

## The /q/ and /k/ Sounds Variations in Baghdadi and Moslawi Dialects: A Sociolinguistic Analysis

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### Abstract:

Dialect is the way people talk in different places or groups of people. Although the phrase usually means differences in how people speak in different regions, it can also include differences based on social class and education. Iraqi Arabic is the way that people in Iraq talk. It is spoken by more than 38 million people. Therefore, it is one of the most commonly spoken forms of Arabic. After Modern Standard Arabic, it is also the most commonly studied dialect. Even though Iraqi Arabic uses many of the same words as Modern Standard Arabic, its rules for grammar and sentence structure are quite different.

So, this study is looking at how the /q/ and /k/ sounds are used in different dialects in Iraq, based on where people are from. This study looks at how certain sounds in the Iraqi language are related to each other. Specifically, it studies how the sound /q/ can sound like [g], [k], or [ʔ], and how the sound /k/ can sound like [tʃ]. We used individual interviews to collect real-life examples of the common ways people say the sounds /q/ and /k/. The researcher utilized some words to check the changes that were made. Both sounds are happening in a regular way and are listed. This means that the different ways people pronounce the sounds /k/ and /q/ in Iraq show a difference in social groups from one city to another.

**Keywords:** (the variants, the sound /k/, the sound /q/, Iraqi Dialects, Sociolinguistic).

### المخلص:

اللهجة هي الطريقة التي يتحدث بها الناس في أماكن أو مجموعات مختلفة من الناس. على الرغم من أن العبارة تعني عادةً الاختلافات في كيفية تحدث الناس في مناطق مختلفة، إلا أنها يمكن أن تشمل أيضًا الاختلافات القائمة على الطبقة الاجتماعية والتعليم. اللهجة العراقية هي الطريقة التي يتحدث بها الناس في العراق. يتحدث بها أكثر من ٣٨ مليون شخص. لذلك، فهي واحدة من أكثر أشكال اللغة العربية شيوعًا. بعد اللغة العربية الفصحى الحديثة، فهي أيضًا اللهجة الأكثر دراسة. على الرغم من أن اللغة العربية العراقية تستخدم العديد من نفس الكلمات مثل اللغة العربية الفصحى الحديثة، إلا أن قواعدها النحوية وبنية الجملة مختلفة تمامًا.

لذا، تبحث هذه الدراسة في كيفية استخدام صوتي /q/ و /k/ في لهجات مختلفة في العراق، بناءً على المكان الذي ينتمي إليه الناس. تبحث هذه الدراسة في كيفية ارتباط أصوات معينة في اللغة العراقية ببعضها البعض. على وجه التحديد، تدرس كيف يمكن أن يبدو صوت /q/ مثل [g] أو [k] أو [ʔ]، وكيف يمكن أن يبدو صوت /k/ مثل [tʃ]. استخدمنا المقابلات الفردية لجمع أمثلة واقعية للطرق الشائعة التي ينطق بها الناس صوتي /q/ و /k/. استخدم الباحث بعض الكلمات للتحقق من التغييرات التي طرأت. يحدث كلا الصوتين بطريقة منتظمة ومذكورة. وهذا يعني أن الطرق المختلفة التي ينطق بها الناس صوتي /q/ و /k/ في العراق تظهر اختلافًا في المجموعات الاجتماعية من مدينة إلى أخرى.

الكلمات المفتاحية: (المتغيرات، الصوت /ك/، الصوت /ق/، اللهجات العراقية، الاجتماعية اللغوية).

## 1. Introduction

Dialect means a type of language that is different from others not just in how it sounds, but also in things like the words used, the way sentences are structured, and the order in which words are placed (Roach, 1991: 4). Linguists like Blanc (1953), Labov (1966, 1970), Anis (1973), Chambers (1991), and Rickford (1996) have looked into and examined social dialects. However, there are not many studies that discuss specific sounds and where they are used in different places to explain why these differences occur. Not much research has been done on the different ways Iraqi dialects. Specifically, there haven't been many studies on how their sounds and pronunciation vary or how these variations are created.

Regarding the different types of Arabic dialects, there are differences between the more formal/classical Arabic known as "Modern Standard Arabic" and the less formal one in terms of vocabulary, sentence structure, word formations, and sounds.

Arabic dialect studies focus on different ways people speak Arabic, especially the different sounds they use. Ferguson (1959) wrote the first important article on Diglossia in the Arab world. He explained the difference between High Arabic and Low Arabic. In the next part, it makes sense to first give a summary of this article. It uses new words that are important for other studies on different ways of speaking.

The word 'diglossia' was created by Ferguson in 1959 to describe two different types. There is a problem with how standard Arabic and colloquial Arabic are not well connected. Fusha is not a language that people naturally learn, so it is taught in schools and universities for people to learn.

The way people from different parts of Iraq speak is different. In Mosul, they say the sound /k/ a certain way, while in Baghdad they say it differently. Regarding the sound /q/, there are different versions of it called variants: People who speak the Baghdadi dialect use the [g] variant and the sound "q" in the Fusha dialect is used by people from Mosul or in formal speeches by educated individuals. This way of speaking has stayed with people from Mosul and is seen as something that makes their dialect unique.

The aim of this study is to provide an explanation for the propagation of diverse variations of the sounds "k" and "q" in classical Arabic. In simple words, the sounds in Iraqi dialects depend on the specific region. This objective is about studying the connection between different ways of speaking and the social groups in Iraq. The goal is to understand how the way people talk is influenced by where they come from and how this affects pronunciation.

This study only focuses on people who speak a particular dialect in Baghdad and Mosul in Iraq. This makes the study unique compared to other studies because it looks at different types of communities and the specific sounds they use when speaking. It's important to note that the findings of this study can only be applied to a few specific areas in Baghdad and Mosul. It's not possible to meet or talk to every person in all the different places. So, in this case, the people taking part are only a small group of the population living in each place.

Additionally, this type of language knowledge helps protect the cultural and historical language variations, especially in Iraq. Some experts have talked about how studying different ways of speaking can improve language (Dardoona, 2006: 131). What he was trying to say is that if you study and analyze dialects carefully and accurately, it can help you understand standard Arabic better.

Another thing to talk about is that this study is meant for people who don't speak Arabic as their first language. They could learn useful things from these studies. One important thing to know is that not all dialects are the same. They could use these studies to learn how Arabic speakers talk in different dialects.

## **2. Literature Review**

### **2.1 Diglossia**

The concept of diglossia has been studied by linguists for a long time. The word "diglossia" was first used by Ferguson in 1959, as a situation where there are two different types of languages that coexist. One is the main language dialect, which may include a standard or regional standards. The other is a more complex and structured version that is very different from the main dialect.

Diglossia is a word used to talk about two types of Arabic that are spoken together: Modern Standard Arabic (MSA) and Colloquial Arabic (common spoken language). MSA is a form of language used for highly structured literature that is taught in school. On the other hand, colloquial Arabic is the type of Arabic that people use in everyday informal conversations. Diglossia means there are two types of language, the High Variety (H) and the Low Variety (L).

Arabic diglossia started when Arabic first appeared, and the Standard form of the language has stayed the same ever since. This high variety of Arabic is connected to the Holy Qur'an (Ferguson, 1959: 245).

As Ferguson says, there are many different ways of speaking in different Arab countries. The differences can include changes in how words are used, grammar rules, sounds of words, purpose, importance, literary history, how we learn it, making it standard, and how likely it is to change.

Regarding the study main focus on phonology, Ferguson acknowledged the challenge of making a general statement about the two parts of diglossia, namely low (L) and high (H). Additionally, he acknowledged that the H and L have similar phonological characteristics.

To sum up, Vernacular or Colloquial Arabic is a collection of dialects used for casual and everyday conversations. These dialects are not formal, and sometimes people write literature in this type of Arabic. Many experts believe that these dialects are not seen as important compared to Modern Standard Arabic (MSA) because MSA is connected to the Holy Qur'an and used in formal situations.

### **2.2 Sound Variation in Dialect Formation**

Different regions or countries have different ways of speaking, and this can be seen in the different forms of language they use. Zahraan (1988: 55-77) talked about the concept of "Sound Substitution" by explaining that it happens when two sounds have similar

features like where or how they are produced. For example, we can replace the sound /q/ with [g] or the sound /k/ with [tʃ]. Najaa (1971) and Anis (1973) have been asserted that.

This conclusion makes sense because the sounds /q/ and [g] have similar ways of being made in the mouth, even though they are different in whether they are voiced or not. Both the sounds /k/ and [tʃ] do not involve the use of vocal cords (Kenstowicz: 1997). This connection is evident in the way people speak in Iraq.

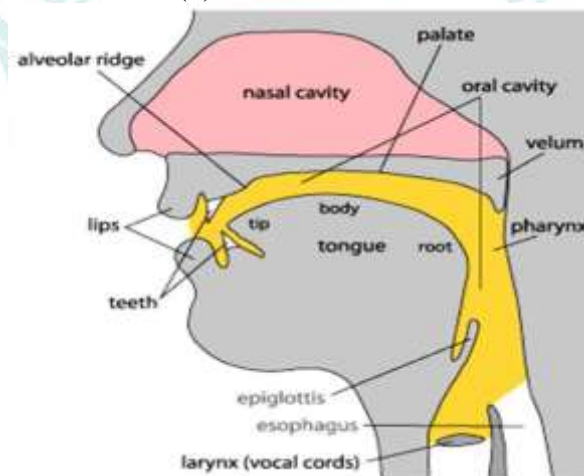
The sound substitution phenomenon is always happening in human language. In the present time, there exists a distinction in the way the sounds /k/ and /q/ are articulated in Iraq, varying between Baghdad and Mosul regions. When the sound [tʃ] is used instead of the sound /k/, it is called Kafkafa. In Arabic writing, there isn't a specific character that represents the [tʃ] sound. Anis (1973: 141) said that Arabic dialects are connected to an ancient group of dialects. He talked about the way sounds have been changed over time. In short, the [tʃ] reflex has been identified as a sound present in the early languages spoken by tribes like Kinda and Tamiim, as noted by researchers. This sound was used by these tribes long ago.

Taymoor Basha (1977) talked about some things about different ways people speak Arabic languages like Al-Kashkasha (changing the /k/ sound to a [tʃ] sound), and he said these things come from groups of people who lived a long time ago like Taa'e tribes who lived a really long time ago.

Al-Matlibi (1978) studied the Iraqi dialects to learn about their sounds and sentence structure. They also wanted to see how this dialect influenced the Arabic spoken by other tribes. Jaabir (1985) studied how people speak in different parts of Arabic. He looked at the sounds they made and how they put words together. He gave the [tʃ] sound to certain parts of Baghdad without thinking about how society influences the way people talk.

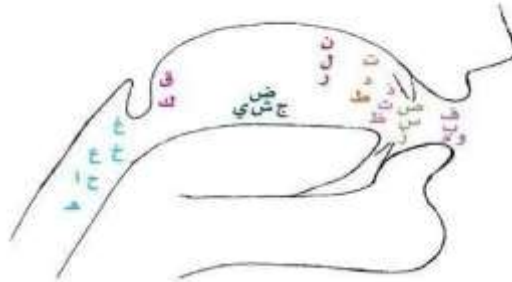
### 2.3 Description of the /k/ and /q/ Sounds

The sounds /k/ and /q/ have been described by Blanc (1953) as they shown in the vocal tract configurations and table (1) below.



<https://slideplayer.com/slide/4859125/>

**Figure (1): The Vocal Tract Configuration**



<https://www.ibnulyemenarabic.com/arabic-language/difficult-arabic-sounds/>

**Figure (2): The Vocal Organs**

By referring to the figures mentioned previously, one can observe the specific areas within the mouth where sounds are formed, as well as the diverse methods of uttering them. The production of sounds /k/ and /q/ in mouth is demonstrated in Figure (1). It is possible for the sound /k/ to be pronounced as [tʃ], while the sound /q/ can be pronounced as [g], [k], [ʔ], or [q].

In Asher's (2004) words, Al-Sakkaki (1982) crafted a diagram presenting the specific areas in the mouth where Arabic sounds of distinct nature are generated. This picture is called Figure 2.

In Figures (1) and (2), Table (1) illustrates the location in the mouth where sounds are produced and the various versions of these sounds.

Table (1): The Place of Articulation of the Relevant Sounds

	Voicing	Voiceless	Voiced
Place of Articulation	Alveopalatal (Palatal - alveolar)	tʃ	
	Post- alveolar		Egyptian g
	Velar	k	
	Dorso pharyngeal	q	
	Laryngeal	ʔ	

Adapted from O'Grady et al. (2005, 31)

By referring to both the figures (1 and 2) and the table (1), one can observe the mouth articulation points for different phonemes and versions of sounds. According to Table (1), the sounds mentioned above are described as :

As a stop, post-alveolar and voiceless sound /k/ has been described. As for /q/ sound is described as a stop, dorso-pharyngeal and voiceless. So, the /q/ sound has both dorsal and pharyngeal components (Kinstowicz, 1994).

Many researchers have studied the /q/ sound because it has different forms. Beeston (1970: 18) said that /k/ and /q/ are sounds are voiceless. The variants of these sounds are described as:

- The different methods of pronouncing the /k/ sound are delineated in the explanation:

[tʃ] is a affricate, palatal-alveolar, alveopalatal and voiceless sound.

- This description focuses on the diverse pronunciations of the sound /q/:

[ʔ] is a laryngeal, glottal and voiceless sound (Bin-Muqbil, 2006).

[k] is a stop, dorso-alveolar and voiceless sound.

The Egyptian [g] is a stop, velar and voiced sound, which is considered the voiced counterpart of the /k/ sound.

According to O'Grady *et al.* (2005), Fricatives, Oral Stops, and Affricates are categorized as "Strident sounds" based on how loud they are in comparison to other sounds. Harakaat (1998) also refers to these sounds as "Al-jaʔjaʔa" sounds ("Al-jaʔjaʔa" sound refers to the [tʃ] variant).

Bin-Muqbil (2006: 43) examines Arabic speech sounds like emphatic and guttural sounds and how they are connected to their acoustic qualities. Regarding how the /q/ sound is made, he discovered that when saying this sound, the space above the flap in the throat is not very big. This happens because when pronouncing the sound "q", you need to close off both the top and sides of your throat with your tongue, which makes your tongue move upwards and towards the back.

#### 2.4 The Variants of the Sounds /k/ and /q/

The phonemic-variant relations will be provided in figure shape to make things easier to understand. The /k/ sound is provided first, followed by the /q/ sound. The figure below shows the sound variation /k/ and how to change to variants [tʃ] and [k].

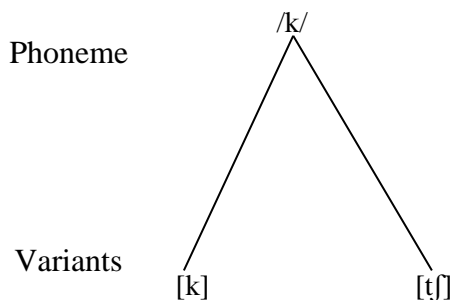
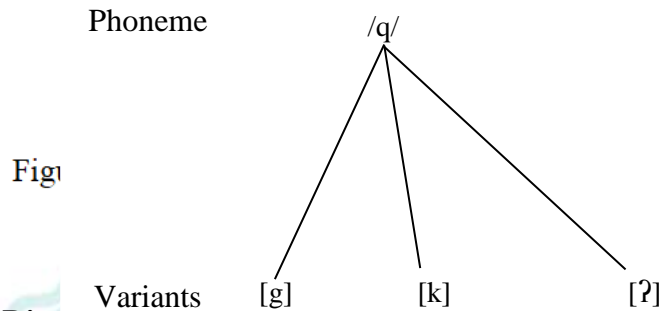


Figure (3): The /k/ Phoneme and its Variants

Figure (3) illustrates that the sound /k/ has two versions: [k] in the Moslawi dialect and [tʃ] in the Baghdadi dialect. Phonological rules are created by studying how [k] and [tʃ]

change in a regular way. Regarding the /q/ sound, figure (4) demonstrates its variants, which shows that this sound has three reflexes.



### 3. Data Analysis and Disc

#### 3.1 The /k/ Sound

The /k/ sound will be explored in relation to its presence in stem nouns and the possessive morpheme for the genders "Male and Female". The following examples demonstrate how the sound /k/ is followed or preceded by a group of vowels or word-finally in nouns and are used to test the sound /k/: A high front vowel /i/ comes after the /k/ sound, a pharyngeal vowel /æ/ comes after the /k/ sound, a high back vowel /u/ comes after the /k/ sound and the /k/ sound comes at the end. Though it does not serve as a dialect identifier for Baghdadi areas, the /k/ sound is utilised in a few other Iraqi cities. When combined with the [ʔ] variation of the /q/ sound, this sound is recognised as a dialect identifier for the Baghdadi dialect.

##### 3.1.1 The Base form of the /k/ Sound

The original /k/ sound is said in the same way by people from the city of Baghdad and nearby places like Snjar, Talkaif, Al-Hadhr, and Tal-Afar. It's important to remember that the [k] sound spoken in these areas is not their usual way of speaking like they do in Baghdad, where they use both the [k] sound and the [ʔ] sound when saying the /q/ sound.

These examples show how /k/ is used in the possessive form for men and women in Mosul and some parts of Baghdad. In Mosul, the /k/ sound is not replaced by the [tʃ] sound because the rule for this change is not part of their phonology.

*e.g. Your father:*

- *Abuk = Father + sing. masc.*
- *Abukm = Father + pl. masc.*
- *Abuki = Father + sing. Fem*
- *Abukin = Father + pl. fem.*

In the Mosuli dialect, the sound /k/ stays the same no matter where it is in a word. This confirms our idea that seeing the [k] variant is not a sign of the Baghdadi dialect because if we move it, it changes to the [tʃ] variant in other parts of Baghdadi. These examples demonstrate the sound [k] occurrence in stems: e.g.

- *Maktab = office*
- *Kalb = Dog*
- *Dik = Rooster*

In the examples that follow, we will show how the /k/ and [tʃ] sounds are taught in a structured way. Now, let's start with /k/ in the word that shows possession.

### 3.1.2 /k/ Variant

#### - The /k/ Sound in the possessive morpheme for gender

The examples below demonstrate how the sound /k/ is used in indicating possession for males in Mosul Vicinity and in Baghdadi dialect while the sound [tʃ] is used for females.

- *Safak* = your class (Class+ sing. masc.)
- *Safakum* = your class (Class + pl. masc)
- *Saf tʃ* = your class (Class + sing. fem.)
- *Saf tʃn* = your class (Class + pl. fem.)

When these examples are evaluated, it becomes evident that the /k/ sound remains consistent in the possessive form of both singular and plural masculine, without changing to [tʃ]. In the examples given, the way to show possession or belonging for masculine nouns is to add a suffix at the end of the word. In the singular form, the suffix is added directly after the noun. In the plural form, the suffix is added after a back vowel sound followed by the letter "u" or "m". Regarding the "k" sound in the feminine possessive word form, the examples demonstrate that the "k" sound has been replaced by the sound [tʃ] in both the singular and plural feminine.

Regarding the /k/ sound in the possessive word ending for gender in the Mosuli dialect, the examples below demonstrate that the outcomes are somewhat similar for both genders in the Mosuli dialect, specifically for singular masculine and plural feminine forms.

- *Safak* = your class (Class+ sing. masc.)
- *Safkm* = your class (Class + pl. masc)
- *Safki* = your class (Class + sing. fem.)
- *Safkm* = your class (Class + pl. fem.)

The examples we have shown prove that the sound /k/ in the masculine possessive word form stays the same, it does not change into the sound [tʃ]. This happens because the reason for this change in sound is not applicable in this case. The sound /i/ does not happen right beside the sound /k/. However, the sound /k/ in the feminine possessive word changes to [tʃ], similar to how it changes in the possessive word in the Baghdadi dialect.

### 3.2 The /q/ Sound

This sound, similar to the /k/ sound, is found in Fusha. Fusha was the dialect spoken by Prophet Mohammad and used in the revelation of the Holy Qur'an. This way of speaking, with these two sounds, will always stay the same because it's used now and will be used in the future, just like it was used in the past when the Prophet was alive. Keeping the same sound for Fusha as in the past is important because the Qur'an needs to be read the same way it has been read for a long time. But /q/ is used by some people in Iraq, especially in certain cities in the north, while /k/ is more commonly used. The different forms of the /q/ sound separate the social groups into either Baghdadi or Mosuli



communities. Specifically, the sounds [ʔ] and [k] are considered unique to the dialects spoken in Baghdad or Mosul. All the other types are part of the Baghdadi dialects.

The sound /q/ is not the same as the sound /k/. The sound "k" is found in words that show ownership, as well as in the main part of words. However, the sound /q/ only appears in nouns and never in any other part of a word because it is not a part of any word ending or change. Regarding the different forms of this sound, there are four versions of the /q/ sound in Baghdad and Mosul areas of Iraq. These versions can be found in nouns, verbs and adjectives. No matter what sound comes before or after the /q/ sound, and no matter where the /q/ sound is in the word (at the beginning, middle, or end).

Before the different variants of /q/ are introduced, it is important to first explain something called "The Easiness Theory" by Anis (1973). This theory states that when speaking, classical Arabic words change to make them easier to pronounce. The /q/ sound is a sound made in the back of the throat, and its effects (except for [ʔ]) are closer to the front. The theory of easiness is explained by showing where the sounds in Table (1) are made in the mouth. This theory can also be used to explain the sound /q/ and how it is pronounced.

### 3.2.1 The Base Form of the /q/ Sound

The Maslawi people use this sound also it is used in the media, by TV presenters, and other similar situations. Some people in Iraq use the sound /q/ in certain words like the Holy [qur'an] or when speaking formally. So, according to Hamad (1993: 86) "this sound occurs in a limited number of lexical items used by all classes like the word [qur'aan]". The /q/ sound also has the following reflexes:

#### Substituting the /q/ with [g]:

This type of replacement can be seen in certain parts of Iraq, especially in Baghdad. It also shows up in the area near Mosul (except inside the city itself). Table 1 shows the details of the /q/ and [g] sounds. It seems that the sound /q/ is made further back in the mouth compared to the sound [g]. The sound /q/ is made by positioning the back of the tongue against the back of the throat, while the sound [g] is made by positioning the back of the tongue against the soft part of the roof of the mouth. Because both sounds are made at the back of our mouths, it is not unusual to change one sound for the other.

The sound /q/ is replaced by the sound [g] at the beginning, middle, or end of any word. So, in this case, the difference is based on the area where people live. The "[g]" sound shows that someone is from around Mosul, but not from the city itself. Here are some examples of words with the sound /q/, including nouns, verbs, and adjectives.

As a noun: the standard Arabic word /Haq/ is pronounced as [hag] which means "Right".

As a verb: the standard Arabic word /qaal/ is pronounced as [gaal] which means "he said".

As an adjective: the standard Arabic word /mahruq/ is pronounced as [mahrug] which means "burned".

### Conclusions

The present study was studied the /k/ and /q/ sounds variations in Baghdadi and Moslawi dialects. The different sounds used in Iraqi dialects are typical characteristics that show the identities of those dialects. It has been discovered that there is no specific rule for

when the sound /k/ changes to the sound [tʃ] in these situations. - When various situations yield the same outcome, it implies that there is a common feature present in all of them. This shows that the change happened over time rather than at the same time. The exceptions that were found are thought to be because of different dialects or borrowing from other languages.

It is looked at how the /q/ sound appears in nouns, verbs, and adjectives. Depending on the location (the regional component), it has two realisations ([q] and [g]). These variations show regional differences between Moslawi and Baghdadi dialects. The change has therefore been categorical. The spread started with a small number of lexical elements (certain phonological environments).

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