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**ARGUMENTATIVE DISCOURSE IN THE ISIXHOSA NOVEL
INGQUMBO YEMINYANYA
AND ITS ENGLISH TRANSLATION
WRATH OF THE ANCESTORS:
AN APPRAISAL-THEORETICAL PERSPECTIVE**

BY

ZAMEKA PAULA SIJADU

*Submitted in fulfilment of the requirements in respect of the Degree of
Philosophae Doctor (Language Practice) in the Department of Linguistics
and Language Practice in the Faculty of Humanities
at the University of the Free State*

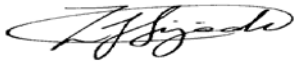
January 2018

Supervisor: Professor Jacobus Marais

Co-supervisor: Professor Marriana Wilhelmina Visser

DECLARATION:

I, Zameka Paula Sijadu declare that the Doctoral Research Dissertation that I herewith submit for the Doctoral's Degree qualification Philosophae Doctor (Language Practice) at the University of the Free State is my independent work, and that I have not previously submitted it for a qualification at another institution of higher education. Furthermore, I do cede copyright of this thesis in favour of the University of the Free State.



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Date: January 2018

Abstract

This study examines the evaluation in translation of argumentative discourse in the isiXhosa novel *Ingqumbo yeminyanya* and its English translation *The wrath of the ancestor*. The novel, *Ingqumbo yeminyanya* is a classical novel in isiXhosa, which is rich in African cultural tradition of Mpondomise Kingdom. The isiXhosa novel was published in 1940 in South Africa and later translated into English by the author with the help of his wife, Priscilla Phyliss Jordan. It was later published as *The wrath of the ancestors* in 1980. The main theme of the novel revolve around socio-cultural issues as manifested in issues of traditional government in rural context at the time in South Africa.

The study applies a multi-perspective framework in investigating the extent to which argumentative equivalence are realised in argumentative segments in the Xhosa source text compared to the English target text. Firstly, the study applies the Pragma-dialectical theory as postulated by Van Eemeren and colleagues (1984, 1992, 1993, 1994, 2003, 2010, 2014, 2015) to analyse argumentative segments from the three broad stages of narrative in the novel, namely, *sunrise, noon, and sunset*. The properties of argumentative discourse as postulated in the ideal model of pragma-dialectical theory of argumentation are investigated on the selected argumentative segments. The investigation invokes notions of the contextualization of argumentative discourse that contribute to the evaluation and analysis of argumentative discourse. It is argued that the traditional cultural belief system of the characters in the novel influence the manner in which argumentative exchanges are conducted. It is to demonstrate how the context-dependency of these argumentative moves employed by the protagonist and antagonist during the discussion constrain the resolution process of the critical discussion.

Secondly, the study examines the presentational devices of argumentative segments with regard to the properties of appraisal in translation as postulated by Munday (2012). The study examines how presentational devices are manifested as tools in argumentation theory, for presenting arguments in the most effective manner. The study invokes the appraisal framework introduced by Munday which stipulates guidelines to explore socio-linguistic properties in the translation of the presentational devices, specifically in identifying critical points that determine argumentative equivalence. Argumentative equivalence in the translated text vary in each argumentative exchange. Instances occur where shifts are not of a major concern because they help the target reader to comprehend the story. However, in some cases where significant shifts are observed, namely, where a significant portion of the narrative content is omitted in the target text. The study invokes the notion of self-translation for investigating such cases.

The study demonstrates that argumentative discourse in the context of Mpondomise culture provides new understanding concerning the nature of argumentative patterns and the manifestation of the principles and properties of argumentative theory.

Amagqabantshintshi

Esi sifundo sivavanya inguqulelo yobume bengxoxo-ntetho kuncwadi lwesiXhosa *Inqumbo yeminyanya* nenguqulelo yayo yesiNgesi i-*The wrath of the ancestors*. Inqumbo yeminyanya yincwadi yesiXhosa, etyebileyo kwinkcubeko namasiko ase-Afrika obukumkani bamaMpondomise. Le ncwadi yesiXhosa yapapashwa ngo-1940 eMzantsi Afrika yaze yaguqulelwa esiNgesini ngumbhali wayo encediswa yinkosikazi yakhe, uPriscilla Phyllis Jordan. Yapapashwa mva ngesihloko *The wrath of the ancestors* ngo-1980. Umxholo wale noveli ungqongwe bubume-benkubeko yoburhulumente besintu namasiko aloo maxesha eMzantsi Afrika.

Esi sifundo sisebenzise iinkalo ngeenkalo ukuphanda ukuba iingxoxo-ntetho ezikwinoveli yesiXhosa (ST) zifezekisiwe ngokufanayo kwinoveli eyinguqulelo yayo yesiNgesi (TT). Okokuqala, isifundo sisebenzise ithiyori ye-“Pragma-dialectic” eyasekwa ngu-Van Eemeren no-Grootendorst nabalingane babo (1984, 1992, 1993, 1994, 2003, 2010, 2014, 2015) ekuhlalutyeni izicatshulwa zeengxoxo zenoveli kumacandelo amathathu angala; *ukuphuma kwelanga, emini maqanda, ukutshona kwelanga*. Imiba engundoqo kubume beengxoxo-ntetho njengoko isekiwe kwimodeli yethiyori ye-pragma-dialectic iphandiwe kwizicatshulwa ezikhethiweyo kulencwadi. Uphando luveza iimbono ngesimo nobume bentlalo beengxoxo-ntetho obuthi bongezelele ekuvavanyeni nasekuhlalutyeni iingxoxo ntetho. Kukho imbono ethi amasiko neenkolo zenkcubeko zabalinganiswa kuluncwadi ziphembelela indlela abazibumba ngayo nabaxulumana ngayo kwingxoxo-ntetho. Uphando lubonakalisa indlela iingxoxo-ntetho zomlinganiswa ophambili nochasayo ezixhomekeke ngayo kwisimo nobume bentlalo nendlela ezithi zithintela ngayo ukusonjululwa kwempixano engundoqo.

Okwesibini, isifundo sivavanya ubuchule bokubeka umbandela ongundoqo wengxoxo-ntetho malunga nemiba yethiyori ye-“*Appraisal in Translation*,” eyasekwa ngu-Munday (2012). Esi sifundo sivavanye indlela obubuchule bokubeka umbandela busetyenziswa njengesixhobo sokuxoxa ngempumelelo kwithiyori yengxoxo-ntetho (Argumentation theory). Isifundo sisebenzise isakhiwo se-Appraisal esaqulunqwa ngu-Munday esibeka imiqathango ejonga ubume-bamagama kwinguqulelo yolwimi lwesakhono nobugcisa bokubeka umbandela, ingakumbi apho kujongwa ukufaniswa kwengxoxo-ntetho yenguqulelo (TT) inokuphazamiseka khona. Xa kuthelakiswa ingxoxo-ntetho yoluncwadi lwesiseko (ST) kwizicatshulwa eziguquliweyo lwahlukile kwezenguqulelo yesingesi (TT). Kukho amathuba apho utshintsho lungenzanga mahluko ungako kuba lunceda umfundi wenguqulelo akwazi ukuliqonda ibali. Nangona, kwezinye iimeko kukho utshintsho olumandla, apho umthamo omninzi webali ususiwe kwinguqulelo. Kwimeko ezilolu hlobo esi sifundo siveze imeko ebangwa yinguqulele yombhali oziguqulele ngokwakhe incwadi yakhe (self-translator).

Esi sifundo sibonakakisa ukuba isimo nobume bengxoxo-ntetho yenkcubeko yamaMpondomise inika ulwazi olutsha malunga nendlela iingxoxo-ntetho ezilulo, nendlela imiba engundoqo yethiyori yengxoxo-ntetho eyenzeka ngayo.

Opsomming

Hierdie studie ondersoek evaluasie in die vertaling van argumentasie diskoers in die Xhosa novella **Inqumbo yeminyanya** en die Engelse vertaling daarvan **The warth of the ancestors**. Die novelle **Inqumbo yeminyanya** is 'n klasieke prosawerk wat in 1940 gepubliseer is in Suid-Afrika en later in Engels vertaal is deur die outeur met die hulp van sy vrou Priscilla Jordan. Dit is gepubliseer as **The warth of the ancestors in 1980**. Die hooftema van die novelle sentreer om die sosio-kulturele vraagstukke gemanifesteer in die konteks van vraagstukke van tradisionele regering in Suid-Afrika gedurende die tydperk rondom 1940.

Die studie gebruik 'n multi-perspektief raamwerk in die ondersoek van die mate waartoe argumentasie ekwivalensie gerealiseer word in argumentasie segmente in die Xhosa brontekste in vergelyking met die Engelse teikentekste. Eerstens gebruik die studie die pragma-dialektiese teorie, soos gepostuleer deur Frans van Eemeren en kollegas (1984, 1992, 1993, 1994, 2003, 2010, 2014, 2015) om argumentasie segmente te ontleed uit die drie breë dele van die narratief in die novelle, naamlik sonsopkoms ('sunrise'), middag ('noon') en sonsondergang ('sunset').

Die kenmerke van argumentasie diskoers soos gepostuleer in die ideale model van die pragma-dialektiese teorie van argumentasie word ondersoek vir geselekteerde argumentasie segmente. Die ondersoek gebruik begrippe rakende die kontekstualisering van argumentasie diskoers wat bydra tot die evaluasie en analise van argumentasie diskoers. Daar word betoog dat die tradisionele kulturele geloofsstelsel van die karakters in die novelle die wyse beïnvloed waarop argumentasie interaksies plaasvind. Die studie demonstreer hoe die konteks-afhanklikheid van die argumentasie skuiwe gebruik deur die protagonis en antagonis gedurende die bespreking die resoluasieproses in die kritiese bespreking beperk.

Die studie ondersoek tweedens hoe die aanbiedingsmiddele van argumentasie segmente met betrekking tot waardebeoordeling ('appraisal') in vertaling, soos gepostuleer deur Munday (2012). Die studie ondersoek hoe aanbiedingsmiddele manifesteer as middele van argumentasieteorie in die aanbieding van argumente op die mees effektiewe wyse. Die studie gebruik die waardebeoordeling ('appraisal') raamwerk van Munday wat riglyne voorstel vir die linguïstiese eienskappe van die vertaling van aanbiedingsmiddele ('presentational devices'), spesifiek ten opsigte van die identifisering van kritiese punte wat argumentasie ekwivalensie bepaal. Argumentasie ekwivalensie verskil in elke argumentasie interaksie. Gevalle kom voor waar vertalingskuiwe nie van hoofbelang is nie omdat dit die leser help om die storie te verstaan. In sommige gevalle, egter, word skuiwe waargeneem, byvoorbeeld waar 'n beduidende gedeelte van die narratiewe inhoud weggelaat is in die teikentekste. Die studie gebruik die begrip van 'self-vertaling' om sodanige gevalle te ondersoek.

Die studie demonstreer dat argumentasie diskoers in konteks 'n nuwe begrip bied rakende die aard van argumentasiepatrone en die manifestasie van die beginsels en eienskappe van argumentasieteorie.

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TABLE OF CONTENTS

DECLARATIONS..... i
ABSTRACT ii
AMAGQABANTSHINTSHI.....iii
OPSOMMING iv
ACKNOWLEDGMENTS v

CHAPTER ONE: INTRODUCTION

1.1 Introduction and background 1
1.2 Rationale of the study 4
1.3 Theoretical framework of the study 4
1.4 Statement of the research problem..... 5
1.5 Research goals and research questions of the study6
1.5.1 Research goals.....6
1.5.2 Research questions.....7
1.6 Methods of investigation..... 8
1.7 Research design 9
1.8 Value of the research..... 10
1.9 Organisation of the study 10
1.10 Summary of the plot of the novel 12

CHAPTER 2: THE THEORY OF ARGUMENTATION

2.1 Introduction..... 15
2.2 The Normative Pragmatic Research Program..... 16
2.3 Meta-theoretical starting points 27
2.4 Analytic overview 29
2.5 The Ideal model of a critical discussion..... 31
2.5.1 Stages of a critical discussion 34

2.5.2	Speech Acts.....	38
2.5.3	Argument schemes.....	42
2.5.3	Argument structure	42
2.5.4	Analysis as reconstruction	47
2.5.5	Rules of a critical discussion.....	55
2.5.6	Fallacies as violations of rules for critical discussion.....	68
2.6	Strategic manoeuvring in argumentative discourse	82
2.7	Personal attacks (ad hominem fallacy) as strategic manoeuvring.....	92
2.8	Arguing with oneself (soliloquy)	93
2.9	Prototypical argumentative patterns.....	94
2.10	Summary.....	99

CHAPTER 3: APPRAISAL THEORY: PERSPECTIVE ON EVALUATION IN TRANSLATION

3.1	Introduction.....	100
3.2	Language of evaluation.....	101
3.3	Attitudes	102
3.3.1	Affect	102
3.3.2	Judgement	103
3.3.3	Appreciation.....	104
3.4	Borders.....	106
3.5	Indirect realisations	106
3.6	Evaluation in translation	108
3.7	Summary	123

CHAPTER FOUR: ARGUMENTATIVE DISCOURSE IN CONTEXT: PERSPECTIVES EMERGING FROM THE SUNRISE STAGE

4.1	Introduction.....	124
-----	-------------------	-----

4.2	Analysis of argument 1	127
4.2.1	Crucial concepts in argumentation.....	127
4.2.1.1	The difference of opinion.....	128
4.2.1.2	The points of departure	129
4.2.1.3	Expressed and unexpressed premises.....	130
4.2.1.4	Argument scheme.....	134
4.2.1.5	Argumentation structure.....	136
4.2.2	Strategic manoeuvring	138
4.2.3	Prototypical argumentative patterns.....	141
4.2.4	Appraisal in presentational devices.....	142
4.2.5	Evaluation in translation	144
4.3	Analysis of argument 2	148
4.3.1	Analytic overview	148
4.3.1.1	Stages of a critical discussion.....	149
4.3.1.2	Speech acts.....	154
4.3.1.3	Rules for critical discussion	156
4.3.1.4	Argument scheme.....	158
4.3.1.5	Argument structure.....	160
4.3.2	Strategic manoeuvring	161
4.3.3	Prototypical argumentative patterns.....	164
4.3.4	Appraisal in presentational devices.....	165
4.3.5	Evaluation in translation	167
4.4	Summary	169

**CHAPTER FIVE: STRATEGIC MANOEUVRING IN THE FOLLOW UP
ARGUMENTATION: PERSPECTIVES EMERGING FROM THE NOON STAGE**

5.1	Introduction	175
5.2	Analytic overview	176

5.2.1	Stages of a critical discussion	175
5.2.2	The difference of opinion.....	191
5.2.3	The points of departure	196
5.2.4	Expressed and unexpressed premises.....	197
5.2.5	Speech acts.....	202
5.2.6	Rules of critical discussion.....	208
5.2.7	Argument scheme	209
5.2.8	Argument structure.....	213
5.3	Strategic manoeuvring in follow-up arguments.....	215
5.3.1	Abusive <i>ad-hominem</i> as strategic manoeuvring	219
5.3.2	Soliloquy as strategic manoeuvring.....	221
5.3.3	Prototypical argumentative patterns as strategic manoeuvring.....	222
5.4	Appraisal in presentational devices.....	224
5.5	Evaluation in translation	227
5.6	Summary	229

CHAPTER SIX: STRATEGIC MANOEUVRING IN CONVENTIONALISED ARGUMENTATIVE DISCOURSE: ANALYSIS FROM THE SUNSET STAGE

6.1	Introduction.....	231
6.2	Strategic manoeuvring in the stages of critical discussion.....	234
6.3	Strategic manoeuvring in argument from authority	247
6.4	Strategic manoeuvring in prototypical argumentative patterns.....	250
6.5	Appraisal in presentational devices.....	252
6.6	Tendencies in self-translation	254
6.7	Summary	259

CHAPTER 7: SUMMARY

7.1	Introduction.....	260
7.2	Summary of chapters	260
7.3	Research findings based on the research questions.....	264
7.4	Other findings of the study.....	276
7.5	Further perspectives emerging from the study.....	278
7.6	Impact of the study.....	279
7.7	Conclusion	280
	REFERENCES.....	282
	ADDENDUM A.....	311
	ADDENDUM B.....	312
	ADDENDUM C.....	313

CHAPTER ONE

INTRODUCTION

1.1 Introduction and background

The proposed study adopts a multi-perspective framework to investigate the argumentation discourse in the English translation of *The wrath of the ancestors* from the Xhosa novel *Ingqumbo yeminyanya*. First, argumentation theory as postulated and further developed by scholars such as Van Eemeren & Grootendorst (1992, 1995), is invoked to identify and analyse segments of argumentation discourse in the Xhosa novel. Second, the theory of appraisal (Martin and White 2005) is employed to analyse evaluative language use of attitude (affect, judgment and appreciation) realised in the translated segments of the arguments. In this regard, the perspective of evaluation in translation (Munday 2012) is invoked to examine the English translation.

The third angle of the study examine argumentative equivalence as postulated by Brambilla (2015). Brambilla (2015:299) states that the socio-professional needs of the globalised world demand that argumentation be reproduced in another language so that it cater for interlinguistic communication needs. For this purpose, the study applies the principles and concepts of argumentation theory on the argumentative segments in the Xhosa novel *Ingumbo yeminyanya* and analyse how the translation of presentational devices is reproduced in the translated text. For this reason, the study focuses on pragmatic shifts resulting from translation strategies used in translating presentational devices, which are crucial in realising the persuasive dimension of argumentative discourse. Brambilla (2015:300) postulates that the concept of *argumentative equivalence* differs from traditional *translation equivalence* in that it gives special attention to the appropriate contextual use of argumentative patterns by interpreters or translators. Hence, the conceptualisation of argumentative equivalence focuses on the communicative function of argumentative discourse, and the translator's ability to convey the argumentative purposes of the original text.

The author of the novel and self-translator A.C. Jordan was born on 30 October 1906 at *Mbokothwana* in the Tsolo district in the land of the Mpondomise, Eastern Cape,

South Africa. He was a son of an Anglican minister and attended St Cuthbert's Primary School in his home town. After training as a teacher at St John's College, *Mthatha* (then Umtata), he taught at St Cuthberts in Tsolo for a year. He was awarded an Andrew Smith bursary, which enabled him to proceed to Lovedale where he obtained a Junior Certificate. From Lovedale, he went to Fort Hare to obtain a College Education Diploma in 1932 and a BA degree in 1934. He taught for ten years at the African High School, Kroonstad. In 1942, he submitted his Master's thesis on the phonetic and grammatical structure of the Bhaca language at UCT. In 1945 he was appointed lecturer in African languages at the University of Fort Hare, and in 1946 became a lecturer in the Department of African Languages, University of Cape Town. In 1956, he became the first black African scholar at UCT to obtain a PhD. His thesis, *A Phonological and Grammatical Study of Literary Xhosa*, won the coveted Vilakazi Memorial Prize for Literature from the University of the Witwatersrand for the most meritorious contribution to isiNguni literature. Later in 1963, he went to the University of Wisconsin as a fellow at the Institute for Research in Humanities. In 1964, he was awarded a professorship, a post he held until he died on 20 October 1968.

As R.L. Peteni in his introductory remarks of Jordan's *The wrath of the ancestors* English translation states, Jordan's knowledge of the Mpondomise people is the reason why he wrote the Xhosa novel *Inqumbo yeminyanya*. In addition to personal knowledge, he researched the history of the Mpondomise resulting in a scholarly informative historical novel of the century. The novel has been translated into English and Afrikaans, of which the English translation *The wrath of the ancestors* is self-translated. The author of the Afrikaans translation *Die toorn van die voorvaders* was S.J. Neethling. The interest in the richness of this novel could later be seen in the film based on the novel, in the 1980s. The novel is still taught in many educational institutions around the country.

The novel *Inqumbo yeminyanya* / *The wrath of the ancestors* is embedded in the culture, traditions and governance of the Mpondomise Kingdom. The Mpondomise are one of the main Xhosa-speaking tribes. The Xhosa people are speakers of Bantu languages and live mainly in the south-eastern part of South Africa in the Eastern Cape. Of the eleven official language speakers in South Africa, Xhosa speakers constitute the second largest. The main theme of the novel revolves around a cultural

conflict between Mpondomise influenced by Western standards and Mpondomise influenced by their own traditions and culture. The Mpondomise nation has a unique belief and form of worship different from other Xhosa tribes. A sacred snake known as *Kwankwa* is believed to have visited many of the clan members, especially babies, to welcome them into the clan. This snake has been an ancestral symbol “totem” and has been revered by Mpondomise for years.

The novel was written in 1930 during a time when westernisation was winning ground among Xhosa through education and missionaries. There was strong resistance at the time from the uneducated who had not been influenced by western education and Christian religion. The arguments selected for analysis depict this theme, namely the conflict between the educated and uneducated.

The argumentative segments selected aim to investigate the properties of argumentative discourse as postulated in the pragma-dialectic theory of argumentation. The properties of argumentative discourse includes analysing the quality of argumentative moves made by the discussants. The model of a critical discussion prescribes that discussants engaged in critical discussion should abide by the rules and standards set in the extended model of critical discussion. In real life this can prove to be unfeasible because conventionalised argumentative discourses are influenced by contextual factors that come into play during critical discussions (Van Eemeren 2010).

Since the novel is rich in traditional political discourse, selected arguments for the purpose of analysis are also rich in traditional political government. They relate to the prevailing conflict in the novel; resisting westernisation by uneducated Mpondomise and enforcing westernisation by educated Mpondomise. Some of these arguments are interpersonal conversations around the theme of the novel while others are traditional meetings held at traditional courts e.g. kraal areas. The discussions of the Mpondomise Kingdom are conventionalised by the prevailing contextual factors such as cultural expectations. This conflicts with the dialectic standards of reasonableness stated in the extended model of critical discussion. Du Plessis (1999:301) refers to traditional governance as having authority to resolve conflict effectively without

reference to western styles. Traditional institutions have established norms and standards shaped by cultural norms and values.

The translated argumentative segments are analysed to determine the extent to which argumentative equivalence between the ST argumentative purpose and the TT argumentative purpose is realised (Brambilla 2015). This is done by selecting phrases called *presentational devices* which play a significant role in presenting arguments in the most effective ways. Arguers use various stylistic devices such as metaphoric language and idioms which are context-dependent (Musolff: 2014:43) to manoeuvre arguments in the most effective ways. These stylistic devices are analysed by properties of appraisal theory to determine shifts that might occur in critical decision-making points which determine the realisation of argumentative equivalence.

1.2 Rationale of the study

The motivation for this study is to evaluate the theoretical principles stated in pragma-dialectical theory in the Mpondomise traditional government as it emerges in the context presented in the novel. The study investigates whether the intrinsic principles of the ideal model of critical discussion as prescribed by Van Eemeren and Grootendorst (1992) apply in the institutionalised context of the traditional Mpondomise Kingdom as depicted in the novel. The rationale of the study is supported by the practical component of argumentation theory which covers all institutionalised and non-institutionalised settings for argumentative discourse (Van Eemeren and Grootendorst 2004:32).

1.3 Theoretical framework of the study

This study applies argumentation theory as a theoretical framework for analysing and evaluating argumentative discourse in an isiXhosa novel as critical discussion, and then analysing the (degree of) appropriateness of selected segments in the English

translation. The purpose of this interdisciplinary focus is to determine the extent to which the argumentative purpose of the ST is realised in the TT.

Argumentation theory emerged from a comprehensive research programme over the past three decades embracing philosophical, theoretical, analytical, empirical and practical components that collectively address the question of how the gap between the two perspectives of reasonableness and effectiveness can be bridged (Van Eemeren et al. 1992:6). Van Eemeren et al. (1996:5) defines argumentation as a verbal and social activity of reason aimed at increasing or decreasing the acceptability of a controversial standpoint for the listener or reader by putting forward a constellation of propositions intended to justify or refute the standpoint before a rational judge.

The second angle of the multi-perspective approach adopted for this research relates to the English translation of the novel *The Wrath of the ancestors*. This part of the research explores the evaluation in translation pioneered by Munday (2012) based on the language of evaluation in the appraisal theory put forward by Martin and White (2005). According to Munday (2012:2) the evaluative language in the translation theoretical model, which he advances, is designed to account for different components of a speaker's attitude; the strength of the attitude (graduation), and the ways in which the speaker aligns him/herself with the sources of attitude and receiver (engagement). Munday (2012) examines features of the appraisal theory as a model for translation analysis, particularly in the critical points of decision-making.

1.4 Statement of the research problem

This study examines how the argumentation theoretical framework as postulated by Van Eemeren et al (2009) can be used in the analysis and evaluation of different argumentative discourse segments of the characters in the novel *Ingqumbo Yeminyanya*. An appraisal framework is invoked to explore the linguistic (lexico-grammatical) properties in isiXhosa which realise crucial facets of meanings in arguments in isiXhosa argumentation through the characters of the novel *Ingqumbo Yeminyanya*. Furthermore, appraisal theory as postulated by Munday (2012)

examines the properties of appraisal in the translation of presentational devices, specifically the critical points of decision-making that determine argumentative purpose between the ST and TT.

1.5 Research goals and research questions of the study

1.5.1 Research goals

The proposed study has the following objectives:

- (i) to delimit various argumentative discourse segments used by the characters in *The wrath of the ancestors* in their persuasive speech acts in both the source and target texts,;
- (ii) to examine the quality of arguments in the source and target texts according to the pragma-dialectic model of critical discussion,
- (iii) to analyse the strategic manoeuvring employed by the characters in the the argumentative discourse speech acts as depicted by the writer in describing the thought processes of the characters in indirect speech,
- (iv) to examine the lexical and grammatical properties of language use in the argumentative segments through evaluative use of language expressing affect, attitude, judgements, and appreciation in appraisal theory,
- (v) to determine the extent to which the argumentative segments of the source text reflects the communicative properties including language-related

cultural nuances of the target text, by examining the critical points of evaluation in translation, and

- (vi) to establish the argumentative equivalence in the argumentative discourse of the Xhosa ST and English TT.

1.5.2 Research questions

In order to achieve the above research goals, the study addresses the following questions to investigate argumentation in the Mpondomise traditional discourse:

- (i) How are various argumentative segments used by the characters in *The wrath of the ancestors* in their persuasive attempts in both the ST and the TT, identified for the analysis of argumentative equivalence?
- (ii) What are the properties of argumentation theory in the ST that determine the quality of argumentative discourse according to the extended pragma-dialectic model of critical discussion?
- (iii) How do the characters employ various aspects of strategic manoeuvring in the speech acts of the argumentative discourse as depicted by the writer in describing the thought processes of characters in indirect speech?
- (iv) How are the lexical and grammatical properties of language use in the presentational devices of strategic manoeuvring in the evaluative use of language expressing affect, including attitude, judgements, and appreciation in appraisal theory, employed?

- (v) To what extent is the argumentative purpose of the ST conveyed in the communicative properties including language-related cultural nuances of the TT, by examining the critical points of decision-making in evaluation of the translation?

- (vi) With regard to the contextual factors that influence argumentative reality, what are the prototypical argumentative patterns in the argumentative discourse of the the Mpondomise Kingdom?

1.6 Methods of investigation

The thesis entails a discourse analytic investigation from the multiple perspective viewpoint of argumentation theory and evaluation in translation. The study starts with the in-depth literature review which gives an overview of the three theories employed in the research.

An analysis of the data is conducted for the three thematic stages around which the narrative develops. The divisions are similar to those used by the author of the Xhosa source text. These narrative stages are significant to the argumentative discourse internal to each stage, as well as across all stages in the novel. The sunrise stage is the beginning stage of the novel where the conflicts are not yet fully revealed. The noon stage is the climax of the story, with arguments that revolve around the solution of the major conflict in the novel. In the sunset stage, the demise of the story is shown by the atmosphere in the story.

Argumentative segments from the Xhosa ST and English TT respectively are analysed in terms of the properties specified in pragma-dialectical reasonable discussions. For this purpose, the Xhosa ST and the English TT argumentative segments are carefully selected to identify the relevant sections that exemplify argumentative discourse in terms of the standards of reasonableness stipulated in the ideal model of a critical discussion which arguments have to meet to be acceptable.

The source text and the target text are analysed from the perspective of both the dialectical and rhetorical properties of argumentation theory to examine to what extent the English translation is successful in conveying the argumentative purpose of the Xhosa novel. Specific focus is given to critical points of decision-making by the translator. Appraisal theory is invoked to examine the lexical and grammatical properties of language in both the ST and TT to determine argumentative purpose.

1.7 Research design

- (i) The proposed dissertation is a discourse analytic investigation from the multiple perspective viewpoint of argumentation theory, and evaluation in translation. The study starts with an in-depth literature review that gives an overview of the three theories employed in the research.

- (ii) Two texts (Xhosa source text and English target text) is compared in terms of the focus of the strategies in relation to critical points of evaluation for effectively representing argumentative segments. For this purpose the Xhosa source text and the English target text segments are carefully examined to identify the relevant sections that exemplify argumentative discourse in terms of the characters' implicit and explicit speech acts and the thought description processes of the characters which depict argumentation.

- (iii) The source text is analysed from the perspective of both the dialectical and rhetorical properties of argumentation theory to establish to what extent the English translation is successful in capturing the argumentative purposes of the source text. Specific focus is given to critical points of decision-making by the translator. Appraisal theory is invoked to examine the lexical and grammatical properties of the language used in both the ST and TT.

- (iv) An analysis of the data is conducted for the four thematic stages around which the narrative develops. The divisions are similar to those used by the author of the Xhosa source text. These narrative stages are significant to the argumentative discourse internal to each stage, as well across all stages in the novel.

1.8 Value of the research

The overarching interest of the dissertation is to investigate the argumentative equivalence between the argumentative purpose as invoked in the argumentative segments of the ST in the novel “Ingqumbo yeminyanya” and the arguments of the TT in the translation in the novel *The wrath of the ancestors*. The study adopts a combination of two theoretical fields namely, argumentation theory and appraisal theory extended to evaluation in translation. The motivation for the combination is based on the understanding that little has been done in African discourse with regard to argumentative discourse and the results will make new contributions to existing findings.

1.9 Organisation of the study

The introductory chapter provides the background to this study, the rationale of the study, the theoretical framework, and the statement of the research problem. It explains the research goals and questions, methods of investigation, research design, values, and organisation of the dissertation.

Chapter 2 presents a theoretical overview of argumentation theory, firstly by explaining the comprehensive research programme of pragma-dialectical approach which creates a line of communication between the normative and the descriptive. This programme includes philosophical, theoretical, analytical, empirical and practical components. From this programme a normative and descriptive dimension is

systematically linked by developing analytical instruments for assessing argumentative reality in a reasonable way. The ideal model of critical discussion has been developed as analytical instrument for assessing critical discussion taking place in the argumentative exchange of the traditional political discourse of Mpondomise kingdom. The model provides the rules that specify which moves in the various stages of a critical discussion can contribute to the resolution of a difference of opinion. This verbal exchange of speech acts is why this theoretical approach is called pragma-dialectical.

The notion of strategic manoeuvring is explained because it became clear to the researcher that argumentative exchanges are not solely dialectic but also have a rhetorical dimension. These two dimensions occur simultaneously, but tensions occur when participants pursue rhetorical objectives more than dialectic ones. Strategic manoeuvring comes in handy to balance the two dimensions. The role of context in shaping strategic manoeuvring cannot be overlooked, hence focus is placed on the conventionalisation of argumentative discourse for strategic manoeuvring. Certain patterns of argumentative exchanges for strategic manoeuvring occurs that are context-dependency and are constrained by extrinsic factors of the argumentative discourse. Attention is also given to the view that the fallacy *ad hominem* is used as strategic manoeuvring by participants in certain argumentative contexts.

Chapter 3 explores appraisal theory as postulated by Martin and White (2005), and further developed as evaluation in translation by Munday (2012). Socio-cultural factors as postulated by House (2014) and Hatim (1997), are invoked to give a broader view of evaluation in translation. Munday explores the appraisal principles in crucial points of decision-making that can cause significant shifts in the translation. In so doing the study has adopted the notion of argumentative equivalence as postulated by Brambilla (2015) to determine whether the argumentative purpose of the ST has been realised in the TT.

Chapter 4, 5 and 6 analyse and evaluates the data selected from the argumentative segments of the novel *Ingqumbo yeminyanya* to examine the principles of pragma-dialectical theory as stipulated in the ideal model of a critical discussion. The argumentative segments in these three chapters are selected from the three thematic stages of the novel; sunrise, noon and sunset. The theory of appraisal is employed in

the presentational devices of strategic manoeuvring in the ST and TT to determine argumentative equivalence.

Chapter 7 presents a summary of the dissertation based on the research questions and the findings of the study as revealed in the analysis of the argumentative segments of the traditional political discourse of Mpondomise. The chapter explains the impact of the study, suggests areas for future research, and draws conclusions from the findings.

1.10 Summary of the plot of the novel

Taken from Opland's article "The Publication of A.C. Jordan's Xhosa Novel, "Ingqumbo yeminyanya (1940)", 1990:137-138

Zwelinzima, a young Pandomise chief who has had his education at Lovedale and Fort Hare, returns to rule his own people after nineteen years of absence. He finds that it was his father's dying wish that he should marry a Baca princess an uneducated young woman. With the support of the educated Christian section, and in spite of the protestations of the "Reds," he ignores his father's wish and marries Thembeke, a clever young woman whom he had known and loved during his school days at Lovedale. She is a Fingo girl and no princess. Together they at once work hard for the upliftment of the tribe. They help all progressive movements in the district. The chief is a clear-minded man and a good debater. He soon [sic] shines in the Transkeian Bunga, and is made representative of that Council in the Fort Hare Governing Council.

But he soon finds that there is an undercurrent of suspicion among the "Reds." They are prejudiced against his wife who is other than the "Ancestors' choice" and who is no princess. She and the chief do not respect the old tribal traditions which are interwoven with superstition. In fact, the two are fighting tooth and nail to root out superstition. In her confinement the queen is sent to St Lucy's Hospital at St. Cuthbert's, and when the young prince is born the tribal ceremonies are not observed. Nor is the queen "visited" by the tribal totem, a snake that is supposed to visit Mpondomise queens in confinement. The "Red's" explanation is that the Ancestors are wroth because the queen is not their choice, and she does not "*hlonipha*." When the

"Ancestor" does "visit" the child at last, the queen kills the "Ancestor". To save her life the chief takes her to her own people.

During her absence the "Reds" clamour for "a real queen" the Baca princess. The Fingos are called "amaveza-ndlebe" (bastards) and driven away from the tribal meetings. The Christian Mpondomise dissociate themselves with any move to force the chief to marry the Baca princess while his Christian wife lives. They therefore follow the Fingos.

There is a definite division. The "Reds" try to force the chief, but he is stubborn. They therefore accuse the chief of serving the "trousers-wearing" section only, and thus "dividing his own father's womb." They subsequently aim a very effective blow at the chief by boycotting all the schools, and threatening violence on the teachers. A Christian sub-chief who accompanies the Father Superior of St. Cuthbert's to collect school-children is brutally murdered, and Father Williams himself is saved by a woman who throws herself over his prostrate body before he is beaten to death. An African minister is nearly murdered near Nqadu. A "Red" uncle of the chief, who is just beginning to see truth, is assassinated near the village of Tsolo after making a brilliant speech in which he encouraged the chief to make a "tremendous sacrifice" for the unity of the tribe even if the chief himself has to be victim. Civil war begins to take definite shape. The followers of the murdered sub-chiefs want to avenge their leaders. The only person who can avert it is the chief by giving in to the "Reds" who still clamour for the Baca princess. Amidst a fierce mental conflict the chief resigns himself, and consents to make a formal marriage with the Baca princess.

Before the marriage takes place, Thembeke the queen who can no longer stand the strain, runs mad. (Of course the "Reds" conclude that this is punishment from the wrathful Ancestors). Thembeke one day snatches her little son and runs away with him. She tries to jump over a flooded river and she and the baby are drowned.

NOTES

1. *The 'Reds'* Those Xhosa-speaking people who adhered to traditional systems of belief and continued to wear blankets dyed in red ochre as distinct from the

European dress assumed by converts to Christianity became known as *amaqaba*, a term translated awkwardly as "red" or "red blanket"

2. *Ukuhlonipha* is the practice observed by a woman of showing respect to the senior male members of her husband's family by the avoidance of uttering any of the syllables of their names.
3. *Amaveza-ndlebe*, literally, those who are just beginning to show their ears and hence, more properly, "upstarts."

CHAPTER 2

THE THEORY OF ARGUMENTATION

2.1 Introduction

The key aspects and concepts of the theory of Argumentation as postulated and further developed by Van Eemeren, Grootendorst, Houtlosser, Snoeck Henkemans since the 1980s (1984, 1992, 1993, 1994, 1995, 1996, 2004, 2009, 2010, 2011, 2013, 2014, 2015) are reviewed in this chapter and explored in specific communicative contexts. The structural framework of this chapter closely follows that of Van Eemeren et al. (2014) in *Handbook of Argumentation Theory*.

The chapter starts with an introduction, defines argumentation and explains the key concepts. The *five components of the research programme* for argumentation are explored bringing together the normative and descriptive dimensions of the pragma-dialectical approach. This is followed by a description of the *four meta-theoretical starting points*, which show how the theoretical model of critical discussion can be implemented in real life argumentation.

In the next section the *ideal model of a critical discussion* is discussed in detail, starting with the *four argumentation stages* of argumentative discourse. The different *speech acts* that can be used in argumentation are explained in this section followed by argument schemes which are useful in evaluating the soundness of arguments and linking them to their standpoints. Lastly, argumentation structure is explored to justify the type of arguments which the participants use in defense of their standpoints. Argumentation structures can vary from simple and single to coordinative and multiple depending on the complexity of dispute (Van Eemeren, 1992:73).

In the next section I indicate how *analysis as reconstruction* of argumentative segments can be applied to argumentative discussion. This is followed by a brief theoretical background of *the 15 rules of critical discussion*, and how they should be performed in various discussion stages. The code of conduct for critical discussion known as the ten commandments are simplified and a practical version of the rules for a critical discussion is offered in this section. Next the rules for critical discussion

known as *fallacies* are characterised in the different stages of argumentation discourse. This part of the discussion also focuses on how at the same time some of these fallacies, such as *ad hominem* which Van Eemeren defines to as personal attacks can disguise themselves as strategic manoeuvring for effective and reasonable discussion.

The notion of *strategic manoeuvring* which forms an integral part of the extension of pragma-dialectical theory to bridge the gap between rhetorical perspective and dialectical perspective is introduced in the next section. This is followed by an examination of the *conventionalisation of strategic manoeuvring*, the various communicative practices of conventionalised argumentative discourse, and how in certain communicative domains prototypical argumentative patterns are used for strategic manoeuvring. The concluding section gives a brief summary of the whole chapter.

2.2 The Normative Pragmatic Research Program

Van Eemeren et al. (2014:7) define argumentation as a communicative and interactional act aimed at resolving a difference of opinion on merit. However, Hampe and Irions (2015:390) hold a different view and suggest that people argue to show what kind of persons they are; the purpose of their argumentation is to project or defend identity. The point of view which this study takes is that of Van Eemeren, because of the continual developments and renewal which the theory offers. Therefore, I concur that argumentation is a verbal activity aimed at obtaining a reasonable judge's (the opponent's) agreement, regarding a standpoint (point of view), by presenting him or her with a set of reasonings (propositions) to support the standpoint (Van Eemeren and Grootendors, 1995:1).

This study shows in the argumentation of the characters of the novel "*Ingqumbo yeminyanya / The wrath of the ancestors*" that identity is important to them. They argue to show who they are; the identities of the character are defined by their traditional belief system. They argue not only to protect the identity of their traditional institution but to also protect their own identity as individuals; their identities are shaped by their institutional identity. This idea is further explored in section 2.9 under the discussion of context in argumentation.

Van Eemeren and Grootendorst (1992:5) start from the proposition that the study of argumentation should be acknowledged as *normative pragmatic* because it merges *normative idealisation* and *empirical description*. They suggest that these two perspectives should be closely interwoven in an integrated research programme to create a line of communication – *a trait d'union* – between normative and descriptive approaches (1992:6). According to Van Eemeren and Garssen (2015:508) it is the duty of pragma-dialecticians to combine these two perspectives with the help of comprehensive research programmes.

In addition, Jacobs (2000:261) argues that normative pragmatics conceptualises argumentative effectiveness in a way that integrates notions of rhetorical strategy with dialectical procedures for reasonable discussion. The term pragma-dialectics expresses the methodical combination of the empirical research of actual communication (pragmatics) with critical regimentation (dialectics) (Van Eemeren and Garssen, 2015:508). A pragma-dialectical research programme consists of five research components which clarify how the gap between normative and descriptive insights can be bridged.

Van Eemeren and Grootendorst (2004:10) state that the descriptive perspective in argumentation deals with the *speech act* while the normative perspective adds a critical dimension. They further postulate that a comprehensive research programme of argumentation integrates both these approaches in a complementary fashion. The descriptive approach starts out from the argumentative reality of the discourse and continues with the normative approach that sets out from considerations of the norms of reasonableness.

Therefore, according to Van Eemeren and Grootendorst (2004:11) a normative pragmatic research programme that promotes the development of argumentation theory must give equal attention to both observation and standardisation of the argumentative discourse. This is done in a normative pragmatic research programme as postulated by Van Eemeren and Grootendorst (1992:5), which states that the study of argumentation can be done by fully integrating the five estates in the realm of argumentation, namely the philosophical, theoretical, analytical, empirical and

practical components. These components are interdependent and taken together form a comprehensive study of argumentation (Van Eemeren, 2015:84).

(i) The Philosophical Component

The philosophical component of a research programme firstly addresses the question of *argumentation and reasonableness*. Van Eemeren and Grootendorst (2004:12) argue that reasonableness has to do with the defences of a claim or a standpoint. These defences in argumentative discourse can be identified as arguments for or against a certain proposition that are known as the justifications or refutations of a standpoint. It is the task of the argumentation theorist to investigate the force of the conviction of the arguments which are presented in verbal interactions between the language users. Van Eemeren and Grootendorst (2004:13) distinguish three philosophical perspectives which are: *geometrical, anthropological and critical*.

Firstly, geometrical philosophers study the “problem validity” and whether the claims of an argument should be regarded as an *undeniable* starting point (2004:14). Geometrical philosophers want to demonstrate *how something is*, which makes it part of the demonstrative tradition. This according to Van Eemeren and Grootendorst (2004) is anti-argumentative.

Secondly, anthropological philosophers consider an argument acceptable when it complies with the standards which apply to the people in whose cultural community the argumentation takes place (Van Eemeren and Grootendorst 2004:14). Anthropological philosophers assess rationality and reasonableness based on specific cultural contexts, in other words they are culture-bound. To these philosophers “rationality” and “reasonableness” are not universal and objective concepts, they are also not stagnant, but dynamic. This means they can change with time as the culture grows (2004:15).

Lastly, a critical perspective begins with the claim that *we cannot be certain of anything* (2004:16). Scepticism in the critical perspective brings in the notion that any standpoint should undergo a systematic discussion procedure to test its acceptability or refutation. During the critical discussion, the protagonist presents the standpoint for critical

discussion to an antagonist who doubts its acceptability, and the standpoint undergoes a discussion procedure in the form of argumentation until the difference of opinion can be resolved by both parties. According to this perspective, all argumentation should be part of a critical discussion between parties (the protagonist and the antagonist) who are prepared to abide by agreed upon rules of discussion.

The critical perspective thus includes the formalisation of discussion procedures followed during a critical discussion, which is similar to the geometric perspective. In the critical perspective, the formalisation of the discussion procedure is aimed at facilitating a discussion intended to resolve a difference of opinion. An “*intersubjective validity*” criterion is included in the critical perspective to satisfy the premise that reasonableness need not necessarily be universal. Critical perspective concerns a specific group of people at a particular place and time; a culture-bound anthropological perspective. This means that the critical perspective includes both the geometrical and anthropological perspectives of reasonableness.

In conclusion, when addressing the question of reasonableness, philosophers of argumentation focus on two perspectives; firstly the *anthropological view* which reasons that argumentation must be in agreement with the standards which apply in the socio-cultural community where the argumentation takes place. This view is championed by argumentation scholars known as rhetoricians who emphasise that an argument is acceptable if it meets with the approval of the audience. Secondly, the *critical perspective* states that argumentation must correspond to rules of discussion which are conducive to the resolution of the difference of opinion and acceptable to the parties involved (2004:18). The scholars who hold this view are called dialecticians; they maintain that argumentation is not only linked to cultural procedures but also to the external “norm” that the resolution should be reached in a valid manner (Van Eemeren and Grootendorst 1992:6). The extent to which argumentation theory stands to gain from the philosophical perspective depends on how it is appropriated in the theoretical component, which will be discussed next

(ii) The Theoretical Component

The theoretical component as postulated by Van Eemeren and Grootendorst (1992:7) gives the ideals of reasonableness a specific theoretical shape which demonstrates what it means for a rational critic to be reasonable. To achieve this goal Van Eemeren et.al. developed an ideal theoretical model which provides an overview of relevant moves for critical discussion, and also gives well defined content to aspects and concepts that occupy a critical place in argumentation theory (2004:18).

Furthermore, the ideal model is designed to expose the problems of argumentative discourse and show how to address these problems in a systematic way. Van Eemeren et.al. (2004:19) further argue that the theoretical component should provide theoretical instruments that help to systematically arrive at a resolution of difference of opinion. It also provides conceptual tools that facilitate a reasonable judgement on the acceptability of the argument. These tools are critical in the assessment of the quality of argumentation if either an anthropological or a critical philosophical perspective is adopted.

Hence, the ideal model can fulfil a heuristic, analytic, and critical function in the preferred kinds of analysis and evaluation of argumentative language use. This study will adopt both anthropological and critical philosophical perspectives because of the angle it has taken which is argumentative discourse in the Mpondomise traditional discourse. Both the socio-cultural context and the norms of critical discussion are useful for understanding the argumentative discourse of this specific study.

Van Eemeren and Grootendorst distinguish between two theoretical perspectives which are linked to the philosophical perspectives. The anthropological philosophical perspective which views argumentation with the standards which apply to the socio-cultural community of the argumentative reality, adopts an *epistemo-rhetoric* theoretical approach. This approach focuses on the way in which the beliefs of different audiences are systematically organised and how they can be developed in argumentation (Van Eemeren & Grootendorst 2004:19). In addition, the *epistemo-rhetorical approach* explores whether the argumentation is successful in persuading

the audience, which is what it intends to do and is the reason for its success (Van Eemeren & Grootendorst 2004:20).

Contrary to this, the critical philosophical perspective judge argumentation as that which corresponds to the rules of critical discussion which are conducive to the resolution of a difference of opinion and acceptable to all the parties involved (Van Eemeren & Grootendorst 2004:18). The rules of critical discussion are stipulated in the ideal model of a critical discussion developed in the pragma-dielectical theory. These rules are a useful tool for critically analysing and evaluating argumentative discourse. The ideal model of critical discussion is used as a useful tool to set standards of how speech acts should be presented to make constructive moves in a discussion. The ideal model further investigates the quality of argumentative devices in conjunction with the criteria of problem validity and the intersubjective validity of discussion rules (1992:21).

Van Eemeren and Grootendorst (2004:21) posit that a dialectician considers each argument as part of an explicit or implicit discussion between parties who try to resolve a difference of opinion by testing the acceptability of the standpoints concerned. They postulate that the theoretical model of a critical discussion is *dialectical* because it is premised on two parties who try to resolve a difference of opinion by means of a methodical exchange of discussion moves (2004:22). The ideal theoretical model is also *pragmatic* because the discussion moves are described as speech acts which are performed in a specific situation and context.

Van Eemeren and Grootendorst (1992) identify four different stages of a critical discussion which the resolution process has to go through, namely confrontation, opening, argumentation, and concluding. These discussion stages are discussed in full in section 2.5. The model also specifies which rules apply to the distribution of speech acts in the different stages of critical discussion. These rules are dealt with in section 2.7. Van Eemeren and Grootendorst (2004:22) state that each rule is crucial because any violation of the rules is a potential threat to the resolution of the difference of opinion.

They use the word “derailed” to refer to the violation of discussion rules. All violations of the rules in a critical discussion are incorrect discussion moves known as *fallacies*. Fallacies are given full attention in section 2.8. Van Eemeren and Grootendorst (2004:22) explain that whether the ideal model of a critical discussion focuses on either the epistemo-rhetorical approach or the pragma-dialectical approach, a methodical interpretation of the argumentative reality has to be carried out before it is clear what practical significance the insights provided by the model may have. This study focuses on both the epistemo-rhetorical and pragma-dialectical approaches which Van Eemeren and Grootendorst call the extended pragma-dialectical model of critical discussion. Next, a detailed overview of the methodical interpretation is given.

(iii) The Analytical Component

The purpose of the analytical component is to act as a guide on how to use the ideal model of a critical discussion to reconstruct argumentation, and how to reshape argumentative discourse (Van Eemeren & Grootendorst 2004:23). Furthermore, Van Eemeren and Grootendorst (2004:23) assert that the reconstruction must reflect the characteristic properties of argumentative reality as well as those of the ideal model that constitutes the analytical framework. The goal of analytical reconstruction is thus to bring together the philosophical “ideal” and the practical “real” in a meaningful way (1992:23).

Furthermore, Van Eemeren and Grootendorst (2004:24) argue that a reconstruction based on the ideal model that is also in line with well-considered philosophical premises, brings greater clarity to the matters in which argumentation theorists are interested. In reconstructing argumentative discourse it is crucial that the reconstruction is justified by following the rules stipulated in the ideal model for critical discussion (Van Eemeren, Grootendorst, Jackson and Jacobs, 1993). Again, Van Eemeren and Grootendorst (2004:24) assert that for reconstruction to be adequate, it needs to carry out transformations that are fully justifiable.

According to Van Eemeren and Grootendorst (2004:24) an analytical reconstruction is a process that consists of several types of transformational operations, varying from

selecting, supplementing, and rearranging to reformulating relevant elements of the original discourse. These transformational operations are dealt with in section 2.6.

Therefore, when doing the analytical reconstruction it must be possible to explain by referring to the model for critical discussion and the actual argument (the text) itself when a transformation is necessary and what the transformation involves (2004:24). Van Eemeren and Grootendorst (1992:7) further suggest that when conducting an analysis, the analyst could choose from two different theoretical approaches, and if it is the epistemo-rhetorical approach the focus will be *audience-oriented reconstruction*.

In this reconstruction, the task of the theorist is to expose the rhetorical devices displayed in the discourse and to reconstruct the text to persuade the audience. Van Eemeren and Grootendorst (1992:7) further state that a rhetorical reconstruction is characterised as audience-oriented because of its emphasis on the effectiveness of argumentative patterns with respect to the people who have to be won over (1992:7). They also refer to these transformations as *rhetorical analysis* (2004:25). In rhetorical analysis, insight is provided about aspects of the discourse that have a persuasive effect on the audience (1992:7).

The pragma-dialectical approach however follows a *resolution-oriented reconstruction* because of its emphasis on the function of argumentation in bringing difference of opinion to an adequate resolution (Van Eemeren and Grootendorst 2004:25). The first task of the analyst is to find out how s/he can determine which speech acts performed in the discourse play a role in resolving a difference of opinion (Van Eemeren & Grootendorst, 2004:25).

The next task is to make it clear exactly what role the utterance concerned fulfils in that particular stage of the resolution process. The implicit premises of the argumentation can be made explicit by carrying out a transformation that is motivated by the pragma-dialectical ideal model for critical discussion (Van Eemeren and Grootendorst 2004:26). This model thus serves as heuristic tool for the systematic conduct of a resolution-oriented reconstruction of the various discussion stages and the speech acts involved, and for achieving a dialectical analysis of the discourse (2004:26).

Van Eemeren and Grootendorst (2004:26) suggest that the transformations which are carried out in the analytical reconstruction of a discourse can be guided by the theoretical approach chosen as the starting point, which may motivate the performance of a specific transformation in a certain context. Justification of transformation can only be given when all the conditions that apply to the performance of a particular transformation have been satisfied (Van Eemeren and Grootendorst 2004:26). The qualitative and quantitative empirical research (see sections 2.12 and 2.13) can provide insight by finding out how the listeners or readers interpret the elements in the text and whether these interpretations lend support to the reconstruction (2004:26). Empirical research is explained in the following subsection.

(iv) The Empirical Component

Van Eemeren and Grootendorst (1992:8) assert that in order to determine whether a particular reconstruction motivated by a theoretical model is indeed justified, one needs to have insight into the particulars of argumentative practice. This insight can be gained through empirical research that may vary from quantitative measuring to qualitative studies. Furthermore, in the empirical component the primary interest is to bring to light those aspects of empirical reality that are directly relevant to the reconstruction activities, that fall within the theoretical scope, and that correspond to the philosophy of reasonableness (2004:27).

Van Eemeren and Grootendorst (2004:27) postulate that the empirical descriptions of argumentative reality should in the first place concentrate on what is relevant for the analytical reconstruction of the argumentative discourse in the light of the philosophically motivated theory. Furthermore they argue that when conducting analytical reconstructions, it becomes clear what kind of empirical research is relevant and therefore has priority. They also affirm that neither an audience-oriented rhetorical reconstruction nor a dialectical oriented reconstruction offers watertight analytical methods that automatically produce the right results.

In both instances, decisions have to be taken at each stage of the analytical activity, and ideally these decisions should be well-motivated (Van Eemeren & Grootendorst 2004:27). According to Van Eemeren and Grootendorst (1992:8), the rhetorical

perspective focuses on explaining the effectiveness of a variety of argumentative patterns with different kinds of audiences. In the dialectical perspective, the interest of the empirical research centres on factors which affect the force of the argumentative discourse (1992:8). Therefore, the dialectician focuses on factors that influence the identification of speech acts that may play a role in a critical discussion (2004:28).

The extent to which a certain reconstruction may be regarded as justified then depends on various factors connected with the conduct of the actual speech event (2004:28). Hence, when an analyst approaches the empirical domain s/he should seek for specific knowledge about the argumentation reality that will be useful. Empirical knowledge can be used to decide whether it is indeed “realistic” to give a particular fragment of argumentative discourse a “standard translation” which is appropriate according to rhetorical or dialectical theory.

In audience-oriented reconstruction which adopts *anthropologico-relativistic* premises and uses epistemo-rhetorical analytic instruments, empirical descriptions will concentrate on the *process of persuasion*. Hence, in this situation the focus is on how the audience is urged toward or away from, a particular direction. The analyst has to find out which rhetorical patterns have persuasive force for which kinds of audiences (2004:29). Depending on the argumentation, it may be useful to know which factors would make the audience change their minds.

Van Eemeren and Grootendorst (2004:30) state that when a resolution-oriented reconstruction is adopted, the empirical description will concentrate on the *process of convincing*. Hence, in this situation the primary interest of the dialectician is in how arguers resolve a difference of opinion by removing all doubts from the standpoint that is defended (2004:30). They have to discover which factors and processes are important in the argumentative discourse that influence the discussion aimed at resolving the difference of opinion (2004:30).

Van Eemeren and Grootendorst (2004:30) postulate that the cognitive activities which play a role in convincing an audience are probably more complex than the cognitive activities involved in persuading them. Furthermore, Van Eemeren and Grootendorst (2004:31) posit that an adequate description of the process of convincing requires a

prolonged series of research projects that guarantee continuity and systematic procedures.

Van Eemeren and Grootendorst (2004:31) argue that the relevance of empirical research is easiest to demonstrate if it is directly connected with practical problems which are dealt with in the practical component.

(v) The Practical Component

Van Eemeren and Grootendorst (1992:8) assert that the practical component of a study of argumentation covers all the institutionalised and non-institutionalised settings that serve as formal or informal meeting places (places of discourse) (2004:32). Consequently, in this domain all kinds of argumentative capacities and skills that play a critical role in oral and written production of argumentative discourse and texts as well as in their interpretation and evaluation, are important (2004:32).

Furthermore, the argumentative competence required for handling these argumentative situations properly differs from other competencies in a variety of ways. The relative character of argumentative competence implies that a person's competence should be measured in terms of standards that are pertinent to the specific type of context in which this competence should be applied (2004:32).

The contexts in argumentative practice vary from legal to administrative contexts where argumentation takes place in more or less well-defined procedural settings, to personal conversations and private correspondence where the setting is informal and the argumentation is addressed to a friend or acquaintance (2004:32). Van Eemeren and Grootendorst (2004:32) state that discussion rules are usually more clearly laid down in legal and administrative domains than in personal conversations and private correspondence.

When theorists work in a legal domain they focus on how they can help to improve the chances that others will end their differences of opinion in a justified manner (2004:34). They can choose which philosophical, theoretical, analytical and empirical research approaches to argumentation can be implemented successfully. If the analyst chooses the epistemo-rhetorical theoretical, then the approach to argumentation is usually a

success-driven attitude geared towards practical applications. Moreover, in a rhetorical approach the practical extensions give people directions for arguing successfully. The rhetorical approach to practical problems can be characterised as *prescription-minded* due to its tendency to provide cut-and-dried drills for handling argumentative discourse (1992:8).

The philosophical premise of this approach which is *anthropologico-relativistic* holds the ideal that the primary purpose of argumentation is to obtain the approval of the audience; all knowledge available with regard to the “*persuadability*” of the target group must be deployed as effectively as possible. The pragma-dialectical theoretical approach in principle leads to attaining an attitude toward the practical applications of insights derived from argumentation theory which is *furthering reflections* about argumentation (Van Eemeren & Grootendorst 2004:35).

Through its emphasis on stimulating independent thinking about argumentative discourse, the dialectical approach to practical problems can be characterised as *reflection-minded*. Furthermore, Van Eemeren and Grootendorst (2004:35) assert that the emphasis is on the possibilities of using argumentation to resolve differences of opinion and on how to stimulate people to engage in critical dialogue if they want to convince other persons.

In this section I dealt with the comprehensive theoretical research programme developed by Van Eemeren and Grootendorst (1992) as a useful guide in the conception, evaluation and practical application of the theory of argumentation. The next section discusses the theoretical points of departure which Van Eemeren and Grootendorst refer to as the four meta-theoretical principles.

2.3 Meta-theoretical starting points

This section deals with the four meta-theoretical principles, namely functionalisation, socialisation, externalisation, and dialectification according to Van Eemeren and Grootendorst (2004:52). The point of departure for these four meta-theoretical principles, entails certain methodological approaches in which the descriptive and the normative aspect are systematically combined. Furthermore, the methodological

guidelines of pragma-dialectical theory view argumentation as an attempt to overcome doubts regarding the acceptability of a standpoint or criticism of a standpoint.

Additionally, the pragma-dialectical theory of argumentation describes argumentation as a complex speech act whose purpose is to contribute to the resolution of a difference of opinion or dispute. Therefore, the aims of the pragma-dialectical approach is to study argumentative discourse in a comprehensive approach that brings together the externalisation, functionalisation, socialisation and dialectification argumentative discourse.(1992:10).

(i) Functionalisation

In functionalisation, parts of argumentative discourse are acknowledged as instrumental elements in conducting a real-life speech event instead of treating them as isolated logical inferences (Van Eemeren and Grootendorst 1992:10). Furthermore, functionalisation is achieved by regarding the verbal expressions and text as speech acts and by specifying the conditions for identity and correctness that apply to the performance of these speech acts (Van Eemeren & Grootendorst 2004:54).

(ii) Socialisation

Van Eemeren and Grootendorst (1992:10) state that socialisation in argumentation is an interactional process between two or more language users instead of a reasoning product of just one language user. Hence, the different roles (protagonist and antagonist) played in the interaction by the participants in the argumentative exchange are crucial. These roles are linked to the positions adopted with regard to the difference of opinion. Moreover, the speech acts performed in the exchange as parts of an argumentative dialogue between the two parties play a very important role in the exchange. The participants involved in the dialogue are held accountable to their speech acts and have a certain justificatory obligation toward these speech acts (Van Eemeren & Grootendorst 2004:56). The interactional context also plays an important role in identifying the various contributions that are made to the resolution of a difference of opinion in the argumentative exchange of views.

(iii) Externalization

According to Van Eemeren and Grootendorst (1992:11), externalisation is achieved by starting from what people have expressed, implicitly or explicitly, instead of speculating about what they think or believe. They further explain that in externalisation of argumentation, unnecessary guesswork about motives is avoided; instead all available indications of the speaker or writer entering into obligations are exploited.

Van Eemeren and Grootendorst (2004:54) illustrate that the internal reasoning processes and inner convictions of those involved in resolving a difference of opinion are not of primary importance to argumentation theory, but the positions these people express or project in their speech acts, are. Therefore, in a pragma-dialectical approach the focus is not on the psychological dispositions of the language users involved in the resolution process, but on their commitments since they are externalised in or can be externalised from the discourse or text (2004:54).

(iv) Dialectification

According to Van Eemeren and Grootendorst (2004:57) dialectification of the research object is achieved in pragma-dialectics by regarding the speech act performed in an argumentative exchange in accordance with the rules which are to be observed in the model for critical discussion. These rules provide a methodical regulation of argumentative discourse and texts. Furthermore, the rules combine to form a dialectical discussion procedure which systematically indicates the structure of the process of resolving a difference of opinion, as well as the speech acts that play a role at various stages in the resolution process (2004:57).

2.4 Analytic overview

According to Van Eemeren and Grootendorst (2004:118) an *analytic overview* systematically puts together everything that is relevant to the resolution of a difference of opinion. The following components are crucial and need to be attended to in a critical evaluation:

- i. The standpoints at issue in the difference of opinion

- ii. The positions adopted by the parties and the procedural and material starting points
- iii. The arguments that have been explicitly or implicitly advanced by the parties for each standpoint
- iv. The argumentation structures of whole arguments advanced in defence of a standpoint
- v. The schemes used to justify a standpoint in each of the individual arguments that together constitute the argumentation
- vi. The outcome of the discussion claimed by the parties

Van Eemeren and Grootendorst (2004:119) postulate that all information included in an analytic overview is directly relevant to the evaluation of an argumentative discourse or text. They claim it is necessary that the point of departure and how the discussion roles are distributed should be clearly stated to be able to determine whether or to what extent the difference of opinion is resolved and in whose favour (2004:119).

Furthermore, the evaluation cannot be finalised if the premises, the discussion rules, or other parts of the point of departure remain unclear. Premises that are implicitly or unexpressed should be made explicit to prevent overlooking parts of argumentation that are crucial to the resolution process, and to avoid incomplete evaluation (Gerritsen, 2001:51-52)). It is also important that the structure of the argumentation is revealed in order to establish if the arguments that are supposed to form the defence of a standpoint form a coherent whole.

Lastly, Van Eemeren and Grootendorst (2004:119) suggest that the argumentation schemes used in discourse or text should be identified to determine whether each individual part of the argumentation can stand up to criticism. They add that in order to determine which points are at issue, it is necessary, on the basis of the reconstruction, to identify precisely the propositions with regard to which standpoints are assumed and questioned. If there is a disagreement about a single proposition, then the

difference of opinion is single; if there is disagreement about more than one proposition then the difference of opinion is multiple.

Moreover, if only one (positive or negative) standpoint is adopted with regard to a proposition, the difference of opinion is non-mixed; if both a positive and negative standpoints are adopted with regard to the same proposition, the difference of opinion is mixed. They further infer that the basic form of a difference of opinion is a non-mixed single difference of opinion; others consist of a combination of differences of opinion of the basic type (2004:120).

Van Eemeren and Grootendorst's illustration on how to determine which discussion roles have been assumed by the parties show that it is necessary, on the basis of the reconstruction, to identify precisely which party assumes the role of protagonist and which the role of antagonist with regard to the various standpoints at issue (2004:120). It is clear that the protagonist defends a standpoint while the antagonist calls its acceptability into question.

Van Eemeren et.al. state that it is even possible for one person to assume the role of both protagonist and antagonist of the same standpoint, and to conduct a dialogue by means of self-deliberation e.g soliloquy argumentation (Zampa and Perrin 2016). It is also possible for each of the discussion roles to be fulfilled by a group of people or a representative of such a group (2004:120). This is the case in most argumentative segments selected for analysis in this thesis.

When identifying the argumentation put forward on behalf of a standpoint, the reconstructed implicit arguments identified in the analysis and those that are already explicitly stated in the discourse should be the starting point (2004:120). Arguments that are stated in the form of rhetorical questions and other forms of indirect argumentation must taken into account in the evaluation, as well as arguments that are left unexpressed in the argumentation (2004:120).

2.5 The Ideal model of a critical discussion

In grounding pragma-dialectical theory in the empirical ideal of critical discussion, a model for discussion was developed (Van Eemeren and Houtlosser, 2001:150). This

model stipulates a procedure for methodically establishing whether a standpoint is defensible against doubt or criticism (Van Eemeren, 2015:130).

The theoretical model of a critical discussion addresses the following: the conceptualisation of the model of a critical discussion, the different discussion stages that can be identified in a resolution process, the speech acts that are instrumental during the resolution process in each stage, the argument schemes, and the argumentation structure.

Van Eemeren and Grootendorst (2004:52) define critical discussion as an exchange of views in which the parties involved in a difference of opinion systematically try to determine whether their standpoint or standpoints are defensible in the light of critical doubt or objections. Therefore, according to Van Eemeren the model for critical discussion is a tool that guides the resolution process by identifying all speech acts that play a part in determining the acceptability of a standpoint (2014:528).

Furthermore, the model for critical discussion is based on the premise that a difference of opinion is only resolved when the parties involved in the difference have reached agreement on the question of whether the standpoints at issue are acceptable or not (2004:57). Van Rees (2007:1455) argues that the ideal model for critical discussion does not take into consideration the contextual reality of argumentative discourse it only offers guidelines as to how a critical discussion should be conducted. Van Eemeren and his peers acknowledge this view, and the latest developments in argumentation theory prove that the contextualisation of argumentative discourse gives a broader picture of all the factors that influence critical discussion.

Van Eemeren and Grootendorst note that when talking about ending a dispute from a pragma-dialectical viewpoint, it is important to make a clear distinction between *settling it* and *resolving it*. The distinction is that when a dispute is settled it means the difference of opinion is simply put aside (1992:34). However, a dispute is resolved if somebody retracts his doubt because he has been convinced by the other party's argumentation or withdraws his standpoint because he realises that his argumentation cannot stand up to the other party's criticism (1992:34).

Another important point that Van Eemeren and Grootendorst (2004:58) make is that the model for critical discussion enables the parties involved to resolve their differences of opinion by achieving agreement on the acceptability or unacceptability of the standpoint(s) involved through the conduct of a regulated exchange of views. It is regulated because the protagonist of a standpoint and the antagonist follow a dialectical procedure to achieve clarity as to whether the protagonist's standpoint can be defended in light of the antagonist's critical reactions (2004:58).

According to Van Eemeren, (2014:528) the model of critical discussion gives an indication of the key factors that need to be considered when reflecting on argumentative discourse and how the discourse can be put in an appropriate perspective. Hence, the function of the model for critical discussion is to fulfil both a heuristic and a critical function in the analysis and evaluation of argumentative discourse and texts (2004:58). Since the model is a heuristic instrument, it gives guidelines (tools) for arriving at a decision about the communicative function of speech acts when this function is not immediately clear (1992:36). In addition, the model helps to detect and interpret theoretical elements and aspect of the discourse or text that are relevant to a critical evaluation of the discourse or texts.

Furthermore, the critical function of the model serves as a standard in the evaluation of the discourse or texts. It also set a series of norms by which it can be determined in what respect an argumentative exchange of ideas diverge from the procedure that is most conducive to the resolution of a difference of opinion (Van Eemeren and Grootendorst 2004:59). The model further specifies which speech acts, at which stages of the discussion, contribute to the resolution of the dispute (Van Eemeren and Grootendorst 1992:36).

The pragma-dialectical argumentation theory views monologic exchange as special in a critical discussion. Since the protagonist is speaking or writing and the role of the antagonist remains implicit, the discourse of the protagonist can nevertheless be analysed as a contribution to critical discussion. The interpretation that should be given to a monologic exchange is that the protagonist attempts to counter (potential) doubts or criticism of a specific or non-specific audience or readership (2004:59).

As already stated, the model for critical discussion provides mainly two things: it specifies the different stages that must be distinguished in the process of the resolution, and it indicates the different speech acts, which are instrumental in the resolution process. The stages in a critical discussion are discussed below.

2.5.1 Stages of a critical discussion

Van Eemeren and Grootendorst (2004:59) identify four stages in the resolution process of a difference of opinion, which the participants in argumentation pass through in order to arrive at a resolution. The four stages are referred to as *discussion stages*, namely *confrontation*, *opening*, *argumentation*, and *concluding stage*. Van Eemeren and Grootendorst (2004:60) explain that the four stages are not prescriptive but a difference of opinion can only be resolved in a reasonable way if each stage of the resolution process is properly dealt with, whether explicitly or implicitly (2004:60).

(i) Confrontation Stage

Van Eemeren and Grootendorst (2004:60) state that in the confrontation stage of a critical discussion, a standpoint is put forward and it becomes clear that there is a dispute because it comes up against doubts and criticisms, resulting in a difference of opinion. As mentioned above, a critical discussion revolves around resolving differences of opinions by means of argumentative discourse (1992:13). There are different types of differences of opinion in a critical discussion, namely non-mixed, mixed, and multiple. The non-mixed difference of opinion is elementary, and arises when one party's standpoint meets with doubt from the other party. A mixed difference of opinion occurs when the other party is not only doubtful but also raises an opposing standpoint. In a multiple difference of opinion more than one proposition is involved.

A difference of opinion can either be explicit and implicit, in an implicit difference of an opinion one party puts forward a standpoint and the other party expresses doubts or even an opposing standpoint. In certain circumstances the difference of opinion is implicit, especially in a monologue where one party is expressing its own views. In circumstances where the difference of opinion is implicit, it is made explicit, by using the background knowledge and the context of the argumentative discourse. This is a crucial step in the reconstruction and analysis of argumentative discourse.

A proposition expresses various aspects about the quality it is ascribed to. It can be a *description* of events, for example: Nobantu's sickness is related to her disrespect of the customs of the Mpondomise. An example of *prediction* could be: If the Chief obeyed the dying wish of his father, Nobantu could have been saved from this sickness. A *judgement* can take the form of: Nobantu is rejected by the ancestors of the Mpondomise because of what he did. Or an example of *advice* could be: *The only way to end these calamities would be for the chief to marry the Bhaca princess.*

The parties involved in a dispute can adopt a positive, a negative, or a neutral position, or an opposing standpoint with regard to a proposition that is expressed in a difference of opinion. A positive standpoint is advanced when a protagonist commits her/himself positively to a certain quality expressed in the proposition. A negative standpoint occurs when an antagonist advances doubts by committing her/himself negatively to the proposition expressed in the difference of opinion.

A neutral standpoint is when a party does not commit to a proposition in any way because they are not sure about it. It often occurs in a dispute that a protagonist not only takes a negative stand to the proposition expressed in the difference of opinion, but also adopts an opposing standpoint. The different standpoints adopted by the discussants are linked with the type of difference of opinion manifested in the discourse.

In an elementary difference of opinion where there is non-mixed difference of opinion, the standpoint adopted is either positive or negative. In this kind of dispute only one party is committed to defend the standpoint. In a mixed difference of opinion, opposing standpoints are adopted with respect to the same proposition. One party advances a positive standpoint and the other party rejects it by adopting a negative standpoint (Van Eemeren et.al. 2002:9). A multiple difference of opinion manifests when the standpoint relates to more than one proposition. It arises when a party advances more than one issues at the same time.

Once the difference of opinion is identified and the standpoints adopted by the parties are realised, the next stage of a critical discussion is the opening stage.

(ii) Opening Stage

In the opening stage Van Eemeren and Grootendorst (2004:60) note the main concern is that the parties involved in the dispute try to find out how much relevant common ground they share. This common ground may include the discussion format, background knowledge, values and so on. They also help to determine whether their procedural and substantive “zone of agreement” is sufficiently broad to conduct a fruitful discussion (2004:60). In addition, the roles of the participants also become clear; one party becomes the protagonist and the other party takes the role of antagonist.

In non-mixed disputes the roles are clear: the protagonist has to defend his standpoint and the antagonist has to criticise the protagonist’s defence without having to defend a standpoint of his own (1992:35). In a mixed dispute, both the protagonist and the antagonist play interchangeable roles; they defend the standpoints they have raised while at the same time cast doubt by attacking the opponent’s standpoint.

Once the procedural and starting points are agreed upon and the discussion roles are clear, the next stage of the discussion which comes into play is the argumentation stage.

(iii) Argumentation Stage

In the argumentation stage there is an exchange of utterances; the protagonist defends his standpoint and the antagonist provokes further argumentation from him if he has further doubts (1992:35). The argumentation stage is sometimes regarded as the “real” discussion because of its crucial role in resolving the dispute (1992:35). Van Eemeren and Grootendorst (2004:61) explain that in the confrontation stage the protagonists advance their arguments for their standpoints.

Subsequently the antagonists will decide whether they consider the advanced argumentation acceptable. If they are happy with the arguments put forward by the protagonist they will refrain from advancing counter-arguments. If they are not totally convinced they will provide further reactions in form of counter-arguments, which will

then be followed by counter-arguments from the protagonist, and so on. At this stage, the dispute has reached the argumentation stage.

In a non-mixed dispute, there is only one protagonist who advances the argumentation. In a mixed dispute, there could be more than one protagonist who advance argumentation (Van Eemeren and Grootendorst). Once the participants have convinced their opponents about the acceptability of their standpoints, a resolution of the discussion is possible. The critical discussion enters the concluding stage.

(iv) Concluding Stage

In the concluding stage of an argumentative exchange, the parties establish what the result is of their attempt to resolve a difference of opinion (2004:61). Van Eemeren and Grootendorst (2004:61) argue that a difference of opinion can be considered to have been resolved only if the parties involved can reach an agreement that the protagonist's standpoint is acceptable and the antagonist's doubts are retracted - or the standpoint of the protagonist is retracted. If in the resolution the standpoint of the protagonist is withdrawn, this means the difference of opinion has been resolved in favour of the antagonist. If doubt is withdrawn then it has been resolved in favour of the protagonist. Van Eemeren and Grootendorst (2004:62) state that, in practice, it is usually only one of the parties that puts the conclusion into words. Then, if the other party does not accept this conclusion, no resolution has been reached.

Van Eemeren and Grootendorst conclude that after a dispute has been resolved a new dispute may be embarked on by the same participants taking on new roles and entirely different standpoints (1992:35). They further speculate that it is only in the ideal model for critical discussion that all the stages are passed through completely. In reality argumentation discourse may deviate from the ideal model; the ideal model is only a guide.

When participants are engaged in argumentative exchange, they express themselves verbally by means of speech acts. Van Eemeren and Grootendorst (2004) have identified the speech acts that are relevant for critical discussion. The following section

gives a brief review of the different speech acts, which are useful for resolving a difference of opinion in the different stages of a critical discussion.

2.5.2 Speech Acts

The theory of speech acts is ideally suited in the model of critical discussion to provide theoretical tools for dealing with verbal communication aimed at resolving a difference of opinion in accordance with pragma-dialectical principles. Van Eemeren and Grootendorst 2004:62 postulate that the various moves made in the different stages of a critical discussion in order to arrive at a resolution of a difference of opinion can be pragmatically characterised as speech acts (2004:62).

The identification of these speech acts helps to make clear which criteria the various pragmatic moves must satisfy. They further argue that when a person speaks or writes, s/he uses words and expressions that perform certain functions when communicating and interacting with other people. Furthermore, in the performance of the speech act the proposition is given a particular “illocutionary force” which provides the speech act with its communicative function.

Thus, understanding a speech act is the *communicative effect* that a speaker aims at (1992:27). The speaker also aims to achieve the *interactional effect* that the listener accepts the speech act which is performed or responds in a certain way (1992:27). To bring about any degree of acceptance, it will be necessary to achieve at least some degree of understanding (1992:27). Van Eemeren and Grootendorst (1992:27) further argue that the communicative and interactional aspects of speech acts are not entirely independent of one another but are incorporated in the same utterance.

The typology of speech acts used in argumentation theory is based on Searle’s (1979:1-29) typology. Van Eemeren and Grootendorst (1992:28) distinguish between speech acts of argumentation and speech acts such as asserting, requesting, promising, cancelling, announcing, advising, and predicting as discussed in the standard theory of speech acts. Firstly, argumentation consist of more than one sentence which may seem like one sentence but at a closer look it is possible to discover that part of the argumentation has been left unexpressed.

Secondly, the authors reason that utterances which make up argumentation have two different communicative functions at the same time. For example, a protagonist in defense of the standpoint “*She better take cooking lessons*” may advance the following argument, “*She grew up with her grandmother; she is spoilt by cooking for her; and she is a terrible cook*”. The defense has three utterances that have the communicative function of argumentation, but each utterance individually has a different communicative function in addition; an explanation, a statement, and an assertion.

Thirdly, Van Eemeren and Grootendorst (1992) argue that the speech act which constitutes the argumentation cannot stand by itself. It must be connected in a particular way to another speech act (1992:29). Van Eemeren and Grootendorst (1992:29) postulate that the differences between argumentation and other speech acts can be better understood when it is seen that argumentation has not a communicative function at the sentence level but at some higher textual level.

Speech acts at sentence level are called *elementary* speech acts and speech acts at the higher textual level are called *complex* speech acts. Furthermore, they argue that *felicity or happiness conditions* may be regarded as having been fulfilled by the listener when encountering argumentation that consist of *identity conditions* and of *correctness conditions* (1992:30). Hence, the *identity condition* has to be fulfilled for an utterance to count as a particular speech act and to be identifiable as such. Also, the *correctness conditions* have to be fulfilled for the utterance concerned to be an appropriate performance of a particular speech act (1992:30). Van Eemeren and Grootendorst mention two *identity conditions*, namely, *propositional content condition* and *essential condition*. There are also two *correctness conditions*, namely *preparatory* and *responsibility conditions* Van (Eemeren and Grootendorst, (1992:30).

Van Eemeren and Grootendorst distinguish five types of speech acts, some of which are directly relevant to a critical discussion, while others are not. However, Gilbert M.A. (2001:248-249) argues that expressive speech acts that express emotions play a crucial role in argumentation theory. Van Eemeren and Grootendorst identify only four speech acts that are linked to a critical discussion, namely, *assertives*, *directives*, *commissives* and *declaratives*.

(i) *Assertives*

According to Van Eemeren and Grootendorst (2004:63) assertives are speech acts by which the speaker or writer “asserts” a proposition. They explain that when performing this kind of a speech act, a person commits himself more strongly or less strongly to the acceptability of a particular proposition (2004:63). Furthermore, other assertives do not pronounce the truth of a proposition, but express a judgement on its acceptability in a wider sense (2004:63). They also affirm that all assertives can occur in a critical discussion; their functions may not only be to express the standpoint that is under discussion, but may also form part of the argumentation which is advanced to defend the standpoint, or can be used to establish the result of the discussion. Therefore, assertives can be used in both argumentation and concluding stages.

(ii) *Directive*

According to Van Eemeren and Grootendorst (2004:64) directives are speech acts by which the speaker or writer tries to get the listener or reader to do something or to refrain from doing something, such as speech acts of requesting and prohibiting. They state that the prototype of a directive is an order which requires that a speaker or writer has a special position towards the listener or reader. They further argue that not all directives play a constructive role in resolving a difference of opinion. However, directives may serve to challenge the party that has advanced a standpoint to defend that standpoint, to request the party to provide argumentation in support of the standpoint, or to request the party to provide a definition, an explanation, or some other usage declarative (2004:64).

(iii) *Commissives*

Van Eemeren and Grootendorst (2004:64) suggest that commissives are speech acts in which the speaker or writer undertakes to do something or to refrain from doing something. Unlike a directive, the speaker or writer is the one who is supposed to do something not the listener or reader (2004:64). The prototype of a commissive is a promise in which the speaker or writer explicitly undertakes to do something or to refrain from doing something. Accepting and agreeing are also commissives, as well

as undertaking a commitment which is not in the interest of the listener or reader. Commissives therefore play different roles, namely accepting or not accepting a standpoint, accepting a challenge to defend a standpoint, deciding to start a discussion, agreeing to assume the role of protagonist or antagonist, agreeing to discussion rules, accepting or not accepting argumentation, and deciding to start a new discussion if relevant (2004:65).

(iv) *Declaratives*

The fourth type of speech act that play a critical role in argumentation are declaratives or declarations which Van Eemeren and Grootendorst (2004:66) suggest are a means by which a particular state of affairs is called into being by the speaker or writer. They further state that the very performance of a declarative creates a certain reality, and that declaratives are generally linked to institutionalised contexts such as official meetings and religious ceremonies in which there is no doubt as to who is authorised to perform the speech act in question. But declaratives in general do not play an immediate role in a critical discussion because they depend on the authority of the speaker or writer in a particular institutional context and thus do not directly contribute to the resolution of a difference of opinion.

A sub-type of declaratives that have a functional role in argumentative discourse is called usage declaratives which are confined to linguistic usage and are not tied to specific institutional contexts. According to Van Eemeren and Grootendorst (2004:66) the purpose of usage declaratives such as definitions, specifications, amplications, and explanations, is to enlarge or facilitate the listener's or reader's understanding of other speech acts. Furthermore usage declaratives are used to help the listener or reader interpret what a speaker or writer is saying in a critical discussion (2004:66). They also enhance the understanding of other relevant speech acts, and no special institutional relation is required for using them. They can occur at any stage of the discussion, and in every stage of the discussion each of the parties involved may be requested to perform a usage declarative.

Table 2.1 below shows speech acts and their roles in the four different stages of a critical discussion.

SPEECH ACTS

DISCUSSION STAGES

<p>I Assertive Commissive</p> <p>Directive Usage declarative</p>	<p>Confrontation Expressing a standpoint Acceptance or non-acceptance of a standpoint, upholding non-acceptance of a standpoint Requesting a usage declarative Definition, specification, amplification</p>
<p>II Directive Commissive</p> <p>Directive Usage declaratives</p>	<p>Opening Challenging to defend a standpoint Acceptance of the challenge to defend a standpoint. Agreement on premise and discussion rules. Decision to start a discussion. Requesting a usage declarative Definition, specification, amplification</p>
<p>III Directive Assertive Commissive Directive Usage declarative</p>	<p>Argumentation Requesting argumentation Advancing argumentation Acceptance or non-acceptance of argumentation Requesting a usage declarative Definition, specification, amplification, etc.]</p>
<p>IV Commissive</p> <p>Assertive</p> <p>Directive</p> <p>Usage declarative</p>	<p>Concluding Acceptance or non-acceptance of a standpoint. Upholding or retracting a standpoint Establishing the result of the discussion Requesting a usage declarative.] Definition, specification, amplification, etc.]</p>

Table 2.1 Speech Acts in Argumentation Theory

2.5.3 Argument schemes

In pragma-dialectical argumentation theory, argumentation is defined as part of a critical discussion aimed at resolving a difference of opinion (Van Eemeren and Grootendorst 1984,1992). In order to evaluate the contribution of a single argument to the resolution of a difference of opinion, it is necessary to check whether the argument

scheme used is appropriate and correctly used (Garssen 2001:81). Van Eemeren (2001:19) defines argument schemes as conventionalised ways of displaying a relation between that which is stated in the explicit premise and that which is stated in the standpoint.

He further explains that in argumentative discourse the speaker or writer puts forward an argument aim (standpoint) to effect a transfer of acceptance from the premises to the standpoint. Premises are arguments that a speaker or writer uses to back up or to base his/her standpoint on. For example this argument states: *The chief must be allowed to choose his wife, because he is an educated person.* The standpoint in this argument is that *the chief must choose his wife*, and is based on the expressed premise that *the chief is an educated person*. These argument schemes will be dealt with more in the analysis chapters.

Furthermore, Van Eemeren, Houtlosser and Snoek Henkemans (2015:137) note that a particular argument scheme helps to identify whether a particular standpoint is indeed justified by the premises made. To evaluate the contribution of argument schemes to the resolution of a difference of opinion, the analyst must check whether the argument scheme, is appropriate and, correctly used. An argument scheme is appropriate if it is a sufficient means for the defense of the standpoint and if the participants agree to its application (Van Eemeren and Krugier, 2015:704-705). Furthermore, an argument scheme is applied correctly if all the relevant critical questions that the antagonist in the discussion could ask, can be reasonably answered (Garssen 1994:106).

Van Eemeren (2001:94, 2007:137-191) classifies argumentation schemes into three main categories; the *symptomatic* (argument from authority), *comparison* (argument from analogy), and *causal* (pragmatic argumentation). These three main categories accommodate the oldest classification of argument schemes developed in the 1950s (Braet, 2004:143-144). Each argument scheme differs from the rest because each scheme comes with different critical questions (Sorms 2010). Taking the argumentation that relates to *symptomatic relations* first; a standpoint is defended by mentioning a specific characteristic or a special trait of what is claimed in the argument, in the standpoint. Based on these grounds of association, the arguer claims that the

standpoint should be accepted because the characteristic or special traits is a typical quality of what is mentioned in the standpoint. The critical questions used in the pragma-dialectic approach to evaluate argument from authority a sub-type of symptomatic argumentation are (Sorms 2010:72):

- Is the source's expertise relevant to the opinion stated in the standpoint?
- Is the source trustworthy?
- Is the source a genuine expert?

It should be noted that the critical questions for evaluation of the quality of arguments may vary depending on the context of argumentative discourse and the kind of authority (Nyanda 2016:59).

The second argumentation scheme is comparison argumentation. In this type of argumentation a standpoint is defended by presenting that something referred to in the standpoint is similar to something which is cited in the argumentation (Van Eemeren and Garssen, 2014:45-47). Based on grounds of resemblance, the standpoint should therefore be accepted. The sub-type of comparison argumentation is argument from analogy. In this type of argument abstract relations are compared between elements from two (dissimilar) situations, and comparisons are based on the *principle of justice* which claims that people who are in similar situations should be treated similarly.

The argument from analogy is used in the segment of Zwelinzima and the ochre men, in which the standpoint of the ochre men is an analogy of twins who are not treated the same by their mother. One of the twins is loved and taken care of while the other twin is ignored and unloved. The analogy is comparing the situation happening in the kingdom where the chief is treating the Mfengu people favourable and the ochre men are unfavoured. This analysis is given in Chapter 5 and shows if the argument from analogy scheme is sufficient to support the claim that these two situations resemble each other. The most important critical question to ask about argumentation from analogy is:

- Are there enough relevant similarities between the two situations?

The third argumentation scheme is called causal argumentation. A standpoint is defended by making a causal connection between the argument and the standpoint. The sub-types of causal argumentation are *cause and effect argumentation* schemes and *pragmatic argumentation* schemes. In this argumentation scheme the argument is presented as the cause of what is mentioned in the standpoint or the other way round. The acceptance of what is mentioned in the argumentation leads to the acceptance of the standpoint. The argument of Ngxabane the old man, is an example of causal argumentation, in which he proves to the Mpondomise people that the insanity of the royal wife (Nobantu) is caused by her killing of the royal snake *iKwankwa*.

In pragmatic argumentation, an act is presented as a means to reach a given goal. This scheme is typical in communicative activity types which represent a specific institution with its own aims and goals. In Ngxabane's argument he represents the traditional political discourse of the Mpondomise; his goal is to preserve the customs of the Mpondomise kingdom. The pragmatic argumentation is a prototypical argumentative pattern, which the arguers who support the institutional point tend to employ. In a pragmatic argument scheme, the standpoint is the recommendation for what is presented as the goal in the argumentation. In the case of traditional political discourse, Nobantu's insanity could have been avoided (standpoint) if she obeyed and respected the customs and traditions of the Mpondomise. The key critical question for the causal argumentation is:

- Does the event which is presented as the cause (the disrespect of traditional customs), really lead to the event which is presented in the standpoint (insanity of Nobantu) as an effect.

2.5.4 Argumentation structure

Argumentation structure plays an important role in the analysis and evaluation of argumentative discourse. It helps to identify which combinations of arguments put forward to justify a standpoint, either separately or when taken together, support the

standpoint concerned (Van Eemeren and Grootendorst, 2004:120). A single argumentation structure is the simplest form of argumentation, in which a standpoint is defended by a single argumentation with an unexpressed premise. A basic argumentation structure consists of a single argumentation with one explicit reason in support of the standpoint (Van Eemeren, 2014:23). In argumentative discourse, single argumentation may serve to justify and remove the doubts which the opponent has, but in institutionalised contexts such as political debates or courts of law, argument structures tend to be more complex. Simple single arguments which stand alone may not be sufficient to prove beyond reasonable doubt the tenability of their standpoints. In the novel *Ingqumbo yeminyanya / The wrath of the ancestors* the arguments advanced by the participants tend to be complex rather than simple.

These are arguments advanced by royal traditional leaders in traditional parliament or traditional courts, to resolve differences concerning customs and traditions. The protagonists who defend their belief systems advance complex argumentation in the form of multiple *argumentation*, *coordinative argumentation* and *subordinately argumentation*. Those who are against traditional customs, namely the antagonists, also advance complex argumentation to prove that their standpoints are attainable.

Snoeck Henkenmans (2000:447) gives different names for these types of argumentation structure. He calls the multiple argumentation *convergent reasoning*, coordinative argumentation *linked reasoning*, and subordinate argumentation *serial reasoning*. He further explains that reasoning is convergent if each reasoning separately supports the standpoint. Linked reasoning is when each reasoning given is directly related to the standpoint and the reasons work together as a unit. Reasoning is serial if the reasons support each other, in other words they cannot separately defend the standpoint. These explanations do not differ from those given by argumentation scholars such as Van Eemeren and Grootendorst.

Van Eemeren and Grootendorst (1992:73) argue that *multiple argumentation* is in fact a combination of single and independent arguments that are a unified defense of the same standpoint. Van Eemeren et al. (2008:64) add that these defenses do not depend on each other to support the standpoint and are, in principle, of equal weight. Therefore, each defense can stand alone and be presented as if it is sufficient to

defend the standpoint. The reason why participants put forward a string of single arguments to form multiple argumentation is that they may be trying to cover all kinds of doubts about their standpoints (Van Eemeren and Grootendorst, 1992:74). The other reason for this tendency is rhetorical; based on the idea that abundance of argumentation can make the defense appear resilient and weaken the opposition. The impression is also created that a speaker who advances multiple argumentation has prepared well for his argument.

Snoeck Henkemans (1994, 2003) argues that in *coordinative argumentation*, participants make an attempt to remove the opponent's doubts or criticisms concerning the sufficiency of the argumentation by advancing one or more additional arguments. He further motivates that in direct defense, coordinative argumentation is *cumulative* but in an indirect defense responding to potential criticism, it is *complementary*. Both of these sub-types of coordinative argumentation are interdependent because each argument supplements the other (Van Eemeren, Grootendorst and Henkemans, 2001) and (Henkemans, 2001, 2003). They become constituent single argumentations because they are interdependent, and constitute one joint defense necessary to respond conclusively to the other party's criticism. Coordinative arguments are dependent on each other because they seem to be too weak to conclusively support a standpoint on their own (Van Eemeren et.al. 2009:65).

Another form of complex argumentation is *subordinative argumentation*. In this type of argumentation structure there are arguments supporting arguments (Van Eemeren et al. 2009:63). Subordinative argumentation consists of many layers; if the supporting argument of the initial standpoint cannot stand on its own, it is supported by another argument and the layers can continue until the defense seems conclusive. The complexity of the structure of the argumentation depends on the objections the protagonist meets or anticipates (Van Eemeren et.al. 2008:67). If the protagonist meets with objections a need for more argumentation arises, creating *subordinative argumentation*.

2.5.5 Analysis as reconstruction

Van Eemeren and Grootendorst (2004:95) postulate that the aim of pragma-dialectical analysis is to reconstruct the process of resolving a difference of opinion occurring in

an argumentative discourse or text. Furthermore, the aim is to systematically analyse the argumentative reality from the perspective of a critical discussion (2004:95). During the reconstruction, all components of the discourse or text that are in any way relevant to the resolution are taken into consideration, and all the components that are irrelevant to this concern are left out (2004:95). Van Eemeren and Grootendorst (2015:713-729) give a guide on how written argumentative texts are reconstructed for analytical overview.

According to Van Eemeren and Grootendorst (2004:95) analytic reconstruction has a pragmatic and dialectical character. A pragmatic character views the discourse or text as a coherent whole consisting of speech acts, and its dialectical character lies in the premise that these speech acts are part of a methodical attempt to resolve a difference of opinion by means of a critical discussion (2004:95). Van Eemeren and Grootendorst (2004:96) assert that the desired analytic determination of discourse or text is achieved by interpreting each of its components from the perspective of the resolution of a difference of opinion, and then examining whether it is relevant in this connection.

Furthermore, the relevance of every speech act is related to the specific and subsidiary purpose of the stage of the resolution process in which it is performed (2004:96). Hence, each of the four stages of a critical discussion represents a separate phase in the resolution procedure, and has its own function in promoting the dialectical progression that is sought after. Therefore, the ideal model for critical discussion indicates for each stage what kind of speech acts can contribute at a particular stage to the resolution process, and a reconstruction based on this model results in a resolution oriented analysis (2004:96).

The ideal model for critical discussion in the reconstruction serves as a heuristic and analytic tool since it is the point of reference in the analysis and it indicates which kinds of speech acts may be involved in the reconstruction at different stages (Van Eemeren, Garssen, Krabbe, Francisca, Henkemans, Verheij and Wegemans 2014:535). Van Eemeren and Grootendorst further postulate that the reconstruction is meant to reveal as clearly as possible which route is followed in attempting to resolve the difference of opinion (2004:96).

This is how a reconstruction should be implemented as indicated by Van Eemeren and Grootendorst (2004:96):

- i. speech acts that are irrelevant to the resolution process are taken out of consideration,
- ii. implicit elements that are relevant are made explicit,
- iii. speech acts that serve the same goal (or sub-goal) but are scattered over the discourse or text are put together, and
- iv. the precise roles of indirect speech acts that play a specific part in the resolution process are indicated.

Van Eemeren and Grootendorst (2004:96) further indicate that the aim of the model is to act as a guide that makes the reconstruction produce an *analytic overview* of all the components of a discourse or text which are pertinent to the resolution of a difference of opinion. The stages of the discourse are:

- i. determining the points at issue
- ii. recognising the positions / points of departure that the parties adopt,
- iii. identifying the explicit , implicit , indirect, and unexpressed arguments, and argument schemes used for each single argumentation, and
- iv. analysing the argumentation structure.

The argumentative discourse and text generally contain not only parts whose functions are not immediately obvious, but also parts that are clearly irrelevant or not directly relevant to the resolution of a difference of opinion. Most importantly, the parts that are essential to the resolution process are often missing, for example the starting points of an argumentation are seldom fully and explicitly expressed. Furthermore, there are essential parts of the resolution process, which are often left unstated, such as the precise content of the difference of opinion, the distribution of the discussion roles, the way in which the arguments are supposed to support the standpoint, and the

relationship between the various arguments. All of these can be brought to the surface through reconstruction.

Reconstruction helps to fully externalise the arguments that are relevant to the discussion process. When arguments are fully externalised the quality of arguments can be determined, which can influence the resolution process. O’Keefe (2013b:142-143) distinguishes between high-quality and low-quality arguments. He states that high-quality arguments are those that are more persuasive under conditions of high elaboration compared to low-quality arguments. Therefore, the quality of arguments in the resolution process is useful in resolving the difference of opinion effectively and reasonably.

Van Eemeren and Grootendorst (2004:99) argue that it is often not clear who exactly has to be convinced of the acceptability of the protagonist’s standpoint. This is usually the case when the protagonist addresses an audience over the head of the antagonist who has invited him to defend a standpoint. A similar complication occurs when the words of a person who defends a given position in an oral or written discourse are not directly quoted, but a report of the defence is given instead (2004:99). In such a case the reporter is not making an attempt to resolve a difference of opinion by convincing someone of something, he is just providing information to the readers. Such cases make it difficult to distinguish between the report and the argumentation (2004:99).

Firstly, in evaluating various arguments that are put forward in the discourse it must be determined whether the argumentative discourse contains any inconsistencies (Van Eemeren and Grootendorst; 1992:95). Secondly, all discussion moves that are an obstacle to the resolution of the difference of opinion must be recognised and unmasked as fallacious. Thirdly, it must be determined that the underlying reasoning is logically valid in order to assess the quality of the individual arguments. Fourthly, steps from the arguments to the standpoints must be such that the acceptability of the premises is transferred to the conclusion (1992:95). Lastly, that the thoughts of the participants before they are engaged in the dispute can be used as standpoints when one is contemplating their arguments. Such thoughts are referred to as pre-meditated thought or *soliloquy*; a comprehensive discussion on this is given in section 2.8. The following section gives the pragma-dialectical procedure for analytic reconstruction.

(i) *Reconstruction transformations*

The reconstruction of argumentative discourse in pragma-dialectics is resolution-oriented (Van Eemeren and Garssen, 2015:469). This is accomplished by formulating discussion rules that are instrumental in the resolution of a difference of opinion. These rules have a dialectical aspect and consist of two parties who attempt to resolve a difference of opinion. It also has a pragmatic aspect which is represented by a description of the speech acts (Van Eemeren and Garssen, 2015:470).

Van Eemeren et al (2014:535) postulate that a pragma-dialectical reconstruction of argumentative discourse entails a number of specific analytic operations known as reconstruction transformations. Reconstruction transformations are instrumental in identifying the elements in the discourse that can play a part in resolving a difference of opinion and in dealing with them in an appropriate way (Van Eemeren, 2015:523). They further state that each of the transformations represents a particular way of reconstructing some part of the argumentative discourse in terms of a critical discussion.

Van Eemeren and Grootendorst (2004:103) distinguish four different reconstruction transformations. The first is *deletion* which involves removing all the parts of the discourse or text that are irrelevant to the resolution of the difference of opinion (2004:103). The second transformation is called *addition* which involves a completion process consisting to supplement the discourse as it is presented with elements which are left implicit but are immediately relevant to resolving the difference of opinion. In *addition* Van Eemeren and Grootendorst (2004:103) postulate that the communicative force of standpoints and arguments in cases where it is left implicit, is made explicit. Also *unexpressed premises* are made explicit by means of this reconstruction transformation, and critical doubts regarding a standpoint are attributed to the party who raises the opposite viewpoint.

The third transformation is *substitution* which involves replacing formulations that are confusingly ambiguous or unnecessary vague by clear ones, so that every part of the discourse or text that is relevant to the resolution of the difference of opinion is included in the analysis in an unequivocal way (Van Eemeren et.al., 1996). The fourth and last

transformation is called *permutation* which entails rearranging elements as they appear in the discourse, and making them appear in the analytic overview in the order that best reflects the process of resolving a difference of opinion (Van Eemeren et.al 2014:535). Elements that belong to a certain discussion stage which appear at a different point in the discourse or text are readjusted, and overlaps between different discussion stages are redressed.

According to Van Eemeren and Grootendorst (2004:108) the performance of analytical transformation does not lead to a reconstruction of argumentative language use that correspond in every respect with the intentions of the speaker or writer. Transformations that are carried out for the selective perspective of an idealised critical discussion are solely and exclusively aimed at externalising the commitments the speaker or writer has made in the discourse or text that are relevant to evaluating what contributions have been made to the resolution of the difference of opinion (Van Eemeren and Grootendorst 2004:108).

It is crucial that the reconstruction of argumentative discourse is justifiable. This is made possible by following the rules and procedures stipulated in the ideal model of critical discussion and the empirical insights of argumentative reality. The following section provides insight into how a reconstruction can be justified.

(ii) *The justification of a reconstruction*

Van Eemeren and Grootendorst (2004:110) postulate that fundamental to a pragma-dialectical analysis is a *marriage de raison* between normative and descriptive insights in the argumentative use of language. This is evident in the justification of an analytical reconstruction with the help of a combination of theoretical insights expressed in the ideal model of a critical discussion and empirical insights derived from qualitative and quantitative research of argumentative reality.

Furthermore, Van Eemeren and Grootendorst (2004:110) state that the communication principles and rules of language use associated with this principle play an important role in the justification of reconstruction, including the conventions that apply to speech acts. The justification of a reconstruction must take account of relevant

insights about the course of oral and written communication provided by empirical research on language use (Van Eemeren et.al., 1993).

Van Eemeren and Grootendorst (2004:112) postulate that with empirical justification of analytical reconstruction two kinds of complications may arise, namely a reconstruction is sometimes theoretically required while the discourse or text does not contain any indications that justify the reconstruction. It can also happen that no reconstruction is theoretically required while the discourse or text does in fact contain certain indications that might support a reconstruction, which is different from the given analysis.

For example, an argumentative discourse taking place in a formal or informal context may be characterised by certain conventions, for example in African traditional political discourse certain discussion patterns may be in order to handle a resolution process, but may not be the same as those stipulated by the theory. Knowledge of these conventions can serve a heuristic function when analysing discourse, and may play a significant role in the justification of reconstruction (2004:112).

Argumentation discourse does not always occur in institutionalised contexts with fixed procedures; it often takes place informally among individuals as conversations. Therefore, it is not always clear exactly which expectations are legitimate; however, as a rule, Van Eemeren and Grootendorst (2004:112) suggest that familiarity with a specific type of discourse may nevertheless give some idea of the types of speech acts that may or may not be expected and the way in which they will be arranged.

They further suggest that some indicators in the verbal and non-verbal context give some idea about which expectations are legitimate. They also suggest that some expectations may be defended by an appeal to general or specific background knowledge, which can help to envisage a particular context (2004:113). Together with the ideal model of a critical discussion, all these kinds of expectations can combine to form a more or less extensive frame of reference that can be used in justifying the reconstruction of an exchange of views that takes place in an argumentative discourse or text and of the speech acts that are performed (2004:113).

According to Van Eemeren and Grootendorst (2004:114) in cases where the literal meaning of an utterance does not lead to a meaningful interpretation, it is necessary to first examine whether it is possible to reconstruct the communicative act in question as an implicit or indirect speech act. This is achieved by adhering to communicative principles and rules of language use that apply in the argumentative practice concerned. In cases where the discourse offers insufficient indications for reconstruction, the critical-rationalistic philosophy which is the basis for our model of a critical discussion, may be of help to provide justification for carrying out a transformation in the interest of reasonableness.

Van Eemeren and Grootendorst (2004:115) introduce the strategy of *maximally reasonable reconstruction* which is applied in discourse or text that is aimed at resolving a difference of opinion, and stipulate that the speech acts which are performed must be seen as potential contributions to the attainment of this goal. The consequence of applying the strategy is that maximal credit is given to the speaker or writer by reconstructing utterances whose communicative purpose is unclear as speech acts which make a contribution to the resolution of the difference of opinion (2004:115).

The strategy of *maximally argumentative interpretation* introduced by Van Eemeren and Grootendorst (2004:116) refers to fully making all the relevant speech acts in the argumentation explicit including those implicit speech acts that in the first instance seem to be irrelevant but fulfil a constructive role in a critical discussion after they have been reconstructed as part of the argumentation. In instances where the argumentation is multiple or coordinative, Van Eemeren and Grootendorst (2004:117) introduce a strategy called *maximally argumentative analysis* which could be helpful to determine whether each of the individual arguments must be separately considered as adequate justification of a standpoint or whether they only constitute adequate justification if they are taken together.

The reconstruction of argumentative discourse is implemented when all the components of critical discussion stated in the ideal model of critical discussion are analysed. A systematic analysis of critical discussion is called an analytical overview.

Furthermore, the ideal model of critical discussion stipulates which *procedural rules* are necessary for resolving a difference of opinion effectively and reasonably. These guidelines are called rules of critical discussion.

2.5.6 Rules of a critical discussion

Van Eemeren and Grootendorst (2004:133) postulate that in a critical discussion, pragma-dialectical rules regulate the discussion by stating which speech acts are acceptable and which are regarded as fallacious. These rules also stipulate the discussion stages followed in critical discussion and what is expected at each stage of the discussion. For example in the confrontation stage the difference of opinion is established through the standpoint advanced by the protagonist.

In the opening stage the roles are identified, namely the protagonist and the antagonist. Then after the antagonist has expressed doubts or criticism, in the argumentation stage, the protagonist puts forward argumentation in defence of the standpoint. In case the positive standpoint is defended, the protagonist attempts to justify the proposition(s) expressed in the standpoint, but if the negative standpoint is defended, the protagonist attempts to refute the proposition or propositions. In both cases if there is reason to do so, the antagonist will react critically to the protagonist's argumentation.

Furthermore, Van Eemeren and Grootendorst (2004:133) suggest that difference of opinion is resolved when the arguments advanced lead the antagonist to accept the standpoint defended, or when the protagonist retracts a standpoint as a consequence of the critical reactions of the antagonist. In order for this interaction to reach the resolution of a difference of opinion in an adequate manner, a regulation of the interaction is required is in accordance with the rules of critical discussion (Van Eemeren and Grootendorst, 2004:134).

The rules of discussion that apply to the different stages of a critical discussion are *problem-valid* because each of them makes a specific contribution to solving certain problems that are inherent in the various stages of the process (Van Eemeren and Grootendorst, 2004:134). These rules will not automatically constitute a sufficient condition for the resolution of difference of opinion, but they are necessary for

achieving the resolution on merit. According to Van Eemeren and Grootendorst (2004:135) the rules apply to the different speech acts that are performed during a critical discussion.

Van Eemeren and Grootendorst further postulate that the rules must specify in which cases the performance of certain speech acts contributes to the resolution of the difference of opinion. They explain that this makes it necessary to indicate for each discussion stage when exactly the parties are entitled to perform a particular kind of speech act, and if and when they are even obliged to do so (2004:135). The following discussion will give a brief overview of the rules of critical discussion as advanced by Van Eemeren and Grootendorst.

Rule 1: Unconditional right

Van Eemeren and Grootendorst (2004:136) postulate that discussants have the unconditional right to put forward standpoints and to call them into question. They emphasise that it is not the might of the stronger that is decisive in a critical discussion, but the quality of the argumentation and criticism (2004:136). Rule 1 applies to all discussants who take part in a discussion, by giving them the right to put forward and call into doubt any standpoint, but not to prevent other discussants from doing the same.

They further affirm that anyone who wants a difference of opinion to be resolved will have to cooperate on the *externalisation* of that difference (2004:136). Van Eemeren and Grootendorst (1992:107) argue that a dispute arises in argumentative discourse when someone advances a standpoint and someone else casts doubt on it. In order to further the resolution of the dispute, the opponent must express the difference of opinion against the standpoint. It is only when a dispute has fully come to light that it becomes possible to make systematic attempts to resolve it. The requirement of freedom of expression is therefore crucial in critical discussion for it means that no constraint is placed on the standpoint or argument that may be put forward or criticised, nor on the person permitted to do so (1992:107).

Rule 2 – The right to challenge

Van Eemeren and Grootendorst. (2004:137) propose that a discussant has a right to challenge other discussants to defend their standpoint unconditionally. Furthermore, they explain that the right enshrined in rule 2 may be an unconditional right of the discussant who has called a particular standpoint into question, but it is never an *obligation* (2004:137). It could happen that the discussant decides not to enter into discussion with good reasons even though he/she does not accept the standpoint.

Rule 3 – The obligation to defend

According to Van Eemeren and Grootendorst (2004:138) as a rule, a discussant who has been challenged is always obliged to defend a standpoint, and this obligation can only be removed by a successful defense of the standpoint or by retraction of the standpoint. Furthermore, a discussant that has successfully defended a standpoint is not subsequently obliged to defend the same standpoint according to the same discussion rules and with the same premises against the same discussant.

A critical discussion is impossible without certain shared premises and without shared discussion roles (2004:139). Van Eemeren and Grootendorst (2004:139) emphasise that discussants who cannot agree on the premises and the discussion rules are not in a position to resolve a difference of opinion. Those involved should determine whether there is enough common ground, and which are the mutually agreed upon rules, presumptions and other starting points, to make it worthwhile to undertake a serious attempt at resolving the dispute (1992:116).

Rule 4 – Allocation of the burden of proof and discussion roles

Van Eemeren and Grootendorst (2004:140) postulate that whoever puts forward a standpoint and does not retract it bears the onus of proof for defending the standpoint once it is challenged. Moreover, the onus of proof in a discussion lies with the discussant who has the obligation to defend the standpoint in accordance with rule 3 (2004:140). In the case of roles, the discussants must come to an agreement concerning the allocation of roles in the discussion (2004:141).

Rule 5 – Agreements concerning the discussion rules

Van Eemeren and Grootendorst (2004:142) mention that the discussion rules must be understood as proposals that only come into force in a discussion. This means that the discussants in question have declared their readiness to conduct a discussion in accordance with shared rules. They further posit that if the discussants who take part in a discussion have done this, the rules acquire the status of *conventions* by which the parties are bound during the discussion and to which the parties hold one another (2004:143).

They suggest that in fully externalised discussions, agreement in the discussion rules takes place explicitly. In practice however, discussants often tacitly assume that they accept more or less the same discussion rules (2004:143). Therefore, discussants assume that they are bound by conventions. Van Eemeren and Grootendorst (2004:142) assume that the advantage of explicitly agreed rules emerges only if there is disagreement on the *force* of a rule applied by the other party or on the correctness of the *application* of a rule.

Rule 6 – Attacking and defending standpoints

When attacking and defending standpoints speech acts are performed in the argumentation stage by means of assertives, commissives, and directives (Van Eemeren and Grootendorst 2004:143). Through assertives the protagonist exclusively performs the complex speech act of argumentation while the antagonist accepts the argumentation by performing commissive acceptance or declines the argumentation by performing negation of the commissive. The antagonist can then perform a direct request to elicit new argumentation. They emphasise that these are the only accepted ways of attacking or defending standpoints in a critical discussion (2004:143).

Van Eemeren and Grootendorst (1992:144) suggest that when a protagonist puts forward argumentation in defense of a standpoint it is a *provisional* defense. It is only when the antagonist has fully accepted the argumentation that it can be acknowledged that the protagonist has defended a standpoint. According to Van Eemeren and Grootendorst (2004:144) the discussion rules for the argumentation stage must be

explicitly laid down in which case the defense of the protagonist is to be regarded as successful. The rules must further state when the antagonist is obliged to accept the argumentation put forward by the protagonist as an adequate defense of the standpoint. The protagonist may only be considered to have successfully defended his standpoint when he has defended a standpoint in accordance with the rules and the antagonist is obliged to accept the defense in accordance with the same rules.

Rule 7 – Intersubjective identification procedure

Van Eemeren and Grootendorst (2004:145) indicate that the propositions that are accepted by both parties may involve facts, truths, norms, values, or value hierarchies. The proposition which is accepted means that the discussants agree it may not be called into question during the discussion. The propositions have been accepted by the discussants for the duration of the discussion, and can therefore be regarded as *shared premises* (2004:145). According to Van Eemeren and Grootendorst (2004:146) if the antagonist calls into question only the propositional content of the argumentation, the protagonist can mention that the propositions in question are part of the agreed list. But the protagonist and the antagonist must make a *joint scrutiny* to establish if the proposition is actually in the agreed list. If this is done, the antagonist is obliged to retract his objection to the proposition(s) in question and to accept the argumentation.

Van Eemeren and Grootendorst (2004:146) refer to this method of defense by the protagonist as an intersubjective identification procedure. If the results are in favour of the protagonist, the antagonist is obliged to accept the propositional content of the argumentation put forward by the protagonist. If the results of the procedure yield negative results in favour of the antagonist, the protagonist is obliged to retract this argumentation (2004:146).

Rule 8 – The intersubjective inference procedure, the intersubjective explicitisation procedure, the intersubjective testing procedure

Van Eemeren and Grootendorst (2004:148) suggest that an intersubjective inference procedure is about checking the validity of arguments and determining whether the protagonist's inferences are acceptable. According to Van Eemeren and Grootendorst

the validity of the reasoning in the argumentation needs to be judged only if the reasoning is completely externalised and the protagonist can be regarded as committed to the claim that the soundness of the argumentation depends on its logical validity (2004:148). Should the reasoning in the argumentation not be completely externalised, the question will be whether argumentation makes use of an argument scheme that is considered admissible by both parties and has been correctly applied (2004:148).

As a rule the argument scheme employed in an argumentation is not made explicit in the discourse or text, but has to be reconstructed. Therefore, the protagonist and the antagonist should jointly carry out an *intersubjective explicitisation procedure*. The procedure can be carried out in the same way and using the same principles as that of rendering unexpressed premises explicit (2004:149). The discussants must agree on the kind of argument scheme that is used in the argumentation. When the reasoning of the protagonist in the argumentation is not clear and therefore invalid, an intersubjective explicitisation procedure can be carried out to make the reasoning clear.

Van Eemeren and Grootendorst (2004:149) illustrate the implementation of the intersubjective procedure: when the argument scheme employed in the protagonist's argumentation has been reconstructed by means of an intersubjective explicitisation procedure, it must be determined whether this argument scheme can be considered admissible by both parties and has been applied correctly. To do this it is necessary that the protagonist and the antagonist first jointly determine which argument schemes may and may not be used (2004:150). Only when an agreement has been arrived at on the nature of the argument schemes to be used, does it make sense to determine which application of the schemes adopted are or are not admissible.

Rule 9 – Attacking and defending standpoints conclusively

By means of argumentation the protagonist has conclusively defended a standpoint if he has defended both the propositional content of the argumentation and its force of justification with regard to the proposition on which the standpoint bears. On the other

hand, for a conclusive attack the antagonist must have successfully attacked either the propositional content of the argumentation or its force of justification or refutation.

Van Eemeren and Grootendorst (2004:151) further suggest that if the protagonist manages to defend the initial standpoint in the prescribed manner, this standpoint is thereby conclusively defended..

Rule 10 – Optimal use of the right to attack

It is important that the antagonist be given optimal use of the right to attack, even when it comes later during the discussion. It can happen that during the course of the discussion the antagonist realises he was wrong in accepting the whole argumentation without objection (2004:151). Or it may happen that he has only called into question the propositional content of the argumentation but not the force of justification or refutation and regrets this upon reflection (2004:151). This can be rectified by allowing him to make use of the right to which he is entitled by virtue of rule 6 throughout the entire discussion (2004:152).

Rule 11 - Optimal use of the right to defend

It is important that the protagonist be given the opportunity to defend all attacking arguments from the antagonist. This will in turn give the antagonist the opportunity to make optimal use of his right of defense which is conducive to the resolution of a difference of opinion.

Rule 12 - Optimal use of the right to retract

It is crucial to give the protagonist the right to retract an argumentation that has already been put forward (2004:153). By retracting an argumentation, the protagonist withdraws his commitment to it and thus also the obligation to defend it. In this way the protagonist can correct himself in the course of the discussion, by replacing the argumentation with another which he considers himself able to defend successfully.

Rule 13 - The orderly conduct of the discussion

From rule 10 and 11, it is clear that the antagonist may not carry out attacks on argumentation which the protagonist has already successfully defended and that the protagonist does not have to defend himself against attacks that he has already successfully parried (2004:153). This prevents the discussion from being endlessly carried on by pointless repetition of identical attacks and defences. It is a rule that a critical discussion must not contain pointless repetitions of identical speech acts; they must also proceed in an orderly fashion. For this to be carried out requires provisions that are conducive to the rapid and efficient resolution of differences of opinion. These provisions taken as a whole, form a set of *regulations for the orderly conduct of a critical discussion*.

Rule 14 - Concluding Stage

Van Eemeren and Grootendorst (1992:184) suggest that in the concluding stage of the discussion it should be established whether the dispute has been resolved and which party has won the dispute. If the protagonist has won the dispute it means he has successfully defended his standpoint and has succeeded in producing a conclusive defense of the standpoint. It is important however that the discussants come to the resolution jointly by determining the final outcome (2004:154).

Hence the requirement that the protagonist's success must have passed all the evaluation procedures, and it should be established that neither the identification nor the testing nor the reasoning procedure has produced a negative result (1992:184). This is done by explicitly determining in which case the protagonist is obliged to retract the initial standpoint on the basis of the attacks carried out by the antagonist during the argumentation stage, and in which case the antagonist is obliged to retract attacks on the basis of the defense carried out by the protagonist (2004:154).

According to Van Eemeren and Grootendorst (2004:155) no rule is needed to determine in which case the protagonist may retract the initial standpoint or in which case the antagonist may retract his calling into question of the initial standpoint. They are both entitled to do so at every stage of the discussion. When such a move is made, then the discussion has come to an end because the difference of opinion is removed. Van Eemeren and Grootendorst (2004:155) state that such a conclusion does not

mean the difference of opinion has been resolved but is only the outcome of the discussion.

Furthermore, Van Eemeren and Grootendorst (2004:155) postulate that after the discussants have concluded a discussion by jointly determining who has won the discussion, they can then, in accordance with rule 14, decide to conduct a new discussion or not. Van Eemeren and Grootendorst (1992:185) further assert that a resolution of the dispute demands that in principle, the protagonist and the antagonist jointly establish which of them has won the discussion so that there is no uncertainty let alone disagreement about the outcome.

Also, they argue that even if during the other stages of the resolution process the protagonist's argumentation has carefully observed all the rules of critical discussion, it is possible that at the final stage the dispute may be obstructed. If there is a disagreement between the protagonist and the antagonist, a third party could be used to decide who has won the dispute (Van Eemeren and Grootendorst 1992:184). They also state that an implicit discussion can cause it to be difficult to make a joint decision as to who has won the dispute between the protagonist and antagonist (1992:184). It is necessary in certain situations that the reader decides for himself whether the protagonist has provided a conclusive defense of his standpoint (1992:185).

Rule 15 – Rights and obligations regarding usage declaratives

Van Eemeren and Grootendorst (2004:156) posit that in the confrontation stage of the critical discussion, it is very important that the participants understand each other's standpoints. If a discussant is unclear in formulating his standpoint or in calling a standpoint into question, or if the other discussant misinterprets the formulations, there is a high probability that they will misunderstand each other during the discussion (2004:157). Furthermore, they view that the rules of a critical discussion must not only be conducive to the externalisation of a difference of opinion, but above all to the optimal externalisation of the differences.

This means that the discussants must formulate their argumentation optimally and must also interpret optimally. Formulations are regarded as optimally formulated if they

do not obstruct the resolution of a difference of opinion in a critical discussion. Therefore, a discussant must choose formulations that are comprehensible to the other discussant(s) who must interpret the formulations in accordance with well-considered assumptions about the first discussant's intentions. If possible all discussants must be willing to replace their formulations and interpretations with better ones (2004:156).

Consequently, Van Eemeren and Grootendorst (2004:190) came up with a simplified and practical version of the rules for the purposes of resolving a difference of opinion reasonably. They refer to this as a *code of conduct* for reasonable discussants who want to resolve their differences of opinion by means of argumentation based on the critical insights expressed in a pragma-dialectical discussion procedure.

A code of conduct for reasonable discussion

The primary function of the pragma-dialectical model is to state clearly and systematically the rules for conducting a critical discussion and to provide a series of well-defined guidelines which may be identical to the norms practised when resolving a difference of opinion (Van Eemeren and Grootendorst 2004:188). Van Eemeren and Grootendorst (2004:189) refer to this simplified version of the rules of critical discussion as *first-order conditions* or *the Ten Commandments*.

Commandment 1: The freedom rule

Discussants may not prevent each other from advancing standpoints or from calling standpoints into question.

Commandment 1 is crucial because it ensures that standpoints and doubts regarding standpoints are freely expressed (Van Eemeren and Houtlosser, 2015:166). Furthermore, Van Eemeren and Grootendorst (2004:190) posit that the freedom rule is necessary because a difference of opinion can never be resolved if it is not clear to the parties involved that a difference of opinion exists and what that difference entails (2004:190). The parties involved in the discussion must thus be given enough time to externalise their positions. However, Morasso (2006:394) differs from this view and points out that if a standpoint is not relevant it can be excluded from the critical

discussion. This can be done by the opponent challenging the standpoint in relation to its assertive content and its presupposition(s) (Morasso, 2006)

Commandment 2: The obligation to defend rule

Discussants who advance a standpoint may not refuse to defend this standpoint when requested to do so.

Commandment 2 is intended to ensure that standpoints that are put forward and called into question in an argumentative discourse or text are defended against critical doubts (Van Eemeren 2004:191). The progress of the resolution process may remain stuck in the confrontation stage if the participant who has advanced a standpoint refuses or is not prepared to fulfil the role of protagonist.

Commandment 3: The standpoint rule

Attacks on standpoints may not bear on a standpoint that has not actually been put forward by the other party.

Commandment 3 ensures that attacks and defences advanced are related to the standpoint that is indeed advanced by the protagonist (Van Eemeren and Grootendorst 2004:191). A resolution of a difference of opinion can fail if the antagonist criticises a different standpoint from what has been advanced by the protagonist and also if the protagonist defends a different standpoint from the initial standpoint. This is what Van Eemeren and Grootendorst refers to as participants having cross-purposes (2004:191).

Commandment 4: The relevance rule

Standpoints may not be defended by non-argumentation or argumentation that is not relevant to the standpoint.

Commandment 4 is designed to ensure that standpoints are only defended by means of relevant argumentation (Van Eemeren and Grootendorst 2004:192). This commandment is observed in the argumentation stage of the discourse where discussants cast argumentation in defense or attacks. Van Eemeren and Grootendorst

(2004:192) state that if the argumentation stage of a critical discussion is not properly dealt with, the standpoints at issue will not be properly dealt with on its merits.

Commandment 5: The unexpressed-premise rule

Discussants may not falsely attribute unexpressed premises to the other party, or disown responsibility for their own unexpressed premises.

Commandment 5 safeguards that every part of the protagonist's argumentation can be critically evaluated by the antagonist as part of the argumentation that is advanced in a critical discussion, including those parts that have remained implicit in the discourse or text (Van Eemeren and Grootendorst, 2004:193). A difference of opinion cannot be reasonably resolved if the protagonist tries to evade his obligation to defend an unexpressed premise, or if the antagonist misrepresents an unexpressed premise by exaggerating its scope (2004:193).

Commandment 6: The starting-point rule

Discussants may not falsely present something as an accepted starting point or falsely deny that something is an accepted starting point.

Commandment 6 is designed to ensure that when standpoints are attacked and defended, the starting point of the discussion is used in a proper way. In the opening stage the participants lay down their common starting points, and it is important that both participants abide to the set starting points in order to be able to reasonably resolve the difference of opinion. Van Eemeren and Grootendorst (2004:193) emphasise that both the protagonist and antagonist may not present something as an accepted starting point if it is not. They may also not deny that something is an accepted starting point if it is. This may lead to inconclusive defense and attacks by both parties; resolutions have to be conducted on the basis of agreed premises (2004:193).

Commandment 7: The validity rule

Reasoning that in an argumentation is explicitly and fully expressed may not be invalid in a logical sense.

Van Eemeren (2014:543) points out that the validity rule expresses the need to check whether the conclusion follows logically from the premises. He adds that if the reasoning which underlies the argumentation advanced in defense of a standpoint is invalid in a logical sense, then the difference of opinion cannot be resolved (2014:543). When the arguments that are raised in defense in oral or text discourse are not fully externalised, it is also difficult for the antagonist and the protagonist to determine if the standpoint follows logically from the arguments (Van Eemeren and Grootendorst 2004:194). Therefore arguments that are not explicit must be jointly externalised to avoid wrong assumptions.

Commandment 8: The argument scheme rule

Standpoints defended by argumentation that are not explicitly and fully expressed may not be regarded as conclusively defended by such argumentation unless the defense takes place by means of appropriate argument schemes that are correctly applied.

Commandment 8 is designed to ensure that standpoints can be conclusively defended by argument schemes that are applied correctly in the argumentation stage. Argument schemes agreed upon during the opening stage should be properly used in argumentation for a resolution to be reasonably reached. For a standpoint to be defended conclusively, it is important to conclusively criticise it by means of critical argumentation.

Commandment 9: The concluding rule

Inconclusive defenses of standpoints may not lead to maintaining these standpoints, and conclusive defenses of standpoints may not lead to maintaining expressions of doubt concerning these standpoints.

Commandment 9 is designed to ensure that the protagonists and the antagonist correctly ascertain the outcome in the concluding stage of the discussion. Van Eemeren (2014:544) claims that a difference of opinion is resolved only if the parties jointly agree at the concluding stage on whether or not the attempts that have been made to defend the standpoints are successfully and conclusively defended.

Commandment 10: The language use rule

Discussants may not use any formulations that are insufficiently clear or confusingly ambiguous, and they may not deliberately misinterpret the other party's formulations.

Commandment 10 is intended to ensure that misunderstandings arising from unclear, vague, or equivocal formulations in the discourse or text are avoided (2004:196). Van Eemeren and Grootendorst (2004:196) posit that a difference of opinion can only be resolved if each party makes a real effort to express their intentions as accurately as possible in a way that minimises the chances of misunderstanding. Also, they state that a difference of opinion can only be resolved if each party makes a real effort not to misinterpret any of the other party's speech acts. They further explain that problems concerning formulations or interpretation may lead to a "pseudo-difference" of opinion or a "pseudo-resolution" of a difference of opinion (2004:196).

When the rules of critical discussion are violated, the resolution process is derailed. The following section shows how participants violate the rules of critical discussion by advancing fallacious arguments.

2.5.6 Fallacies as violations of rules for critical discussion

Van Eemeren and Grootendorst (2004:162) postulate that violation of any of the rules discussed above for the resolution of a difference of opinion can make the resolution process very difficult or even obstruct it. They refer to Barth and Martens (1977:96) who regard fallacies as violation of the rules for critical discussion. Barth and Martens argue that fallacious arguments are taken as arguments that cannot be generated by a finite set of production rules for facilitating rational arguments. The conception of fallacies in pragma-dialectical theory is specific and specifically and explicitly links fallacies with the process of resolving differences of opinion (2004:162). However, Van

Eemeren and Houtlosser (2015:631) acknowledge the fact that there are instances during the discussion process where discussants make fallacious moves without intentionally distorting the resolution process.

The starting point of the conception of fallacies in the pragma-dialectical approach is that fallacies can occur at every stage of a critical discussion and that both the protagonist and the antagonist can be guilty of committing them (2004:162). Van Eemeren and Grootendorst (2004:163) first deal with the violations that concern the distributions of speech acts in accordance with the model of a critical discussion.

Van Eemeren and Grootendorst (2004:163) indicate that the rules laid down in the model can be violated in a number of ways. It may happen that an act performed (a) is not a speech act, (b) does not belong to the right category of speech acts, (c) is not the right member of the category in question, (d) is not performed by the right party, (e) is not performed at the right stage, or (f) does not fulfil the right role.

The next section discusses the violations in the distributions of speech acts at every stage, and the types of fallacies that could be found in each of those stages.

Violations of rules for the confrontation stage

The starting point in a critical discussion according to Van Eemeren and Grootendorst, is that everyone is entitled to assert something or to cast doubt on it (1992:108). To be able to make the best use of this fundamental right to externalise differences of opinion, the discussants must not be hindered from advancing their standpoints and from casting doubts on the standpoints of their opponents (1992:108).

Van Eemeren and Grootendorst (2004:165) explain how externalisation of a difference of opinion should be executed in Rule 1. This rule in principle states that: a standpoint can refer to *anything*, *every* standpoint can be called into question, *everyone* can put forward standpoints, and *everyone* can call standpoints into question. The rule means that a participant in a discussion may not prevent the other party *in any way* (verbal or non-verbal) from making use of this unconditional right (2004:165).

In critical discussion *Rule 1* can be broken in various ways; for example when a discussant imposes certain restrictions on standpoints that may be advanced or called into question, or denying an opponent the right to advance a standpoint. In the first case restrictions concern the content of the standpoint which means that certain standpoints are in fact excluded from the discussion. The second way a restriction is imposed is when one party's personal liberty is infringed. This is evident when an opponent is denied the right to advance a standpoint or to criticise; an attempt to eliminate him as a serious partner in the discussion.

Van Eemeren and Grootendorst (1992:109) further posit that personal liberty can be constrained by discrediting an opponent's expertise, impartiality, integrity, or credibility. If an attempt is made to prevent a standpoint from being advanced, then the antagonist is responsible for the fallacy, and if an attempt is made to prevent doubt from being expressed, the protagonist has broken Rule 1 and committed a fallacy (1992:109). The most extreme and effective way of preventing an opponent from advancing a standpoint is by eliminating the opponent by threat of violence (physical) or threat of sanctions. It is the element of threat that has given Rule 1 a generic name: *argumentum ad baculum*.

Van Eemeren and Grootendorst (1992:110) explain that a sophisticated way of using threats to put pressure on an opponent is to work on his emotions. One way of doing this is to make the opponent understand that he will be held responsible for hurting or disappointing the person who advanced the standpoint if he/she starts questioning it. Because this particular type of violation of Rule 1 plays on the opponent's emotions it is called *argumentum ad misericordiam*.

Another way in which Rule 1 can be violated is by making a personal attack on one's opponent, portraying the latter as stupid, unreliable, inconsistent or biased (1992:110). Such an attack is aimed at eliminating the opponent as a serious partner in the discussion by undermining his right to advance a standpoint or to cast doubt on a standpoint. This violation of Rule 1 is referred to as *argumentum ad hominem* (1992:111).

Van Eemeren and Grootendorst (1992:111) posit three variants of *argumentum ad hominem* namely, an *abusive variant*, a *circumstantial variant*, and “*tu quoque*” which happens when someone cast doubts on a person’s standpoint of which he himself is an adherent. Van Eemeren and Grootendorst (1992:113) also discuss some of the complications in the implementation of Rule 1.

Firstly, instances where restrictions may be imposed on participants may be formal and institutionalised contexts such as a court where the rule of law applies and procedures are laid down. For example in an appeal against a sentence, the facts of the case are not open to discussion because they have already been established. Because these restrictions are imposed with the direct or indirect agreement of those involved, they are not an infringement of Rule 1. But as soon as the restrictions, without a clear function in furthering the resolution process, are imposed unilaterally and against the wishes of those concerned, then there is a violation of Rule 1.

Secondly, complications according to Van Eemeren and Grootendorst (1992:113) can occur in situations where direct or indirect personal attacks are justifiable. Recognising the relevance of such an attack on a person is no exception to the basic rule that one’s opponent cannot be eliminated through a personal attack. Another instance in which a personal attack can be justified is when a witness gives evidence in legal proceedings (1992:114). The reason for calling evidence is to help a court discover the sequence of events and to proceed with the dispute and reach a resolution. Other complications with “*tu quoque*” occur when one rejects the opponent’s standpoint on the grounds that he held a different opinion at some time in the past (1992:114)

Violations of the rules for the opening stage

Van Eemeren and Grootendorst (2004:167) posit that there are four rules which bear on the opening stage; they are Rules 2 to 5. These rules ensure that a difference of opinion has been externalised and that the parties must attempt to work together in finding a resolution for their differences. Violation of these rules becomes evident in the following manner: (a) the protagonist and the antagonist do not reach the argumentation stage because the protagonist refuses to defend his/her standpoint when challenged to do so. (Rule 2), (b) Attacks are directed on a standpoint that has

not been advanced by the other party (Rule 3), (c) the discussants' argumentation are not externalised or not relevant to the standpoint (Rule 4), and (d) discussants are not to falsely attribute unexpressed premises to the other party (Rule 5) (2004:167).

Van Eemeren and Grootendorst explain that the burden of proof regulation is crucial in the first three instances mentioned above (2004:168). When a protagonist does not recognise that he has the responsibility to give defense (the burden of proof) with regard to the standpoint he has voluntarily advanced, he/she will withdraw from the discussion in which this standpoint is to be critically defended (2004:168). Moreover, if one or two parties refuses to accept the system of rules for defending and attacking the initial standpoint, a regulated discussion is by definition impossible.

Van Eemeren and Grootendorst (1992:117) state that the obligation under Rule 2 to defend a standpoint which has been called into question has traditionally been known as the *burden of proof*. If a party wishes to *evade the burden of proof* he has to present the standpoint in such a way that there is no need to defend it in the first place (1992:117). Van Eemeren and Grootendorst posit that the protagonist can avoid the burden and defend his standpoint by *shifting the burden of proof* to the challenger (1992:120). This violation of Rule 2 is called the *fallacy of shifting the burden of proof* and is observed when a protagonist attempts to get the challenger to prove why the standpoint which he has called into question is wrong. The fallacy of shifting the burden of proof in a non-mixed dispute is traditionally referred to as *argumentum ad ignorantiam*.

There are two important techniques for attacking standpoints not genuinely advanced by the opponent. The first technique is to take a *fictitious* standpoint and imputing on the antagonist. By imputing a *fictitious* standpoint to one's opponent is a case of the *straw man* fallacy. In this fallacy the opponent and his standpoint are ridiculed in such a way that they are weakened against criticisms and easy attacked (Macagno and Walton, 2017). The second technique suggested by Van Eemeren and Grootendorst (1992:127) is that of slyly attacking a standpoint not genuinely advanced by the opponent which consists in first distorting the standpoint and then attacking it. By design the opponent's words are so twisted that it becomes at the same time easy for

the distorter to tackle and difficult for the outsider to tell whether justice is being done to the original standpoint (1992:128).

Rule 4 formulates the requirement that argumentation in a critical discussion must genuinely pertain to the disputed standpoint. Van Eemeren and Grootendorst advance that Rule 4 can be violated in two ways; firstly by non-argumentative means of persuasion and secondly by irrelevant argumentation. The use of non-argumentative means of persuasion as suggested by Van Eemeren and Grootendorst (1992:133) can hardly be intended as a rational attempt to convince an opponent. These means of persuasion are not advanced to resolve the difference of opinion but to win audience support (1992:133). Van Eemeren and Grootendorst argue that non-argumentative persuasions are frequently aimed at a third party. They further implore that rhetorical techniques used in the endeavour primarily consist of subterfuges for gaining victory in the eyes of an audience of outsiders (1992:133). They divide rhetorical tricks into two groups:

- (i) The protagonist plays on the emotions and prejudices of the audience.
- (ii) The protagonist sells his standpoint by parading his own qualities, thus deliberately bringing himself into the discussion.

Violations of Rule 4 in which non-argumentative means of persuasion are used by exploiting the emotions of the audience, are known by the generic term *argumentum ad populum*. Such infringements directly attack the feelings of the audience, but differently from *argumentum ad hominem* (1992:134). The aim of directing the dispute to the emotions of the audience is to play on their prejudices which are not directly relevant to the standpoint being defended rather than to defend the standpoint starting from the premises mutually agreed upon by the discussants (1992:134).

Furthermore, Van Eemeren and Grootendorst (1992:135) claim that the second way of using non-argumentative means of persuasion to win an audience over is parading one's own qualities. In this situation the protagonist brings his own person into the discussion (1992:135). The violation of Rule 4 in which the protagonist's personal

characteristics, expertise or other qualities are emphasised in order to persuade the audience to accept a standpoint, are usually called *ethical fallacies*.

The protagonist employs this fallacy because s/he wants his/her standpoint to be accepted by the audience based only on the authority derived from expert knowledge, credibility, or integrity. This fallacy can accordingly be regarded as *argumentum ad verecundiam*, because it is based on the psychological mechanism that the audience is more likely to accept what someone says when they have confidence in the person (Van Eemeren, 1992:135).

According to Van Eemeren and Grootendorst (1992:136) Rule 4 can also be violated when a protagonist plays on the ignorance of his audience thus creating an obstacle to a critical discussion. This is exceptional in cases where the subject is concealed, the audience totally ignorant of it and the protagonist is an expert in the field. If the protagonist is taking advantage of the audience in this manner, the protagonist is guilty of *argumentum ad verecundiam*. The protagonist can even be guilty of deceit if he does not possess the specialised knowledge that he claims to have.

Van Eemeren and Grootendorst (1992:133) also mention that the fallacy committed by irrelevant argumentation is that the disputed standpoint is defended by argumentation that has no bearing on it, so that no real resolution of the dispute can actually be achieved. The fallacy of advancing argumentation that is only relevant to a standpoint which is not actually at issue is traditionally called *ignoratio elenchi*.

Van Eemeren and Grootendorst (1992:141) propose that the argumentation that a protagonist at the argumentation stage, advances in defence of his standpoint is crucial to the resolution of the dispute. They note that it is crucial to know that besides explicit premises expressed during the argumentation stage, there are also unexpressed premises (1992:141). These unexpressed premises create an invisible bridge between the explicit premises and the standpoint that is being defended.

In some instances a reconstructed unexpressed premise can be put before the protagonist, so that it can be adjusted in mutual consultation (Van Eemeren and Grootendorst, 1992:142). The exception could be written text because there is no

opportunity for such an arrangement. A problem that often arises is that the text may well contain insufficient clues for ensuring that the reconstruction of the unexpressed premise will not only satisfy the validity requirement but also the requirement concerning commitment and informativeness.

Van Eemeren and Grootendorst state Rule 5 means that the protagonist can be held to nothing he is not really committed to and to everything he is committed to. Further, if the antagonist attacks the protagonist by producing a reconstruction of an unexpressed premise that goes further than what the protagonist can actually be held to, the antagonist violates Rule 5 thus committing a fallacy. Magnifying an unexpressed premise is, in fact, a special variant of the *straw man fallacy*. A normal occurrence of a straw man argument would be when a standpoint is falsely attributed to the protagonist and a special variant of the straw man argument is when the premise is falsely attributed to the protagonist (Van Eemeren and Grootendorst 1992:143).

They rationalise that it is difficult to give a hard and fast rule for exactly when an unexpected premise has been magnified to unacceptable proportions. However, one condition that allows the use of *maximising* the unexpressed premise should be when the context fails to clarify what has been left unexpressed, and then in order to avoid the risk of *magnifying the unexpressed premise*, the strategy of *minimal complementisation* should be applied.

Van Eemeren and Grootendorst (1992:144) suggest that even a protagonist can violate Rule 5 when s/he avoids the responsibility assumed in argumentation by denying commitment to an unexpressed premise that is correctly reconstructed as such. The fallacy committed here is *denying an unexpressed premise*. The protagonist's reaction may be to try and escape the responsibility by totally denying any responsibility for the view contained in the premise, thus trying to undo the damage caused by the unexpressed premise that *betrayed* him (1992:145).

Violations of rules for the argumentation stage

Van Eemeren and Grootendorst (2004:168) state that Rules 6 to 13 which bear on the argumentation stage regulate the way in which the initial standpoint may be attacked

or defended, as well as in which cases the attack or defense is conclusive. They propose four procedures for the smooth running of the argumentation stage, namely the *intersubjective identification procedure*, the *intersubjective explicitisation procedure*, the *intersubjective inference procedure*, and the *intersubjective testing procedure*.

The intersubjective explicitisation procedure is intended to lead to the reconstruction of unexpressed elements. Thus, what is important in this procedure is that the reconstruction should be done jointly by mutual agreement between the protagonist and the antagonist (2004:170). The violation of this procedure can be done in two ways. Firstly, the antagonist's intervention can cause the reconstruction to go further than the unexpressed element. When this occurs the antagonist is guilty of performing a fallacy of *distorting an unexpressed premise*.

Secondly, the protagonist's intervention can cause the reconstruction to fall short of the unexpressed argument which the antagonist can be held accountable to, and then the protagonist is guilty of *denying an unexpressed premise*. The application of the intersubjective inference procedure is only relevant if the protagonist has expressed a full argument (2004:171). Van Eemeren and Grootendorst (2004:171) argue that if the application of the intersubjective inference procedure shows that the protagonist's argument does not satisfy the accepted validity requirement, then the antagonist has successfully attacked the force of justification or refutation of the protagonist's argumentation and the protagonist is obliged to withdraw his argumentation. Therefore, the application of an intersubjective testing procedure must make it clear whether the argumentation makes use of an argument scheme that is acceptable to both parties and that it is correctly applied in the opinion of both parties (2004:171).

According to Van Eemeren and Grootendorst (2004:171) the violation of Rule 8 concerns the choice of argument scheme, can be committed in the following ways: the protagonist can put forward argumentation that is based on a scheme that is unacceptable to the antagonist. He can also advance argumentation that does not allow the reconstruction of an argument scheme that would establish an argumentative connection between the propositional content of the argumentation that is advanced and the proposition that is expressed in the standpoint.

Moreover, Van Eemeren and Grootendorst (1992:159) postulate that in certain instances the type of argumentation scheme that is appropriate and how it is used has to do with the type and scope of the proposition expressed in the standpoint, which argumentation scheme is appropriate, and how it is to be exploited. Argument from authority and analogy represent argumentation schemes which are independent of the type and scope of the proposition that is discussed. Therefore, they can be used for any kind of proposition but the argument for consequences is dependent on the type and scope of the proposition, and can in principle be used only for a particular kind of proposition (1992:161).

Furthermore, an argument from authority is believed to be rendered by someone who has expertise or special position therefore his proposition is considered to be acceptable (1992:160). Van Eemeren and Grootendorst posit that to be able to use an argumentation scheme in the defense of a standpoint, it is essential that the antagonist acknowledges it as sound. But if the protagonist chooses it even though he knows that it is not so, he is guilty of violating Rule 7 known as the fallacy of *argumentum ad verecundiam* (1992:161).

The authority appealed to does not always need to be a person; it can be a book like the Bible, another body of authority, or a number of people who believe something. Van Eemeren and Grootendorst (1992:161) believe is inappropriate to adduce that the premise that is the opinion of the mass of the people is decisive. In other words, it is not reasonable to come into acceptance of a standpoint based on the premises that it is supported by the majority of people or it is done by most people. This particular violation of Rule 7 constitutes a variant of the *argumentum ad verecundiam* which is known as *argumentum ad populum*. This form of the *argumentum ad populum* is also described as the *populistic fallacy* because of its appeal to a mass of people.

With regard to argument from authority Van Eemeren and Grootendorst (1992:164) contend that one of the critical questions to be considered is whether what is presented as a consequence, would actually occur. They further explain that if a course of action is rejected on the grounds of the extremely negative result which it would have, when in fact that effect would not occur at all, the scheme is being used incorrectly (1992:164). The misuse of this argumentation scheme in which speculation on

unsubstantiated negative consequences is carried to an extreme, is known as the fallacy of *slippery slope*. This fallacy involves erroneously suggesting that by taking a proposed course of action one will be going from bad to worse (1992:164).

In the case of arguments from consequence, the proposition to be tested is regarded as the cause of the particular effect. O'Keefe (2013b:114) states that in cultural contexts, arguments from consequence which prioritise the value of "individualism-collectivism" tend to be more persuasive than those who do not. In traditional cultures that encourage collectivism, like African culture, people are easily persuaded by messages that appeal to collective outcomes.

According to Van Eemeren and Grootendorst (1992:162) arguments from consequence may only be used if the proposition in which the cause is expressed and the proposition in which the effect is expressed are both appropriate. They further suggest that in instances of a suggested course of action, it is justifiable to examine the possible consequences (1992:162). Positive consequences may lead to a decision to adopt a course of action, and negative consequences may lead to a decision not to adopt it (Van Eemeren and Grootendorst, 1992:162). Van Eemeren and Grootendorst suggest that when testing a hypothesis (descriptive proposition) it is justifiable to examine whether false assertions follow from it. However, if the implications of the consequences is an inappropriate or unsuitable, then the fallacy committed is known as *argumentum ad consequentiam* (2015:569).

In argument from authority a premise by a particular person is taken as a sign of acceptability of the proposition, but the critical question that needs to be examined is whether this person's authority really guarantees its acceptability (Van Eemeren and Grootendorst, 1992:163). It is important for the person who claims to be in authority, to be a genuine authority in the relevant field (1992:163).

Van Eemeren and Houtlosser (2015:404) assert that the incorrect use of an argument from authority by falsely presenting someone as an authority, constitutes an *argumentum ad verecundiam*. Concerning the argument from analogy, one of the critical questions mentioned is whether the comparison is really justified or whether there are crucial differences. If the comparison flawed, the argument from analogy is

used incorrectly and constitutes a fallacy of *false analogy*. If the difference of opinion is to be resolved, false analogies must be avoided, but it is not always clear when an analogy is false. To critically evaluate false analogy from correct analogy, unequivocal criteria should be implemented (Macagno, 2014)).

Van Eemeren and Grootendorst (1992:164) mention two more argumentation schemes that are frequently used incorrectly, namely cause to effect arguments and generalisations. In the cause to effect argumentation scheme, related descriptive propositions play a role, and in the generalisation argumentation scheme, universal descriptive propositions are put forward. They explain that the purpose of using causally related descriptive propositions is to establish that one event is the consequence of another, or that one event must be regarded as the cause of the other. Furthermore, to be able to say that there is a cause-effect relation between two events, it is necessary for one of them to precede the other.

Nonetheless, they also note that it is possible for a chronological sequence to be purely coincidental, or there could be a third factor at work which causes the sequence (1992:164). For cause-effect relations to be valid it is necessary to establish that the second event could not have taken place if the first had not taken place it (1992:165). According to Van Eemeren and Grootendorst (1992:165) to merely infer that a cause-effect relation exists based on the observation that two events occur one after the other, amounts to committing a fallacy of *post hoc ergo propter hoc*.

Van Eemeren (2015:142) postulates that for a conclusive defense of a standpoint, it is necessary for all the arguments used in the discourse to be logically valid. This validity requirement refers to the form of the argument which should be such that if the premises are true the conclusion of the argument cannot possibly be wrong (1992:169). The *reasoning procedure* that Van Eemeren and Grootendorst use is an evaluative tool for establishing whether an argument is actually valid. The reasoning procedure is aimed at checking whether its form guarantees that the conclusion follows from the premises (1992:169).

They suggest that to be able to determine the logical validity of a premise it is necessary to reconstruct the underlying reasoning of the protagonist's argumentation

at the argumentation stage of the discussion. According to Van Eemeren and Grootendorst (1992:169) the reconstruction of the underlying reasoning involves establishing what exactly the premises and the conclusion are that constitute the arguments which are used in argumentation. If there are any unexpected premises, it is necessary to make them explicit. The logical validity of the argument concerned will then be more or less automatically guaranteed because making unexpressed premises explicit starts with formulating the *logical minimum* that links the explicit premise in a logically valid way with the conclusion (1992:169).

Van Eemeren and Grootendorst (1992:169) explain that logical argument forms can only be evaluated if they are completely explicit according to Rule 8 for critical discussion. In practice, Van Eemeren and Grootendorst (1992:169), also affirm that the logical quality of arguments is important for both the protagonist and the antagonist and arguers will do what they can to let their argumentation make a "*logical impression*". Generally, in order to assess the validity of each other's arguments people will primarily rely on their own intuitions (1992:170).

A formal check is only carried out if their intuition leads to different results. Van Eemeren and Grootendorst (1992:171) propose that once it is established which inconsistencies there are in a discourse, a decision is taken as to whether it is still worthwhile to start checking the logical validity of the arguments. One of the implications of Rule 8 is that the reasoning procedure must produce a positive result. The protagonist violates Rule 8 if the reasoning procedure reveals that one or more of his arguments are invalid. The antagonist offends against Rule 8 if the reasoning procedure produces a positive result and he still rejects the argument as being valid (1992:171).

Van Eemeren and Grootendorst (1992:195) argue that unclear language can have direct negative consequences for the resolution of a dispute. They explain that if a protagonist fails to word his standpoint clearly and unequivocally at the confrontation stage, the antagonist may question it when there is no real need for him to question it, or he may not question it when he ought to question it. They further reason that if the wording used by the antagonist fails to make it understood that he is casting doubt on

the protagonist's standpoint; the protagonist may erroneously believe that there is no dispute (1992:195).

Hence, the implications of lack of clarity and univocality at the confrontation stage may continue to affect other stages of discussion and eventually the results of the argumentation discourse (Van Eemeren and Grootendorst, 1992:195). The requirement is that both the protagonist and the antagonist must use words that are clear and unequivocal as much as possible, so that the other participant can determine their intentions.

Rule 10 of critical discussion explains these requirements (Van Eemeren and Grootendorst, 1992:196). A careful speaker or writer will be sensitive to the audience's needs and therefore select words accordingly (1992:196). Van Eemeren and Grootendorst (1992:196), state that if both language users adapt their handling of verbal information to each other's backgrounds, no problems of understanding arise, but that an *optimal formulation* and *optimal interpretation* has been achieved.

Furthermore, Van Eemeren and Grootendorst (1992:197) maintain that in order to fulfil the requirements formulated in Rule 10 speakers are entitled to clarify their words with a usage declarative, and listeners and readers are entitled to ask them for such a usage declarative. It is in principle the speaker or writer who accedes to such a request, otherwise the principle of communication would be violated. In situations when it is difficult to request a speaker to give clarity, it is up to the speaker or writer who wants to resolve a dispute to judge himself whether s/he needs to give something like an amplification (1992:197). If a speaker or writer is in doubt, it is best for him to follow the maxim "If it doesn't help, at least it doesn't hinder."

This is what Van Eemeren and Grootendorst call *optimally clear* and *unequivocal presentation*. The violation of Rule 10 is called the *fallacy of unclearness*. Van Eemeren and Grootendorst mention different types of unclearness, some of which are the result of the structuring of the text, namely; at textual level: *obscure structure*, *illogical order*, lack of *coherence*. They add that unclearness can also arise at the sentence level in the performance of elementary speech acts. Van Eemeren and Grootendorst (1992:202) propose that Rule 10 is only violated when unclearness is

misused in a discourse to frustrate the resolution of a dispute. This violation can be caused by using ambiguous language, and the fallacy that results from such violation is called fallacy of *misusing ambiguity*, also referred to as *equivocation*, *amphiboly*, or the *ambiguity fallacy*.

Violations of the rule for the concluding stage

Van Eemeren and Grootendorst (2004:173) state that the only rule which applies to the concluding stage is Rule 14 which lays down the consequences for the protagonist of a conclusive attack on the initial standpoint by the antagonist, and for the antagonist, of a conclusive defense by the protagonist. In the first case, it is expected that the protagonist of the initial standpoint retracts the initial standpoint. In the second case, the consequence for the antagonist is that he is bound to retract the calling into question of the initial standpoint (2004:173).

According to Van Eemeren and Grootendorst (2004:173) the consequences that are attached to the rule for the concluding stage are : the parties may not attach any other consequence to victory or defeat than the retraction of the initial standpoint or the calling into question of that standpoint, and the protagonist is bound to retract the initial standpoint but is not obliged to admit that the opposite standpoint has been proven. An antagonist may commit a the fallacy of *argumentum ad ignorantiam* if he attaches a consequence to the protagonist's defeat incorrectly, and assumes that the discussion was mixed and that there are always only two (opposite) possible standpoints (2004:173).

2.6 Strategic manoeuvring in argumentative discourse

A fully-fledged theory of argumentation should not only deal with factors of the effectiveness of argumentation but also with the critical standards of argumentative discourse that apply to reasonableness (Van Eemeren and Houtlosser, 2000:294). For a long time argumentation theory has focused on the issues of reasonableness that are shaped by the ideal model of critical discussion. Developments by scholars of argumentation has resulted in a more comprehensive study of argumentation by incorporating the rhetorical dimension into the dialectical dimension of reasonableness (Mohammed, 2008:377). The coming together of these two dimensions has resulted

in a pragma-dialectical approach in argumentation (Van Eemeren, F.H., Garssen, B. and Meuffels, B., 2015).

Van Eemeren and Garssen (2015:507) postulate that the study of argumentation is part of a special branch of pragmatics called 'normative pragmatics'. Furthermore, argumentation is viewed from a communicative dimension as a complex speech act aimed at resolving a difference of opinion by critically testing the acceptability of the standpoint at issue (Van Eemeren and Grootendorst, 2015:490). Argumentation discourse is not just an empirical phenomenon; the quality of argumentative discourse is crucial. Argumentative discourse has a normative dimension as well as a descriptive dimension (Van Eemeren, Houtlosser and Snoeck Henkemans, 2015:682). It is the responsibility of pragma-dialecticians to connect these two dimension systematically with a comprehensive research programme of argumentation.

The notion *pragma*, stems from the view that argumentation is an exchange of speech acts ('discussion moves') between discussants in defense of standpoints put forward by the protagonist and the antagonist who plays a role of attacking the standpoint. The term *dialectic* refers to the art of reasoning with premises that are believed to be reasonable, by both the protagonist and antagonist (Renkema, 2004:205).

Van Eemeren and Houtlosser (2001) took a crucial step in the development and strengthening of pragma-dialectical theory by considering the term "strategic manoeuvring" of argumentative discourse as part of theorising. The consideration of this term resulted in the extension of the theoretical tools of pragma-dialectics in such a manner that a more comprehensive analysis and evaluation of argumentative discourse is justified. Taking account of the strategic manoeuvring of argumentative discourse is further designed to strengthen the connection of pragma-dialectics and argumentative reality. It integrates rhetorical insights into the pragma-dialectical framework for analysis and evaluation (Van Eemeren and Garssen, 2015:859).

Van Eemeren (2010:22) defines strategic manoeuvring as a tool aimed at extending the standard pragma-dialectical theory of argumentation by integrating insights concerning the intended effectiveness of argumentative discourse into the theoretical framework of analysis and evaluation. Van Eemeren (2010:22) explains that the

pragma-dialectic theory should not only take into consideration the dialectical reasonableness of the discourse, but also the attempts by participants for rhetorical effectiveness in the resolution of a difference of opinion.

A dialectical discussion according to Van Eemeren (2010:3) refers to a strict procedure, or a “code of conduct” stated in the model of critical discussion for testing the acceptability of a standpoint. The pursuit for reasonableness is thus examined from a dialectical perspective while the pursuit for effectiveness can be examined from a rhetorical perspective. Somewhere during a discussion, when arguers pursue these two objectives, they encounter challenges because of the argumentative context in which they occur.

The argumentative state of affairs in a political debate is different from the argumentative state of affairs in an academic conference (Van Eemeren, 2013:11-32). While the model of critical discussion is just a theoretical standard for analysing argumentative discourse, there are also contextual factors. Mohammed (2008:377), refers to contextual factors as institutional insights that should be taken into consideration and play a crucial role in the critical discussion.

This brings in the rhetorical aspect, where participant’s interests are motivated by institutional goals. Blitzer (1999:219) posits that rhetoric is situational, and should therefore be regarded as “a natural context of persons, events, objects, relations, and an exigence which strongly invites utterances.” This means that rhetorical texts derive their character from the circumstances of the historical context in which they occur (Van Eemeren. 2015:63).

There is a tendency for discussants to be more rhetorical than reasonable because their objectives are also influenced by contextual matters. This condition constrains strategic manoeuvring and creates tension between reasonableness and rhetoric that can derail the discussion. Van Eemeren (2009:69-70) notes that the conditions which need to be fulfilled to ensure effectiveness do not necessarily always agree with the conditions that have to be met to guarantee reasonableness (2010:41). In some situations the combination of effectiveness and reasonableness is out of balance, and when that happens it is concluded that the strategic manoeuvring has been *derailed*.

The metaphor of a railway line shows that strategic manoeuvring helps to keep the critical discussion on track by aiming to win the discussion effectively while avoiding fallacious arguments that are not in line with the ideal model of critical discussion. Van Eemeren (2010:41) explains that in the case of derailment of strategic manoeuvring, the quest for effectiveness has gained the upper hand at the expense of the pursuit of reasonableness, and the process of resolving a difference of opinion on merit gets misrepresented. Discussants are expected to reconcile their quest to maintain reasonableness (dialectic) with their aims of achieving effectiveness (rhetoric).

In principle people engaged in real life argumentative discourse always have to reconcile their pursuit to maintain reasonableness and their pursuit to achieve effectiveness, and because of this argumentative dilemma they always have to manoeuvre strategically (Van Eemeren 2010:40). To keep a delicate balance between reasonableness and effectiveness the notion of *strategic manoeuvring* is adopted as a tool to reconcile the rhetorical aims of effectiveness and the dialectical aims of reasonableness in the argumentative discourse. Therefore, the theoretical notion of *strategic manoeuvring* adds the rhetorical dimension to the pragmatic insights of the pragma-dialectical theory (Van Eemeren and Houtlosser, 2015:443).

Van Eemeren and Houtlosser (2006:383) view strategic manoeuvring as a means for discussants to realise their rhetorical objectives while complying with the requirements of resolving difference of opinion in a reasonable manner. They further explain that strategic manoeuvring can be a useful tool to balance or bridge the gap between rhetoric and dialectic, thus help the discussants to argue according to the guidelines stated ideal model of a critical discussion.

It should be noted that the pragma-dialectical theory has not become a rhetorical theory, but only that the rhetorical insights aiming for effectiveness are added to the existing pragma-dialectical theory of reasonableness (Van Eemeren 2010:22). Thus, the standard theory of pragma-dialectics is expounded to become an extended pragma-dialectical theory because of the incorporation of *strategic manoeuvring* in argumentative discourse.

In order for an analyst to understand this, the pursuit for effectiveness can be examined from a rhetorical perspective, and reasonableness can be examined from a dialectical perspective (Van Eemeren and Houtlosser, 2015:352). Van Eemeren and Houtlosser further emphasises that an argumentative discourse can be examined for both its dialectical and rhetorical characteristics and this could result in different kinds of observations in each case. The need to balance resolution-focused dialectical objectives with acceptance-oriented rhetorical objectives calls for the implementation of strategic manoeuvring (2010:42).

According to Van Eemeren (2010:42) as a rule the primary interest of participants in a discourse or text is to have their difference of opinion resolved on its merits. This implies that no matter how hard the parties are trying to have their views accepted (convincing the other party effectively), they also have to play the resolution game by the rules of critical discussion (2010:42). Therefore, it is important to examine how strategic manoeuvring is implemented on the resolution process because if it violates one of the rules of critical discussion it can no longer be regarded as reasonable, but fallacious (2010:43).

Van Eemeren argues that if effectiveness is aimed for by means other than argumentation, even though strategic manoeuvring may be working to the advantage of the user, and if one of the rules of critical discussion is violated, then the resolution of the difference of opinion becomes unattainable. Van Eemeren and Grootendorst (2010:43) argue that strategic manoeuvring can be implemented in all the stages of the resolution process.

The parties involved in the resolution process can be expected to make dialectically allowed moves that serve their rhetorical interests with the greatest effectiveness, at every stage (Zarefsky, 2008:318-320). Hence the dialectical objectives of the various discussion stages always have a rhetorical analogue and the presumed rhetorical objectives of the participants can be specified according to the dialectical stages (2010:43). The following discussion shows the implementation of strategic manoeuvring in the resolution stages of an argumentative discourse.

(i) Strategic manoeuvring in the various stages of the resolution process

The confrontation stage

According to Van Eemeren (2010:43) the dialectical aim of the parties in the confrontation stage is to advance their standpoints in well-defined manner, by specifying issues that are at stake in the difference of opinion, and about the positions each parties assumes in the difference of opinion. The rhetorical objectives, whose pursuit is effectiveness, cause each discussants to advance the standpoint in the confrontation stage in the way that is the most beneficial.

The opening stage

The dialectical objective of the opening stage is to establish an unambiguous starting point for the discussion (2010:44). Van Eemeren (2010:44) explains that the point of departure consists of mutually accepted procedural starting points regarding the division of the burden of proof. The rhetorical objectives of both parties are effective if they come into agreement regarding the point of departure for the discussion which serves their interests best.

The argumentation stage

The dialectical objective of the argumentation stage is to test the acceptability of the standpoint – descriptive, evaluative or prescriptive – that has shaped the difference of opinion, starting from the point of departure established in the opening stage (2010:44). The rhetorical perspective's aims for effectiveness is achieved by the protagonists' attempt to make the strongest possible case by articulating in their argumentation the reasons which satisfy the antagonist, and continuing to do so until no critical doubts remain unanswered.

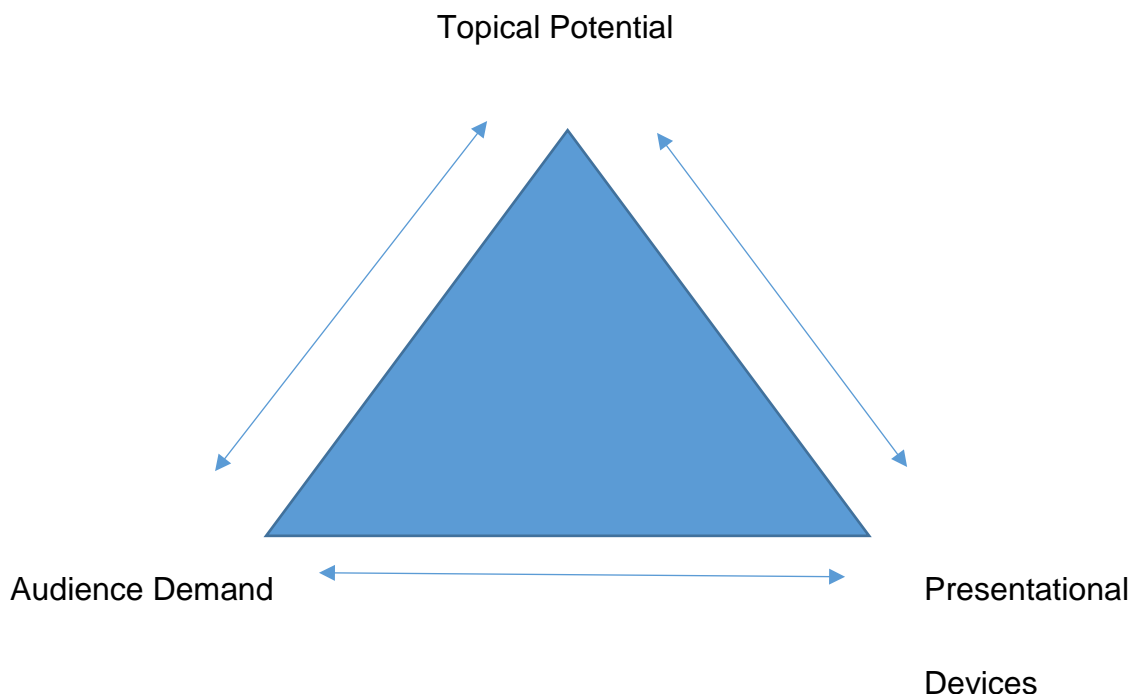
The concluding stage

The dialectical objectives of the parties in the concluding stage is to establish the result of the completion of the critical procedure and to determine whether the protagonist may maintain his standpoint in spite of the criticisms advanced by the antagonist, and whether the antagonist may maintain his position of doubt in spite of the argumentation advanced by the protagonist. From a rhetorical perspective, the objective in this stage

is for each party to claim that its own position has carried the day and its strategic manoeuvring is designed accordingly. This implies that the protagonist will do their best to make clear that the standpoint defended can be maintained, and antagonist will try to establish that this standpoint cannot be maintained because the protagonist has not succeeded in removing all critical doubt.

(ii) The three aspects of strategic manoeuvring

Van Eemeren (2010:93) states that strategic manoeuvring manifests in all argumentative moves in three different aspects: *selection from the topical potential*, *adaptation to audience demand*, and *exploitation of presentational devices*. These three aspects of strategic manoeuvring are helpful to provide a more precise characterisation of the strategic function that the argumentative moves fulfil in the resolution process. His reason for distinguishing between different aspects of strategic manoeuvring is to make sure that the analysis and evaluation of argumentative discourse do not concentrate on just one particular aspect of strategic manoeuvring but That all aspects worth considering are taken into account.



(i) *Topical Potential*

According to Van Eemeren (2010:96) topical potential has to do with the perspective from which the arguer selects the argumentative move or moves he makes in strategic manoeuvring. He explains that the expression “topical potential” refers to the range of topical options available at a certain point in the discourse and the ability to effectively use these options. Jansen (2012:270) argues that the topical potential regarded as the most useful to present the standpoint as adequately as possible, is selected. In his examination of the letter of Bredero, a Dutch author, he suggests that politeness and indirectness was the best strategy Bredero applied in his request for a loan from his teacher.

Firstly, at the confrontation stage, a participant’s strategic manoeuvring is aimed at making the most effective choice from among all the potential issues for discussion (Van Eemeren, 2010:100). The participant takes advantage of the “*disagreement space*” available in the dialectical situation in such a way that the confrontation is defined in accordance with that party’s preferences (Author? 2010:100). Secondly, in the opening stage, each participant’s strategic manoeuvring is directed at creating a “*zone of agreement*” that offers the most advantageous procedural and material starting points; this aim can for instance be pursued by eliciting or calling to mind helpful “concessions” from the other party (Van Eemeren, 2010:100).

Thirdly, in the argumentation stage, each party that acts as a protagonist chooses a strategic “*line of defence*” involving a selection from the available potential of arguments that suits that party best in the dialectical situation at hand. An antagonist will choose a strategic “line of attack” that seems most effective in light of the dialectical situation. Fourthly, in the concluding stage, each party will direct all its efforts toward achieving through a strategic portrayal of the “scope of conclusiveness” the results of the discourse that come closest to the outcome desired by that party.

(ii) *Audience Demand*

Van Eemeren (2010:108) describes the second aspect of strategic manoeuvring as the *adaptation to audience demand*. He explains that the phrase “audience demand”

refers to the requirements that must be fulfilled in the strategic manoeuvring to secure communion with the people whom the argumentative discourse is aimed at. Furthermore, in order to be reasonable and effective, the strategic moves a participant makes must at each stage of the resolution process, connect well with the views and preferences of the people they are directed at (Tonnard, 2009 and 2011).

It is therefore important to be able to identify the audience that is supposed to be reached, and to determine their relevant views and preferences (2010:108). In the opening stage, adjustment to audience-demand may consist of mentioning only material starting points which the audience favours. In the argumentation stage, the discussants choose only those arguments that agree with the audience's sphere of interests. Then, finally in the concluding stage, adapting to audience-demand may involve sketching the result of the discussion in a way that avoids annoying the audience (Van Eemeren, 2010:113).

(iii) Presentational Devices

The third aspect of strategic manoeuvring is presentational devices, which pertains to the communicative means or stylistic devices that are used in presenting the argumentative moves effectively. Van Eemeren (2010:118) argues that when speakers or writers manoeuvre strategically they are not just trying to make argumentative moves that suit them well and agreeing with audience demand, but they are also making an effort to present their moves in a specific way.

The presentational choices that are made in strategic manoeuvring in the confrontational stage may include the protagonist not making explicit his position with regards to the standpoint that has been advanced, so that the difference of opinion does not become unnecessarily or prematurely mixed (2010:121). In the opening stage, the protagonist can manoeuvre strategically by presenting his starting points through a metaphor that is likely to appeal to the audience. Metaphors appeal to the audience because they carry self-validating claims that increase the chances of effectiveness (Oswald and Rihs, 2013:133).

In the argumentation stage, the presentational choices available can include presenting all the arguments advanced in defense of one's standpoint explicitly and numbered, so that the rigour and quality of the reasons that speak in favour of the standpoint may seem overwhelming (Van Eemeren, 2010:122). Finally, in the concluding stage, a strategic presentational choice which the party who claims to have won the dispute could make, is to present the claim in a restrained manner, so that the outcome of the discussion is not forced (Van Eemeren, 2010:122).

Rhetorical figures of speech such as *praeteritio*, *conciliation*, *metalepsis* and *rhetorical questions*, are useful presentational choices for strategic manoeuvring (Van Eemeren, 2010:121). They are specific modes of expression that can be used as presentational devices (Van Eemeren and Houtlosser, 1999:485). These figures of speech are useful strategies for implicit or indirect argumentation in all the stages of argumentation. Snoeck Henkemans (2009:349) argues that the strategy of using *praeteritio* may result in arguers not accepting the burden of proof. The reason for this is because the *praeteritio* is used to present arguments by saying you will refrain from dealing with it, but it nonetheless catches the attention of the listeners (2009:346). As figures of speech, idiomatic expressions are studied as presentational devices for strategic manoeuvring that arguers can use for strategic reasoning to state a standpoint implicitly and to present argument as self-evident (Jansen, 2017:615).

Strategic manoeuvring pioneered by Van Eemeren is a useful tool in the extended theory of pragma- dialectics that constructively integrates both dialectical and the rhetorical perspectives. This integration acknowledges that both reasonableness and effectiveness goes together in real-life argumentative discourse. Van Eemeren reasons that in each discussion stage there is a strategic manoeuvre that the participants uses in pursuit of their goals, and he identifies three aspects of strategic manoeuvring that can be identified in every argument made during a critical discussion.

Next, is a discussion that shows how personal attacks (*ad hominem fallacy*) can be be as strategic manoeuvring in certain context.

2.7 Personal attacks (*ad hominem* fallacy) as strategic manoeuvring

One of the important reasons for using strategic manoeuvring is to balance two objectives, that of reasonableness and effectiveness. However, if the arguers during the process break one or more of the rules of a critical discussion, then their strategic manoeuvring derails into fallaciousness. Van Eemeren (2010:198) states that all derailments of strategic manoeuvring in which the process of resolving a difference of opinion on merits are fallacies, and all fallacies that have been identified in pragma-dialectics manifest themselves in argumentative discourse as derailments of strategic manoeuvring.

Van Eemeren, Garssen and Meuffels (2011:37 and 2009), postulate that fallacies in certain argumentative discourses can be useful tools in strategic manoeuvring. The violation of the norms of critical discussion can be tested by taking into consideration the specific circumstances in which argumentative exchanges are situated. Hence, fallacy can be used by arguers as a mode of strategic manoeuvring that to them might seem to comply with the rules of critical discussion (Van Eemeren, Garssen. and Meuffels, 2012:344-345). It is therefore important that when accessing fallacious argumentative moves that has been used for strategic purposes, to take into considerations the institutional requirements.

Arguers tend to aim for their rhetorical objectives by overstepping the boundaries of reasonableness (Van Eemeren, 2014:565). This could result in committing fallacious arguments, such as *ad hominem* known as personal attacks, *ad baculum* known as threats (Walton, 2014b:329 and Walton and Macagno, 2007:63-64), *ad verecundiam* known as appeals to respect and awe, and *ad populum* known as strong emotional appeals. However, such arguments are regarded as fallacious even though they can be extremely persuasive. Keinpointner (2013:361) postulates that political speakers are not really able to do without them.

Personal attacks sometimes referred to as character attacks are called *abusive ad hominem* (see section 2.7). Their purpose is to attack the person who puts forward a standpoint or an argument instead of attacking the argument advanced (Macagno 2013:369). Consequently, personal attacks are very common in argumentative discourse; they are used as strategic manoeuvring by some discussants to silence

their opponents (Kienpointner:2009:61). They can be considered as either harmful or helpful, and in some cases listeners do not even recognise them as fallacious. Yap (2012:97) notes that personal attacks can be useful if they are judged from the point of relevance.

In a case investigated by Van Eemeren, Garssen and Meuffels (2012:345) they discovered that when the freedom rule is violated by committing *abusive ad hominem* (direct personal attack) in which the opponent is portrayed as stupid, the dialectical objectives of reasonableness are overlooked. As a result opponents would object to such arguments not because of their harshness but because of their unreasonableness as argumentative moves. Van Eemeren and Meuffels (2002) have investigated the judgement of *ad hominem* fallacies by ordinary arguers.

Copi (1982:99) brings a different angle to the study of the *ad hominem* fallacy when he argues that it should be categorised as a fallacy of relevance. He sees fallacies as arguments in which premises are logically irrelevant to the conclusion, while Hamblin (1970) argues that fallacies are arguments that seem to be valid and yet are not. Van Eemeren, Garssen, and Meuffels (2015), argue that both of these views fall short in addressing the complexities of fallacies.

2.8 Arguing with oneself (soliloquy)

Rocci (2005) argues that although argumentation is traditionally an exchange between two or more participants, they also occur at intrapersonal levels where the protagonist and antagonist of the critical discussion is the same person (Zampa and Perrin 2016). This is a decision-making process that occurs in one's mind, and is known as soliloquy. Rigotti (2005:94) describes soliloquy as self-directed argumentation occurring within oneself while making decisions. This kind of reasoning stimulates reflection on one's own reasoning (Hoffmann, 2016:365).

From the point of view of argumentation, soliloquy is a human activity in which one is persuading oneself (Rocci 2005:114). Zampa and Perrin have used the same model of critical discussion proposed by Van Eemeren and Grootendorst (1994, 1996) to analyse intrapersonal argumentation. They have done so based on the belief that human beings are capable of being dialogical in their thoughts; we are social and

linguistic beings and capable of being reasonable critics in our own thoughts. An individual can engage him/herself in “*self-deliberation*” by assuming the role of both protagonist and antagonist of one and the same standpoint (Zampa et.al. 2016:10). Perelman and Olbrechts-Tyteca (2010 [1958]) describe the process of self-deliberation as:

[W]hen a person is thinking, his mind would [...] strive to assemble all arguments that seem to it to have some value, without suppressing any, and then, after weighing the pros and cons, would decide on what, to the best of its knowledge and belief, appears to be the most satisfactory solution

The concept of editing during intrapersonal argumentation is a crucial step in decision-making. Editing takes place between the production of an argument move in the mind of the protagonist and its public manifestation (Zampa and Perrin 2016:12). The arguer at this point has to decide on the following: (i) whether to say or suppress a possible argument, (ii) making the move effective, (iii) avoid face-threatening implications for the arguer and the antagonist, and lastly (iv) to be relevant and truthful (Hample and Dallinger 1990:153).

2.9 Prototypical argumentative patterns

Following the extension of the pragma-dialectical theory by incorporating strategic manoeuvring, theorists of argumentation found it necessary to include contextual dimensions. The contextual dimension of an argumentative discourse strengthens the connection between the theory and the study of argumentative discourse in real life situations (Van Eemeren, 2015:141). The purpose of research in contextual dimensions is the following (Van Eemeren, 2015:141):

- 1. To find out in what ways in specific communicative activity types the possibilities for strategic manoeuvring are constrained by institutional preconditions.*
- 2. To detect which argumentative patterns of standpoints, argumentation structures and arguments schemes are stereotypically activated in realising the institutional point of specific communicative types in accordance with institutional preconditions.*

Due to the contextual factors prevailing in specific argumentative practices, the analysis and evaluation of strategic manoeuvring is situated in the macro-context of the “communicative activity type” in which the manoeuvring takes place (Van Eemeren, 2015:652). The study of argumentation cannot separate the theoretical view given shape by the ideal model of a critical discussion from the empirical reality of the argumentative discourse (Van Eemeren and Houtlosser, 2015:381). Therefore, it is necessary to situate the analyses and evaluations of argumentative discourse in the macro-context in which the discourse occurs (Van Eemeren and Garssen, 2015:844).

Van Eemeren (2015:651-652) asserts that in the study of argumentation, the importance of the critical dimension for assessing the quality of the argumentative discourse by applying the norms and standards given in the analytical model of a critical discussion, cannot be underestimated. However, because argumentation takes place in real communicative practices it is equally important that the study of argumentation takes into consideration the empirical dimension of describing the communicative practices identified in argumentative reality (Van Eemeren, 2011:141).

In real life situations, there is a multitude of communicative practices connected to different institutional contexts. These communicative practices serve a variety of institutionally relevant purposes or institutional goals, and are therefore conventionalised to support the various kinds of institutional requirements in which they are embedded (Van Eemeren, 2015:652). In the same vein, communicative practices which may fall in different domains, are shaped by the specific kinds of institutional communicative contexts in which they serve specific institutional purposes (Van Eemeren, 2010:129). These institutional factors impose extrinsic constraints for strategic manoeuvring during argumentative exchanges (Tindale, 2006:447). Conventionalized communicative practices can therefore be understood as argumentative exchanges which are shaped by the context of the argumentative practice to serve a specific institutional requirement.

As indicated before, strategic manoeuvring does not take place in an idealised critical discussion, but in multi-varied communicative practices in empirical reality (Van Eemeren (2010:557). It is stipulated in extended pragma-dialectical theory, that the “communicative activity types” analysed have established themselves in various

communicative domains. These communicative activity types are formally conventionalised, as is generally the case in the legal domain, but they may also be less formally or informally conventionalised, as is customary in political, academic, and personal domains (Van Eemeren and Houtlosser, 2009:5).

Furthermore, the conventions are expressed in explicit constitutive or regulative rules; in other cases such as traditional political discourse they consist of largely implicit regulations or simply established usage. Van Eemeren and Garssen (2013:3) further state that the rationale for the conventionalisation of a particular communicative activity type is reflected in its institutional point. In a communicative activity type, the realisation of the institutional point is pursued through the implementation of the appropriate “genre of communicative activity.” The *genres of communicative activity* that may be implemented in the various communicative activity types include “adjudication”, “deliberation”, “disputation”, and “communion-seeking”.

Van Eemeren (2014:558) suggests that in the political domain, the conventionalised communicative activity type includes the genre of deliberation. Informally conventionalised communicative activity types in the interpersonal domain include the genre of communion-seeking. In the legal domain conventionalised communicative activity types include the genre of adjudication, while in the academic communicative activity type the genre of disputation is carried out. The conventionalisation of activity types results in the formation of context-dependent argumentative patterns (Van Eemeren, 2017:3-5).

Due to the specific institutional requirements of the communicative activity type, certain *argumentative patterns* are typical of the way in which argumentative discourse is generally conducted in specific communicative activity types such as political debates, court proceedings, academic conferences and medical consultations (Van Eemeren, 2015:143). Van Eemeren adds that some argumentative patterns are incidental, but that certain argumentative patterns are *typical* of the way in which argumentative discourse in a specific communicative activity type, is generally conducted when it is connected with defending institutional rationale (institutional goal). Pragma-dialectical researchers are interested in stereotypical argumentative patterns whose occurrence can be explained by the institutional preconditions (requirements) prevailing in the

communicative activity types in which they occur (Van Eemeren and Garssen, 2014). Therefore, the primary focus of the pragma-dialectical researcher is on determining the context-dependency of argumentative patterns of argumentative discourse.

Van Eemeren (2015:143) explains that the stereotypical argumentative patterns that the pragma-dialecticians are concerned with are those which are connected to the modes of strategic manoeuvring that the discussants employ to reach their institutional goals. These modes of strategic manoeuvring are aimed at reaching the institutional point or institutional goal in accordance with the institutional preconditions (institutional requirements). Certain argumentative patterns are typical of the way in which argumentative discourse is conducted in a particular communicative activity type, for example in *traditional political government* to defend an institutional goal or aim (Garssen, 2015:26). These prevailing argumentative patterns are known as *prototypical argumentative patterns* and are shaped by the institutional preconditions prevailing in the communicative activity type. The institutional preconditions are set rules and procedures, formal or informal, which govern the code of conduct in an institution, society, or community. These rules constrain the argumentation that takes place in the institutional context (Thompson, 2016:1 and Tindale, 2009;41).

Prototypical argumentative patterns become a mode of strategic manoeuvring when they are connected with institutional preconditions in which the discourse occurs (Van Eemeren 2016:6). The context of the discourse determines which prototypical argumentative patterns are suitable to reach the institutional point. Prototypical argumentative patterns help researchers of argumentation to determine the context-dependency of argumentative discourse (Van Eemeren 2016:7). As a result of observing institutional preconditions in argumentative contexts, prototypical argumentative patterns for strategic manoeuvring can be determined.

Van Eemeren (2015:1-23) argues that certain activity types such as political, legal, medical, and academic, argumentation with pragmatic argumentation structures, form prototypical argumentative patterns. Pragmatic argumentation is a subtype of causal argumentation discussed in section 2.5.3 which defends a standpoint by pointing out the negative or positive consequences of carrying out an action stated in the standpoint. This type of argumentation is employed by the discussants who defends

the traditions and customs of the Mpondomise kingdom. They show how disobeying traditions can lead to misfortunes in the kingdom. Pragmatic argumentation are popular in legal deliberations for making legal decisions (Feteris, 2002:349).

The traditional context of the Mpondomise Kingdom under discussion involves the culture and traditions. Royal counsellors and the chief conduct the majority of discussions because the content of the story is about restoring the Mpondomise kingdom's culture and traditions. Khunou (2009:83) asserts that the pre-colonial traditional leadership in Southern Africa was based on governance of the people, where a traditional leader such as a chief was accountable to his subjects. The men of the kingdom discussed legal matters based on cultural and traditional customs, at a royal palace. Political matters, such as putting the rightful chief in his position were discussed in the same manner.

In legal matters where participants defend cultural laws, pragmatic argumentation addresses the considerations of consequences to be taken in light of the purposes of the law (Feteris, 2015:62). Legal defense pragmatic argumentation plays a crucial role of justifying (un)desirable consequences in light of the rules as stipulated by traditional laws. The traditional court of the Mpondomise kingdom, just like any court, is expected to defend its laws by using prototypical argumentative patterns that reflect its obligations to defend the institution. Futhermore, Andone (2015) shows in both legal and political domains, which standpoints at issue are supported by which arguments. Since argumentation is concerned with defending a particular standpoint, arguers carefully employ different arguments that help them defend their standpoints successfully. A careful selection of particular arguments increases the acceptability of a political party's standpoint. Standpoints that appeal to the majority, for example the standpoint that "the chief must marry a second wife in order to please the traditional people" and standpoints that point out positive consequences, are defended by pragmatic argumentation (Andone 2015:46)

2.10 Summary

The theoretical overview of the study of argumentation was dealt with in this chapter, starting from the theoretical components of argumentation that brings together normative and descriptive dimensions, to meta-theoretical starting points which are implemented in the model of a critical discussion. The model of critical discussion provided a guide on how argumentative reality can be structured and analysed to establish reasonableness during the resolution process.

Analysis of an argumentative discourse which is theoretically motivated was explained in details, then the rules of a critical discussion that apply to speech acts used during the different stages of a critical discussion were also discussed. Fallacies that hinder the implementation of the model for evaluating argumentative discourse were identified, and the code of conduct for reasonable discussion was explained. Next the extended pragma-dialectical theory was introduced along with the notion of strategic manoeuvring as a tool to maximise the evaluation of the argumentative discourse.

Strategic manoeuvring which is also key to the effectiveness of a critical discussion is discussed. The conventionalisation of argumentative discourse in various communicative types followed by prototypical argumentative patterns, were discussed, and it was interesting to discover that strategic manoeuvring can be implemented in such a manner that dialectical reasonableness can be overstepped by rhetorical effectiveness through strategic manoeuvring.

CHAPTER 3: APPRAISAL THEORETIC PERSPECTIVE ON EVALUATION IN TRANSLATION

3.1 Introduction

The aim of chapter 3 is to link argumentation theory already dealt with in Chapter 2 with the theory of appraisal proposed by Martin and White and “evaluation in translation” as evoked by Munday (2012) to determine argumentative equivalence. Hatim (1997) and House (2014) is invoked to situate the linguistic and pragmatic aspects of the text as proposed by Munday with socio-cultural aspects that gives a broader view of evaluation in translation. Dillard and Seo (2013:157) have conducted a similar study on how to measure affective response that shows a link between persuasion and emotions (affect), which is an attribute of appraisal theory.

The theory of argumentation and appraisal are both pragmatic and linguistic theories in the study of translation. Appraisal theory evaluates language use and socio-cultural factors in translated texts that influence decision-making. House (2014:260) suggest a linguistic-pragmatic approach to explore language use in socio-cultural contexts which influence decision-making in translation. Martin and White (2005) explore language use in attitudinal lexical items of affect, judgement, and appreciation in the presentational devices of strategic manoeuvring. The Munday’s notion of evaluation in translation is invoked to study the presentational devices of strategic manoeuvring in translated argumentative segments of “The wrath of the ancestors”.

Appraisal theory as proposed by Martin and White (2005) is explored to show how the language use of affect (attitude, judgement and appreciation) in presentational devices of strategic manoeuvring and the translated presentational devices of strategic manoeuvring in “The wrath of the ancestors” can be evaluated. Munday’s perspective of appraisal theory in translation studies also gives guidance on how appraisal theory can be applied in the translation of presentational devices in strategic manoeuvring. In his book “Evaluation in Translation” he explains how the language of evaluation (appraisal theory) is relevant in translation studies because it explores those crucial moments which translators often face which he calls “critical points” of decision

making that often cause a shift in the target text. These critical points in translation of the source text to the target text are the focus of this study.

Appraisal as postulated by Martin and White (2005) is dealt with in section 3.2 below, and the theory of appraisal in translation which involves decision making in the translation of subjective axiological lexical items and ideological cultural aspects of the source text during critical points, is dealt with in section 3.6 of this chapter .

3.2 Language of evaluation

Appraisal framework is an approach that explores, describes and explains the way language is used to evaluate, to adopt stances, to construct textual personas and to manage interpersonal positioning and relationships.) White argues that appraisal framework is an extension of the linguistic theories of M.A.K. Halliday and his colleagues (systemic functional linguistics) which has emerged over a period of almost 15 years ([www.grammatics.com/appraisal assessed on 14 April 2016](http://www.grammatics.com/appraisal_assessed_on_14_April_2016)). He further states that appraisal theory concerns linguistic resources that are used by writers or speakers to express, negotiate, and naturalise inter-subjective and ideological positions. Systemic functional linguistics (SFL) is a multi-perspective model designed to provide analysts with complementary lenses for interpreting language in use (Martin and White 2005:7).

SFL identifies *three kinds of meaning* which operate simultaneously in all utterances: the *ideational*, the *interpersonal*, and the *textual*. Ideational resources are concerned with interpreting experience, interpersonal resources are concerned with negotiating social relations, and the textual resources are concerned with information flow. These three kinds of meaning are referred to as metafunctions. The focus of this research is on interpersonal metafunctions in language, looking closely at the subjective presence of writers/speakers in text and those with whom they communicate. The research further focuses on how writers/speakers positively or negatively evaluate the entities, happenings and state of affairs within which their texts are based.

Appraisal can be located in an interpersonal system at the level of discourse semantics (Sabao, 2016). At this level meanings are clarified together with two other systems,

namely negotiation and involvement. Appraisal is categorised by three interacting domains, namely attitude, engagement, and graduation. Attitude is concerned with feeling, including emotional reactions, judgements of behaviour, and evaluation of things. Engagement deals with sourcing attitudes and the play of voices around opinions in discourse. Graduation attends to grading phenomena where feelings are amplified and categories blurred (Martin and White 2005:35). This research focuses more on attitudes, looking closely at the lexical structures of attitudes that carry affect, judgement, and appreciation.

3.3 Attitudes

White on his website describes attitudes as meanings by which writers/speakers attach an intersubjective or value assessment to participants and emotional response or to systems of culturally-determined value systems. Meaning unclear. Martin and White (2005:42) lists three *semantic regions* of attitudes (www.grammatics.com/appraisal/assessed_on_14_April_2016), namely emotions, *ethics* and *aesthetics*. The first semantic region *emotions* referred to as *affect*, are the centre because they are an inborn expressive resource physiologically embodied from the moment of birth. *Affect* are concerned with registering positive and negative feelings. The second semantic region *ethics*, referred to as *judgement*, deals with attitudes towards behaviours which we admire or criticise, praise, or condemn. The third semantic region *aesthetics* referred to as *appreciation*, involves evaluations of semiotic and natural phenomena. The next sections discuss the three categories in detail.

3.3.1 Affect

As already mentioned affect deals with resources for understanding emotional reactions and dispositions. They are realised through mental processes of reaction for example, *This pleases me, I hate chocolates*. They are also realised through interpersonal elements of affect, for example *. I'm sad, I'm happy*. Affect as proposed by White (2005) is also realised through ideational metaphors as nouns: *His fear was obvious to all*. White argues that values of affect occur as either positive or negative categories, for example *love versus hate, please versus irritate, bore versus intrigues*. Martin and White (2005) further distinguish affect across a range of grammatical structures namely affect as *quality*, affect as *process*, and affect as *comment*. They

give more examples of these in their book *The Language of Evaluation* (2005:46). Beyond this range they also include grammatical metaphors, and nominalised realisations of qualities and processes.

Martin and White further developed a classification system of affect that follows six factors which are foregrounded in the grammar of English (2005:46):

- i. Are feelings popularly understood by the culture as positive or negative? e.g. *positive – happy, negative - sad*
- ii. Are feelings realised as a surge of emotions involving some kind of embodied paralinguistic manifestation, or more internally experienced as a kind of emotive state or ongoing mental process? e.g. *she smiled at me, she liked him.*
- iii. Are feelings seen as directed at or reacting to some specific emotional trigger, or as a general ongoing mood? There is also a distinction between mental processes (*she likes him/he pleases her*) and relational states (*she's happy/she's pleased with him*)
- iv. How are the feelings graded; towards the lower valued end of a scale of intensity or towards the higher valued end, or somewhere in between? (*the captain disliked leaving/the captain hated leaving/the captain detested leaving*)
- v. Do the feelings involve intention (rather than reaction) *the captain dislikes leaving*, with respect to a stimulus that is irrealis (rather than realis) *the captain feared leaving*. The irrealis affect has a trigger.
- vi. The final variable groups emotions into three major sets, un/happiness - *the captain felt sad/happy*, in/security – *the captain felt anxious/confident* and dis/satisfaction – *the captain felt fed up/absorbed*.

The next section briefly discusses the second category of attitudes.

3.3.2 Judgement

According to Martin and White (2005:52) judgement has to do with the way we assess the behaviours of others; it is specifically concerned with resources for assessing human behaviour positively or negatively according to various normative principles.

Specifically in judgement, character is assessed, by making an assessment of a of the behaviour of a person. White adds that the social norms which are assessed in judgement have to do with rules and regulations or less precisely defined social expectations and systems of values. Judgement means that behaviours are assessed as moral or immoral, legal or illegal, socially acceptable or unacceptable, laudable or deplorable, normal or abnormal, etc.

There are two forms of judgement, namely judgement based on *social esteem* and judgement oriented toward *social sanctions*. Judgement focused on social esteem has to do with normality, capacity, and tenacity while judgements of sanction have to do with veracity (truth), and propriety (ethics/decency). Social sanction is usually codified in written discourse, for example edicts, decrees, rules, regulations and laws about how to behave as dictated by church or state. Social esteem is viewed as *normality* (how special), *capacity* (how capable), and *tenacity* (how dependable).

As with affect, judgement also has positive and negative evaluations, for example normality – *lucky/unlucky*, capacity – *powerful/weak*, and tenacity – *brave/cowardly*. Martin and White add that in language use, the lexical item used for attitudinal meaning (affect) can vary depending on the context it is used in. Social sanction is illustrated as *veracity* (truth) and *propriety* (ethics/decency). It also includes positive and negative evaluations of behaviours which we praise or condemn for example veracity – honest/dishonest, and propriety – kind/cruel.

The parameters for organising judgement reflect the system of modalisation in the following manner, *normality* is linked to (i) *usuality* – *he's **often** naughty*, (ii) *capacity* is to ability – *he's **capable** of going*, (iii) *tenacity* is to inclination – *I'm **determined** to go*, (iv) *veracity* is to probability – *it's **certain** he's naughty*, and (v) *propriety* is to obligation – *you're **supposed** to go*.

Appreciation is the third kind of attitude which is dealt with in the next section.

3.3.3 Appreciation

White (www.grammatics.com/appraisal) explains appreciation as a system by which evaluations are made of products and processes. He adds that appreciation includes values which fall under the general heading of aesthetics, and the non-aesthetic

category of *social valuation* with meanings such as *significant* and *harmful*. Martin and White (2005:56) postulate that appreciation evaluates things, natural objects, manufactured objects, texts, abstract constructs such as plans and policies, and even the things we make and the performances we give. Human beings can also be evaluated through appreciation when viewed as *entities*, for example a beautiful woman. Martin and White add that appreciation can be divided into our *reactions* to things, their *composition*, and their *value*. Reactions to things include the following: *do they catch our attention* and *do they please us?* Reaction is more related to affection, for example emotive - *it grabs me*, or desirative – *I want it*. The composition of things include balance, - *does it hang together?* and complexity *was it hard to follow?* Composition is related to our perception, e.g. *our view of order*. The value of things can be illustrated by how innovative, authentic, and timely they are. The question that can be used to show appreciation of value is, *was it worthwhile?* Valuation is also related to cognition, for example *our considered opinions*. Martin and White (2005:57) further suggest that reaction, composition and valuation are related to mental processes; how people look at things.

Martin and White (2005:57) note that there is a strong link between the appreciation reaction variable and affect. The distinguishing factor is that affect is about the emotions someone feels, for example *I'm sad/ weeping*, and the appreciation reaction variable is about ascribing to an object the power to trigger a reaction to things, for example *a weepy rendition of the song*. Like affect and judgement, values of appreciation have either positive or negative status. They (2005:57) also note a similarity between positive and negative valuations of something and positive and negative judgements of the capacity of someone to create or perform. But the distinguishing factor between judgement of behaviour and evaluation of things (appreciation) is that with judgement, someone's capacity is assessed, for example *a brilliant scholar*, and appreciation is about the "value" of things, for example *a penetrating analysis*.

The next section deals with what Martin and White refer to as borders which are grammatical frames for distinguishing different kinds of attitude.

3.4 Borders

Martin and White (2005:58) state that the official grammatical realisation for attitude is adjectival which means that grammatical frames for distinguishing different kinds of attitudes must be established. They suggest that for *affect*, a grammatical frame is one which distinguishes it is a relational attributive process which involves a conscious participant called the verb *feel*. *Examples*: a person feels *affect* about something – *He feels **happy** that you came*, and it makes the person feel *affect* that (proposition) – *It makes him feel happy that you came*.

A distinguishing grammatical frame for judgement is a relational attributive process ascribing an *attitude* to a person's behaviour which proves useful. *Examples*: it was *judgement* for person to do that – it was **silly** for him to do that, or for a person to do that was *judgement* – for him to do that was **silly**. The grammatical frame that distinguishes appreciation is a mental process ascribing an *attitude* to a thing which can be used diagnostically. *Examples*: Person consider something *appreciation* – I consider it *beautiful*, Person see something as *appreciation* – She sees it as *beautiful*. More examples can be found in Martin and White's book "Language of Evaluation", 2005.

Evaluative lexical items are not only those that are immediately seen or recognised in a text or speech; there are also implicit forms of language use that cannot be ignored because of the hidden value of meanings in them. The next section deals with forms of language use which Martin and White (2005) refer to as indirect realisations.

3.5 Indirect realisations

Evaluation cannot only be looked at through a directly inscribed text; doing so would limit discourse analysis. Martin and White (2005:62) suggest that there are instances when inscribed lexical items infer much more than what is explicitly stated in the text. This means that even in the absence of attitudinal lexical items that are directly inscribed in the text, there are ideational meanings present in the text which can be enough to invoke evaluation.

Though it may seem undesirable if subjectivity is invoked in the analysis, Martin and White (2005) suggest that avoiding invoked evaluation may result in disregard for the

impact which ideational meanings have on the attitudes they produce. They note that it is important in such situations to draw a line between individual and social subjectivity. This can be done by specifying one's reading position in line with the reader as an individual (idiosyncratic) respondent, or communities of readers positioned via specific structures such as gender, generation, class, ethnicity and in/capacity. When analysing invoked evaluation it is therefore critical to specify the reader's position in relation to the aspects stated above by Martin and White (2005:62).

Another important point to consider when analysing ideational meanings (indirect inscription) in a text, is to declare whether one is reading a text compliantly, resistantly or tactically. A tactical reader is one who is biased (partial), interested, and whose aim is to position the text for social purposes other than those intended by the source (2005:62). On the other hand a resistant reader opposes the text position adopted by the source. The compliant reader is the one who submits or subscribes to the text's intended attitudes. The *naturalisation* of reading is an important factor in these situations; it means that the evaluation of a text is directive in the kinds of attitudes it wants readers to share (2005:63). Both tactical and resistant readers do not succumb to what is naturalised by the text.

To add to this point about ideational meanings, Martin and White state that lexical metaphors do more than just to invoke attitudes but can provoke attitudinal responses in readers (2005:64). Metaphors are thus a powerful tool used by writers to elicit evaluation through indirect provocation. Martin and White further differentiate between provoked and invited attitudes. Lexical metaphors have already been described as tools used by writers or speakers to provoke attitudes, but to invite an attitude can be observed when a writer or a speaker uses non-core vocabulary items to connote attitude rather than to denote it.

The evaluation of "swearing words" are not given much attention by Martin and White because they state that "swearing words" involve non-gradable lexis, although they argue that swearing is used by some to show strong feelings (2005:68). Words such as expletives, related euphemisms, and interjections can be classified as outburst of evaluation which are not clearly stated in the original classification of attitudes.

3.6 Evaluation in translation

Jeremy Munday (2012) adopts appraisal theory into translation studies, and designs a theoretical model to analyse translation texts. He states that appraisal theory is used in other genres but very scarcely in the analysis of translation studies (Munday: 2012:2). In his book "Evaluation in translation" Munday investigates the linguistic signs of translator interventions and subjective evaluations. His theoretical model is designed to describe the different components of a speaker's *attitudes*, the strength of the attitude (*graduation*), and the ways in which the speaker aligns him/herself with the source of the attitude and with the receiver (*engagement*).

He also relates appraisal theory to *interpersonal functions* of language that deal with the relationship between writer and reader. Munday's theoretical model is designed to discover those points in a text which require interpretation and in some cases substantive intervention from the translator. He refers to these as "critical points" of decision making because the translator has to make decisions that may significantly alter the text.. The "critical points" may be elements which are essential to retain in the target text, some of which may require interpretation while others may need significant intervention from the translator. In short, they have the potential to alter the orientation of the entire text orientation in the target ideological factors as well can be points of decision making by the translator when rendering a target text..

The "critical points" of decision making render what Munday refer to as shifts in the translated text which include linguistic features and socio-cultural considerations. Van-Leuven-Zwart (1989:154), claims that shifts manifest themselves on two levels, namely the micro- and macro-structural. By micro-structural he means the level of sentence clauses and phrases, These shifts involve semantic, stylistic, and pragmatic values. Macro-structural shifts include units of meaning that transcend sentences, clauses and phrases. For a comprehensive study of shifts in translated texts, insights from both micro- and macro-structural levels of the text are essential.

Popovič (1970:79), defines shifts as "all that appears as new with respect to the original, or fails to appear where it might have been expected." Munday's "critical points" in decision making takes into consideration cross-linguistic and cross-cultural properties which may affect many points in a text (2012:40). Cyrus (2006)

distinguishes three main types of shifts as discussed, namely grammatical, semantic and problematic shifts. Semantic shifts include semantic modification, explication, generalisation, addition, deletion and mutation.

Munday (2012:2) describes a translator as an active participant in the communication process, who is inhibited and directed by various factors where the text is situated. He (2012:11) points out that evaluation is central to communication and translation, because it exposes hidden elements that can go unnoticed in lexical items since words carry more than what is seen on the surface. Evaluation performs various roles such as constructing the ideological space of a discourse and axiological accentuation. The ideological space of a discourse has to do with the belief systems of the wider society, and the axiological accentuation has to do with subjective individual values.

Evaluation is concerned with negotiating the gaps between individual subjective evaluations and the values of the wider social and ideological context in which the communication takes place. These negotiations of meaning through evaluative language located in socially and culturally located norms of expression form the basis for the study of evaluation in applied linguistics (2012:12). Munday (2012:12) considers evaluation a dynamic process within a system of language that represents social exchanges and is semiotically motivated. Another role performed by evaluation is that of constructing the “ideological space of a discourse” in which both the writer and reader are positioned in dialogic movement.

Munday also identifies three key elements in evaluation, namely the *subjectivity* of the speaker, who evaluates through *language*, and the *discourse* environment of beliefs and values which underpins language (2012:12). These elements are drawn from communication studies by Grant (2007) developed around the idea of uncertainty of communication. The elements bring together individual subjective notions and social ideologies through the medium of language as both expressions of individuality and social beliefs and ideas (2012:12).

Imbalances and instabilities found in communicative texts will always exist because what a speaker/writer says is subjective and will not always be in agreement with the reader/listener or the wider society's values and beliefs. These imbalances create gaps in the discourse which require negotiation of meaning and call for various translation

strategies with no guarantee that the same meaning will be retained in the target text. The concern of this research are the implicit words and utterances which the speaker has not selected, but are key to the evaluation of the text. Munday (2012:13) motivates that a speaker's choice of words does not exist in isolation but in relation to other possible choices that the writer or speaker has discarded or otherwise did not use.

The analysis of selected and unselected lexis is complex but related to the concept of 'meaning potential' in systemic functional linguistics (SFL) (Munday, 2012:13). Meaning potential is what the writer chooses at different functional levels, to create a text that is relevant to social realities (Munday, 2012:14). Munday furthermore states that social realities are described as 'multiple' because of the heterogeneity of social communities. Because of the complexities of varying world views a speaker needs a linguistic background to tackle a balance between the source text and the target text. Munday (2012:14) identifies the critical concepts of meaning potential, namely the subjectivity of the speaker, and the social context, as foundations of the model.

Meaning potential is performed according to three discourse semantic functions: the *ideational*, the *interpersonal* and the *textual* (White, 2012). The ideational function constructs a representation of external reality through subject-specific lexis and transitivity patterns including nominalisations. The interpersonal function facilitates an exchange between participants and comments on its truth value through mood, modality, forms of address, pronoun choice, and evaluative epithets.

Munday (2012:16) posits that SFL is useful in the significance given to choice; during translation a translator must uncover the source text writer's choice and re-encode the choice as appropriate in the target language. The questions here are: Why has the writer chosen to use a certain word instead of another? What choice did the writer have at each decision-making point? What is the function of the writer's choice? What form of communication is produced by the choice? The translator's choices are both conscious and unconscious decisions at the lexical level (2012:16).

Hatim and Mason (1990), studied the role of translation as a form of 'mediation' which is a process of incorporating into the processing of utterances and texts one's own assumptions, and beliefs (Munday, 2012:17). They mention that translation has the potential of creating ideological shifts of a source text, such as lexical choice, cohesion

and transitivity resulting in the omission of cultural elements of the source texts. According to Hatim and Basil (1997:132-135), when translating argumentative text across cultures there is significant difference from the source text (English) to the target text (Arabic).

Furthermore, they emphasise the role of the translator in maintaining in the target text the possible range of interpretations in the source text, and not constraining the reader by imposing a specific reading. They relate this to what they call the 'static-dynamic' continuum of language, which relates to reader expectations and norms (2012:18). They describe 'static' texts as 'expectation-fulfilling' and 'norm-confirming', and 'dynamic' texts as 'expectation-defying' and 'norm-flouting'.

Hatim (1997:1) postulates that the translation process can be best understood through examining the kinds of decisions translators make. He shows that the decision-making process involved in translation requires understanding the syntactic semantic linguistic structures, not only at sentence level but beyond to include contextual frameworks – knowledge of the world, presuppositions, inferences, even culture and ideologies (Hatim (1997:11).

Hatim (1997:3) proposes that *pre-reading* is the first step that a translator should take. Knowledge of what is happening beyond the world of the text can have an impact on the way the text is interpreted by the reader and writer. The second step is *text processing* which Hatim defines as the process where the translator assesses initial elements of the text in terms of their relevance to the progression of the unfolding text and the requirements of context.

He states that text processing begins right from the first encounter with the first elements which is when the reader starts to make sense of the text. The way elements in the text are put together has serious implications for the efficiency and effectiveness of text production and reception in general, and of translation in particular.

The third step Hatim suggests is *hypothesis testing*, which concerns establishing relevance as an essentially heuristic or hypothesis testing exercise. He adds that there are constraining factors in establishing relevance which translators need to be equipped to deal with. The fourth step concerns *the unity of the text*, which is the text

or the set of mutually relevant intentions that serve an overall rhetorical purpose. Hatim (1997:3) posits that it is rare to find a decision taken in translation about any element of language without constant reference to the text in which the element is embedded.

The fifth step to consider is what Hatim (1997:5) refers to as *from global to local*. At this stage the focus of the readers tends to be more closely on localised patterns while remaining within the parameters set by the global structures mentioned above. The reader should keep an open interaction between the local patterning and global organisation.

Hatim (1997:6) suggests that local semantic, syntactic, and textual decisions are continuously informed by the intertextual potential of genres, discourses, and texts. *Text structure* is the sixth step readers have to consider where the structure of the text begins to unfold. The *thesis cited to be opposed* in the text must be identified and will pragmatically determine what kind of textual elements should follow. Pragmatic factors include intentionality or the purposes for which utterances are used.

The awareness of text structure improves expectancy, and also acts as an effective sign-post system which guides the reader in navigating the textual territory. Once the *thesis cited to be opposed* is determined, it is followed by a counter-claim (opposition) which is followed by substantiation and a conclusion. The last step taken during a disciplined reading aimed at reworking a text is *texture*. At this stage the analysis of structure becomes more relevant, negotiating texture or various devices for example *semantic, syntactic and textual* gives the text its basic quality of being both cohesive and coherent. The translator at this level has to negotiate how to reconcile cross-cultural as well as translinguistic differences.

In a chapter on “*Argumentation across cultures*” Hatim (1997:35) presents a model of *text types* which enhances his model of contextual analysis. Hatim states that texts are carriers of *ideological* meaning; something which makes them vulnerable to ever changing socio-cultural norms. The dormancy of a particular text form in a particular language may not work in another language. Such discrepancies may have serious implications for a pragmatics of language in social life, particularly in domains of language use such as intercultural communication (Hatim, 1997:35). Hatim’s text-type model uses context in a broad manner to accommodate communicative use-user

distinctions, pragmatic notions such as intentionality, and semiotic categories such as genre and discourse.

Hatim infers that intertextuality guarantees that various domains of context are in constant interaction which ultimately leads to the emergence of text types. When reworking a text, ensuring that intertextuality is preserved, coherence and cohesion are also be maintained. During this process, a text type focus slowly emerges which may be identified in terms of a tendency either to “monitor” or to “manage” a given situation. Hatim (1997:36) adds that text type focus can be identified as “specific factors and circumstances from the whole set of factors” in a communicative situation. He proposes a typology of texts that either “monitor” a situation or “manage” a situation.

The first type of text is called *exposition* which focuses on the analysis of a given concepts. These type of texts have two variants, namely description and narration. Description deals with objects or situations, and narration deals with “action” and “events”. These three, exposition, description and narration, knit together and shade each other in various ways in a given text. The global processing patterns used by all three types of exposition are frames and schemata.

The second type of text Hatim (1997:38) identifies is *argumentation* which focuses on the evaluation of relations between concepts. He defines argumentative texts as those used to promote the acceptance or evaluation of certain beliefs or ideas as true versus false, or positive versus negative. In argumentation, reason, significance, volition, value and opposition are common conceptual relations. Moreover, the global processing pattern exploited in this type of text is the plan; how events and states lead up to the attainment of a goal (Hatim, 1997:38). *Instruction* is the third type of text type; such texts are instructional or methodical and show how something is carried out. Instructional texts aim to “regulate” something without options while argumentative texts “evaluate” through persuasion with options.

Hatim (1997:39) proposes that *argumentation* text type has two variants, namely *through-argumentation* and *counter-argumentation*. When embarking on *through-argumentation*, the speaker initiates an argument by stating a viewpoint to be discussed with no explicit reference to an adversary. On the other hand, *counter-*

argumentation is introduced by selective summary of someone else's viewpoint, followed by a counter-claim, a substantiation which outlines the grounds for opposition, and finally a conclusion.

Counter-argumentation has two sub-types, namely *balance* and *the explicit concessive*. With *balance*, the text producer has the option of signalling the contrastive shift between a claim and a counter-claim either explicitly or implicitly. In *the explicit concessive*, the counter-claim is anticipated by an explicit concessive. Hatim (1997:41) argues that the various argumentative formats discussed above are not equally available for all language users, and the preference for one or the other varies within as well as across languages and cultures. The reason cited by Hatim for these variations ranges from politeness to ideology and power, and social life such as political systems or the nature and role of the family.

Hybridisation of text is another typology which Hatim (1997:41) introduces in his work, although he admits that it has not been given much attention in research. He argues that in hybridisation texts are essentially multifunctional, normally displaying features of more than one type, and constantly shifting from one typology focus to another. He argues that predominant text-types could be shifted to admit other subsidiary typological effects, and suggests that hybridisation comes in various forms, for example "embedded" hybridisation which consist of complex arrangements.

This is seen when the function of a text is shifted in a subtle way to accommodate another function. In this situation, two functions compete for recognition, but only one will receive the status of predominance (recognition). Hatim's findings in argumentation across cultures, using English and Arabic, show that English has a noticeable tendency towards counter-argumentation with balance (thesis-opposition-substantiation-conclusion) as format. In contrast, modern Arabic tends more towards through-argumentation (thesis-substantiation-conclusion). More on these findings can be found in his book "Communication across cultures".

In contrast to more traditional terms of translator as 'communicator' and translation as 'mediation' by Hatim and Mason, House (2008:16) refers to translation as 'intervention' between cultures. She explains in her book that translation is not only a linguistic act but an act of communication across cultures. She elaborates that translation as 'a

manipulation of the source text beyond what is linguistically necessary' (House, 2014:3). She adds that intervention or manipulation of ideological, socio-political or ethical reasons, however justified they may be, generally constitute risk taking. She states that no measure can be given to intervention. Munday (2011:82) does not oppose House's ideas on 'intervention' but stresses the fact that all intervention is evaluative, and the need to take account of both conscious and unconscious choices made by the translator. Krein-Kühle (2014:32), argues that the central objective of translation studies with regards to equivalence, is to study the relationship between the source text and the target text in context and situation. This idea is key to the objectives of this thesis, which is to investigate the argumentative equivalence of translated arguments of source text into target text.

House's (2001) influential model of translation quality assessment is important and designed to identify shifts, categorised mainly at the level of register. According to House (2014:248-252) equivalence is the fundamental criterion of translation quality. She further argues that the functional-pragmatic model is more relevant for defining the term equivalence. The model refers to equivalence as the preservation of 'meaning' across two different languages and cultures. The three aspects of meaning in House's model are semantic, pragmatic and textual meaning, and the functional-pragmatic model defines translation as the replacement of text in the source language by semantically and pragmatically equivalent text in the target language (House, 2014:249).

Munday (2012:20) mentions the various theoretical terms used to express the concept of evaluation, namely *stance*, *evaluation*, *appraisal*, *meta-discourse*, *evidentiality* and *subjectivity*. Coherent subjectivity can be achieved by the use of the first person pronoun *I* and the use of deixis and temporality (Munday 2012:21). Subjectivity refers to the speaker's opinion or perspective in the discourse; it is the expression of affect as a means to convey and assess feelings, moods, dispositions and attitudes. Munday (2012:21) explains that evaluation is the broad cover term for the expression of the speaker or writer's stance toward viewpoint or feelings about propositions that s/he is talking about. Munday (2012:21) proposes Thompson and Hunston's three main functions of evaluation:

- i. It is used to express a speaker's or writer's opinion, and in doing so reflects the value system of that person and their community. These value systems include both ideology and axiology.
- ii. It is used to construct and maintain relations between the writer and reader for the purpose of persuading or manipulating, and also for the purpose of directly or indirectly evaluating the truth or certainty of a statement.
- iii. It is used to organise discourse through text structure or giving feedback by highlighting important points in the discourse and even summarising nominalisations that inherently evaluate the truth element of an argument.

Munday (2012:22) cites Lemke (1998) who stresses the significance of interpretive skill in the analysis and assessment of evaluation. Lemke (1992:88) emphasises the "value orientation" of the text which positions the reader to the values of the writer. He sees "value orientation" along the axes of goodness, modulation/moods and modality, and highlights the significance of the axis of predictability which is related to social values. The next paragraph examines how evaluation is recognised in translated text through the model of appraisal developed by Martin and White (2005).

White (2002, 2005) highlights two main questions explored in appraisal: the nature of attitudes (how positive or negative evaluations are activated), and the adoption of stance (the negotiation of evaluative meanings and positioning of subjects) (Munday, 2012:22). Appraisal, negotiation and involvement are considered to be the three constituent 'discourse-semantic' resources. Appraisal is mainly used for interpersonal meaning in the register variables of Tenor (2012:22).

The main focus of this study is on the appraisal resources for the lexicalisation of evaluation. Appraisal resources are identified as attitudes, graduation and engagement. Attitudes are the most basic form of evaluation which are realised attitudinal adjectives known as 'evaluative epithets' or 'interpersonal epithets'. As noted in section 2 of this chapter, attitudes are divided into three types: affect, judgement and appreciation.

Munday infers the vastness and the diversity of lexico-grammatical resources of attitude. For example, affect is realised through feelings and emotional reactions

(*happy, sad*), judgement through values of ethics, behaviour and capacity (wrong, brave), and appreciation is realised through the values of things, phenomena, aesthetics and reactions (Munday:2012:24). It is noteworthy that the basis for affect is personal and the response it envisages is mental and emotional, while judgement and appreciation relates to shared community values which may be institutionalised (education, legal, cultural etc.).

Munday (2012:24) theorises that 'direct inscription' is the most obvious expression of attitude, which is evident through open evaluative epithets. He argues that positive inscribed affect and appreciation is explicit and intense. There are also categorical declarations whose aims are to communicate positive appreciation; a translator guided by the brief from the source writer may have to communicate similar communicative purposes which is to reproduce the same positive appreciation in the TT. Positive attitude is also strongly conveyed through verbal processes and certain parts of speech (Munday: 2012:25).

Munday (2012:26) highlights the fact that inscribed attitude is based on cultural and institutional context, even though they are 'largely fixed and stable across a wide range of contexts'. Munday also theorises the notion of 'indirect or invoked' attitude which has already been dealt with in section 2.1.5. However, Munday (2012:28-29) highlights a few points about evoked attitude which the translator needs to bear in mind, namely that evokedness is a powerful form of evaluation since it is implied into the text and masking as a fact and 'common sense' knowledge it is therefore more effective in manipulating and persuading the reader.

Munday points out that a subtle form of evoked attitude involves triggering hidden contextual associations by neutral content tokens. Such evokedness is therefore undercover and subjective and carries ideologies, which is a serious problem for the translator. The problem lies in that the translator needs to be careful in identifying the intended evaluation and to transfer it appropriately into the target text in a new context of culture that may not hold the same values as the source text. Concerning provoked attitude, Munday (2012:29) distinguishes between evokedness and provokedness; evokedness focuses on information content and provocation triggers positive/negative responses by means of formulations which are in other ways evaluative.

Munday (2012:30) introduces the notion of 'lexical metaphor', a term which Martin and White focus on with regard to provoked attitude. Lexical metaphors are categorised as counter-expectancy indicators and non-core lexis. He expounds that counter-expectancy indicators such as *however, actually, only two or three weeks*, are intended to alert the receiver that attitudinal values are at stake. Non-core lexis is described as 'somewhat less provocative', but still indicating that evaluation is being invoked. Non-core lexis tends to cause intensification in the evaluation of the text. A core lexis could be neutral but a non-core lexis could provoke an attitudinal response, for example *break* (core lexis) and *smash* or *crack* (non-core lexis) which indicate variation in strength.

Munday mentions textual voice as an important component of evaluation. He describes textual voice as a 'particular pattern in the use and co-occurrence of evaluative meanings'. The other important component of evaluation is evidentiality, which is a linguistic category that concerns above all the source of information of a statement which varies considerably across languages. Moreover, Munday (2012:37) stresses the role of the reader in communicative text; readers are 'positioned' by the text but their reading positions cannot be completely predetermined.

Munday further cites Martin and White's three types of reading, namely tactical, resistant and compliant reading. Translation is categorised as both tactical and resistant reading because the translator translates for social purpose (production of the target text), and resistant because the translator may seek to overturn the ideologies of the source (Munday, 2012:38). These reading positions are related to what Hall (1980, 1990) refers to as interpretive categories; he cites three position for interpreting text: the dominant-hegemonic position, the negotiated position and the oppositional position (Munday, 2012:39).

The dominant-hegemonic position is one where the receiver adopts denotative and connotative reading, the ideology is presented by the dominant encoder, and the discourse seems to operate 'transparently', 'naturally' and 'legitimately'. The negotiated position happens when the receiver accepts the reasoning behind the dominant position and the codes it signifies, but where s/he is also aware of its contradictions and may not follow the dominant reading. The oppositional position is

one where the receiver deliberately reads the message contrary to the dominant position or resists it.

These reading positions at the disposal of the translator determine critical points of decision making that expose the writer and the reader's subjective axiology and cultural ideologies satisfactorily. However, Munday (2012:40) points out that the basis of evaluation shifts when a new version of the text is produced for a new cultural context; when a translator intervenes. It becomes even more challenging for the translator to transfer when there are vast cross-linguistic or cross-cultural differences or when the purpose of the translation is different from the ST. Modification of the ideational, factual information in a text could result in adaptation in context of cultural manipulation or political censorship (Munday, 2012:40).

Evaluation can also uncover values inserted in the text by the translator, either aware or unawares, and appraisal theory provides a model for the recognition and analysis of the lexical signs and realizations of value insertion. Furthermore, appraisal theory helps to identify the points and lexical features in a text that in translation are most vulnerable to value manipulation. These are the points that show a shift in translation, produce the most interpretive and evaluative potential, and may reveal of the translator's values (Munday, 2012:41). Munday (2012:41) refers to these points as 'value-rich' and if they affect the reception of the text, they are 'sensitive' or 'critical'.

Obama's speech as example of application

The last part of the chapter examines how Munday (2012:44) analyses President Obama's inauguration speech given on 20 January 2009. To have a better picture and understanding of how the language of evaluation in translated text is analysed, it is wise to take at least one example from the author, and use it as illustration. I have chosen to do that. Munday (2005:44) looks at areas where there may be shifts in the value systems expressed in the target text due to cross-cultural differences, intentional textual manipulation, degree of competence, or some other form of translator preference.

He notes that the complexity of these value shifts may be the result of axiological underpinnings and delicate linguistic indicators. He adds that the patterns of attitude

identified in the source text speech are a high level of direct inscription, and there are a large number of abstract nouns and extreme tendency towards positive realisations of capacity and tenacity (determination) and propriety (decency). The source text shows that Obama begins his speech by using the first person singular to reveal his personal feelings, *I stand today ...**humbled** by the task before us...**grateful** for the trust...* Both humbled and grateful are judgements (+propriety), but they are also examples of 'hybrids' because they also inscribe affect (Munday, 2012:47).

The use of pronouns *I* and *us* positions Obama and the American public at the same level. This is a strategy that Munday (2012:21) says helps to achieve coherent subjectivity, and to locate the subject in space and time. The theme of Obama's speech is mainly about security which determines the category of affect he uses. He notes that the translators used various translation strategies which include omission of epithets that mark or modify negative security to show variations in intensity of evaluation. The other strategy used by translators is toning down the affect evoked in the source text through non-core lexis and metaphor.

In Obama's speech judgement evaluation is higher than affect or appreciation, due to the fact that it is a genre-specific and political vision. Positive values of judgement dominate his speech; capacity, tenacity (values of social esteem) and propriety (social sanction) are central. The speech is dominated by positive capacity and tenacity, indicators of institutionally recognised social esteem (Munday 2012:48). Munday (2012:49) notes that invoked evaluation is present in the speech through non-core verbs which invoke capacity.

Munday's (2012:54) report on Obama's speech further indicates that evaluation of appreciation occurs more often than affect which may be caused by the focus on ethical values associated with responsibility, and the values that bind the nation together during times of war instead of presenting a speech that is directly focused on a present political situation. His speech has more positive than negative evaluation of appreciation. The negative evaluations are due to the crisis and challenges the country is facing. The source text reveals that both 'simple' and 'complex' epithets are used to realise appreciation. Some of the interesting findings in Obama's speech was the use of invoked evaluation, where the lexical item depends almost completely on co-text

and context for its value. Munday (2012:55) analysed the word 'old' which is a culture-based word in the translation text. In Obama's speech the word '*old*' is used as a positive value:

*honesty... and hard work, courage and fair play, tolerance and curiosity, loyalty and patriotism-... these things are **old**... These things are true...*

The word *old* is a hybrid of evaluation of judgement and appreciation; it is filled with the value of sturdiness, resilience, veracity, and so on. Many target text languages used the default equivalence for the word 'old', which became problematic since it reflects negative evaluation. A Chinese target text translation used explication for the word 'it is old, but remains new', Japanese translations opted for amplification such as 'age old', 'has never changed' or 'values we have inherited down the ages'.

The other word that caught the Munday's attention was the word '*patchwork heritage*'

*For we know...that our **patchwork heritage** is a strength... not a weakness. We are a nation of Christians and Muslims...Jews and Hindus...and non-believers*

The word '*patchwork heritage*' caught the attention of Munday (2012:55) because of its evaluative potential, and crucial because it marks a critical point in the translation. It is positioned in the middle of the speech and directly relates to the cohesiveness of religious diversity of the people of America that Obama seeks to portray. The word is used as a modifier with positive evaluation, but this positivity is supported by the context (*is a strength...not a weakness*).

The very explicitness found in the text should alert the reader to the unusual use of the term; there is also implicit acknowledgement that *patchwork* might be perceived as a weakness by some. Spanish translators used equivalents based on collocates of the word (*heritage/inheritance*) - *multicolour heritage, diverse heritage, mixed heritage, and multi-ethnic heritage*. These equivalence are neutral as source text, but can sometimes render a more racial than religious interpretation (Munday, 2012:57).

The inaugural speech is highly metaphoric in the sense that Obama uses metaphors to indirectly provoke an intentional attitudinal response. Munday (2012:57) supports

this by mentioning that metaphors are a common device in inaugurals designed both to make intelligible and to persuade listeners of the value of abstract social ideals such as peace, prosperity and justice. Metaphors form common ground between a speaker and a listener, based on what is assumed to be or presented as shared experience (Munday, 2012:57).

Moreover, Munday (2012:57) differentiated between three main conceptual fields, which are classified according to the positive and negative evaluations provoked by the metaphor. The first one is *meteorology*; these types of metaphors are associated with weather and related physical environment factors. In Obama's speech he identifies the following metaphors:

rising tides of prosperity, still waters of peace (+evaluation)

gathering clouds, raging storms (-evaluation)

President Obama uses these metaphors at the beginning of his speech to give a picture of the difficult times the country faces. The target text was translated as follows:

TT1 rising tides – increasing waves, still waters – peaceful and tranquil waters, gathering clouds – dense clouds, raging storms – fierce storms

Munday (2012:58) notes that all source text metaphors contain the lexical items of adjective + a noun. The target text has maintained the strength of the metaphor and evaluation in most of the translation. Both *rising tides* and *still waters* are positive evaluations. The second pair of metaphors *gathering clouds* and *raging storms* are negative evaluations and the translator has rendered strong collocations. There was a notable differences between text that were interpreted and those that were translated. With the interpreted text there were strong variations between the source text and the target text, there target text rendered a neutral, reduced metaphoric strength.

The second metaphoric field is concerned with *journey and movement*; these metaphors reveal *life is a journey*. Munday (2015:56) explains that the journey metaphor is suitable because of it depicts progress towards a destination, often led by

a politician. These metaphors infuses the whole Obama text and all carry a positive linguistic evaluation. Due to limited space this part is not discussed here, but Munday (2012:60) notes that different translation strategies such as downplay, weakening the metaphor, and even omission were used and resulted in a shift in the target text. The last metaphoric field is *personification and reification*; metaphors that give living qualities to non-living entities (Munday, 2012:61). This will also not be discussed further but an interested reader can gain more knowledge by reading Munday's book *Evaluation in translation*. The analysis chapter also gives a better understanding of these metaphors.

3.7 Summary

Chapter 3 examines Munday's application of appraisal theory as evaluation in translation studies, A brief introduction about why the appraisal theory is adopted and linked to argumentation theory in Chapter 2, is given. Then a brief overview of appraisal theory as adopted by Martin and White was given, before discussing Munday's work on appraisal theory as a tool of evaluation in translation. Hatim's theory was incorporated in this chapter because it relates to ideological and axiological factors in translation evaluation. House's work on *intervention* as a form of manipulation for ideological reasons was adopted as a critical part of evaluation. The chapter was concluded by giving a practical application of appraisal theory as a tool for evaluation of Obama's speech.

CHAPTER FOUR ARGUMENTATIVE DISCOURSE IN CONTEXT PERSPECTIVES EMERGING FROM THE SUNRISE STAGE

4.1 Introduction

This chapter presents an analytic review of argumentative discourse and entails a reconstruction of argumentative discourse in a critical discussion, which stipulates that a number of issues should be considered (Van Eemeren 2010:12). The issues relate to the four stages of argumentation, *the confrontation stage, the opening stage, the argumentation stage and the concluding stage*. In the first, the confrontation stage the participants (protagonists and antagonists) put forward their standpoints to indicate on which points they have a difference of opinion. In the second, namely the opening stage, the participants indicate what the material and procedural starting points are. In the third, namely the argumentation stage, the participants survey the explicit and implicit arguments as well as the schemes and structure which they employ in the argumentation. In the fourth and resolution stage, the participants reach an outcome. (Van Eemeren 2010:14).

The pattern adopted for analysing these arguments resemble the model of critical discussion proposed by Van Eemeren (1992, 2010, 2015, 2016), the appraisal theory of Martin and White (2009), and evaluation in translation, as postulated by Jeremy Munday (2012). Properties of argumentation theory are analysed to identify argument quality in section 1, and the linguistic elements of appraisal theory are analysed in section 2. In section 3 the notion of argument equivalence (Brambilla, 2015) is discussed with reference to equivalence between the Xhosa argumentation and its translated English argumentation through identification of translation shifts in the evaluation in translation.

The main theme of the novel revolves around the cultural conflict between western beliefs and the African traditions of the Mpondomise. The Mpondomise is a small tribe of the amaXhosa nation in South Africa. They have a unique belief system and form of worship that is different from other tribes of the amaXhosa. A sacred snake known as iKwankwa is believed to have visited many who belong to this clan, especially

babies to welcome them into the clan. This snake is viewed as an ancestral symbol and is revered by the Mpondomise people. The novel was written in 1941 during a time that westernisation was taking hold among amaXhosa through education and missionaries. There was strong resistance at the time from the uneducated to change their way of life because of the influence of western education and Christian religion. The arguments selected for analysis illustrate this theme of conflict between the educated and the uneducated. The uneducated, led by Dingindawo, wished to see the originality of the kingdom of the Mpondomise retained by strictly abiding to their customs and traditions.

In the novel, the educated people want to reform and transform the kingdom of the Mpondomise through westernisation and Christian religion. The educated counsellors whose leader is Dabula, take the lead in the transformation of the kingdom through westernisation but encounter strong opposition from those who uphold the traditions of the Mpondomise. Their meetings in the first part of the novel with the title “The sunset”, are held secretly because the present chief (Dingindawo), who stole the throne from his brother, is not aware that there are plans to restore the kingdom to the rightful chief (his brother’s son Zwelinzima).

Since the novel is rich in traditional political discourse, selected arguments for the purpose of analysis are also rich in traditional political government. They relate to the prevailing conflict in the novel of resisting westernisation by the uneducated Mpondomise and enforcing westernisation by the educated Mpondomise. Some of the arguments are interpersonal conversations revolving around the theme of the novel while others are traditional meetings held at traditional courts such as the kraal area.

For the purpose of the analysis presented in this chapter, two segments are selected in the first part of the novel with the title “The sunrise”. The first argumentation segment is a conversation between a respected educated headman Dabula and the uneducated traditional elderly man Ngxabane. Ngxabane is a royal counsellor who is wise and knowledgeable with regard to the traditions and history of the Mpondomise. Ngxabane is thus the reservoir of the Mpondomise culture. Dabula’s aim in this argument is to persuade the old Ngxabane to be part of the restoration process of the kingdom since he holds the key to the whereabouts of the true king (Zwelinzima) who was hidden

away when he was still a young boy. Dabula persuades Ngxabane to go back to Tsolo where the royal palace is situated so that he can be close to, and thus influence the changes that are about to take place in the kingdom. The second argument involves Dingindawo and his supporters, where Dingindawo seeks to establish a strong support system for himself as the acting king.

A historical event of the Mpondomise kingdom that involves Ngxabane the old man, to which Dabula refers as a “dream”, is the reason for this conversation. Dabula is interested in finding out the truth of the “dream”. He uses the word “dream” as metaphor, because according to Ngxabane the truth is that the heir to the throne of the Mpondomise, Zwelinzima the son of Zanemvula, whom many thought had died long ago, is still alive. Only Ngxabane knows that truth and the whereabouts of Zwelinzima. He reveals this truth first to Dabula and then to a meeting of Mpondomise men when he persuades them to obey the dying wish of the king’s father, namely that his son Zwelinzima should marry a Bhaca princess. He says the following:

ST: “Lo mntwana wabelekwa ndim ngobubusuku ukuya eMthatha, mhla waya eSheshegu; uyise amehlo wawacinywa ndim lo, ... Wathi mhla wafa, unyana wakhe uZwelinzima maze azekelwe inkosazana yakwaBhaca”.
(Jordan, 1940:130-131)

TT: *(It was on my back that this child (Zwelinzima) was carried to Umtata the day he went to Sheshegu. It was by me that his father’s eyes were closed in death.... His dying-wish: that his son, Zwelinzima, should marry the princess royal of the Bhaca.) (Jordan, 1980:141)*

Zwelinzima (the heir to the throne), when he was a young boy was bitten by a dog and became very sick because the wound would not heal. He nearly lost his life; traditional healers and medical doctors could not help him. Zanemvula, his father, ordered Ngxabane to take his son to his brother Gcinibele who was living in a faraway village called Sheshegu because he suspected witchcraft was the reason his son was very ill. The people of Mpondomise were given a false report, namely that Zwelinzima died when Ngxabane and two counsellors took him to the witchdoctors. Soon after that the king becomes very sick and dies, after which his brother Dingindawo takes over the throne. The two counsellors who accompanied Ngxabane are mysteriously murdered

shortly after Dingindawo is elected as King, and Dingindawo is the suspect because he believed the men (the counsellors) knew something about the whereabouts of Zwelinzima (his brother's son). Ngxabane has to flee to save his life because he also receives death threats from Dingindawo.

At the time of the events narrated concerning the succession, only Ngxabane held the key to the whereabouts of Zwelinzima. He was old and had to reveal the truth to someone which is why Dabula went to visit him. At this point in time, Zwelinzima has grown up to be a young man, and is a first-year student at the University of Fort Hare. He is popular among his peers and a very good sportsman. He enjoys reading history books, especially those related to kingdom issues. Zwelinzima's father ordered Ngxabane that when his son reached manhood, he should be brought back to take his rightful position as the king of the Mpondomise. Many Mpondomise people by that time had forgotten about Zwelinzima and thought that he had died a long time ago.

The following sections of this chapter present an analytical overview of the pragma-dialectical theory as postulated in the ideal model of a critical discussion (Van Eemeren, 2010, 2011, 2013, 2015). The critical discussion should begin by stating what the differences of opinion in the argumentative segments are, and also indicate that the argumentative discourse should go through four stages of the resolution process, namely the confrontation stage, the opening stage, the argumentative stage, and the concluding stage. The model further requires identification of expressed and unexpressed arguments, argument schemes, and argument structure.

4.2 Analysis of argument 1

4.2.1 *Crucial concepts in argumentation*

Certain theoretical concepts play a crucial role in improving the quality of the analysis, evaluation and production of argumentative discourse (Van Eemeren et.al. 2014:13). These concepts include ascertaining what the difference of opinion consists of, what the starting points are, identifying the unexpressed premises, and determining argument schemes and argument structure. Each of these aspects is discussed below with reference to the relevant notions discussed in Chapter 2 on argumentation theory.

4.2.1.1 *The difference of opinion*

An analysis of argumentation starts by identifying the difference of opinion and the types of difference of opinion that occur (Van Eemeren et.al. 2001:3). A difference of opinion occurs when a party's standpoint meets with doubt from another party. There are two types of difference of opinion that normally occur in argumentation namely, a mixed difference of opinion and a nonmixed difference of opinion. The elementary difference of opinion is nonmixed, when there is only one party (protagonist) committed to defending a standpoint. This type of difference of opinion is common during political campaigns when one party presents a defense for their political party's standpoint, and the opposition party or audience may only ask questions without adopting any standpoint. In a mixed difference of opinion two parties adopt different standpoints, for example in political debates. The other party (the antagonist) in this case not only raises doubt but adopts an opposing standpoint. In section 2.5.1 more information on the difference of opinion is given.

The difference of opinion is nonmixed in the argument below in which Dabula expresses explicitly that Ngxabane's spirit is still in Tsitsa and therefore must return.

Confrontation stage (pages 6 – 7 in the Xhosa novel / pages 7 – 8 in the English novel)

1. ST (Dabula's standpoint): "...njengokuba kucacile nje ukuba umoya wakho usephesheya kweTsitsa, yini ukuba ungabuyi?"

TT: (... since it is so clear that your spirit is still in Tsitsa why you don't return there?)

2. ST (Ngxabane's doubt): "Malunga nokubuyela kuTsolo khona, mntwan' asemaTolweni, sendiman' ukuthi nje, Ndiya kuza...ndiya kuza."

TT: (To the question of my returning to Tsolo, I continually say to myself, I shall return, I shall return one day.)

3. ST (Ngxabane's negative standpoint): "Intshutshiso endayifumana kumfo wam uDingindawo andisokuze ndiyilibale"

TT: (I'll never forget the persecution I suffered at the hands of Dingindawo.)

Dabula advances a positive standpoint, namely that "Ngxabane must return to Tsolo since his heart is still there". The standpoint is positive with regard to the description

proposition given in the standpoint that Ngxabane's spirit wants to go back to Tsitsa. Dabula advances this standpoint by means of an assertive that expresses judgement. Dabula asserts it is clear that Ngxabane's spirit wants to return to Tsitsa, injecting force into the proposition of his standpoint that Ngxabane must return to Tsolo.

In response to this standpoint, Ngxabane advances doubt, stating that he doubts he will return to Tsolo. He further advances a negative standpoint by mentioning the persecution he suffered from Dingindawo which he will never forget. For the sake of the reader, Tsolo and Tsitsa refer to the same place. In an argumentative discussion when one party's standpoint meets with doubt, or even an opposing standpoint, a difference of opinion has occurred and that marks the beginning of the argumentation. The difference of opinion in this argument becomes a nonmixed difference of opinion because two standpoints are advanced which share the same proposition about the return of Ngxabane to Tsolo.

4.2.1.2 The points of departure

The procedural starting points in the opening stage include assigning roles of discussion such as the protagonist and the antagonist of a standpoint, with different standpoints for each party. At the opening stage, the parties also agree on the rules of discussion, for example in parliamentary debates the rules of parliament are formally stated in documents (Mohammed, 2009). However, in the context of the novel, the Mpondomise traditional contextual rules are implicitly stated since they are socially and culturally established within the institution of traditional government.

This discussion forms part of a bigger unit of traditional political government discourse of the Mpondomise Kingdom which takes place in the novel. Traditional institutional discourses like that of the Mpondomise as exemplified in the novel do not normally follow regulated discussion like a modern court of law would. Procedures relating to how the discussions are conducted and the rules of traditional courts are socially and culturally established. A traditional institution like the Mpondomise government is an oral cultural institution. Older men pass traditions and customs to younger men by narrating events of the past.

The two men in the discussion, Ngxabane the old man, and Dabula the Mfengu counsellor, are sitting around the kraal area with another group of men, discussing

matters of the kingdom. Ngxabane, the old man is telling these men about the great wars the Mpondomise have fought, and about other historical events. Dabula, the Mfengu counsellor, steals Ngxabane aside and starts a private conversation with him. In the opening stage of this discussion, there are no set procedures on how the discussion should be conducted.

The starting points are not explicitly stated since the meeting entails an informal conversation and is culturally conventionalised. The discussants know the norms and procedures of a conversation based from a cultural background. It is normal in informal conversation in the isiXhosa society to have no set procedures because the parties involved in the discussion know the accepted conventions of how the discussion should be conducted. However, the ideal model of critical discussion stipulated that the discussion procedures should be stated. This is not always the case the context of the discourse determine the procedures. Even if the discussion roles are not explicitly stated they are clear to the discussants.

The novel narrates the reason why Dabula spoke to Ngxabane privately, namely because he wanted Ngxabane to reveal the whereabouts of the true heir to the throne of the Mpondomise. Ngxabane is now an old man, but used to serve as royal counsellor to the Mpondomise during the reign of King Zanemvula who is the father of Zwelinzima. It is Zwelinzima that Dabula is interested in, and only Ngxabane knows where he is. Dabula, as the party who initiated the conversation and put forward a standpoint, Dabula assumes the position of protagonist.

4.2.1.3 *Expressed and unexpressed premises*

Unexpressed premises play a crucial role in the resolution of a difference of opinion, and it is the responsibility of the analyst to expose such unexpressed premises. See section 2. Unexpressed premises are helpful in transferring acceptance from the expressed premises in the argumentation for the standpoint that is defended (Van Eemeren 2014:17). There are two methods of identifying and analysing unexpressed premises; logical analysis and pragmatic analysis.

Logical analysis is carried out by reconstructing the reasoning underlying the argumentation and adding an extra premise which makes the argument concerned logically valid. For example, in an argument “Ngxabane is wise, because he is an old

man.” the unexpressed premise is “Old men are wise”. In this example, logical validity amounts to deductive validity, which is not difficult to reconstruct. However relying on logical validity is not sufficient in argumentation theory since its only function is to connect pieces of information already given in the argument (Van Eemeren et.al. 2015:744).

The analysts needs to move from logical analysis to pragmatic analysis which employs the background information in which the discourse is situated. A pragmatic argument that could be added to validate the claims about Ngxabane is: Ngxabane was a royal counsellor during the time of King Zanemvula, and therefore has rich knowledge about the traditions and culture of the Mpondomise. Pragmatic clues are derived from the linguistic context, situational context, the macro-context, and the intertextual relations (Van Eemeren 2014).

The argumentation below advanced by Ngxabane the old man, and Dabula the counsellor, are analysed to explore expressed and unexpressed premises by means of pragmatic validity. These arguments in the argumentation stage are a continuation of the conversation in the confrontation stage where the difference of opinion was identified. The selected arguments are not full sentences because parts of a sentence that are not useful for analysis are omitted. Some of these sentences are split into two arguments.

Argumentation stage (page 7 of ST and page 7 of TT)

In the argumentation stage, the parties (Dabula and Ngxabane) both defend their standpoints and at the same time attack each other’s standpoints.

4. ST (Ngxabane): “Ndandingaz’ukuba umzi kaZanemvula ndiya kuze ndiwulahle,.”

TT: (I never thought that time would come when I should turn my back on the house of Zanemvula)

5. ST (Ngxabane): “...kodwa ndakhangela..., Hayi, nangona aba bantwana bayalezwa kum, xa kunje mandizibe...”

TT: (But when I saw what was happening... Enough! Even though these children were entrusted to my care, I must steal away...)

6. ST (Dabula): “Mhla kwathini na, Ngxabane? Mhl’ amahash’ aphum’ impondo?”

TT: (And when will that be? When horses grow horns, I suppose?)

7. ST: “Mhl’amahash’ aphum’ iimpondo ntoni na, mfanandini?”

TT: (What do you mean, when horses grow horns, young man?)

8. ST (Ngxabane): “Ukuba niyabanda mna akukude eSheshegu. Ndisenakho ukucothoza ndiye kufika.”

TT: (Let me tell you if you are cold with fear, Sheshegu is not too far for me. I could still go there.)

9. ST (Dabula): “Khawutsho, Ngxabane, ungaba usaliphupha nangoku elo phupha?”

TT: (Tell me, Ngxabane, do you still dream that dream?)

10. ST (Ngxabane): “Dlangamandla... andinxili andiphuphi.”

TT: (Dlangamandla...I’m neither drunk nor dreaming.)

11. ST: “Namhlanje ulapha nje, uza kumka usazi ukuba asililo phupha elo.”

TT: (Now that you are here, you’ll learn before you go that this is no dream.)

12. ST: “Mna ke sendinomtha wedolo. Khawenz’ umqela, mfo kaThomalele, ungekade ube nomkhinkqi.”

TT: (As for myself, I don’t feel so strong as I was. Age is creeping on. Rise up, son of Thomalele, and do something notable before your joints grow stiff.)

13. ST: “Mqela mni?”

TT: (What should I do?)

Ngxabane defends his standpoint by advancing the view in *argument 1* that the persecutions he suffered from Dingindawo caused him to leave the royal homestead.

He further expresses in *argument 3* above that when he saw what was happening in the kingdom he decided to turn back to Zanemvula's house (the father of the true king). The pragmatic question that is raised by Ngxabane's statement helps us to understand the contextual factors that influenced his action of leaving the royal place: What did he see happening in the kingdom? Ngxabane is specifically referring to something that happened.

This question reveals that there is an unexpressed premise which made Ngxabane leave the royal palace. It is revealed later in the development of the story that the two other counsellors who were close to Ngxabane died due to Dingindawo's persecutions. Based on this background knowledge, the unexpressed premise is that Ngxabane would also have been killed by Dingindawo if he stayed at Tsitsa. It is for this reason that he decided to flee his homestead. Two unexpressed premises are identified in this argument:

- (i) If Ngxabane's life was in danger, he had to flee and leave his place of birth in order to save his own life.
- (ii) If other counsellors were killed by Dingindawo, Ngxabane's life was also in danger.

These two unexpressed premises support and validate the reasoning of his negative standpoint, namely that as long as Dingindawo was still chief, he (Ngxabane) had a valid reason not to return to Tsolo because his life could be in danger.

This conversation between the two men is so important that the old man Ngxabane could be assassinated if Dingindawo found out about him. That is why Ngxabane is not prepared to stand up and resolve the matter. Age is also a factor, Ngxabane is old and not as strong as he used to be. Hence he urges Dabula to rise up before it is too late. Ngxabane uses an idiom in argument 10: "Mna ke sendinomtha wedolo (*I have the pain of the knee*)."

This argument is also in the form of a directive speech act: "Khawenz' umqela, mfo kaThomalele, ungekade ube nomkhinkqi (*Rise up, son of Thomalele, and do something notable before your joints grow stiff*)", where Ngxabane encourages Dabula to take the matter of restoring the Kingdom seriously by doing something notable before it is too late.

The utterance of the directive is in the form an idiom which makes it even stronger. Idioms carry an underlying unexpressed layer which makes the meaning expressed more forceful, and the idea that is unexpressed is more important than that which is explicitly conveyed.

4.2.1.4 *Argument scheme*

As discussed in Chapter 2 section 2.4 (iii), argument schemes are crucial in the reconstruction of argumentative discourse because of their role in validating the relation of argumentation to their standpoints. They help to assess whether the arguments logically and pragmatically support the standpoint stated in the confrontation stage.

The argumentation of Ngxabane is based on a argumentation scheme involving a relation of causality. When causal argumentation is advanced the discussant makes a causal connection between his argumentation and his/her standpoint. His argumentation consists of a constellation of arguments that defend his/her standpoint which he/she has advanced in the confrontation stage. Ngxabane advances his standpoint by stating that he will never forget the persecutions he suffered from Dingindawo. In the argumentation stage, he gives reasons why he left which show that if his life was not in danger he would have stayed in Tsolo.

The major premise of the argumentation scheme of a cause to effect argument is presented in the form of a defeasible conditional (Walton, 2008:166-169). Causal argumentation based on defeasible reasoning relative to a set of circumstances is fixed on a necessary condition clause. The necessary condition is not absolute, but it is a generalisation in a particular context. It means that if *A* occurs in a particular context then *B* will (might) occur. The argumentation scheme of a cause to effect argument as proposed by Hastings (1963:69) is represented as follows;

Generally, if A occurs, then B will (might) occur,

In this case, A occurs (might occur).

Therefore, in this case, B will (might occur)

Analogously, Ngxabane's argument has the following scheme:

If Dingindawo persecuted Ngxabane (A), then Ngxabane would have been killed by Dingindawo (B),

In this case, Ngxabane was persecuted by Dingindawo (A occurred),

Therefore, Ngxabane has the right to leave Tsolo in order to save his life.

The statement expresses the standpoint that the conditions in which Ngxabane found himself, were sufficient to cause him to leave the village of Tsolo. It is important that the conditional statement (the persecutions by Dingindawo caused Ngxabane to leave Tsolo) is not stated as an absolute fact, but rather made to acknowledge that in a certain context the parties can both agree that it was reasonable for Ngxabane to leave the area in which he felt unsafe. Otherwise, he (Ngxabane) might have died in Tsolo because two other men who died were believed to have been killed by Dingindawo.

The critical question relevant to a causal argument scheme is, "*cause sufficiency*" which questions the sufficiency of A to cause the effect B. The critical question assesses whether the cause stated in the argumentation (the persecutions by Dingindawo) is sufficient to yield the effect stated in the standpoint that he doubts that he will ever return to Tsolo. In this context it can be argued that the persecutions Ngxabane suffered were sufficiently enough or strong enough to cause him to leave Tsolo. The reasoning in Ngxabane's argument is sufficient; it proves that he would have risked his life if he stayed in Tsolo where Dingindawo was.

The response of Dabula (the protagonist) to this critical question will help to determine the validity of the argument scheme, namely whether the premises in the argumentation links to the proposition stated in the standpoint.

4.2.1.5 **Argumentation structure**

The structure of argumentation is an important element in the reconstruction of the argumentative discourse for assessing the soundness of the arguments and their relevance to the standpoint(s). Snoek Henkemans (2001:121) mentions that in pragma-dialectics, argumentation structure is seen as a functional means to further resolution in differences of opinion. When a discussant defends his/her standpoint or encounters criticisms s/he can advance various types of arguments to respond to the criticism depending on the complexity of the standpoint. For more information on argumentation structure, see Chapter 2, section 2.5.3.

The argument structure of Ngxabane's defense for his standpoint is coordinative which consists of a combination of arguments (expressed and unexpressed) taken together to defend a standpoint. Ngxabane uses coordinative argumentation to support his statement, "He does not think he will return to Tsolo". A coordinative argumentation structure occurs when an arguer advances a single attempt to defend his standpoint but adds other arguments which must be taken together to constitute a conclusive defense.

Coordinative arguments are dependent on each other because each individual argument may appear weak on its own. Consider the following schematic presentation of coordinative arguments. Ngxabane starts his argumentation by advancing an argument that "Ndandingaz'ukuba umzi kaZanemvula ndiya kuze ndiwulahle." (*I never thought the time would come when I would turn my back on the house of Zanemvula.*)(p. 7) This argument shows the extent of his loyalty to the kingdom of the Mpondomise. He further advances the standpoint that he left Tsolo to save his life and risk persecution by Dingindawo. He strengthens this point by arguing that he is not afraid of returning to the royal palace (Tsolo) and that the only reason for not doing so is that he is old. He emphasise that it is not a dream that Zwelinzima is alive, and Dabula should to do something notable to put Zwelinzima in his rightful place as king because he (Dabula) is still young. All these arguments taken together constitute a strong defense for Ngxabane's standpoint. This could be presented as follows:

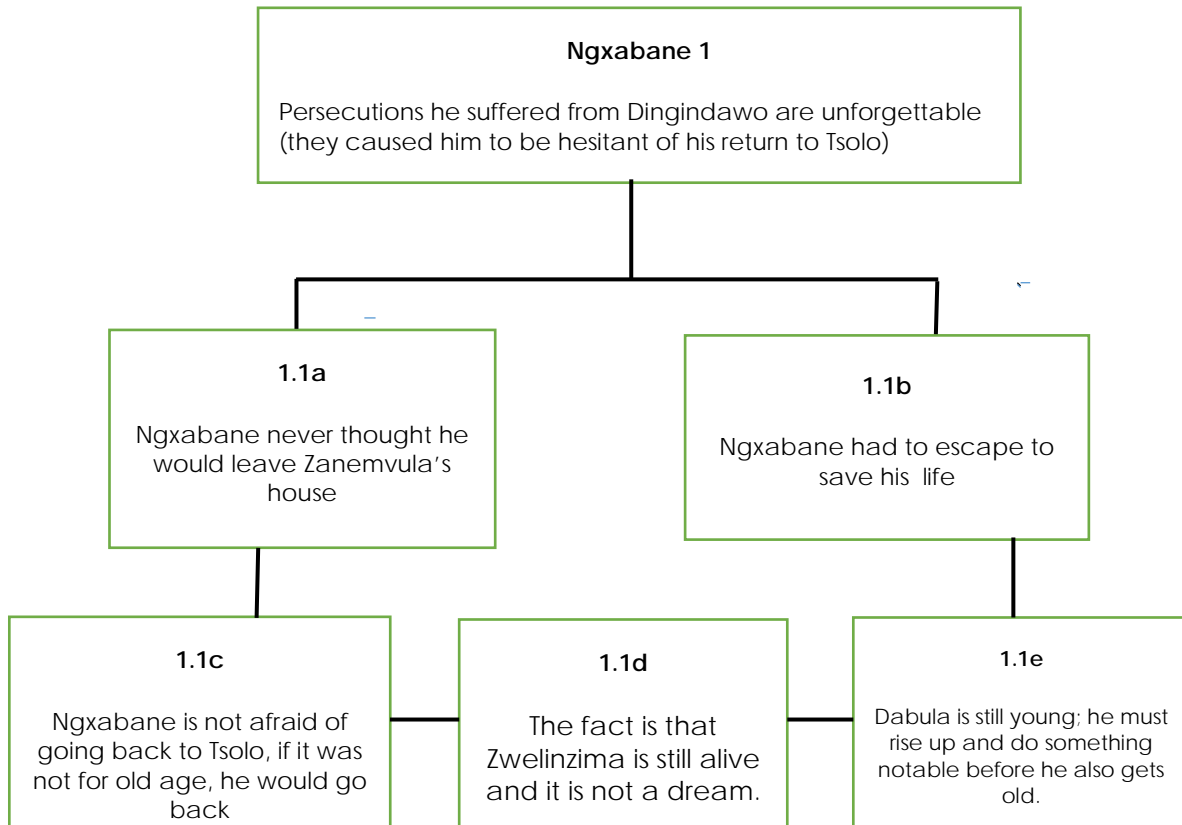


Diagram 4.1 Schematic representantation of Ngxabane's coordinative argumentation

Dabula's arguments adopt a subordinative argumentation structure (shown below) to defend his standpoint that Ngxabane must return to Tsolo to help restore the kingdom. Subordinative arguments are used when the protagonist advances arguments in support of other arguments because s/he feels that the arguments need further defense. Arguments in the subordinative structure are given layer by layer, to support the initial standpoint.

Dabula advances this chain of arguments to provoke or stir within Ngxabane the passion and desire to go back to Tsolo. In subordinative argumentation, one argument is supported by another; each supporting argument becomes the beginning of a new round of argumentation. This type of argumentation works for Dabula whose aim is to stir passion in Ngxabane to restore the Mpondomise kingdom. Every layer of argument provokes Ngxabane towards the intentions of Dabula's standpoint. His standpoint is: *since Ngxabane's heart is still in Tsolo, he must return to Tsolo.*

He further provokes Ngxabane by using a rhetorical question in the form of an idiom, saying that he will return to Tsolo (*when horses grow horns*), thus implying that it will never happen. The idiom provokes a strong reaction from the old man Ngxabane, which Dabula wants. Ngxabane responds by saying he is not afraid to go back, it is only his old age that makes it difficult to go to Tsolo and take up the responsibility of restoring the kingdom of the Mpondomise people. The last argument which Dabula makes is in the form of a rhetorical question (*Do you still have that dream?*) to challenge Ngxabane to prove that he is serious about what he believes, namely that Zwelinzima, the heir to the throne, is still alive. Dabula's subordinative arguments are presented as follows:

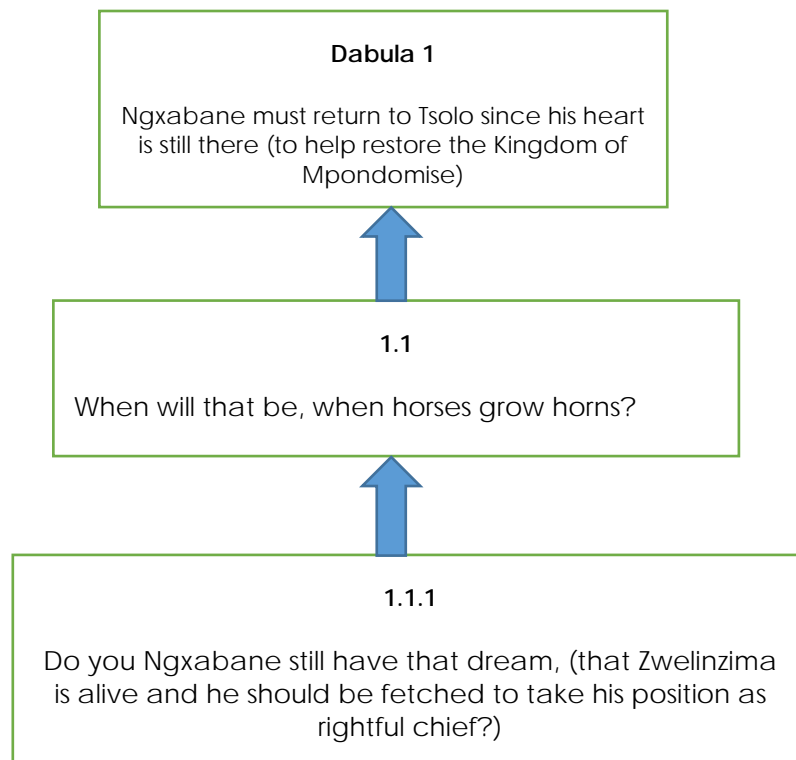


Diagram 4.2 Schematic representation of Dabula subordinative arguments

4.2.2 Strategic manoeuvring

In Chapter 2, section 2.8, I discussed the notion of strategic manoeuvring in detail. Strategic manoeuvring is an argumentative device employed in argumentative discourse to reconcile rhetorical pursuits with the dialectical objectives of reasonable

argumentation (van Eemeren, 2015:353). The notion of strategic manoeuvring was conceived to address any discrepancies that may arise when arguers try to keep a discussion reasonable and at the same time pursue their own interest of winning the argument (van Eemeren and Houtlosser 2002:135). In argumentation theory the term “effectiveness” is preferred than “persuasiveness” because the focus of the ideal model of a critical discussion is to provide guidelines for determining methodically what kinds of argumentative moves can be effective in the process of convincing another party (Van Eemeren, Garssen, and Meuffels, 2015:771)

There are three strategic manoeuvring devices that participants of argumentative discourse can employ to avoid potential tension between pursuing dialectical objectives and rhetorical and persuasive aims. The first device is the choice made from available topical potential. The second is the choice of how to adapt the argumentative moves made in the strategic manoeuvring to meet audience demand. The third device exploits presentational devices by making a choice about how the argumentative moves are presented to be most effective (Kienpointner 2013:359).

In the confrontational stage, Dabula employs a skilful selection of topical potential to advance his standpoint through use of the clause: “njengoko kucacile” (*since it is clear*) in argument no 1 (p. 6 of ST and p. 7 of TT):

ST: “Kodwa njengokuba kucacile ukuba umoya wakho usephesheya kweTsisa, yini ungabuyi?”

TT: (*But since it is so clear that your spirit is still on the other side of the Tsisa, why don't you return there?*)

Dabula sees a good opportunity to select the argumentative topic he wishes to advance to challenge Ngxabane to return to Tsolo. By means of selection of this topical potential, Dabula has the opportunity of receiving a positive response from Ngxabane since it is clear that his heart is still in Tsolo. The clause expressing Dabula’s standpoint that, “Kodwa njengokuba kucacile” (*But since it is so clear,*) illustrates the presentational device of strategic manoeuvring which indicates certainty about Ngxabane’s return to Tsolo. The selection of the clause “kucacile” (*it is clear*) is

strategically designed to effectively and reasonably advance Dabula's standpoint that Ngxabane must return to Tsolo because it emphasises that his heart is still there. Ngxabane's negative standpoint is expressed by the clause "intshutshiso endayifumana" (*persecution I suffered*) which demonstrates the presentational device of strategic manoeuvring to effectively advance the assertion of a negative standpoint, that he (Ngxabane) has no desire at all to return to Tsolo. The noun "intshutshiso" (*persecution*) refers to the social conditions that made Ngxabane leave Tsolo.

Dabula's argument invokes the use of the idiom "mhl'amahash' aphum' iimpondo?" (*when horses grow horns?*) as a rhetorical question which provokes distrust. The idiom implies that what is said by the opponent (Ngxabane) is not true, or will it never happen. The use of the metaphor exemplifies a presentational device of strategic manoeuvring aimed at provoking Ngxabane to reconsider being hesitant about returning to Tsolo. It is important to Dabula that Ngxabane returns to Tsolo where the kingdom is based to get involved in the plans of bringing back the rightful chief to his position as king since Ngxabane has cultural wisdom and knowledge of Mpondomise traditions.

Ngxabane employs the presentational device of metaphor for strategic manoeuvring in the following clause to present his argument in the most effective and strategic way:

ST: "Ukuba niyabanda mna akukude eSheshegu."

TT: (*Let me tell you if you are cold with fear, Sheshegu is not too far for me*).

The selection of a metaphor as presentational device presents a strong defense for Ngxabane's argument that he cannot go back to Tsolo. He further challenges Dabula by means of a metaphorical device that he is (cold with fear). The presentational strategy is meant to inspire Dabula not to be afraid but to take up the baton from Ngxabane and to finish the race that he started. Ngxabane is using a presentational device of metaphor to challenge Dabula to take responsibility for the restoration of the kingdom and not to depend on Ngxabane but to be courageous and do something about the matter himself. In the following example and other below, back translation will appear in the square brackets to indicate how the English translated text differs from the original isiXhosa text when translated back.

In argument no. 12 of Ngxabane:

ST: “Mna ke sendinomtha wedolo”

BT: [Mna ke, **andiziva ndomelele ngohlobo endandilulo**. Ukukhula
kuyandichwechwela]

TT: (As for myself, I don't feel so strong as I was. *Age is creeping on*)

Ngxabane effectively employs the idiom as presentational device to signify that he is old and weak and cannot move as fast as he used to when he was young. Therefore he cannot lead the campaign of restoring the Mpondomise kingdom, but Dabula who is much younger than he is, could. Furthermore, he defends his standpoint by using another idiom as presentational device: “Khawenz'umqela mfo kaThomalele” (*rise up son of Thomalele*), which means that Dabula should take up from where he (Ngxabane) left off as a young man. Both these idioms illustrate strategic maneuvering as presentational devices to effectively resolve differences of opinion in a reasonable manner.

4.2.3 Prototypical argumentative patterns

The study of argumentative patterns emerged in the theory of argumentation due to the contextualisation of various communicative activity types such as political debates, political campaigns, court proceedings, academic conferences and medical consultations (Van Eemeren et al, 2014:581). Research findings about these activity types have led scholars to define argumentative patterns as more or less fixed constellations of argument schemes and argument structures in support of a certain standpoint to realise an institutional point.

Certain argumentative patterns are typical of the way in which argumentative discourse is conducted in particular communicative activity types, for example *in the traditional political government of the Mpondomise* to meet specific institutional requirements. Argumentative patterns consist of a collection of argumentative moves in an argumentative structure in which a combination of argument schemes is employed in defence of a particular standpoint (Van Eemeren and Garssen, 2013). These argumentative patterns known as *prototypical argumentative patterns* are shaped by the institutional preconditions prevailing in the communicative activity type. More

discussion on prototypical argumentative patterns was given in Chapter 2, section 2.11.

In the first argument of this chapter, namely between Ngxabane and Dabula, the pattern of the argument which Ngxabane advances is based on a pragmatic argument scheme which is a subtype of causal argumentation. He advances this type of argument to prove to Dabula that his life would be in danger if he returned to the royal palace. Pragmatic argumentation is intended to prove beyond doubt the undesirability or desirability of that which is stated in the descriptive standpoint.

The critical question relevant to assess the validity of the argument scheme is therefore whether the cause stated in the argumentation (the persecutions by Dingindawo) is sufficient to cause the effect claimed in the standpoint. The novel tells us that Ngxabane as a custodian of the Mpondomise traditions and customs would like to return to the royal palace in Tsolo because he mentions in his opposing standpoint that he never thought he would leave the royal palace which was left by the king to him to take care of. However, due to the persecutions that took place he had to flee. Even though Ngxabane as a traditional man supports the institutional point of preserving the customs and traditions of the Mpondomise, the causal argumentation scheme proves his reasoning that his life was in danger is valid and proves the undesirability of going back to the royal palace in Tsolo.

4.2.4 Appraisal in presentational devices

The next section of analysis of this chapter examines the presentational device of strategic maneuvering to identify the linguistic devices of appraisal that express attitudes (affect, judgement and appreciation), graduation and engagement. Presentational devices are an important aspect of strategic manoeuvring that manifest in the presentation of argumentative moves in the most effective, strategic, acceptable and beneficial way.

In the confrontation stage, Dabula advances the standpoint of Dabula:

ST: “**kucacile** ukuba umoya wakho”

BT: [*kodwa **njengoko** kucacile **gca** ukuba umoya wakho*]

TT: (*it is so clear that your spirit*)

The lexical phrase evaluates an inscribed evaluation of positive judgement of social esteem. The clause “kucacile...” (*it is clear...*) explicitly illustrates judgement of normality which indicates that it is normal for a person such as Ngxabane, a previous royal councillor who has good memories of his tribe and nation to have desires to see it restored to its original state. Moreover, the value of graduation of the interpersonal force in the utterance “kucacile” (*it is clear*), expresses increased intensity that Dabula is certain of his standpoint that Ngxabane has a desire to return to Tsolo. This mode of force advanced by the word (*clear*) increases the certainty of Dabula’s argument that Ngxabane must return to Tsolo.

Ngxabane responds by stating that:

ST: “Intshutshiso endayifumana kumfo wam uDingindawo andisokuze ndiyilibale”

BT: [Andisokuze ndiyilibale intshutshiso endayifumane ezandleni zikaDingindawo]

TT: (*I’ll never forget the persecution I suffered at the hands of Dingindawo.*)

The noun “intshutshiso” (*persecution*) illustrates a directly inscribed evaluation of judgement of negative social sanction (propriety) since it explicitly evaluates Dingindawo’s behavior as an immoral act, which caused Ngxabane to flee Tsolo. This direct inscribed expression of persecution expresses a skillful selection of presentational device of strategic maneuvering that effectively and reasonably advances Ngxabane’s standpoint about being hesitant to go back to Tsolo. It is reasonable, based on the negative value of judgement for Ngxabane, to advance an opposite standpoint that expresses hesitation about the standpoint advanced by Dabula which suggests that he should return to Tsolo.

Furthermore, the metaphor advanced by Dabula demonstrates an implicit evaluation of judgement of negative social esteem.

ST: “mhl’amahash’ aphum’ iimpondo”

TT:(*when horses grow horns*)

The evaluation of this metaphor provokes a negative evaluation of the behavior of the person who is judged, in this case Ngxabane. This presentation device is persuasive because Ngxabane as a man of calibre cannot afford to be judged as unreliable.

The response by Ngxabane is expressed as a metaphor in argument no. 8:

ST: (Ngxabane): “Ukuba **niyabanda** mna akukude eSheshegu”

BT: [**Mandinixelele** ukuba niyabanda luloyiko, aSheshegu akukude kum]

TT: (**Let me tell you if you are cold with fear**, Sheshegu is not too far for me)

This presentational device evaluates negative judgement of social esteem, by portraying Dabula as a fearful man who cannot take up the responsibility of restoring the kingdom. The judgement expressed by the metaphor is realised through evoked evaluation; it is not immediately clear that he is talking about fear in the ST because there is no lexical item that refers to ‘fear’. The cultural knowledge of the reader evokes an interpretation of judgemental responses. Thus, the lexical item **niyabanda** (cold) does not carry the value of explicit judgement, but infers judgement.

The idioms advanced by Ngxabane in the following argumentation are an expression of implicit tokens of judgement.

ST: “Mna ke sendinomtha wedolo.”

TT: (*As for myself, I don’t feel so strong as I was*)

ST: “Khawenz’ umqela, mfo kaThomalele, ungekade ube nomkhinkqi.”

TT: (rise up son of Thomalele, and do something notable before your joints grow stiff.)

These statements evoke judgement value of capacity since Ngxabane is not as strong as he was before; he therefore orders the younger man Dabula to take the baton from him. These idioms also express positive judgements of competence, by means of encouragement. Ngxabane is encouraging Dabula by implicitly saying he is able to do something notable; the idioms heighten the intensity of the judgement value.

4.2.5 Evaluation in translation

This section evaluates the English translation of presentational devices of strategic maneuvering in the translated Xhosa segments to determine the argumentative equivalence between the source text (ST) and target text (TT). Since the predominant focus of pragma-dialectical theory is on the procedure for resolving difference of opinion, the quality of the translation (interpretation) is based on transposing the argumentative purpose of the ST to the TT (Brambilla, 2015:300).

Presentational devices of strategic maneuvering are an effective tool for the arguer to carefully select the most effective lexical items to convince his/her opponents of the attainability of his/her standpoints. They are instrumental to the realisation of the rhetorical aspect of argumentation. This section examines the extent to which the translation of the presentational devices in the TT has rendered the same argumentative purpose of the ST. The notion of argument equivalence posited by Brambilla (2015) is adopted for this purpose. Different types of translation shifts are identified to investigate the extent to which argument equivalence has been realised in the TT compared to the ST.

The analysis translation below is marked by ST for source text in italics, BB for back translation in square brackets [...], and TT for target text in round brackets (...):

ST: “kodwa **kucacile** ukuba umoya wakho useseTsitsa”

BT: [*kodwa **njengoko** kucacile **gca** ukuba umoya wakho usese**Tsolo***]

TT: (*but **since it is so** clear that your spirit is still at **Tsolo***),

The clause expresses an inscribed evaluation of positive judgement of social esteem. The translator slightly increases the force of intensification of the lexis “kucacile” (*it is so clear*) which explicitly expresses a high values of graduation retained in the TT. There is a slight shift in the translation of this clause, which emphasises the significance of the heart of Ngxabane.

ST: “**Intshutshiso** endayifumana kumfo wam uDingindawo andisokuze ndiyilibale”

BT: [*Andisokuze ndiyilibale **intshutshiso endayifumane ezandleni** zikaDingindawo]*

TT: (*I'll never forget the **persecution I suffered at the hands** of Dingindawo.*)

Ngxabane advances an argument by means of explicitation of judgement value in the ST when he uses the noun “intshutshiso” [*persecution*] but in the TT he expands the lexical item by stating (*persecution I suffered at the hands of ...*). The translator explicated the noun by adding the phrase (*I suffered at the hands of ...*) to show a personal perspective of the extent of persecution that Ngxabane suffered for the kingdom of Mpondomise under Dingindawo’s hand; he had to flee for his life. The shift observed in the TT heightens the judgement value intensity of social sanction and

increases the graduation force which the translator attaches to the persecutions Ngxabane had suffered.

ST: "mhla amahash'aphuma iimpondo"

TT: *(when horses grow horns)*

The metaphor advanced by Dabula expresses an implicit evaluation of judgement of negative capacity of social esteem. In the TT no shift has occurred since the original metaphor is retained. The original syntactic structure of the metaphor in the ST is maintained, and there is no variance from the original argumentative purpose of the metaphor in the TT. The translator used a strategy of literal translation because the metaphor is comprehensible and is not unclear to the TT reader. However, there may be a semantic modification shift at the macro textual level, since the metaphor is a new cultural term in the TT culture. The TT culture reader thus has learned and gained new knowledge about metaphors in the ST culture.

ST: "Ukuba niyabanda mna akukude eSheshegu"

BT: [**Mandikuxelele** if you are cold, for me Sheshegu is not far]

TT: (**Let me tell you** if you are cold with fear, Sheshegu is not too far for me)

The metaphor advanced by Ngxabane in response to Dabula's attacks expresses negative judgement of social esteem. The shift identified in the TT is an explicitation of the metaphor through adding more lexical items that express high values of personal stance of graduation? (*let me tell you*) and (*cold with fear*) which simultaneously heightens the force of judgement value and intensifies the personal stance of the writer or speaker. The judgement is realised through evoked implicit evaluation, because although the lexical item "niyabanda" (cold) does not carry the value of explicit judgement, it nevertheless implies judgement.

The following idioms used by Ngxabane have no translation equivalence in the TT, hence the translator gave an explanation of these idioms in the translation.

ST: "mna ke sendinomtha wedolo."

BT: [*Mna ke, **andiziva ndomelele ngohlobo endandilulo.***]

TT: (*As for myself, **I don't feel so strong as I was.***)

ST: “Khawenz’umqela, mfo kaThomalele, ungekade ube nomkhinkqi”

BT: [*Phakama, nyana kaThomalele kwaye wenze into ebonakalayo phambi kokuba amadolo aqine*]

TT: (*Rise up, son of Thomalele and do something notable before your joints grow stiff*)

As mentioned earlier, the above idioms express implicit values of judgement and are referred to as ‘tokens’ of judgement. In this case, values of judgement and judgement of social capacity are evoked. Ngxabane encourages Dabula to rise and do something because he is capable. In translating such idioms, the translator may be faced with the challenging task of mediating between ST and TT. Since the idiom is different from its actual meaning and is culture-bound, the translator opted for a paraphrase to explain its meaning. The original evaluative stance of the ST has been interfered with; from evoked (implicit) judgement value of capacity to invoked (explicit) judgement. Therefore, a shift by means of addition is identified in the translation of this idiom, because the translator has added some content (*do something notable*) in the TT by giving an explanation and meaning of the idiom instead of using the idiom itself. The paraphrase of the idiom in the TT heightens the force of the graduation value by inscribing the value and invoking a judgement response of capacity. Chapter 3 elaborated on graduation value.

The above idioms in the ST heighten the intensity value of judgement of capacity, but in the TT text the intensity of the judgement value is down-toned (lowered). The shift in the TT in intensity from high to low value of judgement has the possibility of interfering with the argumentative strength of the TT since it has been watered down. Use of idioms and metaphors in oral cultures like isiXhosa are popular in traditional discourse and strengthen the argumentative purpose. In the TT the idioms are lost through paraphrase, and the argument purpose has not been fully conveyed.

Furthermore, the argumentative strength found through these idioms is diminished by the explanation of the idiom in the TT. Thus, the purpose of using the idioms as a presentational device of strategic maneuvering is absent in the TT which means the argumentative equivalence is not preserved. However, intensification of judgement value of capacity through metaphors such as (*rise up and do something notable*) in the TT, could balance the loss of idioms. These metaphors infer evaluative judgements

of positive capacity and increase the force of graduation. The speaker, Ngxabane, shows his personal attachment to the value of his utterance by encouraging, even though he is old, a younger man like Dabula to do something notable to change the situation in the kingdom.

4.3 Analysis of argument 2

4.3.1 Analytic overview

The analytic overview of the second argument in this chapter is focused on the important argument of Dingindawo and his supporters in the sunrise stage. The argument is important because it marks the first argument from the opposition. The opposition party is formed by the counsellors who support Dingindawo as chief. The focus of the analysis is on the speech acts, rules of critical discussion, argument scheme and argument structure, and prototypical argumentative patterns. The ideal model of a critical discussion indicates what the speech acts at various stages contribute to the resolution of a dispute (Van Eemeren and Grootendorst, 1992:37). Chapter 2 *section 2.4 (ii)* gives more information about the theoretical background of speech acts in argumentation.

Rules for critical discussion are a heuristic device which helps to recognise when participants violate the rules of critical discussion by committing fallacious arguments (see Chapter 2 *section 2.6*). An argumentation scheme as mentioned *in section 4.2.4* above is useful in linking the argumentation to the standpoints advanced in the confrontation stage. The argument structure informs us about the complexity of the structure of argumentation used in the defense of a particular difference of opinion. Prototypical argumentative patterns are the kinds of argument patterns in a conventionalised traditional institutional discourse such as that of the Mpondomise which prevail as strategic manoeuvring for making an institutional point (Andone, 2016:58).

The following segment is about a meeting called by chief Dingindawo, in which Mthunzini addresses traditional male counsellors. Mthunzini has approached the chief earlier in the novel and revealed to him the plans made by a group of royal counsellors led by Dabula who want to remove him from the throne and put in place the rightful heir, Zwelinzima. In response to this Dingindawo called an urgent meeting composed

of traditional uneducated (red ochre) counsellors who are also his supporters to inform them about the new developments. He introduces his standpoint before allowing Mthunzini to speak, as a strategy aimed at influencing the decisions of the counsellors even before they hear what Mthunzini has to say. After Mthunzini narrated everything to the supporters of Dingindawo, each pledged allegiance to Dingindawo.

The argument is divided into four stages of critical discussion to enable easy referencing during the analysis below.

4.3.1.1 *Stages of a critical discussion*

For the sake of the analysis the discussion of Dingindawo and his followers is reconstructed and organised according to the four stages of critical discussion. In the confrontation stage in which difference of opinion is stated, the opening stage determines the material and procedural starting points, such as the roles of discussants. In the argumentation stage the antagonist advances a defense for his standpoint, and the antagonist launches doubts about the standpoint of the protagonist. In the concluding stage the participants reach a conclusion about whether the protagonist has defended his/her standpoint successfully or not. In case the protagonist has not successfully defended his /her standpoint, s/he will retract the standpoint. Chapter 2, section 2.5 of this thesis discussed the stages of a critical discussion.

(i) *Confrontation stage*

1. ST (Dingindawo): “Mfana wam, yima ngeenyawo, **uvus’oyihlw’aba** kobu buthongo bakubo. Mus’ukoyika: uNtakana akazang’abe ligwala. Xelela la madoda mfan’am ngale misebenzi ingcolileyo isetyenzwa ngoDabula noNgxabane.”

*TT: (Young man, stand up and **rouse these your fathers** out of their untimely sleep! Do not be afraid. Ntakana was never a coward. My son, he said, tell these men about the foul things that are being done by Dabula and Ngxabane.)*

(ii) *Opening stage*

2. ST (Dosini): ‘MaMpondomis’amahle, fan’ukuba nithe nqa ukuba nibizelweni na apha namhlanje. Nilaphanje nibizwe nguMntwan’eNkosi, enibizela umcimbikazi

omkhulu esiya kuthi sithand'ukuba nibek'iindlebe xa awuchazayo, khon'ukuze nibe nakho ukuwuqwalasela. Kuwo wonke lo mzi kaMajola **ukhangele wakhangele** uMntwan'omhle wabona ukuba nini abantu abaya kuba nakho ukuwusingatha lo mcimbi, njengokuba kambe, kobu buxelegu ukubo lo mzi, seyinini kuphela abakhawuleza bathabathe izikrweqe xa athe uMhle wahlab'umkhosi.”

TT (Dosini): (Worthy countrymen, you must be asking yourselves why you have been called here today. You are here at the call of the Child of Kings, and he has summoned you on a very grave matter. We shall be glad if you may be in a position to decide how best to act. After a great deal of looking around, the Excellent One decided that in all this dominion of Majola it is you who are capable of dealing with the situation. Indeed, in the present untidy state of affairs of this House, you are the only men who immediately seize your weapons when the Excellent One gives the alarm.)

3. ST (Dingindawo): “Andizi kunibiza nangezizwe zenu, mawethu, kuba namhlanje andinibizanga kuba ningamaMpondomise. Ukuba ibe iyiloo nto ngebelaph'ooDabula; ngebelaph'ooNgubengwe; ngebelaph'ooDanisa; ngebelaph'ooNgxabane. **Abakho ke. Abakho ke.** Loo nto ingqina eli lizwi lithethwa nguDosini lokuthi umzi usebuxelegwini. Ngako oko ke ukunibiza andizi kutsho ukuthi “MaMpondomise” kuba ndingaba ndiyanilahla ukuba nditsho. UbuMpondomise bafa baphela. Nilapha nje ningabantakwethu, mna Dingindawo. Mandithi ukunibiza **“Bantakwethu” “Bantwana bakabawo”** (Watsho wawajikelezisa amehlo, ekhangele ukuba amazwi akhe angena njani na ebandla, wathi ke kuba elichule lokubona ingqondo yomntu ebusweni, wabona ukuba akayilozanga.”

*TT (Dingindawo): (I am not going to address you by your clan names, my countrymen, because it was not by reason of your being Mpondomise that I called you here today. If that had been the reason, Dabula would have been here, Ngubengwe would have been here, Ngxabane would have been here. Well, **they are not here. “I say they are not here”** he repeated. And that confirms what Dosini has just said that this house is in an untidy state. In addressing you, therefore I am not going to call you 'Mpondomise'. I should be*

*misnaming you if I did. The Mpondomise nation is dead and finished. You are here simply as my brothers, the brothers of Dingindawo. So it is fitting that I address you as **'Brothers, Children of my father'**. (With those words he paused, cast a sweeping glance round the assembled company to see the effect of his appeal, and judged that he had not spoken in vain.)*

(iii) *Argumentation stage*

4. ST (Dingindawo): “Lo mfana nimbona phakathi kwenu niyamazi uyisemkhulu. Ngumzukulwana kaNtakana lo. UNtakana ke niyamazi; wayeyintanga yoyihlo nonke nilaphanje. Bafa ooyihlo, bamshiya ekhonza lo mzi kaNgwanya, wada wafa ke ewukhonza. **Kambe ndiyayiloza xa ndithi 'wafa' Akafanga uNtakana: nguye lo.** Wakhomba kuMthunzini. Ajika ajonga onke amadoda.”

*TT (Dingindawo): (This young man whom you see amongst you – you know his grandfather very well. Yes, this is the grandson of Ntakana, and Ntakana you all knew, since your fathers and he were men. All of them were my faithful counsellors, but Ntakana outlived them all and served this house of Majola until the day of his death. **But indeed I am wrong to say he is dead. Behold this is he!**) He stretched out his hand to Mthunzini, and every man turned to look at him.)*

5. ST (Dingindawo): “**Ndithi uNtakana akafanga:** nanku. Ukuba ebefile ngesingekho apha kule ndlu namhlanje: ngenilele nonke ezindlwini zenu. Silaphanje nguye. Usakhonza laa mzi wayefudul’ewukhonza. Niza kuva ke nani akuthetha ukuba ndinyanisile xa ndithi akafang’uNtakana. Ilizwe libhukuqekile, bantwana bakabawo. Phezu koko kubhukuqeka thina silele obentlombe ubuthongo. Kuphela komntu othe qwa ngulo mfana kaNtakana.”

*TT: (**Ntakana is not dead.** This is he! Had he been dead, we should not be gathered here in this hut tonight. You would all have been sleeping in your own homes. It is because Ntakana continues to serve the house that he was wont to serve. When you have heard what he has to say, you will agree that I spoke the truth when I told you Ntakana is not dead. Children of my father, I say to you*

that the land is upside down, yet in spite of that you and I have been in deep sleep. The only man who is wide awake is this grandson of Ntakana!)

6. ST: “Camagu, zidwesh! Kambe mna andisafuni kudla xesha... Okunene uNtakana akafanga. Nanku! Nditsho ndisithi ke, Mntwan’omhle nebandla masingabi saphozisa maseko. Masime ngeenyawo. IKilisimesi seyinyathele, akusentsuku zatywala engafikanga loo mfokazi. Nditsho ndenjenje ke, mawethu; Igwala malicace kwangoku. Thina phaya kwaNobhula, kwaMlungwana, eXabane, asazi Zwelinzima. UZwelinzima esimaziyo wafela eMngazi kudala-dala. Ukuba kukh’omnye ke uZwelinzima ozayo ngaba uya kugqobhoz’eMatyeba, aqabel’eNqadu. Akayi kunyuka ngeXabane. Ndiyatshonela. (Watsho esithi krwaqu kuJongilanga.”

TT: (Be at peace, great ones! It is true, as our Chief has told us, that Ntakana is not dead. Here he is in our midst! There is no need for me to say more. But there is one thing I would like to impress on you, Excellent One, and you, my brothers. We must not allow the hearthstones to cool! We must be up and doing! Christmas is already treading on our heels. It is only a matter of days before this stranger arrives. I say therefore, my countrymen, that if there be any among you who is a coward, let him reveal it now. We of the house of Nobhula, of Mlungwana, at Xabane, we know no Zwelinzima! The Zwelinzima we knew died at Mngazi many years ago. If then there should be some other Zwelinzima coming, maybe he will break through Matyeba and climb over the Nqadu Mountain. But he will not go up the Xabane fastnesses. I vanish! (As he sat, he cast a challenging glance at Jongilanga.)

7. ST: “Waxhuma ngathi uyagityiselwa uJongilanga, wema ngeenyawo wathi, “Kulowa kabawo umhlaba akuyi kuze kunyathele mntu ndingamaziyo. Loo Zwelinzima ngaba uya kuhla eNcembu eze ngoJeca. Amade ngawetyala.”

TT: (*There upon Jongilanga sprang violently to his feet and said: "No stranger will set his foot on the land of my father. But perhaps this Zwelinzima will come down Ncembu and through Jeca. I say no more!"*)

8. ST: "Wathi thwasu uMthonzima wathi, "Angade abe uwuwelile uMnga, kodwa akayi kulubeka kulowa wakoweth'umhlaba"

TT: (*At this Mthonzima leapt and spoke. "Possibly he will cross the Mnga river, but he will not set foot on the land of my fathers!"*)

9. ST: "Kwesuka uBhula wathi, "Izinja zaseMnga zisaluma ziyakhonkotha; nameva omnga ayahlababa. Asazi ke ukuba umntu ongawaziyo laa mhlaba uya kuphumaphi na. Seleya kuzinceda ngokuhlis'iNtywenka, akhwez'uMagutywa."

TT: (*Bhula answered the challenge and said: "The dogs of Mnga village still bark and bite, and the thorns of the mimosa prick deep. How then shall a man who is unfamiliar with the country pass through? His best plan would be to come down the Ntywenka Heights and approach along the borders of Magutywa."*)

10. ST: "Yema ngeenyawo into yakwaGcaga eyayifike yodwa, yathi "Ningaboni ndindodw'apha, nicing'ukuba ndazalwa ndodwa. Uhlel'umzi kaNdongazilubhelu ese phaya phezu koHabalalashhe. Ukub'ukhe wawawel'amanz'eNxulo Zwelinzima, amathumb'uya kuwaphatha ngezandla."

TT: "*Then rose the man of the Gcaga clan who had come unattended. "Do not think because I came here alone I was born alone," he said. "The people of Ndongazilubhelu still live beyond the hills yonder, above the waters of Habalalashhe. If the so-called Zwelinzima crossed the Nxu river, he would carry his insides in his hands!"*

iv. Concluding stage

The discussants agree that they will not allow Zwelinzima be their Chief.

4.3.1.2 *Speech acts*

As discussed in Chapter 2 section 2.4, speech acts are an important component of a critical discussion in argumentative discourse. In the ideal model of a critical discussion it is stipulated which speech acts contribute to the resolution of a dispute at various stages the discussion. There are elementary speech acts and complex speech acts. Elementary speech acts are acts identified at the sentence level, and complex speech acts are identified at the textual level.

Speech acts in argumentation belong to the higher textual level because argumentation is not just made up of one sentence that stands alone, but a constellation of sentences connected to make an argument (Van Eemeren and Grootendorst 1992:29). A critical discussion model gives a guideline of the different types of speech acts performed at each stage of a critical discussion. See Chapter 2, section 2.4 for the list of speech acts identified in the four stages of a critical discussion.

In the confrontation stage chief Dingindawo advances his standpoint by means of a directive speech act. A directive speech act communicates a request, orders and makes recommendations; the speaker tries to get the listener to do something. Dingindawo orders Mthunzini to awake the men of Mpondomise who seem to be asleep because they are not aware of the plans made by Dabula and Ngxabane.

1. ST (Dingindawo): “Mfana wam, yima ngeenyawo, uvus’oyihlw’aba kobu buthongo bakubo. Mus’ukoyika: uNtakana akazang’abe ligwala. Xelela la madoda mfan’am ngale misebenzi ingcolileyo isetyenzwa ngoDabula noNgxabane.”

TT: (Young man, stand up and rouse these your fathers out of their untimely sleep! Do not be afraid. Ntakana was never a coward. My son, he said, tell these men about the foul things that are being done by Dabula and Ngxabane.)

In this speech act, Dingindawo is advancing the standpoint that there are evil plans made by a certain group of counsellors, which he wants these counsellors to be aware of. The introduction given by Dosini in the opening stage is an assertive speech act. Dosini asserts that the counsellors are important to the chief because the chief chose them as capable men to handle the situation. He said:

ST: “Kuwo wonke lo mzi kaMajola **ukhangele wakhangela** uMntwan’oMhle wabona ukuba nini abantu abaya kuba nakho ukuwusingatha lo mcimbi.”

TT: *(After a great deal of looking around, the Excellent One decided that in all this dominion of Majola it is you who are capable of dealing with the situation.)*

Expressive speech acts are advanced in the opening stage of the discussion by Dingindawo. Their role is useful in strengthening the relationship between Dingindawo and his supporters. This can be observed where Dingindawo in argument 3, calls his supporters “Bantakwethu, bantwana bakabawo.” (*Brothers, children of my father*).

Dingindawo employs an assertive speech act by claiming in argument 5 in the segment that “Ntakana is not dead; his work of serving the kingdom with loyalty still exists through his grandson Mthunzini” - see the full argument below. By referring symbolically to Mthunzini as his grandson, he makes a firm assertion to the men that what they are about to hear is true because of the relationship of the young man Mthunzini with Ntakana (his grandfather). This forceful argument strengthens the propositional content stated in the standpoint, namely that Mthunzini is bringing valuable information that will open the men’s eyes. When people know somebody’s background, for example their family and their parents they tend to trust them. Dingindawo thus introduces Mthunzini through his grandfather Ntakana. He first mentions what they know and then introduces what they do not know. This strategy creates a good atmosphere for Dingindawo to win the support of the ochre men.

5. ST (Dingindawo): “**Ndithi uNtakana akafanga:** nanku. Ukuba ebefile ngesingekho apha kule ndlu namhlanje: ngenilele nonke ezindlwini zenu. Silaphanje nguye. Usakhonza laa mzi wayefudul’ewukhonza. Niza kuva ke nani akuthetha ukuba ndinyanisile xa ndithi akafang’uNtakana. Ilizwe libhukuqekile, bantwana bakabawo. Phezu koko kubhukuqeka thina silele obentlombe ubuthongo. Kuphela komntu othe qwa ngulo mfana kaNtakana.”

TT: (Ntakana is not dead. This is he! Had he been dead, we should not be gathered here in this hut tonight. You would all have been sleeping in your own homes. It is because Ntakana continues to serve the house that he was wont to serve. When you have heard what he has to say, you will agree that I spoke the truth when I told you Ntakana is not dead. Children of my father, I say to you that the land is upside down, yet in spite of that you and I have been in deep sleep. The only man who is wide awake is this grandson of Ntakana!)

The commitments undertaken by these loyal supporters of Dingindawo, are advanced by commissive speech acts. Mabhozo commits himself to supporting Dingindawo by accepting his standpoint.

ST: "Mandenjenje mawethu, Igwala malicace kwangoku. Thina phaya kwaNobhula, kwaMlungwana, eXabane, asazi Zwelinzima."

TT: (I say therefore, my countrymen, that if there be any among you who is a coward, let him reveal it now. We of the house of Nobhula, of Mlungwana, at Xabane, we know no Zwelinzima!).

All five of the headmen make similar commitments, namely that they will never allow Zwelinzima to return and rule Mpondomise.

4.3.1.3 Rules for critical discussion

As noted in Chapter 2 section 2.6, the rules of a critical discussion pertain to the speech acts of discussants who want to resolve their differences of opinion by means of a regimented discussion (Van Eemeren and Grootendorst 2004:135). The rules of a critical discussion specify which speech acts contribute to the resolution of a difference of opinion in the four stages of a critical discussion. The model of a critical discussion for each discussion thus indicates exactly each stage when the discussants must perform a certain kind of speech act.

The rules for critical discussion make it possible to satisfy a necessary condition for the resolution of a difference of opinion. Van Eemeren and Grootendorst list fifteen rules necessary to observe in analysing a critical discussion. The full list is discussed in section 2.6 of chapter 2. Only the speech acts that violate the rules are identified and considered in this argument of Dingindawo and his followers.

When Dingindawo pauses in the middle of his argument and looks at the assembly of men, “mind reading” their responses, he performs what in communication studies is referred to as “paralanguage” (Dimbleby and Burton, 2007:46). Paralanguage, help communicators to understand a person’s state of mind or their emotions.. By advancing authoritative eye contact, Dingindawo judges the impact of his argument. Externalisation of viewpoints is one of the key components of argumentation which is restricted in this discussion. One of the first tasks in the formulation of rules for critical discussion is to promote optimal externalisation. Dingindawo reinforces his standpoint by body-language which constrains the participants from advancing their opinions freely.

Firstly, no one knows what he is thinking; it is only through the narrator that we know he is studying their minds to see who is in agreement with him and who not. It is doubtful his audience knows this since it is possible that they find his silence intimidating. It could also be that his silence and *sweeping glance* is a strategic tool to inflict fear in the counsellors and block those who have opposing views from raising them. Dingindawo has violated rule 5, where discussion roles are allocated. Those who want to oppose him or doubt could be given the role of protagonists.

The silence can potentially put the audience under pressure. Dingindawo intends to evaluate if his audience is in agreement with him, hence “cast[s] a sweeping glance round the assembled company to see the effect of his appeal”. Such authoritative eye contact during debates can be threatening, and can limit constructive criticism. This is evident in the speech above, since the response of his audience is in support of his standpoint. Not a single doubt is expressed by any of the men about Dingindawo’s statements.

In the light of the evidence given above, Dingindawo has violated freedom rule 1, which states that parties must not prevent each other from putting forward standpoints and

casting doubts on standpoints. The fallacy committed by this rhetorical move is called *argumentum ad baculum*, because it is a threat that aims to restrict the other party from freely putting forward any standpoint of criticism.

4.3.1.4 *Argument scheme*

Van Eemeren et al (2002) distinguish three broad categories of argument scheme, namely symptomatic, analogy and causal relation argument. In Chapter 2, section 2.4 (iii) a detailed discussion of these argument schemes is given. The pioneer of research on argument schemes is Walton (1996) who contributed on the study of argumentation schemes. Šorms (2010) focused on different types of pragmatic arguments such as *argument from authority*, *argument from cause to effect* and *argument from example*.

Dingindawo's argument is analysed below:

Dingindawo's standpoint:

- i. Mthunzini is to be trusted because

Dingindawo's defense:

- ii. his grandfather Ntakana was a loyal counsellor
- iii. Mthunzini will address that men about the plot against the chief
- iv. Mthunzini is going to prove to them that the nation is in a mess

The scheme of Dingindawo's argument is classified as *argument from authority*, which is a subtype of *symptomatic argumentation*. Symptomatic argumentation is also known as *sign argumentatio*, which is based on an argument scheme that presents the acceptability of an argument as a sign of the acceptability of the standpoint (Van Eemeren and Houtlooser, 2015c:394). The standpoint that Dingindawo defends is stated above: Mthunzini is to be trusted.

The argumentation for the acceptability of Dingindawo's standpoint is based on three arguments, firstly, the counsellors should believe what they are going to hear from Mthunzini because his grandfather Ntakana was a loyal counsellor. Secondly, they

should trust Mthunzini because he is bringing them information about the plot against the chief. Thirdly, they should trust Mthunzini because he has evidence to prove his statement to them. The arguer does this by mentioning a distinguishing mark of association as 'a sign' of loyalty between the argument and the standpoint.

In an argument from authority, a mark of association is made by mentioning in the arguments (defense) a figure of authority that has knowledge, expertise or credibility as a way to justify one's standpoint. Dingindawo uses argument from authority effectively when he mentions Ntakana to the counsellors because they may not know Mthunzini who will address them, but they know his grandfather well as well as his works in the kingdom of Mpondomise.

Therefore, the following criteria for assessing of argument from authority are met: the *relevance expertise* criterion, because Dingindawo has mentioned a respected individual, Ntakana, a man of authority who served in the palace as a counsellor until he died. He is known among Mpondomise counsellors, and that will be effective in persuading them to believe what Mthunzini is going to tell them. The *trustworthiness criterion* is also fulfilled because Ntakana, the grandfather of Mthunzini was trusted, they too can trust the young man Mthunzini who has followed the footsteps of his grandfather.

In the traditional political activity type, rules of discussion are not set and standardised as formal institutions, such as would be the case in court of law. Therefore, some of the criteria of argument from authority may not be relevant, such as the external consistency criterion (Šorms, 2010:44) which states that the advanced opinion may or may not be consistent with the opinion of other experts. In the case of Dingindawo's standpoint, some of the honourable leaders of Mpondomise such as Ngxabane and Dabula are not in agreement with the opinions of Dingindawo; in fact they share opposite views. They do not want Dingindawo to continue being chief of Mpondomise because he is not the rightful chief and because his conduct is questionable.

Dingindawo's opinion that the nation is in a mess because of these leaders is thus not true; the reason the nation is in a mess is because he (Dingindawo) stole the throne from his brother and refuses to admit that.

4.3.1.5 *Argument structure*

The coordinative argumentation structure consists of a single attempt at defending a standpoint formed by a combination of arguments that must be taken together to constitute a conclusive defense (Van Eemeren 2008:65). In coordinative argumentation, single arguments are taken together to defend a standpoint. The relatedness of single arguments is shown by linking them with horizontal lines and by assigning them all the same number followed by a letter. The coordinative argument structure in the argument of Dingindawo is constructed as follows:

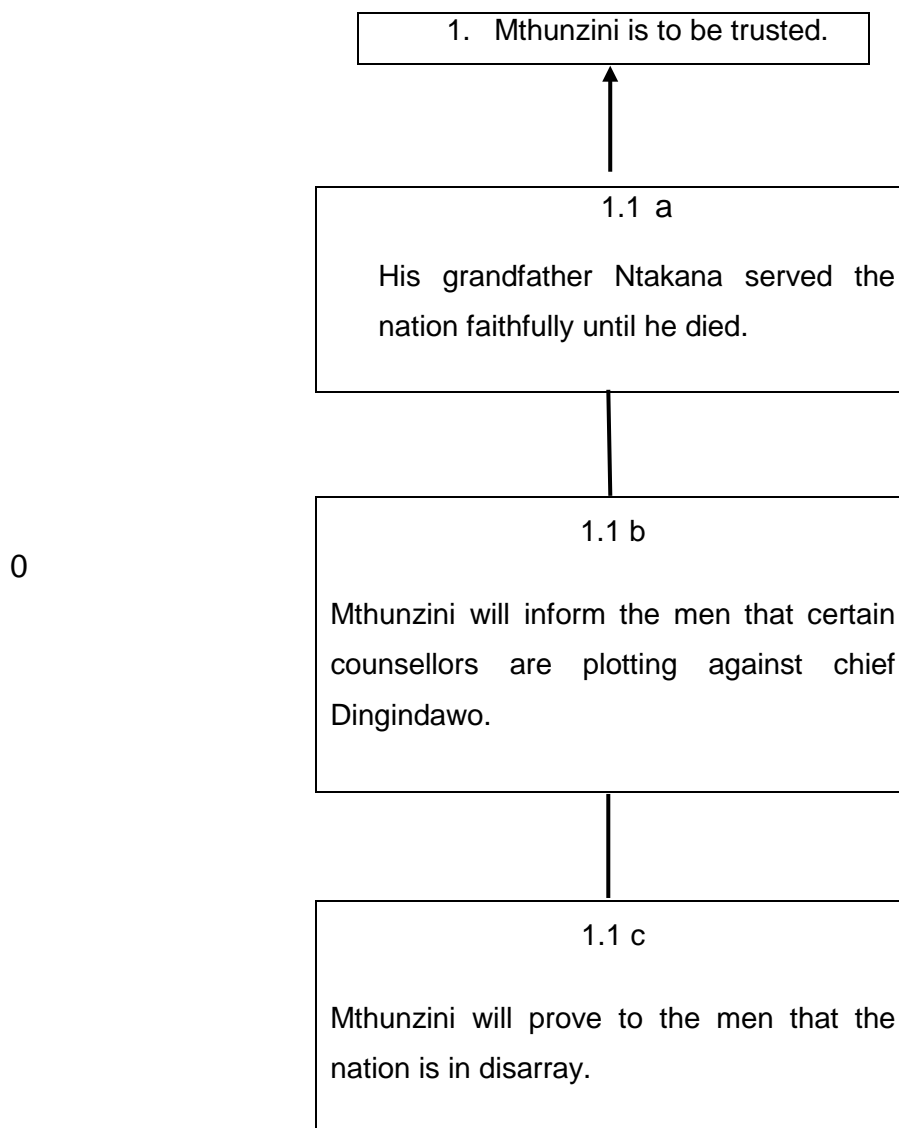


Diagram 4.3 Schematic representation of Dingindawo's coordinative argumentation

The analysis shows that Dingindawo first advances the standpoint that “Mthunzini is to be trusted”, then he defends the standpoint in argument 1.1a: that Mthunzini grandfather was a trusted royal counsellor. In argument 1.1b: Mthunzini will inform the men of the plot against Dingindawo’s throne, in argument 1.1c: Mthunzini has evidence that the nation is in disarray. Dingindawo has used all the three single arguments to make a conclusive defense for his standpoint “Mthunzini should be trusted”. The coordinated line of defense gives Dingindawo a strong defense for the acceptability of his standpoint.

4.3.2 Strategic manoeuvring

The notion of strategic manoeuvring came into being with the idea that arguers when engaged in critical discussion may want to maintain underlying terms of reasonableness while at the same time reach an outcome to a that is favourable to their own interests (Tindale 2009). The development of strategic manoeuvring brought about serious consideration of the rhetorical dimension of argumentation which was previously not given much attention. In Chapter 2, section 2.4 this notion was discussed in more detail.

The dialectic dimension, also known as reasonableness of argumentative moves, was the initial way of reconstructing argumentative discourse. The dialectical reconstruction constitutes difference of opinion, four stages of critical discussion, speech acts, rules of critical discussion, argument schemes, and argument structure. When the need to consider rhetorical perspective arose, the notion of strategic manoeuvring was incorporated in the ideal model of critical discussion.

Consideration of the rhetorical perspective strengthens the theory of argumentation by bringing a better understanding to the strategic rationale behind the moves advanced in discourse (Tindale 2009). Hohmann, (2002:41) expresses his reservation to bring dialectic and rhetoric perspective together in the argumentation approach. He believes that the rhetoric perspective will lose its strength and becomes the handmaid of the dialectic perspective. However, Van Eemeren (2015:41) is convinced that bringing these two perspectives together strengthens the pragma-dialectical theory of argumentation. He further reasons that taking only a dialectical perspective involves the risk that relevant contextual and situational factors are neglected (Van Eemeren

2015b:56). Furthermore, merging these two perspectives makes it possible for the argues to strategically manoeuvring in the most effective and reasonably way. Strategic manoeuvring is analysed in the segment of Dingindawo, to investigate how the discussants manoeuvre their moves strategically to reach their goals.

Strategic manoeuvring is analysed in the segment of Dingindawo's argument to investigate how the discussants strategically manoeuvre to reach their goals. Dosini, in argument no. 2 of the opening stage, employs strategic manoeuvring in selecting the topical potential of the discussion to help him reach his goal of convincing the men to accept the standpoint of the chief. Dosini mentions that "a great deal of looking around" was done before deciding to select these men; an indication that careful consideration was taken in choosing the men who are present at the meeting, and that their contributions are valuable to the chief. This strategic move in relation to topical potential is relevant because the chief is looking for men who will support him to fight the plot against him.

In addition, the same utterance Dosini advances meets the aspect of strategic maneuvering known as *audience demand*.

ST: "ukhangele wakhangela"

BB: [***Emva kwethuba elide ejonga jonga***]

TT: (*After a great deal of looking around*)

The notion of *audience demand* illustrates a choice made by the speaker to adapt the argumentative moves in strategic maneuvering to meet the needs of the audience (Van Eemeren, 2010:94). Dosini is careful to make his audience know that they have special tributes which are important to the Chief.

Dosini makes a strategic selection of his words as *presentational device* to win the support of the audience, and to show them that they are important in the eyes of the chief. He does this by mentioning that careful consideration was taken in selecting the men who are present in the meeting. Presentational devices are selected by speakers to present argumentative moves in a way that is strategically best to effectively convince the listener (Van Eemeren 2010:94).

Dingindawo carefully addresses the men by stating that he will not address them by their clan names because he has not called them as a nation of Mpondomise; if that were the case certain individuals would have been present. Among these individuals, he mentions the name of *Ngxabane*, a long-forgotten name of a man who left almost twenty years before. The mention of this name shocks the whole assembly because it was an indication to them that something is not well in the kingdom. This utterance is presented by means of the effective *presentational device* of strategic manoeuvring, because to mention the name Ngxabane alone indicates that something is wrong. The *presentational device* of using the key name of Ngxabane who has been long forgotten in matters of the kingdom, prepares the audience for receiving the rest of the argument favourably.

In argument 3 Dingindawo refers to the men in the assembly as “abantakwethu” (*my brothers*), “bantwana bakaBawo” (*children of my father*) to strengthen his association with them. The noun phrase “brothers and children of my father” is commonly used by Africans to illustrate unity, support and brotherhood, and that is what Dingindawo is seeking to accomplish in this argument. He lays a solid foundation for the argument by strengthening their relationship first. After the utterance of these significant words, he pauses and strategically looks at everyone in the meeting to see the effect of his appeal. Although argumentation is supposed to be verbal, this strategy is common among those in authority in the African political discourse; silence and ‘mind reading’ indicate effectiveness of the message, which strategic manoeuvring entails.

When Mthunzini is introduced by Dingindawo in argument 5, he makes a good selection of topical potential to advance his argument, by referring to his famous grandfather who was a faithful counsellor and known for his good works. The selection of the topic facilitates favourable reception of Mthunzini by the assembly; they are made ready to positively receive what he has to say to the meeting. In the same argument 5 Dingindawo cites that Ntakana’s works are not dead because Mthunzini is continuing the legacy of his grandfather. The utterance “akafanga uNtakana, nguyele lo” (*Ntakana is not dead. This is he*), is an effective *presentational device* that is popular among Africans to invoke ancestral spirits in gatherings. The traditional men in the assembly will respond favourably to the argument of Dingindawo because of this strategy of using cultural values.

The verbal phrase in argument 1 “uvus’oyihlw’aba” (*arouse these your fathers*) is a presentational device used to effectively get the message through to the men that there are indeed crucial matters about the kingdom that they are not aware of. This device also signifies the negative position or state these men are in, which they are not supposed to be in as counsellors. They are supposed to be awake to protect the kingdom and support Dingindawo’s desires. This is an effective presentational device which will encourage them to pledge allegiance with their chief Dingindawo, which is Dingindawo’s ultimate goal.

The next section of the analysis examines presentational devices of strategic manoeuvring in order to identify the linguistic devices of appraisal that express attitudes (affect, judgement and appreciation), graduation, and engagement as discussed in Chapter 3.

4.3.3 Prototypical argumentative patterns

As mentioned above in section 4.4, certain argumentative patterns are typical of the way in which argumentative discourse is conducted in a particular communicative activity type such as *in traditional political government*. These prevailing argumentative patterns are known as *prototypical argumentative patterns* and are shaped by the institutional preconditions prevailing in the specific communicative activity type.

In the second argument Dingindawo, the chief, advances a standpoint by means of a directive speech act. He instructs the young man Mthunzini to inform the counsel of men about the evil plans of Dabula and Ngxabane. Mthunzini has approached the chief earlier on and revealed to him the plans made by the other group of royal counsellors to remove him from the throne and return the rightful heir of the throne, Zwelinzima. In response to this plan, Dingindawo calls an urgent meeting composed of traditional uneducated counsellors who are also his supporters to inform them about the new developments.

Dingindawo’s standpoint:

- v. Mthunzini is to be trusted because

Dingindawo's defense:

- vi. his grandfather Ntakana was a loyal counsellor
- vii. Mthunzini will address that men about the plot against the chef.
- viii. Mthunzini is going to prove to them that the nation is in a mess

Van Eemeren (2017) argues that the types of argument scheme used by discussants to defend institutional points are helpful in identifying the prototypical argumentation patterns in discourse. In Chapter 2, section 2.11 a detailed discussion is given about what is entailed in prototypical argumentation. As indicated above, the argument scheme advanced by Dingindawo is based on the argument from authority type. In this argument he uses Ntakana, a figure of authority, to support his standpoint that Mthunzini should be trusted.

In the traditional context of Mpondomise, Ntakana was a loyal royal counsellor who served the king until he died. Dingindawo's goal for using argument from authority is to persuade the counsellors to listen and believe what the grandson of Ntakana is going to tell them. This proves that argument from authority can be used as strategic manoeuvring to persuade listeners effectively and reasonably. The counsellors know Ntakana very well; they have seen him serving the kingdom faithfully as a counsellor and therefore have reason to believe this young man. This argument from authority represents a potential prototypical argumentative pattern which participants in the traditional context of Mpondomise use.

4.3.4 Appraisal in presentational devices

In this section the analysis shows that the language of evaluation (affect, judgement and engagement) can determine the effect of a presentational device in strategic manoeuvring. This is done by investigating the presentational devices of strategic manoeuvring with regard to the principles of appraisal. In this study, the presentational devices are selected for investigation because of the insights they provide in presenting an argument in the most effective and communicative way. The presentational device of strategic manoeuvring is an effective means for communicative success that is strategic best, and beneficial effective in the

resolution of a difference of opinion. The language of evaluation evaluates the lexical and grammatical structure of these moves by means of systems of appraisal. Chapter 3 section 2.1 of the dissertation gives more background on what these systems of appraisal entail.

In the confrontational stage the clause expressed in the standpoint 2 “ukhangele wakhengela” (*after a great deal of looking around*) illustrates a variety of appraisal systems, for example judgement, graduation, and engagement. In the ST the evaluation of the clause evokes positive judgement of capacity, but the TT becomes a heavily inscribed judgement (*after a great deal of looking around*) because it is explicated. Instead of using the exact lexical items used in the ST which are (*looking and looking*), he uses explicated the lexico-grammar of the TT by translating it as (*after a great deal of looking*).

Explanation of this shift is given below in the section dealing with appraisal in translation. The evoked judgement implies that the councillors are capable of handling the affairs of the kingdom. The use of repetition in the ST also implies high value of force in the graduation scale. The scaling of graduation rises to high intensity evoked by repetition of the verb “ukhangele wakhengela” (*looked and looked*) which increases the force of the valuation from low to high.

The textual voice “ukhangele wakhengela” engages the audience through the resource of *pronouncement*, to express the seriousness of the matter to be discussed through intensification. This formulation is intended to contract the dialogic box (limit the discussion thus preventing opposition) by intensifying the importance of the issue and increasing the interpersonal cost of any rejection/doubting of the standpoint. The intention is to ultimately reduce any opposition or doubts to the proposition stated in the standpoint.

The device of graduation is invoked in argument 3 where repetition is used to emphasise that “abekho ke” (*they are not here*) implying that certain men (Dabula and his group) are not part of the discussion. The speaker’s intention is to increase the awareness/realisation (high intensification) that there is a serious problem in the kingdom which involves men who are not part of the discussion. Also as in the case above, the speaker’s intention is to contract the dialogical space by decreasing or

eliminating any possible doubts. In argument 3 a relational noun “abantakwethu” (my brothers) illustrate inscribed (invoked) judgement of social esteem, to raise (intensify) the judgement value of these men. The judgement of social esteem (tenacity) indicates how dependable the councillors are to Dingindawo and to the Mpondomise nation. In this manner he solidifies his standpoint against any doubts.

The verbal phrase “uvus’oyihlw’aba” (*arouse these your fathers*) is an evoked judgement of social esteem (negative normality) which indicates the unusual state the men are in. This token of negative judgement evokes evaluations of incompetence towards the councillors who therefore need to be awakened to what is happening right under their noses. The counsellors’ responsibilities are to protect the chief and the kingdom; they should be wide awake at all times and not be caught unawares.

4.3.5 Evaluation in translation

Evaluation in translation investigates the translation of presentational devices of strategic maneuvering discussed above to determine the critical points of decision-making where shifts may occur. Presentational devices of strategic manoeuvring are useful for to present argumentative moves in the most effective way, in order to win an argument. Appraisal theoretical devices are therefore instrumental in the realisation of the rhetorical aspect of argumentation, which is the effectiveness dimension.

This study investigates the extent to which the translation of the presentation devices in the target text (TT) have rendered the same argument purposes as those advanced in the source text (ST). The notion of argument equivalence, invoked from Brambilla (2015), is adopted to investigate this research question. Different types of shifts are identified to investigate the extent to which argument equivalence has been realised.

The standpoint of Dosini in the opening stage “ukhangele wakhangela” literally means (*he looked and looked*), but the translator in the (TT) used (after a great deal of looking around). The ST used oral discourse features because Xhosa people, like most African cultures, have a predominantly oral culture. In the TT however, the translator employs paraphrase to render a translation for written discourse. Paul Bandia (2008:31) supports this kind of translation in his book called *Translation as reparation*, by stating

that in cases of writing inspired by oral language culture, translation involves transposing oral discourse into a written form.

Therefore, a shift in the translation of the lexical items of the ST to the TT has occurred, which has resulted in the explicitation of the TT by heavily inscribed epithets (Munday 2008:35). The reason is that the literal translation could not give full realisation to the ST meaning; the translator opted for explicitation to try to fully convey the meaning. The realisation of force of graduation through the adverbial (great deal) has raised the scale of force to high. This high force of the adverbial phrase raises the scale of intensity which strengthen the inscribed value of the standpoint that the issues under discussion are of high importance.

The statements of Dingindawo have inscribed emphasis by repetition of the clause in the source text:

ST: “Abekho ke, Abekho ke”

BB:[*Abekho apha, **ndithi**, they are not here*],

TT (*They are not here, **I say**, they are not here*)

In the target text it is intensified by adding more emphasis, (*I say*), to the clause. The inscribed evaluation has increased the intensification of the force of graduation in the TT. This intensification helps to connect the TT reader to the source language of oral context (Akbari: 2014).

Also, the noun “abantakwethu” (*my brothers*) which evaluates judgement of social esteem in the ST, is retained in the TT. There is no shift in either of these clauses, and this is important because they preserve the original intentions of the ST. The translator has kept the ST purpose as close as possible in both of the texts.

The clause used by Dingindawo “uvus’oyihlw’aba” (*arouse these your fathers*) is a token of judgement which evokes negative evaluation. The TT has retained the textual equivalence of the ST which aims to awaken the councillors to the advanced stages of the plans by Dabula and his group to overthrow the chief. The evaluative stance of the text is a negative social esteem which indirectly implies that the councillors are not doing their jobs well; they are supposed to protect the throne. The TT has retained the original evaluation of the negative judgement and no shift has occurred in this situation either.

4.4 Summary

This chapter dealt with two different argumentation segments from stage one of the novel. In the first segment of Dabula and Ngxabane, the model of critical discussion is applied to present the analysis of argumentative discourse in the Xhosa novel and its English translation relating to the crucial concepts of argumentation theory. Firstly, I identified the difference of opinion in this discussion, and the standpoints taken by the discussants. Secondly, material starting points are identified through the roles of discussion and the areas where common ground are taken.

Next, the expressed and unexpressed premises advanced by arguers during the resolution process are surveyed. Argument schemes that identify the validity of the argumentation is dealt with as realised in this argumentation, a causal argumentation scheme type is used. A coordinative and subordinative argumentation structure was identified as the kind of argumentation used by the discussants of this segment. In section 4.2.2, as part of the extended theory of argumentation, strategic manoeuvring is incorporated to bridge the gap between the rhetorical dimension and the existing dialectic dimension of the pragma-dialectical theory of argumentation.

Figurative language such as idioms and metaphors are used as presentational devices in strategic manoeuvring. Taking into account the continued growth of the argumentation theory, an analysis of prototypical argumentative patterns that are shaped by the prevailing contextual factors in the discourse is included. The analysis demonstrates that the Mpondomise institutional point influences and shapes the discussants arguments in order to support their institutional point. The presentational device of strategic manoeuvring is analysed in section 4.2.3 by means of the appraisal system to determine its effectiveness in the defense of a standpoint. Lastly, by means of an appraisal system I compared the ST with the TT, in reference to the employment of presentational device in order to determine argumentative equivalence in the target text (TT) compared to the source text (ST).

The second segment of Dingindawo and his supporters is analysed slightly differently from the first segment, by giving a short introduction of what an analytic review entails, followed by a reconstruction of the argumentative segment in accordance with the four stages of critical discussion. I explored the speech acts that the arguers used in

pursuing their standpoints in an effectively and reasonable manner, as stipulated in the critical discussion model. This analysis was followed by examining how the speech acts performed by the discussants comply with the terms of the rules of critical discussion.

The argument scheme advanced by Dingindawo to win his argument was identified as argument from authority: a coordinative structure by means of single arguments taken together to support his standpoint. This structure strengthens Dingindawo's standpoint that "the ochre men should trust Mthunzini" who brings evidence that certain counsellors are planning against his throne - because Mthunzini is a grandson of Ntakana who was a loyal counsellor.

In section 4.3.2, strategic manoeuvring is shown to have been carefully used through topical selection, audience adaptation, and presentational device to support the Dingindawo's standpoint. In section 4.3.3 argument from authority is identified as a prototypical argumentative pattern shaped by the conventions in the Mpondomise kingdom, and supports the institutional standpoint. Appraisal is invoked to determine the effectiveness of presentational devices in the resolution process. Lastly, to determine argumentative equivalence I compared the ST and TT for translation shifts in the presentational devices.

CHAPTER FIVE

STRATEGIC MANOEUVRING IN THE FOLLOW UP ARGUMENTATION: PERSPECTIVES EMERGING FROM THE NOON STAGE

5.1 Introduction

The aim of this chapter is to explore the realisation of the principles and properties of pragma-dialectical theory together with appraisal theory in the follow-up argumentative segments selected in the noon stage. The selected follow-up argumentative segments start from the first discussion of the ochre men (the ochre men are the uneducated Mpondomise men who are called ochre because of the red paste they apply on their faces), and Chief Zwelinzima in which difference of opinion could not be resolved regarding Nobantu's crime of killing a sacred snake. I identified the follow-up argumentation on the basis that difference of opinion could not be resolved in the first encounter, making it necessary for the discussants to meet again to try and resolve their differences. In argumentation, a difference of opinion is resolved when the participants reach a concluding agreement on the resolution process.

The resolution of difference of opinion is determined in the concluding stage of an argument when the protagonist retracts his/her standpoint if it does not stand up against the attacks of the antagonist. The antagonist on the other hand can accept the standpoint of the protagonist by accepting the advanced defense. When the antagonist shows that there are no more attacks on the standpoint put forward by the protagonist, the difference of opinion is resolved in favour of the protagonist. When the defense of the protagonist can no longer stand against the criticisms of the antagonist, the difference of opinion is resolved in favour of the antagonist.

The selected follow-up arguments show how strategic manoeuvring in the discourse is constrained by institutional conventions in the Mpondomise Kingdom. The Mpondomise kingdom is a traditional institution whose institutional goals are shaped by their culture and traditions. The institutional preconditions of the Mpondomise Kingdom such as respecting its traditions and customs constrain strategic manoeuvring. Discussants also employ strategic manoeuvring as a tool for persistently pursuing a standpoint from one unresolved argument to the next. The traditional

discussants are persistent and focused in their aim to preserve their traditions and cultures as they manoeuvre strategically to resolve their differences of opinion favourably and effectively. Zwelinzima's strategic manoeuvring is constrained by the conventions of the traditional institutional discourse because his standpoint is against the traditions and culture of the Mpondomise.

The follow-up arguments also identify the prototypical argumentative patterns which the Mpondomise discussants employ as they manoeuvre strategically to reach the institutional goals of traditional government. The prototypical argumentative patterns are shaped by institutional preconditions (for example, their violation by Nobantu, the chief's wife, who does not respect the culture of the Mpondomise, and who killed the royal snake of Mpondomise which is regarded as an ancestor), which prevail in the institution of traditional government of the Mpondomise kingdom.

A schematic presentation of the arguments selected for analysis in the noon phase of the novel is given in an Appendix. These arguments are selected because they provide an adequate analysis for follow-up arguments. These follow-up segments include analysis of a soliloquy (arguing with oneself) (Zampa and Perrin, 2016), the identification of prototypical argumentative patterns in the traditional institution of Mpondomise (Van Eemeren, 2015), and the use of abusive *ad hominem* (personal attacks) as strategic manoeuvring in traditional political deliberations (Macagno, 2013).

Firstly, in section 5.2 in the analytic overview I give an outline of the four stages of critical discussion to make identification of the difference of opinion possible, followed by the material and procedural starting point. The discussion continues by identifying and exploring expressed and unexpressed premises, the speech acts used by the discussants, the rules of critical discussion, argument schemes, and argumentation structure. Secondly, in section 5.3 I identify the three aspects of strategic manoeuvring, namely topical potential, audience demand, and presentational devices. Then thirdly, in section 5.4 abusive *ad hominem* (personal) attacks are used by the discussants as means of strategic manoeuvring.

In section 5.5, I discuss aspects relating to how Zwelinzima's soliloquy, a form of intrapersonal argumentation, has been an effective tool for strategic manoeuvring in the follow-up arguments. I also identify certain prototypical argumentative patterns in

the traditional discourse of Mpondomise in section 5.6. In section 5.7 presentational devices are analysed by using the appraisal theoretical devices of language evaluation. Lastly, in section 5.8 by means of appraisal theoretical devices, I compare the ST with the TT with regard to the presentational devices to identify any translation shift.

Stage 2 of the novel, which is called the noon stage, contains many discussions that revolve around the marriage of the chief, Zwelinzima. The chief's father had a dying wish that his son should marry a Bhaca princess. This wish was communicated to Ngxabane, the only old man left in the kingdom, who was a counsellor during the times of Chief Zanemvula, the father to Zwelinzima. Most men of Ngxabane's age have died. After failed discussions to make the king obey the dying wish of his father, he was allowed to marry Thembeke, who was later given a new name: Nobantu. The meaning of this name is "she is a people's person," meaning she will serve the people of the kingdom with respect and love.

Instead of doing what her name calls for, Nobantu was a family focused woman, rather than a kingdom focused woman. She did not respect the kingdom values which are centered on the customs and traditions of the Mpondomise. Her behavior was a shame to the royal family, and she ended up killing a sacred snake regarded as an ancestral symbol. She defends her actions by saying the snake would have harmed her baby. Her husband, Chief Zwelinzima, took her to her back to her parents because he feared the people might harm her. He also wanted to take Nobantu away until the discussions about what she did were over and until the anger of the people had calmed down. The arguments selected for the analysis in this stage revolve around the discussions of what Nobantu did, and what the solution could be.

The selected segment begins with the meeting called by chief Zwelinzima to discuss the issue of Nobantu, his wife, who killed the royal snake of Mpondomise called Khwankwa. The meeting ended in an unorderedly manner, where Dabula and the rest of the Mfengu counselors left the gathering because they were insulted by the Mpondomise of the soil (the red ochre), who consider themselves the real Mpondomise. Most of the red ochre men have not been through formal schooling, and still believe very strongly in the traditional lifestyle. During the meeting the Mpondomise

refer to the Mfengu people as upstarts. They regard the Mfengus as incapable of handling the traditional affairs of the Mpondomise people. Most Mfengu people were educated hence great supporters of Chief Zwelinzima. Their views are contrary to the views of the Mpondomise of the soil (red ochred).

Ochre people are uneducated and firm believers of traditions and customs of the Mpondomise kingdom. The Mfengus are educated people, and their standards of living are influenced by Western culture and religion because most of them have gone through a formal education system.

The analysis begins with the segment about Dingindawo's (Zwelinzima's uncle) argument. After the failed meeting with Dabula and the other Mfengus, he advised Zwelinzima to call the Mpondomise of the soil (red ochre people) separately without the Mfengus to a meeting. Dingindawo advised Zwelinzima, his brother's son, to listen to their grievances and try to satisfy their needs with regard to the matter which has grieved them (killing of the royal snake). Dingindawo's argument is an attempt to deceive Zwelinzima and to put him in a trap so that the uneducated Mpondomise people will attack him and force him to take a second wife. The uneducated people believe that Zwelinzima should have married the Bhaca princess according to the dying-wish of his late father, King Zanemvula. They believe Nobantu is incapable of handling the royal duties of a palace because she is not from a royal family. She also does not want to live according to the traditions of Mpondomise because she is an educated Mfengu girl.

Furthermore, Dingindawo asked Zwelinzima to allow him to preside over the meeting. His goal was to hide his views about the matter behind the role of chair and instead use his supporters to speak against Zwelinzima (the chief) and Nobantu (his wife). His (Dingindawo) desire is to get the throne back from Zwelinzima the son of his brother. The discussions continue on the day of the meeting with the red ochre Mpondomise men (page 198 in the Xhosa novel and page 219 in the English novel.)

The following section gives an analytical overview according to the principles and properties of pragma-dialectical theory of argumentation.

5.2 Analytic overview

The analytical overview of argumentative discourse entails a reconstruction of argumentative discourse based on the model of critical discussion which stipulates that certain issues should be considered (Krabbe, 2002:123-124). It begins by giving an outline of the discourse, then dividing the argument according to the *four stages* of a critical discussion. The four stages are: the confrontation stage, the opening stage, the argumentation stage and the concluding stage.

5.2.1 Stages of a critical discussion

In the model of a critical discussion four stages are identified which link with the different phases that an argumentative discourse must go through. Nonetheless, in real life discourse this procedure may not necessarily be explicit and in exact order as the outline in the model states. The four stages that are distinguished in a critical discussion are the *confrontation stage*, the *opening stage*, the *argumentation stage* and the *concluding stage*.

A critical discussion is initiated through a confrontation stage in which a difference of opinion manifest itself through an opposition between one or more standpoints and non-acceptance of these standpoints (Van Eemeren et.al. 2014:529). This is followed by the opening stage in which the division of the discussion roles of protagonist and antagonist are identified, and the material and procedural starting points are identified. The next stage is the argumentation stage where the protagonist defends the standpoints at issue methodically against the critical responses of the antagonist. Further arguments come from the antagonist if s/he is not fully convinced of the protagonist's argumentation. (For more details on this topic, see Chapter 2, section 2.4.).

The segment analysed in this chapter are taken from a series of follow-up arguments that took place in the royal court. They consist of five follow-up arguments that revolve around the issue of Nobantu killing the royal snake. The first argument is between Chief Zwelinzima and the red ochre men in which the chief wants to convince the red ochre men to forgive his wife and indicates that he is willing to do everything in his power to please them. The second argument is the soliloquy of the chief. A soliloquy is known as intrapersonal argumentation. The person in a soliloquy is engaged in

private thoughts where he is both the protagonist and the antagonist of his argument. Chief Zwelinzima uses a soliloquy in preparation for his response to the ochre men who insist that he should take a second wife to fulfill the dying wish of his father.

The third follow-up argument is between the chief and the ochre men, in which he responds to them by advancing a sub-standpoint, namely that he never thought that when he asked the ochre men what their needs are, that they would interfere in his private life. That meeting ends because both parties are not giving in to each other. Soon after this the kingdom became ungovernable; a respected counsellor who was a supporter of the chief was murdered, a missionary was almost murdered, and the schools were emptied because the ochre people took their children out of schools. The chief then called a fourth follow-up meeting; this time calling only five counsellors which included both sides of the factions (the ochre men and the Mfengu men). The aim of the meeting was to discuss a possible solution to the unrest prevailing in the kingdom.

In this meeting Jongilanga, a strong opposition leader, apologised to the chief for being used (implicitly by Dingindawo) to instigate the war in the kingdom. The apology in argument 36 below shows how remorseful Jongilanga was for insulting the Mfengus (Fingos) by calling them the illegitimate children of the kingdom. He suggested that a meeting for the people of Mpondomise be called, in which he would apologise to the Mfengu people for insulting them. He admitted that he was the one who asked the ochre people to take their children out of schools.

After this very important turning point meeting, Jongilanga's dead body was found in a ravine the next morning. The fifth follow-up meeting called by the chief led to a resolution of the critical discussion. The chief did not personally attend the meeting but sent a messenger.. His message summoned the Mpondomise of the soil to bring the woman whom they refer to as their mother. This meant that the ochre men had won the argument. In the discussions that follows these arguments are analysed to determine the various factors that contributed to the resolution process of this discussion.

The analysis start by selecting the arguments that comprise the four stages of a critical discussion. Following the "reconstruction transformation" as postulated by Van Eemeren (2011)...the following considerations are taken. Reconstruction

transformation consists of the following procedures performed in the argumentative segments: (i) *deletion* – leaving out all speech acts performed that do not really play a significant part in the resolution process, (ii) *permutation* – rearranging in an insightful way those speech acts whose order does not correctly reflect their function in the resolution process; this means bringing together separate parts of the discourse that belong together viewed from the perspective of resolving a difference of opinion, (iii) *addition*, which entails making explicit all argumentative moves that remain implicit in the discourse but are pertinent to the resolution process, and (iv) *substitution*, which entails reformulating in an unequivocal way those speech acts performed in the discourse whose function in the resolution process would otherwise be obscure.

1. *The confrontation stage* (pages 198 -201 in the ST)

Mabhozo:

4 ST: “Mntwan’ oMhle, Mntwan’ eNkosi nomzi wakho silapha nje namhlanje size kuzikhalazela kuMhlekazi. UNgwanya wazala amawele, elinye iwele walinxiba iibhulukhwe, elinye walambathisa ingubo ezibomvu. Eli wele lineebhulukhwe liyathandwa kokwalo kuba lifana noyise, kanti eli libomvu asazi nokuba lingumgqakhwe na, kuba nokuba selikhala, izwi lalo aliviwa; ligqunywa leli lomntakwalo, kubonakale ke ukuba liza kufel’ embelekweni. Alikade liqhawule ke noko kuba nali likhala nanamhlanje. Isikhalo nasi ke, Mntwan’ eNkosi: inimba mayibe nye.”

TT:(*Child of Kings, and all the members of your House, we are assembled here today to voice our cry to the Esteemed One. Majola, our forebear, gave birth to twins. One of them he dressed in the garments of the White man and the other in the blanket of the red ochre. Now the twin in the White man’s clothes is the darling of the family, because he is dressed like his father. As for the twin in the red blanket, we don’t know whether he is a bastard or what, but the fact is that no matter how loudly he cries, his voice is never heard. It is drowned by the voice of his twin-brother, so he must die wrapped in a goat-skin on his mother’s back. However, he is not quite dead yet, for here he is, crying to be heard this very day. Our cry, Child of Kings, is this: Let the mother feel the same pangs for both her children.*)

5 ST: Zwelinzima: “Ndiyaniva ke namhlanje.ndizimisele ukuzama ngomxhelo wam wonke ukuba ndinibuyekeze .”

TT: (Today I am paying full attention to your cry.for with all the power that is in me I shall try to make recompense to your satisfaction.)

Jongilanga:

ST: “UNobantu ngunina wamakhumsha. Nathi sifun’ owethu uma, lowa sasimbonelwe nguMfi uMntwan’ eNkosi uyihlo. Sisamkhalela uma wethu. Sincede, Mhlekezi, usizele naye. Siziinkedama.”

TT: (Khalipha’s daughter is the Mother of the school people. We desire our own mother too, the Mother chosen for us by your late father. We still cry for our mother. We appeal to you, Most Exalted One, to bring her to us. For we are orphans.)

Zwelinzima:

6 ST: “..., ndicinga ukuba kuya kulunga ndiqale ngokucelela umfazi wam, uNobantu uxolo kuni, mawethu, ngesihelegu esi sibangel’ ukuba nibe lapha namhlanje... “

TT: (..., I think it proper at this moment to entreat you, my countrymen, to forgive my wife, the Mother of the People, for the calamity that has led to your being here today.)

2. The opening stage (pages 195 and 198 in the ST)

The opening stage begins before the meeting was held, where Dingindawo advises Zwelinzima to call a meeting with the ochre people only, to address their grievances, this is what Dingindawo advises:

Dingindawo:

7 ST: “Ndithi ke...yibize yodwa le mpi yembola, uyiyeke izifixe; nokuba ithini na, uxole. ... Ukuba uyiyeke yathetha yophela le mpi, waphumelela wena ekuyixoliseni, uze wazi ukuba lixolile, kuba amakhumsha lawa angooDabula akayinanzanga kakhulu le kaMajola.”

*TT: (I’d like to make a suggestion. Invite the ochre crowd to a meeting by themselves and give them a chance to speak their mind. No matter what they say, bear it patiently. ... So if you give them the opportunity to talk themselves out completely and **the decision is to their own satisfaction (addition in TT)**, you may rest assured that peace will be restored. **You understand that it is the ochre section you have to pacify (addition in TT)**, since the learned men, the Dabulas, don’t attach much importance to this belief in Majola (the snake).*

8 ST: “Mampondomise, ndiyathemba ukuba namhlanje siza kuba nembizo ezole kakuhle, ... Inkosi ke namhlanje iyanivulela elo thuba, yaye inqwenela ukuba nithethe ningoyiki nayiphi na into, kuba iyakunqwenela kukhulu ukulwazi uluvo lwenu. Ke mna ndinicebisa ukuba nizibonakalise ukuba isiko lakwaNgwanya lilapha kuni.”

TT: (Mpondomise people, I sincerely hope we are going to have an orderly meeting today, ... The Chief gives you this opportunity today, and it is his own desire that you speak fearlessly and without reserve, for he wishes to know what you really feel. I for my part would like to give you a piece of advice. Take this opportunity to show to the full that it is you and no one else who are the true inheritors of the traditions of the House of Majola.)

3. Argumentation stage (pages 199 – 205, 213 – 215)

Jongilanga:

9 ST: “Indawo yokuqala yeyokuzeka kwakho. Wafika apha ulindelwe ngumyolelo kayihlo. Umyolelo yintw’enkulu ke kuthi. Kodwa wena wahamba nabanye beebhulukhe, wawutyeshela loo myolelo.”

TT: (Our first grievance concerns your marriage. When you arrived here, you found your father’s dying-wish waiting for you. To us, a man’s dying wish is a solemn thing. But you chose to flout it. You associated yourself with those who, like yourself, wear trousers in the White man’s fashion.)

10 ST: “Uphinde walilahla isiko ngokwala ukuzekelwa intombi yegazi sisizwe, wemka nomsinga wamakhumsha, wazeka intombi yawo – nantombi umnt’omnyama. Heee!”

TT: (You again violated ancient custom by refusing to marry a woman of royal birth. You were carried along in the stream of school people and married one of their daughters, and that daughter of theirs a commoner. That was the beginning of trouble.)

11 ST: “Kuthe thaa kuthi mhla yafik’ intombi yasemaZizini ukuba uNgwanya uneweke elingumgqakhwe, kuba nimeme zonke iindidi zamakhumsha, zaman’ ukuza kuhlala Komkhulu, nada namema nabafazi namakhwenkwe neentombi nabantwana bamakhumsha. Kodw’ abethu abantwana akuzang’ ubabone ngaphandle kwaphaya ezingqageni xa ugqitha gendlela.”

TT: (When Khalipha’s daughter arrived here, it became clear to us that Majola had a bastard twin-child, for you and your wife continually invited school people of all age-groups to the Royal Place – married

women, boys and girls, even young children. But our children you have never seen except on the plains when you chanced to be driving in your car along the road.)

12 ST: “Ngeny’ imini sibone ngesihandiba semoto oyithengelwe ngamakhumsha ngasese. Saxakwa ke thina ukuba xa inkosi ithengelwa imoto, yini na ukuba sifihlelwe, nathi singabantwana bayo nje. Sesiyibona ke phofu ngoku injongo yaloo nto. Le moto yayithengelwe ukuba inkosi ithinjwe kuthi, itha naxa iya ezimbizweni neli wele lifana nayo, singabi nalo thina ithuba lokuyikhapha ngokwesiko, kuba kaloku singumgqakhwe.”

TT: (One day we suddenly saw a big car that had been presented to you by the school people in secret. Naturally we were puzzled why such a scheme was kept secret from us, who are also the children of the Chief. But soon we learnt why it was. It was to cut us away from the Chief, so that, when going to the meetings, he might drive in this car with the twin-child who looks like him, and thus we the bastard-twin, could never have the privilege of being included in this retinue, though it is a time-honoured custom.)

13 ST: “Ukuzalwa kukaZululiyazongoma sive sekusithiwa nantso inkosikazi ebeLungwini eNgcolosi. Loo mntwana wazalelw’ apho. Asizazi nezandl’ ezamphatha-phathayo ukuzalwa kwakhe; namasiko akowethu akazange enziwe kuye, kanti silindele ukuba uza kusiphatha ngomso.”

TT: (When the Chieftainess was about to bear her first-born, Zululiyazongoma, we heard that she had been taken to the White people at Ngcolosi. And that is where the child was born! We don’t not know what hands touched his body when he came from the womb. The custom of his fathers was never performed on him. Yet, we must expect that he will rule us to-morrow.)

14 ST: “Nasekubuyeni kwakhe asizanga sive ukuba senziwe amasiko, kuba wath’ uyihlokazi mhla wayikhankanya loo nto, wasuka unina wafun’ ukumdlala ngamazinyo uyisezala, wasongela ukumfaka entolongweni.”

TT: (Indeed, when your uncle made the suggestion, the mother of the child bared her teeth at him and threatened to sue him.)

15 ST: “Nalo mntwana wathinjw’ ezalwa, kuba sabona ngenqwelwana ayiphiwe ngamakhumsha ngasese, singaxelelwanga thina ukuba kukho inqwelo eza kuthengwa. Kucacile ke ukuba abantwana bethu baya kuba

yimiggakhwe njengathi mhla waphath' unyana wakho, kuba amakhumsha selembanga kwanguku."

TT: (Thus then the child too was cut away from us in his earliest infancy and claimed by the school people, who, again in secret, presented him with a gift of their own. We were never told that a little wagon was to be bought for him. It was therefore clear to us that when your son becomes chief, our children will be the bastards that we are today. For here are the school people already claiming him.)

16 ST: "Embizweni eNyandeni sathi sisala ukuba iibhokhwe zitshatyalaliswe kuba sizifunel' amagqirha nabantu abathwasayo, yasuka inkosi yethu yenza intlekisa ngathi, yavumelana namakhumsha ngokuthi yimfeketho le siyithethayo thina mpi ibomvu."

TT: (At the convention at Nyandeni we strongly objected to the proposal to exterminate the goats because they are essential for our diviners and our novices. But to our amazement, our Chief made a laughing-stock of us and associated himself with school people who said that we, the red-ochre ones, were talking nonsense.)

17 ST: "UNobantu ke yena andithandi nokuthetha ngaye, kuba lo mzi kaNgwanya akazanga awazele nto kwamhla wafika. Wawuhambela ngentloko nangeengcondo efika, akahlonipha nto konke bethu; okulisiko wasingela phantsi, wanyathela ngeenyawo, wagqibela ngokwenza esi sihelegu sibangel' ukuba abe akakho apha Komkhulu namhlanje. Namhlanje sizinto zokuhlekisa ezizweni. Asinasiko kuba isiko lilahlwe Kanye apha eziko."

TT: (As for Nobantu, the Mothe of the People, I do not wish even to talk about her. From the day of her arrival here she showed no respect for this House of Majola. As a young bride she appeared in public wearing short dresses and with head uncovered. She looked down upon our customs. She trod them underfoot and finally committed the heinous deed which is the cause of her being absent from the Royal Place. Today we are the laughing stock of other people. We have no tradition, because tradition has been trampled where it should be most sacredly preserved – in our very hearth.)

18 ST: "Mtwan' omhle nathi singabantwana bakaNgwanya; nathi singabantwana bakho. Oko wafika apha wondle eli wele lifana nawe likhumshayo. Khawondle thina ke ngoku."

TT: (Let me say to you Child of Kings, that we too are your children. Since you have arrived here you have been feeding the twin-child who resembles you. It is now time that we, too, were fed.)

Zwelinzima's response:

19 ST: "Mzi kaNgwanya, akakho mntu wakha wadana njengokuba ndidanile namhlanje. Udano lwam nalu. Okoko ndafika apha bendiba ndiyasebenza, kanti elo xesha ndikhonza icala elinye kuphela; kanti nene-nene mna bendiba ndikhonz' isizwe jikelele. Ndifund' intw' entsha namhlanje..."

TT: (Children of Majola, no man has ever been so disappointed as I am this day. For since my arrival here I sincerely thought that I was working in the interests of all my people and serving them to the best of my ability. But now it seems I have been serving one section only. It is something I did not know before.)

20 ST: "UNobantu nguma wethu sonke silaphanje. Njengokuba sel' esitsho ubawokazi lihlazo lesizwe siphela ukungabikho kwenkosikazi yalo mzi. Ndingaba ndinidelile ukuba ndingathi umfazi wam enonile wanihlaza, ndilindele ukuba nide nindikhumbuze ukuze ndimcelele uxolo."

TT: (Nobantu is the Mother of us all here and, as my uncle has pointed out, the absence of the Chieftainess of this House is a disgrace that reflects all our people. I should be failing in respect due to you if I waited until you had to remind me to ask your forgiveness for the disgrace that has befallen us through the action of my wife.)

Jongilanga:

21 ST: "Hayi Jola, umcimbi kaNobantu awusasingene. Ungaphaya kwethu: ungaphaya kukaNobantu: ungaphaya kwakho: ungaphaya kweliphakade. Umcimbi kaNobantu sewulingen' oomawokhulu."

TT: (No Jola! The matter affecting Nobantu is not within our power. It is beyond us: it is beyond Nobantu: it is beyond you: it is beyond this life. It can be left only to our ancestral spirits to settle.)

22 ST: "Wawusilingene ngokuya uNgxabane, wayesixelela umyolelo woMntwan' oMhle, uyihlo; wawusilingene ngokuya uNobantu wayehambel' umzi kaNgwanya ngentloko; wawusilingene ukuya kubeleka kwakhe eNgcolosi; wawusilingene ukubuya kwakhe ephethe loo mntwana. Sawuyeka ngoko ke. Kunamhlanje usongamele."

TT: (It was within our power when Ngxabane announced to us the dying wish of our honoured ancestor, your father. It was within our power when Nobantu appeared in public in a manner that offended the customs of the House of Majola. It was within our power when she went to Ngcolosi to be confined, and again when she returned here with the baby in her arms. But on each of these occasions we failed to act. And today it is beyond our power.)

23 ST: "Lityala lethu sonke, kuba thina sasibona ngesasikhalile kwaoko. Namhlanje sesigxwal' emswaneni. Kulusizi, Mntwan' eNkosi; kubuhlungu nakuthi. Ukuba besinawo amandla okumxolela

ngesimxolela. Kodwa ke loo mandla asinawo. Uxolo lucelwa kumntu ooqunjisiweyo. UNobantu akonanga thina; wone iminyanya.”

TT:(Every one of us is to blame in this matter because we, who saw everything that took place, should have protested immediately. Now today, when it is too late we are like a herd of cattle, bellowing and raving over the scattered chime from the stomach of the slaughtered ones of their kind. It is a sad state of affairs, Child of Kings, and we are as deeply grieved about it as you are. If it were within our power to forgive her, we would forgive her. But we have no such power. It is from those who have been wronged that one must ask for forgiveness. The Mother of the People has not sinned against us. She has sinned against our ancestors.)

24 **ST: Zwelinzima:** “Ndiyeva, Jola. Ke kaloku nithi kungathiwani na, kuba uNobantu kudal’ emkayo.”

TT: Zwelinzima: (I appreciate what you say, Jola. But what, then what do you think we can do? Nobantu has been away from us far too long.)

Jongilanga:

25 **ST:** “Hayi, Jola, indawo yokungabikho kukaNobantu Komkhulu nayo asiyo yethu kuba akazanga agxothwe sithi, wazibona ngokwakhe ukuba akafanelekile. Wobuya azibone ngokwakhe ukuba ufanelwe kukubuya. Okwangoku sifun’ ukuba sondliwe njengabantwana balo mzi.”

TT:Jongilanga: (No, Jola, the absence of Nobantu from the Royal Place has nothing to do with us, because we never sent her away. It was she herself who decided that she was not worthy to remain here. It is for her to decide whether she is fit to return or not. At the moment we are making our own wishes known. We claim the right to be fed as legitimate children of this House.)

(Then Zwelinzima asked the court to advise him in what way he could feed them, as they had requested.)

26 **ST:** “Mntwan’oMhle, ndicing’ ukuba undivile xa bendivakalisa izikhalo zomzi ukuba ndiqale ekuzeni kwakho apha, ndaza kuma kwesi sihelegu. Ngalo lonke elo xesha ke thina sasingafumani kondliwa.”

TT: (Child of Kings, I think you observed that in stating the grievances of this nkundla, I started from the day of your arrival here and traced every event up to the present calamity. During all that period I may say we were not fed.)

27 **ST:** “Ke namhlanje uzimisele ukondla thina, wenze intando yethu njengokuba ubusenza eyamakhumsha lonke eli xesha. Wamzeka uNobantu sisala, sathi sakunyenyisa ngokuthi uNobantu angazekwa ke, kodwa abe ngumfazi wakanina-khulu, sanyolwa saphants’ ukubethwa ngooDabula.Kwada kwema ngabo ke kuba wazeka umfaz’ ababemfuna. Oko kukuthi bondleka.”

TT: (Well today you have declared that you have resolved to feed us and carry out our will, in the same way as you have carried out the will of the school people. You married Khalipha's daughter in spite of our strong protests. And even when we made a generous concession – that you could marry her too, provided she had the status of the wife of the grandmother's house – Dabula and others like him pointed threatening fingers at us and all but slapped us in the face for making such a suggestion. At last they had their way and you married the woman they favoured. In other words, they received all the nourishment they wanted.)

28 ST: "Nathi sifun' uqale apho ukusondla. UNobantu ngunina wamakhumsha. Nathi sifun' owethu uma, lowa sasimbonelwe nguMfi uMntwan' eNkosi uyihlo. Sisamkhalela uma wethu. Sincede, Mhlekezi, usizele naye. Siziinkedama."

TT: (And now as I have said, that is precisely the point where we want you to begin in providing us with our nourishment we want. Khalipha's daughter is the Mother of the school people. We desire our own mother too, the Mother chosen for us by your late father. We still cry for our mother. We appeal to you, Most Exalted One, to bring her to us. For we are orphans.)

(There was a tense silence throughout the nkundla, and all the men sat looking down to the ground. At last, after a long silence, Zwelinzima stood up and, without a word, walked away from the meeting and went straight to his house, leaving the men sitting there astounded, undecided whether to stop him or let him go. He sends a word through Vukuzumbethe that the meeting be adjourned)

(After the meeting, these are the (PRIVATE) thoughts which are known as soliloquy that went through Zwelinzima's mind, which contributes to the argumentation)

29 ST: "UZwelinzima waba ngazama ukucinga ukuba angathini na ukuginya elaa lizwi lithi "Ndizimisele ukuzama ngomxhelo wam wonke ukuba ndinibuyekeze" akabona ndlela. Lilo ke eli lalimfake kule ngxingwa."

TT: (By this time Zwelinzima would have given anything to get out of his solemn promise to make recompense to the Jongilanga and the rest. For he realised that it was that promise that had landed him in these straits)

30 ST: "Wacinga wacinga engenamcebisi, wazibuza ukuba kunganjani na ukuba endaweni yokuzeka isiThembu asuke alahle esi sikhali sobukhosi. Kodwa nale ndawo yabonakalisa ubugwala."

TT: (Zwelinzima turned the matter over and over in his mind. He asked himself if he could not give up the chieftainship rather than be forced to accept polygamy. But wouldn't that be cowardice.)

31 ST: "Wazibuza esithi, "Kanene ukuza kwam apha ndandingezi kunyusa abantu bakuthi na? Ukuba ndiyasilahla esi sikhali andingezi"

ndoyisiwe na? Akufanelekile na ukuba la maqaba ndibe nento endiwenzela yona? Andiyi kuba ndicingel' isiqu sam sodwa na ukuba ndithi akuzikhalazela ndisuke ndithi "Kunokuba ndinikhonze ndixolel' ukusincam' esi sihlalo."

TT: (When he had decided to accept the chieftainship, hadn't it been in order to uplift his people? If he gave it up now, wouldn't such a course of action amount to open admission of failure? Wasn't the demand of the ochre section that he serves them a perfectly legitimate demand? And wouldn't it be selfish of him of him, after listening to their grievances, to declare that he would rather give up the chieftainship that serve them?)

32 ST: "Le mibuzo yayikroza yenjenje yonke imihla xa inkosi ileleyo, kodwa iimpendulo zingekho. Impendulo yafika ngobusuku obandulela imini yembizo. Kwathi kusisa waba ezimisele ukuba uza kwala ukuzeka, ise isihla into ehlayo."

TT: (Such were the questions that presented themselves to him night after night as he lay sleepless. And he would answer none of them. Then on the night before the meeting, it suddenly came to his mind what he should do, and by the dawn he had absolutely made up his mind that, come what may, he was going to refuse to marry this second wife.)

33 ST: "Inkosi yabiza intlanganisa namaqaba ukuze iphendule isicelo sawo Yakuba ivuliwe imbizo, inkosi yathetha ngokukhalipha namhlanje, yawabonisa amawayo ukuba esi sicelo sawo ayiboni ndlela yakusamkela; yona ibe icinga ukuba abantu baza kucela into enxulumene nabo, ibe ingazi ukuba baza kusuka bangene endlwini yayo bayibalele inani labafazi ema ibe nabo; inaye umfazi womtshato, ayifuni wumbi."

TT: (The chief called a meeting with the ochre people to address their request). The meeting was opened with the customary formalities. In his reply the Chief on this occasion spoke with courage and made it quite clear to his people that he was unable to meet their demands. He said that it had never occurred to him that they would walk into his house and state to him the number of wives he should have. He had expected that they would ask something for themselves. He further stress that: "I have a wife by wedlock," "and I want no other."

Ngxabane

34 ST: "Mfo wam ndinguyihlo nangona uyinkosi yam. Le nto ubuxoki yinto yabafokazana, ayifaneleki enkosini. Akuzang' utsho na kuyo le nkundla ukuthi ibandla uza kulenzela nantoni na eliyicelayo? Akuzenzi ixoki na ngoku xa uthi akunakusamkela isicelo salo? Wakha walibona phi ixoki elihlonelweyo ngabantu."

TT: (My son, although you are my Chief, nevertheless I am your father. Lying is a thing of small men. It does not become a chief to lie. Didn't you promise this very nkundla (traditional court) that you would do whatever the people demanded of you. Aren't you now playing the part of a liar when you declare that you are not prepared to agree to their

request? Where have you ever heard of a liar being respected by the people?)

Zwelinzima:

35 ST: “Ngxabane, ndikuvile, kodwa andikuveli ntweni. Umfazi ndinaye, andifuni wumbi. Ndixolele nantoni na eyenzekayo, kodwa andizi kuzeka ntombi yamntu umfazi wam ekho. Ukuba ibandla alinasicelo simbi lingasuka lichithakale.”

TT: (Ngxabane, I hear you, but what you say does not move me. I have a wife and want no other. I am prepared to face anything, but I am not prepared to marry any other woman as long as my wife lives. If the meeting has no other request to make, you can disperse.)

Jongilanga:

36 ST: “Ke Mtwan’ eNkosi, asikwazi ngoku ukuthetha nawe. Xa uthi emntwini ‘Cela into ndikuphe’ ulindele kuye ukuba abize loo nto ngegama. Xa ngoku uthi sakucela kuwe usuke ubone ukuba sicela into engasifanelanga sowathabatha phi amandla okucela enye into?”

TT: (Child of Kings, you are making it very difficult for us to discuss anything with you. When a man is told: Ask for anything you and I shall give it to you, he expects that he will be allowed to choose what he wants. If now, when we name what we want, you decide we have no right to what we ask for, where can we find the strength to name other things that we want?)

Zwelinzima:

37 ST: “Aniceli ngoku, Jola. Nipha umphi. Ndithe kuni celani into eniyidingayo njengabantu ababona ukuba baliwele eliphethwe kakubi kokwabo. Ngoku nina nipha mna. Nindinunusa ngomfazi wesiThembu endaweni yokuba nizicelele into eniyisweleyo. Loo nto ke indibonisa ukuba anina sicelo. Ndiyanikhulula ke ngoxolo; ningagoduka.”

(Watsho wavuthulula okwakhe wemka umfo kaZanemvula. Yaba kukudilika kodonga ke loo mini.)

TT: (No, Jola! I don’t consider that you have asked anything of me. You are giving to the giver. I invited you, as the twin-brother who claims that he has been denied his legitimate rights in his father’s house, to name those things that you need. But instead of asking for something from me, you want to give me something. You want to force a second wife upon me instead of asking for something that you need. I must therefore conclude that you do not intend to ask for anything. That being the case, I give you leave to depart in peace. You may go to your several homes.)

(With these words, the son of Zanemvula brushed his clothes with deliberation and left the meeting. Thus the negotiations broke down completely and all hope of reconciliation collapsed. Soon after this meeting, there were lots of disruptions happening in the Mpondomise

nation. Parents refused to send their children back to school, they chased teachers with their dogs if they try to fetch their children from home, boys' faction fights erupted, and one of the counsellors (Ngubengwe) who was a great supporter of Chief Zwelinzima was killed. The situation became very bad, Zwelinzima was forced to do something even if it is something he doesn't like.)

The chief called a committee of a selected counsellors to discuss how the abominable acts of violence can be put to an end. Jongilanga was the first to speak. Jongilanga made a touching speech of repentance before the committee (page 213 in the Xhosa novel and page 240 in the English novel)

Jongilanga:

38 ST: "Mtwan'enkosi, uxakekile umnt'onguwe ke namhlanje. Loo nto ndiyiva kum apha, kuba nam ndim'apha nje ndibhanxekile. Abanye baza kucing' ukuba ndiza kudlavul' ukuthetha. Kanti hayi. Kulusizi kum ukuthi le mfazwe nobu bugwinta bukhoyo badilizwa ndim ngokuthuka abantu bakaNgwanya, amaMfengu, ndiwenze imigqakhwe. Ndandiba ndilumkile loo mini, ndingazi ukuba kothi kuba namhlanje kube kunje."

TT: (Child of Kings, if ever a man was in great trouble it is you today. I feel for you because I myself am in a state of deep perplexity. Perhaps some of the members of this meeting are expecting me to blame one of you here. But it is not so, I have to confess – and how deeply I regret it – that it is I who have been largely responsible for the present state of war among us by insulting some of the people of Ngwanya, the Fingos, and calling them illegitimate children. When I did so I thought I was a wise man, but then I did not foresee the sad state we would be in today.)

39 ST: "Andizami kuzithethelela xa ndithi ndandivakalisa umlomo wesiqaba. Yinene yona leyo. Kodwa ke ndandiba ndilwela inyaniso. Namhlanje andiyazi inyaniso aph' ikhona. Ndididekile: ndiliyilo. Ndathi ndilwa nobuLawu bokulahlwa kwamasiko. Kodwa namhlanje mna kanye, mna qaba lalikhalela amasiko, ndenza into echasene mpela nemigaqo endayisekelwa ngoomawokhulu."

TT: (Without trying to shield myself, I feel I must tell you that at the time I was speaking for the whole of the red-ochred section. That is the fact. And what is more, I sincerely believed I was fighting for the truth. But now I no longer know where the truth lies. I am puzzled and perplexed. I stated then that I was opposed to the way in which custom and tradition had been disregarded, yet, today, I, the champion of tradition, find myself doing something that is wholly opposed to all the precepts of tradition as laid down by my forefathers.)

40 ST: "Oomawokhulu basifundisa ukuba umfundisi weLizwi ngumntu ontloni. OoKey nooGibson babehamba ngobusuku naphi na kulo mhlaba kaNgwanya, bengena kuchukunyiswa nto. Namhla kwabulawa uHophu, uMhlontlo wamhlangula unyana womfundisi, wamkhuphela amadoda amkhapha aya kumbeka eMthatha kuba sasisilwa noRhulumente. Umfundisi asimntu khe silwe naye."

TT: (Our forefathers taught us that the teachers of the Word must be revered... Thus men like Bishop Key and Bishop Gibson used to travel through this land of the Mpondomise by night or by day without any fear of attack. Even when the magistrate, Hope, was assassinated, Mhlontlo saved the life of a missionary's son and sent men to escort him to Umtata, because it was against government, and not against the missionaries, that we were fighting. It became a tradition amongst us never to fight a missionary.)

41 ST: "Jongilanga: Mtwan'eNkosi mandibhekise kuwe. Kukho izwi endakha ndalithetha kuwe apha phandl'enkundleni. Elo lizwi ndiyaliqokela. Ukuba umzali obantwana babini ubonakalisa ikhethe ekubondleni, loo mzali udala ubutshaba phakathi kwabo bantwana. Nangona ndithe inyaniso indilahlekile, leyo yona into iyinyaniso engenakuphikiswa. Ubutshaba badalwa nguwe, wancediswa ndim, lo, ngokuthuka amaMfengu. Izinto obuzenza andizazi nokuba zezona zisilungeleyo na isizwe. Kodwa ke ingxabano le isusel' apho. Thina maqaba sithi usihlile. Yonke ke le nto isuk' apho."

TT: (Jongilanga: Child of Kings, allow me to address myself to you. One day in the nkundla outside the very house I made a certain statement before you. I now repeat it with even more force than on that first occasion. If a parent who has two children shows favouritism in his treatment of the one, then of a certainty he will create enmity between them. Although I have said that the truth eludes me, this at least is a truth that nobody can deny. The enmity that exists between the two sections of the Mpondomise today was in the first instance brought about by you. And I confess I acted as an accomplice in this when I insulted the Fingos. I cannot say whether the activities you encouraged were really to the benefit of the people or not, but the fact remains that, being one-sided, they constitute the root-cause of the present conflict. We, the red-ochred people, maintain that you have deserted us. And that is where the whole trouble started.)

42 ST: "Linye qha ke ngoku ikroti elinokuyilamla ingadanga ihlangane. Nguwe. Lamla, Mtwan'eNkosi. Nokuba idibene ngawe xa ihlanganayo, wafa wena, akusenani, ukuba ilamlekile. Mhlawumbi iya kothuswa sisidumbu sakho ise iyeka. Lenjenjalo kakade ikroti. UNgubengwe selekubonisile indlela."

TT: (There is one man, and one only, who can intervene to prevent a clash of arms. And that is you, Child of Kings! Save us! Even if you should be crushed to death between the opposing forces, it matters not, as long as calamity is averted from our people. It might be that the sight of your dead body would so shock the two contending forces that they would involuntarily draw apart. Such is the role of a true hero, Most Excellent One! Has not Ngubengwe already shown you the way?)

43 ST: "Mandibhekis'ebandleni jikelele ke ngoku. Mawethu, kufuneka sincedis'inkosi. Lifikile ngoku ixesha lokuba kuthethw'iinyani zodwa. Mna ndandikho mhla kwenziwa isigqibo sokuba kukhutshwe abantwana

ezikolweni. Andizi kuwadiza amany'amadoda awayekho. Andizi kutsho nokuba akho nokuba akakho na kule mbizo. Ayazazi. Ukuba akhaliphile aza kuzixela, kuba into efunekayo ngoku yinyaniso noxolo."

TT: (Now to the committee as a whole. My countrymen, we must help our Chief. The times demand that only the truth shall be spoken. I was present at the meeting when the decision to withdraw our children from school was taken. It is not for me to name any other who were present, nor shall I say whether any of them are present at this meeting now. They themselves know. If they are brave, they will reveal themselves, for our aim is truth and peace.)

44 ST: "Malixole mawethu. Mababizwe abantu bakaNgwanya amaMfengu, ndiginye elaa lizwi ndabathuka ngalo, ndabenza amavezandlebe. Thina maqaba ukuxolisa kwethu kufuneka siphindisele abantwana ezikolweni."

TT: (Let peace be restored among us my countrymen. Let Majola's people, the Fingos, be called back. It is my wish to withdraw the ugly name of 'upstarts' that I flung at them. The role of the red-ochred section, to which I belong, must be to restore peace, and as a first step, it is quite clear that the children must be sent to school.)

(Emva kwentetho kaJongilanga yabulela iNkosi ivuya ukuva ukuba uza kuzama ukwenza uxolo. Yaye yachithakala intlanganiso. Endleleni egodukayo uJongilanga wathetha la mazwi okugqibela kuDabula.)

(After Jongilanga's speech the Chief rose to thank him for his constructive suggestions and expressed his deep pleasure at the fact that he was himself prepared to make every effort to restore peace. The meeting came to an end after these suggestions, for there was little more to be said. On the way back home, these were Jongilanga's last words.)

45 ST: "Ndisatsho ngangoku, Zulu, ukuthi ubulumko asinto ikhoyo ehlabathini. Into ekhoyo yinyaniso. Hayi ke, yinkunzi leyo. Nokuba seluyixovula, uyifuthanisela, uyithini, Nozici! Mhla ithandileyo iya kusuka iphume phandle, ikufunqul' ikulahle kude, ikushiy' apho ubhentsile. Nakule nto ndiyayibona mna ayisekude. Ndiyaziva izingqi zayo, kodwa andazi nokuba soze siyibone na mhla yafika, sibe nakho ukuthi 'Yiyo ke le'"

TT: (Zulu, I still maintain that there is no such thing as wisdom in this world. But truth there is, without doubt. And it is the greatest force of all. For however much you beat him with your sticks, however fast you chain him, I swear by Nozici, there will be a time when truth will escape from his chains and throw you to the ground, hurt and ashamed. In our present problem it will not be long before truth reveals himself. I hear his footsteps. Yet, when he comes, we may not be able to recognise that it is he. I cannot tell if we shall be able to say, when we behold him face to face: Lo! Here at last is Truth!)

(Into yokuphindisela abantwana esikolweni, ewayezimisela ukuhamba eyijikajika engqondweni uJongilanga ayizanga ibe saziwa isiphumo sayo. Akazanga aye kufika eMatyeba. Kwakusasa ngemini elandelayo

kwafika umfo waseGoqwana KomKhulu, eze kubika ukuba kubonwe ihashe likaJongilanga nesali ebusuku, laziwa ngamadoda. Ke kaloku kwalandwa, saya kufunyanwa isidumbu sakhe engxingweni ngasezibukweni leXhokonxa, ngaphaya kwedolophu.)

(What Jongilanga would finally have decided to do over the question of return of the children to school, will never be known. He never reached Matyeba! Early next morning, a man arrived at the Royal Place from Goqwana village and reported that a horse, still with its saddle on, had been found wandering riderless in the night. It had been recognised as Jongilanga's horse. The men had followed its tracks and found Jongilanga's dead body in a ravine near the Xhokonxa Ford, towards the eastern side of Tsolo village.)

4. Concluding stage (page 218)

“Inkosi yavuka kusasa yathi makuxelelwe uDingindawo abize imbizo “yamaMpondomise omthonyama” afike ngosuku lwesithathu.”

(Early the next morning the chief, sent a messenger to Dingindawo asking him to call a meeting of the “Mpondomise of the soil” to be held in three days.)

“Inkosi uZwelinzima ayizange ibonane nokubonana naloo madoda. Wathi akufika wathumela embizweni ukuba imxelele into amakayenze ukuze abe uya wakholisa. Amadoda abuza ukuba uza kuwaphulaphula na ngoku. Wathi ukuphendula”:

(Chief Zwelinzima, did not even take the trouble of going to the meeting to meet the men in person. After they had assembled he merely sent word to ask them what he should do to satisfy them. When they in turn wanted to know if he was really prepared to carry out their demands, he replied):

Zwelinzima:

46 ST: “Le ngxwabangxwaba ikhoyo yinkohlakalo embi. Ukuba eli bandla lithembisa ukuba aliyi kuphinda lenze kungcola, ndizimisele ukwenza nantoni na elithi mandiyenze.”

TT: (Nothing can be as calamitous as our present state of chaos. If this meeting pledges its word not to indulge in any further acts of violence, I am prepared to carry out its demands, whatever they may be.)

“Labuya elema”Mpondomise omthonyama” :

(The reply of the “Mpondomise of the soil” came immediately):

47 ST: “Sifuna inkosi isizele noma wethu esambonelwa ngumfi inkosi uZanemvula.”

TT: (We demand that the Chief bring us the Mother who was chosen for us by our Chief, Zanemvula!)

“Lathi elenkosi”:

(Their message brought back the Chief's reply):

Zwelinzima:

48 ST: “Mna ke andimazi apho akhona. Ningamphuthumi ke ukuba niyamazi. Yizani naye.”

TT: (I for my part do not know where that Mother is. If you know, you can fetch her yourselves. Bring her along!)

“Azibetha ke iinkomo amaqaba akwaNgwanya kwangaloo mini, evuya echwayitile kuba namhlanje esiza unina oza kuwakhupha ebunkedameni.”

(Great was the rejoicing among the red-ochred people of Majola. They had triumphed in their desire to have a 'Mother'. No, they would no longer be orphans. That same day they gladly made their contributions in cattle to the khazi (dowry).)

5.2.2 The difference of opinion

A resolution process begins with the confrontation stage when a difference of opinion is manifested. An elementary difference of opinion arises when a protagonist's standpoint meets with doubts from the antagonist. The elementary difference of opinion is called single and non-mixed if the protagonist puts forward a standpoint and the antagonist cast doubt on the proposition in the standpoint. If the antagonist does not only doubt but also raises an opposing standpoint, the difference of opinion is mixed. In this case there are two protagonists who will each have a responsibility of defending their own standpoints.

The resolution process can become complicated if there is more than one proposition which the resolution process has to handle. In this situation, the antagonist advances an opposing standpoint that has a different proposition to the initial standpoint advanced by the protagonist. Therefore a resolution process can resolve three different types of difference of opinion, namely elementary unmixed difference of opinion, mixed difference of opinion where the opposing standpoint is raised, and multiple difference of opinion where there are two different propositions to be handled in the critical discussion. See Chapter 2, section 2.4 for more detailed discussion on difference of opinion.

In the argumentation under discussion there is multiple difference of opinion. The ochre men advance the standpoint that they feel neglected by the chief since he favours the educated section of the Mpondomise. Zwelinzima advances a positive standpoint in response to this stating that he will do everything in his power to recompense them. Then Zwelinzima advances an opposing standpoint with a different proposition, in which he apologises to the ochre men on behalf of his wife Nobantu.

One ochre man (Jongilanga) rejects the standpoint by an opposing sub-standpoint stating that they want the chief to marry another wife who will please them by respecting the traditions and culture of Mpondomise. Lastly, after Zwelinzima considers their substandpoint he advances a counter sub-standpoint namely that he never expected the ochre men to prescribe to him the number of wives he should have.

Standpoint 1 (Ochre men): The chief neglects the ochre people and favours the educated people

Standpoint 1 (Zwelinzima): The chief wants to do everything in his power to recompense the ochre people

Sub-standpoint 1 (Zwelinzima): The chief apologises on behalf of his wife Nobantu

Sub-standpoint 1 (Ochre men): The ochre people wants the chief to take a second wife (fulfil the dying-wish of his late father Zanemvula)

Sub-standpoint 2 (Zwelinzima): He never thought that the ochre people would prescribe to him the number of wives he should have

The standpoint of the ochre people is expressed implicitly in argument 1 , where Mabhozo gives the example of twins who are treated differently by their parents as a sign of the divisions in the kingdom of the Mpondomise. The twins symbolise two different types of people living in the same kingdom; the traditional uneducated people and the educated people. Nobantu (the chief's wife) killed a royal snake because she thought it was going to harm her child. Nobantu and her husband Zwelinzima do not believe in the customs and traditions of the Mpondomise people which is why Nobantu saw no spiritual implications in killing the royal snake.

This incident caused a commotion in the kingdom, leading to many disruptions which signaled that the ochre people who uphold the traditions and customs of the Mpondomise feel neglected by their chief. Zwelinzima had been unaware that the ochre people felt neglected and rejected ever since he became their chief and decided to marry the woman of his choice, Nobantu. Chief Zwelinzima advances a positive standpoint by asserting that he will do everything in his ability to meet the requests of the ochre men. The standpoint of the chief is expressed with a high degree of force, which is an act of commitment to please the ochre people and to show no discrepancies or favouritism.

Later on in the argumentation, Chief Zwelinzima advances a sub-standpoint with a subordinate difference of opinion, in which he apologises on behalf of his wife Nobantu who killed a royal snake (a snake that is believed to be an ancestor of the people of Mpondomise). It is important to Zwelinzima that this matter of Nobantu be addressed and resolved because the standpoint of the ochre people is based on it. If Nobantu the chief's wife had submitted to the customs of the Mpondomise, the whole situation could have been different. That is why the chief felt that the first thing to resolve was the issue of his wife. The argument becomes very complex at this point because of the difference of opinions, which involves more than one proposition.

In a mixed difference of opinions, opposing standpoints are adopted with respect to the same proposition. In this situation, the difference of opinion is multiple because there is opposition and a different proposition. A multiple difference of opinion arises when someone brings up two or more issues at the same time as Zwelinzima has done in his initial standpoint in which he commits to doing everything in his power to recompense the ochre people.

The discussion begins with a single non-mixed difference of opinion, which is the main difference of opinion raised by the ochre men "They feel neglected and unfavoured by the chief". Soon thereafter the main difference of opinion is expanded by the chief when he raises up another matter, namely that of asking for forgiveness for his wife Nobantu. Then the discussion becomes complex by the addition of the chief's subordinate difference of opinion. A subordinate difference of opinion occurs during

the discussion when new disagreements surface and are brought forward in the defense of a standpoint.

When the ochre men advance the standpoint that they are neglected by the chief, instead of addressing this, the chief advances a sub-standpoint with a different proposition, namely of apologising for his wife Nobantu who killed a royal snake. The ochre men reject the chief's standpoint by advancing a counter-standpoint, namely that the chief should take a second wife. Later on during the follow-up arguments, the argument becomes more complex when the chief advances a sub-standpoint number 2 that he already has a wife and does not need another.

Standpoint 1 (Ochre men): The chief neglects the ochre people and favours the school people

Standpoint 1 (Zwelinzima): The chief wants to do everything in his power to recompense the ochre people

Sub-standpoint 1 (Zwelinzima): The chief apologises on behalf of his wife Nobantu

Sub-standpoint 1 (Ochre men): The ochre people wants the chief to take a second wife (fulfil the dying-wish of his late father Zanemvula)

Sub-standpoint 2 (Zwelinzima): He never thought that the ochre people would prescribe to him the number of wives he should have

Their difference of opinion which began as single and nonmixed on the matter stated in the proposition about the ochre men's dissatisfaction became complex, mixed, and multiple. The chief believes the way to solve this problem is to first show the ochre people that they are important to him by promising them that he will listen to their grievances and meet their needs. Then he apologises for his wife Nobantu who killed the royal snake by advancing a sub-standpoint.

The ochre men do not accept the apology because they do not believe Nobantu is a rightful wife. They want the chief to obey the dying wish of his father by taking a second wife who will meet their needs. Then after the soliloquy by the chief, he returns with a second sub-standpoint: when he told the ochre men that he is willing to do anything to

recompense them', he never thought they would prescribe to him the number of wives he should marry.

The difference of opinion in this argument is multiple and mixed because the standpoints at issue relate to more than one proposition. The first standpoint is from the ochre people who want the chief to treat them equally by marrying a woman they would regard as their mother. That woman is the Bhaca princess whom the dying wish of the Chief's father points to; this proposition becomes the subordinate difference of opinion for the ochre men. The main standpoint of the chief is an undertaking to recompense the ochre people in order to satisfy them.

The first sub-standpoint of the chief is when he apologises for his wife. In opposition to this the ochre men raise a subsequent standpoint and make the demand that the chief marry according to the dying wish of his father. The second sub-standpoint by the chief comes after the soliloquy of the chief, where he asserts to the ochre men that he cannot marry another woman because he is already married to Nobantu and he feels that they are interfering with his house if they prescribe to him how many wives he should take.

After the chief puts forward his sub-standpoint which is followed by aggressive attacks from the opposition party, Ngxabane accuses him of being a liar because he promised them that he was going to do everything in his power to recompense them. The Chief dismisses the meeting with no resolution to the difference of opinion put forward throughout the follow-up argumentation.

According to the critical discussion model, a difference of opinion should be resolved by the parties in the discussion coming to an agreement in the conclusion of the critical discussion. In this case the parties cannot reach agreement; neither wants to submit to the other's standpoint. In the Mpondomise culture, the ochre men did not see it as a violation of discussion rules when the chief was angry and dismissed the meeting without reaching an agreement. He did that twice during the follow-up arguments and every time he called them again to resume the meetings for which the ochre men would submit to the chief and respond appropriately.

5.2.3 The points of departure

According to the critical discussion model, the points of departure are identified in the opening stage. These points of departure are sometimes referred to as the material starting point. They include reaching agreement about the discussion roles of the participants which are the protagonist and the antagonist. These roles can be explicitly stated as it is sometimes done in television debates where political parties assume different roles. In most cases especially in institutions such as the Mpondomise traditional government, the roles are not explicitly stated but are socially established. For instance, among the Mpondomise there are those who abide by cultural and traditional customs and those who are modern. Thus, it can be predicted who will play which role; if the ochre men put forward a standpoint they will assume the role of protagonist and the educated men, namely the Mfengus will assume the role of antagonist.

The points of departure relate to making commitments that are to be in force during the entire discussion. These commitments determine common starting points on which the exchange of views will be based (Van Eemeren 2014:530). In the case of parliamentary debates, rules and procedures of parliament concerning a specific debate are stated. They include how the discussants should debate and how they should conduct themselves in the discussion. In traditional governmental contexts, such rules and procedures are culturally established, but in this case Dingindawo decided to mention them because he wanted to strengthen the defense of the ochre men against Zwelinzima. He thus opens the meeting by saying that the ochre men should show the chief they are the ones who are the embodiment of the Mpondomise culture. When the points of departure are determined, they prevent the defense which is advanced in the argumentation stage to override or dismiss what was stated in the opening stage.

In the opening stage of Dingindawo's argument common starting points or points of departure are established by encouraging the ochre men to own the customs of the Mpondomise and to defend their traditions and customs. These starting points become the base upon which the discussion is established; the ochre men are made ready to defend their standpoints to the end. They are made to believe that they can have what they want from the Chief because this is in accordance with the law of the

Mpondomise. These starting points make them to feel that they are superior to the chief because the chief does not know or respect the law of the Mpondomise.

In this argumentative discussion the roles are identified; there are two protagonists because each party has advanced a standpoint and is are expected to defend the standpoint. As the model of a critical discussion states in rule 2, once a party advances a standpoint they have an obligation to defend it. Zwelinzima will have to defend the standpoint that he wants to please the ochre people, and his sub-standpoint that he wants his wife Nobantu to be forgiven. The third standpoint which he later advances, is that he never expected that the ochre people to prescribe to him how many wives he should marry.

The ochre people, through their representatives (Mabhozo and Jongilanga), assume the roles of protagonist of their standpoints. They state in their standpoint that they want the chief to please them by treating them the say way as the educated people., Also they advance a sub-standpoint that the chief must marry a second wife according to the dying wish of his father. Both parties successfully defended their standpoints until the dispute is resolved where the chief retracts his standpoint and asks the ochre men to bring the Bhaca princess.

The model of a critical discussion stipulates that the expressed and unexpressed premises are to be made explicit in the argumentation.

5.2.4 Expressed and unexpressed premises

It is important to identify the unexpressed premises because of the contribution they make in the defense and support of a standpoint. Unexpressed premises are examples of indirect language use which participants advance when presenting their arguments (Van Eemeren, Glopper, Grootendorst, and Oostdam, 2015). If implicit contributions remain unexpressed, their contribution to the resolution of a critical discussion is undermined. Both expressed and the unexpressed premises contribute fully to the successful defense of a standpoint.

In the confrontation stage, Mabhozo indirectly uses the analogy of twins, implying that the chief of the Mpondomise has twins, one being a favourite (the educated people) and the other unfortunately a bastard (a child without a mother) as the writer puts it. In

indirect language use, speakers convey more than what they say, which is the case with this premise. Mabhozo applies the analogy of the twins to the division between the two groups of people in the Mpondomise nation. Those who are educated (also referred to as Mfengus) and those who are uneducated (ochre people who are the true Mpondomise by birth).

The educated resemble the favourite twin because the chief listens more to their needs than to the needs of the ochre people. The uneducated resemble the unloved twin. It was the idea of the educated people that the chief should be allowed to marry a woman he chooses. The ochre people wanted the chief to marry according to the dying wish of his father Zanemvula. Before his death, Zanemvula expressed the wish that his son Zwelinzima should marry a Bhaca princess. Chief Zwelinzima refused to obey his father's dying wish because he had already seen a woman he would like to marry. This woman is Thembeke the girl with whom he was at school. The ochre people thus believed that the chief favoured the educated people over them. The unequal attention given to the twins has caused a great division in the kingdom because the uneducated (ochre people) feel neglected by the chief.

The unexpressed standpoint lies in the underlying meaning of analogy, and even though he does not explain the meaning of the analogy, the background novel of the story line helps to interpret the analogy. The requirement for unexpressed premises or standpoint is that the indirect language use has to meet the rules of communication, namely the clarity rule, the sincerity rule, the efficiency rule, and the relevancy rule. It is further important that an indirect message communicates clearly that something different is being communicated. Mabhozo's message in the opening stage has successfully communicated the indirect message.

1. The clarity rule: The twins image relates to the two factions in the kingdom, namely the educated people and the red ochre people
2. Sincerity rule: Mabhozo expresses the genuine feelings of those who uphold the customs and traditions of the Mpondomise
3. Efficiency rule: The message gives a broader picture of the situation in the kingdom

4. Relevancy rule: The message supports the standpoint that the chief needs to meet the needs of the neglected twin (the ochre people).

Firstly, the logical validity of Mabhozo's argument 2 has to be made valid by supplementing it with an "if then" statement. The standpoint is stated after "then" and the premise comes after "if"

If (the chief loves and pleases only one twin)

then (the other one feels neglected and unloved)

Reconstruction of this indirect premise would be considered sound if the underlying reasoning is logically valid. This is done by following logical argument forms known as *modus ponens*:

1. If the chief pleases one twin, then the other will feel neglected
2. The chief pleases the schooled twin
3. Therefore, the unschooled twin feels unloved and neglected

Secondly, argumentation theorists believe that when engaged in argumentation, carrying out logical validity only is not sufficient. The pragma-dialectical approach to unexpressed premises, as suggested by Van Eemeren and Grootendorts (1992), requires that both logical and pragmatic analyses of a discourse be carried out. Logical validity needs to be complemented by a pragmatic optimum. When testing the pragmatic optimum of an argument, the analyst is able to identify the unexpressed premise on the basis of the available contextual and background information (Van Eemeren 2014:17).

The requirement for testing the pragmatic optimum of premises, as stated by Van Eemeren (2010), is that the added statement should best fit the verbal and nonverbal context of the argument, and can be reasonably attributed to the speaker. The unexpressed premise must be added in parenthesis to the original argument:

The other twin (unschooled) feels neglected and unloved,
because the chief loves and pleases only the first schooled

twin (because this favourite twin has the mother but the unloved one has no mother. In order to please the unschooled twin, the chief must obey the dying wish of his father and marry the royal princess of Bhaca, in order for the unschooled twin to have a mother and feel loved.)

In contrast, Dingindawo's opening statement violates the rules of communication; his statement violates the sincerity rule when he advances that the ochre men must show that they are the only ones who can handle the traditions of the House of Majola. He is actually implying that the uneducated people should be bold in confronting the chief about the dying wish of his father to marry the royal princess of Bhaca. He is fuelling the uneducated men against Zwelinzima (the chief) to force him to obey the dying wish of his father.

As an advisor and confidant to Chief Zwelinzima, sincerity is required from Dingindawo; it is expected from a right-hand man of the chief. His argument is not relevant to the argument of the chief, which is to have his wife forgiven and to unite his people. Dingindawo does not support the chief; Dingindawo indirectly encourages division between the chief and the ochre people by statements like: "Ke mna ndinicebisa ukuba nizibonakalise ukuba isiko lakwaNgwanya lilapha kuni."*(I for my part would like to give you a piece of advice. Take this opportunity to show to the full that it is you and no one else who are the true inheritors of the traditions of the House of Majola).*

Zwelinzima who has called for the discussions is not aware that he is being deceived, and that Dingindawo has appointed eloquent men like Jongilanga to lead the discussion. Dingindawo has planned everything against Zwelinzima, and is pushing his own agenda in the seat of chairman.

However, according to communication principles, the speaker's contributions to the communication should match the purpose of the communication. This can be tested if the general rules for communication are observed. The general rules of communication are: clarity, efficiency, relevancy, and responsibility, as already stated above (Van Eemeren 2015). When reconstructing unexpressed premises, both the *logical minimum* and *pragmatic optimum* should be tested. The function of logical minimum is

to connect pieces of information that have already been stated in the argument. In this case, Dingindawo's argument can be expressed with applying the "if....then...." statement and further applying modus ponens to tests its validity:

5. If (you want the chief to know how you really feel)
then (speak fearlessly and without reserve)
6. The chief wants to know how you feel
7. Therefore (speak fearlessly and without reserve)

One can obtain the pragmatic optimum by taking into consideration the background, contextual, inferential and textual information of the discourse, Furthermore, to assess the pragmatic optimum, the implicit premises that could be added to the above implicit argument should contribute something informative that will not violate the communication rules.

The underlying premises could be:

"Let the chief know that your wish is that he obeys the dying wish of his father, to marry the royal princess of Bhaca".

Based on the contextual background of the novel, the men are not happy that the chief chose to marry Thembeke, an educated Mfengu girl whom Zwelinzima met when she was at Lovedale College in Alice. Educated people like Dabula favour Thembeke. The addition of this statement, fits the criteria of efficiency and relevancy:

The chief wants to know what you (ochre people) really feel, therefore you need to speak fearlessly and without reserve (and let the chief know that you want him to obey the dying-wish of his father).

In both of the arguments analysed above, the criteria for identifying the unexpressed standpoint stated in the ideal critical discussion model, are successfully applied. The contextual background of the novel helps to bring forth the unexpressed premises and give a complete understanding of the defense of a standpoint. The arguments meet the standard set by the general rules of communication which are clarity, relevancy, efficiency and responsibility.

5.2.5 Speech acts

As mentioned in the ideal model of a critical discussion, identification of speech acts is an important aspect in analysis. The ideal model of a critical discussion makes it clear what speech acts at the various stages can contribute to the resolution of a dispute (Van Eemeren and Grootendorst, 2015:297-300). Not all speech acts contribute directly in argumentative discourse, but Van Eemeren and Grootendorst (1992:38) compiled a list of speech acts that do play a vital role in the resolution process of a critical discussion. The list includes assertives, directives, commissives, expressives and declaratives. Chapter 2, section 2.4.2 gives a detailed explanation of these types of speech acts.

In the confrontation stage, Zwelinzima advances an assertive that strongly guarantees the truth of his proposition to meet the needs of his people. Zwelinzima advances the following standpoint: “...ndizimisele ukuzama ngomxhelo wam wonke ukuba ndinibuyekeze.” (... *with all the power that is in me I shall try to make recompense to your satisfaction*). The opposition expects Zwelinzima to be committed to the proposition in his standpoint which is expressed in the assertive. According to argumentation theory, if Zwelinzima during the argumentation, feels that he no longer wants to hold this standpoint, he can retract it by stating: “I retract my standpoint” or “I do not assert that...”, and would then no longer be committed to the proposition.

Instead of doing that later in the discussion, Zwelinzima wanted to retract the standpoint when he realised it has put him in a difficult position, but as chief he is expected to uphold the standpoint, and to prove beyond any doubt that he meant what he said, and that he will meet their request so that the ochre people can start trusting him again. He tries to make it hard for the ochre people to attain their standpoint when he advances a sub-standpoint, namely that he never thought the ochre men would interfere with his house and tell him how many wives he should marry. He asserts that he already has a wife and does not want another. Zwelinzima expects the ochre men’s request to revolve around the manner in which he runs the kingdom, not his personal life.

Jongilanga advances an opposite standpoint, also by means of an assertive:

ST: “Nathi sifun’ owethu uma, lowa sasimbonelwe nguMfi uMntwan’ eNkosi uyihlo”

TT: (*We desire our own mother too, the Mother chosen for us by your late father*).

Jongilanga makes a firm assertion by claiming what he believes is their right of inheritance as subjects of the kingdom. The dying wish of the father of the chief is what the ochre people, represented by Mabhozo, want. The proposition Jongilanga expresses is very strong; he is making a claim that the chief has met the needs of the educated people and therefore must also meet the needs of the red ochre people.

Zwelinzima advances a sub-standpoint by means of a weak assertion, pleading for forgiveness for his wife Nobantu. He says:

ST: “**ndicinga** ukuba kuya kulunga ndiqale ngokucelela umfazi wam, uNobantu uxolo kuni, mawethu, ngesihelegu esi sibangel’ ukuba nibe lapha namhlanje... “

TT: (***I think** it proper at this moment to entreat you, my countrymen, to forgive my wife, the Mother of the People, for the calamity that has led to your being here today*).

The phrase “ndicinga” (*I think*) is not a firm assertion, because he is stating it as an opinion not a general expectation of the Mpondomise people. The reason for using this approach is that Nobantu did an unthinkable thing and Zwelinzima is aware of the sensitivity of the matter of killing the royal snake. The incident had not been discussed at all since it occurred, and he knows the ochre men are very disturbed by what happened.

Zwelinzima is therefore careful of the manner in which he puts the matter forward for discussion. Reluctance and uncertainty underlies his proposition, making it not as strong as his first propositional standpoint. The standpoint is thus quickly resolved and successfully attacked by a strong assertive from Jongilanga. Jongilanga in response to the sub-standpoint of Zwelinzima for Nobantu’s forgiveness, advances an assertive which clarifies that Nobantu has not grieved them but the ancestors, so it is the ancestors who should forgive her, not them.

Assertives are also performed when advancing argumentative discourse. Eloquent speakers such as Jongilanga, chosen by Dingindawo because of bravery and his straightforward manner in dealing with kingdom discussions, take advantage of assertives to strongly put across their defenses. When Jongilanga opens his argumentation by asserting that he is not the kind of a man who beats around the bush. He says:

ST: “Ndiyahamba nendawo yokutyebisela umzi, kuba kaloku mna ndingulo ungakwaziyo ukukwesa.”

TT: *(I am always ready to fatten a statement for the benefit of the people, for I am frank.)*

His firm assertion from the start of the argumentation stage is that he supports the standpoint that the chief must obey the dying wish of his father.

When Jongilanga rejects the chief’s apology for his wife Nobantu, he strongly asserts that they are unable to forgive Nobantu because she has sinned against the ancestors not against men. He is making it difficult for the chief to discuss the matter further:

ST: “Hayi Jola, umcimbi kaNobantu awusasilingene. Ungaphaya kwethu: ungaphaya kukaNobantu: ungaphaya kwakho: ungaphaya kweliphakade. Umcimbi kaNobantu sewulingen’ oomawokhulu.”

TT: *(No Jola! The matter affecting Nobantu is not within our power. It is beyond us: it is beyond Nobantu: it is beyond you: it is beyond this life. It can be left only to our ancestral spirits to settle.)*

This assertion is a very strong argument that rejects the standpoint advanced by the chief. Jongilanga makes an argument listing all the events that occurred since Nobantu had become a royal wife. These events had culminated in the killing of the royal snake, and it became clear that there was no way they could forgive her. Then discussion reached a point where the ochre people could not forgive Nobantu because she had not only wronged them but sinned against the ancestors. The only solution that could solve the situation would be for Zwelinzima to take a second wife to fulfil the dying wish of his father.

Zwelinzima reached a dead end and could not proceed with the discussion because he could not see himself being unfaithful to Nobantu and take another woman. He left the meeting without saying a word, and the ochre men sent Vukuzumbethe to seek advice from him as to whether they should dismiss the meeting. The chief then asked for the meeting to be dispersed. According to the rules of critical discussion, speech acts such as directives, orders, and prohibitions, which Zwelinzima gave, are not allowed.

When he left before the discussion is fully exhausted, he made it difficult for the parties to establish a resolution. Van Eemeren et al (2001:25) state that reaching a resolution in a critical discussion is important to the participants, because this is how the parties can assess the extent to which differences of opinion have been resolved and in whose favour. The ochre people have no resolution to the standpoints put forward concerning whether the chief will meet the dying wish of his father, or not.

Zwelinzima could not respond to the criticisms of Jongilanga, hindering completion and closure of the discussion. Since there was no conclusion, the subjects were left wondering what the chief is thinking. By refusing to retract his standpoint that states: *(with all the power that is in me I shall try to make recompense to your satisfaction)*, because he could not further defend it, Zwelinzima commits the fallacy of *refusing to retract a standpoint that has not been successfully defended*.

The standpoint advanced by Zwelinzima that (he is willing to do anything to recompense the ochre people), has compromised his position about taking a second wife (which he is against), allowing the antagonist to take advantage of it. At the same time, should he retract the standpoint, he would appear to be a failure as leader. He therefore used his authority to leave the meeting without warning, and gave an order through one of his advisors to close the meeting. He wanted time to think about his next move of defense. Certain types of speech acts such as directives that give an order to close a meeting without finishing a discussion, may theoretically not be part of what is stated in the ideal model of a critical discussion, but may in fact be the norm in traditional political discourse as is evident in the Mpondomise kingdom.

In traditional political government discourse, leaders such as chiefs and kings are not constricted to the rules and regulations of modern parliaments (Du Plessis; 1999:298).

There is sovereign power vested in them to change the rules whenever they see necessary. Given this knowledge, it may be acceptable for Zwelinzima (the chief) to respond in the manner he did (leaving the discussions before they are concluded), because he was not ready to give a well-considered response.

The royal subjects are expected to be patient, and to wait to hear from the chief when he is ready to address the matter. After giving the matter much thought (it could have been a week or months; it is not specified in the novel), Zwelinzima, as expected, calls for a meeting to answer their request. These kinds of directives and orders given by Zwelinzima may not be considered useful speech acts in the ideal critical discussion model. Directive speech acts that play a part in the critical discussion are only those which challenge the protagonist to defend his/her standpoint or give argumentation in favour of the standpoint. However, certain socio-cultural conventions obtained in these kinds of argumentative discourse called traditional political government shape the argumentation of the participants.

A chief in the Mpondomise kingdom can in terms of socio-culturally determined conventions relating to traditional government, call or dismiss a meeting as he wishes just as Zwelinzima did. If he becomes angry during the meeting, he can leave without saying a word and the men will wait until he sends words by messenger that they are dismissed. These traditions and customs have conventionalised the manner in which argumentative discourses are conducted amongst the Mpondomise, which is contrary to that of the ideal model of critical discussion.

The conclusion of this discussion is a forced assertive; forced by the contextual factors that contribute to the debate such as the deaths of Ngubengwe and Jongilanga. Zwelinzima's orders his chief advisor (his uncle Dingindawo) to be tough towards the traditional men and not allow them to control him. Yet he knew that these traditional men are the ones who uphold the traditions and culture of the kingdom which are important for the sustained identity of the Mpondomise nation.

When Zwelinzima was in disagreement with the ochre people, the nation became unruly. Parents took their children out of schools, chased the teachers away when they ask about the children, and two counsellors were murdered. It is because of these incidents that Zwelinzima, accepted the standpoint of the red ochre people, namely to

marry a second wife. The reason for accepting the opposing standpoint was that it was upon his shoulders as chief to restore peace in the land.

This is how Zwelinzima states the acceptance:

ST Zwelinzima: “Mna ke andimazi apho akhona. Ningamphuthuma ke ukuba niyamazi. Yizani naye.”

TT: (I for my part do not know where that Mother is. If you know, you can fetch her yourselves. Bring her along!)

The chief’s argument in the concluding stage is a directive speech act which indicates withdrawal of his standpoint and adopting a “zero standpoint” based on the pressures upon him. It is a “zero standpoint” because Zwelinzima does not verbally announce the withdrawal of his standpoint as is expected in the ideal model of critical discussion, but makes a directive announcement that implies: *(do whatever you want I don’t care)*. The “*I don’t care*” implication of his directive is indicated by the phrase “Mna ke andimazi apho akhona” *(I for my part I do not know where that Mother is.)*. Zwelinzima yalks like a tired man; he is tired of being estranged from his wife Nobantu, he is tired of being chief of the stubborn people who are killing each other. He seems not to care and to agree with their standpoint just for the sake of the stability of the Kingdom. His conclusion is a directive speech act, also shown by the phrase “Yizani naye” *(Bring her along)*. Here he uses his authority as chief to command the men to bring the Bhaca princess.

The ideal critical discussion model states that a directive speech act in the concluding stage prevents ambiguous resolutions. It can help to clarify in whose favour the resolution of the difference of opinion has been made. Instead of preventing an ambiguous resolution, the directive speech act shows that there is still discontent on the part of the chief, since there is no fully externalised agreement, and no mutual agreement in the resolution of the standpoints.

The chief is discontent because he is not fully convinced by the argumentation of the ochre men that he should marry the Bhaca princes. Instead, the social pressures which were indirectly perpetrated by the ochre men, caused him to give up on his standpoint. The ochre men are content because they got what they wanted. However, the

resolution process had not been successfully resolved as per the ideal model. In the ideal model there should be mutual agreement where the protagonist withdraws his standpoint or the antagonist retracts his doubts because they are both convinced through argumentation about the conclusion of the dispute.

Speech acts applied incorrectly by the discussants in the resolution process are referred to as fallacious moves. The following section deals with the rules of critical discussion which are useful in the identification of fallacious moves.

5.2.6 Rules of critical discussion

Quality evaluation of argumentative discourse concentrates on the identification of fallacious moves that hinder the resolution of difference of opinion (Van Eemeren and Grootendorst 1992:102). According to Van Eemeren and Grootendorst the guide for identification of fallacious arguments should first provide norms for distinguishing reasonable and unreasonable moves in argumentative discourse. Second, it should provide criteria for deciding when such norms are violated. Third, it should provide interpretation procedures for determining whether an utterance satisfies the criteria. The ideal model of a critical discussion is a heuristic tool that specifies how these requirements should be implemented.

In the ideal model the rules for reasonable argumentative discourse are specified as rules for the performance of speech acts in a critical discussion. In each stage of the discussion the rules specify which speech act should be performed by a participant intending to resolve a dispute reasonably. In this model the parties involved should observe all the rules that are instrumental to resolving the dispute.

If the rules of a critical discussion are violated in any way by the moves the parties advance in the resolution process, it may pose a threat to the resolution of the dispute. These moves should then be considered incorrect because the rules have been violated. This analysis uses the stipulated rules to identify fallacious moves.

In the argument about the dying wish of Chief Zanele, rule 9 (the closure rule) is violated. This rule states that the failed defense of a standpoint must result in the protagonist retracting the standpoint, and a successful defense of a standpoint must result in the antagonist retracting his or her doubts. Zanele could not retract his

standpoint when the ochre men confronted him to accept the dying wish of his father Zanemvula. Instead, he left the discussions without uttering a word, thus rendering the discussion unresolved or unsettled.

When the chief called for a meeting with the ochre people to give them an answer to their request, he told them that he would never take a second wife because he already had one. He further mentioned that when he said that he was willing to do anything they needed, he did not expect them to interfere in his personal life and order him to marry another wife. The first of the ochre men to give a response was Ngxabane, who argued that the chief's response was inconsistent with his initial standpoint. Ngxabane called the chief a liar; an attack directed at the chief's character, not his standpoint. His argument thus is a violation of rule 1 (the freedom rule), because he makes a personal attack on the chief by portraying him as a liar; somebody who cannot be trusted because he is unreliable. These negative qualities are undesirable in a chief. The violation of freedom rule is an *ad hominem* fallacy; an argument in which a personal attack silences the opponent who loses credibility.

ST: "Mfo wam ndinguyihlo nangona uyinkosi yam. Le nto ubuxoki yinto yabafokazana, ayifaneleki enkosini. Akuzang' utsho na kuyo le nkundla ukuthi ibandla uza kulenzela nantoni na eliyicelayo? Akuzenzi ixoki na ngoku xa uthi akunakusamkela isicelo salo? Wakha walibona phi ixoki elihlonelweyo ngabantu."

TT: (My son, although you are my Chief, nevertheless I am your father. Lying is a thing of small men. It does not become a chief to lie. Didn't you promise this very nkundla (traditional court) that you would do whatever the people demanded of you. Aren't you now playing the part of a liar when you declare that you are not prepared to agree to their request? Where have you ever heard of a liar being respected by the people?)

The following section deals with the argument schemes which form an important aspect of the analytic overview.

5.2.7 Argument scheme

It is important to determine in the evaluation of individual arguments if there is any inconsistency. Where there are logical and pragmatic contradictions in an argumentation and standpoint, the strength of the argumentative discourse is

weakened. To determine the coherence between the argumentation and the standpoints we use argument schemes. An argument scheme is a conventionalised way of representing the relation between what is stated in the argument and what is stated in the standpoint (Van Eemeren and Grootendorst 1992:96).

Van Eemeren and Grootendorst distinguish three main categories of argumentation schemes. The first is a symptomatic argumentation scheme, with a subtype called argument from authority. The second is a similarity argumentation scheme, with a subtype of argument by example. The third category is an instrumental argumentation scheme, and its subtype is cause-to-effect and pragmatic argument scheme.

Jongilanga, who represents the ochre men, advanced an opposing standpoint by giving clarity to the analogy of twins in argument 2. His standpoint was clear, namely that they want the chief to take a second wife and marry according to the dying wish of his father. The argument scheme in Jongilanga's argument exhibits a causal argumentation scheme, a subtype of argument by analogy (Juthe, 2014:117). His standpoint represents the effect of that which is stated in the argumentation. The standpoint is that "Nobantu is not the mother to the ochre people, hence they feel neglected because they do not have a mother, they want the chief to marry a Bhaca princess, whom they believe will represent their beliefs".

In the argumentation he supports their standpoint by defending and giving reasons why they believe Nobantu is not their mother. The subtype of causal argumentation is *pragmatic argumentation*. In pragmatic argumentation the standpoint refers to a certain action that needs to be taken. "Nobantu is not their mother, the chief should marry according to the dying wish of his father the Bhaca princess, whom they can relate to as their mother". For the argumentation to be pragmatic, it should then consist of summing up the un/favourable consequences of adopting the course of action which is stated in the standpoint.

In Jongilanga's complex argumentation as shown in the argumentation structure at the end of this chapter, a series of unfavourable consequences that have occurred as a result of the chief marrying Nobantu, are identified. The series are:

1. In argument no. 7: The chief should obey the dying wish of his father

2. In argument no. 7: A man's dying wish is a solemn thing
3. In argument no. 8: Zwelinzima violated an ancient custom by marrying a commoner
4. In argument no.9: Children of the ochre people were never invited to the royal palace
5. In argument no. 10: When the chief bought a car the ochre people were never informed
6. In argument no. 11: The ochre people were not informed when the chief's son was born
7. In argument no. 12: The Mpondomise customs were never performed on his son.
8. In argument no. 14: The chiefs supported the killing of the goats
9. In argument no. 15: Nobantu the Chief's wife never respected the customs of the House of the Mpondomise

The critical question to test the validity of a pragmatic argument is to verify whether the consequences mentioned in the argumentation are unfavourable or favourable. The consequences are not favourable to the ochre people because for them upholding the customs of the Mpondomise and living according to the standards of their customs and traditions, is paramount. Ngxabane attacks the chief's commitment by asking him if he is not a liar if he is inconsistent with the standpoint in which he promised to do anything to satisfy the needs of the ochre people.

ST: "Le nto ubuxoki yinto yabafokazana, ayifaneleki enkosini. Akuzang' utsho na kuyo le nkundla ukuthi ibandla uza kulenzela nantoni na eliyicelayo? Akuzenzi ixoki na ngoku xa uthi akunakusamkela isicelo salo? Wakha walibona phi ixoki elihlonelweyo ngabantu."

TT: (*Lying is a thing of small men. It does not become a chief to lie. Didn't you promise this very nkundla (traditional court) that you would do whatever the people demanded of you. Aren't you now playing the part of a liar when you declare that you are not prepared to agree to their request? Where have you ever heard of a liar being respected by the people?*)

The argument scheme of the argument advanced by Ngxabane to attack the inconsistency of the chief is an argument from commitment (Waltons, 2008:132, 2008 and 2014):

Major Premise: If arguer *a* has committed her/himself to proposition *A* at some point in a dialogue, then it may be inferred

that s/he is also committed to proposition *B*, should the question of whether *B* is true become an issue later in the dialogue.

Minor Premise: Arguer *a* has committed herself to proposition *A* at some point in a dialogue.

Conclusion: At some later point in the dialogue, where the issue of *B* arises, arguer *a* may be said to be committed to proposition *B*.

Interpretation of the scheme:

Major premise: The chief has previously committed to meeting the needs of the ochre people (proposition *A*). The needs of the ochre people is that the chief should obey the dying wish of his father (proposition *B*) which is inferred that he is committed to. [If the chief committed himself to meeting the needs of the people (proposition *A*), then it is inferred that he should also be committed to obeying the dying wish of his father (proposition *B*)]

Minor premise: The chief has committed himself to doing everything in his power to meet the needs of the ochre people.

Conclusion: When the meeting resumes, Ngxabane raises the issue that the chief should obey the dying wish of his father because he committed to do everything to meet the needs of the ochre people.

In the communicative activity type of traditional political deliberation of the Mpondomise, the *institutional point* or the institutional goal is to preserve the traditional customs of the tribe (Andone, 2013:103). Many traditional people in the community see Ngxabane as an elder and a custodian of the traditions of the Mpondomise. As an antagonist, he is more committed to the institutional points of his tribe, the Mpondomise.

He therefore challenges the chief's commitment to his standpoint by calling him a liar, knowing very well that the needs of the ochre people are in contradiction to the chiefs' Christian beliefs and his commitment to his wife. The contextual inferences constrains the chief's argumentation for taking a second wife, making him look unfaithful to his

initial standpoint, namely that he is willing to do anything to recompense the ochre people. The chief's standpoint to please the red ochre people is in conflict with his Christian principles of having one wife and committing to this wife. When he committed himself to defend this standpoint, he did not know that the people would raise the issue of taking up a second wife; he thought the ochre people respected his decision to marry Nobantu.

As mentioned above, Ngxabane's assertion is fallacious because it is a personal attack; he knows about the chief's Christian principles. This belief system (Christian and western) clashes with that of the ochre people whose beliefs conform to traditional customs. However, this does not justify calling him a liar. In terms of pragma-dialectical rules, Ngxabane's argument is a violation of the freedom rule which states that "Discussants may not prevent each other from advancing standpoints or from calling standpoints into question."

Furthermore, violation of the freedom rule is known as an *abusive ad hominem* fallacy since it is a personal attack which does not deal with the topic or domain of enquiry (Woods and Walton, 1963:67-68). Van Eemeren, Garssen and Meuffels (2012:345) state that an *ad hominem* fallacy is not denounced because of its impoliteness, but because of its unreasonableness as an argumentative move.

5.2.8 Argument structure

The argumentation structure identified in this argument is complex and consists of: multiple, coordinative and subordinative argumentation. According to Henkemans (2001:117-119), in presenting coordinative argumentation the protagonist advances a single attempt at defending a standpoint that consists of a combination of arguments which must be taken together to constitute a conclusive defense. She further explains that in multiple argumentation the constituent single argumentations are alternative defences of the same standpoint; each argument is sufficient to defend the standpoint.

Multiple argumentation is indicated by verbal indicators such as "indawo yokuqala" (*our first grievance*) is. Jongilanga's first argument states that when the chief refused to obey the dying wish of his father, it was an indication that he was supporting the educated people. Other verbal indicators employed by the arguer Jongilanga in

multiple argumentation include: “uphinde” (*you again*) which adds another alternative argument that supports the standpoint of the ochre people, namely that the chief neglects them. Coordinative argumentation is also presented in the argumentation on Jongilanga. One of the indicators includes the verbal phrase “injongo yaloo nto” (*why it was*). In this instance, Jongilanga is supporting his argument that the school people secretly bought a car for the chief. In his subordinative argument he states the reason as being that when the chief goes to meetings he might drive his car with the educated people and exclude the ochre people who prefer riding their horses.

Jongilanga’s defense can be represented schematically with both multiple argumentation and coordinative argumentation as follows:

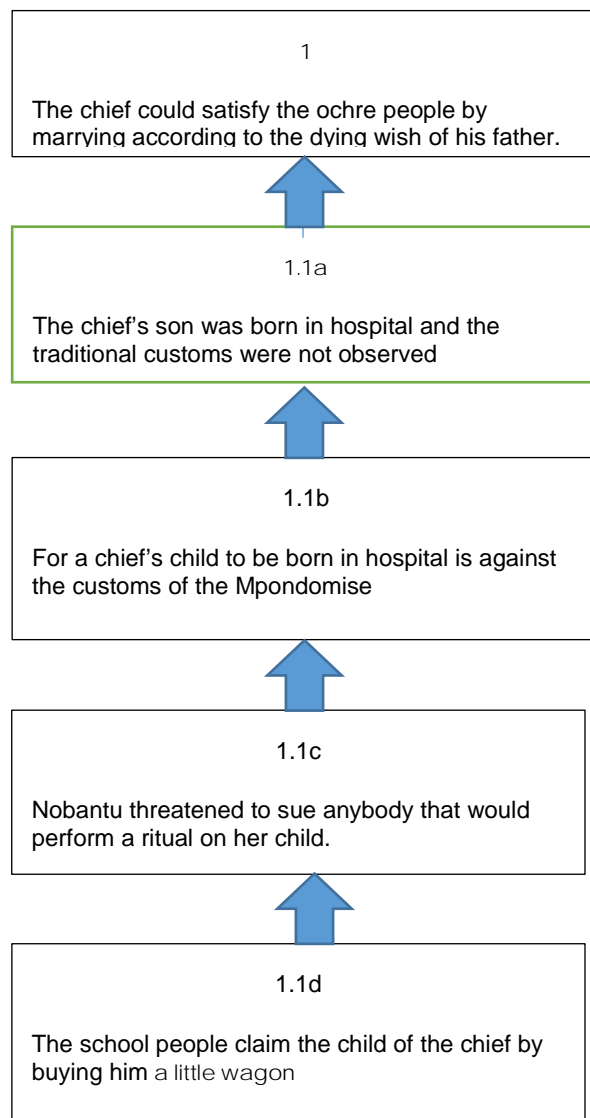


Diagram 5.1 Schematic representantation of Jongilanga’s coordinative argumentation

5.3 Strategic manoeuvring in follow-up arguments

The aim of strategic manoeuvring in argumentative discourse is to balance the dialectic dimension of critical discussion with the rhetorical dimension. It has come to light that various factors such as argumentative patterns in the traditional political context of critical discussion, fallacious arguments such as abusive *ad hominem*, and fair and unfair strategies shape the resolution process of critical discussion. In this section, I also show how strategic manoeuvring can be implemented amidst these various factors that influence argumentative discourse.

In the confrontational stage, Zwelinzima aims for the most effective choice of strategic manoeuvring by choosing among the topics available and advantageous for discussion. The strategy for topic potential shows that Zwelinzima wants to unify the Mpondomise Kingdom, which is a strategy suitable for a ruler who wants to show his subjects that he wants what is best for the kingdom and his subjects. His choice aims to restrict any possible disagreement by mentioning that he would with all the power that is in him, try to make recompense. The same standpoint of Zwelinzima is adapted to audience demand because the ochre people's argument is that the chief is neglecting them. Therefore, they are happy to hear that their chief is willing to please them.

Zwelinzima's argument complies with the institutional point of traditional political argumentative activity which is to protect and preserve the traditions and customs of the Mpondomise tribe. The ochre people's standpoint is to preserve the customs and that is what they aim to accomplish through the argumentation. Zwelinzima's desire is to get the support of the ochre people so that his kingdom can be united again. Hence he promises to do anything to please them.

In the opening stage of the discussion, Dingindawo initiates the discussion by means of an unfair presentational device of strategic manoeuvring. His ulterior motives are to get back the chieftainship from Zwelinzima and to secure it for his son Vukuzumbethe. His advice to Zwelinzima is not sincere; he advances the unfair strategy of misleading by providing incorrect and incomplete information (Van Laar and Krabbe, 2016:334).

His advice to Zwelinzima to call a meeting with only the ochre subjects to address their grievances was misleading because he knew that Zwelinzima's supporters would not be there. His desire was to have Zwelinzima cornered by the eloquent traditional men whose desires are to protect and preserve the traditions and customs of the Mpondomise. Zwelinzima was not aware of all these evil devices planned by his uncle Dingindawo behind his back. Dingindawo further asked to preside over the meeting with the aim of steering the meeting in the direction he wanted it to go. Dingindawo fuelled the discussions even further by encouraging the ochre men to speak without fear, to hold back nothing and to tell the chief what their concerns were. What Dingindawo is implying is that the ochre men should defend their customs and beliefs as much as possible.

Dingindawo in argument 6 effectively conveys to the ochre men that they are the true custodians of the customs and traditions of the Mpondomise tribe. Dingindawo advances a *presentational device* of strategic manoeuvring which is misleading: "...Ke mna ndinicebisa ukuba nizibonakalise ukuba isiko lakwaNgwanya lilapha kuni"(.../ for my part would like to give you a piece of advice. Take this opportunity to show to the full that it is you and no one else who are the true inheritors of the traditions of the House of Majola), and implies that the ochre people have the right to preserve, and the authority to correct the chief when it comes to traditions and customs. Dingindawo uses a *presentational device* as an unfair strategy of strategic manoeuvring called misleading. It is Dingindawo's desire to see the division in the kingdom increase; he does not desire to see unity but rather deep divisions so that the kingdom would become unruly.

The chief is misled and not aware of the evil intentions of his uncle Dingindawo. Zwelinzima trusts him as his uncle and spokesman, believing that he is speaking his desires. The phrase advanced by Dingindawo; "nizibonakalise ukuba isiko lakwaNgwanya lilapha kuni" (*to show to the full that it is you and no one else who are the true inheritors of the traditions of the House of Majola*) is a rhetorical figure of presentational devices known as *metalepsis*.

Perelman and Olbrechts-Tyteca (1969:169) regard a figure of speech as argumentative if it brings about a change of perspective. In this case the figure of

speech *metalepsis* is used to emphasise that the ochre men should not think that they are incapable of bringing correction to the chief because they are the ones who know the customs and traditions of Mpondomise better than the chief. Dingindawo's intention is to bring a new perspective to the ochre men regarding their position in terms of the customs of the Mpondomise people. They should not see themselves as incapable because they are uneducated, Dingindawo seems to be impressing upon them. The impact of this statement is seen during the argumentation; the ochre men were stirred by his encouragement.

Mabhozo's argument 2 in the confrontation stage illustrates the state of the nation through an anecdote as presentational device of strategic manoeuvring which depicts a nation which is divided by its ruler who treats his subjects unequally. According to Mabhozo he (the king) regards those who are educated more highly than those who are uneducated. Furthermore, those who are educated are favoured and their desires are met while those who are uneducated are disfavoured and neglected.

Mabhozo's narrative paints a picture of disunity in the kingdom and the person responsible for it is the chief; the same person who can change it by listening to the desires of the uneducated people. The presentational device advanced by Mabhozo is presented metaphorically since metaphorical language is effectively employed in convincing an opponent in isiXhosa African discourse. It is further effective because it is implemented during the opening stage to lay a solid foundation for the argumentation that is to follow. Every argument in this discussion is based on the foundation that the ochre people feel like a neglected twin whose cries have been rejected.

During the argumentation stage, Jongilanga's argument 8 states: "wafika apha ulindelwe ngumyolelo kayihlo" (*when you arrived here, you found your father's dying wish waiting for you*). In this argument, he makes the expedient choice of topical potential by advancing an argument which states that Zwelinzima rejected the dying wish of his father. He is aware of how important it is to honour a dying person's wishes especially one of a chief in the traditions of the Mpondomise. His supporters who are part of the audience totally agree with him which qualifies this argument not just an expedient topical choice, but also an effective argument with regard to audience demand. The arguments of the ochre people are shaped by the preconditions of their

cultural context, hence their argumentative patterns tend to protect the institutional point; a dying wish of any man among the Mpondomise culture is a respected.

Zwelinzima in his soliloquy (private thoughts) continue to convince the ochre people about his standpoint. In his initial standpoint he states that he is willing to do anything in his power to please the ochre people. After this intrapersonal argumentation, he advances a contrary sub-standpoint stating that he did not expect the ochre people to meddle with his house and tell him whom to marry. When the discussions with the ochre people begins he advances a positive standpoint. Then, after he sees that he cannot meet their request to marry according to the dying wish of his father, he advances a sub-standpoint in the argument 32 where he states that:

ST: "...ibe (inkosi) ingazi ukuba baza kusuka bangene endlwini yayo bayibalele inani labafazi ema ibe nabo; inaye umfazi womtshato, ayifuni wumbi..."

TT: (...he said that it had never occurred to him that they would walk into his house and state to him the number of wives he should have.) **He had expected that they would ask something for themselves** (this sentence is an addition it is not part of the Xhosa text it gives the target reader more explanation). He further stress that: *I have a wife by wedlock, and I want no other...*)

This presentational device of the chief expresses disappointment in the above utterances that: "ibe inkosi ingazi" (*the chief did not know*) they were going to ask for recompense which would interfere in his personal life. The English translation is more explicit about what the chief expects from the ochre people. He did not expect them to ask something that would interfere with his personal life, but something that the chief would have to do for them. The predicament that Zwelinzima is faced with is that a chief has no personal life; everything he owns belongs to his subjects. They can thus dictate how many wives he should have. So even when Zwelinzima effectively uses presentational devices, they may not be effective to accomplish the results he desires. This discussion makes it impossible for Zwelinzima to resolve the difference of opinion reasonably; it seems he will have to reach a compromise, which he does. Zampa and Perrin (2016) refer to such instances as "context-dependency" in argumentative discourse which obstructs strategic manoeuvring.

However, the question of how committed the chief is in meeting their needs depends on what it is that they need. It is obvious from the response of the chief that he never thought their needs would interfere with his personal life. This also is an indication of the different perspectives that these two opposing parties come from; the traditional and the cultural, and the chief's worldview which is western and Christian. The clash in the differences of opinion is influenced by various external factors such as cultural and religious beliefs. What the ochre people need as is stated in their opposite standpoint (the dying wish of the chief's father to be obeyed), clashes with the values and belief systems of the chief.

In argument 36 where Zwelinzima asserts that: "nindinunusa ngomfazi wesiThembu" (*you want to force a second wife upon me*), he advances a *presentational device* to indicate that the ochre people are using an unfair strategy to force him to take a second wife - something that is against his values. Forcing an opponent to do something is an unfair strategy called *ad baculum* (Van Laar and Krabbe, 2016:337), which the ochre men are applying to the chief Zwelinzima. He defends himself by pointing out the unfairness of their strategy; it is intolerant and the ochre people are inconsiderate of his personal values and belief. The freedom of the chief to defend his standpoint successfully is infringed by the contextual cultural preconditions of the traditional discourse.

5.3.1 Abusive *ad hominem* as strategic manoeuvring

Abusive *ad hominem* is identified as a violation of rule 1, the freedom rule, but scholars of argumentation have discovered that many arguers use it frequently as rhetorical means. In this section I look at how the discussants have used abusive *ad hominem* as strategic manoeuvring for their rhetorical objectives. Van Eemeren et al. (2012:344) refer to this fallacy as the *disguised abusive ad hominem* because it is undetected and has the potential to be used as a means of strategic manoeuvring. In some argumentative situations, as portrayed in the argumentation between the old man Ngxabane and Zwelinzima, abusive *ad hominem* is disguised as a reasonable argument in critical reaction to authority argumentation. Ngxabane uses it to question the credibility of the chief's authority.

In argument 31 Ngxabane calls the chief a liar because he does not keep what he promised in his initial standpoint. This strategic move of presentational device is a violation of the freedom rule for reasonable discussion because it attacks the integrity of the chief. Ngxabane challenges the character of the chief by advancing a personal attack. Macagno (2013) argues that strategies of character attack can be used in argumentative discourse for resolving the discussion favourably. According to Andone (2009), confrontational strategies such as the one used by Ngxabane, whereby he is confronting the Chief about inconsistency, are a way of strategic manoeuvring.

An *ad hominem* strategy can be used to force persuasion, or to lead an opponent to accept a standpoint based on his or her past commitments (Macagno, 2013:369). So, at face value an argument may appear fallacious but there is a hidden dimension that can be discovered given a closer look. Ngxabane's attacks on the chief are exposing the inconsistency in the chief's arguments, by comparing what he advanced in his standpoint (he will meet the needs of the ochre people) and what he advances in his argument (he will not obey the dying-wish of his father and marry a second wife).

It is also argued by Van Eemeren et al. (2012:344-345), that participants do not intentionally advance an *ad hominem* fallacy to personally attack the opposition, but to manoeuvre reasonably during a critical discussion. Locke (1690/1961, Hamblin 1970, 41, pp. 158-163) who became popular for being the inventor of the *ad hominem* arguments did not explicitly consider *ad hominem* arguments as fallacious. In one of his essays, Locke refers to the usefulness of *argumentum ad hominem*:

A third way is to press a man with consequences drawn from his own principles or concessions.

Furthermore, *ad hominem* attacks can be reasonable when they are used to denounce the failure of some crucial dialogical requirements such as a speaker's impartiality or social role or authority needed for performing specific speech acts (Fabrizio Macagno, 2013). In regard to these theoretical grounds, Ngxabane's argument is an argument from commitment which challenges the character and ethics of the protagonist (Chief Zwelinzima), who has previously advanced the standpoint that he will do anything to meet the needs of the ochre people. He used what Van Eemeren, Garssen and Meuffels (2012) refer to as *disguised abusive ad hominem*, a strategic manoeuvring

with direct personal attacks. They (2012:363) argue that legitimate personal attacks are invariably considered reasonable discussion moves; in the case of Ngxabane's attack on the chief by calling him a liar, this view could be applied.

5.3.2 Soliloquy as strategic manoeuvring

A soliloquy argument occurs when one individual is engaged in intrapersonal critical discussion about a certain issue that should be resolved. Like all critical discussion, a soliloquy involves decision-making. An individual, during the soliloquy, strategises rhetorically and reasonably how s/he may resolve a difference of opinion by arguing with him/herself. In arguing with him/herself the individual plays both roles of protagonist and antagonist. The pressure of face-to-face exchanges with an opponent is absent during this process and the discussant has the freedom of reacting to contradictory expectations before a resolution is reached. This is done in preparation for the real encounter with an imagined opposition.

Zwelinzima uses soliloquial strategies to put forward a different standpoint which diverts slightly from the original, by stating that the ochre men are interfering in the affairs of his house when they prescribe to him that he should marry a second woman. In fact during his soliloquy he strategises that he will present his sub-standpoint as a final resolution by refusing completely to give in to the demand of the ochre men. Zwelinzima's soliloquy helps him to construct a reasonable strategy as presentational device for accomplishing his own rhetorical objectives.

This argument comes after the chief has left the meeting and thought about their request which was presented by Mabozo using the analogy of twins. During that initial meeting he could not give them a response and left the meeting without saying a word. He turned the matter over and over in his mind, a process Zampa and Perrin (2016) in their article "*Arguing with oneself*" discuss in depth; the protagonist and the antagonist of the critical discussion are embodied in the same person. It is an intrapersonal type of communication for which they use the term *soliloquy* (arguing with oneself). It was during the *soliloquy* that chief Zwelinzima took the decision not to accept the standpoint of the ochre people.

After the soliloquy, Zwelinzima called for a follow-up meeting with the ochre men, where he took a strategic turn and advanced the sub-standpoint that (he did not expect them to enter his house and tell him how many wives he should have.) I have reconstructed the soliloquy of chief Zwelinzima which links to the follow-up meeting where Ngxabane advanced a brutal attack on the chief.

Chief Zwelinzima's soliloquy is reconstructed as follows, himself being the protagonist and antagonist:

- 5 Protagonist ST: Mandisuke ndishiye esi sihlalo kube kanye endaweni yokuthatha isiThembu.
- 6 *Protagonist TT: I'd rather give up the chieftainship than to accept polygamy.*
- 7 Antagonist ST: Bubugwala ukulahla isihlalo, nokucingela isiqu sakho.
- 8 *Antagonist TT: It would be an act of cowardice to give up the position, and be selfishness.*
- 9 Protagonist (Standpoint) ST: Aninalungelo lokungena endlwini yam, nindabele abafazi, leyo into ayisokuze yenzeke.
- 10 *Protagonist (Standpoint) TT: You have no right to walk into my house and state the number of wives he should have.*

His standpoint is that he will not accept the dying wish of his father to marry a Bhaca princess. After he presented his standpoint in the follow-up meeting, Ngxabane responded by advancing a strong argument that Zwelinzima is a liar.

The private thoughts of Zwelinzima indicate that he was in a predicament caused by his own words, namely that he would do everything in his power to meet the ochre people's needs. He was thinking how to get out of this trap he set for himself, wishing that he could take back the words he promised because he was not willing to change his Christian belief of being faithful to one woman.

5.3.3 Prototypical argumentative patterns as strategic manoeuvring

The discussants in the Mpondomise political discourse come from two different perspectives. Those who are called uneducated (red ochre) and those who are educated (mostly Mfengus). The uneducated Mpondomise people are concerned with the preservation of their customs and traditions, while the educated people are modern

and do not abide by the customs and traditions of the Mpondomise. This difference is also observed in the patterns of their argumentations. The argumentation of the ochre-men is shaped by the norms and expectations of their traditional culture since their goal is to preserve and protect their traditions and customs.

Due to the Mpondomise conventions such as the institutional point and institutional preconditions, their arguments are context-dependent (Van Eemeren and Garssen, 2009, 2015:844). The argumentation of the educated people is not supported by the context of the institution because their viewpoint is contrary to that of the institutional viewpoint. The argumentative patterns of the ochre men are at a point of advantage for strategic manoeuvring because they are supported by the contextual factors on the institution.

The arguments selected in this study aim to prove that prototypical argumentative patterns can be viewed as strategic manoeuvring. Discussants whose argumentative patterns are context-dependent can select the most effective and advantageous topic for strategic manoeuvring. They can easily adapt their arguments to audience demand, while for other discussants their arguments may not be pleasing to the audience because of modernisation. They can also present their arguments in the most effective presentational devices that protect and preserve the customs and traditions of the Mpondomise. Arguments that do not support the customs of the traditional institutions are viewed negatively.

Van Eemeren (2015i:9) argues that communicative activity types such as “deliberation” in the political domain are designed to serve institutional rational or institutional points. These communicative activity types have conventionalised rules and procedures to make the institutional point more explicit and formalised. The institutional point of this activity type (deliberation in traditional politics) is to protect and defend the customs and beliefs of the Mpondomise. The institutional point and the conventionalisation determine the “institutional preconditions” for strategic manoeuvring.

The “institutional preconditions” exhibited in argument 6 of Dingindawo, namely that the ochre men must show the chief they know the customs of the Mpondomise by insisting that he should marry according to the dying wish of his father, can constrain

strategic manoeuvring for Zwelinzima. Because he is influenced by western and Christian conventions, he will have to argue against the institutional preconditions of his own kingdom. Manoeuvring through these established preconditions could constrain strategic manoeuvring, and make it hard for the chief to convince his opponent of the acceptability of his standpoint.

The institutional preconditions (requirements) of the Mpondomise are established and conventionalised (Van Eemeren, 2016) - based on the communicative activity type. These preconditions include the following: a chief should marry from a royal family, a dying wish is sacred, the royal snake called iKwankwa is worshipped, and many others. Van Eemeren (2016) argues that these preconditions create context-dependency for certain argumentative patterns in argumentative discourse.

In the institution of the Mpondomise kingdom arguers have to take these institutional preconditions and critical reactions into account when certain argument schemes are used. Discussants of cultural traditional background tend to follow a prototypical argumentative patterns, which in the institution of the Mpondomise are typical of arguments that protect and preserve cultural laws. For example in the argument that the chief must obey the dying wish of his father, his integrity is at stake if he does not keep his promise. Ngxabane advances a strong attack on the chief by referring to him as a liar in argument 33.

Prototypical argumentative patterns are identified by considering at the types of argument schemes prevailing in the discourse and the contextual factors that influence the decisions to use certain patterns.

5.4 Appraisal in presentational devices

In this section, the analysis demonstrates how the language of evaluation (affect, judgement and engagement) in presentational devices can be effective for accomplishing rhetorical objectives. The devices are selected to investigate how to present an argument in the most effective and communicative way. Strategic manoeuvring is an effective means to achieve communicative success which is strategically optimal and beneficial in the resolution of a difference of opinion. The language of evaluation is dealt with in more details in Chapter 3 section 3.

In the opening stage Dingindawo advises Chief Zwelinzima to call the ochre people and allow them to speak their minds, and if this is done he should know there will be peace. The sentence he uses is: “uze wazi ukuba lixolile” (*may rest assured*) that *peace will be restored. You understand that it is the ochre section you have to pacify*). The last sentence is an addition in the TT because it does not appear in the ST, it only appears in the TT, and further explanation are made in the discussion of shifts in the translated texts. The phrase: uze wazi ukuba lixolile which literally means (*you should know that they are satisfied*), evaluates engagement under the category of proclaiming.

In the argument; “...isiko lakwaNgwanya lilapha kuni” BB: [*...the traditions of Ngwanya is in you*] TT: (*...it is you and no one else who are the true inheritors of the traditions of the House of Majola*), Dingindawo encourages the ochre people to show the chief that they are the inheritors of the traditions of the House of Majola. Dingindawo’s statement illustrates graduation through force which intensifies the value of the traditions of the Mpondomise by impressing on the traditional men that the customs and traditions of the Mpondomise are their inheritance.

They therefore have the responsibility to protect them. The value of force expressed through the phrase “it is inside of you” intensifies and emphasises the importance of adhering to and protecting the customs. Dingindawo wants to show them (the ochre men) that they cannot separate themselves from the traditional customs of the Mpondomise. Even the chief cannot escape this binding factor between the customs and the people of the Mpondomise. Therefore, Dingindawo’s aim is to persuade the ochre people to challenge and give chief Zwelinzima no opportunity to look down on the traditional customs of the Mpondomise, especially the dying wish of his father, which he never obeyed.

Mabhozo’s argument illustrates a metaphorical presentational device to advance the grievances of the ochre people in argument no.3: “...Isikhalo nasi ke Mntwan’eNkosi: inimba mayibe nye.” (*...Our cry, Child of Kings, is this: Let the mother feel the same pangs for both her children*). The metaphoric presentational device is implicit judgement which provokes a negative judgement of social sanction. Through the metaphor an assertion that a socially unacceptable situation is at issue, is implied. The

chief (Zwelinzima) is showing favour to the school people while ignoring the needs of the uneducated people.

The argument in sentence 24 illustrates the rhetorical questions that challenge Zwelinzima's values of capacity and tenacity. The question arises as to whether he is capable to be the king of the people of Mpondomise, and whether he can be trusted. A rhetorical question is a presentational device that evaluates explicit judgement of social esteem through capacity and tenacity. The clause: "kunyusa abantu" (*to uplift the people*) evaluates the capacity of the chief; whether he has fulfilled his responsibility to uplift the Mpondomise people as a whole. Tenacity is exemplified in the sentence: "Andingebi ndoyiswe na?" (*Wouldn't such a course of action amount to open admission of failure?*), in other words, is the chief trustworthy, dependable and reliable? These values of judgement are important indicators of his integrity as chief.

Zwelinzima calls the ochre people to address their request that he should have a second wife to fulfil the dying wish of his father.

His response is:

ST: ...yena ebe ecinga ukuba abantu bazakucela into enxulumene nabo, ebe ngazi ukuba baza kusuka bangene endlwini yayo bayibalele inani labafazi ema kabe nabo; unaye umfazi womtshato, akafuni wumbi.

TT: (...*He said that it had never occurred to him that they would walk into his house and state to him the number of wives he should have. He had expected that they would ask something for themselves. He further stress that: "I have a wife by wedlock, and I want no other."*)

The sentence "...bangene endlwini yakhe..." (...*they walk in his house...*) implicitly evokes judgement of social esteem which indicates that it is not customary or normal to do such a thing. The sentence expresses a negative judgement which implies that the ochre men are intruding in Zwelinzima's personal life. The sentence "...bayibalele inani labafazi ema kabe nabe..." (...*and state to him the number of wives he should have*) has the same value of negative judgement of social esteem.

Ngxabane's response to the chief in sentence 27 illustrates an inscribed evaluation of judgement of capacity, namely that a lying Chief is not capable of ruling people. The noun "ixoki" (*liar*), is a judgement of social esteem; the integrity of the chief is challenged. The chief's capacity and competence is questioned. Is he competent to be the ruler of the kingdom? The same judgement can evaluate social esteem of tenacity which questions if the chief is dependable.

Zwelinzima's argument in sentence 30 illustrates the presentational device of strategic manoeuvring which expresses judgement of negative normality. He states that they (the ochre men) are forcing him to marry a second wife: "nindinunusa" (*to force*). The verb indicates that the behaviour is not a normal, and that he will not accept it. Zwelinzima employs judgement to express his rejection of the ochre men's standpoint, and to illustrate that their request is socially unacceptable.

5.5 Evaluation in translation

This study investigates to what the extent the translation of the presentation devices in the target text (TT) has rendered the same argument purpose as advanced in the source text (ST). The notion of argument equivalence derived from Brambila (2015), is adopted to investigate this research question. Different types of shifts are identified to investigate the extent to which the argument equivalence has been realised.

Evaluation in translation investigates the translation of presentational devices of strategic manoeuvring to determine critical points in decision-making where shifts may occur. Presentational devices of strategic manoeuvring are useful for participants to present their argumentative moves in the most effective way in order to win an argument. They are in other words, instrumental in the realisation of the rhetorical aspect of argumentation, which is the effectiveness dimension.

In the opening stage Dingindawo advises Chief Zwelinzima to call the ochre people and allow them to speak their minds, and to satisfy them, he says: "...uze wazi ukuba lixolile," (...***you may rest assured that peace will be restored***). The word "Uze wazi" in the isiXhosa text means (*you may know*), in English TT illustrates the value of inclination of engagement by expanding the phrases (*you may rest assured*), which intensifies the position of the speaker in the text. The addition supports the evaluation

of inclination that peace will be restored in the kingdom if the chief allows the ochre people to speak out their mind. The shift caused by the addition results in intensification of the engagement evaluation.

In Dingindawo's argument the clause:

ST: "isiko lakwaNgwanya lilapha kuni"

TT: *(it is you and **no one else** who are the **true inheritors** of the traditions of the House of Majola)*

evaluates graduation through force. The extended length of the clause in the translated text with phrases such as: *(no one else)*"(akekho omnye", *(true inheritors)* "nizindlalifa", indicate that the translator has used explication to translate the text. The addition of phrases such as *(no one else/ akekho omnye)* and *(true inheritors / nizindlalifa)*, brings in emphasis to the text and increases the intensification of the force of graduation further than that of the ST conveyed. The translated text has been shifted by explication to emphasise the target text, but the argumentative purpose of the source text is maintained. The *presentational device* of strategic manoeuvring has achieved the rhetorical goals of effectiveness.

Mabhozo's argument: Isikhalo nasi ke Mntwan'eNkosi: inimba mayibe nye" *(Our cry, Child of Kings, is this: Let the mother feel the same pangs for both her children)*, illustrates that a metaphoric presentational device is an implicit judgement that provokes a negative judgement of social sanction. The translator gave a literal explanation of the idiom used in the Xhosa text *(let the mother feel the same pangs for both her children)*, which means that the children must be treated equally by the mother. A shift has occurred since the metaphor has been translated as a paraphrase of its meaning. The strength of the idiom is diluted in the translation, resulting in the presentational device of strategic manoeuvring being shifted. What has been a strong judgement of social sanction in the ST has become an explication of judgement of social sanction in the translated text.

Zwelinzima's argument with himself illustrates rhetorical questions of presentational devices that evaluate explicit judgement of social esteem through capacity and

tenacity. Both the evaluative phrases (i) “ukunyusa abantu” (*to uplift the people*) and (ii) “andingebi ndoyiswe na” (*wouldn't such a course of action amount to open admission of failure*). The first clause is translated without a shift to give an almost exact meaning of the original text, and the second clause has been translated by explication to intensify the force of graduation.

Zwelinzima's defense in argument 33 “...bayibalele inani labafazi ema kabe nabe” (*...and state to him the number of wives he should have*), has a shift in the TT. This is because of the use of the word *state* used in the TT, which is more of an affirmation; something that he was commanded to do. The addition of the phrase *state* in the TT has intensification effects of graduation on the text. The phrase *state* in the TT indicates that a verbal utterance was expressed to the effect that the chief must have two wives, yet the ST is toned down because of the phrase *bayibalele inani* (*they counted the number*). The significance is that in the ST there is no indication of a verbal utterance having been made. Therefore intensification of judgement is increased in the TT.

5.6 Summary

This chapter covers a series of follow-up argument in an attempt by the discussants of the critical discourse to reach an agreement about the difference of opinion. Five follow-up argumentation segments are identified and brought together for the overall discussion of difference of opinion. The analytic overview follows the procedures stated in the ideal model for critical discussion. Four stages of critical discussion are identified in all the follow-up arguments put together, the difference of opinion is identified, and the standpoints are established. In the opening stage the material starting points are put forward, for example, the institutional rules and roles of the discussants such as protagonist and antagonist.

It is emphasised that in a traditional institution such as Mpondomise the rules are not written but are culturally established as is the norm in oral cultures. Expressed and unexpressed premises are identified in the speech acts performed by the discussants. The rules of critical discussion set a standard procedure for the performance of speech acts to avoid fallacious arguments so that a resolution is reached in a reasonable

manner. Argument schemes and argument structures are analysed to validate their acceptance in the defense of a particular standpoint.

In section 5.3 I analysed strategic manoeuvring in follow-up argumentation with the advancement of abusive *ad hominem* (par. 5.3.1) and soliloquy (par. 5.3.2) as strategic manoeuvring. Section 5.3.3 explores prototypical argumentative patterns as strategic manoeuvring shaped by the contextual factors that prevail in argumentative discourse. Finally, appraisal in presentational devices and evaluation in translation are also examined.

CHAPTER SIX

STRATEGIC MANOEUVRING IN CONVENTIONALISED ARGUMENTATIVE DISCOURSE: ANALYSIS FROM THE SUNSET STAGE

6.1 Introduction

The aim of this chapter is twofold. Firstly, it examines how the possibilities of strategic manoeuvring are determined by extrinsic institutional constraints stemming from the conventionalisation of the various communicative activity types. Secondly, it explores the prototypical argumentative patterns which have more or less fixed constellations of argumentative schemes and argumentation structures in support of a particular standpoint.

An analysis is presented of a sub-type of symptomatic argument scheme called argument from authority, as a prototypical argument. Then the presentational device of strategic manoeuvring is invoked to identify the effects of the language of evaluation in persuasion. The tendencies observed in self-translation with regard to the non-translation of Ngxabane's speech in the English novel is discussed.

As discussed in section 2.9 of Chapter 2, strategic manoeuvring is a communicative practice employed in argumentative reality which involves a deliberate attempt by the arguer to carefully select a presentational style to resolve a given issue in the discourse while ensuring that s/he also adapts it to the preferences of the audience (Van Eemeren 2014:554). Strategic manoeuvring in conventionalised communicative practice (Van Eemeren 2010:129) is thus the focus of the analysis of argumentative discourse in the third phase of the book.

Strategic manoeuvring in argumentative discourse is a strategy employed by discussants to remain committed to maintaining the norms and standards of reasonableness, but at the same time maintain their interests in resolving a difference of opinion effectively in their own favour or in the favour of their institutions (Van Eemeren 2010:39). In argumentation, it can easily happen that the rhetorical aims an arguer uses can dominate reasonableness which means that the person wins the argument not on the basis of reasonableness but on the basis of rhetoric only. A

strategic manoeuvre is an attempt to balance rhetoric and reasonableness in the argument. This manoeuvring between rhetoric and reason is one of the main tasks of an arguer.

In the segment under discussion, manoeuvring takes place in an argument situated in an institutional context, namely the traditional political government of the Mpondomise Kingdom. The speaker manoeuvres his arguments in a strategic manner to make the reasonable argument that the kingdom's problems can be attributed to a lack of respect for traditions by the king's wife, while at the same time implementing the rhetorical strategy of winning the argument that the traditions of the Mpondomise cannot be compromised. In this case, the institutional context means that a conventional standpoint is put forward, namely the Chief's's wife Nobantu is insane because she disrespects the traditions of the Mpondomise.

The argumentation is thus conditioned by the institutional context, in which it occurs. This relates to the theoretical concepts of *context-dependency* of arguments advanced in argumentative discourse. Participants in a particular argumentative context e.g. in traditional discourse will advance arguments that support their traditional norms and standards. Context-dependency in argumentation is brought about by *institutional preconditions (rules and regulations)* prevalent in the argumentative exchange. Institutional preconditions are set rules and procedures, formal or informal, which govern the code of conduct in an institution, society, or community. In the case of the Mpondomise kingdom, the institutional precondition is that their traditional customs are integral to their identity.

The standpoints of the participants such as Ngxabane, who support institutional goal to preserve and maintain the traditional customs, are shaped by the institutional rules and norms. The discussants who are royal counsellors in their arguments should manoeuvre in a manner that protects the beliefs and traditions of Mpondomise kingdom. During the discussions, the traditional views of Mpondomise clash with the western views of those who are educated. Royal counsellors in their rhetorical pursuit to uphold the institutional point of protecting their traditions and customs, may forget to uphold the standards of reasonableness stated in the rules of the ideal model for critical discussion. When there is a lack of balance between reasonableness and

rhetoric, strategic manoeuvring is derailed. This happens frequently in the context of the discussion, where the rhetoric pursuits of upholding the customs and traditions are predominant, resulting in fallacious arguments such as personal attacks.

The argumentative segment in this chapter comes from the third part of the narrative, called the sunset stage. In part 1, the sunrise stage, the counsellors of the Mpondomise organised the return of the rightful King and we saw the opposition rising where Dingindawo (the king's uncle) organised his supporters to resist the inauguration of the rightful king. Part 2, the noon stage, exposes the real division between those who adhere to the traditions and customs of the Mpondomise and those who embrace western culture. Those who adhere to the traditional norms insist that the Chief marries according to the dying wish of his father. However, those who abide by western norms maintain that times have changed and the king who is young and educated can find his own wife.

In part 3 of the novel the consequences of not abiding by the customs and traditions are evident; major catastrophic events occur, one of them the insanity of the king's wife who was once a respected schoolteacher. The custodian Ngxabane who was a royal counsellor during the time of the king's father and who was present when the king's father made the dying wish, tries to bring stability to the confused kingdom by explaining what may be the reason for the mental instability of the chief's wife.

A pattern of arguments is identified in the segment under discussion in which the speaker Ngxabane effectively manoeuvres towards his rhetorical objectives. Argumentative patterns are prototypical arguments shaped by a particular context in which a discussion takes place (refer to section 2:11, Chapter 2). Ngxabane as a senior counsellor tends to advance an argument from authority as a strategy for effectiveness, to prove that his arguments are attainable. During the marriage discussions concerning the king, in the noon stage, Ngxabane advances an argument from authority claiming that he knows better than the rest of the counsellors because he was present when the king's father died and gave his dying wish:

ST: "...uyise amehlo wawacinywa ndim lo...ndizakunifundis'isikw'eli ningalazi nje...wathi mhla wafa, unyana wakhe uZwelinzima maze azekelwe inkosazana yakwaBhaca."

TT: (It was by me that his father's eyes were closed in death. ,,will I teach you the customs you don't know..Hear now, Mpondomise people, his dying-wish: that his son, Zwelinzima, should marry the princess royal of the Bhaca.)

Due to the contextual factors prevailing in a specific argumentative practice, the analysis and evaluation of strategic manoeuvring are situated in the macro-context of the "communicative activity type" in which the manoeuvring is taking place (Van Eemeren, 2015h:652). In section 2.12 of Chapter 2, an in-depth discussion of the contextualisation of argumentative discourse is given.

6.2 Strategic manoeuvring in the stages of critical discussion

Section 2.9 in Chapter 2 gives a detailed theoretical background on the notion of strategic manoeuvring. Only a brief recapitulation is given in this section.

In argumentative discourse, strategic manoeuvring is used in the extended version of the standard pragma-dialectical theory of argumentation to reconcile the rhetorical dimension of effectiveness with the pragmatic insights of reasonableness. In real life argumentative discourse, people involved in a dispute do not only aim for persuasive (rhetorical) success, but also need to abide by the norms and procedures of reasonableness (dialectical). These two notions, namely 'rhetoric' and 'dialectic' go hand in hand in argumentative exchanges. In every argumentative move advanced in a discourse, the arguers simultaneously pursue the objectives of being effective (rhetoric) and of maintaining reasonable standards (dialectic).

The function of strategic manoeuvring in the resolution process is to examine how the opportunities available in each stage of the resolution process to reach the dialectical objectives, can be used by participants in the most effective way (Van Eemeren, 2010:43). In each stage of the resolution process, there are dialectical and rhetorical aims. In the first stage, *the confrontation stage*, the dialectical objective of the participants is to make clear what the difference of opinion is, and what positions that each party holds regarding the difference of opinion; the protagonist and the antagonist. The rhetorical objectives focus on how effective each participant is in clarifying the difference of opinion to his/her own advantage. The dialectical objective of the second stage, *the opening stage*, is to achieve an unambiguous starting point for the discussion for both opponents.

The rhetorical objective of the opening stage includes effective ways of reaching clear-cut procedural starting points that serve the best interest of the parties involved. The dialectical objectives of the *argumentation stage* is to test the acceptability of the standpoint of the protagonist by advancing arguments in defence of his/her standpoints in a reasonable way. The segment under discussion is a monologue, Ngxabane is addressing the people of Mpondomise, knowing that amongst his listeners there are those who believe in the western way of life. His dialectical goal is to convince them reasonably that there are consequences, such as what happened to the chief's wife Nobantu if one disregard cultural customs and traditions.

The antagonist advances arguments that express critical doubts about the standpoint of the protagonist. The antagonist in this case is assumed to be those opposing the traditional customs. Due to the nature of the argumentation the critical doubts of the antagonist are not explicit. They can be made explicit by means of identifying the unexpressed premises and reconstruction of the argumentative segment. Van Eemeren at. al. note that the protagonist's rhetorical objectives in the argumentation stage is to satisfy the antagonist's critical doubts by advancing convincing and effective argumentation. The antagonist on the other hand tries to effectively attack the protagonist's defense until all doubts are dealt with.

The last stage of discussion is called the *concluding stage*. The dialectical objectives of this stage are to reach a conclusion regarding the results of the resolution process. In the concluding stage it is determined whether the protagonist will retain his/her standpoint irrespective of the critical doubts, or whether the protagonist will retain his/her position of doubt in spite the defense advanced by the protagonist. The protagonist tries to convince the antagonist that his/her standpoints can be maintained, by the rhetorical objectives of the concluding stage. Ngxabane achieves these objectives by concluding that because of what Nobantu did (killing the royal snake and disobeying all cultural customs) the ancestors are angry with her and they will not allow her to be called a royal wife. Alternatively, the antagonist will try to establish that the standpoint cannot be maintained because the protagonist has failed to prove beyond any doubt that the standpoint is attainable. In Chapter 2, section 2.9 strategic manoeuvring is discussed in more detail.

Van Eemeren (2010:93) draws a distinction between three basic aspects of strategic manoeuvring, namely the topical potential, audience demand, and presentational devices. During the resolution process the following aspects of strategic manoeuvring can be identified in the argumentative moves of each stage:

- Expedient selection from the “*topical potential*”, i.e. the set of available alternatives in a certain discussion stage
- Contributions optimally adapted to “*audience demand*”, i.e. advancing arguments that meet the specific preferences and expectations of the listener(s) or reader(s)
- Effective “*presentational devices*”, i.e. various stylistic and other verbal and non-verbal means of conveying a message.

These three aspects are associated with distinct types of argumentation choices made in the manoeuvring (2010:93). Every argumentative move advanced by the discussants has one or more aspects of strategic maneuvering embedded in them. For *topical potential*, for example, in the confrontation stage, the discussants make appropriate choices for advancing the difference of opinion which will be to their advantage.

For *audience demand* in the opening stage, the zone of agreement will be minimised to avoid any unnecessary disagreements which can be done by reminding the audience of the established institutional rules which govern the discussion. *Presentational devices* can be identified in the argumentation stage where discussants advance their arguments with efficiency by means of appropriate linguistic phrases and non-linguistic forms to reach resolution of the difference of opinion. Examples of how the aspects of strategic manoeuvring occur are discussed in Chapter 2, in section 2.9.

In the following section, strategic manoeuvring in the different stages of critical discussion is analysed with reference to the segment below where Ngxabane offers counsel to Mpondomise about Nobantu, the chief’s wife.

1. ST: “Ukuphambana kukaNobantu kubangwa kukubulala kwakhe inyoka kaMajola.”

TT: (Nobantu's insanity is caused by her killing the ancestral snake Majola.)

2. ST: "Bendisazi kukuba imini enje yokuphambana kukaNobantu ayikude."

TT: (I knew that such a day of Nobantu's insanity is not far.)

3. ST: "Ukutyeshela umyolelo wenkosi sisizathu salempambano."

TT: (Rejecting the dying-wish of a chief is the reason for this insanity)

4. ST: "Nokudelela kwamasiko sisizathu sesisehlo."

TT: (Disrespecting the traditional customs is also the reason of what has happened.)

5. ST: "UNobantu wahleka isiqhazolo esengumtshakazi."

TT: (Nobantu had out bursts of laughter even when she was still a bride.)

6. ST: "Wahleka naxa uNozihlewe wayembuza ukuba wakhe watyelelwa yile nyoka yakwaMajola."

TT: (She laughed when her sister-in-law asked her if the Majola snake even visited her.)

7. ST: "Ukuba ebehleli pha kowabo angabuyi ngewayesindile kule mpambano."

TT: (If she stayed at her parents house and not come back she should have been saved from the insanity.)

8. ST: "Iminyanya ayinakumvumela ukuba abizwe njengenkosikazi yasebukhosini emva kwalento ayenzileyo."

TT: (The ancestors are angry with Nobantu they will not allow her to be called a royal wife after what she did.)

(i) *Confrontation stage*

In the confrontation stage of the ideal model of critical discussion, strategic manoeuvring begins the moment the discussants deliberately put forward their standpoints, and a difference of opinion arises out of non-acceptance of the standpoints. The difference of opinion in this case is about whether "Nobantu's mental sickness is related to her disrespect of the customs of Mpondomise." In a difference of

opinion there are two positions taken by the parties involved in the resolution. One would be a positive standpoint, for instance that Nobantu's mental sickness is related to disrespect for customs, and the other would be a negative standpoint that states that Nobantu's sickness is not due to the killing of the snake (Van Eemeren et.al. 2001:5).

The difference of opinion in this segment is non-mixed because it is about the same proposition that (*Nobantu's insanity is due to her killing of the royal snake.*) Everybody in the community is concerned because since Nobantu killed the royal snake her behaviour had changed. There is thus a non-mixed difference of opinion; everyone in the community knows that disrespect of the customs can lead to misfortune. However, the members in the community who are educated may doubt this standpoint, and so Ngxabane gives an explanation. In a mixed difference of opinion, both protagonist and antagonist advance a standpoint that have different proposition e.g. the standpoint of the protagonist is *Nobantu's illness is related to her killing of the snake*, and the standpoint of the antagonist could be *Nobantu's illness is related to her marriage*. In a mixed difference of opinion two or more standpoints are advanced by the participant and each participant in will have to defend his/her standpoints.

In a difference of opinion, a protagonist and an antagonist oppose each other's standpoint. Ngxabane the protagonist has committed himself positively to the proposal that Nobantu's insanity is a result of her disregard for the traditions of Mpondomise. As the protagonist, in this case, Ngxabane adopts a positive standpoint regarding the difference of opinion, which he will defend by advancing a line of defence to prove the validity of his standpoint that Nobantu's illness is due to her killing the royal snake of Mpondomise called Majola.

Any difference of opinion necessitates an antagonist who will take the opposite standpoint of the protagonist, in this case, a negative standpoint towards the argument. The antagonist will thus argue that Nobantu's sickness is not related to her killing the snake. This premise is reconstructed according to the argumentation principles of reconstruction transformation stated in the ideal model of critical discussion.

The segment of Ngxabane is a monologue, but a potential antagonist's standpoint is reconstructed following the reconstruction of argumentation as suggested by Van

Eemeren (see Chapter 2, section 2.4.4). Reconstruction of the argumentative segment is done by following the guidelines of reconstruction transformations stipulated in the ideal model of critical discussion. The guideline gives the following tools for reconstruction: *deletion, addition, substitution, and permutation*.

In the segment under discussion, permutation could help the analyst to rearrange the discourse by identifying the negative standpoint of the antagonist. The negative standpoint could be reconstructed as: (Nobantu's sickness is not related to her killing the snake.") Also, permutation can be done by clarifying the stages of the critical discussion, namely the confrontation stage, the opening stage, the argumentation stage and the resolution stage, which are normally scattered all over the argumentation discourse. Finally, by means of permutation the analyst can make the unexpressed premises explicit, using contextual factors in the novel.

In a critical discussion there is an exchange of arguments, and the roles of the protagonist and antagonist shape the discourse. The background knowledge of the novel facilitates the reconstruction procedure by means of permutation. Permutation can help to identify who the participants in the discussion are. In this segment the antagonists are identified as those who do not believe in the customs and traditions of Mpondomise. Their standpoint is reconstructed as negative: Nobantu's sickness is not related to the killing of the snake.

In other words, the argument imply that Nobantu's sickness can be related to natural causes but not to superstitious reasons. With this procedure, the unexpressed premise of the antagonist, which influences the discussion, is: (*Nobantu's mental sickness is related to her unhappiness in her marriage*). The reconstruction transformations done through permutation help to rearrange some elements of the discourse in such a way that the dialectical process of resolving the dispute reasonably is made as clear as possible. During a critical discussion, it may happen that the standpoints are not immediately made known, but as the discussion progresses the parties makes known what their standpoints are. The discussion may need to be rearranged in a manner that can be used for analysis and evaluation.

The conflict in the novel is between the traditional Mpondomise people who adhere to the customs of Mpondomise and the educated people who want to bring change by

introducing western customs. For the traditional people Nobantu's condition is attributed to her disrespecting the customs of the Mpondomise and eventually killing the snake. Ngxabane's standpoint thus supports the proposition that disrespecting the customs could cause mental sickness.

The negative standpoint of the educated people is reconstructed by permutation using the background knowledge of the novel from the sunrise to the noon stage, namely that the educated people do not believe in the rituals and customs of the Mpondomise. The negative standpoint is reconstructed by permutation taken from the background knowledge that happened in the noon stage of the novel where Nobantu killed the royal snake. The reconstructed negative standpoint is: (*Nobantu's condition is not attributed to her killing the snake*). In the noon stage we learn that Nobantu killed the snake because she was protecting her child from being bitten by the snake. This can be reconstructed as an unexpressed premise in the argumentation stage. The negative standpoint adopts a negative commitment to the proposition: "Nobantu's mental sickness is attributed to her killing the royal snake"

ST: "Ukuphambana kukaNobantu kubangwa kukubulala kwakhe inyoka kaMajola."

TT: (*Nobantu's insanity is caused by her killing the ancestral snake Majola.*)

In argument 1 above Ngxabane manoeuvres a positive standpoint, namely that *Nobantu's insanity is caused by her killing the ancestral snake Majola* - by taking advantage of the available possible options for a topic. The choice of *topical potential* as strategic manoeuvre by Ngxabane is made from a "range of topical options available at a certain point in the discourse" (Van Eemeren, 2010:96). The availability of topical alternatives allows an arguer to select a stance that he/she thinks is defensible. Other topics that Ngxabane could have chosen his standpoint from are: Nobantu is insane because her husband is taking a second wife, or Nobantu is insane because she was not chosen by the ancestors to be a royal wife.

These possible topical choices are available in every stage of the critical discussion, from the confrontational stage, the opening stage, the argumentation stage to the concluding stage. In the confrontational stage, Ngxabane advances a positive

standpoint that supports the institutional point of the traditional institution that is to preserve the traditions of Mpondomise. Ngxabane makes a deliberate choice of this standpoint where he defends the institutional point of the Mpondomise kingdom because of its topical potential. It is Ngxabane's role as a royal counsellor to defend and protect the customs and traditions of the Mpondomise.

This institutional point (to preserve and protect the customs of the Mpondomise) constrains the kinds of argumentative manoeuvres that Ngxabane makes. The implementation of strategic manoeuvring, namely the topical potential in the traditional institution, is shaped by the institutional restrictions imposed by the conventionalisation of the traditional context. The conventionalisation in the communicative activity type of traditional politics restrict the argumentative moves of the traditional discussions because of the set rules that are established in terms of socio-culturally determined conventions.

These conventions constitute *institutional preconditions* for strategic manoeuvring in the discussion. When the discussants make this the topical choice in strategic manoeuvring, they reflect a certain viewpoint about the institution which the discourse supports (Van Eemeren, 2010:96). In the case of Ngxabane, the choice of topic in his standpoint supports the principles of the traditional institution of the Mpondomise.

The antagonist's attacks are difficult to manoeuvre in such a restricted context because their arguments are contrary to the institution goals. The strategic manoeuvring of this particular traditional political institution of the Mpondomise is constrained by the institutional preconditions prevailing in the argumentative discourse.

The aspect of audience demand is effectively used by Ngxabane for strategic manoeuvring because the move he advances agrees with the preferences and expectations of the audience because the snake is an important idol for the people of the Mpondomise. Most of the Mpondomise people are traditional people who value and respect their culture and customs, and will agree with what the discussant is putting forward.

The presentational device in the confrontation stage is used to advance the standpoint in a manner that makes it appear most acceptable. Ngxabane the custodian of the

Mpondomise culture, mentioned in the beginning of his speech that “He knew that a day like this would come”. He thus uses an *argument from authority* to present a strategic claim, and because he is an expert in the culture and traditions of the kingdom.

(ii) *Opening stage:*

In the opening stage the rules and procedures of critical discussion are reviewed. In traditional African politics, like in political discourse more generally, these rules are conventionalised as institutional preconditions which serve an institutional point in the traditional political domain (Van Eemeren 2010). The rules and procedures are explicitly stated in some contexts but can also be implicit and well established in other communicative domains such as traditional political domains. In the Mpondomise kingdom the royal snake of Majola is a sacred animal which is regarded as an ancestor, and it is expected of everyone who belongs to the clan of the Mpondomise to worship the snake.

Nobantu is not a Mpondomise by clan, hence she is not aware of the rituals and traditions of the Mpondomise; moreover she is a Christian. The killing of the snake out of ignorance as Nobantu the royal wife did, is taboo. The institutional preconditions such as knowledge about the royal snake being a sacred animal determine the possibilities for strategic manoeuvring. These preconditions pose as constraints to the strategic manoeuvring in the discourse, especially for the participants who hold a different view. If they argue against the preconditions of the Mpondomise institution, they would be seen as disloyal to the kingdom. But those who are arguing in support of the traditional constitution are in an advantageous position for strategic manoeuvring.

The people in the audience addressed by Ngxabane are familiar with the institutional goals of the Mpondomise traditional governmental discourses; they know what the discussion rules are. The communicative activity type is classified under the genre of *mediation* in traditional political discourse. During the time the kingdom was confused by the mental state of Nobantu, the king's wife, Ngxabane came to bring guidance and a solution by giving an explanation for Nobantu's insanity. It is a norm in traditional cultures to seek the wisdom of the elders when such incidents occur because they are

the ones who know if such incidents have occurred before, and can give strong arguments in the situation. Where incidents of this nature had occurred previously, then Ngxabane would have given guidance based on what he knew had happened. He warned Nobantu the king's wife about the royal snake, but she laughed at him, saying she had never seen such a thing before.

The next stage of critical discussion is the argumentation stage, where the protagonist advances a line of defence for his/her standpoint, and the antagonist attacks the standpoint put forward by the protagonist.

(iii) *Argumentation stage:*

At the argumentation stage, an exchange of utterances takes place between the protagonist and the antagonist. The protagonist defends his/her standpoint and the antagonist provokes further argumentation if he/she has doubts (Van Eemeren and Grootendorst, 1992:35). The argumentation stage is sometimes regarded as the "real" discussion because of its crucial role in resolving the dispute, Here the protagonist is expected to prove beyond reasonable doubt that his/her standpoint is attainable. Ngxabane's argument advances a *coordinative argumentation structure* to defend his standpoint about Nobantu's insanity. He does this by stating the argument and following it with supporting arguments, with the intention of strengthening his standpoint. The following is Ngxabane line of defense to prove his standpoint is attainable.

ST: "Bendisazi ukuba imini enje yokuphambana kukaNobantu ayikude."

TT: (*I knew that such a day of Nobantu's insanity is not far.*)

ST: "Ukutyeshela umyolelo wenkosi sisizathu salempambano."

TT: (*Rejecting the dying-wish of a chief is the reason for this insanity.*)

ST: "Nokudelela kwamasiko sisizathu sesisehlo."

TT: (*Disrespecting the traditional customs is also the reason of what has happened.*)

The coordinative structure of Ngxabane's arguments is represented as follows:

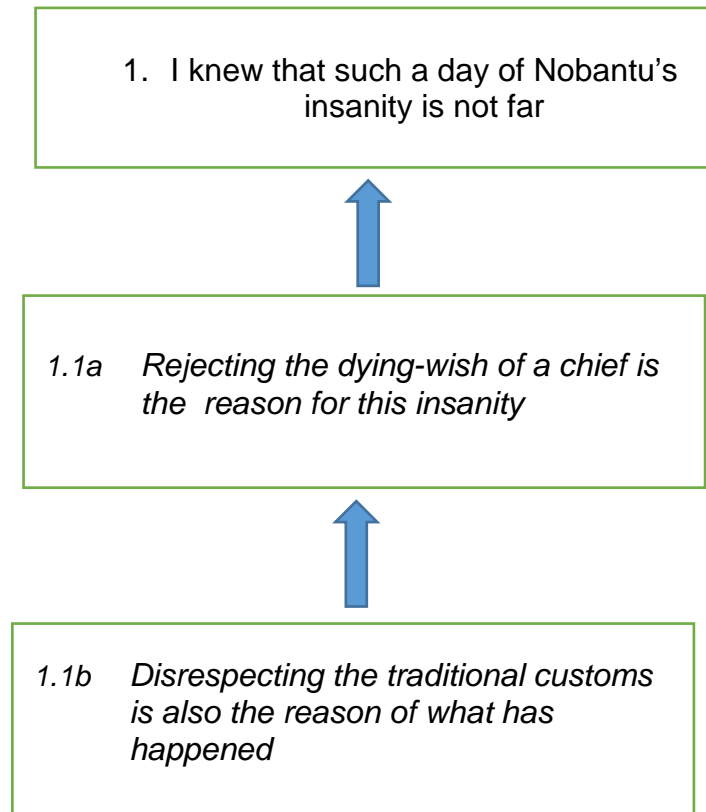


Figure: 6.1 “Coordinative argumentation structure”

He advances an argument that (He knew that Nobantu’s insanity is not far). Then he gives more support for the argument by using two sub- arguments, namely (rejecting the dying wish of King’s father is the reason for her insanity) and (Disrespecting the customs of Mpondomise in general.”) When a coordinative structure is used as in Ngxabane’s argument the discussants do not only put forward a single argument, but add follow-up arguments that support or strengthen it because one argument is not strong enough to convince the audience.

This line of defense is reconstructed by following the guidelines stipulated by Van Eemeren, namely *deletion, addition, substitution, and permutation*. Reconstruction transformation is done by deleting some speech acts that are not relevant to the critical discourse, and substituting original sentences with dialectical sentences that will produce a clear and explicit message with the original meaning intact. The speech made by Ngxabane is long and therefore I have taken only the parts that are needed

for the analysis. By means of substitution I have rewritten the sentences to make them short and precise, so that no unnecessary words are used.

Van Eemeren (2010:94) contends that no strategic manoeuvring can occur without making simultaneous choices regarding how to use the topical potential, how to meet audience demand, and how to employ presentational devices. In the argumentation stage of Ngxabane's argument, all three these aspects are observed. When the discussant Ngxabane presents his line of defense in the argumentation stage, he uses a series of arguments called coordinative argumentation structure.

By means of a coordinative structure in Ngxabane's arguments 1.1a and 1.b above, he strategically selects and puts forward the suitable *topical potential* that supports the institutional point of the Mpondomise nation. When the reasons for Nobantu's sickness are related to her disobedience of the customs of the Mpondomise, his defense is in support of the traditional institution. Secondly, *audience demand* as a strategic move is achieved in Ngxabane's argument. He appeals to the audience since a general belief held in the culture of Mpondomise people is that if a person dishonours his/her ancestors, misfortune will come upon that individual.

Ngxabane uses a *presentational device* relating to argument from authority by presenting the argument effectively and reasonably. When Ngxabane mentions: (*I knew that the incident of Nobantu's insanity was coming*), he makes an assertion from an expert point of view such as an elder in traditional customs is expected to do. No one in the Mpondomise kingdom, especially in the royal counsel, is as old as Ngxabane so the people of Mpondomise look up to him. Only a person who is an expert in the traditions of the Mpondomise could utter this phrase which implies that even before the incident happened he knew it was going to happen. Ngxabane makes an assertion of authority and states, *I knew* that when one dishonours and disrespect cultural customs something evil will occur. His assertion *I knew* is based on his knowledge about the history of Mpondomise and his experience as a royal counsellor. This assertion strengthens his standpoint that Nobantu the royal wife's insanity is the result of her disrespect of the customs and traditions of Mpondomise.

2. ST: "UNobantu wahleka isiqhazolo esengumshakazi."

TT: (Nobantu had out bursts of laughter even when she was still a bride.)

2.1 ST: “Wahleka naxa uNozihlele wayembuza ukuba wakhe watyelelwa yile nyoka yakwaMajola.”

TT: (She laughed when her sister-in-law (Nozihlele) asked her if the Majola snake ever visited her.)

In arguments 2 and 2.1 above Ngxabane further defends his standpoint by stating that if Nobantu stayed with her parents until the whole matter of the killing of the royal snake was resolved she would have been saved from insanity. All three aspects of strategic manoeuvring are effectively and reasonably observed. Ngxabane employs the aspect of *topical potential* reasonably and effectively for strategic manoeuvring to advance an argument that supports the institutional point of the traditional political discourse of Mpondomise that “a royal snake is a sacred animal”. He garners more support for his standpoint by stating that Nobantu showed no regard for Mpondomise customs right from the time when she was a bride.

A new bride in the culture of Mpondomise is not expected to laugh aloud, and if she does it is a sign of disrespect. The same argument is manoeuvring for audience demand since it is in the interest of the audience to find reasons for Nobantu’s insanity. It is also in the audience’s interest to know how they can relate the behaviour of the insanity of the royal wife to her previous behaviours of neglecting the traditional customs to the extent of even killing a royal snake. There is no better person to do that than the old royal counsellor Ngxabane, who teaches them by using analogy.

Ngxabane’s argument will teach the people about the consequences of disobeying the customs laid down by their ancestors, and at the same time will preserve the institutional point for generations to come. The phrase *wahleka isiqhazolo (outburst of laughter)* is a presentational device that indicates a metaphor. Nobantu laughed and took as a joke what was sacred to the Mpondomise, but today she is in sorrow, and the whole nation is in sorrow because of her ignorance. Her laughter and making a joke of the customs of the Mpondomise has now turned against her. Now the ancestors and the nation are laughing at her, in a figurative sense.

The last argument in his argumentation stage, is like a piece of advice, namely that if she had remained at the home of her parents she would have been safe.

3. ST: "Ukuba ebehleli pha kowabo angabuyi ngeweyesindile kule mpambano." TT: *(If she stayed at her parent's house and not come back she should have been saved from the insanity.)*

When the discussants finish putting forward their line of defense in the argumentation stage they need to come to a resolution to bring the argument to an end.

(iv) Concluding stage:

In the concluding stage of an argumentative exchange the parties establish the results of the attempt to resolve a difference of opinion (Van Eemeren and Grootendorst, 2004:61). Ngxabane is the only participant who addresses the people of Mpondomise about the Nobantu's insanity and therefore brings his own discussion to a conclusion by stating that Nobantu cannot be accepted by the ancestors as a royal wife.

This conclusion contains an unexpressed premise which implies that if Nobantu is not accepted by the ancestors, the people of Mpondomise also cannot accept her. This conclusion supports Ngxabane's previous standpoint in stage two of the novel, namely that the dying wish of the chief's father should be obeyed. If Nobantu cannot be accepted by the ancestors and the people of Mpondomise, then the only wife that can be accepted is the royal princess of Bhaca whom the chief's father instructed his son Zwelinzima to marry.

ST: "Iminyanya ayinakumvumela ukuba abizwe njengenkosikazi yasebukhosini emva kwalento ayenzileyo."

TT: *(The ancestors are angry with Nobantu they will not allow her to be called a royal wife after what she did.)*

6.3 Strategic manoeuvring in argument from authority

The soundness of argumentation depends on how it uses one of the argument schemes for pragma-dialectical analysis (Van Eemeren et.al. 2001:95). In pragma-dialectical theory three broad categories of argument schemes are distinguished, namely symptomatic argument, argumentation by analogy, and causal argumentation.

In argument based on symptomatic relation, a standpoint is defended by advancing an argument stating a distinguishing mark (a sign or symptom) which is related to what is claimed in the standpoint.

For example, Nobantu's sickness is a warning sign of what neglecting and disrespecting the customs by killing an ancestral snake could cause. In the case of argument from analogy, also called argument by comparison, the arguer tries to point out that what is stated in his/her argument is similar to what is in the standpoint. The defense which is advanced in the argumentation stage should be represented in a logically valid way to show resemblance between what is stated in the argument and what is stated in the standpoint, for example by changing Ngxabane's argument as follows; "Such sickness has happened before to those who failed to obey the customs of Mpondomise."

The argument analysed below shows similarity to what is stated in the argument and the standpoint, namely that "Nobantu's insanity is the result of her killing the ancestral snake." In causal argumentation, a standpoint is defended by showing a causal connection between the argument and the standpoint; it is suggested that one thing leads to the other. For example, Ngxabane advances the standpoint that "Nobantu's sickness is caused by killing the ancestral snake", defending the standpoint that "Killing of ancestral animals results in mental sickness." By analysing the argument schemes, it can be verified if this happens in all cases of customary neglect. A more detailed explanation on argument schemes is given in Chapter 2, section 2.5.

Ngxabane's argument is symptomatic because it shows that what he is stating has a distinguishing mark that relates to his standpoint. He argues that neglect of the King's father's dying wish, and neglect of the customs of Mpondomise in general is related to the mental illness of Nobantu. He asserts that he saw this coming because of Nobantu's ignorance. Ngxabane is a figure of authority and takes advantage of this fact by using arguments which infer that he is an expert of the traditional customs. A sub-type of symptomatic argumentation, namely argument from authority is therefore selected to validate his arguments (Wagemans, 2011:230-235). Argument from authority refers to arguments advanced by someone whose expertise or special

position is highly regarded, and that the arguments s/he advances are therefore acceptable; “*an authoritative source says so*” (Van Eemeren et al., 1992:161).

The following criteria provided by Sorms (2010:72) for evaluating argument from authority was used to validate Ngxabane’s argument, namely:

- The source’s expertise should be relevant to the opinion.
- The source should be a genuine expert.
- The source should be trustworthy.
- The source should be able to provide evidence.
- The source’s statement should be recent.

The argumentative domain of traditional institution in which the argumentation occurs determines which criteria for assessing the argument from authority is relevant. In the traditional political context where rules are conventionalised, criteria four and five mentioned above may not be necessary (Van Eemeren, 2017:5). This is because an expert in the traditional context, in this case Ngxabane, is known by many in the argumentative context; cultural knowledge does not need to be proved if one is an elder and known to have been raised under the same cultural customs. The older the beliefs in the cultural context, the better and more reliable they are so the wisdom and knowledge Ngxabane brings as an authority does not need to be recent.

Ngxabane is also a figure of authority in the Mpondomise institution, and has served the previous king faithfully until his death. He was there when the chief took his last breath and gave the dying wish that his son should marry the Bhaca princess. His role in the nation as a royal counsellor is respected and the history and culture of the Mpondomise is evident in the stories he tells to the men of Mpondomise. His argument meets the *relevant expertise* criterion because of his wisdom in cultural knowledge. He further makes a claim that he knew Nobantu’s insanity was caused by her negligence of traditional customs. He takes ownership of this assertion because of his position of authority in the nation of the Mpondomise. He is a genuine expert and because of his experience in the royal affairs of the nation as the king’s counsellor, he is able to give guidance during times when many are troubled and distressed. His standpoint that Nobantu’s insanity is caused by her killing of the royal snake supports the institutional

point that the royal snake is sacred and should be worshipped. Ngxabane is faithful to the call of governance, and trustworthy in the kingdom of the Mpondomise.

His argument that the ancestors cannot allow Nobantu to be a royal wife after what she did supports his standpoint and brings his argument to a conclusion. The argument from authority is a presentational manoeuvre for institutional point, of Mpondomise kingdom, which is to preserve and protect the customs of Mpondomise.

6.4 Strategic manoeuvring in prototypical argumentative patterns

Van Eemeren (2015i:14) gives a clear definition of argumentative pattern, as a collection of argumentative moves prototypically advanced by participants in a specific activity type in order to reach an institutional point. In the traditional institution of the Mpondomise, the argumentative exchanges are not only shaped by the standard pragma-dialectical model of reasonableness, but also by the specific requirements of the context (institutional preconditions) which directs the manner in which the argumentation and criticism take place (Van Eemeren 2015i:13).

These specific requirements force participants to put forward certain kinds of argumentative patterns to support their standpoints so that they agree and support the institutional goals. The patterns are context-dependent because the context of the institution shape them. In this particular activity type of traditional council, argument from authority is an argument scheme employed by Ngxabane to reach the institutional goals reasonably and effectively. The coordinative structure of his argumentation conforms to the prototypical pattern of arguments to effectively defend: “disobeying the dying wish of the King’s father”. His argumentation tends to be formed by argument from authority and a coordinative argumentation structure.

Authority figures such as Ngxabane in traditional institutions are respected because they are the embodiment of the culture of the people. In his argumentation Ngxabane thus claims he knows that Nobantu’s insanity was going to happen. This knowledge is based on cultural wisdom and experience. Those who have lived long enough such as Ngxabane have wisdom about the culture of the Mpondomise and are able to give direction during times of crisis. The wisdom from an authority figure like Ngxabane plus

his knowledge help to bring stability to the nation during times of confusion. Cultural norms and practices are kept to restore the identity of the traditional institution.

In a particular argumentative activity type, for example traditional discussion, all three aspects of strategic manoeuvring are influenced by the need to comply to institutional preconditions (Van Eemeren, 2015i:11). This may cause the participants to encounter constraints on the selection from allowable available topical choices, and they may also experience challenges in adapting their arguments for the preferences of their audience due to imposed institutional preconditions. These constraints create limitations for strategic manoeuvring, especially if a participant has an opposing angle, while participants who support the institutional point may be in a position to use special opportunities for strategic manoeuvring (Van Eemeren, 2015i:11).

The primary institutional preconditions for the Mpondomise nation is that “traditional customs should be observed by all the members of the Mpondomise clan” because this is what will influence the strategic manoeuvring of the participants as they plan their line of defense. Ngxabane as protagonist takes advantage of the available opportunity to strategically present his argument which supports the institutional precondition that killing a royal snake is a serious offense that can result in a person becoming insane. The difference of opinion is single and non-mixed; it is about the issue of Nobantu’s insanity. Ngxabane advances a *prescriptive standpoint* (Van Eemeren, 2015i:13), in the form of an assertive that explains Nobantu’s condition. He gives a strict, rigid, and unbending point of view concerning Nobantu’s condition. He advances a firm authoritative standpoint based on traditional wisdom that Nobantu’s insanity is caused by her killing the royal snake. In the opening stage, the starting points and procedures of traditional politics are implicitly established in the cultural context. For example, the beliefs of the Mpondomise are founded on established institutional rules. Therefore, from the starting point in the opening stage of the discussion, the zone of disagreement is delimited. This becomes a strategic manoeuvring starting point for the protagonist Ngxabane who establishes his argumentation on solid foundation to support the institutional preconditions.

The prototypical argumentative patterns observed in the argument of Ngxabane are argument from authority within a coordinative argument structure. As a figure of

authority who is an expert in the traditions of the Mpondomise, he gives a *prescriptive* standpoint, and the difference of opinion is *non-mixed* because Ngxabane at this stage of the novel is the only person who can give guidance. These prototypical argumentative patterns of Ngxabane as a figure of authority links with other arguments he has made in the past.

6.5 Appraisal in presentational devices

Appraisal theory is located within the interpersonal function of framework of systemic functional linguistics which is further divided into three sub-systems, namely attitude, engagement, and graduation. Attitude are those meanings by means of which the texts/speakers attach intersubjective value to emotional response or to culturally determined value systems (White 2013:4). Chapter 3 section 2 offers an in-depth literature review of appraisal theory. Attitude is the focus of the study, and is further divided into effect, judgement, and appreciation. In this section the analysis of presentational devices of strategic manoeuvring in regard to appraisal demonstrates how the language of evaluation (affect, judgement, and engagement) can be an effective tool for rhetorical objectives.

The value of judgement is investigated with reference to the argument of Ngxabane, the reason being that judgement sub-systems relate to meanings which serve to evaluate human behaviour positively and negatively by reference to a set of institutionalised norms (White 2013:5).

Ngxabane links the behaviour of Nobantu to the set institutional goals of traditional local values by using judgement values. This view relates to argumentation theory which states that the intuitional preconditions constraints the argumentative patterns in order to realize the institutional point of the argumentative context (Van Eemeren, 2010:129). Judgement value seeks to evaluate behaviour according to the set standards and norms of the social context; in Ngxabane's argument the behaviour of Nobantu is evaluated with respect to the set institutional norms. White (2013) affirms that judgement values are shaped and defined by rules and regulations of social expectations and values.

These rules and regulations are what Van Eemeren and Houtlosser (2015:387) term institutional pre-conditions which are significant to the conduct of strategic manoeuvring. Judgement values are used by speakers to assess behaviour as normal or abnormal based in terms of social expectations and value systems. This also invokes the concept of context-dependency in argumentative patterns because argumentative exchanges are shaped by socio-cultural institutional pre-conditions. People in a specific institution have certain expectations about the behaviours of others. Cultural norms determine these expectations.

Ngxabane gives counsel to a confused nation due to Nobantu's latest acts of insanity; he invokes values of judgement to preserve the customs and traditions of Mpondomise. He makes judgements of negative value about Nobantu's behaviour because of the negative consequences her disobedience has caused for the nation. Ngxabane states that these consequences not only affects Nobantu but the whole nation of the Mpondomise. This judgement invokes a sense of respect and honour for the customs of the Mpondomise, especially in those who have the same western views as Nobantu and her husband chief Zwelinzima. The explicitly negative judgement by means of an assertive "I knew", is a claim that can only be made only by someone who is an expert in the culture of the Mpondomise. He further mentions that it could have been better if she stayed with her parents. Ngxabane evokes the moral implications of Nobantu's actions, namely that such actions have negative consequences. The traditional institution of the Mpondomise has a well-established set of rules which guides the behaviour of the subjects. A transgression of the institutional preconditions is evil and deserving of punishment. In this case it is believed that Nobantu is punished by the ancestors because she looked down and neglected the traditional customs that form the integral part of the identity of the Mpondomise.

The explicit inscribed judgment in the following argument: "UNobantu wawutyeshela umyolelo kayise kenkosi, uNobantu wawadela amasiko". (*Nobantu rejected the dying wish of the chief's father, Nobantu disrespected the traditional customs.*) expresses the extent of Nobantu's disregard for the customs of Mpondomise. He also evokes judgement values by indirectly implying that: "UNobantu wayehleka isiqhazolo engumtshakazi, wasuka wahleka naxa wayebuzwa ukuba wakhe wandwendwelwa na yile nyoka". (*Nobantu had bursts of laughter, she even laughed when she was asked*

if the royal snake has visited her.) These expressions imply that Nobantu has no regard for the value of the Mpondomise culture

Ngxabane's speech is characterised by high values of probability through which he clarifies the insanity of Nobantu. This because he is a powerful political figure and eloquent speaker who holds the high status of elder and royal counsellor in the Mpondomise nation.

6.6 Tendencies in self-translation

It is noteworthy that no translation is rendered in the target text of the novel for the segment to be analysed in this chapter. Hence, the notion of self-translation is invoked to address the question of non-translation. The segment shows that the nation is confused, the people are wondering what could have caused the insanity of Nobantu, and Ngxabane's important counsel is absent in the target text. Ngxabane's counsel brought stability when the nation was in distress and was a lesson for the next generation which was influenced by the western norms and traditions. It was important that he spoke at that point when the people were worried about Nobantu's health.

In the original Xhosa novel, the return of Nobantu the king's wife from her parents to the royal place after a long separation from her husband was seen as disrespectful. According to Xhosa culture, a wife should wait for her in-laws to fetch her; she is not allowed to return on her own will. Because of her return, Nobantu was rejected by the people of the Mpondomise; even her husband the chief did not welcome her but neglected her until his cousin Vukuzumbethe reprimanded him and told him to go and see her and the child.

This situation is portrayed differently in the English translation; the royal subjects welcome Nobantu in a very friendly manner and even her husband the chief goes to welcome her immediately he hears that she is back. The question arises of whether the different audience (American audience) for which the writer/translator is writing, influenced the brief of the translation. Perhaps the translator saw the text as re-writing. It could be possible that the counsel given by Ngxabane the custodian, is not significant to the target audience. For this reason, the theory of self-translation is invoked to find a possible explanation for the strategies used by the translator/writer.

Opland (1990:139) writes that Sherperd who was the director of Lovedale press in the 1930s persuaded Jordan to make alterations to the conclusion of the novel because as written in his own words that: *"We would have preferred to see the story end in a different fashion. There is a suggestion of the triumph of evil over good."* These were comments he made in his letter to Jordan in 1938 when the Press decided to print the original Xhosa novel. Even though he refused to alter the original conclusion, there is a possibility that these comments influenced Jordan to alter the conclusion of the novel in the translated text.

The English translation has a striking absence of the segment where Ngxabane the old man is giving counsel to the people about Nobantu's insanity. The author of the Xhosa novel has self-translated the English novel, and the question arises why the self-translator decided to omit some segments of the Xhosa text (the source text) in the self-translated English text (the target language). When Jordan, the self-translator, translated the novel, he was in exile in the United States of America.

A possible explanation for this omission according to Ehrlich (2009), could be that this was a re-writing for the western reader who is not interested in all the cultural details of the Mpondomise. It could be that a self-translator is exempt from what other translators are obliged to adhere to such as faithfulness to the original text (Ehrlich, 2009:244). Ehrlich's article titled "Are self-translators like other translators?" provide several reasons which could be put forward as cause for this tendency in self-translation. It is not the only omission that Jordan used as translation strategy; in other parts of the novel, familiar translation strategies such as addition, explicitation, tone down, and softening the target text are also to be found.

Ehrlich (2009:244) comments that Brink, who is a self-translator of his Afrikaans novel *Kennis van die aand*, he refers to his English version of the novel as a 'rethinking in a framework of a new language' - meaning that the translator is writing the translation as a new version of the original which could be improved and developed with new insights. A self-translator might thus be engaged in "a process of rewriting rather than translation". The other reason could be that the two novels have dual mandates even though written by the same author; it could be that the brief for the English text is different from the intensions of the original Xhosa novel. Dual mandatory focus could

the result of different cultural contexts, one novel written in an African context in the 1940s and the other in written in America in the mid-seventies.

I suggest that this might be the case in Jordan's translation since he had moved to the United States because of political pressures in South Africa. By the time he wrote the English version he might have wanted his western readership to enjoy African culture in a manner that would be easy to digest. This could be his reason for omitting deep cultural insights which unfortunately reduces the significance of killing a snake of cultural value.

Among the choices a translator makes is whether to "reproduce for his reader the creative process that gave birth to the original, or to seek to reproduce the effect of the latter on the reader" (Fitch, 1988:25). The omission of the argument has failed to produce what Fitch suggests. Peteni (1979:iii) also shed light on this type of choice; regarding the English translation of the novel *The wrath of the ancestors*, he comments:

The original story, written in what I regard as perfect Xhosa, is one of the most powerful I have read in any language. The author has a keen eye for detail, a delightful sense of humour and a dramatic style. But a translation, at best, can only be a poor imitation. The power and the soul of the original cannot be recaptured in the English version.

As self-translator it was impossible for Jordan to create and reproduce the same effects as the original in the target text. But it is not possible for a self-translator to create and reproduce the same reality as the original without knowledge of the realities of the other culture. Peteni concludes that the translation is "only but a poor imitation". Since self-translators enjoy privileges other translators do not have, they have the freedom to reproduce work that has been taken into a "new dimension", taking into consideration a new readership.

Anthony Jones discusses the concept of "re-evaluation" in self-translation in his examination of Beckett's *Murphy*, an English novel translated into French. He notes that "self-translation is conducted in a climate of greater detachment than that involved in original creation, and that the self-translation may trigger a critical re-evaluation of

the primary text". Munday (2012:40) confirms that when a new text is produced for a new cultural context, the basis of evaluation shifts. When Jordan was exiled in America during the time he wrote the translation, it could be that through re-evaluation he decided to shift the focus in the translation, (Ehrlich, 2009:248). Another possible explanation for the omission of Ngxabane's argument could be that Jordan's adaptation of the target text was influenced by cross-linguistic and cross-cultural differences (Munday, 2010:40).

Lefevere (1992) notes in his work on the "Anne Frank's diaries" that the process of rewriting it could be constrained by ideological factors. These factors include social, cultural, political, and even economic factors. Hatim (1997) states that texts are carriers of *ideological* meaning; something which makes them vulnerable to ever-changing socio-cultural norms. He reasons that the dormancy of a particular text form in a particular language may not work for another language.

The author of a translation may have taken into consideration all of the following: the cultural norms of the target audience, the economic conditions of the target text, the social expectations of the target culture and the the political situation in the target culture. The self-translator has to consider cultural values of the TT, and to adapt the translation accordingly so that the translation is readable and saleable. If the target reader finds the text to insensitive it could lessen the marketing value of the book. Translators will therefore adapt, tone down, or even omit parts of the ST to meet the social expectations of the target text reader. Political factors at the time of writing could also constrain the process of rewriting. In countries different from their own authors have to be political correct before work can be published.

Jordan was in the USA during the time he was rewriting the novel. His peers motivated him to self-translate the book, and one can assume that Jordan or his wife who finished the translation, adapted the ST for an American audience. Americans are different from African in terms of culture and socio-economic norms. In western culture people are accustomed to love stories with a happy ending. The fact that Nobantu's condition is softened by omitting the whole section where Ngxabane the old man explains how Nobantu's insanity is related to her disregard of the customs of the Mpondomise, is understandable in this light. In addition, Jordan or his wife wanted to have a modern

happy reunion between the chief and his wife; they did not want to show the cold reaction of an Mpondomise man whose wife disrespects him as shown in the ST.

There are other occurrences of adaptation in the translated text, for example in the sunset phase of the ST where Nobantu the royal wife returns to the royal place with her child after a long time since the killing of the royal snake. In the ST the scene of her return is created with deep tension between Nobantu and her husband Zwelinzima who is not interested in meeting her even when advised by his cousin Vukuzumbethe to go to the royal chamber to welcome his wife. His response is: “Ndingubani mna ukuba ndingade ndibamb’isandla sikaThembeka / Nobantu” (*Who am I to hold Thembeka’s hand*). He spends most of his days and nights wandering in the fields without eating.

Contrary to this, the TT creates a scene of joy and peace between Nobantu and Zwelinzima; the tension is toned-down and softened. Zwelinzima is happy that Nobantu is back and comes into their bedroom to greet them and spend the night with her and their son. He even thanks his cousin Vukuzumbethe for his role in bringing Nobantu back. He shows love and compassion towards Nobantu while in the ST he is hard and unloving. When Vukuzumbethe tells him that Nobantu is back he responds excitedly as follows: “Ingaba uNobantu undibuzile ukuba ndiphi? Ucinga ukuba ndiphi lonke eli xesha? Kwaye kutheni uyifihla le nto kum?” (*Didn’t Nobantu inquire about me? Where did she think I was all this time? And why did you hide this from me?*). The translation gives a picture of a husband who is excited and cannot wait to see his wife while in the ST the picture is totally different; the husband is angry that his wife is back without his consent. He wanted Nobantu to stay at her parents’ house until she was fetched. This is a typical reaction from a traditional African man who is concerned about socio-cultural context.

The omission of this segment in the translation has overlooked the argumentative equivalence that between the ST and the TT, the importance of Mpondomise cultural values and traditions is lost. Argumentative purpose of the ST ineffectively conveyed in the TT. The reader of the TT has missed out on the evaluation of Ngxabane as a figure of authority where he offers counsel to the nation of the Mpondomise during a time of crisis.

6.7 Summary

The key objectives of this study is to establish whether argumentative equivalence between the ST and TT is maintained in the argumentative discourse of the Xhosa ST and English TT. Firstly the analysis of the ST using the principles of argumentation theory focused mainly on strategic manoeuvring which is instrumental in balancing the dialectic objectives of reasonableness and the rhetorical objectives of effectiveness. The three different aspects of strategic manoeuvring as they manifest in the four stages of the critical discussion are considered. I have also investigated how the discussants employ argument from authority as a presentational device for strategic manoeuvring. Then looked how prototypical argumentative patterns that prevail in the communicative activity type of traditional institution are used by the discussants as strategic manoeuvring to reach their respective institutional goals. Ngxabane advances an argument from authority as prototypical argumentative pattern shaped by the context-dependency of the argumentative discourse of the Mpondomise Kingdom. Appraisal theory is invoked with regard to the presentational devices of strategic manoeuvring. Lastly, I investigated the strategies used by translators especially self-translators with regards to the omission of an important text in the target text. Contextual ideological factors play a crucial role in determining which translation strategy to employ.

CHAPTER 7 SUMMARY

7.1 Introduction

The dissertation invokes the principles of argumentation theory, focusing mainly on the analytic overview of argumentation, strategic manoeuvring and the various components of strategic manoeuvring, namely argument from *ad hominem*, soliloquy, and prototypical argumentative patterns. The prototypical argumentative patterns play a key role in balancing the dialectic objectives of reasonableness and rhetorical objectives of effectiveness in specific communicative context of the Mpondomise Kingdom shaped by the institutional conventions. Appraisal theory is also invoked with regard to the translation of presentational devices in strategic manoeuvring to determine points of decision making that realise argumentative equivalence.

This chapter covers the summary of each chapter discussed in the PhD study. First, a summary of the Chapter 1 is given which includes the background of the study. This is followed by a section which summarises the literature review of the argumentation theory, and the literature review of appraisal theory. The next section deals with the summary of the analyses of argumentative segments selected in various stages of the novel “Ingqumbo yeminyanya” (*The wrath of the ancestors*) in the sunrise stage, the noon stage and the sunset stage respectively.

The research findings based on the research questions are discussed followed by the impact of the study, further perspectives emerging from the study, and the conclusion of the study.

7.2 Summary of chapters

The first chapter gave an introduction and background to the study, followed by the rationale of the study. The theoretical framework of the study gave the various theories that would be focused on. The problem statement of the research was explained and the research goals and research questions were fully explained. The methodology of

the study was given with the data analysis procedures and lastly the organisation of the study.

Chapter 2 of this study covered the key aspects and concepts of the theory of argumentation as postulated and further developed by Van Eemeren, Grootendorst and Houtlosser and others since the 1980s (1983,1992, 2004, 2010, 2013, 2014, 2015). The theoretical foundations and principles of argumentation were reviewed in this chapter to further explore in-depth the theoretical notion of argumentation in specific communicative contexts. The theory of argumentation is embedded in the normative pragmatic programme known as the five estates or the five components of the research programme. These include philosophical, theoretical, analytical, empirical and practical components. The four meta-theoretical starting points are core in the emergence of argumentation theory. These are points of departure for the theory of argumentation, namely externalisation, socialisation, dialectification and functionalisation in argumentative discourse. The ideal model of critical discussion as postulated by Van Eemeren and Grootendorst (2004, 2014) gives shape to the theoretical notion of critical discussion, which aims at resolving a difference of opinion on merits. The ideal model of critical discussion specifies the various stages distinguished in the resolution process, and the speech acts constituting the argumentative moves instrumental in the resolution process in each of the stages. It sets rules and standards for critical discussion by evaluating the violation of speech acts.

The model distinguishes different types of argument schemes and argumentation structure in the argumentative segments which play a crucial role in support of standpoints at issues. I have discussed how direct personal attacks (abusive *ad hominem*) in certain instances are effectively used in the critical discussion for rhetorical purpose as proposed by Van Eemeren (2014), Macagno (2013) and Van Eemeren, Garssen and Meuffels (2012). Due to argumentative realities encountered, Van Eemeren and Houtlosser saw the need to extend the pragma-dialectical programme of argumentation by incorporating the notion of strategic manoeuvring.

The notion of strategic manoeuvring acknowledges the fact that discussants are not only concerned with maintaining reasonable standards of argumentation but mostly

want to be effective in their discussions. These two perspectives go together and strategic manoeuvring helps to bridge the tension between aiming for reasonableness (dialectic) and aiming for effectiveness (rhetoric). It is obvious that when participants are engaged in a resolution process, their rhetorical objectives may override the objectives of being reasonable, hence there is tension. The notion of strategic manoeuvring comes in handy to bring about balance between rhetorical objectives and dialectic objectives and to avoid derailment. In different activity types, participants are constrained by various factors which are subject to their institutional requirements or preconditions. These requirements pose as constraints on the argumentative discourse taking place in the institutional context.

The context-dependency of the argumentative discourse in certain institutions constrains strategic manoeuvring causing the discussants to adopt certain patterns of argumentation, which are known as prototypical argumentative patterns. These prototypical patterns are identified in the study of the Mpondomise Kingdom, as strategic means to effectively manoeuvre the institutional objectives in argumentative discourse. Dima Mohammed (2009) echoes these sentiments when she mentions that knowledge of the characteristics of the institutionalised context in which argumentative exchanges occur, provides significant insights for studying argumentative exchanges.

The soliloquy argumentation pioneered by Rocci (2005), refers to arguing with oneself. Rocci shows how participants engaged in premeditation or what he terms self-deliberation, plan and prepare strategically in anticipation of the real discussion. They do this to prepare themselves for the defense of their standpoints, by acting as both protagonist and antagonist of the same standpoint. During a soliloquy, they make decisions on how to approach the upcoming arguments where there will be real participants. Zampa et.al (2016) describe this as self-deliberation.

Chapter 3 aims to link the argumentation theory with appraisal theory as proposed by Martin and White (2005), and Munday's theory of appraisal in translation. Munday's perspective of appraisal theory in translation studies gives guidance on how appraisal theory can be applied for the purposes of evaluation in translation. I began with an introduction of the various aspects the theory of appraisal invoked in the study, such

as House and Hatim's socio-cultural aspects which influence decision-making. Hatim's theory has been incorporated in this chapter because it relates to ideological and axiological factors on evaluation in translation. House's work on *intervention* as a form of manipulation for ideological reasons was adopted as a critical part of the evaluation. The main focus of this chapter is on the three sub-systems of attitude, namely affect, judgement, and appreciation which are invoked in the analysis of presentational devices of strategic manoeuvring to understand argumentative equivalence between the source text and the target text. The chapter closes by giving a practical application of appraisal theory as a tool for evaluating Obama's speech.

Chapter 4 known as the sunset stage covers the analysis of two different argumentative segments in the sunset stage of the novel. One segment takes place between Dabula the Mfengu (who has a modern lifestyle) and Ngxabane the old man (who used to be a royal councillor and adheres very strictly to traditional culture). The sunset stage reveals the beginning stage of the conflict of the novel, where we see that there are two fractions in the Mpondomise kingdom. The theme centres around those who want to adhere to the customs and traditions of the Mpondomise and those whose lifestyles are influenced by western norms. Those who adhere to traditions want a chief who will support their cultural values and those who are modernised are happy to have a young educated chief who will improve their lifestyles by introducing western norms.

This chapter covers a series of follow-up arguments in the noon stage of the novel in an attempt by the discussants in critical discourse to reach an agreement about their differences of opinion. The difference of opinion in these arguments revolves around the issue of the killing of a royal snake by Nobantu the royal wife. The follow-up arguments are composed of five argumentative segments which because of the complexities of the differences of opinion were not possible to be resolved in one argument. Due to these complexities in resolving of differences of opinion on merit, the follow-up arguments proved to be a fertile ground for studying the most recent developments in argumentation studies. These developments include *ad hominem* as strategic manoeuvring, soliloquy as argumentative strategy, and contextual factors that constrain strategic manoeuvring and prototypical argumentative patterns shaped by the institutional point and institutional preconditions.

The properties of strategic manoeuvring stated in the extended pragma-dialectical are invoked as a tool which arguers use to balance the dialectic objectives of reasonableness and rhetorical objectives of effectiveness.

7.3 Research findings based on the research questions

The study has addressed the following questions.

- (i) How are various argumentative segments used by the characters of the “Ingumbo yeminyanya / *Wrath of the ancestors*” in their persuasive attempts in both the ST and the TT identified for the analysis of argumentative equivalence?
- (ii) What are the properties of argumentation theory in the ST and TT that determine the quality of argumentative discourse according to the extended pragma-dialectic model of critical discussion?
- (iii) How do the characters employ various aspects of strategic manoeuvring in the speech acts of the argumentative discourse and as depicted by the writer in describing the thought processes of the characters in indirect speech?
- (iv) How are the lexical and grammatical properties of language use in presentational devices of strategic manoeuvring in evaluative language expressing affect, judgements, attitude and appreciation in appraisal theory?
- (v) To what extent is the argumentative purpose of the ST conveyed in the communicative properties including language related cultural nuances of the TT?
- (vi) With regards to the contextual factors that influence argumentative reality, what are the prototypical argumentative patterns which are prevalent in the argumentative discourse of the Mpondomise Kingdom?

(i)

In response to the first question, argumentative segments rich in argumentative political discourse with regards to the theme of the novel, were selected to determine

the argumentative equivalence between the ST and the TT. These arguments range from dual conversations regarding the political discourse of the Mpondomise to traditional council meetings about the Mpondomise kingdom. The key aspect of these discussions is that they should have a difference of opinion based on the theme of the novel. The argumentative segments are reconstructed following an analytic overview of the extended pragma-dialectical model of a critical discussion.

(ii)

Regarding the second research question, the properties of argumentation theory that determine the quality of argumentative segments are stipulated in the extended pragma-dialectical model of a critical discussion. The extended pragma-dialectical model of a critical discussion states that the resolution process should go through four argumentative stages, namely confrontation, opening, argumentation and the concluding stage. Furthermore, it states that there should be a difference of opinion upon which the argumentation will focus. In order for the difference of opinion to be resolved on merit, speech acts advanced by the discussants should comply with the rules of critical discussion. Both expressed and unexpressed premises that play a critical role in the resolution process are identified.

Argument schemes are an integral part of argumentative quality because they link premises in an adequate way to the standpoint they defend (Garsen 2001:81). Garsen further explains that to be able to determine whether a single argument makes a contribution to the resolution of a difference of opinion, one has to check whether the argument scheme used is appropriate and correctly applied. That is done by answering a critical question pertaining to the particular argumentation scheme. There are three broad categories of argumentation schemes in pragma-dialectical theory. They are the *symptomatic argumentation* (argument from authority), *comparison argumentation* (argument from analogy), *causal argumentation* (pragmatic argumentation).

The difference of opinion in the first argument between Ngxabane and Dabula is non-mixed because it concerns one proposition about Ngxabane's return to Tsolo. The points of departure are implicitly stated, Dabula assumes the role of protagonist and Ngxabane that of antagonist. Later on Ngxabane advances a sub-standpoint stating that he will never forget the persecutions he suffered from Dingindawo the Chief.

Ngxabane does not explicitly state the nature of the persecution. He states his arguments explicitly, but because of the contextual background of the novel it is later revealed that he almost lost his life because of the persecutions by Dingindawo. Therefore, it is important in the testing of validity of unexpressed premises that both logical and pragmatic validity is satisfactorily tested. A logic question would ask why Ngxabane left Tsolo. A reasonable answer would be is he left Tsolo due to Dingindawo's persecutions.

A pragmatic criterion goes a step further by asking about sufficient condition; were the persecutions sufficient to cause him to leave Tsolo? Then the contextual background knowledge is involved to give a full view of the conditions and nature of the persecutions by using pragmatic criteria. The story reveals later on that two of the other counsellors who were with the previous Chief were murdered and the suspect was Dingindawo. Then Dingindawo started persecuting Ngxabane, because he did not want any of the counsellors that related to his late brother who was a chief before him.

The line of defense in the arguments used by Ngxabane is that he suffered from Dingindawo's persecution, and he uses a causal argumentation scheme to prove the attainability of his standpoint. He makes use of a defeasible conditional which reasons that it was necessary under the circumstances that he left Tsolo. The structure of the argumentation of Ngxabane's defense is coordinative, which is a combination of arguments taken together to conclusively defend his standpoint that he does not think he will return to Tsolo. Coordinative arguments depend on each other; they cannot stand on their own otherwise the argument will appear weak.

Dabula the modernised counsellor, uses a subordinative argumentation structure in the line of his defense. Subordinative arguments are different from the subordinative standpoint because they can stand on their own; they are given layer by layer as and when the arguer feels that his argument needs further defense in support of his standpoint. They are given as a chain of defense at different intervals during the discussion process. Unlike a coordinative structure that is given at once, these are given separately to provoke further discussion when the opponent is not fully convinced.

The analytic overview of the follow-up argument in the noon stage follows the procedures stated in the ideal model for critical discussion. Four stages of the critical discussion are identified in all the follow-up arguments put together. The difference of opinion is identified as a multiple mixed difference of opinion, the standpoints are established with main standpoints, and the sub-standpoints are put forward. In the opening stage material starting points are put forward, and Dingindawo establishes the starting points by reminding the ochre men that they are the main custodians of the Mpondomise Kingdom. They should therefore not be afraid of defending them. It should also be noted that in the traditional institution such as that of the Mpondomise, the rules are not written down but are culturally known and taught as is the norm in oral cultures.

Expressed and unexpressed premises are identified in the speech acts performed by Mabhozo where he uses a metaphoric analogy of twins to describe the situation of division in the kingdom of the Mpondomise. His speech act meets the communication rule, and logical and pragmatic validity are also met by his indirect message. Dingindawo uses an unexpressed premise to encourage the ochre men to be strong and courageous in facing the chief concerning their grievances. All the unexpressed premises meet the criteria for identifying unexpressed premises using the logical and pragmatic minimum.

In the performance of speech acts both parties advance assertives in their standpoints to clarify their difference of opinion. When Zwelinzima advances a sub-standpoint with the different proposition of asking forgiveness on behalf of Nobantu his wife, his assertive is weaker because of sensitivity to the institutional point and preconditions. Jongilanga opposes Zwelinzima's standpoint with a sub-standpoint, namely that they want the mother who the chief's father appointed to Zwelinzima. This standpoint is advanced in the form of a firm assertion; the dying wish of the chief's father is mentioned, and this is a sacred thing to the Mpondomise.

The conclusion is that speech acts of subjects who support the institutional point are advanced by assertion and are strong and firm. There are instances in this discourse where the speech acts are not performed according to the ideal model for critical discussion. This is observed where the chief gives the command that the meeting is

dismissed, and he does that twice during the follow-up arguments. This speech act is directive and is not allowed to be performed to dismiss a discussion if the parties have not reached a conclusion. In the case of the traditional institution of the Mpondomise who have their own established kingdom procedures, the rules of a critical discussion stated by the ideal model are not applicable.

The analysis of the rules of a critical discussion sets a standard procedure for the performance of speech acts to avoid fallacious arguments that derail the resolution process. The follow-up arguments display a number of violations of the rules of critical discussion, which include rule 9 (the closure rule), and rule 1 (the freedom rule). The chief violates rule 9 by failing to reach a conclusive discussion with his subjects on a number occasions. This violation is defended in the context by the authority vested in the chief to call and dismiss meetings as he wishes. In traditional political government discourse, traditional leaders such as chiefs and kings are not constrained by rules and regulations of modern parliaments (Du Plessis; 1999:298). Ngxabane violates the freedom rule when he calls the chief a liar, and in the context the *ad hominem fallacy* is a form a strategic manoeuvring to challenge the chief to uphold his initial standpoint, namely that he is willing to do anything to recompense the ochre men.

Argument schemes performed in these follow-up arguments vary from causal pragmatic argument schemes validated by both logical and pragmatic minimum, to argument from commitment in which Ngxabane uses a personal attack to challenge the commitment of the chief. The argument structures analysed in this chapter are complex consisting of multiple, coordinative, and subordinative argumentation structures. The reason for this variety of structures is the difference of opinion which has mixed propositions and multiple standpoints such as sub-standpoints.

In the sunset stage, Ngxabane advances an argument to the people of the Mpondomise to try to prove and that Nobantu's insanity is caused by her neglect of the customs and traditions of the Mpondomise. In this chapter the analysis began with an analytic overview of argumentation theory using the principles of the ideal model for critical discussion focusing mainly on strategic manoeuvring. The argument is a monologue; only Ngxabane is giving his opinion about his standpoint. The antagonist is assumed to be those who believe in the western way of life. Ngxabane's difference

of opinion is single and non-mixed because he only has to make his defense against the prevailing beliefs of the educated people in the kingdom of the Mpondomise.

(iii)

Research findings of question three reveals that the notion of strategic manoeuvring and its three aspects of strategic manoeuvring, namely, the topical potential, audience demand and presentational devices, are exploited by the discussants in the sunset stage. Dabula makes an expedient selection of topical potential from the available range of options to make an effective argumentative move. He further adapts his line of defense to meet audience demand which is pertinent to reach the institutional aim of restoring the kingdom of the Mpondomise.

Dabula exploits the presentational device by presenting his argumentative moves in the most effective way which is also strategically best, acceptable, and beneficial to himself. He manoeuvres strategically by advancing an idiom to effectively defend his standpoint that Ngxabane should return to Tsolo. The idiom invokes a negative evaluation of judgement that his word cannot be trusted.

In response to this Ngxabane invokes a metaphor which implies that Dabula is fearful of tackling the matter and therefore wants Ngxabane to return. The prototypical argumentative patterns identified in the argument is that Ngxabane advances a causal argument scheme with a coordinative argumentation structure to defend argumentative standpoint of restoring the Kingdom by returning to Tsolo.

Looking closely at the presentational devices for strategic manoeuvring used in the second argumentation segment of Dingindawo and his supporters in sunset stage: Dosini presents his argument in the most effective way by means of repetition of “ukhangele wakhangela” [*he looked and he looked*], which implies that a great effort has been made to select the counsellors who are fit to handle the matter. Dingindawo makes the strategic argumentative move of creating a spirit of “brotherhood” as his presentational device. His goal is to establish unity among his followers, and to protect his institutional aim of protecting the kingdom from Dabula and Ngxabane.

Dingindawo also uses a strategic move of invoking the ancestor Ntakana who is the grandfather of the young man who was going to address them. This presentational device is effective because according to the Mpondomise, the spirits of the ancestors bring blessings. Their goal is to please their ancestors by abiding by the expectations of their culture. The prototypical argumentative patterns advanced by Dingindawo in support of the institutional aim are characterised as argument from authority with a coordinative argument structure.

In the noon stage, strategic manoeuvring in follow-up argumentation is advanced by various presentational means, namely abusive *ad hominem* (5.3.1) and soliloquy (5.3.2). Section 5.3.3 dealt with prototypical argumentative patterns as strategic manoeuvring shaped by the contextual factors that prevail in the argumentative discourse. The follow-up arguments have utilised all three aspects of strategic manoeuvring effectively in the argumentative exchanges. From the confrontational stage to the concluding stage, the effective choice of topical potential by the discussants is visible. Each discussant uses a wide range of available options for making an argumentative move.

Audience demand is met by adapting the argumentative moves to meet the requirements pertinent to the audience. The appraisal devices are fully exploited by the discussants in the presentation of the standpoints and their argumentative moves. They make choices of advancing main standpoints, followed by sub-standpoints to alter the course of the discussion to meet their rhetorical objectives.

The soliloquy by Zwelinzima is a strategic move as well because in it he carefully plans how he will present his sub-standpoint and supporting arguments. It is strategic because it forms part of the incomplete discussion; it is his responsibility to see to it that it is completed. He plans soliloquial strategies of presenting his sub-standpoint in the most effective, acceptable, and beneficial way. However, because of the institutional preconditions, namely a dying wish is sacred, and the killing of a royal snake is taboo, his strategic manoeuvring is constrained by contextual factors.

Abusive *ad hominem* in Ngxabane's argument is disguised as strategic manoeuvring for him to effectively challenge the chief to obey the dying wish of his father. The personal attack is a strategic means for questioning the credibility of the chief.

Ngxabane uses this strategy to force the chief to keep his word of mouth, namely the commitments he made to the ochre men. The prototypical argumentative patterns in the traditional discourse of the Mpondomise assist the ochre men in the strategic manoeuvring of the discourse. The arguments of the ochre men support the institutional point and institutional preconditions of the Mpondomise Kingdom. These arguments are for and not against the aims and objectives of the traditional institution. This makes it easy for the supporters of the traditions and culture of Mpondomise to realise the institutional point use prototypical argumentative patterns for strategic manoeuvring, in the presentation of their argumentative moves. However, for Zwelinzima who is the opposition, the argumentative moves are contrary to the aims and objectives of the traditional institution. This becomes a constraint; the arguments do not agree with the institutional point and institutional preconditions.

In the sunset stage the three different aspects of strategic manoeuvring as they manifest in the four stages of the critical discussion were discussed. In all the stages of the critical discussion strategic manoeuvring manifests itself in the argumentative moves of the discussants. In the confrontation stage Ngxabane manoeuvres strategically by selecting the best move of *topical potential* from a range of topical options available. He advances the notion that he knew all along a day like this would come, and bases his argument on his experience that if someone acts against the ancestors such a person's life would be in danger. This is exactly what happened to Nobantu. He further adapts his arguments to the requirement of the audience (the Mpondomise people) by a strategic move that supports the beliefs of the Mpondomise regarding the killing of the traditional snake to present his argument effectively. Ngxabane advances his argumentative move by an assertion of authority that "bendisazi ukuba imini enje ayikude" (*I knew that such a day is not far*).

I have also investigated how the discussants employ argument from authority as a presentational device for strategic manoeuvring. The old man Ngxabane uses his expert knowledge to present his argumentation effectively, with the aim of protecting the institutional aims and goals. Then how the prototypical argumentative patterns that prevail in the communicative activity type of a traditional institution are used by the discussants to reach their institutional goals are examined. I discovered in this segment of Ngxabane that his argument from authority is a reasonable and rhetorical

argument to defend his standpoint that Nobantu should have been well if she had never killed the royal snake. The argument from authority he employs is shaped by contextual factors such as the traditional beliefs that elders have wisdom and during times of distress communities seek their advice for direction. In oral cultures laws and rules are not written but passed from one generation to the next by the elders.

(iv)

The research findings of question four regarding the lexical properties of appraisal theory with respect to the evaluation of affect, is evoked in the presentational devices of strategic manoeuvring of the ST and is further used as a tool to ascertain the degree to which a shift in the TT has occurred to determine argumentative equivalence. The linguistic devices of appraisal that express attitude include affect, judgement, and appreciation, were identified in the lexical phrases of the presentational devices. In Dabula's argument a judgement of social esteem is invoked in the phrase (*it is clear that your spirit is still at Tsolo*), which indicates that Ngxabane is a patriot of the Mpondomise kingdom, who would like to see the kingdom restored. Ngxabane's use of the phrase (*persecution*) invokes an implicit judgement of social sanction because persecution caused him to flee his home. The presentational devices in the arguments of the discussants are used as language of evaluation for judgement values of social esteem, social sanction, and competence.

(v)

The findings of research question five regarding the translation of the presentational devices, show significant shift in the translation. The analysis of appraisal in presentational devices aims to show language of evaluation that includes attitudes (affect, judgement and engagement), graduation, and engagement as an effective tool to achieve rhetorical objectives. The presentational devices of strategic manoeuvring is a choice made by the discussant about how to present argumentative moves in a way that is strategically best, most acceptable, and most beneficial way (Van Eemeren 2010:93). The lexical choices used as presentational devices are scrutinised and evaluated by means of appraisal systems. The shifts indicate that the argumentative purpose which was originally intended in the ST is not fully conveyed in the TT. In the argument between Ngxabane and Dabula, I observed a judgement of social esteem in

the phrase advanced by Dabula to Ngxabane, that [*since it is **clear** that your spirit is still in Tsolo*] has slightly increased in force in the TT to (*since it is **so clear** that your spirit is still at Tsolo*) by including the lexis (*so*) which is absent in the ST. The addition of (*so*) increases the value of judgement and adds emphasis to the need for Ngxabane to return to Tsolo so that he can help to restore the kingdom. There is also a clear shift in the translation of the noun “intshutshiso” (*persecution*) to a noun phrase in the target text (*persecution I suffered*) which heightens the intensity of the judgement value of social sanction. Again, the explication of the word (*persecution*) adds emphasis to the extent of the persecution which Ngxabane suffered by intensifying the value of the judgement of social sanction.

The metaphor presented in the ST [*If you are cold, for Sheshegu is not far*] is translated in the TT with explication (*Let me tell you if you are cold with fear, Sheshegu is not far for me,*) and forces the judgement value of the personal stance of the speaker. All the the idioms which Ngxabane expresses in the ST have implicit values of judgement, but in the TT they are explicated and invoked. See the ST back translation [*I have pain of the nerve in the knee*] and the translation in the TT as (*As for myself, I don't feel so strong as I was. Age is creeping on*). This is an indication of lack of equivalent idioms in the TT, and the additions made in the TT intensify the value of the judgement of capacity. The absence of the idiom and replacing it with an explanation, has the possibility of watering down the strength of the argumentative intent.

The crucial points in the second argument of Dingindawo and his followers are the speech acts advanced by Dingindawo. He presents his arguments mostly by means of a directive speech act; a speech act of authority used by those who hold positions of power. Dingindawo shows this when he directs Mphuthumi the grandson of Ntakana to rise up and inform the counsellors about the plans of Dabula and Ngxabane. Dosini the speaker of the chief, advances another type of speech act in his opening stage in which he sets in order the points of departure / common ground in an assertive speech act. This sets the tone of the discussion in order by establishing a zone of agreement that is advantageous to the chief. He assures the counsellors that they are significant to Dingindawo because he has done “*a great deal of looking around*” before deciding which men to call upon to deal with the situation. The loyal supporters of Dingindawo commit to stand by Dingindawo by means of a commissive speech act.

Concerning the rules of critical discussion in this argument, Dingindawo violates Rule 1, the freedom rule, which states that parties are not to be prevented from putting forward standpoints and casting doubts. The “sweeping glance” made by Dingindawo to study the minds of his subjects is intimidating and threatening to those who want to make objections to his standpoint. The kind of argument advanced by Dingindawo is argument from authority which presents the acceptability of an argument as a sign of acceptability of the standpoint. The argumentative structure of Dingindawo’s argument is coordinative which is similar to the one used by Ngxabane in defense of his standpoint with Dabula. Dingindawo explores the three aspects of strategic manoeuvring, namely topical potential, audience demand, and presentational device.

An analysis of the presentational devices by means of appraisal reveals that the phrases used for strategic manoeuvring evaluate judgement of social capacity [*He looked and he looked*], which indicates that Dingindawo’s followers are capable of handling the matter. In the TT a shift occurred in the phrase (*a great deal of looking around*) explicates the meaning of the ST. This translation heightens the value of judgement of social capacity. Graduation is invoked in the speech act (they are not here) which implies that men like Dabula and Ngxabula were not considered fit to handle the matter. The intention of the speaker is to emphasise the seriousness of the matter because Dabula and Ngxabane are key figures in the kingdom of Mpondomise. To exclude them in matters like this means they are implicated in the chaos Dingindawo is referring to. This evaluation is intensified in the TT by addition of a phrase (*I say they are not here*), in which the personal stance of the speaker is revealed; he shows that he has made a conscious decision to exclude these them. This is a shift in the TT that strengthens the argumentative purpose of the TT.

The presentational device of using a relational noun “abantakwethu” (*my brother*) to illustrate judgement of social esteem is given an equivalence in the TT. The verbal phrase used by Dingindawo *uvus’oyihlw’aba* (arouse these your fathers) is a token of judgement which evokes negative evaluation. The TT has retained the textual equivalence of the ST which aims to awaken the councillors to the advanced stages of the plans by Dabula and his group to overthrow the chief. Both presentational devices have maintained argumentative equivalence between the ST and TT.

In Dingindawo's argument in the noon stage, he advances that: "isiko lakwaNgwanya lilapha kuni," BB: [*the tradition of Ngwanya is in you*] and TT: (*it is in you and no one else who are the true inheritors of the traditions of the House of Majola*). Note that "Ngwanya" and "House of Majola" refers to the same thing. It is clear from the length of the target text that explication has happened. Dingindawo's assertive is made to encourage the ochre men by emphasising that the traditions of the Mpondomise are alive inside the ochre men in a figurative sense. The phrase "...lilapha kuni..." [*...is in you...*] evokes an interpersonal force by means of grading the significance of the customs of the Mpondomise. Dingindawo says their traditions are inborn; they cannot change them and must fight for them. In the TT text the grading increases compared to the ST by means of additions such as (*it is in you and no one else*) and phrases such as (*...true inheritors...*). This higher grading of the value of graduation adds intensification to the persuasive effects of the text.

Mabhozo advances a metaphoric standpoint and defends it with the following arguments:

ST: "...sikhalo nasi ke Mntwan'eNkosi: inimba mayibe nye."

LT: [...here is our cry Child of Kings, let there be the same birth pangs.]

TT: (*...Our cry, Child of Kings, is this: Let the mother feel the same pangs for both her children.*),

This argument is a metaphor commonly used in the isiXhosa language, "inimba mayibe nye", which means not to be biased or treatment should be the same. The metaphor is a presentational device which provokes negative judgement of social sanction. The translation of the metaphor is rendered in the form of an explanation which waters down the strength which the argument originally intended to have. Argumentative equivalence in the TT is shifted because of the explication given for the metaphor; it tones down the argumentation.

In the sunset stage, the analysis of the TT differs because the self-translator omitted the whole section where Ngxabane gives council to Mpondomise people regarding Nobantu's insanity. The shift in this case is significant and argumentative equivalence is completely lost. I have tried to justify why such a significant text is omitted by looking

at tendencies in self-translation. As already mentioned that when Jordan translated the novel while was in the USA, his friends and peers are the ones who encouraged him to write the translation.

This suggests that the significant omission may have been caused by the fact that he was writing for a different audience and he felt it would not appeal to them if the consequences of disobeying traditional customs were so severe. So he translated as a re-writing for the western reader who might be discouraged to read a novel full of devastation caused by cultural aspects. Ehrlich (2009) supports this notion when he states that self-translators are exempt from what other translators are obliged to meet such as faithfulness to the original text.

The other reason for the omission could be what Ehrlich calls “rethinking in a framework of a new language” which means that the translation is regarded as a completely new version of the original which could be improved and developed with new insights. The two novels could have dual mandates which can lead to differences between the ST and the TT. Lefevere in his analysis of “Anne Frank’s diaries” which were translated into German comments that ideological factors are a possible constraint to free and fair translation. Ideological factors include social, cultural, political and even economic factors. The translator is influenced by all these factors and has to make a choice that will be best for the success of his translated text.

7.4 Other findings of the study

Besides the findings based on the research questions, this study has revealed interesting facts that are not in full agreement with what extended pragma-dialectical theory states. The rules and procedures expected to be performed by discussants through speech acts in the stages of a critical discussion differ significantly when in the opening stage of the critical discussion the roles of the discussants are not fully externalised as the ideal model of a critical discussion expects them to be.

Also in all of the discussion, the rules and procedures for discussion in the Mpondomise traditional institution are implicit stated. The reason for this is that in traditional oral culture procedures and rules for conducting critical discussions such as traditional meetings are not written but learned by observation and passed on from

one generation to the next by the elders. The kind of material starting points that the discussants mostly use concerns setting an agreement zone to gain favour, support, and allegiance from their supports, for example when Dingindawo begins the meeting in the opening stage by stating that the ochre men are the ones who have authority in the discussion because they know the customs of the Mpondomise.

This assertion is a presentational device for strategic manoeuvring to erase all fears that the ochre men might have to speak against the chief and to defend their standpoint that the chief must obey the dying wish of his father. Another assertion that Dingindawo advances is when he wants the ochre men to support him and fight Zwelinzima becoming a chief. In the opening stage he makes an affirmation by means of an assertive speech act when he says the ochre men are “his brothers” he wants to establish a solid foundation of trust. He does this to win their support in his plans to keep Zwelinzima away from the throne.

The rules of critical discussion states that arguers should not prevent others from advancing their standpoints. Ngxabane uses a fallacy called *abuse ad hominem* to try to prevent Zwelinzima from presenting his standpoint, namely that he never expected the ochre men to dictate to him how many wives he should have. The abusive *ad hominem* is a form of a personal attack; Ngxabane is challenging the commitment of the chief to his initial standpoint. In the rules for critical discussion this is identified as a fallacy, but in the traditional context of the Mpondomise it is acceptable for an elder to challenge a chief in such a manner.

The prototypical argumentative patterns such as argument from authority and pragmatic argumentation scheme shaped by institutional goals and preconditions, work in favour of the ochre men who support the customs of the Mpondomise. But the argumentative patterns of the discussants who do not support the institutional point and preconditions, are not shaped by the institutional because their standpoints are contrary to the latter. This constrains strategic manoeuvring during the resolution process.

In the extended pragma-dialectical model for critical discussion it is stated that the conclusion of a critical discussion should be reached by means of mutual agreement by both parties. In most of the arguments in this study this rule is violated, even by the

chief. The discussants themselves do not see it as a derailment of a critical discussion because they know if important matters are not concluded, the chief will reschedule another to continue the discussions.

The analysis of presentational devices using the language of evaluation, namely attitudes, engagement, and graduation, is useful in identifying argumentative equivalence between the ST and the TT. Since presentational devices are an important aspect of strategic manoeuvring to present arguments in the most reasonable and effective way, analysing the lexical items that invoke presentational devices by means of the properties of appraisal theory, help to determine if the argumentative purposes of the ST are fully conveyed in the TT. Where shifts in the points of decision-making occur it is concluded that the argumentative purpose is not fully conveyed. Various translation strategies used such as explication, down-tone, explanation, and adaptation occur frequently where a cultural phrase such as an idiom or metaphor is not immediately available in the culture of the TT.

The study has made a great contribution to the both the theory of argumentation and appraisal in translation, by applying both the properties of strategic manoeuvring and the language of evaluation to presentational devices as a tool to determine the extent to which the argumentative purposes of the ST has been conveyed to the TT. Presentational devices that carry high values of judgement in the ST are explicated or adapted lowering the value of high judgement in the TT. Different socio-cultural factors contributed in the evaluation of the presentational devices, and phases that were implicit were explicated in order to the contextual background. In case of omissions in the TT, it is concluded that they were done mainly because of ideological reasoning; the translator wants the TT reader to easily digest the cultural nuances of the ST without giving too much information about it.

7.5 Further perspectives emerging from the study

The study has focused on traditional political governmental discourse invoking the pragma-dialectical theory of argumentation and appraisal as the language of evaluation in translation in the novel *Ingqumbo yeminyanya / The wrath of the ancestors*. This study has great potential to develop future research. Here are suggested areas for future development:

- (i) Since the study is about the argumentative discussions that take place in the novel, in future the properties of argumentation theory can be investigated in real life traditional political discourse, which is common in rural areas of Africa where chiefs still rule.
- (ii) Future research in real life argumentative discourse such as traditional parliament can help to bring understanding about *ad hominem* arguments which the ideal model for critical discussion calls a fallacy that derails critical discussion. It can however be proven that the discussants in the traditional African discourse do not even realise this or do not see it as such because it forms part of their strategic manoeuvring which propels the discussion forward towards a conclusion of the dispute.
- (iii) Future research in real life traditional political discourse can shed light on the prototypical argumentative patterns of this communicative activity type. Since prototypical argumentative patterns are shaped by contextual factors in an institution, it would be interesting to determine how real life persons use strategic manoeuvring to reach organisation goals.
- (iv) Since South Africa is a multilingual country, parliamentary debates which are translated or interpreted can be investigated for argumentative equivalence using both pragma-dialectical and appraisal theories.

7.6 Impact of the study

The dissertation sought to contribute knowledge on African traditional political argumentative discourse and appraisal theory as the language of evaluation in both ST and TT of the novel *Ingqumbo yeminyanya / The wrath of the ancestors*. This was done in the following ways:

- This study contributes knowledge on African traditional political argumentative discourse that has received little attention especially in the understanding of the different modes of strategic manoeuvring and contextual factors which influence

argumentative moves that differ significantly with the European context from which the theory draws its findings and conclusions.

- The study has combined the theory of argumentation and appraisal to study the extent to which the argumentative purposes of the ST has been conveyed in the TT. The study therefore brings two disciplines (linguistics and translation studies) together to gain insight into argumentative equivalence.

7.7 Conclusion

The analysis of the novel is divided into three parts according to the different stages of the novel. In the beginning the arguments are not very intense; the conflict has not yet been fully revealed. It starts with a conversation between two men who were sitting in the kraal area, discussing the matters of the kingdom. In this segment becomes clear that the difference of opinion revolves around bringing the issues of the kingdom into order. The speech acts advanced by both are assertive; an indication of confidence in what they are asserting. The presentational devices are mostly in the form of metaphors, which in the TT were diluted due to lack of equivalence. This is one of the indications which shows that argumentative equivalence would be hard to accomplish. In the noon stage, the arguments begin to heat up because the new chief was instated in the place of Dingindawo. Dingindawo is not happy to see the kingdom returned to his brother's son. The chief is an educated man and so is his wife Nobantu; they both do not believe in the traditional customs of the Mpondomise and so they want to transform the kingdom through westernization. A tragic event occurred when Nobantu killed a royal snake which is revered by everyone who is a true Mpondomise. The arguments in the noon stage revolve around this matter, and the ochre men use this incident to push their own agenda which is to force the chief to marry a Bhaca princess according to the dying-wish of his father. Two arguments advanced by Dingindawo differ significantly in the in the TT, because the translator used additions in the TT to cater for the needs of the target reader. These points of decision-making influence the argumentative equivalence both positively and negatively. It is positive because nothing is lost in the translation because of the addition given, but in cases where a metaphor has been adapted for the reader because of lack of equivalence, it is negative because the ST argumentative purpose is not fully conveyed. In the last stage of the analysis, the sunset stage, the whole segment where Ngxabane explains that

the insanity of Nobantu is caused by her disregard of the customs of the Mpondomise, is omitted. The study suggests that the self-translator may have been constrained by ideological factors which caused him to omit such an important aspect that teaches the reader why it is important to respect cultural customs. Because of the shifts that occur in the translation text due to various socio-linguistic factors, it is difficult for argumentative equivalence to be realised.

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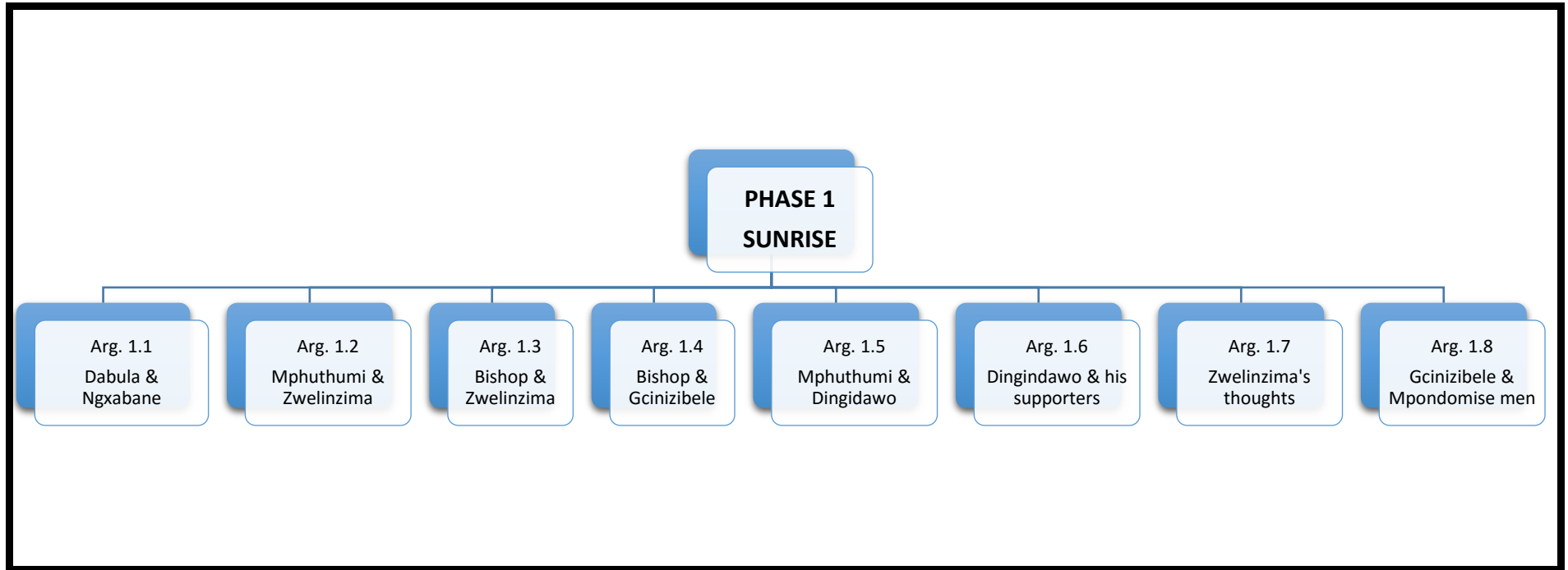
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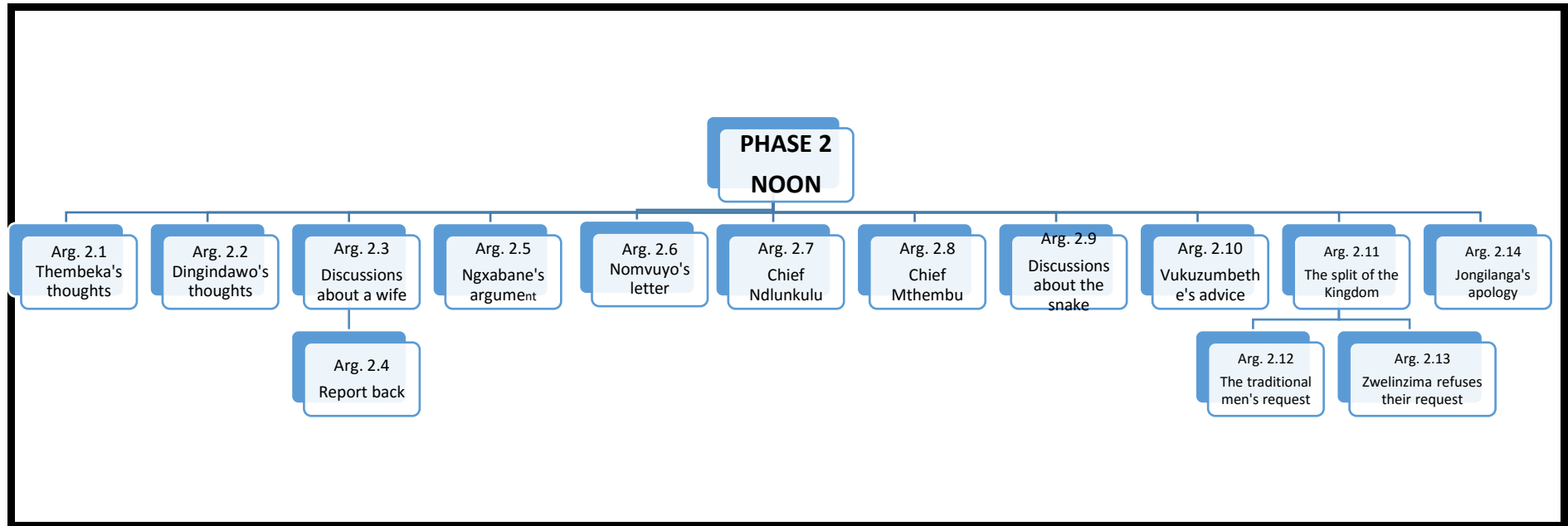
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ADDENDUM A: Graphic presentation of argumentative discourse in stage one “The sunrise”



ADDENDUM B: Graphic presentation of argumentative discourse in stage two “The noon



ADDENDUM C: Graphic presentation of argumentative discourse in stage three “The sunset”

