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The American University in Cairo
School of Humanities and Social Sciences

Functions and Structure of Code-Switching: An Analysis of the Egyptian Novel *Mawlana*

A Thesis Submitted to
The Department of Applied Linguistics in Partial Fulfillment of the Requirements for
The Degree of Master of Arts

By

Ro'ya Hammoudeh

December 2017

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ABSTRACT

This study aims to explore the social functions underlying the code-switch (CS) between MSA and ECA with a focus on the most salient linguistic structures characterizing the switch. Data were collected and analyzed from excerpts of Ibrahim Eissa's novel "*Mawlana*." Eighty-five instances of code-switching were detected to take place via speeches conveyed by the novel's main character, Sheikh Hatem. Findings relevant to the social functions of the code-switch were analyzed compared to Bassiouney's (2006) proposition on the subject. Alternatively, results following the linguistic structure of the code-switch were measured against Badawi's (1973) description of the colloquial of the educated level, *aamiyyat l- mothaqqafiin*.

Results showed that the switch from MSA to ECA served the social functions of sarcasm, joking and clarification, whereas the switch to MSA was found to satisfy the speaker's intent to quote Qur'anic verses or prophetic narrations. The switch to ECA was observed to take place at the lexical, phrasal and sentential level, while the switch to MSA seemed to only occur at the lexical and sentential level. Furthermore, the use of lexical items or demonstrative particles was evident on the lexical level, with idiomatic expressions and negations marking the switch on the phrasal level. Alternatively, negative, interrogative, relative and accusative particles signaled the switch on the sentence level. This study stresses on the importance of integrating MSA and ECA in Arabic as a foreign language (AFL) classes in order to build speakers' capacities to communicate using the educated spoken Arabic.

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LIST OF TRANSLITERATION SYMBOLS

| Arabic Letter | IPA Symbol |
|---------------|------------|
| ء | ʔ |
| ب | b |
| ت | t |
| ث | θ |
| ج | g |
| ح | ħ |
| خ | χ |
| د | d |
| ذ | ð |
| ر | r |
| ز | z |
| س | s |
| ش | ʃ |
| ص | ʂ |
| ض | ɖ |
| ط | ʈ |
| ظ | ʈ̣ |
| ع | ʕ |
| غ | ɣ |
| ف | f |
| ق | q |
| ك | k |
| ل | l |
| م | m |

| | |
|---|---|
| ن | n |
| ه | h |
| و | w |
| ي | y |

Short vowels

/a / = open front un-rounded vowel

/i / = close front un-rounded vowel

/u / = high back rounded vowel

Long Vowels

/ā / = open front un-rounded long vowel

/ī / = close front un-rounded long vowel

/ū / = high back rounded long vowel

CHAPTER ONE: INTRODUCTION

Background of the Study

In societies where more than one language exists, variation of languages in one's speech can be observed in many forms. Speakers may alternate between languages or varieties of the same language in order to make more effective and meaningful communication (Parveen and Aslam, 2013). This phenomenon is referred to as code-switching and is now acknowledged as a widespread phenomenon in bilingual speech that gives speakers, with linguistic competence in two or more languages, the advantage to alternate between two different languages or two forms of a language in a single conversation (Fromkin, Rodman & Hyams, 2007). Code-switching is not only observed in spoken language but extends to include written and sign languages (Soliman, 2015).

According to Myers-Scotton (as cited in Bailey, 2011), code-switching often takes one of two forms, being the inter-sentential form and the intra-sentential form. In the case of inter-sentential code-switching, speakers alternate from one language to the other just in-between sentences. This way, they allow themselves enough space to generate a sentence or even entire sentences before switching back to the initial language. This form is observed to be the most recurrent form of code-switching among fluent bilinguals.

As for intra-sentential code-switching, it occurs within a sentence and it can either take place at a word level or a clausal level (Bailey, 2011). This type is sometimes referred to as code-mixing since it may require the speaker to follow a common structure among the two languages being alternated to create a one sentence. Researchers argue that in this scenario the speaker is usually unaware of the shift.

One can also detect code-switching within the same language in what is usually referred to as diglossia. Diglossia represents the coexistence of two forms of one language and is argued to come under the bigger umbrella of code-switching (Bassiouney, 2009). Ferguson (1959) claimed that Arabic is a diglossic language with two discrete varieties, being a high (H) variety and a low (L) variety. Each has a function that serves a corresponding appropriate situation. The H variety refers to the Modern Standard Arabic (MSA) and is used in formal situations such as speeches or news broadcasts, whereas the L variety refers to the colloquial Arabic and is used in informal situations such as daily conversations, especially those that involve friends and family. In the Arab world there is a coexistence of Modern Standard Arabic and the local dialects depending on the context.

When considering Egyptian Arabic in particular, Badawi (as cited in Bassiouney, 2009), claimed that there are five interrelated levels in the contemporary Egyptian Arabic. These five levels form a linguistic continuum. The levels are: (1) *fusha al turath*, which is the heritage classical Arabic; (2) *fusha al 'asr*, which is the contemporary classical Arabic; (3) *aamiyyat l-mothaqqafiin*, which is the colloquial of the educated; (4) *aamiyyat l-mutanawiriin*, which is the colloquial of the enlightened; and (5) *aamiyyat l-ummiyyiin*, which is the colloquial of the illiterate. Each one of these linguistic levels has its own morphology, phonology and syntax.

This paper takes a special interest in the colloquial of the educated, being the level at which a changeover between MSA and ECA occurs within a typical Egyptian dialogue. According to Badawi (1973), this level represents the language often used by educated individuals in different contexts concerned with politics, education, art, and literature. It is mainly formed of ECA on the morphological level; and while both MSA and ECA constitute the lexicon, the choice of code depends on the social context shaped by the topic and the speaker's background. Many features

distinguish the colloquial of the educated level, some of which are its salient usage of sentences that start with a passive voice as well as the absence of case endings.

Linguists have investigated how and why a speaker chooses one linguistic variety over another. A closer examination of code-switching suggests that sentence structure poses constraints on how code-switching occurs (Bassiouney, 2006). According to Myers-scotton (1993a) one code is more prominent in a bilingual speech, which she termed 'a matrix language' (ML), while the less frequent one was referred to as 'embedded language' (EL). The grammatical frame of constituents such as inflections and determiners is supplied by the ML, while both languages provide content morphemes such as nouns, verb stems and descriptive adjectives (Bassiouny, 2009). In other words, constraints on the switch are governed by the structural properties of a matrix language which exclusively supplies the system morphemes.

However, Bassiouney (2009) claimed that the ML model seems to work better for a code-switch involving different languages but not for the different codes of the same language. Her findings challenge the idea of having syntactical constraints on diglossic switching. She proposed there can be two MLs at work in some cases of diglossic switching. Results of her study presented some cases of CS where system morphemes offered by the two codes, MSA and ECA, were used simultaneously in the same clause and even in the same word.

Additionally, the Rational Choice model (RC) and the Conversation Analysis model (CA) offer a possible ground that allows scholars of the field to dig deeper in order to unravel the motives underlying the switch from one language variety to another. These are two different, yet closely related, models that attempt to explain such motives. While both models agree that the decision to make the switch from one variety to the other is being reached rationally, the RC model focuses

on internal factors guiding the speaker's motivation in language choice. It is based on the assumption that a speaker chooses a preferred language path out of a set of already available paths.

This preference is being triggered via an analysis of how rewarding a certain path is when compared to the cost of using it. Myers-Scotton's Markedness model (as cited in Bailey, 2011) further expands on this idea to argue that speakers' cognitive calculations seeking to choose the best path takes into account three key elements: a recognition of their desires, values and prior beliefs; an insurance of consistency of their chosen path against their desires, values and beliefs; and lastly the existence of evidence to support their choice.

On the other hand, some theoretical models such as the audience design model and the domain analysis approach focus on external factors affecting language choices. These approaches operate in favor of the CA model. They suggest that speakers make the choice of dialect, style and language depending on where they are, who they are talking to and the kind of impression or the message they want to convey to their addressees (Wei, 2005). Bilinguals, according to the CA model, choose a code that is relevant, follows procedural consequentiality and achieves a balance between the conversational structure at hand and the community structure. Linguists following the CA model claim that stylistic or metaphorical motivation may be behind speaker's choice where factors such as the interlocutor, social role, topic, venue, and type of interaction play a key role (Riehl, 2005).

Different contexts and different purposes underlie the use of code-switching. Speakers may use diglossic code-switching to leave an utmost effect on the listener (Bassiouney, 2009). According to the situation, speakers may even switch from one code to another to show solidarity with other social groups present in the community or reflect a prestigious social status. Soliman's (2015) analysis of CS in the novel *Zaat* showed that switching to English when talking to Egyptians

is often seen to reflect superiority or a need to belonging to a higher social class. This was consistent with other studies conducted in India that associated English with social class. (Soliman, 2015).

Speakers can also code-switch when there is a certain topic to be discussed or when they need to express specific emotions. Parveen and Aslam (2013) investigated the functions of CS, where their findings revealed that CS occurred when the speaker was angry or tired (as cited in Soliman, 2015). Furthermore, Scotton and Ury (1977) suggested that identity is one of three social arenas that play a role in code choice. According to their addressees' identity as well as their own, speakers switch from one form to another (as cited in Bassiouney, 2009).

Following the same line of how social roles decide the use of code, Bassiouney's (2006) findings propose that speakers change codes to change the role they are playing or the way they wish to be perceived by others. One of her analyses to a speech given by president Mubarak to university students at Alexandria have shown that he seemed to play three different roles using three different codes in his speech. She pointed out how he moved from attempting to build an informal relationship with his audience to playing a leading role as president then finally to show an emotional involvement in the case at hand; all of which he did with the use of the appropriate code that served his purpose.

Of particular interest to this paper is the observation of code-switching in the religious discourse. Saeed's (1997) attempt to examine code-switching in the religious discourse concluded with a few insights that contributed to the current understanding on the matter. He analyzed the speech of three famous religious figures from Egypt, Kuwait and Yemen who were observed to switch from classical Arabic to their local dialects. His findings suggested that CS served many

pragmatic functions in the religious discourse such as quoting and simplifying (as cited in Soliman, 2008).

Statement of the Research Problem

Much research has been conducted on code-switching in Arabic focusing on the switch between Arabic and other languages or the switch between MSA and ECA in conversational situations. This present study seeks to extend the investigation of CS in novels to include this phenomenon in the religious discourse context. It aims to explore the language functions of diglossic switching in addition to analyzing its linguistic structure in the novel *Mawlana*.

While other studies, including Soliman's (2015) study of the novel *Zaat*, have explored diglossic CS in Egyptian novels, the significance of this study lies in its potential to investigate the unique relation of CS to the religious discourse in a context that has not been addressed before. It is intended to contribute to the existing body of literature concerned with the social functions of the code-switch and its associated linguistic structures. It would be interesting to further examine how Egyptian novelists deploy CS in their novels. This study can be regarded as a contribution to the field of code-switching in general and to research done in Egyptian society on CS through novels in particular.

Moreover, conducting studies on educated spoken Arabic is essential and of crucial need in the field of teaching Arabic as a foreign language (AFL). A description of the features of this variety would assist AFL learners in such a manner that would enable them to produce it properly and closer to the way native speakers use it. Students will have a better chance at achieving competency when they know the rules that govern the morphology of the educated spoken Arabic.

Research Questions

The study aims to answer the following research questions concerning the switch between MSA and ECA:

1. What are the functions of code-switching employed in the Egyptian novel *Mawlana*?
2. What are the most salient linguistic structures used in code-switching in the Egyptian novel *Mawlana*?

Definitions of Constructs

Below are the main concepts to consider in this study:

Code-switching (CS): CS is defined in terms of the speaker's competence to alternate between different languages or between different varieties of one language (Bassiouney, 2009).

Diglossia: According to Ferguson (1959), diglossia is the coexistence of two varieties of one language. He divided them to High variety (H) and Low variety (L). The (H) variety is learned in schools and is appropriate in situations related to giving a political speech or sermons in religious discourse, whereas the (L) variety is the one used in daily conversational situations such as conversations with friends (Bassiouney, 2009).

Linguistic Structure: The structure of the language is formed of subfields which are phonetics, phonology and morphology.

Operational Definitions

Code-switching: Code-switching is considered here to be a switch between the two varieties of Arabic (MSA and ECA).

Linguistic Structure: It is the occurrence of the switch on the syntactical level or the lexical level, in addition to whether it is formed of two system morphemes of the two alternating varieties, MSA and ECA, or of a system morpheme and a content morpheme.

List of Abbreviations

AFL: Arabic as a Foreign Language

CA: Conversation Analysis

CS: Code-switching

ECA: Egyptian Colloquial Arabic

EL: Embedded Language

H: High

L: Low

MSA: Modern Standard Arabic

ML: Matrix Language

RC: Rational Choice

CHAPTER TWO: LITERATURE REVIEW

This chapter offers a review of the main relevant research related to the present topic, which is diglossic switching between MSA and ECA in the novel *Mawlana*. Many studies have examined code-switching between Arabic and other languages or between MSA and ECA in the spoken language. Yet very few have examined the functions and the linguistic structure of code-switching in the religious context. This literature review is thematically divided into three parts: First, code-switching definitions and studies of code-switching in different contexts, followed by a review on the concept of diglossia and research related to diglossic switching. Finally, a brief review on studies conducted on language change in the religious discourse in Egypt.

Code-switching

The study of language contact drew increased attention when Haugen and Weinreich started their work in the early fifties. As a result of languages' interaction, elements from one language can be found alongside elements of another language resulting in the production of a number of linguistic phenomena. These phenomena include transferring, lexical borrowing, code mixing and code-switching. This paper focuses on code-switching, which is claimed to be the most prevalent mode of interaction among bilingual speakers. While scholars in the various fields of linguistics, psycholinguistics and sociolinguistics have dedicated special interest to code-switching in the last few decades, there was no consensus on its definition and researchers leaned towards providing a definition that served their respective disciplines (Soliman, 2008).

Weinreich (1953) provided the field with the initial definition that described bilingual speakers as individuals with the ability to switch from one language to the other without breaking

communication in speech (as cited in Rabia Redoune, n.d.). Code-switching was defined later as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems” (Gumperz, 1982, p. 59). Myers-Scotton (1993) offered a definition for code-switching in which she claimed that speakers alternate not only between different languages, but also between different varieties of the same language within a single conversation. McCormick (1994), in agreement with Myers-Scotton (1993), also defined code-switching as the ‘juxtaposition’ of codes of two or more languages or dialects.

Code-switching includes, but is not limited to, situational and metaphorical forms. The situational CS occurs when speakers switch from one code or language to another according to the situation or the setting. In contrast, metaphorical CS takes place whenever there is a change, specifically in the topic (Gumperz, 1982). It is triggered by the individuals and how they want to be perceived by their interlocutors. However, Gumperz developed the term conversational code-switching (CCS) after being criticized about the distinction made between situational and metaphorical CS.

Functions of Code-Switching

There is a significant number of studies on code-switching. The studies selected in this section, however, only highlight the social functions of code-switching. The selected studies discuss CS in different domains across different countries.

Safi (1992) conducted a study to examine the functions serving the motives underlying CS between Saudi Colloquial Arabic and English in the speech of Saudi students living in the United States. Participants of this study consisted of eight Saudi graduate and undergraduate students with males making up the majority of contributions. Data was collected in a two-hour meeting and

recorded on a cassette player. The main findings revealed that Saudi students changed the code from English to their native language when they wanted to express religious or spiritual feelings suggesting that the English counterpart could not have expressed the same feeling. The study claimed that showing politeness could be another possible motive behind the switch. On the other hand, speakers were observed to switch to English in order to use offensive expressions that they could not use otherwise in Arabic.

Safi (1992) asserted that the occurrence of code-switching in bilingual speech did not indicate the inability to separate the two languages. In fact, speakers have access to both linguistic codes where social motives were found to be the underlying trigger of code choice. Although the data was recorded in a natural setting, the researcher did not avoid the observer's paradox (Labov, 1972). It was also noted that the students did not have the same proficiency level in English, which may have skewed the results of the study. While the sample was small and results may not be generalized, findings from this study provided the field with insights worth investigating.

Further, El Masaeed (2013) investigated students undertaking a study-abroad program in Morocco to assess the types and functions of CS. Data were collected from conversations among students and their tutors in a sample of 17 students and 9 teachers. English and Arabic were noted as students' L1 and L2 respectively, while constituting the opposite for teachers. The researcher applied the markedness model as well as the conversational model for data analysis. Results revealed that participants switched to English according to the markedness model for many reasons. The marked instances of CS served the following functions: a show of solidarity between the interlocutors, a display of authority, a serious discussion of business issues in addition to joke-telling. As for the unmarked switches, the functions served to fulfill communication gaps, asking for accommodation and clarification for meaning.

In contrast, the functions observed when applying the conversational model were the following: inclusion or exclusion of speakers, quotation and speech reporting and negotiation of language. El Masaeed (2013) argued that speakers used code-switching as a natural communication device and were able to make a rational code choice according to their goals. Additionally, he recommended to teach second language learners how to use CS as a facilitating tool for language acquisition.

When exploring CS in the written discourse, Albakry & Hancock (2008) examined the phenomenon of CS in the 1999 Ahdaf Soueif's *The Map of Love*. The researchers pointed out that only few studies focused on CS between English and Arabic in the written literature. Their aim was to demonstrate the importance of CS during postcolonial times as deployed by the novelist. To analyze their data, the authors categorized the instances of CS into the following types: 1) traditional honorific titles; 2) references to customs and traditions; 3) historical references; 4) greetings and conversational formats; 5) inter-language dialectal variation between MSA and ECA; 6) translational transfer. The findings indicated that CS was not used in only 3 out of the 29 chapters making up the novel, which reflected the high dependence on CS throughout the novel.

The reason behind Soueif's frequent usage of Arabic expressions instead of providing their English translations was seen as an approach seeking to connect the reader with the text meaning. Moreover, many of the phrases and words used in the novel were socioculturally loaded, and thus representing them in English would have resulted in losing the sociocultural implications. The researchers concluded that many bilingual writers preferred to employ CS in their narratives. They suggested that Soueif's desire to mark the different aspects of the linguistic and cultural norms of the Egyptian society could be the reason she chose to employ CS in her novel. Her writing was seen to shift between MSA and ECA in certain occasions according to contextual factors that

included the degree of formality and the contexts of interaction. Furthermore, the hybrid English resulting from her employment of CS could be a way for bilingual writers to maintain their cultural identity. CS in this novel reflected the desire to break away from the hegemony of the colonist and revealed cultural connotations to the western reader.

Following the same line of research, Parveen and Aslam (2013) conducted a study on CS functions. Their research aimed to investigate the CS phenomenon in computer-mediated communication, particularly the reasons behind CS between Urdu and English among Facebook users in Pakistan. To that end, the researchers decided to use Malik's (1994) framework for data analysis, which included ten reasons underlying CS. They collected data from 50 participants of males and females, and used a descriptive qualitative data analysis design. Their analyzed samples have shown that reasons for CS that were most relevant to this study were: 1) lack of facility, which meant speakers code-switched when they could not find the appropriate expression; 2) lack of register 3); speaker's mood such as being tired or angry 4); habitual expression in addition to showing solidarity (belonging to a group). The conclusion of this study was that code-switching is prevalent in online written discourse and its functions were similar to the ones in the spoken discourse. All previous studies are relevant to this paper's interest, especially since they discussed the phenomenon of CS in different contexts providing evidence that CS existed in all aspects of our lives.

Diglossia

Zooming into code-switching directs attention to its more specific form: diglossia. Diglossia received increasing dedication following Ferguson's breaking-through article in 1959 titled 'Diglossia,' in which he explored the linguistic situation of different countries, including the Arab countries. Ferguson's (1959) findings revealed the coexistence of two varieties of the same language in the societies he studied. He referred to the two varieties with H for high variety and L for low variety. He defined the high variety to be the language spoken in formal situations and writing, while the low variety as the one spoken in everyday life (Versteegh, 1977; Wahba 1996). It is worth noting here that in the Arabic language, according to both Versteegh (1977) and Wahba (1996), MSA constitutes the H variety, whereas ECA represents the L variety.

Wahba (1996) argued that Ferguson's model did not reflect the linguistic reality as it assumed that each language variety constituted a fixed and coherent system, which labelled the language as dichotomous (as cited in Tawakol, 2008). Although Ferguson (1959) recognized that in between the two varieties lied a linguistic continuum, he did not provide an analysis for those intermediate varieties. As a result, many researchers adopting a practical stance towards the diglossic situation in Arabic challenged Ferguson's model. Nearly all of them agreed on the existence of an Arabic language continuum (Mejdell, 2006).

Badawi (1973), one of the pioneering scholars in Arabic diglossia, expanded on Ferguson's dichotomic model to include three intermediate levels in written and spoken Arabic. In addressing language varieties, he proposed that there were five interrelated levels in the contemporary Egyptian Arabic. These five levels form a linguistic continuum. The levels are: (1) *fusha al turath*, which is the heritage classical Arabic that is taught in religious institutions and which is used in the pre-recorded television programs addressing topics related to religion; (2) *fusha al 'asr*, which

is the contemporary classical Arabic and is used for example in news broadcasting; (3) *aamiyyat l- mothaqqafiin*, which is the colloquial of the educated and is used in debates and discussions among educated people ; (4) *aamiyyat l-mutanawiriin*, which is the colloquial of the enlightened and is used in everyday life; and (5) *aamiyyat l-ummiyyiin*, which is the colloquial of the illiterate and is used by the uneducated. Each one of these varieties has its own linguistic characteristics and its specific social functions (Badawi, 1973, p. 89-90, Mitchell, 1986, p. 12, and Wahba, 1996, p. 105).

Although Blanc (1960) was able to distinguish five different varieties of the Arabic language that were similar in structure to those proposed by Badawi (1973), the two models were not in full agreement. Unlike Blanc whose approach for categorizing the Arabic levels was descriptive, Badawi's analysis took into consideration both the linguistic and sociolinguistic factors (Tawakol, 2008).

This study focuses on the level at which a changeover takes place between the two varieties of MSA and ECA in a spoken context. Badawi labeled this level as *aamiyyat l- mothaqqafiin* (the colloquial of the educated) as per the above proposed model. In Badawi's (1973) linguistic continuum, it is the educated speakers who often use this level in order to discuss issues with a scientific, cultural, or artistic nature. An interesting look at this level is one that views MSA in a descent towards ECA, while acknowledging ECA's ascent towards MSA in such a manner that enables speakers of this variety to orally express contemporary culture. The development of this variety is assumed to be an outcome of the inability of other levels of ECA to fully cover the demands of "high culture." This can also be associated with the incompetence of the educated people to naturally use MSA in their speech. Therefore, this variety is often seen as a blend of

features from both MSA and ECA that is mastered by the educated speakers (Badawi, 1973; Mejdell, 2006; Tawakol, 2008).

Badawi (1973) claimed, based on his findings, that speakers of this level frequently used negation markers when conversing in ECA relative to how often they would use it when switching to MSA. He additionally noted that the demonstrative /*da*/ for masculine, /*di*/for feminine and /*dūl*/ for the dual and plural of masculine and feminine associated words were chosen over their MSA's counterparts *hāḏā*, *hāḏihi*, *hāḏān*, *hātān*, and *hāʔulāʔ*. In the same manner, the ECA relative pronoun *ʔilli* replaced its MSA counterpart *ʔallaḏi*, *ʔallati*, *ʔallaḏān*, etc., to serve the speaker's choice of switching to ECA.

Abou Hagar (1998) unfolded Badawi's (1973) description suggesting that certain rules governed code-switching. Her findings indicated an explicit presence of MSA relative pronouns within H variety-driven arguments, while its ECA counterparts were usually found within either variety (as cited in Tawakol, 2008).

Functions of Diglossic Switching

Abdel- Malek (1972) was interested to explore the use of diglossia in novels, and focused his research on the work of Yuusif Al-Sibaa'i as his novels were considered to be the most widely read in the Arab world. Results showed that Al-Sibaa'i's writing style passed through three stages: the first stage used MSA exclusively in his writing; the use of both MSA and ECA was evident in the second stage in which ECA was carried in a realistic manner for the purpose of holding inter-character conversations, whereas the third demonstrated the use of ECA in contexts further beyond dialogues in a way that reflected normal speech in everyday life.

Abdel-Malek (1972) claimed that developments in the Arabic novel genre, in the early twentieth century, created a tension between the two discrete varieties of MSA and ECA. As a result, Al-Sibaa'i was clearly seen to develop a new linguistic style that began to establish its presence in Arabic literary work. This in turn posed yet another conflict to the Ferguson's model.

In addition to the written context, diglossic code-switching was further studied in an oral communication context. Bassiouney (2006) conducted a case study in which she investigated the relationship between code choice and speaker's role. She focused her analysis on data collected from a political speech by former Egyptian president Hosni Mubarak. Findings revealed that Mubarak shifted code to MSA in order to establish a formal relationship with his audience as president, whereas he was observed to change code to ECA in an attempt to create an informal relationship with them playing the role of a friend to his fellow citizens. In her conclusion, Bassiouney (2006) proposed that political speakers tend to change codes that corresponded to different roles. She also argued that an Egyptian speaker in particular is the one who would influence the code choice rather than the situation. Again, studies like the above ones provided further evidence to challenge Ferguson's model, where ECA is now seen to take the forefront alongside MSA in formal domains in Egypt.

Functions of Diglossic Switching in the Religious Discourse

Following diglossia in the religious discourse, El Ganayni (1992) collected data on Sheikh Sha'rawi's Qur'an commentaries in order to follow changes made between the two codes of MSA and ECA. She was also interested to detect any difficulties Sha'rawi might have experienced during the CS process. Furthermore, she tried to demonstrate how Sha'rawi mixes MSA and ECA using '*ammiyat Al-Muthaqqafin.*' For the purpose of the study, El Ganayni (1992) randomly chose

one tape of Sha'rawi's talks. Findings showed that Sha'rawi switched from MSA to ECA to summarize notions in order to portray his own ideas as facts as well as to simplify the religious knowledge in his speech to make it more understandable to his audience.

Her findings correlated with Badawi's claims on how speakers can go down from one level to another in order to make their listeners comprehend what they said. Similarly, Sha'rawi used MSA to place an emphasis on the message he wanted to deliver to his audience and to quote from Quran. In her conclusion, El Ganayni (1992) claimed that Sha'rawi used CS smoothly and free of any form of difficulty labelling his ML as MSA and his EL as ECA.

In a more recent study, Soliman (2008) contributed to investigations of CS in the religious domain. Amr Khaled's speeches, being one of the contemporary renowned Muslim leaders in Egypt, provided rich data for analysis. He chose ten religious speeches to examine, where he analyzed the switch from MSA to ECA. The study sought answers to whether the kind of audience and the discourse type had an impact on the frequency of the switch. In addition, Soliman attempted to explore educated Egyptians' perception towards religious figures switching from classical Arabic to Egyptian Arabic in their speeches. This was especially relevant to compare against Labov's (1966) claim of a language change in societies as a result of individuals' attitudes and perceptions towards a specific language variety.

Results of the study showed that there was a considerable amount of switching to ECA in Amr Khaled's speech except when reciting Quranic verses, narrating prophet Muhammad and/or supplicating at the start and end of sermons. A correlation could not be detected between the type of audience and the occurrence of switching to Egyptian Arabic. Furthermore, switching to ECA was observed to occur at a higher frequency in lectures than in discussions. Finally, the study revealed that Egyptians' view of using ECA in the religious context was positive. They found it to

be more practical and simpler to use this code. Soliman (2008) used this study to bring attention to the extent to which Egyptian Arabic was being used in the religious discourse in Egypt. Egyptian religious scholars tend nowadays to switch to ECA in their speeches because they are aware that most of their audience are not proficient in MSA and might have difficulties in comprehending religious knowledge using this variety. Therefore, in order to guarantee delivering their messages clearly, they use the simpler and easier language variety that suits the majority of audience.

Likewise, Bassiouney (2013) examined CS between MSA and ECA in religious sermons focusing on social motivation, where she collected her data from mosque sermons. In order to have an in depth analysis, she only selected three sermons. She analyzed two sermons by a famous religious figure, Sheikh Sha'rawi, to highlight a pattern in his speeches while the third one belonged to Sheikh Abd al-Zahir, who evidently only used MSA in his speeches. These speeches were chosen to prove that preachers have freedom in their choice of code. In both speeches of Sheikh Sha'rawi, Bassiouney noticed that he displayed a pattern of using Classical Arabic (CA) in reciting Qur'anic verses, MSA for drawing conclusions, while ECA was used for stating examples and providing explanations. The other speaker mainly used MSA in his speech, which made it seem more didactic.

Her overall findings demonstrated that preachers switched between MSA and ECA to build an informal relationship with their audience. However, during the sermon and regardless of the code choice, the preacher kept his basic role as a religious teacher unlike the changing roles of politicians presented in Bassiouney's 2006 study that was discussed earlier. She argued that the speaker used ECA whenever he wished to present himself as one of the people as it reflected intimacy and informality. This revelation was only made possible through the application of indexicality to her data. Results of this study added another set of evidence to challenge the

markedness model. These results came in explicit contradiction to the markedness model that expected to mark ECA in a religious speech as it would not be identified to be the norm. However, this was not the case for a preacher like Sha'rawi since his audience expected him to use this variety.

As evidenced through the above literature, code-switching phenomena takes place in both verbal and written discourse. However, it is becoming clear that researchers are prone to studying this phenomenon in spoken communication rather than in written texts. Additionally, only a few number of studies dealt with CS in the religious discourse. Studies presented in this chapter were arranged thematically. It opened with a review of studies that focused on code-switching and its various functions, followed by a review of diglossia and Badawi's colloquial of the educated level. It then moved to studies on diglossic CS in Arabic in different contexts and concluded with a description of the language change in the religious discourse. One can notice how all the studies discussed above challenged Ferguson's model of diglossic switching.

To sum up, studies in this chapter demonstrated how CS was prevalent in different communities and different languages. It also revealed many functions of CS which were almost identical in both spoken and written language. Many studies concerned the CS between MSA and ECA in conversational contexts, yet very few investigated it in novels (Soliman, 2015), particularly in the religious discourse. Thus, the aim of this study is to extend the investigation of CS between MSA and ECA in the religious context and enable the focus on the social functions of diglossic switching and its associated linguistic structure in the novel *Mawlana*. The novel *Mawlana* was selected as it is heavily based on conversational situations that include CS between the two linguistic varieties MSA and ECA, and thus offers a solid ground for data analysis.

CHAPTER THREE: METHODOLOGY

Previous research targeting code-switching, where Arabic is the primary language, has mainly focused on the alternation between Arabic and other languages or within the two varieties of Arabic (MSA and ECA), where data was majorly collected in conversational situations. Accordingly, this present study aims to extend research of the CS phenomenon to a rarely tackled context such as the textual form of the Novel *Mawlana*, bringing to the scene the code-switching between MSA and ECA that are noticed to inevitably accompany any religious discourse in recent Islamic history (Soliman, 2008). This novel contains social and political events that reveal a good amount of CS offering a solid base for analysis. Data collected in this study will not only be used to examine the functions of CS but also to investigate the most salient linguistic structure used in CS in *Mawlana*.

Research Design

A qualitative design is used to address the research questions. All collected data are sociolinguistically analyzed relative to Bassiouney's proposed social functions of CS alongside Badawi's description of the colloquial of the educated, where conclusions are drawn accordingly. The intention is not to generalize findings but rather to provide an in-depth investigation of the factors influencing the central phenomenon of code-switching by presenting a possible interpretation of the collected data (Creswell, 2007). The qualitative dimension of this study also enables the researcher to answer the study's '*what*' questions as it will obtain data from a small, yet purposeful, sample. The research is more concerned with the unique characteristics of the sample itself apart from any larger population (Perry, 2011).

Source of Data

Data are collected from Ibrahim Eissa's novel "*Mawlana*," that tackled the benefit of influential religious figures on television shows. The novel explores the sheikhs' hidden world and their connections and ties with businessmen, politicians and the governmental security institutions. It also targets politicians' misuse of religion towards serving their interests. Eissa started writing this novel back in 2009 at a time when he placed himself in opposition to the former president Hosni Mubarak but was not able, nevertheless, to finish it due to unannounced circumstances. *Mawlana* later achieved its fame when it was adapted into a movie released at the end of 2016. The novel's main character is a young sheikh, Hatem, who becomes a TV celebrity following the opportunity he had to lead prayers in a governmental mosque. Sheikh Hatem is portrayed to deviate from the traditional religious figure with millions of his fans accepting his fatwas.

Mawlana is heavily based on conversational situations that include CS between the two linguistic codes MSA and ECA, and thus offers a solid ground for data analysis. Moreover, the author's focus on the social and political events gave a good opportunity for the existence of a rich context where the two linguistic codes MSA and ECA are used. Additionally, the selected data represent the various functions of CS.

Procedures for Data Collection

Since this is a qualitative study and the sample is relatively small, data are collected manually. Following reading the novel, the researcher selects the major instances where code-switching between MSA and ECA occurs. These instances are chosen from Sheikh Hatem's conversations throughout the novel based on who he is addressing.

The features of both codes are investigated in order to determine the context in which Sheikh Hatem uses each variety, and were categorically classified into the use of MSA, ECA or a mix of both. According to these criteria, sentences will be classified as mixed should they not provide a match with either MSA or ECA. Words that are used in both ECA and MSA are deemed neutral and will be categorized according to the context. Data are collected and analyzed to determine functions of CS and its most salient linguistic structures.

In order to facilitate an understanding of the difference between MSA and ECA for non-native Arabic speakers, data are transcribed using International Phonetic Alphabet (IPA) accompanied by an English translation. For the sake of research credibility, all data collected is demonstrated in appendix A, with all sentences representing the functions of CS found in appendix B, while Appendix C shows all sentences where the switch occurred in either direction of MSA and ECA.

Data Analysis

Bassiouney's findings of the social functions of code-switching will guide the analysis for how CS was employed in this novel. In contrast, Badawi's description of the colloquial of the educated offers a theoretical framework upon which possible answers to the research question concerned with the linguistic structure of the switches can be measured against. The syntactical and lexical features are central to data analysis where data are compared to Badawi's description in order to detect any differences that may call for an expansion or modification of how the colloquial of the educated is viewed.

For instance, the word *only* in MSA is /faqat/ while in ECA it is a different word: /bass/ and this constitutes a lexical difference. On another level, the present morpheme that is used in MSA is /a/ demonstrated in the word *ride* /arkab/, while in ECA the morpheme is /b/ as shown in the word /barkab/. As for phonological differences, the word *gold* in MSA is /thahab/ but in ECA it is pronounced /dahab/. However, Bassiouney (2006) claimed that some words are neutral in both codes such as *Library* which is /maktaba/.

CHAPTER FOUR: RESULTS & DISCUSSION

This study examines diglossic switching between MSA and ECA while taking into consideration both linguistic and sociolinguistic factors. The novel *Mawlana* constitutes the source for data collection. The researcher's main interest was focused on the functions of diglossic switching, particularly in Sheikh Hatem's speech, in addition to the linguistic structure of the switch. To that end, the study attempts to answer two main questions: one explores the social functions of switching between the two codes: MSA and ECA, while the second aims at revealing the most salient linguistic structure of diglossic switching in the novel.

This chapter displays samples of Sheikh Hatem's speech that reflected Badawi's (1973) third level of contemporary Egyptian linguistic continuum, namely the colloquial of the educated. Data analysis shows 85 overall instances of code-switching (see Appendix C) distributed over two categories: CS from MSA to ECA and CS from ECA to MSA. Results are organized in accordance with the order of the research questions. Main findings reveal that four pragmatic functions are employed in Sheikh Hatem's speech: three functions served the switch from MSA to ECA and are labelled sarcasm, joking, clarification, while quoting Qur'anic verses or prophetic narration were found to serve the switch from ECA to MSA.

Moreover, the speaker seemed to frequently bridge over to ECA at the lexical level using lexical items such as nouns and verbs, whereas idiomatic expressions and negations marked the switch on the phrasal level, with less frequent switches occurring at the sentence level. On the other hand, he would tend to use words and demonstrative particles at the lexical level, in addition to negative, interrogative, relative and accusative particles at the sentence level to achieve the switch in the direction of MSA. Below are a few samples representing the social functions

associated with the switch in both directions of ECA and MSA respectively, followed by the key structures that marked the switch in the same order.

DATA ANALYSIS

1- Functions

a) MSA to ECA

Data was studied and classified according to the function it served. Three functions were detected recurrently as Sheikh Hatem switched to ECA; they are labelled as sarcasm, joking and clarification. Below is a detailed account of the three functions in terms of their social context in the novel as well as their relativeness to other research findings.

I- Sarcasm

ما ترد يا أستاذ أنور ولا شاطر فقط تسألني، جاوب ياخويا!

matrodd yā ḡustāz ḡānwar walla fāḡir faqat tisḡalni, gāwib yaḡūya!

Why don't you answer, Anwar? or are you just good at throwing questions at me? Show me how you are going to answer the question!

These are Sheikh Hatem's words to the program's host, Anwar, who was often portrayed as trying to give the impression of a well-informed person on the religious matters at hand. It is noteworthy to mention that although Anwar's speech appeared to reflect a deep understanding of the issues discussed, Hatem seemed to have recognized the limits of his claimed knowledge. He knew that Anwar had a superficial knowledge and his memorization of the Qur'anic verses served as a distraction from the lack of true understanding and a successful reflection of the good image

he sought to his audience. It is therefore understandable why Hatem would redirect the question (*gāwīb yaḡūya*) towards Anwar placing him on the spotlight with an implicit intention to embarrass him.

It is often seen that Sheikh Hatem would switch from MSA to ECA when throwing a sarcastic remark. This particular remark came across as though Sheikh Hatem's intention was to deliver a message that he is the expert exposing Anwar's lack of knowledge. The speaker's choice of ECA code served to express this message challenging his addressee and was accomplished in a manner that could have not been possibly achieved should he have chosen to use MSA instead.

II- Joking

أنا مش قلت لكم كلموا الأخ صاحب المحطة ولا السيد المدير العام وقلوا لهم حاتم الشناوي لا يريد إعلانات قليلة الحياء في فواصل برنامجه ، يا جماعة يعني أقعد أهاتي في الأخلاق والإسلام وبعدين بنت تنط على واد أول ما أخونا أنور يقول نخرج

فاصل، ده أنا بقت حاسس أن فاصل دي كلمة بطالة

ya gamāʿa yaʿni ʔaʕʕud ʔahātī filʔaḡlāʔ wilʔislām wbaʕdain bint tnut ʕala wād ʔawwil ma ʔaḡūna ʔanwar yiʔūl fāsil,dana baʔait hāsis ʔinni fāsil di kilma battālah.

Didn't I ask you to let the channel's owner understand that Hatem Eshinnawy does not approve of inappropriate advertisements during the intermission of his show? Oh people, it doesn't make sense that I am educating my audience about the morals of Islam and the minute Anwar announces the break, I find ads with girls and boys interacting provocatively. I am beginning to feel that the word "intermission" is an inappropriate word.

Sheikh Hatem spoke those words during one of the intermissions on the show. When the program's host announced the short break, Sheikh Hatem addressed his speech to the program's director in a firm and loud voice. He came across as confrontational, standing up to his values yet he chose to act in a gentle manner that reflected his sense of humor, and therefore was the switch to ECA. While MSA could have accurately conveyed the meaning of the desired message, it does not have the capacity to arouse the intended feelings associated with the ECA variety in this context. The switch here was to give authenticity to a joke that would be naturally spoken in everyday language. This can possibly be connected as well to how he perceives himself as a Muslim figure and how he perceives others.

III- Clarification

شوف يا أنور الآية ماذا تقول، تقول المال والبنون، يبقى المال الأول، لأن البنون من غير مال فقر وعوز بعيد عنك

*fūf yā ʔanwar ʔalʔāya māḏa taqūl, taqūl ʔalmāl walbanūn, yibʔa elmālil ʔawwil, liʔannal banūn
min ʔayri māl faʔr wʔūz bʔd ʔannak*

Anwar, check out what the verse says here: it says the money and children. This means that money comes first, because having children without having money is nothing but poverty.

The switch to ECA Sheikh Hatem made when he said يبقى المال الأول، لأن البنون من غير مال فقر وعوز بعيد عنك had a clear purpose of clarifying to Anwar, and accordingly to his audience, the carefully chosen order of wealth followed by children in the mentioned Qur'anic verse. The reason behind this code choice might be due to the fact that Sheikh Hatem is aware that most of his audience are not well educated in MSA, and therefore using ECA here helps in simplifying the religious knowledge and ensures delivering it to a larger number of people as it is the most common

language variety. These results are in agreement with El Ganayni's (1998) and Bassione's (2013) findings on diglossic code-switching showing that Muslim figures tend to switch to ECA as they encounter situations that require them to clarify or explain religious issues.

In addition to the results discussed above, the speaker would also choose to use ECA to express emotions of surprise or intimacy. Although the ECA phrases used here do not follow a switch from MSA, they were within an MSA context where the speaker was solely conversing in MSA but chose at certain instances to initiate with an ECA phrase that corresponded the exact emotion they were feeling then. The below examples demonstrate Sheikh Hatem's code of choice:

- *Surprise*

يا خير أسود، لا تعرف ما هو الخنصر والبنصر!

yaxabar ʔiswid, lā taʕrif mā huwwal χunsur wal bunsur!

Oh my Goodness! You do not know what the pinkie and ring finger is!

In the case of this occurrence, Sheikh Hatem expressed his surprise to Hassan, a man portrayed in the novel to have converted from Islam to Christianity, he asked him a question about الخنصر والبنصر to which Hassan was not able to respond as he was not familiar with the expression used. This expression is assumed as common among native speakers, which explains why Sheikh Hatem would express his surprise using the ECA phrase يا خير أسود. This phrase is often associated with a negative connotation that reveals the disappointed surprise Sheikh Hatem must have felt for Hassan's lack of familiarity of his mother tongue. It is understandable why in a diglossic

community speakers would spontaneously decide to use their local dialect to express their surprise, and thus the justifiable use of ECA instead of MSA was the natural choice for the speaker.

- *Intimacy*

بص يا واد يا أبو علي، المسيحية يوم ما خرجت من بيت لحم بقت سياسة

buss yā wād yabu ʕali, ʔilmasīhiyya yumma ɣaragit-----

Listen, my friend! when Christianity started to spread away from Bayt Lahm it became politics rather than a religion.

Sheikh Hatem was noticed in this case to have used the phrase بص يا واد يا أبو علي when conversing with Hassan who grew closer to him as the events of the novel progressed. In Egypt particularly, بص يا واد يا أبو علي is a nickname for the name Hassan that reflects a certain level of friendship. Addressing Hassan using this nickname, as he was attempting to unfold connections to historical events that occurred in the earlier time periods of religions, could have been Sheikh Hatem's approach to breaking barriers that were possibly hindering Hassan's view of Islam. His intention might have been to lure Hassan to drop his guards when speaking to one of the Muslim Sheiks he once resented. This is clearly an indication of the intimate relationship he had managed to establish with Hassan. Furthermore, this is in line with Bassiouney's (2013) findings who proposed that Muslim figures chose ECA as they work towards establishing a one-to-one relationship with their audience.

b) ECA to MSA

The only function found when switching from ECA to MSA was quoting Qur'anic verses and prophetic narrations as demonstrated by the below examples:

شوف كيف يختم المولى عزوجل، يقطع بالحكمة الإلهية وينص على الفصل الحزم بقوله تعالى: "-----

fūf kayfa yaxtimil mawla ʕazzawajal

Behold how God the Almighty closes his verse with a divine wisdom that guides a firm separation

شوف الحديث الذي رواه أبو هريرة في صحيح البخاري رقم أربعة آلاف و-----يقول النبي : "-----

fūfil hadīth ʔallaḏi rawah ʔabū hurayra

Behold the Abu Horayra-told narration mentioned in the acknowledged set of Bukhary, number four thousand and ----- the Prophet says:"-----

Although these samples show different instances of the speaker's use of MSA to quote a Qur'anic verse or a prophetic narration, they were both classified under the same category as they were either using the word of God or posed as conversing with God. While Qur'anic verses and prophetic narrations are considered as sacred text, both types, however, are often observed to be recited using MSA. It is evident through the data collected that MSA is Sheikh Hatem's standard code of choice when reciting prayers, qur'anic verses or prophetic narrations and he is seen doing so in what can be called a gradual shift from ECA to MSA. The fact that the Holy Qur'an was revealed to prophet Muhammed in Classical Arabic might explain why the speaker chooses to use MSA as the closest variety to the word of God reserving the effect of the holy word and maintaining the prestigious glorified charm it has on people's minds. These results correlate with those of Soliman's (2008) who suggested that Amr Khaled switched to MSA in his speeches as he

quoted prophet Muhammad's narrations or other occasions when he would supplicate at the beginning of his lectures.

2- Salient Linguistic Structures

Following are the results that address the second research question concerning the most salient linguistic structure in the switch occurring in either direction of MSA and ECA. Results are divided into two main categories indicating the direction of the switch with a further division to indicate the level at which the switch took place.

a) MSA to ECA

| Structure | Example | Number |
|---------------|--|--------|
| Lexical Level | انتظرنني ولا تأخذ الفتوى <u>ققش</u> هكذا | 1 |
| | ثم ما الذي <u>يهيبه</u> شيخ معمم في دورة كرة | 2 |
| Phrasal Level | | |
| a- Idioms | لأن البنون من غير مال فقر وعوز <u>بعيد عنك</u> | 1 |
| | الشيخ الذي رأيتَه ابن ستين في <u>سبعين</u> | 2 |
| | لا طبعاء، <u>حرمت عليه عيشته</u> | 3 |
| | دعنا نتفق على شيء أساسي في <u>يومنا الأعبّر ده</u> | 4 |
| | هناك شخصية <u>المعية المظية</u> مثلك سوف تقرأ القرآن | 5 |

| | | |
|-----------------------|---|----|
| b- Negation | أنت مسالم وطيب ومخلص لصمتك، لا تتكلم في السياسة ولا تتحدث عن الحكم ولا السلطة.. لا مؤاخذاة يا عمي! | 6 |
| | هذا بالضبط ما أردت أن أنبه إليه: أن هذا حديث علم الخاصة ما كان لنا أن نذيعه للعامة وأديك شفت | 7 |
| | ماذا يفعل السد العالي إلا <u>يادوب</u> يحميننا من الفيضان | 8 |
| | لا تعرف ما هو الخنصر والبصر-----وعامل فيها بطرس الرسول! | 9 |
| | لكن <u>مش إجماع</u> | 10 |
| | كلاما نبويا واضحا—ارشاديا <u>مش محتاج</u> تمحيص | 11 |
| Sentence Level | قولوا لهم حاتم الشناوي لا يريد إعلانات قليلة الحياء في فواصل برنامجه ، يا جماعة يعني أقعد أهاتي في الأخلاق والإسلام وبعدين بنت تنط على واد أول ما أخونا أنور يقول نخرج فاصل | 1 |
| | أين سمعت هذه الحكاية، هو انت لسة بتتفرجي على برامجي؟ | 2 |

As per the above data, the switch to ECA occurred at the lexical, phrasal and sentence levels. A noun or a verb at the level of a lexical item marked the structure of the lexical level. For instance, Sheikh Hatem used the ECA noun *qafsh* قفش, which translates in essence to “without giving it thought,” following a negation sentence in MSA. It serves to express the message the speaker wished to deliver more accurately than if it would have, should he have chosen to continue in MSA.

As for the phrasal level, data analysis shows a significant usage of idiomatic phrases as those occasions where Sheikh Hatem shifted to ECA in his speech. The speaker used the phrase *faʔr wʕūz bʕd ʕannak* فقر وعوز بعيد عنك in order to provide a meaning clarification to a Qur’anic

verse. *بعيد عنك* is a common idiom among Egyptians that often carries a negative connotation and was used here in collocation with *فقر وعوز*. Sheikh Hatem might have used it to make meaning accessible when his addressees can connect to commonly used words and barriers to understanding are removed. Additionally, the table shows instances of negation that Sheikh Hatem uses in ECA at the phrasal level. With a closer look on the sentence *كلاما نبويا واضحا—ارشاديا مش محتاج تمحيص*, Sheikh Hatem uses the ECA negation particle *مش* *mif* which means “does not” followed by an ECA word *محتاج* *mihtāg* “need”. While Sheikh Hatem could have continued to negate using MSA, the social context of being at a dinner party with his colleagues might have driven the switch to ECA in order to bring some informality to their conversation. However, he seems to have only needed a phrase before he could continue his speech in MSA, since he was discussing matters related to prophet Muhammad said.

A final level of interest at which the shift to ECA occurs is observed to take place at a sentence level. One can notice that all sentences used by Sheikh Hatem while switching to ECA are nominal sentences as opposed to the traditionally used verbal ones when conversing in MSA. A switch to ECA on both the phrasal and sentence level is used whenever Sheikh Hatem resolved to joke with his addressees, make a sarcastic remark or clarify the meaning of a Qur’anic verse. It is only logical for him to choose a phrase or a sentence in order to properly express his joke, be sarcastic or explain an issue that would have otherwise remained inaccessible to his audience. It is very rare to be able to achieve this purpose using only a one word.

b) ECA to MSA

| Structure | Sentence | Number |
|---------------------------|---|--------|
| Lexical Level | | |
| a- Word | ما ترد يا أستاذ أنور ولا شاطر فقط تسألني، جاوب ياخويا | 1 |
| | كويس والله، طيب ما الاثنان أحسن من بعض | 2 |
| b- Demonstrative Particle | ليه أقولك عني أهبل؟ هذا كلام يقطع عيشي | 1 |
| | ما هو هذا رأي السيدة عائشة | 2 |
| Sentence Level | | |
| a- Negative Particle | يا ابني أنا أسف، يروح السد العالي في ستين داهية، لا أريد حراسة عليه | 1 |
| | يا خبر أسود، لا تعرف ما هو الخنصر والبنصر | 2 |
| | الأصول ليه يا عمي أنا لن أناسبهم | 3 |
| b- Interrogative Particle | يا خبر اسود ولماذا فعلت هذا بنفسي | 1 |
| | صحيح عندك حق، ماذا يفعل السد العالي | 2 |
| | يا بنت الذين.. أين سمعت هذه الحكاية؟ | 3 |
| c- Relative Particle | أنا عارف! إسأل الست جورجيت التي تمسح وجهك وتزينه | 1 |
| | يعني الشيخ الذي رأيته ابن ستين في سبعين | 2 |
| | شوف الحديث الذي رواه أبو هريرة في صحيح البخاري | 3 |
| d- Accusative Particle | خد بالك قوي يا بطرس من أن حفظ القرآن وقتها في الطفولة كان أمرا طبيعيا و عاديا | 1 |
| | لازم صحبتك دي كانت وحشة ---كي أرد عليها هذا الرد | 2 |
| | حد يورينا صورتني على المونيتور كي أطمئن يا جماعة | 3 |

The data revealed that the shift to MSA occurring at the lexical level was at the level of the word or demonstrative particle, whereas negative, interrogative, relative and accusative particles marked the switch at the sentence level as per the results displayed in the above table. Sheikh Hatem is seen to shift to MSA at the lexical level when he said ما ترد يا أستاذ أنور ولا شاطر فقط تسألني، جاوب ياخويا. He did so by inserting the one word فقط *faqat*, which means ‘only’ in MSA, within an ECA sentence. One may claim, judging from the mentioned example along with similar samples displayed in the above table, that content morphemes such as words, verbs and adjectives are not restricted by the switch. Alternatively, the use of the sentence ليه قالوك عني أهبل؟ هذا كلام يقطع عيشي هذا *hāḏā* followed by a neutral word كلام *kalām* “talk” contradicting Badawi’s (1973) findings on the common word structure used in this level.

Badawi (1973) argued that the demonstrative */da/* for masculine, */di/* for feminine and */dūl/* for both the masculine and feminine dual and plural in ECA are used instead of MSA demonstratives: *hāḏā*, *hāḏihi*, *hāḏān*, *hāḏān*, and *hāḏulā?* This might indicate that a switch occurring at a point in the discourse using a MSA word or a demonstrative particle does not necessarily require the rest of the sentence to follow the same code. In other words, inserting a lexical item in MSA, whether it is a word or a demonstrative particle, within an ECA sentence does not violate a syntactic rule of either form.

Concerning the switch at the sentence level, Sheikh Hatem switched to MSA in the sentence لا أريد حراسة عليه *lā ʔurīdu ḥirāsa ʕalayh* initiating it with a negative particle followed by a verb in the present tense لا أريد, which translates to “I do not want,” making a clear distinction from the negation system utilized in ECA. It is noteworthy

to mention here that it is impossible for the speaker to follow a MSA negative particle with an ECA verb. This was in conflict to Badawi's (1973) findings referencing this level, which indicated that educated people tend to use negation in ECA in their conversation more frequently than they would in MSA. This is achievable through the use of the prefix /*mā*/ and the suffix /*f*/ for verbs, in addition to the use of the particle /*mi*/. Sheikh Hatem's tendency to frequently use MSA negation particles also came to contradict Bassiouney's (2006) predictions. She suggested in her code-switching study on political speeches, mosque sermons and university lectures carried in Egypt, that Egyptians favor ECA negatives over MSA ones in the event of a mixed speech.

On the sentence level as well, Sheikh Hatem is observed to shift his speech to MSA at the level of an interrogative particle when he said *صحيح عندك حق، ماذا يفعل السد العالي إلا يادوب يحمينا من الفيضان*. *māḍā yaʃʕal ʔassadil ʕāli* “what does the High Dam do” The speaker uses a MSA interrogative particle *ماذا māḍā* “what” followed by a verb in the present tense directing a question to one of his friends. It is notable how interrogative markers were not one of the common word structures Badawi mentioned in his 1973 study, and thus making its first appearance as a new feature characterizing this level.

With reference to Sheikh Hatem's sentence *أنا عارف! إسأل الست جورجيت التي تمسح وجهك وتزينه*, *ʔallati tamsaḥ wajhak wa tuzaiyyinuh* “the one who does the makeover for you” the speaker chose to use the relative particle *التي ʔallati*, “who”, as opposed to its ECA counterpart *اللي /illi/*, followed by a verb in the present tense, in the middle of his ECA sentence when conversing with Anwar during a show break. Once again, this result contradicts Badawi's (1973) assumption that the ECA relative pronoun *ʔilli* is more commonly used by the educated speakers in this level when compared to its MSA counterparts: *ʔallaḍi*, *ʔallati*, *ʔallaḍān* etc. In contrast, this confirms Abou Hagar's

(1998) evidence-based hypothesis that indicates the presence of MSA relative pronouns within arguments driven by the H variety.

A final feature making surface on the sentence level is the use of accusative particles. Sheikh Hatem swiftly inserts the accusative particle *أن* *?anna* when saying *خد بالك قوي يا بطرس من أن حفظ القرآن وقتها في الطفولة* *?anna hiḥḥal qur?ān waqtahā fiṭṭuḥūlah* “that is memorizing Qur’an at that time in the childhood” making his way to a full MSA sentence. This again is considered a new finding as no previous research had shown the use of MSA accusative particles to pave the shift towards MSA.

To sum up, it is evident how the use of negative, interrogative, relative and accusative particles on the sentence level impact the entire sentence in a way that restricts the switch back to ECA. These are system morphemes that belong to MSA. This is in line with the principle stating the governance of certain rules over code-switching.

CHAPTER FIVE: CONCLUSION

This study aimed to investigate the functions of code-switching between MSA and ECA as employed by the novel *Mawlana*, particularly in Sheikh Hatem's speech, as well as finding the most salient linguistic structure of the switch. Data analysis of the main findings revealed that Sheikh Hatem changed his linguistic code from MSA to ECA to serve the social functions of sarcasm, joking and clarification, whereas the shift towards MSA satisfied the aspiration of quoting Qur'anic verses or prophetic narrations. Moreover, the functions of clarification and quoting operated in a similar manner as it did when explored by previous studies, while the functions of sarcasm and joking were new findings of this study.

As for the linguistic structure of the switch, an analysis of the samples pointed out that the switch to ECA occurred at the lexical, phrasal and sentential levels; but it only seemed to take place at the lexical and sentence level to mark the switch towards MSA. Observing the switch towards ECA, a noun or a verb often marked the switch at the lexical level, while idiomatic expressions frequently made an appearance at the phrasal level when compared to the use of negation markers. At the sentence level however, nominal sentences characterized the switch to ECA.

In contrast, single words and demonstrative particles signaled the switch to MSA at the lexical level, whereas negative, interrogative, relative and accusative sentences characterized the switch at the sentence level. These findings are in partial contradiction to Badawi's description of "the colloquial of the educated level," commonly known as *aamiyyat l- mothaqqafiin*. These structures, although taken on a linguistic scale, noticeably served the social functions of sarcasm, joking and clarification, unveiling the religious identity of Muslim figures as a possible motive underlying the switch in both directions.

Sociolinguistically, this contradiction can possibly be traced back to the identity Muslim figures usually adopt, especially El-Azhar University graduates who seem the keenest to reserve their religious identity. MSA is known to be the code of preference for the majority of Egyptian religious scholars when addressing their followers in sermons as well as in their daily life interaction. This extends to communications with family members as they increasingly connect with their religious identity. Another reason might be their tendency to resort to MSA in order to preserve the image of conservative Azharis.

A preference of the switch to MSA as used by religious figures is evident when compared to the majority of the Egyptian community. This can be argued to represent the attempt of those with a religious status to distinguish themselves from others. Further to this argument, the consideration of MSA as the prestigious language associated with education and literacy may provide further rationale to what triggers the switch to MSA

Delimitations of the Study

Some of the challenges experienced in data collection possibly had a direct impact on the validity of the results. A major challenge of this study was the researcher's ability to recognize the switches between the two varieties of the language. The difficulty lied in providing an accurate distinction between MSA and ECA as the domains would overlap on shared vocabulary, syntactic and morphological features. Consequently, the researcher considered any shared vocabulary as neutral, relying on her linguistic knowledge, as well as a consideration of contextual clues in order to overcome the presented barrier. This enabled her to decide what constitutes the switch.

Although this study tackled diglossic code-switching between MSA and ECA with a focus on the social functions of each code and the most salient linguistic structures in the switch, it did not examine readers' attitudes towards using CS in novels.

Pedagogical Implications of the Study

The findings of this study suggest some pedagogical implications that might be of value to those involved in building AFL learners' competence in using the colloquial of the educated Arabic. This study gives strong pointers that has the potential to guide teaching Arabic as a foreign language. Programs can be developed in such a way that takes into consideration an integration of both MSA and ECA in AFL classes.

Exposing Arabic learners to materials that reflect the interweaving nature of both forms of Arabic should help students attain a well-rounded grasp of the language that is close to that of native speakers. Arabic Teachers may start to explore the rising necessity of educating their learners about the rules that govern the switch between ECA and MSA when using *aamiyyat l-mothaqqafiin*. This can be achieved with a link to the different pragmatic functions of the two forms encouraging learners to understand the specific set of social functions that come to serve every switch. It is hoped that these implications could assist and be useful for both teachers and learners of Arabic.

Recommendations for Future Research

This study advises further research to take into consideration an examination of the relationship between code-switching and identity in the religious domain. Additionally, it can

include reader's attitudes towards using diglossic code-switching in novels and explore the awareness of the functions serving the code-switch between MSA and ECA. It may also be of value to investigate the functions of code-switching between MSA and local dialects in other Arab countries. Finally, it is recommended to investigate the switch between MSA and ECA on the morphological level, as well as to examine educated speakers' usage of the negation through the use of the verb prefix /*mā*/ and the suffix /*ʃ*/.

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APPENDIX A

| Context | Adressee | Sentence |
|---------------------|---------------------------------|---|
| في البرنامج | أنور المذيع | وعليك السلام يا عم أنور..أتحنفنا يا سيدي بأسنلتك، أما نشوف عامل لنا أي أفخاخ هذه الليلة |
| في البرنامج | أنور المذيع | شوف يا أنور الآية ماذا تقول، تقول المال والبنون، يبقى المال الأول، لأن البنون من غير مال فقر وعوز بعيد عنك |
| في البرنامج | أنور المذيع | ما ترد يا أستاذ أنور ولا شاطر فقط تسألني، جابوب ياخويا |
| في فاصل في البرنامج | أنور المذيع | أنا عارف! إسأل الست جورجيت التي تمسح وجهك وتزينه |
| في فاصل في البرنامج | المخرج والعاملين في غرفة التحكم | أنا مش قلت لكم كلموا الأخ صاحب المحطة ولا السيد المدير العام وقولوا لهم حاتم الشناوي لا يريد إعلانات قليلة الحياء في فواصل برنامج، يا جماعة يعني أقعد أهاتي في الأخلاق والإسلام وبعدين بنت تنط على واد أول ما أخونا أنور يقول نخرج فاصل، ده أنا بقيت حاسس أن فاصل دي كلمة بطالة |
| في فاصل البرنامج | الموظفين في غرفة التحكم | حد يورينا صورتني على المونيتور كي أطمئن يا جماعة |
| في الطريق إلى عشاء | سكرتير النائب | هو أنا مترقب لهذه الدرجة، أنا يادوب خارج من الاستوديو وفتح المحمول |
| في الطريق إلى عشاء | سكرتير النائب | يا راجل حد يأخر كل الشيوخ اللي عندك عن العشاء، هؤلاء فقها ممكن ياكلوكم لو ما تعشوش |
| في العيادة | الدكتور عادل استشاري الزواج | اضربوهن واهجروهن في المضاجع ، كل الكلام الذي تسمعه مني كلام ربنا فعلا لكن بيشرط شرط واحد، إن الذي يضرب أو يهجر يبقى راجل |
| في العيادة | الدكتور عادل استشاري الزواج | شكل بابك مخلص يا دكتور مثلي. ما رأيك نعمل جمعية " الباب المخلص للاستشارات الطبية والفتاوى الدينية" |
| في حفلة عشاء | مع الشيخ سرور | تصدق هذه الحكاية يا شيخ سرور |
| في حفلة عشاء | مع الشيخ الحسيني | الأصول ليه يا عمي أنا لن أنا سبهم |

| | | |
|------------------------------------|------------------------|--|
| في حفلة عشاء | مع الشيخ الحسيني | أنت طبيبي وشيخي يا عمي مختار، أنت أكبر مني بخمس سنوات فقط، لكن فيك حنة نور تضيء شيئاً داخلي وتدفيء شيئاً آخر. |
| في طريق سفر | مع الشيخ مختار الحسيني | أبوة يا عم متبحر، لكن مثل الغطاس الذي يقف على الشط، أول ما حد يمد جسمه لأبعد من البراميل ينط ويجيبه، لكن لسنا متبحرين كمستكشفين في أسرار البحر وكنوزه. |
| في بيت الشيخ | مع الشيخ الحسيني | أنت مسالم وطيب ومخلص لصمتك، لا تتكلم في السياسة ولا تتحدث عن الحكم ولا السلطة.. لا مؤاخذه يا عمي! |
| في حفلة عشاء أمام باقي المعازيم | مع الشيخ فتحي | يعني إنت عايز تقنعني يا شيخنا الجليل أن السيدة عائشة زوجة رسول الله صلى الله عليه وآله وسلم والصحابية العظيمة وأم المؤمنين كانت تأمر... ويجلسون معها؟ |
| في حفلة عشاء | مع الشيخ فتحي | العفوإنت اللي سيدنا وتاج راسنا، ثم أنا لا أنكر الحديث يا مولانا وما توقعنيش في الغلط |
| في حفلة عشاء | مع الشيخ فتحي | شفت يا مولانا الشيخ فتحي، هذا بالضبط ما أردت أن أنبه إليه: أن هذا حديث علم الخاصة ما كان لنا أن نذيعه للعامة وأديك شفت |
| في حفلة عشاء | مع الشيخ فتحي | لأ ينفع، فاللف والدوران هنا تحرير للمسألة يا مولانا، فالحديث---، وكان حاجة خاصة جدا بفترتها ووقتها. |
| في حفلة عشاء | مع الشيخ فتحي | ما هو هذا رأي السيدة عائشة، ---نساء النبي ما عداها. |
| في حفلة عشاء | مع الشيخ فتحي | ماشي لكن مش إجماع، ثم إن الرضعات نفسها محتاجة يكون عيل لسة في وقت الفطام أو الرضعات المشبعات المغذيات |
| في حفلة عشاء | مع الموجودين في الحفل | شفت أسهل من كدة، كلاما نبويا واضحا—ارشاديا مش محتاج تمحيص |
| في البرنامج | المشاهدين | وقبل أي فلق أريد أن أؤكد أن ديننا قوي صلب متين---التي تبدو حرجة، عارفين ليه؟ |
| في البيت | مع زوجته | ياستي، وده حد يطول أيا من قامة هذين الشيخين؟ |
| في البيت | مع زوجته | طيب أنا إيه بالنسبة إليك؟ |
| في البيت | مع زوجته | كويس والله، طيب ما الاثنان أحسن من بعض |

| | | |
|---|----------------|----------------------|
| يا بنت الذين – أين سمعت هذه الحكاية، هوانت لسة بتتفرجي على برامجي | مع زوجته | في البيت |
| تفتكر يا حبيبي ، أمك عايزة أيه بالضبط من أبيك | مع ابنه | في البيت |
| لأ ما أنا توقفت عن متابعتة أول ما المرحومة ماتت | مع نادر الممثل | في البيت |
| وسمعت ان فيلمك كسر الدنيا...هل توزع لحمة في الفيلم؟ | مع نادر الممثل | في البيت |
| لماذا لا أرى نساء في حياتك يا نادر؟ أنا خايف تكون والعياذ بالله أحد اثنين | مع نادر الممثل | في البيت |
| صاـدق، والله مصدقك، طيب تزوج | مع نادر الممثل | في البيت |
| نعم ياخويا، البشر كلهم على هذه الحال، نعرف حراما نفعله ، ونفعل حراما نعرفه ...ذلك حكمان مختلفان | مع نادر الممثل | في البيت |
| طيب عايزني أجيب عن سؤالك باعتبارك شعبان ولست نادر | مع نادر الممثل | في البيت |
| طيب هل أجيبك حاتم الشناوي شيخ الجامع أم حاتم الشناوي شيخ التلفزيون؟ | مع نادر الممثل | في البيت |
| بصرة يا حلو، لأن شيخ الجامع يرضي الله بينما شيخ التلفزيون يرضي الزبون | مع نادر الممثل | في البيت |
| انتظرنى ولا تأخذ الفتوى قفش هكذا | مع نادر الممثل | في البيت |
| الله يقوي ايمانك، لكن لا تظن أن حنة الصلاة على النبي دي ستجعلني أغير رأيي فيك وفي التمثيل | مع نادر الممثل | في البيت |
| طيب ما تسألني أحسن البانجو حرام أم حلال | مع نادر الممثل | في البيت |
| اقعد يا شعبان يا ابني كي لا أضيع وقتك ولا أضيع نفسي | مع نادر الممثل | في البيت |
| باشجع الدراويش بحكم المهنة ولي فيها مآرب أخرى | مع نادر الممثل | في الطريق إلى الماتش |

| | | |
|---|----------------|----------------------|
| لا يا راجل! سنلعب وأمام ابن الرئيس | مع نادر الممثل | في الطريق إلى الماتش |
| أنا أخاف من إيه، أنا فقط محرج أنني أرقص ابن الرئيس، فأشغل بعدها رقاصة مش شيخ | مع نادر الممثل | في الطريق إلى الماتش |
| يا ابني ما هي ممكن تيجي على دماغي، ثم ما الذي يهيبه شيخ معمم في دورة كرة | مع نادر الممثل | في الطريق إلى الماتش |
| صحيح عندك حق، ماذا يفعل السد العالي إلا يادوب يحميننا من الفيضان | مع نادر الممثل | في الطريق إلى الماتش |
| يا ابني أنا أسف، يروح السد العالي في ستين داهية، لا أريد حراسة عليه | مع نادر الممثل | في الطريق إلى الماتش |
| مليار صلاة على النبي المصطفى المختار، عموما لا داعي للنق | مع نادر الممثل | في الملعب |
| إلا هذا النادي اسمه إيه صحيح؟ | مع نادر الممثل | في الملعب |
| طبعاً انت عارف إن ما جرى بيني وبين الرجل سر لا يريد... لكن لو عايز تعرف ما الذي جرى تحديدا أخبرك فوراً | مع نادر الممثل | بعد انتهاء الماتش |
| كذاب في أصل وشك، أنت ستموت وتعرف..... | مع نادر الممثل | بعد انتهاء الماتش |
| أه إنت فاكرنى سأقرأ القرآن تلاوة.... | مع السائق | في الطريق |
| عسرس هنا يعني الليل أدير ، عدى ومشى | مع السائق | في الطريق |
| مت على نفسي من الضحك لما قالولي عما فعلته مع الشيخ فتحي | مع حسن | في لقاء له مع حسن |
| لا في عرضك احك انت، فأنا مشتاق وعندي لوعة، ونفسي أتكيف بسماع ما جرى منك. | مع حسن | في لقاء له مع حسن |
| لا طبعاً، حرمت عليه عيشته، شوف يا أبو علي، أول حاجة تعملها و أنت تتحدث عن الدين أن تفصل بين الدين ورجال الدين! | مع حسن | في لقاء له مع حسن |
| خد عندك الإسلام كما المسيحية، يعني الشيخ الذي رأيتَه ابن ستين في سبعين وفيه كل العبر | مع حسن | في لقاء له مع حسن |

| | | |
|--------------------------------|-----------------------------|--|
| | | |
| في لقاء له مع حسن | مع حسن | طيب بذمة أهلك، وهم ناس طيبون، لما رحت ---- رأيتهم شجعان وأبطالاً وفرسان؟ |
| في لقاء له مع حسن | مع حسن | بص يا واد يا أبو علي، المسيحية يوم ما خرجت من بيت لحم ---- هو الذي نضحك عليه نحن رجال الدين من الدينين |
| في البرنامج | مخاطبا حسن عن طريق البرنامج | شوف الحديث الذي رواه أبو هريرة في صحيح البخاري ---- |
| في البرنامج | مخاطبا حسن عن طريق البرنامج | ما معنى هذا الحديث يا حسن ---- يكون الدش هنج، وهذا أصعب، معناه إيه؟ |
| في البرنامج | مخاطبا حسن عن طريق البرنامج | طبعا ولا انت فاهم حاجة يا حسن من هذا الكلام! وقاعد تقول متى سيخرج ---- طيب يا سيدي نتقابل بعد الفاصل |
| في لقاء له مع حسن | حسن | يا خبر أسود، لا تعرف ما هو الخنصر والبصر ---- وعامل فيها بطرس الرسول؟ |
| في لقاء له مع حسن | حسن | لو كنت شابا مدللا دلوعة وفاكرها لعبة إنك تتحول من --- يبقى وريني عرض أكتافك |
| في لقاء له مع حسن | حسن | لا والله هات الست والدة الحقيقة هنا شخصيا وأنا أواجهها، دعنا نتفق على شئ أساسي في يومنا الأغر ده |
| في لقاء له مع حسن | حسن | ليه أقولك عني أهبل؟ هذا كلام يقطع عيشي وأنا أبحث عن رزق وراحة بال. |
| في لقاء له مع حسن | حسن | يا أخي العزيز الغالي شوف، القرآن الكريم سواء كنت مؤمنا أنه منزل من السماء. تناقض |
| في لقاء له مع حسن | حسن | --- والمشكلة هي أن زوج أختك يحكم مصر تقريبا ولو حطني في دماغه سيرميني بمصيبة -- |
| في لقاء له مع حسن | حسن | خد بالك قوي يا بطرس من أن حفظ القرآن وقتها في الطفولة كان أمرا طبيعيا و عاديا --- |
| في لقاء له مع حسن | حسن | تصدق إنني فهمت حماسك للنصرانية من هذا المشوار |
| في لقاء مع الدكتور النفسي لحسن | الدكتور النفسي | يا نهار خماسيني، إذن من سيفهم؟ المريض مريض يا دكتور |

| | | |
|--|-------------------------------------|-----------------------------------|
| هل قلت لك يا دكتور إنني كنت عوادا، عارف عواد يعني إيه؟ عازف عود في الأفراح وأنا عيل تقريبا، وفي الوقت ذات نفسه كنت خطيبا وقارئ قرآن في المعازي | الدكتور النفسي | في لقاء مع الدكتور النفسي لحسن |
| من يمر بهذه التجارب يحصل على دكتوراه في الطب النفسي ---جامعة الحياة المقنذلة | الدكتور النفسي | في لقاء مع الدكتور النفسي لحسن |
| والله يا دكتور الإسلام لن ---لكن أنا صعبان علي الواد يخرج من الإسلام فيروح للمسيحية | الدكتور النفسي | في لقاء مع الدكتور النفسي لحسن |
| تتنصت يا خضيري، طيب وديني لانت خارج---تنزل أحسن | خضيري الخادم | في البيت |
| ما تستشهدوا ولا تروحوا في ستين داهية ، أوكد لكم أنني غير مهم | الشباب المنتصرين | في السجن مع المنتصرين |
| أسأل الله العلي العظيم أن يبارك في هذا المحل ---وفوزا بالحوار العين، ومعلش يا حاجة أم عبد الرحمن لو سامعانا | أمام الحاضرين في افتتاح محل التوحيد | في حفل |
| معقولة لا تعرف الشيخ ميخائيل؟ هل هذا اسمه كلام يا أبونا | القس ميخائيل | في مقابلة في الكنيسة |
| من غير لف أو دوران، الواد مختفي وانت عارف اني---لن أقول شيئا لا لأمن الدولة ولا للحكومة | القس ميخائيل | في مقابلة في الكنيسة |
| أنا عمري ما سمعت هذا الكلام إلا منك | نشوى | في بيته |
| لأ يا حمارة، هذا يبقى نفاقا | نشوى | في بيته |
| لازم صحبتك دي كانت وحشة ---كي أرد عليها هذا الرد | نشوى | في بيته |
| يا خبر اسود ولماذا فعلت هذا بنفسى | نشوى | في بيته |
| لكن شوف كيف يختم المولى عزوجل، يقطع بالحكمة الإلهية وينص على الفصل الحزم بقوله تعالى: "-----" | أنور المذيع | في البرنامج |
| فأسمحو لي أخرج خالص وأقول لكم فقط ما جاء في كتب المفسرين وأصل هذه القصة ترويه لنا الآية القرآنية : "-----" | مع المشاهدين | في البرنامج |

| | | |
|-------------|--------------|---|
| في البرنامج | مع المشاهدين | لكن فوق هذا كله، يخبرنا النبي أننا لازم نشك وأكثر من شك إبراهيم الخليل، شوف الحديث الذي رواه أبو هريرة في صحيح البخاري رقم أربعة آلاف و----- -يقول النبي : " ----- |
|-------------|--------------|---|

APPENDIX B

| Function | Sentence |
|----------------|---|
| Sarcasm | ما ترد يا أستاذ أنور ولا شاطر فقط تسألني، جابوب ياخويا |
| | وعليك السلام يا عم أنور..أتحنفنا يا سيدي بأسئلتك، أما نشوف عامل لنا أي أفخاخ هذه الليلة |
| | طيب ما تسألني أحسن البانجو حرام أم حلال |
| | صحيح عندك حق، ماذا يفعل السد العالي إلا يادوب يحمينا من الفيضان |
| | يا خبر أسود، لا تعرف ما هو الخنصر والبنصر-----وعامل فيها بطرس الرسول؟ |
| | لا والله هات الست والدة الحقيقة هنا شخصيا وأنا أواجهها، دعنا نتفق على شئ أساسي في يومنا الأغر ده |
| Joking | أنا مش قلت لكم كلموا الأخ صاحب المحطة ولا السيد المدير العام وقولوا لهم حاتم الشناوي لا يريد إعلانات قليلة الحياء في فواصل برنامجه ، يا جماعة يعني أقعد أهاتي في الأخلاق والإسلام وبعدين بنت تنظ على واد أول ما أخونا أنور يقول نخرج فاصل، ده أنا بقيت حاسس أن فاصل دي كلمة بطالة |
| | يا راجل حد يأخر كل الشيوخ اللي عندك عن العشاء، هؤلاء فقها ممكن ياكلوكم لو ما تعشوش |
| | شكل بابك مخلع يا دكتور مثلي. ما رأيك نعمل جمعية " الباب المخلع للاستشارات الطبية والفتاوى الدينية" |
| | أنا أخاف من إيه، أنا فقط محرج أنتي أرقص ابن الرئيس، فأشتغل بعدها رفاصة مش شيخ! |
| | أسأل الله العلي العظيم أن يبارك في هذا المحل---وفوزا بالهور العين، ومعلش يا حاجة أم عبد الرحمن لو سامعانا |

| | |
|--|--|
| Clarification | شوف يا أنور الآية ماذا تقول، تقول المال والبنون، يبقى المال الأول، لأن البنون من غير مال فقر وعوز بعيد عنك |
| | هل قلت لك يا دكتور إنني كنت عوادا، عارف عواد يعني إيه؟ عازف عود في الأفراح وأنا عيل تقريبا، وفي الوقت ذات نفسه كنت خطيبا وقارئ قرآن في المعازي |
| | ما معنى هذا الحديث يا حسن---يكون الدش هنج، وهذا أصعب، معناه إيه؟ معناه أن النبي يططب علينا |
| | عسعس هنا يعني الليل أدبر ، عدى ومشى |
| Surprise | يا بنت الذين -أين سمعت هذه الحكاية، هوانت لسة بتتفرجي على برامجي |
| | لا يا راجل! سنلعب وأمام ابن الرئيس |
| | يا خبر أسود، لا تعرف ما هو الخنصر والبنصر! |
| | يا نهار خماسيني، إذن من سيفهم؟ المريض مريض يا دكتور |
| Intimacy | نعم ياخويا، البشر كلهم على هذه الحال، نعرف حراما نفعله ، ونفعل حراما نعرفه...ذلك حكمان مختلفان |
| | بصرة يا حلو، لأن شيخ الجامع يرضي الله بينما شيخ التلفزيون يرضي الزبون |
| | كذاب في أصل وشك، أنت ستموت وتعرف..... |
| | بص يا واد يا أبو علي، المسيحية يوم ما خرجت من بيت لحم ---هو الذي نضحك عليه نحن رجال الدين من الدينين |
| Quoting Qur'anic verses, and prophetic narrations | لكن شوف كيف يختم المولى عزوجل، يقطع بالحكمة الإلهية وينص على الفصل الحزم بقوله تعالى: "-----" |

| | |
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| | <p>فأسمحو لي أحرص خالص وأقول لكم فقط ما جاء في كتب المفسرين وأصل هذه القصة تزويجه لنا الآية القرآنية : "-----"</p> |
| | <p>لكن فوق هذا كله، يخبرنا النبي أننا لازم نشك وأكثر من شك إبراهيم الخليل، شوف الحديث الذي رواه أبو هريرة في صحيح البخاري رقم أربعة آلاف و-----يقول النبي : "-----"</p> |

APPENDIX C

| ECA to MSA | MSA to ECA | Sentence | # of sentences |
|--|---|---|----------------|
| Demonstrative particle هذه | Lexical Item أما | وعليك السلام يا عم أنور..أتحننا يا سيدي بأسنئتك، أما نشوف عامل لنا أي أفخاخ هذه الليلة | 1 |
| Interrogative particle ماذا Accusative particle لأن | Lexical Item يبقى Lexical Items بعيد عنك | شوف يا أنور الآية ماذا تقول، تقول المال والبنون، يبقى المال الأول، لأن البنون من غير مال فقر وعوز بعيد عنك | 2 |
| Lexical Item فقط | Lexical Item جابوب | ما ترد يا أستاذ أنور ولا شاطر فقط تسألني، جابوب ياخويا | 3 |
| Relative particle التي | | أنا عارف! إسأل الست جورجيت التي تمسح وجهك وتزينه | 4 |
| Negative particle لا | Lexical Item يعني | أنا مش قلت لكم كلموا الأخ صاحب المحطة ولا السيد المدير العام وقولوا لهم حاتم الشناوي لا يريد إعلانات قليلة الحياء في فواصل برنامجه ، يا جماعة يعني أقعد أهاتي في الأخلاق والإسلام وبعدين بنت تنط على واد أول ما أخونا أنور يقول نخرج فاصل، ده أنا بقيت حاسس أن فاصل دي كلمة بطالة | 5 |
| Accusative particle كي | | حد يورينا صورتني على المونيتور كي أطمئن يا جماعة | 6 |
| Demonstrative particle لهذه | Lexical Item يادوب | هو أنا متراقب لهذه الدرجة، أنا يادوب خارج من الاستوديو وفتح المحمول | 7 |

| | | | |
|---|---|--|----|
| Demonstrative particle هؤلاء | Lexical item فقها | يا راجل حد يأخر كل الشيوخ اللي عندك عن العشاء، هؤلاء فقها ممكن ياكلوكم لو ما تعشوش | 8 |
| Accusative particle إن | Lexical item يبقى B-prefix Aspectual marker بيشترط | اضربوهن واهجروهن في المضاجع ، كل الكلام الذي تسمعه مني كلام ربنا فعلا لكن بيشترط شرط واحد، إن الذي يضرب أو يهجر يبقى راجل | 9 |
| Interrogative particle ما | Lexical item نعمل | شكل بابك مخلع يا دكتور مثلي. ما رأيك نعمل جمعية " الباب المخلع للاستشارات الطبية والفتاوى الدينية" | 10 |
| Demonstrative particle هذه | | تصدق هذه الحكاية يا شيخ سرور | 11 |
| Negative particle لن | | الأصول ليه يا عمي أنا لن أناسبهم | 12 |
| | Lexical item حنة | أنت طبيبي وشيخي يا عمي مختار، أنت أكبر مني بخمس سنوات فقط، لكن فيك حنة نور تضيء شيئا داخلي وتدفيء شيئا آخر | 13 |
| Relative particle الذي Negation لسنا | Lexical item الشط | أبوة يا عم متبحر، لكن مثل الغطاس الذي يقف على الشط، أول ما حد يمد جسمه لأبعد من البراميل ينط ويجيبه، لكن لسنا متبحرين كمستكشفين في أسرار البحر وكنوزه. | 14 |
| | Idiomatic expression لا مؤاخذه يا عمي! | أنت مسالم وطيب ومخلص لصمتك، لا تتكلم في السياسة ولا تتحدث عن الحكم ولا السلطة.. لا مؤاخذه يا عمي! | 15 |
| Accusative particle أن | | يعني إنت عايز تقنعني يا شيخنا الجليل أن السيدة عائشة زوجة رسول الله صلى الله عليه وآله وسلم والصحابية العظيمة وأم المؤمنين كانت تأمر.... ويجلسون معها؟ | 16 |

| | | | |
|-------------------------------|---------------------|--|----|
| Conjunctive particle ثم | Negation ما توقعنيش | العفوإنت اللي سيدنا وتاج راسنا، ثم أنا لا أنكر الحديث يا مولانا وما توقعنيش في الغلط | 17 |
| Demonstrative particle هذا | Lexical item وأديك | شفت يا مولانا الشيخ فتحي، هذا بالضبط ما أردت أن أنبه إليه: أن هذا حديث علم الخاصة ما كان لنا أن نذيعه للعامة وأديك شفت | 18 |
| Demonstrative particle هنا | Lexical item حاجة | لأ ينفع ، فاللف والدوران هنا تحرير للمسألة يا مولانا، فالحديث---، وكان حاجة خاصة جدا بفترتها ووقتها. | 19 |
| Demonstrative particle هذا | | ما هو هذا رأي السيدة عائشة، لكن لم تفعله كل نساء النبي ما عداها | 20 |
| Conjunctive particle ثم | Lexical item محتاجة | ماشي لكن مش إجماع، ثم إن الرضعات نفسها محتاجة يكون عيل لسة في وقت الفطام أو الرضعات المشبعات المغذيات | 21 |
| Lexical item كلاما | Negative marker مش | شفت أسهل من كدة، كلاما نبويا واضحا—ارشاديا مش محتاج تمحيص | 22 |
| Lexical item أريد | Lexical item عارفين | وقبل أي قلق أريد أن أؤكد أن ديننا قوي صلب متين--- التي تبدو حرجة، عارفين ليه؟ | 23 |
| Lexical item أيا | | يا ستي، وده حد يطول أيا من قامة هذين الشيخين؟ | 24 |
| Lexical item إليك | | طيب أنا إيه بالنسبة إليك؟ | 25 |
| Lexical item الاثنان | | كويس والله، طيب ما الاثنان أحسن من بعض | 26 |

| | | | |
|-------------------------------|-------------------|--|----|
| Interrogative particle أين | Lexical item هو | يا بنت الذين – أين سمعت هذه الحكاية، هوانت لسة بتتقري على برامجي | 27 |
| Lexical item أيبك | | تفتكر يا حبيبي ، أمك عايزة أيه بالضبط من أيبك | 28 |
| Lexical item توقفت | Lexical item أول | لأ ما أنا توقفت عن متابعتة أول ما المرحومة ماتت | 29 |
| Interrogative particle هل | | وسمعت ان فيلمك كسر الدنيا... هل توزع لحمة في الفيلم؟ | 30 |
| Lexical item أحد | Lexical item خايف | لماذا لا أرى نساء في حياتك يا نادر؟ أنا خايف تكون والعياد بالله أحد اثنين | 31 |
| Lexical item تزوج | | صاديق، والله مصدقك، طيب تزوج | 32 |
| Demonstrative particle هذه | | نعم ياخويا، البشر كلهم على هذه الحال، نعرف حراما نفعله ، ونفعل حراما نعرفه... ذلك حكمان مختلفان | 33 |
| Lexical item أجيب | | طيب عايزني أجيب عن سؤالك باعتبارك شعبان ولست نادر | 34 |
| Interrogative particle هل | | طيب هل أجيبك حاتم الشناوي شيخ الجامع أم حاتم الشناوي شيخ التلفزيون؟ | 35 |
| Accusative particle لأن | | بصرة يا حلو، لأن شيخ الجامع يرضي الله بينما شيخ التلفزيون يرضي الزبون | 36 |
| Lexical item هكذا | Lexical item قفش | انتظرنى ولا تأخذ الفتوى قفش هكذا | 37 |

| | | | |
|---|-------------------------------------|---|----|
| Lexical item لكن ستجعلني Lexical item | حثة Demonstrative particle دي | الله يقوي ايمانك، لكن لا تظن أن حثة الصلاة على النبي دي ستجعلني أغير رأيي فيك وفي التمثيل | 38 |
| Conjunctive particle أم | | طيب ما تسألني أحسن البانجو حرام أم حلال | 39 |
| Accusative particle كي | | اقعد يا شعبان يا ابني كي لا أضيع وقتك ولا أضيع نفسي | 40 |
| Lexical items ولي فيها مأرب أخرى | | باشجع الدراويش بحكم المهنة ولي فيها مأرب أخرى | 41 |
| Lexical item سنلعب | | لا يا راجل! سنلعب وأمام ابن الرئيس!؟ | 42 |
| Lexical item فقط | أر قص | أنا أخاف من إيه، أنا فقط محرج أنني أر قص ابن الرئيس، فأشتغل بعدها رقاصة مش شيخ | 43 |
| Conjunctive particle ثم | يهبيه | يا ابني ما هي ممكن تيجي على دماغي، ثم ما الذي يهبه شيخ معمم في دورة كرة | 44 |
| Interrogative particle ماذا | يادوب | صحيح عندك حق، ماذا يفعل السد العالي إلا يادوب يحمينا من الفيضان | 45 |
| Negative particle لا | | يا ابني أنا آسف، يروح السد العالي في ستين داهية، لا أريد حراسة عليه | 46 |
| Negative particle لا | للتق | مليار صلاة على النبي المصطفى المختار، عموما لا داعي للتق | 47 |
| Demonstrative particle هذا | اسمه | إلا هذا النادي اسمه إيه صحيح؟ | 48 |
| Accusative particle إن Demonstrative particle ما | لكن | طبعا انت عارف إن ما جرى بيني وبين الرجل سر لا يريد...لكن لو عايز تعرف ما الذي جرى تحديدا أخبرك فورا | 49 |
| Pronoun أنت | | كذاب في أصل وشك، أنت ستموت وتعرف..... | 50 |
| Lexical item سأقرأ | | أه إنت فاكروني سأقرأ القرآن تلاوة بدلا من السي دي!؟ | 51 |
| | عدى | عسرس هنا يعني الليل أدبر ، عدى ومشى | 52 |

| | | | |
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| Propositional particle عما | | مت على نفسي من الضحك لما قالولي عما فعلته مع الشيخ فتحي | 53 |
| Pronoun فأنا Lexical item بسماع | ونفسي Lexical item | لا في عرضك احك انت، فأنا مشتاق وعندي لوعة، ونفسي أتكيف بسماع ما جرى منك. | 54 |
| Pronoun أنت | | لا طبعاً، حرمت عليه عيشته، شوف يا أبو علي، أول حاجة تعملها و أنت تتحدث عن الدين أن تفصل بين الدين ورجال الدين! | 55 |
| Lexical item كما relative particle الذي | يعني Lexical item Idiomatic expression ابن ستين في سبعين | خد عندك الإسلام كما المسيحية، يعني الشيخ الذي رأيته ابن ستين في سبعين وفيه كل العبر، طيب بدمه أهلك، وهم ناس طيبون، لما رحت --- رأيتهم شجعان وأبطالاً وفرسان؟ | 56 |
| Lexical item لكن | | أنا متعاطف جداً مع مطالب الأقباط، لكن لأعرف لماذا لا أجد نفسي متعاطفاً مع الأقباط أنفسهم | 57 |
| Pronoun هو | | بص يا واد يا أبو علي، المسيحية يوم ما خرجت من بيت لحم --- هو الذي نضحك عليه نحن رجال الدين من الدينين | 58 |
| Relative particle الذي | | شوف الحديث الذي رواه أبو هريرة في صحيح البخاري- ---- | 59 |
| Demonstrative particle هذا | الدش Lexical item معناه Lexical item | ما معنى هذا الحديث يا حسن--- يكون الدش هنج، وهذا أصعب، معناه إيه؟ | 60 |
| Demonstrative particle هذا Interrogative particle متى | وقاعد Lexical item طيب Lexical item | طبعاً ولا انت فاهم حاجة يا حسن من هذا الكلام! وقاعد تقول متى سيخرج--- طيب يا سيدي نتقابل بعد الفاصل | 61 |
| Negative particle لا | وعامل Lexical item | يا خير أسود، لا تعرف ما هو الخنصر والبنصر----- وعامل فيها بطرس الرسول؟ | 62 |
| | دلوعة Lexical item | لو كنت شاباً مدلاً دلوعة وفكرها لعبة إنك تتحول من -- -يبقى وريني عرض أكتافك | 63 |
| Lexical item دعنا | يومنا Lexical item | لا والله هات الست والدة الحقيقة هنا شخصياً وأنا أواجهها، دعنا نتفق على شئ أساسي في يومنا الأخير ده | 64 |

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| Demonstrative particle هذا | | ليه قالوا لك عني أهبل؟ هذا كلام يقطع عيشي وأنا أبحث عن رزق وراحة بال. | 65 |
| Lexical item سواء Lexical item سوف | المعوية Lexical item الحق Lexical item | يا أخي العزيز الغالي شوف، القرآن الكريم سواء كنت مؤمنا أنه منزل من السماء.. شخصية المعوية ألمظية مثلك سوف تقرأ القرآن.. فتقول الحق هذا تناقض | 66 |
| Lexical item سيرميني | حطني Lexical item | -- والمشكلة هي أن زوج أختك يحكم مصر تقريبا ولو حطني في دماغه سيرميني بمصيبة -- | 67 |
| Accusative particle أن كان | وقتها Lexical item | خد بالك قوي يا بطرس من أن حفظ القرآن وقتها في الطفولة كان أمرا طبيعيا و عاديا-- | 68 |
| Demonstrative particle هذا | | تصدق إني فهمت حماسك للنصرانية من هذا المشوار | 69 |
| Interrogative particle من | | يا نهار خماسيني، إذن من سيفهم؟ المريض مريض يا دكتور | 70 |
| Lexical item عازف Accusative particle كنت | عارف Lexical item عيل Lexical item | هل قلت لك يا دكتور إنني كنت عوادا، عارف عواد يعني إيه؟ عازف عود في الأفراح وأنا عيل تقريبا، وفي الوقت ذات نفسه كنت خطيبا وقارئ قرآن في المعازي | 71 |
| | المقتدلة Lexical item | من يمر بهذه التجارب يحصل على دكتوراه في الطب النفسي ---جامعة الحياة المقتدلة | 72 |
| | صعبان Lexical item | والله يا دكتور الاسلام لن --- لكن أنا صعبان علي الواد يخرج من الإسلام فيروح للمسيحية | 73 |
| | | تتنصت يا خضيري، طيب وديني لانت خارج-- ننزل أحسن | 74 |
| Lexical item أوكد | | ما تستشهدوا ولا تروحووا في سنتين داهية ، أوكد لكم أنني غير مهتم | 75 |
| | ومعلش Lexical item | أسأل الله العلي العظيم أن يبارك في هذا المحل---وفوزا بالحور العين، ومعلش يا حاجة أم عبد الرحمن لو سامعانا | 76 |

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| Negative particle لا | | معقولة لا تعرف الشيخ ميخائيل؟ هل هذا اسمه كلام يا أبونا | 77 |
| Negative particle لن | | من غير لف أو دوران، الواد مختفي وانت عارف اني--- لن أقول شيئا لا لأمن الدولة ولا للحكومة | 78 |
| Demonstrative particle هذا | | أنا عمري ما سمعت هذا الكلام إلا منك | 79 |
| Demonstrative particle هذا | | لأ يا حمارة، هذا يبقى نفاقا | 80 |
| Lexical item كي | | لازم صحبتك دي كانت وحشة---كي أرد عليها هذا الرد | 81 |
| Interrogative particle لماذا | | يا خبر اسود ولماذا فعلت هذا بنفسي | 82 |
| Exclamation particle كيف | Lexical item شوف | لكن شوف كيف يختم المولى عزوجل، يقطع بالحكمة الإلهية وينص على الفصل الحزم بقوله تعالى: "-----" | 83 |
| Lexical item فقط | Lexical item خالص | فأسمحوا لي أحرص خالص وأقول لكم فقط ما جاء في كتب المفسرين وأصل هذه القصة ترويه لنا الآية القرآنية : "-----" | 84 |
| Lexical item شوف | Lexical item لازم | لكن فوق هذا كله، يخبرنا النبي أننا لازم نشك وأكثر من شك إبراهيم الخليل، شوف الحديث الذي رواه أبو هريرة في صحيح البخاري رقم أربعة آلاف و-----يقول النبي : "-----" | 85 |