

**Magdalena AL-SAYADI**

Kazimierz Wielki University of Bydgoszcz

## **Traces of English in Arabic Dialects**

### **Abstract:**

This paper analyses the impact of English language on Arabic dialects. The problem covers not only the current linguistic situation but also the past traces of English on colloquial Arabic and its results today. Regarding to continuous language progress there is a big lack of linguistic array and inferences. The discussed issues such as code-switching with Matrix Language Frame Model (MLF), loanwords or translation inconveniences are the main sociolinguistic aspects. The English language influence is analyzed according to the syntax, morphology and vocabulary accompanied by many different examples. In connection with the historical occurrences, the selected dialects of Iraq, Egypt and Yemen are described circumstantially. These countries adopted many cultural and linguistic features while being under the British protectorate. The complexity and instant progress of Arabic dialects faces many linguistic questions and problems, which are required to be solved.

### **Introduction**

It is hard to comprehend and investigate completely all the linguistic rules concerning the dialects of Arabic. It is still undiscovered how many dialects actually exist in the Arab world. The main reason for such a situation is the instant progress of the language. Once we seize one of the relevant vernaculars, the new one already starts to exist. According to W. Labov (1966), the language is not static, but as dynamic as the society. However, the more we discover about dialects, the more we see the complexity of them. There are many factors, which can affect the dialect. Today the influence of foreign languages result in many linguistic novelties. The Arabic language usage is complex due to its division for literary language and dialects. Modern Standard Arabic (MSA) is the ubiquitous for all educated speakers. It is the version of high standard language, used in literary works, newspapers, TV broadcasts and educational institutions. The dialects form many colloquial variants of the Arabic language and each dialect has its own guidelines. The criticism over the extensive use of foreign expressions in Arabic is increasing. Some years ago the problem occurred with the use of *`āmmiyya* – colloquial Arabic, which was used even in written literature. Today English as a global language exerts huge impact on Arabic.

The present status of English is the effect of the British colonial expansion at the beginning of the 19<sup>th</sup> century and the rise of economic power of the United States in 20<sup>th</sup> century. These circumstances made English a world language. However there are

many particular reasons, which can be the answer to a question: “Why is English the global language?” According to D. Crystal (1995: 106) there are several reasons for such a linguistic phenomenon. He considers the legacy of the British and American imperialism as the historical reason. The political reason is ‘providing a neutral means of communication’ among different ethnic groups. English is considered as a language of international business and trade as this is the economic reason. For practical and intellectual reasons English became a language of science, for example in academic conferences, business and in technological systems. English is also the leading language of popular music, satellite broadcasting and tourism. Such ubiquitous effects make other languages impossible to keep their values without the influence of English.

### **1. Present situation**

After the colonization, Britain and France influenced the Arab world by the new systems of politics, education, economy or architecture. Concurrently foreign languages of the colonizers left its traces among Arab countries. Although after gaining independence, the Arab world started the process of Arabisation when Arabic played a significant role in the Arab identity. Today French and English are still widely adopted, particularly due to economic and touristic demands. However, especially in the Arab world these languages are associated with open-mindedness and create better visions for future work. This could be one of the reasons why more parents in Arab countries desire to teach their children foreign languages. Apparently English has much more of a global function than French. Although French and English are the languages of science and technology not only in Arab countries, computer manuals and systems are written in English. We can notice the growing attention for English than French, even in Tunisia (B. Spolsky 2004), which remained under the control of France for 75 years. Obviously such an attitude is caused more or less by the tourism business, which is also prevalent in Egypt, Morocco and the United Arab Emirates. It is worth mentioning the presence of the American army in Iraq in 2003-2011, which has also resulted in the English language perception among Iraqi residents.

Today the influence of English in Arab countries is omnipresent. In the mass media coverage or advertisements we can notice many examples of the English language usage. This leads to the process of negligence of grammatical and semantic principles of Arabic. During the conference “The Arab Child’s Language in the Age of Globalisation”, the ISESCO Secretary-General Abdel Aziz Al-Twigrii brought up the problem of ‘language pollution’ (A. Abdel-Moneim 2007). He stated that the language of the ‘commercial world’ corrupts Arabic, particularly among children. Today television advertisements broadcasted in English have a great impact, especially on children. These issues might be a significant problem in the nearest future. Furthermore, today young people make up the majority in the Arab world, which can lead to many language variations (R. Bassiouney 2009: 123). Moreover, the youth is usually amenable for the impact of new languages, especially English.

Arabic spoken in the United States or England by immigrants also undergoes language alterations. The majority of Arab immigrants were poor and illiterate,

seeking for better life. Due to the order of the day, children were encouraged to speak only English at home. This fact is comprehensible not only for children but adults too, in order to bring them better future in a foreign country. Such an assimilation of both Arabic and English resulted in many linguistic modifications, too. Sometimes the interference of both Arabic and English can result in the formation of new ethnic languages which can be understood only by some members of the community (A. Rouchdy 1992: 19). The significant influence and interference between English and Arabic is contained in the Arab-American literature. The literary works by Etel Adnan, Suheir Hammad and Diana Abu-Jaber present the efforts to mediate the ethnic Arab identity (S.D. Hasan/ M.J. Knopf-Newman 2006).

However Standard Arabic survived through colonization and influence of widespread English. The Arabic language is specific to its linguistic division for literary language and dialects. The status of literary Arabic (Standard Arabic) is extremely prestigious and perceived as the language of educated society. It is used officially in various aspects of life, such as religion, education and culture. For Muslims the Holy Quran is only valid in the language of its revelation, which is Standard Arabic. It is extremely entrenched and impossible to be spoiled by any other language, even by the influence of Arabic dialects. Any alteration of religious locutions and holy texts are highly improper. Therefore literary Arabic has a symbolic function of preserving the classical vocabulary and grammar as well as it is familiar for all educated native speakers.

The dominant issue is the national identity in the Arab world. By virtue of national identity, Standard Arabic has passed through many inconvenient stages during the centuries with inalterable status. Within the Arab world this virtue is extremely distinctive as the nation is often associated with language as a marker of its identity (Y. Suleiman 2003: 27).

## 2. Code-switching

Arabic dialects are liable to the influence of English due to economical, social and historical reasons. The regular occurrence of English words in Arabic vernaculars can be considered as the process of code-switching. It is either conscious or will-less switching of phrases or words between one language and another. According to N. Mazraani (1997: 8), there is a difference between two varieties: code-switching and code-mixing. She posits that language phonetics, morphology, syntax and vocabulary are under the influence of code-switching whereas code-mixing occurs while mixing different variants in one utterance or even one word. However, the majority of linguists distinguish the term of code-switching only. There are many reasons for this linguistic process. One of them is language efficiency. This is how students from Saudi Arabia, living in the United States are mixing both Arabic and English:

- |   |  |
|---|--|
| 1) <i>`indina shortage kib̄r</i>                                    | ‘we have a big shortage’   |
| 2) <i>they had a beautiful mubh̄ara</i>                             | ‘they had a beautiful <u>incense burner</u> ’                                  |
| 3) <i>they used a big piece of<br/>towb-ilka`aba for decoration</i> | ‘they used a big piece of <u>black dress</u><br><u>of Kaba</u> for decoration’ |

(S. Safi 1992: 75)

The language economy caused that longer expressions like ‘*incense burner*’ in example (2) or ‘*black dress of the Kaba*’ in (3) were substituted by the Arabic words. This word shifting can also be caused by the lack of English equivalents. It can also indicate emotional relations of a speaker with the mother language, in this case the Arabic language.

Code-switching depends on many factors, such as: social class, national identity or a certain subject. Educated speakers tend to shift to a more formal language when speaking about politics, religion or economy. According to U. Weinreich (1953: 73) mixing codes depends on such aspects as ambience, exemplary situation or linguistic occurrence. He gives an example of a teacher who shifts after the lesson from formal to a less formal language. There is also another reason which is the purpose of a talk. However switching codes is the sociolinguistic issue. J.J. Gumperz (1976) points out that code-switching creates solidarity. The speaker switches to another language to show solidarity with the interlocutor. According to C. Myers-Scotton (1993: 47), code-switching occurs when the imperfect bilingual cannot carry the conversation in one language. In Arab countries English is considered as a language of lettered and sometimes people switch in order to achieve a particular purpose. Such an example is presented by Y. Suleiman (2004: 9) describing his journey to Israel. He is of Palestinian origin, living in the United Kingdom. Because of holding a Palestinian passport the police and Israeli soldiers at checkpoints were expecting he would speak Arabic. In this situation he decided to talk only in English, although the soldier’s questions were in Arabic. By this behaviour he did not allow the Arabic language to become in the privileged position for the Israeli soldiers. Moreover, the perfect level of English, gave him greater privileges and authority.

Another statement is presented by Abu Melhim (1991), who gives an example of Jordanians talking with each other. He posits that Arab speakers tend to change their mother tongue to English to emphasize or clarify an utterance (Abu Melhim 1991: 242). This reason for code-switching between Arabic and English seems to be the most common, especially among Arabs talking with non-Arabs. Although a non-Arab person might be a perfect speaker of Arabic, the Arab speaker switches from Arabic to English to make sure he has been understood or even to gain more respect from the non-Arab interlocutor.

Myers-Scotton presents the Matrix Language Frame Model (MLF model), which explains some semantic and syntactic features of code-switching (C. Myers-Scotton, 1996). She posits that two languages used in code-switching are not always used equally. The Matrix Language (ML) is treated as more dominant and the other language is the so-called Embedded Language (EL). By discussing the distinction of both mentioned units, she presents the Projection of the Complementizer (CP), which is a syntactic structure expressing the predicate-argument structure of a clause (C. Myers-Scotton 1996: 11).

- |  |  |
|--|--|
| 4) <i>What kind of cheese cake? Keyf bi-ti`malih?</i>                | ‘What kind of cheese cake? How do you make it?’                        |
| 5) <i>Haṭūlī brand new engine wa`imlūli rebuild lil transmission</i> | ‘They put(in) a brand new engine and rebuild the transmission for me.’ |
- (Myers-Scotton 1996: 11)

Both examples above can be taken as intersentential (4) and intrasentential (5) code-switching. Intersentential code-switching occurs within monolingual CPs (4), but in intrasentential code-switching two languages participate in the same CP (5) (C. Myers-Scotton 1996: 11).

The feature of language islands is specific for code-switching. In example 6 the subject is the ML island. However *so quiet* in (6) and *every time* and *too boring* in (7) are EL islands.

- |  |   |
|--|---|
| 6) <i>el bayt kān so quiet fiġyābu</i>                           | ‘The house was so quiet in his absence’                         |
| 7) <i>law tiqabli nafs el wuġūh every time bitsir too boring</i> | ‘If you meet the same faces every time, it becomes too boring.’ |
- (C. Myers-Scotton 1996: 15)

By creating the utterance with the use of code-switching, the speaker takes into account the linguistic abilities of his interlocutor. The speaker must also remember to convey the semantic, pragmatic and socio-pragmatic properties of his intentions (C. Myers-Scotton 1996: 22). However some ‘pragmatic mismatches’ can occur, which are lexemes semantically close, but different in sense.

- |  |  |
|--|--|
| 8) <i>Lamma biyiġī wāhed ġadīd bin-gang aleyh.</i> | ‘When someone new comes we gang (up) on him’ |
|--|--|
- (C. Myers-Scotton 1996: 24)

### 3. Grammatical relations

English as a global language has great impact on many other languages. Nevertheless, there is grammatical dissimilarity between English and Arabic due to the origins of both languages. The grammatical structures between Indo-European and Afro-Asiatic languages cannot be compared, especially the syntax. However, while using both languages in colloquial speech we can find interesting modifications and mixing of grammatical rules:

- |                                    |                          |
|------------------------------------|--------------------------|
| 9) <i>at-temperature munḥafīda</i> | ‘the temperature is low’ |
|------------------------------------|--------------------------|
- (R. Bassiouney 2009: 36)

The word *temperature* (*daraġa*) is feminine in Arabic and according to grammatical rules the adjective following the feminine noun must also be feminine. The above example shows that even while mixing the codes of different languages, the grammatical rules are still preserved. It is also worth mentioning that the Arabic article ‘*al-*’ switches to ‘*at-*’ according to the assimilation process, despite the fact that the noun is in English. The following examples show that English and Arabic share the concepts of definite and indefinite articles and the mix of languages correlates with assimilation rules:

- |   |   |
|---|---|
| (10) <i>yi`attir `ala as-STRUCTURE wa l-FUNCTION mālt wal-LIVER</i>                 | ‘influences the structure and the function of the liver’                          |
| (11) <i>hāda huwa al-OVEN illi yusta`mil lita`qīm `al-beekarāt wal-piitardishāt</i> | ‘this is the oven which is used for sterilizing the beakers and the petri dishes’ |
- (I.K. Sallo 1992: 122)

According to different variants of the Arabic dialects the definite article corresponding to English 'the' is usually 'al', but it also has several allomorphs like /el/, /ill/, /al/. Sometimes the definite article 'al' can precede nouns, agents, adverbs, verbal nouns and even generic nouns, e.g. `al-FROG, `al-OPERATOR, `al-INSIDE, `al-POSSITIVE FEEDBACK, `al-LIFE, `al-WATER (I.K. Sallo 1992: 122).

The other example shows the use of singular form of a noun after cardinal numbers from 11 to 99, according to Arabic grammar:

- 12) *n`āhud hamasta`aš rat* 'we will take 15 rats'  
(Bassiouney 2009: 36)

In Arabic, there are regular and irregular plural forms, further divided to masculine and feminine forms. The intriguing feature is the regular plural of feminine nouns, which is the most common form among English loanwords:

- |                                |                                   |
|--------------------------------|-----------------------------------|
| <i>telephones – telephonāt</i> | <i>televisions-telelevisionāt</i> |
| <i>garages – garagāt</i>       | <i>computers- computerāt</i>      |
| <i>models – mūdēlāt</i>        | <i>rings – ringāt</i>             |
- (I.K. Sallo 1992: 120)

In code-switching between Arabic and English the pronoun doubling can occur. When English is the EL, the Arabic topic pronoun is followed by the English pronoun (13). If Arabic is the EL and has a topic pronoun, it must be followed by the English pronoun before the verb (14).

- 13) *Ya`ni`anā I was really lucky.* 'meaning me I was really lucky'  
(C. Myers-Scotton 1996: 26)
- 14) *I prefer warm weather, lākin anā I wouldn't move to Florida* 'I prefer warm weather, but I wouldn't move to Florida'.  
(C. Myers-Scotton 1996: 26)
- 15) *'inti you feel obliged tidfa`i`an elkul* 'You feel obliged to pay for everybody'
- 16) *Hādi hiya muškilti anā I don't like it.* 'This is my problem. I don't like it'  
(C. Myers-Scotton 1996: 36)

Myers-Scotton posits that verbs and not pronouns determine whether pronoun doubling happens. However, there are also different parts of speech which are doubled within code-switching:

- (17) *ḥatta to fix* 'in order to fix'
- (18) *`ahādat ad-dawā`an ṭariq`al-fam orally* 'she took the drug orally'  
(I.K. Sallo 1992: 121)

Another problem is the verb itself. There are some cases of adding Arabic affixes to English verbs, e.g. in (15).

- (19) *Kān`indī maw`id imbāriḥ ma`a el doctor bas cancel-t-uh* 'I had an appointment yesterday with the doctor but I cancelled it.'  
(C. Myers-Scotton 1996: 33)

The common issue in code-switching are the English loanwords, which seem to be mostly used among other languages. However, there are still many problems with using English loanwords in the Arab world, such as wrong pronunciation. The differences between Arabic and English phonetic systems result in many pronunciation mistakes. Usually there is a problem between the phonemes *b* and *p*. In Arabic phonetics there is no *p* phoneme, so it is usually replaced by *b* phoneme in such words as: *hosbital* (hospital) or *bolice* (police).

#### 4. Regular loanwords

English loanwords nouns are adopted more often than verbs. K. Versteegh (2009: 187) posits that it is easier to borrow nouns than verbs. Nevertheless there are some denominal verbs used in Arabic colloquial speech, such as *talfana* 'to call by telephone' or *fakkasa* 'to fax' (Ibid: 189). There are also adopted verbs like *fanniš* 'to fire someone' from English verb 'to finish' (Ibid: 190). A very common example of the inveterate English locution in all Arabic dialects is doubling the English adjective 'same', or even other parts of speech, for example:

- (20) *Yaman ġanūbī seem seem Lubnān* 'South Yemen is the same as Lebanon'  
(Y. Suleiman 2004: 35)

English inveterate loanwords are apparent in Modern Arabic or further in dialects. Usually there are nouns, related to contemporary technological vocabulary, such as *internet* or *tab*. However, we can find some food nouns, such as *ice cream* or *bizza* (*pizza*) or many English names of animals, adopted in Arabic:

- |      |               |            |               |           |
|------|---------------|------------|---------------|-----------|
| (21) | <i>ġūrīlā</i> | 'gorilla'  | <i>zarāfa</i> | 'giraffe' |
|      | <i>dilfīn</i> | 'dolphin'  | <i>salmūn</i> | 'salmon'  |
|      | <i>qanqar</i> | 'kangaroo' | <i>kū'ālā</i> | 'koala'   |
|      | <i>qud</i>    | 'cod'      |               |           |

On the other hand, the example of the noun *ġazāla* 'gazelle' points the inverse situation. The Jahili poetry from the pre-Islamic period mentions these animals in many poems and literary texts, so actually the word *ġazāla* 'gazelle' has been adopted into English.

#### 5. Translation problems

English-Arabic translators encounter many inconveniences regarding the inconsistent alterations between native Arabic nouns and Arabicised borrowings from English. The lack of terminologically appropriate equivalents in Arabicised forms is a frequent problem. However, many factors already mentioned before, such as western colonization or globalization rather lead to neglecting original Arabic expressions and put the English or Arabicised borrowings instead:

(22)	English	native Arabic	Arabicised borrowing
	<i>telephone</i>	<i>hātīf</i>	<i>tilīfūn</i>
	<i>radio</i>	<i>miḏyā`</i>	<i>rādyū</i>
	<i>camera</i>	<i>`ālat taṣwīr</i>	<i>kāmīrā</i>
	<i>microscope</i>	<i>miḡhar</i>	<i>mikruskūb</i>
	<i>capsule</i>	<i>biršāma</i>	<i>kabsūla</i>
	<i>toxins</i>	<i>sumūm</i>	<i>tūksīnāt</i>
	<i>zinc</i>	<i>ḥārṣīn</i>	<i>zink</i>

(M. A. Saraireh 1992: 80)

This problem is more common with the colloquial speech than writing or official speech. Usually the speaker shifts between different varieties of Arabic and Arabicised forms and they might switch to English forms as well. However, in official translation the choice between either Arabic or Arabicised forms is not flagrant enough.

Phrases and idioms are frequently translated literally from English to Arabic. Modern expressions related to science, economics, politics, war or sports are usually developed in English than in Modern Standard Arabic. The process of transforming English to Arabic is common in the media, especially daily newspapers. Both numerous vocabulary and grammatical or stylistic traits are the result of media translation. English affected Arabic in different ways, among which we can distinguish (s. Y. Bader 1992: 95):

- common use of the sentence word-order Subject-Verb-Complement, instead of the usual Arabic order Verb-Subject-Complement
- use of the compound adjectives like ‘afro- asyawi’, ‘Afro-Asian’ by analogy to English
- common use of the present tense to refer to the past or future events

However, the main influence is the use of loanwords, especially in such topics as politics, army, economy and science. Y. Bader (1992) collected the findings from three daily newspapers: Al-Rā`i, Ad-Dustour and Ṣawt Al-Sha`b and divided them into the following groups:

- |    |  |                                    |
|----|--|------------------------------------|
| a) | political and diplomatic                 |                                    |
|    | <i>`as-sayyidatu `al-`ulā</i>            | the First Lady                     |
|    | <i>kalāmun muzdawaḡ</i>                  | double talk                        |
|    | <i>mā`idatu `al-mufāwaḏāt</i>            | table of negotiations              |
|    | <i>waraqatu `amal</i>                    | working paper                      |
|    | <i>risālatun maftūḥah</i>                | open letter                        |
|    | <i>mazallatun dawliyyah</i>              | international umbrella             |
|    | <i>ḥarbun bāridah</i>                    | cold war                           |
|    | <i>ḡumhuriyyātu `al-mawz</i>             | banana republics                   |
|    | <i>siyāsatu `al-`aṣā wal-ḡazarah</i>     | policy of the stick and the carrot |
| b) | military                                 |                                    |
|    | <i>`asliḥatun mutaḡassīḡatu `al-madā</i> | medium-range weapons               |
|    | <i>ḥarbun naṣsiyyah</i>                  | psychological war                  |
|    | <i>ḥarbu ṣawāri`</i>                     | street war                         |
|    | <i>qunbulatun mawqūtah</i>               | time bomb                          |



- |  |   |
|--|---|
| <p>c) economic<br/> <i>sabaḥa fī `attarā`</i><br/> <i>ḍahabun `aswad</i><br/> <i>`inhiyāru `aswāqi `al-māl</i><br/> <i>qafaza mu`ašširu faynānšal taymz</i><br/> <i>saqfu `al-`intāḡ</i></p>     | <p>swim in money<br/> black gold<br/> collapse of money markets<br/> Financial Times indicator jumped<br/> production ceiling</p> |
| <p>d) scientific<br/> <i>`ālātun ḍakiyyah</i><br/> <i>ḥayālun `ilmiyy</i><br/> <i>sanatun ḍaw`iyya</i><br/> <i>`al-`infiḡāru `al-`aẓīm</i><br/> <i>fawq ṣawtiyy</i></p>                          | <p>smart machines<br/> science fiction<br/> light year<br/> the big bang<br/> ultra-sonic</p>                                     |
| <p>e) miscellaneous domains<br/> <i>dumū`u `at-tamāsīḥ</i><br/> <i>nāfiḍatun `alā `al-`ālam</i><br/> <i>naḡmun sīnamā`iyy</i><br/> <i>ṣūratun ḥayyah</i><br/> <i>`alā ṭabaqin min fiḍḍah</i></p> | <p>crocodile tears<br/> window on the world<br/> movie star<br/> live picture<br/> on a silver plate</p>                          |

(Y. Bader 1992: 96-99)

The other problem arises for the nouns with altered meanings, as for example *mawḡa* 'wave'. This coinage is used to signify electromagnetic transmission. The awareness of the everyday meaning of this word should be taken into consideration, especially in translation. Sometimes the new technical meaning can be rejected or misunderstood.

Any language translation requires high awareness of many linguistic matters. A.T. Shunnaq (1992: 103) pointed the following explanation:

The most disputatious issues in translation theory concern fidelity, translatability, and choice of words and linguistic structures when rendering from source language to target language, particularly in regard to the demands for lexical, syntactic, semantic, rhetorical, ideological and cultural 'equivalence'.

This statement is prominent especially in regard to English-Arabic translations. For example, Arabic political discourses are highly emotive while English or generally Western performances would shun attitudes and emotions. Thereby, translators should pay attention mostly to the cultural divergence (Ibid).

## 6. Iraq, Egypt and Yemen

After years of Western protectorates, the Arab World has undertaken vast efforts to bring the Arabic language back to common use and overcome the terminological impasse. This has resulted in the formation of major Arabic institutions, e.g. Arabic Language Academies in Syria (1919), Egypt (1932), Iraq (1947), Jordan (1976) and Coordination Bureau for Arabicisation affiliated with the Arab League Education, Culture and Science Organisation (ALECSO) (Sh. A. Bahumaid 1992). Nevertheless, the influence of English, as a result of past or present actions will remain a part of Arab society.

## 1. Iraq

Comparing to Yemen or Egypt the colonization process in Iraq was not secular. The British protectorate in Iraq lasted from 1920 and ended officially by 1932. However, between 2003 and 2011 Iraq was occupied by Western forces, mainly by the United States and Great Britain. English became a medium of instruction and administration under British protectorate. After the independence English remained in public educational institutions. Today the leading language in schools and colleges is Arabic, however English is also used due to modern standards of education, publications and new technologies.

The research on the English language usage at the university level was done and provided by I.K. Sallo (1992). Its main conclusion was the process of code-switching between Arabic and English among Iraqi students and staff. The data provided by I.K. Sallo covered the following specializations at the Mosul University: Medicine, Dentistry, Veterinary Medicine, Geology, Physics, Chemistry, Biology, Mechanical Engineering, Electrical Engineering, Food Industry and Soil Sciences. The data shows the proportion of English nouns used in speech. The highest percentage (97.44) was recorded among the students of Mechanical Engineering and the lowest percentage (34.43) was recorded among the students of Dentistry.

With the analysis of the data contexts the author presented several aspects such as phonology, morphology, vocabulary and syntactic features regarding code-switching. Mostly the changes in phonology occurred by devoicing the voiced sounds and vice versa of /p/ and /b/: ‘microscope’ /mikroskoob/ and /b/ to /p/ in: ‘test-tube’ /test tjūp/. The other changes occurred within /k/ and /g/ in: ‘bank’ /bāng/ and /g/ to /k/ in: ‘plug’ /plak/. Interesting phonetic changes occurred between /t/ and /t̥/ as in: ‘battery’ /baṭṭāriyya/ and for /v/ to /f/ as in ‘vitamin’ /fitāmīn/ (I.K. Sallo 1992: 119). In addition short vowels underwent lengthening: /a/ to /ā/ as in ‘carbon’ /kārboon/, /e/ to /ee/ ‘centre’ /seentar/, ‘test’ /teest/ or ‘problem’ /prooblam/. The diphthong /ei/ switched into /ee/ as in ‘case’ /kees/ or ‘patient’ /peešant/. Sometimes two successive consonants underwent epenthetic separation by a vowel, as in ‘spring’ /sipring/ or ‘film’ /filim/ (I.K. Sallo 1992: 119).

The changes in morphology occurred more often with nouns, but few verbs were adapted from English, f.e. ‘cancel’ /kansal/, ‘check’ /chayyak/. The adjectives adapted from English nouns occurred with ‘an-nisba’ endings, with the gender abidance:

- |   |                           |
|---|---------------------------|
| (23) <i>ʾākū fadd huṭūṭ kontooriyya</i> | ‘there are contour lines’ |
| (24) <i>taḥlīlāt minorooojliyya</i>     | ‘mineralogical analyses’  |

(Ibid)

In the utterances the Iraqi negation particle ‘mū’ antedated English adjectives:

- (25) *ʾiḍan mū NECESSARY titkawwan hāy al-ʾāšira*  
 ‘it is unnecessary for this bond to be formed’

The vocabulary was changed to English due to the content words, e.g. nouns, adjectives, adverbs and notional verbs<sup>1</sup> (ibid: 121).

- |   |  |
|---|--|
| (26) <i>`al-OVEN</i> ‘ala 80°             | ‘the temperature of the oven is 80°’   |
| (27) <i>jadwal attyootooriyal</i>         | ‘the timetable of tutorials’           |
| (28) <i>yakūn maw'id QUIZ al-'aḍwīya'</i> | the quiz in Organic Chemistry will be’ |
- (ibid)

Sometimes phrases, not only single words, underwent code-switching. This occurrence was more frequent among university staff members than students. The reason could be for example, a greater fluency in English:

- |   |                          |
|---|--------------------------|
| (29) <i>yinfijir BECAUSE IT IS VERY HOT</i>       | ‘it explodes...’         |
| (30) <i>nāḥud `al-ināt IN EARLY MORNING</i>       | ‘we take the females...’ |
| (31) <i>yijīna `al-marīḍ TO EXTRACT THE TOOTH</i> | ‘the patient came...’    |
- (ibid: 125)

Teachers also switched from English to Arabic to clarify, emphasize or summarize the topic:

- |   |                                     |
|---|-------------------------------------|
| (32) <i>CERTAIN DRUGS ba'ad il-'adwiya</i><br><i>CAUSE EPILEPSY</i>   | ‘...certain drugs...’               |
| (33) <i>aṣ-suhūr imam `an takūn rusūbiyya</i><br><i>SEDIMENTARY, `aw mutahawwila</i><br><i>METAMORPHIC, `aw nāriyya `ay IGNEOUS</i> | ‘the rocks are either...or...or...’ |
- (ibid: 126)

The common behavior among English language teachers is switching to Arabic while they get excited or angry with their students, f.e.: */lā titharrak/* ‘be quiet’, */iṭla' barra/* ‘get out’, */kāfī ḥakī/* ‘enough talking’, */lā titlafat yimna ysra/* ‘don’t look right or left’, */bāwa' `ala warqtak/* ‘look at your own paper’. (Ibid: 128)

To conclude it should be stressed that the English impact on the Iraqi dialect is visible through mostly nouns and adjectives which were switched and adapted to the Arabic morphological rules. The students agreed that there are complex reasons for code-switching, such as:

- the difficulty of providing the exact Arabic equivalents for many words switching to English as a way to show off and impress others with being ‘educated’
- giving the impression of being fashionable and fluent in English by using such words as ‘okay’, ‘hello’, ‘see you’, ‘good luck’, ‘happy birthday’, ‘fantastic’, ‘perfect’ etc.

The above mentioned causes are common not only in the Iraqi dialect but all Arabic dialects. Although the data of the survey comes from 1992 it shows many recurrent linguistic behaviours and manners. After the American and British presence in 2003-2011 it is still possible to collect more information about the new influence on Arabic dialects.

---

<sup>1</sup> The data were collected from the notebooks of students, personal notes of the teachers or official notices.

## 2. Egypt

From 1882 to 1956 Egypt was officially under the British protectorate. The western influence on Egypt had arisen by opening the Suez Canal in 1869. This valuable zone was magnificent, especially for trade. However today Egypt is amenable for the impact of foreign languages, due to its touristic advantages.

Although Arabic is the official language in Egypt, the extensive use of English is present within the names of shops and companies or in everyday conversations (G. M. Rosenbaum 2002: 462). He notices the existence of many English expressions which are common all over the world, i.e. *supermarket* or *cafeteria*. However, he argues about some Arabic names as “Alexandria Marketing Complex” being substituted with English: *Alēks mārketing kōmbleks*, written in Arabic. He posits that the original Arabic translation *Mugamma’ `aswāq al-`iskandariyya* is much easier to pronounce for native speakers.

Rosenbaum also gives examples from literary texts. In the play *Sa’dūn al-magnūn*, the title hero Sa’dūn, who spent twenty five years in lunatic asylum walks the streets of Cairo. Sa’dūn is astonished at the signs he sees in the streets:

- (34) Sa’dūn: What are all these foreign signs? What’s this “Wimpy, McDonald’s, Big Burger, Pizzeria, Supermarket, Shopping Center”?  
 Jihād: These are foreign words? I didn’t know that. These are food shops.  
 (Ramlī, *Sa’dūn*, 106 / G. M. Rosenbaum 2002: 463)

The Egyptian dialect has many loanwords from European languages, i.e. Italian or French, but mostly from English. Foreign vocabulary is divided into fields, for example, the majority of words connected to cars and car maintenance is French. Another field is football vocabulary which comes from English (G. M. Rosenbaum 2002: 463). However some of the words today are not considered as loanwords, but became a part of the language.

Foreign expressions can be found in the Egyptian literature. The writers such as Ya’qub Şannū’ (19<sup>th</sup> century) and Amīn Şidqī (beginning of 20<sup>th</sup> century) were mixing foreign languages in Arabic texts (Ibid: 464). Usually foreign words were written with Arabic characters, below the transcription will be use:

- (35) *ḥayā sahla, `izī, ferī `izī* ‘an easy life, easy, very easy’  
 (Şawī, *Ḥafla*, 31/ G. M. Rosenbaum 2002: 464)  
 (36) *ya Īnās, gūd lak* ‘good luck ya Īnās’  
 (Hidāya, *Şārūx*, 90/ G. M. Rosenbaum 2002: 464)

The endeavor of integrating English and Arabic written texts was undertaken by Yūsuf ‘Awf in his play *Ḥanīn*. It is a story about Egyptian family, which came back to Egypt after living for many years in America. The members of a family are used to speaking English, so they are mixing it with Arabic. The writer puts some additional notes in English, besides the Arabic script, for example:

- (37)  
 (Arabic script) *Lēt `us ḥāfsūm rest hīr* (Arabic footnote) *da `inā n `āḥud ar-rāḥa hunā* (English footnote) ‘let us have some rest here’  
 (‘Awf, *Ḥanīn*, 42/ G. M. Rosenbaum 2002: 465)

The use of a foreign language among Egyptians usually indicates one's affinity to a higher class or society. English is, for example, used by those who aspire to belong to the upper class in the society. In the play *Ahlan yā bakawāt*, there is a dialogue between Burhān and his foreign maid, a non-Arabic speaker. Burhān is using English, because of his actual stay in the West and to communicate with the maid. Even the scenery of the act contains the elements of foreign influence such as: western furniture or the main hero wearing jeans. The entire dialogue is written in Arabic, but it is actually in English:

(38)

The maid: (Appears pushing a tea-trolley and calls softly) *Doktōr Burhān*. Doctor Burhān.

Burhān: (From inside, answering in English) *yēs Sūzānā*. Yes Suzāna.

The maid: *Yūr drink*. Your drink.

Burhān: *ʾūkī... ʾāī ʾām kāming*. Ok, I am coming. (He enters wearing jeans)

The maid: *ʾāīs ʾūr sūdā?* Ice or soda?

Burhān: *nō tānk yū. Blīz kān yū ʾōben dē kīr tīnz?* No, thank you. Please, can you open the curtains?

The maid: *sīrtinlī sīr*. Certainly, sir.

(L. Ramli 2007: 14)

When Nādir who speaks Arabic arrives, Burhān switches to colloquial Arabic, but still interspersed with English words: *hāw? ʾanā? ʾhow? me?*, *Gāīz ʾentū lissa hunā bitaḍḥakū? Rīlī?* 'Do you really still laugh around here? Really?' (Ibid)

English expressions in the Egyptian prose indicate the actual use in official communication. Although there is a lot of criticism over the extended use of English, in fact it is a part of Egyptian linguistic culture. The given examples of Egyptian literary texts are only a reflection of the Western impact left after the years of the British protectorate. Currently the linguistic situation in Egypt is complex due to the tourism business, which is still in progress.

### 3. Yemen

English vocabulary is more or less present in every Arab country as a result of migration, language status, technology development or colonization process. Although several Arab countries were under the British protectorate, i.e. Kuwait, Egypt or Iraq, the colonization in Yemen lasted almost 130 years. This had influenced the dialect to the point that it actually adopted some English words:

(39)	<i>ʾusbuḡāl</i>	<i>ʾhospitalʾ</i>	<i>kōb</i>	<i>ʾcupʾ</i>
	<i>bōṣṭa</i>	<i>ʾpostʾ</i>	<i>bulīs</i>	<i>ʾpoliceʾ</i>
	<i>qalaṣ</i>	<i>ʾglassʾ</i>	<i>darzan</i>	<i>ʾdozenʾ</i>
	<i>ḥāfīs</i>	<i>ʾofficeʾ</i>		

(cf. H. J. Feghali 1991)

Although Yemen never subjected to the absolute colonization, the British presence in Yemen had left a great impact on the dialect of Aden. From 1839 to 1967 the city of Aden, which is situated in the strategic point in south Yemen, around one hundred miles east from Bab el-Mandeb strait, was under the British colonial dependency. Nowadays the British heritage in Aden lasts with the prominent

architecture in the city center and mostly visible in the antique churches. However primarily the British presence in Aden left its linguistic impact.

## 7. Conclusion

The dialects of Arabic still remain undiscovered enough by virtue of the instant language progress and the spread of English expressions in all fields of human existence. The discussed problems such as code-switching or translation modifications are unfathomable and strictly connected with sociolinguistics. In addition the complexity of Arabic is leaving many questions and doubts for linguists, trying to investigate the clue of the Western impact on Arabic dialects. It is worth mentioning that the influence of English is not only the cause of the Western expansion in the Arab world, but also the migration process. Arab citizens in Europe or America also contributed to some linguistic changes. However the high conscience of the national identity and patriotism is the main virtue of Arab nationals.

In this article an attempt to analyze the problem of the English language usage in Arabic dialects was made. The cardinal issue for today is the code-switching process. The noteworthy fact is its occurrence within colloquial speech and literary writings as well. According to C. Myers-Scotton (1986) code-switching can be explained by the MLF model. Although there are several causes for this process, i.e. social reasons, clarifying the utterance or to show a higher status, the important fact to mention is that speakers are usually not aware of mixing or switching between the languages.

The matter of translation is another important issue. The problems for interpreters do not arise only with the inconvenience of Arabic equivalents, but because of the presence of a huge quantity of literally translation of idioms and phrases. The technological progress advances new vocabulary, which can be considered as enriching for Arabic. The contemporary world of smart phones, the internet and advertisements reflects the linguistic amendments. Today, we can perceive the constant impact of the Western culture and languages on the Middle East. On the other hand, the conservative Arabic grammarians reject the use of foreign expressions as they are convinced the language purity reflects language loyalty (I.K. Sallo 1992: 129).

The field of this research is complex and continuously in progress, however with the unceasing effort of linguists the Arabic dialects are becoming more investigated.

## References

- Abdel-Moneim, A. (2007), *Pickled Tongue*. In: Al-Ahram Weekly (N° 834) <http://weekly.ahram.org.eg/2007/834/cu5.htm>
- Abu-Melhim, A.R. (1991), *Code-switching and linguistic accommodation in Arabic*. In: Perspectives on Arabic Linguistics V, 231–250.
- Bader, Y. (1992), *Loan Translations in News Media Language*. In: R. De Beaugrande/ A. Shunnaq/ M. Helmy Heliel (eds. ), *Discourse and Translation in the West and*

- Middle East. International Conference on Language and Translation. Amsterdam/Philadelphia, 91–100.
- Bahumaid, Sh.A. (1992), *Terminological problems in Arabic*. In: R. De Beaugrande/ A. Shunnaq/ M. Helmy Heliel (eds. ), *Discourse and Translation in the West and Middle East*. International Conference on Language and Translation. Amsterdam/ Philadelphia, 133–140.
- Bassiouney, R. (2009), *Arabic Sociolinguistics*. Washington.
- Crystal, D. (1995), *The Cambridge Encyclopedia of the English Language*. Cambridge.
- Feghali, H.J. (1991), *Arabic Adeni Textbook*. Wheaton, MD.
- Gumperz, J.J. (1976), *The sociolinguistic significance of conversational code-switching*. In: *Papers on Language and Context (Working Paper 46)*, 1–34.
- Hasan S.D./ M.J. Knopf-Newman (2006), *The Journal of the Society for the Study of the Multi-Ethnic Literature of the United States*. In: *Special Issue: Arab American Literature*, Vol. 31, N° 4, 182–92.
- Labov, W. (1966), *The social stratification of English in New York City*. Cambridge.
- Mazraani, N. (1997), *Aspects of language variation in Arabic political speech-making*. London/ New York.
- Myers-Scotton, C. (1993), *Diglossia and Code-Switching*. In: J.A. Fishman/ A. Tabouret-Keller/ M. Clyne/ B. Krishnamurti/M. Abdulaziz (eds.), *The Fergusonian impact*, 403–415
- Myers-Scotton, C. (1996), *Arabic and Constraints on Code-Switching*. In: J.L. Jake/ M.,Okasha/ M. Eid (eds.), *Perspectives on Arabic Linguistics IX*, 9–44.
- Ramli, L. (2007), *Ahlan ya bakawāt*. Cairo.
- Rosenbaum, G.M. (2002), *Do you Parler 'Arabi? - Mixing Colloquial Arabic and European Languages in Egyptian Literature*. In: A.Youssi/ Alii (eds.), *Aspects of the Dialects of Arabic Today*. Rabat, 462–472.
- Rouchdy, A. (1992), *The Arabic Language in America*. Detroit.
- Safī, S. (1992), *Functions of Code-switching: Saudi*. In: A. Rouchdy (ed.), *The Arabic Language in America*. Detroit, 72–82.
- Sallo, I.K. (1992), *Arabic-English Code-Switching at the University: A Sociolinguistic Study*. In: R.Beaugrande/ A. Shunnaq/ M. Helmy Heliel (eds.), *Discourse and Translation in the West and Middle East*. International Conference on Language and Translation. University of Alexandria, 115–130.
- Saraireh, M.A. (1992), *Terminological Inconsistencies in English-Arabic Translation*. In: R. Beaugrande/ A. Shunnaq/ M. Helmy Heliel (eds.), *Discourse and Translation in the West and Middle East*. International Conference on Language and Translation. University of Alexandria, 79–82.
- Shunnaq, A.T. (1992), *Monitoring and Managing in Radio News Reports*. In: R. Beaugrande/ A. Shunnaq/ M. Helmy Heliel (eds.), *Discourse and Translation in the West and Middle East*. International Conference on Language and Translation. University of Alexandria, 103–114.
- Spolsky, B. (2004), *Language Policy*. Cambridge.
- Suleiman, Y. (2003), *The Arabic Language and National Identity*. Washington.
- Suleiman, Y. (2004), *A war of words: Language and conflict in the Middle East*. Cambridge.
- Versteegh, K. (2009), *Loan verbs in Arabic and the DO-construction*. In: *Arabic Dialectology*, 187–202. Vol.53 Leiden: Brill.
- Weinreich, U. (1953), *Languages In Contact: Findings and Problems*. Amsterdam.