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EGYPTIAN COLLOQUIALISM A SEMANTIC STUDY OF THE ELECTRONIC NOVEL (ZICULA LAND) AS A MODEL

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ABSTRACT:

The subject of Egyptian Colloquialism relates to the semantic study of the electronic novel (The Land of Zecula) as a model, by enumerating the Colloquialism contained in the electronic novel, classifying those words and placing them in their correct semantic fields, then explaining the origin of those words and the semantic relationships between them. Therefore, the research was divided into three sections, namely: the first topic - Colloquialism in language and idiomatically, then came the second topic entitled: Colloquialism, a study in light of the semantic field theory, and finally the third topic entitled: Colloquialism in the novel and its connotations, and the semantic relations between them. The research revealed: Colloquialism in the novel, and the multiplicity of semantic fields in it, and also showed that most of the Egyptian terms Colloquialism, which we thought were related to formal language (al-Fusha); It is, in fact, of eloquent origin in our Arabic language. He also explained the diversity of semantic relationships between the Egyptian terms Colloquialism (Synonymy, and Contradiction).

INTRODUCTION

Egyptian Colloquialism is one of the most widely spoken and understood dialects among Arabs, due to this spread; To the abundance of Egyptian drama from the beginning of the twentieth century, as well as to the liberation of the dialect itself and its words from the grammar and morphology. Its vocabulary and words have become widespread and understandable among the rest of the countries and all Arab cities, although many of them are not of Arab origin. Therefore, I saw that I study one of the Egyptian electronic novels that used the dialect of Colloquialism a lot, which is the novel Land of Zicula by Amr Abdel Hamid. The topic was entitled "Egyptian Colloquialism, a semantic study of the

electronic novel (Zicula Land) as an example" and the reason for choosing this novel to be the subject of study was due to its prominent role in the use of Egyptian terms Colloquialism. The researcher's goals are focused on monitoring and classifying the Colloquialism expressions contained in the novel and contributing to laying down a building, even a small one, in knowing the origin of these words, This will be studied as follows.

I . The first topic - Colloquialism, language and idiom:
A. colloquial language of the language,

It is in Al-Ain's dictionary of Al-Khalil: (AlOmiya)= : misguidance, and in the language of blindness, and obedience: choice, and (Almaami)= the unknown land" (Al-Farahidi, 2002 AD, 3/233), as Ibn Faris defines it in al-Maqiyas. The matter is generalized to us in general, if it affects all the people, and the public is against the special. "(Ibn Faris, 1979 A.D. 4/18), then the original (Amma)= generalized. Through our presentation of the linguistic definition of the term, it can be said that the original (Amma)= generalized indicates delusion, Ignorance, comprehensiveness, and lack of privacy.Units.

B. Colloquialism in the idiom,

It has delayed the meaning of "the language of the people in their daily conversations" (Jacob, 1987AD, 2/1071), and it was also said the language of speech, or the vernacular (colloquial) dialect: it is the language with which a people communicates verbally. It differs greatly from the writing language of that people, and then this will result in duality in the language, as is the case in the duality between colloquial and classical (Wahba, 1984, 218). Ahmed Mukhtar Omar said, colloquial: "The language spoken among people, and it is related. In the classical language, the language in writing and official and scientific conversations "(Omar, 2008, 4/2020), and it was said," Egyptian Colloquialism has many languages from ancient Egyptian, Coptic, Persian, Turkish and Aramaic....... "(Makar 2004, 1 / 7).

Through our presentation of the linguistic and idiomatic definition of the term, it can be said that there is a phenomenon between the definition (linguistic and idiomatic). Whereas the linguistic definition came in the sense of delusion and ignorance, while the idiomatic definition came the meaning of the language in the Arabic language, just as, but there is an invisible relationship. As the language colloquialism vernacular in many languages, and it can be said that the names of the colloquial between the colloquial, local, and vernacular are different, which is the difference of names only, and it is a group with its ability to speak it in most affairs of life in a certain area or between people.

II. The second topic - Colloquialism in the electronic novel, a study in the light of semantic fields theory.

The semantic fields theory starts from a general conception of language, which is that it consists of groups of words that cover a specific field of concepts or experiences where these words are integrated to form a semantic field. This semantic field includes: "Words only, not sentences" (Al-Khouli, 2001, 181). The idea of the theory, then, is based on the collection of words with close meanings and common semantic features under a general term. Fenderes (1950,333) reported about it, saying: "The mind always tends to collect words and discover new bonds between them.

It was said that the semantic field is a group of meanings or harmonious words that are characterized by the presence of common semantic elements or features, so that the word acquires its meaning in relation to other words within the field, because the word has no meaning on its own, but rather its meaning is determined with the least words within one group (Hussam al-Din, 1985, 294), and Ahmad Mukhtar Omar defined the semantic field or the lexical field as "a group of words related to their connotations, and usually placed under a general term that unites them. : Red - blue - yellow - green - white "(Omar, 1988 AD, 79). Through previous definitions of the semantic field; It can be said that the nomenclature of the theory differs between the semantic field, the lexical field, and the linguistic field, but whatever the names differ, the meaning is the same.

As this theory is based on words, not sentences. Its idea is based on the collection of words that are related to its connotations and puts it under a general term that collects them, and through our extrapolation of the fictional novel: Zicula Land, and looking at its title there is no place named (Land of Zicula). But this is inspired by the writer's imagination, and upon reviewing the events of the novel it became clear that he meant Zicula Land (the land of intelligence), because people in this place deal in units of intelligence instead of money. Perhaps his choice of this name was a thrill. The semantic fields of Colloquialism were numerous in the novel, and they are as follows:

A. The field of Colloquial interrogative expressions: It consists of nine words that are mentioned forty-eight times

No	interrogative expressions	times it was mentioned	Pages
1	(Aih) = What	13	9.11.19.24.31.34.60.88.184.199.205.
2	(Leh)= Why	7	18.19.115.137.152.
3	(Feen)= where	6	25. 29.38. 60.73.97.99.106.113 .
4	(Menien)= From where	1	19.
5	(Meen)= Who	7	11 . 19.24. 31.34.60. 88. 205.
6	(Eshmaana)= Why that	1	20.
7	(Ezay)= How	7	77 .83 .96 .97 .101 .200.
8	(Kam)= How many	2	122.
9	(Amta)= When	1	77.

B.   The field of sign names in Egyptian Colloquialism: these are three that were repeated thirty-two times.

No	sign names	times it was mentioned	Pages
1	(Dah) = This/ that	20	12.13.14.15.20.31 .68 .71.99 . 115 . 175.
2	(De)= This /that	8	15. 18.31.34. 79.83.101.
3	(Dol)= Theses/ those	4	54.106.123.

C.   Relative pronouns field: This field included one Relative pronoun, and it came seven times, such as:

No	Relative pronouns	times it was mentioned	Pages
1	(Elly)= Which/Who/That	7	118.153.426.. 60.78.93

D.	The field of colloquial pronouns: This field in Colloquialism included two phrases, which were repeated eight times:

No	Word	times it was mentioned	pages
1	(Ehna) = We	6	51ﹾ 60.73.77.96.143.182.
2	(Anto) = You	2	50

E.	A field of words with special nicknames: The narration came in four terms with special nicknames, and each phrase did not come only once.

No	Word	times it was mentioned	pages
1	Enough is enough	1	10
2	Put your hand on your cheek	1	11
3	Put his tail under his teeth	1	13
4	We rode in a flop	1	13

F. Phrase field meaning abrogative verbs: It was used by one word that was repeated twice:

No	Word	times it was mentioned	pages
1	Became	2	21,24

G.	Future verbs: distraction interferes in Egyptian Colloquialism with the present tense verb, and it turns into reception, such as: He descended, returned, and the novel came with thirteen verbs indicating reception.

No	Word	times it was mentioned	pages
1	(Alhaa)= letter H before present verb	13	11.15.18.36.37.18.19.21.103 .132.

H.	The present continuous tense: there is no such time in classical Arabic, but in Egyptian Colloquialism, adding (Baa) = letter B before the present tense verb makes it a continuous present, and there are four verbs belonging to this time in the narration, such as:(Badawar) = search and (Beaddy)= comes away.

No	Word	times it was mentioned	pages
1	Adding (Baa) = letter B before the present tense verb	4	9 .12 . 18 . 80.

I. The field of words in the sense of simile: There are two words in the novel indicating the simile that were repeated four times and they are.

No	Word	times it was mentioned	pages
1	(Zay)= as/like	3	28 .115 .200.
2	(Shabah)= look like	1	23

J. Answer words: are the words that are said or answered to a question or interrogation.

No	Word	times it was mentioned	pages
1	(Ah)= yes	1	119
2	(La)= No	1	115
3	(Aiwa)= Yes	1	59
4	(Hader)= Ok	1	167

In sum, the subjection of Egyptian Colloquialism in the electronic novel to the theory of semantic fields, and we found in the novel Zicula's electronic land eleven semantic fields of different length and shortness according to their intended purpose.
The third topic:

III. THE Third TOPIC: *Colloquialism in the novel, its connotations, and the semantic relationships between them:*

The semantic level is one of the most important levels of linguistics, and this level is concerned with studying the meanings of expressions. The indication is that a thing is in a state of knowledge that requires knowledge of another thing, the first is the signifier, and the second is the signified (see: Al-Jarjani, 1985, 79), and semantics is a science The study of meaning (see: Palmer: 1999, 9), and in this study we will present the semantics of Colloquialism contained in the novel, as they are distributed in its semantic fields, and the semantic relationships between them.
A. The significance of a colloquial interrogation:

1- The word (eh): It came in the meaning of the interrogation, so it came to the meaning of what or what did I do? … and What is different?" (Abdel-Hamid, 2011,). The second, (why did it separate?). This pronouncement is a verb noun with the meaning of (zidni)= provide/ complete, and it is a true origin of language, and it is identical to the speech of the common people.

2- The word (leh)= why: Why in Egyptian Colloquialism means why? (Do you want the basement Why?) Meaning: Why do you want the basement? and it has an eloquent origin meaning (for anything?), And the hamza is omitted to reduce.

4- The word (Feen)= where: meaning (in where) and means where? (Timur 2001, 5/86), and the (hamza) was omitted, and the decipherment of the weakening of the (yaa) from (in where) is to reduce.

4- Pronunciation (Menien): It is a word whose origin is also eloquent, since it is a compound word for interrogation, and it is "from where?" (Al-Tanir, 2008, 94). (hamza) is also omitted from the original for ease of use.

5- Pronunciation (Meen): meaning: "Who?" (See: Timur, 2012, 28), such as: Maine Dol?, meaning: Who are those ?, and I broke the meme as a result of frequent use of what J was born.

6- The term "Ishamana": its meaning for them, why? (See: Timur 2001, 2/48), and it was said: Ishmaana: Its origin is what is the meaning, meaning "What is the meaning of that?" (Aziz, 2006 AD, 31), and it was said, "What is the

meaning (Reda, 1981, 24), which is an ancient Egyptian word with Coptic origins consisting of two syllables, "ish" meaning why, Pronunciation:(Ezay) = How?

7- The pronunciation (Kam): it is a quantum meaning, its origin is eloquent, where "Colloquialism speaks of extending the movement of the(kef) =letter K and generating it (alph)=letter A such as kam" (Dhaif, ..., 80)

8- The word (Emta)= When: meaning: when? which is the same colloquial term with the increase of (hamza) in the colloquial.

Through our presentation of the significance of the terminology of the field of vernacular interrogative words, it can be said that some of these expressions have eloquent origins, as for the semantic relations of the expressions of this field we can say that there is only one relationship, which is a semi-tandem relationship, which we find between the two words (leh = Ishamana); As they are the meaning of why? and also the two words (feen = Menien), as they ask about the place.

B- The significance of colloquial signs:

1- The word (deh): which means this, and it is also referred to as the masculine singular.

2- Pronunciation (Dee): It is said to the word feminine (Dhaif, 1994, 78), meaning this.

3- The word (dol): meaning these, and is used to denote the plural of both types.

In summary, in the terminology of colloquial sign names, we can say that (Dah and dee) their origin is clear from (za and ze) which has been reduced due to frequent use and it has become a sign. As for the semantic relationships in this field, we can say that there is a contradiction in meaning between (this and the one). As the first is a function of the masculine and the second is a function of the feminine.

C- The connotation of colloquial relative nouns.

1- The word (Elly) = who means: if we look at the word also, we find that it is the same by deleting ye, and perhaps it is omitted due to frequent use.

D- The connotation of pronouns with pronouns.

1- The pronoun (Ehna): meaning "we" (Timur, 2012, 19), which is a separate pronoun of the first person pronoun, used in Colloquialism of the dual and plural speaker.

2- The word (Anto): meaning you, and it is a separate pronoun from the pronouns of the second person, and in Egyptian Colloquialism it is used for the dual and plural.

E- The connotation of words with special nicknames.

1-Enough is enough: an eloquent word overflowed, as the overflowing water "increased until it flowed" (Al-Wasit, 2004, 708), and this expression in Colloquialism means that the matter exceeds its limit.

2-Place your hand on your cheek: an eloquent word meaning laying, and cheek in the sense of the face, meaning placing his hand on his temple or his face, which is a metaphor for a long wait (Aziz, 2006, 82).

3-Put his tail under his teeth: When he wants to run, wearing a jilbab, a metaphor for escape and escape (Aziz, 2006 AD, 23).

4-We rode in a flop: an indication of the severity of fear.

As for the semantic relationships in this field, we can say that there is a contradictory relationship between the meaning of (put your hand on your cheek) and (Put his tail under his teeth). The first is evidence of patience and long waiting, and the second is an indication of speed, escape and flight.

F- Significance of verbal verbs in the sense of abrogating verbs

The word (Bakt): it remained in the sense of has become, or become.

G- Significance of verbs in the sense of the future

Hatgawaz = I will marry, go down as if the speaker is giving the warning before his speech, and therefore do not use this tool except with the present tense verb.

H- Significance of verbs in the sense of the present continuous

One of the types of tenses that describes a verb that continues to occur until the moment the speaker speaks about it, and it is specifically mentioned that the verb that takes a long time to end after the moment of talking about it, a time that is not present in (al-Fusha)= formal language, but is present in Egyptian Colloquialism and is by adding a B before the present tense verb: See, you are afraid, you love her.

I- Field of words in the sense of simile

1- Pronunciation (Zay): meaning "like" (Taymour, 1956, 14).

2- The word (Shabah)=semi=: meaning "parable and plural are similar" (Masoud, 1992, 464).

We find in this field a semi-synonymous relationship between (costume and likeness), as the two mean like.

J- The significance of the letters of the answer

1- Honesty, ah: "Ah: remember a thing after forgetting it, or understand it after closing it up, as if it was a verb noun that you remembered or known" (Taymour, 2001, 3/2).

2- (laa)= No, we find that it is the same word by adding (hamza) to a thousand in Colloquialism, confirming negation.

3- (Aywa)= yes: Its meaning is yes (see: Al-Tanir, 2008., 94), and it is said in the answer in agreement (Al-Nahhas 1997. 148).

4- (Hader) = yes: word answer meaning yes.

As for the semantic relationships in this field, we can say that there is a contradictory relationship between (Aywa and La), the first is for approval and

the second for rejection, and also a contradiction between the two pronouncements (no and present), the first for approval and the second for rejection, and we also find a coincidence between (Away and Hader= yes) as they indicate Agree.

Through our presentation of this topic, we can say that most of the Egyptian Words Colloquialism have eloquent origins, and we can also say that the semantic relationships of Egyptian Colloquialism are multiple, so we found their synonyms and contradictions.

IV. CONCLUSION

• Colloquialism in the novel Zicula Land.
• The semantic aspect is of great importance in understanding texts
• The multiple semantic fields of the Egyptian colloquial in the novel, until it reached thirteen semantic fields.
• Semantic relations varied in Egyptian Colloquialism, so there was synonymy and contradiction.
• Most of the Egyptian terms Colloquialism we believe is related to classical Arabic, but in fact they are of eloquent origin in our Arabic language.
• Writing the novel with Egyptian Colloquialism is not evidence of the writer's ignorance of classical Arabic. Because he always gave an explanation of what he says of Colloquialism in classical Arabic, so that those who do not know Egyptian Colloquialism understand it; Perhaps its use of the Egyptian colloquial to make it easy for everyone, to stimulate reading the novel, and to make the novel accessible to everyone.
• The Egyptian dialect was influenced by Colloquialism and imbued with other languages, including ancient and modern, and many of these expressions are considered foreign. This is due to the diversity of the civilizations that ruled them and their openness to neighboring cultures.
• Egyptian Colloquialism broke free of grammar and morphology.

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