

Substitution (*Al-ibda:l*) in Colloquial Arabic Dialect in Central Sudan

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ABSTRACT

Like most Arab countries, the contemporary linguistic situation of Arabic language in central Sudan is of two forms. Formal one, common among all Arabs, used for teaching, learning, culture, art, thought and literature (Standard Arabic, Classic Arabic or *fusX*a); and informal one, which differs from one region to another, used for spontaneous understanding, spontaneous discourse and the pursuit of daily interests (Colloquial Arabic or *?a:mmiyya*). Various aims can be achieved and many aspects can be revealed through studying and comparing between the classical Arabic and Sudanese colloquial Arabic in central Sudan. One of them is identity: colloquial Arabic words uncover the original Sudanese features and express the Sudanese personality. Another aim, it helps linking the present with the past heritage. Also, it encourages emergence between nations and helps the people of this part of the country to merge with people from other parts of the Arab world and not to become isolated by their own language. Therefore, the gap between the two forms of languages can be filled. The present study explains substitution (*al-ibda:l*), which is an important factor in the differences among dialects. It deals with different levels of grammar for the classic and colloquial word: word, phonetic and lexicon. The study attempts to analyze the models and structures of the words and compare them with their equivalent classical words in terms of their formations and structures. This helps to establish good understanding of classical Arabic, because it is in fact parallel to the colloquial. Specially, standard Arabic is the language of the most sacred book for Muslims (Quran). The method follows theoretical interpretation of this linguistic phenomenon of the word in a comparative scientific analysis, whose task is to uncover the relationships between the linguistic structures and the establishment of these rules in the form of clear methodological laws.

Key words: *al-ibda:l*, Classical Arabic, colloquial Arabic, substitution, Standard Arabic, Sudanese colloquial Arabic

INTRODUCTION

The Sudanese colloquial Arabic is resulted from a long interaction between classical Arabic (*fusX*a) and the other neighbouring national dialects such as the Nubian, Beja, Fur and Nile dialects. Many words in the Sudanese colloquial Arabic have different pronunciation variants, substitutions (*al-ibda:l*) in some of its letters and different diacritics (*Tashkeel*): *fatha*, *damma* or *kasra*. Because this field is broad, the following study is limited to deal with the language-based substitution of letters (*al-ibda:l*). Noteworthy, this phenomenon is not restricted only to the Sudanese colloquial Arabic, it occurs even in old classical Arabic. For example, the tribes of Sa'ad bin Bakr, Hazil, al-Azd and Qays substitute the (*?`ain*) by (*nun*) in words like (حسن ~ هسن) *>X\asan* *<hasan* "name" and (مدیح ~ مدیه) *>madi:X* *<madi:h* "praise". In the language of *Lakham* (belongs to Alanbat kingdom), the (*?`ain*) is substituted by (*Hamza*) in words like (علي ~ ألي) *>?`ali:* *<?`ali:* "a name" and (عمر ~ أمر) *>?`umar* *<?`umar* "a name". *Al-Ansar* (supporters Mohammed PBUH in Medina) substitute (*?`ain*) by (*nun*) in words like (معطي ~ منطي) *>ma?`t'i:* *<mant`i:* "given as elms".

As noted above, it is difficult to cover this broad topic, the researcher will satisfy with some examples of substitution (*al-ibda:l*) mentioned in Yaqoub Ibn As-Sulkait's book "*al-Qalb wa al-Ibda:l*", and compare them with examples of words from the Sudanese colloquial Arabic in central Sudan.

Throughout this paper, the classical Arabic and the Sudanese colloquial Arabic words are transcribed into Roman script representations, through a certain typographic convention. The classical Arabic words are indicated by the inequality sign, greater than (>), while the Sudanese colloquial Arabic words are indicated by the inequality sign, less than (<). Modern standard Arabic (MSA) transcription system is the graphemic transliteration used to represent the Arabic characters. In addition, this symbol (~) is used to separate between the two variants of Arabic words. This example (ثلاثة ~ ثلاثة) >Tala:Ta <talata "three" will show the orthography used in the study.

HISTORICAL BACKGROUND OF CENTRAL SUDANESE COLLOQUIAL ARABIC

Like most African countries, the Sudan is the home of many languages and dialects. Now colloquial Arabic is the most common dialect dominates central Sudan because the Sudanese Arabs are the majority population in central Sudan. Central Sudan, must have been previously in a multilingual position similar to that still prevailing in some other parts of the Sudan. The further we move away from the centre the less we encounter Arabic influence and thus the more likely it is that local languages will find more favourable to survive. Because of the varying influence of local languages in different parts of the Sudan, there is considerable regional variation in Arabic spoken mostly in central parts of the Sudan. The cause of this variation is that, the Sudanese colloquial Arabic has been influenced by the local languages and dialects such as *Tigre* and *Amhara* from the east, *Nubian* from the north, *Fallata*, *Housa* and *Fur* from the west and the *Nile* dialects from the south. Even, this everyday speech Arabic in central Sudan has many different variants, although the majority of population are genealogically Arabs such as the tribes of *Ja'alín*, *Shukria*, *Masalamia*, *Rufa'in*, *Halawin*, etc.

Awn Al-Sharif Gasim (1965) notes, colloquial Arabic reflects the various stages of development the region underwent. If we study it carefully, we can profitably extract the traces of the manifold cultural currents to which the Sudan was exposed, because each current leaves behind its traces in the form of words.

These linguistic changes happen naturally because all languages change with time and do not remain in permanent forms. However, few studies have dealt with colloquial Arabic in Sudan in general and in central Sudan especially.

WHAT IS SUBSTITUTION (AL-IBDA:L)?

Morphologically, unlike many languages, Arabic language has different forms and structures. For this reason, substitution of letters (*al-ibda:l*) occurs permanently in Arabic and is scarcely found in other languages. In the Qura'n, for example, substitution occurs in expressions like (فانفلق فكان كل فرق كالطود). The Arabs also say (فلق الصبح ~ وفرقه). In these words >infalaqa and >faraqa "break down"; <falaqa and <faraga "break down", the letters (*lam*) and (*ra*) substitute each other respectively. Substitution can be defined as replacing a letter by another letter in the same word. Linguistically, substitution is defined as replacing a thing by another thing. Idiomatically, al-Jirjani (1984) defines substitution as replacing a letter by another letter to make the word pronounced easily, while the meaning remains without change. He notes to examples like (رجل مهذب ~ مهذرم) >rajul muhazrab <muhazram "talkative", and (العنة ~ العلة) >al'innah <al'illa "madness". Hussein Mustafa Qattani and Mustafa Khalil al-Kaswani (2011)

restrict substitution to concern consonant letters only i.e. substituting a consonant letter by another one.

Substitution (*al-ibda:l*) has many types. One type is the morphological substitution, which is defined as replacing a letter by another one. The main purpose of this kind of substitution is for the word to follow the common pattern in Arabic language and to be pronounced easily. It is obligatory substitution that occurs in certain letters lies under the following Arabic expression (طال يوم أنجذته) >*t'a:l jawman angadtahu*: (*t'a*), (*alif*), (*lam*), (*ya*), (*wa*), (*hamza*), (*nun*), (*jim*), (*dal*), (*ta*) and (*ha*). Some examples of this kind of substitution include (اصطفى ~ اصتقى) >*ist'afa*: <*istafa* "selected", (ازدهر ~ ازدهر) >*izdahar* <*iztahar* "become prosperous"..etc. As it happens for consonants, the morphological substitution happens through replacing vowels and (*hamza*) as in words like (سماو ~ سماء) >*samaw* <*sama* "sky" and (صوم ~ صام) >*sawm* <*sa:m* "fast". The second type of substitution is the linguistic substitution. However, this kind of substitution does not occur for a pronunciation necessity. Examples of this kind of substitution found in words like (لثام ~ لفام) >*liTa:m* <*lifa:m* "rein", (أرمد ~ أريد) >*armad* <*arbad* "infected by ophthalmitis", .. etc.

VIEWS ABOUT SUBSTITUTION (*AL-IBDA:L*)

Arab language experts have three views about substitution of letters (*al-ibda:l*):

- 1) A broad view, which maintains substitution can occur between any letter and another in Arabic language whether there is close approximation in the manner of articulation or not. Abu Eltayeb al-Laghawi (1960), for example, claims substitution even occurs between the letters (ب) /*ba*/ and (ن) /*nun*/ in words like (الذاب ~ الذان) >*aDa:b* <*aDa:n* "demerit". He considers such example as one type of substitution although their letters are not closely articulated. Therefore, substitution occurs in all letters of Arabic language. Abu Hassan Ibn As-Saigh (924) agrees it is very rare to find a letter that cannot be substituted with another letter in Arabic language.
- 2) The narrow view puts some conditions and restrictions for the occurrence of substitution. Ibn Jinni (1985) stipulates three conditions for the verification of substitution: a) approximation in the manner of articulation, so here he excludes (الذاب ~ الذان) >*aDa:b* <*aDa:n* "demerit"; b) unity of language excluding words like (لثام ~ لفام) >*liTa:m* <*lifa:m* because they are from different languages; and c) and not to be from different roots and origins, so here he excludes (رجل تُدراً ~ رجل تُدره) >*ragulun tudra?* "to have strength" <*ragulun tudrah* "to have glory".
- 3) The medium view who guided by Ibn Sayedah (1996), stipulates only the close approximation in the manner of articulation for the occurrence of substitution.

THEORETICAL BACKGROUND

Background of Substitution (*al-ibda:l*)

Very early in the past, many Arab scholars and linguists realized the probability of the occurrence of substitution (*al-ibda:l*) among letters of Arabic language. Abu Mansour aj-lawaliqi (1998) in his book *ba:b Ma?'rifat Maza:hib al-Arab fi: ?isti?'ma:l al-?ajami;*, mentions, when they arabicize a foreign word, the Arabs change its letters to opt with the Arabic form and structure. The Arabs always do that through substituting letters, changing its pronunciation, or the diacritics (*tashkeel*). For example, in the Persian word, the sound between (*jim*) and (*kaf*) is substituted by (*gaf*) e.g., (كربج ~ قربق) >*kurbug* <*gurbug* "a place". Abu Hayyan (1998) in his explanation of *at-Tasheel*, confirms the occurrence of substitution in all letters of Arabic language. Abu al-Hassan As-Saigh (924) states, it is very rare to find a letter in Arabic language that cannot be substituted. Ibn Faris (1964) in *Fiqh Al-Lugha* argues that the Arabs regularly replace letters with other letters in Arabic language. Examples for such substitutions are found in words like (مدحتة ~ مدهته) >*madaX\ahu* <*madahahu* "praise him", where the letter (*X\ a*) is replaced by (*ha*), (فرس رفل ~ رفن) >*faras rafil* <*rafin* "a horse with long

tail", where the letter (*lam*) is replaced by (*nun*). Al-Farra?, who preceded those linguists, has a different view about substitution. He thinks that substitution occurs when sounds interact with each other, stating, for example, (*sin*) is replaced by (*s`ad*) if it comes before (*t`a*), (*qa:f*), (*gain*), or (*fa:*) as in words like (الصراط ~ الصراط) >*as-sirat`* <*as-s`irat`* "the path". Noteworthy, the origin of (*sin*) is (*s`ad*) in the Quran and the language of Quraish, but (*sin*) in the other Arab dialects. However, Abu al-Abbas al-Mubrid (903) refers the main reason of substitution to the close approximation of the manner of articulation. He notes to the substitution when (*X\`a*) is replaced by (*ha*) as in words like (مدحته ~ مدهته) >*madaX\`tahu* <*madahtahu* "I praise him", and (جلح الرجل ~ جلّه) >*dZalaX\` ar-radZul* <*dZalaha* "to become bald". Ibn As-Sukait thinks that the occurrence substitution is attributed to the differences in the dialects, noting to the following example (أنفخه ~ منفخه) >*anfaxah* <*manfaxah* "a tool used to inflate things". On the other hand, Abu al-Tayyib al-Lughawi (1960) thinks that Arabs do not mean to substitute a letter by another letter, but they have different languages. The words of these languages are similar in meanings and pronunciations but different in letters. He proves his claim, saying within one tribe, members pronounce the word once with (*Hamza*) and once without (*Hamza*) e.g., (أن ~ عن), <?*n* >?*n* "that"; once with (*alif*) and once with (*?`ain*) such as in Tamim's dialect when they say (أعجبنى أن تفعل) >?*jabani ?`an taf?`al* "I like what you do", instead of saying (أعجبنى أن تفعل). Abu al-Tayyib al-Lughawi (1960) puts a rule for substitution similar to Al-Farra?'s rule. His rule supposes that strong letter must replace weak letters and not vice-versa. When (*sin*) is followed by one of these five letters (*qaf*), (*xa*), (*?`in*), (*gain*), or (*t`a*) it must be replaced by (*s`ad*) as in words like (سقر ~ صقر) >*saqar* <*s`aqar* "eagle", and (يساقون ~ يصاقون) >*jusa:qun* <*jus`a:qun* "led". Ibn Jinni (1985) thinks substitution only occurs when there is close approximation in the manner of articulation of letters such as (*dal*), (*t`a*) and (*ta*); (*ḍal*), (*D`a*) and (*ḥa:*); (*ha*) and (*Hamza*) and (*mim*) and (*nun*) .. etc. Abu Obeid Ibn Salam (1996) in his book "Al-Ghareeb Al-Musannaq" argues, words have substituted letters include (مدحته ~ مدهته) <*madaX\`tahu* >*madahtahu* "I praised him" where the letter (*X\`a*) is replaced by (*ha*), (إستأديت عليه) <*ist?`dajt* >*ist?`dajt* "I surpassed him" where the letter (*hamza*) is replaced by (*?`an*), (الأيم ~ الأين) <*al?`ajim* > *al?`ajin* "the snake" where the letter (*mim*) is replaced by (*nun*), (طانه الله على الخير ~ طامه) <*t`anahu Allah ?`ala: alxajr* >*t`amahu* "encouraged him" where the letter (*nun*) is replaced by (*mim*), (فناء الدار ~ ثناء الدار) <*fina: adda:r* >*Tana: adda:r* "courtyard", and (المغافير ~ المغائير) <*almaga:fi:r* >*almaga:Ti:r* "a liquid comes out of trees" where the (*fa:*) is replaced by (*ḥa:*), (جدث ~ جدف) <*dZadaT algabr* >*dZadaf* "the cradle" where the letter (*ḥa:*) is replaced by (*fa:*), (جدوث ~ جثوت) <*dZadawt* >*dZaTawt* "sits on his knees" where the letter (*ḍal*) is replaced by (*ḥa:*), (مرت فلان الخبز ~ مرده) <*marat fila:n alxubz* >*maradahu* "add water to the bread to make it soft" where the letter (*ta*) is replaced by (*dal*), (نبيض العرق ~ نيد) <*nabad` al?`araq* >*nabad* "comes and goes" where the letter (*d`ad*) is replaced by (*ḍal*), (تربيع الشئ ~ تريبه) <*taraja?`* >*as-sara:b* >*tarajah* "increase" where the letter (*?`an*) is replaced by (*ha*), (هرت الثوب ~ هرده) <*harad al-Tawb* >*haradahu* "pierce" where the letter (*?`an*) is replaced by (*ha*), (الغرين ~ الغريل) <*algarin* >*algaril* "residual"; (شتن الأصبع ~ شتل) <*Satan* >*Satal* "become fatter" and (كبن الدلو ~ كبلها) <*kaban ad-dalu:* >*kabaluha* "become knotted" where the letter (*nun*) is replaced by (*lam*).

Types of Substitution

Substitution (*al-ibda:l*) is divided into two types:

- 1) Morphological Substitution: There are some constrictions and rules characterize this type, therefore, certain letters substitute each other. They are nine letters summed in the saying (هدأت موطياً) <*had?at mawt`ja:* the letters (*ha*), (*dal*), (*Hamza*), (*ta*), (*mim*), (*waw*), (*t`a*), (*ya*) and (*alif*). If the letter (*ta*) of the morphological pattern (افتعال) <*ifti?`a:l* follows (*s`ad*), (*d`ad*), (*t`a*) or (*ḍa*), it must be replaced by (*t`a*) as in words like (اصتبر ~ اصتبر) <*istabar* >*ist`abar* "to be patient", and (اضجع ~ اضجع) <*id?`taga?`* > *id?`taga?`* "to lie down". If the (*t`a*) comes after (*dal*), (*zai*), or (*ḍal*), it must be replaced by /*dal*/ as in (أدنان) <*?`adta:n* >*?`ada:n* "condemn", (ازدد ~ ازدد) <*iztad* >*izdad* "increased" and (أذكر ~ أذكر)

<*iđtakar* >*idakar* "recall". Therefore, this kind of substitution always occurs when the verb comes in the morphological form of (افتعال) <*ifta'ʿal* and when its (*fa*) begins with one of these letters: (*wa*), (*ya*), (*Hamza*), (*zai*), (*dal*), (*đal*), (*s'ad*), (*d'ad*) and (*t'a*).

- 2) Linguistic substitution: In contrary to its preceding, this kind of substitution does not follow any rule or constriction. As stated by Ibn Jinni (1985), this kind of substitution depends mainly on a phonological aspect. Here, substitution always occur between letters that have 1) similar articulations; 2) neighbouring articulations; 3) close articulations; 4) distant articulations, but linked phonetically; 5) and distant articulations, but are not linked phonetically.

Reasons for Substitution (al-ibda:l)

Arab linguists have mentioned some reasons for the occurrence of substitution. However, most of them maintain that substitution always occurs between vowels more than between consonant letters for three reasons: 1) easy pronunciation: for example, pronouncing (*ya*) is easier than pronouncing (*waw*) as in words like (موقات ~ ميقات) <*miwqa:t* >*miqu:t* "appointed time"; 2) plenty of speech: It also requires easiness in pronunciation, so substitution happens regularly; and 3) suitability: similar sounds always replace each other.

SUBSTITUTION (AL-IBDA:L) IN IBN AS-SUKAIT'S BOOK

In his book (*al-ibda:l*), Yaqub Ibn As-sukait points to the situations where Arabic letters substitute each other. The following are some examples as quoted from that book ordered in alphabetical order. The (*hamza*) is replaced by (*ha*) in words such as (أيا ~ هيا) <*?ajja* >*hajja*: "come on", (إياك ~ هياك) <*?ijja:k* >*hajja:k* "be aware", (إتمال السنام ~ إتمهل) <*?itm?al as-sana:m* >*?itmahal* "stand straight", (أرحت دابتي ~ هرعتها) <*?araX\tu da:bbati* >*har?tuha*: "I haste its speed", (أيزت له - هيزت له) <*?abzat lahu* >*habzat lahu* "sudden death" and (أرقت الماء ~ هرقته) <*?araqta alma:?* >*haraqtuha* "I poured the water". The (*hamza*) is also replaced by (*?ain*) in words like (أديته ~ أعديته) <*?a:dajtahu* >*?a?dajtahu* "support and make strong", (كثأ اللبن ~ كثع) <*?kaθa? alaban* >*kaθa?* "when the milk coagulates and raised above the water", (موت زؤاف ~ لعلني) <*?an taf?l* >*?an taf?l* "to do", (أن تفعل ~ عن تفعل) <*mawt zu?a:f* >*zu?a:f* "soon death", (التمى لونه - التمع) <*?ultima? lawnahu* >*?ultima?* "change its colour", (الأسن ~ العسن) <*al?usun* >*al?usun* "the remaining fat of a camel". It is also be replaced by (*waw*) in words such as (أرّخ الكتاب ~ ورّخ) <*?arrax alkitab* >*?warrax* "determine its time", (الإكاف ~ الوكاف) <*al?ika:f* >*alwika:f* "the saddle", (أخيته - واخيته) <*?axajtahu* >*waxajtahu* "make him as a bother", (أصدت الباب ~ أوصدت) <*?aSadt alba:b* >*wa:Sadt* "I close the door", (إسادة ~ وبهت) <*?abhat lahu* >*wabahat lahu* "beautified", (إشاح - وشاح) <*?isha:X* >*wisha:X* "scarf", and (إسادة ~ وسادة) <*?isa:da* >*?wisa:da* "pillow". The (*Hamza*) is replaced by in words like (رجل ألمعي ~ يلمعي) <*radZul ?alma?i* >*?jalma?i*: "intelligent man", (ألملم ~ يلملم) <*alamlam* >*jalamlam* "a hill", (يرمح أزني) <*jarqan* >*arqan* "a disease infects plants", (ببرين - ابرين) <*jabrin* >*abrin* "a place", (طير يناديد ~ أناديد) <*Tajrun jana:did* >*an:did* "dispersed", (يسروغ ~ أسروغ) <*jasru:?* >*asru:?* "a stage of the butterfly life cycle". The (*ba*) is replaced by (*mim*) in words like (الظأب ~ الظأم) <*al-D`a?b* >*al-D`a?m* "men who marry two sisters", (قحبة ~ قحمة) <*qaX\ba* >*qaX\ma* "old woman", (أزمة ~ أربة) <*?azima* >*?aziba* "dilemma", (بنات بخر ~ بنات مخر) <*banat baxr* >*banat maxr* "clouds appear in sky before summer", (أربد ~ أرمد) <*?arbad* >*?armad* "grey colour", (سبد شعره ~ سمده) <*sabad Sa?rahu* >*samadahu* "cut his hair" and (ثوب شبارق ~ شمارق) <*θawb Sama:riq* >*Saba:riq* "torn out". The (*ta*) is replaced by (*dal*) in words like (أعدته ~ أعده) <*?a?taddah* >*?a?addah* "prepared", (سبنتي ~ سبندتي) <*sabanti* >*sabandi*: "a kind of dates", and (السنتي ~ ألسدي) <*as-sati* >*?as-sadi*: "weaving", It is also replaced by (*sin*) in words like (الكرم من توسة ~ سوسه) <*alkaram min tawsih* >*sawsih* "generosity is innate", (النات ~ اكيات) <*akaja:t* >*akja:s* "bags". It is replaced by (*t'a*)

in words like (الأقطار ~ الأقطار) <ala?aqta:r >ala?aqat`a:r "countries", and (ما استطيع ~ ما استطيع) <ma?astati:? >ma?ast`ati:? "not able to". The (θa) is replaced by (δal) in words like (النيبة ~ النبيذة) <an-nabi:Ta >an-nabi:Da "well soil", It is also replaced by (fa) in words like (غلام ثود ~ فوهد) <gula:m Tawhad >fawhad "soft boy", (الثوم ~ الفوم) <aT-Tu:m >al-fu:m "garlic", (ثم ~ فم) <Tu:mma >fu:mma "and", and (نو ثروة - فروة) <Du: Tarwa >farwa "rich". The (gim) is replaced by (kaf) in words like (زجاء الطير ~ زمكاوه) <zimdZa? alt`ajr >zimka? "bird tail" and (ريح سيهوج ~ سيهوك) <ri:X\ sajhu:dZ >sajhu:k "strong wind". The ($X\ a$) is replaced by ($?`ain$) in words like (ضبحت الخيل ~ بحتر الشئ ~ بعثره) <d`abaX\at alkajal >d`aba?`at "a sound comes from the horse's chest" and (ضبيعت) <ba X\Tar alSaji? >ba?`Tar "scatter the thing". The ($X\ a$) is replaced by (ha) in words like (قحل) <adZ-dZalaX\ >adZ-dZalah "baldness". The (xa) is replaced by (ha) in words like (أطرحم ~ أطرحم) <at`raxam >at`raham "a tall man" and (بخ بخ ~ به به) <bix bix >bih bih "exclamation word". The (dal) is replaced by ($t`a$) in words like (مد الحرف ~ مطه) <madda alX\arf >mat`ahu: "extend the letter". It is also replaced by (lam) in words like (المعكود ~ المعكول) <alma?`aku:d >alma?`aku:l "trapped". The (zai) is replaced by (sin) in words like (نزع - نسغه) <nazagahu: >nasagahu: "stab", and (الشازب ~ الشاسب) <aS-Sazib >aS-Sasib "the dry". It is also replaced by ($s`ad$) in words like (جاعتنا زمزمة ~ صمصمة) <dZa?atna zamzama >s`ms`ama "a group of people", and (نشزت المرأة ~ نشصت) <naSazat almar?a >naSa s`at "repel". The ($s`ad$) is replaced by ($t`a$) in words like (أملصت الناقة ~ أمططت) <?amlas`at alnaqa >amlat`t "aborted". The (fa) is replaced by (kaf) in words like (في صدره علي حسيقة ~ حسيكة) <fi s`adrih ?`alaj X\asi:fa >X\asi:ka "hate" and (الحسافل ~ الحساكل) <alX\asa:fil >?`alX\asa:kil "the young". The (mim) is replaced by (nun) in words like (الغيم - الغين) <alqajm >alqajn "clouds", (يوسع) <?imtaqa? >?`imtaqa? "lawnih" and (امتقع لونه ~ انتقع) <jamsa? >jansa? "northern wind", (نجر من الماء - مجر) <nadZar min alma:? >madZar "he drinks a lot and still thirsty". It is also replaced by (ba) in words like (مكان ~ بكان) <maka:n >bakan "place". It is also mentioned in the Holy Quran in <makka >bakka "the sacred city for Muslims". The (nun) is replaced by (lam) in words like (هتنت السماء ~ هتلت) <hatanat as-sama: >hatalat "rainfall". The (ha) is replaced by ($X\ a$) in words like (مدح ~ مده) <madaX\ >madah "praise", (تحبش بنو فلان ~ نهيش) <taX\abaS banu filan >tahabaSu "praise".

SUBSTITUTION (AL-IBDA:L) IN CENTRAL SUDAN COLLOQUIAL ARABIC DIALECT

Like the state of classical Arabic in other Arab countries, substitution occurs in most letters of spoken Arabic in central Sudan. Following is a brief description to some cases of substitutions ordered alphabetically. The ($Hamza$) is replaced by ($?`ain$) in words like (جأر ~ جعر) <dZa?ar >dZa?ar "the soun", (سأل - سعل) <s?aal >sa?`al "asked"; (فقا عينه - فق) <faqa? >?`ainuh <faqa? >"pierce his eye"; and (انفقا ~ انفقع) <infaqa? >infaqa? "was pierced". The ($Hamza$) is replaced by (lam) in words like (الأبيض - اللييض) <al-?abayad` >al-labayad` "white", <al-?axad`ar >al-laxadar "green" and (الإبل - الليل) <al-?abil >al-libil "camels". The ($Hamza$) is also replaced by (waw) in words like (أين - وين) <?`ajn >wajn "where", <?`adajtu >wadjtu "I gave him". The ($alif mamduda$) is replaced by (ya) in words like (أمين - يامين) <?`a:min >ja:min "Ameen". The (ba) is replaced by (mim) in words like (حبلت (المرأة) - حملت) <habalat >hamalat "became pregnant". The (θa) is replaced by (ta) in words like (ثلاثة - تلاثة) <Tala:Ta >talata "three", (الثقل ~ التقل) <alTafl >alTifl "residual", (الثرى ~ الترى) <alTara: >at-tara: "wet earth", and (ثوب ~ توب) <Tawb >tawb "thobe". It is replaced by (dal) as in words like (ثقت ~ دغت) <Tagat >dagat "the goat voice". It is also replaced by (sin) as in words like (حديث ~ حديث) <hadi:T >hadi:s "speech"; and (تلعثم ~ تلعمم) <tala?`Tam >tala?`sam "stutter". The ($dZim$) is replaced by (dal) in (جحش ~ دحش) <dZahaS >dahaS "young donkey"; (جيش ~ ديش) <dZe:S >dae:S "an army" and (شجر ~ شدر) <SadZar >Sadar "trees". The ($X\ a$) is replaced by (ha) in (حمزة ~ همزة) <X\amza >hamza "a name". The (dal) is replaced by ($dZim$) as in words like (خديجة ~ خبيجة) <khadidZa >khadZidZa "a name", by (ta) in words like (زغررت ~ زغررت) <zaGradat >zaGratat "a woman repeated sound by her tongue in joy" and (ya) in (مددت يدي ~ مديت) <madadtu yadi >madde:t yadi "I stretched my hand". The (δal) is replaced by ($d`ad$) in words like (ذنب ~ ضنّب) <Danab >d`anab "a tail", and (ذكر ~ ضكر) >Dakar

<d`akar "male". It is replaced by (za) in words like (ذكر – زكر) >Dikr <zikr "glorification of God", and (ذمة ~ زمة) >Dimma <zimma "conscience"; and by (dal) in (ذاب – داب) >Da:b <da:b "dissolved" and (ذر – در) >Dir <dir "a kind of ants". The letter (za) is replaced by (ḍa) in words like (زهري ~ زهري) >zahri <D`ahri "the blue colour". The letter (sin) is replaced by (s`ad) in words like (سرة ~ سرّة) >surra <s`urra "umbilical" and (سباق ~ سرّة) >sabaq <s`abaq "go past". The letter (sin) is replaced by (Sin) in words like (طست ~ طشت) >t`asit <t`aSit "washtub". It is also replaced by (Sin) in words like (شمس ~ شمش) >Sams <Sams "sun" and (نهس ~ نهش) >nahas <nahaS "eats the meat greedily". The letter (s`ad) is replaced by (sin) in (جبص ~ جيس) >jibs <jibs "gypsum", (رخيص ~ رخيص) >raxis <raxis "cheap" and (الصلائق ~ السلانق) >as-s`ala:iq <as-sala:iq "soups". It is also replaced by (za) in words like (خبيص ~ خيز) >xabi:s <xabi:z "a kind of cakes". The letter (D`ad) is replaced by (dal) in (رفض – ردف) >rafad <rafad "refused". The letter (t`a) is replaced by (ta) in words like (غطس – غطس) >gat`as <gat`as "sank" and (بطيخة ~ بتيخة) >bit`i:xa <biti:xa "water melon". The letter (ḍal) is replaced by (dal) in (بدلة – بدلة) >baḍla <badla "suit". It is also replaced by (d`ad) in (ذبح – ضبح) >DabaX <d`baX "slaughter", (كظم – كضم) >kaD`am <kad`am "supress", (ظل ~ ضل) >D`il <d`ul "shadow", (ظهر ~ ضهر) >D`uhr <d`uhr "noon". The letter (qaf) is replaced by (kaf) in words like (وقت – وكت) >waqt <wakit "time", (قتل ~ كتل) >qatal <katal "killed". The letter (lam) is replaced by (nun) in (اسماعيل ~ اسماعين) >Ismai:l <Ismai:n "a name". The letter (mim) is replaced by (ba) in words like (مكان ~ بكان) <maka:n >bakan "place", which is found in the Holy Quran in (مكة) <makka >bakka "the sacred city for Muslims" and (منبر ~ بنبر) >manbar <banbar "low seat made from different materials". It is also replaced by (nun) in (فاطمة ~ فاطنة) >fat`ma <fat`na "a name". The letter (nun) is replaced by (mim) in words like (جنب ~ جمب) >dZunb <dZamb "near".

Sometimes two letters are replaced by one letter as in (dZim) and (ha), which are replaced by (Sin) as in (وجه ~ وش) >wadzih <waS "face". Sometimes two letters are replaced by other two letters such as in (ha) and (t`a), which are replaced by (xa) and (ta) as in (حط ~ خت) >X`ut <xut "put".

CONCLUSION

1. Substitution (*al-ibda:l*) in colloquial Arabic dialect in central Sudan when compared with substitution in early history has proven the archaic and pureness of the Sudanese colloquial Arabic.
2. The Sudanese colloquial Arabic is very rich and does not have any shortage in its own. The one who understands it definitely will enjoy it.
3. We have to use Sudanese colloquial Arabic in our daily speech proudly with all Arabs because most of its words belong to the standard Arabic with a little change in substituting some letters (*al-ibda:l*) as what happens in all colloquial dialects.
4. It is unfair to look at any colloquial language as a lower language because by nature all languages change and do not remain in the same way.

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