

**Distinctive Linguistic Features of Egyptian-Arabic Dialect
of Farafra Oasis:
The Problem of Local Identity**

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Abstract

Dialect is a distinct variety of a language spoken by speakers in a specific geographical area. The objective of the paper is to study the Farfaroni dialect. This dialect is chosen because it is one of the strangest Arabic dialects in Egypt spoken by the indigenous people living in Farafra in the New Valley governorate. The paper aims to analyze the Farfaroni dialect and identify its distinctive linguistic features (phonological, morphological, and lexical). The data is collected from recorded conversations that are transliterated and translated into English to ensure speech clarity. The ethnolinguistic identity theory by Giles (1987) and the politeness theory by Leech (2014) are adopted to analyze the collected data. Additionally, the study explores the attitudes of Farfaronis towards their dialect. Kovacs Rac and S. Halupka-Rešetar's (2018) survey (translated into Arabic by the researcher) is applied to 86 respondents aged between (18-60). It revealed that speakers of Farfaroni tend to change their behavior and accommodate the Cairene dialect when speaking to strangers. The respondents attributed high value to the Cairene dialect which places more weight because of sociocultural factors. They seek to have a favorable outcome and acquire esteem. Though unintelligible, the Farfaroni dialect is favored by (91%) of the respondents who feel that the dialect is attractive but avoid using it due to negative social judgment. The study contributes to the literature on dialect identity in ethnic minorities in New Valley.

Keywords: *local Identity, Dialect of Minority, Farafra Dialect, non-mutual intelligibility, Ethnolinguistic identity theory, politeness theory*

السمات اللغوية المميزة للهجة المصرية لواحة الفرازة: مشكلة الهوية المحلية

الملخص باللغة العربية

اللهجة هي مجموعة من السمات اللغوية التي يتحدث بها الأفراد في بيئة جغرافية معينة. الهدف من الورقة هو دراسة اللهجة الفررونوية. تم اختيار هذه اللهجة لأنها واحدة من أغرب اللهجات العربية في مصر التي يتحدث بها السكان الأصليون الذين يعيشون في الفرازة في محافظة الوادي الجديد. الهدف من الدراسة هو تحديد سماتها اللغوية المميزة. سيشمل ذلك فحص المستوى الصوتي والمستوي الصرفي وكذلك المستوى المعجمي. تم جمع البيانات من المحادثات المسجلة التي تم ترجمتها إلى اللغة الإنجليزية لضمان وضوح الكلام. استخدمت نظرية الهوية العرقية اللغوية من قبل جايلز (١٩٨٧) ونظرية التأدب من قبل ليتش (٢٠١٤) لتحليل البيانات التي تم جمعها. بالإضافة إلى ذلك، تسلط الدراسة الضوء على موقف الفررونويين تجاه لهجتهم الخاصة. تم تطبيق استبيان كوفاكس راك وس. هالوبكا ريسيتار (٢٠١٨) (الذي ترجمته الباحثة إلى اللغة العربية) على ٨٦ فردا تتراوح أعمارهم بين (١٨-٦٠). وكشفت النتائج أن المتحدثين بالفررونوية يميلون إلى تغيير سلوكهم واستخدام اللهجة القاهرية عند التحدث إلى الغرباء. نسب الأفراد قيمة عالية إلى اللهجة القاهرية نتيجة للعوامل الاجتماعية والثقافية. إنهم يسعون للحصول على نتيجة إيجابية واكتساب التقدير. وعلى الرغم من أن اللهجة الفررونوية غير مفهومة، إلا أنها مفضلة من قبل (٩١٪) من أفراد العينة الذين يشعرون أن اللهجة جذابة لكنهم يتجنبون استخدامها بسبب الحكم الاجتماعي السلبي على اللهجة. تسهم الدراسة في الدراسات التي تختص باللهجات لدى الأقليات العرقية في الوادي الجديد.

الكلمات المفتاحية: الهوية المحلية، لهجة الأقلية، لهجة الفرازة، عدم الفهم المتبادل، نظرية الهوية اللغوية العرقية، نظرية التأدب

1. Introduction

1.1. Historical background

Farafra is a remote oasis located in the southwest of Cairo. It is the least populated and most isolated of the four oases in the western desert. The correct pronunciation is [elfa'rafra]. Historically, the word al-Farfarun was a broken plural of farfar, which means "fizzy spring" and dates back to the Middle Ages. The Ancient Egyptian name for Farafra oasis was ꜥꜣꜥ & "Ana Akhet," which means "the land of cattle" and was a symbol of fertility and honor for Hathor. Farafra is a geological depression that spans approximately 980 square kilometers and is located 627 kilometers from Cairo. It was occupied by Libyan troops during the reign of King Amenhotep, who was the son of Ramses II. The pharaohs referenced this occupation in inscriptions found at the Luxor temples. In ancient times, Farafra was known as the "city of conquest and invasion" due to its remote location. Ramses (1279-1213 BC) utilized stones from the Farafra oasis to construct temples in Luxor. The Romans cultivated various grains, such as olives and dates, in the area. Ruins from the Roman Empire can be found throughout the town, including Qaser Al Farafra, the Farafra Palace, Qaser Abu Monqar, and some rock-cut tombs.

1.2. Why Farafra ?

Farafra is a small community. What makes it unique is its isolation; being far from the hustle and bustle of the urbanized technological world is what makes it so appealing. Farafra is situated in the center of the Western Desert, between the oases of Dakhla and Bahariya. Farafra is a beautiful town that is home to over five thousand Bedouins. One of the town's natural attractions is its 100 hot springs, which are perfect for relaxing and swimming. Many of these springs are also used for irrigation, such as Bir Sitta, Bir Sab'a, Bir Ithnian Wa Ishrin, Abu Nus, and El-Mufid lake. The oasis' capital, Qaser Farafra, is a popular tourist destination because of its warm climate and peaceful ambiance. Another must-see attraction is the enchanting white desert, located

to the north of Farafra. This geological wonder is covered in white chalk and white-shaped rocks of mushrooms and animals, created by sandstorms.

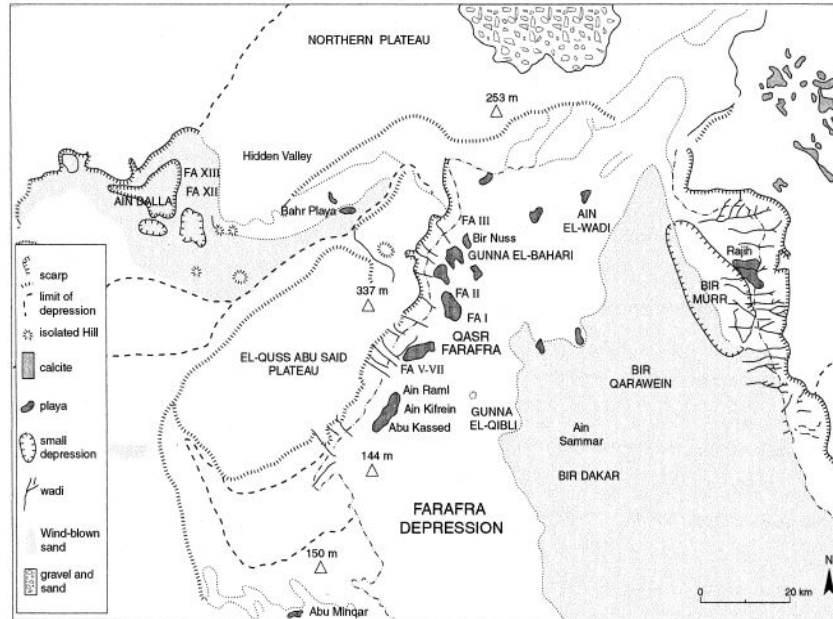


Figure (1) Farafra oasis in New Valley governorate

2. Review of literature

Dialect is "a distinct form of a language, possibly associated with a recognizable region, social, or ethnic group, differentiated from the other forms of a language by specific linguistic features, (for example) pronunciation, grammar or any combination of this" (Abu Shareah et al. 2015 :3). Language is a significant marker of ethnic identity. Studying dialects has been tackled by many researchers. Abdel-Hafiz (2007) examined the Egyptian Nubians' attitude toward using Arabic and their vernacular. In addition, it emphasizes language change and/or maintenance as a sociolinguistic process. In religious, political, and sporting matters, Arabic is a useful discussion tool. In choosing the language that children should learn first, gender is an important variable; females prefer Nubian. This implies that women are more resistant to change than men. Education is another variable as educated people prefer that their children learn Arabic. Nubians are emotionally

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مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

attached to their native languages, but they also recognize the importance of Arabic in terms of education and social mobility. The results of this study conform with Marjerison and Yang (2022) who explore the relationship between English language proficiency, the learner's native dialect or most exposed dialect, and the student's motivation to learn English. The results show that students who have access to international education tend to have higher levels of English proficiency.

Another study is by Eltouhamy (2015) who investigates language attitudes towards the rural dialects fallaHi and Saiidi in Egypt compared to attitudes towards the urban Cairene dialect. The findings showed that people's attitudes towards rural and urban dialects in Egypt vary according to gender and the attitude of the listeners. Generally, raters had positive attitudes toward the urban Cairene dialect when power is concerned. Rural dialects of fallaHi and Saiidi had positive attitudes when solidarity is concerned. Abu Shareah et al. (2015) focus on the differences between standard language and dialect, and explain how a particular dialect spoken in a specific region is considered an identity. It aimed to show how the dialect of one language may be mutually intelligible or non-mutually intelligible based on the percentage of convergence and divergence among the group of people.

Sadiq (2016) examines the diffusion of Cairo Arabic (CA) in Egypt, specifically in Minya Governorate. The study focuses on how and why Minya Arabic (MA) speakers adopt (CA). CA and MA variants include [ʔa:l] and [ga:l] for 'he said', [kallim] and [kallim]/[kallam] for 'he spoke to', [xallif] and [xallaf] for 'he begot', [jɪ-wasʕsʕal] and [jɪ-wassɪl] for 'he gives a lift to someone', and [mad'rasa] and ['madrasa] for 'school'. The results are based on quantitative data (interviews with 62 MA participants) and qualitative data (an online questionnaire). It was found that age and gender are not significant variables, while education and place of residence were significant. This indicates that there was a positive

correlation between the level of education and time spent living in urban areas with higher convergence in CA. A similar study by Abdullah (2021) attempts to provide an analysis of the phonological variations of the rural dialect 'fellahin' in the Damietta governorate. Distinctive phonological variables are investigated that distinguish Damietta from other rural regions (the use of /ğ/ instead of /g/, sound deletion, sound addition, pausal forms stress patterns, and the use of vowels and diphthongs. Rural or 'fallahin' dialect was previously studied by Woidich (1996) who states that rural dialects in Egypt share common features.

Al-Hawamdeh and Hamdan (2017) have studied the reasons behind the absence of [ʔ] and the reappearance of [q] in certain lexical items used by young Ammani females who speak the Jordanian Arabic Madani dialect. This particular dialect is known for its frequent use of [ʔ]. The purpose of this research is to shed light on why such absence occurs in the speakers' language choices from their own perspectives. The findings suggest that the main reason for the resurfacing of [q] is due to the influence of family dialect and social networks, rather than the origin of the target words being religious or formal

A recent study is by Mahfouz (2021) who analyzes the Cairene dialect's slum vernacular among Cairo's slum speakers (vocabulary, phrases, and expressions). They have a distinctive communication style. They often use unusual collocations, vernacularization (utilizing regional jargon and vocabulary), and recontextualization. They invent novel word combinations and sometimes entirely new terms. They also change traditional word forms to suit their purposes. The findings reveal that many words and expressions from the Cairene slum vernacular in Cairo have entered into the prestigious variety for social and linguistic reasons, especially among young speakers of the prestigious variety.

It is interesting to note that there has been very little information on the Farafra dialect until the release of Woidich

(2020). He analyzes the linguistic features that distinguish it from Baharya and Dakhla collecting data between 1977 and 1982. The dialect is peculiar compared to the linguistic features of Lower and Upper Egypt. It seems that there is a shortage in the studies of Egyptian dialects, particularly when it comes to the Farafra dialect.

3. Significance of the study

The current study is particularly noteworthy as it focuses on the lexical items of the Farafra dialect, which is actually the very first documented Arabic variety. This research is certainly a valuable contribution to the field of Arabic dialectology. The data collection for this study was based on a combination of recorded material and personal interactions with native speakers of the dialect.

4. Research Questions

- a. What are the distinctive linguistic features (phonological, morphological, lexical) of the Farfaroni dialect?
- b. Why do Farfarunis accommodate to the Cairene dialect when they talk to strangers?
- c. What is the Farfarunis' attitude towards their local dialect?

5. Sample of the study

Data are gathered from a range of individuals aged 18 to 60 years old with varying levels of education, from primary school to graduate degree holders. The data cover variety of topics including food, clothes, traditions, animals, plants, deserts, and tourism, in order to capture the fundamental lexical items used in this dialect.

6. Data collection

The following steps are taken to collect the data:

1. Recording the conversations.
2. Listening to the recorded conversations while writing the speech.
3. Selecting the words and sentences that contain distinctive features: either lexically or phonetically.

4. The data are analyzed to clarify the linguistic patterns and make interpretations.

7. Methodology

The analysis of the data is based on qualitative and quantitative approaches. The qualitative analysis is based on two prominent theories: Giles' ethnolinguistic identity theory (1987) and Leech's politeness theory (2014). These theories provide valuable insights into how language/dialect is used and perceived by different groups of people. Furthermore, the study also investigates the attitudes of Farfaronis towards their dialect. To gather this information, Kovacs Rac and S. Halupka-Rešetar's survey (2018) is applied. The survey is administered to a total of 86 respondents between the ages of 18 and 60 to gain a deeper understanding of the language practices and attitudes of the Farfaroni community.

8. Theoretical Framework

8.1. Ethnolinguistic identity theory

The theory is developed by Giles and Johnson (1981 and 1987). It highlights the connection between language and ethnic identity. The theory outlines the conditions that lead to ethnolinguistic divergence, which can manifest in the form of a dialect or a language. It also tackles the question of why some people tend to emphasize their ethnic speech when they communicate with individuals outside of their group, while others tend to converge and attenuate their unique speech style. Prince (1988: 307) states that when the shift is toward (some approximation of) the linguistic output of the hearer, the accommodation is said to be 'convergent'; when it is in the opposite direction, it is termed 'divergent'. Ethnolinguistic identity theory suggests that "when an outgroup language is a societal norm, ethnolinguistic differentiation can invoke considerable sanctions as a consequence" (Giles and Johnson 1987: 69). Ethnolinguistic identity theory explains why people sacrifice or maintain their ethnic identity in social interaction.

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مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

It draws on the social identity theory (SIT) of Tajfel and Turner (1979) which explains why people identify with a particular group and how group membership affects intergroup behavior and one's self-concept. According to social identity theory, people favor ingroup behavior based on what is called 'ethnocentrism' which means that one has a strong belief that one's own ingroup is superior to any other group. Favoring ingroup occurs in three stages:

- (a) Social categorization: individuals categorize themselves into social groups in light of internal and external criteria or social world.
- (b) Social identification: Individuals identify themselves with a group and change their behavior because of their membership in the group. It could be positive or negative according to the social comparison with the outgroup. People struggle to achieve positive 'psychological distinctiveness'. People who value their language or dialect as a core aspect of identity have a positive identity and adopt different strategies of 'psycholinguistic distinctiveness' such as switching or accentuating to ingroup language or dialect.
- (c) Social comparison: Individuals compare their groups with others to acquire esteem. Social competition occurs when individuals strongly identify with their intergroup and make an 'insecure social comparison' between the position of their social group and the outgroup. This comparison is manifested in being aware of the cognitive alternatives as they believe that the (low) position of their group is unfair.

Ethnolinguistic identity theory suggests that accentuation occurs when linguistic markers are salient (words, phrases, pronunciation, intonation patterns). Accentuation strengthens the person's sense of affiliation and belonging. It also can be a way to distinguish oneself from outgroup

8.2. Politeness theory

Leech's politeness theory focuses on the interpersonal aspect of language use, to maximize politeness and minimize impoliteness in communication. According to Leech (2014), politeness can be seen as a form of communicative altruism, which is a common feature of human languages and cultures (p. 3). Altruism refers to "actions that are beneficial to the other individual(s), but not to the actor himself or herself" (p.22). Politeness means to behave in a way that gives benefit to the person talked to. It is not an obligation, but rather a choice people make for specific purposes and reasons. By being polite, the person shows respect and consideration for others and creates a more positive and pleasant environment for everyone involved. Politeness is to care and show concern for others. Sociopragmatic politeness is based on the context or situation. It takes into account factors like the relationship between the speaker and the listener, and the purpose of the communication. Accordingly, individuals adjust their language and behavior. Politeness is a social communicative strategy to achieve rapport management and relational work between members of society.

Politeness involves giving value to the hearer not to oneself. It is a result of 'conscious design'. There are three interrelated scales to consider: cost-benefits, indirectness, and optionality. They include six maxims: the Tact maxim, the Generosity maxim, the Approbation maxim, the Modesty maxim, the Agreement maxim, and the Sympathy maxim. The tact and the generosity maxims are about cost and benefit. The approbation and the modesty maxims are about appraisal. The agreement and sympathy maxims are about attitude toward others.

9. Data Analysis

9.1. Distinctive Features of Farfaroni Dialect

Dialect is the speaker's phonological, lexical, and grammatical variation in speaking. It contains the linguistic

characteristics of a specific regional community (Etman& Beex 2015). The Farfaroni dialect exhibits some phonological features

9.1.1. Phonological variations

9.1.1.a. The Pronunciation of Qāf ق

The voiceless uvular plosive /q/ is the most salient phonological feature. It is properly produced as in modern standard Arabic 'fusha'. The dialects of the oases seem to have a strong connection to the dialects of the Nile Valley, specifically the Middle Egyptian dialects, as well as Western Libyan Arabic. However, they do not appear to form a single group (Serreli 2017). The following table shows examples of the words pronounced by Farfaronis in their daily life.

Translation	Transliteration	Farfaroni
In front of Halq El'ayn	qubāl ḥalqu l'ain	١. قِبَالُ حَلْقِ الْعَيْنِ
It seems that he ran away	tilqāh fallaq	٢. تَلْقَاهُ فَلَقَ
Let goats go forth in any place	yitliq il-ḍiwīnāt fi 'ay siwīqa	٣. يَطْلِقُ الضَّوِينَاتِ فِي أَي سَوَيْقَةٍ
I keep silent instead of throwing words	'ana qa'da saktah miš 'an niṭaqqiṣ bil-kalam	٤. أَنَا قَاعِدَةٌ سَاكِتَةٌ مَشَّ عَنْ نِطْقِشْ بِالْكَلامِ
The jerkin is full of water	il-ziraykin manqū' 'ala 'īnuh	٥. الْجَرِيكُنْ مَنْقُوعٌ عَلَيَّ عَيْنُهُ
I feel very bored as if I am going to explode	zahgana 'an nuṭuq	٦. زَهْجَانَةٌ عَنْ نِطْقٍ
A bite of cane	quṭīmit qasab	٧. قُطِيمَةٌ قَصَبٍ
Hang decoration on the wall corner	'alliқи izīnah fi qurayn ilḥīṭ	٨. عَلَيَّ الزِينَةَ فِي قُرَيْنِ الْحَيْطِ
My back hurts picking out these dates	il-waḥid ḍahruh itqattam wi hwa qā'id yīnaqi fil-bilīḥāt dūl	٩. الْوَاحِدُ صَنْهْرُهُ اتَّقَطَّمُ وَهُوَ قَاعِدٌ يَنْقِي فِي الْبَلِيحَاتِ دُولَ

Table (1): Pronunciation of qaf in the Farfaroni dialect

The qaf in the Egyptian oases is a reflection of the region's linguistic history. It shows that there was an older layer of Arabic remaining in Egypt and Libya before the Hilali invasion. This is manifested in the Arabic loans found in the Berber languages (Woidich 2020).

9.1.1.b. Consonant/vowel change

There are phonological variations in the Farfaroni dialect represented in the change of sound and addition compared to the Cairene dialect.

Translation	Transliteration	Farfaroni
Not yet	lissa'	١. لِسَع (لسه)
We cannot	ma nigdirš	٢. ما نِغْضِرْش (نقدرش)
Carried	tištāl	٣. تِشْتَال (تتشال)
Now	dilwāht	٤. دِلْوَحْت (دلوقت)
Marry	yitzawwaz	٥. يِتْرَوَز (يتجوز)
Ready	zāhza	٦. زَاهْزَة (جاهزة)
Blue	'izrāg	٧. إِزْرَج (أزرق)
Tea	'išāhi	٨. الشَّاهِي (الشاي)
Roasting	šayy	٩. شَي (شوي)
His brother	hūh	١٠. خوه (أخوه)
Past	zāmān	١١. ظَمَان (زمان)
Climb into the bus	'itšabrak bilmikrobāz	١٢. إِنْتَشَبْرِك بالميكروباص

Table (2): Consonant change in the Farfaroni dialect

The data reveal that some words experienced consonant substitution. In examples (1), (2), (4), (5), (6) and (7), we notice the change of sounds: 'aa (ع) instead of haa (ه) in لِسَع 'lissa', gaa' (غ) instead of qāf (ق) in نِغْضِرْش nigdirš, qāf (ق) is replaced by hā' (ح) in يِتْرَوَز yitzawwaz and زَاهْزَة zāhza and qāf (ق) becomes (ج) in إِزْرَج izraġ. Moreover, there is the addition of an extra sound in the middle of the word 'epenthesis'; the insertion of haa (ه) in الشَّاهِي išāhi in example (8). In addition, there is a sound deletion in the middle of the word

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'syncope' in example (9) and in the beginning of the word 'apheresis' as in example (10) *هوه* *hūh*. In example (3) the sound is reversed 'metathesis' in the word *تَشْتَال* *tištāl*. In example (11) /z/ is used instead of /z/, and /z/ is used instead of /s/ in example (12).

Several words pronounced in the Farfaroni dialect have vocal substitution especially the change of vowel [a] to vowel [i]

Translation	Transliteration	Farfaroni
Black	'ikḥal	١. إِكْحَل
Blue	'izrağ	٢. إِزْرَج
Red	uḥmmar	٣. أَحْمَر
Guava	ziwāfah	٤. جَوَافَة
Nabaq (sidr fruit)	nibbaq	٥. نَبَق
Travelling	siffar	٦. سَفَر
Grapes	'innib	٧. عِنَب
Mountain	zibil	٨. جَبَل
Boy	willid	٩. وِلْد
Hope	'aššim	١٠. عَشِيم
Jellabiya	zillabiyah	١١. جَلَابِيَة
Biscuits	biskwīt	١٢. بَسْكَوَيْت
Burn out	ṭiffi	١٣. طِفِي
What	yāh	١٤. يَاه (ايه)
Measure	yiqāyyis	١٥. يِقَايِس (يَقِيْس)
Feed the sheep	niwakkil	١٦. نَوَكِّل السَّعِيَة

Table (3): Vowel change in the Farfaroni dialect

In examples (1) and (2) the colors *إِكْحَل* 'ikḥal, and *إِزْرَج* 'izrağ are pronounced with the vowel /i/ instead of /a/ while in example (3) *أَحْمَر* uḥmmar the vowel changes from /a/ to /u/. In examples (4), (5), (9), (10) and (11) the vowel in the words *جَوَافَة* *ziwāfah*, *نَبَق* *nibbaq*, *جَلَابِيَة* *zillabiyah*, *بَسْكَوَيْت* *biskwīt*, and *طِفِي* *ṭiffi* is pronounced /i/ in the first syllable while in examples (6), (7) and (8) the vowel changes from /a/ to /i/ in the second syllable in words *عِنَب* 'innib, *وِلْد* *willid* and *عَشِيم* 'aššim. In example (12) the diphthong /ei/ is changed into /a/ *ياه* *yāh*, and the change of /ī/ to /a:/

يَقَائِس *yiqāyyis* (*yiqīs*) in example (13). In example (16). /wa/ is used in *niwakkil* نوكل instead /a/ (*ni`akkil*) نأكل

9.1.1.c. Lengthening of vowels

Translation	Transliteration	Farfaroni
Fan	miraywaḥa	١. مِيرِيوْحَة (مَرُوْحَة)
Mattress	miraytaba	٢. مِيرِيْتَبَة (مَرْتَبَة)
Cupboard	waylīb	٣. دَوِيلِيْب
Sugar	sukkār	٤. سُوْكَار (سُكْر)
Path	masrāb	٥. مَسْرَب
Pillow	maḥayydah	٦. مَخِيْدَة (مَخْدَة)
Once	mārrah/mirayrah	٧. مَرَّة /مَرِيْرَة
Dakhla	iddaḥālah	٨. الدَاخَالَة (الداخلة)
sugar cane	qasab	٩. قَصَب
Hungry	zī`ānīn	١٠. جِيْعَانِيْن (جَعَانِيْن)
Camels	`ilzīmāl	١١. الْجِيْمَال (الجمال)
My eyes are red	`ināyah miḥāmirah	١٢. عِنَايَه مِجْحَمْرَة

Table (4): Lengthening of vowels in the Farfaroni dialect

Short vowels are pronounced longer /a/ to /i:/ as in example (1) مِيرِيوْحَة *miraywaḥa* (*marwaḥa*), and the change of /a/ to /a:/ in the words سُوْكَار *sukkār* (*sukar*), مَرَّة *mārrah* (*marah*), مَخِيْدَة *maḥayydah* (*maḥadah*), الدَاخَالَة *iddaḥālah*, قَصَب *qasāb* (*qasab*). The change of /a/ to /i:/ as in the words جِيْعَانِيْن *zī`ānīn* (*ga`ānīn*), and الْجِيْمَال *ilzīmāl* (*ilgimāl*) are in examples (10) and (11), and the sound /a/ to /a:/ in عِنَايَه *ināyah* in example (12).

9.1.2. Morphological Features

This section discusses morphological features attested in the dialect of the Farfarunis. Table (5) exhibits a selection of these features

Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

9.1.2.a. Prefix/Suffix

Translation	Transliteration	Farfaroni
We divide the bread dough into balls placing each on plates sprinkled with wheat bran.	niqarriṣaw 'il' iṣ 'ala maqāriṣ fiha raddah	١. نِقَرِّصُوا العيش علي مَقَارِص فِيهَا رَدَّه
I am going to the apartment	'an-niḥtilaw 'ala 'iša'ah	٢. عَن نِحْتَلُوا علي الشقة
While I was going out, she appeared in front of me	'an-niḍhar laqītha fi wiṣi	٣. عَن نَضْهَر لَقَيْتَهَا فِي وِصِي
I will make the tea	'ana 'an-nidīr 'išāhi	٤. أَنَا عَن نِدِير الشاهي
I won't eat before sleeping	ma 'an-nākul šī qabl ma ninām	٥. مَا عَن نَاكُل شِي قَبْل مَا نَنَام
I am picking up wood	'ana niqašmiš fi ḥuṭbāt	٦. أَنَا نِقَشْمِش فِي حُطْبَات
You will visit us?	'ann tīzi 'and iḥni	٧. عَن تِيْجِي عِنْد إِحْنِي؟
I do not understand the speech of this man	'irāzil dīh yilgub wi 'ana miš fāhim fih	٨. الرَّاجِل دِه يَلْغُب وَأَنَا مِش فَاهِم فِيه
Stop I cannot bear anymore	'irkaḥ 'ād hiya miš nāqṣitlak	٩. إِرْكَح عَاد هِي مِش نَاقْصِتْكَ
Why didn't you tell him to come early?	ma qultliš layyh yibadr	١٠. مَا قَوْلْتِش لِيِيه يَبْدَر
Make two cups of tea	qūm wi laqqim liḥni kubaytayn	١١. قَوْم وَلَقْم لِحْنِي كُوبَايْتَيْن
Since morning, he has been chasing her, but he could not catch up with her	min 'iṣubḥ wi hwa yizlaḥ warahi wa ma liḥiqhāš bardak	١٢. مِّن الصَّبْح وَهُوَ يَجْلَح وَرَاهِي وَمَا لِحْقَاهَش بَرْدَك

Table (5): Prefixes and suffixes in the Farfaroni dialect

'-aw' is a verbal suffix attached to verbs and the morpheme 'ann' is used before the verb with the first-person singular and first-person plural to indicate the future. The negating particle 'ma' *ma* is used to mean 'not' (example 5). Sometimes the pronouns (first-person singular or plural) are omitted (example 1). The prefixes 'na-' and 'ni-' are attached to the verbs whether in singular or plural form as in example (1) *niqarriṣaw* indicates plural form while the other examples

ناكل *nīdīr*, نَضْرَ نِضْرَ *niḏhar*, and نَحْتَلُوا (2), (3), (4), (5) *niḥtilaw* and *nākul* and نَقْشِمِشْ *niqašmiš* the prefix indicates singularity. There is no difference between the first-person singular or plural. The prefix 'ti-' in example (7) is attached to the verb and the objective pronoun is replaced by the word إْحْنِي. In example (8), the morpheme فِيهِ *fih* is used as an objective pronoun. 'lak' and 'liš' are bound morphemes attached to the word نَاقْصَة *nāqṣah* in example (9), and the negative morpheme attached to the word قَوْلْتَلْشْ in example (10) while the words لِحْنِي *lihni* (means to me) in example (11) and بَرْدَكْ *bardak* (means also) in example (12) are used as free morphemes.

9.1.2.b. Masculine/feminine markers

Translation	Transliteration	Farfaroni
This channel needs fixing	'il-ḥalīz dukkāy 'āyzaḥ titzabbaṭ	١. الخليج دوكاي عايزة تتظبط
I am not used to your silence.	miš mit'awidah 'ala sikutki	٢. مش متعود علي سكوئكي
Sara slept, her eyes were sleepy	Sara nāmit kān bāyin la 'iwinaytihi	٣. سارة نامت كان باين علي عوينيتهي
Do you like reading like me?	'inti 'ann ti ḥibi 'ilqraya kifī?	٤. -انت عن تحبي القراءة كيفي؟ -أيوه نحبي
Yes, I do	'aywa niḥibihi	
You have changed	ma 'ihna qilibni	٥. ما احنا قلبني
Doe	'ilḡunayma šānītiḥ/binyātihi	٦. الغنيمة شانيتهي/بنيتهي
Buck	'ilḡunayma šānītiḥ	٧. الغنيمة شانيته

Table (6): The masculine and feminine markers in the Farfaroni dialect

Feminine markers are common in the Farfaroni dialect. In example (1), we notice the feminine marker عايزة instead of عايز and the verb تتظبط is inflected in the feminine form using the prefix 'ti-' instead of 'yi-' ينظبط. The suffixes '-hi' and '-i-' are attached to the second-person singular or plural as in عوينيتهي *sikutki* and عوينيتهي *'iwinaytihi*.

Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

9.1.3. Lexical features

According to Eastman (1985), individuals who share common social identities are better able to communicate and negotiate successfully. This is because people of a specific community often use language and lexical items that are unique and distinct from other communities. Such society-specific lexical items are 'culture-loaded'. Culture-loaded words are words or expressions that have cultural implications in a distinctive culture. They reflect the history, culture, and folk customs. These culture-loaded words and phrases are an important part of a group's identity and help distinguish them from others.

9.1.3.a. Nouns/ Diminutive patterns

Vocabulary can play a role in dialect diversity. Often, differences in lexemes can indicate regional variation. Farfaroni dialect incorporates words and diminutive patterns that are specific to the Farafra community.

Translation	Transliteration	Farfaroni
Hill	ilwah	١. علوه
Mud barrier in water channel	miraybaṭ	٢. مريبط
Farming tool	niṣayyib	٣. نصيب
Channel	ḥulayyiz	٤. خلج
Small palm	farḥ	٥. فريخ
Palm branch	kurnāf	٦. كرناف
Type of palm with dried date	qiwīqa	٧. قويقع
Planted area	diwayyir	٨. نوير
Plant nursery	mišaytal	٩. مشيتل
Fence made of palm fronds	zirayyib	١٠. زريب
Path	misayrab	١١. مسيرب
Dry grass	qaḍb	١٢. قضب

Dry grass	dirīсах	١٣. دِيرِيسَة
Speech	sahari	١٤. سَهَارِي
Sack made of za3af to keep tea utensils	marḡunah/ ḡurḡ	١٥. مَرْجُونَة/ حُرْج
Old castle	'al- ḡuṣṣ	١٦. الْخُصْن
Square shape hill	'addirwah	١٧. الدَّرْوَة
Layer of sand and mud	'al-millaḡa	١٨. الْمَلَا حَة
Manual machine for grinding	'al-marana	١٩. الْمَرَانَة
Cultivated areas	'ilḡatāya	٢٠. الْحَطَايَا

Table (7): Nouns in the Farfaroni dialect

A diminutive form is a word that denotes the smallness of a thing. It is called in Arabic *ism taṣḡīr*. It has many functions; it may be used to denote decrease, endearment, and intimacy according to the speaker's emotions. It is formed by adding the affix 'i' after the first syllable of a word.

Translation	Transliteration	Farfaroni word
A pot made of pottery	qulīlah	١. قَلِيلَة (قَلَة)
Chair	kuraysi	٢. كُورَيْسِي (كُرْسِي)
Safe	ḡuzeinah	٣. حُزَيْنَة (حُزْنَة)
Pen	qulayyim	٤. قَلِيم (قَلَم)
Door	buwyb	٥. بُوَيْب (بَاب)
Stone	ṡuwaybah	٦. طُوَيْبَة (طُوبَة)
Wall	ḡiwayṡah	٧. حُوَيْطَة (حَيْطَة)
Curtain	sitayyrah	٨. سِتِيرَة (سِتَارَة)
Telephone	tilifīn	٩. تَلِيفِين (تَلِيفُون)
Eye	'iwaynah	١٠. عُوَيْنَة (عَيْن)
Piece	ḡutaytah	١١. حُتَيْتَة (حُتَة)

Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

Back	dihīri	١٢. ضَهْرِي (ضهر)
Man	ruwayzil	١٣. رُوَيْجِل (رجل)
Under a door	'uqayyib	١٤. عَقَب (عقب الباب)
Bag	šinaytah	١٥. شَنِيطَة (شنطة)
Table	ṭiribīza	١٦. طَرِبِيزَة (تربيزة)
Room	uwayḍah	١٧. أُوَيْضَة (أوضة)
Heart	qulīb	١٨. قَلِيب (قلب)
Cat	quṭītah	١٩. قَطِيطَة (قطعة)
Fastener	qufayyil	٢٠. قَفِيل (قفل)
Basket	qufayyiṣ	٢١. قَفِيس (قفص)
Cardboard box	kuritīnah	٢٢. كُورِتِينَة (كرتونة)
Kettle	birīrd	٢٣. بَرِيرِد (براد)
Ear	widayyin	٢٤. وِدِين (ودن)
Grass	ḥuṣṣāt	٢٥. حُصِيشَات (حشيش)

Table (8): Diminutives of the Farfaroni dialect

One type of morphological change occurs when the word is used in its diminutive form by adding the vowel /u/ after the first consonant and finally adding the semi-vowel/j/. Vowels are inserted after the first consonant or the second consonant. The base can be augmented by the suffixation of the feminine morpheme [-a] such as عَوَيْنَة *iwaynah* (eye), حُشِيشَة *ḥuṣṣāh* (grass), طَوِيرَه *ṭawīrah* (farming instrument), حَوَيْشَة *ḥiwīṣah* (garden), تَوَيْنَة *twaynah* (fig) ...etc.

There are words used to refer to small amounts such as أُوتِير *'utīr* e.g. *ḥuṭṭi 'utīr zayt* (put small amount of oil); نَقِيطَة *niqaytah* e.g. *kuna 'āyzīn niqaytah bārdah* (we want small amount of water); زُعْمِت *zūmīt* e.g. *zūmīt šāhi* (small amount of tea) or زُعِيمَة *zūyīm* e.g. *'idīni zigaymit muwya da 'ana šarqān* (give me a sip of water, I am choking); جُزَيْمَة *ḡuzayma* e.g. *dih ḡuzaymit qaṣab* (this is a small piece of sugar cane)

Plural diminutive is formed by adding the feminine marker '-at' suffix regardless of the singular diminutive gender. The vowel /a/ is changed into /u/ in the diminutive form of some words such as *ḥaznah- ḥuzīnah* (خَزْنَة-خُزَيْنَة), *qalam -qulayyim* (قَلَم- قُلَيْم), *rāzil- ruweizil* (رَاجِل- رُويِجِل), *qafas- qufayyis* (قَفَص- قَفَيْص), *kartūnah- kurītīnah* (كَرْتُونَة-كُورَيْتِيْنَة) *qalb-qulī* (قَلْب قُلَيْب) as illustrated in the following table

Translation	Transliteration	Sound Plural/ Diminutive	Singular
Dates	bilīḥāt	بِلِيحَات	١. بِلِيحَة F.S
Loaves	‘iwīšāt	عَوِيشَات	٢. عَوِيشَة F.SG
Trees	šīzīrāt	شِجِيرَات	٣. شِجِيرَة F.SG
Goats	diwaynāt	ضَوِيْنَات	٤. ضَوِيْنَة F.SG
Goats	ḡunaymāt	غُنِيْمَات	٥. غُنِيْمَة F.SG
Cardboard boxes	kurītīnāt	كُورِيْتِيْنَات	٦. كُورِيْتِيْنَة F.SG
Gardens	ḡwīṭāt	غَوِيْطَات	٧. غَوِيْط M.SG
Adze	qwīdīmāt	قَوِيْدِيْمَات	٨. قَوِيْدِيْم M.SG
Piece of land	ḥuṭīṭāt	خُطِيْطَات	٩. خُطِيْط M.SG
Piles	‘arārīm	عَرَارِيْم	١٠. عَرَارِيْم M.SG
The unroofed area enclosed by walls	ḥiwaš/ ḥiwīšāt	جَوْش / جَوِيْشَات	١١. جَوِيْشَة (فَدَان) F.SG
digging tool	ṭīwar	طُور	١٢. طُورِه F.SG
Ceiling	siqīfāt ‘usquf	أَسْقُف/سِقْفِيَّات	١٣. سِقْفِيَّات M.SG

Table (9): Plural diminutives

**Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity**

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

9.1.3.b. Verbs

Translation	Transliteration	Farfaroni Verbs
Pile the grass	'arrim il-ḥuṣīṣāt dūl 'ala ba'd	١. عَرَمَ الخَشِيشَاتِ دُولِ عَلِي بَعْض
Do not spoil the dough	ma tilḡbisīṣ fil 'aẓīn	٢. مَا تَلْغَبِصِيشْ فِي العَجِين
The wind blows heavily	'irīh yiwiḡ	٣. الريح يُوِجْ
Do not make sounds while eating	ma timartīqīṣ fil 'akl	٤. مَا تَمَرِّطِيشْ فِي الأَكْلِ
water in the kettle is gurgling	lamma 'ilbarrād yitartīṣ/ yidaḥḥān /yitiṣ	٥. لَمَّا البَرَادِ يَطْرُطِشْ /يَدَخُنْ/يَتِشْ
He is digging in grots	yibḥat/yinaḥḥub/yiqalli' il- maḡāyir	٦. يَبْخُتْ/يَنْخَبُ المَغَايِرِ
Throw it away	luṭḥhī kīf hināk	٧. لَطِهي كَيْفَ هِنَاك
He is searching in the cupboard for long	min 'isubḥ yibaḥrag	٨. مِنَ الصُّبْحِ يَبْخُرُجْ فِي الدُّوَلَابِ
Sit down and stop moving	baṭṭal taqfīṣ wa 'uq'ud makānak	٩. بَطِّلْ تَقْفِصْ وَأَقْعِدْ مَكَانَكَ
Pick up woods	'na niqaṣmiṣ fi ḥuṭībāt	١٠. أَنَا نِقْشَمِشْ فِي حُطِيبَاتِ
Search for mint	baqbašt 'ala 'ana'nā'	١١. بَقْبِشْتْ عَلِي النِّعْنَاعِ
The kettle is boiling	'ilbarrād yiṣaqliq 'ala 'anār	١٢. البَرَادِ يَشَقْلِقْ عَلِي النَّارِ
She put small amount of cream	baẓatitli ḥutaytit kiraym	١٣. بَطَّيْتِ حُتَيْتِي كِرَيْمِ
Throw corncob	yizḡul ḡāndūl	١٤. يَزْجُلْ جَانْدُولِ
Roast bread	yiḡarḡif 'ayṣ	١٥. يَجْرَجِفْ عَيْشِ
I have been calling him for long	baqāli sā'tayn niḍawbaḥ 'alayh	١٦. بِقَالِي سَاعَتَيْنِ نِضْوَبِجِ عَلَيْهِ
wet the floor	barbaṭ idinya	١٧. بَرَّيَطِ الدَّنِيهِ
The errand we are going	'ilmiṣwār illi kuna ninḡaḥuh min hūn	١٨. المَشْوَارِ اللِّي كُنَّا نِنْجَحُهْ مِنْ هُونِ
I was traveling but I changed my mind	'ana kunt misāfir 'inhārda wi nikit	١٩. أَنَا كُنْتُ مَسَافِرِ النَّهَارْدَةِ وَنِكِتْ
I do not understand of his speech	'ana miṣ 'ārif layh 'i-rāẓil dah qā'id yibḡum fi ba'duh	٢٠. أَنَا مِشْ عَارِفِ لِيهِ الرَّاجِلِ دَهْ قَاعِدِ يَبْغُجْ فِي بَعْضِهْ
Step aside I cannot stand	'iḡzah 'il-wāṭid rūḥah 'ann tiṭla'	٢١. اجْرَحِ الوَاجِدِ رُوحَهْ عَنِ تَطَّلَعِ
Loved her	zāt 'anhi	٢٢. زَاطِ عِنْدِهِي
Mohamed is sitting singing under the camphor tree.	maḥamad qā'id yirṭin taḥṭ 'il- kwafirāt	٢٣. مُحَمَّدِ قَاعِدِ يَرْطِنُ تَحْتِ الكُوفِيرَاتِ
I asked to him to step aside for, but he stayed	qult-lih yiṣaḥḥaf qā'id makānih	٢٤. قُولْتُ لِيهِ يَصْحَفْ/ يَنْجُرْ فِضِلْ قَاعِدِ مَكَانِهِ

still.		
Hurry him up, he is late	'idīh ḥis dah 'ita ḥar mara	٢٥. إديه حسن ده اتأخر مرة
Search in a pile of straw	yiftiriš fi kūm qāš	٢٦. يفتريش في كوم قش
Grabbed her hair	karithi min ša'rihi	٢٧. كرتهي من شعرهي
Walking quickly	dah bilihid keda layh	٢٨. ده يبيلهد كده ليه؟
Scratch the bread from apostasy	ḥuki 'il'iwīšāt	٢٩. حك العويشات
He insulted me	hwa nitilni	٣٠. هو نيتلني
Shut the door	'izbid 'il-bāb warāk	٣١. إجبذ الباب وراك
Go straight	dah māši yu'quṭ	٣٢. ده ماشي يعجط
I was working and I have just arrived	kunt nuhruk wi lisa' zāy	٣٣. كنت نُهرُك ولسع چاي
Holding a bottle tightly	yiḡbuš qizāzah	٣٤. يُجْبِص قِرَاة
Release the cows for grazing	yiṭliq 'il-biqīrāt fi ay siwayqah aw ay šigaygah	٣٥. يطلق البقيرات في أي سويقة أو شجيجة
They haven't noticed that the camel fell in water	ma wa'ūš illa wi i zimil yifartiq fil mūya	٣٦. ما وعوش الا والجمال يفرطيق في الموي
I throw it	lawaḥtih hināk	٣٧. لَوَحْتِه هناك
He hid under the blanket	dih libid taht 'ili-ḥayyif	٣٨. ده ليد تحت اللحيّف
I beat him black and blue.	niḥaffih min 'iḍarb	٣٩. نُحْفِيه من الصرّب
He is crawling	yibḥuṣ 'ala riḡlayh	٤٠. يُبْحِص علي رجليه
Shut up or I will hit you	'iskut l niqūm ni'bukak	٤١. اسكُت لِنُقُوم نُعْبُك
Stop guessing and watch your mouth	baṭṭal tiḥakkar wi ḥif kidb šiwayy	٤٢. بَطِّل تَحْكَر وِخَف كِدْب شِوَي
They got off the camel and went straight quickly	za'aṭaw min 'ala 'il- zimil yišaliṭaw	٤٣. زَعَطُوا من علي الجمال بِشَلِطُوا
Do not inject painfully	ma tinḡuṣš 'il-ḥuḡah zāmid	٤٤. ما تَنْغُصْش الحُجَّةَ چَامِد
We said that each one balances his foot to hold up the legs on the camel	qūlna kul wāḥid yiḡnid riḡlayh fi 'izimil	٤٥. قولنا كل واحد يَجْنِد رجليه في الجمال
Do not speak too much	ma titsahrāš kitīr	٤٦. ما تَتْسَهْرَاش كثير
Cut his hair	yiḡuz ša'uh	٤٧. يَجُرْ شعره
Stop lying	baṭṭil tuqšur 'ašān 'ita ziṭt zāmid	٤٨. بَطِّل تَقْشُر عشان أنت زَطْت چَامِد
Walk quickly	'irbiši bisur'a	٤٩. اِرْبِشِي بسرعة
Don't play with mud	ma tilaḡiṣiš fi iṭīn	٥٠. ما تَلْجِصِيش في الطين

Table (10): Verbs used in the Farfaroni dialect

**Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity**

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

The examples mentioned above in Table (10) show that the Farfarni dialect has a rich inventory of verbs in different forms (present, past, and imperative). Different bound morphemes are attached such as '-ti' with the second-person as in examples (2), (4), (9), (38), (45), (47), (49), and (51). 'ni' as a prefix and 'aw' as a suffix are used to refer to first-person in the present form.

9.1.3.c. Adjectives

Translation	Transliteration	Farfaroni
The chair is strong	' il-kursy dah watiq	١. الكرسي ده واتق
The food is good	' il-'akl dah milih	٢. الأكل ده مليح
Water is hot	il-muyiah mifuḥarah	٣. المويه مفوخره
The cow is thin	' il-biqeerah miqawlaḥa	٤. البقيرة مقولحة
The weather is hot, no breathing	' il-ḡaw qafil maffiš nismit hawwi	٥. الجو قافل مفش نسمة هوي
The bottle is wet (covered with a wet cloth to be cold)	zimzimiya miḥayīṣah	٧. زمزيمة مخيشة
Holding something tightly	mikallib fil-ḥāḡah	٨. مكليب في الحاجة
Elghazalein tea is good	šāy il ḡazālayn di kayāf/ kiyīf	٩. شاي العزالين دي كياف/ كيبف
I hear unintelligible words	fi kalimāt tīḡi 'and 'ihni mifaqāṣa	١٠. في كلمات تيجي عند اجني مفقصه
The weather is hot	' il-ḡaw ṣahd	١١. الجو صهد
When she is pregnant, she says I feel nauseous	lama tibiqa ḥāmil tiqūl baṭni fārit aw qirfit	١٢. لما تبقي حامل تقول بطني فارت/ قيرفت
Very dry	miḥaṣwil ḡāmid	١٣. محصون جامد

I went home and found everything is messy	ruḥt 'il-bayt laqayt	١٤. رحت البيت لقيت الذنيه مَرِيح
You are very depraved	'inta miḥaṣṣal zāmid	١٥. انت مِخْصَلْ جَامِد
Going to the cultivated land	sāriḥ 'ilgwayt	١٦. سَارِحُ الْغُويط
Messy clothes	'ilhidīmāt dawl mi'aškilīn	١٧. الهديمات دَوْل مِعْشَكِلِين.
The lemon is squeezed	'iliwīmīnah mamrūṭah	١٨. اللويمينة مَمْرُوطَة
He is scared since last night	hwa lissa' margūf min 'imbāriḥ	١٩. هو لَسَع مَرْجُوفٌ من امبارح
Abdo is short like a cat	'abdw da miqaṣar kīf 'ilqīṭah	٢٠. عبدو دا مِقْصَر كَيْف القِطَة.
Do not be stupid	yā willid ma tibqāš mibaqran	٢٢. يا ولد ما تَبْقَاش مِبْقَرَن
The car is old	'il'irūbiya miḥardaqaḥ	٢٣. العروبية مِخْرَدَقَة
Make room, there is a big space	'iḡzaḥ dah 'ilmakān fāsiḥ	٢٤. اجزح ده المكان فَاسِح
He is sitting silent	ḥānis fi nafsih	٢٥. خَانِسٌ في نفسَه
He failed in mathematics	dah mika'war fi 'irayadiyāt	٢٦. دَه مِكَوَر في الرِياضِيَات
The grass is piled	'idinya fiha ḥašši mikawwim	٢٧. الذنيه فيها حَشِيش مِكوَم
The air is cold today	'ihawa 'ihārdah zāy rišrayš	٢٨. الهوا النَّهَارَة جاي رِيشْرِيش
The water is not pure (water deposit)	'il-mūyah diyy mišḥḥarah/ miš safiyah	٢٩. المويه دي مِشْحَرَة / مش صَافِيَة
The water in the bottle is not pure	'il-zimīzimayh mi'akarah	٣٠. الزيمزيمة مِعْكَرَة
The boy is wearing tattered	'il-wilayyid lābis	٣١. الوليد دا لابس هُدوم مَرِهِيلَه/

**Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity**

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

clothes	hudūm mirahdilah/mišawilah	مشيرة
The donkey is tired	'il-ḥumār dih midanḡar	٣٢. الحمار ده مَدَنجَر
He is angry	dih miḡanbaṭ	٣٣. ده مَحَنَبَط
Full of sand	marḡūḡa raml	٣٤. مَرَضُوخَة رَمَل
Leaned the motorcycles against the wall Why are you leaning back like this?	qāṣ 'īn 'ilmutsiklāt mālkum qāṣ 'īn rūḡkum kidi layh	٣٥. قَاصِعِين المُوْتَسِيكَلَات / مالكم قَاصِعِين رُوخَكُم كِيدِي لِيَه
Give me the money cash not change	'āyzak tiḡīb 'il-filūs layah ṣāmlah	٣٦. عَائِزَك تَجِيب لِي الفُوس صَامَلَة
The water of the well is hot	'ilbīr fāyir	٣٧. البير فَاير
He is sleeping for a long time	dih min 'iṣubḡ wi hwa maḡmūd	٣٨. ده من الصبح وهو مَحْمُود
The pants are big	'il-biniṭīlīn yiz' uṭ yiza' waṭ	٣٩. البنطلين يَزْ عُوْط / يَزْ عُوْط
Olive is not dry	ḡabit 'izaytūn miladwinah	٤٠. حبة الزيتون دَه مِلْدُونَة
She is sitting somewhere	tilāqīha maṣqū'ah fī ḡitah	٤١. تَلَاقِيهَا مَشْفُوعَة فِي حَتَه
The weather is very cold here	'il-zaw miraṣraṣ hūn	٤٢. الجَو مِرْصَرِص هُون
Mohamed sheaved the grass well	muhamid rabaṭ 'ilḡaṣīṣ rabaṭah māknah wi 'ala kīfak	٤٥. مَحْد رَبَط الحَشِيش رَبْطَة مَآكَنَة وَ عَلَى كَيْفَك.
The food is bad	'ilakl dih mimahḡaḡ	٤٦. الأكل ده مِمَحْمَض
He is feeling sick because of cold	dih mi ḡanfīs min 'ilbard	٤٧. ده مِحْنَفِيس من البرد

Torn pants	'ilbiniṭilīn maṣrūm /maṣrūk	٤٨. البنطلين مَصْرُوم / مَشْرُوك
Stand up, you are taking the whole place	qūm winta mifarḡaḥ wāḥid kul 'ilmakān	قوم وانت مِفْرَجِح واخذ كل المكان
The door is ajar	'ilbwayb yadūbih mitšankil	البُوبِيب يَدُوبِه مِشْتَنَكِل موارب

Table (11): Adjectives used in the Farfaroni dialect

Many adjectives are of trilateral or quadrilateral root have the initial /mi/ such as مَفْوَحْرَة *mifuharah* (hot), مَقْوَلَح *miqawlah* (thin), مَحْيَش *mihayiṣ* (wet), مِكَلِّب *mikallib* (hold tightly), مَفْقَصَة *mifaqasa* (unintelligible), مِحْصُول *miḥaṣwil*, مِحْصَل *miḥaṣsal* (depraved), مِقَنْصَر *miqaṣsar* (short), مِعْشَكَلَة *mi'aṣkilah* (messy), مِبْقَرَن *mibaqrān* (stupid), مِدَنْجَر *midanḡar* (tired), مِلْدُونِيَة *miladwinah* (moist), مِمْحَمَض *mimaḡad* (bad), مِكْغُور *mika'war* (obtuse) ...etc.

9.1.3.d. Idiomatic expressions

An idiom is a sequence of words that function as a single unit; the meaning cannot be deduced from the individual words. Essentially, idioms have a figurative meaning that differs from what the words literally suggest. They're a reflection of a culture's customs and traditions and are often used to describe common experiences or situations in a colorful, expressive way. It conveys a different meaning from what the single words suggest.

Translation	Transliteration	Farfaroni
The mobile is on the fly mode	'itilīfin tilaḡih yirafrif	١. التليفين تِلَاغِيَه يِرْفَرِف
He failed	wāḡil fi 'iṭīn	٢. وَاغِل فِي الطين
He is silent	ḡānis fi nafsih	٣. خَانِس فِي نَفْسِه
Loafer/liar	yiftil fi irraml	٤. يَفْتِيل الرمل إِحْبَال
They ate a lot (their faces are red)	dūl 'akalaw liḡad ma 'iṭamaraw	٥. دُول كَلُوا لِحْد مَا إِ تَجْمَرُوا
Going out a lot	yiqululik baṭṭli ḡag wi ṭaḡ	٦. يَقُولُولِك بَطْلِي هَجْ وَطَجْ

**Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity**

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

Oh pity my son	īḥa ya wildi, ‘ayn ‘ilbilid li‘bu fiḥa, ḥiribit	٧. ايخا يا وادي ، عين اليلد لغبوا فيهي خربت
Very late	ba‘d ilmaḡrib bima ḡribayn, ba‘d ‘il‘aṣr bi‘aṣrayn ba‘d ‘il‘iša bi‘išyy ba‘d ilmaḡrib bišway milīḥa	٨. بعد المغرب بمغربين بعد العصر بعصرين بعد العشا بعشي بعد المغرب بشوي مليحة
The weather is beautiful	‘ilzaw yibqa fiḥa rīf	٩. الجو يبقي فيه ريف
Small amount of (small quantity of) something like a drop of a medicine	diyy ‘āmlah kīf nuqtit ‘idwwi	١٠. دي عاملة كيف نقطة الدوي
He is sleeping in a narrow place like a grave	kān yirqud kidi wi yiqūl di raqdit qubayir	١١. كان يرقد كيدي ويقول دي رقدة قبير
God be with you	‘allah ḡālib	١٢. الله غالب
Hard-work	ḥart šuḡlāna	١٣. حرت شغلانة
Stupid behavior	šīl ‘ilbiyāḍ	١٤. شيل البياض
Deep sleep	raqdit Sara taḥt ‘ilḡāra	١٥. رقدة سارة تحت الجارة
dates are productive	‘ilfrīḥāt dūlah rāmyīn ‘isanah	١٦. الفريخات دوله راميين السنة
Anger expression	‘ilnaḡr ‘illi yinḡurliki, ‘il‘ama ‘illi yi‘mīki	١٧. النجر اللي ينجركي، العمي اللي يعميكي

Table (12): Idioms in the Farfaroni dialect

Idioms used in the Farfaroni dialect have socio-cultural meanings and are part of popular speech. Some idiomatic expressions are related to nature such as *wāḥil fi ‘iṭīn* واحل في الطين , *yiftil fi irraml* يفتل في الرمل, *ilzaw yibqa fiḥa rīf* الجو يبقي فيها ريف, other idioms are related to plants *ramiīn* راميين السنة, work

إِجْمَرُوا *šil 'ilbiyād*, شيل البياض *hart šuglāna*, حرت شغلانة *'akalū lihad ma 'ithamaraw*, architecture عين البلد لِعَبُوا فيها which is a reference to the Roman spring which was spoiled by people. Old people flavor their speech with these pithy expressions. Some idiomatic expressions have a positive connotation as in the examples (9) and (16) and others have a negative connotation as in the examples (3), (4), (6), (7), (8), (14) and (16).

9.1.3.e. Demonstratives

Translation	Transliteration	Farfaroni
Come here and go there	ta'li min hūn wi ruhi min hūn	١. تَعْلِي من هُون و رُوْجِي من هُون
I met Mohamed on this hill	maḥamad qabaltih 'ala 'il' ilwa 'illi hānūkayah	٢. مَحْد قَابَلْتَه عَلِي الْعِلْوَة اللَّي هَانُوكَايَة
This man cannot see	'ilriwayzil dukāyā ma yundurš	٣. الرَّوِيْجِل دُوْكَايَة مَا يُنْضُرْش
She is absent from college	dūkā gāyba min 'ilkulyah	٤. دُكََا غَايْبَة مِنْ الْكَلِيَة
We call him (prefer not to mention the name)	nirinaw 'ala dukāyā/ dāk	٥. نَرِنَا عَلِي دُوْكَايَة/دَاك
Put that plate	'išqa ' i ṭubayq 'illi hānūkayah	٦. اَشْقَع الطَّبِيْق اللَّي هَانُوكَاي
This man is awfully talkative	qarāš 'ilriwayzil dah/diyy qarš wiḥiš	٧. قَرَّاش الرَّوِيْجِل دَه/دَا قَرَش وَحَش

Table (13): Demonstratives in the Farfaroni dialect

'hwn' refers to directions (right and left) or (here and there) in example (1). هَانُوكَايَة *hanūkāyā* and دُوْكَايَة *dūkāyā* mean 'far from' in examples (2) and (3). The demonstrative pronouns دُكََا *dikā* and دُكَايَة *dukāyā* are used when the person cannot remember or doesn't want to mention the name of a man or woman, he/she is talking about.

9.1.3.f. Archaic words

It is natural for dialects to evolve and undergo change over time. Many words that were once commonly used may no longer

**Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity**

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

be actively used by younger speakers, leading to lexical loss. Linguistic change is a constant process that occurs across time and affects dialect to some degree.

Translation	Transliteration	Farfaroni
It seems that the door is closed	'adarraba zuritha maqfūlah	١. الضَّرَابَةُ جُورَتْهَا مَقْفُولَةٌ
He is quatted	dih mi ġambar	٢. دِه مِجْمَبَر
He is very thin	'ašāgīnih / 'uđīmātih tāl'ah	٣. عَصَاجِينِه / عَضِيمَاتِه طَالَعَة
How are you? Fine?	winti 'amlah eih? 'ašliyah?	٤. وانت عامله ياه؟ أصليية؟
The hospital is not closed, I saw it wide open	'ilmustašfa 'inahadah miš maqfūlah, 'ana na đartaha mibahwaqa	٥. المُسْتَشْفَى النِّهَارْدَة مَش مَقْفُولَة ، انا نَصْرْتَهَا مِبِهْوَقَة
Switch on the lights	walli' lina 'iđay	٦. وَلِّعْ لَنَا الضِّي
Bring the small box right there	hāt lina 'ilhuğ 'illi hināk diy	٧. هَات لَنَا الْحُجَّةَ اللَّي هِنَاك دِي
Put some sugar	ħuṭilnā ġubār	٨. حُطْ لَنَا عُبَار
Old shoe	šilayka/bilayġah	٩. شَلِيكَة / بَلِيغَة
Be silent	'uq'us wi šinn	١٠. أَقْعُدْ وَصِنْ
Stop asking about everything	baṭṭil tinakkif 'ala kul šiy	١١. بَطِّل تِنَكِّفْ عَلِي كُل شِي
Make tea	laqqim 'išāhi	١٢. لَقِّمِ الشَاهِي

Table (14): Archaic words in the Farfaroni dialect

The data have revealed that some Farfaroni old-generation-specific words have been replaced by other words. For example, the word الضَّرَابَة 'adarraba is an old word replaced by باب *bāb* (door), كَوَيْس 'aṣliy by عَضِيمَات 'uḍīmāt (bones), عَصَاجِين *aṣāgīnih* by مَبْهُوقٌ *mibahwaq* by مَفْتُوحٌ *maftūh* (open), الصَّي 'idday by سَكْر by عُبَّار (sugar), شَلِيكَة/ بِلَيْغَة *šilayka/bilaygah* by يَلْمٌ collocates with the word 'tea' and is substituted by the word يَلْمٌ *mil* (make).

9.1.3.f. Standard words

Translation	Transliteration	Farfaroni
They preferred to travel using the country road than the Dakhla road	Kānu yirgābaw sifar irīf 'aktar min sifar 'adāhāla	١. كانوا يَرْغَبُوا سَفَرَ الرِّيفِ أَكْثَرَ مِنْ سَفَرِ الدَّخَالَةِ
Till when you are going to stay here? (when a person doesn't want someone in the place)	liḥad miti 'ann tazḥal qā'id hwun?	٢. لِحَدِّ مَنِي عَنْ تَحْضَلْ قَاعِدْ هُونْ؟
bring lemon leaves	hāt waraq laymūn	٣. هَاتِ وَرْقَ اللَّيْمُونِ
Water decreased	ilmūya šahhit māra	٤. المُوِيه شَحَّتْ مَرَّة
They had been in this state for few nights	ḥallaw kida kām layla	٥. ظَلُّوا كِيده كَام لَيْلَة
The camel kneels down	'ilḡimil yibrruk	٦. الجَمَلُ يَبْرُكُ
He was unable to see for years	ḥad kām 'ām wi hwa ma yindurš	٧. حَدَّ كَامَ عَامٍ وَهُوَ مَا يَنْضُرْشُ
Leaves under olive tree are collected	'ilwaraq yitlamm min taht 'izaytūn	٨. الوَرْقُ يَتَلَمُّ مِنْ تَحْتِ الزَّيْتُونِ
He is piling/accumulate the bricks	'ahu qā'id yi'arrim 'itūb	٩. أَهْوِ قَاعِدِ يِعْرِمِ الطُّوبِ
Put small amount of poison to the rat.	ḥuṭ nigaydit sum lilfuwayr	١٠. حَطَّ نَجِيْدَة سُمِّ لِلْفُوَيْرِ
Take care of the sheep	ya 'unḍur bas rā'i 'idwīnāt	١١. يَا عَمَّ انْضُرْ بِسِ رَاعِ الضَّوِينَاتِ

Table (15): Standard words in the colloquial Farfaroni dialect

Many standard lexemes are preserved in the Farfaroni dialect or their grammatical roots such as يَرْغَبُ *yargāb* (want) يَحْضَلْ *yazḥal* (stay), وَرْقَ لَيْمُونِ *waraq laymūn* (lemon leaves), يَشِيحُ *yaših* (decease),

Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

يُعْرَمَ *yū'arrim* (accumulate), لَيْلَةٌ *laylah* (night), سُمٌّ *sum* (poison), يَرْعِي *yar'a*

9.2. Accommodation to Cairene dialect

When the dialect of the capital cities is well-established and prestigious, it expands to the neighboring areas. It is the most widely spoken variety. Many people in Egypt consider the Cairene dialect a soft and sophisticated one (Miller 2004). Farfaronis' choice of the Cairene dialect is a conscious choice, they move up and down according to what they perceive as required for the context. Cairo "has a magnetic attraction for all people from all parts of the country" (501). During the interaction, the speaker modifies his speech according to the speech of the hearer (Prince 1988)



10. Results

1. How the Farfaronis define the dialect

In your opinion, what are the features of the dialect of the Farfaroni dialect used in the town or village where you live? Please circle the response(s) you agree with.

Number	Response	Frequency	Percentage
1	The dialect is the language people use in Farafra. We acquired it from our parents and grandparents. We do not read or write it using it only in speaking.	63	73%
2	The dialect is the language we know best and like most because we are used to it and the language we use most often.	14	17%
3	The dialect of my place of residence differs from the dialects spoken in other towns or villages.	9	10%
	Total	86	100%

Table (16) shows the frequencies and percentages of respondents' response to the question 'How Farfaronis describe and define dialect?'

The following can be deduced from Table (16):

- The statement "The dialect is the language people use in Farafra. We acquired it from our parents and grandparents. We do not read or write it; we only use it in speaking" had the highest frequency (63) and percentage (73%).
- The statement "The dialect is the language we know best and like most because we are used to it and the language we use most often" came second with frequency (14) and percentage (17%)
- The statement "The dialect of my place of residence differs from the dialects spoken in other towns or villages" came in the third place with frequency (9) and percentage (10%)

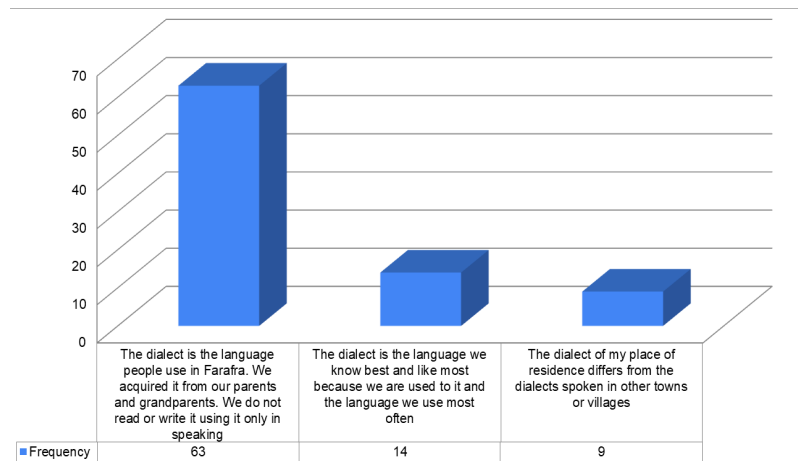


Figure (1) shows the frequencies of the respondents' response

2. Place of residence and attitude toward dialects among Farfaroni speaking people in a minority context

What is your opinion of Farfaroni dialect used in your place of residence? Please circle the response(s) you agree with.

To answer this question, frequencies, and percentages were used, and a table (17) shows these results.

Distinctive Linguistic Features of Egyptian-Arabic Dialect of Farafra Oasis:
The Problem of Local Identity

Dr. Amany Hamed Mohamed

مجلة وادي النيل للدراسات والبحوث الإنسانية والاجتماعية والتربوية (مجلة علمية محكمة)

Response	Frequency	Percentage
A. I like it very much, I do not feel embarrassed by it and use it often in public	73	85%
B. I like it but I do not use it often because I think that I might be judged	3	3%
C. I am not interested in dialects.	5	6%
D. I don't know, I haven't thought about this	4	5%
E. Other opinion	1	1%
Total	86	100%

Table (17) demonstrates the frequencies and percentages of respondents' response to the Place of residence and attitude toward dialects among Farfaroni speaking people in a minority context

The following can be deduced from Table (17):

- The phrase (I like it very much; I do not feel embarrassed by it and use it often in public) came first with frequency (73) and percentage (85%)
- The phrase (I am not interested in dialects) came second with frequency (5) and percentage (6%)
- The phrase (I don't know, I haven't thought about this) came in the third place with frequency (4) and percentage (5%)
- The phrase (I like it but I do not use it often because I think that I might be judged) came in the fourth place with frequency (3) and percentage (3%)
- The phrase (Other opinion) came in the Fifth place with frequency (1) and percentage (1%)

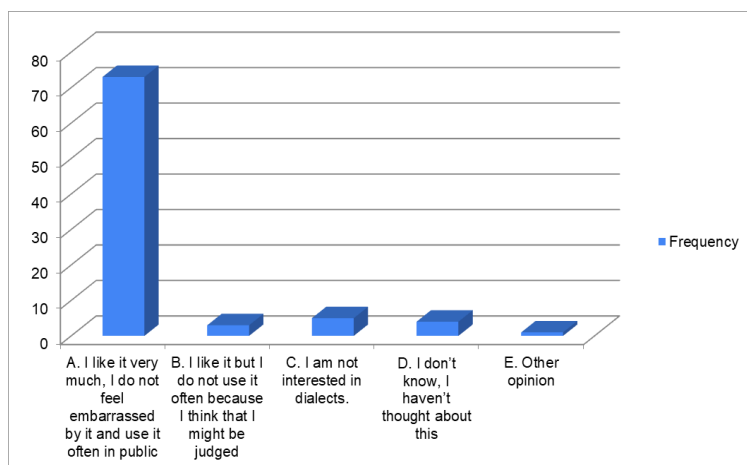


Figure (2) shows the frequencies of the respondents' responses of attitude toward the Farfaroni dialect

Response	Frequency	Percentage
A. in this way we express our love for the town or village where we live.	49	57%
B. we are used to the dialect.	33	38%
C. I do not use the dialect	4	5%
Total	86	100%

Table (18) illustrates the relationship between spoken dialect (Farfaroni) and local identity

The following can be deduced from Table (18):

- The phrase (in this way we express our love for the town or village where we live.) came first with frequency (49) and percentage (57%)
- The phrase (we are used to the dialect.) came second with frequency (33) and percentage (38%)
- The phrase (I do not use the dialect) came in the third place with frequency (4) and percentage (5%)

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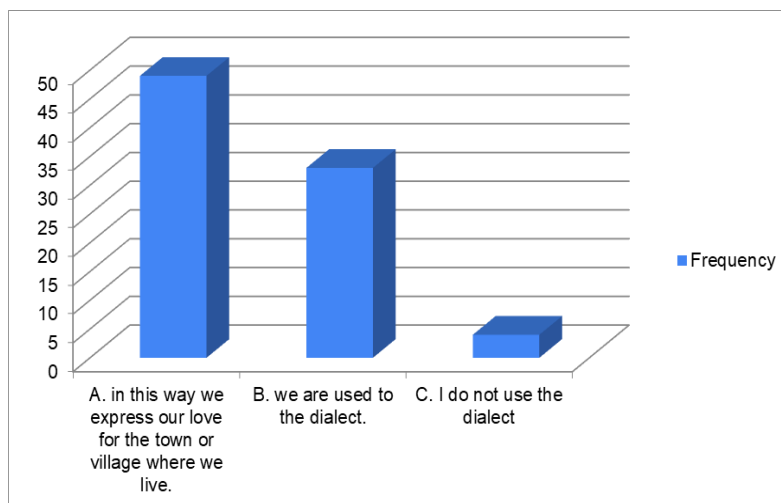


Figure (3) shows the frequencies of the respondents' response regarding the relationship between spoken dialect (Farfaroni) and local identity

Response	Frequency	Percentage
A. It is attractive	78	91%
B. It is unattractive.	8	9%
Total	86	100%

Table (19) shows the relationship between attitudes toward dialects and the attractiveness of a dialect among Farfaronis

The following can be deduced from Table (19):

- The phrase (. It is attractive) came first with frequency (78) and percentage (91%)
- The phrase (we are used to the dialect.) came second with frequency (8) and percentage (9%)

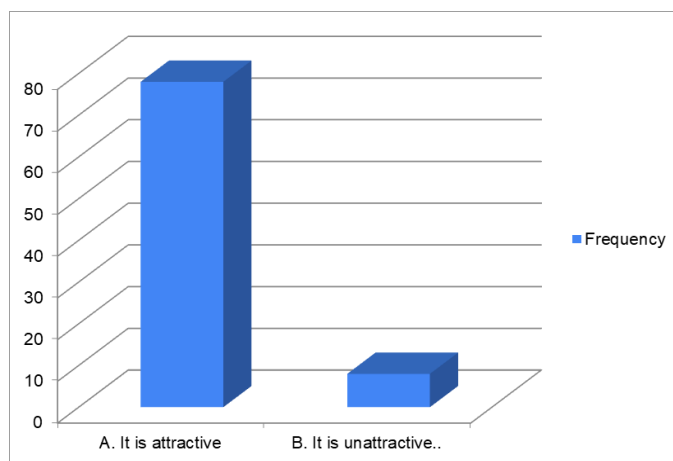


Figure (4) shows the frequencies of the respondents' response about the attractiveness of a dialect among Farfaronis

	Response	Frequency	Percentage
A.	Yes	62	72%
B.	No	24	28%
Total		86	100%

Table (20) demonstrate others' negative judgments about a dialect

The following can be deduced from Table (20):

- The phrase (Yes) came first with frequency (62) and percentage (72%)
- The phrase (No) came second with frequency (24) and percentage (28%)

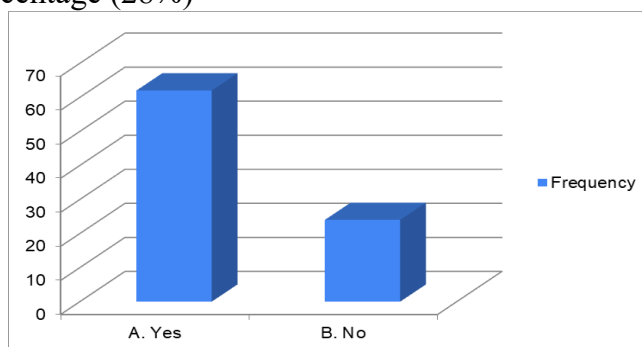


Figure (5) shows the frequencies of the respondents' responses about negative judgments about a dialect

11. Discussion

The results reveal that the participants are strongly connected to their primary social network. They maintain the local dialect in interethnic interactions; they use their own dialect in family and friend conversations and in folk literature. This is in line with Al-Hawamdeh & Hamdan (2017). Hence, it could be concluded that there is a general preference for Farfaronis to socialize within their first zone network using the Farfaroni dialect. They rationalize their choices of the appropriate variety (Fazacas 2014). The sense of ethnic identity and dialect retention is tightly connected in a minority environment which is consistent with Rac & Halupka-Rešetar (2018). They accommodate the Cairene dialect not to be mocked. They have 'intentions' and 'strategies' that determine their language choice. Language expresses our identity (Bassiouney 2014). The study is consistent with Bichani (2015) that shifting between two dialects is a common phenomenon in ethnic minorities particularly in institutional settings and with a change of the interlocutor. Functionally, Farfaroni dialect and Cairene dialect are in complementary distribution. In light of tact and generosity maxims, Farfaronis uses the Cairene dialect as a prestigious dialect to achieve altruism and cooperation and facilitate interaction by maximizing the benefits and minimizing the costs.

12. Conclusion

The study presents a linguistic overview of the Farafra dialect. Farafra is characterized by its geographic isolation because of its remote location. It has an isolated dialect characterized by unique linguistic features. The dialect is influenced by the Berber and Libyan conquest. The long-term survival of the dialect is threatened because of the contacts with the outsiders who live in Farafra because of the mixed marriage. The results reveal different dialects are not always intelligible. Unintelligibility may be because the dialect was historically not their own. Some speech forms are derived from others by addition, deletion and substitutions. The findings have also shown the participants'

preference for their local vernacular; they have a positive attitude towards their dialect. It is also worth noting that the two varieties are often used separately in conversation, which gives the Cairene dialect a diglossic nature, as each variety is reserved for specific purposes. Farfaronis use of the Cairene dialect is a sort of social strategy and transactional politeness to achieve solidarity and rapport. They minimize the costs and maximize the benefits '*weightiness of the transaction*' They are mindful to choose the dialect to communicate effectively because they know that their dialect is unintelligible.

13. Recommendation for future research:

More studies are needed to examine the real attitudes of the origin people towards the dialect considering other variables like social class, education, and age. Unfortunately, with rapid urbanization, increased communication, and exposure to other dialects, future generations may lose some of the unique words and phrases used by their ancestors. It is important to preserve and appreciate these linguistic differences, as they offer insight into the history and cultural traditions of a region.

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ARABIC TRANSLITERATION ALPHABET

Brill's simple Arabic transliteration system Version 1.0, 14 December

2010 / By Pim Rietbroek

Romanization	Arabic Character	
a, ā	ا	Low front long vowel
b	ب	Voiced bilabial stop
t	ت	Voiceless dento-alveolar stop
t̤	ث	voiceless dental fricative
ǧ	ج	Voiced alveolo-palatal affricate
ʒ	چ	Voiced alveolo-palatal fricative
ħ	ح	Voiceless pharyngeal fricative
ħ̣	خ	Voiceless uvular fricative
d	د	Voiced dento-alveolar stop
ḍ	ذ	Voiced dental fricative
r	ر	Voiced alveolar flap/trill (when geminate)
z	ز	Voiced dento-alveolar fricative
s	س	Voiceless dento-alveolar fricative
š	ش	Voiceless alveolo-palatal fricative
ṣ	ص	Voiceless dento-alveolar emphatic fricative
ḍ	ض	Voiced dento-alveolar emphatic stop
ṭ	ط	Voiceless dento-alveolar emphatic stop
ẓ	ظ	Voiced dental emphatic fricative
ʕ	ع	Voiced pharyngeal fricative
ǧ̣	غ	Voiced uvular fricative
f	ف	Voiceless labio-dental fricative
q	ق	Voiceless uvular stop
k	ك	Voiceless velar stop
l	ل	Voiced alveolar lateral
m	م	Voiced bilabial nasal
n	ن	Voiced alveolar nasal
h	ه	Voiceless glottal fricative
w, ū	و	Voiced bilabial round glide
y, ī	ي	Voiced palatal glide
ʔ	ء	Voiceless glottal stop
i	كسرة	High front vowel
a	فتحة	Low front vowels
u	ضمة	High back rounded vowel

Appendix 1

Kovacs Rac and S. Halupka-Rešetar (2018) survey

Gender	a. male	b. female
Age	From (18-40)	b. from (41-60)

1. How Farfaronis describe and define dialect

1.1. In your opinion, what are the features of the dialect of Hungarian used in the town or village where you live? Please circle the response(s) you agree with.

A. The dialect is the language people use in Farafra. We acquired it from our parents and grandparents. We do not read or write it using it only in speaking

B. The dialect is the language we know best and like most because we are used to it and the language we use most often.

C. The dialect of my place of residence differs from the Hungarian spoken in other towns or villages.

2. Place of residence and attitude toward dialects among Farfaroni speaking people in a minority context

2.1. What is your opinion of Farfaroni dialect used in your place of residence? Please circle the response(s) you agree with.

A. I like it very much, I do not feel embarrassed by it and use it often in public.

B. I like it but I do not use it often because I think that I might be judged.

C. I am not interested in dialects.

D. I don't know, I haven't thought about this.

E. Other opinion.

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3. The relationship between spoken dialect (Farfaroni) and local identity

3.1. When we speak in our dialect we do so because... (Please circle the response(s) you agree with.)

- A. in this way we express our love for the town or village where we live.
- B. we are used to the dialect.
- C. I do not use the dialect.

4. The relationship between attitudes toward dialects and the attractiveness of a dialect among Farfaronis

4.1. What is your opinion of the dialect of the town/village you live in?

- A. It is attractive.
- B. It is unattractive.

5. Others' negative value judgements about a dialect

5.1. Have you ever been laughed at, commented upon or criticized because of your dialect

- A. Yes
- B. No

استبيان هالوبكا ريسيتار (٢٠١٨) لقياس علاقة اللهجة بالهوية

النوع : ذكر أنثي

السن : (من ١٨-٤٠)

(من ٤١-٦٠)

تعريف متحدثي اللهجة الفرعونية للهجة

في رأيك ما هي السمات التي تميز اللهجة الفرعونية؟

١. اللهجة هي اللغة التي يتحدث بها الجميع تقريباً في البلدة، و التي تعلمناها من أبائنا أو أجدادنا. نحن لا نقرأ أو نكتب بهذه اللغة ، نحن نستخدمها فقط في التحدث.
٢. اللهجة هي التي نعرفها أكثر ونحبها لأننا اعتدنا عليها و التي نستخدمها في أغلب الأحيان.
٣. تختلف لهجة محل إقامتي عن اللهجات المستخدمة في البلدات أو القرى الأخرى.

العلاقة بين المواطن والموقف من اللهجة بين متحدثي اللهجة الفرعونية في سياق الأقليات

ما رأيك باللهجة الفرعونية المستخدمة في محل إقامتك؟ يرجى وضع دائرة حول الرد (الردود) التي توافق عليها.

١. أنا أحبها كثيراً ، ولا أشعر بالحرج منها وأستخدمها كثيراً.
٢. تعجيني اللهجة ولكني لا أستخدمها كثيراً لأنني أعتقد أنه قد يستهزئ بي.
٣. أنا لست مهتماً باللهجات.
٤. لا أعرف ، لم أفكر في هذا.

العلاقة بين اللهجة المتحدثة (الفرعونية) والهوية المحلية

عندما نتحدث بلهجتنا ، فإننا نفعل ذلك لأن ... (يرجى وضع دائرة حول الإجابة (الردود) التي توافق عليها).

١. بهذه الطريقة نعبر عن حبنا للبلدة أو القرية التي نعيش فيها.
٢. تعودنا على اللهجة.
٣. أنا لا أستعمل اللهجة.

العلاقة بين جاذبية اللهجة والاتجاه نحو استعمال اللهجة

ما رأيك بلهجة البلدة / القرية التي تعيش فيها؟

١. جذابة
٢. غير جذابة

الأحكام القيمية السلبية للآخرين حول اللهجة

هل سبق أن تعرضت للضحك أو التعليق أو النقد بسبب لهجتك أو استخدامك للهجة الفرعونية ؟

١. نعم
٢. لا