A Study on the Rhetorical Tactics in the Arabic Political Discourse

with special reference to Gamal 'Abdul Nasser

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Key Word: Rhetorecal tactics, Nasser, Political Speech, Repetition

* This study was supported (in part) by research funds from Chosun University, 2002.
This is the revised paper of "A Study on the rhetorical tactics in the Arabic political discourse" read at The 12th International Conference of Korea Association of the Middle East Studies, Lecture Hall, Hankuk University of Foreign Studies, Seoul, Korea, October 17-18, 2003.
I. Introduction

The late Egyptian President Gamal 'Abdul Nasser (1918–1970) is very famous and well-known for his supporting Arab Nationalism, and he achieved unprecedented popularity throughout the Arab world. He was also greatly admired for his arousing and exciting speech not only by the Egyptian people but all the Arab people in the Arab world.

In addition to the fact that he is the most effective speaker, he is still remembered as the modern version of the 'Bedouin Knight', the man who most obviously embodied those Jahiliya traits, values and ideals (Mendoza. 38).

It is no exaggeration to say that the traditional genres of art among the Arabs are those linguistic mediums of expression such as poems, story-telling and discourse. In the Arabic literary culture, discourse can be basically divided into two types of discourse, that of everyday discourse, and that of elevated styles of diction. Therefore, the speech (xiṭaba) as one of elevated style of diction is the earliest known form of prose in Arabic, representing a somewhat unusual example of verbal art in performance just like a political discourse even in this modern era.

A political speech as a formal speech is an act of persuasion of an audience in which the politician would employ a certain kinds of communicative skills, that is, the use of rhetorical and linguistic devices to get his message across and to influence his listeners.

In my previous research, I have already pursued an analysis of the linguistic features of Nasser's speech, focusing on the linguistic elements on the syntactic level by the use of the statistic method (Heeman, Sah. 1992). But it is my opinion that any rhetorical research on Nasser's speech is not considered complete without analyzing the rhetorical tactics employed in his speech. Therefore, the purpose of this study is to examine the language and the rhetorical function or the persuasive tactics in the political speech by Nasser. Then, in the course of this study, the following questions will be examined: Is the speech by Nasser showing repetition and parallelism, the well-known rhetorical feature of Arabic discourse? Is the speech by Nasser an example of formal speech as a persuasive form? What kinds of rhetorical and linguistic devices are being used in the speech?
For the analysis, I have selected eight speech extracts by Nasser, delivered in different time of the period extending between 1956 and 1962 in Cairo. This analysis is based on the audio version of the speeches, although the speaker can be using a written text at least as a point of departure.

Here, Nasser addresses a very large crowd of Egyptians who occasionally interrupt and participate in the speech by cheering, chanting and clapping. Therefore, Nasser's speeches as examples of political discourse, aim to convince an audience, and thus constitute a persuasive discourse as opposed to an ordinary conversation.

The themes of the speeches are mainly concerned with the domestic themes, such as (Data 1) Egypt's freedom from the external colonizing influence, (Data 2) the solidarity of Egyptian army with its people, (Data 3) the benefit from Socialism system, (Data 4) the definition of Socialism, (Data 5) the unity of Arab umma, (Data 6) the status of laborers under the Socialist regime, (Data 7) Egypt's economic situation, and (Data 8) facing the colonizing power's scheme.

II. The language of Nasser's speech and the code-switching

When we describe the state of language situation in the Arab world, it can be said that the Arabic speech community is characteristic of the diglossic situation in which two types of the same language co-exists. In an Arab context, it refers to the co-existence of both a standard form of the language and a colloquial form of the same language. On the one hand, there is Classical Arabic, referred to as "literary", "standard", and "written", which maintains a high degree of uniformity, and function as the official standard language in all the Arabic speaking countries. In other words, it is the official language which is used in formal situations including sermons, lectures in education and the mass media. On the other hand, Colloquial Arabic is the

1) In this paper, I will use the term MSA (Modern Standard Arabic) referring to the Classical Arabic as the official language in the Arab world.
actual language of everyday activities, mainly spoken, and it varies not only from one country to another but also from one area to another within each country (Bakalla, 85).

It is well-known that Nasser was the real leader in the coup of the Free Officers that deposed King Faruk from the throne in 1952. This political change that took place in 1952 also ushered in a change in the linguistic scene. His policy of nationalization was not confined to private property, but it also extended to the private use of the Arabic language. The leaders of the revolution were among the first to make public speeches in the colloquial or frequently used colloquial words and phrases.

Nasser almost invariably used to begin his speeches in classical Arabic, and then in some context switches to colloquial or MSA with dialectal mixture. It usually ends in the pure MSA with something in between.

A speech given on July 23, 1969 begins in MSA:

/Inna hāţa shā'ba ʔl-mišriyy munzu yawma thawratīhi ʔl-kubrā wa qabla yawmi thawratīhi ʔl-kubrā kāna ṭarl’ata niḏalā ummatihi/ (...This Egyptian people, since his big revolution, was the pioneer of his nation’s struggle.....). It goes on in MSA for some more sentences, then turns to colloquials:

/Mā’a hāţihī ș-sūra ʔillī ʔana dðithalku wi-ʔl-kalām ʔillī ʔana ba-ʔūlu wi-ʔl-‘amal ʔillī bi-yišh’ fi-nfusna/...(With this picture I have given you, and the words I have been saying, in the hope which is spreading in ourselves.....”.

It is clear that Nasser was switching between MSA and different levels of Egyptian Arabic. This mixing of two different variety of language has been introduced intentionally by the revolution forces to approach the general public and encourage them to take part in literary activities and to conduct formal discussions as well (Abou-Seida. 89)

In the 1950’s and 60’s dialect was the only language which would be understood by a majority. The situation is different today with increased literacy and the output of the media. Using MSA mainly impringes on all classes of the population throughout the country. This is why Nasser’s deliberate use of dialect in “normally” MSA set political speeches was so popular and welcomed. In fact there are few passages that are fully dialectal and many are in the intermediate “third” level.

As to the personal aspect of communicative competence, Nasser was an
outstanding orator who was able to deal with MSA, dialect and the intermediate level by breaking the rules of Arabic public speaking and introducing dialect into speeches.

The following examples show what is meant by the different sequences from Nasser’s speech.

1) MSA sequence
The following MSA sequence display MSA features.

2) Dialectal sequence
The following example shows dialectal features.
(Data 7) /zayy mā ?al ?assafr ?imbāriha ?inna humma mish musta’iddīn yitakkalamū/

3) Intermediate sequences
Intermediate sequences consist of the MSA and dialectal features.
(Data 2) /ha-nuqāšīl fī kullī makān/ shī’arna ?annanā sanuqāšīl /sanuqāšīl/ wa la nislām/ da shī’ār kullī fard fī ?I-qūwāt ?I-musallaḥa/ wa da shī’ār kullī fard fī sh-Sha'b/

Here MSA elements such as future tense particle sa-, negative particle la, cooccur with dialectal lexical item ha-, demonstrative pronoun da.

Although the general contents are concerned with domestic topics, the speeches can be subdivided into sections which have more specific communicative aims. Whenever Nasser tries to inform his audience or presents historical facts, he usually favours use of MSA.

(Data 6) /fi ẓamāniyya xamsīn da’amnā hāza ?I-qīṭā? ?I-amm wa sirna fī tāriq/

Although such discourse focuses essentially on Egypt, it is intended for general appeal of Arabs and to their aspirations for ?il-umma ?I-‘arabiyya.

(Data 5) /huwa ?ila gānīb zālika yaḥmil silāḥahu difā’an ‘an ?usratihi ?I-

And when Nasser is explaining or clarifying points which he feels may not be fully understood, or when he is stressing Egyptian nationalistic feelings in a narrow sense, or attempting to establish a sense of communion or solidarity, he favours Colloquial Arabic.

(Data 4) /?l-kalām da ?ulna ?q bli kida wa ?l-kalām da gā’ fi ?l-mithāq..../
(Data 7) /mush musta’iddin ?abadan ?an ?iḥna nibi’ kārāmatana..../

The main reason for this code-switching is to keep the audience’s attention, and this is an essential strategy in large gathering, and in long speeches. A speech in MSA requires a lot of concentration on the part of the public for whom MSA is not the spoken language, and may sound monotonous. On the other hand, a speech in the dialect would not sound a serious speech, and would lose the speaker’s authority as a political leader (Mazraani, 212).

Then, we can say that Nasser seems to have been well aware of the effect of mixing dialect and MSA, and that he switched levels purposefully.

III. Rhetorical tactics in Nasser’s speech

In the following, I will discuss some of the rhetorical tactics which relates the language and the rhetorical functions in Nasser’s political speech.

1. Repetition

Generally, Arabic persuasive discourse is structured through the repetition, parallelism, and paraphrase. In this study, first, I will deal with the repetition of the words, phrases and clauses on the syntactic level which is a device called listing three elements.

1.1 Repetition of elements

Repetition of elements means listing more than three linguistic elements such
as words, phrases and clauses. This rhetorical device is widely used in Nasser’s political speech, not to mention of the fact that it is not exclusively in a spoken mode, but is found in the written mode too.

One of the main attractions of repetition of elements is that they have an air of unity or completeness about them (Atkinson 1984:57)2. Listing of more than three elements in Arabic political discourse strengthen the argument (without necessarily adding much to the argument) and, at the same time, moves the audience emotionally by the repetition and symmetry of the phrase structure. These stylistic features are intended to cater to the audience’s poetical sense and co-opt their commitment and involvement in the discourse (Mazraani:205).

In the following, I would like to give examples of a passage in the speech of Nasser in which he lists more than three elements. The first one is a case of repetition of a word on the lexical level.
(Data 8) /na’mal ‘ala ṭāḥq q?ahdāfina/
/ît?l-ḥurriya/
/wa ?l-?ishtirākiyya/
/wa ?l-wahda/

The following two examples (Data 1, 8) show repetition of noun phrases as objects of verbs nahdam and nuqawwi.
(Data 1) naltafit li-nahdam /
/?athār ?l-mādi/,
/?athār ?l-?istibdād/
/?athār ?l-?isti‘bād/
/?athār ?l-?istiqhal/
/?athār ssaytara/

(Data 8) /nuqawwi ?anfusina/
/wa nuqawwi bilādna /
/wa nuqawwi ?l-?umma ?l-‘arabiyya kulliha/

2) Atkinson names this device "listing three elements", but here I would rather use the term "repetition of elements" since I have found more than three elements being used very often in Nasser’s speech.
But, in the following examples, the repetition of elements are occurring on the syntactic level.

(Data 1)

(Data 8)
/ na’mal ‘ala ?an nabni
/ na’mal ‘ala ?an nuda’im quwatana ?l-‘askarîyya/
/ na’mal ‘ala ?an nuqawiyy t-ta?âmûn ?l-‘arabiyy/

The repetition of elements can also be more elaborate and structured as in the following passage where the first three elements are opposed by another three, that are in turn contrasted with another list of three.

(Nasser 1957 1.87)
/qâtal’tum bi sharaf/
/wa qâtaltum bi ‘imân/
/qâtal’tum min ?agli násr/

/ lâ min ?agli l-ma?lâhati il-xâsâ/
/ ?aw min ?agli l-maksâb il-mâdâdi/
/ ?aw min ?agli ma?lâhatin zâtiyya/
/qâtal’tum min ?agli l-musull l-‘ulîyâ/
/qâtal’tum min ?agli l-?hurriya illi ḥaqqaqta?ha/
/wa qâtaltum min ?agli l-?istiqlal illi sabbitûh/

Repetition of words or clauses in the examples of the above type has been discussed by several authors (Koch 1983, Johnstone 1987). The effect of repetition of an item is to highlight it, helps its comprehension by providing greater textual redundancy and less dense discourse. Rhythmically, repetition provides a musical aspect to language and may create a rhetorical crescendo and captures audience attention.
1.2 Parallelism

Parallelism is a rhetorical device used by speakers, by which they introduce the elements of conflict into the discussion, as if the point argued by the speaker is being criticised, or challenged by the audience. Hence it makes the discourse livelier by, firstly, imitating an argumentative conversation, or a "two-way conversation" with the audience, and secondly, strengthening and giving more weight to the argument since the impression is that the issue has been fully, logically and rationally, discussed (Mazraani, 207).

Contrasting pairs of linguistic elements always involves repetition on the higher level of linguistic structure. To say that two linguistic structures are parallel is to say that they share a common structural frame, and that within this frame, some elements differ in form. And the different elements always stand in a close relationship to one another (Koch:49). They can be phonological, morphological, synonyms or antonyms.

Most generally, they are members of the same linguistic paradigm. The two differing elements in repeated frames evoke the paradigm of which they are both members. Then, this paradigmatic patterning plays the rhetorical function, the rhetoric of repetition.

In the following examples from Nasser's speech, I will show some of the typical features of parallelism

(We go forward to work, but when we turn back, we turn back to destroy the traces of the past)

This passage includes syntactic and semantic parallelism on the level of verbal clauses. It has two verbs nattagih ?ila ?l-amām "to go forward" and naltafit ?ila l-xalf "look back on" which are semantically antithetical.

But when we come to the whole language structure of Data 1 on the text level, we find that the parallelism is expanding to more clauses preceding or following the above example.

The following example shows syntactic parallelism(literally "Our firmness is to determine our fate and our firmness is to determine the future of our nation"). The syntactic parallelism here consists of a nominal clause plus relative clause. The semantic association between the two members is very
close.

(Data: 2) ʔinnahârdâ ʔhabâtânâ huwa ?illi biyiqarrir mašûrânâ/ ʔhabâtânâ huwa ?illi biyiqarrir mustaqbal waṭânanâ.

In a very short slogan in a speech data 2, we find another example of parallelism.

(Data: 2) ʔinnânâ sanuqâtîl'm sanuqâtîl wa lan nusallîm
(We will fight, fight and we will not surrender)

Apart from the repetition of verb sanuqâtîl and conjunction -wa, there is an exact balance in syntactic function between the corresponding bit of each sentence. The grammatical structure is the future tense clause (with particle sa-) in the first member, and the negative future tense clause (with particle lan) in the second member. The semantic association here is antithetical.

In the following passage, Nasser is using this device to argue that the Socialism and Democracy are not different, but the same one. In this example, the balance is perfect: the syntactic structure consists of the subject and the predicate in both clauses, and it is showing similar semantic relation between two clauses, since it refers to the meaning of Socialism and Democracy.


The above dialectic example shows almost perfect syntactic parallelism (literally "and the work that we are going along it/ this policy that we are going along it"). The syntactic parallelism here consists of a nominal phrase plus relative clauses. The semantic association between the two members is close.

(Data 8) /ʔîhna biṯawwir baladna/ wa biṯawwir muṯtama’âna/

Here, the syntactic parallelism is perfect The syntactic structure is consisted of the subject and the predicate introduced by the first personal pronoun in the dialect ʔîhna. Repetition of the same word biṯawwir is also striking.
1.3 Repetition of Roots and Pattern

Arabic is characterized by its root and pattern morphology. Arabic roots are usually consisted of sets of three consonants. There are two ways in which this morphological system can be exploited to create repetition in discourse: a pattern can be repeated, or a root can be repeated.

1.3.1 Repetition of Roots

The repetition of roots is the repetition of lexical roots. This occurs in several different kinds of structures. One of these structure types, the cognate accusative in which a verbal form is accompanied in a phrase by a verbal noun from the same root.


The above example shows the repetition of a root in the verb nabni "to build" and its verbal noun binā?an "building" which is the cognate accusative here modified adjectivally with qawīyyan matnīn.

(Data 4) bi-?ayy ṣal mina ?I-ahwal

This example shows the repetitioon of a lexical item with the same root. The second item ?I-ahwal is the singular form of ṣalin.

(Data 2) /sanuḥārib min bayt li-bayt wa min qarya li-qarya

Even the repetition of the same lexical item can be found in the above sentence.

1.3.2 Repetition of Pattern

The following example contains a set of morphologically parallel items, /?I-?istibdad/ /?I-?isti‘bad/ /?I-?istighlal/. All of them are Form 10 verbal nouns. In this case, the three items are not synonyms but rather, in the context in which they occur, complementaries.

(Data 1) naltāfīt li-nahdam ?athār ?I-mādi/
/?athār ?I-?istibdad/
/?athār ?I-?isti‘bad/
/?athār ?I-?istighlal/

We can notice here that the repetition of a morphological pattern often automatically creates repetition on the phonological level. If spoken loud, the
morphologically identical items rhyme.

2. Dramatic visualization

I define dramatic visualization here as the representation of an object or character with an abundance of descriptive detail, or the mimetic rendering of dialogue in such a way as to make the given scene 'visual' or imaginatively present to an audience. That is, when an author "shows" his audience something he renders it dramatically so as to give the "intensity of realistic illusion" (Booth 40).

This technique can be applied the speech by Nasser. He would start his speech with the recounting of personal memories, which give the impression that the speaker is being open, frank and involved personally. He would also mention the past glory of the Arabs.

Then, the speakers employ specific images and details to make a concept or situation more understandable, and better accepted by the audience because images develop scenes like dialogue. And from scenes understanding is derived (Tannen 1989:135). Details make a concept understandable and strengthen the issue, because accurate description of the particularity allows the audience to imagine a scene, and this participation in sense-making is emotionally moving (Tannen 1989:92).

(Data 2)


The above example illustrates the matching of language form to rhetorical purposes. As Nasser recounts his personal memories, the level drops to the dialect.

In the following passage, Nasser describes a particular case in which he tries to persuade the audience as he asks them in a rhetorical question "Did I send you fruits or a piece of meat from abroad?". Here, as Nasser intends to explain his point which he feels may not be fully understood, he speaks in the dialect.

At the same time, this passage reminds the audience of the scene in which
they would recall emotions and the atmosphere of the previous occasion.

(Data 7)

/wa ?ana sami‘t min wāhid ?‘imbārih/ fāhim ?inna ?iḥna waṣalna ?ila ḥalati
?l-maga‘a/ biy?ūlhum bi-munāsaba ra?s s-sana/ hal ?ab‘at lakum fākiha min
barra /wa lā ?ab‘at lakum ḥitta laḥma/

3. Use of first personal pronoun

The use of the personal pronouns like "we", "you" and "I" pronouns is more
frequent in the interpersonal conversation which is characterized by familiarity
and a sense of closeness. This holds good for the public speech too in which
its use is intended to create a sense of involvement between speaker and
audience (Mazraani 88).

Especially, using the first personal plural pronouns "us" in the political
speech is important since the references to "us" convey positive or boastful
evaluations of our hopes, our activities or our achievements (Atkinson 1984:
37). Therefore, it can be examples of the creation of speaker-audience
solidarity in the political discourse. In this case, the language form would be
dialectal or "mixed".

(Data 2)


(Data 7)

/ʔiḥna binibni baladna wa binibni baladna min ?agli ʔalathīn milyūn ?illi
‘aishm ft-ha/

(Data 7)


These examples of reference to "us" are all in the dialect. As Nasser is
addressing his audience directly and involving them in his speech, he speaks
as "us, Egyptians", and uses dialect.

4. Direct and reported speech

Direct speech (conversation) and reported speech are another rhetorical device
used by a politician to make his discourse livelier and maintain audience
rapport. This device in a discourse give the audience the impression that they
are being addressed individually, or being included in the circle of the speaker's intimates. Eventually, by keeping the audience's attention, the speaker hopes to cajole and persuade the audience (Mazraani: 213). The cases of actual / reported speech/ dialogue are in a relatively "dialectal" form of Arabic.
(Data 8)
/ bin?ul lahūm wallāhi mitashakkirin / wa kaththir xayrkum.../

The first section of the above example form the same data is a case of reported speech, while the second example is a case of direct speech. In the second section, it is as if Nasser is giving the audience the opportunity of answering the ambassador back together with him, so that the audience can be seen as equals like him.

5. The speaker and clapping by the audience

While the public is clapping, the speaker would continue talking through the clapping. This means that the point he has to make is more important than acknowledging the clapping, so he would not wait for it to stop.

This device is different from the previous rhetorical tactics in that it deals with the paralinguistic level of a speech, which can convey numerous emotions depending on the function of the discourse: anger, passion, ridicule, among others.

In some of Nasser's passionate speeches, he will appear to be committed to the business of getting his point across, as well as reluctant to accept praise. This device conveys a sense of honesty and involvement of the speaker, pleasing to his audience and presents the politician as sincere and human too (Mazraani: 211).

In the following passage, Nasser has roused the audience's emotions and built up his argument ideationally and rhythmically. Nasser remarked that Egypt should go forward for development and when it looks back on the past, it is just for doing away with the past traces of despotism, subjugation,
exploitation and domination. He is trying to restore a sense of "honour and dignity among Egyptians as well as leading them to appreciate Egypt's new position in the world in contact with its colonized past. So, the argument reaches a climax after such six sets of repetition of words ?athār . As tension builds up, people start clapping.

(Data 1)

In the following example, the audience is still clapping when Nasser starts his next point, then we can hear the audience still chanting, and repeating slogans. This way of talking before the clapping is over has the effect of stopping the audience from clapping, but shows also the speaker's involvement (Mazraani: 212).

(Data 2)

In the following passage, from Nasser's speech, he has roused the audience's emotions by mentioning the phrase ?umma 'arabiyya wāḥida because the term ?umma 'arabiyya denotes the unity and solidarity of the Arab society or community in the mind of the Arabs(사회만, 2000:52). Here Nasser is talking through the clapping. Since he did not want his speech to be stopped by the clapping, he repeats the phrase ?umma 'arabiyya wāḥida once
more.
(Data 5)

6. Presence as a rhetorical force

As a way of approaching the argumentative function of paraphrase, I would like to make use of the notion of presence, as it is defined such as (Chaim Perelman:116-117): "By the very fact of selecting certain elements and presenting them to the audience, their importance and pertinence to the discussion are implied. Indeed, such a choice endows these elements with a presence, which is an essential factor in argumentation and one that is far too much neglected in rationalistic conceptions of reasoning. Accordingly one of the preoccupations of the speaker is to make present, by verbal magic alone, what is actually absent but what he considers important to his argument, or, by making them more present, to enhance the value of some of the elements of which one has actually been made conscious”.

Presence can be created in a number of ways. One way is through extensions of spatial and temporal delixis to the realm of rhetoric. This is called "emotional delixis" as seen in the use of this and that to "create in the hearer a sense of participation”(R. Lakoff,1974).

From Nasser’s speech text analyzed, da (this in the dialect) is being used throughout his discourse.
(Data 2) /?innana sanuqātil sanuqātil wa lan naslam/ da shi’ār kulli fard fi ?l-quwāt sh-sha’biyya/ wa da shi’ār kulli fard fi sh-sha’b

In the above example in which Nasser says this is the slogan for all the soldiers and all the people, he is appealing to the audience to share the sense of the slogan “Let’s fight, not surrender”.

In the following example, Nasser is imploring the Egyptian people to participate in building and preserving their nation continuously.
(Data 7) /nibni baladna/ wa nuḥāfiẓ bi-?istimrār/ wa kull yōm nuḥāfiẓ ?akthar ‘ala hāzihi ?I-balad/

In Data 8, Nasser is stressing the importance of 'this year' by using temporal delixis, hoping that the audience would share with his opinion.

(Data 8) /hāzihi s-sana min ?axṭar sanawāt ?n-nidāl ?I-'arabiyy/ hāzihi s-sana tastadī’a minna gaml’an /?an nakūn ‘ala darajatin kabira min ?I-yaqqa wa ?I-wa’y/

Here, Nasser implores his audience to pay attention to his speech by mentioning that this year is the most important year for the Arab struggle and the Egyptian people should be on the full alert. Here the phrase "this year" is a subject in each of the two clauses in a parallelistic relation.

One thing especially striking about the kinds of sentences we have seen in Nasser’s speech text is frequent use of clausal introductions, which commonly involve the particle 'inna. It was really used throughout his speech. Being an external way of creating presence, nearly all the sentences introduced by 'inna are nominal clauses.

The 'inna introductory clauses, by allowing subject-first order, give the thematic part of the sentence temporal priority. That is, they make the subject more present. The theme which is made present in this way can then be made to come even closer to the audience. That is what 'inna does rhetorically.


IV. Conclusion

This study is the attempt to examine language form and persuasive tactics employed in the political speech by Nasser. In this regard, Nasser speech was mainly analyzed with regard to its rhetorical and linguistic devices.

First, in order to determine exactly the type of language Nasser is using, I carried out a detailed analysis of the data and knew that he employed code-switching as a persuasive strategy.
Secondly, Nasser's speech was characteristic of repetition including repetition of elements, parallelism, and repetition of root and pattern. And from the analysis of the speech, we knew that Nasser employed rhetorical devices such as dramatic visualization, use of 1st personal pronoun and direct/reported speech that constitute the characteristics of a persuasive form.

Third, we knew also that the clapping through talking could be one of the rhetorical tactics on the paralinguistic level of the speech.

He also employed some linguistic devices as the technique of making something 'present' in a discourse as a way of arguing about it.

This study showed the exemplary characteristics of the political discourse in the modern period with regard to its style. Therefore, one of the effective ways of speaking in Arabic public discourse would be to avoid using long, monotonous sentences and to vary functional tactics together with linguistic switches and paralinguistic features. Actually, we found the different rhetorical tactics have been used in an overlapping way in an analyzed passage.

And since the rhetorical analysis was confined to the audio version of Nasser's speech and moreover the quantity of speech data analyzed was quite limited, I would not definitely conclude that the result of the study can be applied to the whole speech text in a written mode by Nasser in general. It really needs to be followed by the analysis of more speeches delivered by Nasser. In addition, I think we need to pursue the follow-up research whether the tactics used in political discourse can be applied to more personal conversation since political and conversational discourses are closely linked and interrelated.
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-가말 압둘 나세르를 중심으로-

사회 맘
조선 대

근대 아랍정치사에서 이집트의 가말 압둘 나세르 Gamal ‘Abdul Nasser (1918~1970)는 범(汎)아랍주의를 주장한 아랍민족주의자일 뿐 아니라 대표적인 대중 연설가로 잘 알려져 있다. 그의 연설은 이집트를 비롯한 전 아랍 세계에 큰 반향을 불러일으킬 만큼 설득력과 호소력이 넘치는 명연설로 간주되고 있다.

나세르 연설의 수사적 특성은 나세르가 그의 연설 텍스트에서 사용하고 있는 특유의 수사적 채락을 언급하지 않고서는 나세르의 수사적 특성을 온전히 파악할 수는 매우 어려운 일이다. 따라서 본고에서는 나세르의 수사적 채락을 파악하기 위해 ‘언어’가 연설 텍스트의 ‘수사적 기능’에 어떻게 미치고 기여하는지를 해명하고자 한다.

분석을 위해 본 연구자는 1956년부터 1962년까지 나세르가 행한 7개의 각기 다른 연설 녹음 자료를 분석자료로 삼았다. 이들 연설의 주제는 주로 국내 문제와 관련한 연설이었다. 본 연구에서는 기존의 발행된 텍스트 자료에 의존하지 않고 그의 연설이 녹음된 녹음 테이프를 연구자가 직접 체득하였다는 점이 특징이다. 이는 텍스트 밖의 연설 상황, 즉 청중과 연설자 상호간의 커뮤니케이션까지도 연구 범위에 포함시키고자 하였기 때문이다.

분석 결과, 나세르는 개인적인 설득을 위한 전략으로서 문어와 구어의 코드 바꾸기 (code-switching)를 사용하고 있음을 알았다. 아랍어의 전통적인 수사법인 반복어법은 그의 연설에서 3개 이상의 언어요소의 반복과 병렬어구, 어근과 어형의 반복 등으로 나타났다. 또한 극적 시각화, 1인칭 대명사를 수사 채락으로 사용하고 있으며, 직접화법의 사용은 설득 화법의 특징을 보여주었다.

나세르는 또한 창중의 박수와 환호를 유도하면서 이를 그의 수사적 채락으로 사용함을 알았다. 그밖에 ‘독보임’ 기법으로서 일부 언어적 장치들이 논증 방법으로 사용되었다.

[주제어:수사적 채락, 나세르, 정치연설, 반복어법]