the use of antonymous lexicons and categories, which in Munajats is ranked in the third place after repetition of the same word. This cohesive device gets more frequent via using collocation.

5- The only cases of the use of conjunctive cohesive devices in his work are to connect sentences and order them consequently. The conjunctive device 'va' (and) is used to add to the description of prayers' feelings in talking with God. He had rarely used causal conjunctive cohesion.

6- This research shows that the number of cohesive devices and the method of using them as linguistic tools help us distinguishing stylistic features of poetic proses and Mystic texts. Additionally, the unique feature of Persian literature, parallelism, which is the result of repetition together with other cohesive devices, has brought about an eternal book. Last but not least, analyzing cohesive devices in Munajats by Khajeh Abd-Ollah Ansari, we are enabled to comprehend the prominent features of poetic and mystic prose.

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