Diglossia In Arabic At Semantic Level

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ABSTRACT: *This study explores the explicit sociolinguistic knowledge of Diglossia in Arabic at semantic level. As we know, Diglossia is a situation in which two distinct varieties (High and Low) of a language used alongside. The H variety is that of literature, religious texts, and of public speaking, whereas the L variety is felt to be less worthy and undignified. In Arabic diglossia, there are clear cut linguistic differences between classical/MSA and colloquial Arabic. The researcher examines lexical relation (especially synonyms) in H-variety (classical Arabic/MSA) as well as in L-variety (colloquial Arabic).*
KEYWORDS: *Diglossia, Arabic, High Variety, Low Variety, semantic analysis, synonyms.*

I. INTRODUCTION

Language is an important part of human knowledge; it pervades every aspect of human life: intellectual, social and cultural. We express our ideas, thoughts, emotions, promise, argue, praise and epigram, all with language. People use different languages, and language varies according to use. It is always interesting and important to study how language varies across countries and societies, and also within a particular speech community.

People who control the two languages in similar situations are called bilingualism, whereas the control of two varieties of a language in the same speech community is called "DIGLOSSIA". In Arabic diglossia, there are clear cut linguistic differences between classical/MSA and colloquial Arabic. Although, English Vernacular shows a certain amount of diglossia relative to Standard American English, and several other dialects.

The term Diglossia was first used in 1930 by the French Arabist Marçais, and introduced into the English language literature on sociolinguistics by Charles A. Ferguson (1959). Diglossia is a language situation in which there are two distinct varieties of a language used alongside. Its referred to as the High variety [H], is used for government, media, education, religious texts, and of public speaking, whereas the other one, referred to as the Low variety [L], is felt to be less worthy and undignified. Ferguson (1959: 336) defines diglossia as:

A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standard), there is a very divergent highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or of another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes, but is not used by any sector of the community for ordinary conversation.

Furthermore, "A very significant aspect of diglossia is the different patterns of language acquisition associated with the High [H] and Low [L] dialects… Most reasonably well-educated people in diglossic communities can recite the rules of H grammar, but not the rules for L. On the other hand, they unconsciously apply the grammatical rules of L in their normal speech with near perfection, whereas the corresponding ability in H is limited. In many diglossic communities; if speakers are asked, they will tell you L has no grammar, and that L speech is the result of the failure to follow the rules of H grammar." (Fasold, Ralph W. 1984)

Wardhaugh (1986) also states, "In the Arabic situation the two varieties are classical Arabic (H) and the various regional colloquial varieties (L). In Switzerland there are Standard German (H) and Swiss German (L). In Haiti the varieties are Standard French (H) and Haitian Creole (L). In Greece they are the Katharevousa (H) and Dhimotiki, or Demotic (L), varieties of Greek". A list which can easily be extended, Diglossia is defined in many ways; Joshua Fishman presented a modification of Ferguson's (1959) original concept and rather strict definition of diglossia in 1967. He proposed an expansion of Ferguson's definition of diglossia in two respects:

- A diglossic speech community is not characterized by the use of two language varieties only. There may be more than two language varieties used within a diglossic community.
- According to Fishman (1967), diglossia refers to all kinds of language varieties which show functional distribution in a speech community. Diglossia, as a consequence, describes a number of sociolinguistic

situations, from stylistic differences within one language or the use of separate dialects (Ferguson's 'standard-with-dialects' distinction) to the use of (related or unrelated) separate languages. [http://www.ello.uos.de/field.php/Sociolinguistics/DiglossiaFishman]

In addition, Hudson Edwards (1984) elaborates on Ferguson's definition thus:
- There is sharp complement functionality between the codes in the code matrix.
- The elevated variety enjoys a greater measure of prestige than does the vernacular variety.
- The elevated variety has associated with it an extensive literary tradition.
- The vernacular variety is acquired through the normal processes of language acquisition while the elevated variety is acquired through some kind of explicit, formal educational process.
- The elevated variety alone is standardized.
- The functional relationship between the elevated and the vernacular varieties is stable over the long term, often over a period of centuries.
- The vernacular variety is grammatically simpler than the elevated variety.
- Despite sharing the bulk of their vocabularies in common, the elevated and vernacular varieties contain phonologically unrelated lexical doublets for common, everyday items.
- The phonology of the elevated variety is more marked than the phonology of the vernacular variety. (p. 8).

The phenomenon of language diglossia about standard and slang is existed in the educational field as part of the society in general, and most of the educational process elements suffer from this diglossia. Also it has a negative effect on the language and the process of teaching, especially in the field of use of oral language (Al-Sharoni, 2007).

II. PREVIOUS WORK
There are a lot of previous studies, most of them conducted on Arabic diglossia. The researcher has arranged three studies, two Arab studies, and a foreign study, as follows:
Amer, F. Al-Adaileh, B. & Rakhieh, B. (2011) conducted a study aimed to investigate the phonological differences between Written Arabic (hereafter WA) and Madani Arabic (hereafter MA) as an aspect of diglossia. The differences identified in their study between WA and MA proves that there is a wide gulf between the two varieties.

Hassan Alshamrani (2012) conducted a study aimed to examine Arabic diglossia types in some Arabic TV stations to identify the circumstances under which language varieties are used in the Arabic context. Data analysis indicated that diglossia was found in the target channels in two varieties, high and low varieties of Arabic.

Joey Low Xiao Xuan (2011) conducted a study aimed to examine the university students' language choice and reasons, as well as their language attitudes. The study showed questionnaire technique used to elicit data from university students in Universiti Tunku Abdul Rahman, who are pursuing their degree course in English Language. It follows from the findings on language choice that the relationship between Standard English and Malaysian English is diglossic. Findings of the study showed that the diglossic situation of English language in a multilingual country as well as reflect the opinions of the youth in Malaysia on the two distinct English varieties that have existed in their community.

The present study is different from the previous studies because it examines Arabic diglossia at semantic level. It discusses the lexical relation (especially synonyms) in H and L variety of Arabic.

Aims of the study
This paper is writing for the undergraduate students those who have lack of linguistic knowledge (Arabic Diglossia). They don't have an idea about MSA and colloquial Arabic, students can easily understand that vernacular they are speaking, it's comes under L-variety and the Holy Quran/MSA comes under H-variety. This study conducted lexical relation in H and L have the same meaning (synonyms) whether they have in different context or same.

III. METHODOLOGY
The present research is to explore diglossia in Arabic at the semantic level and check if there are semantic differences between the two varieties of Arabic. The researcher clarifies only words in Arabic (H and L) which have the same meaning (synonyms). The data was collected from Holy Qur'an/MSA and online dictionary for H-variety, and native speakers of Arabic (whose second language is English), classroom visits, and personal contacts for L-variety. The researcher examined around 200 words (H and L) and analyzed whether the used words in high and low have the same meaning as well as specifying the context in which it was used. Description of the meaning was concerned by the teachers and students in Al- Jouf University.

IV. DISCUSSION

An attempt is made in this study to bring out the differences between H and L at the semantic level. In order to do this, first, researcher gives a brief description of the lexical relation of the two varieties of Arabic. Second, the semantic (meaning) differences are discussed on the basis of the changes involved in H when compared with L.

Semantics is the linguistic study of the meaning of language. It also deals with varieties and variations in the meaning of words, phrases, sentences and text. We know that language is used to express meanings which can be understood by others. But meanings exist in our minds and we can express what is in our minds through the spoken and written forms of language (as well as through gestures, action etc.). The term semantics was first used by a Greek philosopher Michel Bréal (1893), in his book entitled "Semantics: Studies in the Science of Meaning". One of the most famous book on semantics is "The Meaning of Meaning" was first published in 1923 & written by C. K. Ogden & I. A. Richards, made an attempt to define meaning. When we use the word 'mean', we use it in different ways. 'I mean to do this' is a way of expressing our intention. "The red signal means stop" is a way of indicating what the red signal signifies. Since all language consists of signs, we can say that every word is a sign indicating something-usually a sign indicates other signs.

The meanings of individual words can be analyzed in a number of ways. There are various lexical relations such as synonyms (sameness of meaning), antonyms (difference in meaning), and hyponyms (hierarchical order of meaning) etc.

Lexical relation

A lexical relation is an ethnically recognized pattern of association that exists between lexical units in a language.

The researcher elucidates only synonyms in Arabic (H and L), this lexical relation of both varieties of Arabic, presented below:

Synonyms

Synonyms are different phonological words which have the same or very similar meanings (Saeed, 2003). Synonymy comes to existence because of the growing tendency toward varying in the lexical items being used and not to be restricted by the same lexeme, to enhance lexical structure and to enrich the language. Synonyms are these ″lexical items whose senses are identical in respect of ′central′ semantic traits, but differ, if at all, only in respect of what we may provisionally describe as ′minor′ or ′peripheral′ traits″ (Cruse, 1986:267). Let us consider the following examples of words shares the same semantic features in Arabic (H and L):

H-Variety	L-Variety	Gloss
أَفَّل /æffəl/	غَاب /ghɑ·b/	"Gone down"

Above words have the same meaning "gone down", but they differ in one point. H-Variety word /æffəl/ is use only with celestial bodies _ Sun, Moon, stars and plants _. While L-Variety word /ghɑ·b/ is used with anything else. H-Variety /æffəl/has a particular use, while L-Variety /ghɑ·b/ has general use.

H-Variety	L-Variety	Gloss
أَيَّان /æyyɑ·n/	مَتَى /mətå/	"When"

Both words almost have the same meaning "when", but they differ in use of each. H.V /æyyɑ·n / use in case when we ask about something will happen in future but we don't know the exact time. For example: يسألون **أيانَ** يوم الدين "They ask , **When** will be the Day of Judgment and Justice" (Quran),While L-Variety word مَتَى /mətå/ use in common case, H-Variety use in a particular case.

H-Variety	L-Variety	Gloss
تَاه /tɑ·h/	ضاع /ḍɑ·ʕ/	"Lost"

Above examples of H and L words had exactly the same meaning, but they differ in use. H-Variety /tɑ·h/ is used only with human, while L-Variety /ḍɑ·ʕ/ is used frequently.

H-Variety	L-Variety	Gloss
زَلَّة /zʌlləh/	غلطة /ghʌlṭəh/	"fault"

The explicit means of /zʌlləh/ is "when somebody's foot is stumble then fall down". It uses implicitly to describe a mistake or fault. L-Variety /ghʌlṭəh / literal meaning is "fault".

H-Variety	L-Variety	Gloss
سَمرة /səmrəh/	سهرة /səhrəh/	"evening party"

Both words have the same meaning, but they derived from different words that have different meaning. H-Variety /səmrəh/ derived from /səmər/ which means "gladness". L-Variety /səhrəh/ derived from /səhər/ which mean "being awake to middle night ". However, both words have the same meaning "evening party".

H-Variety	L-Variety	Gloss
لَدُنك / lədʊnk/	عند /ɪndɪk/	"from you"

There is a slight difference between these two words لَدُنك /lədʊnk/ and عند/ɪndɪk/. The first word usually used with a sentence which has an end (from, to) form. For example: From Sunrise to Sunset. The other word used frequently. Both words have the same meaning but in different context.

H-Variety	L-Variety	Gloss
بَغِي /bəghiː/	ظُلم /ẓʊlm/-- /ḏʊlm/	" Injustice"

The explicit mean of /bəghiː/ is "Injustice". It uses implicitly to describe an assault; attack; be unjust or oppressive (to); encroach upon; infringe upon. For example, in surah Maryam ayah 20 بَغِيًّا (plural) means "making love with someone who is not one's husband or wife - lead an immoral life, full of illegal... etc" e.g. قَالَتْ أَنَّى يَكُونُ لِي غُلامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ **بَغِيًّا** مريم آية 20[قرآن] (She said, "How can I have a son when no mortal hath touched me, neither have I been <u>unchaste</u>?"). While /ḏʊlm/ is comes under L-Variety literal meaning is "Injustice" which is use in daily speech.

H-Variety	L-Variety	Gloss
بُغْض /bʊghḍ/ and مَقْت /mʊqet/	كره /kʊrh/	"hatred"

Both words have the same meaning; /kʊrh/ (noun) mean "hatred; abomination"etc, (verb) mean "make averse to; make disinclined to; be hateful" use in colloquial Arabic, whereas /mʊqet/ and /bʊghḍ/ are used in Quran/MSA. For example: " آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ ، وَآيَةُ النِّفَاقِ **بُغْضُ** الأَنْصَارِ ". "The Prophet said, "Love for the Ansar is a sign of faith and **hatred** for the Ansar is a sign of hypocrisy."[Sahih al-Bukhari 17]

H-Variety	L-Variety	Gloss
حَوْل /ḥəʊl/	سنة /sənəh/	"year"

Both the words are synonym but use in different context. Researcher found the word /ḥəʊl/ means "around" from written Arabic text:
(انا اسافر **حول** العالم... واتعرف على ثقافات مختلفة واكتب قصص عن سفرياتي منها السير على خطى الانجيل)
"I traveled <u>around</u> the world, entered different cultures, wrote a series of books about my travels, including Walking the Bible" (Almaany English Arabic Dictionary).
Also, researcher found the meaning of حَوْل /ḥəʊl/ (verb) "change - to make different or leave one place to another; stake off something and put something else…" etc. while L-Variety /sənəh/ is used in common speech.

H-Variety	L-Variety	Gloss
ذُهِل /ðʊhɪl/	تفاجئ /təfɑːjʔ/	"Surprised"

Word **ذُهِل** /ðʊhɪl/ mostly use in written text (H-Variety) that means "be amazed; be astonished; and be stun". The other word used freely. Both words have same meaning but in different context. For example: أجل ، جدتي "Yes, my grandmother paid the price so he was **amazed**" دفعت الثمن ذلك كان **ذُهِل**
تفاجأ الشّعبُ بتصريحات الحكومة "People were **surprised** by the government's statements".

V. FINDINGS AND RESULTS

An attempt is made in this study to bring out the lexical relation between the two varieties (H and L) of Arabic. The semantic features are discussed in the H and L-variety. Researcher found approximately 25% lexical items (synonyms) which used in different context between H and L in Arabic, shown in the following figure:
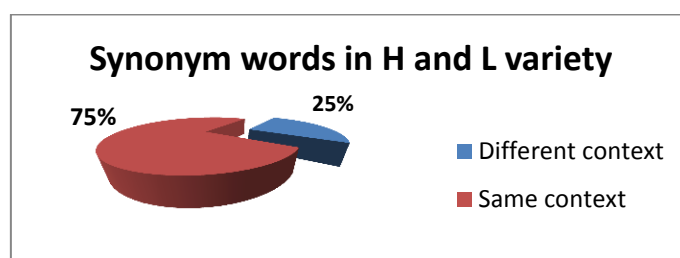

Figure shows Synonym words in H and L variety

H-variety words have slight different from L-variety. Almost they have the same meaning but they differ in use of them or in derivation of them. Some of the Arabic speakers (teachers and students) specified some words which are used in H variety, they said that, the same word they used in colloquial Arabic also.

VI. CONCLUSION

This study primarily deals with Diglossia in Arabic at semantic level: includes: the definition and earlier studies on the linguistic aspects of diglossia and the differences between the two varieties (H and L). It is important for the beginners to read about it, in order to be able to understand synonyms in H and L variety of Arabic. There is a plenty scope for further in detail research in the area of Arabic diglossia. A detailed study of the differences between Holy Quran/MSA and colloquial Arabic has to be done. All different regional and social dialects of Arabic need to be fully described and compared with Holy Quran/MSA as well as colloquial Arabic.

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