# SOUNDS PHENOMENA IN THE DIALECT OF SKAKA-AL JOUF: IT'S RELATION TO THE MODERN STANDARD ARABIC

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**ABSTRACT:** *Investigating and documenting phonetic and phonological development in specific geographical areas of Saudi Arabia may lead to intensive research into the mechanisms of accent variation and change. It is believed that such research has lately been prompted in various areas of the world. The purpose of this study was to investigate a set of phonetic and phonological evolutions observed in North-East Saudi Arabia (NESA) and their linguistic effect and influence extended around the Arabian Peninsula north borders. This research was also concerned with variations identified not only at segmental, but also at supra-segmental level. The geographical and sociological factors of sound changes have been emphasized and identified. The area referred to as North East Saudi Arabia (NESA) includes Al-Jouf region (Sakaka and surrounding regions). This choice of location assisted in narrowing down the study of NESA accents and in comparing the data collected. The focus of this research was on four developed major linguistic phenomena. The study has interpreted and originated these phenomena emphasizing their possible relationship with the Classical Standard Arabic (SA) and Semitic languages. A semi-structured interview format based on a deep review of related literature was developed to collect data from a random sample of Sakakan people (tribal). Mix Methodology employing the descriptive and the historical approaches, to analyze and interpret these linguistic phenomena and to trace their origins and relationship with the SA and Semitic languages. Findings indicated that the relationship between the investigated phenomena and the SA was strong in certain cases and weak in others.*

**KEY WORDS:** *Dialect, Standard Arabic; sound; Phenomena*

## INTRODUCTION

The Arab tribes living in the Arabian Peninsula were viewed differently by the linguists historically. Some believed that there were tribes of higher class and superiority than others, and thus, their dialects were the optimal phonological representative of Standard Arabic. Others degraded the linguistic variations of tribes residing around the boundaries of the Arabian Peninsula describing their dialects with negative features, which led some linguists to ignore some dialects leaving them unnamed or described. These negative perceptions of some dialects and variations continued along centuries and resulted in de-motivating most scholars and researchers to shed light on these 'inferior' or 'less valued' dialects than SA.

The problem of this research is triggered by the above mentioned negative misunderstanding of the relationship between local dialects of the north border Arabian region and that of SA on the one hand, and due to ignoring documenting and considering the dialects of people who lived

around the Arabian Peninsula borders, on the other hand. It is also believed that ignoring these dialects and their linguistic evolution would considerably affect understanding the language movement of tribes have resided in the region. Leaving these dialects with no shedding light on would also prevent concluding vital implications for interdisciplinary research. On the contrary of what some linguists addressed along eras of ignorance to these dialects, studying the phenomena under investigation might contribute to the pre-service of the SA rather than threatening its higher position in minds and daily lives.

Further, the study of dialects can considerably help in understanding a number of academically unresolved linguistic issues. It has been always evident that the study of dialects may resolve issues of unconsidered or degraded languages. It was proved that possible impacts could occur as a result of the interaction between languages, within one linguistic faction, or even between divergent factions i.e., the '*Affect and Influence'* as a universal inter-languages phenomenon may not be excluded from the study of the linguistic phenomenon under investigation. The dialects of Sakakans were some of those dialects that linguists distanced themselves from; however, their use survived until date.

The sounds phenomena being studied are existed in many people in the north region of Saudi Arabia with specific concentration in Sakaka which is located at Al Jouf valley. Surrounding towns were historically known since the Assyrian era. Sakaka was also known during the Aramaic period, which ruled Iraq and Syria, and expanded to Egypt and part of Saudi Arabia. The Aramaic period coincided with Nabataea's for some time where the two languages almost disappeared from Sakaka after the Islamic conquest of Al-Jouf Region, which strengthened the SA in the region. However, the overlap and interrelatedness of the three languages: SA, Aramaic and Nabataea remained evident in the current study.

## Rationale of the study

The importance of this research stems from several factors: primary, its results will deepen understanding regarding the origins and movement of some old and current spoken dialects of people who have lived in the north region of KSA for a long period of time. In other words, these findings would enable linguists identify some of the investigated linguistic phenomena and relate them to their origins appropriately. Secondary, the results would also help sociolinguists attain deeper understanding of the local norms of Arabs live in the north borders of KSA; and thus, establish concrete evidence on their dialects in the contemporary Arabic dictionaries. Further, this research would provide a scientific relevant data base of the linguistic phenomena under investigation and enable future research conduct further investigations in the related linguistic phenomena in the northern region and cross-KSA.

This research attempted to answer the following questions:
a.      Is the evolution in the Arabic sounds of 'hamza'.
b.      Pharyngeal) , the qoph [q] (uvular), the [dʒ] (alveo-palatal) and the alveolar consonants
c.       Normal phenomena in the dialects of SA?
d.      Were the Arabic sounds of 'hamza' (Pharyngeal) , the qoph [q] (uvular), the [dʒ] (alveo-palatal) and some alveolar consonants affected by neighboring non-Arabic languages?
e.      To what extent the sounds of' 'hamza' (Pharyngeal) , the qoph [q] (uvular), the [dʒ] (alveo-palatal) and some alveolar consonants were affected by other dialects.

The gatherings of the data were done by applying a semi-structured interviews and deep review of pervious related literature. The semi-structured interviews applied on randomly selected people from Arab tribes in the north region of Saudi Arabia represented mixed backgrounds: young, middle and old people, males and females, educated and illiterate, rural and urban people. All observations and interviews were recorded and transcribed for documentation and further analysis. The researcher employed a mixed methodology to analyze the gathered data concentrating mostly on the descriptive approach to identify the investigated linguistic phenomena, and the comparative approach to originate the sounds phenomena in this study. Hence, the research was conducted on the Skakans' dialects in the present era, the results of this research may not be generalized to other regions, peoples or different period of time. The research has investigated four main linguistic phenomena related to the evolution of the sounds of *'hamza'* (Pharyngeal) , the *qoph* [q] (uvular), the [dʒ] (palatal) and some alveolar Consonants; so the results may not be generalized to other linguistic phenomena. The following sections display and discuss the literature of the linguistic phenomena being considered before discussing and interpreting them in light of the findings. Finally, the conclusion and implications of the research are included.

## LITERATURE REVIEW

The most salient linguistic constituent of any language is word, and as linguistic evolutionary phenomena, have moved geographically from one location to another with their native speakers over ages. New linguistic phenomena and new semantic indications have emerged due to the result of this movement and due to the early social mix up of tribes who used those words. These phenomena of sounds are still in use and live in the 21st century. However, it has been noticeable and observed by many young people who do not distinguish between some of the various usages of these words due to the complicated mix up between various tribes in the area.

Different uses of words by people of various tribes are historically evident. Most of the previous studies have also supported this phenomenon indicating the fact that various languages and dialects usually borrow utterances, words or even pronunciation of some words from each other; whether these languages are old or modern. Hence, the sounds or words borrowing phenomenon, or Influenced or Influential, are normal across languages. no one language can survive communicatively in isolation from other languages due to the normal mix up of people from various origins and languages for various objective purposes such as trade, politics and others. Therefore, words can move from its original emergent region to another with no need for its speakers to travel with and this had been evident historically.

The apparent care started in the First Abbasid Era (719-816) in the second Hijri century. In this context, classical/standard Arabic, as one of the Universal languages, has received unprecedented care and considerable attention by old or contemporary scholars and linguists. Writing was almost ignored before, and then became a significant realization of the nation development. At that era, linguists started writing the classical Arabic language relying on Arab tribes which considered it a high fluency criterion. Those linguists limited their writing of the Classical Arabic language within a limited period, known as the Linguistic Argumentation Era. As a result of this limitation dialects of many tribes were excluded, and thus kept departed from the circle of eloquence. Their so-called non-fluent variants were then described as corrupted or degenerated and started to be known as "Denied Languages" (Al-Suyuti, 1998).

These 'denied languages' were also marked by '*bad language*' in Al-Muzhir As "…the ugliest and lowest languages specially their linguistic phenomena: Kashkasha, Kaskasa, Fahfaha, Watm, Wakm, and others…."(Al-Suyuti, 1998,p. 176). However, in general, none of the dialects of the cities dwellers or inhabitants of wilderness in the surrounding of the Arab peninsula was considered in that era of fluency. Perhaps the argumentation beyond this consideration was because those people were closer in location to the nearby nations and ought to have been affected by their languages. For example, Lakhm and Jutham tribes were near Egyptians and Qubts, Qudha'a, Ghassan, and Iyaad Tribes were adjacent to the people of Syria who were mostly Christians reciting non-Arabic in their prayers, or Bakr tribe who were close to the Nabateans and Persians (Ramadan, 1999, p. 104).

The blogging or Writing Era was confined and limited to recording the high standard language and ignoring the other' inferior' dialects. Therefore, languages mixed with non-Arab nations were not considered. The Arab Nabataeans were found to speak the Aramaic tongue, and later the Syrians Christians continued their connections with Arabs until today. This justification indicates the keenness of Arab linguists care not to mix their language with others. However, ignoring languages or dialects that mixed with other languages contributed to the vagueness of some linguistics phenomena, and thus remained as an obstacle in front of the linguists. Arguments about interpreting such phenomena were complex and unclear due to the interrelatedness of those phenomena or some and their interrelation with the standard Arabic which have never been pointed to. Perhaps the only reasonable interpretation of such dilemma is that any language can never survive in isolation of other languages, besides that Arabic with its long history had not been recorded or written earlier.

## First Phenomenon
## Development of the Pharyngeal Sound: Hamza  [ʕ]

Historically, the sound of 'Hamza' [ʕ] is viewed differently by scholars as being voiced, voiceless, or laying on a continuum between both cases. Three views in linguistics emerged in this regard: the first can be traced to old scholars who viewed it as "a strongly voiced glottal stop ' (Abdul Rahman, 1997, p.104). The second, which is adopted by some contemporary scholars, believes that it is "a laminated voiceless glottal plosive" (Sibwaih, 1988,). The sound of Hamza [ʕ], therefore, is a pharyngeal sound occurs when the vocal cords are fully closed blocking the airflow before being released suddenly ( Abdul Rahman, 1997p.56). However, Ibrahim Anis and Kamal Bishr assert, in a third view, that the Hamza sound [ʕ] is neither voiced nor is it a voiceless due to the changing position of vocal cords: when the sound is articulated, it does not indicate if the sound is voiced or not (Tawab, 1997, p.56). Generally, the Hamza sound [ʕ] can be one of the original three sounds in the Arabic roots:  initial, middle or ending. It can also be an extra sound.

The manner of its articulation varies from one Arabic tongue to another and from one generation to another. The most prominent feature of this sound is that it has always been either articulated, omitted (facilitated), or replaced by a different sound according to many resources and dictionaries. This has also been supported by the observation of this research regarding the Skakans' accents, where the sound of Hamza resembles the sound of [q] in terms of their wide range of alterations within one tribe or across many contexts with no evidence of any identified controls.

*Hamza Pronunciation: Toned or Facilitated (deletion / alteration)?*

Old and contemporary linguists observed the Standard Arabic pronunciation of Hamza remarking that it IS a 'tone' that was well-known in their research. They meant by a 'tone' a full articulation of the sound. Ibn Manthour stated that "using a toned pronunciation in speech was a reference to using the Hamza sound"( Al-Saleh, Subhi,1960). Arab tribes that did not use the Hamza sound were described as non-tone users. Those tribes adopted two opposing positions: the first category spread among Tamim and Bedouin tribes who pronounced the sound fully imitating the Holy Quran mostly and described the phenomenon in terms of commitment to the Standard Arabic. Dropping the sound pronunciation by other tribes such as Quraish or those lived in Hijaz was also considered a kind of commitment to Standard Arabic due to the fact that dropping the sound was also mentioned in the Holy Quran and old Arabic poetry, though with a lower rank. Full articulation or dropping the sound became a distinguishing feature for those facilitated its pronunciation and others who articulated it fully when necessary such as Hijaz tribes or other civilized people.

Abu Zaid stated that Hijazis, Huthail Makkah and Madinah tribes did not pronounce Hamza fully (Anis, Ibrahim,2003), however, Hijazi people toned the sound only when necessary (Tawab,1997,p224) i.e., they acted against their nature by facilitating or dropping the sound which was not their normal pronunciation. They did so due to their feeling that full pronunciation of Hamza was in literature genres of poetry and rhetorical arts which were closer in relation to Standard Arabic than facilitating or dropping it. Similarly, Tamim tribes shared by many other Bedouin tribes (Brockelmann *Carl.1977.p 39*) and tribes of the enteral and eastern parts of the Arab peninsula (Tawab, 1997, p223) widely used the full pronunciation of hamza (Brockelmann *Carl.1977*). This full articulation of Hamza was found in the Abyssinian language with no dropping or facilitating of the sound irrespective of its place in the word ( Anis, Ibrahim, 2003.P.68).

According to a comparison held between the Semitic languages, it is strongly believed that articulating the sound of Hamza has its original occurred in more than one language (Al-Jundi, Alamuddin 1983P.324). However, the development in facilitating its pronunciation by dropping or alteration was not limited to Arab tribes; rather it was a widespread phenomenon among all Semitic languages.  For example, the sound was dropped mostly if it was not a word-initial in Hebrew or Aramaic languages. Therefore, the facilitation whether dropping or alteration, was natural and more common in the Semitic languages.

One interpretation of the phenomenon is that man tends normally to facilitate the articulation of native language sounds that may not require muscular efforts. By the time, these difficult sounds are altered to their easier counterparts in searching for lighter pronunciation. The Hamza sound is one of the most stressed that requires   demanding phonetic efforts to be a fully released.

The researcher observed that Sakakans facilitates the pronunciation of Hamza sound and may not fully articulate it unless when necessary, like the Semitic languages and the Hijazi except when it is necessary to fully articulate it. However, the necessity here is not the need to follow the Standard Arabic; rather it is the lack of an alternative to full articulation or facilitation. Besides that, facilitation was not hard for them because initial sounds are exposed to alteration more than other latter sounds (Al-Jundi,  Alamuddin 1983P.324), which is common in many Arabic dialects. In this case, when it becomes necessary to alter the sound of Hamza if it is an

initial sound according to its original phonetic status or an alternative equivalent sound was not available, the sound must be fully articulated.

Examples of this case include words such as: /awal/, /akheer/, /abadan/, /akhatha/, /akala, and athina/. However, it has been observed that a Skakan speaker tends to alter the sound in the middle of the word, which is against the state of the standard language except in two words that may not be altered at all: /awal/ and /akheer/. The word / abadan/ is pronounced in two tow different ways: the first is as the /b/ silent sound altering the /n/ sound into /tanween/. This dialect is for Shammar tribes which live in Hail region influencing Shamans with, and the second delete the tanween [n] and makes the /d/ sound silent.

The rest of the words are pronounced by adding [a] to the middle sound such as that of /ahal/ which is roiginally pronounced as /ahl/ or /i/ sound in the middle such as that of /akhith/, /akil/ and /athin/ instead of /akhatha/, /akala/ and /ithn/ respectively. This pronunciation is a reverse case to the previous one in the word /abadan/. It is noticed that the middle silent sound of the root is being altered by adding /a/, / i/ or silent. The Hamza and following sounds in the word are noticed to be altered in the word /ithin/. The change in moving the silent sound phenomenon if it occurs in the middle of the word of three letters is common in many Arab dialects. This phenomenon of moving sounds is not limited to hamza, rather it may occur  in other words such as /fijil/ which is originally pronounced as /fijl/.

A speaker may alter the sound into another in a Standard Arabic word as shown below in table 1:

Table 1: Alteration of hamza in SA examples

| Standard | ata/ataitu | akir | areh (see) | Adda | athan | athan | aasa | atha | Ai shai |
|---|---|---|---|---|---|---|---|---|---|
| Sakaka | weta/weteit | wakhir fell | wareeh | wadda | wathan | withan | waasa | witha | Wishin |

The word /asa/ occurs in its morphological derivations as: /yuwasini/, /wasaitaha/, and its similarities in structure: /ish tabe?/, /Ishin tereed?/ and /ai shai?/. which is uttered as /wish tabe?/ for males and /wish tebe?/ for females. Similarly, the phrase /wish tereed?/ for male and /wish tereedeen?/ for females. Some old people may say: /wish teed?/ for males and /wish teedeen?/ for females.

Generally, it can be concluded that Hamza as an initial sound of the word pronounced as one of the followings:

- Fully articulated with no changes on its original status in Standard Arabic ( e.g. /awal/; /abad/).

- Omitted and replaced by a long /a/ vowel placed as the end sound of the word (e.g., /akhatha/ becomes /khitha/ ; akala/ becomes /kela/, or

- Fully articulated with an alteration of its movement (e.g., /ithin/; /ahl/).

Therefore, in case the sound Hamza may not be fully articulated, it is mostly omitted and replaced by a long /a/ sound at the end of the word. For example, the words /akhatha/ and /akal/ are articulated, this way, as /kala/ and /khatha/ .

Some Standard Arabic words may have two initial Hamza sounds such as that in the word /aamur/. In this case, the two sounds are transferred into one long vowel and the word is pronounced as /aamir/ where the movement on the /m/ sound is altered from /u/ sound to /i/ sound since the latter is lighter and easier to be pronounced for speakers than the former one.

The middle Humza hardly occurs in the pronunciation of a word unless there is no synonym for that word. Speakers tend to replace it by a /j/ sound taking no consideration of the preceding sound. Examples of this case are as follow:

Table 2: Examples on the replacement of hamza by /j/ sound irrespective of the preceding sound.

| Standard | Sakaka | Standard | Sakaka |
|---|---|---|---|
| be'r | Beer | Altae'f | altaief |
| the'b | me'ah | allaqaet | alaqiet |
| Theeb | Meiah | Nae'm | naim |
| Rae'ha | Reehah | Bada't | badait |
| Jaae'z | Jaaiez | Twadha't | tawathait |
| Hai'l | Haiel | | |

As can be seen in table 2 above, Hamza sound is either followed by an /i/ movement or preceded by a sound with /i/ movement except for the last two examples: /bada't/ and /tawadha't/ . Both might have been dealt with by adding the /i./ sound due to the weak pronunciation of the /a/ movement. An interesting example for this case occurs in the word /qilaib/ which is more common among the aging people than the young where the word refers to the word /be'r/ (well). The word may also be pronounced as /idʒileeb/ or /dʒob/.

## Second Phenomenon:
## Development of the Uvular Sound: The Qoph [q]

The qoph sound [q] is one of the most common Arabic sounds with multi manners of articulation, which resulted in related multiple places of articulation and features. Literature in the field of Arabic linguistic indicates that there are a number of articulatory facets for this sound. The most salient form is that of the Standard Arabic voiceless qoph [g] or that of the Egyptian voiced [g] originally [dʒ]. Another form of the sound is that of the [k] which is pronounced as Hamza sound (Twab,1997.p79). It is also articulated as /gh/ = [ ɣ ], /j/ [ dʒ] or /dz/ as common in Najd region. When the Arab tribes in Najd immigrated to the north of Arab peninsula and resided at Sakaka region, this accent affected the original Skakns' pronunciation in a similar way to bringing the Kaskasah linguistic phenomenon.

The sound was described by old linguists as a voiced stressed sound articulated from the far end of the tongue and upper palate and considered a uvular sound by contemporary linguists. The sound, which is articulated by popular Egyptian reciters of the Holy Quran, is as a stressed voiceless articulated by raising the back tip of the palate close enough to touch the back wall of the uvula blocking the air from flowing into the nasal path with no vibration in the vocal cords. The airflow is blocked before being burst when releasing the two contacting organs. Therefore, there is no difference between the /k/ sound and the /q/ sound except in that the latter is deeper when articulated.

This difference seems to be a topic of argument between old and contemporary linguists especially in terms of the voice degree which led them to adopt disputable views in this regard. Two basic interpretation for this phenomenon: the first one relied on a comparison between the Semitic languages saying that the /q/ sound in these languages is a stresses voiceless (Abdul Rahman, 2000, p.79&80).

Therefore, it is believed that the SA [q] sound is an extension to this developed sound that has been influenced by time. For example, it was transferred in the Babylonians into a voiced sound (Sibwaih, A, 1988p.433) or [dʒ] sound as a result of articulation influence of other people's dialects which also existed in their languages (Abdul Rahman, 2000, p.54&55). It seems that the voiceless sound was also used by Arabs, though rarely. Most Arabs pronounce the sound as a voiced sound which interprets its widespread among Arab tribes. The Holy Quran preserved this voiceless sound at a time some tribes pronounce it differently. This latter interpretation is more likely to be more reasonable than the second analysis which viewed the SA palatal voiceless sound /q[as being transformed into a voiced sound in the dialects of the Syrian people, and into deeper sound in the Bedouin accents in a similar way to the transformation of the /k[to deeper sound when it was pronounced as [g]sound i.e., the Egyptian [dʒ]= /g[which was [g=dz] . This interpretation is not rejected by language evolution rules which state that a voiced sound may transfer into a voiceless one but not vice versa.

As for the pronunciation of the /k/ sound, it is believed that it is as same as the /q/ sound except in that the latter is farther than the /k/ sound in terms of place of articulation. Due to this closeness between the two sounds, it has been observed that their sequence is considerable in SA which bridge the gap been the place of articulation of the two sounds. This movement is accepted by normal linguistic development. Quraysh tribe tended to pronounce a big number of words using the /k/ sound instead of the /q/ sound (e.g., /kushitat/ instead of /qushitat/; /kuhirat/ instead of /quhirat/ . With reference to Brockelman and Aljundi regarding their interpretation of the sequence of articulation of the sounds /k/ and /q/ , the researcher believes that the development took place in the sound [dʒ] first when it was transferred to be the Egyptian /g/ before developing to the double sound of the [dz]. This development contributed to the pronouncing the AS [q] as a [g] sound before developing to the [dz].

In the same context, it should be noted that the /q/ sound has different articulatory forms in Sakaka, where the SA /q/ sound is rarely pronounced or heard except form the young or educated people. They tend to pronounce this sound in a little number of words such as that of /quraan/, /thaqafah/, /muthaqqaf/, /nifaaq/ and /tahqeeq/. The old and non-educated people are unlikely to pronounce this sound except in the SA word /quraan/ as it is unfamiliar for their linguistic structure. In contrast, this has led to the occurrence of two different articulatory forms of the sound: the first, which is more spread and common among most people, is the Egyptian [g] sound similar to the English sound of [g] as in words /go/. The second form, which is spread and more common among the old and those imitating them of the young, alters the /q/ sound to the doubled sound of the [dz]. The [d] here os pronounced lightly and rapidly.

## Third Phenomenon:
## Development of the Palatal Sound: The [dʒ ]

As can be heard by good reciters of the Holy Quran, the [dʒ ] sound is voiced combining both features if stress and lightness, which was called as a doubled sound earlier. This sound is articulated by raising the tip of the tongue backward blocking the airflow that is released from the lungs behind. This blockage is not suddenly removed in a similar way to the voiced sound, rather the two organs get apart slowly causing air fraction with during separation. This fraction

is the same as the sound we hear such as a voiced [ʃ] or [ʒ]. Thus, this sound is considered a deep /d/ sound followed by a voiced [ʃ] (1).

The /dʒ/ sound is mostly pronounced as it occurs originally in SA in Sakaka. However, the researcher recorded a set of words where the sound /j/ was pronounced as replacement of the /dʒ/ sound. This is due to the young generation abandon of the phenomenon. However, this young generation pronounces this sound in a similar way to the old. Examples of this phenomenon include words such as: / masjed/ instead of /masdʒid/, /majles/ instead of / madʒlis/, or /mejad/ instead of / midʒad/ which is used below date fruit to keep it from falling at harvest times.

## Fourth Phenomenon:
## Development of the Alveolar Consonants: [z], [s] & [sˤ]

Alveolar consonants (also described as dental consonants) are produced when the front part of the tongue touches the alveolar ridge, the area just behind the upper teeth. The place of articulation for these sounds is considered one of the richest place of sounds in Arabic where sounds including: [d] ,[dˤ], [t], [ tˤ] , [z], [s] and [sˤ] are articulated. Old and contemporary speakers usually use these sounds interchangeably in some limited number of words because of their close place of articulation and similarity of features. For example, the [s] sound is a counterpart of the voiced [z] sound, which means that it is a light voiceless sound that does not differ from the latter in articulation except in that the local cords vibrate when articulating the latter [z] but do not vibrate in the former [s].  The sound [sˤ] is the counterpart of the aspirated [s] (Abdul Rahman, 2000, P.46), which  means that it is a voiceless aspirated sound and articulated in a similar way to the [s] with only one difference: the back of the tongue raises to the palate when articulating it. (Abdul Rahman, 2000, p.47).

Sakakan people pronounce some words using the [sˤ] sound instead of [s] such as that of /alsiraa tˤ / instead of /alsˤiraa tˤ /, /wasˤa tˤ / for /wasa tˤ /, /wasˤ tˤ ah/ instead of /was tˤ ah/, /mutwa sˤi tˤ / instead of /mu tˤ wasit/, and /aqsˤat/ instead of /aqsa tˤ /. It is also observed that the [tˤ] sound is replaced by the /d/ sound. Other examples also include: /al sˤ akhin/ instead of /alsakhin/, / ma sˤ lakh/ instead of /maslakh/ and /ma sˤ loukh/ meanng  the 'naked', /sˤ aleekhah/ referring to the hot weather, and many others.

## DISCUSSION

## First Phenomena

The phenomenon of altering the Hamza sound is spread among Hijazi and Huthail tribes who alter the moving Hamza sound into a long /a/ sound whether it occurs in the middle or ends of a word  or elsewhere. They do so because they tend to facilitate the pronunciation of the words if there is no justification for non-alteration. Some linguists say that the Hamza sound may not occur after the middle sound /w/ of the roots /fawool/ and /mafʾwool/, the /j/ sound of the root / fajeel/, and the /j/ sound of the reduced adjectives.

This phenomenon refers to the role of the Hamza sound in words, where nouns including it get longer. For example, when the sound is fully pronounced in words like /khatee'ah/ which is similar in rhythm to the word / /khateeah/, it is normally altered to /khatieah/ with an /i/ sound

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following Hamza . However, if the Hamza and the preceding sound is followed by an /a/ movement such as: /ra's/, /fa'r/, or /fa's/, it is altered and articulated as /ras/; /far/ and /fas/ respectively. It is noted if the silent Hamza is preceded by an /a/ movement, it is altered to a long /a/ sound, but altered to /w/ if preceded by /u/ (e.g., /rouoos/ is altered to /roos/. When the sound is preceded by an /i/ movement, it is altered to /j/ sound (e.g., /kas/, /almomen/, /aljawnah/, and /beer/) .

The fully articulated Hamza sound is also lightened in words as : /ana/ , /anta/ and /anti/ when the word occurs in a phrase or statement such as that of: imen ana /imnana?/, /imen nat/, /mnint?/, /Imen net/ /imnent?/. This can be attributed to the dropping of the Hamza and moving the preceding sound using its movement.

The end sound of Hamza also is affected by alteration, omission in many times. Following in table 3 are some example:

Table 3: Examples of the sound hamza affected by alteration or omission

| Standard | Sakaka | Standard | Sakaka |
|---|---|---|---|
| Ghetaa' | Ghata | Henaa' | henna |
| Def' | Defa | Samaa' | sema |
| Dhaw' | Thaw | Sahraa' | sahra |
| Wudhou' | Wathao | Fadhaa' | fetha |
| Shi' | Shai | Hamraa' | hamra |

In similar words, the sound Hamza is completely omitted. The words mentioned above in Table 3 are pronounced with clear alteration of internal movements of Arabic language i.e., Hamza with its all facets was dealt with as a reduced sound. If the original Hamza precedes a silent sound such as that in the word /def '/, it is altered to the long /a/ vowel, or it may be altered to a sound similar to the that precedes it such as in the word /kafo'/ which becomes /kafou/.

There are many unused words with the sound Hamza such as : /saie/ , /kesaa/ (some of it derivations were rarely used such as that of /kesaaha/ /athahab/), /khaba', /khata'/, /sa'la/. And many others. Observations reveal that Skakans preferred to use words with Hamza included such as: /shain/ as a replacement of /saie'/, /thiyab/ and /hudoum/ in replacement of /kesaa'/, /dassa/ or /dassait/ to replace /khaba'/, /ghalat/ instead of /khata'/, and /nashada/ instead of /sa'la/.

## Second Phenomenon

This linguistic phenomenon is widely spread among the aging people and those following their tongue. Some of those old people said that they could not pronounce the [q] sound as it original occurred in SA and they can only articulate it as a [dz] sound. However, it has been observed that this phenomenon is confined to most common daily life words especially among the young and middle age people. Examples of this case includes words such as: /sidz/ instead of /sidq/ and /sadz/ instead of /sadiq/ and their derivations. Other words of same status include the words: /idzileeb/ instead of / qileeb/ and /idziblah/ instead of /qiblah/. One of the most popular districts in Sakaka city is called /almaadzlah/ referring to /maaqlah/ whose tribes are called /alfhaidzi/ or /alfhaidzat/ referring to /alfhaiqi/ or / alfhaiqaat/ respectively.

Some of their common words are /medzafi/ instead of / /miqafi/ derived from /alqafa/, /almedzal/ referring to /almenqal/ and /yarddzil/ referring to /yarqil/ meaning moving unstable and quickly that is mostly used to describe coffee kettle on fire. This word is usually followed by the word /idlidz/ referring to /sub/ meaning 'pour', /lidzaituh/ meaning /I found him/, and /aldzablah/

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referring to /alqablah/ meaning 'tomorrow', and many others in their daily life. Most of these examples and similar ones do not depend on altering the /q/ to /dz/ because the /z/ sound may not be pronounced easily with its following sounds in the same words especially palatal sounds. For example, the word /qasa'h/ include the sound /q/ that can be difficult to be altered to the sound /dz/ in the word /dzasah/. In case it was pronounced this way, the [d] sound would be rapidly and lightly articulated as if its non-pronounced sound. This phenomenon is not limited to the people of Al-Jouf region, rather it was observed in Wadi Dawasir and Jordan Bedouin people, and Dawasir people who reside in Najd region. According to Ramadhan Abdultawab, this phenomenon spread in Najd region which reveals that it is original there before moving to the north of Arab peninsula with the movement of tribes, which is supported by this research.

The participants have heard the /q/ sound altered to /t/ such as /yelhatek/ referring to /yelhaqak/, or /yehlet/ referring to /yehleq/. The research, here, believes that it could be only one word rather than a linguistic phenomenon. However, the order of sounds may change such as that in /yelhaq/ and ./yehleq/. This could be interpreted in terms of lack of proficiency or as a kind of flattering or such, especially when speaking to little children.

## Third Phenomenon

Linguists referred this phenomenon to Bani Tamim tribe or some of them. Contemporary, this phenomenon is still heard in some villages in the southern part of Iraq and some Arab Gulf countries , and dialects of the people in the north Arabian Peninsula such as that of Sardiyah, Bani Sakhr, Fehaib, Sarhan, Shararat, Jubbah, Hail, and tribes reside in south of the Euphrates river. It was also observed in the eastern coast of the Arabian Peninsula to include: Ahwaz, Kuwait, Bahrain, Qatar, Dubai, Abu Dhabi, and Shrjah. The phenomenon was further observed in the south part of Arab Peninsula in Thufaar .

The linguistic influence of the great mobility of the Arab tribes was evident, especially in Iraq, where the mixing of the Sakakan tribes with the Iraqis was notable. Besides, some Iraqis lived in Sakaka and were called the ' Mashahdah' who were merchants from Najaf and Karbala. However, this phenomenon is not widespread in the Levant, which indicates that the tribes' dialects that were affected were not originally from those mixed with the Levant tribes. Perhaps they were from those tribes that lived on the boundaries of southern Iraq such as Bani Khaled tribes who immigrated from Alihsaa, according to Ramadan Abdul Tawab. Therefore, one main reason for the spread of the phenomenon in Sakaka is the great extent mixing of its tribes with the Iraqi people.

## Fourth Phenomenon

It has been found that this phenomenon is very old and spread among Arab tribes including Quraysh which used it commonly and consistently with SA . Replacing the [s] sound by the[sˤ] may not occur in all words. Some Arab tribes such as Balanbar and Lahian (one of Tamim tribes) adopted different ways in this regard. They restricted this phenomenon by setting out specific rules. The original linguistic root of the above mentioned examples contains some sounds that followed the [s] sound indirectly such as that of the [ tˤ] which is a palatal sound and 'kh= [x] which justifies the replacement of sounds. This is similar to the terms of Balanbar's which conditioned the availability of one sound such as: [ tˤ], gh= [ɣ], [q] or kh= [x] (1). All of these sounds include replacement due to the influence of similarity in sounds and since they are

sound of Arabian 'pride' that were not easily to be altered to the inferior sounds such as that of [s].

It is also noticed that when replacing the [s] sound by the [sˤ] sound, a third articulatory form occurs in a few words. The [sˤ] sound was observed to be articulated as [z] sound in two words: /zert/ and /zghaier/ instead of /sagheer/ (meaning small) which is spread among Rowaili tribes in Sakaka. The first word /zert/ is spread in most tribes and mentioned in Arabic dictionaries. Al-Azhari states that " /sarat alma (water)/, /zaratahu/ and /zaradahu/, which refers to /alzarrat/ and /alsirat/. Lisanul Arab Dictionary mentioned it with food instead of water. It's been said ' /sarat allauqmah/, /zarataha/ and /zaradaha/ which also refers to /alzarrat/ and /alsirat/.

Some of common words spread particularly in restaurants include the word: /sˤalaatah/ and may be articulated with [z] or [s] sounds either. This word is not of an SA origin, rather it is an English word (salad) which means what is made of fresh vegetables sautéed with vinegar, garlic, salt and oil "green salad". According to Al Faraa, replacing the [ sˤ] sound by the [z] sound is the accent of Athra, Kalb and Bani Alqeen tribes. These tribes which preferred using this replacement are of very strong relationship. Kalb tribe can be traced back to Qudhaah of Qahtanis and used to settle in Doumat Aljandal near Sakaka, Tabouk and borders of the Levant. Many of them also reached Istanbul pay. Bani Alqeen Bin Jeser who were also a tribe from Qudhaah and Bani Asad did the same as Kalb tribe. Al Qeen was a very big and wealthy tribe living on the borders of the Levant. They were enemies of Kalb tribe; however, they got weaker by time to the extent that they melted in the surrounding tribes and were not even known. As for Athra tribe from Kalb of Qudhaah, Al Qahtanis , they had very close residence and relationship, which affected their articulation of sounds in general and this phenomenon in particular.

**Summary of Results**
This research attempted to find out how some linguistic phenomena developed in North-East Saudi Arabia (NESA) and whether these dialects are normal to from a SA perspective. Mores pacifically, the research tried to shed light on the extent to which NESA dialects were affected by other languages and accents. it has been found that the evolution in the Arabic sounds of 'hamza' (Pharyngeal) , the qoph [q] (uvular), the [dʒ] (palatal) and the alveolar consonants was normal linguistically in the dialects of SA. It was also found that these Arabic sounds and dialects have been affected by other tribal immigration and neighboring languages such as the Semitic Language and Iraqi people considerably.

**CONCLUSION**

Four linguistic supra-segmental phenomena, specific for the dialects of the NESA people, were investigated in terms of their normality and relation to the SA. Intensive observations and interviews with people from various background and ages were conducted and much data were gathered. The research findings contradict the misconceptions of the old linguists who believed that the dialects under investigation were of inferior linguistic rank in comparison to SA. The change in accent was found to be normal and supported by much previous related evidence. Therefore, it can be concluded that much of variations and dialects were affected by neighboring tribal accents and other peoples' languages to the normal daily exchange of trade or immigration

variables. These effects were mostly in sounds that were accessible to change and development. The change took place in sounds that originally occurred in SA.

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