TEXT VS. COMMENT:
SOME EXAMPLES OF THE RHETORICAL VALUE OF
THE DIGLOSSIC CODE-SWITCHING IN ARABIC
– A GUMPERZIAN APPROACH

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Abstract

This article deals with the question of the diglossic code-switching in the Arabic spoken language and especially in learned discourses. I aim to explain the rhetorical inherent value in the diglossic code-switching in the Arabic spoken language and I will attempt to show through a series of examples drawn from an Aljazeera episode, how the juxtaposition of standard Arabic and colloquial Arabic can be a vehicle for messages that bear rhetorical / metaphorical values.

Keywords: Code-switching; Arabic language; Argumentation; Diglossia; Spoken Arabic mixed varieties.

This article aims to explain the rhetorical inherent value in the diglossic code-switching in the Arabic spoken language. I will attempt to show, through a series of examples drawn from a little corpus how the juxtaposition of fuṣḥā (from now on, F) and ’āmmiya (from now on, A) can be a vehicle for messages that bear rhetorical / metaphorical values.

1. Introduction

In the Arabic language there exists a range of mixed linguistic varieties/forms/styles, that are not categorizable nor - or exclusively - as F nor as A. Part of this category - which could be defined in general ‘mixed varieties (of spoken Arabic)’1 – are those

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1 I used this general term simply for convenience, like a ‘big container’ where to put, approximatively, the phenomenology of the Arabic mixed forms. This, especially by the light of the fact that there is no unanimous opinion among scholars about the terminology to be adopted with respect to these types of varieties. See § 1.0.
sentences in which speakers move along a linguistic *continuum*² through two main mechanisms:
- at an intrasentential level (Holes, 1995:295-303), a hybrid morpho-phono-syntax is produced³;
- at an intersentential level (Holes, 1995:283-295), the speakers perform code-switchings (from now on, CS) in a same linguistic interaction. The CS that occurs between F and A - called *diglossic CS*⁴ - has sociolinguistic, pragmatic and/or metaphorical/rhetorical implications.

These types of mixed Arabic represent a well-attested linguistic fact in the present linguistic landscape of the Arab countries, so much that Boussofara-Omar (2006a:77) considers them “a practice that is increasingly growing in the Arab World.” In fact, such mixed forms are easily recordable in all Arab audiovisual mass media, in university lecture halls, in national parliaments, in mosques and churches and in all those occasions in which one discusses about more or less educated topics. Ibrahim writes that “la possibilité pour un locuteur de passer consciemment d’un système à l’autre à l’intérieur d’un même discours voire d’un même énoncé […] sans pour autant heurter le sentiment linguistique de ses interlocuteurs, fait partie intégrante de la compétence linguistique des locuteurs natifs scolarisés” (Ibrahim, 1978:14).

1.0. **Mixed varieties of spoken Arabic and the terminology issue**

The attention towards mixed forms of spoken Arabic is in constant development, and studies are enhanced with new contributions. In the Arab World, an attempt to analyze the Arabic linguistic *continuum*, is a 1973 work by the Egyptian scholar Badawī (*Mustawayt al-‘arabiyya al-mu‘āṣira fi Miṣr*), that soon became a ‘classic’ in this field for it was ‘ahead of times’ and offered a set of guidelines that will be revisited and developed in Western academies. Even today the Arab scientific production, in Arab institutions, is mostly concentrated on the Classical or Modern Standard Arabic - despite a certain space is offered to the study of dialects – so considering mixed Arabic varieties as ‘uncorrect forms’⁵. In this regard, mixed Arabic is seen as an ‘uncorrect,’ ‘bad spoken’ Arabic, for it is not able to fully realize the standard rule. Badawī’s work had a wide echo in the West and the lines he marked for spoken Arabic have been developed by authors such as Meiseles, Mitchell, Holes, Doss, Mazaani, Bassiouney

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² «With the specific term *continuum* one primarily refers, in sociolinguistics, to the space of variation of a language or of a linguistic repertoire, which knows no rigid and well separated divisions but it appears formed by an uninterrupted set of varying elements. Consequently, [it refers] to the fact that varieties of a language are overlapping and melting imperceptibly into one another, without it being possible to establish strict limits, definite boundaries of where one variety ends and another begins» Berruto 2007:128-129 (translation is mine). See also Berruto 2007:128,130-132

³ I wondered how much the *koinization* mentioned by Blanc (1960) has to be considered or not in our ‘big container’. Certainly it is mixed Arabic but it passes through (socio)linguistic processes which are its own. Similarly, how to consider ‘oralization of written texts’ which is, too, in the majority of cases, far from Standard Arabic morpho-phonetic rules?

⁴ See Mejdell (2006b:419-420). Boussofara-Omar (2006b:634) believes that the first one who used the term is Keith Walters. Moreover, it is interesting to note that even about that term there is no unanimous agreement. In an article (2006a) of her, Boussofara-Omar considers *diglossic switching* as consisting in all those times when F and A interfere. So what others would call *hybrids*, or *intraphrasal code-switching*, or *code-mixing*, are, for Boussofara-Omar, part of the category *diglossic switching*.

⁵ Just think about all the *la ḫn al-ʿāmma* literature that still exists.
and Mejdell since the Seventies, that is as from the moment in which a social interest for the language arose, especially after Labov’s research.

Although neither Ferguson’s 1959 article about diglossia nor Blanc’s 1960 article represented investigations centered on the subject yet the two works are nevertheless valuable. Blanc made a linguistic analysis of a mixed spoken variety that was eminently characterized by the phenomenon of koineization, while Ferguson (1959) briefly mentioned the possible existence of what he called ‘intermediate varieties’.

From the Seventies onwards, mixed forms of spoken Arabic have been the subject of an in-depth sociolinguistic investigation. According to Mejdell, approaches to modern forms of mixed spoken Arabic have been mainly three: (i) definition of levels and/or varieties within two poles (e.g. Badawi 1973 and Blau 1981); (ii) analysis of stylistic variation within a diglossic continuum or the setting of rules for a grammar of hybridization, especially on a morphologic level (e.g. Hary 1996, Elgibali 1993 and Mejdell 2006a); (iii) the use of the concept of CS (e.g. Eid 1982, Bassiouney 2006, Mejdell 2006a and Omar Boussofara 2006a). Attention has therefore been shifted from trying to describe the phenomenon ‘grammarly’ to interpreting it ‘sociolinguistically,’ especially after the studies of Gumperz’s interational (or interpretative) sociolinguistics.

With Holes’ 1993 study, a track already marked by Badawi in 1973 was drawn on. Badawi reflected on the rhetorical or the metaphorical value that diglossic CS has in spoken Arabic. While using a terminology typical of his five-levels Arabic sociolinguistic system (which is probably why it has not been used by other scholars after him), Badawi fixed his gaze on the possibility that at the bottom of elocutions, which contain a certain number of CSs, there is an intention to communicate extratextual messages, such as emphasizing the opposition between parts of speech regarded as ‘theory,’ ‘absolute’ and ‘text’ and parts regarded as ‘relative,’ ‘praxis’ and ‘exegesis’ (see Badawi 1973:207-213)

As regards terminology, there is no agreement among scholars. Many are, in fact, the terms used by the scientific literature in relation to specific approaches of scholars. The adopted solutions are often ambiguous, limited or generic. Moreover, not all scholars agree about connecting mixed written forms of pre-modern Arabic with mixed spoken forms of contemporary Arabic. Apart from some exceptions, those involved in pre-modern texts are often reluctant or simply in a roundabout way disinterested in studies of contemporary spoken (also written?) Arabic and vice-versa. One can therefore speak of two ‘traditions’ (one pre-modernist and the other contemporary) that have not yet fully met and much work should be done in this direction.

For now, we can say that for pre-modern written Arabic, namely the Arabic used in pre-modern Jewish, Christian and Muslim texts presenting varieties of written Arabic

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6 Blanc (1960) worked in a way which was anything but theoretical – contrary to what Ferguson (1959) did - working on a recorded conversation.

7 To Prof. Mejdell, I owe long and fascinating conversations about Arabic mixed forms, in addition to the fact that she has revised and discussed with me, with inexhaustible patience, this brief terminological preamble.

8 Interestingly, the same term as code-switching regarding Arabic (and not only Arabic…) has not the same meaning for all scholars.

9 For a reasoned and comprehensive exploration of the developments of the Arabic pre-modern and modern sociolinguistic, see Owens (2001).

10 A brilliant attempt to find points in common between the two study currents was carried out by Gunvor Mejdell (2008b).
which deviate from the ‘classical’ norm, we find in English the term ‘Middle Arabic’; in French ‘moyen arabe,’ ‘arabe moyen,’ ‘arabe mélangé,’ ‘arabe mixte’ and ‘arabe médian’; in Spanish ‘árabe medio’; in Italian ‘medio arabo’; in German ‘Mittelarabisch’; in Dutch ‘Middel-Arabisch,’ ‘Midden-Arabisch,’; in Arabic ‘al-arabiyya al-wustā’, ‘al-arabiyya al-wasīţa’ (which apparently is taking more and more space) and ‘al-arabiyya al-muwallada’.

Perhaps because of an ‘impressionistic’ term, a number of scholars have suggested, regarding contemporary spoken Arabic, a terminology ‘independent’ from the concept of ‘middle Arabic’. Just to name a few authors: Blanc (1960) identifies three levels of language variation between two ‘pure’ poles, plain colloquial and standard classical: koineized colloquial, which represents any colloquial in which levelling elements are introduced; semi-literary or elevated colloquial, any plan or koineized colloquial which is classicized beyond the ‘slightly formal,’; modified classical: classical Arabic with dialectal elements. El-Hassan (1972), Meiseles (1980) and Mitchell (1986) use the term Educated Spoken Arabic (ESA). Badawi (1973) calls the ‘mixture level’ ‘āmmiyat al-maqqafîn (A of well-educated people). Meiseles (1986) offers two mixed levels: Oral Literary Arabic (OLA) and Educated Spoken Arabic (ESA). Hary (1989) speaks of Variety B (opposed to a Variety A [standard] and Variety C [dialect]) and Variety Bn or mesolect (opposed to Variety A/Acrolect/Standard Arabic and Variety C/Basilect/Colloquial Arabic) (Hary 1996). Mejdell (2006a) speaks of mixed styles.

Some studies such as Eid (1982), Bassiouney (2006), Mejdell (2006a) and Boussofara-Omar (2006a) tend to see in mixed forms of spoken Arabic linguistic and sociolinguistic mechanisms similar, and sometimes identical, to those recorded in bilingual contexts. In this regard, the title chosen by Boussofara-Omar for her article is certainly illuminating: ‘Neither third language nor middle varieties but diglossic switching’.

In any case, the question of terminology is not yet resolved.

Although I find it useful for non-specialists of the Arabic language to have a glance at the internal debate in the field of the Arab studies about the terminology to adopt for the “diglossic mixing phenomena”, here, I will not try to provide further definitions. Instead, I will follow a functional approach to the mixed varieties analysing them in terms of diglossic CS.

### 1.1. Outline about rhetorical values of CS

I believe that Gumperz’s approach to metaphorical/rhetorical values of CS in bilingual environments is almost totally applicable to our corpus too.

The personal opinion of Eid (1980:84) seems to support this impression. She writes:

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11 To get an overview of the meanings and of the use of this term, see Lentin (2008).
12 About the use of the word ‘arab moyen’ Pierre Larcher (2001:605) writes: «Pourquoi continuer à employer le terme de Middle Arabic? L’emploi d’un tel terme, dans un tel sens, est en effet un contre-emploi! Il revient en effet à employer un terme qui, au départ, n’a pas une simple connotation chronologique, mais en fait une dénotation historique, pour désigner, à la fin, ce qui relève d’une sociolinguistique variationniste. Il faudrait parler en anglais de Mixed Arabic et en français, où la place de l’adjectif épithète est pertinente, d’« arabe moyen »). (Italics are mine)
13 Lentin (2008:216) writes: «Nothing prevents us in theory, as far as the particular nature of oral and written language is taken into account, from regarding Middle Arabic [...] as belonging to a large ensemble that could be labeled ‘Mixed Arabic’ ». 
There is a significant relationship between the kind of switching that takes place between varieties of the same language and that which occurs between different languages in the speech of bilinguals – a relationship that warrants further study in future research. [Italics are mine]

Even a recent study by Boussofara-Omar (2006a:60), conducted using the Myers-Scotton’s Matrix Language Frame Model (Myers-Scotton 1993), states that the diglossic CS “is as linguistically contrained as CS between any pairs of languages in speech of bilinguals”. Despite the absence of a comprehensive rhetorical analysis specifically applied to CS in spoken Arabic, I will try to show how Gumperz’s work confirms that not only certain grammatical data of CS but also metaphorical / rhetorical values identified in bilingual environments are compatible with the linguistic situation of spoken Arabic.

Gumperz’ definition of CS is as follows\textsuperscript{14}:

\begin{quote}
the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems. (1982:59)
\end{quote}

Seen as mainly interactional in nature, Gumperz coins the term conversational CS. This mechanism of spoken language, typical of bilinguals, is thought to bear a number of rhetorical or metaphorical significations or functions\textsuperscript{15} similar, in some respects, to the figures of speech: “Detailed observation of verbal strategies revealed that an individual’s choice of speech style has symbolic value and interpretative consequences that cannot be explained simply by correlating the incidence of linguistic variants with independently determined social and contextual categories” [Gumperz, 1982:VII; Italics are mine]. The phenomenon is not to be related to diaphasic or diastratic categories since, even if one fixed diaphasic and diastratic variables, this mechanism would occur anyway. It is a CS that is not only socially significant but also metaphorically/rhetorically. In this regard, Gumperz and Blom (1972:424-426) introduce a distinction between a situational switching (“the notion of situational switching assumes a direct relationship between language and the social situation” [p. 424]) and a metaphorical switching (“the language here relates to particulare kinds of topics or subject matters rather than to change in social situation” [p. 425]).

On a rhetorical level, one would encounter something similar to what occurs, in written texts, with figures of speech, those literary devices aiming at creating a particular sound or meaning effect. Figures of speech are, as it is well known, dozens. However, only some relate to meaning, while others refer to diction, elocution, rythm, construction. Figures of meaning (tropes) are those in which a word or an expression is redirected from its own meaning to a figurative one or it delivers a content other than

\textsuperscript{14} According to Gumperz (1982:60) CS is a uniform interational set: «Speakers communicate fluently, maintaining an even flow of talk. No hesitation pauses, changes in sentence rhythm, pitch level or intonation contour mark the shift in code. There is nothing in the exchange as a whole to indicate that speakers don't understand each other. Apart from the alternation itself, the passages have all the earmarks of ordinary conversation in a single language».

\textsuperscript{15} In their talks, monolinguals as well use rhetorical mechanisms that are not accomplished, however, through CS but through some particular prosodic characteristics. Alfonzetti (1998:186) writes, in fact, that the practice of bilinguals is considerable as «an alternative [...] to the other techniques normally used in monolinguial discourse, like self-interruption, vowel lengthening, hesitation pauses, repetition etc.» (Italics are mine). From the analyzed corpus it is clear how bilinguals use these prosodic features side by side with CS so that, for instance, switching from A to F is accompanied by a slowdown in expression, hesitation etc.
the original and literal one. What figures of meaning and rhetoric values of CS share is their being metasemantic. Just as the rhetorical meaning of a metaphor or an antonomasia, rhetorical meanings of CS also appear clearly only after a metatextual interpretation. However, while usually in metaphor only the figurative meaning represents the real intention of the writer (otherwise there is just no metaphor), in CS the rhetorical sense exists in the same time with the message conveyed by the elocution. At the risk of trivializing the matter, saying ‘Frank is a lion’ in a zoo could mean that Frank is the name of one of the lions present in the cages while but talking about a friend called Frank, figuratively, the utterance is interpreted as ‘Frank is brave, majestic, untamed as a lion’. So, in spoken language, through the switching from one code to another not only one expresses an extra-textual, rhetorical sense, but the proper meaning of the elocution is preserved. A process of metatextual (rhetorical) interpretation will make an interpretation of this extra-textual sense possible. A further difference between written text and oral conversation is a dynamic dialogic relationship that is established between speaker and listener and that constantly changes during the linguistic interaction with the changing of certain sociolinguistic and/or rhetorical variables. In this regard, Gumperz (1982:5) points out:

According to Gumperz, CS has a number of functions, namely «tacit presuppositions which are best recovered through indirect conversational analysis» (1982:75). CS works as a rhetorical vehicle of metaphorical information aiming at achieving the main purpose of rhetoric: ‘convincing others’:

According to Berruto such functions highlight how “code-switching and the resulting switched discourse are not at all afunctional accidents, chaotic mixing of disparate pieces of language. On the contrary, they have functionality in the development of the spoken interaction, they are mostly provided with interactional or social meaning and they are governed by principles and restrictions including linguistic restrictions” (Berruto, 2007:217; translation and italics are mine).

1.1.1. Metaphorical/rhetorical functions according to Gumperz

Gumperz provides the following possible metaphorical/rhetoric functions of CS:

1.1.1.1. QUOTATIONS «in many instances the code switched passages are clearly identifiable either as direct quotations or as reported speech» [Gumperz, 1982: 75-76]]. Gumperz offers an example of this type of CS. The speaker recounts his medical
examination at the doctor switching from English to Hindi: “He says: ye hi medsin kəntinyu kəro bhai (continue taking this medicine friend)” [p. 76];

1.1.1.2. **ADRESSE SPECIFICATION** code is switched depending on the person one talks to, an adjustment to the conversation partner(s)’s language\(^\text{16}\);

1.1.1.3. **INTERJECTIONS** «the code switching serves to mark an interjection or sentence filler» [Gumperz, 1982: 77];

1.1.1.4. **REITERATION** speaker repeats the message or part of it in the other language, in order to clarify or emphasize: «frequently a message in one code is repeated in the other code, either literally or in somewhat modified form. In some cases such repetitions may serve to clarify what is said, but often they simply amplify or emphasize a message» [Gumperz, 1982: 78];

1.1.1.5. **MESSAGE QUALIFICATION** one produces in the other language a segment that qualifies or specifies or comments what is said in one language;

1.1.1.6. **PERSONALIZATION VS. OBJECTIVIZATION** «the code contrast here seems to relate to such things as: the distinction between talk about action and talk as action, the degree of speaker involvement in, or distance from, a message, whether a statement reflects personal opinion or knowledge, whether it refers to specific instances or has the authority of generally known fact» [Gumperz, 1982: 80; Italics are mine].

Since it will be one of the main features found in the analyzed Arabic corpus, I think it is interesting to consider one of the examples set by Gumperz (1982: 81) referring to the latter function of the conversational CS, in particular a Spanish/English CS. Gumperz states that “the code contrast symbolizes varying degrees of speaker involvement in the message. Spanish statements are personalized while English reflects more distance. The speaker seems to alternate between talking about her problem in English and acting out her problem through words in Spanish”. (Gumperz, 1982:81; Italics mine). Spanish is used to express feelings, convey intimate and personal feelings while English is used to convey facts. It appears evident here how CS can be a bearer of meaning as much as of lexical choice, for example.

Coming back to the similitude figures of speech = rhetoric of CS, in the continuous mixing between multiple linguistic systems, it is possible to see a process of ‘sense’ building. Sense, here, has to be meant, using Wittgenstein’s maxim («the meaning of a word is its use in the language»\(^\text{15}\)) as the sum of rhetorical uses of commutations. In order to be able to read the steps of this process, both in the oral and in written texts, it is necessary to determine what sense one has to give to the figure of speech. By analyzing the oral language of a Norwegian village, Gumperz (1982:27) believes that this process of ‘interpretation’ is not simply (socio-)linguistic, since it implies also a deep ethnographic knowledge.

It should be pointed out that this ‘interpretation’ of the rhetorical intentions of CS is not always immediate and that it may sometimes be changeable. Garfinkel (1972) showed how a variety of interpretations is sometimes possible while Brown and Yule (1983:11) write that «the perception and interpretation of each text is essentially subjective.»

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\(^{16}\) I wonder if this function is to be considered rhetorical or not.

\(^{17}\) Wittgenstein (1958:43).
1.2. Rhetorical values of the CS in spoken Arabic

Here we consider the F/A CS which is typical of conversations that deal with ‘educated’ topics and that several authors call diglossic switching. Also with regard to Arabic, we can point out how the functions of CS are similar to rhetorical subterfuges well-known to a certain Arabic prose in which some parts repeat, in parallel, the main idea through mechanisms such as synonymy, antithesis or synthesis, the latter acting as ‘comment’ to a part felt as ‘text’ (Beeston 1983).

1.2.1. Upward and downward switching in Badawī

At this rhetoric process of spoken Egyptian Arabic, Badawī devotes a brief hint in his *Mustawayāt al-‘arabiyya al-muṣāfira fī Misr* (‘The levels of contemporary Arabic in Egypt’). In Badawī’s sociolinguistic analysis, one cannot speak of diglossia, that is of two oppositional varieties (H(igh)/L(low)) when one speaks about Egyptian Arabic, but rather of a continuum which is divisible, for descriptive purposes only, in five linguistic levels (two F levels and three A levels) used by speakers mainly according to the ‘education’ factor rather than the ‘situation’ one that, according to Ferguson, explains the election of the variety H or L. Badawī writes that “each of these five systems, or levels, contains elements which exist also in one or more of the other levels, but in varying proportions” (Badawī & Hinds, 1991:VIII). Just because Arabic language use is seen by Badawī as a continuum, the various systems or levels are not to be considered as discrete varieties: “The divisions between the levels are of course blurred rather than clear-cut, each level can nonetheless be typified by its own specific combination of linguistic and allied social, educational and psychological characteristics” (Badawī & Hinds, 1991:VIII). It is like a rainbow – just to use Badawī’s metaphor - where one finds areas where colours are crisp and areas where colours are melted in those immediately adjacent. This also means that speakers, starting from a given variety, can move through the linguistic spectrum adapting their own language, even in short periods of time (Badawī, 1973:92-93). The analysis proposed by Badawī, which recognizes and demonstrates the dynamic nature of spoken Arabic, although restricted to the Egyptian linguistic reality, is considered a good scheme of interpretation of the realities of other Arab countries.

The five levels of Arabic systematized by Badawī are the following:

1. *fuṣḥā at-turāb* (FT) «the linguistic vehicle of the legacy of Islamic high culture and religion» (Badawī, 1991:VIII);
2. *fuṣḥā al-‘asr* (FA) «is the written archive of sciences and knowledge of the contemporary age. This archive can remain written and can be read in public. A minority can try - sometimes with some success - to speak extemporaneously in the same linguistic ‘level’ and with the grammatical constraints of the written language» (Badawī, 1973:12; translation is mine);
3. *‘ammīyyat al-muṭlaqqafīn* (AM0) «This is the level in which the corruption of the traditional characteristics of *fuṣḥā* reaches such a level that it can no longer be

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18 See note 2.
considered within the limits - or the degrees - of fushā [...]. It is the limit in which ʿāmmiyya, moving upwards towards fushā, reaches a degree where it becomes able to express, orally, contemporary culture. (Badawi, 1973:148-149; translation is mine);

4. ʿāmmiyyat al-mutanawwirīn (AM) «is characterized by being a practical language, far from abstractions. The language of sale, of social life, in which we ask about state of health, living conditions, family, friends and so on» (Badawi, 1973:175; translation is mine);

5. ʿāmmiyyat al-ẓāmiyyīn (AU) «is the level that is based on illiteracy of its speakers with all that it entails in terms of living standards and outlook about life» (Badawi, 1973:189; translation is mine).

According to Badawi (1973:151) the level in which F and A ‘mix up’ in oral expression is mainly the intermediate level, the AM0, which is described as a tazawwūg ‘combination’ of dialect and standard elements:

> Wa-qad tamma ḍalika ʾan tarqī t-tazawwūgi bayna ʾišfāti l-ʿāmmīyyati wa-ʾišfāti l-fuṣḥā, ʾaw bi-Ṭibrātīn ḍuʿrā bayna mā yuḥsinahu l-muṭaqqafūna min ʾišfāti l-fuṣḥā wa-hiyya ṣīlahātuhā wa-ʾalfāẓūhā wa-ṭurūq d-dalalāti l-μuṣgarradati fīhā, wa-bayna mā yuḥsinunahu min ʾišfāti l-ʿāmmīyyati wa-huwa ḍaykaluḥa ḍuʿrā bayna mā yuḥsinuni l-muṣgarradati fīhā bi-ṣūratīn ʿāmmatīn. Min ħāda t-tazawwūgi ʾudan wilidat luqatu l-ḥadīthī ʾinma l-muṭaqqafīna ʾaw mā ṣāmān mā bi-ṣūratīn l-muṭaqqafīna.¹⁹

This overview shows already the rhetorical value of this linguistic ‘combination’ (“to express abstract meanings”) alongside remarks of linguistic nature (“its vocabulary of F”; “structure and syntactic structures of A”).

This hint will be developed by Badawi in a short appendix of his work - a clear sign of the fact that this interpretation of the discursive activity in Arabic was still in the embryonic stages - entitled ‘some general questions regarding levels’. In section b. of this appendix (‘the basis of level switching during conversation’, Badawi, (1973:207-213) distinguishes two topics:

1. ‘levels between which one switches’;
2. ‘the direction and the extent of level switching’.

As far as the first point is concerned, Badawi states that, the cultural factor being an essential characteristic of switching, AU is to be considered excluded from those levels

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¹⁹ «This has been done through a combination of characteristics of ʾāmmīyya and fuṣḥā, or in other words, of those elements of fuṣḥā in which well-educated people are competent (lexicon and the modalities through which it expresses abstract meanings) with the characteristics of ʾāmmīyya which they master (morphological structure and syntactical mechanisms in general). From this combination stems oral language of well-educated people, which we called ʿāmmīyyat al-muṭaqqafīn}."
within which switching can take place. This is because, in the badawian scheme, AU represents the lowest sociocultural level. In addition, switching normally does not occur between FT and FA, because the education that the speaker has received - religious or secular - leads him to elige either one (FT) or the other (FA).

With regard to the second point - which is what is especially relevant for our analysis - Badawī outlines two possible chains of CS.

1. FT ↔ AM0 ↔ AMT
2. FA ↔ AM0 ↔ AMT (see Badawi, 1973:208)

According to his pyramid model, Badawī speaks of two switching mechanisms:

الصعود في المستويات
1. ‘UPWARD SWITCHING’;
2. ‘DOWNWARD SWITCHING’.

Regarding the upward switching, namely the transition from AMT to AM0 or AMT to FT or FA, Badawī (1973:208) writes:

الصعود في المستوى الثاني [عامية المتنورين] إلى الثالث [عامية المثقفين]
ومن الثالث إلى الرابع [فصحي العصر] وتحدث ذلك عندما يصل المتحكم في حديثه إلى نقطة يريد أن يلخص عندها شيئاً مما قاله أو يستخلص منه العبارة.

Yakūnu l-intiqālu ʿaṣī′ūdan mina 0-thānī [fāmiyyāt i-mutanawwirīna] ʿilā 0-thālīthi [fāmiyyāt i-mutahaqqaqīna] ʿaw mina 0-thālīthi ʿilā r-rābi′ī [fusḥā l-ṣāṣrī] wa-yahdūthu dālika ṣindamā yasīlū l-mutakallimu fi hadīthīhi ʿilā nuqtatin yuriḍu ʿan yulaxxiṣa ṣindahā ʿayyān mimmā qālāhu ʿaw yastaxliṣa minhu l-ṭibrata.

By presenting some examples of upward switching, taken from his corpus, Badawī includes among its functions also expressing a ḫikma, ‘maxim’.

About downward switching, namely the transition from FT or FA to AM0 or from AM0 to AMT, Badawī (1973:208) says:

الصعود في المستوى الثاني [عامية المثقفين] إلى الثالث [عامية المتنورين]
ومن الثالث إلى الثاني [فصحي النثر] في حالات الشرح والتفسير، أي عكس المواقف التي تستدعي الصعود. فقد يذكر المتكلم قضية أو مسألة يعتقد أنها من التركيز والإبهام بحيث تتطلب منه تخفيف هذا التركيز. وفي تلك الحالة كثيرًا ما يلتجأ إلى المستوى الأدنى ليتبخده وسيلة لتحقيق غرضه.

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20 «The upward switch takes place from the second level [AMT] towards the third [AM0] or from the third towards the fourth [FA]. It occurs when the speaker reaches a point where he wants to epitomize something which has been said or to draw a lesson».

21 «The switch in the opposite direction, namely downward, occurs from the fourth [F] or the fifth [FT] level towards the third [AM0] or from the third towards the second [AMT] in cases of gloss or exegesis, namely in those situations opposed to those that require upward switching. That is, the speaker might quote an issue or a problem that seems condensed or ambiguous enough to require an explanation. In this case, he frequently uses the lower level that he takes as a tool to achieve his own purpose». 

Aṣṣuʿūd and al-hubūṭ fī l-mustawālī, as Badawī defines the diglossic CS, is not a mere sociolinguistic possibility but it brings in itself clear rhetorical significances.

### 1.2.2. The rhetorical use of variation in Holes

Holes is among those who most reflected about this rhetorical value of CS in spoken Arabic. In a famous article of his, he confirmed, through the analysis of a contemporary oral text, the function of the interaction **personalization vs. objectivization** mentioned by Gumperz (see § 1.1.1.5.).

Holes analyzes some political speeches. While admitting that political speeches are a genre in itself, which do not always adhere to the stylistic rules of ‘normal’ speech, however, he considers that the speeches of the Egyptian leader Ġamāl ʿAbd al-Nāṣīr might be considered patterns of improvised live dialogues in which the interlocutor (most often the ‘Egyptian people’) was absent. Holes focuses on code changings of some of Nāṣīr’s speeches in which he passes, suddenly, from a standard sentence [Modern Standard Arabic, MSA] to a colloquial one [Egyptian Colloquial Arabic, ECA]. Holes explains this sudden change as the differentiation between oral material considered as ‘text’ (in MSA) and material considered as ‘comment,’ ‘exegeesis’ of the ‘text’ (in ECA). The two sentences are almost identical in meaning. The first sentence says what ‘our slogan’ is. This ‘text’ is accompanied by prosodic elements: a pause, both before and after the text, a slow and modulating rhythm. In addition, the output in MSA provides him a *certificate of authoritativeness* (see Mazraānī, 2008:669-670).

Holes tries to establish the rhetorical relationship, on the one hand, between types of ideal items and personal systems of reference, and, on the other hand, linguistic codes (dialect, standard, hybrid Arabic). From the analysis of his corpus, the author concludes that the ‘important’ messages, what are perceived as ‘truths’, ‘theorizations’ are expressed in MSA and are paralinguistically marked by a slow elocution; the ‘organizational speech’, which is not central to the message, and it is thus marginal, it is said in ECA and in a faster way. MSA is used by Nāṣīr to express abstract, idealized, metaphoric messages, and without any kind of personalization. ECA is used, instead, to channel what is felt as concrete and physical and it is strongly linked to the personalization of the facts (see Holes, 1996:33). Often the two varieties are used in pairs: MSA conveys the abstract aspect of a question and ECA amplifies its effects in pairs.

It seems that Badawī got confused with regard to the five-level model that we have previously described (Badawī, 1982:89-91). It is not clear (but then everything is understood through context) whether the levels cited by Badawī should be counted starting from AU or FT. In fact, in the pages where he describes the five-level model the first of these is FT and the last is AU. So, the upward switching should be understood from the fifth (i.e. the last) towards the first one and vice versa with regards to the downward switching while Badawi inadvertently reverses the scale and he talks about an upward switching from the first to the fifth level and a downward switching from the fifth to the first. Also, in the first quotation about the upward switching Badawī does not seem to consider FT at all.
the real world. Holes (1993:33) summarizes this dynamics stating that “the āmmiyā organizes for the audience in ‘real time’ the ‘timeless’ fuṣḥā text”.

Not far from the conclusions drawn by Gumperz in other linguistic contexts (see Holes, 1996:37), Holes summarizes in three key factors the variation in Arabic: (i) STATUS that the speaker wishes to be accorded to what he is saying and that may change frequently during a conversation; (ii) SPEECH FUNCTION a part of the speech is felt as ‘textual’ and another ‘organizational’; (iii) ROLE which one hopes to play with the interlocutor.

We will concentrate on the second point since it is the one which bears rhetorical meanings, while the other two are mostly linked to social factors.

2. This study

2.0. Speakers and corpus

The considered corpus is the transcription of an episode of a programme of the Qatari based satellite channel Aljazeera, rather well known among the Arab public, called al-Ittiğāh al-Mu{lākis (‘The opposite direction’), which was broadcast in 2001. The peculiarity of this episode is the fact that the two main interlocutors in the studio start from strong ideological premises: one, Raftq Rīḥāna (from now on, RR), a Lebanese poet, a native of Ġabal Lubnān, professes himself an enemy of F and defends the exclusive use of A in all the communicative situations, both written and oral; the other one, Naṣr al-Dīn al-Baḥra (ND), a Syrian writer of Damascus, maintains the exclusive use of F, both as written and spoken language, and considers A nothing but a spoken language lacking in grammar rules. The episode lasts 96 minutes and it has for title the vexata questio: ‘al-Luga al–’arabiyya,’ ‘the Arabic language’. The one who chairs the debate is the anchor-man, Fayṣal al-Qāsim (FQ), Damascene, well-trained in the spoken use of the standard language and he as well is subject to a certain linguistic ideology because of the linguistic policy of Aljazeera: the language which is spoken by anchor-men and anchor-women must be F. The three, RR, ND and FQ, occupy about 70% of the time while the remaining 30% is represented by telephone interventions of guests. The latter will not be considered as one cannot state with certainty that their elocution is spontaneous while it is more likely to assume that they read a written text which they have previously prepared. The analysed corpus confirms what Meiseles writes: «Every text embodies an incommensurable amount of variation and shifts alternative between one variety and another, even within the frame of a sentence» (Meiseles, 1980:132). Indeed, the number of CSs exceeds a hundred units.

By the light of the linguistically ideologized positions of RR and ND, one would have expected a series of repercussions on the linguistic level. Theoretically, RR was supposed to speak only colloquial Arabic while ND and FQ only standard Arabic. Yet, many times RR switches to the standard while ND and FQ switches to the dialect. RR is the one who switches most of the time.

2.1. Preamble

1. No consideration will be given to the ‘ideological’ aspect that permeates the entire debate. The only sociolinguistic datum that is concerned is that speakers are educated
and talk about educated topics. The linguistically ideologized speech here can be regarded as an extreme example that confirms the initial hypothesis, which is that the CS in Arabic can be a vehicle for rhetorical significations, as much as it is for bilinguals, even when speakers exclude this value, appealing to the exclusive use of a single code. The contradiction between linguistic ideology and linguistic practice, between linguistic perception and linguistic use, so evident in this corpus, deserves an independent analysis. Despite some CSs might have been ‘provoked’ by the subject of the episode itself, and its metalinguistic relative discourse, we think this is not the case of the examples shown in this article;

2. Whenever we will speak about F and A, we actually mean what users perceive as F or A. This preamble is necessary since many times what is called F or A presents some hybrid elements which, however, do not affect the analysis22. In fact, when we speak here of CS, or, to put it in badawan words, of an "upward" or "downward" movement within the continuum, we mean a functional passage from ± standard contexts to ± dialectal contexts or vice versa. A context can be defined on the basis of many factors. There exists a long bibliography about the so-called "base language" that includes at least three different approaches (see Appel & Muysken 1987:121-122): psycholinguistic (base language is the dominant language); sociolinguistic (it is the code which is not marked in a particular setting); grammatical (it is the code that imposes certain restrictions on the possibility of switching). Sometimes the context is clearly labellable, despite the presence of some phonetic or morphologic elements which are in fact, as said before, irrelevant23. Other times, the phenomenon of code-mixing overlaps with CS so that the definition of the context becomes more complex. It is not always easy to label a context as F or A especially if we consider that the very definition of what F is, especially in spoken language, is not clear (see Parkinson 1991, 1993, 1994). Mazraani (1997:39) affirms that “the “MSAness” or “colloquialness” of a passage is related to the cooccurrence of MSA or dialectal elements from the phonology, morphophonology, syntax and lexicon occurring in its component sequences” where “a sequence is the speech between two pauses”, long pauses, we would add. In these cases, referring also to other similar linguistic contexts, such as the Italian one, we adopted here as a defining criterion of the "base language" or "context" the number of elements (phonetic, morphological, syntactic and lexical) in a given segment of the analysed discourse (Alfonzetti 1992:175-177);

22 A successful experiment in this sense is Dilworth B. Parkinson’s one (1991) who, through a field analysis, tries to provide a picture of the linguistic perception of (Egyptian) Arab speakers. It brings out a continuous interference between an ideal and idealized F and a real F. On the same subject, but from a different perspective (issues on standardization of modern F) see Mejdell (2008a). I would also like to bring a real-life example of how F and A are quite ‘relative’ concepts. During a work-shop organized by the Netherlands-Flemish Institute in Cairo (NVIC), March 26th and 27th, 2008, entitled Mixed varieties of Arabic, an interesting discussion between Humphrey Davies and Wafā’ Kāmil, a member of the Arabic Language Academy in Cairo, took place. Commenting on an Ottoman period text by Yusuf al-Sirbînî, Hazz al-Qubûs fi sarh qaṣīdat Abî Šâdûf, Davies noted the presence of the colloquial forms of the geminated verbs at the perfect tense as lammêt. Kâmil argued that these forms can by no means be considered colloquial: they are perfectly ‘classical’ because they are considered by Sibawayhî in his Kitâb!

23 Parkinson (1991, 1993, 1994) and Owens (1991, 2001) confirm that for Arab speakers there exist elements that are irrelevant or very relevant in labelling a spoken segment as F or not.
3. We will focus on Discourse Analysis, that is on the conversational analysis which is limited to the macrolevel of the elocution. That is to say that we will focus on the meanings of the sequences of CSs without penetrating the microlevel of the sentence that, however, as said before, has no influence on the rhetorical values of CS. As you will be able to see in detail below, the microlevel of the parts analyzed in this article consists, mainly, of few hybrids, especially morpho-phonetic hybrids, concerning the use of F.

2.1.1. Conventions adopted in the transcriptions and the glosses

<table>
<thead>
<tr>
<th>TRANSCRIPTIONS</th>
<th>GLOSSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>abCS A segment</td>
<td>1, 2, 3 first, second, third person</td>
</tr>
<tr>
<td>abCS F segment</td>
<td>IND indicative</td>
</tr>
<tr>
<td>«abCS» quotations made by the speakers</td>
<td>ABL ablative</td>
</tr>
<tr>
<td></td>
<td>ART article</td>
</tr>
<tr>
<td></td>
<td>ACC accusative</td>
</tr>
<tr>
<td></td>
<td>COMP complementizer</td>
</tr>
<tr>
<td></td>
<td>DECL declarative</td>
</tr>
<tr>
<td></td>
<td>DEM demonstrative</td>
</tr>
<tr>
<td></td>
<td>DU dual</td>
</tr>
<tr>
<td></td>
<td>DUR durative</td>
</tr>
<tr>
<td></td>
<td>F feminine</td>
</tr>
<tr>
<td></td>
<td>FUT future</td>
</tr>
<tr>
<td></td>
<td>Q question particle</td>
</tr>
<tr>
<td></td>
<td>REL relative</td>
</tr>
<tr>
<td></td>
<td>SBJV subjunctive</td>
</tr>
<tr>
<td></td>
<td>SG singular</td>
</tr>
<tr>
<td></td>
<td>VOC vocative</td>
</tr>
</tbody>
</table>

2.2. Analysis of samples taken from the corpus

2.2.0. Diglossic CS

Gumperz’s definition of conversational CS is effective to describe what has been called diglossic CS that is the presence side by side and one inside the other of F and A which may maintain their morpho-phono-syntactic systems intact or may present a hybrid morpho-phono-syntax.

2.2.1. Mechanisms of CS

Inside the corpus, we found a number of mechanisms to which one or more rhetorical significations correspond. They are mainly three:

(i) OVERLAP OF F AND A: in CS F and A overlap;
(ii) INTERPOLATION OF F AND A: in CS F and A are interpolated;
(iii) CONTRAST OF F AND A: in CS F and A one follows the other, in contrast.

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24 Mejdell (2006b: 415) notes in this regard, two main approaches or perspectives in the study of CS: «(i) the discourse/pragmatic perspective, with the main focus on social and communicative functions of, motivazions for, code switching: why and for what purposes do speakers engage in code-switching?; (ii) the grammatical/syntactic perspective, with the main focus on linguistic aspects, especially morphosyntactic contrainstsn on instrasential switching: where in a sentence may or may not a speaker change languages?»
2.2.2. Mechanism: overlap / recurrence – rhetorical value: emphasis

The first type of CS that we have found the body analyzed is the overlap. This is what Gumperz calls *reiteration* (see §1.1.1.4.): «frequently a message in one code is repeated in the other code, either literally or in somewhat modified form. In some cases such repetitions may serve to clarify what is said, but often they simply amplify or emphasize a message» (Gumperz, 1982: 78); «the alternation takes the form of two subsequent sentences, as when a speaker uses a second language to reiterate his message» (Gumperz 1982:59).

It is a repetition of a part or of the whole statement in a code different from that with which the first formulation is expressed. According to Koch (1983:47-48), the grammatical structure of Arabic makes repetition a strategy available to the Arabic speakers and it becomes the key towards the linguistic cohesion of many Arabic texts and towards an understanding of their rhetorical incisiveness.

This function is considerable as an ‘overlap’ or a ‘rewriting,’ a ‘translation’ of a given morphophonosintactic segment\(^{25}\).

(1)

RR is asked by FQ to begin speaking and those who follow are the first two phrases that are interspersed with a remark of FQ.

<table>
<thead>
<tr>
<th>f</th>
<th>r</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

\(^{25}\) Sometimes this feature is also used as a mechanism of ‘self-correction’ when a code is felt inappropriate. But I do not think it is to be considered as a rhetorical mechanism but rather a mechanism of relational nature.

\(^{26}\) He means the Lebanese dialect or the ‘Lebanese language’ as RR calls it.
The first part of the sample (1) (from (1)1. to (1)5.) is separated from the second part (2) (from (1)6. to (1)8.) by a short question of FQ who asks RR:

```
Maːda taqṣod be-d-daḥš yaṭnī /?/ 
what(Q) you mean exactly I mean ?
```

‘What do you exactly mean, I mean?’

The question brings RR to change the code.

As you can see in table 1, a number of elements or markers makes us say without doubt that (1) is colloquial while (2) is standard, with a particular care for the iḥrāb.

If you put in parallel the first and the second part of the sample (1) you will notice how RR uses colloquial vocabulary, syntax and morphology in the first part and then ‘translates’ them into standard in the second part.

```
<table>
<thead>
<tr>
<th>part 1: A</th>
<th>part 2: F</th>
</tr>
</thead>
<tbody>
<tr>
<td>rah naːki baːl-faːša (5.)</td>
<td>sa-ʔatakallam il-fuʃha: (6.)</td>
</tr>
<tr>
<td>karmæːlak (3.;5.)</td>
<td>ʔikrarːman laka (6.)</td>
</tr>
<tr>
<td>kæːn laːzem (3.)</td>
<td>kaːna yaʒib (7.)</td>
</tr>
<tr>
<td>ʔuːnii ʔanaʔaʃki (3.)</td>
<td>?aŋʔaʔatakallama (7.)</td>
</tr>
<tr>
<td>yalli (3.)</td>
<td>(a)llaːtiː (8.)</td>
</tr>
</tbody>
</table>
```

‘we/i will speak F’

‘for/as a tribute to you’

‘it had to’

‘that I speak’

‘which (REL)’

**Elements of the first and second parts in parallel.**

As you can see, the intervention (2) of ‘retranslation,’ with a prosody slower than (1), contains the same colloquial morphological elements of (1) ‘translated’ into F (see example (0) in § 1.2.2.). Notice also how karmæːl is translated into F: not min aʃlik ‘for you’ as karmæːl normally means in the Lebanese dialect but going back to the classic ‘etymological’ root of the colloquial expression, ʔikrarːman laka, which has a stronger sense in F (‘in your honor’).27

Those same features that in (1) make us say that the intervention is colloquial become, in (2), they make us say that (2) is standard (raːh / saː; laːzem / yaʒib; ʔaʃki / ʔatakallama; yalli / llaːti).

27 Notice also how the speaker uses a IV form, which is felt ‘more’ standard, rather than a I form karam(an) or a II form takrǐm(an).
In (1) and (2) the propositions are reversed, the syntax of the pseudo-verb \( \text{lä:zem} \) and of the preverbs \( (\text{sa}-) \) changes. The two objective propositions change: \( \text{kæ:n \ læ:zem} \ \text{ʔ} \ \text{ınni \ ʔınni} \ \text{ʔ} \ \text{ana} \ \text{ʔ} \ \text{əḥki} \ \text{ʔ} \ \text{ka:nà yažib ʔan ʔatakallama}. \) So what is expected for bilingual occurs: we are in front of two different grammatical systems that are used both as they are supposed to be used, in an indipendent yet parallel way.

Moreover, we find three elements: interruption, correction marker \( (\text{yaʕni}) \) and translation. This is true also among bilinguals (see Alfonzetti 1998).

As Gumperz would say, here one translates the message to emphasize it. Taking into account RR’s ideology, it appears clear why the change is \( \text{A} \rightarrow \text{F} \) and not vice versa. He is trying to emphasize the fact that he is obliged to speak \( \text{F} \) because of language policy of \( \text{Aljazeera} \), and that, although he is not willing to do that to be consistent (he is defending \( \text{A!} \)); yet he is perfectly able to handle the language that he intends to attack. As if to say: “I know very well my enemy.”

2.2.3. Mechanism: interpolation – rhetorical value: interjection / separating context from extracontext

The value of the second type of \( \text{CS} \) is called by Gumperz interjection (see §1.1.1.3). The mechanism is that of interpolation: here codes do not overlap but they are embedded one inside another. The interpolation has usually the function of indicating ‘service announcements,’ expressions that are intended to briefly draw the attention of other speakers towards something which is extracontextual.

2.2.3.1. First example: interruption / extracontextual expression

(2)

1. \( \text{ʔa:l-lu} \text{g}a \text{l-ʃarabiy} \text{ya maw} \text{ʒu:da qa} \text{bl il-qur} \text{ʔa:n} \)  
   \( \text{ART-language ART-Arabic existing before ART-Quran} \)  
   \( \text{il-kar} \text{i:m \ wa-l-lu} \text{g}a \text{l-ʃarabiy} \text{ya} \)  
   \( \text{ART-noble CONG-ART-language ART-Arabic} \)  
   ‘The Arabic language has existed since before the Noble Quran and the Arabic language…’

2. \( \text{m}a \text{  } \text{ʔa:l-ʃarabiy} \text{ya \ ʔsta} \text{z} \)  
   \( \text{NEG you interrupt-1SG VOC professor to-1SG} \)  
   \( \text{sa: ʃa qa: ʃed sa:ket sa:ke} \text{t} \)  
   I keep (being) silent  
   ‘don’t interrupt me, sir, I’ve been silent for an hour!’

3. \( \text{ʃa:} \text{ʔa l-Qur} \text{ʔa:n bi-ha} \text{ðihi l-lu} \text{g}a \)  
   \( \text{it came ART-Quran with-DEM.F ART-language} \)  
   \( \text{fi ʃa:lat-in mna t-ʃa} \text{wawwor} \)  
   \( \text{in state-ABL mna ART-development} \)  
   ‘When the Quran came it brought this language in a state of development’

As you can see, the \( \text{CS} \) has divided the standard period into two interpoled by a colloquial statement which represents a sort of ‘interruption’ of the main stream.

The role of code interpolation is, in fact, interrupting the linguistic main flow to attract attention onto an issue out of context: ‘do not stop me because I have been silent for an hour!’

The first line and the second line of the phrase can be reunited, thus highlighting the ‘intrusion’ occurred in another code:
2.2.3.2. Second example: ‘service announcement’

(3)

1. \( \text{ʔal-ʔalfaːz} \) \( \text{ʕaʃra} \) \( \text{bo-l-muʔa} \)
   
   ART-lexemes \( \text{ten} \) per cent
   
   ‘Lexicon represents ten percent’

2. \( \text{ḥaːda} \) \( \text{mawʔuːf} \) \( \text{budd-i} \) \( \text{ʔraːb-o} \) \( \text{ʔala} \)
   
   DEM.M subject want-1SG I explain-3SG.M on
   
   ‘This is a subject I want to explain at the right time if you give me time to do that.’

3. \( \text{ʔawwal-an} / \text{al-lu} \) \( \text{ʔaṃræ:n} \)
   
   first-ACC / ART-language thing.DU
   
   ‘First of all, language consists of two things’

Here, too, one can find interpolation of a colloquial statement in a standard context. It is a ‘service announcement’: ‘I will explain this thing if you give me the opportunity’. Then, in fact, the explanation comes immediately after in standard. Here we can re-introduce the concept of the ‘organizational speech’ Holes (1993) talks about. A is the code used to organize the main speech made in F. A offers solicitations to the speakers, secondary information to the argumentive speech. Speaking about the contrast we shall come back to this aspect.

2.2.3.3. Third example: ‘service announcement’

(4)

1. \( \text{ʔayd} \) \( \text{yaquːl} \) \( \text{ʔabbuːr} \) \( \text{ʔabd in-nuːr} \) \( \text{be-l-muʕam} \) \( \text{il-ʔadabiːa} /, / \)
   
   also he says \( \text{ʔabbūr} \) ‘Abd al-Nūr in-ART-dictionary ART-literary
   
   ‘Besides, Ṭabbūr ‘Abd an-Nūr says in the “Literary Dictionary”’

2. \( \text{ma} \) \( \text{ḥaːda} \) \( \text{budd-i} \) \( \text{ʔaːzkor} \) \( \text{saʃhaː-t} \) \( \text{bass} \)
   
   then want-1SG I mention page-PL but
   
   ‘I don’t want to keep quoting pages…I just want all those who are listening to me to know’

3. \( \text{koll} \) \( \text{ʔomli} \) \( \text{ʕam} \) \( \text{ʔuːl-a} \) \( \text{ʔama} \)
   
   Every sentence DUR I say-3SG.F. I
   
   ‘that for every quote I’ve got the page it has been taken from.’

4. \( \text{fa} \) \( \text{ma} \) \( \text{ʔawyeː} \) \( \text{waːst} \) \( \text{balaːʃ} \) \( \text{ʔaːzkor} \) \( \text{saʃhaː-t} \) \( ) \)
   
   CONG NEG I waste time NEG I mention page-PL )
   
   ‘So I’m not going to waste time, I won’t quote pages.’

5. \( \text{b-yuːl} \) \( \text{ʔindama} \) \( \text{tahzor} \) \( \text{il-lu} \) \( \text{ʔiːsæːn} /, / \)
   
   MOD.PART-he says when she abandons ART-language ART-tongue /, /
   
   ‘He says: «When a language abandons orality…’
This is a similar example to the previous one in which RR inserts a service announcement - in A - after starting a quote - in F – that he then completes. As if to say: 'It is useless to keep quoting the whole bibliography, just trust me. Let’s go forward with the speech'.

2.2.4. Mechanism: contrast – rhetorical value: distinguish objectivization vs. personalization

The third mechanism of CS found in the corpus is the code contrast. Its goal is distinguishing two oppositive parts of the discourse that are perceived as performing different rhetorical and mutually complementary roles.

Gumperz says: “The code contrast here seems to relate to such things as: the distinction between talk about action and talk as action, the degree of speaker involvement in, or distance from, a message, whether a statement reflects personal opinion or knowledge, whether it refers to specific instances or has the authority of generally known fact” (Gumperz, 1982:80).

The fundamental combination is ‘text’ vs. ‘comment’ or ‘objectivization’ vs. ‘personalization’ which, in turn, may mean metaphorically ‘dogmatism’ vs. ‘relativism,’ ‘theory’ vs. ‘concrete expression’. Here, a code, usually F, expresses ‘truth’, ‘theorizations’ that have, therefore, a ‘dogmatic,’ ‘abstract,’ ‘idealized,’ ‘metaphorical’ character. These truths are expressed in a ‘hermetic’ way and are paralinguistically marked by a slow and thought-out elocution. The ‘organizational speech,’ the ‘gloss,’ which is not central to the message, is said in A, it expresses the maxim and serves as exegesis (see § 1.1.1.5 and 1.1.1.6.). It is often the personalization of the ‘truth’ and seeks to what is ‘concrete’ and ‘physical’.

Unlike the previous models, which also aim to create a contrast with a rhetorical function, this kind of contrast achieved by this type of CS is used to mark the internal structure of a narration (see Alfonzetti 1998). Here, more than elsewhere, a code is not significant in itself but its value is strictly dependent on the code used in the surrounding elocution segment.

2.2.4.1. First example: text (quote) vs. exegesis

(5)

1. yaqūl šābli ū šmayyel «yaḥṣal il-ʔentexa:b
he says Šiblī Šmayyil it happens ART-election
ART-natural REL from result-3SG
‘Šiblī Šmayyil says: «A natural election takes place whose result is’

2. mula:ša:t il-ḥuḍud: bayn il-luːɡaːtːo /
annihilation ART-borders between ART-languages /
 yaːni ha:ydi radd ūla
I mean DEM.M response to
‘the annihilation of the borders between languages». I mean, this is a response o’

3. ḥun-o fiː- ʔisrīːn alf ʔoɡgā bayn il-ʔilaːj: il-ʕarabiyya /
COMP- in-3SG.M twenty thousand language between ART-
3SG ART-Arab /
‘the fact that there are twenty thousand languages in the Arab countries.’
4. ši(:) šašši:ši il-ʔantxa:b šašši:ši b-yxalli wæːde /\ 
thing natural ART-election ART-natural MOD.PART-it lets one
'It’s a natural fact...the natural election lets...’

RR quotes from a book in F. Immediately after, RR starts to comment on this quote in A: ‘I mean, this is a response to the fact etc.’ then he gets interrupted. We are in front of a clear contrast ‘text’ / ‘comment’ where the text is actually a text (a quote) and the comment is a commentary to that text (see § 1.1.1.1.). There are many examples of this kind in mosques and churches where sacred texts are read or cited in F and then commented in A. Holes (1993:27) comments this mechanism by writing that “the rhetorical principle is exactly that of the imam or the schoolteacher reading the scriptures or the set book, and then looking up from his tome to explain to the congregation or class what it means”.

2.2.4.2. Second example: theory vs. practice

(6)

1. ʔal-luğa fi taṭawwuri-ha: yaḥsal maṣa-ha:
   art-language in development-3SG.F it happens with-3SG.F
   źamra:n / tuṣbih ḥaṣar /
   thing.DU / she becomes shorter /
   ‘Two things happen to a language as it develops; it becomes shorter,’

2. ḥa'all kammiyye / wa-tuṣbih ḥaqall qaːd /
   less quantity / CONG-she becomes less rules
   ‘- it gets smaller - and grammar lessens ’

3. halla'd ḥeza ziːt la-tæ:xod luğa /,
   now if you came to-you take language /
   ḥaːn ḥeza bād'ali ṭallem bo-ž-žeːːma dars
   I if want-1SG I teach in-ART-university lesson
   ‘Now, if you take a language... if you want to teach a course28 at university’

4. b-wæːxoːd maʃ-i seniːn be-l-šarabe w-b-wæːxoːd
   MOD.PART-it takes with-1SG six years in-ART-Arabic CONG-MOD.PART-it takes
   maʃ-i seni aw sentæːɣ(n)
   with-1SG year or year.DU
   ‘it will take you six years with Arabic (F) and one or two’

5. be-l-lbnaːne hu: zæːːt-o ) ma
   in-ART-Lebanese language 3SG.M self-3SG.M NEG
   b-ziːd w-ma b-naːtæːɣ eʃ kalæːm
   speech
   ‘with Lebanese and it is the same course. I won’t add or remove anything!’

In intervention (6) the interaction ‘text’ / ‘comment’ returns. Here the ‘text’ is the exposition of a theory while the ‘comment’ is the concretization of that theory.

The ‘text’ opens, in F:

ʔal-luğa fi taṭawwuriha: yaḥsal maṣa-ha: źamra:n / tuṣbih ḥaṣar / wa-tuṣbih ḥaqall qaːd

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28 Lit. ‘lesson’.
2. Text vs. comment

ʔAƙall kammiiyye ‘in less quantity,’ here, overlaps with ʔaxṣar. The speaker seems to feel the need to clarify or emphasize ‘in other words’.

After the text in F (1-2), the ‘exegesis’ in A is back again. This time, this part of the speech conveys a ‘practical aspect’ of the text which has been formulated before. That is that it presents in a concrete way the rule expressed before: ‘the language gets shorter… there I explained how, in practice’. Once again, here the A segment acts as an ‘organizational’ speech code against a part that is perceived as the ‘core’ around which the elocution unfolds.

2.2.4.3. Third example: analysis vs. summary

In the above examples, ‘comment’ or ‘concrete expression’ followed ‘text’ or ‘theory’ and this has made clear the opposition ‘center’ vs. ‘periphery’. Here the two contrasting aspects ‘analysis’ and ‘synthesis’ are reversed but the rules for the use of codes remains constant.

(7)

1. Ya呿ni ha:ydɪ radd ʔala
   I mean DEM.M response to

2. ʔam-oo fi:- ʔarिन alf ḋuğa bayn il-bila:d il-ʔarabiyya
   COMP- in-3SG.M twenty thousand language between ART-countries ART-Arab
   ‘the fact that there are twenty thousand languages in the Arab countries.’

3. ṣi(:) ṭabi: ʕi il-ʔantxa:b if-ʔabi: ʕi b-yxallli we:ḥde /,
   thing natural ART-election ART-natural MOD.PART-it lets one
   ‘It’s a natural fact…the natural election lets one…’

4. ʔal-luγa la tataγayyar bi-qara:r ʔı:mm ʔaγa wa-law
   ART-NEG she changes with-decision f o institution and-if
   language
   ‘Language does not change by decree even if’

5. ʔaγa nat il-muʔaassasa diktato:riyya / la yastaγi:ʕ ʔaγy zaγi:m
   she was ART-institution dictatoral / NEG he can any leader
   ‘it were a dictatorial institution to issue it. No leader of any state of the region [Middle East] can’

6. il-γaw(m) fi duwal il-manγeqa ʔan
   ART-day in states ART-region that(DECL)
   yaγu:l sa-γagayyer il-luγa
   he says FUT-I change ART-language )
   ‘say, today: I will change language.’

7. ʔal-luγa tataγayyar ʕibr il-γaya:τ
   ART-language changes through ART-life
   ‘Language changes through life.’

The A part, that represents the comment to the quote, opens up29. After this short analytical part in A, RR switches on F and offers a ‘maxim,’ the synthesis of what he has said so far: ʔal-luγa la tataγayyar bi-qara:r min muʔaassasa ‘language does not change by decree of an institution’. The expression could be a slogan. The maxim that

29 This example is the continuation of the extract (5). Given the close concatenation of two successive functions I have preferred to divide the two parts.
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has just been expressed has got a gloss that goes on in F (see (7)4-5). Then again, a new maxim: *la yastaṭi:j ʕayy zaʕi:m il-yaʕw(m) fi duwal il-manṭeqa ʕan yaqu:l sa-ḥagayer il-luğa* ‘No leader of any state of the region [Middle East] can say “I will change language”. After saying what language is not, RR explicits what language is. The used code remains F which expresses a further maxim: ʕal-luğa tataฏayyar ʕibr il-haya:t ‘Language change through life’. To paraphrase Holes’ words about ‘Abd al-Nāṣir’s speeches, we face a maxim that count for all times, a dogmatic explicitation that might be also an excerpt from a book of linguistics. It is F to be felt as a tool to convey this synthesis.

(8)

1. *lamma ʔomt ba-tbaṭṭel bak tafaṣmel*
   - when 2SG.M MOD.PART-you stop COMP.2SG.M you use
     ‘aww: ʕed / w-ba-tbaṭṭel təʕtal hamm ki:f
     rules / CONG-MOD.PART-you stop you bear concern how
   ‘When you stop using rules, you stop getting concerned’

2. *bak tfaqker ʔa ba-ʔu:l ɗamma ʔaw fatḥa*
   - COMP.2SG.M you think if MOD.PART-you say ɗamma CONG fatḥa
     ʔaw kasra ʔaw muʔannas ʔaw muzakkar /
     CONG kasra CONG feminine CONG masculine /
   ‘with using ‘u’, ‘a’ or ‘i’, male or female,’

3. *sa: uz-ʕi fi:-k təb’def*
   - hour-3SG.F in-2 SG.M(=you can) you are creative )
   ‘by then you will be able to be creative.’

4. *ʔazan la: ʔbdæ:ʕi bi-luğa*
   - then NEG creativity in-language
     lam-taʕod maʃkiyyi )
     NEG-returns(=not anymore) spoken )
   ‘So no creativity with a language which is no more spoken.’

Here too synthesis follows analysis. The final statement expresses the natural result of the discourse, it condenses it into a single period which is expressed in F.

If you put together segments having the ‘text’ function, which precede or follow the phrases with the ‘comment’ function, the latter in A, you will notice their apodictical, dogmatic character:

ʔal-luğa la tataฏayyar bi-qara:r min muʔassasa (7)4.
la yastaṭi:j ʕayy zaʕi:m il-yaʕw(m) fi duwal il-manṭeqa ʕan yaqu:l sa-ḥagayer il-luğa (7)5.-6.
ʔal-luğa tataฏayyar ʕibr il-haya:t (7)7.
ʔazan la: ʔbdæ:ʕi bi-luğa lam-taʕod maʃkiyyi (8)4.

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30 Ɗamma, fatḥa and kasra.
2.2.4.3. Fourth example: (story) frame vs. (story) climax

(9)

1. 
   yaʔni    ?ana    lada-yya    ʔamøilar
   I mean    1SG    at-1SG    examples
   /        /        /        bass
   budd-i    ʔaqul-l-ak    ʔaɡle
   want-1SG    I say-a-2SG.M    thing
   /        /        /        I mean
   yaʔni    fi-:
   in-3SG.M

   'I mean, I've got some examples, but I want to tell you one thing. I mean,'

2. 
   karikate:r    ʔoft-o    gabol    fatra
   cartoon    I saw-3SG.M    before
   /        /        /        DUR
   b-qua:l    yaʔni    wa:hed    ʔa:yeb
   MOD.PART-it says    one
   /        /        /        son-3SG.M

   some time ago, I saw a cartoon which tells about a person who took his son'

3. 
   ʔala     madrase     /     ?ata:
   to school    /     he came
   /     /     with-son-3SG.M
   ʔila     l-madrasa     wa-yaqu:l
   to ART-school    ART-he says
   /     /     to-ART-teach

   'to school...he took his son to school and said to the teacher:'

4. 
   ʔaržu:-k     ʔan     tuʕalam
   I beg-2SG.M    COMP    you teach
   ʔibn-i     al-ʔinkli:ziyya
   son-1SG    ART-English language
   ʔaw        il-faransiyya     ʔaw     ʔu
   CONG    ART-French language    CONG    what(Q)
   ʔila

   'I beg you to teach my son English or French or – what’s its name? -'

5. 
   ʔaw        il-balži:kiyya     ʔaw
   CONG    ART-Belgian     CONG
   il-ʔespa:niyya     ʔaw     ʔila
   ART-Spanish language    CONG
   to
   language
   ma       huna:lek
   what
   CONG    move a
   a
   CONG
   what
   ʕa
   you teach-3SG.M
   /!
   ʕa
   language
   /!
   ʕarahi
   Arabic
   /!

   'Belgian or Spanish but don’t dare teach him Arabic!'

This last example shows how the diglossic CS is used rhetorically to tell a story, in particular a joke. It is known that few Arabs would dare tell jokes in F because it is likely that they would become themselves a standing joke. If an anchor-man as FQ is somehow ‘allowed’ to tell a story in F, however he does not evade the rhetorical mechanisms described above. Telling stories, in general, represents, in bilingual contexts, an important occasion in which CS is involved and, in particular, its ability to create a linguistic contrast. Alfonzetti (1998:195) writes that “the contrastive function of code-switching may also be exploited to enact other changes in footing that occur during story-telling: for example to underline the climax of a story, to set off the setting from the events, to report the utterances of the characters in the story, to frame comments, to differentiate narrative from evaluative talk” (Italics added).

In this example, there are three initial switchings that are not of a rhetorical nature. FQ begins in F with an expression that can be considered as ‘fixed,’ which is present in his own vocabulary of anchor-man (see Khalil 2000). Pressed by describing a cartoon, FQ switches to A and he then feels the used code as ‘incorrect,’ ‘inappropriate’. So he re-switches to F (translating an A segment in F with a verb, ʔaʔa bi-, clearly perceived as F compared to the previous verbal form, ʔa:yeb, clearly perceived as A). Then he begins telling his joke. The whole joke is in F except for the final quip, the climax of the
story, which is said in A using a typical syntactic construction of A. After the narrative ‘tension’ in F, we have the final ‘relaxing fall,’ in A, which heralds fluent laughs. Or, more simply, the quip would not have made people laugh in F as much as it does in A. It would have seemed almost ‘artificial,’ like a political slogan or a religious prohibition: wa-lākin ḥyyāka ṭan tūallimahu l-ʿarabiyya.

3. Conclusions

In this article, we tried to show the rhetorical inherent value in the diglossic code-switching in the Arabic spoken language. We first concentrated on a theoretical framework in which we tried to hint at the internal debate in the Arab studies with regard to the issue of diglossically mixed varieties. In particular, adopting the CS approach, we tried to show how the rhetorical functionality of CS has been treated by Gumperz, regarding bilinguals in general, and by Badawī and Holes, regarding the contemporary Arabic linguistic situation, in particular the Egyptian one. From these studies it appears clearly how CS, in creating contrast within the discourse, vehicles significances of a rhetorical or textual type which allow internal argumentative structuring of the discourse.

In particular, in the second part, we analysed a transcription of an episode of a programme of the Qatari based satellite channel Aljazeera. The peculiarity of this episode is the fact that the two main speakers in the studio start from strong ideological premises: one, Rafīq Rūḥānī, a Lebanese writer, defends the exclusive use of A in all the communicative situations, and the other one, Naṣr al-Dīn al-Baḥrā, a Syrian writer, maintains the exclusive use of F. Despite their linguistically ideological positions, both speakers switch to the code they “fight”, mostly for argumentative or rhetorical reasons. We tried to highlight how both speakers use F and A alternately to emphasize parts of speech, to separate what are felt as contextual parts from extra-contextual parts, parts perceived as objective from other parts felt as subjective, textual parts from exegetical parts, theoretical parts from practical parts, framing from climax in the process of story-telling.

References


31O:'a (in Egyptian Arabic iw'a or uw'a) is the imperative of the verb wi'i in its acception of ‘keep out, far’ (see Badawī & Hinds 1991:948). When followed by an imperfect it work as a negation of the imperative: in Egyptian Arabic iw'a t'ullu ‘take care not to/don’t tell him!’ . Compared to other possible forms of negative imperatives (Egyptian Arabic: neutral: ma-titkallim-š; with the value of a real or laughing threat: ḥyyā:k titkallim or with a value of request/recommendation: bala:š titkallim) has the value of warning.


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