



"Reconceptualizing Susirian Susir Literature To Surpass The Narratological Impediments In Contemporary Arabic Linguistic Thought: An Analytical Approach In The Works Of Mukhtar Zuawi And Mustafa Ghulvan"

Dr. Kebaili Abdelghani Abdelhafid Boualsouf University Center, Mila- Algeria,
Laboratory of linguistic and literary studies (Algeria). a.kebaili@centre-univ-mila.dz

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Abstract:

We are now over a century past the death of Ferdinand de Saussure in 1913 and the publication of his book "Course in General Linguistics" in 1916. Since then, global academic institutions have continuously refined methodologies and proposed theories, spanning across all corners, making traditional Saussurean linguistics the foundational framework and epistemic reference point (establishing, legitimizing, amplifying, and evolving it). For those standing at the forefront of his thought, especially in the contemporary period, it is not easy to encompass all that has been written, authored, corrected, and modified about the positions of this illustrious figure, encompassing his various elusive and sometimes contradictory dimensions, or to reveal more about him with any revolutionary discovery emerging during every deep excavation into his life, career, opinions, thoughts, aspirations, and footsteps, and in detailing all the intricate associated aspects. This results in an exceedingly complex and intricate legacy, carrying within it extensive analyses, justifications, descriptions, criticisms, interpretations, and sometimes harsh dismantling of his ideas. These compositions encompass multilayered structures, at times branching into diverse strata. All of them, in their diversity and abundance, have not merely aimed to present the true Saussure as he was but have also strived, tirelessly, to exclude everything that is not him.

If that is indeed the case, and it is the case unequivocally...! Then the interconnected intellectual system in the context of general linguistics today renders fragile epistemological frameworks that tremble at every moment and with any new discovery, becoming not only weak in the face of criticism and refutation but also susceptible to being permanently erased from the list of major linguistic references in a very straightforward manner. The inclination towards contemplating linguistics of a more resilient nature and towards another Saussure, clearer than the one we know, becomes apparent. It could be assumed that the true Saussure still has the potential to assist us in solving some of the linguistic dilemmas, especially after the decline of linguistics in the

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contemporary period. However, this time, it will not be with what currently exists, but rather with what could exist in recently discovered manuscripts - under almost unclear conditions - and testing their strength and resilience rigorously through mechanisms of reading, examination, investigation, and comparison. Arab linguists deliberately provoked this concern and internationalized it completely, partially attributing this provocation to compensating for some missed opportunities accompanying them in the dawn of the last century, on the one hand, and to capitalizing on the effectiveness of these tools and extensively experimenting with them on the other hand, intending to use and invest them later in various dialectical contexts.

Keywords: New Saussurean Linguistics, False Saussure, Saussurean Manuscripts, True Saussure, Saussure vs. Saussure, Mukhtar Zuawi, Mustafa Ghulvan.

Introduction:

Ferdinand de Saussure (1857-1913) did not live long enough to elaborate extensively on himself. Even the fifty-six years he spent, dispersed across various locations and marked by his naturally reserved disposition and strong inclination towards silence and solitude, were characterized by social life and festive occasions being somewhat of an aristocratic surplus that he was not reconciled with. All of this, and much more, turned him into an enigma surrounded by walls of mystery and ambiguity. Despite his global fame throughout this period, we possess only two or three images of him at best. On the other hand, it is not easy at all for the global academic community to agree on the distinctiveness of a specific scientific thesis or to allow an individual to lead in a field of scientific knowledge. Nevertheless, there were times when Saussure was generously acknowledged as the undisputed master and the actual founder of general linguistics and structuralism, under what we refer to as Saussureanism.

A) Basic Foundations in the Reconstruction of Modern Saussureanism:

Much of Saussure's ideas and scientific positions were associated with his book "Course in General Linguistics (C.L.G)," which was published by his students as a tribute to their esteemed professor. It was first published on Saturday, May 19, 1916, in a joint edition (French-Swiss) by Payot Publishing House, prepared in coordination by Charles Bally (1865-1947) and Albert Sechehaye (1870-1946) with the collaboration of Albert Riedlinger (1882-1978). However, it is rare to pay attention to some of the academic works presented by Saussure himself, which manifested in the following fundamental works:

1. An article titled "Essai d'une distinction des différents 'A' indo-européens" (Essay on Distinguishing Different 'A's in Indo-European Languages), presented to members of the linguistic circle in Paris and published in the journal "Langue et Société" in 1877.

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2. The expansion and deepening of the aforementioned article in an academic dissertation titled "Système primitif des voyelles dans les langues indo-européennes" (Primitive System of Vowels in Indo-European Languages), discussed in 1878 (303 pages), where Saussure referred to his previous article in the introduction of this research.
3. Defense of his doctoral thesis at Leipzig University in February 1880, titled "De l'emploi du génitif absolu en Sanskrit" (On the Use of the Absolute Genitive in Sanskrit), published in 1881 (only 108 pages).
4. The manuscripts attributed to Saussure, which have continuously emerged since 1916 until 2019, including those found in the Public and University Library of Geneva, discovered in 1913, 1957, and 1996, among which are the renowned "Les manuscrits de l'orangerie," containing a partially complete manuscript titled "De l'essence double du langage" (On the Double Essence of Language). Lastly, in 2019, manuscripts acquired by the Houghton Library at Harvard University, all of which rewrite Saussure's conceptualizations on the subject of language and its treatment with precise scientific analysis.

Thus, we are faced with different dimensions and representations of Saussure, including the true Saussure, the presented Saussure, and finally the imagined Saussure. The true Saussure is formed from historically and scientifically documented works directly attributed to him, presenting him to the world as a distinguished historical linguist, leaving no doubt about his brilliance in pioneering an entirely new field known as general linguistics. The presented Saussure emerges in 1916 with the publication of his lectures, while the imagined Saussure, differing from him, emerged from 1996 until the present day, and may continue into the distant future.

A) Early Saussure in Western Scientific Introductions: Historians prefer to begin their investigation into Saussure's scientific life after his doctoral dissertation defense at the age of 21. However, this approach neglects two very important stages in the early life of the man. One of these stages began in earnest in 1876, at the age of 18, and the other, four years earlier, at the age of 14, when he demonstrated a remarkable - and rare - ability to learn and master multiple languages. In addition to French, he quickly added German, English, and Latin, then Greek linguistics, before immersing himself in Sanskrit, starting from Franz Bopp's book "Vergleichende Grammatik" (Comparative Grammar) and George Curtius's "Principles of Derivation in Greek," along with his deep engagement with Adolphe Pictet's encyclopedia "Les origines indo-européennes" (The Indo-European Origins).

The Proto-Aryans, a Study in Linguistic Evolution (les origines indoeuropéennes ou les Aryas primitifs; essai de paléontologie linguistique), these primary sources provided him with a high scientific sense and a deep understanding of analytical methodologies,

equipping him with a meticulous observation in tracking linguistic phenomena, which are essential elements for anyone aspiring to enter the field of general linguistics.

1. Saussure: The Genuine Scholar Ahead of His Time: Germany was not Saussure's preferred destination, whether Leipzig or Berlin, despite being so for the Swiss community and his family. We might have assumed that he spent a whole year in Geneva (1875/1876) studying chemistry and physics if we had not discovered traces of it in his later linguistic conceptions. However, spontaneously, starting from October 1876, he found himself witnessing intense linguistic activity in the prestigious Leipzig University (established in 1409), which perfectly aligned with his genuine inclination. He was mentored by prominent professors, some of whom were esteemed scholars, in various linguistic subjects, enriching him positively and negatively, forming friendships or later animosities with them, namely:

Notes on Sūsar's discipline	Date of birth and death"	The assigned professor"	The educational materials	The university
He attended and sometimes was absent	1849- 1919	Karl Friedrich Burgmain	"Slavic linguistics Lithuanian linguistics"	Leipzig
"He was always present, rarely absent.	1848-1909	Hubschmain	Ancient Persian linguistics	
He was absent more often than he attended.	1851-1910	Vendryes	Celtic linguistics"	
"He only attended twice (reluctantly) due to the tense relationship between them.	1916-1850	Hermann Osthoff	"Sanskrit linguistics Gothic and Germanic linguistics"	
"Completely disciplined.	1850-1916	de la brounne	The history of German	
"Keen on their lessons.	1910-1851	Zimmer زيمير	celtique	Berlin
	1920-1854	Hermann Oldenberg	Sanskrit linguistics	

At this stage, he also encountered the American Sanskrit scholar William Dwight Whitney (1827-1894), who never missed an opportunity to maximize his scientific opinions and positions."

In the same academic year (1876 CE), which marks the second phase of his brilliance (at the age of eighteen), Saussure was presented to the Linguistic Society of Paris (P.A.L.) by the renowned professors Michel Bréal (1832-1915 CE) and Anatole Bailly. He was elected as a member of the society on Saturday, May 13, 1876, two weeks before the acceptance of Joseph Vendryes' membership request, who would later succeed Saussure in the chair of general linguistics. This event occurred in the presence of Gustave Masson (1849-1894 CE). Saussure diligently prepared interventions and regularly attended the society's sessions and meetings. He presented numerous scholarly works focusing on etymology, comparison, historical relationships between languages, and tracking linguistic changes among ancient languages and their implications on modern ones such as Germanic, Gothic, Greek, Latin, and German. Fortunately, a significant number of his works were excellently documented in the journal that celebrated his distinguished membership and later promoted him to assistant editor. Just two years later, Saussure published his first memoir (*Mémoire*), which challenged his earlier perspectives and somewhat alienated him from certain circles of German comparative linguists. Nevertheless, his true genius was refined in the city of lights, Paris, through more robust, profound, and mature interventions than those published in Germany (Leipzig and Berlin). One notable example is his famous intervention titled "The Possible Identity of the Germanic Name for 'Swallow' with the Greek Name of 'Hirundo,'" presented on February 7, 1884 CE. He delivered a total of thirty-two (32) lectures, averaging three lectures per year for the society, contrasting with eighty-six (86) lectures in his teaching responsibilities. Consequently, the period from 1882 to 1891 CE, except for 1889 CE, was an intense phase for Saussure, met with unparalleled vigor. In addition to his teaching duties, regular lecture presentations, and administrative commitments to the society, he embarked on an extraordinary journey of scholarly exploration.

Surprisingly and strangely, Saussure ceased attending any meetings after the year 1891, despite continuing to pay the required financial subscriptions to renew his membership in the Linguistic Society of Paris (P.A.L.). Historians have not been able to uncover the secret behind Saussure's withdrawal, or perhaps they are unwilling to do so. It's worth noting that he had resolved, starting from 1892, to publish a two-part article summarizing his intervention presented during the society's sessions in 1889. The article was titled "The Accentuation in Relation to Lithuanian Intonation." He indeed published the first part of it in 1893 but remained hesitant and apologetic about completing the remaining part. The truth is that he would never publish it, and it is hoped that it might be discovered someday among the manuscripts that suddenly surface. Most likely, he expanded it into the book that would be found a century later (in 1996) under the title "On the Double

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Essence of Language," as I will elaborate on later. On another note, we might find some solace in understanding this refusal in a letter he wrote to Antoine Meillet (1866-1936), a historian in Paris, on Thursday, January 4, 1894. The letter reveals Saussure's exhausted and fatigued psyche and his deep frustration, providing insight into his recent actions through the personal documents and interpretations of his contemporaries.

Saussure excelled as a distinguished teacher of Greek grammar. He was the professor of Greek grammar par excellence, having trained more than 112 students, including at least 40 from different nationalities, such as 16 Germans, 9 Swiss, 4 Romanians, 4 Belgians, as well as Russians, Dutch, and Swedes. Remarkably, this large number might seem insignificant in another field, but in the emerging discipline of historical comparative linguistics in French universities, it was a highly successful venture. Students flocked to him, marveling at his eloquence, broad knowledge, and excellent pedagogical style. In a related context, Teillodemoro commented, "... Saussure was indeed a true professor. To be one, it is not enough to present a correct and systematic curriculum to the listeners; it must be presented in a comprehensive thesis with an appropriate methodology, imbued with personal character and distinction." Over the course of a decade, from October 1881 to June 1891, he systematically delivered hundreds of lectures, which can be summarized as follows:

The monetary equivalent	"The subject"	The timing	"The duration"	Teaching days"	Number of lectures	The academic year"
"2000 francs, which is much less than what was allocated to his colleagues"	Gothic grammar	13h00	60m	Wednesday"	Two lectures	-1881 1882
				Saturday"		
	Interpretation of Old High German texts	13h00	m60	Wednesday"	Two lectures	-1882 1883
				Saturday"		
	Phonetics	13h00	60m	Wednesday"	Two lectures	-1883 1884
	Comparative grammar of Old High German dialects			Saturday"		
	"Study of Gothic and Old High German dialects"	13h00	90m	"Monday"	"Three lectures"	-1884 1885
				"Wednesday"		

due to some administrative procedures."			60 m	"Friday"		
2500 francs"	"Study of Gothic	15h15	60 m	Monday"	Three lectures	-1885
	"Interpretation of Anglo-Saxon texts	13h00	60 m	Wednesday		1886
			m60	"Friday"		
"3000 francs	"Old Germanic languages"	13h00	60 m	Tuesday + Friday"	"Four lectures"	-1886
	"Comparative Greek + Latin grammar	13h00	60 m	Wednesday + Saturday		To -1888
A recovery period for a full year						1889
						1890

We observe that Saussure delivered an average of 86 lectures per academic year, which is an exceptionally high and intensive workload. Moreover, he taught multiple subjects in the form of "courses," including highly complex integrated practical exercises. Despite all the difficulties he faced, this period marked the pinnacle of Saussure's brilliance as a teacher and researcher. His achievements were so outstanding that he was awarded the highest merit in France, the title of "Chevalier dans l'Ordre de la Légion d'Honneur," on July 11, 1891. Despite reaching the peak of glory, success, and greatness in this year, Saussure would sadly and mysteriously depart from Paris, returning to Geneva, completely abandoning his achievements, projects, and turning his back on all the accolades, simply disappearing.

Saussure's return to Geneva was unexpected and facilitated the University of Geneva's establishment of a chair in "Indo-European Historical Linguistics and Comparative Linguistics" in his honor. He embarked, albeit reluctantly, on a new phase of teaching as an associate professor starting from October 13, 1891, teaching Sanskrit language and comparative grammar at the Faculty of Arts, before becoming a permanent professor from October 23, 1896. Here, he would instruct the brightest students of his generation in the history of ancient languages such as Sanskrit, Greek, Latin, Germanic, and Gothic, along with their comparative aspects. He also taught Homer's poetry, as well as German and Latin poetry, before deciding once again to return to Paris as a professor of general linguistics starting from December 8, 1906.

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Despite all this, Saussure remained a frequent traveler and transitioner, burdened with a deep sense of homelessness that had begun to grip him since 1875 when he experienced a severe sense of alienation in Germany (Leipzig and Berlin). Despite being of French language and culture, the French considered him a foreigner, rejecting their nationality which they constantly offered him. The culmination of his efforts in the Linguistic Society of Paris (A.L.P) and, perhaps more so, the relentless alienation he felt, even within the confines of his family's estate (Vufflens), where he found himself confined by the aristocratic traditions that obliged him to adhere to them. These traditions prevented him from receiving his colleagues, friends, and students if they were considered from lower classes like a butler or a coachman. This forced him to rely on correspondence as a modest means of connecting with the outside world, and all these letters together formed a powerful source for re-examining his biography and shedding light on the shadowy aspects of his life.

Therefore, the Saussure who left Paris for Geneva is not the same Saussure who would return to it. However, the image that the world would later form of him would truly begin to take shape from the year 1906. Benveniste says, "...the Saussure who taught at the École Pratique was not the Saussure whose name is now resonant everywhere...," which is a stereotypical narrative deeply ingrained, unfortunately, in subsequent generations, dominating the pens of historians and Saussure's biographers. However, Mustafa Ghelfan emphasizes, "...this belief, which lasted for almost a century, changed in its entirety in 1996, following the discovery of new manuscript texts attributed to Saussure in his family residence in Geneva, including a semi-complete draft text on linguistics titled 'On the Double Essence of Language,' believed to have been written by Saussure between 1891 and 1894..."

These manuscripts, found among his personal belongings in Geneva, shed new light on Saussure's work and raise questions about the nature of his unfinished projects. Were these manuscripts drafts for the promised article, an expansion of it, or for the book he reluctantly contemplated, as hinted in his letter to Antoine Meillet in 1894? Are they the long-awaited "true Gospel" of new linguistics, as Mokhtar Zwawi expressed it? These questions and more remain unanswered to this day, especially with the emergence of genuine signals from scholarly studies and reconsiderations.

Simon Bouquet and Rudolf Engler assumed that these manuscripts were the desired book, with little to no objection from Mokhtar Zwawi. He says, "...if we say that the manuscript is the desired book, we rely on the position taken by its editors, Rudolf Engler and Simon Bouquet. They resorted to several indications to strengthen their argument..." This made it a strong source for the new Saussurean studies and a reliable reference in most researches after 2002.

On the other hand, the Arabic reader was fortunate this time, as Mokhtar Zwawi translated and published it in 2019, directly stimulating and provoking further researches. He says, "...the most important aspect of this translation is. The manuscripts constitute a project for a book on general linguistics. These manuscripts were found isolated from the rest in a cover with a card inside it labeled "Linguistics Individually," and some pages of the manuscript contained the phrase "de la double essence du langage" or "Essence double du langage" or "Double essence." These manuscripts are typically referred to in Western literature as "les manuscrits de l'orangerie" or "les manuscrits de l'orangerie" (translated by Ghelfan) or "manuscrits de la fruitière" (translated by Zwawi). This "pamphlet" has brought hope—indeed, it has—to historians and researchers in dispelling the mystery that surrounded many aspects that have puzzled researchers since May 1916, some of which persisted even after Engler's investigations in 1974.

B) Saussure and his traditional lecture format: The book published by students in 1916 under the title "Lectures on General Linguistics" includes three fundamental lectures related to what Saussure presented during the period from 1907 to 1911. We can detail them in the following table:

The axes	The attendance "	The subject	The number of students	The number of lectures	The date	The academic year	The lectures "

<p>"Linguistics, phonology, historical linguistics, sound and standard shifts, measurement, internal classification, roots, affixes, and suffixes, agglutinative and analytical style, popular derivation, internal and external history of the Indo-European language family, method of reconstruction and its value."</p>	<p>Albert Raidlinger Louis Kay Anna Alexandrov Henry Schvan J. Cornar Ford Mary Wakeman</p>	<p>General linguistics"</p>	<p>5 students</p>	<p>12 lectures</p>	<p>January 16 to July 3, 1907</p>	<p>1906/1907</p>	<p>"The first lecture"</p>
<p>Topics in linguistics, nature of language, analysis and structure, semiotics, characteristics of patterns, nature of languages, (units and similarities) internal classification of linguistics, linguistic value, diachronic similarity, (continental and kinetic) linguistics, diachronic laws, synchronic laws, mechanisms of language formation, measurement, divisions in the diachronic domain, an overview of Indo-European linguistics."</p>	<p>Albert Riedlinger Leopold Gouty Bouchardi Emile Constantine Charles Batua The rest are unknown, totaling 8 students.</p>		<p>11 students</p>	<p>13 lectures</p>	<p>November 1, 1908, to June 24, 1909</p>	<p>1908-1909</p>	<p>The second lecture"</p>

<p>"Linguistics, subject matter, language queen, linguistics; external aspect, geographic diversity, linguistic representation through writing, phonology, historical geographical table of the most important families, Indo-European linguistics, language separated from speech, site (linguistics, language and speech, linguistics of language and linguistics of speech), tongue as a pattern, stability of the sign and its transformations, linguistic dualities of the continental entities, abstract linguistic entities, relative arbitrary entities, language queen and its practice by speakers."</p>	<p>George Boghossian Francis Joseph Margaret Sichahay Emile Constantine Paul Rogar The rest are unknown, totaling 7 students.</p>		<p>12 students</p>	<p>lectures 19</p>	<p>"October 29, 1910 to July 4, 1911"</p>	<p>1911-1910</p>	<p>The third lecture"</p>
<p>"44 axes"</p>	<p>Known: 16 Unknown: 11</p>		<p>"27 students"</p>	<p>"44 lectures"</p>	<p>3 out of 4 years required"</p>	<p>total</p>	

And these are the primary materials upon which the publishers will rely in compiling the book, especially the last year of lectures, which they consider—according to them—richer

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and more mature than the first two years. It is truly unfortunate that Saussure's health did not permit him to continue with the planned fourth year (1911/1912), where the following students' names were relied upon:

Year of investigation	Detective	Number of pages	Number of notebooks	Students relied upon	Academic year
1996	Isoko Komatsu	100 pages	3 notebooks	Albert Ridlinger".	1907/1906
		pages 98			
		pages 72			
2013	François Fanson"	..	7 notebooks	Louis Kay	
1957	Rubargodl	462 pages	complete portfolio	Albert Riedlinger	-1908 1909
		240 pages	6 notebookes	Louis Gautier	
		pages301	4 notebooks	Bouchardi	
1958	Rubargodl	283 pages	8 notebooks	Dougal George	-1910 1911
		Wallet	5 notebooks	Francis Joseph	
		pages140	Wallet	Mrs. Sishai	

As for the lectures that were primarily relied upon in preparing the book (C.L.G), which became almost the most famous book of the last century, the third year was particularly emphasized, as we mentioned earlier. Mustafa Ghoulfane says, "It is not surprising that Charles Bally and Albert Secheyaye took it—the third year—as the foundation upon which they based the editing of the book on general linguistics lectures and the arrangement of its chapters." This was built upon the following data:

Place	Publisher	Years	Edition	Publication	Pages	Number of notebooks	Dependent students	Number of lectures	Academic year
Geneva University Public	/	/	Unavailable	Unavailable	283 pages	8 notebooks	George Dougal	19 lectures	The third lecture
					/	noteb5ooks	Francis Joseph		

Library					144 pages	3 notebooks	Margaret Sishai		
Tokyo	Isoko Komatsu	1996	First edition	Published twice	478 pages".	11 notebooks	Emilkontestan		
Paris	Susser Notebooks Issue 58	2006	Second Edition						

With all these varied sources being collected and emerging over the course of the first fifty years, the choice was primarily made to rely on Albert Riedlinger's notebooks in composing the book. The publishers stated in the preface of this monumental work that the aim of the book is to generalize its value in linguistics. However, Bally's insistence on translating the book into German - at first glance - and his effort to convey Saussure's ideas to them may indicate a deep secret that Saussure may have entrusted to him.

Returning to the background of the book's preparation, Zouawi mentions the enthusiasm of Antoine Meillet, Paul Rogé, Charles Bally, and even Albert Sechehaye and Leopold Gautier. However, we read of Antoine Meillet's withdrawal from the project and "Gautier's" journey in a letter from 1913, which hindered it in the subsequent years. We are not alone in realizing, from the first reading of the lectures, particularly if the reader has encountered some of Saussure's works, the difference in style and intellectual fluidity between Saussure and the lectures and Saussure before the two.

It will be truly astonishing and perhaps perplexing at the same time to note Bally's insistence on this project since 1913, with all his effort, determination, and documents (some of which he disclosed and many he concealed). On the other hand, there was a tremendous rush to complete the project, as if he was racing against others, evidenced by the lightning speed with which he collected and organized the documents (with all the difficulties and obstacles [May 1913/July 1915], which is the date he registered for publication with Payot). Zouawi conveys this fact to us in the analysis of Riedlinger's letters, saying, "... Riedlinger indicated [...] the speed at which Bally managed this project, and his intention to finish it quickly to devote himself to his own projects." However, we do not know why we must always remember that the number of foreign students who were trained by Saussure, including 16 German students. Moreover, most of the translations Bally strongly desired for the lectures were German translations. Why was he so eager, more than others, to present Saussure's ideas to German scientific circles and to its scholars, whom Saussure himself did not hesitate to describe as "pirates" and

warned Sechehaye about their behavior as early as 1893? Despite this, after the lectures were published - just a week later - Andre Oltmayer published an extensive article in the literary magazine on Sunday, May 27, 1916, titled "The Resumption of a Genius," praising both the lectures and Saussure. In the months following the publication, Swiss journals and newspapers from Geneva to Zurich and from Lausanne to Bern continued to praise the great personality of Saussure. It became necessary to read his work deeply and accurately to grasp the originality of his thought in general linguistics. This opened the door to other reviews published in almost all scientific journals in Switzerland in 1916. For example, on June 26, the Geneva magazine published a lengthy article by Jules Ronat entitled "A Lecture on General Linguistics by F. de Saussure," and on August 3, the Zurcherzertug magazine published an article by Max Niedermann titled "A Lecture by F. de Saussure on General Linguistics." On August 13, the official newspaper of Lausanne published an article by Leopold Gautier titled "General Linguistics of Saussure." By October, the Indo-European linguist Jakob Wackernagel published a great article in two parts. One titled "Significantly" and the other "Sound a Note." Following that, in November, Karl Jäger and Antoine Meillet published articles, the former in the magazine SONNTAGSBLAH DER BUND and the latter in the magazine of the A.L.P titled "Report on Saussure's Lecture."

Indeed, after December 1916, it became very difficult to enumerate, classify, and trace everything published about the lectures. However, Zouawi has generally followed this and documented it excellently, allowing researchers to return to it for reference. Barely beginning, these reviews, explanations, and investigations started to stabilize and regain momentum with the second edition (1922) and then the third edition (1931), before embarking on a very long journey - the phase of translations.

In parallel with the widespread interest of scholars, critics, and readers in this book, it experienced a rapid depletion of available copies. This necessitated the authors to prepare successive editions, providing them with a valuable opportunity to make some revisions suggested by critics, as well as to incorporate new insights gleaned from their fellow students' notes. As for the publishing house (Payot), the book became a veritable "gold mine" for them, as it would be printed more than thirty-one times! At the very least, it was estimated that 180,000 copies were sold. Gollwitzer remarks: "The book was first published in 1916, then reprinted in 1922, 1931, and 1949, and between 1955 and 1963, it was reissued five times. It was reprinted again between 1964 and 1985, twenty-three times." We cannot determine exactly how many times it was printed or how many copies were sold from 1986 to 2016, that is, until the centenary of the first edition. Nevertheless, the book remains the most present and sought-after in both private and public libraries to this day.

J) Global Spread of Saussurianism through the Lectures: A close examination of the bibliography of general linguistics from May 1916 to May 2023 will undoubtedly reveal

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that almost no publication - regardless of its significance - has enjoyed the fame that accompanied the book (C.L.G), including the works of eminent linguists who dominated and revolutionized linguistic discourse after Saussure, not to mention the books and writings of the publishers themselves. For example, Bally published "Style" in 1905, "Introduction to Stylistics" in 1909, and "Language and Life" in 1913, as well as books and articles he authored and published after (C.L.G), according to their importance. The same applies to Sechehaye, Riedlinger, Gautier, Meillet, etc., who received Saussurianism, and the critics, both in Europe, such as Troupowski, Jakobson, Sapir, Martinet, Bloomfield, and outside it, like Bloomfield, Harris, Hockett, and Chomsky. All of them represent the highest wave of linguistic thought throughout the past century and the beginning of the current century.

The book (C.L.G), which served as a window back to Saussure's works presented by himself, was the starting point for a global movement that took on the task of excavating, investigating, and probing into uncharted territories. There has been no parallel movement in terms of discoveries, critiques, corrections, and translations. Most of the sternest and most informed scholars aspire to dissect every piece of information to form a true picture of the lectures, and through them, of Saussure and linguistics as a whole. Thus, translation has ceased to be merely an art of producing texts in other languages; instead, the text of (C.L.G) has become a tool for generating terminology, pumping concepts, and localizing linguistics. It opened up avenues for linguistic research in almost all the languages of the contemporary world. This makes us agree that the true author (influencer) is not only the one who provides the appropriate answers to our cognitive problems but also the one who can pose real questions that work to change our intellectual styles and analytical methodologies. We truly owe a debt to the mistakes and shortcomings of Bally, Sechehaye, and Riedlinger, around which scholars, historians, and researchers have worked diligently to identify, correct, and analyze. Without them, Saussure would not have transformed from an ideal professor into a mysterious enigma that everyone races to interpret and solve. The situation remains the same today, even though a huge legacy has been formed for Saussurianism - unmatched - at each stage when researchers believe they are approaching the truth of Saussurianism, a new development appears, leading researchers back to the starting point.

J) Translation of Saussurianism and the Cognitive Transition of the Lectures into World Languages: Charles Bally did not only content himself with publishing (C.L.G), but he exerted more effort - more than he did in gathering and organizing the documents - in finding translators for the book. This was perfectly in line with the financial return policies of the French publishing house (Payot), which owned sales outlets throughout Europe except Germany. In this context, we note the following translations:

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Year, edition, and publishing house	Translated edition	Country of publication	The original name	The translator	Translation
Volume 1 = 1928, Volume 2 = 1949, Volume 3 = 1972 (Oka Shoin)	Volume 2, 1922 (From the French text)	Tokyo	Hideokobayshi	Heidukopachi	Japanese
Volume 1 = 1931 Walter de Gruyter	Volume 2, 1922 AD (From the French text)	Berlin/Leipzig	Herman Lommel	Lommel Herman	German
The first translation: 1945 The second translation: 1980	Vol. 2, 1922 (From the French text)	Madrid	Amado Alonso MouroArmino	Amado Alonso Moro Armino	Spanish
The first translation: 1959 AD The second translation: 1983 AD, Philosophical Library Translated into English	Edition 2, 1922 (from the French text)	London/New York	WedeBaskin Roy Harris	Wad Baskin Roy Harris	English
The first translation: 1973 AD The second translation: 1990 AD The third	Volume 2, 1922 AD (From the French text)	Korea	Won kyo oh Seng Ennchoi Hyunkimkyen	In Wan Oh Hong An Shua Hyun Kyung Kim	Korean

translation: 2008 AD					
First translation: 1980, from French. Second translation: 2001, from French. Third translation: 2009, from English.	The second edition in 1992	Beijing	GeoMingkai Pei Wen Liw li	Geo Mengqai Bei Wan Leo Li	Chinese
In 1967, Laterza translated it from French to Italian, then Jean-Louis Calvet translated it back into French in 1972, and Payot published the English translation.	The second edition in 1992	Rome	Tullio de Mouro	"Tullio de Mauro	"The Italian language
Translation of 1976 =Part 1 =Then Part 2 1978 DilkurmuYayimlari	Second Edition 1992	Ankara	Berke Vardar	Barack Farder"	Turkish
1988	Second Edition 1992	Jakarta	RahynHidayat	Rahayo Hidayat	Indonesian
1961		/	Kristynakarsperssky	Krisina Kasbarski	Polish"

	Second Edition 1992			"Vitold Drosanski".	
1966	Second Edition 1992	/	Alewynlée	Alwani Lee	South Africa"
•1933 molinova		Moscow	Alekseymixalovic suxtin	Alexey Maxlovich Suxutan	Russian".
•1967 Condolat		Budapest"	Eva lorinsy Lajos Tomas	Eva Lunisie Lajo Thomas	Arachnid".
•1969 Belgrade ; Nohit		"Belgrade"	Sreten Maric	Sriten Marik	Croatian"
•1970 Monoskop		Stockholm	A.Lofquist B. Malamberg	André Laufkvist Bertilmalm burg	Swedish
1971		/	Antonio chelini José panlo	Antonio Schlini Josie Banlo	Portuguese"
			José v. Adrageaa IzidroBlikstein	José Victor Isidore Blikastain	
1973		/	Hoang Phé	"Huang Fei	Vietnamese"
1977		/	RoxhepIsmajli	Worxhab Ismaili	Albanian
1983		/	Ray Harris	Roy Harris	Greek
1997	/	Bostjon Turk	Bostan Kork".	"Slavic".	
Dar Naaman for Culture - Lebanon 1984	By origin French	Lebanon	Majid Nasr Youssef Ghazi	Syrian translation"	Arabic"
University Knowledge House 1985	About English Translation	Alexandria	Ahmed Naeem Al-Karaeen	Egyptian translation	

Arab Book House 1985	Of French origin	Tripoli	Mohammed Al-Shaush Saleh Al-Qarmadi	Tunisian translation
Arabic Horizons Publishing House, 1985	About English Translation	Baghdad	Youssef Aziz and Youssef Al-Matlubi	"Iraqi translation"
East Africa House 1987	Of French origin	Casablanca	Abdelkader Kenini Ahmed Habibi	Moroccan translation

In addition to dozens of other translations, such as the Romanian (1998) by Erenazfernataru and Andrei Korpinkyuk (I. Ezverna/A. Korninjeuk) and Ukrainian (1998) by Konstantinichenko (K. Tyscenk), and to Persian (1999) by Safani Koshni (K. Saphani) and Hebrew (2005) by Alberto Avarnlahav (A. Lahav/Y. Malibet), and Czech (1989) by Vladimir Skaliska (V. Skaliska), ...etc., and other languages whose owners were able to obtain translation and licensing contracts from the publishing house (Payot). However, after the death of (Bally 1947, Sechehaye 1946), and since (Riedlinger), whose name was not mentioned in the contract (1915) for this and other reasons, it was indeed a question worth considering the nature of the "collaborateur" status. In any case, part of the copyright transferred to the heirs of the original publishers, specifically to their wives (Alice Bally and Marguerite Sechehaye), who, it seems, did not carry out the translation process with the same force as before. Starting from the eighties of the last century, dozens of translations began to appear here and there without concluding any contract with the publishing house (which was cumbersome in responding to requests). It is difficult to trace all the translations that conveyed the text of the lectures. On the other hand, if Saussure himself did not find suitable terms to describe some linguistic events as stated in Meier's letter (1894), how did translators deal with his terms in the target languages? Then, how were these languages and cultures receptive to the ideas and concepts of (C.L.G)? How did they manage to localize the new linguistics - even in their home societies - based on the lectures? Did translators and linguists suffice with one Saussure or did they prefer the multiple? Therefore, we find in some languages such as Chinese, Japanese, Korean, Arabic, English, etc., more than one translation was presented, and unintentionally, they contributed to shaping a global awareness of the lectures and multiple Saussures and linguistics as a whole. For this reason, they have provided a great service to languages and cultures, which was excellently understood by Arab linguists and translators in the contemporary period. Selected scholars like Zawawi, Mustafa Ghulwan, Al Masdi, Al Fahri, and Bakla, no longer view themselves merely as translators and researchers, but as partners within the central discourse of contemporary global linguistics. It is truly unfortunate that Western scientific institutions do not pay attention to what is published in Arabic to these and others, except superficially.

Surpass The Narratological Impediments In Contemporary Arabic Linguistic Thought: An Analytical Approach In The Works Of Mukhtar Zuawi And Mustafa Ghulwan"

The Saussurian manuscripts, constituting the most challenging corpus ever, have raised profound issues in the global academic community, not to mention the intense shock experienced by entire generations of linguists and historians specializing in Saussurean linguistics. They have become a focal point attracting researchers from all fields and locations, engaging in fierce global competition between scientific institutions and linguists to acquire, access, study, analyze, or translate them, as if they were searching for the linguistic salvation desired from the mysteries and deficiencies recorded in (C.L.G).

Upon closer examination of this immensely rich legacy of manuscripts, which are no longer attributed solely to Saussure but have become deeply Saussurian, the first hypothesis to collapse is the one that formed a fundamental narrative in linguistics, dominating researchers and historians for nearly a century. This hypothesis suggested a decline in Saussure's activity during the period between (1891/1911), whereas we observe that the man maintained his diligent activity at a moderate pace throughout the thirty-three years of his life. These manuscripts serve as essential documents that somehow help us and lure us in various forms to reconstruct the new history of Saussure (his life, thoughts, activities, visions, obstacles, etc.). It should be noted that these manuscripts do not all lead in one direction but in multiple directions of the multiple Saussures. Some of them are drafts for research, interventions, and publications completed effectively, constituting Saussure's archives, while others were not published during his lifetime and are documented as data, notes, ideas, reflections, etc., for works in progress. These were either not published due to their incomplete nature according to Saussure's own standards, or he refrained from doing so for reasons unknown - as Ghulwan expressed. To this day, we possess a vast number of these manuscripts awaiting future additions. As for what is available to researchers, it includes: [provide specific details about available manuscripts].

The subject	The source	The classification	The enumeration	The year	The donor	The installments	The current location of the manuscript
Lectures on General Linguistics	Two lectures from 1907,	72 notebooks for 3800 pages	10.000 pages	1913	The Saussure family.	The first collection	The Public and University Library of Geneva
Linguistics, Ancient tongues, Literature (including	three lectures from 1908,	64 notebooks containin	720 pages	1957	The Saussure family through:	The second colle	

Homer, Latin, and Vedas), Criticism, History, Analysis of folk narrative, and Myths.	and five lectures from 1911	g 8 lessons classified into 10 covers in Roubergodal's handwriting			Jacques Saussure (1892-1969) Raymond Saussure (1894-1971)	ction	
Notes in general linguistics Phonetics and phonology Folk narrative	Drafts and notes	10 covers classified by Roman Jakobson.	995 pages	1967	Raymond Saussure, the acquisition intermediary, was Roman Jakobson (1896/1982).	The third collection was acquired for \$2000.	Houghton Library, Harvard University
In Essential of Language New Notes Writings in Linguistics Preparatory Lecture Notes	An unfinished draft for a book	4 envelopes	500 pages	1996	Discovered in the Orange Garden, the manuscripts of the orangery	The fourth collection	The Public and University Library of Geneva
Saussure's notes on the Greek language, archive number: 28/2020	Some of them were published in issue 72 of 2019 of Saussure's Notebooks.	Classified into 19 folders	400 pages	2019	The Charles Frédéric Neecher Foundation	The fifth group	The Public and University Library of Geneva

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It's fascinating to observe how the numbers in the table reflect the abundance of scientific and pedagogical production by Saussure. However, not all of these manuscripts hold equal importance. Many drafts were consumed in academic research, some were documented excellently, and others were used in regular society meetings. Additionally, Saussure delivered lectures to students across various universities, enriching scholarly discourse. Numerous investigators, researchers, associations, Swiss institutes, academic institutions, scientific laboratories, and linguistic schools have analyzed and explained most of these manuscripts. Continuous reproduction of Saussure's work has resulted in a formidable body of knowledge that is challenging, if not impossible, to fully access and comprehend as desired.

This trend is expected to persist, with the potential emergence of new manuscript collections from unexpected places or during Saussure's residence in Lithuania in 1889. Saussure had the habit of entrusting his works to trusted scholars in Leipzig, Paris, or Geneva, as he mentioned to his German friend Wilhelm von Strassbourg. The brilliance emanating from these manuscripts may encapsulate their essence or represent Saussure's intellectual core. The manuscript titled "De l'essence double du langage" or "On the Double Essence of Language" by Mokhtar Zouaoui and Mustapha Ghelven, published in 1996, possibly aligns with documented instances from 1894 and 1911. These instances, including correspondence with Meillet and a meeting with Leopold Gautier, hint at scattered documents and notes. Though Mustapha Ghelven lamented the loss of the book's draft, further exploration reveals a meticulously organized set of documents, suggesting deliberate concealment rather than loss. Saussure, characterized by various descriptors, was never associated with chaos or carelessness. Hence, the term "lost" contrasts starkly with the organized manner in which these documents were found. Perhaps Saussure's statement serves as a temporary excuse, concealing reluctance or unpreparedness for publication. The worst-case scenario might even involve theft rather than loss.

This criminal lexicon isn't new in recounting some facts associated with Saussure; indeed, Saussure himself referred to some of his adversaries (not meaning his critics) as pirates. In a letter dating back to 1893 to Albert Sechehaye, Saussure cautioned against the behavior of German scholars in appropriating others' ideas. Implicitly, he suggests within his memoirs that Brougham and Ostrov have taken a vast number of his examples without acknowledgment. Not only that, but we'll also notice a significant shift in the lexicon of description by Simon Bouquet, the foremost specialist in Saussure's thought and the eminent researcher of "On the Double Essence of Language," towards Charles Bally and Sechehaye. Just a few years after publishing the book, Bouquet tends to employ terms like power, conspiracy, dominance, and hegemony. These contexts can also be understood in

Antoine Meillet, Robert Godel, and Rudolf Engler's letters. However, in fairness to these men, especially Bally, another perspective can be considered. It acknowledges the painstaking effort he made in collecting, organizing, explaining, and publishing documents, which garnered significant scholarly attention, generating vast intellectual discourse and acquiring a broad readership, thus revitalizing Saussure's rich thought. The least we can infer is his attempt to maintain this ideal situation without causing early, deliberate disturbance. We must objectively recognize that all later-discovered manuscripts gained their value through comparison with the lecture texts specifically. As for Secheyne and Leopold Gautier, besides Bouquet's justifications, the latter represented, in one way or another, the one most deserving of praise. It would be inappropriate to tarnish their historical moment from the outset. Fortunately, it's to all our advantage that everything happened as it did, and there's no way to alter the past. Now, we have multiple keys and different starting points, notably the manuscript "Texts in General Linguistics" and "The Double Essence of Language," which help us reconstruct Saussure's thought, representing its various scientific dimensions.

The double essence of language; Saussure's composition and the realization by Simon Bouquet and Rodolfo Anger in Arab culture; translated and introduced by Mouhtar Zwawi: Arabic sources addressing the book "De l'essence double du langage" are almost nonexistent, except for some passing references in contemporary researchers' articles. In this context, we find Mustafa Ghulvan, who included it as one of the new issues in research and exploration, analyzing recently discovered manuscripts attributed to Saussure. Meanwhile, Mouhtar Zwawi exerted considerable effort, not only translating the book from French to Arabic but also providing a detailed introduction serving as a practical guide for translating Saussure's complex ideas scattered throughout. He also attempted to present the thin thread that gathers all his ideas under specific issues, in addition to editing Saussure's manuscripts, which are relatively new to Arab culture. Zwawi enabled us to directly engage with Saussure's rediscovered ideas through this book, containing corrective concepts to our scientific understanding established by the lessons of Bali and Chichai. Through meticulous analysis and comparison, the translator, with his deep understanding of Saussure, traced the various developments in Saussurean linguistics from 1916 to 2002, connecting all the analyses and viewpoints that paved the way for "linguistic essence." This book not only reflects linguistic studies of the past century but also attempts to provide a glimpse into its future. Mouhtar Zwawi firmly believes that the text he undertook to translate and convey to Arab culture and readers will be distinguished, unique, and perhaps even strange, given the dominance of traditional narratives that have confined Saussure's thought within specific logic, fixed statements, and strict terminological and conceptual structures. Therefore, any alternative interpretation of Saussure's thought will only be an exploration of another horizon and a discovery of new linguistic knowledge that transcends the problems posed by contemporary linguistics. Hence, any assumption that the book "De l'essence double du

langage" is the promised, anticipated, or imagined book will result in a new Saussure addressing us not from the past through his students and their understanding but rather from the future, liberated from the confines of explanations, layers of interpretations, and the multiplicity of concepts. Finally, it will boldly respond to all the deficiencies, errors, and complexities that critics have attributed to him through lectures over a century, validating Antoine Meillet's intuition, who, upon reviewing the lectures, asserted that Saussure would have rejected them. Consequently, "De l'essence double du langage" makes us feel that we are, objectively, closer to a truer Saussure, albeit with profound cognitive implications not only in the field of linguistics but also in all related knowledge domains. Nevertheless, Zwawi does not hesitate to point out that "De l'essence double du langage," as the book Saussure intended to publish, was indeed a missing cornerstone in the cognitive context on the eve of the nineteenth century, which paved the way for the great ideas that dominated linguistic studies in the twentieth century. The historical tendency began to gradually withdraw from linguistic scientific discourse, making room for the contemporary descriptive trend as the available alternative for describing the mechanisms of language operation internally. Hence, the analysis of its phenomena from contemporary perspectives corresponds perfectly with the strict distinction between the archaic and the innovative. Thus, it was natural, albeit unconventional for scholars of his time, to delve into the essence, as announced by this book from its title. The translator, in his introductions, pointed out that Saussure's focus on this concept serves as a key to understanding all the paraphrases.

The foundation for his ideas and the starting point for a completely new reconfiguration of Saussurean linguistics. However, this concept is not devoid of mysterious complexities, and Saussure's words may seem somewhat elusive, especially since he described them as "double," implying the existence of two essences of language, a notion that the translator did not fully grasp. The translator emphasized -under the heading of "dualities"- that the double essence is preferred over dualities due to the latter's lack of the metaphysical dimension that Saussure strongly intended. Zwawi states, "...the concept [of essence] thus seems synonymous with the concept of dualities, but the concept of double essence adds another layer to Saussure's thought, as these dualities are like doubled gems, highlighting a new metaphysical argument that Saussure diligently attempted to crystallize in the 1890s."

Thus, the concept of dualities/gems, known as such, requires consideration from its hidden and abstract aspect to be able to interrelate and pose a clear understanding of the issue of language as a whole. Contrary to this, the publishers acknowledged the cognitive limitations of their time and did not surpass the boundaries of some prevalent concepts then. Saussure was determined to allocate a book or two to rectify the method of describing linguistic events objectively, as we saw in his letter to Antoine Meillet in 1893. Alongside this, unfortunately, we find the most important concept, according to researchers, which is the "linguistic sign." It was inadequately presented and

underutilized in the overall method. The book "De l'essence double du langage" corrected this oversight. Zwawi states, "...the reader of the lecture book will not realize the possibility of multiple interpretations of the term 'sign' concerning the phonetic form, not the signified, a matter confused in the fifth paragraph of the second section of the second chapter of the first part of the book..."

Thus, how can we understand the sign through the lectures - at least better than the translators criticized by Zwawi? Is it a sign without a signified, or is it a sign and signified together, or is it something completely different? Returning to the researchers, we note that Saussure presented it in the context of the third lecture on Tuesday, May 2, 1911, immediately after a lecture titled "Language Separated from Speech." The publishers deemed this concept so important and profound that they placed it at the beginning of the book, despite the time lag, i.e., in the penultimate lecture of Saussure's tenure as a professor. They succeeded to a great extent, but they did not fully capitalize on its limits, as they introduced it after another concept. The confusion increases when we learn that Saussure himself was extremely eager and enthusiastic about this concept, to the extent that just two weeks later, on Friday, May 19, 1911 (the lecture that could be called the "Swan Song"), he continued his discussion of the sign under a new and clearer title, "Language as a System of Signs." However, the publishers stuck to the title "The Nature of the Linguistic Sign." Therefore, Saussure's perspective strictly adhered to the methodological division between language and speech, considering language as a system of interconnected signs above all. Saussure stated, "...there is no place in language for signifiers or signifieds, only differences between signifiers and differences between signifieds, which (firstly) do not exist on their own but only in relation to each other (in both directions). These differences are correlative and interdependent, but (secondly) without direct correspondence. From this, we can directly conclude that everything in both fields (correlated) is negative in language and is based only on the juxtaposition of a compound, without any necessary intervention of any positive entity." However, we notice that the linguistic sign is formed from both its signifier and signified, where the signifier is composed of sounds and images, just as the signified is composed of concepts and images. Therefore, the linguistic sign is composed of its formal and conceptual parts, and the reconciliation between the signifier and the signified, which is an interpretative moment par excellence, produces two types of formal relations (fixed and variable), which the linguist must analyze together. Therefore, the book "De l'essence double du langage" becomes very logical, especially in its attempt to borrow the concept of "Quaternions" from the field of mathematics of the nineteenth century, which Saussure assumed could, based on it, explain, understand, and represent "the sequences of relations that are not in a state of stability, i.e., those that are in a state of constant transformation..." Consequently, it becomes apparent that these concepts, besides their depth and utilization of the developments witnessed by the exact sciences and which Saussure did not hesitate to consider linguistics equal to in precision and accuracy, are rarely found in the lectures.

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A) The Concept of Quaternions and Their Scope of Activity through the Double Essence of Language:

In addition to Mouhtar Zwawi's valuable contribution in shedding light on the nature of the linguistic sign and its internal components, as well as the cognitive domain within which it operates, and in identifying and pinpointing its true position within the broader context of new Saussurean linguistic research, his translation and introductions help us once again to rediscover new concepts and correct multiple misconceptions within semantic contexts that researchers were not familiar with in reading Saussurean texts according to pre-"double essence" traditions. Chief among these, as previously mentioned, is the concept of quaternions and their relationship to form and images on one hand, and to synchronic and diachronic aspects on the other.

B) The Major Problem of Determining the Double Gems of Language:

The book "De l'essence double du langage" itself presents twenty-nine chapters, approaching them closer to being a practical guide for analyzing complex linguistic issues, while also attempting to classify linguistic events in a reasonable manner, as expressed in his letter to Antoine Meillet (1894). However, this "reasonable" classification hides serious and profound difficulties, as analyzing the nature of language from within inevitably involves analyzing various mental processes. When the nature of language is connected to mental processes, linguistics tends to avoid deciding which one controls the other. Thus, Saussure addressed this dilemma from the outset, stating, "...what distinguishes the nature of language, and is necessarily linked to it [...], and since generalization implies a viewpoint that can become a criterion, the initial entities that cannot be reduced are the result of a latent mental process..." This is what actually complicates linguistic work, as linguistic analysis seeking to systematically reveal the subject being studied involves the process of defining units, which is a difficult and precise process. We notice in the first position an emphasis on the principle of generalization, while in the latter, there is a focus on abstraction. Both of these principles are clearly emphasized as cornerstones in building linguistic theory, a fact recognized from the beginning by Mouhtar Zwawi, who suggested that these two principles led Saussure to question the essence of language, i.e., what is authentic and stable in languages. The problem of the first principles is the major dilemma for all scientists, and it is also the case for Saussure; he acknowledges - from the preface he chose for this book - that determining the scientific facts related to language alone is not sufficient to make any of them a pure, differential starting point. Rather, one must build on those facts that seem more interconnected and coherent among themselves. He states, "...in linguistics, it seems impossible -in fact- to prefer one fact over another until there are five or six fundamental facts closely linked to each other. It is better to start with any of them logically to reach

the others, and we reach the same conclusions as if we had started with any other fact..." After all these introductions, Saussure directly states that the principle from which the linguist and linguistics must start, which he called "the first and final principle of duality," is the principle of linguistic similarity.

Conclusion:

After this brief journey and the deep exploration of the achievements of both Algerian researcher Mouhtar Zwawi and Moroccan researcher Mustapha Ghalfan, which aim not only to convey new scientific issues and critical problems regarding Saussurean linguistics and its associated modern, diligent, and continuous revelations, presenting them in Arabic to Arab readers and researchers, but also to engage them in various newly emerging scientific discussions and to affirm the presence of Arab thought alongside Western thought, both being experienced minds - completely - in linguistic research and in receiving and analyzing this type of scientific knowledge. This is particularly evident in the works of the predecessors mentioned above, on the one hand, and in the works of scholars such as Ferdinand de Saussure and Rudolf Engler, on the other hand. Therefore, the approach to texts - Zwawi and Ghalfan - as two fundamental and reliable sources in receiving Saussure's thought - old and new, complex and exceptional - completely disregards the prevalent proposal that suggests Saussure should be surpassed unless he is used as a historical introduction for others. This proposal claims that he is entirely consumed, and if he must be acknowledged, it should be on the basis of Saussure's lectures rather than Saussure's manuscripts. It calls for a rediscovery and reconstruction of Saussurean linguistics anew, understanding it in a different way to make the use of its statements more effective and efficient in reaching the truth of the linguistic problem. However, the responsibility lies on their shoulders and the responsibility of translating to English.

Approaching this subject is greater, more complex, and even more dangerous than the responsibility assumed by the preceding generation. It's difficult to return to the origins and discover scientific truths different from what has been entrenched over a century through Saussure's book "Course in General Linguistics" (C.L.G) and its multiple editions (1922, 1931, 1949, etc.), which has been translated into almost all languages. It has formed the basis for generations of students in Arab and Western universities alike. Discussions in dissertations, publications, academic circles, conferences, and seminars have revolved around its content. Is it enough to simply tell them collectively or individually that their knowledge of Saussurean linguistics needs reassessment or that much of it is incorrect? In the best cases, this would be considered delusional, and in the worst cases, it could be seen as audacious and belittling the efforts of previous scholars and researchers. Therefore, Ghalfan dedicates two books and several focused articles to invite specialists to a calm discussion and effective critical dialogue without alarming them. Meanwhile, Zwawi sits firmly, leaning on a diverse collection of five comprehensive books and a considerable number of highly analytical articles. He didn't content himself

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with mere translation, but rather released his works with strong philological and analytical introductions, specifying the frameworks through which Saussurean texts should be approached. Therefore, the invitation of Zwawi and Ghalfan to renew scientific and methodological scrutiny of Saussure through his manuscripts compensates for the lost opportunities faced by "C.L.G" since the beginning of the last century. Arab readers have missed out on discussions, critiques, and the absence of new theoretical frameworks and the establishment of scientific schools nearly everywhere following its publication. Thus, the approach of these two men has yielded several results, including:

1. Both researchers have revealed methodological, scientific, and epistemological problems in the published lecture notes from 1916, which have been attributed to Saussure, without a doubt, before they were restructured and reordered to fit a chronological progression, rather than being constructed based on Saussure's intended scientific theory. This is not found in manuscripts that we are almost certain originate from Saussure himself.
2. Both researchers - and this is no longer subject to doubt - have shown that the idea historians have attached to Saussure, suggesting that he was inactive and rarely wrote or authored, is entirely unfounded. Saussure systematically engaged in teaching, preparing interventions, publishing articles more than others, and preparing drafts for texts he intended to write, such as the book "De l'essence double du langage" which we have before us, which is considered a precise summary of Saussure's thought, as well as "Préparation à la lecture des Cours de linguistique générale," etc. Some German scholars who interacted with him (Saussure's German pirates, as Saussure called them) bear some responsibility for Saussure's refusal to publish them due to their importance and authenticity.
3. Ghalfan's book "Saussurean Linguistics in the Context of New Reception" is a serious attempt to rewrite Saussure's scientific biography from a historical-analytical perspective. Whereas Zwawi's books, such as "Linguistic Sign," "In the Essence of Language," "Introductions to Saussurean Theory," "Texts in General Linguistics," and "Problems in Receiving Saussurean Theory," are excellent attempts to deconstruct Saussure's thought consciously to facilitate its reception and then reassemble it into axes that constitute the foundations of general linguistics. Both attempts deserve attention and participation.
4. The introductions from which Mouhtar Zwawi starts in preparing the texts, meeting them, and preparing translations - with deep methodological awareness and very strong cognitive background - immediately place the reader in the heart of the dialogue to be a contributing party in conveying and crystallizing them appropriately. In addition to the clarity, precision, and direct scientific style in narrating facts and proving them, flipping issues in their various aspects, and not moving from one issue to another until exhausting them analytically, explanatorily, and argumentatively. We notice the stability of terminology, the increasing depth of the concept, and the

investment of scientific Arabic language in its best manifestations in all of his works, even though the texts he approached are considered new even for a trilingual translator like him. Moreover, the ideas that carried on their shoulders the establishment of a cognitive distance between them and the traditional narratives that have been attached to Saussure for a century.

5. What both researchers, especially Mouhtar Zwawi, have presented is sufficient to reconsider university curricula at all levels, all of which stem - collectively - from Saussure's lectures and end with them. These programs present him in the form of the traditional viewpoint laden with the statements of historical linguists and philologists, summarizing his genius and authenticity in scattered dualities without touching on the scientific and mathematical dimensions of his concepts and without feeling the deep theoretical and epistemological framework of his positions and analyses.

Research Sources and References:

1. "Le cours de linguistique générale; réception diffusion traduction," edited by John Joseph and Ekaterina Velnozova, article prepared by Estanislo Sophia, Pierre Swiggers, "La traduction allemande du CLG et sa diffusion dans les pays germanophones (1916-1935)," Cahier de L'ILSL, n57.
2. Ferdinand de Saussure, "Cours de linguistique générale," Published by Albert Séchhaye with the collaboration of Albert Riedlinger, critical edition prepared by Tullio de Mauro.
3. Ferdinand de Saussure, "Textes en linguistique générale," edited by Simon Bouquet and Rudolf Engler, translated and introduced with philological introductions by Mouhtar Zwawi, 1st edition, Ibn Nadim Publishing and Distribution, Algeria, 2021.
4. Ferdinand de Saussure, "In the Essence of Language," edited by Simon Bouquet and Rudolf Engler, introduced and translated by Mouhtar Zwawi, 1st edition, Ibn Nadim Publishing and Distribution, Algeria, 2019.

Louis Hjelmslev wrote about this debate, stating: "...only one theorist deserves to be cited as an undisputed forerunner: the Swiss Ferdinand de Saussure..." as cited in Louis HJELMSLEV, *Prolegomena to a Theory of Language*. Translated by una Canger, Minute Edition, Paris, 1971, p.14, quoting from: "Ferdinand de Saussure, *Course in General Linguistics*, published by Ch. Bally and Alb. Secheyaye, Paris, 1916, 2nd edition 1922, 3rd edition 1931 1949."

- John Joseph, Ekaterina Velmezova: *The Course in General Linguistics; Reception, Dissemination, Translation*. Article by Estamilao Sophia and Pierre Swiggers "The German Translation of the Course in General Linguistics and Its Dissemination in German-speaking Countries (1916-1935)." *Cahiers de L.I.S.L*, No. 57, 2018, Geneva, Librairie Droz S.A., p.26.

- See: Hussein Al-Sudani, *The Influence of Ferdinand de Saussure on Arabic Linguistic Research: Arabic Reception of Saussurean Linguistics*. Vol. 1, Arab Center for Research and Policy Studies, Qatar, 2019, p.11.
- F. De Saussure, *Memoir on the Primitive System of Vowels in the Indo-European Languages*. B.G Teubner, Leipzig: 1879. Archive Gallica, National Library of France, No. 1328, p.2.
- F. De Saussure, *On the Use of the Genitive Absolute in Sanskrit*. Thesis for the Doctorate presented to the Faculty of Philosophy of the University of Leipzig, Geneva, Jules-Guillaume Fick Press, 1881, p.105.
- This is a phrase attributed to Jager who is credited with distinguishing between the true Saussure and the fictional Saussure, which became common in Saussurean linguistics. See: Mustafa Ghulfan, *Saussurean Linguistics in a New Context*, Vol. 1, Dar Al-Kitab Al-Jadid Al-Mutahida, Benghazi, Libya, 2017, p.45.
- Western and Arabic sources alike do not miss the opportunity to praise Saussure extensively as he discusses his doctoral thesis at a young age. Indeed, the scientific tradition entrenched in his family makes it quite natural – very much so – as he is the son of the entomologist Henry (1829/1905), and the elder brother of Leopold (1866/1925) the astronomer and French naval officer, and Rene (1866/1947) the mathematician and engineer, all descendants of the physicist and geographer Horace (1740/1799), and the father of Jacques and Raymond, the famous neurologist and psychiatrist. Saussure's achievements follow the natural path laid by his ancestors and uncles, for details, see: Mustafa Ghulfan, *Saussurean Linguistics in a New Context*, p.103.
- Mustafa Ghulfan, *Saussurean Linguistics in a New Context*, p.100, citing: Jean Daniel Candaux, *F. de Saussure, a Linguist at Fourteen and a Half*, in *C.F.S*, No. 29, 1974, Geneva, Droz; 1975, p.7.
- Previous source, p.103.
- Previous source, p.103, as repeated.
- The previous source, p.104 onwards
- Pierre Yves Testenoire, *Eleven Letters (1884-1893) from Ferdinand de Saussure discovered in the archives of the Société de Linguistique de Paris*. *Cahiers F.S*, 2020, p.71 (2018), p.5.
- Because this memorandum will reconsider the authority, value, and status of the Sanskrit language in linguistic and philological studies, presenting a picture comparable to the Indo-European language, see: Mustafa Ghulfan, *Saussure in a New Reception Context*, p.111. Some of his professors expressed reservations about certain conclusions reached by Saussure in this memorandum, such as Karl Brugmann, who praised the work but expressed reservations about some of the hypotheses and results. See: Same source, p.122. Whereas Hermann Osthoff criticized the memorandum as a whole in a very harsh and inappropriate manner, see: Same source, p.122. Meanwhile, others - blatantly and unprofessionally -

directly plagiarized from it without citing it. Same source, p.122. The matter did not stop there - others went on to propagate the idea that Saussure had plagiarized the works of his professors. Same source, p.124. Of course, this is completely unfounded, and philological investigations confirm the authenticity of Saussure's ideas and works beyond any doubt.

- Bulletin de la Société de Linguistique de Paris, Vol. 6 (1885-1888) No. 27, reprinted by DOWSON, France. S.A Paris, 1888, p.17.
- Ferdinand de Saussure, Course in General Linguistics, Published by Albert Séchhay with the collaboration of Albert Riedlinger, critical edition prepared by Tullio de Mauro, foreword and translation by Jean Louis Calvet, Payot Edition, 1967, pp.342-355.
- Mustafa Ghulfan, based on testimonies from those close to him, including George Monan, Émile Benveniste, Milner, and his second son Raymond, suggests that Saussure was not successful in his marital life (married: 1892) with Maria Eugénie Farsch (1867-1950), and struggled with alcohol and smoking addiction, see: Mustafa Ghulfan, Saussure in a New Reception Context, p.126, in addition to his deteriorating health due to throat cancer, tremulous delirium, and respiratory illness since childhood. See: Same source, p.127.
- Ferdinand de Saussure, Course in General Linguistics, T. de Mauro. p.366, as well as: Hussein Al-Sudani, The Impact of de Saussure on Arabic Linguistic Research; Arabic Reception of Saussurean Linguistics, p.24.
- Ferdinand de Saussure, Course in General Linguistics, Published by Albert Séchhay with the collaboration of Albert Riedlinger, critical edition prepared by Tullio de Mauro, p.336.
- Nominal list of students who attended F. Saussure's courses between (1881-1891) and published by; notes and documents on F.S 1880- see: https://www.persee.fr/doc/ephe_0000-0001_1964_num_1_1_4797 on 12/22/2023 at 23.15 AM.
- Ferdinand de Saussure, Course in General Linguistics, Published by Albert Séchhay with the collaboration of Albert Riedlinger, critical edition prepared by Tullio de Mauro, p.335.
- Hussein Al-Sudani, The Impact of de Saussure on Arabic Linguistic Research; Arabic Reception of Saussurean Linguistics, p.45.
- Mustafa Ghulfan and Émile Benveniste suggest that his return to Geneva on this date - specifically and without any prior arrangement - was due to personal considerations related to the deteriorating health of his mother (Countess: Louise de Pourtalès, 1837-1906) and the urgent assistance requested by one of the senior family members, see: Mustafa Ghulfan, Saussure in a New Reception Context, p.117.
- Same source, p. n.
- Same source, p. n.

- Same source, p.127, citing: Jean Claude Milner, The Structural Journey, p.79.
- Johannes Fehr, Saussure: courses, publications, manuscripts, letters, and documents. The outlines of the posthumous work and its relationship with the published work. See the following site: https://www.persee.fr/doc/hel_0750-8069_1996_num_18_2_2469 on 06/17/2023.
- Émile Benveniste, Problems in General Linguistics. Gallimard Editions, 1974, France, volume 2, p.12.
- Ferdinand de Saussure, Texts in General Linguistics; edited by Simon Bokki and Rudolf Angler; translated and introduced with introductions in Saussurean philologies by Mukhtar Zouawi. Vol. 1, Ibn Nadim Publishing and Distribution, Algeria, 2021, p.55.
- Mustafa Ghulfan, Saussure in a New Reception Context, p.118.
- Ferdinand de Saussure, The Essence of Language; edited by Simon Bokki and Rudolf Angler; introduced and translated by Mukhtar Zouawi. Vol. 1, Ibn Nadim Publishing and Distribution, Algeria, 2019, p.65.
- Same source, p.70.
- Same source, p.68.
- Mustafa Ghulfan, Saussure in a New Reception Context, p.136.
- Ferdinand de Saussure, The Essence of Language; edited by Simon Bokki and Rudolf Angler; introduced and translated by Mukhtar Zouawi. p.66.
- Ferdinand de Saussure, Course in General Linguistics, Published by Albert Séchhayé with the collaboration of Albert Riedlinger, critical edition prepared by Tullio de Mauro, p.353.
- Ferdinand de Saussure, Texts in General Linguistics; edited by Simon Bokki and Rudolf Angler; translated and introduced with introductions in Saussurean philologies by Mukhtar Zouawi. p.114.
- Same source, p.113.
- Same source, p.113.
- Same source, p.108 onwards.
- Same source, p.109 onwards, interspersed with brackets for the article's author.
- Mustafa Ghulfan, Saussure in a New Reception Context, p.123.
- Cours de linguistique générale: réception, diffusion, traduction", edited by John Joseph and Ekaterina Velmezova, article prepared by Estanislao Sofia and Pierre Swiggers: "The German translation of the CLG and its diffusion in German-speaking countries (1916-1935)", Cahier de l'ILSL, No. 57, 2018, p. 25.
- Ibid, p. 28 (summary)
- Mustapha Ghelfan, "Saussure in the context of new reception", p. 16, quoted from.
- Ferdinand de Saussure, "Texts in General Linguistics", edited by Simon Bouquet and Rudolf Engler; translated and introduced with introductions in Saussurian philology by Mokhtar Zouaoui, p. 109.

- Regarding deficiencies in Arabic translations, as mentioned by Mustapha Ghelfan when he says: "... except for three Arabic translations (Moroccan, Lebanese, and Tunisian) that do not include an introduction by Bailly and Secheyaye and do not mention them, the reader will realize after completing reading the content of the two chapters related to Saussure's lessons the importance of this introduction and the consequences of its absence considering the clarifications provided through the preparation of the lessons book..." Refer to: Mustapha Ghelfan, "Saussure in the context of new reception", p. 206, footnote (55).
- Previous source, p. 132.
- Previous source, p. 129 and beyond, also: "Texts in General Linguistics", Mokhtar Zouaoui, p. 128 and beyond, and Mokhtar Zouaoui, "In the Essence of Language", p. 63 and beyond, and Mokhtar Zouaoui, "Issues in Linguistics and Semiotics; Reading Saussure's Texts", as well as "Issues in the reception of Saussurean theory", p. 141 and beyond, as well as the foreign reference: Pierre Yves Testenoire, "The manuscripts of F. de Saussure deposited at the library of Geneva in 20119", Cahier de Saussure, 2021, p. 2 and beyond.
- Herman Parret, "The Sound and the Ear; Six Essays on Saussurian Manuscripts at Harvard", Larder-Lucas Rue d'Isly, Limoges, France 2014, p. 24.
- Mustapha Ghelfan, "Saussurean Linguistics in the Context of New Reception", p. 119.
- Mokhtar Zouaoui, "Texts in General Linguistics", p. 173.
- Previous source, p. n.
- Mustapha Ghelfan, "Saussurean Linguistics in the Context of New Reception", p. 138.
- Previous source, p. 123, quoted from.
- To prevent the subject from turning from scientific investigation into a criminal investigation, it should be noted that Charles Bally held manuscripts of Saussure in complete secrecy, mainly related to lessons, which were not made public until after his death, and if his third wife "Alice" had not decided to donate them in November 1955 to the administration of the library of the University of Geneva, we would not have known anything about them, which encouraged subsequent researchers who had remained silent from 1913 until 1957. Refer to: Mustapha Ghelfan, "Saussurean Linguistics in the Context of New Reception", p. 220, quoted from.
- Mustapha Ghelfan, "Saussurean Linguistics in the Context of New Reception", p. 137 and beyond.
- Ferdinand de Saussure, "In the Essence of Language", ed. Simon Bouquet and Rudolf Engler, introduced and translated by Mokhtar Zouaoui, p. 13, quoted from, and what draws attention in the phrase "the Arab reader" addressed in the introduction of the book may be a circumvention around the academic walls and specialized researchers who have entrenched themselves - for more than three full

generations - the idea that Saussure did not compose anything, or that he did compose but this book "is not the desired book, or that this book is one manuscript among thousands of manuscripts falsely attributed to Saussure, thus the target audience of Zouaoui is no different from the audience targeted - previously - by Mahmoud As-Saraan in addressing his book "The Science of Language Introduction to the Arab Reader" However, the latter differs from the former in his attempt to localize linguistics and convince Arabs of its effectiveness, while the former tries to localize new ideas of Saussure in Arab culture and the importance of it in building the Arab edifice within general linguistics.

- A. Meillet, reviews, p. 32. Article downloaded from the following site: http://www.revue-texto.net/docannexe/file/113/meillet_cours_1916.pdf, on 18/04/2024.
 - Previous source, p. 71, quoted from.
 - Previous source, p. 82, quoted from.
 - Previous source, p. 109, quoted from, and Zouaoui continues, "... the Latin word 'necare' meaning to kill became in French linguistics to mean drowning, as the sound image and concept together have changed, but it is not useful to separate the two sides of the phenomenon, and it suffices to note that the relationship between the idea and the sign has disappeared and that a transition has occurred in the relationship between them..." The same source, p. n.
 - Ferdinand de Saussure, "Course in General Linguistics", published by Albert Séchhay with the collaboration of Albert Riedlinger, critical edition prepared by Tullio de Mauro, p. 438.
 - Ibid, p. 128.
 - Ferdinand de Saussure, "In the Essence of Language", ed. Simon Bouquet and Rudolf Engler, introduced and translated by Mokhtar Zouaoui, p. 117, quoted from.
 - Previous source, p. 121 and beyond, quoted from.
 - Previous source, p. 73, quoted from, and between brackets indicates omission.
 - Previous source, p. 73-74.
 - Previous source, p. 74, quoted from.
 - Previous source, p. 156.
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