

# The Jordanian Dialects through the Jordanian Folk Proverbs' Book in Light of the Ancient Dialects of the Arabs - A Linguistic Descriptive Study

Nayif Alnjadat, Associate Professor ,Language studies, Al-Balqa Applied University

This phonological linguistic research is an overview of the Jordanian dialects as they appeared in the book of popular proverbs by Dr. Hani Al-Amad, in light of the ancient Arabic dialects; it has been shown that the Jordanian dialects have preserved a number of old dialects, including: replacing the dental sounds with sounds easier than them, and expanding the substitution converging place of articulation of sounds. Some new dialect phenomena appeared, including the tendency to calm the first silent and start with Alif Al-Wasl, as well as a tendency to Alnahet, the phenomenon of changing the sound's place, and other phenomena shown in the research.

**Key words:** *Ancient Dialects, Folk Proverbs, Jordan, Linguistics*

## 1. Introduction

The Arabic language (AL) embodies its own spoken sounds in two main levels; firstly: what is known as the Modern Arabic Standard (MAS). This type is being disciplined by its well-known rules and is characterised by the appearance of signs (known as short-vowels and/or expression movements) in the written or spoken word. Secondly, dialects' levels: such dialects are controlled by the rules of the dialect in terms of their voices and their mutual influence, and are also characterised by the absence of expression movements. Language sounds, in general, are subject to continuous development, which is a disciplined development with the intention of keeping speakers in contact with the language and it is conducted according to special laws that researchers have devised (Abdel Tawab, Ramadan, 1983).

According to Wafi, (2004), it is stated that any phonological development or change regarding a phoneme takes place in any language environment; often, the words that contain such sound are affected. It is also seen that one sound may have more than one realisation (one way of pronunciation), each one of them is called (allophone) and it is usually observed that every tribe speaks only in one realisation (allophone) e.g., the Arabic sound /ʒ/ has a number of allophones including (/k/, /q/, /ʒ/, and /j/). The dialect that replaces the /ʒ/ with any allophone obliges the new allophone to be the main sound.

Accordingly, the importance of this research is seen to be found in regard to the phonological development that has been observed to study such changes to establish a systematic way of explanation. In fact, the presence of MSA is related to the importance of this language since it is the Holy Quran language as well as it is the language of the poetic and prose heritage for more than 1500 years, and thus the Arabs are communicating with their ancient heritage (Abdel Tawab, 1983).

Perhaps, dialects enjoy a wider range of change and development rather than the phonemes, and such changes are seen to be found in morphological and grammatical rules, so the spoken language evolved, and dialects varied due to multiple factors including environmental, geographic, social, and so on. (Anis, 1992)

Scholars have always tried to monitor such changes that have been observed in the speeches of the Arab tribes. Each tribe was distinguished by a special dialect, and these differences have reached the level of identity, so they used to say: "Speak I know you", indeed, the dialect enjoys the distinction and relative stability in the tribe, until they said as proverbs: (Istinnta Saad bin Bakr, Ananat Tamim, Fahhahahil, Shanshana Al Yaman, Talila Bahra, and so on (Al-Suyuti, 911 AH).e.g., the Qurayshi tribe was distinguished by being devoid of these phenomena. Al-Jahiz, (1984) mentioned that Muawiyah bin Abi Sufyan asked the sitting in his council one day: "Who are the most eloquent?" He said: "Some people have risen above the Euphrate lakhanakhaniya, and they have stayed away from Kisakahti Bakir, and they have no murmuring Quda'a, and not tamtam'aniyati Humeer. He said: Who are they? He said: Quraysh ...". (ð). It is also stated by Ibn Jinni (1987) (ħ) that the phenomenon of converging the place of articulation as it is being somehow the way that creates such Arabic dialects. He explains that the sound /ʔ/ is close to /Aeen/, /f/ to /b/, and /l/ to /r/.

The AL is seen to be as same as other languages as it is developing slowly, and in many various aspects, and accordingly, this study will be subjected to the development and remarkable changes that can be observed in the Jordanian dialects. Many studies have been investigated about phonology and phonetics in general since the beginning of the 20<sup>th</sup> century reaching to

what is known to be phonological rules, characteristics of phonological development; such studies are not the main focus of the present study but rather it can obtain some benefits from their results in monitoring, description, and analysis of the present study.

In addition, this study has been benefited from the studies of Ibrahim Anis, Ramadan Abdul Tawab, and Kamal Bishr, and others as well as benefitting from some ancient sources. More precisely, the theoretical section of the current research is built based on their studies, Furthermore, *Jordanian Folk Proverbs* by Hani Al-Amadin as a book is taken to collect data as it is seen to be including Jordanian dialects.

## 2. Phonological Development:

This research attempts to present the aspects of development and it is worth noting that about 14 sounds of Jordanian dialect are pronounced as they were in the MSA without substitution. They are (/b/, /t/, /χ/, /d/, /r/, /ʃ/, /ʕ/, /ħ/, /tˤ/, /m/, /n/, /h/, /w/, and /j/). As for the sounds that are not always pronounced same are: (/ʔ/, /q/, /θ/, /ðˤ/, /ð/, /ʒ/, /ʁ/, /z/, /s/, /sˤ/, /dˤ/, /k/, /l/).

### 2.1 The /ʔ/ sound

/ʔ/ is seen to be a challenging sound; hence, many dialects try to get rid of it in multiple ways, including softening, substitution, or deletion (The Arabic Language Academy / Cairo 1989; Sibawayh, 1991; Bishr, 2000; Anis, 1992).

Undoubtedly, when pronouncing /ʔ/, there is an attempt to achieve the /ʔ/ or what is known as "nabra" -the way of pronouncing /ʔ/- which is recognised as the dialect of Tamim (Ibn Manzur, 1995). Indeed, tribes' behaviours have varied in dealing with /ʔ/ sound as follows: firstly, some tribes omit the /ʔ/ sound, so the word "/ʒaʔ/" is pronounced "ʒaa" with deleting /ʔ/ sound, the sound of ʔ is dropped without substitution in its various places of the word (Anis, 1992). It is also noticed that the many Jordanian dialects omit /ʔ/, so it says /ʒaa/ instead of /ʒaʔ/, and /ʃi/ instead of /ʃiʔ/, and sometimes, it is pronounced as /ʔʃi/.

E.g., the Arabic expression "intəlat alħws<sup>ʕ</sup>il" which means "stomach has become full" the MSA of the word intəlat" is "intəlat" the /ʔ/ sound was deleted (Al-Amad, 1996), and the deletion of ʔ came in many Arab languages, as was mentioned in some Quranic readings. In addition, the dialects of some civilized Arab tribes tended to soften the /ʔ/ sound to be pronounced close to /j/ or /w/ including: Quraysh, Aws, and Khazraj (Abdel Tawab, 1983) (Anis, 1992) e.g., the word /saʔil/ that means "liquid" is pronounced by some Arab dialects as /sajel/ by softening the /ʔ/, so it becomes /j/.

E.g., the Jordanian proverb that says "the one who opens his well to all, people take from it". The word /beer/ that means "well" is softened to be pronounced as /j/ but in origin it is /ʔ/ more precisely the word "well" is pronounced in the MSA as /bʔer/ (Al-Amad, 1996). And in this proverb "ask an experienced person and do not ask a doctor" the word "ask" in Arabic is /isʔal/ and is pronounced as /sajel/ to be changed from /ʔ/ to /j/. ; The hamza of cutting in the two words softened and replaced J. (Al-Amad, 1996). In addition, in the proverb "the one who sells his heart is stronger than the buyer" the word "seller" in MSA Arabic is /baʔʕ/ is pronounced in the Jordanian dialect as /bajʕ/ the sound of /ʔ/ is softened by replacing it with /j/ (Al-Amad, 1996), and in the following proverb: "if the camels have gone, then bring it back". The word camels in MSA Arabic is pronounced as /alʔbl/ but in Jordanian dialect is seen to be /albil/ the sound /ʔ/ has become as short vowel /i/ (Al-Amad, 1996).

As a matter of sound softening, the sound of /ʔ/ is replaced by /w/. E.g., in rural areas, people say "from where" as the word "where" in MSA Arabic is /ʔen/ but in some Jordanian dialect is pronounced as /wein/ swapping the sound /ʔ/ to be /w/ to soften the sound /ʔ/. Next, some tribal dialects change the sound of /ʔ/ e.g., "we worship you"; it is said in Arabic as /ʔjak naʕbd/ and is pronounced by some Jordanian dialect as /hjak naʕbd/; it is a recitation by Abu Al-Sewar Al-Ghanawi (Abu Hayyan, 1990). Besides, it is said in the Jordanian countryside: /Hanadari/ that means "do I know" the sound /ʔ/ is pronounced as /h/ by substituting /ʔ/ to be /h/.

Besides, some dialects change the /ʔ/ sound to be pronounced as /ʕ/ and this is known as "Ananaat Tamim" which means this change is related to the Tamim tribe (Al-Suyuti, 911 AH), and it is mentioned in the following poem; one example of "Anana" -Anana means the more use of the sound /ʕ/-, and the saying of the poet Dhu al-Ramah the word /ʔʕn/ in place of saying /ʔʕin/ (Dhu al-Ramah, 1995).

Indeed, the phenomenon of replacing the sound /ʔ/ to be pronounced as /ʕ/ is expanded in Jordan. Hence, we currently hear some of them say: "Masʕoul" which means responsible for, in place of saying "Masʔoul", and this way of pronunciation is mostly heard among the majority of the Huwaitat tribe. In this proverb: "ask an experienced person and do not ask a doctor" in the word /isʕl/ which means "ask" the sound /ʔ/ is pronounced as /ʕ/ (Al-Amad, 1996).

## 2.2 The Arabic Sound /t/

The place of articulation of /t/ sound based on the view of Sibawayh comes from the tip of the tongue (Sibawayh, 1991) being a voiceless sound (Ibn Manzur, 1995).

It is known that the sound /t/ is changed if it is preceded by the /z/ sound e.g., the word "izdazar" which means "snob" and "idaxar" which means "to save", and the /t/ is changed if it is preceded by a sound of the occlusal sounds e.g., it is said "is<sup>ʔ</sup>t<sup>ʕ</sup>bar" which means "being patient", and the word "ið<sup>ʕ</sup>t<sup>ʕ</sup>ar" which means "compelled" (Sibawayh, 1991); also the /t/ sound has been changed to be pronounced as /tʔ/ in some of the neighbourhoods in Aqaba (the main city in Jordan located in the south of Jordan). They say " t<sup>ʕ</sup>mer" which means "please come" in place of saying "tmer" (Abdel Tawab, 1983).

### 2.2.1 Interdental sounds

The description of the interdental sounds that are placed between teeth includes both: /ð/, /θ/, and /d<sup>ʕ</sup>/, more precisely their place of articulation is the tip of the tongue is between the teeth, and the /θ/ is a voiceless sound; the /ð/ and /d<sup>ʕ</sup>/ are among the voiced sounds, and these sounds have been extinct in some Arab dialects, due to the difficulty of their pronunciation and to soften their ways of pronunciation, their place of articulation has been changed to a neighboring sound:

### 2.2.2 The /θ/ sound

The /θ/ sound based on the view of Sibawayh, the place of articulation of /θ/ is between the tip of the tongue and the edges of the front teeth (Sibawayh, 1991), and it is a voiceless sound, and some dialects shift their place of articulation to be pronounced back a little, so /t/ is pronounced as /s/ (Sibawayh, 1991). For some Arabs, the /θ/ sound is changed to be pronounced /f/ e.g., the word 'zadaθ' which means "grave" is pronounced as /zadaf/ by replacing the /θ/ sound to be /f/ and this kind of substitution is still observed in the Badia of Jordan (Abdel Tawab, 1983).

Some of the tribes alternate the /θ/ sound to be pronounced as /t/ by delaying its pronunciation a little. e.g., the word "θalaθa" which means "three" is pronounced as /talata/ and some other tribes change the /θ/ sound to be /s/ e.g., the Arabic word "θabet" which means "fixed/ stable" is pronounced as /sabet/ (Abdel Tawab, 1983). It is also seen in the following proverb "one thousand snakes bite but I do not want a single snake to interfere in" (Al-Amad, 1996), the Arabic word "θoʕban" which means "snake" is pronounced as /toʕban/. Abu Hatim Al-Razi (322 AH) mentioned in the Book of Al-Zaynah that the Arabs had pronounced the /θ/ sound as /t/ as they say for the Arabic word kaθer" which means "a lot" as /kater/ (Al-Razi, 1994). As for the /θ/ sound, it is an interdental sound and it is seen to be extinct and then, such sounds are replaced by other sounds that are easier than in their articulations as they can be pronounced as /s/ or /t/.

### 2.2.3 The /ð/ sound

The /ð/ sound according to Sibawayh is a sound that is produced from between the tip of the tongue and the edges of the front teeth (Sibawayh, 1991), which is a voiced sound, but it seems to be a soft one (Sibawayh, 1991). A number of Arab tribes replace this sound to be pronounced as /z/ or /d/, e.g., the Arab word "əxaðə" which means "he has taken" is pronounced as /əxadə/ and the word "ðəhab" which means "gold" is pronounced as /dəhab/ (Abdel Tawab, 1983)

In fact, some sounds can be extinct as people tend to economise their own efforts. In some Jordanian cities, the /ð/ is replaced by /z/ or /d/, and in the Bedouin areas, the /ð/ sound is pronounced as it is. However, it is sometimes pronounced as /l/ e.g., in this proverb, it is said that "what do you do on Saturday; you will receive it on Sunday". It is observed that the /ð/ sound in the word "əlaði" which means "which" is pronounced as /əlli/ the /ð/ sound is pronounced as /l/ and this was not mentioned by the ancient Arabs (Al-Amad, 1996)

### 2.2.4 The /d<sup>s</sup>/ sound

This is the sound that is produced from the tongue and teeth, more specifically, "from between the tip of the tongue and the edges of the front teeth" (Sibawayh, 1991).

"This /d<sup>s</sup>/ sound is often pronounced as /ð<sup>s</sup>/ and/or /z/. e.g., the Arabic word 'ad<sup>s</sup>em' which means "great" as /að<sup>s</sup>em/ or /azem/. In addition, /d<sup>s</sup>/ is sometimes pronounced as /heavy z/ e.g., the two words 'ad<sup>s</sup>em' and 'ad<sup>s</sup>ama' are pronounced as /azem/ and /azama/ and it was also mentioned that ancient Arabs pronounce /d<sup>s</sup>/ as /l/ for example "d<sup>s</sup>olmah" is pronounced as /dolmah/" (Al-Razi, 1994)

Perhaps, it is seen that such substitutions and extinction of some dental sounds that people tend to ease and economy in the muscular efforts (Abdel Tawab, 1983), as their pronunciation requires great muscular efforts by taking out the tip of the tongue and placing it between the teeth, so some dialects got rid of it by moving the sounds' place of articulation slightly behind the teeth, or returning the tongue slightly and expelling the air from between the front teeth to be pronounced as /s/.

### 2.3 The /z/ sound

The /z/ sound according to Sibawayh is a voice made "from the middle of the tongue between it and the upper palate" (Sibawayh, 1991), and it is known as a heavy sound (Sibawayh, 1991). This sound has been realised into some phonemes pronounced differently in different places like

in Syria Egypt, and some other places; e.g., the Arabic word "alʒaij" which means "the army forces" is pronounced in Egypt as /algaij/ and in Syrian as /alfaij/ (Bishr, 2000), so the sound /ʒ/ is pronounced as /g/ and /f/ and it can be seen that when the place of articulation is moved back a little the /ʒ/ sound was pronounced as /g/ but when it was moved ahead then it was pronounced as /f/ and according to Jarja people who live in Egypt, they pronounce the sound /ʒ/ as /d/, e.g., "alʒaij" is pronounced as "aldaij" (Anis, 1992; Bishr, 2000).

In southern Jordan, the /ʒ/ sound is pronounced loudly, and in the main cities, they tend to change its pronunciation a little by moving its place of articulation ahead a little with a clear dropping of the /l/ sound and then, soothing the /ʒ/. In the Jordanian proverb "a hungry person dreams of having bread" (Al-Amad, 1996), it is noted that the /l/ sound is dropped.

## 2.4 The /h/ sound

The place of articulation of the sound /h/ based on Sibawayh's view is from the middle of the throat so it is a pharyngeal sound (Sibawayh, 1991), and it is also a voiceless one. This /h/ sound is often deleted due to its softness and whisper, e.g., it is mentioned in the proverb "stay tuned until you reach your goal" the Arabic word "hata" which means "until" the /h/ is deleted" (Al-Amad, 1996) This kind of deletion for the /h/ sound is not new as it has been seen earlier (Abdel Tawab, 1983)

## 2.5 The following sounds /z/, /s/, and /s<sup>ʕ</sup>/ sounds

They are known as soft whistling sounds. These /s/, and /s<sup>ʕ</sup>/ sounds are voiceless and the /z/ sound is a voiced one. According to Sibawayh, the places of articulation of these sounds are between the tip of the tongue and the upper of front teeth (Sibawayh, 1991). Consequently, some substitutions between these sounds can occur as their places of articulation are close to each other. It is mentioned earlier that Arabs say for the word "saqar" which means "hell" as /zaqar/ (Ibn Manzur, 1995). In addition, it has been observed that the sound /s/ was sometimes substituted as /t/, e.g., they say for the Arabic word "nas" which means people as /nar/ by replacing the sound /s/ to be pronounced as /t/ and this kind of substitution in Arabic is known as Al-Watim, by turning /s/ into /t/ (Abd Al-Tawab, 1999). Indeed, this kind of "Watim" was not heard in Jordan. However, in the Jordanian context, the /s/ was often replaced by the /s<sup>ʕ</sup>/sound in some rural areas, according to Ibn Mujahid the Arabic word "s<sup>ʕ</sup>erat" is sometimes pronounced as /serat/ (Ibn Mujahid. E.d)

In the Jordanian proverb: it is said that "when your son is young, he is like a rose you smell it". The Arabic word "s<sup>ʕ</sup>qeer" which means "young" is pronounced as /zqeer/; hence, we can see that

the sound /s<sup>ʕ</sup>/ is replaced by /z/ (Al-Amad, 1996). Another proverb says that "the father of young boys is granted by God" again, the word "s<sup>ʕ</sup>qaar" as it is plural in this time is pronounced as /zqaar/ replacing the /s<sup>ʕ</sup>/ sound to be /z/ (Al-Amad, 1996).

## 2.6 The /ð<sup>ʕ</sup>/ sound

The place of articulation of the /ð<sup>ʕ</sup>/ sound according to Sibawayh is between the edge of the tongue and the next part of the molars (Sibawayh, 1991).

This /ð<sup>ʕ</sup>/ sound requires a lot of effort, including the elongation and extension of the tongue so that it fills the space between the teeth of the upper jaw until it touches the molars. Therefore, this sound disappeared in its old form and in the description that Sibawayh and other scholars have determined, it is observed that several phonemes have been replacing the /ð<sup>ʕ</sup>/ sound in the Arabic dialects, e.g., the Arabic word "ð<sup>ʕ</sup>abet<sup>ʕ</sup>" which means "an officer" is pronounced as /d<sup>ʕ</sup>abet<sup>ʕ</sup>/ and the Arabic word "ð<sup>ʕ</sup>araba" which means "he hit" is pronounced as /d<sup>ʕ</sup>araba/. In addition, the same word "ð<sup>ʕ</sup>abet<sup>ʕ</sup>" is also pronounced as /zabet<sup>ʕ</sup>/ and this kind of change has been observed earlier among ancient Arabs by pronouncing the word "ð<sup>ʕ</sup>amina" which means "guaranteed" as /zamina/ (Abu al-Tayyib, 1961).

These phones appear in various regions of Jordan, e.g., the two words "ð<sup>ʕ</sup>abet<sup>ʕ</sup>?" and "ð<sup>ʕ</sup>araba" are pronounced as /d<sup>ʕ</sup>abrt<sup>ʕ</sup>?/ and /d<sup>ʕ</sup>araba/ by replacing the /ð<sup>ʕ</sup>/ sound to be pronounced as /d<sup>ʕ</sup>/. Besides, it is pronounced in some areas of Jordan as /ð/, e.g., they say "ð<sup>ʕ</sup>reb" in place of "ð<sup>ʕ</sup>arab" and in the following proverb, it is said that "if you want him to be satisfied just leave him now". The Arabic word "tarð<sup>ʕ</sup>eh" which means "you make him satisfied" is pronounced as /terð<sup>ʕ</sup>eh/ by replacing the /ð<sup>ʕ</sup>/ sound by /ð/ (Al-Amad, 1996).

In addition, the /ð<sup>ʕ</sup>/ sound can be pronounced as /z/ and this is clearly seen in the following example "such case needs such stamp"; it is seen that the /ð<sup>ʕ</sup>/ in the word "mað<sup>ʕ</sup>bat<sup>ʕ</sup>a" which means "a case" is pronounced as /mazbat<sup>ʕ</sup>a/ by replacing the sound /ð<sup>ʕ</sup>/ to be /z/ (Al-Amad, 1996). Again, this kind of change is seen because people tend to ease sounds and economise their muscular efforts when pronouncing sounds (Abdel Tawab, 1983).

## 2.7 The /ʕ/ sound

The place of articulation of the /ʕ/ sound is in the middle of the throat which means it is a pharyngeal sound, which is a pronounced sound being soft and heavy (Sibawayh, 1991). The /ʕ/ sound is sometimes pronounced as /n/ e.g., the Arabic word "ʕ<sup>ʕ</sup>t<sup>ʕ</sup>a" which means "he gave" is pronounced as /ʔnt<sup>ʕ</sup>a/ by replacing the /ʕ/ sound by /n/ (Al-Amad, 1996)

## 2.8 The /f/ sound

The place of articulation of the /f/ sound is at the bottom of the lower lip and the edges of the upper teeth, and it is seen as a voiceless sound (Sibawayh, 1991). Some people pronounce the /f/ sound as /b/ because they are close to each other in their place of articulation. It is mentioned in the following proverb "eat him at lunch before he eats you at the dinner" (Al-Amad, 1996). The Arabic word "fehe" which means "by it" is pronounced as /behe/ by pronouncing the /f/ sound as /b/. Another proverb which says "to be in a stomach of a lion is better a hyena's" the Arabic word "fbat<sup>ʕ</sup>en" which means "in the stomach" is pronounced as "ibat<sup>ʕ</sup>en" by replacing the /f/ sound to be pronounced as /b/. In addition, the /f/ sound is also pronounced as /θ/ e.g., the Arabic word "fom" which means "mouth" as /θom/ (Al-Amad, 1996).

## 2.9 The /q/ Sound

The place of articulation of the /q/ sound is at the back of the tongue with the upper palate; it is also a voiced sound that is described as a loud and heavy sound (Sibawayh, 1991). This sound is also realised to be pronounced in different forms as "phonemes".

It is mentioned that Arabs pronounce /q/ as /k/, e.g., the Arabic word "qamar" which means "moon" is pronounced as /kamar/ by replacing the sound /q/ by /k/ (Al-Razi, 1994). In addition, /q/ can be also pronounced as /ʔ/ in different places such as Egypt, Syria, and some other places (Nassima, 2016). In the Jordanian context, /q/ is pronounced as /ʔ/, /z/, or /k/, and in the case of /ʔ/, it was sometimes difficult. Indeed, some people pronounce /q/ as /ʔ/ to show that they are more civilized as this way of pronunciation in Jordan indicates that e.g., the Arabic word "Aqaba" is pronounced as /ʔba/ (Anis, 1992).

In addition, the /q/ is pronounced /k/ e.g., the Arabic word "ʔqeb" which means "boys" is pronounced as "ʔzeb" in some areas of Al-Karak and the northern Badia; in another example, "he went to have pollution but he broke the jug" the Arabic word "ibreq" which means "jug" is pronounced as /ibreʔ/ (Al-Amad, 1996). In the Badia of Jordan, they say /katen/ in place of saying "qatem" which means "mute" by changing the /q/ sound to be pronounced as /k/ (Al-Amad, 1996).

## 2.10 The /k/ sound

The /k/ sound is placed at the back of the tongue to be at the back of the upper palate, and it is a voiceless sound (Sibawayh, 1991).

This /k/ sound has been changed among the ancient Arabs. Hence, several languages were known to be named as cascasa, kashkasha, and shanshana. The first and second languages (cascasa and kashkasha) agree that they are intended to strengthen the sound of the feminisation sense because it will be deleted when a speaker stops and these languages are named, as cascasa as the sound /s/ is seen more often, kashkasha as the sound /tʃ/ is seen more often, and lastly, it is also named as shanshana because the sound /ʃ/ is found more and these types of language are found by replacing the /k/ sound to /s/, /tʃ/, or /sh/.

### 2.11 The /l/ sound

The place of articulation of the /l/ sound is at the tip of the tongue when touching the alveolar ridge, and hence, it is voiced alveolar lateral (Anis, 1992).

The /l/ sound is often substituted to be pronounced as /n/ e.g., changing the Arabic word "rafel" is pronounced as /rafen/ (Anis, 1992).

This kind of substitution is seen in Jordanian dialects in some areas they say /ʔmneħ/ in place of saying "mleħ" which means "he is good" by changing /l/ to be pronounced as /n/ because their place of articulation is close to each other.

In addition, the sound /l/ is also pronounced as /r/ in some of Jordanian dialects, e.g., in this proverb "I wish that his way of speech as same as his poverty level" (Al-Amad, 1996) it is seen that the Arabic word "leit" which means "wish" is pronounced as /reit/ by changing /l/ to /r/.

### 2.12 The /m/ sound

This /m/ sound is articulated with the upper and lower lips approach or touch each other and it is also known as a voiced bilabial nasal (Sibawayh, 1991). The /m/ sound is sometimes pronounced as /n/. E.g., the Arabic word "qatem" which means "dark" is pronounced as /qaten/. This way of pronunciation is also seen among Jordanian dialects such as al-Huwaitat tribe (Al-Suyuti, 911 AH, Ibn Jinni, 1987). Indeed, this form of substitution is also because of their place of articulation is still close to each other.

### 2.13 The /n/ sound

The /n/ sound is articulated with the tip of the tongue touching the alveolar ridge and it is alveolar nasal and voiced alveolar nasal (Sibawayh, 1991).

This sound is sometimes changed to be pronounced as /m/. e.g., the Huwaitat tribe from eastern Jordan tribes say /hand<sup>s</sup>al/ in place of saying "hand<sup>s</sup>al" which means "a kind of plants" by replacing the /n/ sound to be pronounced as /m/.

### 3. Cascasa

The cascasa is created by substituting the /k/ sound to be pronounced as /s/ when a speaker stops e.g., the Arabic word "?ʕt<sup>s</sup>eitak" which means "I gave you" by pronouncing it as /ʕt<sup>s</sup>eitis/ and replacing the sound /k/ to be pronounced as /s/. This type of language (cascasa) is known to be for Rabiya Tribe and it is also observed in Hozan Tribe (Al-Suyuti, 911 AH) and it is still seen in Jordan among Bani Sakhar Tribe.

### 4. Shanshana

This type of pronunciation is seen when a speaker substitutes the /k/ sound by /ʃ/ (Abdel Tawab, 1983; Al-Suyuti, 911 AH), e.g., some Arab tribes say /minʃ/ which means "from you" in place of saying "minik" by replacing the /k/ sound to be /ʃ/ and this kind of pronunciation is seen in some Yemeni tribes as well as it can be observed in Jordan at Al-Karak and Irbid as these are two main cities (Al-Suyuti, 911 AH).

### 5. Expansion of ancient linguistic and dialectal phenomena:

The tribes who live east and west of the Jordan River are considered an extension of the Arab tribes that used to live in the northern Arabian Peninsula and southern Syria. The ancient geographers used to say that they live within the name of the Badiat al-Sham (Al-Rajhi, 1999). Therefore, some dialect phenomena remained up to the present with having some specific names including Alnahet, which means "two words become one" (Al-Suyuti, 911 AH), e.g., they say "ʕbʃami" which means "ʕbd ʃams".

This kind of Nahet is seen in the Jordanian proverbs:

1. They say "ya hniyal mn bat bham qadeem" which means "the one who is happier is the one who sleeps with an old problem". In fact, the word "hniyal" is from two different words "haniyana liman" which means "congratulations to whom" (Al-Amad, 1996).
2. They also say "ʕlium" as being a wishing formula which means "May God come to that day"
3. In the Jordanian proverb, they say "If I were at a close place, there must be a separation." The Arabic word "laysa bud min" is said in the proverb by using "Libsd" (Al-Amad, 1996).

## 6. The Stillness movement of the first consonant sound

4. Some speakers tend to stillness the movement of the first consonant sound; e.g., the Arabic word "hunak" which means "there is" is pronounced as /hnoh/ and also in place of saying "hona" they say /hna/.
5. There are many Jordanian proverbs that are seen to be observed in such a way of pronunciation, e.g., "our goods have come back to us" (Al-Amad, 1996). The Arabic word "?bδ<sup>ς</sup>aʕtna" which means "our goods" is pronounced as /bδ<sup>ς</sup>aʕtna/ and in the same proverb the word "lana" which means "to us" is pronounced as /lna/ by using stillness movements on the two sounds /b/ and /l/.

## 7. Altamyim

This way of pronunciation is seen more among Yemeni tribes by substituting the sound "?l" to be pronounced as /?m/ e.g., they say /?mbareh/ in place of saying "?lbareh" which means "yesterday" (Ibn Hisham, 1998). In fact, this type of language is an ancient Arabic language. This way of pronunciation is also observed in Jordan by replacing "?l" to be /?m/.

This is seen in the following Jordanian proverb "I just went back yesterday and I am going today" (Al-Amad, 1996). The Arabic word "?lbareh" which means "yesterday" is pronounced as /?mbareh/.

## 8. Altila

This way of pronunciation is related to the use with the present simply by using /i/ sound with the first letter of the present simple verb (Anis, 1992) e.g., the Arab present simple verb "taʕla," which means "you know" is pronounced as /tiʕlam/ (Al-Amad, 1996). This dialect is seen more among the Al-Hawitat tribe and it is also sometimes seen to be in rural areas e.g., they say /niʕrab/ in place of saying "naʕrab" which means "we drink" by changing the movement of the first sound of the present simple verb.

## 9. Alaistinta

This way of saying is related to changing the /ʕ/ sound to be /n/ sound and this dialect is observed in some dialects such as Saad bin Bakr, Hadhil, Al-Azd, Qais, and Al-Ansar (Al-Suyuti, 911 AH); and this way of pronunciation can be seen because of the idea of language change and development. This dialect is seen in the following Jordanian proverb "the giver gave"

(Al-Amad, 1996). The Arabic word "?ʕr?a" which means "he gave" is pronounced as /ʔnt<sup>ʕ</sup>a/ by replacing the /ʕ/ to be /n/.

### **10. Alqut?ea**

According to Sibawayh this dialect intends to shorten words by using fewer sounds e.g., Arab says "la ta" and it is, in fact, "la tafʕal" which means "do not do"; it is seen that "la tafʕal" is shortened as being "la ta" (Sibawayh, 1991). This can be also seen in the rural areas of Jordan e.g., "ya wala"; this expression is "ya walad" which means "oh boy".

It is also seen that they say /s<sup>ʕ</sup>ahari/ in place of saying "s<sup>ʕ</sup>ahariʕ" which means "tanks" by removing the last sound which is /ʕ/ (Abdel Tawab, 1983); in addition to that, it is also observed in the southern Badia in Jordan, the use of such dialect by saying /θaʕali/ in place of saying "tha4alib" which means "foxes" by reviving the last sound /b/.

### **11. The stillness movement of the /h/ sound**

This dialect is also known to be for the "Quraish Dialect" (Al-Suyuti, 911 AH). E.g., it came in the words of God Almighty: (Let him call him, and we will call the Zabaniyya) 17-18 Al-Alaq. In the Arabic words "nadiyah" which means "his supporter", it is seen that the /h/ sound has a stillness movement. In Jordanian dialects, it is seen e.g., the Arabic word "mata" which means "when" by saying /matah/ by closing the word with using a stillness movement to be placed on /h/ sound (Al-Shayeb, 2004).

### **12. Al-Fakhfakha**

Arabs also changed some sounds, e.g., they change /ʕ/ to be pronounced as /ħ/. For instance, the Arabic word "maʕahom" which means "with him" is pronounced as /maħm/ by replacing /ʕ/ to be /ħ/. Another example when they say /ʔlaʕm/ in place of saying "?laħam/ which means "meat". Such a dialect is known to be for Huthayl and Tamim (Al-Suyuti, 911 AH). This kind of change is observed because these two sounds are pharyngeal which means they are close to each other in their place of articulation.

### **13. The Phenomenon of changing sound's place**

The type of pronunciation is well-known among ancient Arabs. This way of pronunciation can occur by changing the sound's place e.g., the Arabic word "melʕaqa" which means "spoon" is pronounced as /meʕlaqa/ by exchanging the two sounds /l/ and /ʕ/ (Al-Shayeb, 2004). This

dialect is also observed in the Jordanian context, e.g., it is said in the Jordanian proverb "he got engaged and another has married". The Arab word "tazawaz" which means "he has married" is pronounced as /tʒawaz/ by exchanging between /ʒ/ and /z/ (Al-Amad, 1996).

## 14. Results

Undoubtedly, it is seen that any language phonetically has been developing and changing slowly within some systematic processes and procedures. In addition, the change is more observed in the spoken dialects than the literary language. This research can highlight the following points:

- 1- The local dialects in Jordan preserved ancient linguistic dialects that were found in the language of the ancient Arab tribes, including the phenomenon of Anana by changing the /ʔ/ to /ʕ/ and sometimes deleting the /ʔ/ sound. In addition, some dialects were also seen in the Jordanian context such as Al-Fakhfakha, Alqut<sup>ʕ</sup>ea, Alaistinta, Altamyim, alcascasa, alshanshana, and so on.
- 2- It is also seen that the dental and inter-dental sounds were replaced by neighboring sounds to ease pronunciation such as the following sounds /ð/, /d<sup>ʕ</sup>/, /θ/, to be changed to /d/, /z/ or /t/.
- 3- The /q/ sound has some allophones such as /ʔ/ and it is seen more in main cities of Jordan.
- 4- Many sounds were replaced by neighbouring sounds such as /f/ to /b/; /n/ to /m/; /th/ to /f/.
- 5- Alnahet as a phenomenon is seen to be found in the Jordanian context.
- 6- The Jordanian dialects have been expanded in some linguistic phenomena, such as the stillness of the first sound.
- 7- Some ancient linguistic phenomena have also appeared clearly, including the phenomenon of changing a sound's place and deleting the last sound (Alqut<sup>ʕ</sup>ea).
- 8- New dialects have appeared due to being influenced by foreign languages. But it has a limited impact.
- 9- Societies benefited from these allophones of the same phonemes by becoming the identity of that tribe as when they say "speak to know you".

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