COHERENCE, IMPLICATURE AND TRANSLATION STRATEGIES Let us now look at the above 7.3 factors in some detail. Hatim and Mason's comment on this particular maxim is that 'What is "required" for any given communicative purpose within a TL cultural environment is ... a matter for the translator's judgement' (1990:94). An important factor which seems to override Grice's maxims and support the possibility that they are both language- and culture-specific relates to norms of discourse organization and rhetorical functions in different languages. Clyne (1981) suggests that, unlike English, German discourse is non-linear and favours digressions. In some extreme cases, such as Fritz Schutze's Sprache soziologisch gesehen, there are 'not only digressions [Exkurse], but also digressions from digressions. Even within the conclusion, there are digressions' (ibid.:63). Not only does the maxim of Relevance need to be redefined in view of these comments, but the non-linear organization of German discourse also seems to require a reassessment of another maxim: 'Be brief'. Clyne (ibid.) explains how 'every time the author returns to the main line of argument, he has to recapitulate up to the point before the last digression, resulting in much repetition'. One wonders how an organizational feature such as this relates to the maxims of Relevance and Manner. Can this apparent violation of the maxims render a German text partially incoherent if it is not adjusted in translation? An English translation of a German book, Norbert Dittmar's Soziolinguistik, was apparently felt to be chaotic and lacking in focus and cohesiveness, although the original was considered a landmark in its field by Germans (Clyne 1981). Arabic is well known to use repetition as a major rhetorical device. This includes repetition of both form and substance, so that the same information is repeated again and again in a variety of ways in an effort to convince by assertion. This style of argumentative prose is seen by non-Arabs as too verbose and certainly anything but brief. The Japanese favourite 'dot-type' pattern in which anecdotes are strung together without an explicit link or conclusion can infuriate western readers who demand relevance of a type familiar to them. Loveday notes that 'westerners often react to this with "so what!!", considering the presentation shallow' (1982b:364). Given the co-text and context of the above extract and the relevant background knowledge, most readers of the source text will infer that Fayed has come to wealth suddenly and, quite possibly, by dishonest means. (1985:12–13) In the published Arabic translation, all reference to rabbi and zubbi is omitted. God help us