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## Transfiguration of Language Death in Iraqi – Karbala Dialect: A Sociolinguistic Study

**A B S T R A C T**

The present paper represents an attempt to shed some light upon the phenomenon of language death in Iraqi dialect in relation to the social factors of age, gender and region. For this purpose, 400 informants (200 males and 200 females) have been approached so as to elicit relevant data. They are subdivided according to age group, gender as well as region. The sample used in this investigation is native speakers of Iraqi Arabic. The model is used according to Trudgill (1974). It could be said that the age of the speaker is a social factor with which linguistic variables have been found to correlate very closely. The normal pattern of style and age differentiation occurs when the youngest and the oldest represent the highest scores. When they become older, they will be more influenced by the values of the society. So, they will be affected by their social networks. Thus, they are linguistically more influenced by the standard language. On the other hand, older and retired people are away from the standard forms due to the effect of their peer group. Again, their social networks are narrower than that of the middle aged groups. There is another social pressure on women to acquire correct linguistic norms. Men tend to be favorably disposed to low status speech forms than women. This is may be because of the connotations of 'toughness' and 'masculinity' associated with working class language, so it could be said that woman don't use the dying word.

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تجسيد موت اللغة في اللهجة العراقية\_ الكربلائية: دراسة في علم اللغة الاجتماعي

م. مصطفى طالب مطشر الجبوري/ مديرية تربية كربلاء المقدسة

**الخلاصة:**

البحث يسلط الأضواء على ظاهرة موت اللغة في اللهجة العراقية وعلاقتها بالخصائص الاجتماعية (العمر

و الجنس و المنطقة). لهذا الغرض كانت العينة من (400) شخص مقسمة بين (200) إناث و (200) و ذكور. وكذلك مقسمة حسب العمر و الجنس و المنطقة. كانت العينة من مجتمع اللهجة العراقية-الكربلاني . تم جمع البيانات حسب طريقة ترودكل (1974).

يمكن القول أن عمر المتكلم هو عامل اجتماعي وجد أن المتغيرات اللغوية ترتبط به التميز بين أسلوب النمط العادي و العمر يحدث عندما الشباب و وكبار السن يمثلون أعلى الدرجات . عندما يكبرون ، سيكونون أكثر تأثراً بقيم المجتمع. لذلك ، سوف يتأثرون على إقرانهم الاجتماعية. وبالتالي ، فهي أكثر تأثراً لغوياً. من ناحية أخرى ، فإن الأشخاص الأكبر سناً والمتقاعدين هم بعيدون عن اللغة الفصحى بسبب تأثير إقرانهم.

هناك خصائص اجتماعية أخرى، على النساء للحصول على المعايير اللغوية الصحيحة. الرجال يميلون إلى أن يكونوا مفضلين إلى أشكال التعبير عن الوضع المنخفض عن النساء. قد يكون هذا بسبب دلالات "الصلابة" و "الذكورة" المرتبطة بلغة الطبقة العاملة ، لذلك يمكن القول أن المرأة لا تستخدم الكلمات الميثة.

الكلمات المفتاحية: علم اللغة الاجتماعي ، وموت اللغة ، اختبار T ، اختبار ANOVA.

## Introduction

Language is the system that humans use to communicate to achieve certain goals. A lot of differences can be noticed in the language itself and other languages. One difference is that the way people pronounce the word itself (accent) and the second is the changes in grammar and pronunciation (dialect), (Richards & Schmidt, 2014, pp.311-312). Another difference is that the regional and social variations. A variation in language means the appropriateness of the grammar, pronunciation and the choice of word according to the status or situations (formal, informal, casual, high or lower class and careful), (Richards & Schmidt, 2014, p. 624).

This study is one of problematic are especially when you see that some sort of death is affecting your culture and more specifically the transfiguration of the death in its tongue, i.e., language. Moreover, the circumstances of war in Iraq affected some sort of death attributing to the fact that some generations especially the older sons have migrated abroad leaving behind them a huge cultural heritage without usage that is (old words). In addition, the young generation in some extents have lost some of their original identity by using foreign words (English words) due to the cultural fusion of the western powerful propagandistic tools and hegemony. Also, it could be said that the miserable situation of agriculture leads to

some sorts to that type of lingual death because of a lot of old-fashioned words are used more commonly in rural areas as well as the death of agriculture there which will be a lingual death (Unganer, 2014).

The aim of the present study is to find the roles of both Arabic and English languages by shedding some light on death in Arabic language in terms of Iraqi dialect as well as to make a list of 100 dead words or less common nowadays in Iraqi dialect.

This paper is limited to about 118 of Iraqi dead words in order to meet the criteria of the paper in addition to some variants such as gender, age and geographical area to test the level of the lingual death. The present study is devoted to investigate these sociological variables involved in an ongoing linguistic change.

It is hypothesized that:

- Iraqi dialect is suffering from a crucial and expanding language death from all turns and there are a lot of Iraqi dead words or about to die.
- The male tend to use lexical of their own dialect more than the female ones.
- The rural tend to save language from death whereas a lot of words disappear in the urban.
- The age of the speaker is another social factor with which linguistic differences have been found correlating very closely. Old people are more conservative on Iraqi dialect than the young.

## Literature Review

### 1. Sociolinguistics

The term sociolinguistics is used generally for the study of the relationship between language and society. This is a broad area of investigation that developed through the interaction of linguistics with a number of other academic disciplines (Yule, 2014, p. 254).

Some investigators have found it appropriate to try to introduce a distinction between sociolinguistics or micro-sociolinguistics and the sociology of language or macro-sociolinguistics. In this distinction, sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language, e.g., how certain linguistic features serve to characterize particular social arrangements. Hudson (1996, p. 4) has described the difference as follows:

Coulmas (1997,p.2) says that micro-sociolinguistics investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, sex, and age. Macro-sociolinguistics, on the other hand, studies what societies do with their languages,

that is, attitudes and attachments that account for the functional distribution of speech forms in society, language shift, maintenance, and replacement, the delimitation and interaction of speech communities. The view (I) will take here is that both sociolinguistics and the sociology of language require a systematic study of language and society if they are to be successful. Moreover, a sociolinguistics that deliberately refrains from drawing conclusions about society seems to be unnecessarily restrictive, just as restrictive indeed as sociology of language that deliberately ignores discoveries about language made in the course of sociological research. So while it is possible to do either of work to the exclusion of the other (Coulmas, 1997, p.3).

One aspect in language is that language provides us a way of saying the same thing (word) differently. Social variations can influence us on how we elect the proper word (language choice). To operate the social variation into actual utterance when we use the linguistic variation (language). Linguistic variation concern with the use or vocabularies, word choices sounds, morphology and grammar. So, by the use of language we can express a certain word or idea differently (Holmes, 2013, p. 2-4).

By the process of the time (word/words) can change depending on factors which we will shed some lights on it later. The social class can be considered a reason for language change or in another word the change of how you pronounce the word. An individual of a middle-class can be influenced by an individual of high-class. Hence, he/she will change his /her language in order to be more **Language Death**. (Perley, 2011, 3)

A language is dead when it is no longer spoken (Crystal, 2003, p.11). It is considered dead even if there remains a last speaker of a language, because he/she is unable to demonstrate his/her fluency, having no one to speak it. Richards and Schmidt (2014, p.288) define language death as the disappearance of a living language, because its speakers begin to use other languages and children do not learn it as their mother tongue. A language may be documented and continued to exist in that way, but with no speakers left it is considered not to be a living language. People may or may not be aware of language endangerment and language death, but they are not aware of how fast and at which rate these two processes happen. There are no indigenous languages in some parts of the world at all. Language death is mostly present in developing countries. This is yet another reason why it lacks public attention, because it is seen as a Third World problem (Nettle & Romaine, 2000, p.24). However, modern European societies face the problem too, Celtic languages being an example. More is known about and done for saving e.g. rainforests and endangered animal species than for saving languages. To save a language is not more important than saving the other two and

vice versa; they should all be given the same amount of attention and treated equally.

All species of animals and plants together with human cultures and their languages on earth are equally important, because they all have specific sets of functions and, as distinct as these may be, they always find their ways to interact with each other. Preserving biolinguistic diversity, a term used by Nettle and Romaine, is thus very important, when confronting language death (Berta, 2011).

Language death has been around for ages. Alongside cultures, languages have also risen and fallen in the past as they do today. According to Crystal(2014,p. 68), there are approximately (75) extinct languages that were spoken once in Europe and Asia Minor of which there is some kind of historical record. One can only imagine the number of languages without any record once spoken around the world. Languages of the world have dramatically declined in their number over the past 500 hundred years, e.g. from 1,175 languages spoken in Brazil in c. 1500 AD only 200 or even less are spoken today (Crystal,2003,p. 70).

More than 250aboriginal languages, once spoken in Australia, are dead today. Uruguay no longer has an indigenous Indian language. Indigenous people and their languages end up either dead or assimilated into wider communities. One of the reasons for today's language death is the establishment of centralized nation states from the 15th century onwards<sup>7</sup>. These states were based around the standard, official language, giving minority languages less and less rights, marginalizing them to the extent that they were nowhere to be found in legal offices, media, education, etc.(Crystal, 2003,p.198).

### **1.1 Language Extinctions**

Language death can be defined as “A language dies when nobody speaks it anymore”(Crystal:2014, p.1). It is known that biodiversity in biology, which occupied much concern of a lot of us. In this ecosystem that has a great variety of animal, plants and microbes.All these components of life are in a very suicidal way of surviving. Because of the inappropriateness of human activities toward nature, many spices are now in a period of extinction (nature crises). This is the common fact in nature that is very similar to linguistics diversity, linguistics crises or linguistics extinction. Some of the Linguists believe that by the end of this century 90%of the spoken languages will be at state of extinction. This worldwide linguistic phenomenon (language death) has some of the common roots in Iraqi dialect, which is the central topic of the paper. It is important to shed some of what is meant by endangered languages (or in this case endangered dialects). To clarify what has been said previously, we said at the very beginning of the paper that languages shares some norms concerning language structures. To very short extents we can say that what can be applied at English can be applied at Arabic

concerning the similarities of both languages. A clear example is that the case of using bad spelling, sloppy usage or **borrowing** from other languages which helps the phenomenon of language death to some extents. Also, it can be said that immigration or natural crisis leads to such extinction by dying all or some of the last speakers of a certain language,(Llomas et al,2006,p.199).

It could be said that language death can lead to the death of the targeted and effected culture of that community. In this regard, noticeably, some language has speared all over the world on the accounted of prestigious (Holmes, p. 222).In this regard, noticeably, some language has speared or vanished all over the world on the accounted of other parties by using different means political or economic, (Wardhaung, 2012,379;Hickey, 2010,321)

## 1.2 Reasons of Language Death, Types and Its Levels

A death by change is to be considered the first of its type. A dead language is not only Old English, Greek and Latin but also languages, which are unknown and left behind without written records such as for example Old English. A (dead language) by change means that those languages, which was mentioned earlier, died by developing gradually another language depending on the same root and principals. As in Old English became Modern English and Greek become Modern Greek. The second type is done by the **death of entire community** in invasions, earthquakes or natural disasters. As what happened in 1998 in Papua New Guinea by the cause of earthquake led to the death of some entire communities and that led to death of some endangered languages. Another modern type is that **language shift**. This can be done because of the old generations do not pass their language to their new generation. Instead the will acquire totally new and different language and that will lead to language death in some extents. Moreover, **language murderer /suicide** in term of what to be done by the racist governments toward the minority languages(Llomas et al, 2006,pp. 200-201; Roesch, 2012,198; Bisang et al,2009,419).

Crystal (2014, p.21) states that language death is to be said interconnected to its levels that it has ranks of classifications according the level of danger, they are as follows:

“**Viable languages**”: are thriving and have large number of populations and they are by no means in any sort of extinction.

“**Viable but small languages**”: are spoken largely in isolated communities and they have very tough internal organization.

“**Endangered languages**”: are spoken by apparently somehow enough individual to make the process of survival explicit or possible.

“**Nearly extinct languages**”: are spoken by old generations and can be best described as “thought to be beyond the possibility of survival”. Its survival is based of its elderly individuals.

“**Extinct languages**” are to be described as the last fluent individual of that language has died and it seems beyond the possibly of revival.

### **1.3 The Restoration of a Dead Language**

Let us rise the following question “can the language be saved?”. To be honest it a very tough decision to take (a decision of saving a language). One thing to do is getting linguists engage into the matter. That is by making “training local analysts, supporting the community with language resources and teachers, compiling grammars and dictionaries, writing materials for use in schools, sort of making national language used in education, and the last but not least, money”. However, this process, by no doubts, will take years and years to be accomplished (Crystal,2003,p.339).

In addition, we can say a process of saving, as the Israel project and other global projects are done to save the Hebrew language and their own languages from extinction this will draw some lights of hope and optimism of relief dying languages.

It is worth mentioning, that due to political and economic reasons such processes cannot be done attributing that to the fact that globalization, ideological hegemony can play a central role in this respect (Rubin,2016).

The previous mentioned means can be considered the essence of the concerned subject, that is, how to save Iraqi dialect? In another words, how to save Iraqi dying words? Especially after the circumstances of war and the reborn of new young generations.

Unfortunately, the vast majority of these new generations affected to the fashions and the use of borrowed words and sadly, to say a great number of they do not know a lot of Iraq –old dialects words which somehow compose the historical and cultural background of our community that must be saved.

## **2. Methods**

### **2.1 Data manipulation and Interpretation**

This study follows Trudgill (1974) who conducted a study in Norwich in order to discover the relation between linguistic and social variables. He followed Labov's method. He used the method of structured interviews in the same way as Labov did in New York City to find out to what extent the variants was related to social class and level of formality. He was a native speaker of Norwich, helped him to conduct the study. He used their accent, made Norwich informants speak naturally. He chose four areas which represent different kinds of housing and a range of social status. Ninety five informants were selected. Fifteen informants refused because

they moved into Norwich in the previous ten years. After that he added fifty informants and ten school children, so the total was sixty interviews ( Hudson, 1996,p. 153).

## **2.2 Elicitation of Data**

The data presented here is drawn from interview and questionnaire from (400) speakers in Karbala speech community. The data is collected over a period of six month. The speakers have been equally divided into two hundred speakers who have also been equally subdivided according to gender (male, female) ; four age groups ( 12- 15), (15-17), (18- 21) and (over 22) years old.

There are certain steps which the fieldworker takes into consideration in the administration of the interview and questionnaire (adopted from Trudgill, 1974).

1. The idea of being a friend helped to yield casual speech.
2. The role of the interviewer and questionnaire are marginal to the group. The researchers are a participant observer rather than an interviewer. This technique is used to lessen the effect of the 'outsider' and to encourage the role of the 'insider' within the primary group.

## **2.3 Social Variables**

The social variables that are chosen so as to investigate their correlation with the linguistic variables involve gender, age and region.

### **2.3.1 Gender**

One of the most interesting factors that are found to correlate with linguistic variables is the speaker gender. This is mainly because women are more status conscious than men. It is expected from both to choose the suitable linguistic behaviour. At large, most of educational and occupational roles belonged to men. Men are characterized by dense and multiplex social networks. They also have different means of contact with people of the town.

In paper study, the data base which consists of four hundred speakers is equally divided between males and females so as to give a representative image of the speakers in Karbala speech community.

### **2.3.2 Age**

The age of the speaker is another significant social variable affecting sociolinguistic variation. Linguistic change in progress can be observed by comparing the speech of different generations of speakers in a speech community at a given point in time.

In this study the division of speakers falls into four age groups. Each group consists of 100 informants. The first group is expected to represent a different pattern of variation . In fact, the aim behind this division is, first, to pinpoint the age group in both sexes which is responsible for sociolinguistic innovation ; and second , to differentiate one group from another.

### 2.3.3 Region

According to the regional dialect, the informants are divided into two groups. Karbala city consists of two regions urban and rural. Each group consists of 200 respectively.

### 2.3.4 Male and Female Spoken Language Differences

Male speech and female speech have been observed to differ in their form, topic, content, and use. Early writers were largely introspective in their analyses; more recent work has begun to provide empirical evidence. Men may be more loquacious and directive; they use more nonstandard forms, talk more about sports, money, and business, and more frequently refer to time, space, quantity, destructive action, perceptual attributes, physical movements, and objects. Women are often more supportive, polite, and expressive, talk more about home and family, and use more words implying feeling, evaluation, interpretation, and psychological state (Haas, 1979, p.3).

**Table (1): Division of Social Variables**

Social Variable	Value Label	N
<b>Region</b>	Rural	200
	Urban	200
<b>Gender</b>	Male	200
	Female	200
<b>Age</b>	12-15	100
	15-17	100
	18-21	100
	over 22	100

### 2.4 Data Manipulation and Interpretation

The following steps are taken before the analysis process:

After recording and read list of questionnaire, the data has been fed into a computer in the shape of machine readable forms.

The analysis of data and the interpretation of results are conducted in terms of the selected variables so as to give an adequate presentation of language Death in Karbala.

## 2.5 Application of the Quantitative Analysis

The data, which are collected in this research, are displayed with each variable. The first step of data manipulation is the use of the percentage scores. The frequency of the variants of Karbala in the text of each informant is measured statistically so as to show language death in Karbala. The second step of data manipulation is the application of two statistical tests. The tests used in this research are T- test and ANOVA test. They are applied to validate the significance and reliability of the mean scores.

The T- test presents a particular value which is called "probability value" (P value). This value states whether the difference between two mean scores is significant or insignificant. So it could be said that, if the P value is less than 0.01 ( $P < 0.01$ ), the difference between the two sets of mean scores is significant. If the P value is more than 0.01 ( $P > 0.01$ ), the difference is insignificant.

The second statistical test is ANOVA. This test is used to check the validity of more than two variables. The value used in this test is called (P- level). If the P- level is less than or equal 0.05 ( $P < 0.05$ ), the pattern of difference is significant. If the P- level is more than 0.05 ( $P > 0.05$ ), the difference is insignificant.

## 2.6 Findings

The statistical analysis in Table (2) shows that the calculated value is less than the tabulated value in all linguistic variables. Thus, the male tend to use lexical of their own dialect more than the female ones. This result accept hypothesis (2).

Regarding, the statistical analysis in table (3) reveals the rural tend to save language from death whereas urban a lot of words are disappear. This result verifies hypothesis (4).

As for, the statistical analysis in table (5) shows that the old people are more conservative on language more than young ones. This result accept hypothesis (4) which states that the age of the speaker is another social factor the old people are more conservative on language more than young ones.

**Table (2): The Effect of Gender on language Death**

Lexical	G.	N.	%	Chi-Square	p.value
سجة	male	104	0.52	2.602	0.107
	female	82	0.41		
متزهر	male	79	0.40	1.803	0.179
	female	63	0.32		
ستلي	male	78	0.39	2.635	0.105
	female	59	0.30		
خلي نلعب صكلة	male	87	0.44	3.503	0.061
	female	64	0.32		
تكلكل سني	male	101	0.51	4.166	0.041
	female	74	0.37		
صاموط لا موط	male	87	0.44	2.077	0.150
	female	69	0.35		
تطبش بالمي	male	110	0.55	5.824	0.016
	female	77	0.39		
سياج خص	male	109	0.55	10.566	0.001
	female	66	0.33		
رودة	male	119	0.60	12.704	0.000
	female	70	0.35		
الدنيا هندس	male	127	0.64	12.81	0.000
	female	76	0.38		
سكملي	male	123	0.62	10.58	0.001
	female	77	0.39		
غرشة	male	118	0.59	10.08	0.000
	female	74	0.37		
طكك حريشي	male	103	0.52	7.164	0.007
	female	68	0.34		
يابو بشت بيش بلشت	male	105	0.53	8.89	0.003
	female	66	0.33		
طاكني هيري	male	119	0.60	12.126	0.000
	female	71	0.36		
يواش على كيفك	male	129	0.65	12.019	0.001
	female	79	0.40		
طخماخ	male	115	0.58	10.946	0.001
	female	70	0.35		
شوف عربيد	male	110	0.55	5.447	0.020
	female	78	0.39		
اتقشمر	male	142	0.71	2.837	0.092
	female	115	0.58		
كزوة	male	104	0.52	5.056	0.025
	female	74	0.37		

**Table (3): The Effect of Region on language Death**

Lexical	R.	N.	%	Chi-Square	p.value
سجة	Urban	73	0.50	8.602	0.003
	Rural	113	0.57		
متزهر	Urban	47	0.24	16.225	0.000
	Rural	95	0.48		
سنلي	Urban	45	0.23	16.124	0.000
	Rural	92	0.46		
خلي نلعب صكلة	Urban	47	0.49	21.517	0.000
	Rural	104	0.52		
تكلل سني	Urban	46	0.61	39.366	0.000
	Rural	129	0.65		
صاموط لا موط	Urban	100	0.15	59.077	0.000
	Rural	126	0.63		
تطبش بالمي	Urban	47	0.24	46.251	0.000
	Rural	140	0.70		
سياج خص	Urban	43	0.22	45.263	0.000
	Rural	132	0.66		
رودة	Urban	51	0.26	40.048	0.000
	Rural	138	0.69		
الدنيا هندس	Urban	125	0.68	52.26	0.000
	Rural	153	0.77		
سكملي	Urban	58	0.60	35.28	0.000
	Rural	70	0.65		
غرشة	Urban	135	0.68	48	0.000
	Rural	144	0.72		
طكك حريشي	Urban	37	0.19	55.023	0.000
	Rural	134	0.67		
يابو بشت بيش بلشت	Urban	38	0.19	52.778	0.000
	Rural	133	0.67		
طاكني هيري	Urban	55	0.28	33.684	0.000
	Rural	135	0.68		
يواش على كيفك	Urban	62	0.31	33.923	0.000
	Rural	146	0.73		
طخماخ	Urban	130	0.65	24.26	0.000
	Rural	126	0.63		
شوف عربيد	Urban	58	0.29	27.57	0.000
	Rural	130	0.65		
اتقشمر	Urban	97	0.75	15.44	0.000
	Rural	100	0.80		
كزوة	Urban	100	0.70	10.876	0.001
	Rural	111	0.69		

**Table (4): The Effect of Age on Language Death**

Lexical	Age	N.	%	Chi-Square	p. value
سجة	12-15	39	0.60	5.527	0.137
	15-17	43	0.44		
	18-21	44	0.34		
	over 22	60	0.39		
متزهر	12-15	25	0.25	13.662	0.003
	15-17	32	0.32		
	18-21	31	0.31		
	over 22	54	0.54		
ستلي	12-15	20	0.20	15.672	0.001
	15-17	27	0.27		
	18-21	40	0.40		
	over 22	50	0.50		
خلي نلعب صكلة	12-15	25	0.58	20.205	0.000
	15-17	25	0.43		
	18-21	43	0.25		
	over 22	58	0.25		
تكلل سني	12-15	34	0.65	16.931	0.001
	15-17	30	0.64		
	18-21	46	0.34		
	over 22	65	0.30		
صاموط لا موط	12-15	27	0.27	14.308	0.003
	15-17	29	0.29		
	18-21	44	0.44		
	over 22	56	0.56		
تطبش	12-15	35	0.76	14.305	0.003
	15-17	36	0.49		

بالمي	18-21	49	0.36		
	over 22	67	0.35		
سياج خص	12-15	28	0.28	14.143	0.003
	15-17	37	0.37		
	18-21	49	0.49		
	over 22	61	0.61		
روطة	12-15	31	0.63	13.222	0.004
	15-17	40	0.55		
	18-21	55	0.40		
	over 22	63	0.31		
الدنيا هندس	12-15	34	0.66	11.325	0.010
	15-17	46	0.57		
	18-21	57	0.46		
	over 22	66	0.43		
سكملي	12-15	28	0.28	15	0.002
	15-17	49	0.49		
	18-21	61	0.61		
	over 22	62	0.62		
غرشة	12-15	28	0.28	18	0.000
	15-17	40	0.40		
	18-21	60	0.60		
	over 22	64	0.64		
طكك حريشي	12-15	24	0.57	17	0.001
	15-17	36	0.45		
	18-21	57	0.36		
	over 22	54	0.34		
	12-15	26	0.26	15.971	0.001

يابو بشت بيش بلشت	15-17	34	0.34		
	18-21	55	0.55		
	over 22	56	0.56		
طاكني هبري	12-15	30	0.30	11.053	0.011
	15-17	45	0.45		
	18-21	55	0.55		
	over 22	60	0.60		
يواش على كيفك	12-15	37	0.67	10.038	0.018
	15-17	46	0.58		
	18-21	58	0.46		
	over 22	67	0.37		
طخماخ	12-15	28	0.28	18.52	0.000
	15-17	36	0.36		
	18-21	63	0.63		
	over 22	58	0.58		
شوف عربيد	12-15	33	0.33	8.298	0.040
	15-17	51	0.51		
	18-21	44	0.44		
	over 22	60	0.60		
انقشمر	12-15	56	0.56	2.626	0.453
	15-17	62	0.62		
	18-21	65	0.65		
	over 22	74	0.74		
كزوة	12-15	42	0.52	1.73	0.630
	15-17	41	0.43		
	18-21	43	0.42		
	over 22	52	0.41		

## 2.7 Discussion

### 2.7.1 Gender

According to the selected informants, it is found that the males use the word /سجة/ more than female in their speech. It means that the females do not prefer to employ this word in their speech.

As far as the words and phrases /غرشة/, /سكملي/, /الدنيا هندس/, /رولة/, /خص/,

The investigated data shows that male informants employ the /متزهر/ more than female informants.

It is found that the word /ستلي/ is used by the male and female informants proximately equal in the investigated data.

The investigated informants show that male informants use the phrase /تطيش/ more than female ones in their speech, this is from one hand, and the word /صكلة/ is used by the female informants less than males, on the other hand because it is a kind of toy girl.

Moreover, the males use the phrase /صاموط لاموط/ more than female in their speech. It means that the male prefer to employ the phrase in their speech.

Regarding the word /تكلكل/, female informants employ /تكلكل/ more than male ones, according to the selected data.

//ايواش على كيفك/, /هيري/, /بشت/, /طكك حريشي/ and /طخماخ/ are employed by male informants more than the female ones.

In the investigated informants, male use the word /اتقشمر/ more than female does. This is due to the fact that males are more contacted with others.

To check the equivalence level male and female. Male prefer to use /عرييد/ more than female do.

According to the investigated data, the male informants use the word /كزوة/ more than male.

### 2.7.2 Age

According to the selected informants, it is found that the old informants use the word /متزهر/ more than young ones in their speech. It means that the young individuals do not prefer to be conservatives to this word in their speech. The investigated data shows that young informants employ the /سجة/ more than old informants.

It is found that the word /ستلي/ is used by the individuals of (12-15 and 15-17 years old) and old individuals of (18-21 and over 22 years old) proximately equal in the investigated data.

The investigated informants show that young informants use the phrase /تطيش بالمي/ more than old ones in their speech due to the fact that the young individual tend to be playful all the time with special reference to water games,

this is from one hand, the word /صكلة/ is used by the old informants less than young informants, on the other hand because it is a kind of toy girl used by kids. It could also be said that the old informants use the phrase / صاموط لاموط / more than young informants in their speech. It means that the old informants prefer to employ the phrase in their speech to be able to more controllable over other.

Regarding the word / تكلكل /, young informants employ / تكلكل / more than old ones, according to the selected data because it is biological fact the children teeth at childhood will be affected to fall.

As far as the words and phrases /, /سكملي/, /غرشة/, /بشت/, /هبري/, and /طخماخ/ are employed by old informants more than the young ones.

In addition, the old use the word /انتقشمر/ more than young does. This is due to the fact that old are more contacted with others.

To check the equivalence level old and young. Old individuals prefer to use /عربيد/ more than young ones do.

According to the investigated data, the young informants use the words / /, /كزوة / and / طكك حريشي / more than old do to the fact the word has a relation with childhood.

### 2.7.3 Region

The following words have somehow an equal value between urban and rural: (كزوة and سجة/ خل نلعب صكلة / تكلكل سني/الدنيا هندس/ سكملي/ غرشة/ طخماخ/ انتقشمر / ) to the fact that these words are common in everyday life in the countryside or in the city.

As for the rest of the words: ( شوف عربيد/ يواش على كيفك/ طاكني الهبري/ يابو بشت ) the old people tend to use them more than young ones in their speech.

It is worth mentioning that people of countryside are more conservatives and they tend to use the previously mentioned words because it is related to their social life, which has to some extent a sort of consistency, coherence and the desire to save the language of their own culture and tradition.

As for the urban residents, they tend to be more prestigious so they have less sense of saving their tradition such as language and they are able to adapt their social life according to show how different factors like fashion, sport or celebrities.

### 3. Conclusion

To sum up, it is so apparent that gender plays a vital role in deciding the type of variant that is chosen by the informants. Male informants use the mentioned words more than female informants do.

Hence, those informants who are 12-15 years old do not use these words and phrases; while those informants who are over 45 prefer to use these words and phrases. In fact, the older informants choose their local. They are conservative for two reasons.

Firstly, those older people are not able to acquire new variants because of their age. Secondly, being in contact either with friends in the neighborhood or with some relatives, sitting together, drinking tea or coffee, and talking in different topics, make it difficult for them to use the new words.

The difference between the urban and the rural in this respect lies in that the so called dead language is used in the rural more than it is used in the urban, i.e., such words are still used but affected by gender, age, and region.

People of the rural are conservative in their linguistic behavior. Therefore, their development is very slow.

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Appendix (1)

Its English Equivalent	Its Meaning	معناها باللهجة العراقية	الكلمة العراقية العربية
abukhaleel	a title for the Iraqi soldier one day defending the Palestinian Al-Khaleel	لقب للجندي العراقي سابقا لأنه دافع عن منطقة الخليل في فلسطين	أبو خليل
Ifrar	deserter	شخص هارب من الخدمة العسكرية	افرار
afandi	guy	السيد النبيل في المجتمع و عادة ما كانوا يرتدون الجاكيت ويرتادون المدارس	أفندي
owhad	outside area	مكان خارج البيت كالحديقة مثلا	او هاد
baryah	cane rug	حصير مصنوع من القصب	بارية
barateel	bribes	رشاوي او رشى	براطيل
bastuga	pottery vessel for keeping things	اناء فخاري كبير يستخدم لحفظ الاشياء	بستوكة
beider	harvest	أي المنتج من الحصاد	بيدر
tibalyah	tool for climbing date palms	وسيلة تسلق النخيل	تبلية
tighah	veranda	شرفة	تيغة
jawen	rocky vessel	وعاء حجري يسحق فيه اللحم والبرغل	جاون
Hib	pottery vessel for drinking water	اناء فخاري كبير يوضع الماء فيه للشرب	جب
habl	thread	ليف مفتول يستعمل لربط الاشياء	حَبْل
hiriyyah	bonnet	طاقية راس	حدرية
hasir	rug	بساط مصنوع من سعف النخيل	حصيرة
khan	hotel	نزل للمسافرين	خان
kharaba	ruin	الأرض المهجورة	خرابة
kharjiyah	pocket money	المصرف اليومي	خرجية
khirkhasha	rattle	لعبة للأطفال تستخدم لاصدار الاصوات	خرخاشة
khirmasha	harrow	مسلفة	خرماشة
kharanga`i	coward	شخص جبان، خائف او متردد	خرنكعي
Khis	caney cottage	بيت من قصب أو شجر	خص
khissafa	palm leaf bag	علبة مصنوعة من سعف النخيل	خصافة
khinyab	flood	حالة ارتفاع منسوب المياه	خنياب
dachcha	gate step/ silly	عتبة الباب او الشخص الغبي	دجة
darbuna	lane	طريق ضيق في الازقة القديمة	دربونة
razunah	wall shelf	رف صغيرة في الجدار	رازونة
rag	cliff	جرف الشاطئ	راك
rabid	shaft	عمود المجرفة(المسحاة)	ربد
raha	quern	طاحونة يدوية	رحة
rahal	saddlebag	السرّج الموضوع على الجمل	رحل
rashma	bridle	لجام	رشمة
ragga	turtle	سلحفاة	ركة

Ruta	a kind of sticks used for punishment	عصى	روطة
Reil	train	قطار	الريل
qiddaha	lighter	قداحة (ولاعة)	زناد
zubil	rubbish bird	الطير الذي يقف على المزابل	زوبل
zurkhana	force yard	مكان المصارعة	زوروخانة
Saja	teak	خشب الساج	ساجة
Saf	brick row	دور او صف من الجدار مثلا	ساف
spana	adjustable spanner	مفك الصواميل	سبانة
sipaya	metal basket on the car roof	اشبة بالسلة الحديدية	سباية
shilib	hull	الثلب بعد استخراج الرز منه	سبوس
Sitly	threaded thread	خيوط من ليف النخيل	ستلي
sichchah	track	سكة القطار	سجة
Sarj	saddle	موضع جلوس الانسان على ظهر الماشية	سرج
sirseeah	slide	مزلاجة	سرسية
sirkal	feudal lord assistant	مساعد الاقطاعي	سركال
satrah	slap	صفعة	سطرة
si'id	herb	نبات له فوائد طبية	سعيد
sififah	palm wicker	ظفيرة من خوص أو ورق النخيل	سفيفة
sikamli	chair	كرسي	سكملي
sikin	driver assistant	مساعد السائق	سكين
salabcha	big vessel of water	اناء ماء كبير نسبيا يستخدم لغسل اليد فيه	سلبجة
silliyyah	fish net	شبكة للصيد	سلية
simat	dining table	سفرة طعام	سماط
sidanah	vessel	اناء يوضع فيه الازهار	سندانة
sifon	old sherbet	المشروب الغازي قديما	سيفون
shakhkhata	match	علبة عيدان الثقاب	شخاطة
sharmukh	Palm branch	غصن او ثمرة النخل	شرموخ
sharees	gum	صمغ	شريس
shis	fishhook	سنارة	شص
shikban	load carried by someone's back	مقياسحمولة بمعنى حمل الدشداشة	شكبان
shakerdan	container of sugar	قندون أي اداة توضع للسكر	شكردان
shakwa	complaint	دعوى قضائية	شكوة
shalawlaw	play person	الشخص كثير الحركة	شلولو
shileel		طرف الملابس (الدشداشة مثلا)	شليل
shinasheel	veranda	الشرفة الخشبية	شناشيل
shnan		نوع نبات	شنان
shinga	puff pastry	عجين الخبز	شنكة
shubash	noise	الصخب والضوضاء (هوسة)	شوباش
samootlamoo	silence up to death	صمتا حتى الموت	صاموط لاموط

t			
sayah	man's dress	عباءة رجالية	صاية
buqtchah	bundle of clothes	مكان لحفظ الاشياء	صرة او بقجة
sareefa	palm leaf house	دار من سعف النخيل	صريفة
sifriyyah	big brass jorum	طاسة كبيرة من النحاس عادة	صفرية
aglahs	folk game	لعبة شعبية	صكالة
Sil	kind of snake(viper)	ابن الافعى	صل
sandaqchah	box	أداة لحفظ الاشياء	صندوقجة
subat	grape branches	أغصان العنب	صوبات
hadiyyah	gift	هدية	صوغة
tabeg	certain bread	الخبز المصنوع من الرز المطحون والمخبوز على الصفيح الحديدي الحار	طابك
tibinah	pigeon	نوع من الحمام	طبنة
tukhmakh	a wooden tool for mash food	أداة كبيرة تستخدم لهرس الاشياء	طخماخ
tirtei'ah	noria	ساقية	طرطية
tum khreiza	folk game	لعبة شعبية قديمة	طم خريزة
akkah	city	مدينة كنعانية امتازت بشدة الحر	عكة
faleh	a tool of three hooks	اداة تستخدم في صيد السمك تشبه الصنارة	فالة
fanus	Lamp	وسيلة اضاءة قديمة تعتمد على النفط الابيض	فانوس
qarawanah	big food plate	صحن كبير يوضع فيه الطعام	قروانة
qeidah	blade	اداه حادة تشد كالسكين تستخدم للذبح او الكشط	قيدة
karubah	tractor	جرارة	كاروبة
katateeb	ancient schools	المدرسة قديما	كتاتيب
karweh	cost	مصيادة طيور	كزوة
gumgum	big container	دلة كبيرة	كمم
kuz	Tankard	اداه من الفخار يستخدم لوضع الماء فيه	كوز
gogallah	a kind of vegetables	نبات طبيعي من الخضار يستخدم للاكل	كوكلة
Laleh	kerosene lamp	مصباح نفطي	لالة
libnah	brick	طابوقة	لبنة
		لعبة شعبية قديمة	لعب جعاب
ligan	big vessel of water	اناء ماء كبير نسبيا يستخدم لغسل اليد فيه	لكن
luks	lamp	نوع من الفوانيس التي تستخدم الغاز او النفط في اشعال فتيلتها الرقيقة جدا وتعطي ضوء ساطع ودافئ جدا	لوكس
madsoos	post	يستخدم كعمود في البيوت الطينية القديمة	ماسوس
maddah	rug	بساط	مدة (زولية)
mraza		تستخدم لفتح الساقية	مرازة
maradmaye	water blockage	حاجز ارتفاعه مناسب فوق السطوح لمنع	مرد ماي

		تسرب او سقوط الماء من خلاله	
mirwah	winnow	اداة لتذرية الحنطة والشعير	مرواح
misha	spade	مجرفة	مسحاة
mishraggah	sunny place	مكان في البيت تقع عليه الشمس بشكل مباشر بدون ان تضرب في جدار	مشاركة
maskhina	a tool to carry water	اداة لحمل الماء	مصخنة
migwar	a stick with a tar top used for fighting	سلاح مصنوع من فروع الاشجار والقيبر	مكوار
mijana	winnow	اداة كبيرة الحجم التي تستخدم لتذرية الشلب	ميجنة
mishfa	mirror	مرآة	ميشوفة
Neer	yoke	الذي يوضع على الثور للحرارة	نير
hattar	thick thread	حبل غليظ للقباء المضيف	هطار
wathaha	button	زر(دكمة تستخدم في القبوط مثلا)	وذاحة