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The specialized translation of dialect: Translating the geographical Arabic dialect of Yazidis in Bashiqa into English-A case study

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Abstract: Dialects typically have distinct pronunciation, vocabulary, and grammar, in addition to the disfluencies of spontaneous speech when spoken. The translation of dialect is therefore a challenging undertaking. While research exists on the translation of literary dialect, studies on the translation of spoken dialect remain scarce. This paper aims to propose a strategy for translating the geographical Arabic dialect of Yazidis in Bashiqa. Twelve female Yazidis from Bashiqa were interviewed to talk about using wild plants in their region as cooking ingredients and natural remedies. In this paper, geographical dialect is seen as specialized language use that requires specialized translation into the target language identified on the basis of extratextual and intratextual factors, following Nord's (2005) model of pre-translation text analysis. This descriptive case study employed the qualitative method to provide an account of a specific case within its real-life context. Having transcribed the interviews by a native speaker of Bashiqa who also knows Modern Standard Arabic, identified all the challenges, and applied Nord's (2005) analysis, the researcher (i.e., the translator herself) found that the main function of the source text is informative, and translating its geographical Arabic dialect into informal Standard English is conceived as the most appropriate strategy that secures comprehensibility of its content by the English reader, whether that reader is native or non-native. This strategy was called "partial neutralization." The study concluded that specialized translation of dialect refers to the translation of a specialized language use in which both the dialect transcriber and the dialect translator work together to produce a comprehensible version in the source language that is then translated using a guided translation strategy selected on the basis of translation-oriented source text analysis.

الترجمة المتخصصة للهجة: ترجمة اللهجة العربية الجغرافية لليزيديين في بعشيقة إلى الإنجليزية – دراسة حالة

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المستخلص: تتميز اللهجات عادةً بنطق مميز ومفردات وقواعد نحوية خاصة، فضلا عن غياب الطلاقة في التحدث. وبالتالي فإن ترجمة اللهجة مهمة صعبة. وفي حين توجد أبحاث حول ترجمة اللهجة الأدبية، نجد أن الدراسات حول ترجمة اللهجة المنطوقة تتسم بالندرة. تهدف هذه الدراسة إلى تقديم استراتيجية لترجمة اللهجة العربية الجغرافية لليزيديين في بعشيقة. أُجريت مقابلات مع

اثنتي عشرة امرأة يزيدية من بعشيقة للحديث عن استخدامهن للنباتات البرية في منطقتهن في الطهي والعلاجات الطبيعية. ترى هذه الدراسة اللهجة الجغرافية استخداماً لغوياً خاصاً يتطلب ترجمة متخصصة إلى اللغة الهدف. حُددت هذه الترجمة المتخصصة على أساس عوامل خارج النص وداخله، وفقًا لنموذج نورد (2005) لتحليل النص قبل الترجمة. استخدمت الطريقة النوعية في دراسة هذه الحالة التي تقدم وصفًا لحالة محددة في سياقها الحقيقي. وبعد أن نسخت متحدثة محلية للهجة بعشيقة المقابلات الى اللغة العربية الفصحى الحديثة التي تجيدها أيضاً، وحددت الباحثة التحديات جميعها، وطبقت تحليل نورد (2005)، وجدت الباحثة (وهي المترجمة نفسها) أن الوظيفة الرئيسية للنص المصدر هي تقديم المعلومات وأن ترجمته لهجته العربية الجغرافية إلى اللغة الإنجليزية الفصحى غير الرسمية تُعدُ الاستراتيجية الأكثر ملاءمة لضمان فهم القارئ الإنجليزي لمحتواها، سواء كان هذا القارئ متحدثاً أصلياً للغة أم غير ذلك. وقد أطلقت على هذه الاستراتيجية تسمية "التحييد الجزئي". وخلصت الدراسة إلى أن الترجمة المتخصصة للهجة تشير إلى ترجمة استخدام لغة متخصصة إذ يعمل كل من ناسخ اللهجة ومترجمها معًا لإنتاج نسخة مفهومة في اللغة المصدر تُترجم بعد ذلك إلى اللغة الهدف باستخدام استراتيجية ترجمة موجهة يجري اختيارها على أساس تحليل النص المصدر لغرض الترجمة.

الكلمات الدالة: اللهجة العربية الجغرافية في بعشيقة، الكلام التلقائي، اللغة المتخصصة، الترجمة المتخصصة للهجة، العوامل خارج النص وداخله

1. Introduction

Language is a way of communicating that showcases differences based on regions and social groups. While standard languages are commonly used in educational settings to bring people on a national level, beneath these standardized forms exist diverse dialects that add local flair and cultural identity to language. Dialects, representing the speech of communities, have unique characteristics that set them apart from their standard counterparts. These characteristics may include pronunciation patterns, vocabulary, and grammatical structures. These variations are not deviations from the norm but lively expressions of a community's past and cultural background.

Unlike standard languages, dialects often lack formal codification, which makes their translation a real challenge. Dialect translators need to understand the dialect's unique nuances in terms of their pronunciation, vocabulary, and grammar, not to mention the cultural connotations involved in their use and their intended audience.

This paper addresses the problem of translating the geographical Arabic dialect of Yazidis living in the town of Bashiqa, hence Bashiqa dialect, in the Ninevah Plains region in Iraq. It aims to propose a strategy for translating this dialect which was used in twelve interviews with twelve Yazidi females from Bashiqa talking about the use of wild plants in their region as cooking ingredients and natural remedies. This topic has recently been the focus of Nineveh Plains project to promote cultural restoration and exchange (Osterhoudt et al., 2024). The research question of this paper, guided by this aim, is: What is the strategy for translating the geographical Arabic dialect of Yazidis in Bashiqa into English? Talking about Bashiqa dialect, the terms dialect and geographical dialect will be explained. Then previous studies on dialect translation will be discussed in order to arrive at an understanding of the steps that should be taken to propose a strategy for the translation of the dialect in question. Afterwards, the methodology followed in the study will be illustrated to pave the way for data analysis, discussion, and findings.

1.1 Bashiqa Dialect

Dialect is a term used to describe the connections between a speaker's language habits and the dimensions of time (temporal dialect), place (geographical dialect), social class (social dialect), speech community (standard/non-standard), and individuality (idiolect) (Gregory and Carroll, 1978, pp. 12-26; See also Wardhaugh & Fuller, 2015; Holmes & Wilson, 2022). In a formal sense, the term "dialect" refers to variations in pronunciation, vocabulary, and grammar among various

language varieties. On the other hand, the term "accent" only describes variations in pronunciation (Trudgill, 2000, p. 5).

Geographical dialects (also called regional, local, or territorial dialects) refer to varieties spoken in a particular geographical area within a speech community (Hartman & Stork, 1976, sv *dialect*). Similar to the above-mentioned types of variation, geographical dialects do not reflect categories with clear-cut borders, but rather a continuum with the corresponding aspects of variation in ongoing interplay (Hatim & Mason, 1990, pp. 40, 44).

Bashiqa dialect, a geographical dialect, is spoken by Yazidis living in Bashiqa. Yazidis are an endogamous religious community native to Kurdistan, a region in Western Asia that encompasses portions of Iraq, Syria, Turkey, and Iran. The bulk of Yazidis that remain in the Middle East today live in Iraq, namely in the governorates of Nineveh and Duhok. Yazidis speak Kurdish but those living in Bashiqa and Bahzani in the Ninevah Plains between Mosul and Sheikhan speak Arabic as their mother tongue (Allison, 2004). According to Saaed and Khuder (2022, p. 22), the variety spoken by Yazidis in Bashiqa is a regional dialect of Arabic origin. It is a non-standard spoken dialect commonly used in everyday discourse. Despite being based on Arabic, its unique pronunciation distinguishes it from other dialects spoken in Iraq. Furthermore, it is a hybrid dialect that incorporates words from other languages and/ or dialects, such as Kurdish, Aramaic, and Persian. As far as the significance of this dialect is concerned, the Bashiqa people value it as part of their cultural heritage. It reflects their identity, history, and ancestry. They also believe that their language and their faith are closely connected (the Yazidi religion) (Saaed & Khuder, 2022, p. 23).

It is the present researcher's belief that geographical varieties as well as varieties other than the standard can be seen as manifestations of specialized language. This reasoning stems from the fact that non-standard varieties, in contrast to the standard variety, use marked words and rules. Within a particular community, they both reflect and develop cultural identities and interpersonal relationships through their intricate tapestry of specialized language practices. They identify groups of speakers in particular in the sense that they live, for example, in a certain geographical area or belong to a particular social class. Talaván (2016), interested in terminology in technical and scientific texts, differentiates between a specialized language and a general language.

> A **specialized language** is used to communicate within a certain specialized area, so we cannot speak of one specialized language but of a considerable number of different specialized languages. These specialized languages are directly related to a general language. A **general language** is a complex and heterogeneous linguistic system, made up of several subsystems. In order to achieve effective communication, a language presents a series of varieties.

By analogy, the standard language can be seen as a general language encompassing a considerable number of non-standard varieties which can, in turn, be seen as specialized languages. The standard language is usually codified, taught in schools, widely used in written documents and media, and widely understood across regions and social groups. Whereas, the non-standard varieties, generally speaking, lack codification, are learned informally, used in local contexts, and limited to certain communities or subcultures. Because of this limited accessibility, they can be seen as specialized forms of communication.

1.2 Previous Studies on Dialect Translation

To the best of the researcher's knowledge, the literature on the translation of dialect does not deal with the translation of a dialect in an authentic life context, but focuses on the challenges of translating dialect in literary works (See, for example, Berezowski, 1997; Sánchez, 1999; Al-Rubai'i & Al-Ani, 2004; Ennasser & Al-Khanji, 2022; Almutairi, 2022). This is likely due to the significant role that dialect plays in various form of literature, such as fiction, drama, and poetry. It adds depth and richness in several ways.

Fiction writers use it to give characters unique voices that reflect their socioeconomic class, historical era, or even place of origin. Mark Twain's *The Adventures of Huckleberry Finn* and Alice Walker's *The Colour Purple* are two examples. Dialect may enhance the realism and grounding of characters in dramas. It can be used to distinguish characters from various socioeconomic strata. Examples include Bernard Shaw's use of Irish and English dialects, as well as August Wilson's plays on the African American experience. While dialect is less popular in poetry, it can nonetheless be employed for comparable reasons as in other kinds of literature. It may enhance the poem's rhythm and texture, as well as convey a certain area or culture. Examples include Robert Burns' poetry in Scots dialect and several Langston Hughes pieces that contain African American vernacular.

It is worth noting that the representation of dialect in literary works is by no means a copy of the real dialect used in spontaneous speech in everyday language settings. Ives (1971) calls it "literary dialect" and defines it as an "attempt to represent in writing a speech that is restricted regionally, socially, or both" (p. 146). The writer creates this dialect by imitating a real variety or even borrowing elements from more than one variety (Azevedo, 1998, p. 42). The aim is not complete reproduction but suggesting the presence of a dialect (Page, 1988) for several literary purposes as explained above.

One more difference between spontaneous speech in real life and dialogue in literary works is also worth illustrating, since the dialectal speech used in this paper is also a manifestation of spontaneous speech. It is the presence of some disfluencies which are part and parcel of spontaneous speech. These disfluencies are repetitions, incomplete utterances, false starts, fillers, hesitations, battles for the floor, and so on. Literary works do not use these features verbatim. Some of them are just carefully selected by the writer for a certain purpose, such as reflecting the character of the speakers and their state of mind. It is not, as Barnet, Berman & Burto (1989, p. 7) explained, "a transcript of our chaotic fragmentary sentences" which is illustrated in the following extract taken from a conversation that was recorded for the purpose of research in Edinburgh by John Sinclair:

> a: We've got these – exercises and you've got to take the er butt and erm hold point it away up there of course (laughter) our aim used to shut it up and down it came.
> b: Well, I er joined for these – reasons and plus the er driving you get taught you're taught to drive.
> c: Well, erm also my father says I need a bit of discipline you know.
> a: Doesn't (matter what you do)
> b: (You won't get any) there (honestly, it's just terrific).
> (– pause; () material uttered simultaneously)
> (Leech & Short, 2007, p.129)

These features are not always intentional but mostly indicative of performance limitations as suggested by psychological studies. Harris and Coltheart (1986, p. 229) believe that we are unable

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to plan and produce utterances smoothly without interruption. Hence, there are times when production suffers because planning is in progress.

Now, as far as the dialect used in this study is concerned, it is not a literary dialect used in literary dialogue but a dialect spoken by the people of Bashiqa in their everyday spontaneous speech. Therefore, it is a copy of dialect use in everyday communication with all the disfluencies of spontaneous speech. However, it may be insightful to list the strategies *actually* used by literary translators for the translation of literary dialect and not just *posited* by researchers. These executed strategies may provide the present researcher with a valuable insight when proposing a strategy for the translation of the geographical Arabic dialect of Yazidis in Bashiqa.

Berezowski (1997) explored an extensive corpus of literary translations from English into Polish and identified ten strategies followed by the translators. The strategies were identified on the assumption that translation may be investigated interlingually and intralingually (i.e., between individual languages, on the one hand, and between those languages' varieties, on the other hand).

1. **Neutralization:** the source text (ST) dialect undergoes full intralingual translation into the SL standard dialect and then full interlingual translation into the target language (TL) standard dialect in order not to distort comprehension.

2. **Lexicalization:** the same as neutralization except on the level of lexis. Some dialect traits are introduced on the lexical level.

3. **Partial translation:** the ST dialect undergoes incomplete intralingual and interlingual translation.

4. **Transliteration:** the same as partial translation but the source language (SL) text is supplemented with transliteration of some selected excerpts.

5. **Speech defect:** the same as neutralization but with a defect in the TL speech on the level of phonology.

6. **Relativization:** the ST dialect undergoes full interlingual translation together with an intralingual translation, excluding honorifics and terms of address.

7. **Pidginization:** the ST dialect undergoes full interlingual translation into the TL pidgin variety.

8. **Artificial variety:** the ST dialect undergoes full interlingual translation into a TL dialect which is hypothetical.

9. **Colloquialization:** the ST dialect undergoes full interlingual translation into the colloquial variety of the TL.

10. **Rusticalization:** the ST dialect undergoes full interlingual translation into a rural dialect in the TL.

In a recent study, Jiménez (2022) found the following strategies in the Spanish translation of *Homegoing* by Yaa Gyasi (2016, as cited in Jiménez, 2022):

1. **Dialect compensation:** certain dialectal parts in the ST are translated into the standard and to compensate for this loss, some other parts in the target text (TT) are translated into dialect.

2. **Pseudo-dialectal translation:** a non-regional variety which is fictional in nature is recreated by the use of non-standard registers from the TL.

3. **Dialect compilation:** idioms and colloquial terms from the TL are incorporated but the original setting is maintained.

Almutairi (2022) explored the translation of literary dialectal dialogue into English from contemporary Saudi and Egyptian novels. She found that the literary dialectal dialogue in translation evolved into literary informal dialogue. Their strategy is more about compensating than translating the various ST's regional and social dialects.

In fact, choosing which strategy to use in the translation of dialects has also another dimension. It is the dimension of value judgments. Though language varieties are used for communication, one cannot overlook the fact that some varieties are held in high social esteem and others in low social esteem. Here the choice of strategy becomes a very sensitive issue which can be explained through an example. In *Pygmalion* by Bernard Shaw, Eliza Doolittle, the flower girl speaks Cockney, both an accent and a dialect, which is held in low social esteem by the playwright himself as he (1957, p. 5) stated that clearly in his preface: "The English have no respect for their language, and will not teach their children to speak it…. people troubled with accents that cut them off from all high employment." His opinion is also obvious in the following excerpt by the professor of phonetics in the play, Mr. Higgins:

> A woman who utters such depressing and disgusting sounds has no right to be anywhere – no right to live. Remember that you are a human being with a soul and the divine gift of articulate speech: that your native language is the language of Shakespeare and Milton and The Bible; and don't sit there crooning like a bilious pigeon. (Shaw 1957: Act II, 16)

Al-Rashidi (1967) translated the flower girl's speech into the colloquial Egyptian dialect as an equivalent to the geographical dialect in the original. Al-Rubai'i and Al-Ani (2004, p. 252) argue that the low social esteem of the original implies a similar low social esteem for the equivalent TL dialect. They further explain that not only the uneducated speak the Egyptian dialect, but also the educated use it in informal settings. Thus, both dialects serve different social purposes.

The above-mentioned studies clearly show that there are no hard and fast rules for the translation of literary dialect. The translator is ultimately the one who decides which strategy to adopt for the translation of a literary dialect, probably on the basis of the function the dialect serves in the literary work and how important this function is, the linguistic resources at the translator's disposal bearing in mind how close the source and target languages are, and the target readership.

The question, however, remains as to what strategy to adopt in the translation of a dialect in an authentic life context. This question cannot be answered without a pre-translation text analysis of the ST to determine the function of the dialect in question. While there are many models for pre-translation analysis (See, for example, Ayupova, 2014; Nikitina & Kasatkina, 2018; Al-Mufti, 2024), Nord's (2005) model is widely recognized as the most cited and important model for pre-translation text analysis. Her work provides a complete framework for comprehending the original text and its communicative purpose, which is essential for making sound translation judgments. Evaluating Nord's work, Sun & Sun (2023) praised its theoretical rigour and creativity in functionalist translation. According to them, the model "is not only an important work of functionalist translation school, but also a significant guide for translators, having a profound and lasting influence on translation studies" (p. 1). Translators and academics have extensively adopted her approach thanks to its clarity, comprehensiveness, and practicality (See, for example, Gasparyan, 2020; Naji, 2023; Sayaheen et al., 2024). The fascinating point about the model is that it can be applied to all text types and translation tasks. Therefore, it will be used in this paper to analyze the interviews in order to determine the function of dialect and accordingly suggest an appropriate translation strategy. The present researcher then has no preconceived conceptions as to the appropriate translation strategy. The strategy will unfold through the pre-translation text analysis.

The translation-oriented text analysis recommended by Nord (2005) consists of sixteen factors of ST analysis, extratextual and intratextual. The extratextual factors include: sender; sender's

intention; audience; medium/ channel; place, time, and motive for communication; and text function. Whereas the intratextual factors include: subject matter; content; presuppositions; text composition; nonverbal elements; lexis; sentence structure; and suprasegmental features. This model helps the translators understand the ST's function in terms of content and structure. Accordingly, they can make decisions on the translation strategy appropriate for the intended purpose of the specific translation that they are producing.

2. Methodology
2.1 Research Design

The qualitative method was used in this descriptive case study which provides an account of a specific case in its real-life context. The interviews were transcribed and analyzed on the levels of pronunciation, vocabulary, grammar, and spontaneous speech disfluencies to extract dialectal and spontaneous speech features. The interviews, after being transcribed and analyzed, were treated as the ST which required further analysis before the translation process to create its profile. This profile served as a guide for deciding on the appropriate translation strategy.

2.2 Participants

The sample included twelve female Yazidis from Bashiqa. The choice of the subjects was made on the basis of these considerations: the participants should be natives of Bashiqa and competent in speaking Bashiqa dialect, and they should have experience in the use of wild plants for the purpose of cooking and medication. The age of participants was not a variable because the researcher is not interested in the development of dialect across time. The educational background was not also a variable. The participants in question have the experience that enables them to talk about this topic while speaking in their dialect.

2.3 Research topic

The researcher chose the conversation's topic because natives of Bashiqa view the collection of wild plants as a significant economic and cultural practice (Osterhoudt et al., 2024). The researcher believed that choosing a topic that has this significance can motivate the speakers to engage in conversation more and facilitate the extraction of data.

2.4 Data Collection

The data were collected via semi-structured interviews with the participants. The interviews were made in-person by the researcher's MA female student who is a native of Bashiqa and a speaker of the Bashiqa dialect. She also speaks Modern Standard Arabic (MSA). She recorded the interviews, transcribed them, and translated some of the challenging dialectal features from the Bashiqa dialect to MSA to make them comprehensible to the researcher. The researcher understands MSA as the current standard language used in formal settings, such as academia and mass media, in contrast to the Classical Arabic of the Quran (See Kamusella, 2017). The interview contained two questions:
1. What are the wild plants that you use as cooking ingredients?
2. What are the wild plants that you use as natural remedies?

2.5 Ethical Considerations

The participants were informed about the purpose of the interview. They were also informed that their names will be anonymous and confidential, and that the recordings will be used for research purposes only.

3. Data Analysis

The analysis of data was challenging in terms of transcription and comprehension. The present researcher did the initial transcription but faced comprehension problems. This is the reason why she sought the help of her MA student who conducted the interviews. She made the transcriptions and then did some intralingual translation of the Bashiqa dialect into MSA to secure the complete representation of data for the purpose of translation. The other challenge as far as translation is concerned was the presence of spontaneous speech disfluencies. It is worth noting that the study does not aim to cover all the features of the Bashiqa dialect but to highlight the existence of these features and spontaneous speech disfluencies.

A. Dialect markers
1. The transcription phase:

The most difficult part was pronunciation. Here are some examples:
a. The "r" sound is commonly replaced with the "gh" sound. Instead of (ربيع) they say (غبيع) "spring" and (أغيد) instead of (أريد) "I want."
b. There is also contraction where a phrase is shortened by omitting one or more sounds, for example, (ككو) for (كن أكو) meaning (يوجد) "there's."
c. The frequent addition of the "k" sound at the beginning of verbs, for instance, (كنعملو) instead of (نعمله) "we make," (كنغليو) instead of (نغليه) "we boil it," and (كنشغبو) instead of (نشربه) "we drink it."

2. The comprehension phase:

There were challenges related to vocabulary. Following are some examples:
a. There are lexical items denoting the names of wild plants which have different names in MSA, for example:
(دارچيني) meaning (دارسين) "cinnamon;"
(بفنج) meaning (نعناع) "mint;" and
(غزنايج) meaning (شمر) "fennel."

Another problem is that some wild plants have names in Bashiqa dialect but no equivalents in Arabic, for example, (حخشف) transliterated into "hakhshaf" and (كبخ) "kabakh." The locals only provided a description of these wild plants. Hakhshaf is a wild plant that is similar to parsley but has rough leaves with few thorns and kabakh is a small thorny wild plant that looks like lettuce in shape. These plants grow on mountains. Perhaps more research is needed like finding the name of the wild plant using image recognition technology. Unfortunately, at the time of the research it was not Spring time when these wild plants grow.

b. Some phrases cannot be taken literally, for example, (بيبون لبن) does not literally mean "yogurt chamomile" but (بابونج) "chamomile."

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c. Names of dishes and cooking ingredients are peculiar, for instance,
(مطجن) "omelet;"
(مطوقه) meaning (حبيه; also known as 'حنطه') "whole wheat grain;"
(أبرخ) meaning (دولمه) "dolma;"
(عغيش) meaning (ورق عنب) "grape leaves;"
(تعغوز) meaning (خيار القثاء) "sneak cucumber" or "long-yard cucumber;"
(كركوري) meaning (برغل) "bulgur."

d. Words that describe symptoms of illness are also peculiar, for example,
(سعلي) meaning (سعال) "cough;"
(وجع الجوف) meaning (وجع البطن) "stomach ache."

There were also challenges related to grammar, for instance, (كنتو) seems like the standard Arabic equivalent (كنت) "I was." However, in Bashiqa dialect, it denotes the present rather than the past. So, in (كنتو عايشي في بعشيقة) means "I live in Bashiqa" rather than "I lived in Bashiqa." Another feature is the use of (كو) as a particle for emphasis. Consider the following example:

ككو نبات كطلع عندنا كسمهو حخشف ، هالحخشف ك ... كنطبخو كنحطو مع الكركوري وكنسوي منه طرشي أو كنحطو مع البيص ، أما كنكبسو في الطرشي كنحط معو لبن ، كسيغ **كو** طيب ، يعطي على حموضة.

B. Disfluencies of spontaneous speech

The data analysis also showed disfluencies of informal spontaneous speech, which represented a challenge for the translator. In the following examples, we can find repetition, hesitation pauses, fillers, disconnected speech, and so on. The comma was added to mark boundaries that make the text comprehensible, and ellipsis (…) was used to indicate a long pause.

1. كنحط مطقوقة ولبن وبفنج ، نحط مطقوقة ولبن وبفنج.

Which reads in MSA:

(نضع الحبيه واللبن والنعناع ، نضع الحبيه واللبن والنعناع).

2. كولنا زعتغ كيطلع في الجبيل، كولنا بيبون لبن كيطلع في الچول، كولنا غزنايج، كولنا دارچيني، وكولنا كسيغ أنواع، إكليل الجبل، كلها كنستخدمها صراحة في شغلات طبية وكنستخدمها في شغلات الأكل .

Which reads in MSA:

(لدينا الزعتر ينمو في الجبال ، لدينا البابونج ينمو في البرية ، لدينا الشمر، لدينا الدارسيني ، لدينا أنواع كثيرة ، إكليل الجبل ، نستخدمها كلها صراحة في الأمور الطبية ولأغراض الأكل).

3. كنحط المطقوقه ونحط اللبن وبعدين البفنج. البفنج كجي للل... للطبيخ وككو منو كستعملونو كدوا للقولون ، للقولون ، للمعدي ... إي ...

Which reads in MSA:
(نضع الحبيه ونضع اللبن ثم النعناع. النعناع يستعمل للل ... للطبخ وكذلك نستعمله كدواء للقولون ، للقولون ، للمعده... نعم...).

4. و... بعدين كولنا الكبخ ، الكبخ هم كيطلع ، نباتو كيطلع في الجبل ، هل نبات في الغبيع كيطلع الكبخ ... وماكو كما هو لهو فائده ، الفائده ليتو للسرطان كيصيغ لل ... امراض القولون ...

Which reads in MSA:
(و... فيما بعد لدينا الكبخ ، الكبخ أيضا ينمو ، نبات ينمو في الجبل ، هذا النبات في الربيع ينمو الكبخ ... و لا يوجد بديل لفوائده ، فائدته للسرطان لل ... أمراض القولون ...).

4. Discussion and findings

The challenges faced in the analysis phase had to be resolved by seeking the help of a native of Bashiqa who speaks the same dialect but also knows MSA. Unlike the specialized translation of technical and scientific terminology which can be understood by the translator through searching for the equivalence in the TL in specialized dictionaries and websites and/or asking specialists, the specialized translation of dialects goes through a number of phases where the collaboration between the dialect transcriber and the dialect translator seems to be a must when the translator does not know that dialect either partly or wholly. This is a key distinction between the specialized translation of terminology and the specialized translation of dialects.

Having finished the transcription of the interview and understood the content, the researcher is now in the phase of text analysis for the purpose of translation following Nord's (2005) extratextual and intratextual factors mentioned at the end of 1.2 above. On the basis of these factors, the ST's profile appears to be as follows:

A. Extratextual factors
1. Sender: The senders are twelve female Yazidis who are natives of Bashiqa with an experience in the use of wild plants as cooking ingredients and natural remedies. They speak the Bashiqa dialect.
2. Sender's intention: Explaining the use of wild plants as cooking ingredients and natural remedies.
3. Audience: The interviewer but a broader audience can also be assumed since the topic has an economic and cultural significance.
4. Medium/channel: Face-to face informal conversation.
5. Place of communication: The place is casual in a comfortable environment because of the informal nature of the interview.
6. Time of communication: The interview took place during a relaxed time of day.
7. Motive for communication: Answering interview questions with the aim of sharing experience.
8. Text function: Informative.

B. Intratextual factors
1. Subject matter: Wild plants use as cooking ingredients and natural remedies.
2. Content: Personal experience of the participants' use of wild plants for the purpose of cooking and medication.
3. Presuppositions: Knowledge of wild plants use as cooking ingredients and natural remedies.
4. Text composition: Questions and answers.
5. Nonverbal elements: Not included in the study.
6. Lexis: Mostly typical of Bashiqa dialect.
7. Sentence structure: Short simple sentences.
8. Suprasegmental features: Habitual quality of voice. The variations in the participants' delivery did not affect the intended meaning.

On the basis of this ST profile, the main function of the ST is informative. It is intended to share the experience of these locals in wild plants as cooking ingredients and natural remedies. Since the prime aim is informative, then the variety chosen should not be a local one but a variety that can be comprehensible to as many people as possible bearing in mind that the readers are readers of English which is a global language. It should also be one that is used in everyday conversation.

The most appropriate choice is, therefore, informal Standard English. As for the disfluencies of spontaneous speech, they should be removed because they affect the flow of speech. This strategy is partly similar to the one mentioned by Berezowski (1997), namely **neutralization:** the ST dialect undergoes full intralingual translation into the SL standard dialect and then full interlingual translation into the TL standard dialect in order not to distort comprehension. However, the ST dialect (the geographical Arabic dialect of Bashiqa) in this study did not undergo *full* intralingual translation into the SL standard dialect (MSA) because it was not totally incomprehensible to the researcher. It also did not undergo *full* interlingual translation into English because the disfluencies of spontaneous speech were omitted. In this context, the strategy can be called '**partial neutralization**.' In addition to ease of comprehension, neutralization does not ensue social value judgments because the variety chosen is spoken by educated as well as uneducated TL speakers.

Below are two texts translated into informal Standard English. Only two were chosen to avoid unnecessary repetition of explanation.

كولنا زعتغ كيطلع في الجبيل ، كولنا بيبون لبن كيطلع في الچول ، كولنا غزنايج ، كولنا دارچيني ، وكولنا كسيغ أنواع ، إكليل الجبل ، كلها كنستخدمها صراحة في شغلات طبية وكنستخدمها في شغلات الأكل .

Which reads in MSA:

(لدينا الزعتر ينمو في الجبال ، لدينا البابونج ينمو في البرية ، لدينا الشمر، لدينا الدارسيني، لدينا أنواع كثيرة، إكليل الجبل، نستخدمها كلها صراحة في الأمور الطبية ولأغراض الأكل).

It is translated into:

"We've got thyme growing in the mountains, chamomile in the wild, fennel, cinnamon, and lots of other stuff, rosemary also. We use them all for medical and food purposes."

Here,

- "We've got" is often used in casual speech and it is in its contracted form.
- The words "stuff" and "lots" are also informal.
- No need for the repetitive (لدينا) "we've got."
- No need for the filler (صراحة) "to be honest." It is just a filler because there is no need to emphasize sincerity in the TT.
- "We use them all" instead of the formal "we use all of them."
- "Whole wheat grain" is simply known in informal Standard English as 'whole wheat' or just 'wheat'."
- The flow of speech is maintained with no disfluencies which distort comprehension.

ككو نبات كطلع عندنا كسمهو حخشف ، هالحخشف كـ ... كنطبخو كنحطو مع الكركوري وكنسوي منه طرشي أو كنحطو مع البيص ، أما كنكبسو في الطرشي كنحط معو لبن ، كسيغ كو طيب ، يعطي على حموضة.

Which reads in MSA:

(يوجد نبات ينمو عندنا إسمه حخشف نطبخه مع البرغل و نعمل منه المخلل أو نضعه مع البيض ، عندما نخلله نضع معه اللبن ، إنه لذيذ حقا، طعمه يميل الى الحموضة).

It is translated into:

"There's a plant called Hakhshaf [a wild plant similar to parsley but has rough leaves with few thorns]. We cook it with bulgur or with eggs. We also pickle it. When it's pickled, we mix it with yogurt. It's super tasty and kinda sour."

Here,
- "kinda" is the informal equivalent of "kind of."
- Contractions are also used.
- Sentence structure is kept short and simple as in the ST.
- The flow of speech is maintained with no disfluencies.

With regard to the plant's name, it is transliterated and explained between square brackets to explain its meaning. The translator can make it obvious to the reader, perhaps in a footnote stating that whenever square brackets appear in the TT, they are the translator's explanation to the reader.

Now comes the researcher's concept of specialized translation. Generally speaking, specialized translation

> covers the specialist subject fields falling under non-literary translation, the best known of which include science and technology, economics, marketing, law, politics, medicine and mass media … as well as lesser researched areas such as maritime navigation, archaeology, geography and nutrigenomics. (Gotti & Šarčvić, 2006, p. 9)

As the definition clearly illustrates, specialized translation focuses on specialist subject fields. We can argue that the topic of the interviews is a specialized one. The locals' knowledge of the use of wild plants as cooking ingredients and natural remedies is not as common as one might think. However, the title "The specialized translation of dialect" is related to dialect and not to the topic. The justification is three-fold. The first point is that, as said earlier, geographical dialect is a manifestation of specialized language use. The second point follows from the first one. Being a specialized language use, it necessitates the collaboration between the dialect transcriber and the dialect translator when the translator does not know the source dialect. The third point is that the appropriate translation strategy was chosen on the basis of pre-translation ST analysis; a strategy that aligns with what function is envisaged for that text in the target culture by the translator. Therefore, the specialized translation of dialect means here the translation of specialized language use where both the dialect transcriber and the dialect translator collaborate to produce a comprehensible version that is afterwards translated following a guided translation strategy chosen on the basis of translation-oriented ST analysis.

To recapitulate, the findings of the study can be summarized as follows, taking into consideration the concept of specialized language, previous studies on dialect translation, and the concept of specialized translation.
1. Dialect can be seen as specialized language. The rationale is that, generally speaking, it lacks codification, is learned informally, is used in local contexts, and is limited to certain communities or subcultures. This limited accessibility makes it a specialized form of communication.
2. Unlike literary dialect, the dialect in this study, i.e., the geographical Arabic dialect of Yazidis in Bashiqa, is a real dialect used in spontaneous speech in everyday communication. Hence, it is fully represented in transcription and not selectively as it is the case with literary dialect.

3. The study found that the available literature on the actual strategies used by translators for translating dialect deals only with literary dialect rather than dialect in authentic language use.

4. The study additionally revealed that there are no definitive guidelines for the translation of literary dialect.

5. In order to make the process of decision-making well guided, the study proposed that the translator make a pre-translation analysis of the ST to determine its profile which clearly reveals its function and paves the way for the strategy to be adopted.

6. The study also revealed that being a specialized language use, the translator may not always understand the dialect in question. Collaboration is necessary between the dialect transcriber and the dialect translator to fully understand the ST.

7. The proposed strategy was found to be partly similar to another strategy of translating literary dialect, i.e., neutralization. Therefore, the strategy used was called partial neutralization on the grounds that the dialect was not fully transcribed in the SL standard variety because the translator has some understanding of the ST dialect, and the dialect was not fully represented in the TL standard variety where disfluencies of spontaneous speech were omitted to secure comprehension and flow of the interaction.

8. Being specialized language use, the researcher called its translation specialized translation. It is the translation of specialized language use where both the dialect transcriber and the dialect translator collaborate to produce a comprehensible version that is afterwards translated following a guided translation strategy chosen on the basis of translation-oriented ST analysis.

5. Conclusions

This paper aimed at proposing a strategy for translating the geographical Arabic dialect of Yazidis in Bashiqa. This dialect was treated as specialized language which needs specialized translation. Having analyzed and discussed the features of this dialect, the researcher concluded that a strategy can only be proposed on the basis of pre-translation text analysis. Using the extratextual and intratextual factors introduced by Nord (2005), the researcher found that this dialect better be translated into informal Standard English to make the TT comprehensible to the readers who read in English but who are not necessarily natives of English because the main function of translation is informative. The strategy has been found to be similar to the strategy of neutralization but only partially; hence it is called partial neutralization. It was also concluded that the translation of specialized language use in this context is referred to as "specialized translation of dialect," in which the dialect transcriber and translator work together to create a comprehensible version of this speacialized language use that is then translated using a guided translation strategy selected on the basis of translation-oriented ST analysis.

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