

DIGLOSSIA IN LITERARY TRANSLATION:
THEORY AND PRACTICE

REEM SALAH

PhD

UNIVERSITY OF SYDNEY
2006

The University of Sydney

Copyright in relation to this thesis*

Under the Copyright Act 1968 (several provision of which are referred to below), this thesis must be used only under the normal conditions of scholarly fair dealing for the purposes of research, criticism or review. In particular no results or conclusions should be extracted from it, nor should it be copied or closely paraphrased in whole or in part without the written consent of the author. Proper written acknowledgement should be made for any assistance obtained from this thesis.

Under Section 35(2) of the Copyright Act 1968 'the author of a literary, dramatic, musical or artistic work is the owner of any copyright subsisting in the work'. By virtue of Section 32(1) copyright 'subsists in an original literary, dramatic, musical or artistic work that is unpublished' and of which the author was an Australian citizen, an Australian protected person or a person resident in Australia.

The Act, by Section 36(1) provides: 'Subject to this Act, the copyright in a literary, dramatic, musical or artistic work is infringed by a person who, not being the owner of the copyright and without the licence of the owner of the copyright, does in Australia, or authorises the doing in Australia of, any act comprised in the copyright'.

Section 31(1)(a)(i) provides that copyright includes the exclusive right to 'reproduce the work in a material form'. Thus, copyright is infringed by a person who, not being the owner of the copyright, reproduces or authorises the reproduction of a work, or of more than a reasonable part of the work, in a material form, unless the reproduction is a 'fair dealing' with the work 'for the purpose of research or study' as further defined in Sections 40 and 41 of the Act.

Section 51(2) provides that "Where a manuscript, or a copy, of a thesis or other similar literary work that has not been published is kept in a library of a university or other similar institution or in an archives, the copyright in the thesis or other work is not infringed by the making of a copy of the thesis or other work by or on behalf of the officer in charge of the library or archives if the copy is supplied to a person who satisfies an authorized officer of the library or archives that he requires the copy for the purpose of research or study'.

*'Thesis' includes 'treatise', dissertation' and other similar productions.

**DIGLOSSIA IN LITERARY TRANSLATION:
THEORY AND PRACTICE**

by

Reem Salah

A thesis submitted in the fulfillment
of the requirements for the degree of
Doctor of Philosophy

Department of Linguistics

University of Sydney

September 2006

Abstract

Sociolinguistic research on varieties of language and language variation along with the necessity for meeting "equivalence" in terms of the appropriateness of the variety to the context have been well recognized in the formulation of a translation theory. However, the treatment of the variation has always been restricted to "dialect" and has never encompassed the notion of diglossia. Taking the classical definition of diglossia by Ferguson and the ensuing development of the definition, this study will try to raise some fundamental questions related to the translation of language varieties in a diglossic situation with focus on Arabic/English/Arabic translation.

The thesis is composed of eight chapters. The first chapter defines the term diglossia and outlines the purpose of this study. In addition, it lays out the main questions to be explored concerning the phenomenon of diglossia in general and Arabic diglossia in particular. Chapter two is mainly dedicated to study the roots of diglossia in Arabic from a historical perspective and its extension in modern spoken varieties of Arabic. The argument in chapter two tries to redefine the notion of Arabic diglossia as "inherent variabilities". Chapter three deals with translation theories trying to identify who is the translator specially when dealing liturgical and high literary texts. The chapter also tries to reflect the importance of maintaining correct equivalence and reflecting style in any literary translation as well as culture specially in the translation of movie scripts. Moreover, the chapter tries to explore the notion of translating varieties and suggests modifying Arabic dictionaries as a method which will make the translation of spoken varieties of Arabic applicable under the umbrella of Standard Arabic. It also suggest that Arabic dictionaries accept recording foreign words extensively used in spoken Arabic through Arabicizing such terms. Arabicization of foreign words is the responsibility of Arabic Academies who should take this responsibility seriously. Chapter four illustrates the methodology followed in the analytical part of the thesis in chapters five, six and seven. Chapter five, six and seven, however, will deal with analyzing translated diglossic materials drawn from three main areas, namely, liturgical literature (the Bible), literature, and movies where need is keenly felt. These chapters try to emphasize the notion of inherent variabilities of Arabic through extensive analysis for diglossic translations of biblical texts, literary materials and movies. These chapters also highlight the importance of modifying Arabic dictionaries to include dialectal terms and expressions. Chapter eight contains summary of the translation analysis conducted in chapters five, six and seven. It will also point out reasons behind the

failures in translation as well as possible solutions for translating liturgical and literary materials. The chapter will also contain analysis of the reasons behind the gap between colloquialisms and Standard Arabic and emphasises the importance of modifying Arabic dictionaries to overcome this gap. In addition, this chapter will set out the recommendations of the study in an attempt to provide suggestions in dealing with the phenomenon of diglossia in Arabic in order to reduce it in any work of translation. It will also contain suggestions for further research. An appendix of the full literary text partly analysed in Chapter six will be attached to the study.

Abstract.....	ii
Table of Contents.....	iii
Declaration.....	vii
Acknowledgment.....	viii
List of Figures.....	x
Dedication.....	xi
Copyright 2005 Salah, Reem.....	xii
Abbreviations.....	xiii
A Guide to Arabic Translation.....	xiv
1. Chapter One: Introduction	1
1.0 Introduction.....	1
1.1 Review of Related Literature	2
1.1.1 What Is Diglossia?.....	2
1.1.2 Classical and Extended Diglossia.....	4
1.1.2.1 Fishman's Taxonomy.....	5
1.1.2.2 Extended Diglossia.....	6
1.1.3 Diglossia and Language Shift.....	7
1.1.4 Power and Prestige in Diglossia.....	7
1.1.5 Diglossia and Literacy.....	8
1.2 Statement of the Problem	8
1.3 Purpose of the Study.....	9
1.4 Significance of The Study.....	9
1.5 Plan of the Study.....	10
2. Chapter Two: The Roots of Diglossia in Arabic.....	11
2.0 Introduction.....	11
2.1 Origins of Arabic.....	11
2.1.1 The Southern and the Northern Dialects of Arabic.....	12
2.2 Pre-Islamic Literature	12
2.2.1 Pre-Islamic Poetry	13
2.2.2 Pre-Islamic Prose.....	14
2.2.3 Soothsaying (Kihanah).....	15
2.3 Islamic Literature	15
2.3.1 The Holy Qur'an.....	16
2.3.2 The Hadeeth.....	19
2.4 The Spread of Standard Arabic (FuSha).....	19
2.4.1 Arabicization.....	20
2.4.2 Protection of Arabic (FuSha).....	20
2.5 The Impact of Arabic on the Original Languages in the Non-Arab Muslim Countries.....	24
2.6 Dialects in Arabic.....	24
2.6.1 Definition.....	24
2.6.2 Why do Dialects Exist?.....	25
2.6.3 The Case of Old Arabic Dialects	25

2.6.4	Features of Old Spoken Arabic.....	31
2.6.5	Diglossia as a Continuing Phenomenon.....	34
2.6.6	A Proposed Theory of Spoken Arabic.....	36
2.6.7	The Adequacy of the Term "Diglossia" for Arabic.....	36
2.6.8	How does Colloquial Arabic Differ from Standard Arabic?.....	38
2.6.9	The Gap Between FuSha and Colloquial Arabic.....	39
2.7	Is Diglossia a Restricted Phenomenon?	40
2.8	Summary.....	42
3.	Chapter Three: Translation Theory, Dialects and the Importance of Modified Arabic Dictionaries.....	44
3.1	What is Translation?.....	44
3.2	Who is the Translator?.....	46
3.3	Literary Translation.....	47
3.3.1	The Translation of Literary Style.....	48
3.3.2	Culture and Literary Translation.....	50
3.4	Liturgical Translation.....	51
3.5	Translation and Equivalents.....	53
3.6	Translation and Dialects.....	56
3.6.1	What is a Dialect?	56
3.6.2	The translation of Dialects.....	59
3.6.3	The Importance of Arabic Dictionaries and Arabicization.....	63
3.6.3.1	The Case of Arabic Dialects or "Inherent Variability"	63
3.7	Summary.....	65
4.	Chapter Four: Methodology of Analyzing Translated Materials under Study.....	67
4.0	Introduction.....	67
4.1	Analysis of Liturgical Materials.....	67
4.2	Analysis of Literary Materials.....	70
4.3	Analysis of Movie Translation.....	71
5.	Chapter Five: Analysis of Diglossic Liturgical Work.....	72
5.1	Introduction	72
5.2	Liturgical Texts.....	73
5.2.1	Historical Background of Biblical Translation into Arabic.....	73
5.2.2	The Bible Translated by Willcocks.....	74
5.2.2.1	Tips for Reading the Arabic Transliteration (Standard and Colloquial).....	74
5.2.2.1.1	First Liturgical Text	77
5.2.2.1.2	Second Liturgical Text.....	113
6.	Chapter Six: Analysis of Diglossic Literary Translation.....	141
6.0	Introduction.....	141
6.1	Literary Text.....	141
6.1.1	Hamlet's Literary Text.....	141
7.	Chapter Seven: Analysis of Movie Translation.....	155

7.0 Introduction.....	155
7.1 The Translation of Movies.....	155
7.2 Analysis of Movie Translation.....	156
7.2.1 First Movie: <i>Sisters and Other Strangers</i>	156
7.2.2 Second Movie: <i>Blood River</i>	162
8. Chapter Eight: Summary, Analysis, Proposed Solutions and Recommendations.....	168
8.0 Introduction.....	168
8.1 Analysis of Translated Materials.....	168
8.1.1 Summary of Liturgical Translations Analysis.....	168
8.1.2 Summary of Literary Translation Analysis.....	170
8.1.3 Summary of the Movie Translation Analysis.....	171
8.2 Reasons behind The Failure of the Translation	172
8.3 The Current Situation of Arabic	173
8.4 Reasons behind the Gap between Standard Arabic and Colloquialisms.....	174
8.4.1 The Call for Colloquialism.....	174
8.4.2 Other Reasons behind the Increasing Gap between SA and CA.....	178
8.5 A proposed Solution for the Case of Arabic.....	181
8.5.1 Arabic Dictionaries and Arabicization.....	181
8.6 Recommendation of the Study.....	184
8.7 Areas of Further Research.....	186
Appendix.....	187
English References.....	209
Arabic References.....	226

DECLARATION

I, the author of this thesis, declare that none of the material in this thesis has been previously submitted by me or any other candidate for the degree in this or any other university.

ACKNOWLEDGMENTS

First and foremost, I feel indebted to Allah the Almighty whose blessings overwhelmed me, and are increasing day after day. To Him I pray with gratitude for helping me in achieving this thesis.

My sincere gratitude is given to my supervisor Dr. Michael Walsh whose recommendations, patience, devotion, advocacy and support were the spark of light that enlightened my way and facilitated the achievement of this work. I believe than any expression used to reflect indebtedness is not sufficient for fulfilling his debts. Yet, I have to use a certain expression to express my feelings, so thank you Michael for everything.

My greatest indebtedness is due to Zeid Al-Dakkan who first introduced me to Professor Walsh. I can not forget all the help and support he gave me in the final stage of the thesis.

I would like to sincerely thank professor Tony Voss the editor of the thesis for his precious remarks and help.

All my love and indebtedness are due to my parents, sisters and brothers. Many thanks also to my sister Hawra and her family who overwhelmed me with her continuous prayers.

I am indebted to my best friend Maryam who supported me by her continuous e-mails and phone calls to keep me focused on finishing this thesis. I can not forget my colleague and friend La'eqa who cheered me up all through my stressful situations by here ongoing support and help. I would like also to thank my beloved friend Iman Al-Dahabi for her support and love.

Many thanks to my soul mate who inspired me with his creative soul, love, and thinking.

I would like also to thank all my friends in Jordan and The United States for their help and support. My deepest thanks also too my best friends and cousins Muhammad Yasin Sartawi and Muhammad Ibrahim Sartawi who played a great role in supporting me all through my lonely stay in Australia.

Special thanks are due to the members of the examining committee who enriched this thesis with their constructive comments and suggestions.

Last but not least, my deepest gratitude is due to that special person who facilitated my stay in Australia and supported me all through my hard times. To him I say thank you my beloved Godfather.

List Of Figures

Figure 1.1 Ferguson's diglossia situation

Figure 1.2 Terminology of diglossia

Figure 3.1 Newmark's vision of translation

Figure 3.2 Larson's overview of the translation task

Figure 3.3 Social and regional variations

Dedication

To my parents, my Godfather and my soul mate
Whose love
Care
Sentiments
Kindled my rout
With eternal inspiration

Copyright © 2005 Salah, Reem

The copyright of this thesis rests with the author. No quotation from it should be published without his prior written consent and information derived from it should be acknowledged.

ABBREVIATIONS

Adj	Adjective
Adv	Adverb
A.H.	After Hijrah (the date Prophet Muhammad left Mecca to establish the Islamic State in Medina, both cities are located in Saudi Arabia)
CA	Colloquial Arabic
E	English
H	High variety of the language
L	Low variety of the language
Pk	Poetic Koine (Classical Arabic: the language of Pre-Islamic poetry and the Holy Qur'an)
SA	Standard Arabic
SL	Source Language
TL	Target Language
TT	Target Text

A Guide To Arabic Transliteration

The study will use the following representation of Arabic sounds:

Arabic letters (consonants)	Transliteration	Place and Manner of Articulation	Example
أ	ʔ	Glottal stop (plosive)	ʔamal (hope)
ب	b	Voiced denti-alveolar, non-emphatic	ba7r (sea)
ت	t	Voiceless denti-alveolar plosive, non-emphatic	tilmi:TH (student)
ث	th	Voiceless dental fricative	Thaman (price)
ج	j	Voiced palato-alveolar affricate	jamal (camel)
ح	7	Voiceless pharyngeal fricative	7ama:m (pigeons)
خ	'7	Voiced uvular fricative	'7ashab (wood)
د	d	Voiced denti-alveolar plosive, non-emphatic	Dawlah (country)
ذ	TH	Voiced dental fricative, non-emphatic	THawq (taste)
ر	r	Voiced alveolar trill	raʔs (head)
ز	z	Voiced denti-alveolar sulcal fricative	zuka:m (cold)
س	s	Voiceless denti-alveolar sulcal fricative, non-emphatic	sama:? (sky)
ش	sh	Voiceless palato-alveolar fricative	shams (sun)
ص	S	Voiceless denti-alveolar sulcal fricative, emphatic	Saqr (falcon)
ض	D	Voiced denti-alveolar plosive, emphatic	Da'7m (big)
ط	T	Voiceless denti-alveolar plosive, emphatic	Ta7i:n (flour)
ظ	<u>D</u>	Voiced dental fricative, emphatic	<u>D</u> ama? (thirst)
ع	3	Voiced pharyngeal fricative	3ayn (eye)
غ	'3	Voiced uvular fricative	'3uba:r (dust)
ف	f	Voiceless labio-dental fricative	fam (mouth)
ق	q	Voiced uvular plosive, emphatic	qamar (moon)
ك	k	Voiceless velar plosive	kalb (dog)

ل	l	Voiced denti-alveolar lateral	layl (night)
م	m	Voiced bilabial nasal	misr (Egypt)
ن	n	Voiced denti-alveolar nasal	naml (ants)
ه	h	Voiceless glottal fricative	hawa:? (air)
و	w	Voiced bilabial glide	wa7sh (beast)
ي	y	Voiced palatal glide	ya:fa: (Jaffa)

The double consonant can be achieved through the "shaddah" (a small Arabic s) over the consonant that need to be doubled.

Vowels	Transliteration	Place and manner of articulation
-----	a	Low back short vowel
----- ^u	u	High back short vowel
----- ⁱ	i, e	High front short vowel
--و---	u:	High long back vowel
--ا---	a:	Low long back vowel
---ا---	o:	Long mid round tense back vowel
--ي---	i:	High long front vowel
--ي---	ai	Closing diphthong

Note: "tanween" is part of the vowelizing system of Arabic achieved through adding one of the short vowels: /a/, /i/, or /u/ to the sound /n/ to locate the grammatical slot of the term, e.g. the word "kita:b" (book), it would be inflected "kita:ban", "kita:bun" or "kita:bin" according to its grammatical slot.

Chapter One

1.0 Introduction:

Sociolinguistic research on varieties of language and language variation along with the necessity for meaning “equivalence” in terms of the appropriateness of the variety to the context has been well recognized in the formulation of translation theory (Catford 1965, Newmark 1981 & 1988, Hatim and Mason 1990 among many others). However, the treatment of variation in Arabic has mostly been restricted to “dialects” and has failed to encompass the notion of diglossia. The delineation of equivalence in diglossic situations still offers more questions than answers, especially in literary translation where there is a continuous shift from one variety to another depending on the characters and their interaction.

According to Fishman (1972), Zughoul (2005) and Istaitiyeh (2003) Diglossia occurs in almost every living society or, to be more accurate, it exists in every human being who uses any language to express her/his needs at various levels, e.g. home, work, the club with friends, conferences. Yet, one can only sense this phenomenon in written materials since in writing one has to follow certain rules that the language deems necessary.

Arabic, like any other living language, has over time experienced great changes in its written form as well as its spoken forms. Recently, for several reasons which this study will try to elucidate, the spoken forms have been more prevalent than the usually written form “FuSha” (the Arabic term for Standard Arabic). The written form of “FuSha” has witnessed slight changes in grammar but great changes in semantics.

The problem with Arabic is that the gap between spoken forms and FuSha, as described by many linguists, has been so wide that spoken Arabic forms or colloquial Arabic forms can sometimes be considered different languages (see Versteegh 2003).

Yet, Arabic is not the only language that suffers from this phenomenon since Greek is a similar case, as indicated by Karl

Krumbacher. In 1902, Krumbacher called for the universal adoption of colloquial Greek in order to eliminate completely the gap between the "high" and the spoken forms. He also suggested the same be done to Arabic. But the question is: Can the Arab countries follow in the steps of Greece and adopt only one of the many colloquial varieties used in the Arab World? And if so, which one of the colloquial Arabic dialects can replace FuSha or standard Arabic in literature and in all literary works? And what are the social, religious, scientific and cultural effects of this adoption over the Arab World?

1.1 Review of Related Literature:

1.1.1 What is Diglossia?

At the outset, it is necessary to define terms and particularly the term "diglossia" since it is a key concept in the development of this study. The earliest reference to this phenomenon in literary scholarship goes back to the work of the German linguist Karl Krumbacher, *Das Problem der Neugriechischen Schriftsprache* (1902) which dealt with the origin, nature and development of diglossia with special reference to the Greek and Arabic cases. More often, however, reference is made in the literature to the French linguist William Marcias, who is credited with the coinage of the term "diglossia". Marcias (1930) introduced his definition in an article entitled "La Diglossie Arabe" as the encounter between a written literary language and a spoken colloquial widespread language.

Somewhat later and in an article that has become a classic in the linguistic sciences, Ferguson (1959) re-introduced the term discussing it in the context of four language situations which display diglossic behaviour: Arabic, Modern Greek, Swiss German and Haitian Creole. Ferguson offered his often quoted definition of diglossia as:

A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature either of an earlier period or in another speech community which is learned largely through formal education and used for most written and formal spoken purposes but not used by any sector of the community for ordinary conversation. (Ferguson 1959:326)

The superposed variety was called the High (H) variety and the primary dialects were called the Low (L) varieties and the speakers of the four

languages under study do have different names for the H and the L. In Arabic the contrast is between FuSha "Classical or Standard Arabic" (H) and Al-Amiyyah or Al-Daarjah "the spoken forms of Arabic"; in Swiss German it is between Schriftsprache (H) and Schweizerdeutsch (L); in Haitian Creole it is between Francais (H) and Creole (L); and in Greek it is between Katharevousa (H) and Demotiki (L). Ferguson formulated his definition as a multidimensional characterization of diglossia in relation to attitudes and usage that included function, prestige, literary heritage, acquisition, standardization, stability, grammar, lexicon and phonology. The most important of all these features of diglossia, Ferguson maintains, is that of the functions the H and L varieties of the language serve. In fact, it is the function dimension which puts diglossia in its proper context. As an illustration, Ferguson gave the following sample listing of situations where H or L is used.

H or L is used	H	L
Sermon in church or mosque	X	
Instructions to servants, waiters, workmen, clerks		X
Personal letters	X	
Speech in Parliament, political speech	X	
University lecture	X	
Conversation with family, friends and colleagues		X
News broadcast	X	
Radio "soap opera"		X
Newspaper editorial, news story, caption on picture	X	
Captions on political cartoon		X
Poetry	X	
Folk literature		X

Figure 1.1 Ferguson's diglossia situations

These are just a few examples of the functions of H and L and it should be made clear that depending on the locus, the topic and the education of the speakers there are thousands of other situations where the specialist might ask if H or L is appropriate to the situation (see Abu-Mellhim 1991, Dicky 1994, Kallas 1994). It should also be made clear at this point that the speakers in diglossic situations consider H to be superior to L and they generally view H to be more beautiful, more logical and more appropriate for the expression of important thoughts. These views are held even by those whose command of the H variety is limited.

Other commentators have presented a range of views on diglossia. Dell Hymes (1964), commenting on Ferguson's article, viewed diglossia

as an excellent example of co-existence in the same community of mutually intelligible codes adding that the two varieties Ferguson talked about correlate with values and situations and indicate the necessity of taking the community as a frame of reference to avoid distorting the communication situation. Gumperz (1962, 1977) noted that diglossia is not restricted to multilingual societies that have vernacular and classical varieties, but is also manifested in societies which employ separate dialect registers or “functionally differentiated language varieties of whatever kind”. He also investigated the social patterns that govern the use of one variety rather than the other. Fishman (1972), on the other hand, attempted to “trace the maintenance of diglossia as well as its disruption at the national or societal level”. He also attempted to relate diglossia to “psychologically pertinent considerations” such as compound and coordinate bilingualism”. He also extended the term, diglossia, to cover any society in which two or more language varieties are used under distinct circumstances (1972:74), which will take us to the term “register”, usually defined as “varieties according to use” in contrast with the term “dialect” defined as “variety according to user”. Hudson (1980:55), however, considered this extension as “a regrettable development” since it will make every society diglossic where different registers and dialects are used. Hudson believed that the value of the concept diglossia is that it can be used in “sociolinguistic typology -- that is, the classification of communities according to the type of sociolinguistic set-up that prevails in them”. Moreover, Hudson (1980:55) viewed diglossic communities as “those in which most linguistic items belong to one of two non-overlapping sets, each used under different circumstances”. But in contrast with this position, he considered that the linguistic items in a non-diglossic community do not fall into a small number of non-overlapping sets but are nearer to the opposite extreme where each item has its own unique social distribution. Hudson, finally, saw the difference between diglossic community and non-diglossic as less clear-cut than Ferguson’s definition, if we want to reconcile the definition of diglossia with our claim that varieties do not exist except as informal ways of talking about collections of linguistic items which are roughly similar in their social distributions.

1.1.2 Classical and extended Diglossia:

Many linguists have proposed terminologies for a taxonomy of diglossia. For what is here referred to as “classical” (Ferguson 1959) and “extended” (Fishman 1967) diglossia, Kloss has proposed the term “in-diglossia” (for the kind where two varieties are closely related) and “out-diglossia” (for situations where the two languages are unrelated or

distantly related) (Kloss, 1966: 138). Some classicists prefer the terms “endo-diglossia” and “exo-diglossia” derived from the appropriate Greek prefixes (Schiffman 1993). Scotton (1986) proposed the terms “narrow” for Ferguson’s 1959 version, and “broad” (or “diglossia extended”) to refer to Fishman’s expansion of the discussion. According to Scotton, few truly diglossic (in the 1959 sense) communities actually exist, since two conditions must be there in order to meet the criteria: “(1) Everyone.... speaks the Low variety as a mother tongue.” and “(2) The High variety is never used in informal conversations”. Clear examples of these cases are Tamil and Swiss German. Britto (1986) proposes the term “Use-oriented” (or diatypes) and “User-oriented” (or dialectal) diglossia to refer to the same dichotomy others have also tried to define.

Ferguson (1959)	Classical diglossia	Classical diglossia
Fishman (1967)	Classical diglossia	Extended diglossia
Kloss (1966)	In-diglossia	Out-diglossia
Schiffman (1993)	Endo-diglossia	Exo-diglossia
Scotton (1986)	Narrow diglossia	Broad diglossia
Britto (1986)	Use-oriented (diatypes)	User-oriented (dialectal)

Figure 1.2 Terminology of Diglossia

1.1.2.1 Fishman's Taxonomy:

Fishman’s 1980 taxonomy of “kinds of linguistic relationships between H’s and L’s” is so important as to be fully stated here:

(a) H as classical, L as vernacular, the two being genetically related, e.g. classical and vernacular Arabic, classical or classicized Greek (Katharevousa and Demotiki), Latin and French among francophone scholars and clergy in earlier centuries, classical and vernacular Tamil, classical and vernacular Sinhalese, Sanskrit and Hindi, classical Mandarin and modern Pekingese, etc.

(b) H as classical, L as vernacular, the two not being genetically related, e.g. Loshn Koydesh (written Hebrew/American English) and Yiddish (Fishman, 1976) (or any one of the several dozen other non-Semitic Jewish L’s), as long as the later operate in vernacular functions rather than in traditional literacy-related ones (Hary, 1992).

(c) H as written/formal-spoken and L as vernacular, the two being genetically unrelated to each other; e.g. Spanish and Guarani in Paraguay

(Rubin, 1972), English (or French) and various vernaculars in post-colonial areas throughout the world.

(d) H as written/formal-spoken and L as vernacular, the two being genetically related. Here only written/formal spoken and informal-spoken varieties will be admitted (otherwise every dialect-standard situation in the world would qualify within this rubric), e.g. High German and Swiss German, standard spoken Pekingese? [Putonghua] and Cantonese, Standard English and Caribbean Creole (Fishman, 1980:4).

Schiffman (1993) believes that these differences range beyond the obvious ones of genetic vs. non-genetic relationship, and that they have to do primarily with power relationships in the societies characterized by them. Various scholars have proposed that extended diglossia is usually unstable, unless certain conditions having to do with power are met. Classical diglossia, usually thought to be more stable than extended diglossia, can also be shown to be more unstable under certain conditions. It may also be said that the type of diglossia in question may also be changed, i.e. a narrow kind of diglossia may be replaced by a broad form without much awareness on the part of the speech community.

1.1.2.2 Extended diglossia:

Schiffman (1993) noted that the extensive research on diglossia and the many attempts to refine and extend it, especially those pertaining to the socio-economic conditions in which diglossic languages are usually embedded, seems to be warranted. It should be noted that diglossia is a gradient, variable phenomenon, which can not be boxed into an either-or, binary system of categorization. And as Ferguson himself later noted (Ferguson 1991, in Hudson 1991a), his original formulation of diglossia was not meant to encompass all instances of multilingualism or functional differentiation of languages. Hence, many attempts to “refine” or “extend” diglossia, or to discern whether a language is or is not a case of diglossia may be ill-founded.

Fishman (1967), however, introduced the notion that diglossia can be extended to situations found in many societies where forms of two genetically unrelated (or at least historically distant) languages occupy the H and L niches, e.g. Latin in medieval Europe, where H is used for religious, educational, literary and other prestigious domains, while L is rarely used for such purposes, being only used in spoken domains.

1.1.3 Diglossia and language shift:

Diglossia has been noted as a factor in language shift, especially in speech communities where a minority is in a diglossic relationship with a majority language. Fishman (1967:36) notes that bilingualism without diglossia tends to be transitional both in terms of the linguistic repertoires of speech communities as well as the speech varieties involved per se. Without separate though complementary norms and values to establish and maintain functional separatism of speech varieties, the language or variety which is fortunate enough to be associated with the predominant drift of social forces tends to displace the other(s).

1.1.4 Power and Prestige in Diglossia:

Schiffman (1993) viewed diglossic situations as consisting of two (or more) varieties that coexist in a speech community. The domains of linguistic behaviour are parcelled out in a kind of complementary distribution. These domains are usually ranked in a kind of a hierarchy, from highly valued (H) to less valued (L). When the two varieties are accepted as genetically related, the H domains are usually the reserve of the more conservative form of the language, generally the literary dialect if there is a written form. 'Formal' domains such as public speaking, religious texts and practice, education and other prestigious kinds of usage are dominated by the H norm; the L norm is used for informal conversation, jokes, street and market, the telephone and many other domains (e.g. cinema, television). For diglossic situations involving two different (genetically unrelated) linguistic codes ('extended' diglossia), the one dominating the H domains has the greater international prestige or is the language of the local power elite or the dominant religious community. In such cases the H variety is the more powerful, however power is defined. Thus, in French Canada, English occupies the H-variety niche because it has the greatest prestige in North America, its population within Canada is greater than that of French speakers, and its speech community is economically dominant, both in Francophone Canada and Anglophone Canada. In France, however, French is the H variety in diglossic situations involving other languages or dialects, such as Breton or Alsatian where these L varieties can be used only in streets, home, etc.

It remains to be seen whether the same kind of imbalance of power exhibited in non-genetic diglossia can be said to exist with regard to classical or genetic diglossia. In many diglossic situations, only a minority or elite control the H domain successfully, so those who know only the L variety are at a disadvantage.

1.1.5 Diglossia and Literacy:

The prevalence of literacy has an important impact on diglossic situation. Zughoul (2005), Schiffman (1993) and Al-Mousa (1987) note that in a society where literacy is not universal, not all speakers control the use of the school-imparted H-variety. This does not mean that illiterates have the option of using the L-variety in H-variety domains; rather, the expectation is that they will remain silent rather than exhibit inappropriate linguistic norms. Their linguistic behaviour is in fact restricted to the L domains, and use of H domains is de facto the monopoly of the educated few. However, real life speech situations at the most prestigious places (houses of parliament in the Arab World) contradict Schiffman's expectation where we can find that most of the parliamentarians choose to use the L-variety in their speeches to illustrate their ideas. This does not mean that they abstain from using the H-variety but rather they seem to switch into L-variety a short while after the beginning of the speech. Moreover, the less educated deputies adhere to well written H-variety speeches rather than keeping silent, and if they want to indulge in a conversation they tend to use a version which only approximates H-variety.

1.2 Statement of the problem:

This study will try to answer four major questions:

- 1- Can diglossia be considered as language specific or a relative phenomenon that characterizes all languages to different degrees? In other words, is a language like Arabic for example, diglossic in its own way?
- 2- Is the phenomenon of diglossia in Arabic a recent phenomenon or does it have its origins in the history of Arabic?
- 3- How can the translation of a certain text influenced by a diglossic situation be conducted? This affects the idea of suitable equivalents in literary translation, and how the semantic and the syntactic level of the source language can be affected by diglossic translation.
- 4- Can Arabic resolve its diglossic situation?

1.3 Purpose of the study:

The goal of this study is to evaluate existing diglossic translations of texts derived from three main areas: movies, literature and liturgical writing in comparison with the translation of the same texts in a classical or standard target language. The researcher has found that it will be more illustrative to take Arabic as a target language where diglossia is very strong and where the syntactic and semantic levels in classical Arabic are fixed and systematic, while spoken Arabic allows great variability. The deviation from the syntactic level of the language in Arabic can affect severely the translation of texts. Moreover, the development of a new lexicon (coined, loaned, and blended lexicons as well as extended usage) in spoken varieties of Arabic lacks documentation in modern dictionaries. The lack of documentation of these phonological phenomena in modern Arabic dictionaries is a clear gap in the language that needs to be filled.

As for the source language, English is the most common and also the language most in demand all over the world (Crystal 2003), as well as being a wide source of translations that are produced in the Arab World.

1.4 Significance of the study:

This study is significant for a number of reasons. First of all it will objectively and scientifically analyze the phenomenon of diglossia in Arabic through digging in its historical roots starting from the pre-Islamic era to our current period in order to find out the reasons that have caused this phenomenon in Arabic language. Secondly, this research will analyze the tendency to use colloquial or spoken Arabic in literary translation instead of standard or classical Arabic. This will eventually suggest whether or not it is possible to replace standard Arabic by one of the spoken Arabic or even several spoken Arabic dialects. The Arab World has witnessed two major approaches to this question, one calling for adopting colloquial dialects and producing written literary works by using spoken dialects; while the other approach defends strongly the maintenance of standard Arabic as the only and main language used for education, the press, literary works and all formal levels in the Arab World. Thus, the researcher has felt the importance of deriving the main sources of this study from literary translations done by the two approaches, analyzing the syntactic and the semantic levels for both, in contrast with the original English texts that were translated by the two different schools. Finally, the study will illustrate the role of the “equivalence factor” in literary translation for maintaining the message of the source text. This study, moreover, is the first of its kind among all the

studies of Arabic diglossia, since it reveals the continuous relation between pre-/post Islamic dialects and the current spoken varieties of Arabic, through the analysis of literary works done into colloquial Arabic.

1.5 Plan of the study:

This thesis consists of eight chapters. The first chapter contains the introduction, a review of related literature, a statement of the problem, the purpose of the study, the significance of the study, and the overall plan of the thesis. The second chapter will mainly be a historical review of Arabic language and literature as an attempt to follow the phenomenon of diglossia from its roots in the language. The researcher, therefore, will try to find the link between the term “dialect” and the more recent term “diglossia”. Chapter two will also cover the phenomenon of Arabic diglossia and the reasons behind the appearance or, to be more exact, the growth of this phenomenon and what can be done on the social, cultural, educational and political levels to eliminate this phenomenon; these levels will also be discussed in chapter eight. The third chapter will be devoted to the nature of literary translation and the importance of the term “equivalence” on the semantic level as well as the syntactic level in any process of translation and especially in literary translation. Chapter four will describe the methodology of the analytical part of this thesis as conducted in chapters five, seven and six. Chapters five, six and seven will contain analysis of diglossic translations derived from three main sources, namely: liturgical writing, literature, and movies, to emphasise the relation between early and current spoken varieties of Arabic, as well as illustrating the effect of using colloquialisms in the translation of the source texts. Chapter eight will contain summary of the analysis conducted in chapters five, six and seven. It will also point out reasons behind the failures in translation as well as possible solutions for translating liturgical and literary materials. In addition this chapter will set out the recommendations of the study in an attempt to provide suggestions in dealing with the phenomenon of diglossia in order to reduce it in any work of translation. It will also contain suggestions for further research. An appendix of the full literary text partly analysed in Chapter six will be attached to the study.

Chapter Two

The Roots of Diglossia in Arabic

2.0 Introduction:

Although the purpose of this study is to analyze the phenomenon of diglossia in Arabic and its effect on literary translation, there are good reasons to address the issue in its historical context in order to show the nature of this language, its origin, and functions in its homeland. Chief among these reasons is to highlight the factors that have affected the language and its development over the centuries, such as religion, migration, politics, commerce and other factors that will be revealed in the ensuing account. We will see in this chapter that the phenomenon of diglossia has been present in Arabic for over fifteen hundred years.

2.1 Origins of Arabic:

Arabic is considered the eldest daughter of the Semitic language that was spoken in the Arabian Peninsula. The Semitic language is the mother of a number of dialects which later developed into separate languages. Versteegh (2003), Hetzorn (1998), and Daif (1960) say that these dialects were divided into four groups: (1) the northeastern dialect (the Akkadian: the Assyrian and the Babylonian) which was spoken in Mesopotamia (Iraq), (2) the northwestern dialect that was also divided into two dialects: (3) the Canaanite: Phoenician and Hebrew that were spoken in Lebanon, Palestine, and parts of Jordan, and (4) the Aramaic that was spoken in Syria. The other two dialects of the Semitic Language were the southern dialects which included the northern Arabic that was later developed into what is now called the FuSha (the Arabic term for classical and standard Arabic), and the southern dialect or the Arabic of the south which was used in Yemen and Ethiopia; later, this dialect was called in Ethiopia the Abyssinian language.

Scholars are not sure where the Semitic people originally came from. Some say that they originally were living in North Africa or near Somalia and then moved to the Arabian Peninsula. Others, however, claim that they came from the middle of Asia or Armenia. A third opinion is that they were living in North Syria. However, it is very difficult to say where they originally came from since this issue goes back into pre-history. The incontrovertible fact is that the Semitic people lived in the Arabian Peninsula for centuries and spread from there for political and economic reasons. The latter may be the most powerful factor that forced some of the Semitic people to migrate from their homeland (see Versteegh 2003 and Al-Jundi 1982).

2.1.1 The Southern and Northern dialects of Arabic:

The Arabs of the south who lived in Yemen were much more developed than their brothers in the North. The Arabs of the north were nomads who moved into the Peninsula after water to save their cattle, the main source of their living. The province of Yemen is an agricultural area overlooking the Red Sea, from which the Yemenites were able to create many kingdoms in the south, including Sheba that was mentioned in the Bible. Such kingdoms of the south built economic ties with the big empires, Rome and Persia, as well as India. In addition, the Arabs of the south and the north held different religious beliefs, but Judaism and Christianity started to spread in the south, which forced more tribes of the south to move to the north, in a move to protect their religion, after the collapse of their kingdoms (see Daif, Shawqi (1960), pp.26-32). Moreover, they started to move their idols to Mecca, the site of the Ka'ba, which was built by the prophet Abraham and later became the Muslim holy place and the centre of an annual pilgrimage. The Ka'ba was revered by all Arabs long before the existence of Islam.

These movements of the tribes of the south, however, resulted in a growth of the Arabic dialect of the north. Al-Jundi (1982:28) says that the two dialects of Arabic were merged after the collapse in 115 BC of Ma'rib (the huge dam in the kingdom of Sheba). Many southern tribes settled down near Mecca, and Medina (to which later the Prophet Muhammad migrated from Mecca in order to spread Islam; both cities exist in Saudi Arabia), conveying to the people of the north their knowledge, trade, habits, and language. This, eventually, resulted in the formation of a unified Arabic language understood by every Arab in the peninsula. Mecca later gained importance as a trade centre, in addition to its religious significance for all Arabs.

The position that Mecca gained through the years as a religious and a trade centre for the peninsula empowered the spread of its dialect to all the tribes of the Arabian peninsula, so that the Meccan dialect became the standard dialect of their prose and poetry. These Bedouin tribes had their own dialects which they used in their everyday speech¹, but when their poets composed poetry, then the dialect of Mecca and its tribe Quraysh was the one used as Standard Arabic or FuSha.²

2.2 Pre-Islamic Literature:

It is very important to indicate that all the literary materials that have reached us are written in classical Arabic or standard Arabic (both are called FuSha). It is also significant to mention that these literary materials were mostly poetry. This is due to the fact that all literature was oral, since most of

the Arabs were non-literate: in spite of the fact that writing existed at that time few knew how to read and write. Poetry was easier to memorize for the reciters because of the rhymes and the meters that distinguished it from prose.³

2.2.1 Pre-Islamic Poetry:

The only evidence we have of pre-Islamic Arabic poetry goes back 150 years before the time of Prophet Muhammad (570-632 A.D.).⁴ Poetry in Arabic has followed the strict prosodic rules of meter and rhyme inherited from these ancient poets of the pre-Islamic period and could go back even further as Zaidan indicated in his book *The History of Arabic Literature*, (1957:32).⁵

For the tribes and the clans of the pre-Islamic era, the birth of a poet is a source of pride since it is the poet who will commemorate the tribe and its deeds, defend its honour against other poets, and make the tribe well known. The topics that were handled by poets varied between elegy, tribal or personal panegyric, and satire. Poetry was very much respected and cherished by Arabs to the extent that Literary Markets were held to judge whether the poets were good enough at keeping the meters and in using the right lexical items to form a unique meaning elevated in style as the Standard Arabic required.⁶

However, many scholars, like Taha Hussein (1969), doubt the existence of pre-Islamic poetry since it would all have been oral, but other scholars argued strongly for the existence of pre-Islamic poetry, though they confess that some of it was altered by reciters.⁷

Pre-Islamic poetry is the only record we have of Arabic in the pre-Islamic era and this body of work has been called *The Record of Arabs* since it is a documentation of events, battles, and feelings that reflected the nature of life in that era. Brokelman (1969:44-50) considered the pre-Islamic poetry to be a mature and perfect art which was never known to be evolving since it came in a complete form. This perfection, however, is an indicator of the level of the FuSha (standard Arabic) that was so prominent that it overwhelmed the dialects used by the tribes for everyday use.

It is crucial at this point to go back to a historical fact in the pre- and post-Islamic era, which can be very indicative here. Well-to-do Arabs used to send away their male infants to be fostered and raised in certain tribes known for their excellent command of FuSha. A clear example of that was Prophet Muhammad himself who was given immediately after birth to a Bedouin tribe called Bani Sa'd; the Prophet later used to boast of the fact that he was raised

among Bani Sa'd (a tribe well-known for mastering FuSha) which enriched the eloquence that he was endowed with⁸.

2.2.2 Pre-Islamic Prose:

It might be expected that in any language, prose should come before poetry, and the case would be the same when it comes to Arabic. Yet prose was never recorded in writing, and it was poetry that survived, since poetry, following strict rules of rhyme and meter, was easier to recite and thus memorize for both professional reciters and common people of the period. Nevertheless, prose does not necessarily mean the ordinary dialogue that goes on between speakers, but rather the kind of artful language that influences the audience and can be divided into stories, speeches, proverbs, and literary letters. Literary letters, however, can never be said to have existed in pre-Islamic prose because no evidence of that kind of art has been found; while stories, speeches, and proverbs were commonly used, as evidence shows us.

Daif (1960:400-419) states that stories were the source of recreation for the tribe. Those tales dealt mostly with famous kings and queens and their ancient kingdoms or neighbouring empires like Persia. These stories told of heroic deeds that could be mixed with legends. The narrator used strong metaphor and rhyme to attract the audience. Other matter of these tales included devils, animals, or knights (e.g. the tale of 'Antara "poet and knight", Al-Zeer Salem "poet and knight", Sayf bin thi Yazan "Arab King"). Of all this, nothing was written but rather first narrated orally, and then documented from oral resources with several changes in the process.

Proverbs, as part of Arabic prose, were common and used by ordinary people. Most of the proverbs were formulated by wise men and eloquent speakers in FuSha; Arabic is full of proverbs and several books were written about that in Arabic like *Jamharat Al-amthal* by Al-Askari.

Eloquent speeches are the most important genre of Arabic prose. This is due to the fact that eloquent speakers were as important as poets for each tribe, as noted by Nalino (1970: 95-99) in his lectures on Arabic Literature in the Egyptian University. The role of the speaker was indeed very important since he was responsible for motivating the tribe in time of war, he was the main speaker in times of celebrations, and usually he was the one delegated to the neighbouring kingdoms for varied reasons of diplomacy or trade. Speakers were very meticulous in their choice of eloquent terms, short rhymed sentences, proverbs and maxims, in addition to poetic verses, in their aim to influence an audience. The few speeches which have reached us are all in FuSha with no evidence of the dialects, as is also the case in poetry, in spite of

the fact that each tribe had its unique dialect, as will be elaborated in the ensuing discussion. Thus the notion of diglossia is relevant even in the early ages of Arabic.

2.2.3 Soothsaying (Kihanah):

Soothsaying is an ancient idea in Arabic referring to the practice of a select group of people who claimed knowledge of the future because of a relation with a jinnee (sometimes spelled "genie"). Soothsayers were very famous and respected in the pre-Islamic period since they were responsible for taking care of the idols which most Arabs worshipped before the revelation of the Holy Qur'an to Prophet Muhammad. Daif (1960: 420-423) says that soothsayers had a very powerful position not only in the tribe they belonged to, but rather in the Arabian peninsula as a whole. Whenever they were asked about a personal issue, their practice was to speak in short rhymed phrases which were vague and ambiguous. As in the case of prose, few pieces of soothsaying have survived for two main reasons. First, soothsaying was prohibited in Islam and condemned by Prophet Muhammad since it opposes the idea of believing in the One Omniscient God. Secondly, it lacks the musical meters and the more transparent meaning that enables poetry to be memorized by reciters.⁹ Yet, even those fragments of soothsaying that have reached us are in FuSha with no indication of dialects at all, in spite of the fact that most soothsayers were from the province of Yemen which has been known to Arab linguists and scholars throughout history for its unique dialect, while some soothsayers existed in Mecca and the neighbouring area of Najd and Hijaz. (These three cities still exist in the Arabian peninsula)

2.3 Islamic Literature:

Islamic literature came into existence as a result of the revelation of the Holy Qur'an to Prophet Muhammad in the year 610 A.D. The word Qur'an means "reading" or "recitation"; the Qur'an was revealed to Prophet Muhammad in the dialect of his tribe -- Quraysh. It can be said that the Qur'an was the cornerstone of the huge literary heritage of the Islamic Empire. Next to the Qur'an, comes the Prophetic Tradition or Hadeeth which is what the Prophet said, did, or accepted without commenting. The two sources, however, were the pillars of FuSha (standard Arabic) that has guarded and protected its identity up to the current date.

2.3.1 The Holy Qur'an:

Al-Mousa (1987) notes that the Qur'an is the earliest unquestionable evidence of influence on Arabic prose: moulding it, and acting all through its movement as a linguistic yardstick, and the sublime model of perfect eloquence and highly elevated language.

Prophet Muhammad (member of the tribe of Quraysh) received the message of God -- as His last Prophet for mankind -- at the age of 40 (610 B.C.) in an isolated cave near Mecca, where Muhammad used to pray, with those Holy verses of a Sura called the Cloth of Congealed Blood: "Proclaim! (or Read) in the name of thy Lord and Cherisher, Who created -- created man out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful. He Who taught (the use of) the Pen" (the Holy Qur'an, sura 69, verses 1-4).

Those few holy verses of the sura (a number of Qur'anic verses recited all together and connected to each other as a chapter) were the first order to Muhammad (a non-literate Meccan). The Godly commands were as follows: testify that no God exists but Him, spread the knowledge as well as reading and writing as pillars of all sciences. Thus, the documentation of the Qur'anic Suras (a group of holy verses) started on the first day: since Prophet Muhammad's cousin, Ali, and the Prophet's adopted son, Zaid, could read and write and so they were the first writers of the Qur'an. The Qur'an consists of 114 Suras of varying length. Prophet Muhammad received a number of Suras in Mecca where he stayed calling for Islam for 13 years. These were called The Meccan Suras. In the year 622 A.D., the Prophet left Mecca for Medina (both sites are in Saudia Arabia) with a small band of followers; the people of Medina began to accept Islam and to form an Islamic country with the Prophet as their leader. Similarly, a number of Suras were revealed to the Prophet in Medina, and became known as The Medina Suras. The early Meccan Suras are short, rhymed, ecstatic exhortations to all people and his fellow citizens to abandon idolatry and believe in one God. These Suras describe the blessing that awaits the pious and the everlasting torment which will be the fate of unbelievers when all are resurrected and called to account at Judgment Day. The Medina Suras, on the other hand, are much longer, and deal with matters of legal, social, and political importance, promulgating the laws and ordinances by which the community was to live. The present Islamic law is founded on these Suras as Holes (1995:11-13) indicates.

The Message of Prophet Muhammad is not addressed to the Arabs alone, but rather to the whole world. From this notion, Prophet Muhammad fought idolatry or false religions in the Arab peninsula at first and the world as a whole afterwards. Jihad, the Qur'anic term for spreading Islam, became a

requirement for Muslims, which later resulted in the establishment of a wide Islamic Empire that once reached China and southern France. Of course, the spread of Islam meant the spread of its language, since all the Islamic rituals are carried out in Arabic even for non-Arab Muslims.

Nalino (1970: 99-102) asserts that The Holy Qur'an had influenced the spread of Arabic into the Non-Arab countries before these countries converted to Islam. Nalino viewed the Qur'an as a book of great influence greater in its influence than the Gospel.¹⁰

Sir Denson Rads (in Al-Jundi, 1982:49-50) comments that the important effect of Arabic on the non-Arab Muslim countries is not only because it is a tool to comprehend Islam or to perform Islamic rituals but because it is a productive factor for the culture. He adds that no religion has had the effect which Islam has had on the languages of other nations. When a religion is conveyed to another nation, its book is usually translated into the tongue of that nation, but this did not apply to the Holy Qur'an, which the Muslims respect as the direct words of God to Prophet Muhammad and His final word to mankind. Hence, every one who accepts Islam must accept Arabic as a sacred language.

It is important here to indicate how the Qur'an was compiled since this matter is controversial and of great importance for its impact on the language of the Qur'an. Daif (1963:29-27) says that every sura (Qur'anic chapter) of the Holy Qur'an was separately documented in writing since a number of the Prophet's first followers knew how to write and read, like his cousin Ali and his adopted son Zaid, who became Muslims the first day Muhammad received the revelation. Later, the number of the writers of the revelation increased with the increase in the number of Muslims, but all of them counted among the first followers. Before the death of Prophet Muhammad, the prophet himself (guided by Godly revelation) arranged the Suras and gave the Qur'an its final form (but not yet in the form of a book) in the presence of his writer Zaid bin Thabit (who later became the head of the committee which was formed to collect the suras of the Qur'an in one book). However, many Muslims memorized the Qur'an by heart during the life of the Prophet. After the Prophet's death, Omar Bin Al-Khattab (later the second Caliph) came to Abu Bakr, who was the first Caliph or leader of Muslims after the Prophet, and suggested that the Qur'an be gathered into a book. Abu Bakr agreed and all the Suras were gathered under the supervision of Zaid who meticulously gathered the Qur'an from every reliable source into one book called the Qur'an. This Qur'an was kept with Abu Baker and later with Omar who gave it to his daughter Hafsa (the Prophet's wife). This process was completed within two years after the death of the Prophet. Yet, when the Islamic conquest reached

many non-Arab countries, non-Arab Muslims were committing mistakes in reading the Qur'an and they did not have the Qur'anic version of Abu Bakr to go back to, so the third Muslim Caliph Othman demanded that all Qur'anic copies in all countries be collected and burnt. He ordered Zaid again to form a committee from the well-known reciters of the Qur'an (who memorized the Qur'an by heart) to re-copy the Qur'an again from the version kept with Hafsa (the Prophet's wife). A number of the committee members were from Quraysh (the Prophet's tribe). Othman clearly ordered the committee members that if there were any variance among them in a certain item then they should take the Qurayshi dialect as a basis to resolve the variance since the Qur'an had been revealed in the Qurayshi tongue. After the job was done, Othman ordered seven well-known reciters to spread throughout the Islamic State to teach people how to correctly read the Qur'an, relying on the Qur'anic version that had been carefully recopied and revised for the second time.¹¹ Those reciters now had one written version, but they were teaching people the Qur'an with their own distinctive pronunciation of vowels, which later gave rise to the seven readings of the Qur'an. In the Islamic tradition, the varieties of language used by the seven reciters are referred to as "dialects". All Muslims accept these Seven Readings since the Prophet himself accepted them, saying to his followers "that the Qur'an has been revealed to him in seven dialects" as found in the Prophet's tradition.¹²

However, the most pressing question here is why Caliph Othman ordered all copies to be burnt. What was the danger threatening the Qur'an for which he felt the need to do what he did? The only reasonable answer to this question is that people started to write copies of the Qur'an in the way in which they uttered it. Yet again what danger could be done to the written form of the Qur'an if all people spoke in the same Qurayshi dialect, i.e. FuSha? Again, the answer to this question is that Arabs had varied and distinct dialects in a way that could completely change the Qur'an if written in any of those dialects.

This incident, however, asserts that the FuSha (standard Arabic) is the Qurayshi dialect and proves that, although dialects existed all over the peninsula, the Qurayshi tongue was the standard dialect (or at least the language of literature) whose status was later enhanced by the Qur'an. Yet the seven different readings of the Qur'an are considered the first linguistic *proof* of dialects in the Arabian peninsula. However, it seems that those seven dialects were the closest to FuSha of all dialects in the peninsula since the Qur'an was permitted to be read in them; the differences were limited to the phonological level and mainly within the pronunciation of the vowels and the glottal stop (see Ameen 1935).

2.3.2 The Hadeeth:

The Hadeeth is an Islamic term that refers to what Prophet Muhammad said or did or approved. This Prophet Tradition (Hadeeth or Sunnah) consists of the text (or what is called in Arabic *Matn* which is the actual deed or saying of the Prophet) and the authority (the term *Sanad* is used in Arabic to refer to the transmitter or narrator of the Prophetic text). The Hadeeth was handed down to Muslims during the Prophet's life orally but the permission to write some prophetic texts on specific topics was given to some followers by the Prophet himself.

Yet most of the Hadeeth was memorized by heart, which later (after the Prophet's death) made Omar bin Al-Khattab (the second Muslim Caliph) think of recording the Prophet's tradition: but he was afraid that people would be confused and abandon the Qur'an since many of them were new Muslims. Later Omar bin Abdel Azeez, who became Caliph during the period 722-724 A.D., gave the order that the entire Prophet's tradition should be collected. Since that date, massive books have been formed containing the Prophet's Tradition which led to the wide spread of Arabic in almost all Muslim countries to the extent that the most famous collectors of the Prophet's Tradition have been non-Arab Muslims, Al-Bukhari, and Muslim.

This collection of the Prophet's Tradition led to the creation of new sciences like biography, history, etc. The writing of biography was not limited to the Prophet's life, but was used by those who were responsible for conveying his tradition, to make sure of their narration and that they were trustworthy, as well as for the documentation of the life of all the Prophet's companions. Historical writing developed later to include pre-Islamic poetry, pre-Islamic prose and pre-Islamic battles (the term in Arabic is *Ayyam al-'arab*, "the days of Arabs").

The Prophet's tradition, however, is of special importance to us in this research since it unquestionably proves the early existence of dialects, as the Prophet himself used some dialects, on certain occasions.¹³ His usage can be considered the first documentation of dialects in Arabic.

2.4 The spread of Standard Arabic (FuSha):

Arabs who inhabited the centre of the Arab peninsula had limited connections, mainly related to trade, with the neighbouring nations, before Islam. Islam came as an international message which forced Arab Muslims (being the first people to receive Islam) to convey this message to the world. This resulted in the Islamic conquest of Syria, Iraq, Persia, India, Egypt,

Turkey, Spain, southern France, Africa, parts of Russia and parts of China, in addition to the Mediterranean Islands. Meanwhile, this spread of Islam was accompanied by the spread of Arabic as a Holy Language in which the Qur'an must be recited and all the Islamic rituals are performed. Arabic defeated most of the local languages that were spoken in these countries, especially when these countries accepted Islam as a religion. The number of speakers of Arabic increased widely which made Arabic face two major situations. First, Arabic had to accept new terminology and lexical items that were used by these nations and for which there was no equivalent in Arabic. Second, Arabic needed to protect itself against the ungrammatical Arabic which started to spread between non-Arab Muslims and Arab Muslims who were born to non-Arab mothers, since Arabic is an inflectional language which makes it difficult to learn.

2.4.1 Arabicization:

This term describes the process of conveying lexical items from other languages into Arabic. Arabic benefited from every country it entered, gaining new words it did not have such as the names of plants, animals, objects, medicines, illnesses, games, and clothing, as well as names of people and places, after processing the terms according to Arabic rules. The process of Arabicization is not new at all since its roots go back to the Pre-Islamic period when Arabs borrowed some lexical items from other nations and used them accordingly in their poetry and prose.¹⁴ Moreover, some Arabicized words were used in the Holy Qur'an as Arabic words since these words had been used by Arabs in the Pre-Islamic era. Books were written about these borrowed lexical items by Arab linguists such as Al-Jawaliqi (1073-1145 A.D.), who calculated that more than 730 words were borrowed. However, linguists like Al-Jawaliqi made use of the large dictionaries that appear around the year 700 A.D. (in response to the need for the protection of Arabic¹⁵).

2.4.2 Protection of Arabic (FuSha):

The first Arab Muslims were native speakers of FuSha; thus, it was not problematic for them to understand the Qur'an fully. However, the Islamic conquest of non-Arab countries resulted in huge numbers of non-Arab Muslims who started to learn and speak the language, but with some difficulty because of the nature of Arabic as an inflectional language. They would naturally make grammatical mistakes in addition to having phonetic difficulty in pronouncing Arabic sounds. Moreover, the second generation of Arabs started making the same grammatical mistakes as the non-Arabs because Arabs mingled with the people of each country they conquered by marriage, which resulted in a second generation of Arabs who erred in FuSha in the

same way as their non-Arab mothers. Moreover, this second generation could not fully understand the Qur'an -- in the way their fathers had done -- since their Arabic tongue was not pure. Daif (1963:169-176) notes that people in Basra (an Arab Iraqi city) used Persian words everywhere. Even Mecca itself started to receive huge numbers of non-Arab Muslims who settled down near Ka'ba (the Holy house of Muslims which they visit every year for pilgrimage) and Medina¹⁶, influencing thereby the tongue of the native inhabitants of both cities.

As such, Arabic itself started to develop through its native speakers since Arabs tended to use simple terms which non-Arabs use in order to be understood.

According to Daif (1963:170) another important feature of this period was that the dialectal differences between Arabic of the north and that of the south started to disappear because the Arabs of the peninsula were now using the language of the Qur'an, except for some dialects that could be heard now and then. Yet, variations in accent were now more common among Arabs as a result of mingling with non-Arabs who tend to ease Arabic sounds in pronunciation. However, Anees (1984: 22-25) believes that Arabic dialects did not disappear but were transmitted with the conquerors to the countries they conquered. These Arabic dialects interacted, in addition to the FuSha (standard Arabic), with the languages of these countries; nonetheless what made Arabic dialects win the battle was that they were close to the FuSha which was always used in writing, intellectual gatherings, and reading. At the same time, common people continued to use local dialects in their daily life, as displayed in some poetic verses of a well-known Islamic poet, Thu el-Rimmah.¹⁷

In a nutshell, whatever the linguistic situation of Arabic at that period was, it forced Arab linguists to find a way to protect the language. Linguists started moving to the desert, to mingle with the nomads who never mixed with city-dwellers, in order to guarantee the purity of the Arabic tongue. This process had started by the end of the first century After Hijrah (around the years 720 A.D.). Ya'qoob (1982:27-35) describes the process that Arab linguists went through as a very tedious job which later constituted the nucleus of Arabic dictionaries. Arab linguists started composing massive dictionaries to help learners study Arabic and understand their language in order to understand the Qur'an correctly. Moreover, linguists gathered pre-Islamic poetry from the Bedouins who learnt it by heart from their ancestors as pre-Islamic poetry is an important linguistic material for studying the language. Yet, even in the process of collecting language data, evidence of dialects in Arabic was always there; and the inclusion of certain tribes and exclusion of others throughout the

collection of language data is an undefeated proof that the excluded tribes were using dialects that can be described as remote from FuSha. Ameen (1935, II: 259) confirms this fact since linguists were making comparisons between the way a lexical item was pronounced, and the most eloquent way in uttering it even within the same chosen tribe. Furthermore, many linguists saw the phenomenon of synonymy in Arabic as a remnant of dialects (see also Versteegh 2003).

Some Arab linguists tried to search for the history of lexical items, but their knowledge of other languages was often very basic and so they falsely judged many pure Arabic words as borrowed (Ameen, 1935, II: 262-63).

Yet, before linguists started that massive job of collecting linguistic data, they had to protect the grammar. The need appeared not only for explaining lexical items but also for books that save and explain Arabic Grammar since the second generations lost their ability to speak FuSha (standard Arabic) which was about to lose its inflectional endings (see Corriente 1976). This situation resulted in committing mistakes while reading the Holy Qur'an which could be considered a type of blasphemy if the Holy verses were read incorrectly (the misuse of inflection can, sometimes, create this situation in Arabic.)¹⁸ Thus, grammarians gave priority to the protection of Arabic grammar as a response to a political decision. It is said that Ali bin Abi Talib (the fourth Caliph) gave his order to a linguist to do something to protect grammar. Abu Aswad Al-Du'ali (who died in 677 A.D.) was selected for this task, and was the first to form a grammar of Arabic. However, the first comprehensive grammar was written by a linguist called Sebaweh (of Persian origin, 796 A.D.) who collected most of the works of his teacher (Al-Du'ali) in a book called *Al-Kitaab*. Later on, other grammar books appeared but they added little to the work of Sebaweh who is considered the first to establish a comprehensive system that covered all aspects of Arabic grammar. Yet the same limitation on the number of tribes chosen by linguists to be the source of collected vocabulary items was applied to the grammar of Arabic; the question here is: what were the grammatical bases for those linguists to judge one dialect as being grammatically correct? Was it the case ending that FuSha has? If that was the criterion, then this indicates that some tribes were not using the inflectional endings at all as Ameen claims in *DuHa al-Islam* (1935, II: 253-298 and Corriente 1976). A more revealing issue is that those grammarians took only the pre-Islamic poetry and the Qur'an as references to solve any grammatical argument among them. Ameen also adds that they spoke about some dialects in the Arabian peninsula but they regarded them as inappropriate, lexically and grammatically.

Other important linguistic books were written, dealing with common grammatical mistakes. The first to author a book in that field was Al-Kisa'i (742-812 A.D.). His book *The Mistakes of The Public* was an indicator of the deviation that started to appear within Arabic among its users. Many Arab and Western scholars (including Versteegh 2003) believe that the appearance of these books is an indicator that FuSha was the vernacular spoken by all Arabs. However, it seems that these scholars were misguided by these books because such books existed not to judge the spoken varieties but rather to eradicate the ill-spoken terms that crept into writing, i.e. to writing FuSha.

Other books of this kind followed later but the system of all authors was the same. Matar (1966:43-51) notes that what did not conform to FuSha or was never heard by a pure Arab Bedouin was considered a mistake in Arabic. Mistakes occurred not only in grammar but also in pronunciation and in vocabulary. The importance of such books, however, is that they show the development of sounds as well as the semantic change that a lexical item has undergone over time. In these books, modern dialects can be investigated through the pronunciation of certain phonemes that were impacted by other sounds as was the case in old Arabic dialects.¹⁹

Versteegh (2003: 97) states that:

Throughout the history of Arabic philology, treatises were written about the linguistic mistakes of the common people (*lahn al-'aamah*). But in spite of what the titles of these treatises might lead us to believe, they are not concerned with the colloquial language as such. Their aim is to preserve the purity of the standard language, purging it of mistakes caused by interference of the colloquial language. **(My transcription for the name of the book is *la7n al-3a:mah*.)**

Versteegh believes that these books can not be considered as a basis for reconstructing vernaculars. However, Versteegh also believes that a more important source for reconstructing colloquialisms in the early Islamic period is the "so-called Middle Arabic texts":

An important source for our reconstruction of the colloquial in the early Islamic period is the so-called Middle Arabic texts, in the first place the papyri, and in the second place the more or less literary texts which contain many 'mistakes' and deviations from classical grammar. Some of these mistakes can indeed be explained as interference by colloquial speech (Versteegh 2003:97).

2.5 The Impact of Arabic on the Original Languages in the Non-Arab Muslim Countries:

The effect of other languages on Arabic was indeed mild in comparison with the huge effect that Arabic had on those languages. This fact is natural because the language of the victorious nation tends to suppress the language of the defeated one, especially when the time span of conquest is long enough, as Abu Mughli (1976:13) says.

Al-Jundi (1982:65-110) contends that Arabic eradicated many languages formerly used in the conquered nations such as ancient Greek in some parts of Iraq and Syria, Aramaic in Syria and Egypt, Coptic in Egypt, and the Ameziri language in north Africa, which were forced to retreat to a few places in outlying areas.

Other languages like Persian, Hindi, and Turkish were influenced in two ways: first, adopting the Arabic Islamic terminology as an inseparable part of Islam, and second, using the Arabic alphabet in writing their languages. In fact, this applies to many Islamic nations in Asia and Africa. Moreover, Spanish people started to write in Arabic by 740 A.D. i.e. after only 30 years of the Islamic conquest in 711 A.D. (see Al-Jundi 1982).

Modern Persian is a good example of the great influence of Arabic, since Old Persian has completely disappeared. Modern Persian is in fact an interesting mixture of Arabic terms and old Persian ones. Moreover, Persians started to use Arabic meters to compose poetry in Persian with very slight changes (see Al-Jundi 1982).

2.6 Dialects in Arabic

2.6.1 Definition:

A dialect is the way a language is spoken in a particular region. Although dialects exist in writing and there are dialectal literary works, dialect is mainly confirmed to speech. Trudgill (2004:2) notes that "*social and geographical kinds of languages are known as dialects*". For Trudgill, a dialect:

...is a particular combination of words, pronunciations and grammatical forms that you share with other people from your area or your social background, and that differs in certain ways from the combination used by people from other areas or backgrounds (Trudgill 2004:2).

All languages have dialects but it is important to note that the difference between a dialect and a language is relative, not absolute; arbitrary, not logical.

2.6.2. Why do dialects exist?

Trudgill (1999) contends in *The Dialects of England* that languages change and are constantly changing, and different changes take place in different parts of the country. A change may start in a particular location and spread out from there to cover neighbouring areas. Some of these changes may spread so much that they eventually cover the whole country. More often, though, changes will only spread so far, leading to dialect differences between areas which have the new form and areas which do not.

Trudgill explains the reason behind the existence of dialects in England. It is a fact, however, that what applies to one living language can also apply to others.

2.6.3. The case of old Arabic dialects:

As indicated in the introduction, Arabic is originally a dialect of an early Semitic language. Arabic too went through stages of change, similar to its Semitic sisters, to become an independent language. Yet, the same circumstances of change have continued in Arabic, creating regional dialects. However, the differences among old Arabic dialects were relatively small; at least among the chosen tribes from which the language was collected as indicated in old literature (see 2.4.2). Evidence of this stems from the fact that, up to the time of the Prophet, the Arabic language had not broken up into other languages in the Arabian peninsula.

Although FuSha or classical Arabic (which itself was a dialect) was dominant in the Arabian peninsula, the existence of other dialects beside it is an indispensable fact since what applies to languages in general applies to Arabic too. In addition, very powerful historical evidence has existed for more than 1400 years -- the seven readings of the holy Qur'an, i.e. seven dialects (see part 2.3.1).

Rabin (1955: 19-37) put forth the view that at the time of the Qur'an there had been already a distinct linguistic split between what he called the Poetic Koine (the "written" language at the time of the Prophet and the language of Pre-Islamic poetry) and the different tribal dialects (Old Spoken Arabic). The

Poetic Koine was not a spoken language at all, but had evolved strictly as a vehicle for the poetry at the fairs (Pre-Islam Literary Markets). Alongside the Poetic Koine (PK) there were different tribal dialects (of Old Spoken Arabic) with varying degrees of mutual intelligibility. This PK, which Rabin postulates as being a literary language, was used by Meccans for business, and by proselytizing Christians. Rabin argues that the diglossic situation was so intensive that the PK had to be treated as a separate language from the tribal speech systems.

Rabin's term PK (Poetic Koine) is synonymous with the term Classical Arabic i.e. the language of the Qur'an and pre-Islamic poetry.

In line with the above, Corriente's article (1976: 62-98) focuses primarily on the evidence of the early Arabic grammarians, and his major goal has been to examine the mass of evidence in an attempt to deduce the source of the Poetic Koine. He believes that the urban dialects of Syria, Palestine and Iraq might have been derived from the *i'raabless* (the absence of inflectional endings) in Nabatean Arabic, which had crept into Syria and Iraq prior to the Islamic expansion. Based on this, the question to ask is how far north and west Nabatean or Lakhmid/Ghassanid Arabic spread before the advent of Islam. Corriente uses the evidence of grammarians to conclude that the declensional endings were still in use in the Bedouin dialects for two hundred years after the Islamic expansion from the Arabian Peninsula. He concludes that there were two main dialect groups, Eastern and Western, both of which were different from the Poetic Koine (or Classical Arabic). Corriente makes a pretty strong case that Old Arabic (i.e. pre-Islamic Old Spoken Arabic + the PK 'Classical Arabic') was in flux and was not as uniform as the classical Arabic that became codified by the grammarians during the early Abbasid era. In fact he believes in the existence of *i'raab*-bearing and *i'raabless* Arabic existing at the same time, if not in the same place. His whole article is built around the premise that Classical Arabic did not become codified until the 8th or 9th century.

Zwettler (1978:97-172) claims that the Poetic Koine (Classical Arabic) was a much ritualized form. In this regard, it could be compared with the Greek in which Homer composed *The Iliad* and *The Odyssey*. The features of this kind of poetic language used in a tradition of oral poetry are: 1) the preservation of archaic features, 2) the formulaic use of set phrases and 3) the borrowing of virtually synonymous words from other dialects in order to preserve rhyme and meter. Viewed in this perspective, one can only conclude that the Poetic Koine was a hodgepodge containing many features which never co-existed at any one time, in any one dialect. It would thus be full of archaic forms from

various eras and haphazard borrowings from different dialects and could never present any single stage of any single dialect.

Zwettler adds that even though the poets could compose poetry correctly using *i'raab*, this would not prove that they spoke the Poetic Koine as their native language. He also presented the argument that later poetry tended to use, more often than the earlier poetry, rhyming schemes that did not depend on knowing the *i'raab* well. The point here is that the later poets did not have such a thorough knowledge of the grammar of the Poetic Koine (classical Arabic). Only very specialized experts composed poetry, and the formulaic nature of the poetry assured the poet of being able to mimic older formulas which came equipped with the correct *i'raab*. Zwettler also casts doubt on the validity of grammarians' account of the purity of Bedouin speech, by contending that grammarians sought only those Bedouin informants who knew how to recite poetry orally. What we actually have is not representative samples of natural Bedouin speech but rather samples from Bedouin informants trained in producing the old oral poetry.

Ziadeh (1986:333-338) concentrates on the evidence of multiple forms of plurals to argue that extensive cross-dialect borrowing occurred in pre-Islamic poetry. He also argues that the poet would sometimes invent forms in order to produce the correct rhyme and meter. Ziadeh seems to follow Zwettler's point of view that the Poetic Koine was a language that became increasingly artificial during the pre-Islamic period, saying that the Poetic Koine was not the poet's native vernacular.

Cadora (1992:1-35), however, believes that linguistic change always accompanies changes in ecological structure. The tree structures in the Middle East are Bedouin, rural and urban. Cadora says that there was an inherent variability of the Arabic Language based on community type and that the situation has been the same since the existence of Arabic.

Versteegh (2003 and 1984) argues that the Old Spoken Arabic and the Poetic Koine (Classical Arabic) which existed at the time of the Prophet and shortly thereafter were one language which he called Old Arabic. He believed that any variation which existed was not beyond the range of the normal linguistic variation found in any living language. His basic position is that the descriptions and the conclusions of the early Arab grammarians about Arabic are reliable and should be used as real evidence for determining the state of early Classical Arabic. Versteegh believes that the changes from Old Arabic are so deep that New Arabic constitutes a new language. Moreover, Versteegh (2003: 41-57) describes the phonological differences among the eight pre-Islam dialects, arguing that they seem to resemble the phonological

differences among Modern Spoken Arabic varieties. However, Versteegh (2003: 57-58) admits that the Qur'anic language and that of pre-Islamic poetry which constituted a model for "correct" Arabic, could hardly serve as a model for ordinary prose. He also asserts that the languages of tribes in the pre-Islamic period were numerous and varied to a certain extent, but there were no real problems in communication.

However, Versteegh (2003:63) admits that not all Bedouin tribes had the same mastery of standard Arabic:

In the course of centuries, the Bedouin tribes increasingly came into the sphere of influence of the sedentary civilisation, and their speech became contaminated by sedentary speech. In his description of the Arabian peninsula, al-Hamdani (d. 334/954) sets up a hierarchy of the Arab tribes according to the perfection of their speech. He explains that those Arabs who live in or near a town have very mediocre Arabic and cannot be trusted. The Grammarian Ibn-Ginni (d. 392/1002) includes in his *Hasa'is* a chapter about the errors made by Bedouin and he states that in his time it is impossible to find a Bedouin speaking pure Arabic.

If this was the linguistic situation of Bedouin tribes that started to mingle with civilization in the post-Islamic periods, then it was also the case of those Bedouin tribes that used to live on the borders of huge civilizations in the pre-Islamic era -- the Persian and the Roman empires. Versteegh, as quoted in the previous paragraph, proves for us the linguistic influence of other civilisations over Arabic in the pre- and post-Islamic periods, which emphasizes the existence of influential language varieties (or diglossia) at all stages in the history of Arabic.

The above-mentioned theories about the situation of Old Arabic seem to be contradictory. Thus, a presentation of some historical and linguistic facts should be made here to help us determine the situation of Old Spoken Arabic or old dialects of Arabic in respect of the Language of the Qur'an and pre-Islamic poetry (the Poetic Koine or Classical Arabic).

It is well known that the Qur'an was revealed to the Prophet in seven accents or even dialects representing the major dialects of Arabic (see part 2.3.1). Nevertheless, the standard or most appropriate one was the dialect of Qurayish. Anees (1984:53-80) says that the existence of other dialects beside the seven or ten known dialects could be possible too. However, the questions that we face here are why it was revealed in FuSha (standard Arabic) but was allowed to be read with the most popular dialects of Arabs, and what the differences were between FuSha and the dialects that were used by many Arabs at that period of time.

The answer to this pressing inquiry confronts us with the fact that FuSha (standard Arabic) was a dialect. It was not an ordinary dialect, but rather the dialect of the elite and the most eloquent Arabs. But why FuSha and not any other dialect? Many linguists (e.g. Versteegh 2003, Daif 1960) believe that FuSha is a pure Bedouin language; this view can be illustrated from the way the language was collected by Arab scholars from certain Bedouin tribes (see 2.4.2, chapter two). The fact that it is a Bedouin language leads us to the old Semitic language from which Arabic descended. It can be deduced here that FuSha was the closest dialect to that old Semitic mother language which encouraged all Arabs to cherish FuSha that was preserved in some Bedouin tribes, and which later became the dialect of the most important religious area in the Peninsula. Anees (1984: 36-43) asserts that this fact depended on the economic and religious position of the people who spoke FuSha -- the people of Qurayish. Arabs, he adds, needed means of communication to be understood and to make them feel unified at least on the language level when they met for trade or other reasons. Hence, FuSha was their choice. However, this does not mean their varied dialects were not there all the time as dialects were their means of expressing their needs when they went back to their ordinary life and community where non-Arab slaves and servants were part of their life. Moreover, those non-Arab slaves must have developed a new dialect of their own.

Yet not all Arabs had the same fluency in FuSha, and this is why each tribe celebrated merrily when a new poet or new speaker appeared in the tribe. Eloquent speakers and poets were the tribe's method for showing off among other tribes in the literary conventions and markets, while the rest of the tribe were ordinary people who spoke their everyday dialect. Hence, pre-Islam Arabs also maintained a sort of diglossia in their means of communication and this is why different readings of the Holy Qur'an existed, allowing ordinary people to read it in their own dialects. Islam wanted to prove for commoners that it is not a religion for the elite only but rather for all Arabs and for all people who may not be Arabs at all (see Daif 1960).

What demonstrates further the existence of many old Arabic dialects is the phenomenon of synonymy in Arabic where we find several words that refer to one meaning. Synonymy in Arabic is not related to nouns only but includes verbs, adjectives, and pronouns. Wafi (1962: 163-69) remarks that one item in Arabic may have 300 synonyms such as the camel or the sword. Wafi views this situation as a result of the existence of several dialects that used varied linguistic items to refer to the same item. He says that any linguistic community needs only one and sometimes two forms to refer to a certain identity or action, but the extensive number of synonyms is a clear indication

of several dialects that were mixed together in one pot. This mixture of old Arabic dialects was not a natural action taken by the speakers of these dialects but rather a result of the work of those early linguists who tried to collect the language back in the seventh century in their efforts to protect Arabic (see part 2.4.2). They collected the language from certain Bedouin tribes, namely Qays, Tameem, Assad, Huthayel, some of Kinanah, and some of Tayye'. Other tribes were excluded because they lived in regions bordering foreign nations that spoke foreign languages. The exclusion of the many remaining tribes may be a proof that those tribes were not only not using FuSha but rather might be using dialects that could be described as non-inflectional varieties of Arabic which could be similar to what we have today in spoken Arabic. This, however, might explain why some Arab and foreign linguists believe that the Arabic language lost its case endings long ago, before Prophet Muhammad's Message appeared.

Synonymy is not the only phenomenon in Arabic that reveals the existence of dialects: antonymy is an even more interesting phenomenon that reflects the existence of several dialects beside the standard Arabic. Wafi (1962: 163-69) claims that when one linguistic item refers to a thing and its opposite (as the case is in FuSha) this situation is an indication of different uses for this term in different linguistic communities, for the main purpose of the language is to express the needs clearly while the existence of antonyms could be a source of ambiguity; for instance, the term *masjoor* means both *empty* and *full*. Arabic has at least 400 linguistic items conveying one meaning and its opposite at the same time. In such a case, only the context of situation can resolve the ambiguity.

A more revealing linguistic phenomenon in Arabic is pluralization, i.e., the formation of plurals in Arabic where we can find more than one form of plural for the same item. For instance we have the term *fa:ris* to mean "knight" in English, which can be pluralized in Arabic as *fawa:ris* and *fursa:n*. This feature of Arabic can be attributed to varied ways of forming the plural in different Arabic dialects.

Abdel-Tawwab (1997:77) states that another pre-Islamic linguistic clue is *al-qut3ah* or sound ellipsis which Al-Farahidi (a famous Arab linguist who lived in the seventh century) defined as dropping the final sound from the word. This phenomenon was found in the dialect of Tayye', e.g. *ya walad* ("you boy") was realized as *ya wala* without uttering the final /d/. If final sounds were dropped then case endings were lost too since inflectional endings appear after the final sounds of the word to determine its grammatical function in the sentence. The same phenomenon is still seen in parts of Egypt now like Bani Sweef, Al-Mahallah, the Isle of Bani Nasr, and Al-Buhairah: e.g. they say *el-*

nour Daha instead of *el-nour Dahar* (“the light appeared”). In addition, parts of Lebanon, Syria and Palestine still use the same Phenomenon. The verb *ta3a:l* (“come”) is pronounced as *ta3a* as a result of the same phenomenon of *al-qut3ah* (sound ellipsis).

It should be indicated at this point that these linguistic phenomena still exist in the Arab World, causing, sometimes, a kind of miscommunication for an Arab person who is new to the dialect. However, miscommunication easily disappears once that Arab gets accustomed to hearing the same dialect.

2.6.4 Features of Old Spoken Arabic:

The second question, however, is a more important question because we need to know what those dialects were like, and what the differences among pre-Islamic dialects and FuSha are.

It is a fact that there were no methods for recording pre-Islamic literature because writing was not popular among Arabs until the appearance of Islam. Therefore, it is not possible to deal with pre-Islamic dialects elaborately because adequate linguistic data are not available. However, it is known that a new dialect may spread over several years for reasons such as separation among the communities that used to speak one language. Dialects develop due to isolation, lack of communication, and the decline of literacy, leading to a case of diglossia (see Trudgill 1999). In addition, a linguistic change that happens as a result of wars and battles is another situation that gives rise to dialects among the invaded nation. In fact, the first case applied to the people of the Arabian Peninsula.

If we want to describe pre-Islamic dialects, then we are talking about dialects that go back sixteen hundred years, which were described in traditional books of Arabic linguistics. These dialects were the main reason for permitting the seven readings of the Qur'an in the main or dominant dialects in the Arabian peninsula at the time of Prophet Muhammad.

Versteegh (2003:41-45) sums up the differences among old Arabic dialects as follows:

First, in the Eastern dialects, final consonant clusters did not contain vowels, whereas in Western dialects they had an anaptyctic vowel, e.g. (West/East) *husun/husn* (beauty), *fa'7id/fa'7d* (thigh), *kalima/kilma* (word). This difference is probably connected to a difference in stress. Hence, Eastern dialects use expiratory stress which explains the absence

of vowels. Both forms survived and are still widely used in Modern Spoken Arabic varieties.

Second, the Eastern dialects had some form of vowel harmony or assimilation, e.g. (West/East) *ba3i:r/bi3i:r* (“camel”), *minhum/minhim* (“from them”). This feature could also be attributed to the strong expiratory stress of Eastern dialects which encourages assimilation (see also Abdel-Tawwab, 1997). This feature is retained by the Classical language in cases where the suffix is preceded by an /i/, e.g. *fi:him* (“in them”) where the Hijazi dialect (Western dialect) had *fi:hum* without assimilation. The same feature exists now in the North Palestinian, Lebanese and Syrian dialects, though sometimes changing the /m/ into /n/ in a word like *minhin* (“from them”), *ilhin* (“for them”), *fi:hin* (“in them”).

Third, the long vowel /a:/ underwent *imaala* (inclination), i.e. a fronted pronunciation of the vowel towards [e], in Eastern dialects, whereas the Western dialects the /a:/ was characterized by Arab linguists and reciters of the Qur'an as *taf'7i:m*. The term *taf'7i:m* indicates the centralized pronunciation of a vowel after a velarised consonant, it probably indicates the pronunciation as a ‘pure’ /a:/, or in some cases as /o:/. In some cases, the /a:/ was pronounced as /u:/ specifically in those words in the Qur'anic spelling with a *wa:w* (the Arabic name for the letter w). The most common *taf'7i:m* can be illustrated in the following example: *Sala:t* (“prayer”) > *Salo:t*, *zaka:t* (“alms giving”) > *zako:t*. The phenomenon of *taf'7i:m* still exists in most rural dialects in Jordan, Palestine, Egypt, and Syria. *Imaala* still exists in the formal recitation of the Holy Qur'an as well as in modern dialects especially in the Lebanese dialects where the afore-mentioned words are pronounced as *Salait* (“prayer”), *zakait* (“alms giving”). *Imaala* is also very popular in some Sudanese dialects.

Fourth, the sound /q/ was voiceless in the East but voiced in the West. The latter pronunciation became standard practice in early recitation manuals. The voiceless /q/ was probably a non-emphatic voiced counterpart to /k/, i.e. voiced /g/ as is the case now in modern Bedouin dialects as well as in some Jordanian dialects, while in some Palestinian dialects the /q/ is uttered as /k/.

Fifth, a more *interesting* feature in the Hijazi dialect was the loss of glottal stop (*hamz*) while it was retained in the Eastern dialects. In Western dialects the loss of the *hamz* was compensated by the lengthening of a preceding vowel, e.g. *bi?r* (“well”) > *bi:r*, *ra?s* (“head”) > *ra:s*. The loss of glottal stop, being compensated with a long vowel, is retained now in most modern Arabic dialects. Yet the loss of the glottal stop was also compensated in some Western dialects by a glide, e.g. *sa:?irun* (“walking”) > *sa:yirun*. Modern

Bedouin dialects in Kuwait and parts of Saudi Arabia still compensate the *hamz* by a glide but by assimilating the vowel /i/ after the glide at the final vowel to become *sa:yirin* instead of *sa:yirun* (see Versteegh 2003, Abdel-Tawwab 1997).

Sixth, in the Hijazi dialect, the prefix of the imperfect contains the vowel [a]; however some tribes near Syria like the tribe of Bahra' use the /i/ with the imperfect, e.g. *tashrab* ("drink") (present simple when the subject is "you") in the Hijazi dialect, while in Bahra' and other dialects near Palestine and Syria the verb is *tishrab* ("drink"). This phenomenon is called *taltalah* and it is still used in Lebanon, Palestine, Jordan and Egypt, while some Bedouin tribes in Kuwait, Saudi Arabia, and the United Arab Emirates still use the Hijazi dialect with the vowel /a/ with the imperfect. However, the tribes of Qays, Tameem, Asad and Rabee'h tend to use the vowel /i/ with all the prefixes of the present tense e.g. the verb *taqu:m* ("you wake up") becomes *tiqu:m*, *nashrab* ("we drink") becomes *nishrab*.

Seventh, The Hijazi dialect tends to use the phenomenon of *Al-kasr* (shifting the vowel in the first syllable into /i/), e.g. *?anta* ("you") is shifted into *?inta*. However, the tribe of Tameem always used the vowel /u/ in the first syllable: e.g. the term *'3ilDah* ("toughness") becomes *'3ulDah* in the early Tameemi dialect. This phenomenon is called *Al-Damm* (the use of *dammah* or the /u/. The two phenomena still exist in all spoken varieties of Arabic.

These features were the primary differences among Western and Eastern dialects. However, there were other differences between Pre-Islamic dialects, in which, as Anees (1984:138-92) notes, varied phonetic linguistic phenomena existed like Himyar which used the form *?am* for the definite article *al* ("the"); a word like *alsiya:m* ("the fasting") would be *?amsiya:m*. This phenomenon was called *TamTamaniyyat Himyar*; Himyar is a province and a tribe in Yemen. This ancient linguistic phenomenon of turning the definite article *al* ("the") into *am* still exists in modern Arabic colloquialisms where some spoken Arabic varieties in Egypt, Jordan, Palestine, Syria use the colloquial term *?imbari7* ("yesterday") instead of the standard *al-ba:ri7* ("yesterday") changing the *al* ("the") into *?im*.

Some tribes used to turn the /3/ into /n/ in the past tense *a3Ta:* ("gave") to become *anTa:*. This phenomenon is called *al-?istinta:?* which is still used in some villages in parts of Iraq and Palestine where the Prophet gave several villages around the city of Hebron to Tameem al-Darri (one of the Prophet's followers whose speech carried this feature, as was documented in the instrument of contract, see also Abdel-Tawwab 1997 and Anees 1984).

Another dialect that AL-Saleh (1962:60-62) deals with is *al-kashkashah* which means following the /k/, as a final consonant, to indicate a feminine pronoun, with the /ch/, e.g. *kita:buki* (“your book”) would be *kita:bkch*, *kita:bikch*, or *kita:bich*. This dialect is still widely used in the Gulf. Yet, in Palestine the same phenomenon still exists but with turning the sound /k/ into /ch/ regardless of its position in the word, i.e. a word like *kul* (“eat”) would become *chul*; this case of altering the sounds is not restricted to the /k/ and the /ch/ but was used in many other elements like /D/ (voiced dental emphatic stop) and /Ḍ/ (voiced inter-dental emphatic fricative), so a word like *Du7a:* (the day- light) could be pronounced in some dialects *Ḍu7a:*. The same phenomenon still exists nowadays in Jordan, Morocco, Iraq, and some parts of Lebanon and Palestine. Another dialect that was attributed to the tribe of QuDa:3ah was called *al-3aj3ajah* which means turning the /y/ if preceded by /3/ into the /j/, so a word like *ra:3i* (“shepherd”) would be *ra:3ij*. The strange thing is that this phenomenon still exists in the Gulf and namely in Kuwait but not with the /3/ but the /j/ itself, i.e. whenever the /j/ occurs in a word it is turned into a /y/, e.g. *daja:j* (“chicken”) becomes *diya:y* and the word *ja:y* (“I’m coming”) would be *ya:y*.

2.6.5 Diglossia as a continuing phenomenon:

These linguistic phenomena were surely not the only one set that existed in old spoken Arabic, but they reached us because the linguists who collected Arabic were forced to talk about them since they existed in the tribes from which the language was collected (see 2.4.2). However, it is left to us to imagine what the dialects of the neglected tribes could have been like. If the tribes that existed in places far away from any foreign linguistic influence encountered such phenomena, then the influence within the tribes that were adjacent to non-Arab populations could have been greater. The situation might have been similar to current spoken varieties in the Arab World nowadays, taking into consideration that most of the current dialectal features descended from old spoken varieties but with an essential addition that resulted from the wide Islamic conquest, and later from the long periods of occupation of the Arab World, as will be elaborated in chapter seven. Hence, it might not be premature to conclude that diglossia is in fact an old legacy of old Arabic. This applies to every language in every nation and generation where dialects rise.

At one extreme we have scholars who claim that Poetic Koine (the language of the Qur'an and pre-Islamic poetry) and old spoken Arabic have been different from each other and that the Poetic Koine is a created form; they have also claimed that modern dialects of Arabic exhibit features which are a continuation of tendencies existing in old spoken Arabic (see 2.6.3). In

this perspective, diglossia in Arabic predated Islam. The scholars who wanted to show that diglossia existed before Islam showed that the declensional endings for mood and case ending *i'raab* had already been lost at the time of the Prophet. This loss of the declensional endings has sometimes been described as spoken Arabic (which changed from being a synthetic language into an analytical language). In this regard, neither Zwettler (1978:97-172) nor Ziadeh (1986:333-338) tried to put any effort into explaining the diglossic situation in Modern Arabic (Modern spoken Arabic and Modern Standard Arabic) other than suggesting that it existed all along and needs no further explanation.

Corriente (1976:62-89) and Rabin (1955:19-37) have exerted great efforts to prove that the declensional endings had been lost in common speech by the early 7th century A.D. They do not directly address the issue of what the other changes that occurred concurrently with the loss of the *i'raab* (declensional endings) were. It seems they strongly believed that everything resulted from losing *i'raab*. If pre-Islamic old spoken Arabic did not have *i'raab*, then diglossia always existed, and the wide gap between spoken and formal written Arabic is a result from the development of old spoken Arabic over a long period of time.

However, Versteegh's opinion was that the disappearance of declensional endings is the least of changes; as Rabin pointed out, one can not turn dialectal Arabic into FuSha by appending the declensional ending. While we must admit that the lack of evidence is apparent when it comes to studying pre-Islamic Arabic, in the light of the previous discussion we can conclude that there was diglossia at the time of the Prophet, or more precisely, there was a high degree of variability in Old Arabic which was defined in terms of ecological structure and then by tribal affiliation. What can support this notion is examining the way questions are formed in most dialects in the Arab World. The word *laish* or *laih* (why) is used instead of the FuSha word *lima:THa*, although the words *laish* and *laih* are originally the blended term for a FuSha expression *le ?ayyi shay?* to mean "for what" in English. This widespread use of the blended forms *laish* and *laih* suggests that they were previously used in old spoken Arabic. Moreover, most dialects outside the Arabian Peninsula use *mish*, *mush* or *mu:* for negation instead of the Standard Arabic term *lan* ("not") and *ma:* ("not"). How come these two linguistic features existed in dialectal Arabic and were identical in meaning? The only reasonable answer would be that the two forms were a legacy of the inherited dialects, which explains their existence in widely separated geographical places in the Arab World. This is similar to the above-mentioned pre-Islam linguistic phenomena that have lasted in the Arab World, taking into consideration the slow means of communication that were used in the past (2.6.4).

2.6.6 A Proposed Theory of Spoken Arabic:

It should be admitted at this point that the variability in Old Spoken Arabic inside the Arabian peninsula was mild in comparison with the current variability in the Arab World. If dialects were used pre- and post-Islam inside the peninsula, then what was the case with the Arabic speaking communities out side it? It is well known that Arab tribes lived near the borders of the Roman and the Persian Empires and sometimes inside the two Empires. These tribes later proved to be a crucial factor in the Islamic conquest; and during the Umayyad reign, the tribes which inhabited the Roman borders were the cornerstone of the Arab army (see Ameen 1935). It can be concluded that these tribes played an important role in conveying their dialects to the conquered areas by mingling with the people of the defeated nations. Thus, recently converted Muslims of non-Arab origins learned Arabic in an informal way. Yet, Arabic did not completely replace the spoken tongues in these conquered territories for at least 200 years, adding new spoken varieties to the one taught to them by Arab tribes, whose remnants still persist in the way negations and questions are formed in the geographical places it had spread in. However, the effect of other varieties on the original spoken Arabic could be limited to new vocabulary items that were not known to Arabs (see Al-Jundi 1983).

2.6.7 The adequacy of the term “Diglossia” for Arabic:

According to the above mentioned evidence, the existence of diglossia in the pre-Islamic era is no longer a questionable matter. However, to describe a linguistic situation as being diglossic, there should be a defined set of literature typical of Ferguson’s definition of diglossia; thus the term will not be applicable unless we consider pre-Islamic poetry as being a defining set of literature. Mecca (the city where Muslims perform annual pilgrimage) was in the process of becoming the dominant linguistic centre but not fully dominant since the linguistic varieties among tribes were strong even with the religious position that Mecca had achieved. Therefore, it would be safe to say that even the Meccan tongue FuSha (standard Arabic) was itself a mere dialect. Moreover, the increase of literacy rates makes diglossia unstable according to Ferguson’s theory of diglossia. However, it seems inapplicable here too because literacy rates were extremely low in the pre-Islamic era. As such, it would be wise to replace the term diglossia with a more suitable term like “inherent variability”.

As for the case of Modern Arabic, any Arab living in the Arab World would consider his tongue as being pure Arabic; such a person would be astonished if his/her spoken Arabic were to be described as separate from Standard Arabic.

This psychological attitude reflects an unshaken belief among Arabs that variability is tolerated, even when an individual dialect is compared with Standard Arabic as considered one of the variabilities that has always existed in the Arab World. Variability never was an obstacle in achieving complete communication. An Egyptian, for example, can easily comprehend a Lebanese. A Lebanese can swiftly switch into one of the Bedouin dialects used in the Gulf (see Zughoul 2005). Such cases can be witnessed clearly in the Arab World. Thus, it is rather normal to find Arabs who can competently use several spoken varieties in the Arab World since the difference among dialects is mainly a difference of vowelizing and alternating certain consonants, as will be illustrated in ensuing discussion. The situation of overlapping sets of grammar may well have been the same since Prophet Muhammad spoke with one of the dialects used in the peninsula turning the article *al* ("the") into *am* (see part 2.6.4, chapter two) which showed that mastering other dialects was in fact an ordinary issue in the past, as it still is at the present time all over the Arab World (see Abdel-Tawwab 1997). In addition, non-literate Arabs can understand FuSha (standard Arabic) in the news, historical series, the Friday Sermon before Friday Prayer etc. This situation reflects a familiar inherent variability in Arabic which might go back more than 1500 years.

This model of "inherent variability" is, no doubt, highly speculative and can only be proven after much research, but it fits Versteegh's explanation (1984) because it models the mix of dialects and Standard Arabic (strongly favouring Standard Arabic) which is the final stage in his three-phase process of pidginization, creolization and gradual decreolization; and since this process occurred over a large geographic area it is not surprising that there is a lot of regional variation.

In addition, this term "inherent variability" goes, to some extent, with Fishman's 1980 taxonomy of diglossia describing the case of Arabic as endo-diglossia or indiglossia where the "High" variety is classical and the "Low" variety is vernacular, the two being genetically related. However, Fishman's endo-diglossia tends to present the two varieties as being developed into separate languages thereafter by using the term to describe the case of Greek (katharevousa) and Demotiki, Latin and French, classical and vernacular Tamil, Sanskrit and Hindi. A rapid look at the cases that Fishman included as being endo-diglossia reveals that High and Low varieties, although genetically related, evolved into separate languages where the speakers of one variety, after a certain period of time (200 years), would not be able to understand or use the other variety at all, unlike the case of Arabic where the speaker of one variety can fairly understand the other variety even without having to study the other variety, e.g. an illiterate Arab who is listening to the news presented in FuSha. This situation would, therefore, bring us back to the uniqueness of the Arabic

case and its inherent variability where “H” and “L” varieties have been mutually used for at least 1500 years. Thus, it would be more appropriate to use the term “inherent variability” which describes exactly the case of Arabic, instead of using the term “diglossia”.

2.6.8 How does Colloquial Arabic differ from Standard Arabic?

Zughoul (1980:201-217) contends that the term Colloquial Arabic (Spoken Arabic, Al-Amiyyah, Dialects, or Al-Daarijah) describes the native varieties spoken by the Arab population as a whole. Colloquial Arabic is the means of communication in the daily life matters, in varied informal situations all over the Arab World. Each Arab country has at least one or more distinctive dialects that vary within the country and across the Arab World. Varieties are found mainly in phonology and vocabulary items. Zughoul cites the situation of Jordan as an example where there are three distinctive mutually intelligible dialects, namely, the dialect of the city dwellers (particularly in Amman), the dialect of the Bedouins, and the dialect used by farmers in rural areas. Within the rural dialects, for example, there are regional variations; the broadly Bedouin dialects also have the same variations according to their geographical location. Moreover, even among the city dwellers, one can feel the variation among users of this dialect which reveals the ecological background of the speaker. These dialects and their varieties are distinguishable from the spoken Arabic of Cairo, Damascus, or any other dialect of an Arab country in the Arab world.

Colloquial is simpler than FuSha in syntax and lexicon. Most of the vocabulary items used in dialects are in fact of FuSha origin but with some alterations of sounds as Al-Tannir (1987) pointed out in the introduction to his dictionary *Eloquent Colloquial Terms*. The declensional endings (i'raab) are deleted. The dual is rarely used and plural formation is simpler. Colloquial Arabic uses more familiar vocabulary items and it is more open to borrowings from other languages. In contrast, FuSha (standard Arabic) uses mainly learned items and is very conservative when it comes to borrowings.

Colloquial Arabic has almost all the sounds used in FuSha, in addition to some phonemic combinations which are foreign to FuSha such as the emphatic /dj/ and the /jh/ that resulted from historical linguistic change (see Zughoul 1980). Some FuSha sounds are changed in dialects; for example, the FuSha sound /q/ corresponds to a glottal stop in Cairo, Damascus, parts of Lebanon, and most city dwellers in Palestine; and to a voiced velar stop /g/ in most of the Bedouin dialects in Jordan, Saudi Arabia, Iraq, and most parts of the Arab World where dwellers are of Bedouin origin like the Libyan people, the desert

inhabitants of Sinai in Egypt, and those of Negev in Palestine. Also /q/ corresponds to /k/ in most of the rural areas of Palestine, and to the affricate /j/ in some Bedouin dialects in the Gulf. The interdental fricatives of FuSha /th/ and /TH/ are changed in some dialects to /s/ and /t/, or to /d/ and /z/ in other dialects. The /k/ sound is uttered in some Bedouin dialects in the Gulf and in some rural areas in Palestine as /ch/ or /tch/. Yet, it is worth mentioning here that most of the changes in sounds are similar to the changes in old Spoken Arabic, as pointed out previously in part 2.6.4. Abdel-Tawwab (1997:75-93) and Anees (1984: 10-14) elaborate in relating the current phonetic changes to phonetic phenomena that historically goes back to the dialects of certain Arab tribes.

Zughoul (1980:201-217) believes that because it has not been written, Colloquial Arabic has not been developed in schools and universities. It remains limited in its communicative value, and it is always looked upon by the majority of Arabs as inferior to FuSha, or to be more exact, as a distortion of that highly regarded variety; it has been described in literature as “associated with ignorance and vulgarity” (Abdel-Malek 1972:132), as “the tongue of drunkards and servants.... archaic, confused, having no rules of grammar, a mixture and a distortion of FuSha”. However, it can be said that this point of view against Colloquial is mostly endorsed by highly educated Arab people or even people who are specialized in Arabic since most commoners in the Arab World think of themselves as speakers of Arabic without paying any attention to the division that exists between FuSha and Colloquial varieties, considering their own varieties as an inseparable part of Arabic (see Zughoul 1980). In spite of this negative attitude towards Colloquial Arabic among the elite, it has been able to find itself a suitable milieu to flourish in. Most of the Drama works (series, movies, and plays), songs, mass media...etc. are written and performed in Colloquial allowing it, therefore, to be enhanced (see Al-Kenai 1985).

2.6.9 The Gap between FuSha and colloquial Arabic:

It is noticeable that the gap between FuSha and Colloquial is increasing in the Arab World. Al-Zayyat (1969:400-438) enumerated various factors standing behind the widening gap, such as the increasing illiteracy in the Arab World during the more than five centuries when the Arab World was ruled by various non-Arab people who did not give much care to the protection of the Arabic Language, by favouring non-Arabic spoken varieties. These non-Arabic spoken (and sometimes written) varieties severely affected the spoken Arabic. The political decision in the Arab world was not an Arab one. Moreover, it is well known to Arab linguists and historians that during the last 100 years of Othman rule over the Arab World, hunger, poverty, and of course

non-literacy increased. The rise of nationalism began during the last 100 years in the Arab World as a reaction to the Turks' humiliation and oppression of the Arabs. The formal language of the government became Turkish all over the Turkish Empire and the language of the elite was the Turkish Language: education among common people reached low levels in the Arab world. By the end of the 19th century, the Arab World started to suffer from the European Colonialism. French colonialism started suppressing Arabic by forbidding the teaching of Arabic (see Al-Manasrah 1999); the rate of illiteracy severely increased among Arabs; and British colonialism was not much better. Today, the Arab World suffers from around 72% illiteracy and this rate is likely to increase due to the economic situation in the Arab World and the new trend of Globalization (Zughoul 2005). In fact, the increase of literacy in the Arab World will not eliminate dialects at all: dialects will always be there since they are inherent; but literacy can smooth the excessive dialectal use, i.e. the exaggeration in changing the sounds as an indicator for the uniqueness of the speaker's dialect (Abdel-Tawwab, 1997:115-123). All Egyptian people, for instance, can pronounce the /j/ when they are reading FuSha or during the recitation of the Holy Qur'an: what makes them utter the same element as /g/ in their daily speech is related to what can be called over-dialectic (see Zughoul 1980).

2.7 Is Diglossia a restricted Phenomenon?

It is safe to state that languages other than Arabic have been subject to the same influences. Latin, for example, was the language of a conquering country where the population of the invaded nations was much greater than the conquering armies. The conquered people started adopting Latin as well as the customs of the conquerors as citizens. Ferguson's diglossia perfectly fits the development of Romance languages and High Latin in the Middle Ages, which possessed a large body of literature spanning many centuries combined with very low literacy rates. There was a high variety of the language and low varieties, used for most ordinary conversations, which later became separate languages. Unlike Arabic, however, Latin was frozen in time by the body of Latin literature and the Catholic Church. This allowed Vulgar Latin to evolve into geographically separate languages. The new Spoken Arabic dialects have evolved unchecked while great care has been taken to keep the FuSha or Standard Arabic protected (see Zughoul 2005).

Zughoul (2005:13) states that most languages around the world can be described as diglossic such as classical Greek (Katharevousa) and Demotiki, classical and vernacular Tamil, classical and vernacular Sinhalese, Sanskrit and Hindi, classical Mandarin and Pekinese; and the more complex situation of Bengali languages (varieties). There are also the Dutch language and the more

increased spoken variety of Frisian; Leshon Kodesh (textual Hebrew/Aramaic) and Yiddish, “in addition to the wide spread of bilingualism for most Jewish people spoken in their varied communities”. Moreover, Spanish (and all its varieties used in America) is a similar case to that of Latin, as well as French or (English) and the varieties of French or (English) in post-colonial areas throughout the world, in addition to the case of Standard German and the spoken form of Swiss German.

Hudson (1980:35) highlights the situation of the so called “Chinese dialects” which are not mutually intelligible to the extent that a person from Peking can not understand a person from Hong Kong when using his own dialect; the case is similar in India where two adjacent villages speak two different varieties that may not be mutually intelligible. In Norway, two varieties are used as standard varieties.

Another language that seems to have faced the same influences that Latin did is English. McArthur (1998) sees the future of English as follows:

One possible scenario for English as an international language is that it will succumb to the same fate as Latin did in the Middle Ages. That is, that the regional varieties will develop independently to the point where they become different languages rather than varieties of the same language. (McArthur 1998:180)

McArthur (1998:181) states that “few today would suggest that there is a single standard of English in the world”. Trudgill (1999: 1-2) believes that “there has been a move, in interest in dialects of English, from a concern with phonological and lexical into a deeper interest in the grammar of the different varieties of British English”. Hence, if the more conservative English Grammar is being changed in the varied varieties of English, then what can be the case in the morphology of English? Surely, many people may tend to deny the fact that English is considered diglossic, but it can not be denied inside an English speaking country like the United States or England (Received Pronunciation vs. spoken varieties of English). Trudgill (1999) presented the wide differences among the dialects in England in terms of pronunciation and grammar; the term diglossia seems here to be, more or less, a suitable term to describe the case of English.

In a nutshell, it is crystal clear that diglossia is not a restricted phenomenon but rather a universal one that applies to all living languages in the world. Surely, other languages which were described as non-diglossic, if meticulously studied, would reveal their diglossic situation.

2.8 Summary:

Arabic “diglossia” is not a recent phenomenon; rather it goes back more than 1500 years. Yet the term “diglossia” is not the appropriate term for describing the case of Arabic; “inherent variability” amounts to a better choice for describing the use of FuSha (standard Arabic) and the varied spoken varieties in the Arab World.

Standard Arabic itself was one of the spoken varieties but was standardized for a number of reasons: religious, political, and social. Even today, some tribes in the Arabian peninsula still master the FuSha (Standard Arabic) with full declensional ending which means that they have kept their original dialect over years as is the case with most of the dialects in the Arab World. Versteegh (2003: 64) indicates that "even nowadays one sometimes hears stories about Bedouin speaking perfect classical Arabic". This phenomenon, the preservation FuSha, as it is in some isolated tribes in the Arabian peninsula enhances the theory of "inherent variability".

Arabic “FuSha” has been able to survive intact more than any other living language over history. Today, any ordinary person in the Arab World, with some effort, can fully comprehend the 1500 year old literature. If looked upon from this angle, “inherent variability” can be considered an advantage for the Arabs since they have evolved their hereditary spoken varieties to fulfil their modern needs, and preserved FuSha (standard Arabic) as a sacred language and as a variety for literature, taking into consideration that the split between FuSha (standard Arabic) and spoken varieties can almost be limited "to some degree" to the phonological level with slight change in grammar (except for the loss of inflection which could have been lost in early spoken Arabic before the Islamic era, see Corriente 1976 and part 2.6.3). The term diglossia can be used to describe almost all living languages all over the world since diglossia is not a restricted phenomenon.

- 1 Most early linguists mention the different dialects spoken in the peninsula, in addition to the use of FuSha, the *Fiqh Al-lu3a* of Al-Tha'alibi, a tenth-century philologist, is a good source of more information about old Arabian dialects (see 1997:89).
- 2 Some scholars are not sure whether standard Arabic or FuSha was the dialect of Quraysh, but many others give evidence that it was; for more elaboration see *Al KhaSa?iS* by Ibn Jinni vol.1 p.381 and Daif 1960 p.132.
- 3 Holes, Clive (1995) *Modern Arabic: Structures, Functions and Varieties* 9-11
- 4 Zaidan, Goergi (1957) *History of Arabic Literature*. vol.1: 32-34.
- 5 The Holy Scripture of Job in the Old Testament was composed in Arabic poetry in the 20 century B.C. because Job was an Arab, then this Scripture was translated into Hebrew.
- 6 Brokelman, Carl (1969) *History of Arabic Literature*.vol.1: 44-62.
- 7 A debate started when Taha Hussein, an Egyptian scholar, brought up the subject that all the pre-Islamic poetry is doubted. Yet Western and Arab scholars like Carl Brokelman and Shawqi Daif defended the existence of pre-Islamic poetry; for more information see Daif (1960), Brokelman (1969), and Holes (1995).
- 8 See the Prophet's biography in *Fiqh Al-seerah* by Al-Ghazali (1989:70-75).
- 9 Some orientalist claim that there is a similarity between the Holy Qur'an and soothsaying, but this claim is in fact not scientific at all; for difference between the two see Al-Rafi3i (1973: 161-163, 130-138).
- 10 Nalino is here comparing between the legislations in the Qur'an and the Gospel, see Nalino (1970:99).
- 11 Al-Rafi3i (1973:51-70).
- 12 The differences in pronunciation were very slight but were all accepted by the Prophet to tell the Muslims that the Qur'an is not for certain people or tribe but for every one on this planet. See Anees (1984:53-59).
- 13 The Prophet used their dialects not because they did not understand FuSha but because he wanted them to see him as one of them, see Daif (1963: 34-41).
- 14 See Ameen, Ahmad. *Duha Al-Islam* (The Forenoon of Islam). Lebanon, 1935: 248.
- 15 Ya'qoob, Emil. *Arabic Dictionaries*. Lebanon, 1982:26-35.
- 16 Medina is a city in Saudi Arabia where Prophet Muhammad is buried.
- 17 The poet altered one sound, the /ʔ/ glottal stop, into /β/ (voiced pharyngeal emphatic fricative). But this change of sounds is few in classical poetry because such change in FuSha sounds can destroy the poetic metre which shows that all poetry was uttered in FuSha sounds. See Ameen (1935: II: 254).
- 18 For more information about the misuse of inflection in the Holy Qur'an see Al-Qaysi (965-1047 A.D.) in his famous book *Mushkil i'raab Al-Qur'an* (The Inflection of the Holy Qur'an). (1974)
- 19 For more elaboration see Anees (1984:227-42) and Abdel-Tawwab (1997:87-107).

Chapter Three

Translation Theory, Dialects and The Importance of Modified Arabic Dictionaries

3.1 What is Translation?

According to Munger (1999:5), "the word 'translate' comes from the Latin 'translatus', meaning 'to bear/carry/bring across; to transfer'."

The definition of translation is still debatable and a source of controversy among scholars. Some theories have called for a recreation of the source text while others argue for a word-oriented translation. Nida (1964:120) and Newmark (1981:7) view translation as the transference of the source language meaning into the target language. Yet Nida (1991:1) describes translation as a "complex and fascinating task... Yet translating is so natural and easy that children seem to have no difficulty translating for their immigrant parents", while Newmark (1988:5) argues that:

Common sense tells us that this ought to be simple, as one ought to be able to say something as well in one language as in another. On the other hand, you may see it as complicated, artificial and fraudulent, since by using another language you are pretending to be someone you are not.

Catford (1965:20) views translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)".

For Newmark (1988:5) translation is a continuous "tension between intrinsic and communicative, or between semantic and pragmatic meaning".

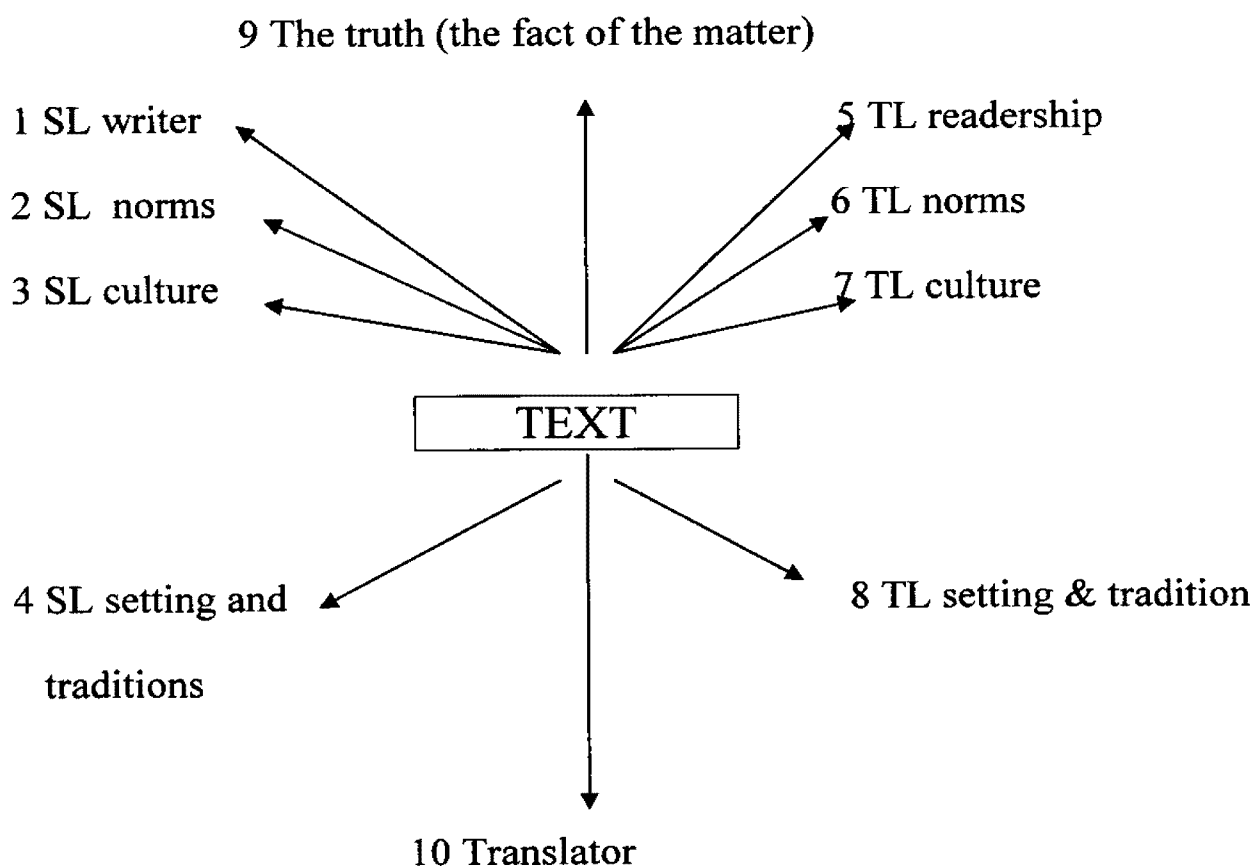


Figure 3.1 Newmark's vision of translation (1988:4)

For Larson (1998:3), translation consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing this same meaning, using the lexicon and grammatical structure which are appropriate, in the receptor language and its cultural context.

Figure 3.2 Larson's overview of the translation task (1998:4)

3.2 Who is the Translator?

From a technical point of view, Jones (2002:1) believes that interpreters and translators convert one language into another. But they more than simply translate words -- they relay concepts and ideas between languages. They must thoroughly understand the subject matter in which they work so that they are able to convert information from one language, known as the source language, into another, the target language. And they must remain sensitive to the cultures associated with their languages of expertise. Translators' assignments may vary in length, writing style, and subject matter. Translators may need additional readings on the subject matter, or a further consultation of experts in specific fields. In addition, translators must bear in mind any cultural references that need to be explained to the intended audience such as colloquialism, slang, and other expressions that do not translate literally.

From a more scientific perspective, Nida (1964:146-149) sees the translator as the one responsible for the transfer mechanism of the source language into the target language. Nida insists that "a translator should be completely bilingual in source and receptor language".

For Green (2001:3) a translator must possess knowledge and skills different from those of an architect or horticulturist. Green states that any professional acquires and applies specialized knowledge but no translator can ever claim to be a specialist at all. The translators' knowledge should encompass all kinds of knowledge, and their materials are languages known to millions of people who use the processes of speaking, reading and writing.

Razmjou (2003:1-5) considers translators as an intrinsic part of cultural understanding since the service that translators render to enhance cultures and nurture languages has been significant throughout history. Translators are the agents for transferring messages from one language to another, while preserving the underlying cultural and discursive ideas and values. The translator's task is to create conditions under which the source language author and the target language reader can interact with one another. Razmjou believes that this process should be done by using the core meaning in the source text to create a new whole, namely, the target text.

In an attempt to conclude who the translator is, the researcher believes that a translator is a mediator between two languages and two cultures. This task, however, demands a full comprehension of the two languages and cultures. The job of translation is one of the most hazardous jobs: any slight change of the original text could result in a complete alteration of the translated form. This, in fact, emphasizes the issue of sincerity, trustworthiness, and faithfulness as crucial characteristics of any translator. A good example of what a translator can do to a text can be reflected in the translation of the United Nations Security Council Resolution Number 242 which originally at one point reads in Arabic *min al-?ara:Di:* to mean in English "from the lands or the territories i.e. all the lands" and is translated as "from lands or territories"; this slight change, omitting the definite article *al* ("the"), radically changes the original resolution and has aggravated the Arab-Israeli conflict. The conflict over resolution 242 is well represented in Helmreich (2001) in an article published by the Jerusalem Center of Public Affairs in Israel, Helmreich writes:

In the past year alone, two press organizations even falsely characterized UN resolutions as requiring Israel to withdraw entirely from the West Bank and Gaza. An Associated Press article asserted: "Security council resolutions 242 and 338 call on Israel to withdraw from all territory captured in the Arab-Israeli wars of 1967 and 1973, which includes east Jerusalem, the West Bank and Golan Heights." This is inaccurate. Resolution 242 famously calls on Israel to withdraw from "territory," decidedly not "all territory," and the borders of such a withdrawal are meant to reflect each state's right to live in "secure and recognized" boundaries in the region. (see www.jcpa.org/j/vp460.htm)

Up to the current date, Israel is faced every day with international organizations aiming to implement the true version of Security Council Resolution 242 which demands that Israel withdraw from *al-?ara:Di:* ("all the lands") not from *?ara:Di:* ("lands"), as the deformed translation has it.

3.3 Literary translation:

The term "literary translation" is also controversial. A number of linguists believe that literary translation is impossible, while others do not believe in impossible translation. The source of this debate stems from the particular nature of literary texts. Literature is a cultural mirror. The difficulty in literary translation is connected with the notion of the "no-equivalent" word (see Newmark 1988:78-80). Yet, the fact remains that the art of translation has been practised everywhere in the world. It is

through translation that literary achievements of one country have found a hearing and become naturalized in other countries.

Literary studies presuppose the notion of literariness with which it has been able to delimit its domain and methodologies within its own subject. So the idea of literariness is important for theoretical thinking about literary translation, to the extent that Dixon (1993:38), in spite of the supposed limitations of literary translation, believes that "literary translation is an area of literary study that has been ignored for too long".

One of the main issues that makes literary translation special and more demanding is that, like all literature, it is primarily intended to enrich our cultural heritage and provide aesthetic and spiritual satisfaction. Each language refers to the customs, history, and special way of life of those who use it as their native language.

Literary translation cannot be properly defined only from the viewpoint of the translator engaged in the act of translation because any given text may display a variety of linguistic devices, including those reflecting metaphoric or symbolic usage. This may lead to philosophical, communicative, cultural, and aesthetic problems.

Most of the recent approaches in literary translation theory consider literature as a social and cultural framework. Ketkar (2004:3) states that a modern literary translation theory "must examine the complex interconnection between poetics, politics, metaphysics, and history. It borrows its analytical tools from various social sciences like linguistics, semiotics, anthropology, history, economics, and psychoanalysis".

3.3.1 The translation of literary style:

Translation covers both the way in which something is written or performed as well as the content of the writing or performance. In this respect, Hermans (2002:10) (in Riccardi 2002:pp.10-22) believes that "many of us make use of translation, in one form or another, on a daily basis". Yet for Nida (1964:169), adherence to the style of the source text, in some cases, may be unnecessary or even counterproductive:

The standards of stylistic acceptability for various types of discourse differ radically from language to language. What is entirely appropriate in Spanish, for example, may turn out to be quite unacceptable 'purple prose' in English, and the English prose we admire as dignified and effective often seems in Spanish to be colorless, insipid and flat. (quoted in Hatim & Mason 1990: 9)

Hatim and Mason (1990:9) believe that style can be equal to content in priority and importance since it reflects the writer's individuality:

To modify style ... is to deny the reader access to the world of the source language text. More importantly, it is a step on the road to adaptation, the logical outcome to which is to turn the producer of the SL text into someone else: to give him the expression -- and therefore the outlook -- of a member of the TL community. One has to think, for example, of the peculiar Englishness of the dialogue in many of Harold Pinter's plays to realize that any attempt to modify it in translation, for the sake of the TL stylistic conventions, would inevitably transform the characters into different people and, no doubt, affect the unstated meaning on which much in the play depends....The style, in other words, is an indissociable part of the message to be conveyed.

Shi (2005:2) states that style is the author's choice of words and phrases in a special way of ordering these phrases and words in sentences and paragraphs. For Shi, it is the style that allows the author to shape how the reader experiences the work (see also Raizi 2002, Boase-Beier 2004).

Style, therefore, is a distinctive feature of the source text author and should be recovered by the translator in the attempt to trace the intentions of the source text producer. Hence, style is of high priority for any authentic translator, in addition to the content. Further discussion of literary style translation will be elaborated in chapters four five and six when analyzing the translation of selected literary texts.

One example of shift in literary style is reflected in the translation of the following part from the movie *Blood River* which will later be analysed in chapter six:

Culler: You **ain't nothin'** but a boy!
You **ain't gonna** shoot me, are **ya?**

Translation:

?*anta lasta siwa: Sabiyy!*
lan tuTliqaalna:r 3alayya

In the first exchange, the language of the speaker reflects clearly where he places on the social scale. Culler, in this exchange, uses such contracted forms as “ain't”, “nothin'”, “gonna”, and “ya” which mark the speech of the average cowboy (as represented in most western movies) as vulgar, uneducated and unrefined. These distinctive features of Culler's style show his social status, his education and several other variables. The translation of this extract, on the other hand, is in Standard Arabic. It is

the speech of a highly educated person. It does not include any contraction, class-specific pronunciation or lack of education and refinement. Culler's style is thus misrepresented in the Arabic translation of the movie. He is given another personality and viewed in a way different from what the writer of the movie or the producer really intended.

3.3.2 Culture and literary translation:

Karamanian (2004:1) believes that "the term culture addresses three salient categories of human activity: the 'personal', whereby we as individuals think and function; the 'collective', whereby we function in a social context; and the 'expressive' whereby society expresses itself". The *Encarta Dictionary* defines culture as "a particular set of attitudes that characterizes a group of people", whereas the *Webster's NewWorld* dictionary defines culture as "the ideas, customs, skills, arts, etc. of a given society in a given period of time; civilization". Language, as these definitions suggest, is the only social activity without which no other social activities can function. (See also Rubel and Rosman 2003.)

Karamanian (2004:1), in an article entitled "Translation and Culture", states that:

Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural de-coding, re-coding and en-coding. As cultures are increasingly brought into greater contact with one another, multicultural considerations are brought to bear to an ever-increasing degree....It can be pointed out that the trans-coding process should be focused not merely on language transfer but also -- and most importantly -- on cultural transposition. As an inevitable consequence of the previous statement, translators must be both bilingual and bicultural.

Cultural meanings are always produced by literary works; such meanings give the text its idiosyncrasy and particularity. The basic idea behind translating any literary text from one culture is to convey this idiosyncrasy to another culture for the sake of introducing one culture to another. This notion is emphasized by Saavedra (2005:4) stating that:

Cultural meanings are intricately woven into the texture of the language. One of the main goals of literary translation is to initiate the target-language into the sensibilities of the source-language culture. The creative writer's ability to capture and project them is of primary importance for [sic], this should be reflected in the translated work. Indeed by, [sic] even with all the apparent cultural hurdles, a translator can create equivalence by the judicious use of resources.

It is imperative for any translator to study the culture of the source language text thoroughly before translating any literary text in order to be able to find a suitable equivalent for any cultural expressions that might be faced. The wide cultural gaps among languages reduce the translatability of literary texts and increase the difficulties for the translator. However, literary translation is not impossible but a task that first needs to be based on relevant cultural background knowledge.

Nida (1994) believes that outstanding translations can be produced and appreciated if the nature of language and culture is understood by the translator. Nida (1994:149) states that:

The real problem is not the incommensurate nature of languages but the need for an insightful understanding of the linguistic and cultural bases for translating which can and does result in the production of many exceptionally fine translations.

In fact, a translator can be judged by how selective he is in choosing the equivalent which most closely conveys the cultural message of the original text and which can be considered a crucial concept for any type of translation, especially liturgical and literary translation. The issue of equivalence translation, however, will be further discussed later in this chapter.

3.4 Liturgical translation:

Religions have played an intrinsic role in human cultures by directing and shaping many aspects of social life. Thus the spread of religions depends on expressing these religions in new languages in order to be understood by other people in other nations. Al-Dakkan (2002:14) states that translation plays a significant role in building human cultures "by translating religions to other cultures via their languages". Nida (1964:152) argues that what really motivates the process of translation is "to convey an important message in an intelligible form. Such a motivation has certainly been dominant in the history of Bible Translation". According to Nida's concept of the basic motive of translation, the translation of humanitarian ideas and religious beliefs is the keystone in the history of the process of translation. Jacobson (1958: quoted in Bassnett (1980): 43) claims that translation is an invention of the Romans who considered themselves as a continuation of their Greek models. With the spread of Christianity, however, Bassnett (1980:45) argues, translation "came to acquire another role, that of disseminating the word of God".

Special attention was given to the translation of liturgical texts and a range of institutions were established to monitor such translations of the holy Bible which originally was written in Hebrew, Aramaic and Greek (see Al-Dakkan, 2002 :31). The Bible, which was translated into other languages from the second century, is considered the most translated book in the world. The credit of such achievement goes to the early church which pioneered this work since Christianity is a text-based religion (see Bassnett 1980, pp 45-50). The translators of the Bible were faced with both aesthetic and evangelistic problems which caused the establishment of specialized institutions to guide translators in their fulfilment of this massive task. Since this study is only concerned with translation, the aesthetic rather than doctrinal aspects will be handled.

Al-Dakkan (2002:16), who conducted a study of liturgical translation, notes that:

One of the leading biblical translation institutions in the United States of America is the Summer Institute of linguistics (SIL). The literature it has produced does not serve Bible translation only but serves translation as a whole and religious text translation in particular. The following are 'Translation Principles' or the 'ABC's of translation' established by SIL to measure the proximity of translation to the SL (source language):

The ideal translation should be:

- Accurate: reproducing as exactly as possible the meaning of the source text.
- Beautiful: using natural forms of the receptor language, in a way that is appropriate to the kind of text being translated.
- Communicative: expressing all aspects of the meaning in a way that is readily understandable to the intended audience. (SIL website: www.SIL.org, 1997).

Most liturgical translation institutes maintained, more or less, these same principles which could be summarized by the recommendations made by the Forum of Bible translation on April 21, 1999. The basic principles were: 1- to translate the text without any distortion and with complete accuracy. 2- to convey the same flavour and impact of the original by re-expressing it in forms that are consistent with normal usage in the receptor language (to maintain the communicative value of the text). 3- to keep the same variety of the original by employing literary forms suitable to that of the original. 4- To preserve the original historical and cultural context. 5- To ensure that the translation is free of any contemporary political, ideological, cultural, social, or cultural

interference to avoid distorting the original text (see website: www.bible-research.com).

Since the Bible is the word of God to humanity, the translation thereof is a heavy responsibility for any translator. Translators of the Bible should be always aware of the task they are undertaking. Faithfulness, hence, is the key concept for the success of any translation of the Scripture. However, to achieve maximum faithfulness to the original text, the translator has to translate literally. This issue of faithfulness to liturgical texts will be more elaborated in chapter four during the analysis of the translated text from the Bible into diglossic Arabic where the style, the semantics, and the syntax of the translated text will be thoroughly examined.

3.5 Translation and equivalents:

Munger (1999:19) sees that the goal of any translation is to achieve the closest equivalent. However, he deems it necessary to consider three basic requirements in obtaining any equivalent: "1- the translation must represent the customary usage of the native language. 2- the translation must make sense. 3- the translation must conform to the meaning of the original".

Holmes (1988:101), however, believes that "what the translator actually achieves is not textual equivalence in any strict sense of the term, but a network of correspondences or matchings, with a varying closeness of fit." Holmes states that these correspondences are of various kinds, formal, semantic, and/or functional, mimetic, or analogical.

The issue of equivalence as a barrier to translation was investigated and discussed by many prominent scholars in the previous century. Most of them believed that the issue of equivalence is problematic. Many theories were introduced dealing with the sensitive topic of equivalence in an attempt to help translators in fulfilling their work.

The concept of "dynamic equivalence" was among the solutions proposed. Nida (1964:120), stressing dynamic equivalence, sees language as more than just the combination of symbols and the meanings of those symbols, but rather:

It is essentially a code in operation, or, in other words, a code functioning for a specific purpose or purposes. Thus we must analyze the transmission of a message in terms of dynamic dimension. This analysis is especially important for translating, since the production of equivalent

message is a process, not merely of matching the parts of utterances, but also of reproducing the total dynamic character of the communication. Without both elements the result can scarcely be regarded, in any real sense, as equivalent.

Venuti (2000:136) defines dynamic equivalence as "the closest natural equivalence to the ST (source text) message". In other words, to translate in such a way that the TL (target language) wording will trigger the same impact on the TT (target text) audience as the original wording did upon the ST audience. (My own explanation between brackets).

Dynamic equivalence focuses on the content rather than the form, except where in "aesthetic function" the form is an integral part of the meaning. Nida and Taber (1982:200) argue that:

Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful.

However, some scholars have stood against Nida's dynamic equivalence notion, which was initially presented to solve the problem of translating the Bible into the languages of "primitive cultures" in order that it might be understood in a simple way (see Nida 2003). Later Nida came to believe that the dynamic equivalence approach should be used in the reproduction of the Bible in all societies. Marlowe (2004) is among those who contradict the dynamic equivalence approach stating that it is unscientific and based on presuppositions which are not accepted by many linguists since it departs from the literal meaning of the original message. Marlowe (2004:4) notes that:

Nida presented his theories as a "Science of Translating" based upon methods and principles of the science of language called linguistics. In another article I have shown that Nida's theories are closely related to the so-called "generative" or Chomskyan school of theoretical linguistics, and that this entire school is open to serious objections, especially in regard to its presupposition about the relationship of language to thought. To summarize the matter here I will briefly say that the scientific claims of the method are not to be taken at face value because they rest upon presuppositions which are not accepted by many linguists. Nida himself acknowledged that his theories were designed to justify methods which had already been adopted by some translators without the benefit of any "science".

Catford (1965) focuses on formal equivalence and stresses the situational element in achieving translation equivalence. He argues that both SL and TL texts must be relatable to the functionally relevant features of the situation in order to achieve translation equivalence. Catford also believes that some literary works could contain untranslatable items that should be kept as they are either because they cannot be translated or because they are meant to give local flavour to the translation.

Newmark (1988:79) deals with the notion of untranslatability. He states that "to write off as 'untranslatable' a word whose meaning can not be rendered literally and precisely by another word is absurd"; he believes that the meaning of such words could at least be delineated by componential analysis into four or five words which could be footnoted.

Hatim & Mason (1990:7) define formal equivalence as "the closest possible match of form and content between ST (source text) and TT (target text)".

House (1981:49) presents a model for establishing functional equivalence between source and translation text. She argues that "a translation text should not only match its source text in function, but employ an equivalent situation".

Functional equivalence was also re-explored by Nida and de Waard (1986:36) who suggest that:

An expression in any language consists of a set of forms which serves to signal meaning on various levels: lexical, grammatical and theoretical. The translator must seek to employ a functionally equivalent set of forms which will match the meaning of the original.

Melby (1990:211) proposes an alternative approach for equivalence. Melby sees translation as "the process of writing a text in the target language, keeping it equivalent to the source text in various ways". This approach assumes that a set of specifications determines the type of equivalence to be employed: namely -- register, time, dialect, naturalness, place, culture, format, logical content, and structure. Melby (1990:212) states:

In a text whose primary purpose is to produce information, the logical content should be equivalent on an item-by-item basis. In translation of advertising materials, the specifications may allow dramatic departure from equivalence of logical form, so long as a certain rhetorical objective is maintained in a way that fits the target culture.

Farghal's (1994) notion of "ideational equivalence" in translation stresses the communicative sense of an utterance rather than its formal and/or functional correspondence in the target language. Farghal believes that the translator's awareness of this kind of equivalence may enhance his options in translation and may prevent odd or awkward translation. This notion of ideational equivalence, according to Farghal, can serve as a third counterpart to formal and functional equivalence as "some expressions and register will favour one type of equivalence over the others, e.g. when poetic or sacred texts call for preserving a creative image or metaphor".

Shi (2004) approaches translation from hermeneutics, the science and methodology of interpreting texts. The philosophical background on which hermeneutics is based, noted Shi, is best demonstrated by Gadamer. Words, conversation, dialogue, questions and answers, according to Gadamer, produce a world. The Gadamerian perspective on linguistics emphasizes a fundamental unity between language and human existence. Gadamer believes that interpretation and understanding of the world can never be prejudice-free. Shi (2004) adds that modern ideas on hermeneutics hold that the writer may be an editor or a redactor and he may have used sources. However, the translator must take into account the writer's purpose in writing and his cultural milieu, the setting of the writing, the genre (poetry, narrative, etc.). In a nutshell, interpreting the meaning of a discourse involves three factors: the author, the text, and the reader (see also Venuti 2000).

Taking into consideration the number of equivalence approaches that have been introduced by linguists through the past decade, the translator has good reason to recognise the extreme importance of equivalence. In fact, the ultimate goal of any translation is to achieve an adequate equivalence so that the TT (target text) reproduces the effect of the ST (source text) especially if the source text is a literary one. The reflection of such approaches will be further discussed in later chapters through analysis of liturgical and literary translations, as well as the translation of film scripts.

3.6 Translation and dialects:

3.6.1 What is a dialect?

Trudgill (2004:2) states that dialects are the social and geographical kinds of languages; he believes that all dialects *"have to do with a speaker's social and geographical origins"*. Trudgill notes that everybody speaks a dialect and that "dialects are not peculiar or old-

fashioned or rustic ways of speaking". Hence, everybody has a social background and, thus, speaks a dialect according to that social background. This peculiar dialect, Trudgill (2004), is composed of a particular combination of word, pronunciation and grammatical form that the speaker shares with other people of a particular area and social background. This dialect combination should be different, in certain ways, from the combination used by people from other areas and backgrounds. Trudgill (2004:2) states that "dialects are not good or bad, nice or nasty, right or wrong – they are just different from one another, and it is a mark of a civilized society to tolerate different dialects just as it tolerates different races, religions and sexes".

Holmes (1992) also believes that no two people, even from the same social background, speak in exactly the same way. Holmes views dialects as linguistic varieties which are distinguishable in vocabulary, grammar and pronunciation. Holmes (1992:145) further differentiates between social and regional dialects: the latter usually takes time to develop while social dialects are viewed differently:

Linguistic forms which are not part of a standard language are by definition non-standard. Because the standard dialect is always the first to be codified, it is difficult to avoid defining other dialects without contrasting them with the standard.

And then, because such non-standard forms are associated with the speech of less prestigious social groups, the label inevitably acquires negative connotations. But it should be clear that there is nothing linguistically inferior about non-standard forms. (Holmes 1992:145)

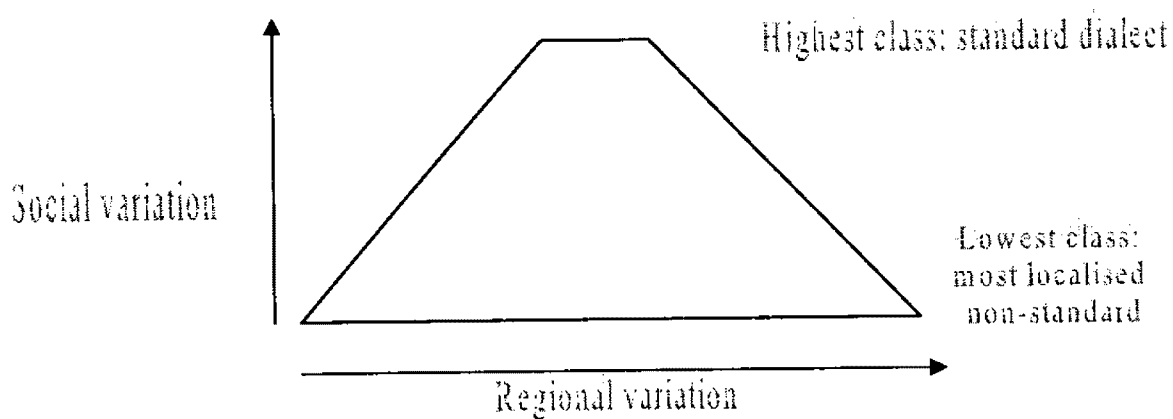


Diagram from Holmes 1992, p.145

Figure 3.3 Social and regional variation

For Trudgill (1999:8), the reason behind the existence of language variation or "dialects" is that all languages in the world undergo constant change; and that "different changes take place in different parts of the country". A particular change might start in a certain location and spread out from there to cover neighbouring areas, leading to dialect differences between areas which have the new form and areas which do not because of "certain barriers of communication such as the countryside which is difficult to cross".

Quirk (1995:23) states that when dealing with language varieties and standard language we should distinguish between "*varieties that are **use-related** and those that are **user-related***". For Quirk, the first means the varieties that an individual uses in a particular linguistic role. And an individual may master several such varieties e.g. one person who is a doctor could switch to the language variety associated with computers, when needed, if he is familiar with it. While the "user-related" varieties are those "where in general an individual is tied to one only: Americans, for example, express themselves in American English". According to Quirk's definition, even a jargon is a language variety or a "dialect", which in turn makes the issue of dialects more broad and expanded. Moreover, Holmes (1992) believes that any differences in pronouncing a single vowel could be considered as dialect difference.

Hatim and Mason (1990) believe that language varieties correspond to geographical variation, giving rise to different geographical dialects. They state further (1990:40) that "demarcation lines between regional varieties are drawn not always on linguistic grounds but often in the light of political or cultural considerations" as is the case between Dutch and German.

As was discussed in chapter two, the issue of dialects is controversial and no clear-cut decision can be made to limit the definition of dialects, which are affected by varied factors (see 2.6.2 and 2.7, chapter two). However, our main concern in this part is to see how these dialects can be translated whenever they are used in literary works; and to discuss the theories of translating dialects in literary works in an attempt to reach for a proper solution for translating dialectal aspects of languages.

3.6.2 The translation of dialects:

Before going deeper into the process of translating dialects and discussing the approaches that have dealt with this notion, we should first try to understand the nature of texts. From a linguistic perspective, what do we mean by a text? Can a range of related dialectic sentences or phrases be regarded as a text?

Halliday and Hasan (1985:10) define a text as a use of "language that is functional. By functional we simply mean language that is doing some job in some context, as opposed to isolated words" not related to a certain context. Therefore, any instance of living language that is playing some part in a context or situation can be defined as a text. It is important that a text, whether written or spoken, should be made of meanings. A text is essentially a semantic unit, and thus has to be considered from two perspectives at once: as a product and as a process. The text is a product in the sense that it is an output that can be recorded and studied as having a certain construction which can be represented in a systematic way. The text is considered a process in the sense of a continuous and dynamic sequence of semantic choice with one set of choices constituting the environment for a further set. The problem for any linguist is to understand and combine these two conceptions of the text, as a process and as a product, and to relate both to the notion of the linguistic system that lies behind them. The text, as a process, is an interactive event or a social exchange of meaning and every kind of text in every language is meaningful because it can be related to interaction among speakers. A text is also a product of its environment, a product of a continuous

process of choices in meaning that can be described as multiple paths through the networks that constitute the linguistic system.

Accordingly, a group of related, spoken or written dialectal sentences is considered a text. Theoretically speaking, the nature of the dialectal text is exactly similar to a normal text, written or spoken, in the standard variety. Therefore, what applies to translating standard texts should be applied to dialectal texts. However, almost all theories of translation see the translation of dialectal texts as problematic or even impossible. One complexity is the paradoxical concept of "foreignizing and domesticating" as applied to the dialect translation (see Willet [n.d.] and Newmark 1988).

Steiner (1992: 32) believes that "languages that extend over a large physical terrain will engender regional modes and dialects." Steiner emphasizes the notion that differences in dialects have polarized to the degree that one can be dealing with different tongues. For Steiner, regional dialectal disparities are easier to identify: "any body of language, spoken at the same time in a complex community, is in fact rifted by many subtle differentiations. These relate to social status, ideology, profession, age, and sex."

Nida (1964:180) states that "dialectal problems also constitute restriction upon the form of a translation". He differentiates between two types of problem as: "external" and "internal". Nida sees the internal difficulties as "those posed by dialectal variation in the text itself". As for the external problems, Nida relates these problems to "competing dialects and the inevitable difficulties of trying to determine just how to accommodate these complex linguistic facts". External dialects are of two types, geographical and social, with a good deal of overlapping, because some geographical dialects have more social status and prestige than others. The social dialects basically reflect the class structure, and often they are highly structured. Nida offers three solutions to the issue of geographical dialects: 1- employ the leading dialect of the cultural centre, on the assumption that ultimately the other dialects will gradually conform; 2- follow primarily the leading dialect, but make concessions from time to time to usage in other dialects, especially if these dialects are known in the leading dialect; or 3- construct a composite language by selecting certain features from the different dialects, thus forming a "union dialect". However, Nida admits that this compromise approach to language development is "both artificial and ill-advised for nobody speaks that way", i.e. a synthesized dialect can not be enforced on a group of people unless it is done by a strong educational system for a number of

years and the result is not certain to be successful which, in turn, makes the third solution practically invalid.

In an attempt to test the two remaining solutions provided by Nida (1964) in the above discussion, one can be faced with several problems since the leading dialect of the cultural centre could result in loss of peculiarity from texts written in the sub-dialects which will lead to loss of meanings, leaving the text bleached. A good example is the word "knife" in English; this translates into the standard Palestinian dialect as *sikki:n* (the term is also a Standard Arabic term); yet in one of the rural sub-dialects of Palestine the term for *knife*, should be *'7u:Sah*. This is also a Standard Arabic term for *knife* but only used currently in certain villages in Palestine) which reflects the rural context of the text and the distinct culture of a rural speaker. By using the term *sikki:n* for "knife", a text originally written in a rural Palestinian dialect will lose some culturally specific factors reflecting the rural way of life in Palestine. Moreover, if the translator has chosen to translate the term *'7u:Sah* with a British rural dialect term, the translation would also be bleached if "a knife" is "a knife" everywhere in English, and the way of life of a villager in Palestine can not be compared with that of his or her British counterpart. The wrong choice may result in an unintentionally humorous translation. Nida (1964:180) presents this intrinsic difficulty in translating dialects in saying that:

The internal problems are those posed by the dialectical variation in the text itself. For example, in rendering Steinbeck's *Grapes of Wrath*, Prochaska (in Garvin, 1955, p. 126) describes the problem of reproducing in Czech the Okie speech used by some of Steinbeck's characters. To do so he chose an Eastern Bohemian dialect, the speakers of which are regarded as "a little clumsy, a little slow-thinking, but thoughtful and honest".

As Nida explains, the translator added new implications to the text that were not there in the original text, leading, thus, to a sort of a humorous translation. Nida's own example here shows that his third and second solutions are problematic.

Newmark (1988:195) believes that there is no need to replace one dialect of a certain language by another dialect of another language and that the important thing is to produce speech/language which is "naturally slangy", hinting at dialects, "processing" only a small portion of SL dialect words. Newmark (1988:195) suggests that: "as a translator, your main job is to decide on the fictions of the dialect. Usually, this will be: (a) to show a slang use of language; (b) to stress social class contrast; and

more rarely (c) to indicate local cultural features". Yet, Newmark's "natural production of slangy" approach will still be hindered by a number of problems when translating from Arabic to English (see Newmark 1988:195). Going back to the same example of the term "knife", both terms in Arabic *sikki:n* and *'7u:Sah* (both mean "knife") are in fact standard Arabic terms. If the term *'7u:Sah* is now used in a standard Arabic text, it is absolutely correct and acceptable; however, if it was found in a dialectal text, the reader will directly understand the rural implications of a villager inhabiting certain areas in Palestine. Thus, understanding the text thoroughly, and having a fully bicultural translator of any literary work is a must as will be elaborated more in chapters four five and six through analysing the translation of some literary works from English into Arabic. Koch (in Faull 2004:87) comments that "what appears most significant in the use of translation is the repeated manifestation of an inherent politicization and juxtaposition --implicit or not -- of regional and national affiliations". This "manifestation" that Koch refers to cannot be achieved by using Newmark's "natural production of slangy" approach since every regional or social dialect has its own stigma and its political idiosyncrasy. Moreover, Hatim and Mason (1990:42) state repeatedly that the most important thing when rendering social dialects is that "we attempt to relay the full impact of social dialect, including whatever discursal force it may carry". This "full impact" reflection is in fact the principle of equivalence.

Another problem in translating dialects is the translation of accents in dialects which are a recognizable feature of geographical variation. Hatim and Mason (1990:40) believe that "awareness of geographical variation, and of the ideological and political implication that it may have is essential for translators". The translator cannot, for example, translate a Scottish accent with a Sa'eedi accent (the speech of a large proportion of Egyptians who inhabit the inner part of Egypt and who are descendants of ancient Arab tribes who came to Egypt during the Islamic conquest of Egypt, see Versteegh 2003). When comparing the two accents, the Sa'eedi accent implies someone who is isolated from any kind of civilization, (usually) non-literate, stubborn, (usually) poor, very conservative, and full of a masculine tendency where women's role is usually limited to housework and breeding children. Women in Sa'eedi society are obliged to wear a full loose black gown and cover their faces when they step out of their houses (usually accompanied by a close male relative for protection). With this ideological understanding of the Sa'eedi dialect, it is difficult to accept translation of the Scottish dialect into the Sa'eedi. Thus, the representation in a ST (source text) of a particular dialect creates an inescapable problem: which dialect to use?

Nevertheless, in translating a Scottish dialect to a Sa'eedi variety (low Egyptian variety) dialect or even into the Standard Egyptian dialect (the Cairo variety) the translation will suffer from complete rejection from both societies (the Sa'eedi and the Cairo societies). The idea of taboo words is a very restricted notion in the Arab world as a whole, adding, therefore, restrictions to Newmark's notion of "natural production of slangy equivalence". This concept of "taboo" will be further discussed in chapter seven, and some examples will be illustrated during the analysis of the actual translated texts.

The difficulty in achieving dialectal equivalence in translation, as Hatim and Mason (1990:41) believe, is clear to anyone who has translated for the stage. Translating a source text dialect into a standard target language loses the special effect intended in the ST (source text); whereas rendering the dialect by dialect runs the risk of creating unintended effects and touching on the sensitivity towards accents.

To conclude, the reproduction of a dialectal SL text in another TL dialect is inherently risky and could lead to mistranslation or even infelicitous translation which especially when translating from English to Arabic involving two absolutely distinct cultures and societies.

3.6.3 The Importance of Modifying Arabic Dictionaries and Arabicization:

3.6.3.1 The case of Arabic dialects or "inherent variability":

As illustrated in chapter two, the situation of Arabic dialects is one of "inherent variability" among dialects that were retained over centuries and are still used in designated areas. These dialects have developed through time due to the factors previously mentioned in chapter two (see 2.6.3, 2.6.4, and 2.6.5) However, most of the development took place in phonetic and lexical items that entered Arabic as a result of external factors such as the sovereignty of non-Arab rule over Muslims, occupation by foreign powers (after the First World War), and the new trend of globalization. These three main factors, among many other minor ones, resulted in a slight change in phonetics and a massive increase in the lexical items that entered Arabic. The usage of non-Arab terminology is still not completely controlled in Standard Arabic or FuSha. However, many Arabic scholars manoeuvred to control foreign linguistic influence by establishing Arabic Academies. One of the major tasks of these Academies is to Arabicize the foreign lexical items: if the item does not have an equivalent within the framework of Arabic derivation, Arabic is very readily able to generate a large range of forms

from a single lexicon root. A good example of the ability of Arabic to reproduce foreign lexicons in an Arabic form is the term *television*. When the word first entered Arabic in the mid nineteen-fifties, Arab linguists did not have any problem in Arabicizing the word because in Arabic there is a noun form for any tool, *?ism al-?a:lah* (the name of an instrument). *?ism al-?a:lah* has many forms, among which is the form *mif3a:l*. the form *mif3a:l* was used to Arabicize the term *television* to become *tilfa:z*. This model of television and *tilfa:z* can apply to all foreign words. Yet Arabic Academies in the Arab World are not unified in their work. Some of the Academies insisted on providing a translation for the word television, so they reinvented the term *mirna:h* (“an instrument which you can see images through”) as an equivalent for television. However, the term *mirna:h* is rarely used by Arabs who tend to use the Arabicized term *tilfa:z* for television.

A more important role that these Academies should undertake is the responsibility of reproducing Arabic dictionaries to include all the linguistic lexical varieties used in dialects to reveal the evolution of semantic richness in Arabic. The lack of such dictionaries that show the etymology of lexical items is a matter of concern for Arabic language since all Arabic dialects have developed new usages for Arabic lexical items but their lack of documentation presents those dialects as if they are diglossic when compared to the standard. A simple English sentence like: “Do you want the book?” can be uttered differently in some dialects in the Arab World: in Palestine and Jordan it is: *biddak al-kita:b*, in Lebanon and Syria: *bitri:d al-kita:b*, in Egypt: *3:wiz or 3:yiz al-kita:b*, in the Arabian Peninsula and Iraq: *tab'3:i or tab'3a: or tabi or ?itri:d al-kita:b*. In studying these four samples of the main four dialects in the Arab World, one can find that the first term in the four utterances is different. The English question “Do you want?” can be uttered in different ways in the Arab World. All of the terms *biddak*, *bitri:d*, *3a:wiz*, *3a:yiz*, *tab'3i:*, *tab'3a:*, *tabi*, *?itri:d* mean the same in Arabic and are all originally standard Arabic but with some change in pronouncing the standard terms. These terms in standard Arabic are respectively *la budda lak*, *?aturi:d*, *3a:wiz*, *3a:wiz*, *tab'3i:*, *tab'3i:*, *tab'3i:*, *?aturi:d*. However, the record of this evolution is not found in any Arabic dictionary. In addition, few Arab linguists in the Arab World have tackled the evolution of dialects and their relation to the standard (which makes this study unique in nature in Arabic studies). Extending Arabic dictionaries to include dialectal usage and sound change would protect the language from being described as diglossic and help translators in choosing the most commonly understood term while rendering texts from or into Arabic. In addition such dictionaries would assist foreign linguists

understand and learn Arabic in a more simplified way. With the help of the modified Arabic dictionaries, the translator will be protected from using any of the dialectal terms, resorting all the time to standard Arabic.

The translation of dialects should be done under the umbrella of the standard language since dialects do not constitute a separate linguistic unit of the standard. Berezowski (1997:37) emphasizes this notion noting that "dialects are definable only in contrast to a higher level linguistic system, i.e. ultimately they are, by definition, only dialects of a particular language." Thus the range of Arabic dialects or "the inherent variability of Arabic" conforms to Berezowski's definition, leading us to resort to the modifying Arabic dictionaries to contain dialectal expressions, new usage of terms and borrowed terms as a solution for translating dialects.

The researcher, therefore, believes that extending modern Standard Arabic dictionaries to include most of lexical varieties of Arabic is the best method of resolving the issue of "inherent variability", taking into consideration that the first collection of the language also included Arabic dialects as illustrated in chapter two, 2.4.1 and 2.4.2.

With the help of such suggested modern dictionaries, Arab scholars will be able also to analyze the development of wider linguistic phenomena and protect the language from inaccurate descriptions made by some linguists who did not have a more informed knowledge about Arabic or followed whatever was presented by some orientalists who had their own reasons for making these allegations early in the nineteenth century. Such allegations will be further discussed in chapters five and eight to illustrate the sources of the call of colloquialisms in the Arab world and the hidden reasons behind that call. Moreover, such modified dictionaries will assist the translator in fulfilling his task of rendering dialects by resorting to modified standard Arabic that includes all the dialectal lexis and expressions.

3.7 Summary:

The translation of dialects has always been problematic for translators. Several approaches have been provided to help translators in rendering dialectal texts. Most of the suggested approaches introduced by notable linguists have proved to be insufficient, in practice, for dialect translation. Some of the approaches are only hypothetical and not realistic. The functional approach together with the hermeneutic approach would make a better solution for the translation of dialects. As for the case of Arabic dialects, modifying Arabic dictionaries to include the semantic change of words and expressions would allow the translator to

translate dialectal SL with the nearest TL expressions allowing the translator to be protected under the wide umbrella of modified Arabic dictionaries.

Chapter Four

Methodology of Analyzing Translated Materials under Study

4.0 Introduction:

This chapter is intended to illustrate the methodology followed in the analysis of translated materials extracted from three areas: liturgical, literary and movie materials.

4.1 Analysis of Liturgical Materials:

The liturgical materials to be analyzed in chapter five are extracts from the translation of the Bible (from English into Arabic) translated by William Willcocks. The translation of two Psalms will be analyzed: The Birth of Jesus Christ and Psalm 1. The following example will illustrate the process of the analysis:

The Bible, Math 1, 25

E: 25 But he had no union with her until she gave birth to a son. And he gave him the name of Jesus.

CA: wi ma: 3irifha:sh li7ad ma: waladit walad wi samma: ?ismuh yasu:3.

SA: wa lam ya3rifha 7atta: waladat **ibnaha: albikr wa da3at ?ismahu yasu:3.** (my own emphasis to be explained in the analysis)

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
But he had no union with her	wi ma: 3irifha:sh (and he did not know her)	la:kin ma lamsha:sh/ma ?arrabsh/garrab/garrib li:ha/laha/?ilha ma: lamasha/ (but he had no union with her) wi/wu ma/ma: 3irifha:sh/3irifhashi/3arafha:sh (and he did not know her)	la:kin lam yajtami3/ya'7lu: biha: (but he had no union with her) wa ma: 3arafaha: (and he did not know her)

Table 4.1 (my own translation in bold)

The problem in Willcocks' translation is that it completely misrepresents the original source message which implies sexual union between Joseph

and Mary. The verb *ya3rif* which Willcocks used does not convey this meaning at all and is limited only to mean *know*. The only excuse is that Willcocks depended on the deformed standard translation which used the same verb *ya3rif* (“know”). However, Willcocks may have been influenced by the meaning of *3rafa/ya3rif* in other Semitic languages, notably Hebrew, where it has the sense of “knowing intimately” i.e. “having sexual intercourse with”.

The expression *wi ma: 3irifha:sh* (“and did not know her”) corresponds to the standard *wa ma: 3arafaha:*. The conjunction *wi* (“and”) is *wa* in standard; the change of the vowel /a/ into /i/ does not affect the meaning at all. Negating the past tense in SA is achieved by adding the particle *ma:* before the past tense e.g. *ma: 3arafa* (“he did not know”), *ma: ?akal* (“he did not eat”), *ma: na:ma* (“he did not sleep”). In most spoken varieties of Arabic, negation of the past tense requires adding *ma:/ma+* past tense or *ma:/ma+* past tense +*sh*; so the above examples would be in Arabic colloquialisms: *ma:/ma 3irif/ ma:/ma 3irifsh* (“he did not know”), *ma: ?akal/ ma: ?kalsh* (“he did not eat”), *ma: na:m/ ma: namsh* (“he did not sleep”). That this phenomenon is spread over all Arabic speaking countries indicates its origin in early spoken Arabic (see section 2.6.5 in chapter two). The expression *ma: 3irifsh* (“he did not know”) would be *ma: 3irifha:sh* (“he did not know her”) if the reflexive pronoun (referred to as “reflexive pronoun” in Arabic linguistics) *ha:* (“her”) is included.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Until	Li7ad	7atta/7atti/ li7ad/ ?ila: 7ad ?an/li 7ad ?an la7ad amma	7atta/ ?ila: 7ad ?an/li7ad

Table 4.2

The expression *li7ad* is equal to the standard *li7ad* (“until”). The word *7ad* alone means “limit”. Adding the preposition *li* or *?ila:* to the word *7ad* gives the expression the meaning “until”, the equivalent of *7atta* which also means “until”.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
She gave birth to	Waladat	waladit/wildit	waladat/?anjabat

Table 4.3

The standard expression *waladat* “she gave birth to” has two versions in colloquial Egyptian: *wildit* (in the dialect of Cairo where they drop the

vowel in the second syllable as a remnant of the early Eastern dialect and turn the other vowels into /i/ as a remnant of the early Hizaji Dialect, see 2.6.4) and *waladit* (in the dialects of rural areas and the Sa'eedi dialect); the vowel representation determines which expression is chosen from the two varieties. The lack of vowel representation in Willcocks' version gives only the standard reading *waladat* which does not reflect exactly which dialect he is translating into.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Her son	walad (a boy)	walad/wala/walah (a boy) ?ibnaha/?ibnihi/?ibnaha:/ (her son)	walad (a boy) ?ibnaha: (her son)

Table 4.4 (my own translation in bold)

Willcocks changes the source text expression from "her son" into "a boy". A more significant change occurs in the SA version which Willcocks depended on to create his colloquial translation. The expression in the standard version is *ibnuha albikr* ("her first son") which could give the impression to the reader that the Virgin Mary gave birth to other children who are brothers or sisters of Jesus. This meaning does not exist in the original text and thus contradicts Christian belief.

The noun *walad* ("boy") used by Willcocks is equal to the standard noun *walad* ("boy").

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
And he gave him the name of Jesus	wi samma: ?ismuh yasu:3 (he called his name Jesus)	wi/wu ?a3tah ?ism yasu:3 (and he gave him the name of Jesus) wi/wu samma:h/ na:da:h yasu:3 (and he called him Jesus)	Wa ?a3tah ?isma yasu:3: (and he gave him the name of Jesus) wa da3a:/samma: ?ismahu yasu:3 (he called his name) wa samma:h/da3:h/nada:h yasu:3 (he called him Jesus)

Table 4.5 (my own translation in bold)

It should be noted here that Willcocks on this occasion has not restricted himself to the deformed Arabic version since the SA version changes the whole meaning of the source sentence, translating "and he gave him the name of Jesus" as *wa da3at ?ismahu yasu:3* which means "and she called his name Jesus". The change in the source sentence implies that the one who named her son is the Virgin Mary herself, not Joseph, who saw an angel in his dream commanding him to call the baby Jesus.

The sentence *wi samma: ?ismuh yasu:3* ("and called his name Jesus") corresponds to the standard *wa samma: ?ismuhu yasu:3*; but the lack of inflection in the colloquial sentence resulted in the absence of the vowel /u/ in *?ismuhu* to form *?ismuh* which does not affect the meaning. The expression *?ismah* in SA can have two other inflections according to its grammatical slot: *?ismuh* or *?ismih*.

4.2 Analysis of Literary Materials:

Literary materials under study will also be taken from William Willcocks' translation of Hamlet. The analysis will be done in chapter six as follows:

Hamlet, 1.3.81

E: 11- Farewell: my blessing season this in thee!

CA: 9- ru:7 ya: ?ibni: ?inta wadi:3ti: 3ind alla:h.

Re-translation: go my son you are my deposit within God's [hands]. (**my own translation**)

SA: 11- wada:3an wa litanam da3awa:ti: ha:THihi al7ikmati fi: nafsik.

Analysis:

Willcocks has changed the farewell sentence of Polonius into a prayer of a Muslim, Christian or Jew father for his son. The source sentence does not imply any kind of religion at all. In Willcocks' translation of the final sentence, Polonius is depicted as a religious Muslim, Christian or Jew father who is asking God to protect his son from all evils of the unknown by asking God to keep his son in His trusteeship. This prayer suggests a believer faith which was never intended by Shakespeare. Willcocks has over-translated by embedding this religious factor in his translation.

4.3 Analysis of Movie Translation:

The translation of movie scripts under study is taken from two movies: Sisters and Other Strangers and Blood River. The methodology of analyzing the translation of the movies will be as follows:

The following dialogue is between Gail and her husband, Dave, about his relation with Gail's deceased sister Renée:

Gail: Did you have sex with her?

Dave: I just told you what we did.

Gail: You told me where you did it.

Dave: She's dead. Why don't you just leave her alone?

Gail: Don't! Don't you **screw** my sister and judge me!

(**my own emphasis in bold to be explained in the analysis**)

Translation:

Gail: hal 3a:shartaha: ?

Dave: laqad qultu laki ma fa3alna:.

Gail: laqad qulta li: ?ayna fa3altum tha:lik.

Dave: la: ! la: **ta3bath** ma3 shaqi:qati thumma tuSdiru ?a7kamaka 3alay !

(**my own emphasis in bold to be explained in the analysis**)

Analysis:

The slang expression **to screw** (“to have sex with”) which has an explicit sexual meaning is translated as **ta3bath** (“play with” or “mess around”). The explicit sexual connotation of “screw” has been elided from the dialogue to give a neutral translation to suit the target language culture where sex is not mentioned directly: sexual expressions are considered taboo in Arab culture.

Chapter Five

Analysis of Diglossic Liturgical Work

5.1 Introduction:

This chapter examines some translations of liturgical texts, extracted from the work of William Willcocks (the minister of irrigation in Egypt during the British occupation) who tried to translate the Bible into an Egyptian dialect rather than SA in an attempt to replace SA with colloquial varieties of Arabic as it will be further illustrated in chapter seven. The liturgical works of Willcocks were chosen since he is considered among the pioneers in the promotion of colloquialisms in the Arab World in general and Egypt in particular (see Al-Ziyadi 1998, Bin-Tinbak 1986, Sa'id 1980), a movement which continues up to the present time (see Khaleel 2003).

In this chapter, the researcher will try to analyze the translation from a syntactic, semantic, and stylistic perspective to see how successfully dialects can be used as a medium for liturgical works. What are the linguistic advantages and disadvantages resulting from using dialects in translating liturgical works?

The reason for choosing the Egyptian dialect from among all spoken Arabic varieties is that the Egyptian dialects (especially the Cairene dialect) dominate the media of the Arab World through the spread of Egyptian drama. Versteegh (2003:139) notes that:

The Egyptian dialect in particular has become known all over the Arab world, partly as a result of the export of Egyptian movies and television soaps, which are broadcast almost everywhere, and partly as a result of the fact that in many countries Egyptian teachers were hired to help in setting up an educational system. In most countries, almost everybody understands Egyptian Arabic, and sometimes the speakers are even able to adapt their speech to Egyptian if need be.

In addition, Egyptian universities and other higher education institutions have always been a desirable destination for Arab students. Egypt also has the biggest Islamic centre, Al-Azhar, established in the Middle Ages. Most Muslim scholars travel to Egypt to get their Islamic education in Al-Azhar. Egypt is considered the heart of the Arab World: since it became a Muslim country after the Islamic conquest during the reign of the second Caliph, Omar bin Al-Khattab, in the seventh century. Egypt has played the leading role in almost all the conflicts that the Muslim World has faced.

5.2 Liturgical Texts:

5.2.1 Historical Background of Biblical Translation into Arabic:

In spite of the fact that the original homeland of Christianity is the Arab World and Palestine in particular, the versions of the Bible circulating in the Arab world are translated from western languages. When missionaries launched this gigantic task, they first approached some known Christian Arab scholars to do the final editing of the Bible. Sa'id (1980:65) states that they called on the expertise of the Christian Arab writer, Sheikh Ibrahim Al-Yaziji, in particular. Although Al-Yaziji devoted himself to eradication of the foreign elements and oddities from the Bible and to rid it of "corruption" in structure and the inappropriate choice of words, the task was taken from him. The underlying motive for his removal, as Al-Rafi' notes in his Book *Under the Banner of the Qur'an* (quoted in Sa'id 1980:65), was that the missionaries never wanted the Biblical sentences in Arabic to be purely Arabic because they did not want any resemblance to the Qur'anic sentence style. For that reason, missionaries insisted on using a "deformed" form of Arabic for the translation of the Bible. They also tried and encouraged others to translate the Bible into colloquial Arabic. In his colloquial translation, Willcocks depended on this standard version produced by missionaries, as Sa'id (1980:65) indicates.

However, Khayal (1998:2) believes that Hebrew-Arabic translation of liturgical texts was initiated in the Middle Ages by Jewish inhabitants of the Arab World:

From the Middle Ages to the modern era, members of the Jewish communities living in the Arab countries used the local dialect of Spoken Arabic to communicate in daily life, as did the rest of the population. Only a small number of religious leaders and other educated Jews had mastered classical Hebrew, the language of worship. Thus, there was a need to translate certain basic Jewish texts written in classical Hebrew into Arabic or Judeo-Arabic (Arabic language written in Hebrew characters; see Vajda 1978). Naturally, these Jewish communities devoted most of their translational attention to the Bible and its exegeses. Various translations and adaptations of the Bible were prepared in both Arabic and Judeo-Arabic; most of the translators relied heavily on Sa'adiah Gaon (882-942 CE), the Egyptian-born Jewish scholar who translated the Bible into classical Arabic in the 10th century.

Khayal (1998) notes also the role of Catholic and Protestant missionaries in translating the Old and New Testaments during the 19th

century when missionaries themselves played an active role as translators. Part of these works of translation were based on ancient translations of the Scriptures (including that of Sa'adiah Gaon). The translations as a whole were written in a particular Arabic style. Thanks to the work of these translators, the Arab World was, for the first time, exposed to an Arabic version of the Bible.

Madani (1995:2) stresses the role of these missionaries in translating the Bible into Arabic:

When we think about the translation of the Arabic Bible, the names of some pioneer missionaries like Eli Smith and Cornelius Van Dyck come to mind. Their wonderful work was accomplished with the help and cooperation of such Lebanese scholars as Yaziji and Bustani.

Madani (1995:2) demonstrates further the good command of Arabic achieved by some missionaries: "one of these early missionaries, the Rev. George Ford, learned the language so well that he composed Arabic hymns which are still used today in the evangelical churches of the Arab world".

5.2.2 The Bible translated by Willcocks:

The next important translation of the Bible was that attempted by William Willcocks (1929, printed in 1940 as indicated by Sa'id 1980:61) into a colloquial Arabic that he called at that time "the Egyptian Language". In the selections to be analysed here, the original English text will be followed by Willcocks' translation. The English texts documented in this chapter for both liturgical pieces are taken from standard translation which has the English text and the translation (the deformed standard translation as indicated by Sa'id 1980:65).

5.2.2.1 Tips for reading the Arabic transliteration (standard and colloquial):

- 1- Arabic words mostly stem from a triliteral root word e.g. *kita:b* (book) is derived from the triliteral word *kataba*. The judgment whether a word is Arabic or not is partly based on this feature.
- 2- Short vowels in Arabic in the final position (and sometimes long vowels) are the result of inflection. Consonants form the base of the word.

- 3- Standard Arabic can be pronounced with or without inflection (declinational endings). The absence of inflection in standard Arabic does not affect the meaning (see part 2.6.3).
- 4- Standard Arabic preserves the inflection (declinational endings) according to the correct grammatical slot of the word represented by the vowels /i/, /a/, or /u/, while colloquialism also has inflection but not according to the standard grammatical slot represented by the vowels /i/, /a/, or /u/. In addition, colloquialisms tend to eliminate the inflection of the final sound all the time which does not harm the meaning as illustrated in part 2.6.3.
- 5- Vowel representation or *tashkeel* is achieved in Arabic by using short vowels over consonants. The lack of vowel representation can be a source of ambiguity (in some cases), usually the context can solve the ambiguity which results from lack of vowel representation e.g. the word *7ibr* "ink" can be mixed with the word *7abr* "bishop, learned man, religious authority". If vowel representation is absent, then usually the context solves the ambiguity.
- 6- Colloquial Arabic tends usually to change the vowels of the words as a result of the early linguistic phenomenon of assimilation or vowel harmony in the Bahra' and Hijazi dialects, as discussed in chapter two (see section 2.6.4): e.g. *yaktub* (he writes) in standard is changed to *yiktib* or *yuktub* (both means he writes).
- 7- In Standard Arabic, inflection in the final position is not pronounced if there is a full stop directly afterwards. e.g. *rakiba alwaladu 7iSa:nahu* (the boy rode his horse), the /u/ is not pronounced because it comes at the end of the sentence.
- 8- It should be noted that the final /t/ is pronounced /h/ if the expression that ends with /t/ is mentioned separately or directly followed by a full stop; but if such words are added to other words then the /t/ is pronounced, in both colloquial and standard Arabic, e.g. *maktabah* (library) or *maktabat alja:mi3ah* (the library of the university).
- 9- *Tanween* or nunation (part of the inflection system of Arabic, see the alphabet chart) is achieved through adding one of the short vowels to the /n/: e.g. the word *kita:b* (book) would be *kita:ban*, *kita:bun*, *kita:bin* according to its grammatical slot.

tanween is represented by two short /a/, two short /u/, or two short /i/ of the Arabic vowels as illustrated in the phonological guide of this study.

- 10- The conjunction *wa* (and) is equal to the colloquial *wi/wu* (and) since the written Arabic form for all forms is the same even if the inflection of the spoken varieties is different.
- 11- Changing the /a/ of the definite article *al* into /e/ to become *el* does not alter the meaning of the definite article at all since it will keep the same written representation and meaning in spite of this vowel shift. Even in SA, the definite article *al* is pronounced *el* in certain cases as with all names that are composed of two nouns e.g. *Abdel-Qader, Abdel-Kareem, Abdel-Rahmaan...etc.*
- 12- Colloquialisms, in certain cases, tend to change the shape of the words that contain medial /ʔ/ and assimilate the /ʔ/ to the glide or vowel which is adjacent the /ʔ/ e.g. *yaʔkul* (eats) *ya:kul* (eats). This change of the glottal stop /ʔ/ into a vowel or a glide does not change the meaning of words and was a feature of old spoken Arabic varieties as well. This phenomenon, changing the glottal stop to a long vowel is a remnant of the old Hijazi dialect (see 2.4.6).
- 13- The change of the glide /w/ into the long vowel /u:/, exists in almost all colloquial Arabic varieties, which tend to change the glide /w/ into /u:/ and the glide /y/ into /i:/. This change does not affect the meaning since the glides /w/ and /y/ have the same written representation as the long vowels /u:/ and /i:/ respectively.

The original English text (source text) for both the standard and colloquial Arabic translation.

5.2.2.1.1 First Liturgical Text:

The Birth of Jesus Christ— Matthew, 1: 18-25

18 The mother of Jesus Christ was Mary. And this is how the birth of Jesus came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. 19 Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly. 20 But after he had considered this, an angel of the Lord appeared to him in a dream and said ..."Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21 She will give birth to a son and you are to give him the name of Jesus, because he will save his people from their sins." 22 All this took place to fulfil what the Lord had said through the prophet: 23 "The virgin will be pregnant and will give birth to a son, and they will call him Immanuel" – which means "God with us." 24 when Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as a wife. 25 But he had no union with her until she gave birth to a son. And he gave him the name of Jesus.

Willcocks' translation into the Egyptian dialect (one of the varieties of spoken Arabic):

?amma: wila:dit yasu:3 elmasi:7 faka:nit zayyi kidah. lamma: ka:nit maryam ?ummuh ma'7Tu:bah (**liyu:sif/liyusuf/liyu:saf**), qabl ?ijtima:3hum ?itwajadit (**7ubla:/7ibla:**) min elru:7 elqudus. (**fayu:sif/fayu:suf/fayu:saf**) ra:jilha likawnu ra:jil Sa:li7 w (**mish/mush**) 3a:wiz (**yishhirha:/yishahharha:**) 3azam 3ala: fura:qha: fi elsir. wila:kin wi huwwa biyfakkar fi el?umu:r di ?illa wi mala:k alrab Daharlu fi (**7ilm/7ulm**) wi qa:l : ya (**yu:sif/yu:suf/yu:saf**) ?ibn dawu:d ma: t'7a:fsh min ?a'7TH maryam ?imra?atak li?an illi hiya (**7ibla:/7ubla:**) bihi huwa min alru:7 alqudus. wi 7atiwild walad wi ?inta tisammi: ?ismuh yasu:3. li?annuh huwa 7a:y'7allaS sha3buh min '7aTa:ya:hum. wi kul da 7aSal 3alasha:n yitim illi ?itqa:l min elrab 3ala: lisa:n elnabi illi qa:yil. ?ahi el3aTHra: 7a:ti7bal wi tiwliid walad wi ysammu: ?ismuh 3ama:nu?i:l illi tafsi:ruh alla:h ma3na:. wi lamma: qa:m (**yu:sif/yu:fuf/yu:saf**) min elnu:m 3amal zayy ma: ?amaruh mala:k elrab wi ?a'7aTH ?imra?atuh wi ma: 3irifha:sh li7ad ma (**wildit/waladit**) walad wi samma: ?ismuh yasu:3. (**my own emphasis to be explained in the analysis**)

The translation of the same Biblical text into standard Arabic:

Note: the standard translation of this Biblical text suffers from severe weaknesses in style and some mistakes in the selection of equivalents. These will be clarified in the analysis (see section 4.2.1 and Sa'id 1980:65).

?ummu yasu:3 almasi:7 hiya maryam. amma: wila:datu yasu:3 almasi:7 faka:nat ha:kaTHa:. lamma: ka:nat maryam ?ummuhu ma'7tu:batan liyu:suf qabla ?an yajtami3a: fawujidat 7ubla min alru:7 alqudus. fayu:suf rajuluha: ?iTH ka:n ba:rran wa lam yasha? ?an yushahhiraha ?ara:da ta'7liyataha: sirran. wala:kin fima: huwa mutafakirun fi haTHihi al?umu:r ?iTHa mala:ku alrab qad Dahar lahu fi 7ulmin qa:?ilan: ya yu:suf ibna da:wu:d la: ta'7af ?an ta?'7uTHa maryam ?imra?atak. li?anna allaTHi: 7abilat bihi fi:ha: huwa min alru:7u alqudus. fasatalidu ?ibnan wa tad3u: ?ismahu yasu:3. li?annahu yu'7alliSu sha3bahu min '7ata:ya:hum. wa ha:THa: kuluhu likay yatimma ma: qi:l min alrabi bilnabiyyi alqa:?il: huwa THa: ?al3aTHra:?u ta7balu wa talid ?ibnan wa yad3u:na ?smahu 3ama:nu?i:l allaTHi: tafsi:ruhu alla:hu ma3ana: . falamma: ?istayqaDa yu:suf min alnawm fa3al kama: ?amarahu mala:ku elrab wa ?a'7aTHa ?imra?atahu. walam ya3rifha 7atta waladat ibnaha: albikr wa da3at ?ismahu yasu:3.

The analysis of the translation will be made sentence by sentence to clarify the suitability of colloquialism in translating liturgical texts. Tables will be used to compare the English version of the Bible, Willcocks' version, the expected colloquial Egyptian expression and the SA expression.

English sentence: The mother of Jesus was Marry

Colloquial Arabic: No translation

Standard Arabic: ?ummu yasu:3 almasi:7 hiya maryam

Willcocks decided to omit the first sentence from his translation. This deliberate omission could be justified for the translator if the text he is translating is an ordinary text not the Bible where accuracy is essential as mentioned in chapter three, see section 3.4.

The Bible, Matthew 1, 18:

English sentence: And this is how the birth of Jesus came about:

Colloquial Arabic: ?amma: *wila:dit* yasu:3 *elmasi:7 faka:nit* **zayy** kidah
 Standard Arabic : ?amma: *wila:dat* yasu:3 *almasi:7 faka:nat* ha:kaTHa:
 (**my emphasis to reflect the difference between SA and CA in the analysis**)

Analysis:

By comparing the two translations into Arabic, one can notice that only a slight difference exists between the usage of vowels in colloquial and SA. The words in italics reflect the difference in vowels where the *fat7a* or the /a/ is transferred into /i/ *kasra*. This phenomenon of shifting the vowels into the vowel /i/ is called *Al-kasr* (the extensive usage of the vowel /i/ as a replacement for original vowels in the terms). This situation is known in both early and recent dialects of Arabic as mentioned in chapter two (section 2.6.4), and is a remnant of the early Hijazi dialect of the Arabian peninsula.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
This is how	<i>zayy kidah</i> (like this)	kida/kida:/kidah/kidahu/ zayyi kida/ kida:/kidah/?ikdih/kidih (like this)	ha:kaTHa:/mithla: THalik (like this)

Table 5.1 (**my own translation into English in bold**)

The style used by both Willcocks and the standard translation to express the source sentence is one of the recognised styles in Arabic, and the meaning of the source sentence is validly conveyed.

The colloquial expression **zayy kidah** means "like this" which is expressed in standard Arabic as **ha:kaTHa**. The expression *kidah* is originally *kaTHa*. The element /TH/ usually realised as /d/ in some colloquial dialects and in some old Arabic dialects (see section 2.6.4 and section 2.6.8). However, the term *zayy* is an SA expression that was used in old spoken Arabic and is still used in current spoken Arabic. The term *zayy* is a pure Arabic term since its trilateral root is *zayaya*. The verb *zayya:* means "to prepare" and "to dress". The terms *zayy* and *ziyy* both mean "uniform", "specific clothing" or "appearance". The *Al-Waseet Dictionary* (1972:I:435) identifies the expression *zayyahu bihi* as meaning "made him similar to him". The term *zayy* is still used, as explained above, in both old and modern Arabic dictionaries, but current dictionaries do not indicate the development of the term to show new usage. The term *zayy* had developed in colloquial Arabic at a certain

period to mean "similar to" or "like" but this development lacks documentation. Someone who is not a native speaker of Arabic but has some knowledge of Arabic would think that this term is not Arabic, and for such reasons would judge colloquial Arabic as being another language full of foreign terms that do not exist in SA. Although *zayy* is pure Arabic, its usage in modern SA is limited to "clothing" and "appearance" while the colloquial usage "like this" is not recorded. By adding the term *zayy*, the translator created a colloquial effect in the translation of a standard text creating an under-translational effect. The narrator, God in the original text, is now like a parent telling stories to children at bed time. This was not the intention of the original text at all. Marlowe (2004:11) notes that:

Much of the support for paraphrastic Bible versions has been due to the desire of some to provide a version which children might be able to understand. This is well-meant, but I think it should be obvious to anyone who is really familiar with the Bible that it was not written for children. Let us be realistic. We have always had catechisms and Bible story books for children, and anyone who has been involved in teaching the children knows very well that these supply more than enough material for young minds; and they are far better suited for the education of children than any simplified version of the Bible can be.

The Bible, Matthew 1, 18:

E (English sentence): His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

CA (colloquial Arabic): lamma: ka:nit maryam ?ummuh ma'7Tu:bah (**liyu:sif/liyusuf/liyusaf**), qabl ?ijtima:3hum ?itwajadit (**7ubla:/7ibla:**) min elru:7 elqudus. (**my own emphasis to be explained in the analysis**)

SA (standard Arabic): lamma: ka:nat maryam ?ummuhu ma'7tu:batan liyu:suf qabla ?an yajtami3a: fawujidat 7ubla: min alru:7 alqudus.

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic

While	lamma:	lamma:/?amma:/?ammih lamma/lammih/lumma	lamma:
-------	--------	--	--------

Table 5.2

Most spoken varieties of Arabic tend to shorten the long vowels as in *lamma*, meaning "when" or "while", especially if the long vowel is situated at the end of the word as mentioned in section 2.6.8 of chapter two. Some varieties in Egypt especially in Cairo and in certain rural parts use also the form *?amma*. In other rural Egyptian dialects, the form *lammih* is used. In the Nubian dialect (Nubia is the part of Egypt that is close to the Sudanese border) the form is *lumma*.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
She was	ka:nit	ka:nit/ka:nat/ko:nit	ka:nat

Table 5.3

The colloquial expression *ka:nit* is *ka:nat* (was) in SA. The vowel /a/ is replaced with /i/ in the Egyptian dialect. This is an early linguistic feature of spoken Arabic that resulted from the influence of the pre-/post Islamic Hijazi dialect. The Hijazi dialect tends to use *Al-kasr* (the use of the vowel /i/ all the time, see Anees 1984:91-99, and part 2.6.4) in the vowels of the first and last syllable. Also the early phenomenon of *imaala* (turning the vowel in the first syllable into the diphthong /ai/ and the vowel in the final syllable always into the sound /i/ but with a short /i/ rather than a long /i:/). The full *imaala* (the vowel is always long /i:/ in the final syllable) still exists in Sudan and Lebanon. The form *ko:nit* exists in some Sa'eedi and Nubain dialects where the long vowel /a:/ is shifted into /o:/ (long mid round tense back vowel) as a remnant of the early phenomenon of *taf'7i:m* in Western dialects (see section 2.6.4).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
His mother	?ummuh	?ummuh/?ammuh/?ammo:ytuh	?ummuhu

Table 5.4 (my own emphasis in bold to be explained below)

The expression *?ummuh* used by Willcocks is equal to the standard term *?ummuhu* (his mother) but with the loss of the inflection at the end of the word where the /u/ is deleted. Loss of inflection or declensional endings are common in all spoken Arabic varieties except among a few Bedouin tribes in the Arabian Peninsula. It should be noted that the loss of inflection does not affect the meaning on the word level but it might affect the meaning on the sentence level in some cases where the subject

or doer is not clear in the SA sentence. The form ?ammo:ytuh in the Nubian and some Sa'eedi dialects has the *taf'7i:m* phenomenon as explained in the previous example (See section 2.6.4).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Pledged to be married	ma'7tu:bah	ma'7tu:bah	ma'7tu:bah

Table 5.5

The expression *ma'7tu:bah* used by Willcocks is equivalent to the SA expression *ma'7tu:batan* (engaged) where the suffix *an* results from declensional ending (tanween or nunation, see 4.2.2.1). If the expression is not inflected then it will be *ma'7tu:bah*.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Joseph	yu:sif/yu:suf/yu:saf	yu:sif/ yu:suf	yu:sif/yu:suf/yu:saf

Table 5.6

The name Joseph has three inflections in SA: ***yu:sif, yu:suf, yu:saf*** while in colloquialisms it has two forms *yu:sif* and *y:su:f*. The vowel representation is responsible for determining the pronunciation. However, the lack of inflection in the colloquial translation makes it impossible to determine the pronunciation. It is easier in standard Arabic to indicate the pronunciation by adding the short /u/ *al-Dammah*. The use of the /u/ in *yu:suf* is a remnant of the early Tameemi dialect (see Anees 1984:91-99) while the use of the vowel /i/ in *yu:sif* resulted from *al-kasrah* phenomenon in the early Hijazi dialect, or /a/ *fat7a* in *yu:saf* (see part 2.6.4). However, only two forms of the name Joseph exist in Egyptian dialects *yu:sif* and *yu:suf*.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
before	Qabl	?abl/ gabl/kabl	qabl

Table 5.7

The expression *qabl* is equivalent to the SA form *qabla* (before). The absence of the sound /a/ in the term *qabl* results from the loss of declensional ending. The term *qabla* will also be pronounced *qabl* if followed by a full stop or uttered separately in SA. Yet this example of *qabl* in the colloquial translation of Willcocks reflects his misuse of

colloquialisms in translation. The /q/ (voiced uvular emphatic stop) has many reflexes in Egypt: /ʔ/ in the dialect of Cairo, /k/ in the Sa'eedi dialect, /g/ in the rural areas. Willcocks has chosen to rely on Standard and use the original sound form /q/.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
They marry	?ijtima:3 hum (their meeting)	zawaghum/dawa:zhum/zawa:jhum (they marry) ?igtima:3hum/?idtima:3hum/ ?ijtima:3hum (their meeting)	zawa:jahum (they marry) ?ijtima:3ahum (their meeting)

Table 5.8 (my own emphasis and translation in bold)

The noun phrase *?ijtima:3hum* literally means "their meeting" and that the number of people involved in the meeting is more than two is indicated by the usage of the suffix "hum". The verb phrase *yajtami3a:* (to come together or meet) involves two people in the meeting; this number is achieved by dual suffix "a:" in the final position. The use of the dual, if the private meeting is between a male and a female, in Standard usually involves a sexual connotation only but not in colloquialisms that tend to use the exact expression *zawa:jahum* (their marriage). The expression *?ijtima:3ahum* in the Standard reflects more than two and is without sexual connotation in both SA and CA. This example reflects the precision of Standard and its elevation over colloquial, as mentioned in section 2.6.8. In addition, Willcocks has chosen again to resort to standard for help since the /j/ (voiced palato-alveolar affricate) is pronounced in Egypt as: /g/ in Cairo, /d/ in the Sa'eedi dialects, /j/ in Bedouin dialects and in some parts of countryside.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
was found to be	?itwajadit	?itwagadit/?itwajadit/ ?inwagadet//?inwajadit	?inwajadat/ wujidat

Table 5.9

Again, Willcocks is repeating the same Standard usage in *?itwajadit* (she was found) by using the /j/ form avoiding the confusion of the colloquial varieties of /j/ as illustrated in the table above. The expression *wujidat* also means "she was found" because the passive voice in Arabic has more than one form. However, the expression *?itwajadit* in Standard is *?inwajada*. The change of the /n/ into /t/ is a remnant of an early spoken

Arabic phenomenon called *taltalah* (see chapter two, section 2.6.4). Both forms are used in spoken colloquialisms on an equal basis.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
With child	7ubla:/ 7ibla: (pregnant)	biTifl/ ma3 Tifl (with a child) 7a:mi/7ibla:/7iblih/7ubla: (pregnant)	biTifl (with a child) 7ubla:/7a:mi (pregnant)

Table 5.10 (my own translation in bold)

The original expression "with child" was translated by Willcocks into "pregnant". The expression *7ubla:/7ibla:* means "pregnant", and Willcocks has chosen here to put the expression in a standard form but without vowel representation allowing both readings- colloquial and standard. However, the colloquial expression *7ibla:* is only used in rural dialects and the Sa'eedi dialect (but not in the Cairene dialect) as a remnant of *Al-kasr* phenomenon in the early Hijazi dialect (see part 2.6.4). The Cairene dialect (Willcocks' supposed target language) mainly uses the expression *7a:mi* not *7ibla:*.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
The Holy Spirit	elru:7 elqudus	ru:7 el?udus/elgudus/elkudus	alru:h elqudus

Table 5.11

The expression *elru:7 elqudus* is equivalent to the standard *alru:7 elqudus* but using the /e/ vowel rather than /a/ in the definite article *al* (the), to give a colour of colloquialism. Even in standard, the definite article *al* is pronounced *el* because its grammatical slot here is a noun of construction (*Mudaaf*).

However, the translator has again avoided using one of the Egyptian spoken variety forms of the /q/: /ʔ/, /g/, or /k/, and resorted again to standard for help by using its form.

The Bible, Math 1, 19

E: 19 Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

CA: (**fayu:sif/fayu:suf/yu:saf**) ra:jilha: likawnuh ra:jil Sa:li7 wi (**mish/mush**) 3a:wiz (**yishhirha:/yishahharha:**) 3azam 3ala: fura:qha: fi: elsir. (**my own emphasis to be explained in the analysis**)

SA: fayu:suf rajuluha: ?iTH ka:n ba:rran wa lam yasha? ?an yushahiraha ?ara:da ta'7liyatihā: sirran.

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Joseph	yu:sif/yusuf/yu:saf	yu:sif/yu:suf	yu:sif/yu:suf/yu:saf

Table 5.12 (**my own emphasis**)

Again, Willcocks used the name Joseph free from vowel representation leaving the choice for the reader: **yu:suf**, **yu:sif**, or **yu:saf**. The two forms, *yu:sif* and *yu:suf*, are pronounced in colloquial while the Standard has the three forms as shown in the table above.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Her husband	ra:jilha: (her man)	zu:gha/zu:jha/ba3laha (her husband) ragilha, radilha/rajilha/ra:jilha (her man)	zawjuha/ba3luha (her husband) rajuluha: (ra:jiluha:) (her man)

Table 5.13 (**my literal translation for the Arabic expression used by Willcocks**)

The colloquial expression *ra:jilha:* is in Standard *rajuluha:* to mean "her man" or "her husband". The translator here used the standard /j/ to escape the diversity of Egyptian colloquialisms which pronounce the /j/ as: /d/, /g/, or /j/. In fact, his resort to standard is the best solution for the dilemma of the range of sounds in the spoken variety and demonstrates the advantage of standard over colloquialism. The expression *ra:jilha* originally in SA means *a man who is walking rather than taking any means of transportation*. The use of the expression was limited in some Arabic colloquialisms to mean "a man". This current usage is not

recorded in Arabic dictionaries which emphasises the importance of modifying Arabic dictionaries as recommended in this study (see 3.6.3). However, Willcocks did not master the simplest rule of colloquial Egyptian which is the shortening of most long vowels. In the expression *ra:jilha*, the long vowel /a:/ should be shortened to become /a/. Yet, this reflects Willcocks' deep realization that the writing system of any colloquial can not be trusted without the use of vowel representation system, since one word can easily be confused with another. If the expression had been *rajilha* (her man), it could easily be read as *rigilha* (her leg) if vowel representation is absent, as is the case in Willcocks' translation. In order to avoid this confusion of expressions, he decided to use the long vowel /a:/ to solve the problem, resorting again to standard for help.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Because he	Likawnuh	3ala:shan/ 3asha:n	likawnih

Table 5.14

The expression *likawnuh* is equivalent to the SA *likawnih* (because he) but with an erroneous inflection which resulted from the assimilation of the /w/ over the vowel /i/ to become /u/. However, most colloquial Egyptian varieties tend to use the expression *3ala:shan* (because of) which originally in SA is *3ala: sha?n* (because of the matter); the CA expression *3ala:sha:n* is a typical remnant of the early Hijazi dialect that is used to change the sound /ʔ/ into a long vowel or a diphthong (see part 2.6.4, chapter two).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Her man	ra:jilha:	ra:gilha/ra:dilha/ra:jilha	rajuluha (ra:jiluha:)

Table 5.15

The term *ra:jil* was explained to be the equivalent of the SA term *ra:jil* (man) in table 5.13 (see the analysis of table 5.13).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Righteous	Sa:li7	Sa:li7/ ta?:i:/tagi:	Sali7/ taqi:

Table 5.16

The term *Sa:li7* is a pure standard term to mean "righteous" as is the term *taqi:*. The term *ba:r* used in the standard translation means "righteous" but mainly collocates with relationships connected to parents.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
not	mish/mush	mush/mish/ma:/mu:	lam/ ma/la/ lan

Table 5.17

The use of the particles *mush/mish* to indicate negation in spoken Arabic is a general phenomenon which reflects the roots of the language in early spoken varieties of Arabic (see section 2.6.5).

However, because of the lack of vowel representation in Willcocks' translation, he has allowed the particle *mish* to be used in the readings of the written form. The particle *mish* is rarely used in the Egyptian variety but commonly used in Syria and Lebanon and parts of Palestine.

English version	Willcocks's version	Expected Egyptian CA	Standard Arabic
Want	3a:wiz	3a:yiz/3a:wiz/yib'3a	yuri:d/yab'3i:/ya3u:z (?a3waz)

Table 5.18

The expression *3a:wiz* in SA literally means "in need of" and stems from the trilateral root *3awaza*. The expression in its standard form is *?a3waz*. Later, this expression was used in all Arabic dialects to mean "want" and went through phonological change, being shaped according to one of the noun derivation forms called *the noun of the doer* (*?ism alfa:3il*). The form of the "the noun of the doer" is *fa:3il*. The SA noun *?a3waz* (in need of) was shaped according to the form of "*?ism alfa:3il*" *fa:3il* > *3a:wiz* or *3a:yiz*. The development of the expression with its new form and usage is not recorded in any modern dictionary of Arabic. This emphasises once more the importance of the modifying Arabic dictionaries as recommended in this study (see part 3.6.3). The /w/ and the /y/ are both glides and they can be interchangeable in most varieties of spoken Arabic.

English	Willcocks' version	Expected	Standard
---------	--------------------	----------	----------

version		Egyptian CA	Arabic
Disgrace her	yishhirha/yishahharha (to make her famous/ to disgrace her)	yishahhar fi:ha:/ bi:ha:	Yushahhir biha:/ fi:ha: yushahhiruha:

Table 5.19 (my own emphasis and translation in bold)

The expression **yishhirha:yishahharaha:** which Willcocks used is a source of ambiguity because of lack of stress mark (*shaddah*). He allowed the reader to understand the expression as *yishhirha:* (make her famous) which is not what the English text states, or *yishahharha:* (to disgrace her) which is nearly what the text needs. Both expressions are SA expressions from the root *shahara*. In addition, all spoken varieties in Egypt use the expression *yishahhar fi:ha/bi:ha* (disgrace her), but *yishahharha* as used by Willcocks is mostly used in standard.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
He had in mind to	3azam	3azam 3ala:/ nawa/ karrar/garrar	3azam 3ala:/ ?ara:d/nawa:/qarrar

Table 5.20

The past form *3azam* is also SA for "decided". The verbs *?ara:d*, *nawa:*, *qarrar* are among many other synonyms in SA and CA to mean "had in mind".

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Divorce her	fura:qha: (to leave her)	Tala?ha/Talagha/Tala:gha/Tala:kha (divorce her) /fira?ha/fura?ha/ furagha/furakha/firakha hagraha/ hajriha (to leave her)	Tala:qiha: (divorce her) /fura:qiha:/ta'7lityatiha: /tarkiha:/hajriha: (to leave her)

Table 5.21 (my own translation for the Arabic expressions)

The expression *fura:qha:* is also pure standard to mean "to leave her". However, Willcocks used the standard /q/ to avoid the variety of colloquial representation of the: /?/, /g/, and sometimes /k/ in parts of the Sa'eedi dialect. The standard expression *ta'7lityatiha:* also means "to leave her", so there is a stylistic difference in the lexical choice.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Quietly	fi elsir (in secret)	fi elsir (in secret)	fi elsir (in secret) /sirran (secretly)

Table 5.22 (my own translation in bold)

The expression *fi elsir* (in secret) is also SA as illustrated in the table above. The definite article *al* (the) is pronounced as *el* because of the influence of the /i/ in the preposition *fi* as a result of the grammatical slot of the expression *fi elsir* as a prepositional phrase where *al* (the) is shifted into *el*. The translator of the standard text decided to use an adverb *sirran* (secretly) which is a stylistic difference. However, neither of the two translators has made a correct translation of the expression *quietly* in the English text which should be *bi hudu:?*.

The Bible, Matthew 1, 20

E: 20 But after he had considered this, an angel of the Lord appeared to him in a dream and said: Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.

CA: wi la:kin wi huwa biyfakkar fi el?umu:r di ?illa wi mala:k alrab Daharlu fi (**7ilm/7ulm**) wi qa:l : ya (**yu:sif/ysuf/yusaf**) ?ibn dawu:d ma: t'7a:fsh min ?a'7TH maryam ?imra?atak li?an illi hiya (**7ibla:/7ubla:**) bihi huwa min alru:7 alqudus. (**my own emphasis to be explained in the analysis**)

SA: wa la:kin fima: huwa mutafakkirun fi haTHihi al?umu:r ?iTHa mala:ku alrab qad Dahar lahu fi 7ulmin qa:?ilan: ya yu:suf ibna da:wu:d la: ta'7af ?an ta?'7uTHa maryam ?imra?atak. li?anna allaTHi: 7abilat bihi fi:ha: huwa min alru:7u alqudus

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
But	wi	wi/wu/wa	wa

Table 5.23

The particle *wa* (and) is added here with no necessity since the particle *but* is translated into *la:kin* as shown in the table below. Moreover, the change of the particle *wa* into *wi* (and) is a remnant of the *Al-kasr* phenomenon from the early Hijazi dialect (see part 2.6.4). This vowel change is not significant since the meaning and the written form of the particle remain the same (see part 5.2.2.1).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
but	<i>la:kin</i>	<i>la:kin</i>	<i>la:kin</i>

Table 5.24

The particle *la:kin* is SA.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
After he	<i>wi huwa</i> (while he)	<i>wi ba3dima:/ wu ba3dima</i> (after he) <i>wi/wu huwwa/hu:/ hiwwa/hiwwih</i> (while he)	<i>wa ba3dama: (after he)</i> <i>wa huwa/ baynama:/ fi:ma:/ fi</i> <i>?athna:? (while he)</i>

Table 5.25 (my own translation in bold)

The particle *wa* has more than one usage in grammar. In this context, the particle *wa* means "while" and it is equal to the particle *fi:ma:* used in the standard translation, which is one of many particles and expressions meaning "while", as illustrated in table 5.25 above. However the original English text did not use the past continuous but rather the past perfect tense to reflect that *Joseph had already made up his mind to divorce Mary*; while Willcocks' translation, which depended on the deformed SA translation, changed the tense into past continuous to mean that *when Joseph was still thinking about separating from Mary, he saw the angel*. This change of tense has changed the meaning of the sentence.

English version	Willcocks's	Expected Egyptian	Standard Arabic
-----------------	-------------	-------------------	-----------------

	version	CA	
He had considered	biyfakkar (he was thinking)	fakkar (he had considered) biyfakkar/biyfakkir (he was thinking)	fakkar (he had considered) yufakkir (he was thinking)

Table 5.26 (my own translation in bold)

The expression *biyfakkar* (was thinking) is composed of the preposition *bi* and the verb *yufakkir*. Colloquialisms tend to use this combination of the preposition *bi* and the present tense to express the present continuous verb. Moreover, Colloquialisms in the Arab world tend to delete the vowel after the /y/ of the present verb if the preposition *bi* is added, imitating the early Eastern dialect phenomenon of reducing the number of syllables (see 2.6.4).

The expression *mutafakkirun* used in the standard translation (engaged in thinking) is called *7aal* (conditional statement) also derived from the verb *yufakkir*, so the difference is stylistic. Both Willcocks' version and the standard translation have changed the verb "after he had considered" into "while he was thinking" which has changed the meaning of the source text.

English version	Willcocks' version	Expected CA	Egyptian	Standard Arabic
This	el?umu:r di (these issues)	dah/dih/ha:THa:/ha:da (this)	el?umu:r di/dih/di:/ha:THi/ha:di (these issues)	ha:THa: (this) ha:THihi al?umu:r/ al?umu:r ha:THihi (these issues)

Table 5.27 (my own translation in bold)

The term *el?umu:r* is equivalent to the standard *al?umu:r* (things) with a change in the vowel from /a/ to /e/ which does not change the meaning (see 5.2.2.1).

The colloquial demonstrative pronoun *di* is originally *THi* (this). *THi* was used in one of the early Hijazi dialects called Lihyani (named after the tribe Lihyan which inhabited north of the Arabian peninsula B.C.) as Al-Darweesh (2003:22) indicates. The /TH/ (voiced dental fricative, non-emphatic) is close to the /d/ in most of the Arabic dialects (voiced dental-alveolar plosive, non emphatic) which caused the overlapping between the two elements. However, the form *THi* still exists in some Bedouin dialects, especially in Saudi Arabia. According to Al-Darweesh (2003),

THi also had several forms: *THa*, *THu*, *THah* which are still used in most Bedouin dialects. This example, however, illustrates that most of the spoken Arabic expressions that are used in the modern dialects have roots in old spoken Arabic. This situation enhances the theory of the inherent variability of current Arabic dialects (see sections 2.6.5, 2.6.6, and 2.6.7). The demonstrative pronoun *ha:THih/ha:THi* (this, these) is used in classical, modern SA and spoken varieties of Arabic.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Does not exist in the original	wi ?illa: (then)	wi/wu ?illa:/?illih/ ?iza:/?iz/ ?iTHa:/ ?iTH	?iTHa:/ ?iTH ?illa: / wa ?illa: wa ?iTHa: wa ?iTH

Table 5.28 (my own translation in bold)

The particle *wa ?illa:* (then) used by Willcocks and *wa iTHa:* (then) are both used to indicate the adverbial clause introduced by the particle "while".

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
An angel of the lord	mala:k elrab (the angel of the Lord)	mala:k/malak min elrab (an angel of the Lord) mala:k/malak elrab (the angel of the Lord)	mala:k min alrab (an angel of the Lord) mala:k/malak elrab (the angel of the Lord)

Table 5.29 (my own translation in bold)

The term *mala:k* (angel) used in Willcocks' translation is equal to the standard term *mala:k* in the standard translation. However, *mala:k elrab* (the angel of the Lord) indicates that the Holy Spirit, which only appears to Prophets and Messengers, is the angel that appeared to Joseph. This meaning is not intended in the source text at all. Moreover, recent translations of the Bible into Arabic have rendered the term as *mala:k min alrab* to avoid the error that Willcocks and the SA translated version of the Bible had committed (see the Holy Bible 1999, Math 1).

English version	Willcocks'	Expected	Standard Arabic
-----------------	------------	----------	-----------------

	version	Egyptian CA	
Appeared to him	<u>D</u> aharluh	zaharluh/ Daharlu	<u>D</u> ahara lahu

Table 5.30

The expression *Daharluh* used by Willcocks is equal to the standard *Dahara lahu* (appeared to him). However, colloquialisms tend to combine the verb and the prepositional phrase to facilitate pronunciation. As a result of this combination, inflection of the verb and the prepositional phrase are lost, as was the case in the early Eastern dialects (see 2.6.4). This linguistic feature also appears in English as in the expression "going to go" which becomes in spoken American English "gonna go". Spoken varieties all over the world tend to delete certain sounds in phrases commonly used. However, Willcocks did not really use the correct spoken form of the word in colloquial Cairene, which should be *zaharlu*. Most Cairene dialects tend to use the /z/ (voiced denti-alveolar sulcal fricative) or the /d/ (Voiced denti-alveolar plosive, non-emphatic) instead of the /D/ (voiced dental fricative, emphatic).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Dream	7ilm (dream)/ 7ulm (sexual maturity)/ 7ulm (patience)	7ilm/7ulum/mana:m/ru?ya (dream)	7ulum/ mana:m/ ru?ya: (dream)

Table 5.31 (my own translation and emphasis in bold)

The word "dream" was translated by Willcocks without vowel representation, allowing several readings: **7ilm** (dream), **7ulm** (sexual maturity), and **7ulm** (patience). This ambiguity absolutely harms the translation, creating an undesirable meaning not intended in the original, which destroys the sanctity of the Biblical text (see 5.2.2.1).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
said	qa:l	?a:l/ ga:l/ka:l	qa:l

Table 5.32

The verb *qa:l* (said) is a standard verb, and once again Willcocks has not used any of the colloquial representations of the /q/ which could be: /?/,

/k/, /g/ as is the case in previous examples whenever the /q/ occurred. By using the standard form /q/, Willcocks avoids such diversity.

English version	Willcocks's expression	Expected Egyptian CA	Standard Arabic
Joseph son of David	yu:sif/yu:suf/yu:saf ya ?ibn da:wu:d	yu:sif/yu:suf yabni dawu:d	yu:sif/yu:suf/yu:saf yabna da:wu:d

Table 5.33 (my own emphasis in bold to be explained below)

Willcocks has repeated here the mistake of allowing three readings of the name Joseph: *yu:sif*, *yu:suf* and *yu:saf* as would be expected in SA (see table 5.6)

The term **?ibn** is standard and equivalent to *?ibna* (son of) but without the inflection at the end of the word. However, Willcockos did not use the correct form of colloquial Egyptian for the term *?ibn* when it occurs between two names like Joseph and David. In the Egyptian dialect and most of the dialects in the Arab World the particle **ya** (corresponding to the archaic English pronoun "ye") should be repeated before the first name and before the second name to express affirmation; so the phrase should read as follows: **ya** *yu:sif/y:sif/yu:saf* **yabni** *dawu:d* (ye Joseph, ye son of David) and the /?i/ sound is dropped in this case in both colloquial and SA.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Do not be afraid	ma: t'7a:fsh	ma:/ma t'7afsh/ ma t'7a:fish/ ?iw3a t'7a:f/ ?iyyak ti'7a:f/ ?iw3a:k ti7a:f	la: ta'7af/ ?iyyaka ?an ta'7a:f

Table 5.34

The particles *ma:* and *la:* are used for negation in both standard and all spoken Arabic varieties. However, other forms of negation are used in all spoken Arabic dialects that do not exist in standard: *mish*, *mush*, *mu:*, *mo* to be added before the verb. The particle *ma/ma:* at the beginning of the verb and the suffix *sh* at the end are also used to express negation. This phenomenon is general in all spoken Arabic varieties which indicates its roots in early spoken Arabic to the extent that it was inherited through generations inhabiting distinct geographical areas as it was elaborated in section 2.6.5 of chapter two.

The colloquial expression *ma: t'7a:fsħ* is never pronounced with a long /a:/, so it should be *ma: t'7afsh*, corresponding to the standard *la: ta'7af*.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
To take	min ?a'7TH (from taking)	min ?innak ta:'7ud (that you take)	min ?a'7TH/ min ?an ta?'7uTH/ min ?a'7Thik

Table 5.35 (my own translation in bold)

The expression *min ?a'7TH* (from taking) corresponds to the infinitive form *?an ta?'7uTH* (to take): both expressions are pure standard and the difference is stylistic. However, Willcocks has not used the colloquial style of spoken Egyptian which uses the infinitive with a reflexive pronoun as explained in the table. In addition, colloquialisms in Egypt tend always to change the /TH/ to either /d/ or /z/ according to the location of the element in the word. So the standard expression *min ?a'7TH* as pronounced by an Egyptian would be *?a'7z* or *?a'7d*; the same pronunciations apply in parts of Syria and Lebanon. Most of the Gulf, Iraq, Jordan and parts of Palestine keep the /TH/ while some change it to the /d/.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Your wife	?imra?atak (your woman)	mira:tak/ maratak (your woman) zugtak/zu:gtak/zu:jtak/zawjidak (your wife)	?imra?atak/mar?atak (your woman) zawjatak (your wife)

Table 5.36 (my own translation in bold)

Willcocks uses the standard expression *?imra?atak* while most of the spoken Arabic varieties tend to drop the glottal stop /ʔ/ to form *maratak* or *mira:tak* as a remnant of the early Hijazi dialect which lost the glottal stop in speech long before the time of prophet Muhammad (see part 2.6.4). Both expressions are used in Egypt. To avoid choosing between the two expressions, Willcocks used the standard form *?imra?atak*.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Because what is	li?ann illi hiya	li?an illi/illih/alli	li?anna allaTHi

conceived in her is from the Holy Spirit	7ibla:/7ubla: bihi huwa min ru:7 elqudus	hiyya 7a:mil/7ibla:/ 7ibli/7iblih/7ubla fi:h/ bi:h/bi: buh/bih huwwa min ru:7 elqudus	hiya 7ubla:/7a:mil bihi huwa min ru:7 elqudus
--	---	---	--

Table 5.37 (my own emphasis in bold to reflect the difference between SA and CA)

The phrase *li?ann illi hiya 7ibla:/7ubla: bihi huwa min ru:7 elqudus* is pure standard and means "because the one that she is pregnant with is from the Holy Spirit". However, the relative pronoun *illi* ("that, which, who") is in standard **allaTHi** while all spoken dialects in the Arab World use the short form *illi* which had its roots in early spoken Arabic. Al-Darweesh (2003: 48) refers to a relative pronoun **il** in the Thamoodi dialect. Thamood is the name of a strong tribe that inhabited the Arabian Peninsula: its people controlled all the trade routes, and they were so powerful that their name was mentioned in ancient Greek and Roman texts. In addition, this tribe was mentioned in the Holy Qur'an as an example of the people punished by God for their disbelief and arrogance.

The term *7ubla:* (pregnant) is a standard term but Willcocks has omitted the vowel representation, thus allowing the term to be read as *7ubla:* (SA) or *7ibla:* (CA). The colloquial form *7ibla:* is a remnant of the *Al-kasr* phenomenon in the early Hijazi dialect (see part 2.6.4). The prepositional phrase *bihi* (with him/it) is not pronounced this way in the Egyptian varieties but uttered as *bi:*, *bi:h*, *buh*, and *fi:h*. Thus, Willcocks turns to standard once again for help and borrows the standard form *bihi*.

The Bible, Math 1, 21

E: 21 She will give birth to a son and you are to give him the name of Jesus, because he will save his people from their sins.

CA: wi 7atiwliid walad wi inta tsammi: ?ismuh yasu:3. li?annuh huwa 7a:y'7allaS sha3buh min '7aTa:ya:hum.

SA: fasatalidu ?ibnan wa tad3u: ?ismahu yasu:3. li?annahu yu'7alliSu sha3bahu min '7ata:ya:hum.

Analysis:

English	Willcocks'	Expected Egyptian CA	Standard
---------	------------	----------------------	----------

version	version		Arabic
She will give birth	7 atiwli d	h atiwli d /7atiwla d /7atila d ra:7 tiwli d / ra7 tiwla d / ra7 tila d	S atali d / sawfa talid

Table 5.38 (my own emphasis in bold to be explained in the analysis below)

The particle *7a* in the verb *7atiwli**d*** is a remnant of the Lihyani dialect (Lihsan is the name of an Arab tribe settled north of Hijaz in the Arabian peninsula) that used to have two forms for the future formation: adding the particle *ha* or *sa* to the present tense. The form for future formation *sa* +the verb is used in classical and SA, while the form *ha* +the verb is not found in either classical or SA. Al-Darweesh (2003:27) notes that the form *ha*+the verb that existed in the Lihyani dialect resulted from the influence of southern Arabic dialects which used to have the two forms *saf3al* and *haf3al* (to do) to express future time.

The expression *7atiwli**d*** that Willcocks used is thus a remnant of the Lihyani dialect. In fact, most Egyptian dialects still use *ha*+ the present verb more often than the form *7a*+ the present verb: e.g. *hatru:7* (will go). Changing the /h/ (voiceless glottal fricative) into /ʔ/ (voiceless pharyngeal fricative) when connected with the verb happens more often in the Syrian, Lebanese, Palestinian, and Jordanian dialects. Also, the form *ra:7*+the present verb is used in most Arabic dialects for the future formation. *ra:7a* is a pure standard expression for "to walk at any time: day or night" (see *Al-Waseet Dictionary*, 1989. p.380). Later, the expression *ra:7* occurred in spoken dialects to indicate a future act accompanied, always with a present verb. However, the use of the expression *ra:7* or *ra7* with the present verb to form the future tense is, in fact, a general phenomenon in all spoken varieties of Arabic, another indication of its origins in early spoken dialects of Arabic.

In Standard, there are two ways of forming the future: 1- the particle *sa*+ the present verb 2- the particle *sawfa*+ present verb. The expression *wi 7atiwli**d*** (and will give birth to a baby) is equal to the standard expression *fasatalid* used in the standard translation. The particle *fa* is a conjunction similar to *wa* (both mean "and"). The glide /w/ in the colloquial *tiwli**d*** is, sometimes, used after the /t/ in verbs: e.g. *tiwqaf* (stand up) which is equal to the standard *taqif* another remnant of the early dialect of Hijaz (see Anees 1984, 91-99). Moreover, turning the vowel /a/ in the SA verb *talid* into /i/ in the colloquial *tila**d**/tiwli**d*** is a remnant of the phenomenon of *taltalah* in the early Bahra' dialect (see part 2.6.4).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Boy	walad	walad/ ?ibn/ Sabi	walad/ ?ibn/ Sabi:

Table 5.39

The expression *walad* (boy) is arid expression and equivalent to the expression *?ibn* (male baby or a son). The expression *?ibn* will become *?ibnan* if an inflection appears (nunation or tanween, see part 5.2.2.1) where the /an/ indicates the case ending.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
And you are to give him the name of Jesus	wi ?inta tsammi: ?ismuh yasu:3	wi/wu ?inta tisammi/tsammi/ tusammi ?ismuh/ wi ?inta tsammi:h yasu:3	wa ?anta tad3u:h/tusammi:h/ tusammi: ?ismahu yasu:3

Table 5.40 (my own emphasis in bold)

The expression *wi ?inta* is equivalent to the standard *wa ?anta* (and you). The change of the vowel /a/ in the pronoun *?anta* (you) into /i/ *?inta* is a remnant of the *Al-kasr* phenomenon in the early Hijazi dialect (see part 2.6.4). The expression *tusammi: ?ismuh* (call him or name him) corresponds to the standard *tusammi: ?ismahu* but in both words without the /u/ which indicates the case ending in Standard. The expression *?ismah* (his name) can also be in SA *?ismuh* or *?ismih* according to its grammatical slot. The name *yasu:3* is equal to the standard *yasu:3*.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Because	li?annuh	li?annuh	li?annahu

he will save his people from their sins	huwa 7ay'7allaS sha3buh min '7aTa:ya:hum	huwwa/huwwi/huwwih/hiwwi illi/illih/alli hay'7allaS/7ay'7alliS/ ra7 yi'7allaS/ ra:7 yi'7alliS sha3buh min '7aTa:ya:hum	huwa allaTHi: sa/sawfa yu'7alliS sha3bahu min '7aTa:ya:hum
---	---	--	---

Table 5.41

The expression *li?annuh* (“because he”) corresponds to the standard *li?annahu* (“because he”) but without inflection, since an inflection is rarely used in modern spoken varieties of Arabic. The pronoun *huwa* (“he”) used by Willcocks is not what spoken Egyptian varieties use since Egyptians and most of the Levantine dialects tend to stress (i.e. geminate) the /w/ in *huwa* (“he”) to become *huwwa*, *hiwwi*, *huwwih* or *huwwi* as illustrated in the table above.

Willcocks' expression *7ay'7allaS* (“will save”) is interchangeable with *yu'7alliSu* but without the inflectional /u/. The particle *7a* is explained in a previous example above as indicating future formation: a remnant of the ancient Lihyani dialect (see table 5.38). The phrase *sha3buh min '7aTa:ya:hum* is equal to the SA phrase *sha3buhu min '7aTa:ya:hum* (“his people from their sins”) in standard.

The Bible, Math 1, 22

E: 22 All this took place to fulfil what the Lord had said through the prophet:

CA: wi kul da 7aSal 3alasha:n yitim illi ?itqa:l min elrab 3ala: lisa:n elnabi elqa:yil.

SA: wa ha:THa: kuluhu likay yatimma ma qi:l min alrab bilnabiyyi alqa:?il:

Analysis:

English version	Willcocks'	Expected	Standard Arabic
-----------------	------------	----------	-----------------

	version	Egyptian CA	
All this	wi kul da	wi/wu kulli da/di/dih (and all this) wi/wu da/di/dih kulluh (and all this/ all of it)	wa kullu ha:THa (and all this) / wa ha:THa kulluh (and all this/ all of it)

Table 5.42 (**my own translation in bold**)

Sentence composition is flexible in Arabic: sentences can start with a verb, a noun, a pronoun, a preposition, allowing for a variety of styles (see Alkhuli 1999). Willcocks starts with the expression *wi kul da* (and all this) as a noun phrase to substitute for the subject in English. The standard translation starts with a demonstrative pronoun *wa haTHa kullu* which also means "and all of this". The demonstrative pronoun *da* ("this") is explained in sentence number 20 as a remnant of the ancient Lihyani dialect which originally was *THa* and *THi* (this) and it is equivalent to *haTHa* ("this") in SA (see Al-Darweesh 2003). It should be noted that the two forms of the demonstrative pronoun, *THa* and *Thi*, are still used in Bedouin dialects in the Arabian peninsula, Palestine, Jordan, Egypt, Iraq, and Syria (see table 5.27).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Happened	7aSal	7aSal/7iSil/7uSul 7adas/7adath/tamm	7aSal/ 7adath/ tamma

Table 5.43

The verb *7aSal* (happened) is *7aSala* in SA (the /a/ is an inflection and dropping it does not affect the meaning, see 5.2.2.1). However, the standard translation did not use this verb since it is included in the meaning of the sentence.

The expression *kulluhu* in the standard translation means "all of it" which can be written in many ways: *kulu haTHa*, *kul THalik*, or *kulu THa*; the final form was Willcocks' choice.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
To	3alasha:n	3asha:n/3alasha:n/minsha:n/	kay likay/kay

fulfil	yitimm	yitimm/yatimm/yitamm/yutummm/yitimm	yatimm
--------	--------	-------------------------------------	--------

Table 5.44

The expression *3alasha:n* (“to”, “so that”, “because of”) is used in all spoken Arabic varieties and derives from the SA expression *3ala: sha?n* (“for the matter of”, “for the reason of”). This phenomenon is not really recorded in modern dictionaries of Arabic, and such a lack of documentation may lead foreign linguists to think that spoken Arabic is full of non-Arabic terminology. Recording the development of such phenomena would help scholars in their research and allow easy understanding of spoken varieties of Arabic whenever contrasted with SA. The phrase *3ala: sha?n* is composed of the preposition *3ala:* (“for”, “on”, “to”) and the noun *sha?n* (“matter”). This expression has also been through another linguistic change to become *3alasha:n* by dropping the glottal stop /ʔ/ and lengthening the vowel to /a:/. The verb *yitimm* is equal to the standard *yatimm* (“to happen”) as a remnant of the *taltalah* phenomenon in the early Bahra' dialect (see part 2.6.4).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
What the	illi ?itqa:l min	illi/illih/allih	allaTHi

Lord had said through the prophet	elrab 3ala: lisa:n elnabi: illi elqa:yil (what was said by the Lord through the tongue of the prophet who is saying)	?a:lu/?a:luh/ga:luh/ka:luh elrab min '7ila:l elnabi:/elnabi (what the Lord had said through the prophet) illi/illih/allih ?in?a:l/?inga:l ?ita:l/?itga:l min elrab 3ala: lisa:n elnabi:/elnabi el?ayil/elgayil/elka:yil (what was said by the Lord through the tongue of the prophet who is saying)	qa:lahu elrab min '7ila:l elnabiy (what the Lord had said through the prophet) allaTHi ?inqa:la min alrab 3ala: lisa:n elnabiy alqa:?il (what was said by the Lord through the tongue of the prophet who is saying)
-----------------------------------	---	---	--

Table 5.45 (my own translation in bold)

The relative pronoun *illi* (that or which) has been discussed in a previous example as a remnant of *il* in the ancient pre-Islamic Thamoodi dialect of Arabic. In standard, the relative pronoun "that or which" is *allati* or *allaTHi* (see table 5.37).

The passive verb *?itqa:l* ("was said") used by Willcocks is originally in standard *?inqa:l*. SA has two forms of passive e.g. the past verb *qa:l* ("said") would be in the passive: *qi:l* or *?inqa:l* (was said). The two forms *?inqa:l* and *?itqa:l* are used in colloquial Egyptian where some dialects change the /n/ into /t/. Willcocks did not use any of the colloquial varieties of the sound /q/: /ʔ/, /g/, or /k/.

The term *elrab* is equal to *alrab* ("God") with a vowel change in the definite article, from *al* into *el* (Both forms are used in SA, see part 5.2.2.1)

The expression *3ala: lisa:n elnabi:* equals the SA expression *3ala: lisa:n elnabiy* ("on the tongue of the prophet"). Once again, the only difference is the change of the /a/ in the definite article *al* ("the") into /e/. The standard translation uses a different style to convey the same meaning: *belnabiy* ("by or through the prophet"). The /i/ in the word *nabi:* ("prophet") if inflected would be stressed to become either *nabiyyi*, *nabiyyu*, or *nabiyya*.

The relative pronoun *illi*, as explained in previous examples, is a remnant of the Thamoodi *il* which corresponds to the standard *allaTHi* or *allati* as indicated by Al-Darweesh (2003:48).

The term *qa:yil* is equal to the SA term *qa:?il* (“saying”). If the glottal stop /ʔ/ is dropped it is usually replaced by /y/ , /w/ or /a:/ according to the influence of the surrounding vowels, as a remnant of the early Hijazi dialect (see 2.6.4). However, people in Egypt do not use the term *qa:yil* if preceded by a relative pronoun like *illi*; the term should be *qa:l* (said) similar to the grammatical rule of SA. Moreover, the /q/ is not used in colloquial Egyptian where it tends to be /ʔ/, /g/, or /k/. The phrase is translated by Willcocks as *illi qa:yil* (“who is saying”). Willcocks’ grave grammatical mistake has changed the meaning of the original source sentence. In fact, the whole sentence style that Willcocks used is awkward and not really used in either colloquialisms or SA.

The Bible, Math 1, 23

E: 23 "The virgin will be pregnant and will give birth to a son, and they will call him Immanuel" – which means "God with us."

CA: **?ahi** el3aTHra: 7a:ti7bal wi tiwliid walad wi ysammu: ?ismuh 3ama:nu?i:l illi tafsi:ruh allah ma3na:. (**my own emphasis to be explained in the analysis below**)

SA: huwa THa: ?al3aTHra:?u ta7balu wa talid ?ibnan wa yad3u:n ?smahu 3ama:nu?i:l ?allaTHi tafsi:ruhu ?alla:hu ma3ana:.

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Not in the original source text	?ahi (here she/he/it is)	?ahi/?ahih/?ahiyya/?a:hi/?ahu/?ahuh/?ahu hiyya/hiyyah (here she/he/it is)	ha: hiya (here she/it is)

Table 5.46 (**my own translation and emphasis in bold**)

The demonstrative pronoun **?ahi** (here she/it is) in one of the Egyptian dialects is originally *ha hiya* (here she/it is). The glottal fricative /h/ was turned into the glottal stop /ʔ/ because of the difficulty of pronouncing two consecutive /h/ sounds after blending the two particles in one expression. The final syllable of *hiya* was deleted and the expression

became *?ahi* after adding the glottal stop. However, some dialects in Egypt say *?ahiyya* if they want to emphasize the thing they are referring to. In fact, the whole expression does not exist in the original English text and Willcocks was only trying to add expressions to suit the SA translation which he depended on to transfer the Bible into colloquial Egyptian. The standard translation starts the sentence with the expression *huwa tha:* (here he/it is) which is not needed in the translation of the original English text: as Sa'id (1980:61) indicates "*the standard translation was not done in a good rhetorical style of Standard Arabic*". SA uses the expression *huwa tha:* (here he/it is) followed by a masculine noun but never a feminine noun like *al3aTHra:?* (the virgin). According to SA, the expression should be *hiya THa: al3aTHra?* (here she is the virgin).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
The virgin	el3aTHra:	el3azra/el3adra/al3aTHrah	al3aTHra?

Table 5.47

The noun *al3aTHra:* ("virgin") corresponds to the standard term *al3aTHra?*. In most spoken Arabic varieties, Arab speakers tend to reduce the glottal stop /ʔ/ in the final position of the word to the long vowel /a:/ as a remnant of the Hijazi dialect. However, spoken Egyptian varieties pronounce the /TH/ (voiced dental fricative, non-emphatic) as /z/ (voiced denti-alveolar sulcal fricative), /d/ (Voiced denti-alveolar plosive, non-emphatic), or /TH/ only in some Bedouin Egyptian dialects.

English version	Willcocks's version	Expected Egyptian CA	Standard Arabic
Will be pregnant	7ati7bal	hati7mil/7ati7mil/hati7mal hati7bal/7ati7bal/ ra7, ra:7 ti7mal/ti7bal	sata7bal/sawfa ta7bal/ sata7mil/sawfa ta7mil

Table 5.48

The verb *7ati7bal* ("will be pregnant") was explained at verse 21, where the future is formed in colloquial Egyptian by the use of the form *7a+*the present verb, a remnant of the pre-Islamic Lihyani dialect as indicated by Al-Darweesh (2003) (see table 4.38). The standard equivalent for *7ati7bal* is *sata7bal*. Willcocks has committed an error here since most Cairene Egyptian varieties tend to say *hati7bal* which goes exactly with

the Lihyani verb form *ha+verb* or *sa+verb*. The second form was kept in SA while the first was preserved by some colloquialisms of Arabic (see Al-Darweesh 2003:27).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Give birth	tiwliḍ	tiwliḍ/tiwliḍ/tilaḍ/ ti'7allif/ti'7allaf/ tigi:b/tidi:b/tiji:b/tinjib	talid/ tu'7allif/tunjib

Table 5.49

The verb *tiwliḍ* (“give birth”) corresponds to the standard *talid* which is composed from the trilateral root *walada*. The change of the sound /a/ into /i/ in the verb *talid* is a remnant of the *taltalah* phenomenon in the early Bahra' dialect (see part 2.6.4).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
A son	walad (a boy)	?ibn (son)/ walad/wala/ walah (boy)/ Sabi (boy)	?ibn (son)/ walad (boy)/ Sabi (boy)/ '3ula:m (boy)

Table 5.50 (my own translation in bold)

The noun *walad* is equivalent to the standard *walad* (“boy”) which is a synonym of *?iban* (“son”).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
And they will	wi ysammu:	wi/wu/	Wa

call Immanuel	him	?ismuh 3amanu?i:l (and they will call his name Immanuel)	yisammu:h/ yid3u:h 3amanwi:l (and they will call him Immanuel) wi/wu ysammu ?ismuh/?ismah 3amanwi:l (and they will call his name Immanuel)	yusammu:nah/ yad3u:nah 3amanu?i:l (and they will call him Immanuel) wa yusammu: ?ismah 3amanu?i:l (and they will call his name Immanuel)
------------------	-----	--	---	---

Table 5.51 (my own translation in bold)

The phrase *wi ysammu: ?ismuh 3amanu?i:l* is equal to the standard *wa yusammu: ?ismuhu 3amanu?i:l* (“and they will call his name Immanuel”). Another way of saying the same phrase in SA would be *yad3u:nah 3amanu?i:l* (“and they will name him Immanuel”). However the name *3amanu?i:l* which Willcocks uses is not pronounced this way in the Egyptian dialect; the glottal stop /ʔ/ is usually shifted into the /w/ to become *3amanwi:l* as a remnant of the Hijazi dialect (see 2.6.4).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Which	illi	illi/illih/alli	allaTHi

Table 5.52

The relative pronoun *illi* (“which, that, who”) was explained several times in previous examples as the remnant of the pre-Islamic Thamoodi dialect of Arabic which used *il* (which, that, who) as a relative pronoun (see Al-Darweesh 2003). The relative pronoun *illi* corresponds to the SA relative pronoun *allaTHi* (masculine) or *allati* (feminine) – “which, that, who”. Most current Arabic dialects use the colloquial form *illi* and its variations except in some parts in the Gulf which still use the two standard forms *allaTHi* and *allati* to make gender distinctions but also with some change in vowels (see Al-Draweesh 2003).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
-----------------	--------------------	----------------------	-----------------

Means	tafsi:ruh	ya3ni/ma3na:h/mi3na:h /tafsi:ruh/tafsi:rah/tafsi:rih/tufsi:ruh	ya3ni/ma3na:h/ tafsi:ruh
-------	-----------	---	-----------------------------

Table 5.53

The expression *tafsi:ruh* (“its explanation”) corresponds to the standard expression *tafsi:ruh*. If the SA expression is inflected it is pronounced as *tafsi:ruhu*. However, if the expression is not inflected or is followed by a full stop it will lose the final /u/.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
God with us	alla:h ma3na:	rabbina:/elrab ma3a:na/ma3na/ma3nah wiyya:na/wayya:na (our God with us) / alla/alla:h ma3ana:/ma3na (God with us)	alla:hu /ma3ana: (God with us) alrab ma3ana (God with us) rabbana: ma3ana: (our God with us)

Table 5.54 (my own translation and emphasis of vowels in bold to be explained below)

The expression *alla:h ma3na:* (“God is with us”) is equivalent to the standard expression *alla:hu ma3ana:*. The loss of the /a/ in bold is an influence of the early Eastern dialect as explained in part 2.6.4, and the loss of the /u/ results from the lack of inflection. This loss of vowels does not change the meaning. Nevertheless, Egyptians tend to use the expression *rab* whenever they want to mention God which is also standard since the terms *alla:h* and *rab* are synonyms. In addition, the expression *ma3na:* (“with us”) is not pronounced this way in Cairo since Cairene dialects tend to use the long vowel /a:/ after the /3/ to form *ma3a:na*. The whole expression of *alla:h ma3na:* should be *rabbina: ma3a:na* (“our God is with us”) as expected in the main dialect of Cairo.

The Bible, Matthew 1, 24

E: 24 when Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as a wife.

CA: wi lamma: qa:m **yu:sif/ysuf/ysaf** min elnu:m 3amal zayy ma:
?amaruh mala:k elrab wi ?a'7aTH ?imra?atuh.

SA: fa lamma: ?istayqaDa yu:suf min alnawm fa3al kama: ?amarahu
mala:ku elrab wa ?a'7aTHa ?imra?atahu.

Analysis:

English version	Willcocks' Version	Expected Egyptian CA	Standard Arabic
When	wi lamma: (and when)	wi/wu lamma:/?amma:/ lamma/lammih/lumma (and when)	wa lamma: (and when)

Table 5.55 (my own translation in bold)

The addition of the particle *wa* in Willcocks' version does not affect the meaning at all because it is an Arabic style to start the sentence with the particle *wa* ("and"), which has several grammatical meanings according to its usage in the sentence. The expression *wi lamma:* (and when) is equal to the standard expression *wa lamma:*. Changing the vowel in the particle *wa* into *wi* does not change the meaning of the particle *wa*. The standard translation uses the particle *fa* instead of *wa* since both are conjunctions and the choice between them is a matter of style only.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Joseph woke up	qa:m yu:sif/yu:sif/yu:saf min elnu:m	?a:m/ga:m/ka:m yu:sif/yu:suf min elnu:m/ mil nu:m	qa:m/fa:q/?istayqaD/ Sa7a:/?aSba7a yu:sif/yu:suf/yu:saf min alnawm

Table 5.56

The expression *qa:m min elnu:m* ("woke up") used by Willcocks corresponds to the standard expression *qa:ma min alnawm* ("woke up"). The verb *qa:m* has many synonyms in Arabic like *fa:qa*, *Sa7a:* and *?istayqaDa*; so the choice of one of the synonyms is a matter of style. However, Willcocks uses the SA /q/ in his translation to escape the colloquial varieties of the /q/ which could be /ʔ/, /k/, or /g/ in the Egyptian dialects. The term *nawm* ("sleeping") has been changed into *nu:m*. The glide /w/ (labio-velar glide) has been changed to /u:/ (high long back vowel). However, it should be noted here that the written form of the glide /w/ and the long vowel /u:/ is the same in Arabic.

The name "Joseph" has three pronunciations in standard as illustrated in the table. Only two forms still exist in Egyptian spoken varieties: *yu:sif* or *yu:suf*; the choice between them can be made through the use of vowelizing representation (see table 5.6).

English	Willcocks's	Expected Egyptian CA	Standard Arabic
---------	-------------	----------------------	-----------------

version	version		
He did what	3amal zayy (he did as)	3amal/3imil/sawwa/fa3al illi/illih/alli (he did what) 3amal/3imil/sawwa/fa3al mitl/zay (he did what/as)	fa3al/3amil/sawwa ma: (he did what) fa3ala kama:/mithl (he did as)

Table 5.57 (**my own translation in bold**)

The verb *3amal* (did) is equal to SA verb *3amil*; which is also a synonym of *fa3al*. The form *3imil* is commonly used in the main Cairene dialect as a remnant of *Al-kasr* phenomenon in the the early Hijazi dialect (see 2.6.4). The change of the vowels does not affect the meaning of the verb.

The term *zayy* is also *zayy* in standard but the usage of the term has developed to mean "similar to", "as" or "like" which is a synonym of *kama:* or *mithl* (see table 5.1).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Commanded him	?amaruh	?amaruh	?amarahu

Table 5.58 (**my own emphasis to clarify the difference in inflection between SA and CA**)

The phrase *?amaruh* ("ordered him") is equal to the standard *?amarahu* but with erroneous inflection which resulted from the influence of the /h/ on the vowel /a/ to become /u/ which does not affect the meaning. Because of lack of inflection in most colloquialisms, the final /u/ is lost.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
The angel of the Lord	mala:k elrab	mala:k/malak elrab	mala:k/malak elrab

Table 5.59

The expression *mala:k elrab* is equal to the standard *mala:k elrab* ("the angel of God") since even the standard definite article *al* (the) is shifted in pronunciation into *el* (the) because of its existence in a noun of construction (see 5.2.2.1).

English	Willcocks'	Expected Egyptian CA	Standard
---------	------------	----------------------	----------

version	version		Arabic
And took	wi ?a'7aTH	wi/wu '7ad/?a'7ad/?a'7az/?a'7aTH	wa ?a'7aTH

Table 5.60

The expression *wi ?a'7aTH* (“and he took”) corresponds to the standard *wa ?a'7aTH*. Willcocks also neglected the version of the verb *?a'7aTH* most commonly used in the Cairene dialect, *'7ad*. Some Cairene dialects tend to drop the syllable *?a* as a remnant of the early Hijazi dialect (see 2.6.4). Moreover, Willcocks made a mistake here since the spoken Egyptian tends to change the /TH/ (voiced dental fricative, non-emphatic) into /d/ (denti-alveolar plosive, non-emphatic) to become *?a'7ad*, /z/ (Voiced denti-alveolar sulcal fricative) or /TH/ in some Bedouin dialects of Sienna.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Mary	?imra?atuh (his woman)	maryam (Mary) mira:tuh/maratuh (his woman)	maryam (Mary) ?imra?atuh/mar?atuh (his woman)

Table 5.61 (my own translation in bold)

The expression *?imra?atuh* (“his woman” or “his wife”) used by Willcocks is equal to the standard *?imra?atuh*. However, varieties of colloquial Egyptian tend to drop the glottal stop /ʔ/ from the expression to form *maratuh* “his woman” (in rural and Sa'eedi dialects) or *mira:tuh* (in the dialect of Cairo). In addition, the source text mentions the name Mary which Willcocks translates as *?imra?atuh* (“his woman”) because of his dependence on the deformed standard version that made the same mistake.

The Bible, Math 1, 25

E: 25 But he had no union with her until she gave birth to a son. And he gave him the name of Jesus.

CA: wi ma: 3irifha:sh li7ad ma: waladit walad wi samma: ?ismuh yasu:3.

SA: wa lam ya3rifha 7atta: waladat **ibnaha: albikr wa da3at ?ismahu yasu:3. (my own emphasis to be explained in the analysis)**

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
But he had no union with her	wi ma: 3irifha:sh (and he did not know her)	la:kin ma lamsha:sh/ma ?arrabsh/garrab/garrib li:ha/laha/?ilha ma: lamasha/ (but he had no union with her) wi/wu ma/ma: 3irifha:sh/3irifhashi/3arafha:sh (and he did not know her)	la:kin lam yajtami3/ya'7lu: biha: (but he had no union with her) wa ma: 3arafaha: (and he did not know her)

Table 5.62 (my own translation in bold)

The problem in Willcocks' translation is that it completely misrepresents the original source message which implies sexual union between Joseph and Mary. The verb *ya3rif* which Willcocks used does not convey this meaning at all and is limited only to mean *know*. The only excuse is that Willcocks depended on the deformed standard translation which used the same verb *ya3rif* ("know"). However, Willcocks may have been influenced by the meaning of *3rafa/ya3rif* in other semitic languages, notably Hebrew, where it has the sense of "knowing intimately" i.e. "having sexual intercourse with".

The expression *wi ma: 3irifha:sh* ("and did not know her") corresponds to the standard *wa ma: 3arafaha:*. The conjunction *wi* ("and") is *wa* in standard; the change of the vowel /a/ into /i/ does not affect the meaning at all. Negating the past tense in SA is achieved by adding the particle *ma:* before the past tense e.g. *ma: 3arafa* ("he did not know"), *ma: ?akal* ("he did not eat"), *ma: na:ma* ("he did not sleep"). In most spoken varieties of Arabic, negation of the past tense requires adding *ma:/ma+* past tense or *ma:/ma+* past tense +*sh*; so the above examples would be in Arabic colloquialisms: *ma:/ma 3irif/ ma:/ma 3irifsh* ("he did not know"), *ma: ?akal/ ma: ?kalsh* ("he did not eat"), *ma: na:m/ ma: namsh* ("he did not sleep"). That this phenomenon is spread over all Arabic speaking countries indicates its origin in early spoken Arabic (see section 2.6.5 in chapter two). The expression *ma: 3irifsh* ("he did not know") would be *ma: 3irifha:sh* ("he did not know her") if the reflexive pronoun (referred to as "reflexive pronoun" in Arabic linguistics) *ha:* ("her") is included.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Until	li7ad	7atta/7atti/ li7ad/ ?ila: 7ad ?an/li 7ad ?an la7ad amma	7atta/ ?ila: 7ad ?an/li7ad

Table 5.63

The expression *li7ad* is equal to the standard *li7ad* (“until”). The word *7ad* alone means “limit”. Adding the preposition *li* or *?ila:* to the word *7ad* gives the expression the meaning “until”, the equivalent of *7atta* which also means “until”.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
She gave birth to	waladat	waladit/wildit	waladat/?anjabat

Table 5.64

The standard expression *waladat* “she gave birth to” has two versions in colloquial Egyptian: *wildit* (in the dialect of Cairo where they drop the vowel in the second syllable as a remnant of the early Eastern dialect and turn the other vowels into /i/ as a remnant of the early Hizaji Dialect, see 2.6.4) and *waladit* (in the dialects of rural areas and the Sa'eedi dialect); the vowel representation determines which expression is chosen from the two varieties. The lack of vowel representation in Willcocks' version gives only the standard reading *waladat* which does not reflect exactly which dialect he is translating into.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Her son	walad (a boy)	walad/wala/walah (a boy) ?ibnaha/?ibnihi/?ibnaha:/ (her son)	walad (a boy) ?ibnaha: (her son)

Table 5.65 (my own translation in bold)

Willcocks changes the source text expression from “her son” into “a boy”. A more significant change occurs in the SA version which Willcocks depended on to create his colloquial translation. The expression in the standard version is *ibnuha albikr* (“her first son”) which could give the impression to the reader that the Virgin Mary gave birth to other children who are brothers or sisters of Jesus. This meaning does not exist in the original text and thus contradicts Christian belief.

The noun *walad* (“boy”) used by Willcocks is equal to the standard noun *walad* (“boy”).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
And he gave	wi samma:	wi/wu ?a3tah	wa ?a3tah ?isma

him the name of Jesus	?ismuh yasu:3 (he called his name Jesus)	?ism yasu:3 (and he gave him the name of Jesus) wi/wu samma:h/ na:da:h yasu:3 (and he called him Jesus)	yasu:3: (and he gave him the name of Jesus) wa da3a:/samma: ?ismahu yasu:3 (he called his name) wa samma:h/da3:h/nada:h yasu:3 (he called him Jesus)
--------------------------	--	--	--

Table 5.66 (my own translation in bold)

It should be noted here that Willcocks on this occasion has not restricted himself to the deformed Arabic version since the SA version changes the whole meaning of the source sentence, translating "and he gave him the name of Jesus" as **wa da3at ?ismahu yasu:3** which means "and she called his name Jesus". The change in the source sentence implies that the one who named her son is the Virgin Mary herself, not Joseph, who saw an angel in his dream commanding him to call the baby Jesus.

The sentence *wi samma: ?ismuh yasu:3* ("and called his name Jesus") corresponds to the standard *wa samma: ?ismuhu yasu:3*; but the lack of inflection in the colloquial sentence resulted in the absence of the vowel /u/ in *?ismuhu* to form *?ismuh* which does not affect the meaning. The expression *?ismah* in SA can have two other inflections according to its grammatical slot: *?ismuh* or *?ismih*.

5.2.2.1.2 Second Liturgical text:

The original English text (source text):

The Bible, Psalm 1

1 Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. 2 But his delight is in the law of the Lord, and on his law he meditates day and night. 3 He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. 4 Not so the wicked! They are like chaff that the wind blows away. 5 Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. 6 For the Lord watches over the way of the righteous, but the way of the wicked will perish.

Willcocks' translation into colloquial Arabic (the Egyptian dialect):

- (1) ya: ba'7t elrajul illi ma: masha:sh fi mashu:rat el?ashra:r. wi fi: el'7a:ti?i:n ma: waqafsh, wi fi: majlis elmustahzi?i:n ma: jalassh.
- (2) la:kin fi: shari:3at elrab suru:ruh wi fi: shari:3tuh yiftikir naha:r wi lail.
- (3) fayku:n zayy shajarah mazru:3ah 3ala: maja:ri: mayyah tiddi: tamraha: fi: ?awa:nuh wi waraqha: ma: yidbalsh wi kul illi yi3maluh biyifla7.
- (4) el?ashra:r (mush/mish) kida: lakinhum zayy eltibn illi (tidri:h/tidarr:h) elri:7.
- (5) 3ala: kida: ma: yqu:mu:sh el?ashrar fi elqaDa: wala: el'7a:Tyi:n fi jama:3at (elSiddi:qi:n/elSadi:qayin).
- (6) li?nni elrab 3a:rif Tari:q (elSiddi:qi:n/elSadi:qayin), wi Tari:q el?ashra:r titla:sha:.

The standard translation of the same text (Psalm 1):

Note: even the standard translation is considered weak in style and inappropriate for the sacredness that the Biblical source text requires (see Sa'id 1980:64-66 and see section 5.2.1 about the Bible translation into Arabic).

- (1) Tu:ba: lilrajul allathi: lam yasluk fi: mashu:rat al?ashra:r, wa fi: Tari:q al'7uTati lam yaqif, wa fi: majlis almustahzi?i:na lam yajlis.
- (2) la:kin fi: na:mu:s alrab masarratahu, wa fi: namu:sihi yalhaju naha:ran wa laylan.
- (3) fayaku:na kashajaratn ma'3ru:satin 3inda majari: almiya:h tu3Ti: thamaraha: fi: ?awanihi wa waraquha: la yaTHbal wa kullu ma: yaSna3uhu yanja7.
- (4) laysa kaTHa:lika al?ashra:r la:kinnahum kal3uSa:fati allati: tuTHarri:ha alri:7.
- (5) liTHa:lika la: taqu:m al?shra:r fi: eldi:n wala: al'7uTatu fi: jama:3ati

elʔabra:r.

(6) liʔanna alrab ya3lamu Tari:q alʔabra:r ʔamma: Tari:qa alʔshra:r fatahlak.

The Bible, Psalm 1, verse 1

English sentence (E): 1 Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers.

Colloquial Arabic (CA): (1) ya: ba'7t elrajul illi ma: masha:sh fi mashu:rat elʔashra:r. wi fi el'7a:tiʔi:n ma: waqafsh, wi fi: majlis elmustahziʔi:n ma: jalassh.

Standard Arabic (SA): Tu:ba: lilrajul allaTHi: lam yasluk fi: mashu:rati elʔashra:r, wa fi: Tari:q al'7uTati lam yaqif, wa fi: majlis almustahziʔi:na lam yajlis.

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Blessed	ya: ba'7t (how lucky)	mun3am (blessed) ya: ba'7t/ ya: 7az/7ad/7aD (how lucky)	Tu:ba:/mun3am (blessed) ya:la ba'7t/7aD (how lucky)

Table 5.67 (my own translation in bold)

The expression *ya: ba'7t* ("how lucky") is originally in standard *ya:la ba'7t* ("how lucky"), and used to express "how lucky someone is for having something special". This expression is usually used for some mundane blessing. However, the word "Tuba:" means exactly "blessed by God on earth and in heaven". The particle *ya:la* ("to express amazement at something special") is used in all colloquial varieties as *ya:* collocating with the SA expression *7aD* ("luck") or *ba'7t* ("luck").

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
The man	elrajul	elra:gil/elra:dil/elra:jil elragul/elrajul	elrajul (alra:jil)

Table 5.68

The expression *elrajul* used by Willcocks is equivalent to the standard expression *alrajul* (“the man”) and is pronounced as *elrajul* because it relates to the noun *ba’7t* (“luck”), in the previous table a noun of construction (see part 5.2.2.1). Willcocks is inconsistent in his translation since the term “man” in the previous text (table 5.13) was translated as *ra:jil* (“man”) which is used in the Egyptian dialects more often than *rajul*. Willcocks has decided for no apparent reason to use the standard term *rajul* (“man”). The term *ra:jil* is explained (table 4.13) as *a man who is walking rather than taking any means of transportation* in SA. The term was later limited in some colloquialisms to mean “man”. However, Egyptian dialects tend to use the term *ra:jil* (“man”) but with several representations of the /j/: /g/ (in the dialect of Cairo), /d/ (in the Sa’eedi dialect) and /j/ (in rural Egyptian and Bedouin dialects).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Which	illi	illi/illih/alli	allaTHi

Table 5.69

The relative pronoun *illi* (“which/that/who”) was explained above as a remnant of the Thamoodi dialect (a past dialect of early Arabic) which used *il* (“which/who”) to introduce a relative clause (see Al-Darweesh 2003). The colloquial relative pronoun *illi* is an equivalent to the standard relative pronoun *allaTHi/ allati* (“which/that/who”) (see Matthew 1, 20).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Does not walk	ma: masha:sh (did not	ma byimshi:sh/ biyimshi/byimshi/ yimshi/yamshi (does not walk)	ma: la:/lam yamshi: (does not

	walk)	ma:/ma masha:sh/masha:shi/mishi/masha (did not walk)	walk) ma: masha: (did not walk)
--	--------------	---	--

Table 5.70 (my own translation in bold)

The expression *ma: masha:sh* (“did not walk”) has also been explained in previous examples. Most spoken varieties of Arabic use for negation the form *ma/ma:+verb+sh* (see section 2.6.5, and table 5.34). This phenomenon is a general one in current spoken varieties of Arabic. However, the tense in the English source, “does not walk”, indicates a personal fact or a habit, to which the past tense *ma: masha:sh* (“did not walk”) used by Willcocks is not a correct equivalent. The standard translation uses the expression *lam yasluk* (who does not take the way) to indicate a fact.

The verb *masha:* in Willcocks' translation (“walked”) is a standard expression and is close in meaning to the expression *salak* (“took the way”); the present form of *salak* is *yasluk*, i.e. “take the way”.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
In the counsel of the wicked	fi: mashu:rit el?shra:r	ma3 el?ashra:r (with the wicked)/ fi mashurt/mashurit/mashu:rat/mashu:rit el?shra:r (in the counsel of the wicked)	fi: mashu:rat el?ashra:r (in the counsel of the wicked) ma3 el?ashra:r (with the wicked)

Table 5.71 (my own translation in bold)

The phrase *fi: mashu:rat el?ashra:r* (“in the counsel of the wicked”) is translated by Willcocks in a vary standard way without even thinking of any spoken form of the phrase like *fi: mashurt el?ashra:r* since Cairene Egyptians tend to shorten the long vowel /u:/ and create a consonant cluster /rt/ by dropping the short vowel /a/ in the pronunciation of the word *mashu:rat* (“counsel”) as a remnant of the early Eastern dialect (see

2.6.4). Moreover, the whole expression "in the counsel of the wicked" is expressed as *ma3 el?ashra:r* ("with the wicked") in spoken Egyptian varieties.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Or stand in the way of sinners	wi fi: el'7a:Ti?i:n ma: waqafsh (and in the sinners did not stand)	aw yu?af/yi?af/yigif/yugaf fi: Tari:~/Tar:g/Tari:k el'7a:Tyi:n (or stand in the way of the sinners) wi/wu fi: el'7a:Tyi:n ma/ma: wa?afsh/wi?ifsh/wigif/wuguf/ wagaf/wakaf (and in the sinners did not stand)	aw fi: Tar:q el'7a:Ti?i:n la/lam yaqif (or stand in the way of sinners) wa fi: el'7a:Ti?i:n ma: waqaf (and in the sinners did not stand)

Table 5.72 (my own translation in bold)

In addition to changing the tense, as illustrated in the table, Willcocks has omitted the word *Tari:q* ("way") which is a key word in the source text. These changes have shifted the whole meaning of the original text. The SA version which Willcocks depended on has maintained the same tense without omitting the key word *Tari:q* ("way"). Yet Willcocks insists on changing the tense to the past because the past tense negation in colloquialisms generally uses the form the *ma/ma:+verb+sh*. The change of the conjunction *aw* ("or") into *wa* ("and") also helps Willcocks to keep the same colloquial negation because if he had used *aw* ("or") as in the source text the *ma/ma:+verb+sh* would not be valid in colloquial negation.

The expression *wi fi: el'7a:Ti?i:n* ("and in the sinners") is also translated in a formal standard way. The expression *'7a:Ti?i:n* ("sinners") is pronounced in the colloquial Egyptian as *'7a:Tyi:n* with changing the /?/ into /y/ as a remnant of the pre-/post Islamic Hijazi dialect (see part 2.6.4).

The expression *ma: waqafsh* ("did not stand") used by Willcocks is the negation of the verb *waqaf*. This colloquial negation was explained in previous examples and in section (2.6.5, and table 5.34) and corresponds to the standard *ma: waqaf* ("did not stand"). However, Willcocks did not present the negation expected in colloquialisms where the form *ma:/ma+verb+sh* should be present in the first verb of the sentence if the

sentence has more than one verb and the verbs are connected to each other by a conjunction: e.g. *ma wiqifsh wi na:m wi ?akal* (“did not stand and sleep and eat”).

In addition, Willcocks uses the /q/ in the expression *ma: waqafsh* while it is pronounced differently in the Egyptian dialects as in the table above: /ʔ/ (in Cairo), /k/ and /g/ in the Sa'eedi dialect, and /g/ in the countryside of Egypt. To solve this dilemma, Willcocks has chosen to resort to standard and use its standard form /q/ in order to escape the diversity of colloquialisms.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Or sit in the seat of mockers	wi fi: majlis elmustahzi?i:n ma: jalassh (and in the seat of mockers did not sit)	aw yigalis/yidalis/yijalis/yujlus fi: maglis/madlis/majlis elmustahzi:n/elmustahzi?:n/ elmistahzi:n (or sit in the seat of mockers) wif/wuf/ wi fi:/wu fi: maglis/madlis/majlis elmustahzi:n/elmustahzi?:n/ elmistahzi:n ma:/ma galas/dalas/jilis/jalas/julus (and in the seat of mockers did not sit)	aw yajlis fi: majlis elmustahzi?i:n (or sit in the seat of mockers) wa fi: majlis elmustahzi?i:n ma: jalas (and in the seat of mockers did not sit)

Table 5.73 (my own translation in bold)

As in the previous example above, it is clear that Willcocks has continued changing the original present tense to the past tense, as well as changing the conjunction *aw* (“or”) into *wa* (“and”) to keep using the same colloquial negation form. Willcocks has altered the whole source sentence.

Moreover, Willcocks' reshuffling of word order (as illustrated in the table above) is intended to maintain colloquial negation which achieves a rhyme through the use of the form *ma/ma:+v+sh* (see 2.6.5) as a way of creating a poetic sound effect for the reader. This change of word order has changed the style of the Biblical source sentence (see part 3.3.1).

The expression *wi fi: majlis elmustahzi?i:n* (“and in the seat of mockers”) is equivalent to the standard *wa fi: majlis elmustahzi?:n* with

only changing the particle *wa* into *wi* (“and”) which does not create any difference since its form in writing remains the same. Also the change of the vowel in the definite article *al* into *el* (“the”) is not indicative because the meaning remains the same, and in this case the *al* is pronounced as *el* because its grammatical slot as “a noun of construction” demands that as illustrated in the table above (see section 5.2.2.1).

However, Willcocks ignores the colloquial varieties of the /j/ in the expression *majlis* (“seat”, “council”) which could be /g/ (the dialect of Cairo and some rural dialects), /d/ (in the Sa'eedi dialect), /j/ in some parts of Sa'eed and Bedouin dialects of Sinai. The expression *ma: jalassh* (“did not sit”) corresponds to the standard *ma: jalas*; the difference between the standard and the colloquial is the addition of the particle *sh* at the end of the verb in all colloquial varieties of Arabic.

The Bible, Psalm 1, verse 2.

E: 2 But his delight is in the law of the Lord, and on his law he meditates day and night.

CA: (2) la:kin fi: shari:3at elrab suru:ruh wi fi: shari:3tuh **yefthikir** naha:r wi lail. **(my own emphasis to be explained below)**

SA: (2) la:kin fi: na:mu:s alrab masarratuhu, wa fi: namu:sihi yalhaju naha:ran wa laylan.

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
But his delight is in	la:kin fi: shari:3at elrab suru:ruh	la:kin/lakin suru:ruh/masarrituh/fara7uh/sa3a:dtuh/bahgituh/bahjitud/bahjatuh	la:kin suru:rahu/masarratahu/sa3a:datahu/fara7ahu/

the law of the Lord	(but in the law of the lord his delight)	fi: shari3t/ ?anu:n/ganu:n elrab (but his delight is in the law of the Lord) la:kin fi: shari3t elrab suru:ruh/fara7uh/sa3adtuh/ sa3a:dtuh (but in the law of the Lord his delight)	bahjatahu fi: namu:s/shari:3at/ qanu:n elrab (but his delight is in the law of the Lord) la:kin fi: na:mu:s/shari:3at /qanu:n alrab suru:rahu/ masarratahu/ sa3a:datahu/ fara7ahu/ bahjatahu (but in the law of the Lord his delight)
---------------------------	---	--	--

Table 5.74 (my own translation and emphasis in bold)

As illustrated in the table above, Willcocks has changed the word order of the source sentence to conform to the deformed SA version of the Bible which is considered a mistreatment of the source text's style especially if the text is a liturgical text where style is of high importance (see 3.3.1).

The expression *la:kin fi shari:3at elrab* is completely equivalent to the SA expression *la:kin fi: shari:3at elrab* (“but in the law of the Lord”). It should be noted that the final /t/ is pronounced /h/ if the term that ends with /t/ is mentioned separately or directly followed by a full stop. However, if a word ending with /t/ is added to other words then the /t/ is pronounced in both colloquial and SA, e.g. *maktabah* (“library”) or *maktabat elja:mi3ah* (“the library of the university”). (See the tips in section 5.2.2.1.)

The expression *la:kin fi: shari:3tuh* corresponds to the standard *la:kin fi: shari:3atihi* (“but in his law”) whereas some dialects tend to drop the vowel in the final syllable if the masculine possessive pronoun *h* (“his”) is added to the word. This is a remnant of the early Eastern dialect (see Anees 1984): e.g. the standard term *mu3allimah* (“teacher”) > *mu3allimatuhu* (“his teacher”). The expression in colloquial would be *mu3allmah* (“teacher”) > *mu3allimtu* (“his teacher”). The development of such phenomena is thoroughly studied in specialized linguistic treatises which usually match them with early linguistic phenomena of old spoken Arabic in the Eastern dialect (see part 2.6.4). However, the

documentation of such a development in modern dictionaries of Arabic does not exist, leaving foreign researchers of Arabic with the impression that spoken expressions come from a different language but not Arabic. For native speakers, this deletion of vowels or change of sounds is not indicative at all and they consider themselves as speakers of Arabic (i.e. SA).

The expression *suru:ruh* ("his delights") is *suru:ruhu* in SA; and the expression *masarratuh* ("his delight") is another synonym of the expression *suru:ruh*.

The emphasized /u/ elements in the SA column are the result of inflection. However if the expressions are not inflected or pronounced separately, the final /u/ elements disappear.

English version	Willcocks' version	Expected CA	Egyptian	Standard Arabic
And on His law he meditates day and night	wi fi: shari:3tuh yiftikir naha:r wi lail (and on His law he remembers/ meditates day and night)	wif/wuf shari3tuh/qa:nu:nuh yit?ammal/yitfakkar naha:r wi lail (and on His law he meditates day and night)		wa fi: na:mu:sihi/ shari:3atihi/ qa:nu:nihi yata?ammal/ yatafakkar/ yaftakir naha:ran wa laylan (and on His law he meditates day and night)

Table 5.75 (my own translation and emphasis in bold to be explained in the analysis below)

Willcocks' translation of this sentence is problematic since he claims that his translation is done in colloquial Egyptian while in fact he is using SA. What makes Willcocks' translation problematic is his usage of the verb *yiftikir*.

The present verb *yiftikir* corresponds to the SA *yaftakir*. The change of the sound /a/ into /i/ is a remnant of the *taltalah* phenomenon in the early Bahra' dialect (see part 2.6.4). Some colloquial Egyptian varieties including the Cairene dialects have reduced the original standard meanings of the verb to mean "remember". The verb *yaftakir* in standard means "to think deeply or remember" which typically suits the meaning in the source sentence of Willcocks' version. In this case, this sentence

will be a sharp proof that Willcocks is using SA rather than colloquial varieties in his translation of the Biblical text.

If Willcocks was doing a colloquial translation and he meant to use the term *yiftikir* (“remember”), then the source text expression is completely mistranslated. Willcocks has changed the meaning of the sentence from “meditate day and night” into “remember day and night”. The verb “meditate” means: “to think deeply and continuously; ponder”. While “remember” means: “to bring back to mind by an effort”. By using the verb “meditate”, the translation of the sentence means: the man is deeply engaged in a continuous mental process that he is preoccupied with and doesn’t forget it for any reason. While by using the verb “remember”, the meaning is changed to suggest “someone who forgets something and remembers it again with an effort”, which totally changes the meaning of the original text (see part 3.5). The probable explanation for this mistake is that Willcocks does not have sufficient knowledge of Arabic. Willcocks may also have been confused between the term *yiftikir* (“remember”) and the term *yatafakkar* (“meditate”) which would be *yitfakkar* in the Egyptian dialects. The verbs *yata?ammal* and *yatafakkar* are among several other synonyms for “meditate”. If Willcocks had chosen any of these synonyms rather than *yiftikir*, his sentence would be correct in both SA and CA.

The standard version used the term *yalhaj* which means: *to be obsessed by something and keep doing it all the time*. Even the standard translation does not convey the exact equivalent of the verb “meditate” but at least it is closer than Willcocks’ translation which is very remote from the original meaning.

The expressions *naha:r* (“day time”) and *lail* (“night time”) are equal to the standard expressions *naha:r* and *layl* (“day and night”). The glide in the noun *layl* is usually changed into the diphthong /ai/ to be *lail*. This change of the glide /y/ into the diphthong /ai/ is not indicative in Arabic since both have the same written form. It also should be noted that the suffix *an* or *un* or *in* could be added to nouns if the grammatical slot of the noun requires “nunation” or *tanween* (see 5.2.2.1). The standard translation uses the expression *layl* in a grammatical slot that requires the expression *layl* to accept nunation or *tanween* so it becomes *laylan*. The same applies to the expression *naha:r* > *naha:ran*. Omitting *tanween* does not affect the meaning at all as is the case of deleting inflection (see 2.6.3 and 5.2.2.1). However, if the suffix *an* is added to the noun *lail* (“night”), the expression *lail* will be pronounced *laylan* in all colloquialisms. *Tanween* or nunation exists in colloquialisms with time phrases as in *layl*

(“night time”), *naha:r* (“day time”), *saba:7* (“in the morning”), *masa:?* (“in the evening”) as well as other expressions like *shukran* (“thank you”), *ʔafwan* (“excuse me, not at all”) etc.

As for the emphasized /i/ in the SA column in the expressions *na:mu:sihi/shari:ʔatihī/qanu:nihī* (“His law”), this element is a result of inflection. Dropping the inflection does not affect the meaning of the expressions in use.

The Bible, Psalm 1, verse 3

E: (3) He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.

CA: (3) fayku:n zayy shajarah mazru:ʔah ʔala: maja:ri: mayyah tiddi:
tamraha:/tamraha fi ʔawa:nuh wi waraqa: ma: yidbalsh wi kul illi
 yiʔmiluh biyifla7. (**my own emphasis to be explained in the table**)

SA: (3) fayaku:nu kashajaratīn maʔru:satīn ʔinda majari: almiya:h tuʔTi:
 thamaraha: fi: ʔawanihi wa waraquha: la yaTHbal wa kullu ma:
 yaʔnaʔuhu yanja7.

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
He is like a tree	fayku:n zayy shajarah (so he will be like a tree)	huwwa/hiwwi/hu: misl/mitl/mithl/ zayy shagarah/sadarah/shajarah (he is like a tree)	huwa mithl shajarah fahuwa kashajah (he

		fayaku:n/fayku:n misl/milt/mithl shajarah (so he will be like a tree)	is like a tree) fayaku:n kashajarah (so he will be like a tree)
--	--	--	--

Table 5.76 (my own translation in bold)

The expression *fayku:n* (“so he will be”) which Willcocks uses corresponds to the standard expression *fayaku:n* (“so he will be”) where most colloquial Arabic varieties tend to drop the vowels between consonants to create consonant clusters so as to reduce the number of syllables in the word. This phenomenon is common among Arabic spoken varieties if a particle or a pronoun is added to the original expression as is the case in *fayku:n* where the particle *fa* is added to the verb *yaku:n*. This phenomenon is a remnant of the pre-Islamic Eastern dialect (see part 2.6.4).

The term *zayy* is pure Arabic since its trilateral root is *zayaya*. The verb *zayya:* means “to prepare” and “to dress”. The terms *zayy* and *ziyy* both mean “uniform”, “specific clothing” or “appearance”. The *Al-Waseet Dictionary* (1972:I:435) mentions the expression *zayyahu bihi* to mean “made him similar to him”. Although the term *zayy* is still used, as explained, in early and modern Arabic dictionaries, current dictionaries do not indicate the development of the term to show new usage. The term *zayy* had developed in colloquial Arabic at a certain period to mean “similar to” or “like”, but since this lacks documentation, a non-native speaker with knowledge of Arabic would think that this term is not Arabic at all, and would think of colloquial Arabic as being another language full of foreign expressions that do not exist in SA (see table 5.1).

The standard translation uses the particle *ka* (“like”, “as”) which does the same job as *zayy*. Hence, the expressions *zayy shajarah* or *mithl shajarah* (“like a tree”) are equal to *kashajarah* with one difference: the colloquial expression *zayy shajarah* (“like a tree”) creates an impression of narrating fables or having a chat with a friend telling him a story, a style which does not suit the divinity of the text (see part 3.4). While the expressions *mithl shajarah* and *kashajarah* (“like a tree”) are more formal and suit the special nature of a Biblical text. It should be noted here that the noun *shajarah* (“tree”) accepts nunation or *tanween* because of its grammatical slot (see section 5.2.2.1, chapter five), so it could be inflected as

shajaratin. The addition of the suffix *in* indicates a certain grammatical slot without affecting the meaning.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Planted by streams of water	mazru:3ah 3ala: maja:ri: mayyah (planted on streams of water)	mazru:3ah/ma'3ru:sah bija:nib/3ind maja:ri: mayyah/mu:yah/mayy/miya:h/ ma:y/ ma:/ma:? (planted by streams of water) mazru:3ah/ma'3ru:sah 3ala: maja:ri: mayyah/mu:yah/mayy/miya:h/ ma:y ma:/ma:? (planted on streams of water)	mazru:3ah/ ma'3ru:sah bijanib/3inda maja:ri: miya:h/ma:? (planted by streams of water) mazru:3ah/ ma'3ru:sah 3ala: maja:ri: miya:h/ma:? (planted on streams of water)

Table 5.77 (my own translation in bold)

The expression *mazru:3ah* (“is planted”) is a standard expression and its form is the same in both standard and colloquial Arabic. Another synonym of the expression *mazru:zah* is the expression *ma'3ru:sah* (“is planted”) and both expressions are SA.

The preposition *3ala:* (“on”) used by Willcocks changes the meaning of the original sentence which reads: “he is like a tree planted by streams of water”. With Willcocks's translation the meaning of the sentence becomes: “he is like a tree planted on the streams of water”. It is known that trees planted *on* streams of water are liable to be uprooted as a result of the continuous subjection to strong water flow. While trees planted *by* streams of water get sufficient steady water to keep their leaves green: such trees grow stronger because of their continuous water supply. It is important to note here that the usage of prepositions in all spoken varieties of Arabic is equivalent to its usage in SA.

The colloquial expression *mayyah* or *mayy* (“water”) is originally *miya:h* or *ma:?* (“water”) in SA. The colloquial expressions *mayyah*, *ma:y* and *mayy* for the standard *miya:h* are common in the Arab World except among some Bedouin tribes in the Arabian peninsula who still keep the standard form *ma:?* (“water”). These colloquial synonyms of the SA

ma:? And *miya:h* could have been used by some old tribes whose dialects were not considered during the process of recording Arabic (see section 2.4.2). In fact, most colloquial phenomena in the Arab World could be attributed to the same cause which reflects the importance of examining such phenomena and re-recording them in modern dictionaries by modifying Arabic dictionaries as recommended in this study (see section 3.6.3).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Which yields its fruit in season	tiddi: tamraha:/tamarha: fi: ?awa:nih (yields its fruit/dates in season	illi/illih/alli tiTra7/tiddi/ti3Ti/ta3Ti samarha:/ tamarha/thamarha fi: mawsimuh/ wa?tuh/wagtuh/waktuh /?awa:nih/?awa:nuh/ ?awanah	allati taTrah/ tu?addi/ tu3Ti: thamaraha fi: mawsimih/ waqtih/ ?awa:nih

Table 5.78 (my own emphasis and translation to be explained in the analysis below)

Willcocks has omitted the particle "**which**" from the source text which can be translated into **illi** in colloquial or **allati** in standard.

The colloquial verb *tiddi:* ("give") is originally *tu?addi:* ("perform, yield, produce"). Colloquialism tends to change the shape of most of the words that contain /?/ in the middle. This phenomenon is not a new one since it always existed in spoken Arabic ages before the Islamic era and continues to exist in current spoken forms of Arabic as a remnant of the Hijazi dialect (see part 2.6.4 and Abdel-Tawwab, 1997:104). Arabic speakers tend to manoeuvre in pronouncing /?/. This expression *tiddi* can easily be solved through modifying Arabic dictionaries as recommended in section 3.6.3 if the evolution of the verb is documented in modern Arabic dictionaries.

Willcocks uses the expression **tamraha:/tamarha** without vowel representation which allows two different readings (meanings).

The expression used by Willcocks *tamraha:* ("its dates") is equal to the standard expression *tamraha:* ("its dates"). However, this expression *tamraha:* is not what the source text meant. The word "fruit" is *thamar* in Arabic, while the expression "its fruit" is equal to *thamaraha:*. By using the colloquial form of *thamaraha:* (SA) > *tamarha* (CA) ("its fruit"),

Willcocks has allowed the expression *tamarha*: (“its fruit”) to be confused with the standard expression *tamraha*: (“its dates”). This example is further proof of the inadequacy of Willcocks’ translation into Arabic since it could create a great mix of expressions because of the lack of vowelizing marks. This also reveals Willcocks’s inadequate knowledge of both colloquial and SA since the standard expression *thamaraha* (“its fruit”) is either *samarha*:/*simarha*: (the dialect of Cairo) or *thamarha* (Sa’eedi dialect and Bedouin dialect). The expression could also be *tamarha* in some parts of the Egyptian countryside.

If Willcocks had wanted to use the expression *tamarha* (“its fruit”) in his translation, he should have used vowel representation to distinguish between the two expressions *tamarha* (“its fruit”) and *tamraha* (“its dates”).

The expression *fi ?awa:nuh/?awa:hah* (“in its due time”) used by Willcocks is equivalent to the standard expression *fi ?awa:nihi*. The only difference is that SA preserves the inflection according to the correct grammatical slot of the word represented by the vowel /i/ in bold: colloquialism also has inflection but not according to the correct grammatical slot represented by the vowels /a/ and /u/ in bold. In addition, most colloquialisms tend always to eliminate inflection of the final sound which does not harm the meaning (see section 5.2.2.1, chapter five).

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
And whose leaf does not wither	wi waraqha: ma yidbalsh	wi/wu wara?ha:/waragha ma: biyidbalsh/biyizbalsh/yedbal/ yiTHbal ?awra:?ha:/ ?wra:gha ma: tidibalsh/tizbalsh/tidbal/tizbal/ tiTHbal	wa wara qu ha:/ wara q a: la: yaTHbal wa ?awra: qu ha:/ ?awra: q a: la: taTHbal

Table 5.79 (my own emphasis in bold)

The expression *wi waraqha*: (“and its leaves”) which Willcocks uses is equal to the standard *wa wara**qu**ha*:/*wara**q**a*ha (“and its leaves”) with one single difference which is the /u/ vowel that represents the grammatical slot of the word”: the omission thereof does not make any difference in meaning. Even the standard allows two inflections of the term *waraq* in this particular example as either (1) an object *wara**q**a*ha: or (2) a subject of a new sentence *wara**qu**ha*:. The loss of the /a/ or /u/ is a loss of inflection which does not affect the meaning. This phenomenon also

existed in the early Eastern dialect (see 2.6.4). The conjunction *wa* (“and”) is equal to the colloquial *wi/wu* (“and”) since the written Arabic form for both is the same even if the inflection is different.

However, Willcocks again resorts to standard for the formal form /q/. The /q/ is pronounced as /ʔ/, /k/, and /g/. The colloquial negative present tense *ma: yidbalsh* (“does not wither”) in standard is originally *la: yaTHbal*. It has been explained in previous examples that all colloquial Arabic varieties use the form *ma:/ma* (“not”)+verb+*sh* to express negation. The particle *ma:/ma* (“not”) is used in the standard only with the past tense, but colloquialism tends to use it with the present and the future formation as well (see 2.6.5).

The colloquial verb *yidbal* is originally *yaTHbal* (“wither”). Changing the vowel /a/ in the SA verb into /i/ is a remnant of the phenomenon of *taltalah* in the early Bahra' dialect (see part 2.6.4). Changing the /TH/ (voiced dental fricative, non-emphatic) into the sound /d/ (voiced denti-alveolar plosive, non-emphatic) happens in parts of Cairo and most of the urban dialects of spoken Arabic (except for the Arabian Gulf, Iraq and rural parts of Jordan, Palestine and Lebanon). However, the /TH/ has more than one variety in colloquial Egyptian; /TH/ is pronounced /z/ (voiced denti-alveolar sulcal fricative) in some dialects of Cairo.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Whatever he does prospers	wi kul illi yi3miluh biyifla7	kul illi/illih/alli biy3milu/biyi3maluh/ biyif3aluh/biyiSna3uh yinga7/yindja7/yinja7/yanja7/ yiflah/yaflah	kul allaTHi: ya3maluh/ yaf3aluh/ yaSna3uh/ yaqu:m bihi yanja7/yafla7

Table 5.80 (my own emphasis in bold)

Willcocks' addition of the conjunction *wi* is not indicative and does not change the meaning since it is a feature of Arabic style to start the sentence with *wa* “and” (see 5.2.2.1).

Willcocks' sentence *wi kul illi yi3miluh biyifla7* (“whatever he does prospers”) is equivalent to the standard sentence *wa kul ?allaTHi ya3maluhu yafla7*. However, conditional clauses in spoken varieties of Arabic tend to use the preposition *bi* in the first part of the conditional

clause *biy3miluh* (“he does”) which reflects a limitation in Willcock's mastery of colloquial varieties.

The relative pronoun *illi* (“that” or “which”) is in standard *allaTHi*: but all spoken dialects in the Arab World use the short form *illi*, a general usage that has its roots in old spoken Arabic. Al-Darweesh (2003:48) refers to a relative pronoun *il* in the Thamoodi dialect. Thamood is the name of a strong tribe of the Arabian peninsula who controlled all the trade routes.

The CA expression *yi3maluh* > SA *ya3maluh* (“he does”) has many synonyms in Arabic; one of these synonyms is the expression *yaf3aluh* (“he does”) used in the standard translation.

The expression *biyifla7* (“ prospers”) used by Willcocks is equivalent to the standard verb *yafla7* (“ prospers”). As explained above, the particle *bi* should be connected to the first conditional verb *yi3mal* (“does”) as expected in colloquial Egyptian. Most colloquialisms in the Arab world tend to add the preposition *bi* with the present tense to facilitate usage of the present if it is used alone (as a sentence). This phenomenon is a remnant of the early Bahra' dialect (an old tribe that lived near the Syrian borders, see Anees 1984). In SA, prepositions cannot be used with the verb directly.

The Bible, Psalm 1, verse 4

E: 4 Not so the wicked! They are like chaff that the wind blows away.

CA: 4 elʔashra:r (mush/mish) kida: la:kinhum zayy eltibn illi
(tidri:h/tidarri:h) elri:7

SA: 4 laysa kaTHa:lika alʔashrar la:kinnahum kal3uSafati allati:
tuTHarri:ha: alri:7.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Not so the wicked	elʔashra:r mush/mish kida:	mush/mish/mu/ (ma: hum) kida/kida:/kidah/?ikdih/kaTHa	Laysa kaTHalik/ha:kaTHa: alʔshra:r (not so the)

	(the wicked is not so)	elʔashra:r (not so the wicked) elʔashra:r mush/mish/mu/ma: (ma: hum 'they are not') kida/kidah/ ʔikdih/kaTHa/kiTHa (the wicked is not so)	wicked) alʔshra:r laysu: kaTHalik/ ha:kaTHa (the wicked is not so)
--	-------------------------------	--	--

Table 5.81 (my own translation and emphasis in bold to be explained in the analysis below)

The variety of syntax in Arabic allows different styles and all are accepted where appropriate. However, Willcocks should have adhered to the style of the source sentence as recommended in translation theory when, as here, the source text is a liturgical text (see part 3.4).

The term *elʔashra:r* (“the wicked”) that Willcocks uses is equivalent to the standard term *alʔashra:r*: shifting the vowel /a/ into /e/ in the definite article *al* (“the”) does not affect the meaning or the transcription of the term, (see 5.2.2.1). The particles *mush/mish* (“not”) indicate negation in spoken varieties of Arabic. The use of these particles is a general phenomenon in the Arab World which indicates their survival from early spoken Arabic (see section 2.6.5).

The colloquial expression *kida/kidah* is *kaTHa:* (“so”) or *ha:kaTHa:* (“like this” or “so”) in SA. The /TH/ (voiced dental fricative, non-emphatic) was turned into /d/ (voiced denti-alveolar plosive, non-emphatic) in some spoken varieties of Arabic without any change of meaning. The standard translation version which Willcocks depended on for his colloquial version used the SA form *kaTHa:lik* (“like that” or “so”) which is only a stylistic difference.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
They are like chaff	la:kinhum zayy eltibn (but they	humma mitl/misl/mithl/zay/kaif eltazrayah/eltadriyah/	fahum/hum mithl/ka altaTHriyah/al3uSa:fah/ alTHar (they are like

	are like straw)	el ^{ta} THriyah/ el3uSa:fah (they are like chaff) la:kinhum/lakinhum/ lakinhim misl/mitt/mithl eltibn/eltubn (but they are like straw)	chaff) la:kinnahum mithl/ka altibn (they are like straw)
--	------------------------	---	--

Table 5.82 (my own translation and emphasis in bold)

Adding the particle *fa* to the pronoun *hum* (“they”) is one of the Arabic styles for starting a sentence. *fa* is a conjunction used in Arabic as a linking word, as in the expression *fahum* (“they are”).

The expression *la:kinhum* (“but they are”) corresponds to the standard expression *la:kinnahum* (“but they are”). The tendency in most colloquialisms to drop the vowel in the final syllable if a reflexive pronoun is added is not a new phenomenon but existed in most of the early spoken varieties of Arabic (see Anees 1984, and part 2.6.3, chapter two) since the vowel in the final syllable signals inflection. The expression *la:kin* (“but”) if inflected would be *la:kinna*, doubling the final consonant and adding the inflection mark /a/. The expression *la:kin* (“but”) is the same in standard and colloquial Arabic.

The term *zayy* (“like”) has been explained in previous examples (see Matthew 1, 18, table 5.1). The term was developed in spoken varieties to mean “like or similar to”. The term *eltibn* (“straw”) used by Willcocks corresponds to the standard term *altibn* (“straw”): the change from /a/ to /e/ in the definite article *al* (“the”) is not indicative, (see 5.2.2.1).

However the term *eltibn* (“straw”) that Willcocks uses to translate the word “chaff” limits the translation and reduces its meaning. Webster’s offers the following relevant meanings for “chaff”: “1- the husks of wheat or other grains separated in threshing or winnowing 2- fine-cut hay or straw used for fodder 3- anything worthless... Hence, rendering “chaff” into *eltibn* narrows the meaning of the original text which does not mean “straw” in specific but rather any tiny worthless thing that can easily be scattered by air.

The term *3uSa:fah* (“chaff”) used in the standard version is an exact equivalent of the word “chaff”. Another equivalent for “chaff” is the term *THar* or *taTHriyah* as illustrated in the table above.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
That the wind blows away	illi tdri:h/tidarrri:h elri:7 (that the winds 'knows'/blows away)	illi tizarri:h/tidarrri:h/tiTHarri:h ti3Sifuh elri:7 (that the wind blows away)	allaTHi tuTHarri:h/ ta3Sifuhuh alri:7 (that the wind blows away)

Table 5.83 (my own translation and emphasis to be explained below)

The relative pronoun *illi* was explained previously. The relative pronoun *illi* (“that” or “which”) is in standard *allaTHi* (masculine “which”, “that” or “who”) or *allati* (feminine “which”, “that”, or “who”) but all spoken dialects in the Arab World use the short form *illi* which has its roots in early spoken Arabic. Al-Darweesh (2003:48) refers to a relative pronoun *il* in the pre-Islamic Thamoodi dialect that was used to mean “which, that or who”.

The expression “blows away” is translated by Willcocks as *tidri:h* (“to know him/it”) or *tidarrri:h* (“to blow it away”). This ambiguity results from two things: 1- Willcocks' translation lacks vowel representation which allows the written form of the expression to be read in two different ways, 2- Willcocks used the /d/ (voiced denti-alveolar plosive, non-emphatic) instead of the original /TH/ (voiced dental fricative, non-emphatic) in the expression *tuTHarri:h* (“to blow it away”). Even if Willcocks had not used the grammatical tool *shaddah* (stress) for the expression *tuTHarri:h* (“to blow away”), the expression would still have been understood as “to blow away” because of the correct usage of the original /TH/. Moreover, the /TH/ in the expression *tuTHarri:h* (“to blow away”) is usually uttered /z/ (voiced denti-alveolar sulcal fricative) in the Cairene dialect to become *tizarri:h* (“to blow away”). Willcocks' inadequate knowledge of the Egyptian dialects gives rise to an erroneous translation. The form *tidarrri:h* is also used in parts of Palestine, Syria, and Lebanon.

The term *elri:7* (“the wind”) is equal to the standard *alri:7*. Once again, the shift of the vowel, /a/ to /e/, in the definite article *al* (“the”) does not influence the meaning (see 5.2.2.1).

The Bible, Psalm 1, verse 5

E: 5 Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.

CA: 5 3ala: kida: ma: yqu:mu:sh el?ashra:r fi elqaDa: wala el'7a:Tyi:n fi jama:3at (**elSiddi:qi:n/elSadi:qayin**). (**my own empasis to be explained in the analysis**)

SA: 5 liTHa:lika la taqu:m al?shra:r fi aldi:n wala: al'7uTatu fi: jama:3ati al?abra:r.

Analysis:

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Therefore the wicked will not stand in the judgment	3ala: kida: ma: yqumu:sh el?ashra:r fi: elqaDa: (on this basis the wicked will not stand up in the law)	lizalik/liTHalik/liza:/liTHa/ (3asha:n/3ala:shan kidah/kida/kida:/?ikdih/kaTHa) el?ashra:r mush/ma/ma: hayu?afu:/hayi?afu:/hayigafu:/ 7ayukafu:/7ayu:kfu:/ hay?u:m/haygu:m/7ayku:m (fi: yu:m)/ fiyu:m/ el7isa:b/eli7sa:b/el?iya:mah/ elgiya:mah el?aDa/el?aDah/elgaDah/ elgaDih/elkaDa (therefore the wicked will not stand in the judgment) 3ala:/3ala da:/di/THa/ /kida/kidah/?ikdih/kaTHa ma/ma: yu?afsh/yugufsh/yukafsh/ y?umsh/ygumsh/ykumsh/ el?ashra:r fi: el?aDa/elgaDa/elkada (on this basis the wicked will not stand up in the law)	liTHalik/liTHa al?shra:r lan yaqifu: fi: yawm el7isa:b/elqaDa:?:/ elDi:n/elqiya:mah (therefore the wicked will not stand in the Judgment) 3ala: THa:lik/ha:THa: lan yaqifa/yaqu:m al?shra:r fi: elqaDa:?:/el7isa:b (on this basis the wicked will not stand up in the law)

Table 5.84 (**my own translation in bold**)

The expression *3ala: kida:* used by Willcocks generally means "on this basis" which could not be an equivalent to the source text expression "therefore". The correct equivalent is *liTHa:lik* or *liTHa:* as illustrated in the table above.

The preposition *3ala:* ("on, to") is used in standard and colloquial and has similar usage. The colloquial demonstrative pronoun

kida:/kida/kidah/?ikdih/kaTHa (“like this/that”) is originally the standard demonstrative pronoun *kaTHa* (“like this/that”). The /TH/ (voiced dental fricative, non-emphatic) is usually pronounced in some colloquial dialects as /d/ (voiced denti-alveolar plosive, non-emphatic) as in some early Arabic dialects (see section 2.6.4 and section 2.6.8 of chapter two). The standard translation uses the expression *liTHalika* (“for this reason”, or “therefore”).

Negation of verbs in colloquialisms has been explained in previous examples. Almost all colloquial Arabic varieties use the form *ma:/ma* (“not”)+ verb+ *sh* to express negation of verbs. It should be noted that the particle *ma:* (“not”) is used in the standard only with the past tense, but colloquialisms tend to use it with the present and the future formation as well. Also, the form *mish/mush*+ v is used to form negation instead of *ma:/ma*+ v + *sh*. The suffix *sh* is added either to the verb or to the particle *m* as in the case of *mish/mush* forms (see section 2.6.5).

However, Willcocks' expression *ma: yqu:mu:sh el?ashra:r* (“the wicked do not stand up”) is never used this way in colloquial Egyptian. The plural verb *yqu:mu:sh* should have “a plural subject” according to the rule in standard Arabic grammar. In colloquial the expression would be *el?ashra:r ma yqu:mu:sh* (“the wicked do not stand”) and in standard *al?ashra: la yaqu:mu:n* (“the wicked do not stand”). If Willcocks preferred to start with the verb rather than “the plural subject”, then he should have used the singular form of the verb *yaqu:m* rather than the plural *yaqu:mu:n*. The expression in that case should read *ma: yqumsh el?ashra:r* (“the wicked will not stand”).

The colloquial expression *fi: elqaDa:* used by Willcocks literally means “in the fate...in the court...in the jurisdiction”) which corresponds to the standard expression *fi: alqaDa:?* (“in the fate...in the jurisdiction”). The source text uses the expression “in the judgment” to mean “the Day of Judgment”. So Willcocks should have translated the expression as *fi: yu:m el7is:b* or *yu:m elqaDa:* or *yu:m eldi:n* because the expression “the judgment” can never be translated into Arabic without adding the word *yu:m* (“day”) since it collocates at all times with *el7isa:b*, *eldi:n*, *elqada:?* to mean “The Day of Judgment”. However, if any of these expressions are used separately they give different meanings: *el7isa:b* (“calculations”, “mathematics”), *eldi:n* (“religion”), *elqaDa:?* (fate/ jurisdiction). Even the standard translation makes the same mistake by using the noun *aldi:n* (“religion”) ignoring that it collocates with the noun “day” to mean “the day of judgment”. However, more recent translations of the term “the judgment” had translated the term as *yawm alqada:?*

(“the day of judgment”) to go with the norms of SA (see The Holy Bible 1999:877).

In his translation, Willcocks used the standard form of the /q/ in *elqaDa* (“fate”, “court judgment”), seeking help from SA since the /q/ can be pronounced in several ways in the Egyptian dialect: /ʔ/, /k/, and /g/.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
Nor sinners in the assembly of the righteous	wala: el'7aTyi:n fi: jama:3it <i>elSiddi:qi:n/ elSadi:qayn (nor the sinners in the group of the believers /the two friends)</i>	wala: el'7uTa:h/el'7aTyi:n fi: ʔigtima3/ʔidtima:3/ ʔijtima:3 elSa:l7i:n/elʔbra:r (<i>nor the sinners in the assembly of the righteous</i>) wala: el'7uTa:h/el'7aTyi:n fi gama:3it/dama:3it/ jama:3it/ zumrit/zumrat elSiddi:qi:n (<i>nor the sinners in the group of the believers</i>)	wala: al'7uTa:h/ fi: (ʔijtima:3/ zumrat) (elSa:li7:n/ elʔbra:r) (<i>nor sinners in the assembly of the righteous</i>) wala: al'7uTa:h/al'7a:Tiʔi:n fi: jama:3at/zumrat alSiddi:qi:n (<i>nor sinners in the group of believers</i>)

Table 5.85 (my own emphasis and translation in bold to be discussed in the analysis below)

The particle *wala:* (“nor”) is equal to the standard *wala:* (“nor”). The expression *el'7aTyi:n* (“sinners”) corresponds to the standard expression *al'7aTiʔi:n* (“sinners”) changing the /ʔ/ (glottal stop) into /y/ (voiced palatal glide). Colloquialism tends to change the shape of most of the words that contain /ʔ/ in the middle and assimilate the /ʔ/ to the glide or the vowel which is adjacent to the /ʔ/. This phenomenon existed in the pre-/post Islamic Hijazi dialect (see 2.6.4) and still exists in spoken Arabic where Arabs tend to realise /ʔ/ in a variety of pronunciation (see Abdel-Tawwab, 1997:104). However, this phenomenon can easily be solved through modifying Arabic dictionaries (see 3.6.3)

The expression *fi: jama:3at* (“in the group”) is equal to the standard *fi: jama:3at*. However, in order to escape the dilemma of colloquial diversity, Willcocks again uses the standard form of the /j/ which could be pronounced in Egypt as /g/, /d/, and /j/.

The expression *Siddi:qi:n* (“believers”) that Willcocks used can be read in two different ways because of the lack of stress. It could be read *Siddi:qi:n* (“believers”) if the /d/ is stressed. The expression can also be read as *sadi:qayan* (“two friends”). Again, ambiguity could have been avoided if Willcocks had used the *shaddah* (the stress) over the /d/ to indicate doubling the /d/, which would limit the expression to one reading *Siddi:qi:n* (“believers”). However, the expression *Siddi:qi:n* (“believers”) is a highly SA expression mostly used in religious sermons since it is a Qur'anic expression (the Holy Qur'an Sura no.4, verse 69). The standard translation uses the expression *?abra:r* (“righteous”). Once again, Willcocks uses standard form for the /q/ which could be uttered as /ʔ/, /k/, and /g/.

The Bible, Psalm 1, verse 6

E: 6 For the Lord watches over the way of the righteous, but the way of the wicked will perish.

CA: 6 liʔanni elrab 3a:rif Tari:q (elSiddi:qi:n/elSadi:qayin), wi Tari:q elʔashra:r titla:sha:.

SA: 6 liʔanna alrab ya3lamu Tari:qa alʔabra:r ʔamma: Tari:qa alʔshra:r fatahlak.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
For the Lord watches over the way of	liʔanni elrab 3a:rif Tari:q elSiddiqi:n/	liʔanni/liʔanna/ liʔann elrab yir3a:/yi7faz/	liʔanna alrab yar3a:/ya7faTH Tari:q

the righteous	elSadi:qayn (because the Lord knows the way of the believers/the two friends)	yi7faD/yi7faTH Tari:q elSal7i:n/el?abra:r (for the lord watches over the way of the righteous) li?ann elrab yi3raf/yi3rif/ 3a:rif Tari:q elSiddi:qi:n (because the Lord knows the way of the believers)	alSa:li7i:n/al?bra:r/ al?atqiya:? (for the Lord watches over the way of the righteous) li?anna alrab ya3rif/3a:rif Tari:q elSiddi:qi:n (for the Lord knows the way of the believers)
---------------	---	--	--

Table 5.86 (my own translation and emphasis in bold)

In verse 6 Willcocks repeats the mistake from verse 5 where he used the Arabic equivalent for the word “believers”, but omitting the stress and thus allowing the Arabic expression to be read in two ways: *Siddi:qi:n* (“believers”) and *Sadi:qayn* (“two friends”), where the stress (*shaddah*) on the /d/ would be expected.

The particle *li?anni* (“because”) that Willcocks uses corresponds to the standard particle used in the standard translation *li?anna*. This particle *li?anna* is variously pronounced without change of meaning as explained in the table. The term *elrab* (“God”) is equivalent to the standard term *alrab* (“God”) when the /a/ of the definite article *al* (“the”) is changed into /e/. This change of vowels does not alter the meaning of the definite article *al* at all since it will maintain the same transcription and meaning in spite of this vowel shift (see section 5.2.2.1).

The phrasal verb “watches over” (in the sense of “protects from harm or danger”) is mistranslated, by Willcocks, by using “the noun of the doer” *3a:rif* (“knows”) giving a wrong meaning. The SA version which Willcocks depended on for his colloquial version makes the same mistake translating the phrase “he watches over” into the verb *ya3lam* (“he knows”) whereas *ya7mi:* or *yar3a:* or *ya7faD* (“protect”, “watch over”).

The term *Tari:q* (“way” or “road”) that Willcocks used is equivalent to the standard term *Tari:q*. However, Willcocks used the standard form of the /q/ which is usually pronounced /ʔ/, /g/, or /k/ but never pronounced as /q/. Willcocks’ *Siddi:qi:n/Sai:qayin* (“believers”/“two friends”) can be read in two different ways because of the lack of *shaddah* (stress). This

situation could again have been avoided if Willcocks had used the *shaddah* (the stress) on the sound /d/ to indicate doubling the /d/ which would limit the expression to one reading *Siddi:qi:n* (“righteous”).

Once again, Willcocks uses standard form for the /q/ which could be uttered as /ʔ/, /k/, and /g/.

English version	Willcocks' version	Expected Egyptian CA	Standard Arabic
But the way of the wicked will perish	wi Tari:q elʔashra:r titla:sha: (and the way of the wicked fades)	la:kin/?amma:/?amma/ ʔammih/?umma Tari:ʔ/Tari:g/Tari:k elʔashra:r hatihlak/ʔatihlak/ra7 tihlak/tahlak (but the way of the wicked will perish) wi/wu Tari:ʔ/Tari:g/Tari:k elʔashra:r titla:sha:/ti'7tifi: (and the way of the wicked fades)	la:kin/?amma: Tari:q alʔashra:r satahlak/sawfa tahlak (but the way of the wicked will perish) wa Tar:q alʔshra:r tatala:sha:/ ta'7tafi: (and the way of the wicked fades)

Table 5.87 (**my own translation in bold**)

Willcocks translates the linking word "but" into *wi* (“and”) while it should be *la:kin* or *?amma:* (“but”: used in both standard and colloquial). This change alters both the construction of the source sentence and the meaning of the source text.

The term *Tari:q* is equivalent to the SA *Tari:q* (“way”). However, Willcocks uses the standard form of the /q/ which is usually pronounced /ʔ/, /g/, and /k/ but never pronounced as /q/.

The term *elʔshra:r* (“the wicked”) is equal to the standard term *alʔshra:r* (“the wicked”) where changing the vowel /a/ into /e/ in the definite article *al* (the) does not influence the meaning (see part 5.2.2.1). The term *titla:sha:* (“disappear”) corresponds to the standard expression *tatala:sha:* (“disappear”) where the change of the vowel in colloquial does not affect the meaning of the term. The change of the vowel /a/ into /i/ in *tatala:sha:* > *titla:sha:* came as a result of the old phenomenon of *taltalah* in the early Bahra' dialect (see part 2.6.4). The loss of the vowel /a/ in the second syllable of *tatalasha:* came as an influence of the early

Eastern dialects to reduce the number of syllables (see part 2.6.4). However the term *titla:sha:* (“fade”) is not an exact equivalent of the word “perish” in the source sentence. The word *tahlak* (“perish”) used in the standard translation version is a more suitable equivalent than the word *titla:sha:* (“fade”).

Chapter Six

Analysis of Diglossic Literary Translation

6.0 Introduction:

The literary works of Willcocks were chosen since he is considered among the pioneers in the call for colloquialisms in the Arab world in general and Egypt in particular as it will be further discussed in chapter eight (see Al-Ziyadi 1998, Bin-Tinbak 1986, and Sa'id 1980). This call continues up to the present time (see Khalil 2003). The literary passages to be analyzed here are from William Willcocks' translation of Shakespeare's *Tragedy of Hamlet*, into colloquial Egyptian.

6.1 Literary text:

6.1.1 Hamlet's literary text:

The extract to be examined is from one of Shakespeare's most famous plays which Willcocks translated into colloquial Egyptian in an attempt to spread the call for colloquialism among Arabs. This passage is a well known part of the play: Polonius is giving advice to his son Laertes just before the young man leaves to France.

The researcher has found it important to retranslate Willcocks's translation into English to show how faithful he was in conveying the Shakespearean text into Arabic. This retranslation into English will be done sentence by sentence and will directly follow the colloquial translation.

The analysis in Chapter Five of selected passages from Willcocks' Biblical translation has suggested that there were limitations in both his knowledge of colloquial Arabic and his translation practice. Willcocks' translations from Matthew and the Psalms are flawed because he does not recognise the inherent variability of Arabic, in its range from SA to its many spoken forms. Willcocks insists on reading SA and Egyptian CA as distinct *languages*. Liturgical translation no doubt presents particular difficulties, but Willcocks also undertook literary translation. This chapter analyses his translation of a passage from Shakespeare's *Hamlet* into what Willcocks called "the Egyptian language", in order to determine whether or not his methods and principles are better suited to literary than to liturgical translation.

Willcocks' style of translating the Shakespearean text has made it virtually impossible for the researcher to conduct a direct analysis of Willcocks' translation of *Hamlet* as was done for Willcocks' translation of the Biblical texts (Matthew 1, 18-25 and Psalm 1). However, a direct comparison can be made between Willcocks' "translation" and the expected Egyptian dialect and standard Arabic versions.

Some sentences of Willcocks' translation from *Hamlet* will be introduced within the body of Chapter Six while the rest of the analysis together with the full source and target texts will appear in the appendix.

Hamlet, 1.3.55-81:

Note: The English text of *Hamlet* is quoted in Khaleel Mutran's standard translation (Mutran n.d.). The text will be divided as follows for the purposes of the analysis.

Lord Polonius:

- 1- Yet here, Laertes! Aboard, aboard, for shame!
The wind sits in the shoulder of your sail,
And you are stay'd for.
- 2- There; my blessing with thee!
And these few precepts in thy memory
See thou character.
- 3- Give thy thoughts no tongue,
Nor any unproportioned thought his act.
- 4- Be thou familiar, but by no means vulgar.
Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;
- 5- But do not dull thy palm with entertainment
Of each new-hatch'd, unfledged comrade.
- 6- Beware
Of entrance to a quarrel, but being in,
Bear't that the opposed may beware of thee.
- 7- Give every man thy ear, but few thy voice;

Take each man's censure, but reserve thy judgment.

8- Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy;
For the apparel oft proclaims the man,
And they in France of the best rank and station
Are of a most select and generous chief in that.

9- Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.

10- This above all: to thine ownself be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

11- Farewell: my blessing season this in thee!

Colloquial translation by William Willcocks:

Note: Willcocks' translation is not done literally sentence by sentence since he has deleted some parts and given only a general idea of the English text:

1- elwazi:r li?ibnuh : shu:f ya: ?ibni. rabina: yij3al elbarakah fi:k ?iw3a: tinsa: elnaSi:7at illi 7aqu:llak 3alaiha: wi la:zim (ti'7li:ha:/ti'7alli:ha:) qudda:m 3ainaik.

2- la: titkallam fi: kulli 7a:jah ti:ji: fi: fikrak. wi ?iftikir kiti:r qabl ma: tishra3 fi: ?ayyi 3amal tisi:r ma7bu:b 3ind elna:s kulluhum.

3- wi el?as7a:b illi 3iriftuhum wi jarrabtuhum Tayib ?iw3a: tifarraT fi:hum, wi ?irbuT nafsak wi ?iyyahum biTu:q Salb, wa la: tku:nsh Sa7ib likulli wa:7id.

4- wi ?ilbis ?a'3la: elhudu:m wi ?a7sanha: elyu:m qadr ma: tiqdar li?anni kulli wa:7id yi3raf '3airuh min hudu:muh wi '7uSu:San bila:d farnsa: illi fi:ha: na:s ?aS7a:b naDar fi: el?umu:r di: wi yi3rifu:ha: Tayib. wi ?ib3id 3an elza'7rafah wi elfa'7fa'7ah.

5- wi ?iw3a: tud'7ul fi: elmusha:jara:t, wi la:kin ?iTHa waqa3t fi: '7ina:qat ?ijtihid 3ala: qadr Ta:qtak 7atta: ti'7awwif 3aduwwak.

6- wi ?a3Ti: widnak wi ?i7faD lisa:nak.

7- ?iw3a: tistilif wa la: tisallif 7ad li?annak law sallift tiDi:3 fulu:sak wi (tiDi:3/tiDayyi3) Sa:7bak wi eldain yiku:n sabab '7asa:rtak.

8- wi ?akbar naSi:7ah ?aqu:lha: lak ?innak tiku:n Sa:diq ma3 nafsak fa?inni illi yiSduq ma3 nafsuh ma: yku:nsh '3air Sa:diq ma3 '3airuh.

9- ru:h ya ?ibni ?inta wadi:3ti 3ind alla:h.

The standard translation of the same passage from *Hamlet* done by an Arab novelist and poet (Khaleel Mutran):

Note: The standard translation of Khaleel Mutran goes a long way towards capturing the meanings of the Shakespearean text in addition to maintaining the unique style and sentence order of Shakespeare. Mutran's translation has also the original English text attached to the translation (see Mutran n.d.).

1- Polonius: ya:la al3a:r, ?ala: zilta huna: ya: la:rtis?
?asri3 wa ?irkab alsafi:nah falri:7u tamla? alqila:3 wa hum yantaDiru:nak al?a:n.

2- ?iTHhab wa litaS7abka da3awa:ti alSa:li7ah. wa ha:THihi al7ikam ?inqushha: fi: THa:kiratik.

3- la: tufSi7 3amma: yaju:l fi: THihnik, wa la: tunaffiTH ?ayya fikratin la: tali:qu bik.

4- kun wadu:dan ma3 al'3ayr du:n ?an taj3alhum yafqidu:nak ?i7tira:mahum lak. qarrib min nafsik ?ula:?ika al?aSdiqa:? allaTHi:n '7abirtahum wa ?irbuT baynahum wa bayna ru:7ika biriba:Tin min fu:la:TH.

5- la: tuba'7'7is min qi:mati Sada:qatika fatuna:dim kulla man ja:?a yaTlub Su7bataka wa la: ta3rifuhu.

6- ?i7THar alshija:r ma3 al'3ayr, wala:kin ?iTHa: 7adatha wa tasha:jarta fa?sluk bi7aythu ya'7sha: '7aSmuka ba?sak.

7- ?unSut ?ila: aljami:3 wa la:kin la: tata7addath ?illa: ?ila: alba3D. ?uTlub naSi:7ata kulla rajulin du:na an tafqid 7ukmaka alsha'7Siy.

8- ?irtadi: min althya:b al'3a:liyati ma: yastaTi:3u jaybuka ?an yata7ammal thamanahu, wa la:kin la: tunfiq 3ala: albida3 wa la: tuba:li'3 fi: alta?annuq. liyakun malbasuka '3aniyyan wa la:kin mu3tadilan. falziyyu '3a:liban ma: yadullu 3ala: 7aqi:qati alrajul, la:siyyama: wa ?anna ?aS7a:ba almara:kiz alsa:miyati fi: faransa: mudaqiqu:n fi: THa:lika wa ya'7ta:ru:n thiya:bahum bi3ina:yatin fa:?iqah.

9- la: takun ?abadan da:?inan ?aw madi:nan. fa?iqra:Du alSadi:qi '3a:liban ma: yu:di: bilma:li wa alSadi:q, kama: ?anna al?istida:nati tu:hinu al?iqtiSa:d.

10- wa la:kin taTHakkar ha:THihi al7ikmata qabla: ?ayyi shay?in ?a:'7ar. litakun Sa:diqan ma3a nafsika fasaya3qubu Sidquka ma3 nafsika kama: ya3qubu allayla alnaha:r ?annak lan taku:na ka:THiban ma3 ?a7ad.

11- wada:3an wa litanam da3awa:ti: ha:THihi al7ikmati fi: nafsik.

Hamlet, 1.3.55-57 : translated by Willcocks:

E: 1- Lord Polonius:

Yet here, Laertes! Aboard, aboard, for shame!
The wind sits in the shoulder of your sail,
And you are stay'd for.

CA: No translation

SA: 1- Polonius: ya:la al3a:r, ?ala: zilta huna: ya: la:rtis?
?asri3 wa ?irkab alsafi:nah falri:7u tamla? alqila:3 wa hum yantaDiru:nak al?a:n.

Analysis:

Willcocks offers no translation of the first sentence, allowing himself to change the original text. This intentional deletion is considered a violation of the rules of translating literary texts where the translator has to maintain the original text and adhere to the author's meaning and style (see section 3.3, 3.3.1 of chapter three). Boase-Beier (2004:28) asserts that the author's style as well as meaning is of paramount importance stating that:

Literary translation, then, is not only direct translation but always interpretive at two levels. This gives rise to an interesting question for the translator: if the original was not held to be true, and if I as a translator am

speaking interpretatively and therefore make no commitment to the truth of my translation, why bother at all to recreate the original? Why not just write some other fiction? And what, if I think a translator's job is to be true to something, is it that one must be true to?

My answer to this is that the translator has, first and foremost, to be true to the style of the original text...It is style rather than content which embodies the meaning of the original in that it is a set of choices driven by commitment to a particular point of view, a commitment which as Fowler (1977:76) points out may be unconscious...Style carries the original author's attitude, which might be ironical, judgmental, affirmative, or questioning, towards the material. The translator (just like the person quoting directly) must keep the way in which something was said, because attitude in literature is a far more likely repository for the author's meaning than is the (fictional) propositional content.

By not translating the opening sentence, Willcocks has not only changed Shakespeare's style but also deleted important memes of the Shakespearean age. Chesterman (1997: 5) identifies a meme "as a unit of cultural transmission, or a unit of imitation. Examples of memes are tunes, ideas, catch-phrases, clothes fashion, ways of making pots or building arches". According to this definition, a means of transportation is a meme. The first sentence that was ignored by Willcocks identifies the means of transportation that Laertes is using for his journey to France. It also contains an important message about Laertes' social status since the ship delays its departure to wait for him. This first sentence also reveals the position of the father (Lord Polonius) in the kingdom, as well as the relationship between a father and a son of a certain class at that time. Laertes (the son) has kept the ship waiting because he wants to get his father's blessing before leaving for France and so enable his father to tell him whatever he wants to say. This notion, which Shakespeare emphasizes in his initial sentence, also illustrates the sacred position of fathers in his time. All these sets of memes are neglected by Willcocks simply by not translating the initial sentence. However, all these memes are conveyed in the standard translation through its fidelity to the original style of the source text.

Hamlet, 1.3.57-59

E: 2- There; my blessing with thee!
And those few precepts in thy memory
See thou character.

CA: 1- elwazi:r li?ibnuh : shu:f ya: ?ibni. rabbina: yij3al elbarakah fi:k
 ?iw3a: tinsa: **elnaSi:7at** illi 7aqu:llak 3alaiha: wi la:zim
(ti'7li:ha:/ti'7alli:ha:) quddam 3ainaik. **(my own emphasis to be explained in the analysis below)**

Retranslation: 1- The minister to his son: look my son. May our God put the blessing in you don't forget **the advice** which I am going to say to you and you must **keep** it in front of your eyes. **(my own translation and emphasis to be explained in the analysis)**

SA: 2- ?iTHhab wa litaS7abka da3awa:ti alSa:li7ah. wa ha:THihi
 al7ikam ?inqushha: fi: THa:kiratik.

Analysis:

As illustrated in the re-translation, the whole sentence style of the source text has been altered. Willcocks creates his own style apparently considering himself a co-author or the sole author. The original English meanings are introduced in a different style which could be described as Willcocks' own style.

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
elwazi:r li?ibnuh (the minister to his son)	elwazi:r libnuh/libnah/libnih/li?ibnih/ lu?ibnah	elwazi:r li?bnih

Table 6.1 **(my own translation in bold)**

The word *elwazi:r* (“the minister”) was never mentioned in the original text. Willcocks is adding a new meaning to the text by giving Polonius a specific title: *elwazi:r* (“the minister”). Even if the term “minister” was mentioned in *Hamlet* to describe Polonius's duties in the kingdom, Shakespeare does not mention the title in the original ST (source text) where Polonius is advising his son. The term *elwazi:r* is equivalent to the standard term *alwazi:r*. The term *li?ibnuh* (to his son) is also a standard term but with changing the vowel /i/ in the SA expression *li?ibnih* into /u/ as a result of colloquial inflection which does not change the meaning of the term.

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
rabbina: yij3al (God make/put)	rabbina:/ra:bina/rabbana: yig3al/yid3al/yij3al/yaj3al	rabbana: yaj3al

Table 6.2 (**my own translation in bold**)

The expression *rabbina:* (“our God”) corresponds to the standard expression *rabbana:* (“our God”). The verb *yij3al* (“to make or to put”) is equal to the standard verb *yaj3al* (“to make or to put”). Some Egyptian dialects tend to assimilate the vowel /a/ with the glide /y/ to become /i/. This phenomenon is a result of the old *taltalah* phenomenon in the early dialect of Bahra' (an early Arab tribe which lived near the Syrian borders, see part 2.6.4), e.g. the SA verb *yaktub* (write) > *yiktub/yiktib* (see Anees 1984:91-99). This change of vowels, however, does not affect the meaning or the usage of present tenses.

The /j/ (voiced palato-alveolar affricate) has many varieties in the Egyptian dialects: /g/, /d/, /j/; Willcocks chooses the standard form of the sound /j/ in his translation to escape the diversity of pronunciation in colloquialisms.

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
elbarakah fi:k (the blessing in you)	elbarakah/elbarakih/elabaraka fi:k/bi:k	albarakah fi:ka/bika

Table 6.3 (**my own translation in bold**)

The term *elbarakah* (“blessing”) is equal to the standard term *albarakah* (“blessing”); the change of the /a/ into an /e/ in the definite article *al* (“the”) is not indicative (see section 5.2.2.1, chapter five). The prepositional phrase *fi:k* (“in you”) corresponds to the standard expression *fi:ka* (“in you”). The loss of the /a/ in SA *fi:ka* is a loss of inflection which does not affect the meaning (see 5.2.2.1).

Willcocks's expression	Expected colloquial Egyptian	Standard Arabic
?iw3a: (be careful to/beware to)	?iyya:k/?iw3a:/?iw3a/?w3a:k	?iyya:k

Table 6.4 (**my own translation in bold**)

Willcocks started with the colloquial imperative verb *?iw3a:* (“beware, be careful”). The meaning and the form of the imperative *?iw3a:* is a borrowed form of the past tense *?aw3a:* (“protected, in a safe place”).

The colloquial imperative form *?iw3a:* (“be careful, beware”) is SA *3i* (“listen”) in SA. The root of the verb is *wa3aya*, and the formation of the imperative verb has several meters (forms) in SA. Among these meters (forms) are the following: 1- *?if3il* or *?if3al* like the imperative verb *?ijlis* (“you sit down”) and *?ishrab* (“you drink”) 2- *?ifta3il* or *?ifti3il* like the verb *?iqtarib* (“you come closer”) 3- *3i* like the verb *qi* (“you protect”) and *3i* (“you listen, you grasp, you protect”). The colloquial imperative verb *?iw3a:* follows the first meter (form) of the imperative formation *?if3al*, while the standard form *3i* (“listen”) follows the third meter *3i*. The variety of meters (forms) allows speakers of Arabic to reform the past verb *?aw3a:* (“protected in a safe place”) in a new imperative usage *?iw3a:* (“be careful”). Moreover, the colloquial form *?iw3a:* could have been used in one of the spoken dialects while the standard form *3i* was used in the dialect of the tribes which were chosen for recording the language (see section 2.4.2). What establishes that the imperative verb *?iw3a:* was used in early spoken dialects is that it is a general phenomenon in current spoken Arabic varieties. Some spoken varieties tend to blend the standard *?iyya:k* (“be careful”) with the form *?iw3a:* (“be careful”) to generate the expression *?iw3a:k* as illustrated in the table.

Yet, the documentation of such expressions does not exist in current dictionaries of Arabic which highlights the importance of the modifying Arabic dictionaries to reflect the evolution of terms (see part 3.6.3).

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
tinsa: (forget)	tinsa:/tinsa:/tansa:/tansa	tansa:

Table 6.5 (my own translation in bold)

The present verb *tinsa:* (“you forget”) used by Willcocks is equal to the standard present verb *tansa:* (“you forget”) with changing the vowel /a/ into /i/ after the /t/ (a prefix that indicates present) .This phenomenon of shifting short vowels in the present simple tense exists in most spoken varieties of Arabic which has its roots in old spoken dialects of Arabic -- the dialects of Bahra', Qays, Tameem and Asad (early dialects in the Arabian peninsula where the phenomenon of *taltalah* prevailed, see part 2.6.4, and Anees 1984:91-99).

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
elnaSi:7at (the advice)	elnaSi:7ah	alnaSi:7ah

Table 6.6 (my own translation in bold)

The term *elnaSi:7at* (“the advice”) is erroneously used by Willcocks. The term in colloquial as well as SA is pronounced *elnaSi:7ah* since the final /t/ is pronounced /h/ unless it is inflected where it becomes /t/ as in *alnaSi:7ata*, *alnaSi:7ati* or *alnaSi:7atu* (“the advice”) according to its grammatical slot. The /t/ is also pronounced if the term is added to another term to form a noun of construction (*mudaaf*) as in *naSi:7at el?usta:TH* (the advice of the teacher).

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
illi (which/that)	illi/alli/illih	allati:

Table 6.7 (**my own translation in bold**)

The relative pronoun *illi* has been explained previously. The relative pronoun *illi* (“who, that or which”) is in standard *allaTHi:* (masculine “which, that or who”) or *allati:* (feminine “which, that, or who”). However, almost all spoken dialects in the Arab World use the short form *illi* which has its roots in old spoken Arabic and is still a general phenomenon. Al-Darweesh (2003:48) refers to the relative pronoun *il* in the old Thamoodi dialect where it was used to mean “which, that or who” for both feminine and masculine (Thamood is an ancient powerful Arab tribe which inhabited the Arabian peninsula ages before the Islamic era).

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
7aqu:llak 3alaiha: (I will tell you/I will say to you)	ha?ullak/7a?ullak/hagu:llak/ 7aku:llak/ ra7 ?a?u:llak/?agu:llak/?aku:llak 3alaiha:/3alaiha	sa?qu:l lak sawfa ?aqu:l lak 3alayha:

Table 6.8 (**my own translation in bold**)

The colloquial future expression *7aqu:llak* (“I will tell you” or “I will say to you”) is *sa?aqu:l lak* (“I will tell you, I will say to you”) in SA. Because dialects in Arabic are “inherent” (see 2.6.5, 2.6.6, and 2.6.7), this colloquial future formation of the verb existed in an old spoken Arabic dialect, as was explained in relation to previous examples in chapter four. The verb *7aqu:l* (“I will say”) is one of the remnants of the dialect of Lihyān, an ancient Arab tribe living north of Hijaz in the Arabian Peninsula in the pre-Islamic era. Lihyān used to have two forms for future formation: by adding either the particle *ha*+present tense or the *sa*+present tense. The form *sa*+present is used in classical and SA, while the form *ha*+the present is not SA. Al-Darweesh (2003:27) notes that the form *ha*+the present that existed in the Lihyāni dialect resulted from the

influence of southern Arabic dialects which used to have the two forms *saf3al* and *haf3al* (“to do”). The expression *7aqu:l* that Willcocks used is a remnant of the past Lihyani dialect. Most Egyptian dialects still use the form *ha+* the present more often than the *7a+* the present e.g. *hatru:7* (“will go”). Changing the /h/ (voiceless glottal fricative) into /ʔ/ (voiceless pharyngeal fricative) when connected with the verb happens more often in Syrian, Lebanese, Palestinian, and Jordanian dialects.

Also, the form *ra:7+*the present is used in most Arabic dialects for the future formation. The verb *ra:7a* is an SA expression which means “to walk at any time: day or night” (see *Al-Waseet Dictionary*, 1989:380). Later, the expression *ra:7* was used in spoken dialects to indicate future acts, but coupled always with a present verb. However, the usage of the expression *ra:7* or *ra7* with the present verb to form the future tense is, in fact, a general phenomenon in all spoken varieties of Arabic which indicates its origin in early spoken dialects of Arabic. In Standard, there are two ways of forming future: 1- *sa+* the present 2- *sawfa+* present verb. The prepositional phrase *3alaiha:* (“about it”) is equal to the standard expression *3alayha:*. The change of the glide /y/ into the diphthong /ai/ does not harm the meaning since the two elements alternate and the written form for both is the same.

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
la:zim (a must/necessity)	la:zim/ yagib/yajib	yajib/ yalzam/ la:zim

Table 6.9 (my own translation in bold)

The expression *la:zim* (“a ‘must’”, “a necessity”) used in Willcocks' translation is a standard expression and takes the same form in both colloquial and SA. The expression *la:zim* is a Qur'anic expression (see verse number 129 in Sura No. 20 of the holy Qur'an).

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
Ti'7li:ha:/ti'7alli:ha: quddam 3ainaik (empty it/keep it in front of your eyes)	ti'7alli:ha:/ ?uddam/ guddam/kuddam 3ainaik/3aynaik	taDa3ha:/tu'7alliyaha: quddam 3aynayk

Table 6.10 (my own emphasis and translation in bold)

The expression *ti'7li:ha:/ ti'7alli:ha* (“empty it” , “put it”) is a source of ambiguity in Willcocks' translation caused by lack of stress mark

(*shaddah*) which results in allowing one written form to be read in two different ways. Both expressions are standard expressions which are used in colloquial Arabic but the difference between the two expressions should be made by stressing the /l/, using *shaddah* (stress marker). The expression *ti'7alli:ha* (“put it”) is what is needed here, so that the sentence would read “put it in front of your eyes”.

The expression *qudda:m* (“in front of”) which Willcocks used is equal to the standard form *qudda:m* (“in front of”). However, the /q/, as has been explained in previous examples, is never pronounced /q/ but rather /ʔ/, /g/, or /k/ which suggests Willcocks' deep belief that the usage of the standard form is more appropriate for literary translation than using any of the dialect varieties, which could be problematic.

The expression *3ainaik* (“your eyes”) corresponds to the standard *3aynayk* (“your eyes”) changing the glide /y/ (voiced palatal glide) into the closing (rising) diphthong /ai/ which does not influence the meaning of the expression since the written form of the glide /y/ and the diphthong /ai/ is similar in Arabic .

***Hamlet, 1.3.81* [extracts from Hamlet from after 1.3.59 to 1.3.81 are analysed in details in the appendix]**

E: 11- Farewell: my blessing season this in thee!

CA: 9- ru:7 ya: ʔibni: ʔinta wadi:3ti: 3ind alla:h.

Re-translation: go my son you are my deposit within God's [hands]. (**my own translation**)

SA: 11- wada:3an wa litanam da3awa:ti: ha:THihi al7ikmati fi: nafsik.

Analysis:

Willcocks has changed the farewell sentence of Polonius into a prayer of a Muslim, Christian or Jew father for his son. The source sentence does not imply any kind of religion at all. In Willcocks' translation of the final sentence, Polonius is depicted as a religious Muslim, Christian or Jew father who is asking God to protect his son from all evils of the unknown by asking God to keep his son in His trusteeship. This prayer suggests a believer faith which was never intended by Shakespeare. Willcocks has over-translated by embedding this religious factor in his translation.

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
ru:7 (go)	ru:7/ru7	Ru7

Table 6.11 (**my own translation in bold**)

The imperative verb *ru:7* (“you go”) corresponds to the standard imperative verb *ru7* (“you go”) but colloquialisms tend to lengthen the vowel of this imperative form e.g. the standard imperative verb *mut* (“you die”) becomes *mu:t* (“you die”) in CA, the past form is *ma:t* (“died”), the present form is *yamu:t*. This phenomenon is general in most spoken varieties of Arabic except for some Bedouin dialects. Most colloquialisms tend to borrow the long vowel from the present tense /u:/ e.g. *yaru:7* (“to go”) to form the colloquial imperative: *ru:7* (“you go”). This phenomenon exists in verbs with a long middle vowel in their past form e.g. *qa:m* (“woke up”) > *yaqu:m* (“to wake up”, SA) > *qu:m* (“you wake up”, CA imperative) > *qum* (“you wake up”, SA imperative).

This phenomenon of lengthening the vowel /u/ in cases like the verb *ru7* (“go”) could have existed in one of the early spoken dialects that was excluded during the process of collecting and documenting Arabic (see part 2.6.3). This dilemma can be resolved by allowing new dictionaries to contain such colloquial forms as recommended in this study (see 3.6.2).

Willcocks's expression	Expected colloquial Egyptian	Standard Arabic
ya: ?ibni: (my son)	ya bni/ ya: ?ibni:/?ibni	Ya: bunay/ ?ibni:

Table 6.12 (**my own translation in bold**)

The particle *ya:* (“ye” in middle English and early modern English) is equal to the standard *ya:*. The expression *?ibni:* (“my son”) is equivalent to the standard form *?ibni:* (“my son”). The pronoun *?inta* corresponds to the standard *?anta* (“you”) which is a survival from the early Hijazi dialect where the phenomenon of *Al-kasr* existed (this early spoken dialect of Arabic tended to substitute the vowels /a/ or /u/ with /i/ as in the example of *?inta* (“you”) instead of the SA *?anta* (see part 2.6.4).

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
wadi:3ti: (my deposit)	wadi3ti/wadi:3ti:/wada:3ti	wadi:3ati:

Table 6.13 (**my own translation in bold**)

The expression *wadi:3ti:* (“my deposit”) corresponds to the standard expression *wadi:3ati:* (“my deposit”). The loss of the vowel /a/ is a result of loss of inflection in the final syllable *3a* because of the link to the possessive pronoun *ti* (“my”) as a remnant of the early Eastern dialect of spoken Arabic (see part 2.6.4).

Willcocks' expression	Expected colloquial Egyptian	Standard Arabic
3ind alla:h (within God's)	3and/3ind rabbina:/alla:h/alla/	3inda alla:h/ alrab/rabbana

Table 6.14 (**my own translation in bold**)

The preposition *3ind* (“in, at, with, within”) corresponds to the standard *3inda* (“in, at, with, within”). The loss of the vowel /a/ is a result of loss of inflection and does not affect the meaning (see 4.2.2.1). The noun *alla:h* (“God”) is equivalent to the standard form *alla:h* (“God”).

Chapter Seven

Analysis of Movie Translation

7.0 Introduction:

The scripts under study are translations of two feature films shown on Channel 2 of Jordan Television. They were chosen based on availability since it is not easy to obtain translations of feature film scripts according to the bylaws of Jordan television for copyright protection. They were made available to the writer of this thesis by a researcher (a friend). The original English scripts as well as the Arabic translation were provided for the translator.

The researcher will try to analyze the translation from a syntactical, semantical, stylistic and pragmatic perspective to see how successful the translation was in conveying the dialectal aspect of the original texts.

7.1 The Translation of Movies:

Mass Media play an increasing role in cross-cultural communication of which translation is the cornerstone. The translation of movies, plays and television series is a type of literary translation in which individual cultures appear more prominently, but it has not received the attention it deserves in the field of literary translation studies. Snell-Hornby (2003:477) notes that:

Unfortunately the concept of translation as mere interlingual transcoding still exists in the minds of many who work with language, and it is kept alive in the daily practice of dubbing and subtitling, where the translator merely provides raw material which is then processed by the artists producing the film. (Quoted in Petrilli, 2003:477-485).

Despite the fact that movie translation is still under-estimated in the field of literary translation, a more serious problem is usually faced in this field. The translator is usually confronted with dialects in movie scripts that need to be translated since they are a crucial cultural dimension of the literary piece. Ponzio (2003:56) believes that:

If a text is meant for a reader, it is meant for a reader in the original. The translator would then be at the service of a reader the text was not originally meant for. In this case the text would resist translation not because of eventual difficulties involved in being translated into a given language, but rather because the text was not made to be translated, it was not meant for the speakers of that given language. However, the text is not even meant generally for speakers in the original; it is meant for a receiver who is not simply expected to understand the text. (Quoted in Petrilli 2003:55-63)

What Ponzio suggests is partially true since some literary texts contain cultural-bound expressions which resist translation. Such expressions if translated will seem strange and even odd in the target language. Arab culture, for example, has a distinct system for names and titles. The expression *3ammu* (“my uncle”) is used by Arabs in addressing any old man out of respect and politeness (even if the addressee is a stranger). Such expression is culturally specific in the Arab world and, if translated to English, will be understood as “uncle” (the relative). However, the translation of literature has always been a source of introducing one culture to another, even if the source text loses some cultural aspects in the translation. Translation has been a source of communication among cultures and civilizations since very early in the existence of humankind on earth (see part 3.3.2).

The discussion which follows deals with an analysis of the translation of two movie scripts broadcast on Channel Two of Jordanian TV. The purpose of this analysis is to examine the extent to which the translations maintained the dialectal aspect of the source language. The samples used in this study are taken from *Sisters and Other Strangers* and *Blood River*.

7.2 Analysis of Movie Translation:

7.2.1 First movie: *Sisters and Other Strangers*

The following extract is a telephone conversation between two females, Gail and Miriam:

Gail: No. Miriam? Gail.

Miriam: Where are you?

Gail: Home. I know. I know. Look, you **gotta get him on the phone** and tell them to wait.

Miriam: What?

Gail: They can start without me. The revised survey's in **the cab** and I will bring the soil tests.

Miriam: **What do I say?**

Gail: Just say I had car trouble.

(my own emphasis to be explained in the analysis)

Translation:

Gail: la:. miryam? gail.

Miriam: ?ayna ?anti

Gail: fi: albayt. ?a3rif. ?a3rif. ?isma3i:, **3alayki ?an tattaSili: bihi** wa taqu:li: lahum ?an yantaDiru:.

Miriam: ma:THa: ?

Gail: yumkinuhum ?an yabda?u: min du:ni. taqa:ri:r almas7 almunaqqa7ah fi **el'7aza:nah** wa sawfa ?u7Diru fu7u:Sa:t alturbah.

Miriam: maTHa: **3asa:ya ?an ?aqu:l ?**

Gail: faqaT qu:li ?anna sayya:rati qad ta3aTTalat.

(my own emphasis to be explained in the analysis)

Analysis:

The translation of this telephone conversation is in SA while the dialogue is in colloquial American English. The informal expression **you gotta** (you have got to) was translated into the standard form **3alayki** ("you have to"). The standard translation does convey the meaning but the cultural identity of the speaker is lost and the speaker is turned into an educated eloquent person. The colloquial phrasal verb **get him on the phone** ("call him") is translated as the standard **tattaSili: bihi** ("call him") where the social identity of the speaker is lost in the translation. The informal short form **the cab** (in the movie this refers to a **cabinet**) is translated by the standard expression **al'7iza:nah** ("cupboard") where the informal dimension is lost in the translation. The non-standard usage for the future **What do I say?** is translated into the grammatical usage of future in SA **maTHa: 3asa:ya ?an ?aqu:l** ("What shall/would/should I say?")

It is clear that the translation of the colloquial American text into SA gave the denotative meaning of the dialogue but the cultural and social features of the speakers are largely lost.

The speakers in the following dialogue are Gail, her husband Dave, and their daughter Karen:

Dave: It's your day.

Gail: I've got **a meetin' two hours away**. For us, Dave. Not for me. For us.

Gail: Okay, **Dad's gonna** take you to school.

Karen (the daughter): I know.

(my own emphasis to be explained in the analysis)

Translation:

Dave: alyawma yawmuki.

Gail: ladayya ?**ijtima:3 ba3da sa:3atayn**. lana: ya: daiv. laysa li:. lana:.

Gail: 7asanan, **wa:liduki saya?'7uTHuki** ?ila: almadrrasah.

Karen: ?a3rif THa:lik.

(my own emphasis in bold to be explained in the analysis)

Analysis:

Gail's colloquial expression *meetin'* ("meeting") is rendered as the standard ?*ijtima:3* where the informal pronunciation is completely lost in the translation. However, the expression ?*ijtima:3* is used in all spoken varieties of Arabic but with changing the /j/ into: /g/, /d/ or /j/. Here the translator has preferred to use the standard in order not to represent Gail in a particular variety of Arabic. The colloquial variant time phrase *two hours away* ("after two hours") is translated also into the standard time phrase *ba3da sa:3atayn* ("in two hours") which makes the educational level of Gail seem different from what it is. The non-standard colloquial expression *Dad's gonna take you* ("your Dad is going to take you") is also given in the SA form *wa:liduki saya?'7uTHuki* ("your father is going to take you"). In spite of the fact that the translation rendered the message information correctly, the real identity of the speaker is lost in the translation.

The following conversation is between Gail and Anthony, the employer and the lawyer of her sister Renée (Anthony later becomes Gail's lawyer):

Gail: How did **she rope you into this?**

Anthony: Renée works for me.

(my own emphasis in bold to be explained in the analysis)

Translation:

Gail: kayfa **warraTatka fi haTHa: al?amr ?**

Anthony: rinai ta3mal laday.

(my own emphasis in bold to be explained in the analysis)

Analysis:

The expression *rope you into this* was translated into the standard *warraTatka fi: haTHa: al?amr* (“How did she entangle you in this matter?”). In fact, the expression “to rope you” is not an equivalent to the expression *warraTatka* (“entangle you... put you in this plight”). The expression *warraTatka* is an over-translation of the expression “rope into” which means ‘to entice or to trick into doing something’.

Spoken varieties of Arabic have similar expressions to the expression “to rope you into”. Most Arabs use the verb *?ista'3fal* (“to trick”) which is equivalent to the standard form *?ista'3fal* (“to trick”), or *yas7ab rijluh* (which literally means “to pull his leg” but is understood as “to trick”). This colloquial usage of the expression *yas7ab rijluh* is never documented in Arabic dictionaries; while if it was, translating the slang “rope into” would be easier. This, however, highlights the importance of modifying current Arabic dictionaries (see part 3.6.3).

The speakers here are Gail, her husband Dave and her cousin Ben:

Ben: Holy Moley!

Dave: That’s six million dollars!

Gail: Six million dollars!

(my own emphasis in bold to be explained in the analysis below)

Translation:

Ben: **ya ?ilahi!**

Dave : ?innaha: sittat malayi:n dula:ran!

Gail: sittat malayi:n dula:ran!

(my own emphasis to be explained in the analysis below)

Analysis:

The euphemistic rhyming slang expression *Holy Moley* is translated as *ya ?ilahi* (“my God”). “Holy Moley” is a culture-specific expression and is not equivalent to *?ilahi* (“my God”). While the English expression “my God” is used to express surprise, the social dimension for the users of the two expressions is different. In fact, such cultural expressions assert the fact that dialect resist full translation and the identity of the speaker will, most of the time, be lost in the translation.

In the following dialogue Gail, Detective Britton, and Gail's husband "Dave" are talking about photos of her murdered sister Renée and of Gail’s husband:

Britton: Do you think it's your husband Dave?

Gail: I think you should ask him.

Britton: **Keep 'em**. There's a whole pile in the next room.

Dave: What brings you out here? You, uh, **wanna make up?**

(**my own emphasis to be explained in the analysis**)

Translation:

Britton: hal taDunni:n annhu zawjuk, dave?

Gail: ?aDunnu ?anna 3alayka ?an tas?alahu.

Britton: ?i7tafiDi: **biha:**

Dave: ma: allaTHi: ?ata: biki ?ila: huna: ? **hal turi:di:n almusa:la7ah**

(**my own emphasis to be explained in the analysis**)

Analysis:

The pronoun *them* that is pronounced as *'em* is lost in the translation since it was translated into the standard pronoun *biha:* (feminine “them” as expected for “photos” in Arabic).

The form *wanna* (“want to”) is also translated in formal Arabic *hal turi:di:n almusa:la7ah* (“Do you want to reconcile?”). In addition to the loss of the dialectal factor in the translation, the phrasal verb *make up* was given an over-translation by using the verb “reconcile”.

The following dialogue is between Gail and her husband, Dave, about his relation with Gail's deceased sister Renée:

Gail: Did you have sex with her?

Dave: I just told you what we did.

Gail: You told me where you did it.

Dave: She's dead. Why don't you just leave her alone?

Gail: Don't! Don't you **screw** my sister and judge me!

(**my own emphasis in bold to be explained in the analysis**)

Translation:

Gail: hal 3a:shartaha: ?

Dave: laqad qultu laki ma fa3alna:.

Gail: laqad qulta li: ?ayna fa3altum tha:lik.

Dave: la: ! la: **ta3bath** ma3 shaqi:qati thumma tuSdiru ?a7kamaka 3alay !

(**my own emphasis in bold to be explained in the analysis**)

Analysis:

The slang expression *to screw* (“to have sex with”) which has an explicit sexual meaning is translated as *ta3bath* (“play with” or “mess

around”). The explicit sexual connotation of “screw” has been elided from the dialogue to give a neutral translation to suit the target language culture where sex is not mentioned directly: sexual expressions are considered taboo in Arab culture.

The following dialogue is between Gail and her cousin, Ben, who was having an affair with Renée and killed her:

Gail: Oh, my God.

Ben: It wasn't like that.

Gail: How long?

Ben: It wasn't sordid.

Gail: Since she was little?

Ben: I never hurt her. She used me and then threw me away for that **gutter Indian!**

(my own emphasis in bold to be explained in the analysis)

Translation:

Gail: ya ?ila:hi.

Ben: lam yakun al?amru kaTHa:lik

Gail: munTHu mata: ?

Ben: lam takun al3ila:qatu dani:?ah.

Gail: munTHu ?an ka:nt Sa'3i:rah ?

Ben: lam ?u?THiha: qaT. laqad ?ista'3allatini: thumma ?alqat bi: ba'3i:dan min ?ajli **THa:lika alhindi alwaDi:3.**

(my own emphasis in bold to be explained in the analysis)

Analysis:

The expression ***gutter Indian*** means “an Indian of an inferior culture which is characterized by filth, poverty, squalour etc.” This expression reflects racism in Ben's ideology: he is a white southern American farmer. The translation for the expression “gutter Indian”, *THa:lika alhindi alwaDi:3* (“that degraded Indian”), does not reflect the racial dimension in Ben's character. The expression “gutter Indian” is culture-specific in the southern states of America, depicting the stereotype of Native American Indians as being drunk and lying in the gutter (see <http://chat.forelark.com/comments/2004/3/15/105233/487/275>).

7.2.2 Second Movie: *Blood River*

Blood River is a cowboy movie. The two main characters, Culler and Pearl, are both from the southern states and speak a southern dialect.

The following extract is from Culler's dialogue:

Culler: You **ain't nothin'** but a boy!
You **ain't gonna** shoot me, are **ya**?
(my own emphasis in bold to be explained in the analysis)

Translation:

Culler: ?anta **lasta** siwa: Sabiyy!
lan tuTliqaalna:r 3alayya
(my own emphasis in bold to be explained in the analysis)

Analysis:

In the first exchange, the language of the speaker reflects clearly on where he places on the social scale. Culler, in this exchange, uses such contracted forms as **ain't**, **nothin'**, **gonna**, and **ya** and the double negation, which mark the speech of the average cowboy who is portrayed in most western movies as being vulgar, uneducated and unrefined. These features of Culler's speech show his social status, his education and several other variables. The Arabic translation of this exchange, on the other hand, is in the standard variety. It is the speech of a highly educated person. It does not include any contraction, class-specific pronunciation, double negation or lack of education and refinement. Culler is misrepresented in the Arabic translation of the movie. He is given another personality and viewed in a way different from what the writer of the movie or the producer really intended. The standard negation forms **lasta** and **lan** in Arabic can not be an equivalent of the double negative used in Culler's speech.

The following lines are also from Culler's dialogue:

Culler : Pull this boat, tip it upside down and get the rain **off 'a** me.
I'm **kinda** glad you come along.
You know, there's a couple **'a** reasons a man like me asks **a fella**
like **ya in outta** the rain.
I **ain't never been around nobody** that was touched before.

(my own emphasis to be explained in the analysis)

Translation:

Culler: ?is7ab ha:tha: alqa:rib, ?iqlibhu ra?san 3ala 3aqib wa ?ib3id
almatara 3anni:.
laqad sa3idtu biwuju:dik.
?ata3lam, huna:ka sababa:n liyas?al rajulun mithli: sha'7San
mithlak ?an yabta3ida 3an almaTar.
lam ?a3rif ?abandan sha'7San biha:THa: alta?athur.

Analysis:

The translation of this passage was done into SA where expressions like *off 'a, kinda, a fella, ya, in outta, 'a* and the triple negation of the slang southern dialect *ain't never been around nobody* were not conveyed in the translation so as to characterize the speaker's background. However, the translation is very faithful to one aspect of the meaning of the source text but the speaker is completely transformed into an educated cultured Arab.

The following dialogue is between Culler and Pearl, who is wanted for a crime, and seeking Culler's help:

Pearl: Can I go with **ya**?

Culler: Well, I'll be damned.

Pearl: I'm **askin'** if I can go with **ya**, Mister.

Culler: I'm **answerin' ya**. No, sir, you can't.

Pearl: Listen, I need to get out of this valley. You see, I could help **ya**.

Culler: Could **ya**? Well, thanks for the offer. But no thanks. Last night
you wouldn't **make a peep**, and today you won't **shut up**.

Pearl: I wouldn't be no hindrance.

(my own emphasis in bold to be explained in the analysis)

Translation:

Pearl: hal astaTi:3u alTHaha:ba ma3ak ?

Culler: sa?ku:nu mash?u:man.

Pearl: ?ana: ?as?aluka ?iTHa: ka:n bi?imka:ni alTHaha:ba ma3ak ya:
sayyid.

Culler: ?ana: ?uji:buk. la:, ya sayyidi, la tastaTi:3.

Pearl : ?isma3, yajibu ?an ?a'7ruja min ha:THa: alwa:di:. ?atara:.,
bi?imka:ni: musa:3adatuk.

Culler: ?atastaTi:3 ? hasanan, shukran 3ala: al3arD. wala:kin la: shukran.
bil?ams **kunta Sa:mitan** wa alyawm lam **tatawaqqaf 3an
elkala:m**.

Pearl: lan ?u3i:qak.

(my own emphasis to be explained in the analysis)

Analysis:

The translation has ignored all the dialectal aspects represented in the expressions *askin'*, *answerin'* and *ya*. In addition, the slang expression *you wouldn't make a peep* becomes *kunta Sa:mitan* ("you were silent"). The expression "won't shut up" is translated as *lam tatawaqqaf 3an alkala:m* ("you did not stop talking"). This is a neutral translation for "shut up" which suggests an insult to Pearl and shows Culler's rude attitude.

The following dialogue is between Culler and Squints who is carrying Pearl's picture to search for him:

Culler: Hello, up there! It's a nice afternoon, **ain't it?**

Squints: Sorta!

Culler: **Yeah!**

Squints: Where are you goin'?

Culler: I'm goin' downstream. I got a load of hides here to trade!

Squints: Hides, **huh?**

Culler: **Yeah**, hides!

Squints: **You seen him?**

Culler: **Nope**, I ain't seen him.

Squints: **You sure?**

Culler: Like I said, **I ain't seen him.**

(my own emphasis to be explained in the analysis)

Translation:

Culler: mar7aban, huna:k! ?innahu masa:?un jami:l, **?alaysa kaTHa:lik**

Squints: naw3an ma: !

Culler: **na3am !**

Squints: ?ila: ayna taTHhab ?

Culler: bittija:h altayyar. ladayya 7imlun min aljulu:d liltija:rah !

Squints: julu:d ?

Culler: **na3am**, julu:d !

Squint: **hal ra?aytahu ?**

Culler: **la:**, lam ?arahu.

Squints: **hal ?anta muta?akkid ?**

Culler: mithlama: qult, **lam ?arahu.**

(my own emphasis to be explained in the analysis)

Analysis:

The problem with the translation of this non-standard dialogue is that it was done into full grammatical Arabic. The lexical level in the dialogue

is translated fully, while the grammatical level of the source text has been over-translated by the use of standard inflection and standard negation. The slang tag question *ain't it* becomes the standard tag question *?alaysa kaTHa:lik* (“isn't it”). The non-standard question, *You seen him?* is turned into the standard question *hal ra?aytahu ?* (“Did you see him?”), and the slang negation *I ain't seen him* into the standard negation *lam ?arahu* (“I did not see him”). The informal question *You sure?* here takes the standard form *hal ?anta muta?akkid ?* (“Are you sure?”). The speakers are rendered as two highly educated Arabs. Even if one of the spoken varieties of Arabic is used in translation instead of using SA, the non-standard usage in the English text can not be conveyed since every variety has its own correct grammatical usage which could never be equivalent to the source text's non-standard usage.

The colloquial expressions *yeah* and *nope* are translated by the two standard expressions *na3am* (“yes”), *la:* (“no”) which could be equivalent in meaning but not in connotation.

The following dialogue is between Culler and Pearl:

Pearl: You **coulda shot me!**

Culler: I got no reason to shoot **ya**. I'm a peaceable old man.
(**my own emphasis to be explained in the analysis**)

Translation:

Pearl: **ka:n bi?imka:nika ?an tuTliqa alna:r 3alay !**

Culler: laysa ladayya sababan likay ?uTliqa alna:r 3alayk. ?ana: 3aju:zun musa:lim.

(**my own emphasis to be explained in the analysis**)

Analysis:

The verb *coulda shot* (“could have shot”) takes the standard form *ka:n bi?imka:nika ?an tuTliqa alna:r 3alay* (“you could have shot me”). The fact that the translation is not conveying the dialectal factor of Pearl is a great loss in meaning since the special colloquial colour of “coulda” for standard “could have” is not transferred to the target language of the audience. What was conveyed is only the standard English usage represented in the SA translation.

The following extract is a dialogue between Culler and one of the men hunting for Pearl called Jake:

Culler: Hello, Jake. So you got that desperado pinned up in there, have ya?

Jake: **Snared up** like a rabbit.

Culler: So you'll just wait for him?

Jake: Just until dark.

Culler: Then what'll you do? Will you take him alive?

Jake: Don't want him alive. You know, you're a nosy **ol' buckskin**, askin' all these questions!

(my own emphasis in bold to be explained in the analysis)

Translation:

Culler: mar7aban jaik. ?iTHan ?anta man ?alqa: alqabD 3ala: THa:lika alba: ?is almu3allaq huna:k, ?alaysa kaTHa:lik?

Jake: huwa **mu'7tabi?un** mithla al?arnab.

Culler: ?iTHan sawfa tantaDiruhu?

Jake: faqaT 7atta: ya7illa alDala:m.

Culler: thumma ma:THa: sataf3al ? hal sata?'7uTHuhu 7ayyan ?

Jake: la: ?uri:duhu 7ayyan. ?ata3lam, ?anta **3aju:zun mutaTaffil**, tas?alu kulla ha:THihi al?as?ilah !

(my own emphasis in bold to be explained in the analysis)

Analysis:

The translation of the expression **snared up** (“caught in a trap”) is **mu'7tabi?un** (“hiding”). “Snared up” is not an equivalent for the expression *mu'7tabi?un*. The translator has neutralized the meaning of “snared up” and emptied it of the idea of being in a trap set by Jake, which means that Pearl has no other options.

The expression **nosey ol' buckskin** becomes **3aju:zun mutaTaffill** (“a nose old man”). The word “buckskin” is here culture-specific to describe “A person who wears buckskins, especially an American backwoodsman or soldier in the Revolutionary War”. (*The American Heritage® Dictionary of the English Language, Fourth Edition* www.bartleby.com/61/)

This cultural meaning is completely lost in the translation. The expression *buckskin* reflects Jake's attitude towards Culler. Jake's character of an uneducated vulgar prize hunter is misrepresented in the translation.

The following is another speech from Culler:

Culler: Look around. There's thirty of 'em. They got guns pointed right at ya. Make one move, **we'll take the top of your head off.**

(my own emphasis in bold to be explained in the analysis)

Translation:

Culler: ?unDur 7awlak. huna:ka thala:thi:n minhum. ladayhim bana:diq muSawwabatan na7wak. ?iTHa: qumta bi?ayyati 7arakatin **fa?innana: sawfa nufajjiru ra?sak.**

(my own emphasis to be explained in the analysis)

Analysis:

In this exchange, Culler's expression *we'll take the top of your head off* was translated as **fa?innana: sawfa nufajjiru ra?sak** ("we will explode your head"). In addition to using the SA in the translation, the translator used *sawfa nufajjiru ra?sak* (we will explode your head) as an equivalent to the slang expression *we will take the top of your head off*. It is clear that the two expressions convey the same message but the two expressions are completely different in style. The translator has not achieved correct equivalence.

Chapter Eight

Summary, Analysis, Proposed Solutions and Recommendations

8.0 Introduction:

This chapter will include a summary of the results for the analysis conducted in chapters five, six and seven. In addition, this chapter will try to highlight the reasons behind the failure in the translations analysed in chapters five, six and eight. The chapter will try to propose possible solutions for the case of Arabic as well as presenting areas for further research. In addition, the chapter will introduce a set of recommendations for bridging the gap between Standard Arabic and Colloquial Arabic.

8.1 Analysis of translated materials:

8.1.1 Summary of liturgical translations analysis:

It can be noticed from the analysis in chapter five that Willcocks' translation is almost done in SA (standard Arabic) since he resorts so often to standard using either its actual expressions or its standard pronunciation to escape the dilemma of multiple pronunciation in colloquial Egyptian. It can also be noticed from the examples given through the analysis, that Willcocks lacks actual knowledge of the Egyptian dialect. The analysis also reveals that colloquial Egyptian is only a dialect of SA and cannot be regarded as a separate language as Willcocks claims.

Willcocks tended most of the time to use classical Arabic expressions that are rarely used in colloquialisms, as is the case with the term *Siddi:qi:n* ("believers") used in Psalm 1, verses 5 and 6,. His usage of high eloquent standard expression could be explained in two ways: 1- his belief that SA is more suitable for translating a highly divine text like the Bible 2- his manoeuvre to manipulate the minds of non-literate people into believing that the language he is using is not SA but "the Egyptian language". Both explanations condemn Willcocks and prove that his argument for colloquialism as being remote from SA is a mere myth that does not have any scientific basis.

Moreover, his usage of high eloquent Arabic expressions proves the fact that standard is more capable of and more suitable for translating

liturgical texts. In addition, by rendering a high eloquent text like the Bible into one of the dialects (a low variety of the language), Willcocks has violated basic principles for translating religious texts which should be treated with high respect and care (see *The Catholic Liturgical Library*: 2002, www.catholicliturgy.com; see also section 3.4).

By translating the Bible into one of the spoken varieties when the standard is more eloquent and more suitable for any translation of the Bible, Willcocks implies disrespect for the special nature of the Bible which is highly respected in the Arab world (see section 3.4 of chapter three). Long (2001: 1) indicates that:

The Bible is a book sacred to Jews, Christians, and Moslems, who all believe that in varying degrees and varying ways the Bible represents the revelation of a single God (a form of belief known as "monotheism"). For this reason, taken together, adherents of either of those three religions are known as "The people of the Book." In addition, other religious people who do not subscribe to monotheism (Buddhists and Hindus, for example) revere this collection of texts as a source of wisdom and a guide to living. Even non-believers, including people who profess no belief in divinity or in the supernatural, acknowledge the Bible's influence on Western (Euro-American) culture, art, and literature and admire the Bible for its literary qualities.

In fact, the Bible has a similar influence in Arab culture and the Arab world since the percentage of Christians in the Arab world is considerable; taking into consideration that the cradle of Christianity is the Arab world. Translating the Bible into dialects reflects disrespect towards the holy nature of the Biblical text which could lead to a cultural problem and increase the animosity between east and west, raising questions about the true and hidden aims of missionaries like Willcocks.

However, the lack of documentation of the development of some language phenomena in modern Arabic dictionaries offers perfect ammunition for some claims made by orientalist like Willcocks that Arabic dialects have developed into "new languages". Arabic linguists and scholars are to blame for this shortcoming and specially the Arabic Academies that keep reprinting old dictionaries without reflecting how the language changes. This allows claims to be made that Arabic is diglossic, in the sense that varieties of Arabic are compared to the case of Latin and the Romance languages (see sections 2.6.5, 2.6.6, 2.6.7 and 3.6.3). Varieties of Arabic existed in the past and continue to exist in spoken Arabic today, forming a state of "inherent variability" as was

illustrated in the analysis of dialectal texts in sections 5.2.2.1.1 and 5.2.2.1.2.

8.1.2 Summary of the literary translation analysis:

Willcocks did not abide by any rules that should guide the process of translation. Faithfulness to the source text was never achieved. Willcocks was performing the task of *re-writing* the Shakespearean text using his own ideas without any consideration to the historical text of Shakespeare. The peculiarity of Shakespeare's style was substantially altered and little of the original source text meanings were conveyed correctly. Willcocks' translation can be described as a deformed version of the original text, distorted in order to achieve a colloquial translation into Arabic. As is illustrated in the analysis of the colloquial translation, Willcocks was resorting to SA by using highly eloquent words that are rarely or never used in colloquialisms. His uncertainty in using colloquialisms reflects his deep belief in the limitations of colloquialisms for conveying literary materials. Colloquialisms tend to use simple vocabulary, style and grammar for everyday communication.

By examining Willcocks' language here, one can find that what he is really using is pure SA wording and style, as is the case in his translation of the two Biblical texts (Matthew 1, 18-25 and Psalm 1: see part 5.2.2.1.1 and 5.2.2.1.2). However, he does use some colloquial expressions, such as the definite article *el* ("the") instead of *al* ("the") which does not affect the meaning (see 5.2.2.1). He also emphasised the colloquial negation: *mush/mish*, and *ma:/ma+v+sh* (see 2.6.5). Yet Willcocks committed himself to the phonological system of SA in order to escape the diversity of colloquial phonological representation, as illustrated in parts 5.2.2.1.1 and 5.2.2.1.2.

Willcocks was thus unable to convey the flavour of Egyptian dialect since he was using the standard sounds to escape the diversity of colloquial dialects.

Willcocks deleted several sentences from the original without any justification. Many important elements of the source text are thus lost in Willcocks' translation.

Any Arab who reads Willcocks' translation would tend to think of it as part of an Egyptian movie or TV series written in an awkward way. However, if the reader realizes that what he is reading is a Shakespearean translation, he would then believe it is made to create humour and fun

because of Willcocks' awkward style -- using eloquent vocabulary items in a colloquial context.

Willcocks' text, therefore, cannot be regarded as either a colloquial or standard translation since he was using both which has resulted in a standard text moulded in a colloquial style. Willcocks' lack of knowledge of colloquial Egyptian multiplies the instances of mis-translation of ideas and leads to erroneous renderings. His inadequate competence raises questions about his reliability as a translator. Jarvella, Jensen, Jensen and Andersen (2002: 172, in Riccardi, 2002) state that:

In professional translation, a range of types of knowledge and competences are also brought together. Among others, these include knowledge in specific subject domains, theoretical and functional knowledge about human language and its use, knowledge of at least two specific natural languages (the one translated from and the one translated into), and an understanding of the linguistic genre being used to make something happen in the setting of communication. They also include well-developed skills in understanding and producing the two languages at hand and an ability to arrive at satisfactory results under time constraints and with a minimum of outside help.

A translator, therefore, has to have full competence in both languages -- the source and the target languages -- in order to convey correct ideas and meanings. Venuti (2002: 214, in Riccardi, 2002) notes that:

Faced with a choice between "perhaps" and "maybe", the translator does not put the words on trial and engage attorneys to defend and accuse. Most probably, he hears the words in some corner of his mind, and likes the sounds of one better than others. Of course, his decision is only apparently instinctive. His instinct will be guided by his knowledge of the author's work, by his readings in the period.

Hence, Willcocks' translation is something of a mish-mash because of his lack of competence in the Egyptian dialects and his insistence on producing colloquial translation by using expressions when he is not certain of their usage; and sometimes using expressions without vowel representation which allows two readings.

8.1.3 Summary of the movies translation analysis:

As was illustrated in the analysis of extracts from these two movies *Sisters and Other Strangers* and *Blood River*, the dialogue of each is strongly marked with the features of varieties of English termed in the one case "inner city", and in the other "cowboy". There are other varieties

that clearly mark the social, occupational, educational and economic levels of the speakers. Such features are manifested at all levels of linguistic analysis, i.e. phonologically, morphologically, syntactically and semantically. These features include the use of contractions like “wanna” (want to), “gonna” (going to), “ya” (you), “a” (of), “fellas” (fellows), “kinda” (kind of), “sorta” (sort of), coulda (could have), and “shoulda” (should have). The use of “ain’t” for “is not”, “am not” or “are not” and for negative of the present perfect is prevalent in the source text. The use of double and triple negation is another syntactic dialectal marker as is the use of singular verbs with plural subjects. The replacement of the velar nasal /ng/ with the denti-alveolar nasal /n/ is a clear dialect marker. The use of taboo and swear words, odd usage, slang, and colloquialisms which show the socio-economic and educational level of the speakers are never reflected in the Arabic translation. Just the opposite, the speakers are reflected in the translation as speakers of SA, the High variety which is a prestige marker and a sign of a high level of education.

8.2 Reasons behind the Failure of the Translations:

The reasons behind Willcocks' failure in the translation of the Biblical texts and literary text of Hamlet obviously lie behind his insistence of producing colloquial translations. Being obsessed with the issue of colloquialisms, since he is considered one of the pioneers for this call, Willcocks was ideologically oriented towards this goal (see section 3.6.3.1, this will be further discussed in section 8.4). However, spoken varieties of colloquial Arabic lack the power of expressions found in Standard Arabic. Even if Willcocks had the correct competence of colloquial Egyptian Arabic, he would have still resorted to Standard Arabic as he already did simply because all colloquial varieties of Arabic draw on Standard Arabic for their vocabulary as was illustrated in the analysis of liturgical and literary materials in chapters five and six.

As for the translation of movie scripts, the translations lack the cultural dimensions found in dialectal materials as well as misrepresenting the style of the dialectal texts by translating colloquial English into Standard Arabic. However, if Arabic dictionaries were modified to contain colloquial expressions and the new usage of terms, the translator would have safely resorted to these colloquial terms as in the case of the expression *how did she rope you into this* which can be translated into the Arabic colloquial expression *kaif sa7abat rijlak* (how did she trick you) . This colloquial usage would be a suitable solution to the problem of translating the dialects in use here where dialects can be translated as

"naturally slangy" as indicated by Newmark (1988:195), see part 3.6.2. This modification of Arabic dictionaries allows the use of common colloquial words and expressions developed in spoken varieties of Arabic.

While modifying Arabic dictionaries to include colloquial usage and expressions can be of great help in the case of translating dialects as is the case in the two movies cited in this chapter (see 7.2.1 and 7.2.2), it can never be used in the translation of high literary source texts as was illustrated in the analysis of Willcocks's translations from the Bible and *Hamlet* (see sections 5.2.2 and 6.1). In fact, the translation of standard source texts into dialects results in great loss of meaning and a substantial alteration of the source texts' message (see sections 5.2.2.2 and 6.1.2).

8.3 The Current Situation of Arabic:

Standard Arabic (SA) or FuSha (the Arabic term for 'standard Arabic') is the language used for recording intellectual output in general, while spoken varieties or colloquialisms are used for everyday needs. SA has relatively fixed governing rules, whereas colloquialisms are relatively spontaneous and are subject to change according to the change of generations and the surrounding circumstances. This existence of dialects next to the standard is a general phenomenon in all living languages (Arabic spoken varieties are inherent for more than 1500 years, see 2.6.7). Hence, the existence of spoken Arabic varieties is not odd among languages.

The fact that SA has been intelligible to users of spoken Arabic varieties over 1500 years is unique. This advantage exists in Arabic because of the Holy Qur'an that truly kept the language unified and protected from being broken into several languages. Colloquialisms draw on SA for their vocabulary and grammar with varying degrees of flexibility in grammar (see section 2.3.1, 2.4 and 2.4.2).

SA (which itself was one of the spoken dialects in the Arabian Peninsula) was chosen to be the literary language for Arabs many years before the time of the Prophet Muhammad. Those Arabs who made the choice of SA as a literary language had had their own dialects. This choice of SA was not made haphazardly but because of certain characteristics that SA (the dialect of the tribe of Quraysh) enjoys over other dialects in the Arabian Peninsula (see 2.1, 2.2, 2.2.2, 2.2.3, and 2.3.1 of chapter two).

However, early spoken varieties of Arabic did not disappear but have survived in current spoken varieties of Arabic (2.6.3, 2.6.4 of chapter two). Most current colloquialisms lack certain expected grammatical inflections which had already been lost in ancestral spoken varieties of Arabic (see 2.6.3). The spread of spoken varieties of Arabic among Arabs and the prevalence of colloquialisms had led Arabic linguists to write treatises drawing attention to errors in common speech, in order to encourage people to use correct forms. The first such book to appear was *Mistakes of the Public*, written in the year 810 A.D. by the Arab linguist Al-Kisa'i. Several works followed dealing with the same topic. Such books did not aim at studying colloquialisms but aimed at serving SA by correcting the common mistakes of everyday Arabic speakers. This was in order to protect SA from any change and to bridge the gap between Standard and colloquialisms by educating the masses as well as creating awareness of ungrammatical or incorrect usage. Colloquialisms remained the tool of everyday life but never were the language of literature.

8.4 Reasons behind the Gap between Standard Arabic and Colloquialisms:

8.4.1 The Call for Colloquialism:

The interest of the west in the study of Arabic dialects is not new; it goes back to 1727 when the Naples School for Oriental Studies was established as Sa'id (1980) states. Several schools for teaching Arabic spoken varieties were founded in Europe following, the example of the Naples school and books for teaching the dialects, written by Arabs in European languages, started to appear (see Sa'id 1980:9-42). However, the call for colloquialism did not appear until the year 1880 when the German Wilhelm Spitta (director of the Egyptian National Library during the British occupation to Egypt) wrote a book entitled *The Grammar of the Spoken Arabic Egyptian*. In his book, Spitta called for replacing SA with spoken Egyptian colloquialisms, and urged that colloquial Egyptian be treated as a literary language. He concludes with a recommendation that the Latin script be used for writing colloquial Egyptian instead of Arabic script, trying to convince the readers that SA is as remote from spoken Egyptian as Latin is from the Romance languages. Spitta also assured his readers that if his proposal were accepted Arabic will be restricted to religious purposes just as Latin had been (see section 3.6.3).

Ten years later, in 1890, another German scholar, K. Vollers (Spitta's successor as director of the Egyptian National Library) authored a book

in German which was translated into English in 1895 under the title *The Modern Egyptian Dialect of Arabic*. Like Spitta, Vollers dealt in his book only with the dialect of Cairo. He made the same allegation, that SA is rigid while spoken Egyptian is a living language. Therefore, he argued, Egyptians should take their spoken variety as a national language and write it with Latin letters (see Sa'id: 1980).

These two Germans, Spitta and Vollers, are considered the founders of the call for colloquialism in Egypt. Hence, it is not surprising that the first to coin the term diglossia to describe the Arabic lingual situation was the German Krumbacher in 1902, although he had initially restricted his work to examining the relation between the oral and the written varieties of Greek (see Britto: 1986, Hary: 1992).

The call for colloquialism was resumed in the year 1901 by the British judge Selden Willmore who wrote a book in English called *The Spoken Arabic of Egypt*. Willmore praised the work of Spitta and made the same call for use of the colloquial dialect of Cairo as a standard literary language for Egypt. He supported his call by claiming that the origin of the Egyptian language is not Arabic but Punic. Punic is said to be the European mother language of the Maltese language. However, Punic was originally the dialect of the Arab Phoenicians who first inhabited Palestine and Lebanon. Modern Maltese is a variety of spoken Lebanese Arabic, but has been assigned to the status of a European language (see Versteegh 2003: 209-211).

Willmore recommended that this Egyptian language should be written in Latin script instead of Arabic for convenience and to connect Egypt with its western origins. He also criticized Arabic as being a difficult language, and accused all books of Arabic grammar as being dull and useless by referring to what Spitta had written about Arabic grammar. He ended his book with a plea to the Egyptian government to help him in achieving his goal of replacing SA by the colloquial dialect of Cairo because he wanted to participate in the spiritual development of the Egyptian people who were sorely in need of this help (quoted in Sa'id 1980:25-29).

In 1926, A. Powell (a judge of the civil Egyptian courts) wrote a book together with professor D.C. Phillott (a professor at Cambridge University) entitled *Manual of Egyptian Arabic*. The book contained humorous slang and anecdotes in the dialect of Cairo as materials for discussion. The two authors repeated the call to replace SA with the

Egyptian dialect and to use Latin letters instead of the Arabic alphabet because this "will regain for the Egyptian language its lost dignity" (quoted in Sa'id 1980:30).

Among those who called strongly for colloquialism was William Willcocks who came to Egypt in 1883 as a minister of irrigation under the British mandate government. Willcocks made known his strong opposition to SA by publishing a number of articles and giving many lectures to propagate his ideas among educated Egyptians. Among his famous lectures was one given in 1893 entitled *Why Egyptians Lack the Power of Invention Now* which he also published in *Al-Azhar* magazine in the same year (in Sa'id 1980:32-42). In his lecture, Willcocks relates the lack of invention in Egypt at that period of time to the use of SA as a literary language. Willcocks states in this lecture that "Arabic is an artificial language which Egyptians learn as foreign language: if it reached the head it will never reach the heart. Studying it is a mental slavery. This language has hindered the Egyptians from development and possessing the power of invention" (quoted in Sa'id 1980:39). He strongly recommended the use of colloquial Egyptian (the dialect of Cairo) to replace SA which he claimed would not allow the expression of original thought. Willcocks also insisted in this lecture and in several articles which he later wrote that "Syria, Egypt, North Africa and Malta speak Punic not Arabic". He preferred that the new Egyptian language should be written in Latin not Arabic letters since this would attach Egyptians more closely to the developed world and give Egyptians the power of original thinking. Willcocks promoted the use of colloquial Egyptian as a literary language by writing several articles and translating English literature into one of the Egyptian colloquialisms (the Cairene dialect, which he claimed to be the spoken tongue of all Egyptians: he called it "the Egyptian language"). He translated *Hamlet*, *Henry IV* (part one and two) and the Bible into one of the Egyptian dialects. Willcocks spent 40 years of his life in Egypt fighting SA and propagating spoken varieties of Arabic writing articles in *Al-Azhar* magazine which he took charge of in 1893 (see Sa'id 1980:30-42).

In a quick look at the works of those who called for colloquialism in Egypt we will see that all of them agreed on certain ideas:

- 1- Standard Arabic should be abandoned
- 2- The Egyptian dialect (assuming that all Egyptians speak one dialect) should be used as a literary language instead of Standard.

- 3- They all considered the dialects of Cairo as one dialect, and as the only dialect in Egypt and completely neglected the Sa'eedi dialects (the dialect of the majority of the Egyptian population), the rural dialects, and the Bedouin dialects.
- 4- They all believed that the new Egyptian language should be written in Latin letters not the Arabic alphabet.
- 5- They all made the same allegation that the Egyptian language is not Arabic, but Punic.
- 6- They all asserted the idea that Egyptians are hindered from achieving any development because of the use of SA, since it is a dead language similar to the case of Latin.

The first question that would come across the reader's mind is why they all neglected the other Egyptian dialects. Why did they insist on using Latin letters rather than Arabic for the new Egyptian language? Why did all of them make the same false allegation that the so-called "Egyptian language" is not of Arabic origin but Punic? And why did all of them target the Egyptian dialect, and not any other spoken variety of Arabic?

It is clear that the British occupation intended fighting SA in the Arab world in general but intensified that campaign in Egypt because they understood that Egypt is the heart and the leading country of the Arab world. If the British occupation had been successful in achieving that in Egypt, then it would have been easy to apply in the rest of the Arab countries. The Arab World is unified by language, religion, history, and culture. Isolation of the language would cause the other elements which unify the Arab World to fall apart because the language is the key factor of all other elements - religion, history and culture. The British occupation of the Arab World was not unique since the French occupation of North Africa did the same thing in fighting Arabic, to the extent that teaching Arabic had to be done secretly in houses and mosques because teaching Arabic was a crime during the 120 years of the French occupation of the Arab countries of North Africa (see Al-Manasrah: 1999, Al-Ziyadi: 1998, Bin-Tinbak: 1986).

Versteegh (2003:132) noted that:

In the nineteenth century... even in Egypt many people felt that the role of the Classical language as the uniting factor in the Arab world was

threatened by too much attention to the dialects, symbols of the fragmentation of the Arab world. There was some truth in this suspicion, since in some cases the colonial authorities actively promoted the use of dialects. In Algeria, for instance, the French for some time outlawed the teaching of Classical Arabic, which was replaced by the Algerian dialect, and in Egypt the British authorities actively supported experiments by Orientalists to replace the Arabic script with the Latin script as a medium for the Egyptian dialect. As a result, dialectology became associated with the divisive policy of the colonial authorities, and the dialectologist was regarded as a tool of imperialism.

What is really interesting is that none of the scholars who called for colloquialism as a means of developing the Arab mind discussed what was an overwhelming problem in the Arab World at the time of occupation and is so still at the present time -- illiteracy.

In the current age of fast communication and development of information, the Arab World is still hindered by high rates of illiteracy. 70 million people in the Arab World in the age group 15-35 are illiterate, according to a UNESCO report published in 2003. The rates of literacy in Egypt in the year 2000 were only 60.6 percent for males and 43.7 percent for females. Illiteracy in the rest of the Arab countries was even worse. The rich Gulf country of Kuwait rated 74 percent of its population in the same age group (15-35) as illiterate in 2003 (see www.rrz.uni-hamburg.de/UNESCO-UIE/literacyxchange/arab_world.pdf).

If the level of illiteracy is that high in the Arab World in the twenty-first century, when education up to the 10th grade is free of charge in most of the Arab countries, how was it then during the periods of occupation: when only rich people could afford to send their children to school? It was only after the end of the British occupation of Egypt, when education became free for all Egyptians, that the high illiteracy rates started to drop in the 1950's (see Al-Sayyed: 2003).

8.4.2 Other Reasons behind the Increasing Gap between SA and CA:

The high illiteracy rate in the Arab World is a key factor increasing the gap between SA and colloquialisms. In addition, the role of the colonial powers in the Arab World was directed toward two issues as stated by Al-Kenai (1985: 74):

- a. to spread the use of the colonial language in administration and education.**

b. or alternatively, to encourage the use of selected vernaculars as co-official languages in place where a uniform Arabic was in use. (my own emphasis)

It was obviously in the interest of all colonial powers (and missionaries) to encourage small pockets of recognized indigenous local varieties in order to silken the cultural homogeneity of their protectorates. The results of this policy were summed up by Fishman and Cooper, who in a worldwide survey of bilingualism found that "former Anglophone colonies were more linguistically diverse than the other countries. Whereas almost 80 percent of the countries which had never been Anglophone colonies were characterized as having a dominant language, only a little over one-third of the former Anglophone colonies were so characterized. Conversely, whereas less than 10 percent of the countries which had never been Anglophone colonies were described as linguistically mixed, about one-third of the former Anglophone colonies were so described". Consequently, the colonial authorities (British, French, Spanish and Italian) reinstated the use of Berber in Mauritania, Morocco, Tunisia, Algeria and Libya, the Coptic and Egyptian dialects in Egypt (the attempts of Wilmore and Willcox are well known in this respect), Bornu and Waday in Sudan, Armenian, Turkish, Kurdish, Hebrew, Syriac and Phoenician in the Levant, Anzi and 7adrami dialects in the Peninsula. Even after independence linguistic legacies of the colonial period continued to create a political-cultural disparity among the different Arab countries who felt that, after almost complete neglect of Arabic under the colonialists, it was almost impossible to raise Arabic to be the sole vehicle of education and administration immediately.

The long period of foreign occupation of the Arab World resulted in political weakness and indecisiveness on the issue of SA as a national language for education, in spite of the fact that all the constitutions of Arab countries stipulate that SA is the only national language. None of the Arab countries have applied this principle, since English and French are still the main languages for university education.

This tendency has resulted in a judgment of the teaching and study of Arabic in the Arab World as an inferior branch of knowledge. The neglect of Arabic made Arabs repeat all the accusations about Arabic as a rigid and dead language. The study of SA among Arab students lacks enthusiasm. The reason for that is the absence of qualified Arabic language teachers, the old Arabic curriculum taught in schools, and the obsolete methods used in teaching Arabic (see Zughoul 2005).

Moreover, people in the Arab World now believe that it is more important to master English as a global language than any other language even their own language.

The political frustration in the Arab World and lack of unity among Arabs are among the reasons that have made many Arabs direct their children toward foreign private schools like the American and British schools which have spread all over the Arab countries. It is also considered prestigious in Arab societies nowadays to register children in such schools where teaching is done wholly in English. The effect of globalization is clearly reflected in such schools not only in the adoption of English as a main language, but also in the absorption of foreign cultures and habits.

A more recent tendency led by the United States is that Arabic is a source of "terrorism", and that therefore, the teaching of Arabic should be resisted. Zughoul (2005: iii) states that "the United States has launched a new campaign on Arab and Islamic countries threatening that, unless they undertake a reform program at the educational level for reducing the teaching of Arabic and Islam, sanctions will be implemented". Zughoul (2005:v) claims that this policy -- "more English: less Islam" -- is now followed by most Arab countries who have started teaching English in the first grade even before the child is able to acquire his mother tongue: the number of English classes are far more than Arabic. As for higher education teaching, Zughoul adds that after September 11, most of the universities in the Arab World have transformed the official language of teaching into English as is the case in the universities of Kuwait, United Arab Emirates, and Qatar.

The lack of unity among the Arabic Academies of the Arab World, their reluctance to standardise the Arabicization of terms and their inability to develop modern Arabic dictionaries that incorporate colloquial usage and newly coined expressions so as to extend Arabic and reflect the development of Arabic as a living language, are among the factors that deepen the current dilemma of SA.

Arabic mass media and the new private satellite channels vigorously promote colloquialisms and foreign cultures. Some internet sites play a massive role in propagating colloquialisms. The movie industry and TV drama series (which are basically monopolized by Egyptian cinema) are the main force promoting colloquialism. The publication of new magazines in the Arab World that depend wholly on colloquialisms as a way of attracting readers is also part of the current situation affecting SA (see Zughoul 2005).

Another drawback is the inconsistent political decision-making. The continuous and rapid change of education ministers in the Arab World

does not allow educational policies to be implemented successfully. Ministers in the Arab World are appointed by the rulers of Arab countries. Ministers are prone to lose their ministries in a few days, months, or years. Such continuous cabinet reshuffling seriously harms the educational process and its development.

The deteriorating economic situation of the Arab states has resulted in a dangerous social-educational phenomenon of child labour and street children. The US Department of Labor published a study carried out in Egypt in 1988 and in 2001 of child labour, reporting that 1.4 million children in the age range of 6-14 work:

While education is compulsory in Egypt until age 15, economic and social factors force many students out of school and into the workplace. Ministry of Education statistics show that 88 percent of children between the ages of 6 and 12 attend school, but a study carried out in cooperation with the World Bank by the National Council for Education Research indicates that 20 percent of the children enrolled in the first grade in the 1979-1980 school year dropped out before completing the sixth grade. Due to resource constraints many public schools operate on a shift schedule where up to three sets of children attend classes for approximately four hours apiece. Public school tuition, uniforms, and other school supplies raise the yearly cost of primary education to approximately \$15 per child. Public primary education is also perceived by much of the population to be ineffective. Private lessons are regarded as essential if a child is to successfully complete the exams required for admission to secondary schools. These lessons, which must be paid for, are often given by the same person who teaches the child in the public school. One study of working children, conducted by an Egyptian social service organization in conjunction with the International Labor Organization, found that of all mothers interviewed, 90 percent complained of the high cost of education. (see www.dol.gov/ilab/media/reports/iclp/sweat/egypt.htm)

The situation of child labour in the rest of the Arab countries is no better than that in Egypt. Child labour and lack of confidence in public education aggravates the situation of illiteracy in the Arab World which will increase the gap between SA and spoken varieties (see also Al-Deeb 2003).

8.5 A Proposed Solution for the Case of Arabic:

Arabic Dictionaries and Arabicization

Arabic language needs to Arabicize such existing technical terms and include them in modern Arabic dictionaries. Arabicizing foreign terms

can easily be done in Arabic if the political decision is taken and cooperation among Arabic Academies is achieved (see section 3.6.3.1).

Political decisions should be taken not only regarding the Arabicization of foreign terms, but also to force their inclusion in Arabic dictionaries which require modification.

Arabic dictionaries lack documentation of modern usage of SA terms as is the case for the term *sayyarah* which is a Qur'anic term (Sura 12, verse 10). The term *sayyarah* was used to mean "caravan or convoy". The term *sayyarah* is used to mean "a car" in spoken varieties of Arabic. However, most modern Arabic dictionaries lack documentation of this current usage.

Therefore, Arabic dictionaries need to document the evolution of the modern usage of some Arabic terms and their pronunciation in at least the main colloquialisms of Arabic in order to promote Arabic language and culture, and facilitate the study of Arabic among foreign students. Such recommendations among others are mentioned in the *Arab Human Development Report 2003* by the UNDP which states in its introduction (UNDP, 2003: iv):

The Report proposes a strategic vision that could support a creative Arab renaissance buttressed by five essential pillars:

- Providing and guaranteeing the key freedoms of opinion, expression and association through good governance.
- Broadening quality education and making it available to all.
- Embedding science in Arab society, broadening the capacity for research and development and joining the information revolution decisively.
- Shifting rapidly towards knowledge-based and higher value-added production.
- Developing an enlightened Arab knowledge model that encourages cognitive learning, critical thinking, problem solving and creativity while promoting the **Arabic language**, cultural diversity, and openness to other cultures. **(my own emphasis)**

The issue of the Arabic language was tackled separately in this report and the recommendation given is to maintain SA as a tool for education (not any of the colloquialisms), to extend Arabic dictionaries and to include modern scientific terms in Arabic dictionaries (see also section 3.6.3 of chapter three). The report also emphasizes the inability of any of the

Arabic dialects to substitute for the standard and suggests wider promotion of standard usage as a main tool of education (especially higher education) and mass media to bridge the gap between Standard and spoken varieties.

This study emphasises the importance of revising Arabic dictionaries to include modern usage of Arabic terms, borrowed words, and dialectal usage of blended and coined terms as is the case in all other languages. The situation of current Arabic dictionaries (mainly based on materials collected in the sixth and the seventh century) can by no means satisfy the modern usage of Arabic. Arabic dictionaries are void of any current colloquial usage. In addition, the semantic and phonological development of terms should be documented.

As was illustrated in chapter two, the case of Arabic dialects is in fact "inherent variability" i.e. dialects that were inherited through the ages and are still used by their people in designated areas. These dialects developed through time due to the factors mentioned in chapter two (but with a direct and continuous link to Standard because of the need to read the Qur'an even in the poorest and the most isolated villages in the Arab and Muslim World). However, most of the development was in phonetics and lexical items that entered Arabic as a result of external factors such as the sovereignty of non-Arab Muslim rule, occupation by foreign powers (after the first World War) and the strong opposition to Arabic by the various occupying forces, the high percentage of illiteracy in the Arab World, the increased poverty, and the new trend of globalization. These main factors, among others, resulted in a slight change in phonetics and a massive increase in the lexical items that entered Arabic.

The usage of non-Arabic terminology is still not completely controlled by the SA or FuSha (FuSha is the Arabic translation for the term 'standard Arabic'). However, many scholars of Arabic manoeuvred to control foreign linguistic phenomena by establishing Arabic Academies. One of the major tasks of these Academies is to Arabicize foreign lexical items (when the item doesn't have an equivalent) within the framework of the Arabic derivational system, since Arabic is the potential source for a huge array of derivations. Yet Arabic Academies in the Arab World are not unified in their work. A more important role that these Academies should undertake is the responsibility of reproducing Arabic dictionaries to include most of the linguistic lexical varieties used in dialects to reveal the evolution of semantics in Arabic. The lack of such dictionaries that show the etymology of lexical items is a source of threat for the Arabic language since all Arabic dialects have developed some new usages for

Arabic lexical items without any sort of documentation (see 5.2.2.1.1, 5.2.2.1.2, and 6.1.1). In addition, the lack of such dictionaries will make some continue to judge Arabic and its spoken varieties as diglossic or even bilingual, drawing the incorrect analogy between Arabic and Latin as Krumbacher (1902), Marçais (1930) and Ferguson (1959), and Versteegh (2003) did.

Modifying Arabic dictionaries to include dialectal usage and the change of sounds would reduce the likelihood of the language being described as diglossic and help translators in choosing the most common and understood terms while rendering texts from or into Arabic; in addition such dictionaries would help foreign linguists understand and learn Arabic in a more simplified way. With the help of the modified Arabic dictionary (which recommends incorporating colloquialisms in Arabic dictionaries) the translator will be protected from using any of the dialectal terms and will always have recourse to SA in order not to fall into the trap of translating an SL dialect by a TL dialect. Such translations have been failures as was shown in chapter four, five and six through the analysis of the translation of dialectal materials. However, a translator may, in certain cases, need to use "slang terms" (Newmark, 1988:195) to suit the nature of the source text as is the case in subtitling some western movies that contain slang (see 7.2.1, 7.2.2).

The translation of dialects should be done under the umbrella of the standard language since dialects do not each constitute a separate linguistic unit of the standards. Berezowski (1997:37) emphasizes this notion noting that "dialects are definable only in contrast to higher level linguistic system, i.e. ultimately they are, by definition, only dialects of a particular language". Thus, the range of Arabic dialects or "the inherent variability of Arabic" fall into that definition of Berezowski, leading us to the extended SA as a solution for translating dialects. Versteegh (2003: 130) noted that: "we have seen that grammarians accepted the variation in the pre-Islamic dialects and even collected the variants, because in their view these belonged to the corpus of pure Arabic speech". Arabic today needs Arabic linguists to repeat the same process that earlier Arab linguists undertook, i.e. to extend Arabic in order to attempt to include colloquial expressions and Arabicized foreign lexical items.

8.6 Recommendations of the Study:

- 1) The current situation of the Arabic language should change as soon as possible, as recommended in section 3.6.3 by revising current Arabic dictionaries to include colloquial and slang usage of terms.

- 2) Arabic Academies have to accept the Arabicization of foreign words that have entered Arab societies even if they do not have easy equivalents.
- 3) The educational systems have to be revised in the Arab World to put an end to the high illiteracy in Arab societies which aggravates the gap between standard and spoken varieties.
- 4) Standard Arabic should be promoted and enhanced by a political decision to make it the language of education.
- 5) Methods of teaching Arabic are not as effective as they should be. New methods for teaching Arabic need to be adopted to improve the command of SA among Arab students.
- 6) The Arabic Mass Media need to understand their vital role in promoting standard. A political and social decision should be taken to make Arabic Mass media a tool for bridging the gap between standard and spoken varieties.
- 7) Arab linguists and rulers of the Arab World should be more aware of the ongoing call for colloquialisms as a colonial survival void of objectivity. This call should be defied by the call for standard as it was recommended in the Arab Human Development Report 2003 issued by the UNDP.
- 8) Inherent varieties or "colloquialisms" that existed for more than 1500 years should be accepted as dialects of Arabic that could not develop to be a separate language because of the strong and continuous connection with SA via religious practices, Mass Media, education and cultural heritage.
- 9) Before persuading Arab students that Arabic is an adequate replacement for foreign languages, it will be necessary to show them that Arabic can give them access to materials of the same quality as those available in English and French. This can be achieved through promoting the process of translation into Arabic and encouraging research in the Arab World. Research and translation in the Arab World are the lowest among all nations (see *Arab Human Development Report 2003*).
- 10) Translation into Arabic should be done in SA using the extended approach which will facilitate rendering of dialects and slang.
- 11) Illiteracy is a major problem in the Arab World. The eradication of this problem will greatly contribute to bridging the gap between SA and spoken varieties of Arabic.

8.7 Areas of Further Research:

Feminine speech in some rural Arabic communities is an area of interest for some researchers in the Arab World which needs further study. Ambiguity of some Arabic expressions and the effect they cause in the process of translating literary materials is another area for investigation. Language and power in mass media jargon after the September 11 event is also an interesting area of research.

Appendix

The full Shakespearean text will be presented followed by the full colloquial translation by Willcocks and a Standard translation of the same text done by the Arab novelist Khaleel Mutran (see Mutran n.d.). The translation of Willcocks will be followed by a retranslation into English done by the researcher.

Hamlet 1.3.55-81

Note: The passage will be presented as follows for the purposes of this analysis:

Lord Polonius:

- 1- Yet here, Laertes! Aboard, aboard, for shame!
The wind sits in the shoulder of your sail,
And you are stay'd for.
- 2- There; my blessing with thee!
And these few precepts in thy memory
See thou character.
- 3- Give thy thoughts no tongue,
Nor any unproportioned thought his act.
- 4- Be thou familiar, but by no means vulgar.
Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;
- 5- But do not dull thy palm with entertainment
Of each new hatch'd, unfledged comrade.
- 6- Beware
Of entrance to a quarrel, but being in,
Bear't that the opposéd may beware of thee.
- 7- Give every man thy ear, but few thy voice;
Take each man's censure, but reserve thy judgment.

8- Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy;
For the apparel oft proclaims the man,
And they in France of the best rank and station
Are of a most select and generous chief in that.

9- Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.

10- This above all: to thine ownself be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

11- Farewell: my blessing season this in thee!

Colloquial translation by William Willcocks:

Note: This translation does not proceed sentence by sentence. Willcocks deleted some parts of Polonius' speech, apparently aiming to give only a general idea of the English text:

1- elwazi:r li?ibnuh : shu:f ya: ?ibni. rabina: yij3al elbarakah fi:k ?iw3a:
tinsa: elnaSi:7at illi 7aqu:llak 3alaiha: wi la:zim (ti'7li:ha:/ti'7alli:ha:)
qudda:m 3ainaik.

2- la: titkallam fi: kulli 7a:jah ti:ji: fi: fikrak. w ?iftikir kiti:r qabl ma:
tishra3 fi: ?ayyi 3amal tisi:r ma7bu:b 3ind elna:s kulluhum.

3- wi el?as7a:b illi 3iriftuhum wi jarrabtuhum Tayib ?iw3a: tifarraT
fi:hum, wi ?irbuT nafsak wi ?iyyahum biTu:q Salb, wa la: tku:nsh Sa7ib
likulli wa:7id.

4- wi ?ilbis ?a'3la: elhudu:m wi ?a7sanha: elyu:m qadr ma: tiqdar li?anni
kulli wa:7id yi3raf '3airuh min hudu:muh wi '7uSu:San bila:d farnsa: illi
fi:ha: na:s ?aS7a:b naDar fi: el?umu:r di: wi yi3rifu:ha: Tayib. wi ?ib3id
3an elza'7rafah wi elfa'7fa'7ah.

5- wi ?iw3a: tud'7ul fi: elmusha:jara:t, wi la:kin ?iTHa waqa3t fi:
'7ina:qat ?ijtihid 3ala: qadr Ta:qtak 7atta: ti'7awwif 3aduwwak.

6- wi ?a3Ti: widnak wi ?i7faD lisa:nak.

7- ?iw3a: tistilif wa la: tisallif 7ad li?annak law sallift tiDi:3 fulu:sak wi (tiDi:3/tiDayyi3) Sa:7bak wi eldain yiku:n sabab '7asa:rtak.

8- wi ?akbar naSi:7ah ?aqu:lha: lak ?innak tiku:n Sa:diq ma3 nafsak fa?inni illi yiSduq ma3 nafsuh ma: yku:nsh '3air Sa:diq ma3 '3airuh.

9- ru:h ya ?ibni ?inta wadi:3ti 3ind alla:h.

The standard translation of the same extract from *Hamlet* done by the Arab novelist and poet (Khaleel Mutran):

Note: The standard translation by Khaleel Mutran goes a long way towards capturing the meanings of the Shakespearean text in addition to maintaining Shakespeare's unique style of and sentence order.

1- Polonius: ya:la al3a:r, ?ala: zilta huna: ya: Leartes?
?asri3 wa ?irkab alsafi:nah falri:7u tamla? alqila:3 wa hum yantaDiru:nak al?a:n.

2- ?iTHhab wa litaS7abaka da3awa:ti alSa:li7ah. wa ha:THihi al7ikam ?inqushha: fi: THa:kiratik.

3- la: tufSi7 3amma: yaju:l fi: THihnik, wa la: tunaffiTH ?ayya fikratin la: tali:qu bik.

4- kun wadu:dan ma3 al'3ayr du:n ?an taj3alhum yafqidu:nak ?i7tira:mahum lak. qarrib min nafsik ?ula:?ika al?aSdiqa:? allaTHi:n '7abirtahum wa ?irbuT baynahum wa bayna ru:7ika biriba:Tin min fu:la:TH.

5- la: tuba'7'7is min qi:mati Sada:qatika fatuna:dim kulla man ja:?a yaTlub Suhbataka wa la: ta3rifhu.

6- ?i7THar alshija:r ma3 al'3ayr, wala:kin ?iTHa: 7adatha wa tasha:jarta fa?sluk bi7aythu ya'7sha: '7aSmuka ba?sak.

7- ?unSut ?ila: aljami:3 wa la:kin la: tata7addath ?illa: ?ila: alba3D. ?uTlub naSi:7ata kulla rajulin du:na an tafqid 7ukmaka alsha'7Siy.

8- ?irtadi: min althya:b al'3a:liyati ma: yastaTi:3u jaybuka ?an yata7ammal thamanahu, wa la:kin la: tunfiq 3ala: albida3 wa la: tuba:li'3 fi: alta?annuq. liyakun malbasuka '3aniyyan wa la:kin mu3tadilan. falziyyu '3a:liban ma: yadullu 3ala: 7aqi:qati alrajul, la:siyyama: wa

?anna ?aS7a:ba almara:kiz alsa:miyati fi: faransa: mudaqiqu:n fi: THa:lika wa ya'7ta:ru:n thiya:bahum bi3ina:yatin fa:?'iqah.

9- la: takun ?abandan da:?'inan ?aw madi:nan. fa?'iqra:Du alSadi:qi '3a:liban ma: yu:di: bilma:li wa alSadi:q, kama: ?anna al?'istida:nati tu:hinu al?'iqtiSa:d.

10- wa la:kin taTHakkar ha:THihi al7ikmata qabla: ?ayyi shay?in ?a:'7ar. litakun Sa:diqan ma3a nafsika fasaya3qubu Sidquka ma3 nafsika kama: ya3qubu allayla alnaha:r ?annak lan taku:na ka:THiban ma3 ?a7ad.

11- wada:3an wa litanam da3awa:ti: ha:THihi al7ikmati fi: nafsik.

Hamlet Translated by Willcocks:

Hamlet, 1.3.59-60

E: 3- Give thy thoughts no tongue,
Nor any unproportioned thought his act.

CA: 2- la: titkallim fi: kulli 7a:jah ti:ji: fi: fikrak. wi **?iftikir** kiti:r qabl ma: tishra3 fi: ?ayyi 3amal *tiSi:r ma7bu:b 3ind elna:s kulluhum*. (**my own emphasis to be explained in the analysis**)

Retranslation: do not say everything that comes into your thoughts. And **remember** a lot before you start doing any matter *you will become loved by all people*. (**my emphasis and translation to be explained in the analysis**)

SA: 3- la: tufSi7 3amma yaju:l fi: THihnik, wa la: tunaffiTH ?ayya fikratin la: tali:qu bik.

As the retranslation shows, Willcocks did not abide by the Shakespearean style or the original meanings of the source text. In addition, he added a full sentence that is not found in the original text *tiSi:r ma7bu:b 3ind elna:s kulluhum* (“you will become loved by all people”). Willcocks allowed himself to change and add to the original text considering himself the author rather than a translator. Moreover, he never searched for the correct equivalents as the standard translator did.

The expression *la: titkallim* (“do not say”) used by Willcocks is equivalent to the standard expression *la: tatakallam* (“do not say”) changing the grammatical prefix *ta* (present tense indicator) into *ti* as a

result of the old *taltalah* phenomenon in the early Bahra' dialect (see 2.6.4).

The expression *fi: kulli 7a:jah* (“in every matter”) is equal to the standard *fi: kulli 7a:jah* (“in everything”, “in every matter”). However, because Willcocks lacks the correct knowledge of Arabic, he does not use the correct preposition in his translation. Arabs tend to say in this context *3an kulli 7a:jah* (“about everything”).

The colloquial present verb *ti:ji:* (“it comes”) stems from the root *ja:?a* (“came”) which in standard *taji:?* (“it comes”). The present colloquial verb has gone through two linguistic transformations. First, changing the prefix *ta* into *ti* as a remnant of Bahra', an early spoken dialect (the phenomenon of *taltala*, see part 2.6.4). Second, dropping the glottal stop /ʔ/ in the final position to facilitate pronunciation. However, the colloquial verb *tiji:* is pronounced almost the same even in the North African Arab countries which shows roots in early spoken dialects of Arabic since it is such a general phenomenon. Willcocks as usual avoided using any of the /j/ colloquial varieties (/g/, /d/, or /j/) and preferred to use the standard form /j/.

The expression *fi fikrak* (“in your thoughts”) corresponds to the standard expression *fi: fikrik* (“in your thoughts”). However, the phrase *fi fikrak* is rarely used in colloquialisms to mean *mind* as it was used by Willcocks. Arabs tend to say *fi: ba:lik*, *fi: THihnik*, *fi: mu'7'7ik*, or *fi: 3aqlak* to mean *in your mind*.

The expression **?iftikir** *kiti:r* (“and remember a lot”) used in Willcocks' colloquial translation is also an erroneous usage of Arabic. The imperative verb **?iftikir** (“you remember”) corresponds to the standard **?iftakir** (“you think”, “you remember”): the change of the vowel /a/ in the standard term into an /i/ does not affect the meaning which results from the prevailing phenomenon of *Al-kasr* having existed in the early Hijazi dialect (see 2.6.4). What Willcocks needs here is the imperative verb *fakkir* (“think”) to suit the meaning of the original English text; but his insufficient knowledge of Arabic has led to this mistake in translating the English text. The same mistake, however, was made in the translation of sentence two of the second liturgical text (see section 4.2.2.1.2, chapter four).

The term *kiti:r* (“a lot”) corresponds to the standard term *kathi:r* (“a lot”). The /th/ (voiceless dental fricative) is changed into the /t/ (voiceless denti-alveolar plosive, non-emphatic) in some spoken varieties of Arabic while some varieties maintain the sound /th/ as it is, such the Arabian

Gulf area, and rural areas in Palestine and Jordan, Tunisia, and Iraq. However, the change of the /th/ into /t/ does not change the meaning since both versions of the word are used in almost all parts of the Arab World.

The sentence *qabl ma: tishra3 fi: ?ayyi 3amal* (“before you start doing any matter”) is equal to the standard *qabl ma: tashra3 fi: ?ayyi 3amal* (“before you start doing any matter”). However, the verb *tishra3* (“you start doing”) is an eloquent standard verb that is rarely used in colloquialism since most spoken dialects, including the Egyptian dialect, use the verb *tibda?* (“start doing”), which is *tabda?* (“start doing”) in SA as a synonym to *tashra3*. This reflects Willcocks' confusion between expressions and his narrow knowledge of colloquial Egyptian since this verb *tibda?* is widely used in all spoken Arabic varieties including the Egyptian dialect. The use of *tashra3* rather than *tabda?* by Willcocks could also be attributed to his deep appreciation of SA.

The final sentence that was added by Willcocks ***tiSi:r ma7bu:b 3ind elna:s kulluhum*** (“you will become loved by all people”) is not found in the original Shakespearean text. This sentence is also a standard one since it corresponds to *taSi:ru ma7bu:ban 3inda alna:si kulluhum* (“you will become loved by all people”) in SA. It should be noted that the sounds in bold result in SA because of inflection and the disappearance of inflection does not change the meaning.

Hamlet, 1.3.61-63

E: 4- Be thou familiar, but by no means vulgar.

Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;

CA: 3- wi el?as7a:b illi 3iriftuhum wi jarrabtuhum **Tayyib** ?iw3a: tifarraT fi:hum, wi ?irbuT nafsak wi ?iyyahum biTu:q Salb, *wa la: tku:nsh Sa7ib likulli wa:7id.* (**my own emphasis to be explained in the analysis**)

Retranslation of CA: and the friends that you have known and tested **well** do not abandon them, and tie yourself and them with a solid neckband, *and do not be a friend to everyone.* (**my own translation and emphasis to be explained in the analysis**)

SA: 4- kun wadu:dan ma3 al'3ayr du:n ?an taj3alahum yafqidu:nak ?i7tira:mihum laka. qarrib min nafsik ?ula:?ika al?aSdiqa:? allaTHi:n '7abirtahum wa ?rbuT baynahum wa bayna ru:7ika biriba:Tin min

Analysis:

Willcocks intentionally omitted the first sentence from his translation. The sentence *Be thou familiar, but by no means vulgar* was not even hinted at. He started directly with the sentence related to friendship rewriting it with his own style. The sentence *wa la: tkunsh Sa:7ib likulli wa:7id* (do not be a friend to everyone) can never be equivalent to the first sentence which was neglected *Be thou familiar, but by no means vulgar since*; the meaning is completely different. In fact, Willcocks's sentence *do not be a friend to everyone* gives a meaning that was never intended in the Shakespearean text and is contrary to what Polonius is saying to his son Laertes. Willcocks again is regarding himself as author of the text not only by adding new meanings but also by adding contradictory meanings to the original text, which goes beyond all the rules of literary translation (see section 3.3, 3.3.1). Even if we considered Willcocks' sentence *do not be a friend to everyone* as a translation of the fifth piece of advice that Polonius gave to Leartes which reads ***but do not dull thy palm with entertainment of each new hatch'd, unfledged comrade***, then Willcocks has made a big mistake by this translation which is not equivalent, neither in meaning nor in style.

Willcocks started his sentence with the expression *wi el?S7a:b* (“and the friends”) which is equivalent to the standard *wa al?aS7a:b*. The change in the definite article from *al* (“the”) to *el* (“the”) affects neither the transcription nor the meaning (see section 4.2.2.1).

The relative pronoun *illi* was explained in previous examples. The relative pronoun *illi* (“that” or “which”) is in standard *allaTHi* (masculine “which, that or who”) or *allati* (feminine “which, that, or who”) but all spoken dialects in the Arab World use the short form *illi* which has its roots in early spoken Arabic. Al-Darweesh (2003:48) refers to a relative pronoun *il* in the Thamoodi dialect that was used to mean (“which, that or who”) for both feminine and masculine.

The expression *3iriftuhum* (“you knew them”) is equivalent to the standard *3araftahum* (“you knew them”). The shift of the vowels /a/ into /i/ is a remnant of the *Al-kasr* phenomenon from the early Hijazi dialect (see section 2.6.4) without any change of meaning; while the shift of the vowel /a/ into /u/ in the third syllable results from a wrong inflection of the expression in colloquialisms. This inflection does not affect the meaning.

The expression *wi jarrabtuhum* (“and you tested or experienced them”) is equivalent to the standard *wa jarrabtahum* (“you tried or tested them”). The change of vowels is not indicative since it never changes the meaning; it results from erroneous grammatical inflection in colloquialisms (see 4.2.2.1).

The expression **Tayyib** (“tasty”, “kind”, “okay”) used by Willcocks is wrongly used in this context since it is never used in colloquial Egyptian to mean “good” or “well”. Even in standard, the expression *Tayyib* means “tasty” or “kind”. However, the expression *Tayyib* is used in some Arabian Gulf dialects (parts of Yemen and parts of Saudi Arabia) to mean *well* which reflects Willcocks' fluctuation among the correct glossary items used in dialects.

The meaning and the form of the imperative *?iw3a:* are a borrowed form of the past tense *?aw3a:* (“protected in a safe place”). The colloquial imperative form *?iw3a:* (“be careful”, “beware”) is *3i* (“listen”) in SA. The root of the verb is *wa3aya*, and the formation of the of the imperative verb has several meters (forms) in SA. Among these meters (forms) are the following: 1- **?if3il** or **?if3al** like the imperative verb *?ijlis* (“you sit down”) and *?ishrab* (“you drink”) 2- **?ifta3il** or **?ifti3il** like the verb *?iqtarib* (“you come closer”) 3- **3i** like the verb *qi* (“you protect”) and *3i* (“you listen”, “you grasp”, “you protect”). The colloquial imperative verb *?iw3a:* follows the first meter (form) of the imperative formation **?if3al**, while the standard form *3i* (“listen”) follows the third meter **3i**. The variety of meters (forms) allow speakers of Arabic to reform the past verb *?aw3a:* (“protected in a safe place”) in a new imperative usage *?iw3a:* (“be careful”). Moreover, the colloquial form *?iw3a:* could have been used in one of the spoken dialects while the standard form *3i* was used in the dialect of the tribes which were chosen for recording the language (see section 2.4.2). We can be certain that the imperative verb *?iw3a:* was used in old spoken dialects because it is a general phenomenon in current spoken Arabic varieties. Some spoken varieties tend to blend the standard *?iyya:k* (“be careful”) with the form *?iw3a:* (“be careful”) to generate the expression *?iw3a:k* as illustrated in the table.

The verb **tifarraT** (“you abandon”) corresponds to the standard expression **tufarriT** (“you abandon”). Changing the grammatical prefix *ta* (present tense indicator) into *ti* is a remnant of the phenomenon of *taltalah* in the early Bahra' dialect (see 2.6.4).

Changing the vowels in bold in the SA expression *tufarriT* (“you abandon”) into *tifarraT* resulted from different vowel representation in colloquialism and does not affect the meaning (see section 4.2.2.1).

The expression *fi:hum* (“in them”) corresponds to the standard expression *fi:hum/fi:him* (“in them”). The sentence *wi ?irbuT nafsak wi ?iyyahum biTu:q Salb* (“and tie yourself and them with a solid neckband”) is equal to the standard *wa ?irbuT nafsaka wa ?iyyahum biTawqin Salb*. The elements in bold result from a declensional ending in SA but the lack of inflection in final position has no effect on the meaning of expressions. As for the change of the glide /w/ into the long vowel /u:/ in *Tawq SA > Tu:q CA*, almost all colloquial Arabic varieties tend to change the glide /w/ into /u:/ and the glide /y/ into /i:/ which also does not affect the meaning since the glides /w/ and /y/ have the same transcript as the long vowels /u:/ and /i:/. The suffix *in* in the SA expression *Tawqin* is a result of inflection (*tanween* or *nunation*), the deletion of the grammatical suffix *in* does not change the meaning.

The sentence in Willcocks' text *wa la: tkunsh Sa:7ib likulli wa:7id* (“and do not be a friend to everyone”) corresponds to the standard *wa la: takun Sa:7iban likulli wa:7id*. The only difference that can be noticed between the two sentences is the declensional endings to indicate the grammatical slot, which would not change the meaning if it were missing; another difference is the colloquial negative form *la: tkunsh* (“do not be”) which has been explained in previous examples. As was illustrated in earlier examples in chapters four and five almost all colloquial Arabic varieties use the form *ma/ma:* (“not”)+ verb+ *sh* to express negation.

The particle *ma:* (“not”) is used in the standard only with the past tense, but colloquialism tend to use it with the present and the future formation as well. Also, the form *mish/mush+ v* is used to form negation instead of *ma/ma:+ v + sh* which indicates that the suffix *sh* is added either to the verb or to the particle *m* (see section 2.6.5, chapter two). Moreover, the particle *la:* (“not”) is mainly used with present tenses as well as the particle *ma:* (“not”) to form negation.

Hamlet, 1.3.70-74

E: 8- Costly thy habit as thy purse can buy,
 But not express'd in fancy; rich, not gaudy;
 For the apparel oft proclaims the man,
 And they in France of the best rank and station
 Are of a most select and generous chief in that.

CA: 4- wi ?ilbis ?a'3la: elhudu:m wi ?a7sanha: **elyu:m** qadr ma: tiqdar li?anni kulli wa:7id yi3raf '3airuh min hudu:muh wi '7uSu:San bila:d farnsa: illi fi:ha: na:s **?aS7a:b naDar** fi: el?umu:r di: wi yi3rifu:ha: **Tayyib**. wi ?ib3id 3an elza'7rafah wi elfa'7fa'7ah. (**my own emphasis to be explained in the analysis**)

Retranslation: and wear the most expensive clothes and the best thereof **today** as much as you can because everyone knows the other through his clothes and specially the lands of France which have in it **people of high taste** in these matters and they know it **well**. And stay away from showiness and ornamentation. (**my own emphasis to be explained in the analysis**)

ST: 8- ?irtadi: min althiya:b al'3a:liyati ma yastaTi:3u jaybuka ?an yata7ammal thamanahu, wa la:kin la: tunfiq 3ala: albida3 wa la: tuba:li'3 fi: alta?annuq. liyakun malbasuka '3aniyyan wa la:kin mu3tadilan. falziyyu '3a:liban ma: yadullu 3ala: 7aqi:qati alrajul, la:siyyama: wa ?an ?s7a:ba almara:kiz alsa:miyati fi: faransa: mudaqiqu:n fi: THa:lika wa ya'7ta:ru:n thiya:bahum bi3ina:yatin fa:?iqah.

Analysis:

Willcocks not only allowed himself to be a rewriter of the Shakespearean piece, but also permitted to himself to re-order the sentences as he liked. He skipped three sentences (five, six, and seven) of the original text and started directly with sentence eight. The order of sentences is, in fact, the order of ideas and thoughts intended by Shakespeare. Hence, changing the sequence harms the text and amounts to infidelity to the original text.

Moreover, the retranslation of Willcocks' translation reflects how far he was from the original text. Most of the original meanings were destroyed and new ideas were added to the text creating what can be called Willcocks' own text just to reflect a colloquial style. The lack of suitable punctuation is also intended by Willcocks to reflect a non-standard chatty style. The informal style of Arabic which Willcocks followed does not suit the translation of the literary source text.

The colloquial imperative verb used by Willcocks *?ilbis* ("you wear") is equivalent to the standard *?ilbis* ("you wear"). The expression *?a'3la:* ("the most expensive") corresponds to the standard form *?a'3la:* ("the most expensive"). The colloquial noun *elhudu:m* ("clothes") is equivalent to the standard expression *alhudu:m* ("clothes"): changing the definite

article *al* (“the”) into *el* does not affect the meaning (see part 4.2.2.1, chapter four). The superlative adjective *wi ?a7sanha:* (“and the best thereof”) is equivalent to the standard expression *wa ?a7sanaha:* (“and the best thereof”). The absence of the short vowel /a/ in the colloquial stems from lack of declensional ending in colloquialism, especially if the expression contains a pronoun where the vowel that separates the word and the pronoun tends to disappear as in the case of the short vowel /a/. This dropping of the inflectional vowel is general in the spoken varieties, a remnant of the early Eastern dialect (see 2.6.3, 2.6.4).

The expression *elyu:m* (“today”) corresponds to the standard *alyawm* (“today”); the glide /w/ is transferred to long /u:/ in most spoken varieties of Arabic. However, this change is not really indicative since the transcription of the /w/ and the /u:/ stays the same. The expression *elyu:m* was added by Willcocks unnecessarily, making the colloquial text seem awkward and very artificial. Moreover, the expression *elyu:m* in this context would let the reader feel that text is made by a non-native speaker of the language because the sentence lacks cohesion and coherence.

The expression *qadr ma: tiqdar* corresponds to the standard *qadr ma: taqdir* (“as much as you can”). Changing the grammatical prefix *ta* (present tense indicator) into *ti* came as a remnant of the early *taltalah* phenomenon in the Bahra' dialect (see 2.6.4). However, most spoken varieties of Arabic, including the Egyptian dialects, do not say *qadr ma: tiqdar* (“as much as you can”) since colloquialism tends to drop the /r/ of the expression *qadr* (“as much as”) to become *qad* (“as much as”) when it collocates with the verb *tiqdar*, while the /r/ is kept in the expression *qadr* in other usages. In addition, Willcocks did not use one of the colloquial varieties of the /q/: /ʔ/, /k/, or /g/ found in the Egyptian dialects and kept the standard form of the sound /q/ to escape the diversity of colloquialisms.

The phrase *li?anni kulli wa:7id* (“because everyone”) corresponds to the standard *li?anna kulla wa:7idin* (“because everyone”) with one difference related to the erroneous inflection of colloquialism represented by the change of vowels from the standard form, and the lack of nunation or *tanween* (inflection of final letters with one of the short vowels + the sound /n/). However, this does not affect the meaning (see section 4.2.2.1).

The present verb *yi3raf* (“he knows”) corresponds to the standard verb *ya3rif* where the prefix *ya* (present time indicator) where the short vowel /a/ is shifted into /i/ as a remnant of the *taltalah* phenomenon in the early

Bahra' dialect (2.6.4). The change of the vowel /i/ into /a/ of the second syllable results from assimilation of vowels in colloquialisms which does not change the meaning of the verb.

The phrase *'3airuh min hudu:muh* (“the other from his clothes”) corresponds to the standard *'3ayrahu min hudu:mih*. The change of the glide /y/ (voiced palatal glide) into the closing diphthong /ai/ happens in most spoken varieties of Arabic but does not harm the meaning of the expression since the transcription of the two elements in Arabic remains the same (see part 4.2.2.1). The change of vowels in the standard expression *hudu:mih* (“his clothes”) to become *hudu:muh* in the Egyptian dialect results from assimilation of vowels which does not affect the meaning.

The expression *wi '7uSu:San bila:d faransa:* (“and specially the lands of France”) is equivalent to the standard *wa '7uSu:San bila:d faransa:* (“and specially the lands of France”). The relative clause *illi fi:ha na:s ?aS7a:b naDar* (“which have in it people of high taste”) corresponds to the standard relative clause *allati: fi:ha na:s ?aS7a:ba naDar*.

The relative pronoun *illi* was explained in previous examples. The relative pronoun *illi* (“that” or “which”) is in standard *allaTHi:* (masculine “which, that or who”) or *allati* (feminine “which, that, or who”) but all spoken dialects in the Arab World use the short form *illi* which has its roots in early spoken Arabic since. Al-Darweesh (2003:48) refers to a relative pronoun *il* in the Thamoodi dialect that was used to mean “which, that or who” for both feminine and masculine.

The term *na:s* (“people”) is also SA which exists in the Qur'an (see Sura 114, Verses 1,2,3). The term *?aS7a:b naDar* literary means “people of sight”; however, the expression is not used in its literal meaning in modern SA but in a metaphoric way to mean “people of high taste”. The use of the expression in its metaphoric sense is not recorded in any kind of dictionaries. Arabic dictionaries should be extended to contain such evolution of idiomatic expressions, which enriches the language and facilitates learning it (see 3.6.2).

The phrase *fi: el?umu:r di:* (“in these matters”) is equivalent to the standard *fi: al?umu:r ha:THi*. The change of the vowel /a/ into /e/ in the definite article *al* (“the”) attached to the expression *?umu:r* (“matters”) is not regarded as a difference between SA and colloquialisms (see part 4.2.2.1). The demonstrative pronoun *di* (“this”, “these”) was explained in previous examples; the demonstrative pronoun *di* is originally *THi* and it

is a demonstrative pronoun to mean "this". *THi* was used in one of the Hijazi dialects called Lihyani (after the tribe Lihyan which lived north of the Arabian peninsula) as Al-Darweesh (2003:22) indicates. The /TH/ (voiced dental fricative, non-emphatic) is changed to the /d/ in most of the Arabic dialects (voiced denti-alveolar plosive, non-emphatic). However, the demonstrative pronoun *THi* ("this") still exists in some Bedouin dialects especially in Saudi Arabia. According to Al-Darweesh (2003), *THi* also had several forms: *THa*, *THu*, and *THah*. This example proves that most of the spoken Arabic expressions that are used in the modern dialects are remnants of old spoken Arabic which enhances, in turn, "the inherent variability" theory of spoken Arabic.

The expression *wi yi3rifu:ha:* ("and they know it") corresponds to the standard *wa ya3rifu:ha:* ("and they know it"): changing the grammatical prefix *ya* (preset time indicator) into *yi* is a remnant of the early Bahra' dialect (see part 2.6.4).

The expression ***Tayyib*** ("tasty", "kind") used by Willcocks to mean *well* is never used in the Egyptian dialect in this way. The expression *Tayyib* is used in Egypt to mean "tasty", "kind", "okay" but wrongly used by Willcocks in this context. Even in standard, the expression *Tayyib* means "tasty" or "kind". However, the expression *Tayyib* is used in some Arabian peninsula dialects (parts of Yemen and parts of Saudi Arabia) to mean *well* which reflects Willcocks's fluctuation among the correct glossary items used in dialects. The sentence *wi ?ib3id 3an elza'7rafah wi elfa'7fa'7ah* ("and stay away from ornamentation and showiness") is equivalent to the standard *?ibta3id 3an elza'7rafah wa alfa'7fa'7ah*. The only difference that can be noticed is that the imperative verb *?ibta3id* ("you stay away") in standard became *?ib3id* ("you stay away") in colloquialism which corresponds to another imperative verb *?ab3ib* ("keep away").

Hamlet, 1.3.65-67

E: 6- Beware

Of entrance to a quarrel, but being in,
Bear't that the opposed may beware of thee.

CA: 5- *wi ?iw3a: tid'7ul fi: elmusha:jara:t, wi la:kin ?iTHa: waqa3t fi:
'7ina:qat ?ijtahid 3ala: qadr Ta:qtak 7atta: ti'7awwif 3aduwwak.*

Retranslation: And be careful to enter fights, but if you fall into a fight, exert your efforts as much as possible to frighten your enemy.

SA: 6- ?i7THar alshija:r ma3 al'3ayr, wala:kin ?iTHa: 7adatha wa tasha:jarta fa?sluk bi7aythu ya'7sha: '7aSmuka ba?sak.

Analysis:

Willcocks again manipulated the sentence order of the Shakespearean text. Moreover, he did not maintain the same meanings of the original English text as is illustrated in the retranslation. The word "opposed" in the source text was translated by Willcocks as "enemy". Laertes who is supposed to be on a visit to France, according to Willcocks' translation, is now a man who is targeted in France because he has enemies there. And Polonius, the father, is advising Laertes not to fight his enemies until they come to him and ask him to fight which implies that Polonius is teaching his son Laertes to be a coward according to the standards of the Shakespearean age. This meaning was never intended by Shakespeare who is depicting a father advising his son to stay out of trouble. Yet, Polonius wants his son to act in a manly manner if Laertes should ever engage in an ordinary fight such as most youths face.

The meaning and the form of the imperative *?iw3a:* are borrowed form of the past tense *?aw3a:* ("protected in a safe place"). The colloquial imperative form *?iw3a:* ("be careful", "beware") is SA *3i* ("listen") in SA. The root of the verb is *wa3aya*, and the formation of the imperative verb has several meters (forms) in SA. Among these meters (forms) are the following: 1- *?if3il* or *?if3al* like the imperative verb *?ijlis* ("you sit down") and *?ishrab* ("you drink") 2- *?ifta3il* or *?ifti3il* like the verb *?iqtarib* ("you come closer") 3- *3i* like the verb *qi* ("you protect") and *3i* ("you listen", "you grasp", "you protect"). The colloquial imperative verb *?iw3a:* follows the first meter (form) of the imperative formation *?if3al*, while the standard form *3i* ("listen") follows the third meter *3i*. The variety of meters (forms) allows speakers of Arabic to reform the past verb *?aw3a:* ("protected in a safe place") in a new imperative usage *?iw3a:* ("be careful"). Moreover, the colloquial form *?iw3a:* could have been used in one of the spoken dialects while the standard form *3i* was used in the dialect of the tribes which were chosen for recording the language (see section 2.4.2, chapter two). What establishes that the imperative verb *?iw3a:* occurred in early spoken dialects is that it is a general phenomenon in current spoken Arabic varieties. Some spoken varieties tend to blend the standard *?iyya:k* ("be careful") with the form *?iw3a:* ("be careful") to generate the expression *?iw3a:k* as illustrated in the table.

The verb *tid'7ul* (“enter”) corresponds to the standard *tad'7ul* (“enter”). The SA present tense particle is changed to *ti* as a remnant of the old phenomenon of *taltalah* in the early Bahra' dialect (see 2.6.4).

The expression *elmusha:jara:t* (“fights”) is equivalent to the standard expression *almusha:jara:t* (“fights”) except for the change of the vowels /a/ to become /e/ in the definite article *al* (“the”) which is not indicative (see 4.2.2.1, chapter four). However, Willcocks as usual uses the standard form of the /j/ and did not use any of the colloquial varieties used in Egypt: /g/, /d/, and /j/. The expression *wi la:kin* (“but”) corresponds to the standard *wa la:kin* (but), and the change of the vowel /a/ into /i/ in the particle *wa* is not indicative in standard or in colloquial varieties (see 4.2.2.1).

The particle *?iTHa:* (“if”) is equivalent to the standard particle *?iTHa* (“if”). However, the dialects of Cairo which Willcocks considered as a target language never pronounce the /TH/ (voiced dental fricative, non-emphatic); the dialects of Cairo usually replace the /TH/ with the /z/ (voiced denti-alveolar sulcal fricative), while the Sa'eedi the change the /TH/ with /d/ (voiced denti-alveolar plosive, non-emphatic). The /TH/ is still used in Egyptian Bedouin dialects.

The expression *waqa3t fi:* (“you fell in”) is equivalent to the standard *waqa3t fi:* (“you fell in”). Willcocks in this expression also is using the standard form of the /q/ rather than one of the colloquial alternatives used in Egypt: /ʔ/, /g/, and /k/. The expression *'7ina:qat* (“a fight”) that Willcocks used is mis-spelled: he has used the sound /t/ while it should be /h/ since Willcocks is supposed to be using the colloquial which does not keep inflection of sounds in final position. The /h/ in such expressions would be pronounced /t/ only if inflection is kept or if such terms with a final /h/ are added to another noun e.g. *'7ina:qat elji:ra:n* (“the neighbours' fight”). Again, Willcocks in the expression *'7ina:qah* has used the standard form of the /q/ rather than using one of the colloquial alternatives used in Egypt: /ʔ/, /g/, /k/ to resolve his dilemma about which one to use.

The expression *?ijtahid 3ala: qadr Ta:qtak* (“exert your efforts as possible”) is a standard expression except for the loss of the vowel /a/ in *Ta:qtak* which results from the adding the pronoun *k* (“your”) as a remnant of the early Eastern dialect (2.6.4). Spoken Egyptian would also use a similar expression borrowed from standard but less eloquent which reads *7a:wil juhda:k* (“try your best”).

The expression *ʔatta: tiʔawwif ʔaduwwak* (“to frighten your enemy”) corresponds to the standard *ʔatta: tuʔawwif ʔaduwwak* (“to frighten your enemy”). The only difference is that the standard present tense prefix *tu* is changed to *ti* in spoken Egyptian as a remnant of the early Bahra' dialect (see Anees 1984, pp. 91-99 and part 2.6.4).

Hamlet, 1.3.68-69

E: 7- Give every man thy ear, but few thy voice;

Take each man's censure, but reserve thy judgment.

CA: 6- wi ʔa3Ti: widnak wi ʔi7faD lisa:nak.

Retranslation: And give your ear and protect your tongue. (**my own translation**)

SA: 7- ʔunSut ʔila: aljami:3 wa la:kin la: tata7addath ʔilla: ʔila: alba3D.
ʔuTlub naSi:7ata kulla rajulin du:na an tafqid 7ukmaka alsha'7Siy.

Analysis:

As is clear from the retranslation, Willcocks did not translate the sentence “*take each man's censure, but reserve thy judgment*”. Deleting this sentence, however, caused a great loss of meaning in conveying the source text. This deletion of some ideas from the source text is a violation of the process of translation's ethical code which emphasizes sincerity and complete adherence to the original text (see part 3.6.2).

The expression *ʔa3Ti: wida:nak* literally means “give an ear” but it has other connotations in spoken Arabic such “spy on others”. The expression *ʔi7faD lisa:nak* literally means “protect your tongue”, while it has a well known idiomatic usage in standard as well as colloquial Arabic to mean “behave yourself or do not insult others”. In fact, Willcocks has changed the meaning of the source text completely only because of his insistence on using colloquial Egyptian believing that it is a separate language not related to Arabic.

The imperative verb *ʔa3Ti:* (“give”) in Willcocks' translation is equivalent to the standard verb *ʔa3Ti:* (“give”). However, the verb *ʔa3Ti:* is used in most colloquial varieties of Arabic except for the Cairene dialects where they prefer to use another synonym *ʔiddi:* (“give”). The verb *ʔiddi:* corresponds to the imperative verb *ʔaddi:* (“give”). This, in turn, shows that Willcocks is not competent enough in the dialects of Egypt. It should be noted that these imperative verbs *ʔa3Ti:* (“give”) and *ʔaddi:* (“give”) are both standard and used in spoken varieties of Arabic.

The colloquial expression *widnak* (“your ear”) is originally *?uTHnak* (“your ear”). The expression went through some linguistic transformation: 1- changing the initial glottal stop with the short back vowel /?u/ into the glide /w/ as a remnant of the early Hijazi dialect (see 2.6.4) 2- inserting the high front short /i/ after the glide /w/ as a reflection of the *Al-kasr* phenomenon in the Hijazi dialect (see 2.6.4) 3- changing the /TH/ (voiceless dental fricative) into the /d/ (voiced denti-alveolar plosive, non-emphatic) which is common in most spoken varieties of Arabic. However, the development of such expressions lacks documentation in Arabic dictionaries although they are recorded in some works of Arabic sociolinguistics. This lack of documentation of similar terms is a source of weakness in Arabic and needs to be remedied by dictionaries that give both the original expression and its development in spoken dialects of Arabic, (see part 3.6.2).

The imperative verb *?i7faD* (“protect”) is equal to the standard imperative verb *?i7faD* (“protect”). Yet, the /D/ is not pronounced the same except for some Bedouin dialects in the desert of Sienna in Egypt. Most Egyptian dialects change the /D/ (voiced dental fricative, emphatic) into /z/ or /d/ as well as some urban dialects in Syria, Lebanon, and Palestine. The /D/ is kept as it is in the dialects of Iraq, Jordan, the Arabian peninsula and most rural dialects of Palestine, Syria, and Lebanon. This, however, reflects Willcocks' lack of knowledge of Egyptian spoken varieties. The expression *lisa:nak* (“your tongue”) corresponds to the standard expression *lisa:nak* (“your tongue”).

Hamlet, 1.3.75-77

E: 9- Neither a borrower nor a lender be;
 For loan oft loses both itself and friend,
 And borrowing dulls the edge of husbandry.

CA: 7- ?iw3a: tistilif wa la: tisallif 7ad li?annak law sallift
 (tiDi:3/tiDayyi3) fulu:sak wi (tiDi:3/tiDayyi3) Sa:7bak wi eldain
 yiku:n sabab '7asa:rtak. (**my own emphasis to be explained in the analysis**)

Retranslation: do not borrow from or lend to anyone because if you lend you will **lose** your money and you will **lose** your friend and debt will be the reason of your loss. (**my own emphasis and translation to be explained in the analysis**)

SA: 9- la: takun ?abadan da:?inan ?aw madi:nan. fa?iqra:Du alSadi:qi

'3a:liban ma: yu:di: bilma:li wa alSadi:q, kama: ?anna al?istida:nata
tu:hinu al?iqtiSa:d.

Analysis:

Willcocks, as usual, deleted the final sentence *And borrowing dulls the edge of husbandry* believing that it is not necessary.

The meaning and the form of the imperative ?iw3a: are borrowed form of the past tense ?aw3a: (“protected in a safe place”). The colloquial imperative form ?iw3a: (“be careful”, “beware”) is SA 3i (“listen”) in SA. The root of the verb is wa3aya, and the formation of the of the imperative verb has several meters (forms) in SA. Among these meters (forms) are the following: 1- ?if3il or ?if3al like the imperative verb ?ijlis (“you sit down”) and ?ishrab (“you drink”) 2- ?ifta3il or ?ifti3il like the verb ?iqtarib (“you come closer”) 3- 3i like the verb qi (“you protect”) and 3i (“you listen”, “you grasp”, “you protect”). The colloquial imperative verb ?iw3a: follows the first meter (form) of the imperative formation ?if3al, while the standard form 3i (“listen”) follows the third meter 3i. The variety of meters (forms) allows speakers of Arabic to reform the past verb ?aw3a: (“protected in a safe place”) in a new imperative usage ?iw3a: (“be careful”). Moreover, the colloquial form ?iw3a: could have been used in one of the spoken dialects while the standard form 3i was used in the dialect of the tribes which were chosen for recording the language (see section 2.4.2, chapter two). It is certain that the imperative verb ?iw3a: occurred in early spoken dialects because it is a general phenomenon in current spoken Arabic varieties. Some spoken varieties tend to blend the standard ?iyya:k (“be careful”) with the form ?iw3a: (“be careful”) to generate the expression ?iw3a:k.

Yet, the documentation of such expressions does not exist in current dictionaries of Arabic which highlights the importance of modifying Arabic dictionaries as recommended in this study (see part 3.6.3).

The present verb *tistilif* (“borrow”) corresponds to the present verb *tastalif* (“borrow”). The change of the grammatical present tense prefix *ta* in standard into *ti* is a remnant of the *taltalah* phenomenon in the early Bahra' dialect (see part 2.6.4). The present verb *tisallif* (“lend”) is equivalent to the standard verb *tusallif* (“you lend”) with the same phenomenon of shifting the present prefix *tu* into *ti* as a remnant of the early Bahra' dialect.

The term *7ad* (“anyone”) is originally ?a7ad but the glottal stop was dropped in most spoken varieties of Arabic except in some parts of the

Arabian peninsula, Iraq and among Bedouin who use the two terms *ʔad* and *ʔaʔad*. This phenomenon of dropping the glottal stop is a remnant of the Hijazi dialect- an early dialect in the Arabian peninsula (see section 2.6.4). The expression *liʔannak* (“because you”) is equivalent to the standard *liʔannak* (“because you”). The particle *law* (“if”) is equivalent to the standard particle *law* (“if”). The past verb *sallift* (“you lent”) corresponds to the standard past verb *sallaft* (“you lent”); changing the vowel /a/ into /i/ is the remnant of the early Hijazi dialect where the phenomenon of *Al-kasr* (the change of most of the vowels in the word into /i/, see Anees 1984, 91-99, and part 2.6.4).

The verb ***tiDi:3*** (“will be lost”) used by Willcocks is erroneously used since the verb should be ***tiDayyi3*** (“you will lose”). But because Willcocks did not use stress or *shaddah* on the vowel /i:/ which becomes /yy/ if stressed, the whole sentence becomes ambiguous. However, the verb *tiDi:3* (“will be lost”) is equivalent to the standard expression *taDi:3* (“will be lost”) but the change of the present tense particle *ta* into *ti* is an influence of the early Bahra' dialect as was explained before (see 2.6.4). The expression *fulu:sak* (“your money”) is equal to the standard *fulu:sak* (“your money”). Willcocks repeated his mistake by using *tidi:3* (“will be lost”) without using the stress mark *shaddah* to form the appropriate verb for this sentence *tiDayyi3* (“you will lose”).

The expression *Sa:7bak* (“your friend”) corresponds to the standard *Sa:7**i**bak* (“your friend”) with dropping the vowel representation of the element /i/. This loss of vowel /i/ is a remnant of the early Eastern dialect (see part 2.6.4).

The term *eldain* (“the debt”) is equivalent to the standard term *aldayn* (“the debt”). The definite article *el* (“the”) in colloquial is *al* (“the”) in standard, and the difference between the two forms is not indicative at all since the same written form is used for both forms (see 4.2.2.1, chapter four). As for the change of the glide /y/ into the diphthong /ai/, it is a general phenomenon in all spoken varieties of Arabic which also has its roots in old spoken Arabic dialects. However, the written form of /ai/ and /y/ are similar in Arabic where the choice between /ai/ and /y/ does not affect the meaning.

The verb *yiku:n* (“will be”) in colloquial Egyptian is *yaku:n* (“will be”) in standard; the change of the prefix *ya* (present time indicator) into *yi* is a remnant of the early Bahra' dialect (see part 2.6.4).

The expression *'7asa:rtak* (“your loss”) in Willcocks' translation corresponds to the standard *'7asa:ratak*. This phenomenon of dropping the vowel because of the possessive pronoun is a remnant of the early Eastern dialect (see 2.6.4, chapter two).

Hamlet, Act 1, Scene 3.

10-This above all: to thine ownself be true,
 And it must follow, as the night the day,
 Thou canst not then be false to any man.

CA: 8- wi ?akbar naSi:7ah ?aqu:lha: lak ?innak tiku:n Sadiq ma3 nafsak
 fa?inn illi yiSduq ma3 nafsuh ma yiku:nsh '3air Sa:diq ma3
 '3airuh.

Retranslation: and the biggest advice I say it to you to be honest with yourself since the one who is honest with himself would not be not honest with others. (**my own translation**)

SA: 10- wala:kin taTHakkar ha:THihi al7ikmati qabla: ?ayyi shay?in
 ?a:'7ar. litakun Sa:diqan ma3a nafsika fasaya3qubu Sidquka ma3
 nafsika kama: ya3qubu allayla alnaha:r ?annak lan taku:na
 ka:THiban ma3 ?a7ad.

Analysis:

The expression *wi ?akbar* (“and the biggest”) is equivalent to the standard expression *wa ?akbar* (“and the biggest”). The change of the particle *wa* (“and”) into *wi* (“and”) is not indicative at all since the spelling of the two forms remains the same (see part 4.2.2.1, chapter four). The noun *naSi:7ah* (“advice”) is equivalent to the standard *naSi:7ah* (“advice”). The expression *?aqu:lha: lak* (“I say it to you”) corresponds to the standard expression *?aqu:luha: lak* (“I say it to you”); the loss of the vowel /u/ in the third syllable is a remnant of early Eastern dialect in the Arabian Peninsula as was explained in previous examples (see 2.6.4, chapter two). Willcocks refrained from using any of the colloquial varieties of the /q/ which could be /ʔ/, /g/, or /k/.

The expression *ma3 nafsak* (“with yourself”) is equivalent to the standard *ma3 nafsik* (“with yourself”). The change of the vowel /i/ in standard into /a/ in colloquialism resulted from erroneous inflection because of vowel assimilation in the colloquial while standard keeps the correct inflection according to the grammatical slot that the word fills. It

should be noted that the expression *nafsak* (“yourself”) could be *nafsak*, *nafsuk*, or *nafsik* according to its location in the sentence; so using any form in colloquialism does not change the meaning of the word.

The expression *?innak tiku:n Sa:diq* (“you be honest”) is equivalent to the standard *?innak taku:n Sa:diq* (“you be honest”). The change of the present particle *ta* into *ti* in colloquialism is an influence of the early Bahra' dialect (see part 2.6.4). Again, Willcocks preferred to use the standard form of the /q/ instead of using one of the varieties used in Egypt as /ʔ/, /g/, and /k/.

The particle *fa?inn* (“because” or “since”) in Willcocks' translation corresponds to the standard *fa?inna* (“because” or “since”). However, the particle *fa?inna* is rarely used in colloquialisms since almost all spoken varieties of Arabic use the expression *ʔalasha:n* (“because”) instead of *fa?inna* and this again reflects Willcocks' deep appreciation of SA and lack of competence in colloquialisms.

The relative pronoun *illi* (“who, which, that”) was explained in previous examples as a remnant of a Pre-Islamic dialect. The relative pronoun *illi* (“who, that, which”) is in standard *allaTHi:* (masculine “which, that, who”) or *allati:* (feminine “which, that, who”) but all spoken dialects in the Arab World use the short form *illi* which has its roots in old spoken Arabic. Al-Darweesh (2003:48) refers to a relative pronoun *il* in the Thamoodi dialect (pre-Islamic dialect) that was used to mean “which, that or who”.

The verb *yiSduq* (“be honest”) corresponds to the standard *yaSduk* (“be honest”); the change of the present tense particle *ya* in standard into *yi* in colloquialism was explained in previous examples to be a remnant of the early Bahra' dialect (see part 2.6.4). The expression *maʔ nafsuh* (“with himself”) is equivalent to the standard *maʔ nafsih*. The change of the vowel /i/ in standard to the vowel /u/ results from erroneous inflection since the expression *nafsih* (“himself”) could be *nafsah*, *nafsuh*, or *nafsih* according to its grammatical slot in the sentence. This change of vowels does not affect the meaning of the expression.

The colloquial negated verb *ma: yku:nsh* (“can not be”) is originally in SA *la: yaku:n* (“can not be”). The particle *ma:/ma* is used in standard for negating past tense only while the particle *la:* is used to negate the present tense. Colloquialisms in the Arab World used the particle *ma:/ma* to negate all tenses. In addition, a suffix *sh* is added at the end of the verb to express negation. This phenomenon of negation in spoken varieties of

Arabic is a common one all over the Arab World which demonstrates its roots in early spoken varieties of Arabic (see 2.5.6).

The expression *'3air Sadiq* (“not honest”) corresponds to the standard *'3ayr Sadiq* (“not honest”). Changing the glide /y/ with the diphthong /ai/ is a common phenomenon in the spoken Arabic and it has its roots in old Eastern dialects of Arabic (see 2.6.4). Moreover, changing the glide /y/ to the diphthong /ai/ is not indicative at all and does not affect the meaning of the expression nor its spelling since the glide /y/ and the diphthong /ai/ have the same written form.

The expression *ma3 '3airuh* (“with others”) corresponds to the standard *ma3 '3ayrih* (“with others”). The change of the glide /y/ into the diphthong /ai/ was discussed in the previous example of the expression *'3air* (“not”). As for the change of the vowel /i/ in standard to become /u/ in colloquialism, the expression *'3ayrih* (“others”) could be inflected in different ways according to its grammatical slot: *'3ayrih*, *'3ayrah*, or *'3ayruh*. And because colloquialism does not maintain correct inflection, any of the forms of the expression *'3ayrih* could be used without any damage done to the meaning.

English References:

Al-Batal, Muhammad (1994) "Connectives in Arabic Diglossia: The Case of Lebanese Arabic" in Mushera Eid, Vicente Cantarino & Keith Walters (eds.) (1994) *Perspective on Arabic Linguistics VI: Papers from the Sixth Annual Symposium on Arabic Linguistics*, pp. 91-118. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Abdel-Malek, Zaki (1972) "The Influence of Diglossia on the Novels of Yusif Al-Siba9i," *Journal of Arabic Literature*, 132-141.

Abu-Melhim, Abed Al-Rahman (1991) "Code Switching and Linguistic Accommodation in Arabic" *Perspectives on Arabic Linguistics*. LII, 231-250.

Abou-Seida, Abdelrahman (1971) *Diglossia in Egyptian Arabic: Prolegomena to the Pan-Arabic Sociolinguistic Study*. PhD dissertation, University of Texas at Austin.

Al-Dakkan, Zaid (2002) *A Translation Problem: Consistency in Arabic English Translation*, PhD thesis, University of Sydney.

Al-Deeb, Bothayna (2003) "Social Statistics In Egypt" Unstats.un.org/unsd/demographic/meetings/egm/Socialstat_0503/docs/no_32.pdf (accessed on 12/08/2005).

Al-Hawrani, Shawqi (2002) *A Contrastive Analysis of Major Rhetorical Constituents in the Written Discourse of Arabic and English: A Pragmatic Perspective*, PhD thesis, Al-Jinan University, Beirut.

Ali, Abdullah Yusif (1989) *The Holy Qur'an: Text Translation and Commentary*. Kuwait – Al-Murgab: That Es-Salasil.

Al-Kenai, Jamal B.S. (1985) *Some Linguistic and Cultural Problems of English-Arabic Translation and Their Implications for a Strategy of Arabization*, PhD thesis, University of Glasgow.

Alkhuli, Muhammad (1999) *Comparative Linguistics: English and Arabic*. Amman: Alfalah House.

Allerton, D.J., Paul Skandera and Cornelia Tschichold (eds.) (2002) *Perspectives on English as a World Language*. Basel: Schwabe.

Alrabaa, Sami (1986) "Diglossia in the Classroom: The Arabic Case" *Anthropological Linguistics*. 28, 1, 73-78.

Al-Sayyed, Mustapha (2003) "Politics and Economic Growth in Egypt (1950-2000)".

www.gdnet.org/pdf2/gdn_library/global_research_projects/explaining_growth/Egypt_political_economy.pdf (accessed on 12/08/2005).

Al-Toma, Salih J. (1974) "Language Education in Arab Countries and the role of the Academics" in J. Fishman (ed.) *Advances in Language Planning*. The Hague: Mouton, pp. 690-714.

Amara, Muhammad (2004) "Yasir Suleiman, the Arabic Language and National Identity," *Language and Society*, 33, pp. 143-145. Cambridge: Cambridge University Press.

[http://0-](http://0-journals.cambridge.org.opac.library.usyd.edu.au/bin/bladerunner?REQUIRE)

[journals.cambridge.org.opac.library.usyd.edu.au/bin/bladerunner?REQUIRE](http://0-journals.cambridge.org.opac.library.usyd.edu.au/bin/bladerunner?REQUIRE) NIQ (accessed on 04/05/2005).

The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2000 by Houghton Mifflin Company.

www.bartleby.com/61/ (accessed on 04/09/2005).

As-Safi, Abdel Baki Muhammad M. (1979) An Investigation of the Theory and Practice of Literary Translation Based on Arabic and English as Source and Target Languages, PhD thesis, University of Lancaster.

Ayalon, Ami (1987) *Language and Change in the Arab Middle East: The Evolution of Modern Political Discourse*. Oxford: Oxford University Press.

Ayari, Salah (1976) "Diglossia and Illiteracy in the Arab World" *Language, Culture & Curriculum*. 9, 3, pp. 243-53.

Baker, Mona (2001) "Arabic tradition".

http://arabworld.nitle.org/texts.php?module_id=1&reading-id=1022&print=1 (accessed on 02/06/2005).

Barnstone, Willis (1993) *The Poetics of Translation*. New Haven and London: Yale University Press.

Bassnett-McGuire, Susan (ed.) (1980) *Translation Studies*. London: Methuen and Co. Ltd.

- Bateson, Mary C. (1967) *Arabic Language Handbook*. Washington D.C.: Center for Applied Linguistics.
- Beekman, John (ed.) (1965) *Notes on Translation with Drills*. Santa Ana, CA: Summer Institute of Linguistics.
- Belkin, V. (1960) *The Problem of Literary Language and Dialects in Arab Countries. (Preliminary Translation of Selected Works in Sociolinguistics)*. No. 11-26, Washington D.C.: Center for Applied Linguistics.
- Bentahila, A and E. E. Davies (1983) "The Syntax of Arabic-French Code Switching" *Lingua*. 59, 301-330.
- Berezowski, Leszek (1997) *Dialects in Translation*. Wroclaw: Wydawnictwo Uniwersytetu Wroclawskiego.
- Berque, Jack (1968) *Cultural Expression in Arab Society Today*. Trans. Robert Stookey, Austin: University of Texas Press.
- Bezirgan, Najm (1973) "Language and Reality in the Arab World" in E. Said and F. Suleiman, (eds.) *The Arabs Today: Alternatives for Tomorrow*. Columbus: Forum Associates, Inc.
- Blanc, H (1964) *Communal Dialects in Baghdad*. Cambridge, MA: Harvard University press.
- Blanc, Haim (1960) "Stylistic Variation in Spoken Arabic: A sample of Interdialectal Conversation" in Charles Ferguson (ed.) *Contributions to Arabic Linguistics*. Cambridge, MA: Harvard University Press.
- Blau, Joshua (1965) *The Emergence and Linguistic Background of Judeo-Arabic*. London: Oxford University Press.
- _____, (1966-7) *A Grammar of Christian Arabic, Based Mainly on south Palestinian Texts from the First Millennium*, 3 vols. Louvain: Imprimerie Orientaliste.
- _____, (1977) "The Beginnings of the Arabic Diglossia: A Study of the Origins of Neo-Arabic," *Afro-Asiatic Linguistics*, 4, pp. 175-202.

_____, (1977) *The Beginnings of the Arabic Diglossia: A Study of the Origins of Neo-Arabic*. Mabilu: Undena.

Boase-Beier, Jane (2004) "Knowing and Not Knowing: style, intention and the translation of a Holocaust poem." *Language and Literature*. Vol. 13(1), pp. 25-35.

Brislin, Richard W. ed, (1976) *Translation Applications and Research*. New York: Gardner Press, Inc.

Britto, Francis (1986) *Diglossia: A Study of the Theory with Application To Tamil*. Washington: Georgetown University Press.

Brown, Roger and A. Gilman (1960) "The Pronouns of Power and Solidarity" in J. Fishman (ed.) *Readings in the Sociology of Language* (1968/1970:252-75).

Cadora, F. (1970) "Some Linguistic Concomitants of Contactual Factors of Urbanization," *Anthropological Linguistics*, 12: 10-19.

_____, (1992) "Ecolinguistic Rules, Lexical Diffusion, and Historical Recapitulation," *Bedouin, Village and Urban Arabic: An Ecolinguistic Study*. pp. 109-139

_____, (1992) "Linguistic Change and Ecolinguistics," *Bedouin, Village and Urban Arabic: An Ecolinguistic Study*, pp. 1-35

_____, (1992) *Bedouin, Village and Urban Arabic: An Ecolinguistic Study*. Leiden: E. J. Brill.

Catford, J. C. A. (1965) *Linguistic Theory of Translation: An Essay in Applied Linguistics*. Oxford: Oxford University Press.

The Catholic Liturgical Library (1998-2002) www.catholicliturgy.com (accessed on 10/04/2005).

The Catholic Liturgical Library (2002) "General principles applicable to all translations". www.catholicliturgy.com (accessed on 10/04/2005).

Chejne, Anwar (1969) *The Arabic Language: Its Role in History*. Minneapolis: University of Minnesota Press.

Chesterman, Andrew (1997) *Memes of Translation: The Spread of Ideas in Translation Theory*. Amsterdam: John Benjamins Publishing Company.

Clark Community Network

<http://chat.forclark.com/comments/2004/3/15/105233/487/275> (accessed on 1/09/ 2005).

Cochran, Effie (1997) "An Instance of Triglossia? Codeswitching as evidence for the Present State of Greece's Language Question" *International Journal of the Sociology of Language*. 126, 33-62.

Corriente, F. (1976) "From Old Arabic to Classical Arabic the Pre-Islamic Koine: Some Notes on the Native Grammarians' Sources, Attitudes and Goals," *Journal of Semitic Studies* 21: 62-98.

_____, (1977) *A Grammatical Sketch of the Spanish Arabic Dialect Bundle*. Madrid: Instituto Hispano-Arabe de Cultura.

Coulmas, Florian (1992) *Language and Economy*. Oxford: Blackwell.

Cronin, Michael (2003) *Translation and Globalization*. London and New York: Routledge.

Crystal, David (1981) *Dictionaries in Applied Linguistics*. London: Academic Press.

_____, (2003) *English as a Global Language*. Cambridge: Cambridge University press.

Cutter, Martha J. (1997) "An Impossible Necessity: translation and the recreation of linguistic and cultural identities in contemporary Chinese American literature" www.findarticles.com (accessed on 16/04/2005).

Dicky, Joseph (1994) "La Pluriglossia De L'Arab" *Bulletin d'Etudes Orientales*.46, 19-42.

Diem, W. (1976) "Some Glimpses of the Rise and Early Development of Arabic Orthography," *Orientalia*, new series, 45, 251-261.

Dijk, T. Van (1972) *Some Aspects of Text Grammar: A Study of Theoretical Linguistics and Poetics*. The Hague: Mouton

DiPietro, R. and Selim, G. (1967) "The Language Situation in Arab Sicily," *Linguistic Studies in Memory of Richard Slade Harrell*, ed. Don Graham Staurt. Washington, D.C.: Georgetown U.P. pp. 19-35.

Dixon, John S. (1993) "Translation Categories and the Act of Translation: The problem of defining Literary Translation". *XIII World Congress: Translation the Vital Link: 16-13 August 1993, Brighton*. ed. Catriona Picken. London: Institute of Translation and Interpreting. I,38-42.

Emeneau, Murray B. (1956) "India as a Linguistic Area" *Language* 32,1, 3-16.

_____, (1964) "Oral Poets of South India -- the Todas" in Dell Hymes (ed.) *Language in Culture and Society*. New York: Harper & Row.

Encarta <http://encarta.msn.com/> (accessed on 15/04/2005).

Farghal, Mohammad (1994) "Ideational Equivalence in Translation" in Robert de Beaugrande et al (eds.) *Language, Discourse and Translation in the West and Middle East*. Amsterdam: John Benjamins Publishing Company, 55-63.

Fasold, Ralph (1984) *The Sociolinguistics of Society*. Oxford: Basil Blackwell.

Faull, Katherine M. (ed.) (2004) *Translation and Culture*. Cranbury, NJ: Associated University Presses, Inc.

Ferguson, Charles A. (1959) "Diglossia" *Word* 15, 325-40.

_____, (1968) "Myths about Arabic" in J. Fishman (ed.) (1968) *Readings on the Sociology of Language*. The Hague: Mouton.

_____, (1989) "Grammatical Agreement in Classical Arabic and the Modern Dialects: A Response to Versteegh's Pidginization Hypothesis," *Al-Arabiyya*, 22, pp. 5-17.

_____, (1991) "Diglossia Revisited" in A. Hudson (ed.) (1991a) *Southwest Journal of Linguistics*, Special Issue, Studies in Didlossia, Vol 10, pp. 214-34.

Fishman, Joshua, (1966) *Language Loyalty in the United States*. The Hague: Mouton.

_____, (1967) "Bilingualism With and Without Diglossia; Diglossia With and Without Bilingualism" *Journal of Social Issues* 23: 2.29-38. Revised and reprinted as "Societal Bilingualism: Stable and Transitional" in Fishman, Joshua *Sociolinguistics: A Brief Introduction* (1972: 78-89) Rowley, Massachusetts: Newbury House.

_____, (ed.) (1968, repr. 1972) *Readings in the Sociology of Language*. The Hague: Mouton.

_____, (1972a) *Advances in the Sociology of Language*., Vol. II. The Hague: Mouton.

_____, (1972b) *Sociolinguistics: A Brief Introduction*. Rowley, Massachusetts: Newbury House.

_____, (1972c) *The Sociology of Language: An Interdisciplinary Social Approach to Language in Society*. Rowley, Massachusetts: Newbury House.

_____, (1980) "Bilingualism and Biculturalism as Individual and Societal Phenomena" *Journal of Multilingual and Multicultural Development*, No. 1, pp. 3-17.

_____, (ed.) (1986) *The Fergusonian Impact*, vol. 2: *Sociolinguistics and the Sociology of Language*. Berlin: Mouton de Gruyter.

_____, (ed.) (1999) *Handbook of Language and Ethnic Identity*. Oxford: Oxford University Press.

Foley, William (1997) *Anthropological Linguistics: An Introduction*. Malden, MA: Blackwell Publishers.

Forum of Bible Agencies on April 21,1999. www.bible-researcher.com (accessed on 09/04/2005).

Gordon, David (1985) "Translation Theory" www.bible-researcher.com (accessed on 09/04/2005).

Green, Jeffrey M. (2001) *Thinking Through Translation*. Athens: University of Georgia Press.

Gumperz, John (1962) "Types of Linguistic Communities" *Anthropological Linguistics*, 4:1, pp. 28-40.

_____, (1967) "On the Ethnology of Linguistic Change" in William Bright (ed.) *Sociolinguistics*. The Hague: Mouton, 27-38.

_____, (1977) "The Speech Communities" in Pier Giglio, (ed.) *Language and Social Context*. New York: Penguin Books, Ltd.

Halliday, M.A.K. and Hasan, Ruqaiya (1985) *Language, Context, and Text: Aspects of Language in a Social-semiotic Perspective*. Warrn Ponds, Vic.: Deakin University Press.

Hary, Benjamin H. (1989) "Middle Arabic: Proposals for New Terminology," *Al-Arabiyya*, 22, 19-36.

_____, (1992) *Multiglossia in Judeo-Arabic*. Leiden: E.J. Brill.

Hatim, B. & Mason, I. (1990) *Discourse and the Translator*. London and New York: Longman.

Helmreich, Jeff (2001) "Journalistic License: Professional Standards in the Print Media's Coverage of Israel" *Jerusalem Center for Public Affairs*. www.jcpa.org/j/vp460.htm (accessed on 01/08/2005).

Hermans, Theo (2002) "Paradoxes and Aporias in Translation" in Alessandra Riccardi, (ed.) (2002) *Translation Studies*. Cambridge: Cambridge University Press, pp.10-12.

Hetzron, Robert (ed.) (1998) *The Semitic Language*. New York: Routledge.

Holes, Clive (1990) *Gulf Arabic*. London and New York: Routledge.

_____, (1995) *Modern Arabic: Structures, Functions and Varieties*. London and New York: Longman.

Holmes, James S. (1988) *Translated! Papers on Literary Translation and Translation Studies*. Amsterdam: Rodopi.

- Holmes, Janet (1992) *An Introduction to Sociolinguistics*. London and New York: Longman.
- Hornby, P.A. (ed.) (1977) *Bilingualism: Psychological, Social and Educational Implications*. New York: Academic Press.
- House, J. (1981) *A Model for Translation Quality Assessment*. Tübingen: Gunter Narr.
- Hudson, Alan, (1980) *Sociolinguistics*. Cambridge: Cambridge University Press.
- _____, (1991a) Studies in Diglossia. *Southwest Journal of Linguistics*, Special Issue, Vol 10.
- _____, (1991b) "Toward the Systematic Study of Diglossia" *Southwest Journal of Linguistics* 10(10) 1-22.
- _____, (1992) "Diglossia: A Bibliographic Review" *Language in Society* 21,4, 611-654.
- Huntington, Samuel P. (1997) *The Clash of Civilizations and the Remaking of the World Order*. New York: Touchstone
- Hussein, R and M. R. Zughoul (1993) "Lexical Interference in Journalistic Arabic in Jordan" *Language Sciences*, 15,3, pp. 239-254.
- Hymes, Dell (1965) "Prolegomena to the Theory of Communicative Competence" Washington, D.C.: National Council of Teachers of English.
- _____, (1964) "Introduction to Social Structures and Speech Community" in D. Hymes (ed.) *Language in Culture and Society*. New York: Harper and Row Publishers, pp. 385-390.
- _____, (ed.) (1964) *Language in Culture and Society*. New York: Harper and Row Publishers.
- Inayatullah, S (1949) "Arabic as a Religious Language" *Muslim World*. 29,3, pp.241-245.

Jarvella, Roberts J., Astrid Jensen, Elisabeth Jensen, & Mette Andersen, (2002) "Towards Characterizing Translator Expertise, Knowledge, and Know-How: Some Findings Using TAPs and Experimental Methods" in Alessandra Riccardi (ed.) *Translation Studies*. Cambridge: Cambridge University Press, pp. 170-179.

Jones, Elka (2002) "Interpreters and Translation – occupational training and outlook" www.findarticles.com (accessed on 11/04/2005).

Johnson, Sterling (1995) *English As A Second Fucking Language*. New York: St. Martin's Griffin Press

Joos, Martin (1961) *The Five Clocks*. New York: Harcourt, Brace and World.

Kachru, Y. (1981) "Towards Defining the Notion 'Equivalence' in Contrastive Analysis" *TESL* 2,4, 51-39.

Kallas, Elie (1994) "Arabphones on Araboscribes?" *Annali di Ca' Foscari* 3311, *Serie Orientali* 25, 77-96.

Karamanian, Alejandra (2004) "Translation and culture" www.translationdirectory.com (accessed on 16/04/2005).

Karoubi, Behrouz (2003) "Ideology and Translation with a Concluding Point on Translating Teaching" www.translationdirectory.com (accessed on 25/04/2005).

Kaye, Allan (1994) "Formal vs. Informal in Arabic: Diglossia, Triglossia, Teraglossia, etc. Polyglossia-Multiglossia Viewed as a Continuum" *Zeitschrift für Arabische Linguistik*. 27, 47-60.

Kaye, A. (1970) "Modern Standard Arabic and the Colloquials," *Lingua*, 24, 374-412.

Ketkar, Sachin (2004) "Literary Translation: Recent Theoretical Development" www.translationdirectory.com (accessed on 31/03/2005).

Khalil, Azziz M. (1996) *A Contrastive Grammar of English and Arabic*. Jerusalem: Al-Isra' Press.

Khayal, Ma'hmoud (1998) "Hebrew-Arabic translations in the modern era: a general survey

<http://www.erudit.org/revue/meta/1998/v43/n1/003311ar.html>

(accessed on 02/06/2005).

Kloss, Heinz. (1966) "Types of Multilingual Communities" *Sociological Inquiry* 36.2 pp.135-145.

Koch, Arne (2004) "Sacrificing Sense to Sounds: Memitic Translation and Feminist Writing" in Katherine Faull (ed.) (2004) *Translation and Culture*. Cranbury, NJ: Associated University Presses, Inc.

Krumbacher, K. (1902) *Das Problem der Neugriechischen Schriftsprache*. Munchen: K. B. Akademie.

Larson, Mildred L. (1998) *Meaning-based Translation: A Guide to Cross-language Equivalence*. Lenham, MD: University Press of America.

Leland Ryken, C. John Collins (2002) *The Word of God in English: Criteria for Excellence in Bible Translation*. Good News & Crossway. www.gnpcb.org (accessed on 08/04/2005).

Long, Thomas L. (2001) "The Bible: an owner's toolkit". <http://www.tncc.edu/faculty/longt/REL200/toolkit.htm> (accessed on 02/06/2005).

Maamouri, Muhamed (1998) "Arabic Diglossia and Its Impact on the Quality of Education in the Arab Region" A paper in the Language Education and Human Development Series, International Literacy Institute, University of Pennsylvania. www.literacyonline.org

McArthur, Tom (1998) *The English Languages*. Cambridge: Cambridge University Press.

Madani, Bassam (1995) "Re-thinking Missions today: Neo-Evangelical Missiology and the Christian Mission to Islam". www.prca.org/prtj/nov95a.html (accessed on 02/06/2005).

Marcais, William (1930) "La Diglossie Arabe" *L'Enseignement Public*. 97:401-409.

Marlowe, Michael (2004) "Against the Theory of Dynamic Equivalence". www.bible-researcher.com/dynamic-equivalence.html (accessed on 09/04/2005).

May, Rachel (1996) "Literary Translation in Russia: A Cultural History" www.findarticles.com (accessed on 16,04,2005).

Meiseless, Gustav (1980) "Educated Spoken Arabic in the Arabic Language Continuum" *Archivum Linguisticum*. II, 118-147.

Melby, A. (1990) "The Mentions of Equivalence in Translation". *Meta* 35: 207-213.

Milroy, James and Lesley Milroy (ed.) (1993) *Real English: The Grammar of English Dialects in The British Isles*. London and New York: Longman Group.

Moscatti, S. (1964) *An Introduction to Comparative Grammar of the Semitic Languages: Phonology and Morphology*. Wiesbaden: O. Harrassowitz.

Munger, Scott (1999) *Bible, Babel and Babbal*. Colorado Springs: International Bible Society www.ibs.org/niv/munger/3.php (accessed on 25,04,2005)

Newmark, Peter (1981) *Approaches to Translation*. Oxford: Pergamon Press.

_____, (1988) *A Text Book of Translation*. London: Prentice Hall International.

Nida, Eugene A. (1964) *Toward a Science of Translating*. Leiden: E. J. Brill.

_____, (1975) *Language, Structure and Translation*. California: Stanford University Press.

_____, (1994) "Translation Possible and Impossible". *Turjuman* 3(2): 147-163.

_____, (2003) *Fascinated by Languages*. Amsterdam: John Benjamins Publishing Group.

- Nida E. and C. Taber (1969/1982) *The Theory and Practice of Translation*. Leiden: E. J. Brill.
- Nida E. and Jan de Waard (1986) *From One Language to Another: Functional Equivalence in Bible Translation*. Nashville: Thomas Nilson Inc.
- Owens, Jonathan (2001) "Arabic Sociolinguistics" *Arabica* 48, 419-69.
- Petrilli, Susan (ed.) (2003) *Translation Translation*. Amsterdam – New York: Rodopi.
- Phyllott, D. C. and A. Powell (1926) *Manual of Egyptian Arabic* in Naffousah Sa'id (1980) *The History of the Call for the use of Colloquial Arabic and Its Ramification in Egypt* (In Arabic) Alexandria: Dar Nashr Al-Thaqafa, pp. 30-33.
- Ponzio, Augusto (2003) "The Same Other: The text and its translation" in Susan Petrilli (ed.) (2003) *Translation Translation*. Amsterdam – New York: Rodopi, pp. 55-68.
- Pool, Jonathan (1991) "The World Language Problem" *Rationality and Society*, vol. 3, 78-105.
- Quirk, Randolph (1995) *Grammatical and Lexical Variance in English*. London and New York: Longman.
- Rabin, Ch. (1955) "The Beginnings of Classical Arabic," *Islamica*, 4, 19-37.
- Razmjou, Leila (2003) "To Be a Good Translator" www.translationdirectory.com (accessed on 11/04/2005).
- Riazi, Abdulmehdi (2002) "The Invisible in Translation: The Role of Text Structure" www.translationdirectory.com (accessed on 10/04/2005).
- Riccardi, Alessandra (ed.) (2002) *Translation Studies*. Cambridge: Cambridge University Press.
- Rubel, Paula G. and Abraham Rosman (2003) (eds.) *Translating Cultures: Perspectives on Translation and Anthropology*. New York: Berg.

Rubin, Joan (1972) "Bilingual Usage in Paraguay" in J. Fishman (ed.) (1972:512-30) *Readings in the Sociology of Language*. The Hague: Mouton.

Rydin, Karin C. (ed.) (1998) *Early Medieval Arabic: Studies on al-Khalil ibn Ahmad*. Washington D.C.: Georgetown University Press.

Saavedra, Miguel de Cervantes (2005) "Translation and Culture" www.completetranslation.com (accessed on 16,04.2005).

Sager, J (1993) "Machine Translation in Europe" *The Encyclopedia of Language and Linguistics*. Oxford: Elsevier Science.

Sartawi-Salah, Reem M. (1999) N.J. Dawood's Translation of the Holy Qur'an: An Evaluative Case Study, M.A. thesis, Yarmouk University, Irbid.

Schiffman, Harold F. (1974) "Language, Linguistics and Politics in Tamiland" in Edwin Gerow and Margery Lang, (eds.) (1974) *Studies in the Language and Culture of South Asia*. University of Washington Press and Publications on Asia, No.23, of the Institute for Comparative and Foreign Area Studies, pp.125-34.

_____, (1991) "Swiss-German Diglossia" in Alan Hudson (ed.) *Studies in Diglossia, Southwest Journal of Linguistics*. (1991) 10(1) pp. 173-88.

_____, (1993) "The Balance of Power in Multiglossic Languages: Implications for Language Shift," *International Journal of the Sociology of Language*, 103, 115-148.

_____, (1996) *Linguistic Culture and Language Policy*. London and New York: Routledge.

Schmidt, Ronald, Sr. (2000) *Language Policy and Identity Politics in the United States*. Philadelphia: Temple University Press.

Scotton, Carol Myers (1986) "Diglossia and Code-switching" in Joshua Fishman (ed.) (1986) *The Fergusonian Impact, vol. 2: Sociolinguistics and the Sociology of Language*. Berlin: Mouton de Gruyter, pp. 403-15.

Shi, Aiwei (2004) "Hermeneutics and Translation Theory" www.translationaldirectory.com (accessed on 09/04/2005).

_____, (2005) "Style and Stylistic Accommodation in Translation" www.translationdirectory.com (accessed on 10/04/2005).

Shakespeare, William (1983) *The Tragedy of Hamlet* Maynard Mark and Robert W. Boyton (eds.), Montclair, NJ: Boyton/Cook Publishers.

Snell-Hornby, Mary (2003) "Literary Translation as Multimedial Communication on New Forms of Cultural Transfer" in Susan Petrilli (ed.) *Translation Translation*. Amsterdam – New York: Rodopi, pp. 477-486.

Spitta, Wilhelm (1880) "Grammatik des Arabischen Vulgardialectes Von Egypten in Naffousah Sa'id" (1980:17-24) *The History of the Call for the use of Colloquial Arabic and Its Ramification in Egypt* (In Arabic) Alexandria: Dar Nashr Al-Thaqafa.

Steiner, George (1975) *After Babel: Aspects of Language and Translation*. (first edition) New York: Oxford University Press.

_____, (1992) *After Babel*. (second edition) Oxford, New York: Oxford University Press.

Steiner, T. R. (1975) *English Translation Theory (1650-1800)*. Amsterdam: Van Gorcum.

Suleiman, Saleh M. (1985) *Jordanian Arabic Between Diglossia and Bilingualism: Linguistic Analysis, Pragmatics & Beyond VI:8*. Amsterdam/Philadelphia: John Benjamins Publishing Company.

Suleiman, Yasir (1996) "Language and Identity in Egyptian Nationalism" in Yasir Suleiman (ed.) *Language and Identity and North Africa*, 25-37. Richmond, Surrey: Curzon.

_____, (1999) "Language and Political Conflict in the Middle East: A Study in Symbolic Sociolinguistics" in Yasir Suleiman (ed.) *Language and Society in the Middle East and North Africa: Studies in Identity and Variation*, 30-49. Richmond, Surrey: Curzon.

_____, (2004) *A War of Words: Language and Conflict in the Middle East*. Cambridge: Cambridge University Press.

Summer Institute of Linguistics SIL (1997) www.SIL.org (accessed on 01/04/2005).

Teymour, Mahmoud (1932) "The Battle Between Arab Languages in Modern Egyptian Literature" *The Asian Review* 28, 635-40.

Trudgill, Peter, (1999) *The Dialects of England*. (second edition) Oxford: Blackwell Publishers Ltd.

_____, (2004) *Dialects*.(second edition) New York: Routledge.

Venuti, Lawrence (1998) *The Scandals of Translation*. London: Routledge.

_____, (2000) *The Translation Studies Reader*. London: Routledge.

_____, (2002) "The Difference That Translation Makes: The Translator's Unconscious", in Alessandra Riccardi (2002:214-241) *Translation Studies*. Cambridge: Cambridge University Press, pp. 214-241.

UNESCO, Regional Reports for CONFINTEA V (2003) "Literacy and Child Education In the Arab World" http://www.rrz.uni-hamburg.de/UNESCO-UIE/literacyexchange/resources/arab_world.pdf (accessed on 11/08/2005).

U.S. Department of Labor
www.dol.gov/ilab/media/reports/iclp/sweat/egypt.htm (accessed on 12/08/05).

Versteegh, Kees (1984) *Pidginization and Creolization: The Case of Arabic*. Amsterdam: John Benjamins.

_____, (2001/2003) *The Arabic Language*. Edinburgh: Edinburgh University Press.

Vollers, K. (1890) *The Modern Egyptian Dialect* (Translated by F. C. Burkit 1895) in Naffousah Sa'id (1980:24-25) *The History of the Call for the use of Colloquial Arabic and Its Ramification in Egypt* (In Arabic) Alexandria: Dar Nashr Al-Thaqafa.

Walters, Keith (1996) "Diglossia, Linguistic Variation, and Language Change in Arabic" in Mushira Eid (ed.) (1996) *Perspectives on Arabic Linguistics VIII: Papers of the Eighth Annual Symposium on Arabic Linguistics*. Vol. 134, 157-197 Amsterdam/Philadelphia: John Benjamins Publishing Company

Weaver, William (1989) "The Process of Translation" in John Biguenet and Rainer Schulte (eds.) *The Craft of Translation*. Chicago: University of Chicago Press, pp. 117-24.

Guralnik, David B. (ed.) (1986) *Webster's New World Dictionary*. New York: Simon & Schuster, Inc.

Willcocks, William (1926) "Syria, Egypt, North Africa, and Malta Speak Punic not Arabic" in Naffousah Sa'id (1980:30-42) *The History of the Call for the use of Colloquial Arabic and Its Ramification in Egypt* (In Arabic) Alexandria: Dar Nashr Al-Thaqafa.

_____, (1893) "Why Egyptians Lack the Power of Invention Now" in Naffousah Sa'id (1980:32-37) *The History of the Call for the use of Colloquial Arabic and Its Ramification in Egypt* (In Arabic) Alexandria: Dar Nashr Al-Thaqafa.

_____, (1893) "The Translation of *Hamlet* into Colloquial Egyptian" in Naffousah Sa'id (1980:55-60) *The History of the Call for the use of Colloquial Arabic and Its Ramification in Egypt* (In Arabic) Alexandria: Dar Nashr Al-Thaqafa.

Willet, Steven J. [n.d.] "Foreignizing and Domesticating Translation: The case of Pindar".

<http://www.hfac.uh.edu/mcl/faculty/armstrong/willett.abstract.html>
(accessed on 20/08/2005).

Willmore, J. Seldon (1901) *The spoken Arabic of Egypt* in Naffousah Sa'id (1980:24-32) *The History of the Call for the use of Colloquial Arabic and Its Ramification in Egypt* (In Arabic) Alexandria: Dar Nashr Al-Thaqafa.

World Report 392 (2005) "Producing children's videos in colloquial Arabic 'well worth the effort'" www.biblesociety.org/wr_392/392_13.htm
(accessed on 02/06/2005).

Ziadeh, F. (1986) "Prosody and the Initial Formation of Classical Arabic" *JAOS* 106.2, 333-338.

Zughoul, M. R. (1980) "Diglossia in Arabic: Investigating Solutions" *Anthropological Linguistics*, 22,5, 201-17.

_____, (2001a) "Diglossia in Arabic in the Context of Language Learning" in K. Sha'ban (ed.) *Language in Education in Lebanon*. Beirut: UNESCO.

_____, (2001b) "The Language of Higher Education in Jordan: Conflicts, Challenges and Innovative Accommodation" in R. G. Sultana (ed.) *Challenges and Change in the Euro-Mediterranean Region: Case Studies in Educational Innovation*. New York: Peter Lang Inc.

Zughoul, M. R. and R. Hussein (1985) "English for Higher Education in The Arab World: A Case Study of Needs Analysis at Yarmouk University" *The ESP Journal*, 4, 133-152.

Zwettler, Michael (1978) *The Oral Tradition of Classical Arabic Poetry: Its Character Implications*, pp. 97-172. Columbus: Ohio State University Press.

Arabic References:

الانجيل المقدس *The Holy Bible* (1999) بريطانيا، كلورادو سبرنجز: جمعية الكتاب المقدس الدولية.

الانجيل المقدس *The Holy Bible* (n.d.) القاهرة، مصر: جمعية التوراة المصرية.

ابن فارس، ابي الحسين احمد Ibn Faris (1977) *الصاحبي*. القاهرة، مصر: مطبعة عيسى البابي الحلبي.

أبو شريفة، عبد القادر Abu Shareifeh (1989) *علم الدلالة و المعجم العربي*. عمان، الاردن: دار الفكر.

أبو مغلي، سميح Abu Mughli (1987) *في فقه اللغة و قضايا العربية*. عمان، الاردن: دار مجدلاوي للنشر و التوزيع.

أبو مغلي، سميح Abu Mughli (1976) *اقتراض الالفاظ في العربية حتي نهاية القرن الرابع الهجري*. القاهرة، مصر: منشورات جامعة القاهرة.

ابن جني، ابو الفتح Ibn Jinni (1956) *الخصائص*. القاهرة، مصر: المكتبة الانجلو مصرية.

أدي شير، السيد Addi-Sheer (1980) *معجم الالفاظ الفارسية المعربة*. بيروت، لبنان: مكتبة لبنان.

استيتية، سميح Istaitiyeh (2003) *المشاكلات اللغوية في الوظائف و المصطلح و الازدواجية*. عمان، الاردن: دار الفكر.

التنير، محمد داوود Al-Tannir (1987) *الفاظ عامية فصيحة*. بيروت، لبنان: دار الشروق.

الثعالبي، ابي منصور Al-Tha'alibi (1997) *فقه اللغة و أسرار العربية*. القاهرة، مصر: مكتبة القرآن.

الجرجاني، عبد القاهر Al-Jurjani (1961) *أسرار البلاغة*. القاهرة، مصر: المكتبة التجارية.

الجرجاني، عبد القاهر Al-Jurjani (1961) *دلائل الاعجاز*. القاهرة، مصر: مكتبة القاهر.

الجنابي، أحمد Al-Janabi (1981) *ملاحم من تاريخ اللغة العربية*. بغداد، العراق: دار الرشيد.

الجندي، أحمد علم الدين Al-Jundi (1983) *اللهجات العربية في التراث*. القاهرة، مصر: الدار العربية للكتاب.

الجندي، أنور Al-Jundi (1982) *الفصحى لغة القرآن*. بيروت، لبنان: دار الكتاب اللبناني.

- الجواليقي، ابي منصور Al-Jawaliqi (1990) *المعرب من الكلام الاعجمي على حروف المعجم*. دمشق، سوريا: دار القلم.
- الدرويش، محمود جاسم Al-Darweesh (2003) *اللهجات العربية البائدة*. عمان، الاردن: دار الاعلام.
- الرافعي، مصطفى صادق Al-Rafi3i (1973) *اعجاز القرآن و البلاغة اللغوية*. بيروت، لبنان: دار الكتاب العربي.
- الزغول، محمد راجي Zughoul (2005) *دراسات في اللسانيات العربية الاجتماعية*. اربد، الاردن: مؤسسة حماده.
- الزيات، أحمد Al-Zayyat (1969) *تاريخ الادب العربي*. القاهرة، مصر: دار نهضة مصر.
- الزيادي، محمد فتح الله Al-Ziyadi (1998) *الاستشراق أهدافه و وسائله*. عمان، الاردن: دار قتيبة.
- الصالح، صبحي Al-Saleh (1962) *دراسات في فقه اللغة*. بيروت، لبنان: المكتبة الاهلية.
- العكبري، ابي البقاء عبد الله بن الحسين Al-Okburi (1987) *التبيان في اعراب القرآن*. تحقيق محمد علي البجاوي، بيروت، لبنان: دار الجيل.
- الغزالي، محمد Al-Ghazali (1989) *فقه السيرة*. عمان، الاردن: دار الشروق.
- العسكري، ابو هلال Al-Askari (1985) *جمهرة الامثال*. عمان، الاردن: دار الفكر.
- القيسي، ابي محمد مكي بن ابي طالب Al-Qaysi (1974) *الكشف عن وجوه القراءات السبع و عللها و حججها*. دمشق، سوريا: مطبوعات مجمع اللغة العربية.
- الكساتي، أبو الحسن Al-Kisa'i (1982) *لحن العامة*. القاهرة، مصر: دار المعارف.
- المعجم الوسيط *Al-Waseet Dictionary* (1972) القاهرة، مصر: دار المعارف.
- المعجم الوسيط *Al-Waseet Dictionary* (1989) استانبول، تركيا: دار الدعوة.
- المناصرة، عز الدين Al-Manasrah (1999) *المسألة الامازيغية في الجزائر و المغرب*. عمان، الاردن: دار الشروق.
- الموسى، نهاد Al-Mousa (1987) *قضية التحول الى الفصحى في العالم العربي الحديث*. عمان، الاردن: دار الفكر.
- اليسوعي، رفائيل نخلة Al-Yasou'i (1986) *غرائب اللغة العربية*. بيروت، لبنان: دار المشرق.

- امين، أحمد Ameen (1935) *ضحى الاسلام*. بيروت، لبنان: دار الجيل.
- انيس، ابراهيم Anees (1966) *من أسرار اللغة*. القاهرة، مصر: المكتبة الانجلو مصرية.
- انيس، ابراهيم Anees (1984) *في اللهجات العربية*. القاهرة، مصر: المكتبة الانجلو مصرية.
- بروكلمان، كارل Brokelman (1969) *تاريخ الادب العربي*. القاهرة، مصر: دار المعارف.
- بن تنباك، مرزوق Bin-Tinbak (1986) *الفصحي ونظرية الفكر العامي*. الرياض، المملكة العربية السعودية: مركز بحوث جامعة الملك سعود.
- حسين، طه Hussein (1969) *في الادب الجاهلي*. القاهرة، مصر: دار المعارف.
- حماد، أحمد Hammad (1995) *عوامل التطور اللغوي: دراسة في نمو وتطور الثروة اللغوية*. دبي، الامارات العربية المتحدة: مطابع البيان التجارية.
- خليل، خالد محمود Khaleel (2003) *مصر و اللغة المصرية و أول كتاب بالمصري*. القاهرة: مطبعة الكتاب.
- جريشة، علي Jraishah (1991) *حاضر العالم الاسلامي*. القاهرة، مصر: مكتبة وهبة.
- زيدان، جورجى Zaidan (1957) *تاريخ آداب اللغة العربية*. القاهرة، مصر: دار الهلال.
- سعيد، نفوسة Sa'id (1980) *تاريخ الدعوة الى العامية و آثارها في مصر*. الاسكندرية، مصر: دار نشر الثقافة.
- سيبوية، ابو بشر Sebaweh (1995) *الكتاب*. عمان، الاردن: دار الجليل.
- شكسبير، وليام Shakespeare (n.d.) *هملت*. ترجمة خليل مطران، القاهرة، مصر: دار المعارف.
- ضيف، شوقي Daif (1960) *تاريخ الادب العربي 1: العصر الجاهلي*. الطبعة السادسة، القاهرة، مصر: دار المعارف.
- ضيف، شوقي Daif (1963) *تاريخ الادب العربي 2: العصر الاسلامي*. الطبعة السادسة، القاهرة، مصر: دار المعارف.
- ضيف، شوقي Daif (1966) *تاريخ الادب العربي 3: العصر العباسي الاول*. الطبعة السادسة، القاهرة، مصر: دار المعارف.
- ضيف، شوقي Daif (1989) *تاريخ الادب العربي 8: عصر الدول و الامارات الاندلس*. الطبعة الثانية، القاهرة، مصر: دار المعارف.

- ضيف، شوقي Daif (1990) تاريخ الادب العربي 6: عصر الدول و الامارات الشام. الطبعة الثانية، القاهرة، مصر: دار المعارف.
- عبد الباقي، محمد فؤاد Abdel-Baqi (2002) المعجم المفهرس لألفاظ القرآن الكريم. بيروت، لبنان: دار الجيل.
- عبد التواب، رمضان Abdel-Tawwab (1997) التطور اللغوي مظاهره و علله و قوانينه. القاهرة، مصر: مكتبة الخانجي.
- عبد، داود Abduh (1973) أبحاث في اللغة العربية. بيروت، لبنان: مكتبة لبنان.
- قطب، سيد Qutub (n.d.) التصوير الفني في القرآن. القاهرة، مصر: مكتبة القرآن.
- مطر، عبد العزيز Matar (1966) لحن العامة في ضوء الدراسات اللغوية الحديثة. القاهرة، مصر: الدار القومية للطباعة و النشر.
- مطران، خليل Mutran (n.d.) هملت. دمشق، سوريا: الدار العربية للكتاب.
- مهنا، أحمد ابراهيم Muhanna (1986) دراسة حول ترجمة القرآن الكريم. القاهرة، مصر: مطبوعات الشعب.
- نالينو، كارلو Nalino (1970) تاريخ الأدب العربية من الجاهلية حتى عصر بني أمية. القاهرة، مصر: دار المعارف.
- ندا، طه Nada (1976) فصول من تاريخ الحضارة الاسلامية. بيروت، لبنان: دار النهضة.
- نهر، هادي Nahr (1998) اللسانيات الاجتماعية عند العرب. عمان، الاردن: دار الامل للنشر و التوزيع.
- وافي، علي عبد الواحد Wafi (1962) فقه اللغة. القاهرة، مصر: مطبعة لجنة البيان العربي.
- يعقوب، اميل Ya'qoob (1982) المعاجم اللغوية العربية: بداءتها و تطورها. بيروت، لبنان: دار العلم للملايين.
- ولكوكس، وليام Willcocks (1940) انجيل متى باللغة العامية المصرية. القاهرة، مصر: مطبعة مصر.
- ولكوكس، وليام Willcocks (1940) سفر المزامير باللغة العامية المصرية. القاهرة، مصر: مطبعة مصر.
- ولكوكس، وليام Willcocks (1893) ترجمات شكسبير الي العامية المصرية في نفوسه سعيد Naffousah Sa'id (1980) تاريخ الدعوة الي العامية و آثارها في مصر. الاسكندرية، مصر: دار نشر الثقافة، ص. 55-72.

-
- 1 Most early linguists mention the different dialects spoken in the peninsula, in addition to the use of FuSha, the *Fiqh Al-lu3a* of Al-Tha'alibi, a tenth-century philologist, is a good source of more information about old Arabian dialects (see p.89).
- 2 Some scholars are not sure whether standard Arabic or FuSha was the dialect of Quraysh, but many others give evidence that it was; for more elaboration see *Al KhaSa?iS* by Ibn Jinni vol.1 p.381 and Daif 1960 p.132.
- 3 Holes, Clive (1995) *Modern Arabic: Structures, Functions and Varieties* 9-11
- 4 Zaidan, Goergi (1957) *History of Arabic Literature*. vol.1: 32-34.
- 5 The Holy Scripture of Job in the Old Testament was composed in Arabic poetry in the 20 century B.C. because Job was an Arab, then this Scripture was translated into Hebrew.
- 6 Brokelman, Carl (1969) *History of Arabic Literature*.vol.1: 44-62.
- 7 A Debate started when Taha Hussein, an Egyptian scholar, brought up the subject that all the pre-Islamic poetry is doubted. Yet Western and Arab scholars like Carl Brokelman and Shawqi Daif defended the existence of pre-Islamic poetry; for more information see Daif (1960), Brokelman (1969), and Holes (1995).
- ⁸ See the Prophet's biography in *Fiqh Al-seerah* by Al-Ghazali (1989:70-75).
- 9 Some orientalist claim that there is a similarity between the Holy Qur'an and soothsaying, but this claim is in fact not scientific at all; for difference between the two see Al-Rafi3i (1973: 161-163, 130-138).
- 10 Nalino is here comparing between the legislations in the Qur'an and the Gospel, see Nalino (1970:99).
- 11 Al-Rafi3i (1973:51-70).
- 12 The differences in pronunciation were very slight but were accepted by the Prophet to tell the Muslims that the Qur'an is not for certain people or tribe but for every one on this planet. See Anees (1984:53-59).
- 13 The Prophet used their dialects not because they did not understand FuSha but because he wanted them to see him as one of them, see Daif (1963: 34-41).
- 14 See Ameen, Ahmad. *Duha Al-Islam* (The Forenoon of Islam). Lebanon, 1935: 248.
- 15 Ya'qoob, Emil. *Arabic Dictionaries*. Lebanon, 1982:26-35.
- ¹⁶ Medina is a city in Saudi Arabia where Prophet Muhammad is buried.
- 17 The poet altered one sound, the /ʔ/ glottal stop, into /3/ (voiced pharyngeal emphatic fricative). But this change of sounds is few in classical poetry because such change in FuSha sounds can destroy the poetic metre which shows that all poetry was uttered in FuSha sounds. See Ameen (1935: II: 254).
- 18 For more information about the misuse of inflection in the Holy Qur'an see Al-Qaysi (965-1047 A.D.) in his famous book *Mushkil i'raab Al-Qur'an* (The Inflection of the Holy Qur'an).
- ¹⁹ 19 For more elaboration see Anees (1984:227-42) and Abdel-Tawwab (1997:87-107).

UNIVERSITY OF SYDNEY LIBRARY



000000611088003

RARE BOOKS LIB