Cultural Adaptation of Loanwords in Mosuli Arabic Dialect: A Socio-linguistic Study

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Abstract:

This paper investigates the cultural adaptation of loanwords in Mosuli Arabic from a sociolinguistic perspective. It aims at investigating the extent of the sociolinguistic factors, namely: age, gender, social class and educational attainment, influence on loanwords usage in Mosuli speech community and the effect of the surrounding regions on Mosuli Arabic. It is hypothesised that the sociolinguistic factors have influence on the rate of loanwords usage in that community and that the environmental factor has influential effect in introducing loanwords into it. To achieve all these, a sociolinguistic modified model, namely: Poplack et al (1988) is adopted. Informal interviews are conducted with forty-eight native Mosuli speakers divided equally according to sociolinguistic factors (namely: age, gender, social class and educational level) to calculate the rate of loanwords used by each subgroup and, then, analysed in the light of the adopted model. This study finds that the sociolinguistic factors affect loanwords usage in Mosuli Arabic. Although Mosuli speech community has a shared strategy for incorporating loanwords into Mosuli Arabic discourse and that there is a uniform pool of loanwords in Mosuli speech community and each speaker chooses from this pool, there is a slight tendency for one subgroup to use loanwords rather than its counterpart. It is observed that female, old age, low class and illiterate groups incline to use loanwords rather than their counterparts.

Key words: Adaptation, loanwords, sociolinguistic factors.

التكيف الثقافي للكلمات المستعارة في اللهجة الموصلية العربية: دراسة اجتماعية – لغوية

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ملخص البحث:

يستقصي البحث التكيف الثقافي للكلمات المستعارة في اللهجة الموصلية العربية دراسة اجتماعية–لغوية. ويهدف البحث الى دراسة مدى تأثير العوامل الاجتماعية–اللغوية ، وهي: العمر، الجنس، الطبقة الاجتماعية والتحصيل العلمي، على استخدام الكلمات المستعارة في مجتمع الكلام الموصلي، وكذلك التأثير الأقليمي المحيط على اللهجة الموصلية العربية. تفترض الدراسة أن العوامل الاجتماعية–اللغوية لها تأثير على معدل استخدام الكلمات المستعارة في هذا المجتمع وأن العامل البيئي يؤثر على إدخال الكلمات المستعارة إليه. لتحقيق كل ذلك ، تم اعتماد نموذج معدل: وهو بوبلاك وآخرون (١٩٨٨). اذ تم إجراء مقابلات غير رسمية مع ثمانية وأربعين مواطناً موصلياً مقسمين بالتساوي وفقاً للعوامل الاجتماعية–اللغوية (العمر، الجنس، الطبقة الاجتماعية والتحصيل العلمي), اثنا عشر شخصاً من كل مجموعة, لحساب معدل الكلمات المستعارة التي تستخدمها كل مجموعة فرعية ، ثم تحليلها في ضوء النموذج المعتمد. توصلت هذه الدراسة إلى أن العوامل الاجتماعية–اللغوية تؤثر على استخدام الكلمات المستعارة في الموصلية العربية. على الرغم من أن مجتمع الكلام الموصلي لديه استراتيجية مشتركة لدمج الكلمات المستعارة في الحديث الموصلي العربي ويختار كل شخص كلماته المستعارة من مجموعة موحدة من الكلمات المستعارة في مجتمع الكلام الموصلي ، إلا أن هناك ميلاً طفيفاً لمجموعة فرعية واحدة لاستخدام الكلمات المستعارة أكثر من نظيرها. ويلاحظ أن فئات الإناث، كبار السن، الطبقة الدُنيا والأميين تميل إلى استخدام الكلمات المستعارة أكثر من نظيراتها.

1. Introduction

Language contact is one of the aspects of cultural contact (Weinreich, 1968:5). When different cultures contact together, borrowing between languages occurs as a result (Salman and Mansoor, 2017:274). This means that when there is any form of cultural contact, linguistic contact will emerge consequently (Bakalla, 1984:66). Particular languages historically belong to particular cultures; as a consequence, the former is the key to the latter (Lyons, 1981:324 cited in Hamki, 2021:10). Accordingly, the borrowed elements do not only represent forms of the linguistic system of the source language, but also reflect its cultural

values and historical background (Al-Mashkoor and Sahan, 2014:167). Words transmission from one language to another is stimulated by linguistic in addition to extra-linguistic factors (ibid). Cultural borrowing involves words that are usually used to describe new objects (Haspelmath, 2008:46). It is supposed that any direct or indirect contact between speakers of two different languages results in influencing of the language that is culturally dominant on the other. This dominance can be economical, military, political or cultural (Sapir, 1921:192-206; Salman and Mansoor, 2017:272).

Language used by people refers to their membership of the groups they belong to (Holmes, 2013:131). There are numeral different groups in each community. People of the same group often share linguistic features with other members of the group (ibid:186). Certain cultural variables construct the social identities of humans. Social status, ethnicity, age, gender and the social networks they belong to are important dimensions of identity in any speech community. Some speech features are shared by specific groups, that is why they become differentiated from other groups serving as a unifying or separating function for their members (ibid:131). Their speech supplies social information too; it signals the social identities and group affiliations of the speakers (ibid:132).

2. The Aim

The study aims at providing a sociolinguistic analysis of loanwords (henceforth LWs) to show their cultural adaptation to Mosuli Arabic (henceforth MA). By doing so, it can be found out to which extent the sociolinguistic factors affect the usage of LWs in Mosuli speech community (henceforth MSC) and to detect the role of the surrounding regions to introduce LWs into MSC.

3. The Hypotheses

This paper hypothesises the following:

1- Sociolinguistic parameters have influence on the rate of LWs usage in MSC. From this point, it can be hypothesised the following:

a- Females tend to use LWs more than males.

b- LWs are more diffused among the old age group.

c- LWs are found more in the speech of low class group than middle one.

d- Uneducated group of people generally utilise LWs rather than the educated group.

2- Environmental factor that is symbolised by the surrounding regional effects has influential effect in introducing LWs into MSC.

4. Model of Analysis

In order to analyse the collected data, achieve the aim and verify the hypotheses, a sociolinguistic modified model is adopted. It depends on the theoretical framework of Poplack et al (1988). In this framework, LWs usage is examined with a reference to sociolinguistic factors viz. age, sex, class, bilingual ability and regions of residence. In the current study, the same procedure is adopted, but with some modifications on choosing the sociolinguistic factors that are appropriate to MSC. For example, the social factor of bilingual ability is excluded. In contrast, Poplack et al exclude educational attainment of the speakers as it has no effect on using LWs in Canadian speech community. However, it is thought to be influential in MSC; so that it is tackled in the present study. Also, the idea of neighbourhood of residence is tackled differently from Poplack et al (1988). It is tackled from the perspective that accommodates Mosuli society. It is displayed by examining the influence of the surrounding regions on MSC.

5. Data Collection

Data are collected by conducting informal interviews with forty-eight typical Mosuli speakers. By doing so, a great number of data is acquired to be analysed with regard to the adopted model.

6. Cultural Adaptation of Loan words

Frequency of LWs usage represents their cultural adaptation in the speech community (cf. Poplack et al, 1988:56). This can be shown through making a comparison between the properties of LWs and the sociodemographic features of the speakers. These Sociodemographic variables serve as key elements in preferring or hindering the introduction and diffusion of foreign lexemes (ibid). Accordingly, in the following subsections, the cultural variables that affect using LWs in MSC, namely gender, age, social class, educational level and regional effects are tackled.

6.1 Gender

According to Holmes (2013:159), men and women generally speak differently because of social and cultural reasons. The linguistic forms used by both genders contrast to some extent in all speech communities. Women tend to use standard forms more than men because they seek for prestige reflecting their social background (ibid:167). On the contrary,

men tend to use vernacular forms which represent masculinity and informality (ibid:170). As well, they often differ in the linguistic features they use which are represented by differences in pronunciation or word formation (ibid:160). Differences in both gender's speech is a channel of language change in the society. One of the two genders leads the linguistic change according to their roles in the society (ibid:223).

6.2 Age

People of different ages differ, to some extent, in the words they use (Holmes, 2013:207). She explains that older speakers use the old conservative forms that they adopted in their youth. Opposingly, younger people are innovative; they tend to use and introduce new prestigious forms, after adapting them to their linguistic system, to their society (ibid:216). Then, they begin to diffuse among the neighbouring groups that admire such forms, but fail to diffuse further (ibid). When the introduced forms are increased in the use of young people speech, it is a signal that they are being adopted and they will continue to use them as they grow older until these forms become the adult community norms over time (ibid:219-220). So that the difference between the speech of pole age groups is considered as a type of language change and an indication that changes are in progress (ibid:219). Middle age group vary the LWs they use in their speech from old LWs to recent ones (Poplack et al, 1988:87-88). They form a better reflection of LWs stock in the current use in the community (ibid:88).

6.3 Social class

Social class is a term refers to differences between people in wealth, social prestige and education (Holmes, 2013:143). As people of different social status differ in social matters such as their jobs, the way they dress, what to eat, how to dress, whom they marry, etc., they differ in the way they speak too (ibid:142). The way a person speaks is a signal of his/her social background (ibid). Each social class is distinguished from the rest by using certain pairs of words (ibid:143). High social status speakers are usually influenced by the neighbouring communities that have great prestige and status in their eyes (ibid:222). Low social status speakers are influenced and adopt forms of nearby workers to indicate solidarity and intimacy, rather than prestige or status (ibid).

6.4 Educational level

To examine the relationship between sociolinguistics and educational attainment, the educational achievements of students of two different classes are investigated (Holmes, 2013:424). It is claimed that children of

working-class in many speech communities who use vernacular dialect forms are linguistically deficient or deprived with bad achievement, while children of middle-class do better at school with greater success (ibid). In some communities, this fact is misleadingly linked to the idea that children who belong to the successful groups often incline to use more standard forms, whereas children from less successful groups often use much frequency of vernacular dialect forms (ibid). However, one researcher inspects that matter and explains that the salient barrier that hinder the children's progress is the teachers' unconscious negative attitudes towards children who speak the vernacular dialects (ibid:425). Others suggest another problem that children who use vernacular dialect misunderstand standard dialect (ibid).

6.5 Regional Effects

Dialects are linguistic varieties (Holmes, 2013:140). Each dialect is distinguished by certain vocabularies, pronunciation and grammar (ibid). This is why the speech of individuals from different regional groups differs (ibid).

People of one region usually follow a shared strategy for incorporating LWs in their native discourse (Poplack et al, 1988:91). The extent to which regions differ in their acceptance for using LWs is determined by two factors (ibid:79-82). The first is the amount of exposure to the source language (ibid). The second is the prevailing social pressures in that region that work against using recognized LWs and, as a result, reduce the borrowing rate in the community (ibid). Environmental norms override individual abilities, confirming the idea that using LWs in a particular society is an acquired behaviour rather than a function of lexical need (ibid:98).

7. Data Analysis and Findings

Cultural analysis of LWs concentrates on the relation between Mosulis and their usage of LWs. All Mosulis are not the same according to LWs usage. However, the rate of using LWs in MSC differs according to sociolinguistic parameters viz. gender, age, literacy and class. Besides, another factor affects MA through introducing LWs into MSC which is the environmental factor that is represented in the effect of the surrounding regions around Mosul. Then, the influence of each variable on borrowing rates is statistically investigated by adopting the same model.

7.1 Gender

Poplack et al (1988) explicate that there are no distinctions based on sex concerning LWs usage in one of the regions under study, but slight distinctions in the others. However, in the light of Holmes (2013), men and women generally speak in different ways because of cultural and social reasons. This entails that they have different attitudes concerning using LWs. In the light of this view, each gender is taken separately explaining their relation with LWs usage in MSC.

a- Male

Men almost use LWs that fulfill a linguistic gap or those that are related to their jobs or fields of interest such as technological, mechanic and electric fields or those that have highly adaptation to MA. Their rate of usage for LWs in the corpus is 4.51% of borrowing types and 12.85% of borrowing tokens.

Talking about recent LWs, most men have little desire to use LWs that belong to other fields of life. This can be justified to some reasons. Firstly, men are less flexible to accept using new words that they are not accustomed to use. Secondly, men tend to be practical; so that they do not care more about prestige. It is also noticed that when an Arabic equivalent is available, they prefer it to a LW that carries the same meaning.

b- Female

The topics that women are interested in like fashion, furnishing, food, make-up, etc. are fields full of LWs that may or may not have native Mosuli equivalents because most of them are recently introduced into Mosuli society causing a linguistic gap that is filled by a LW that is gradually becomes integrated into MA lexicon. Although the topics of men's interest are areas in which LWs are increased, the fields of women interest still have larger number of LWs than those of men. This results in women's using higher rates of borrowing than men. Their usage for LWs constitutes 4.86% of borrowing types and 13% of borrowing tokens.

Many reasons lead to women higher usage for LWs. The first reason is that, as it is mentioned before, there are many LWs in women's daily topics and in areas of their interests. The second one is that women, in their nature, seek for prestige. Through their speech, they try to reflect their femininity and their high social background. The third reason is that women are more flexible to gain new words through imitation. One woman has to imitate other women in order not to be different or belittle herself. Thus, they prefer to use LWs even if the native corresponding terms are available, for instance, although (eyeliner) in MA can be called

كحل سائل، 'kħil sa:ʔil/, Mosuli women call the eyeliner of liquid type as 'eyeliner' /ʔa:yla:ynar/. Other examples are /fa:wnde:ʃn/ (foundation) instead of /ʔasa:s/, /blaʃar/ (blusher) instead of /frtʃa/ to refer to brush of putting blusher on cheeks, /ko:nsi:lar/ (concealer) instead of /xa:fil ʕi:yu:b/ which is a type of makeup that hides pitfalls, /kanto:r/ (contour) which means the makeup that makes the face fatter or thinner, etc. The Fourth reason is that LWs sometimes are easier to pronounce or consist of less number of syllables or words as in the case of 'concealer' that is said instead of /xa:fil ʕyu:b/, bye /ba:y/ instead of /maʕal sala:mi/, extension /ʔkiste:nʃn/ instead of /ʃaʕɣ ʔsṭina:ʕi/, etc. The other reason is that women are easily influenced by those who admire by the way they behave, dress and speak such as actresses, bloggers, youtubers and other famous influential characters. As a result, they adopt their forms especially borrowed ones, For example: /fa:ʃini:sta/ (fashionmonger), /blokar/ (blogger), /ga:yz/ (guys), /ko:ndʃnar/ (conditioner), etc.

In spite of that, both use a lot of the same LWs that represent Mosuli culture, such as /kibab/ (an Iraqi food), /ke:k/ (cake), /fe:s bu:k/ (facebook), /bas/ (enough or but), /ma:l/ (for), /ne:t/ (net), /ʧamʧa/ (ladle), etc.

The rate of LWs usage by the gender groups can be represented in the following figure:
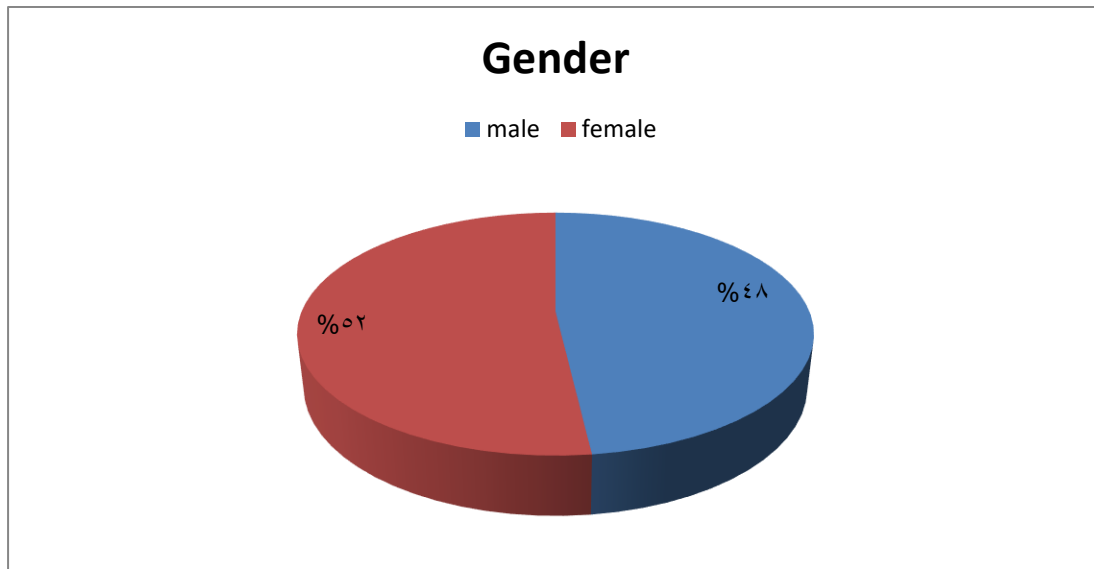
7.2 Age

In this study, age groups are divided into three subgroups: young, middle and old. Young speakers are those under 30 years old. Middle-aged speakers involve those between 30 till 50 years old. Old speakers are people above 50 years old.

a- Young group

Young group are innovative and always like to be in contact with modernity; so that they borrow and introduce new terms to Mosuli lexicon which many old people do not use or even accept. This is due to the ability of the youngs to adopt new forms. They make a contribution to spread new LWs in the society. When they introduce new forms that others admire, these forms become quicker to be diffused and used. Some instances that are associated with younger group that are found in the data are /kap/ (cap), /ṣo:ṣ/ (sauce), /ga:to:/ (gateau), /ki:to/ (keto, a diet programme), /ʔafawwl/ (to be full), /ʃo:k/ (shock), /byu:ti blandar/ (beauty blender), /ʃi:f/ (chef), /ha:ski/, /ptpo:l/ and /dʒe:rma:n/ (kinds of dogs), /ʔskannar/ (scanner), /ʔgru:b/ (group), /ʔo:n la:yn/ (online), etc.

Because of the youngers' tendency towards modernity, they tend to avoid using old forms that are diffused mostly among the old group. They think that such forms symbolise old-fashioned and outdated phenomenon that is deserved to be abandoned. Thus, it is thought that these forms have to be extinct in the next few years.

By calculating the percentage of LWs usage by the young age group through the conversations conducting with them, it is found out that they are the least age group use LWs by a percentage of 4.27% in terms of borrowing types and 11.58% in terms of borrowing tokens. It can be concluded that the reasons behind making the young group use the lowest rate of LWs that they abandon a great number of old LWs as well as they are restricted by their usage for recent LWs depending on the context and whom they address.

b- Middle group

Through the data that are collected from middle-aged speakers, it is noticed that they share LWs with both the old and young groups. This refers to whom they socialise and by whom they are affected. This point can be clarified through one of the informants who uses the obsolete term /ʔangri/ (a big plate). That middle-aged speaker reflects her influence by her old mother whom she lives with. This group also use LWs that are found in the areas of their interests and jobs. One of the subjects, who is an assistant goldsmith, uses very unusual idiosyncratic terms like: /kinʃfaṣ/ (ignore), /dafʃ(a)/ (man/woman), /tabni:ga/ (commission), /ʔinho:r/ (goo.d), etc. to refer to a language used for communication between goldsmiths in front of customers. Also, he uses unfamiliar idiosyncratic terms to refer to tools used in making gold such as /ʧfit/ (tongs), /ʧfta/ (pliers), /bo:daqa/ (a bowl for melting metals), etc.

From calculating the LWs that are used by the middle age group in the conducted interviews, it is detected that the percentage of LWs usage by this group is higher than young one, by 4.72% of borrowing types and 14.61% of borrowing tokens. This can be attributed to their use of old and modern LWs in their speech that is resulted from their influence by old and young age groups at the same time or by the people they socialise or the fields of their jobs and interests.

c- Old group

Old group often use obsolete terms that others, especially young people, no longer use. That is because some of these forms refer to entities or things that no longer exist such as /danag/ (the place where the wheat was ground), /sndʒi/ (a can that is put under the cradle), /xa:ṭo:ɣ/ (wooden beater used for washing clothes), /ʧannaq/ (a basin made from copper to wash hands in), /ṣandali:yi/ (a type of old cupborad), etc. Consequently, the young do not use and to the degree that they sometimes do not know their meanings or to what they refer. Another reason is that they are stick to their lexicon and do not accept to replace the items that they are used to use from their youth till their old with new words of non Mosuli origin. Some think that they will be illoyal to their dialect if they use foreign terms. They value their dialect with its old forms and elements that they acquired from their ancestors considering them as a part of their inveterate heritage and culture. Even some of them think that Mosuli identity which is closely related to Mosuli dialect is reflected by the old conservative typical expressions. For this reason, the highest percentage of LWs usage in MA in terms of borrowing types is found in this group by 5.03% and a percentage of 12.38% in terms of borrowing tokens. Most of these LWs, of course, are old LWs that they inherited from their youth and appreciate them regarding them as a part of their culture and MA lexicon. Some examples of LWs that are only used by older speakers are /kindi:ɣ/ (a big tray), /gi:l/ (a kind of mud to soften the hair), /ʕɣze:li/ (places to settle in when go for picnics), /ʤawi:ʃ/ (solider), etc. As it is shown in these instances, some of these terms are extinct due to development of life, as in the case of /danag/ as there are no longer people who grind wheat, but they buy it ground.

There are some LWs in the corpus that are shared by people of different ages. They have become part of Mosuli culture and even some of them have no equivalent in Mosuli lexicon, e.g./ka:mi:ra/ (camera), /talafzyo:n/ (television), /tanno:ɣ/ (a baking oven), /brɣil/ (groats), /ham/ (too), etc.

The rate of LWs usage by the age groups can be shown in the following figure:
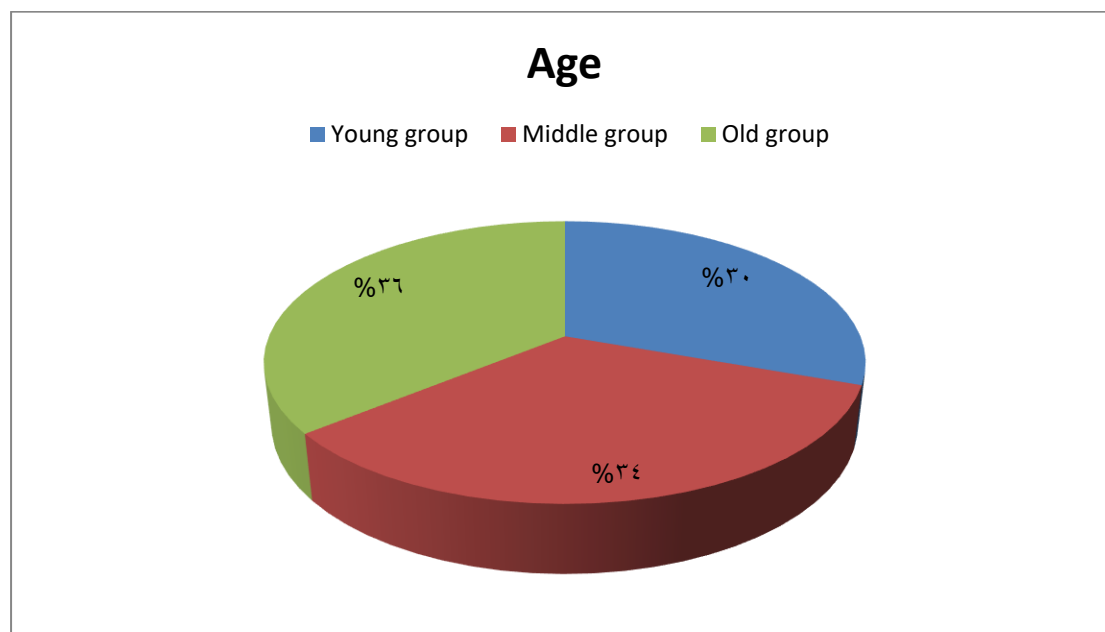
7.3 Social Class

In the light of the adopted model, it is supposed that each class of Mosulis differs from the other concerning using LWs. For the purpose of social class analysis, two social classes are only taken in this study: middle and low. Middle social class denotes the people of well-known families in Mosul that are distinguished by wealth and prestige. Low social class refers to working class people of unknown families. As for high social class, it is eliminated as it indicates royalty and such persons are rarely found in Mosuli society.

a- Middle

When a person speaks, he/she reflects his/her social background. Each class is often distinguished from the other by using certain words. It is observed that middle class members have tendency to abandon obsolete LWs that have more recent equivalents. At the same time, they are more flexible to accept adopting new LWs than low class, they do not mind to renew or add some forms to their lexicon from time to time as the development of life needs. All in all, middle class use less number of LWs in the corpus than low class, because the context does not always serve to use new LWs, and at the same time, they try to avoid old LWs as much as they can when a newer alternative is found. Thus, the borrowing rate is about 4.12% of types and 12.17% of tokens. The following forms are only used once or more by the middle social status members such as /ʃu:kala:ṭa/ (chocolate bar), /ko:rs/ (course), /byu:ti: blandar/ (beauty

blender), /ti:m li:dar/ (team leader), /ʔspa:ti:l/ (spatel), /pa:no:ra:ma/ (panorama), etc.

b- Low

As for low class members, they are less open minded to accept foreign words. They evaluate the old conservative words, native or borrowed. In the corpus, they use a considerable number of old LWs than middle class. They consider such forms as part of their city culture through which they reflect their Mosuli identity. They do not permit for the idea that under the umbrella of modernity, they have to replace the words, and even most of their social habits that they inherit, by new non Mosuli ones. This is regarded as invasion for their deep-rooted culture. This is clear in their rate of borrowing that is higher than the middle class group, by about 5.33% of types and 13.85% of tokens. Besides their usage for old LWs, they also use forms that are imposed on them, like forms that they need to use in their jobs or for the electronics they have in their homes. Some of the words that only appear in the data collected from low social status are: /xʃma:/ (an expression to express exclamation), /ʃakar kalla/ (a type of sugar), /yigrig/ (effective because of power), /tʃannaq/ (a basin made from copper to wash hands in), /bastu:ga/ (an utensil for keeping and drinking water), etc.

There are some borrowed forms that are shared by both groups, like /tra:ksu:d/ (tracksuit), /ʧa:y/ (tea), /fsta:n/ (dress), /dʃda:ʃa/ (Arab costume), /do:lma/ (a famous Iraqi cuisine), /sɣda:b/ (cellar), /ṣa:ʤ/ (saj), /ma:ṭo:r/ (motorcycle), etc. Items like these are part of Mosuli lexicon and represent Mosuli identity regardless of social class.

The rate of LWs usage by the social class groups can be reflected in this figure:

Social Class

Middle class Low class

%٤٤

%٥٦
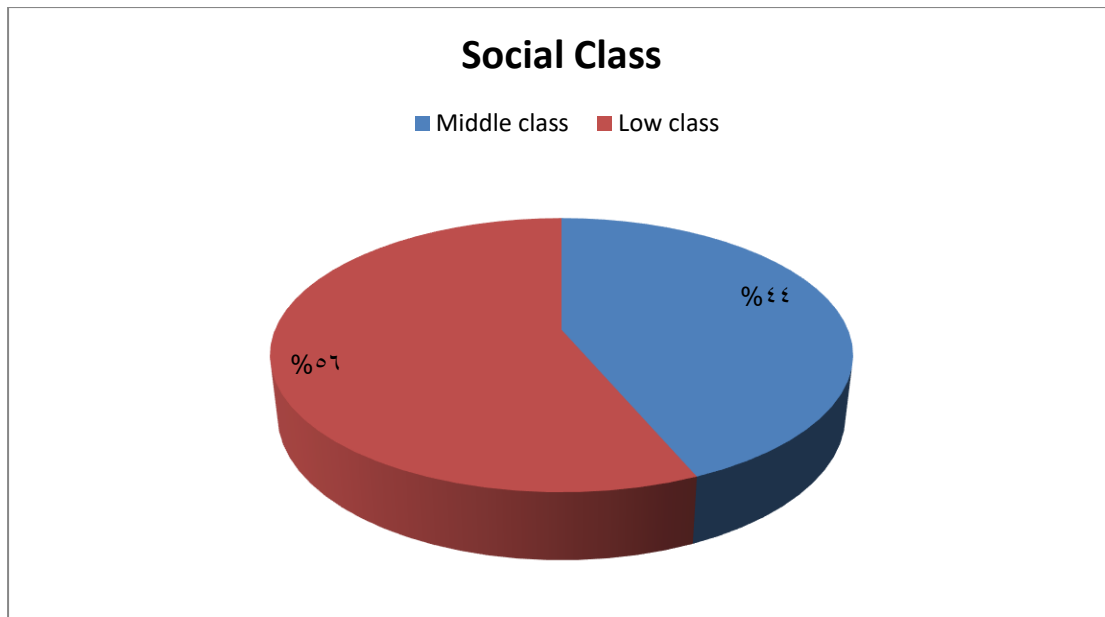
7.4 Educational Level

Two educational levels are taken in this section. The first is high referring to those that acquire a certificate higher than the sixth secondary school certificate (baccalaureate). The other is low representing those whose certificates are lower than baccalaureate or have never gone to school. with respect to Holmes (2013), she proposes a difference between the educational level of middle-class children, who often use standard dialect, do better at school than children of working-class, who often use vernacular dialect (Holmes, 2013:424). Her claim can lead to suggest that high educated people incline to use standard or as Holmes (2013:78) calls prestigious variety, while low educated people tend to use vernacular or as Holmes (2013:77) calls colloquial variety. This claim is taken and employed to be the basis for the analysis in this section.

a- High

The starting point for the idea of analysis is Holmes's (2013) suggestion that those who are better in their education use standard or prestigious code. Consequently, this suggestion can be employed to assume that people with high educational attainment in MSC use more modern LWs than those with low educational attainment. They utilise such forms whenever they have a chance; in order to show off and reflect their high knowledge and scientific background. The high educational attainment of this group gives them flexibility and ability to adopt new forms while exposing to outsider world and whenever need arises in addition to those that they have already known during their studying. However, all in all, they still use LWs less than people with low education with a borrowing rate of 4.16% of types and 12.46% of tokens.

That is because they do not stick to their lexicon particularly the old one as the illiterate group, and the context is not always appropriate to use new LWs as they may not be understood or may be accused of showing off by others.

The claim mentioned above can be verified through the interviews that are made with some educated informants. One of them works in an organisation. She spontaneously uses borrowed terms that may appear unusual for others, e.g. /ʔdʒuːkeːtar/ (educator), /keːs/ (case), /ʔaːysis/ (ISIS), /tiːm liːdar/ (team leader), /koːrdneːtar/ (coordinator), /ʔntarvyuː/ (interview), /rtin teːst/ (written test), /ʔabyuːz/ (abuse), /soːʃal woːrkar/ (social worker), /poːzʃn/ (position), /ʔoːrfaːndʒ/ (orphanage), /snyoːr ʔdʒuːkeːtar/ (senior educator), /ʔaːktviti/ (activity), /ʔasesmnt/ (assessment), /taːrgt/ (target), /treːning/ (training), /paːrnt skilz/ (parent skills), etc. Another informant who works in making cake also tries to reflect his educational background through choosing borrowed terms to use in his speech, e.g. /gaːtoː/ (gateau), /spaːtiːl/ (spatel), /foːrma/ (forma), /ʔaːytmaːt/ (items), /reːndʒ/ (range), /proːfʃnaːl/ (professional), etc.

b- Low

According to Holmes (2013), she says that uneducated or less educated people use colloquial or unprestigious variety. This indicates that this group lack for using modern LWs. This is because they refer to prestige; so that they are favoured by educated people, while uneducated people often prefer their native vernacular equivalent forms. This group, as opposite to the previous group, can rarely adopt new forms unless these forms are imposed on them because of certain situations. It is observed that in some positions, some illiterate informants try to use prestigious LWs, but they fail at least in pronunciation; so that their use for modern LWs is restricted. For example, one of the illiterate speakers wants to repeat what American journalists inform the craftsmen during visiting ancient Mosuli markets. The journalists tell these craftsmen that 'they present handmade'. This uneducated speaker attempts to convey what the journalists tell them saying /ʔntm ʔnsamiːkm <u>hayd meːd</u> yaʕni bil yad wl ʕaql tṣnaʕuːnu lil ʃayʔ/ (you are called handmade which means with hand and mind you make the thing). It appears that he neither knows the correct pronunciation nor the exact meaning of (handmade). In another utterance, the same speaker uses a recent LW also in a context where he is obliged to use it, he says /haðakil marra dʒaːni weːħd abuː santar spoːrt naynawa/ (last time Nineveh sport centre owner came to me). Because of modernity, he is put in a situation to learn and use the recent borrowed word (sport centre). Another illiterate one describes his son's disease saying /ʃlnaːnu ɣħnaː ʕal mustaʃfa gubal ʕmluːlu <u>kriːstoːb</u> min ṣafħa/ (we

took him to hospital, they immediately make <u>colostomy</u> for him sidy). Through checking the popular pronunciation of this word in the medical field, it appears that it is pronounced as /ko:lo:sto:mi/. But because of low knowledge of this man, he cannot pronounce it correctly. According to these examples, the claim can be proved.

This group do not easily adopt modern forms and renew their lexicon because of their low education that may hinder their learning and using for recent LWs. In contrast, they are associated with a certain stock of words in which old LWs increase. For this reason, LWs that are used by this group are more than those used by educated group by a rate of 5.23% of borrowing types and 13.52% of borrowing tokens.

Even there are some differences between the two groups, there are a lot they share, especially conservative LWs like /pla:stik/ (plastic), /ṭama:ṭa/ (tomato), /pa:ʧa/ (an Iraqi food), /ba:la/ (second hand goods), /bqʧa/ (bundle), /ka:str/ (custard), /ṣammu:n/ (a kind of bread baked in automatic oven), /pa:nka/ (fan), etc.

The rate of LWs usage by the literacy groups can be displayed in this figure:

Educational Level

■ High ■ Low

%٤٤

%٥٦
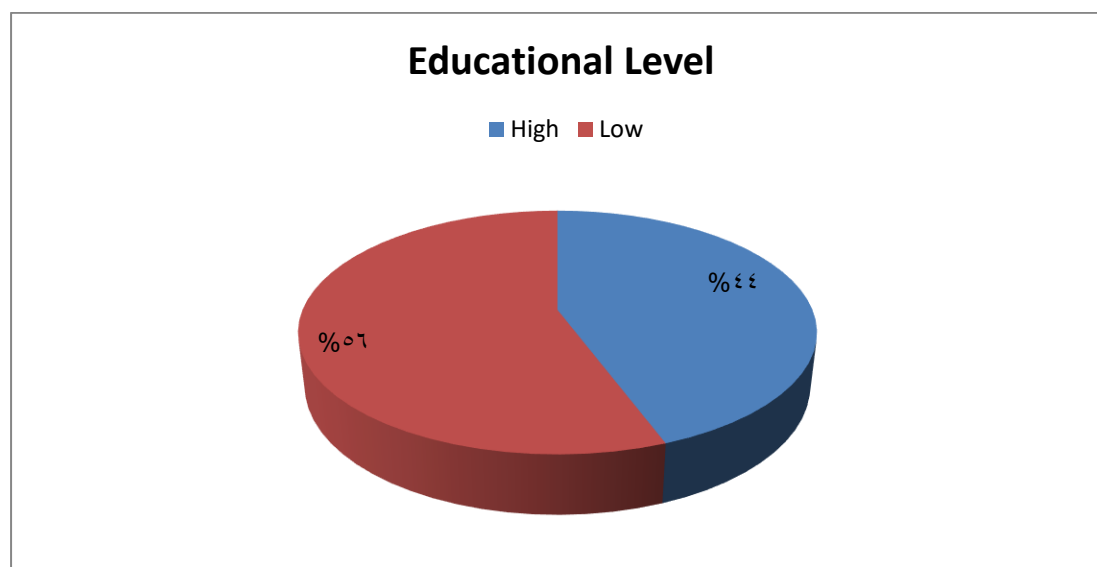
7.5 Regional Effects

There are two effective regions on MA, they are: villages around Mosul and Baghdad and other Arabian regions.

a- Villages around Mosul

MA is affected by the surrounding villages as a result of great interference of villagers, who contribute to the entry of many vocabularies of non-Arabic origin, with Mosulis. Two different languages

of villagers affect MA; they are: Aramaic and Kurdish. Some reasons caused that interference. For instance, during the Ottoman Empire, many Kurdish, Syriac and Chaldeans workers were brought by the Ottoman Empire to do different jobs inside Mosul (Al-Sidiqi, 2011:83). They greatly overwhelmed MA (ibid). As well, before about two centuries, Christians and Kurdish from villages around Mosul suffered from starvation (Al-Sidiqi, 2011:15). Thus, they immigrated to Mosul and worked there as workers in different fields and socialised Mosuli people who, in turn, tried to use a dialect mixed between their own dialect and the workers' languages in order to communicate and understand each other (ibid). In that period, some literate persons noticed that their dialect was invaded by other languages; so that they organised poems using colloquial language to encourage people to abandon using non-Arabic words (ibid:16). As a result, those languages gradually disappeared, but they left remarkable effects on MA (ibid:82). LWs form the most eminent effect of those languages on MA. In addition, geographical influences should not be forgotten. It is normal for any close regions to affect one another because of the geographical connection.

As for Aramaic influence on MA, it can be exhibited through many examples that are found in the corpus that are used by informants of different groups such as /ʔa:ku:/ (there is/are), /hassa/ (now), /maɣti/ (my wife), /marħaba/ (hello), /ɣzna:ydʒ/ (small seeds with sweet taste), etc.. Kurdish LWs are also used by the participants, but less than Aramaic LWs such as /bi:z/ (a large hooked needle used for knitting), /be:bu:n/ (a kind of herbs), /ka:la/ (a kind of sporty shoes), /kapra/ (similar to small tent made from tree branches), etc. This entails that Aramaic is more effective on MA than Kurdish.

b- Baghdad and Other Arabian Regions

Because of recent Mosulis' relations with Baghdadis and other Arab Iraqis, some forms enter into MA lexicon. Although they are Arabic forms, they have been uncommon in Mosuli society and have not been uttered by Mosulis before their contact with other Iraqis. Some of these words are borrowed when Mosulis, especially the youngs, try to switch their own dialect when speaking with others. They have to speak like others in order to be understood because many Iraqis find difficulty to understand MA. That is why they use Baghdadi Arabic which, in turn, begins gradually to be used from restricted situations, i.e. Mosulis contact with those, to Mosulis contact with each other. Also, in recent years, several Arab Iraqi families have emigrated from other cities to Mosul because of political situations and racial discrimination. As a result, by

their immigration they affect MA and cause for many forms to get into Mosuli lexicon.

In the corpus, few Baghdadi Arabic words are noticed, like: /ze:n/ (good) whereas the Mosuli equivalent is /mali:ħ/, /diz/ (send) whilst the corresponding Mosuli term is /ʔbʕaϴ/, /bastu:ga/ (a jug made of a baked clay) while in MA it is known as /ʃaɣbi/, /ɣurfa/ (room) while the Mosuli equivalent is the Turkish LW /ʔo:da/, /ṣaxla/ (goat) whereas in MA it is called /maʕzi/ or /ʕanzi/, /mala:bs/ and /ʔhdu:m/ (clothes) whilst the Hebrew LW /ʔħwa:s/ is used in Mosul, /ga:ʕ/ (floor) whereas /ʔaɣd̟/ is uttered by Mosulis, /zu:li:ya/ (rug) but it is used with a meaning of (a blanket); so that the form is borrowed but with a different meaning, etc.

8. Conclusions

This study has come up with the conclusions below:

1- The rate of LWs usage in MA is affected by the sociolinguistic parameters, that is:

a- Females tend to use LWs rather than males.

b- LWs are more diffused among the old age group.

c- LWs are used more by the low class group than the middle one.

d- LWs are found in the speech of uneducated group rather than the educated group.

2- In addition to the sociolinguistic factors, environmental factor, that is symbolised by the effects of the surrounding regions on MA, is also an influential factor in MSC that contributes to introduce LWs into MA lexicon.

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