

CODE-SWITCHING WITH ARABIC: A CASE OF THE HINDI/URDU MOTHER TONGUE SPEAKERS OF THE EXPATRIATE COMMUNITY WORKING IN SAUDI ARABIA

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ABSTRACT: *In a multilingual setting, speakers of more than one language use alternately the linguistic items of languages available to them while interacting with each other. A situation of language amalgam provides a conducive atmosphere for language alternation. Code-switching is a dominant and striking feature of a language contact situation. Code alternation, a cover term for the phenomena of code-switching and code-mixing occurs in a language contact situation whereby more than one language play a significant role in the speech of an individual or their group. The present paper takes into account as how the expatriate employees from the Indian subcontinent working in Saudi Arabia sharing Hindi/Urdu as their tongue switch over to Arabic and incorporate linguistic items from Arabic into their native language. The paper begins with a brief introduction about the phenomenon of code-switching and code-mixing. It also presents some definitions of the terms code-switching and code-mixing and throws light on social motivation and functions of code-switching. The paper reviews a considerable portion of literature on linguistic alternation in terms of 'code-switching and code-mixing'. An overview of the research methodology adopted in carrying out the study along with the results of the investigation are also documented. In the present paper an effort has made to prepare, present and analyze an exhaustive list of Arabic linguistic items and expressions used in the process of exchange and alternation by Hindi/Urdu mother tongue speakers working in Saudi Arabia.*

KEYWORDS: Code-Switching, Code-Mixing, Matrix Language, Embedded Language, Code-Alternation, Language Contact, Multilingualism

INTRODUCTION

Language contact situation is a precondition for the alternative use of more than one language, dialect or different varieties of the same language in the course of conversation among the people sharing more than one language in common. Code switching and Code mixing is a dominant feature and direct outcome of a language contact situation. When two or more languages exist side by side while serving communicative purposes in particular social situation, they grow in an atmosphere of 'give' and 'take'. Code-switching and code-mixing becomes a natural creative process in that atmosphere. In a language contact situation, the speakers of one language switch over from that particular language to other languages and insert linguistic items from these languages into that particular language. Thus switching from one language especially from one's mother tongue to other languages and incorporating linguistic items into it from other languages in contact may be termed as 'code switching and code mixing'. 'Code-switching and code-mixing' is found to occur in a situation where more than one language or dialect or more than one variety of the same language play a significant role in the speech of an individual or their group.

Since the second half of the twentieth century, sociolinguistics has emerged out as the subject of debate and concern for various scholars irrespective of their area of specialization. Right from the emergence of sociolinguistics, the phenomenon of code switching and code-mixing has been focus of attention of linguists, sociolinguists, sociologists and anthropologists. These scholars took the subject of code-switching and code-mixing very seriously and proposed a wide range of definitions for the concept of code-switching and code-mixing. The first definition of code switching was given by Gumperz (1977) as “the juxtaposition of passages of speech belonging to two different grammatical systems or subsystems, within the same exchange”(Gumperz cited in Al-Rowais, 2012, p.13) . According to Poplack (2000: 264) it is the “alternation between two linguistic systems in the course of speaking”(Poplack cited in Al-Rowais, 2012, p.13). Auer (1999: 309) supported Poplack’s view, and defined code switching as the “language alternation phenomenon”. According to Savil-Treik (2003: 48) code switching refers to “change in language within a single speech event (conversation)”. Dell Hymes (cited in Bayer 1986: 95) states that “it is a common term for alternative use of two or more varieties of a language or even speech styles”. According to Einar Haugen (1973), code switching refers to the alternate use of two languages, including everything from introduction of a simple unassimilated word up to a complete sentence or more, into the context of another language. A considerable number of socio-cultural linguists seem to agree with and follow the definition of Monica Heller about code switching in their related studies. According to Heller (1988a: 1), code switching is “the use of more than one language in the course of a single communicative episode”. Peter Auer (1984: 1), states that it is “the alternating use of more than one language”, while Mayers-Scotten refers code switching to be “the use of two or more languages in the same conversation. (Heller, Auer and Mayers-Scoten cited in Nilep, Chad : 2006, Volume 19, p 16) It is a well-established linguistic fact that that speakers practice code switching when they are fluent in both languages which are available in contact situation. Code-mixing is thematically a related term, but there is no denying the fact that the usage of the terms code switching and code mixing varies. Clyne (2000) and Genesee (2000), argue that some scholars use any one of these terms to denote the same practice, while the others apply code-mixing to denote the formal linguistic properties of language contact phenomena, and code-switching to denote the actual, spoken usages by multilingual speakers. In the first half of the twentieth century, many scholars considered code-switching to be a sub-standard use of language (Weinreich, 1953).

A ‘code’ may be a language or a variety or a style of a language. In sociolinguistics, the terms code-switching and code-mixing are applicable to a language contact situation especially speech that draws differing extents on at least two codes combined in different ways. Whereas the term code-mixing emphasizes hybridization, the term code switching emphasizes movement from one language to another. As a matter of fact mixing and switching probably occur in the speech of bilinguals and multi-linguals. Therefore, there is a situation wherein a person capable of using two languages A and B, has three systems available to him/her for use: A, B and C (where C involves a range of hybrid forms that can be used with comparable bilinguals but not with the monolingual speakers of A and B). Thus on account of the clear distinction between these two types of choices/alternations, some scholars have suggested different names to these concepts. The term code-switching has been used for socio-pragmatically conditioned code alternation, whereas the psycholinguistically conditioned type has been termed “code-mixing”(Beruto,1990) or “language mixing”(Auer,1999). Moreover, psychologically conditioned code-switching, or non-functional code-switching is non-intentional, it just “happens” in the conversation of

bilinguals and is promoted by so called **trigger-words**, which are defined as “words at the intersection of two language systems, which, consequently, may cause speakers to lose their linguistic bearings and continue the sentence in other language” (Clyne 1991, p.193)

Difference between Code-switching and Code-mixing

Code switching occurs when a speaker alternates between two or more languages or language varieties during the process of single discourse. It is nothing but alternating from one language to another to create a special effect. Code mixing on the other hand involves the mixing/amalgamation of two or more languages or language varieties in conversation. It is the mixing of mostly words, phrases, clauses or even complete sentences of two languages or their varieties. Switching is done in a particular setting for a particular purpose, and is done more out of linguistic requirement. The phenomena of code-switching and code-mixing are so related to each other that both the terms have been oftentimes used by many scholars interchangeably and synonymously. One of two languages involved in code switching and code mixing is known as **matrix language**, the major language, dominantly used during a conversation while the minor language from which switches originate is called the **embedded language**. According to Haugen (Haugen, 1956: 40), Code-switching “occurs when a bilingual introduces a completely unassimilated word from another language into his speech”. It is the selection by bilinguals or multilinguals of forms from an embedded variety (or varieties) in utterances of a matrix variety during same conversation” (Myers-Scotton 1993:3).

Social Motivation of code-switching

Language choice or alternation relates to, and indexes social group membership in bilingual and multilingual speech situations. Some sociolinguists describe the relationship between code-switching behaviors and social class, ethnicity, social status and other positions (Heller, 1992, Pujolar, 2000). Some scholars in interactional linguistics and conversation analysis, like Li Wei (1998), Sebba (1998) and Cromdal (2001) have studied code-switching as a means of structuring speech in interaction. Peter Auer (1984) suggests that code-switching does not simply reflect social situations, but that it is a means of creating social situations. Other reasons for switching includes the prestige of knowing the out-group or dominant language, often a language associated with mass media, religion, empire, education, and the wide spread use of operation, interest, prestige, and social status etc. For example, in India, social status among Hindus has long been marked by introducing elements of Sanskrit and Pali into vernacular use and among Muslims it has been marked by introducing linguistic elements from Arabic and Persian. In Europe, the same effect has been achieved through introducing the linguistic elements of Latin and Greek. Today, in the subcontinent and elsewhere in the world, social status is marked by introducing elements of English. As a matter of fact, it is not always the case that borrowing or switching occurs because speakers do not know the words in one or the other language. Widespread language alternation or code-switching often indicates a greater or lesser shift towards the more dominant language. There is no denying the fact that English is currently the most widely used language in the world for switching and mixing.

It is certainly an interesting issue to investigate when and why a speaker chooses one linguistic variety rather than another; this can be explained by stylistic or metaphorical motivation, where factors such as the interlocutor, social role, domain, topic, venue, medium and type of interaction play an important role. In this case, language alternation can also

serve as a conversational cue, expressing attitude towards language or creating linguistic identity (cf. Tabouret Keller 1995, Auer (ed.) 1998).

In a study carried out in United States of America, Saudi Arabian citizens were involved in a code-switching survey. Some of the interviewed students reported that the reason they had switched from Arabic to English was a way of being polite since the words they wanted to say in Arabic were taboo; they did not want to offend, so they switched from their language to English. (Bhatia, 2004 cited in Al-Rowais, Hawazen 2012, p.230). Al-Rowais (2012) states that “it was found out that the parents of the young Arabs paid more attention to teaching them fluency in English for the sake of social and academic success”. (Al-Rowais, 2012, p.24). Thus, it can be reasonably argued that the speaker's social position, as well as his/her intention of becoming associated with idealized situations and with the groups of speakers' multiple and prestigious languages could probably act as a driving force for him/her to be socially motivated for code-switching.

Functions of Code-switching

Gumperz (1982) argues that a close analysis of brief spoken exchange is necessary to identify and describe the functions of code-switching. On the basis of his analysis of several speech communities, Gumperz (1982) suggested a list of six code-switching functions which “holds across language situations”, but is “by no means exhaustive”. Gumperz suggested quotation marking, addressee specification, interjection, reiteration, message qualification, and “personalization versus “objectivization” as common functions of conversational code-switching. It should be pointed out that the functions of code-switching identified by Gumperz are quite similar to the *contextualization cues* he describes elsewhere in the volume. Gumperz (1982) holds that “code switching signals contextual information equivalent to what in monolingual settings is conveyed through prosody or other syntactic or lexical processes. It generates the presupposition in terms of which the content of what is said is decoded”. (Gumperz 1982, p.98).

REVIEW OF THE RELATED LITERATURE

The history of research on code-switching in sociocultural and sociolinguistics is often dated from Blom and Gumperz's (1972). This work is certainly important and influential, not least for introducing the terms *situational* and *metaphorical switching*. However, by 1972 the term “code-switching” was already well-established in literature, anthropological linguistics and sociolinguistics.

The credit for carrying out the pioneering and most reliable work on code-switching undeniably goes to John J. Gumperz. His work on code-switching and contextualization has been influential in the fields of sociolinguistics, linguistic anthropology and the sociology of language. Much of Gumperz's early work was carried out in North India (Gumperz 1958, 1961, 1964a, 1964b), focused on Hindi and its range of dialects, viz., village dialects, regional dialects, and standard Hindi. Gumperz (1958) observes that “Most male residents, especially those who travel considerably, speak both the village and regional dialect. The former is used at home and with other local residents; the latter is employed with people from the outside” (Gumperz 1958, p. 669).

One of earliest American studies in linguistic anthropology to deal with issues of language choice and code-switching was George Barker's (1947) description of language use among Mexican Americans in Tucson, Arizona. In this study, Barker attempted to analyze the economic relations, social networks and social geography of Tucson residents. Moreover, he sought to answer the question of "How the bilinguals happen to use their ancestral language in one set of circumstances and English in another, and what makes the bilinguals to alternate from one language to another without any clear cause?" (Barker 1945, p.185-86).

Nilep Chand (2006) admits that "an important base for code-switching research in the field of linguistics is Uriel Weinreich's (1953) *Languages in Contact*. One of those inspired by Weinreich's book was Hans Vogt, whose "Language Contacts" (1954) is cited as the first article to use the term "code-switching" in the field of linguistics (Alvarez-Caccamo 1998 ; Benson 2001 cited in Nilep Chand 2006, pp.4)".

Hans Vogt (1954) holds that "code-switching in itself is perhaps not a linguistic phenomenon, but rather a psychological one, and its causes are obviously extra-linguistic. But bilingualism is of great interest to the linguist because it is the condition of what has been called interference between languages" (Vogt 1954, p.368). Furthermore, "Vogt assumes that code-switching is not only natural, but common. He suggests that if not all language users-experience language contact, and that contact phenomena, including language alternation, are an important element of language change" (Nilep 2006, p.5)

METHODOLOGY

Research Hypotheses

For the present study, the following hypotheses have to be verified and proved:

- i) A language contact situation is a precondition for the language choice/alternation.
- ii) The existing vocabulary of a language is a reliable source for analyzing the range of switched lexicon.
- iii) The process of linguistic amalgamation influences the linguistic system of the languages in contact.

Objective of the study

The expatriate working community from the Indian Subcontinent speaking different languages offers an excellent example of a language contact situation with Arabic in Saudi Arabia. Although all these languages spoken by expatriate employees and workers from the Indian subcontinent have specific domains of usage, their speakers are bound to switch over to Arabic in several domains and situations. The main objective of this study is to find out how the members of expatriate community sharing Hindi/Urdu as their mother tongue cross the linguistic boundary of their mother tongue and opt for the alternation of code (code-switching and code-mixing) during the course of communication.

The present study follows the same pattern of the research methodology as adopted by other scholars of sociolinguistics while carrying out similar sociolinguistic investigations. The study is purely data oriented, and the entire mass of data was collected as discussed below.

Data collection

The main tool for collecting the data for the present study has been the investigator's close observation and investigation regarding the use of language during the process of communication in various situations by the members of the expatriate community from the Indian subcontinent. The investigator being a faculty member of the department of English in the Faculty of Languages and Translation at King University, observed the members of said expatriate community very closely when they were carrying out oral communication among themselves in different situations. Besides this, the investigator conducted some interviewing sessions with these expatriate employees and workers. He directly got himself involved in some sort of oral conversation with them to elicit the desired amount of data. As far as the places of data collection are concerned, were selected with a view to the situations where the chances of making language choices i.e. switching from their mother tongue to Arabic and incorporating linguistic elements from Arabic into their mother tongue were maximal. These places mainly include: entertainment parks, gardens, tourist spots, hotels, markets, shopping malls, government offices, hospitals, and other similar places. In order to get the data to be as natural as possible, the investigator also visited some other common meeting places of these expatriate workers, where they were easily available and had oral communication related to the matters of day-to-day life. Moreover, the investigator very carefully observed these expatriate employees and workers during their telephonic/cell phonic conversations with each other and with their families and recorded their natural speech in an unobtrusive way.

Editing of the Data

It has to be pointed out that not all the data collected was useful for the purposes of the present study. Therefore, the irrelevant, weak and unwanted and doubtful portions of the data were weeded out and eliminated. In the process of editing, the weaknesses found in the data were rectified and made usable.

Data Analysis

After the editing of the data, the resultant portion was analyzed. This process involved the verification of the proposed hypotheses of the present investigation to arrive at the right conclusion. Finally, the interpretation of the data was carried out, which simplified its presentation and process of study.

RESULTS AND ANALYSIS

Language contact situation among the members of the expatriate community from the Indian Subcontinent sharing Hindi/Urdu as their mother tongue

A language contact situation is a prerequisite for language alternation. When two or more languages exist side by side and alternatively serve different purposes of communication in a particular social setup, code-switching becomes a dominant feature of that social setup. In such a language contact situation different languages have different sociolinguistic perspectives. One language is used in one set of circumstances and the other in an entirely different environment. This allocation of different functions to different languages in a

language contact situation gives rise to the alternating use of language (code-switching and code-mixing) in that particular situation.

In Saudi Arabia, Arabic is the dominant and most significant contact language not only for the expatriate workers and employees from the Indian subcontinent, but also for all non-Arab workers and employees. This widespread contact with Arabic has given rise to a high degree of bilingualism in Arabic among the non-Arabic speakers residing in Saudi Arabia. Another reason for this high degree of bilingualism is that a vast majority of the non-Arabic speaking expatriate employees and workers do have a working knowledge of Arabic which happens to be their significant religious language. While working in Saudi Arabia, these expatriate employees and workers come across Arabic in a vast number of social situations. Religious affairs, the market place and their place of work are the domains where they cannot afford to escape from using Arabic in order to satisfy their communicative needs. It is worth mentioning that the members of the expatriate community whose languages are not mutually intelligible use Arabic as a 'communication bridge' to carry out the process of communication even among themselves. Among the expatriate employees and workers in Saudi Arabia, Arabic has emerged out as a contact language to such an extent that they cannot survive linguistically without it.

Code-switching and code-mixing occurs when a speaker alternatively uses two or more languages, or language varieties in the process of oral conversation. Bilingual or multilingual speakers can often use the elements of various languages they are in contact with. The expatriate employees and workers from the Indian subcontinent speaking different Indo-Aryan, Dravidian Austro Asiatic and Tibetan Burmese languages constitute significant portion of the overall population of the community of expatriate employees and workers in Saudi Arabia. In this multilingual, multi-ethnic and multicultural setting, the alternative use of different languages during the process of oral communication has become an unavoidable phenomenon. As a matter of fact, these expatriate employees and workers from the Indian Subcontinent speak different languages which are not at all mutually intelligible, on account of which there are a considerable number of situations and circumstances where they prefer to use Arabic either, in addition to, or in place of their mother tongue to carry out their intra-group communication. They generally feel more comfortable to communicating their message in Arabic than their own mother tongue.

Three major domains of language use have been identified where the members of the expatriate employees and workers sharing Hindi/Urdu as their mother tongue have been found to switch over to Arabic and incorporate linguistic items (words and expressions) from Arabic into their mother tongue during conversation among themselves. These domains include: *the domain of every-day conversation*, *the domain of education*, and *the domain of religion*. In addition to these, the expatriate employees and workers from the Indian subcontinent use a considerable stock of *miscellaneous Arabic expressions* while talking to one another.

The Domain of Everyday Conversation

The domain of everyday conversation has been identified as the largest domain of language usage wherein the members of the expatriate community from the Indian subcontinent sharing Hindi/Urdu as their mother tongue switch over to Arabic. It is worth mentioning that during the process of insertion and incorporation of Arabic linguistic items into Hindi/Urdu, the native phonological features of Hindi/Urdu are shifted to the switched

Arabic lexicon. As a result of this, the switched lexicon is naturalized by Hindi/Urdu mother tongue speakers in accordance with the phonological system of their mother tongue. It has to be pointed out that this process of switching has been found to involve the insertion of both simple as well as compound words of Arabic into Hindi/Urdu. Following are some examples of Hindi/Urdu sentences showing Arabic switches used by Hindi /Urdu mother tongue speakers in the domain of everyday conversation.

Simple Arabic words

Hindi /Urdu sentences with Arabic Switches word(s) with gloss in the form of simple words

Switched Arabic Simple

1.	"maiÑ souq maiÑ sa:ma:n lene keliye gəya: tha:"	/ souq /
	I had gone to market to buy house hold things.	market
2.	"maiÑ bəqa:le par khUbz lene keliye gaya tha"	/ bəka: lə and
	khUbz /	
	I had gone to shop to buy bread.	shop and bread
3.	"a:p ki kitni: ra:tib hai ?"	/ ra:tib /
	How much is your salary?	salary
4.	"a:p ka: dəwa:m kab se šəru: hoga ?"	/ dəwa:m
	/	
	When are you going to start your duties?	duties
5.	"a:p ka šəgUl kaise chal raha hai ?"	/ šəgUl /
	How is your work going on?	work
6.	"maiÑ ne kəl kahiÑ par əpna: jəwa:z kho diya:"	/ jəwa:z /
	I lost my passport somewhere.	passport
7.	"kəl mUjhe jəwa:za:t ja:na: hai"	/ jəwa:za:t
	/	
	I have to go passport office tomorrow.	passport office
8.	"pičhle: uma ko maiÑ ne souq se ek naya: jəwa:l liya:: hai"	/ souq and
	jəwa:l /	
	Last Friday I bought a new mobile from the market.	market and mobile
9.	"a:p ke pa:s səU riya:l ka: səərəf hai?"	/ səərəf /
	Do you have change for SR 100?	change
10.	"mera: kəfi:l ek bauhat ami:r a:dmi: hai"	/ kəfi:l /

My sponsor is a very rich man.		sponsor
11.	“ <i>šUrte ne kƏl souq maiÑ bauhat sare: dUkaneÑ baÑd kardi:.</i> ” / <i>šUrte</i> and <i>souq</i> /	
The police sealed many shops in the market yesterday.		police and market
12.	“ <i>mƏru:r</i> ne parsu:Ñ mujhe <i>paÑ ċ səU</i> riya:l ka: <i>ghƏra:mƏ</i> laga:ya:” / <i>mƏru:r</i> and <i>ghƏra:mƏ</i> /	
The traffic fined me SR 500 day before yesterday.		traffic police and fine
13.	“ <i>maiÑ hƏla:q</i> ke <i>dUka:N</i> par <i>ba:l bnƏa:ne</i> ja:raha: <i>hu:Ñ:</i> ” / <i>hƏla:q</i> /	
I am going to barber shop to have my hair cut.		barber
14.	“ <i>main Uske šigƏ</i> par use milne: <i>gƏya:</i> ” / <i>šigƏ</i> /	
I went to his apartment to meet him.		apartment
15.	“ <i>ƏgƏr koyi ba:t hogi: taU a:p xUd mƏsu:l</i> <i>hu:Ñge:!</i> ” / <i>mƏsu:l</i> /	
In case of any problem you will be responsible!		responsible
16.	“ <i>meri: tƏbiyat xƏra:b hone ki wƏjƏh se mujhe mUstƏšfƏ</i> ” <i>ja:na: pƏDa:</i> ” / <i>mUstƏšfƏ</i> /	
On account of being sick I had to go to the hospital.		hospital
17.	“ <i>a:p ne Əpna: sƏkƏn</i> bƏdƏl <i>diya: hai kya?</i> ” / <i>sƏkƏn</i> /	
Did you change your residence?		residence
18.	“ <i>a:p apne: kƏfi:l</i> se <i>kƏla:m</i> krƏke dekhiye Unka kya: kƏhna hai” / <i>kƏfi:l</i> and <i>kƏla:m</i> /	
You talk to your sponsor and see what he says.		sponsor and talk
19	“ <i>jidƏ maiÑ ham ek bauhat bƏDe fƏnƏUq</i> main <i>ThƏre the</i> ” / <i>fƏnƏUq</i> /	
We had stayed a very big hotel in Jeddah.		hotel
19.	“ <i>pičhle: kUčh mƏhi:nuÑ: se rUz</i> ki <i>qi:mƏt bƏD gƏyi: hai</i> ” / <i>rUz</i> /	
Price of rice has increased for the last few months.		rice
20.	“ <i>Əgle mƏhi:ne mere iqa:me</i> ki <i>mUddƏt khƏtUm horƏhi: hai</i> ” / <i>iqa:mƏ</i> /	
My residence permit is expiring next month.		residence permit
21.	“ <i>a:j ra:ste main zƏbƏrdƏst ZƏhmƏ</i> <i>tha:</i> ” / <i>ZƏhmƏ</i> /	
There was a heavy traffic jam today.		traffic jam

22. “*Uske šig̃Θ ka hΘma:m bΘUtht Θt čhoTa hai*” / *šig̃Θ* and *hΘma:m* /
His apartment has a very small bathroom/toilet. apartment and bathroom
23. “*mehΘrba:ni: kΘrke mujhe Uske a;fis ka: rΘqme bΘataye:*” / *rΘqme vΘzi:fi* /
Please tell me his/her office number. number
24. “*khΘbΘrda:r ! a:ge tΘhvi:lΘ hai*” /
tΘhvi:lΘ /
Be cautious! detour is ahead. Detour
25. “*a:p ke pa:s rUxsΘ hai ?*” /
rUxsΘ /
Do you have driving license? license
26. “*Θgle mΘhi:ne mere: ga:Di: ke istΘmare ki mUdΘt xΘtum horΘhi hai*” /
istΘmara /
The ownership of my vehicle is expiring next month. ownership
27. “*a;p itne mUs:Θjil kyUÑ haiÑ?*” /
mUsta:Θjil /
Why are you in such a hurry? being in hurry
28. “*a:j maiÑ sUbΘh se hi KUčh ka:m maiÑ mΘšghu:l hu:Ñ*” /
mΘšghu:l /
Today I have been busy with work since morning. busy
29. “*Us maΘa:mle maiÑ meri mUdi:r ke sa:th ba:t či:t hUyi: hai*” /
mUdi:r /
I talked to the manager regarding that matter. manager
30. “*kΘl hΘm mΘzre se ta:zΘ sΘbzi: layye:*” / *mΘzrΘ* /
Yesterday we brought fresh vegetables from the farm. farm
31. “*kΘl pa:s wale dΘwa:r par xΘtΘrna:k ha:disΘ hUa:*” / *dΘwa:r* /
A dangerous accident took place on the nearby round about yesterday. round about
32. “*uske kΘfi:l ne use xΘru:j lΘga:kar wa:pΘs bhej diya: hai*” / *kΘfi:l* and *xΘru:j* /
His sent him back on exit. sponsor and exit
33. “*yhΘa:Ñ pa:s maiÑ koyi: ačha mΘktΘb nΘhiÑ hai*” /
mΘktΘb /
There is not any good stationery shop in this vicinity. stationery shop

Compound Arabic words

The insertion of Arabic lexicon into the speech of Hind/Urdu mother tongue speakers is not only confined to simple Arabic words, but extends to a considerable number of compound words as well. The process of formation of certain compounds involves combining the elements from Arabic + Arabic and insertion of *infix -ul-, -e-, and -o- as a zero morpheme*. It is interesting to note that the Hindi/Urdu speakers have naturalized these compound words somewhat under the influence of their mother tongue. Examples of these compounds are given below:

Hindi /Urdu sentences with Arabic Switches with gloss in the form of compound words**Arabic Compound words**

1. <i>“rəʔyi:s-ul-qism kəʔl ʧhUTi: pəʔr the:.”</i> <i>rəʔyi:s-ul-qism /</i> The head of the department was on leave yesterday. department	/	head of the
2. <i>“voh pičhle sa:l xəʔru:j-e-niha:yəʔ par wa:pəʔs ʧhəʔla: gəʔya:.”</i> <i>niha:yəʔ/</i> Last year he went back on final exit. exit	/ <i>xəʔru:j-e-niha:yəʔ/</i>	final
3. <i>“mUjhe: pičhle: sa:l ka: ta:ri:x-e-xəʔru:j əʧhi: təʔrəʔ ya:d hai”</i> <i>xəʔru:j /</i> I do remember the last year’s date of exit. exit	/ <i>ta:ri:x-e-xəʔru:j /</i>	date of
4. <i>“mehəʔrba:ni: kəʔrke mujhe Uska: rəʔqme vəʔzi:fi: bataye:.”</i> <i>vəʔzi:fi /</i> Please tell me his/her job number. number	/ <i>rəʔqme vəʔzi:fi /</i>	employment
5. <i>“Tikəʔt fa:rəʔm pəʔr ta:ri:x-e-dəʔxu:l lixhna: Zəʔru:ri: hai”</i> <i>e-dəʔxu:l /</i> It is important write the date of entry in the ticket form. entry	/ <i>ta:ri:x-e-dəʔxu:l /</i>	date of
6. <i>“a:p ko Uska: tari:x-e-mi:la:d ya:d hai ?”</i> <i>mi:la:d /</i> Do you remember his date of birth? date of birth	/ <i>tari:x-e-mi:la:d /</i>	date of birth
7. <i>“vəʔh a:j kəʔl šig-e-mšfru:šəʔ maiÑ rəʔhta :hai.”</i> <i>mšfru:šəʔ/</i> Now-a-days he lives in a furnished apartment. furnished apartment	/ <i>šig-e-mšfru:šəʔ/</i>	furnished apartment
8. <i>“maiÑ ne Us məʔa:mle maiÑ mUdi:r-e-ida:rəʔ ba:t ki:.”</i> <i>ida:rəʔ /</i>	/ <i>mUdi:r-e-ida:rəʔ /</i>	

I talked to the manager of administration that matter.	<i>manager of administration</i>
9. “ <i>maiÑ kUlyƏt-UL-IUġa:t wƏltƏrjƏ maiÑ ka:m kƏrta: hu:Ñ</i> ” <i>IUġa:t wƏltƏrjƏ/</i>	<i>/ kUlyƏt-UL-</i>
I am working in the College of Languages and Translation.	college of languages and Translation
10. “ <i>mera: dost kUlyƏt-UL- olu:m maiÑ ka:m kƏrta: hai</i> ” <i>UL- olu:m maiÑ /</i>	<i>/ kUlyƏt-</i>
My friend is working in the College of Science.	college of sciences
11. “ <i>kha:n-e ka:bƏ ke tƏwa:f ke dƏura:n hƏm ne hƏjr-e-aswƏd</i> ” <i>e-aswƏd /</i>	<i>/ hƏjr-</i>
<i>ka: b maiÑ osƏ liya:”</i>	Black stone
We kissed the Black-stone while circumambulating the Kaba.	
12. “ <i>wƏh som-o-sƏla:t ka: pa:baÑd hai</i> ” <i>sƏla:t /</i>	<i>/ som-o-</i>
“He is punctual of keeping fast and praying.”	fasting and prying
13. “ <i>haj ke dƏura:n hƏm jabl-e- rƏhmƏt par čƏDe the</i> ” <i>rƏhmƏt</i>	<i>jabl-e-</i>
We climbed Jabl Rahmat (the mountain of mercy) during Hajj.	the mountain of mercy
14. “ <i>kƏl hƏm hƏdi:k-e- ƏndlUs gƏye the:</i> ” <i>e- ƏndlUs /</i>	<i>/ hƏdi:k-</i>
We went Andlus Park yesterday.	Andlus park
15. “ <i>Unke ghƏr ke pa:s ek bƏuhƏt bƏDa: da:r-UL-olom hai.</i> ” <i>olom /</i>	<i>/ da:r-UL-</i>
There is a very big seminary near his home.	seminary
16 “ <i>kƏl hƏm hƏdi:kƏ-e-haiwa:n dekhne gaye</i> ” <i>/</i>	<i>/ hƏdi:kƏ-e-haiwa:n</i>
Yesterday we went to see the zoo.	zoo

The Domain of Education

Education has been identified as the second major domain of language usage in the Arabic and Hindi/Urdu language contact situation where the speakers of Hindi/Urdu have been found to use sentences in their mother tongue with an enormous amount of switches from Arabic. It should be pointed out that the members of the expatriate community with a Hindi/Urdu mother tongue background who are involved in this type of switching are mainly teachers by profession teaching in different colleges of King Khalid University. During their conversation in Hindi/Urdu among themselves, particularly related to their profession they

are seen to switch over from their mother tongue i.e. Hindi/Urdu to Arabic to a considerable extent.

Following are some examples of Hindi/Urdu sentences with Arabic switches used by Hindi/Urdu speakers, who are mostly teachers by profession while discussing matters related to the domain of education.

Hindi /Urdu sentences with Arabic switches	Arabic Word(s) with gloss
1. “ <i>ek mƏha:zır ki kitni ra:tıb hogi:?</i> ” How much will be the salary of a lecture?	/ <i>mƏha:zır</i> and <i>ra:tıb</i> / lecturer and salary
2. “ <i>kƏl maiÑ ja:mƏ nahiÑ gƏya: tha:.</i> ” I had not gone to university yesterday.	/ <i>ja:mƏ</i> / university
3. “ <i>a:p ke class maiÑ kitne tƏla:b mƏju:d the?</i> ” How many students were present in your class?	/ <i>tƏla:b</i> / students
4. “ <i>kƏl mere ek section ka: ıxtıba:r hai</i> ” Tomorrow is the examination for one of my sections.	/ <i>ıxtıba:r</i> / examination
5. “ <i>is sa:l hƏma:ri: ıja:zƏ kƏb se hai ?</i> ” When do we have our vacation this year?	/ <i>ıja:zƏ</i> / vacation
6. “ <i>maiÑ va:jıba:t keliye: bhi kUčh nƏmbra:t rakhe haiÑ</i> ” I have assigned some marks for some home assignments.	/ <i>va:jıba:t</i> / home assignments
7. “ <i>is ıxtıba:r maiÑ tƏla:b ko ačhe dƏrja:t mile haiÑ</i> ” and <i>dƏrja:t</i> / Students have got good grades/marks in this examination.	/ <i>ıxtıba:r, tƏla:b</i> / examination, students and grades
8. “ <i>kƏl mUjhe ida:rƏ ja:na: pƏDega</i> ” Tomorrow I have to go to administration section.	/ <i>ida:rƏ</i> / administration
9. “ <i>maiÑ sUbah se mƏktƏb maiÑ a:p ka: intiza:r kƏr rƏha: tha:.</i> ” I have been waiting for you since morning my office.	/ <i>mƏktƏb</i> / office

Domain of Religion

Religion is another important domain where Hindi/ Urdu mother tongue speakers switch over to Arabic very frequently. It is worth mentioning that the switches in this domain are different from those in other domains in the sense that they are very popular expressions found even in the speech of monolingual speakers of Hindi/Urdu. Moreover, the frequency of occurrence of these expressions is so extensive in the speech of both monolingual and bilingual/multilingual speakers of the Hindi/Urdu speech community that they could be treated as borrowings in

Hindi/Urdu rather than switches. However, the fact remains that they are switches as the bilingual speakers of the matrix language i.e. Hind/Urdu have alternative terms for these expressions as well.

Following are the examples of Arabic expressions (with their context of usage) used by Hindi/Urdu speakers

Arabic Expressions with Gloss	Context of Usage
<i>/ bismilā /</i> In the name of Allah (God)	to begin any act by this expression
<i>/ alḥamdu lillā /</i> All praises be to God (Allah)	To express the highest and deepest sense of gratitude to God (Allah)
<i>/ inšā: ālā /</i> If God (Allah) wishes God (Allah) willing	Used while referring to the future happenings (including the willingness of Allah).
<i>/ Jāza:k ālā /</i> May God (Allah) reward you with the best	Used to acknowledge someone for his/her help and asking God (Allah) to reward him/her with the best
<i>/ sUbḥā:n ālā /</i> Glory to God (Allah)	When praising God (Allah) for exclaiming awe at His attributes, bounties and creation.
<i>/ la:ila:h ālā /</i> There is no deity except Allah	Used to testify and urge one to practice monotheism
<i>/ āstāfirUlā /</i> Asking/seeking forgiveness from God (Allah)	Used in supplication for seeking forgiveness after committing certain sins
<i>/ ma:Šā:ālā /</i> God (Allah) willed it	To express the admiration for something while attributing all praise to God (Allah)
<i>/ āla:hUākbar /</i> Allah the great	To remind one that no one is greater than Allah the Almighty
<i>/ la:hāwlanā:quāt /</i> Not be so willed by Allah	Wishing someone find solace, especially when faced difficulties or something adverse
<i>/ ba:rkālā /</i> May God (Allah) bless you	Used to express thanks typically, to another person upon being offered something by him or her especially for eating

Miscellaneous Arabic Expressions

A considerable number of Arabic expressions have been found to occur in the speech of Hindi/Urdu mother tongue speakers during the course of conversation.

Arabic Expressions	Gloss
<i>/kaifəlhɑ:l /</i>	How are you?
<i>/ma:fi:Uʃkilə/</i>	No problem
<i>/æʃ mUʃkilə/</i>	What is the problem?
<i>/ənəməlu:m /</i>	I know.
<i>/ma:fi: ma:lu:m/</i>	I don't know.
<i>/kaifəl əmu:rək /</i>	How is your work going ?
<i>/æʃ ha:da:/</i>	What is this?
<i>/kəmə ha:da: /</i>	How much is the price of this (thing)?
<i>/ʃUf ya: sidi:q /</i>	Look here oh friend.
<i>/ʃUf ya: əxi: /</i>	See oh brother.

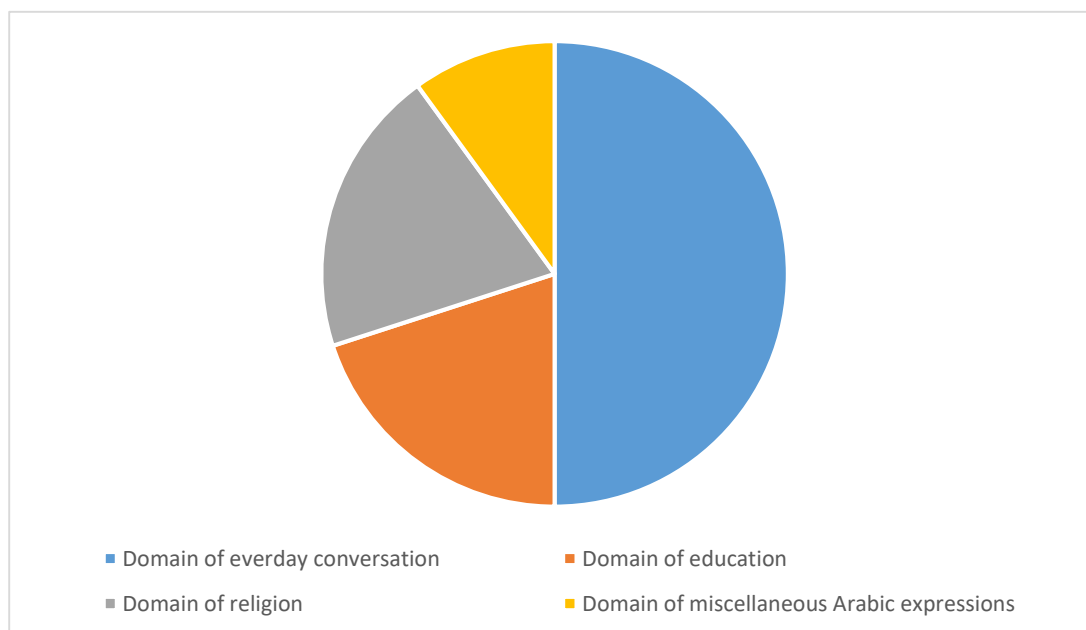


Fig. A. Diagrammatic representation of Arabic switches in Hindi/Urdu

CONCLUSION

A very high incidence of code-switching and code-mixing with Arabic has been recorded among Hindi/Urdu mother tongue speakers of the expatriate community from the subcontinent of India working in Saudi Arabia. As a matter of fact, Arabic is the dominant contact languages among the Hindi//Urdu mother tongue speakers. Hindi/Urdu mother tongue speakers come across Arabic enormously in various domains of their social life during their stay in Saudi Arabia. It can reasonably be argued that in this linguistically heterogeneous atmosphere of Saudi Arabia, Arabic serves as ‘Communication Bridge’ among non-Arabic speakers to satisfy their communication needs in various domains of their social spheres while ‘living in the land away from their land’. On account of the easy availability of Arabic in various domains of their social activity, Hindi/Urdu speakers, have been found to cross their linguistic boundaries to switch over from their mother tongue to Arabic and incorporate linguistic items from Arabic into their mother tongue. The phenomenon of language choice with Arabic among Hindi/Urdu mother tongue speakers has been observed and analyzed in three major domains of the social life namely the domain of everyday conversation, the domain of education, and the domain of religion. Moreover, Arabic switching in the speech of Hindi/Urdu speakers has been found to occur over a fairly wide range of miscellaneous Arabic expressions. It is worth mentioning that during the process of insertion and incorporation of linguistic items from Arabic into Hind/Urdu, the native phonological features of the latter are shifted to the former by Hindi/Urdu mother tongue speakers in a bid to naturalize and nativise the switched lexicon in accordance with the phonological system of their mother tongue. Out of the total stock of switched lexicon around 50% of switches have been recorded in the domain of everyday conversation, 20% in the domain of education, 20% in the domain of religion and the remaining 10% in the form of expressions of the miscellaneous usage. It is worth mentioning that the present study is limited in scope in the sense that it takes into account only the impact of Arabic language on Hindi/Urdu mother tongue speakers without exploring the impact of Urdu/Hindi on Arabic speakers. Thus, there is further scope of some more research to be carried out in this direction which examines the impact of Hindi/Urdu on Arabic speakers who are in contact with them when it comes to the question of Hindi/Urdu –Arabic language contact situation.

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