

## Chapter 1 : Bedouin - Wikipedia

*There are many varieties of Arabic (dialects or otherwise) in existence. Arabic is a Semitic language within the Afroasiatic family that originated on the Arabian blog.quintoapp.com is classified as a macrolanguage comprising 30 modern varieties, including its standard form.*

Morphology and syntax[ edit ] All varieties, sedentary and nomadic, differ in the following ways from Classical Arabic CA The order subjectâ€”verbâ€”object may be more common than verbâ€”subjectâ€”object. Verbal agreement between subject and object is always complete. In CA, there was no number agreement between subject and verb when the subject was third-person and the subject followed the verb. Loss of original mood distinctions other than the indicative and imperative i. The dialects differ in how exactly the new indicative was developed from the old forms. The sedentary dialects subsequently developed new mood distinctions; see below. Loss of dual marking everywhere except on nouns. A frozen dual persists as the regular plural marking of a small number of words that normally come in pairs e. In addition, a productive dual marking on nouns exists in most dialects Tunisian and Moroccan Arabic are exceptions. This dual marking differs syntactically from the frozen dual in that it cannot take possessive suffixes. In addition, it differs morphologically from the frozen dual in various dialects, such as Levantine Arabic. The productive dual differs from CA in that its use is optional, whereas the use of the CA dual was mandatory even in cases of implicitly dual reference. The CA dual was marked not only on nouns, but also on verbs, adjectives, pronouns and demonstratives. Development of an analytic genitive construction to rival the constructed genitive. Compare the similar development of shel in Modern Hebrew. The Bedouin dialects make the least use of the analytic genitive. Moroccan Arabic makes the most use of it, to the extent that the constructed genitive is no longer productive, and used only in certain relatively frozen constructions. The relative pronoun is no longer inflected. In CA, it took gender, number and case endings. Pronominal clitics ending in a short vowel moved the vowel before the consonant. Because of the absolute prohibition in all Arabic dialects against having two vowels in hiatus, the above changes occurred only when a consonant preceded the ending. Combined with other phonetic changes, this resulted in multiple forms for each clitic up to three , depending on the phonetic environment. The forms given here were the original forms, and have often suffered various changes in the modern dialects. All of these changes were triggered by the loss of final short vowels see below. Various simplifications have occurred in the range of variation in verbal paradigms. They had already merged in CA, except in form I. Doubled verbs now have the same endings as third-weak verbs. Some endings of third-weak verbs have been replaced by those of the strong verbs or vice versa, in some dialects. All dialects except some Bedouin dialects of the Arabian peninsula share the following innovations from CA Loss of the inflected passive i. New passives have often been developed by co-opting the original reflexive formations in CA, particularly verb forms V, VI and VII In CA these were derivational, not inflectional, as neither their existence nor exact meaning could be depended upon; however, they have often been incorporated into the inflectional system, especially in more innovative sedentary dialects. Hassaniya Arabic contains a newly developed inflected passive that looks somewhat like the old CA passive. Najdi Arabic has retained the inflected passive up to the modern era, though this feature is on its way to extinction as a result of the influence of other dialects. In some Bedouin dialects it still marks indefiniteness on any noun, although this is optional and often used only in oral poetry. In other dialects it marks indefiniteness on post-modified nouns by adjectives or relative clauses. Loss of verb form IV, the causative. Verb form II sometimes gives causatives, but is not productive. All sedentary dialects share the following additional innovations Loss of a separately distinguished feminine plural in verbs, pronouns and demonstratives. This is usually lost in adjectives as well. Development of a new indicative-subjunctive distinction. The indicative is marked by a prefix, while the subjunctive lacks this. In Egyptian Arabic, for example, this pronoun is marked in this case only by lengthening of the final vowel and concomitant stress shift onto it, but the "h" reappears when followed by another suffix. In combination with the fusion of the indirect object and the development of new mood markers, this results in morpheme-rich verbal complexes that can approach polysynthetic languages in their complexity. An example

from Egyptian Arabic: In Egyptian , Tunisian and Moroccan Arabic , the distinction between active and passive participles has disappeared except in form I and in some Classical borrowings. Moroccan Arabic has greatly rearranged the system of verbal derivation, so that the traditional system of forms I through X is not applicable without some stretching. The triliteral type encompasses traditional form I verbs strong: There are also a certain number of quinquiliteral or longer verbs, of various sorts, e. At one point, form IX significantly increased in productivity over CA, and there are perhaps 50â€™ of these verbs currently, mostly stative but not necessarily referring to colors or bodily defects. However, this type is no longer very productive.

**Chapter 2 : The Languages spoken in Jordan**

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Saudi Arabia[ edit ] Bedouin man in Riyadh , The Arabian Peninsula is the original home of the Bedouin. From here they started to spread out to surrounding deserts, forced out by the lack of water and food. According to tradition, the Saudi Bedouin are descendants of two groups. One group, the Yemenis, settled in the Southwestern Arabia, in the mountains of Yemen, and claim they descend from a semi-legendary ancestral figure, Qahtan or Joktan. The second group, the Qaysis , settled in North-Central Arabia and claimed they were descendants of the Biblical Ishmael. In Arabia and the adjacent deserts there are around large tribes of 1, members or more. Some tribes number up to 20, and a few of the larger tribes may have up to , members. Inside Saudi Arabia the Bedouin remained the majority of the population during the first half of the 20th century. However, due to change of lifestyle their number has decreased dramatically. According to Ali Al-Naimi , the Bedouin, or Bedu, would travel in family and tribal groups, across the Arabian Peninsula in groups of fifty to a hundred. A clan was composed of a number of families, while a number of clans formed a tribe. Tribes would have areas reserved for their livestock called dirahs, which included wells for their exclusive use. They lived in black goat-hair tents called bayt al-shar, divided by cloth curtains into rug-floor areas for males, family and cooking. In Hofuf , they bartered their sheep, goats and camels, including milk and wool, for grain and other staples. It was one of the first lands inhabited by the Bedouin outside the Arabian desert. Due to the drought, many Bedouin were forced to give up herding for standard jobs. According to Encyclopedia Judaica , 15, Bedouin remained in the Negev after ; other sources put the number as low as 11, After , some Negev Bedouins were displaced. The Jahalin tribe, for instance, lived in the Tel Arad region of the Negev prior to the s. In the early s, the Jahalin were among the tribes that, according to Emmanuel Marks , "moved or were removed by the military government". Of great religious, cultural, historical and linguistic significance, texts were found over the following decade, many of which were discovered by Bedouins. Successive Israeli administrations tried to demolish Bedouins villages in the Negev. Between and , Israel built seven legal townships in the north-east of the Negev, with Tel as-Sabi or Tel Sheva the first. The largest, city of Rahat , has a population of over 58, as of December ; [64] as such it is the largest Bedouin settlement in the world. Another well-known township out of the seven of them that the Israeli government built, is Hura. According to the Israel Land Administration , some 60 per cent of the Negev Bedouin live in urban areas. They were built chaotically without taking into consideration local infrastructure. These communities are scattered all over the Northern Negev and often are situated in inappropriate places, such as military fire zones, natural reserves , landfills , etc. On 29 September , Israeli government adapted a new "Abu Basma Plan" Resolution , according to which a new regional council was formed, unifying a number of unrecognized Bedouin settlementsâ€™” Abu Basma Regional Council. The council was established by the Interior Ministry on 28 January Israel is currently building or enlarging some 13 towns and cities in the Negev. According to the general planning, all of them will be fully equipped with the relevant infrastructure: Several new industrial zones meant to fight unemployment are planned, some are already being constructed, like Idan haNegev in the suburbs of Rahat. Shamir claimed that without intervention, the Bedouin population could exceed half a million by Often they are referred to as a backbone of the Kingdom, [79] [81] since Bedouin clans traditionally support the monarchy. Some Bedouin in Jordan are semi-nomads, they adopt a nomadic existence during part of the year but return to their lands and homes in time to practice agriculture. However, some Bedouins give it up and prefer their traditional nomadic lifestyle. In the recent years there is a growing discontent of the Bedouin with the ruling monarch , but the king manages to deal with it. In August , police clashed with some Bedouins who were blocking the main highway between Amman and the port of Aqaba. But it is unlikely that the Hashemites are to expect a revolt similar to turbulence in other Arab states. The main reasons for that are the high respect to the monarch, and contradictory interests of different groups of the

Jordanian society. The King Abdullah II maintains his distance from the complaints by allowing blame to fall on government ministers, whom he replaces at will. In the 11th century, reigning over Ifriqiya, the Zirids somehow recognised the sovereignty of the caliph of Cairo. The Fatimids were then powerless to lead a punitive expedition. They set off with women, children, camping equipment, some stopping on the way, especially in Cyrenaica, where they are still one of the essential elements of the settlement, but most arrived in Ifriqiya by the Gabes region; Berber armies were defeated in trying to protect the walls of Kairouan. From there, they gradually gained the upper Algiers and Oran plains, some were taken to the Moulouya valley and in Doukkala plains by the Caliph of Marrakesh in the second half of the 12th century. They gave up their old trade breeder of camels to look after the care of the sheep and oxen. The Bedouin dialects has four major varieties: Bedouins in Egypt mostly reside in the Sinai peninsula and in the suburbs of the Egyptian capital of Cairo. Bedouins in Egypt are facing a number of challenges: With urbanization and new education opportunities, Bedouins started to marry outside their tribe, a practice that once was completely inappropriate. Sudanese and Egyptians workers were brought here as construction laborers instead. When the tourist industry started to bloom, local Bedouins increasingly moved into new service positions such as cab drivers, tour guides, campgrounds or cafe managers. However, the competition is very high, and many Sinai Bedouins are unemployed. Since there are not enough employment opportunities, Tarabin Bedouins as well as other Bedouin tribes living along the border between Egypt and Israel are involved in inter-border smuggling of drugs and weapons, [91] as well as infiltration of prostitutes and African labor workers. Since the mids, the Bedouins who held desirable coastal property have lost control of much of their land as it was sold by the Egyptian government to hotel operators. The Egyptian government did not see the land as belonging to Bedouin tribes, but rather as a state property. In the summer of , the latest dispossession of land took place when the army bulldozed Bedouin-run tourist campgrounds north of Nuweiba as part of the final phase of hotel development in the sector, overseen by the Tourist Development Agency TDA. The director of the Tourist Development Agency dismissed Bedouin rights to most of the land, saying that they had not lived on the coast prior to Their traditional semi-nomadic culture has left Bedouins vulnerable to such claims. Egyptian army has demolished over underground tunnels leading from Egypt to Gaza that were used as smuggling channels and gave profit to the Bedouin families on the Egyptian side, as well as the Palestinian clans on the other side of the border. Thus the army has delivered a threatening message to local Bedouin, compelling them to cooperate with state troops and officials. After negotiations the military campaign ended up with a new agreement between the Bedouin and Egyptian authorities.

### Chapter 3 : Levantine Arabic

*In Morocco, Bedouin Arabic dialects are spoken in plains and in recently founded cities such as Casablanca. Thus, the city Arabic dialect shares with the Bedouin dialects gal 'to say' (qala); they also represent the bulk of modern urban dialects (Koinés), such as those of Oran and Algiers.*

The Bedouins were nomadic herders who made a living raising livestock. The Bedouin people were referred to as "Arabs" by the Assyrians, and even many times, the Israelites. The Assyrians noted them as the native nomads of the Syrian deserts. As for the Israelites, they referred to the nomadic desert-dwelling populations as Kenites Hebrew: According to the Hebrew Bible, the father-in-law of Moses was a Kenite shepherd and priest after he married a Kenite woman in the Land of Midian after the exodus from Israel. Biblical sources identify the Kenite man by Reuel Hebrew: His daughter that was given to Moses in marriage was identified as Zipporah Hebrew: The term Qedarite derives from Qedar Hebrew: It was very common for Arabs to become subjugated to Mesopotamian rule. They noted a queen by the name of Zabibe Arabic: She ruled for five years. She was eventually defeated and she fled. All of these queens were referred to as "Queens of the Arabs" by the Babylonians and Assyrians. Ottoman Rule Edit In the late 19th century, many Bedouin began transition to a semi-nomadic lifestyle. One of the factors was the influence of the Ottoman empire authorities [25] who started a forced urbanization of the Bedouin living on its territory. Few Bedouin opted to register their lands with the Ottoman Tapu, due to lack of enforcement by the Ottomans, illiteracy, refusal to pay taxes and lack of relevance of written documentation of ownership to the Bedouin way of life at that time. Numerous tenants were brought in order to cultivate the newly acquired lands. Often it came at the expense of the Bedouin lands. Hamad Pasha al-Sufi died, Sheikh of the Nijmat sub-tribe of the Tarabin, led a force of 1,000 men which joined the Turkish offensive against the Suez Canal. Their society was often considered a "world without time. Emanuel Marx has shown that Bedouin were engaged in a constantly dynamic reciprocal relation with urban centers.

**Chapter 4 : A Grammar of the Bedouin Dialects of Central and Southern Sinai Â» Brill Online**

*Hello, I would like to know what look like bedouin Lebanese dialects. Are they more or less similar to the ones spoken in Eastern Syria or wherever else there are bedouins in Syria? or closer to other Lebanese dialects?*

It is also used in United Arab Emirates. Najdi Originating in Saudi Arabia , where half the population speak it. Hijazi The second dialect originating in Saudi Arabia , but somewhat smaller and not extending into other countries. Dhofari This dialect is only used in Oman. Sanaani Spoken by half the population of Yemen. Hadrami Spoken by a few percent of the population of Yemen , but the dominant dialect in the Hadramawt region. Egyptian This dialect is the largest Arabic dialect, spoken in northern Egypt. It often referred to as the Cairo dialect. It has spread through emigration, but figures for foreign countries is questionable, since many Egyptian emigrants are Saidi-speakers. Saidi This is the other Egyptian dialect, and although with half the many speakers as Egyptian Arabic, it is among the largest dialects. Its presence in other countries has not become estimated, due to inaccuracies from scholars, who count all Egyptian emigrants to other countries as Egyptian-speakers, but this is clearly not correct. Sudanese All Arabic-speakers of Sudan are classified to this dialect. By immigration, it is also spoken in Saudi Arabia. Sudanese Creole This is a variant that often comes classified as Creole, Arabic based. It is a small dialect, native to Sudan only, spoken in the border region between Arabic and Nilo-Saharan languages. Judeo There are several Judeo Arabic variants, they virtually all now belong to Israel , following the emigration wave of the second half of the 20th century. A tiny, but dwindling, community in Morocco still use this dialect of Arabic. Libyan Libyan dialect is native to Libya , but with its three sub-dialects it connects both to Egypt and Tunisia. Western Bedouin of Egypt can be classified as a Libyan sub-dialect. The two southern sub-dialects of Tunisian are close to Tripolitanian Libyan. Tunisian Dialect native to Tunisia , classified to six sub-dialects. The northwestern dialect comes close to Algerian , the southern dialects comes close to Libyan. It is distinguished for being one of the dialects where the letter "q" is pronounced similar to standard Arabic, but where the strong "d" is pronounced as soft "dh". The word "inti", meaning singular "you", is used for both men and women. Future tense is created by putting "besh" before the verb in present tense. The term for "hello" is "asslema", and for "goodbye", Tunisians use "bislema". Algerian Close to being the only Arabic dialect of Algeria. Its eastern sub-dialects are close to Tunisian Arabic. Jijel This dialect, native to the Jijel province, is often left out of the categories of Arabic dialects. It is noted for among other things pronouncing the "q" as "k". Algerian Saharan Representing a smaller part of the Arabic-speakers, this dialect belongs to the less inhabited regions near, or in, the Sahara , stretching from south of Algiers on to the border of Morocco. Moroccan Nearly all Arabic-speakers in Morocco use this dialect.

### Chapter 5 : Arabic / Dialects - LookLex Encyclopaedia

*Western Saudi Arabia (NWSA) dialect, my Bedawi (Arabic adjective of Bedouin)- speaking father was born in the northern Saudi Arabian desert, where he experienced a more traditional Bedouin life of raising sheep and breeding camels.*

These variants impact altogether pronunciation, grammar, and vocabulary. The Jordanian Arabic falls into five varieties: Hybrid variety Modern Jordanian: It is almost the current spoken language among all Jordanians. This variety was born after the designation of Amman as capital of the Jordanian kingdom early in the 20th century. It is the result of the merger of the language of populations who moved from northern Jordan, southern Jordan and later from Palestine. For this reason, it mixes features of the Arabic varieties spoken by these populations. The emergence of the language occurred under the strong influence of the Jordanian north dialect. As in many countries English is being used to substitute many technical words, even though these words have Arabic counterparts in modern standard Arabic. It is spoken in the area from Amman to Irbid in the far north. As in all sedentary areas, local variations are many. This dialect is part of the southern dialect of the Levantine Arabic language. Named so after the antique Moab kingdom southern Jordan , this dialect belongs to the outer southern dialect of the Levantine Arabic language. Is spoken by Bedouins mostly in the desert east of the Jordanian mountains and high plateau, and belongs to the Bedawi Arabic. This dialect is not widely used in other regions. It is often considered as truer to the Arabic language, but this is a subjective view that shows no linguistic evidence. Pronunciation guide[ edit ] There are some letters of the Arabic alphabet that transliterate into English; others are completely foreign to English speakers, making them difficult to pronounce. There are only two glides, or diphthongs, in Arabic. One syllable of every Arabic word has more stress than the other syllables of that word. Much meaning is communicated in Arabic by the location of the stress. This is much truer than in most Western languages.

**Chapter 6 : Map Of Arabic Dialects : arabs**

*There are Bedouins in KSA, Jordan, Iraq, Syria, Israel, Sinai in Egypt, Sudan and Libya. They all originated from the Arabian Peninsula and so they have similar dialects and cultures, wear the same clothes and eat similar foods.*

I said more effeminate. Even Lebanese speakers believe that Damascene is more effeminate than their speech. All Syrian and Lebanese dialects elongate vowels to some extent. In my opinion this is the most important isogloss that sets apart Syrian so-called North Levantine from Palestinian and Jordanian so-called South Levantine. This region which includes Damascus, Homs, and Hama has a distinct way of pronouncing vowels. This is the closest dialect to what non-Syrians usually think of as the "Syrian dialect," although it represents only a small part of Syria. People in the eastern half of Syria speak totally different types of dialects. They speak Mesopotamian dialects. People there speak a plain Iraqi dialect, but they change their dialect to Damascene when they move outside their region they learn it from the media. There are several varieties of their dialect. North of the Eastern region is the Jazirah plateau the northeastern corner of political Syria. Most people there are not native Arabic speakers. The natives speak a north Mesopotamian dialect, and I think there are also Bedouin dialects there. To the west of Jazirah and north of the Palmyran heights is the Raqqa region, which was historically the eastern countryside of Aleppo. This region is separated from Jazirah by a desert area. People here speak plain Bedouin dialects with some influence from Mesopotamian and Syrian dialects. The Aleppo region is virtually a continuation of the Raqqa region Aleppo was always a bridge between Syria and Mesopotamia, and this was true as early as the time of Ebla. When you move from Raqqa to Aleppo the dialect changes gradually from a Bedouin to a Syrian dialect, and this gradual change continues until you reach the Mediterranean coast. Aleppo is virtually a linguistic frontier city. It is the last Arabic-speaking city before you enter the Turkish zone. Most of the Arabic-speaking population of Entab left the city to Syria after the Treaty of Lausanne drew the border between Syria and Turkey in This border left a significant Turkmen population within Syria. The Turkmen revolted against the French in and Ataturk invaded the area, so the border was changed to another railway that passed south of Entab. Since then most of the Arabs north of that railway have immigrated to Syria and many of the Turks south of the railway have immigrated to Turkey. Today there are few Arabic-speakers that remain in Entab. Their Arabic is very broken and when you hear it you feel like they are not native speakers. The Iskendarun region Hatay to the west of Aleppo had an Arab majority until it was invaded and annexed by Turkey in The Turks expelled most of the Arabs and Armenians from the region, but today there are still a significant Arabic-speaking population in southern part of Hatay. People there historically spoke dialects very similar to the dialects currently spoken in the Latakia region, but today they speak broken Arabic. This region was regarded by the Arab Muslims as part of Syria and it had a significant Arab population in the past. In the 19th century most of the population there was Armenian, but after Ataturk threw the Armenians out, the region was Turkicized. Today there are still little Arabic-speaking populations in Adana, Tarsus, and Mersin. Their dialects were historically similar to the Iskendarun-Latakia dialects. As far as I know, there are no native Arabic speakers in Anatolia, although the Arabs did rule central Anatolia sporadically in the 7th-8th centuries.

**Chapter 7 : Varieties of Arabic - Wikipedia**

*Northwest Arabian Arabic is a variety of Arabic spoken by Bedouins of the Sinai Peninsula, the Negev, southern Jordan, and the northwestern corner of Saudi Arabia. In the eastern desert of Egypt, the dialect of the Maẓāh borders the dialect of the ʿAbdah, who speak a dialect more closely related to Sudanese Arabic.*

**Generalities** Location Levantine Arabic is spoken in the fertile strip on the eastern shores of the Mediterranean. To the East, in the desert, one finds North Arabian Bedouin varieties. The transition to Egyptian Arabic in the South via the Negev and Sinai desert where Bedouin varieties are spoken and then the Egyptian Sharqiyya dialect, was described by de Jong in . In a similar manner, the region of el-Karak announces Hijazi Arabic. **Main features** The most distinctive feature of Levantine Arabic is probably its stress pattern, which remains closest to the Classical Arabic among all varieties. Another distinctive feature is the use of a prefixed b- in the imperfect to distinguish the indicative mood with b- from the subjunctive mood without b- , e. **Origin** The area where Levantine Arabic is spoken has historically been home to other Semitic speakers for millennia, with written records beginning with the Eblaite , then Ugaritic and Canaanite languages such as Moabite, Ammonite, Hebrew, and Phoenician. By the middle of the 1st millennium BCE, Western Aramaic had come to dominate most of the region and was subsequently strengthened by its use as an official language of the Persian Empire. Persian influence declined after Alexander the Great conquered the area, which was subsequently annexed by the Romans several centuries later. Having been a part of the more Hellenized Eastern Roman Empire, just before Arabisation, the region counted a significant number of Greek speakers as a province of the Byzantine Empire. Since Roman times, Arabic was a neighboring language, spoken in the desert immediately east of this area Nabataeans in Petra and the Negev. The Ghassanid kingdom established in the first centuries CE in the Hauran mountains was the first Christian Arab authority on the sedentary area. In the first years of the Islamic conquest, the Levant was taken from the Byzantine Empire and the first Caliphate was established in Damascus. Arabic entered deeper into the population by then, although the shift occurred gradually. The persistence of a spoken Aramaic dialect in a few villages to the north of Damascus is the last trace of this slow conversion. It is interesting to note that this Aramaic dialect shares feature with rural Palestinian Arabic e. It may thus be considered that Levantine Arabic arose from the adoption of Arabic by speakers of Aramaic languages which resulted in a marked Aramaic substrate. The state of affairs in Aramaic immediately before Arabization is largely unknown, but it could have shown dialectal variations linked to the languages Aramaic replaced as it did rapidly so , and this may have left traces in the subsequent Arabic dialects. See, for example, the similarity of central Palestinian plural suffix pronouns -kem, -ken, -hem, -hen with their Hebrew counterparts, or the variant of the same pronouns in the Nusairiyah mountains -ko: In other words, the implication is that there is an Aramaic substrate in Levantine Arabic, but the Aramaic of some regions already included strong substrates of preceding languages e. These influenced Levantine Arabic via Aramaic, although they had themselves long been out of use at the time of the Arabisation. It is likely that the Arabic they adopted is a Hijazi as opposed to Najdi spoken by Bedouins variety of Arabic as shown, for example, by the treatment of an internal glottal stop as a semivowel.

**Chapter 8 : Arabic Dialects**

*Bedouin Jordanian is a member of the Bedawi Arabic language family. This language is of the royal family and as a result, it is not widely spoken in the urban and rural areas. It is often perceived as truer to the Arabic dialect.*

Saudi Arabia borders Jordan to the south and east. The country is strategically positioned at the crossroads of Europe, Africa and Asia. Everyone in the country, including the minority communities, speak Arabic in their day to day dealings. It is, however, worth noting that English is also widely used especially by the learned people and besides, most radio programs, television shows, and services are broadcasted in English. Other languages spoken in the country are German and French. These languages will be discussed briefly below. This is also the standard language used in the Horn of Africa, North Africa and the Middle East and it is among the six formal languages of the United Nations. Daily conversation in the country is conducted in a number of local dialects which will be discussed below. Jordanian Arabic language Jordanian girls at a public school, Source This is a form of the mutually comprehensible varieties of Levantine Arabic that is spoken by the people of Jordan. The different forms of Jordanian Arabic are found in the Afro-Asiatic language group with origins from the Middle East. These dialects have lexical influences from French, Turkish and English languages. These varieties are spoken by over 6 million people in the country. They are also understood by people in other Arabic-speaking areas. Like other Arabic-speaking nations, language use in the country is described by diglossia. This term is used to explain a situation where two languages or dialects are used by one language community. The influence is, however, different from one region to another. English is understood far and wide in many areas, more so in the western region of Jordan. Jordanian Arabic had adopted a lot of English words and this has led to Arabic words being replaced in most cases. Jordanian Arabic is understood and spoken by most of the people in the country. It is, however, important to note that the day to day language spoken in the country is significantly different from one region to the other. These varieties have an impact on each other on the vocabulary, grammar, and pronunciation. Jordanian Arabic has three main varieties: Urban Jordanian language This type of Jordanian Arabic was developed after Amman was made the capital city of Jordan back in the 20th century. This dialect originated as a result of a mix of the dialect spoken by the people who migrated from Hauran which is in the northern region of the country, Moab in southern Jordan, and much later Palestine. It is for this reason that the dialect merges aspects of the Arabic forms spoken by the people from these regions. The growth of this dialect occurred under the sturdy influence of the rural Jordanian Hauran tongue. Like in other countries English is often used to replace technical words even though such words have Arabic alternatives in Modern Standard Arabic. Urban Jordanian has been influenced a lot by refugees from Palestine who migrated into the country in and after they were displaced from their country. Rural Jordanian language A Jordan road sign, Source This dialect is spoken by Jordanians living in the villages and small cities and by people living in the city who were born and bred in the villages. There are two main forms of Rural Jordanian. Hauran Arabic "This dialect is used by people found in the north and west areas of Amman between Salt and Irbid in the extreme north. It is also used in the remaining region of the Hauran region in southern Syria. Hauran Arabic is a member of the southern tongue of the Levantine Arabic language. There are differences in the dialect as they vary from city to city and from village to village. This dialect is named after the Moab kingdom and it is a member of the outer southern tongue of the Levantine Arabic language. Bedouin Jordanian is a member of the Bedawi Arabic language family. This language is of the royal family and as a result, it is not widely spoken in the urban and rural areas. It is often perceived as truer to the Arabic dialect. This is, however, a prejudiced opinion that lacks linguistic evidence. For instance, Al-Azraq oasis. Note that one syllable of each word in Jordanian Arabic has more stress compared to the other syllables of the word. The meaning of a word is communicated by the position of the tone or stress of a vowel. Other languages change the stress location to only denote a foreign accent. This is, however, not the case with Jordanian Arabic so one has to listen and articulate the stress carefully. English Language in Jordan A plaque signaling the Talbieh Palestinian Refugee camp in Jordan, Source This is the main foreign language in the country and it is used mostly in commerce and business. It is understood by

people in the upper and middle classes in the country. English has been taught as a foreign language in the country for many years even before Jordan attained its independence in Jordan was a British colony that making it mandatory for the people to learn English. After independence, English was taught in all the schools across the country. Students were taught the language early at the age of eleven and the lessons were conducted for one hour and one session a week. English is now being taught alongside Arabic in all schools thus giving the language a unique position in the country. The language continues to have a lot of influence in Jordan. It is a compulsory subject that all students in secondary schools should study. English is being used more to teach at the universities. Higher learning institutions in the country have made the language a first priority since most jobs in the country require their employees to have an understanding of the language. English is now competing with Arabic in a number of sectors such as business, the ministry of foreign affairs, tourism, airports, and higher scientific study just to mention a few. The language is being used by the media both television and radio. There are also English publications such as the Jordanian association of teachers which publishes its proceedings annually. The government also uses English in most of its operations. French language in Jordan Besides English, students also have the option of learning French. Currently, there is a small society of French speakers called Francophone and it is quite notable in the country. The language is also spoken by people who are interested in the cultural and commercial features of France. Other languages can also be heard in the country. There are a number of minority languages spoken in Jordan. These include Armenian and a few Caucasian dialects such as Chechen and Circassian. A few schools offer education via these languages alongside English and Arabic. Tagalog language is also spoken in the country but by foreign workers from the Philippines only. It is worth noting that the different ethnic groups that have held on to their local tongue speak the language amongst themselves, and they are also very fluent in Arabic which enables them to communicate with other groups. StudyCountry is a mini encyclopedia for students interested in traveling to different parts of the world.

### Chapter 9 : Bedouin, Village and Urban Arabic|An Ecolinguistic Study Â» Brill Online

*Dialects. Tripolitanian Arabic, Southern Libyan Arabic, Eastern Libyan Arabic. In the west it is reportedly similar to Bedouin Arabic of southern Tunisia. A.*