

Superiority of Using Everyday Egyptian Dialect Over Standard Arabic in Translating Cartoon Series

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Abstract:

The aim of this research is to investigate the reasons of using everyday Egyptian dialect instead of Standard Arabic in translating cartoon series and the vocabulary built by children watching these series. No matter what they meant, the resulting vocabulary and its lone words, are used by children, regardless of their positive or negative meanings(i.e. connotations), in addition to their social implications.

The outcome of such a trend is the forgetfulness, or at least, weakening the grammar, rules, and conditions of using Standard Arabic, the heavy use of everyday dialect whenever facing a difficult linguistic situation, weaken the creative aspects of children in composition in particular and expressing themselves and what they want in general

أسباب ازدياد استخدام اللهجة المصرية العامية بدل اللغة العربية
الفصحى في ترجمة أفلام الرسوم المتحركة

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ملخص البحث:

يهدف هذا البحث إلى معرفة الأسباب الكامنة وراء زيادة استخدام اللهجة المصرية العامية في ترجمة أفلام الرسوم المتحركة بدل اللغة العربية الفصحى و المصطلحات التي تتكون لدى الأطفال الذين يشاهدون هذه الرسوم المتحركة. و مهما كان معنى هذه المصطلحات و

كلماتها الشائعة ، فإن الأطفال يستخدمونها دون معرفة معانيها الحقيقية ، سواء كانت موجبة أم سالبة ، بالإضافة إلى تأثيرها الاجتماعي. و النتيجة هي: نسيان أو على الأقل إضعاف القواعد و القوانين و ظروف استخدام اللغة العربية الفصحى و زيادة استخدام اللهجة العامية بدل اللغة العربية الفصحى متى ما استعصت كلمة على المترجم و إضعاف الجوانب الإبداعية لدى الأطفال في دروس الإنشاء بصورة خاصة و التعبير عن أنفسهم و احتياجاتهم بصورة عامة .

Introduction

Translation is defined as "the process of conveying meaning from one language to another" (Wikepeida free encyclopedia: internet). Another definition of translation is " the process of translating words or texts from one language into another " (Peasall, 1998). A translated text however, is not necessarily to be written only due to the following definition which states:

" a written or spoken rendering of the meaning of a word, speech, book or other text in another language " (ibid), or " the conversion of something from one form or medium into another (ibid).

Thus, translation is a process where the translator tries to capture the essence, thought, culture, personality and the possible connotations in the source language. When done, the translator crystallizes all of these factors into a beautiful, somewhat equivalent model in his native language environment and make the produced or translated version comprehended to his fellow readers

Owing to the vast technological gab between the Arab world and the Western world that was once reversed in the first place, the desire of some intellectuals and thinkers to let Arab readers know the latest literary works and inventions, or just to imitate as intellectual consumers whatever that is produced in world of literature of the west in the second place, to make interviews with celebrities and famous actors, scientists, politicians in western world. All the above mentioned factors lead to the

spread of translation throughout the Arab world and flourish of translation, even primitively, not to forget to mention, the mutual desire of both East and West to have mutual commercial benefits.

In order to achieve the above mentioned factors, the translators, specially Arabs must use only the language theoretically, understood by all habitats of the Arab world which is Standardized Arabic.

However, there is a growing trend today to use everyday Egyptian dialect in translation, specially cartoon series, instead of Standard Arabic in order to achieve the aim of having a simple, not complicated or sophisticated translation that are illegible to modern children, in addition to familiarize them with everyday Egyptian dialect expressions . Such a trend and the consequent aim found its way in Lebanese and even some Syrian series shown on television, cinemas, and compact disks nowadays with the intention to leave epic, long and multi heroes cartoon series (like Yu – Ghi – Oh, Captain Majid in all issued series and religious cartoon series speaking about the Prophet's life) to be rendered or spoken or dubbed in Standard Arabic. The reason for translating these cartoon series in Standard Arabic is the fact that these series contain complex, self – determining battles between good and evil, moral values or monologues that ascertain specific moral (s) and can not be expressed or confirmed in the same power when using everyday language.

This by no means does not mean that such a translation (i.e. using everyday expressions) lacks conditions and restraints of its own. It is to be noted that all these translated cartoon series into ordinary language is restricted in simple, comic and mean characters (like Timon and Pumba, Fairly odd parents, Dough, Molan, etc) where there is no style shift between the original and the translated text. A feature which must be used and studied thoroughly by our translators using Standard Arabic.

The Problem:

The reasons behind the superiority of using everyday Egyptian dialect instead of Standard Arabic language in translating cartoon series.

The Main Subject:

The overwhelming use of Egyptian layman dialect in translating cartoon series, and being the first nation to try this wave in the whole Arab Homeland resulted in familiarizing the children, and even some adults, with these expressions, without knowing their possible connotations and building a vast vocabulary to improvise from this language .

Example:

روش
دقرم
الحتاك
الفتك
المللع

(Molan, cartoon film 2000)

Such a case found its way to be followed in Lebanese and Syrian cartoons, and to a lesser degree in Syrian dubbing of cartoons. So in Syrian dubbed cartoons, you can hear numerous sentences issued in Standard Arabic and suddenly appears a colloquial expression.

Example:

إن مثل هذا الشخص خطير جداً
يا حبيبي ، لماذا لم تقل ذلك ؟

(Police academy, Syrian dubbed cartoon series 2001)

Or by choosing the subjunctive modes of the word to become similar to that used in everyday Syrian language by using

Example:

على عيني

(Police academy, Syrian dubbed cartoon series 2001)

Or using some cultural specific names to denote either a good, funny, or bad characters.

Example:

أبو الشباب

حبوب

(Ibid)

The same is found in Lebanese cartoons

Example:

هلاً بلشنا

ما بدي حتى أفكر شو راح بيصير

عم تحكي عن جد

(Dough, a Lebanese cartoon series 2007)

However, such attempts are still very restricted and only began to be used recently. Egyptians, on the other hand, are experienced in translating foreign works, whether cartoons in particular or books or novels in general, into the layman language used everyday. However, this feature does not mean that it is a sloppy one. In fact, the produced translation achieves one important aim of film dubbing and then translation which is the accordance of the environment with the uttered word, because cartoon films depend heavily on vision since it is shown on television, or any other device associated with vision

Example:

جد على عظم

العربية طلعت متحملة على الآخر

(Fairly Odd Parents: 2006)

Such a translation also takes into consideration the religious aspect in translation.

Example:

الوالدان السحريان

Where we find the original word to be fairy Godparents, a word common in Western society meaning that every child is born with an angel taking care of him, giving him good luck and achieving his wishes. Here, there is a freedom in changing the meaning in translation to become more acceptable for Arabic readers due to the fact that parents are available to achieve the dreams of their children, take care of them and raise them.

Even some known Arabic expressions in the whole Arab world may have a connotation different from the meaning used in other societies

Example:

أهلاً

(Molan, Cartoon film 2000)

Here, the word (أهلاً) is used in Egypt nowadays to mean "disappointing " with the use of the appropriate pitch sound in Arabic.

After the vast criticism of parents and other researchers interested in keeping standard Arabic alive, and to keep vast Arab viewers and not to lose them, Egyptians tried another solution in translation and dubbing which is a hybrid version containing both Standard and colloquial dubbing.

Example:

إننا بحاجة إلى وضع خطة لمعالجة الوضع
ليه ؟ هو أنت تجننت ؟

(Recess, cartoon series 2003)

In addition to familiarizing children with everyday expressions, such translated cartoons promote the negative kinds of behaviour for

children, and increase disrespecting the elders, in addition to being mean with other colleagues and friends.

Example:

لازم نتعاون معه لإيجاد حل لمشكلته
ليه ؟ هو أنت حتخيب و ألا أيه ؟

(Recess, cartoon series 2003)

Such a trend is also recently found its way to Lebanese cartoons

Example:

بعد أن حللت الواجب أصبح أمامي وقت فراغ كبير فخططت الذهاب لمشاهدة السينما
رغبة فيك تجي معي للسينما تتشوف فيلم صيحة (جديد)

(Dough, a Lebanese cartoon series 2007)

Thus, we are faced with a growing trend to use colloquial Language, mostly Egyptian, in both written, oral translation and in everyday phrases. The reasons for the superiority of this trend can be defined as follows:

1. Sensational side:

Egypt has always been occupying a permanent place for all Arab people since it was the country with plenty of goods and enormous resources to provide the Arab empire with all its needs of grain, wheat, and other resources.

It has been occupying this status since the direct successors of the Prophet Mohammed (Peace Be Upon Him), during the Umayyad period, Abbasid era, and the place where most of the leaders of Abbasid era went and started their own reign like Salaheldeen, and the place of strong Fatimede family that lasted until the eighteenth century which led to the rise of arts, crafts and merchandise in this lavish country (Al- Maarifa 2017-2019)

Not forgetting the sensational side of Egypt as being the hold fighting back all invaders from outside the region (ibid).

This view lasted until the twentieth century where such a place was promoted during the 1948 war (Haikal: 48, 99, 110)

Such a side is still so permanent about Egypt in that it is the country where most of the unions, Arab league, and other Arab world wide confessed organizations are located. In addition to the idea that every artist , whether singer, painter, and other kinds of arts can not be known in the Arab world unless he or she either sings or stays in Egypt.

2. Geographical side:

One of the sides to be considered for the flourish of translation process in Egypt, and consequently its language can be attributed to the geographical site of Egypt, with the various civilizations and cultures that existed on its soil and the mingle of its real people with all these cultural waves passing on their land

(Al- Maarifa: 2017 – 2019)

3. Civilization side:

One of the phases of civilization is the cinematic production characterized by abundance, the great number of produced Egyptian movies, serials, cartoons and even documentary movies, all lead to spreading Everyday Egyptian dialect among the people of Arab Homeland, also comes with this aspect, the affirmation of colloquial language by mocking, in all the above mentioned kinds of vast media production ways, specially in comic movies from teachers or any person who wants to raise his standards of learning, education and culture by reading Standard Arabic books which lead us to the following cause that is.

4. Globalization:

Though it may be a far aspect to be considered, globalization affects the process of translation and the choices taken in this process. The example for this is that the whole world is following the American way of talking in societies outside schools. This can be seen in the way of writing, followed now, stating that you must write as you speak

Example:

X سير النجاح
القرمشة فجيبك

The English language is not better

Example:

Leave it to xperts

Ain't

Leave it till xmas

Do not open until Xmas

Slim 'n left

Live 'n kickin'

And other countless examples

This trend was established in the United States of America which became the one and only dominating international force.

Throughout history, the dominating forces impose their language, thought, values and culture all over the world like Greek, Roman and Arab Empire. The language , thoughts and other aspects of these dominating forces were adopted by the rest of the world as being the language of educated and intellectual persons (Al-Maarifa: 73-84).

The only equivalent in the Arab world is Egypt, witnessing a full absorption of the American culture in particular and European culture in general whether in talking, values and the vast vocabulary build up daily to meet the needs of this rapid developing and emerging sector of society;

That is the layman sector resembling the model nowadays followed in America

Not to forget to mention, the negative side of globalization which is preferring foreign language, thought and way of living over the traditional one taking into consideration the fact that the Arab societies are now consumers and not producers and regarding Arabic language as frozen in that it can not meet the needs of development (Khalil:394-401).

Such an increase in using layman language whether Lebanese, Syrian or mostly Egyptian, is an attempt to face globalization by a counter globalization which concentrates on the native language boasted by the trend to honor native speakers and writers of special language like Nobel prize winners Najeeb Mahfouz, or using this colloquial language combined with English . Such a trend decreases the status of Standard Arabic language and makes it look like its of lower degree

All of the above mentioned trends and waves affect the translator because the translator is a person living in that society and supposedly to write in the language adopted by his own fellow men . So the result will be poor translation and adopting the ready made and mostly automated translation version that lacks the creative side in human translators

Example:

انها طريقة صحيحة ، لا

Where the word (لا) replaces is not it ? or the more used Arabic word or expression أليس كذلك ؟

Conclusions:

It is concluded that the Arab world, generally, tends to use everyday language of its own society whether Lebanese, Syrian or any other language, but mostly adopted is the Egyptian language due to its eligibility and being understood by all Arab speaking people. The use of

this language, in addition to weakening Arabic grammar, rules and vocabulary, may have negative connotations in the societies receiving these dubbed films. These connotations may be adopted by children and repeated without any comprehension of their bad meanings and that these words are culture specific that differs in meanings from one society to another. It is to be noted that neglecting Standardized Arabic language rules decreases the creative side in writing compositions and expressing themselves in Standard Arabic language which may not have happened if there was an interest in developing reading for children.

Last but not least, another important aspect of the dominance of colloquial language is the use of everyday language in improvising. These instances of improvising come from the serials, movies and even songs.

Recommendations:

Finally, the researcher recommends the following:

- The researcher sees the necessity of initiating such researches in other aspects of life like writing compositions.
- The necessity of paying more attention to Standard Arabic because the layman Egyptian language is not the language of the whole Arab Homeland.
- To benefit, and study the Egyptian experience in translation to produce Standardized Arabic language version by utilizing our vast Arabic lexical heritage.
- Increase reading and refocusing on books, specially intellectual ones to immunize the creative side of Arabic people.

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