2

Time and Tense in Basic Varieties of Arabic

Kees Versteegh

> In their intercourse with us, they commonly adopted our mistakes and method of pronunciation for the better dispatch of business, but when any strange party arrived, we were half lost again, till the old standards gave instructions to the new comers.
>
> —James Burney, first lieutenant on the *Discovery*, on communication with the Hawai'ians (quoted by Drechsel 2014, 122)

Introduction: Basic Communication

Basic human communication typically deals with essential needs in situations that are by definition ephemeral and difficult to capture in observation.[1] Yet, most of us have probably experienced such a situation personally, whether at the sending end when visiting a foreign country whose language we do not know, or at the receiving end when meeting a foreigner who does not speak our language well. Recently, two basic varieties of Arabic, Pidgin Madame and Gulf Pidgin Arabic, have become known, both belonging to the early stages of verbal interaction with non-native speakers of Arabic who have learned a reduced version of the language, commonly known as pidgins.[2]

Such early stages of verbal contact are to some extent identical with what Klein and Perdue (1997) call the Basic Variety, defined as the first learner's variety, which is systematic in its own right and has its own structure. This Basic Variety is characterized by an almost complete absence of functional

categories and minimal syntactic structure. Note that Klein and Perdue acknowledge the existence of similarities between their Basic Variety, which they see as a form of Second Language Learning, and pidgins, but they conclude "all we can say at this point is that there are certainly similarities, but it is quite unclear how far-reaching these are" (1997, 340). Yet, as we shall see below, it is hard to see the difference between the two: in both cases a process of Second Language Learning in a limited and unmonitored context is involved.

Generally speaking, the speakers of the Basic Variety as described by Klein and Perdue target the second language and attempt to follow its rules; it is only when the target language offers a choice that the structure of the source language (the mother tongue of the learners) may come to play a role in choosing between alternatives. The lexicon of the Basic Variety contains a number of noun-like and verb-like words, a few adjectives, a number of temporal and spatial adverbs, a negation, a minimal pronominal system, a few quantifiers, and a few prepositions. The syntax operates with a limited number of phrasal and pragmatic constraints, such as the rule that the controller of the action comes first, and the rule that the focus comes last (Klein and Perdue 1997, 312ff.). Explicit marking only takes place "if there is reason to assume that the interlocutor would otherwise reach a false interpretation, and if this false interpretation matters" (Dietrich and Klein 1986, 116). Utterances typically consist of uninflected verbs, their arguments, and optional adverbials. There are no free or bound morphemes with purely grammatical functions in the Basic Variety, nor is there any hierarchical system, such as subordination (Klein and Perdue 1997, 332).

In recent studies attention has shifted to an even more rudimentary form of communication, sometimes referred to as pre-Basic Variety. Benazzo and Starren (2007; see also Benazzo 2009) claim that at this pre-Basic stage almost all utterances consist of nominal and adverbial elements, centering around topic/focus messages. In their model, the first verbal expressions do not make their appearance until the Basic Variety stage. The data collected by them for this pre-Basic stage are predominantly narrative in nature because they were collected by means of interviews. In situations of a non-narrative nature, even at the very first stages of contact, verbal elements probably do figure.[3] Early contact often involves giving orders and stating wishes, hence the first verbal forms used frequently derive from imperatives.

Verbal forms in both the pre-Basic and the Basic variety possess an argument structure, but do not exhibit any inflectional marking (except in

fossilized form). Tense and aspect are marked by temporal adverbials. At the pre-Basic stage, only a limited number of adverbials is used, but at the Basic stage, both deictic and anaphorical adverbials occur more frequently and they perform an increasing number of functions (Klein and Perdue 1997, 320–21; Benazzo 2009, 29; Benazzo and Starren 2007, 138):

1. They situate the event or state on the temporal axis (*1 May*; *last week*; *afterwards*)
2. They quantify the frequency and duration of the event (*often, long time*)
3. They express some aspectual distinctions (habitual, iterative, continuity) (*always*)
4. They determine the sequence of events (*before*, *after*)

In addition, markers that establish the temporal limits of events (*begin*, *finish*) emerge at this stage.

In the following sections the system of temporal reference in two contemporary varieties of Arabic, Pidgin Madame and Gulf Pidgin Arabic, will be discussed.

Temporal Reference in Pidgin Madame

Pidgin Madame is the name given by Bizri (2010) to a pidginized variety of Arabic that is spoken in Lebanon between Sri Lankan domestics and their Lebanese employers. It exhibits an extreme degree of variability, but at the same time it is conventionalized and regarded as learnable by its users.[4] The verb forms in this pidgin derive etymologically from a variety of verbal forms in the lexifier, Lebanese Arabic. Their most frequent source is the singular feminine imperative; less frequently, they derive from second person singular finite verbs.

Pidgin Madame does not have any grammatical markers for the expression of tense or aspect. Usually, general world knowledge and pragmatic context suffice to allow the speakers to distinguish between events that happened earlier on, events happening right now, and events expected, wished, or intended to occur in the future. In an utterance like (1), we know that the speaker refers to the future because in the preceding utterance she has made clear that she would like to work in Lebanon for one more year.

(1)

badēṃ	*rūh*	*badēṃ*	*mā*	*īji*
afterwards	go	afterwards	NEG	come

'Then I'll go and I won't come back' (Bizri 2010, 162)

Almost all communication about the future in Bizri's texts (a total of twenty-six tokens) deals with the expression of desire or intention, as in (2) where *baddik* derives from Lebanese Arabic *bəddik* 'you [2fs] want.'[5]

(2)	*hälla*	*sway*	*baddik*	*nhottu*	*bank*
	now	little	want	put	bank

Now, I'll put away some [money] in the bank' (Bizri 2010, 237)

The present time is default and generally does not need explicitation (Benazzo and Starren 2007, 137). In order to avoid ambiguity, the speakers use temporal expressions that situate events on the temporal axis, for instance *awwäl* 'earlier on, in the past,' *hälla* 'now, in the present,' *badēṃ* 'then, afterwards, in the future.' When speaking about a sequence of events, the narrative order follows the natural order of events, often interspersed with *badēṃ* to underline the sequence. Other temporal expressions include those which indicate duration of an event ('three years,' 'two months'), and those which underline the habituality of the event (*kil yōm* 'always'). Finally, some speakers situate an event on the temporal axis by connecting it chronologically with an earlier event, as in (3):

(3)	*ana*	*kam*	*nēn*	*säher*	*bāba*	*mēt*
	1s	come [Eng.]	two	months	father	die

'Two months after I came [back], my father died' (Bizri 2010, 240)

To mark the completion of an action *kalas* 'finished' is used a few times; it may occur both before and after the verb, as in (4a) and (4b):

(4a)	*bād*	*no*	*estegel*	*kalas*
	yet	NEG [Eng.]	work	COMPL

'I have not yet finished the work' (Bizri 2010, 161)

(4b)	*hälla*	*kullu*	*kalas*	*sēwe*	*bil*	*bēt*
	now	all	COMPL	do	in	house

'Now, all household work has been done' (Bizri 2010, 127)

The context of use of Pidgin Madame is unlikely to lead to a stable pidgin because of the lack of exposure to a variety of speakers. Most of the women communicate mainly with one interlocutor only, their employer, and apart

from the children in the household they have no contact either with other native speakers or with other pidgin speakers. Yet, there is a certain amount of conventionalization on the part of the employer, who has learned from her parents or her peers how to deal with foreigners, and possibly even experienced speaking this variety with her nanny when she was a child. Bizri mentions a few cases of women who have started out on their own, working for instance in a hospital. This is accompanied by an expansion in the range of their utterances.

Temporal Reference in Gulf Pidgin Arabic

A close relative to Pidgin Madame is the variety of Arabic that serves in the Gulf region as a means of communication between foreign workers from different Asian countries and their Arabic-speaking employers. The main sociolinguistic difference between this pidgin and Pidgin Madame is that the foreign workers in the Gulf region also use the pidginized varieties to communicate among themselves, whereas in Pidgin Madame almost all communication is restricted to contacts between employer and employee. Some of the speakers have stayed in the region for quite a long period of time. Several varieties of Gulf Pidgin Arabic have emerged in the last few decades (Naess 2008; Almoaily 2008; Bakir 2010; Al-Azraqi 2010).

The material in Bakir (2010) is particularly interesting, because he worked with informants who had lived in the Gulf region for a period between two and thirty years, the majority of them more than five years. They had occupations that brought them in touch with quite a few native speakers, and, even more to the point, with quite a few pidgin speakers from different linguistic backgrounds. Still, the language in Bakir's material as well as that in the other publications on Gulf Pidgin Arabic bears a definite resemblance to Pidgin Madame in that temporal reference is achieved mainly through temporal adverbials or contextual knowledge. If temporal disambiguation is needed, the adverbials *awwal* 'before' and *alhin* 'now' may be used for past and present reference. For the future, the adverbial *bādēn* is sometimes used, but its main function is to provide information about the sequence of events. To indicate habitual actions, the adverbial *kell yōm–kell yōm* 'every day, always' is used.

Gulf Pidgin Arabic appears to be going through some new developments, especially in the grammaticalization of verbal markers. The verb *ruuh* is sometimes used in combination with a main verb, apparently to indicate an imminent future, as in (5) and (6):

(5) *anaa* *ruuh* *waddi* *baccaa* *medrisa*
1s FUT bring children school
'I'll take the children to school' (Bakir 2010, 221)

(6) *ruuh* *zawwij* *hurma* *taani*
FUT marry woman second
'He'll marry another woman' (Bakir 2010, 214)

There are indications that the particle *kalaas* 'finished' has developed into a completive marker, because it is not only used postverbally, as in (7), but also in preverbal position, as in (8):

(7) *ʾatbuk* *kalaas* *laham* *šilli*
cook COMPL meat take.out
'When the cooking is done, I take out the meat' (Bakir 2010, 212)

(8) *ʾinta* *kalaas* *waddi* *fuluus*
2s COMPL give money
'Have you sent the money?' (Bakir 2010, 213)

Finally, there is a remarkable development in the use of the existential *fii* 'there is/are,' which seems to be used with verbs as a continuous marker (Naess 2008, 88–91), as in (9) and (10):

(9) *anaa* *fii* *guul*
1s CONT say
'I say' (Bakir 2010, 217)[6]

(10) *ʾinta* *fii* *yaskit*
2s CONT be.quiet
'You keep quiet' (Bakir 2010, 217)

The marker *fii* has been analyzed by Avram (2012). He claims that it was originally a locative preposition, which developed into a copula, and was then grammaticalized as a continuous/habitual marker.

Bakir (2010, 223) concludes that Gulf Pidgin Arabic belongs to the group of prototypical pidgins in Winford's (2006) classification. The traces of grammaticalization in this pidgin may be connected with the relatively long

stay of his informants in the region and in the interlingual contacts between pidgin speakers from different linguistic backgrounds, who use Gulf Pidgin Arabic as their common means of communication. Hence, a certain amount of conventionalization may have set in, which may explain why this particular variety of Gulf Pidgin Arabic has progressed further than Pidgin Madame.

Comparison with Temporal Reference in Other Work Jargons

What these varieties of Arabic in their early stages have in common is that they tend to have only one verbal form per verb and make extensive use of temporal adverbials to disambiguate reference to the time of the action. In this respect, they resemble Klein and Perdue's (1997) Basic Variety as well as other varieties employed in a work context, such as Tây Bôi, Kiche Duits, and Butler English.

Tây Bôi was the work jargon used by the French *colons* in Vietnam in the 1940s and 1950s. Although not much information is available, it seems clear that the form of the verb is predominantly that of the French infinitive, without any temporal reference, as in (11):

(11)	*monsieur*	*aller*	*saigon*	*avec*	*moi*
	he [polite]	went	Saigon	with	1s
	'He went to Saigon with me' (Liem 1979, 230)				

Some of the verbs could conceivably derive from a plural imperative, as in the case of *aller/allez*, but with other verbs, such as *voir* 'to see' and *dire* 'to say,' the phonetic shape makes clear that it is indeed the infinitive rather than the imperative which is at the root of the form in Tây Bôi. The only verb in the examples given by Liem (1979) that does not derive from an etymological infinitive is the verb *mort* 'to die,' which derives from a past participle.

Temporal adverbials include those indicating duration (*deux jours* 'two days'), time distance (*long temps déjà* 'a long time ago'), and the expressions *hier* 'yesterday' and *demain* 'tomorrow.' But since the sentences given by Liem appear to have been elicited, it is not clear which temporal contextualizers were actually used in this pidgin.

Namibian Kiche Duits (Kitchen German) originated in the same way as Tây Bôi, as a means of communication between masters and servants during the German colonization of Southwest Africa. In addition, it was often learnt in communication between (German) fathers and their children in mixed marriages. In Kiche Duits, the past is referred to in three different ways (Deumert

2009, 399–400): zero marking, past participle, and past participle with auxiliary, the last one being the most frequently used, often with a correctly inflected auxiliary but a non-canonical form of the participle, as in (12):

(12) *die* *hat* *ganz* *so* *gut* *gesprech*
3ms AUX very so good speak
'He spoke it [that is, German] really well' (Deumert 2009, 382)

Zero marking is found in both mesolectal and basilectal Kiche Duits; in the latter, its use is not constrained. Reference to the past with the participle without the auxiliary is somewhat more frequent in the basilectal variety, but even there the construction with the auxiliary is more frequent (Deumert 2003, 577–81). According to Deumert (2008, 407–408) Kiche Duits is a restructured language form used for interethnic communication (that is, as a work jargon between German colonists and their African employees). As a result of its use in mixed marriages, however, it also acquired the function of an in-group language, which was (and still is) used to express community solidarity. The close contact between native speakers and children in mixed marriages means that this is an atypical situation compared to the normal context of work jargons, in which there is a large social distance between learners and native speakers.[7]

Butler English was the common way of communicating for domestic personnel in India during British domination. In this variety of English, the most frequently used verbal form derives from the English progressive, which is also used for reference to the punctual and non-punctual past (Hosali 2000, 100–108), as in (13a, b):

(13a) *I starting work twenty years ago*
'I started my work twenty years ago' (Hosali 2000, 104)

(13b) *that time I working one lady*
'At that time, I was working for one lady' (Hosali 2000, 268)

The verbal form *is* is used as a general verbal particle (Hosali 2000, 108), as in (14):

(14) *is they going to school*
'They are going to school' (ibid., 259)

Past time reference in this master/servant variety is accomplished predominantly by means of context or temporal contextualizers. For the past, the most frequently used marker seems to be *that time* (with variants like *those days*, *before*). Reference to the future is usually achieved through contextual clues, as in (15a), but *will* may also be added to the verb, as in (15b):

(15a) *you sending books also*
'You'll send books, too' (Hosali 2000, 102)

(15b) *they will doing everything for me*
'They will do anything for me' (Hosali 2000, 101–102)

The variation in the corpus of Butler English also demonstrates the effect of exposure to native speakers: apparently, some of the informants worked closely with different native speakers and, as a result, their linguistic proficiency allowed them to approximate Standard English, while others, who did not have such a close relationship, remained in the Basic Variety stage.

The social situation of immigrant foreign workers in Western Europe resembles that of speakers of Gulf Pidgin Arabic. Blackshire-Belay (1991) has collected a large corpus of German spoken by foreign workers (which used to be called *Gastarbeiterdeutsch*). In her corpus, there are some speakers who disambiguate between present and past reference with morphological means rather than with temporal adverbs. For past reference they use the German past participle (*ge-* form), but only for some verbs, as in (16):

(16)	*und*	*dann*	*ich*	*gefunden*	*eine*	*neue*	*fabrik*
	and	then	1s	find	ART	new	factory

'And then I found a new factory' (Blackshire-Belay 1991, 233)

More advanced speakers of Gastarbeiterdeutsch use combinations of an auxiliary with a past participle and even some preterite-like forms, which they seem to have learnt as isolated forms. At this stage, temporal adverbials are less essential for disambiguating time reference because the verb form indicates whether a statement is made about the past or a future intention is intended.

In the most elementary form of this variety, however, there are only a few *ge-* forms, most of them belonging to change-of-state verbs (as can be ascertained from the list compiled by Blackshire-Belay 1991, 357–425), for example *gefunden* 'found,' *verloren* 'lost,' *runtergefallen* 'fallen down,'

geboren 'born,' as well as some highly frequent verbs like *gesagt* 'said,' *gesehen* 'seen.' The difference in competence between the speakers in the three groups probably reflects the degree of exposure to the target language because of contact with a larger number of native speakers.

In general, only the most advanced speakers of a work jargon have at their disposal full verbal paradigms. For most speakers, verbs have only one form. Individual verbs may go back etymologically to different verbal forms in the target language, but since they do not form a paradigm, the speakers are unable to analyze these forms morphologically. Which verbal form in the target language is selected for which verb ultimately depends on the semantics of the verb, as manifested in the input to which the learners are exposed.

From Basic Variety to Stable Pidgin

All work jargons are Basic Varieties, used in a similar context, with the possible exception of Kiche Duits, which appears to have been introduced additionally as a means of communication in mixed marriages. Differences in the proficiency of the speakers reflect differences in the amount of exposure to the target language and the number of native speakers with whom they communicate. This creates a cline of Second Language Learning, from Basic Varieties like Pidgin Madame and Gulf Pidgin Arabic at one end, and classroom-taught Arabic as a second language at the other.

None of the varieties mentioned in the preceding sections have developed any unambigous tense/aspect markers. Verbal forms may go back to various verbal forms from the lexifier language, but only as fossilized forms. No paradigm is formed, and temporal reference is achieved with temporal adverbs. In post-Basic varieties, some morphology is introduced. Benazzo and Starren (2007, 138) give two reasons for this development. In the first place, when time reference is lexically-based, there is a high risk of ambiguity and misunderstanding, as such non-obligatory expressions are easily omitted. In the second place, although some aspectual distinctions can be made without morphological means, other distinctions are bound to remain opaque, such as perfect aspect (topic time after situation time), prospective (topic time before situation time), and progressive (topic time in situation time). Benazzo and Starren (2007) argue that for the expression of such aspects verbal morphology is more economical.

Once morphological marking is introduced, it appears to follow the same pathways across varieties. Given the fact that the function of temporal reference shifts from temporal adverbials to markers on the verb, one might expect

the morphological material to exhibit a formal continuity with the temporal adverbials of the Basic Variety. This, however, does not seem to be the case.

Bickerton's (1974, 1981) proposal about the development of tense/aspect markers in pidgin and creole language claims that these markers always develop in the same way in all pidgins and creoles, regardless of the source and target languages involved. His proposal centers around three markers, a tense marker ANTERIOR, a modal marker IRREALIS, and an aspect marker NON-PUNCTUAL. In expressions referring to the future, both IRREALIS and NON-PUNCTUAL are used.[8] Bickerton does not go into the details of the grammaticalization of the tense/aspect markers and their etymological source, but it seems that in this respect, too, there are common features among pidgins and creoles.

In their model of the development of tense and aspect marking, Bybee, Perkins, and Pagliuca (1994, 256–70) show that the development of tense/aspect markers always follows certain pathways of grammaticalization. For the marking of the future, for instance, cross-linguistically the most frequent lexical source is constituted by verbs of motion, rather than temporal adverbials; other sources include expressions of possession, of desire, and of obligation. These have in common that they all go through a stage "of functioning to express the intention, first of the speaker, and later of the agent of the main verb" (Bybee et al.1994, 254). Since non-past statements about first persons are liable to be interpreted by the hearer as futures, such statements provide a suitable pathway to the expression of future tense.

Temporal adverbials form one possible pathway for reference to the future and they go through the same development as other expressions, by moving from the expression of the agent's intention to the prediction of future actions (Bybee et al. 1994, 271). Yet the verbal markers in Arabic post-Basic Varieties do not seem to be derived from the temporal adverbials that were used in Basic varieties, but from lexical material in the lexifier language. In line with Bickerton's proposal, both Juba Arabic (Miller 2007) and Ki-Nubi (Wellens 2007) have three markers, an anterior marker *kan* (< *kān* 'to be'), a continuous marker *gi-/ge-* (probably < *gāʕid* 'sitting'), and an irrealis/future marker *bi-* (either < *bi-* 'in' or < *byi* 'to want'; see Persson 2008; Retsö 2014). Bongor Arabic (Luffin 2008) has only one aspect marker, *gay-*, which denotes continuous and non-past and is probably derived from the same source as *gi-/ge-*. For past reference the stable Arabic pidgins use the anterior marker *kān* in the case of stative verbs, while in the case of non-stative verbs the bare verb stem is used (Versteegh 2014b).

The conclusion must be that there is a major break in the development of pidgins from earlier forms of basic communication with foreigners. In the case

of other languages we usually depend on poorly documented travel accounts or descriptions by missionaries, for instance of Sranan (van den Berg and Smith 2013), Krio (Huber 2000), or Nigerian English Pidgin (Fayer 1990). The examples of early communication in Arabic are, therefore, particularly helpful in the discussion about the development of pidgin and creole varieties, because they emerge before our eyes.

Notes

1 This chapter is a revised version of (part of) my presentation at the Time and Space workshop organized by Peter Bakker and Aymeric Daval-Marcussen at the University of Århus, 15–16 January 2014. In examples from the literature, the transcription of the original has been maintained as much as possible. Note that *ṃ* stands for a velar nasal, and *ḍ* for a retroflex dental. In glossing, the following abbreviations have been used: ART = article, AUX = auxiliary, CONT = continuous, COMPL = completive, FUT = future, NEG = negation, 1, 2, 3 = 1st, 2nd, 3rd person, m, f = masculine, feminine, s, p = singular, plural.

2 In Mühlhäusler's (1997) classification of pidgin varieties, there is a basic stage preceding those contexts of communication that are associated with pidginization. He calls this the stage of pre-pidgins or jargons. These are partly identical with what Winford calls Stage 1 pidgins and partly with his prototypical or Stage 2 pidgins.

3 Dench (1998) analyzes the data about a pidgin in northwest Australia, Ngarluma Pidgin, which the local population used in contacts with foreigners. From the account of two shipwrecked sailors who spent six months in the region it is clear that in communicating with them the Aborigines did use verbal forms, mostly to order them to do something.

4 The women are trained by their employer ("Madame") in speaking 'Arabic'; in one instance mentioned by Bizri (2010, 195–98) the employer brings in another, more experienced, maid to teach a newly arrived woman how to communicate in Arabic.

5 The same expression may also express obligation, as in (i):

(i) *mäḍam* *baddi* *ulīla*
Madam want tell
'You need to tell Madam' (Bizri 2010, 228)

Some utterances involving the future could be seen as predictions, as in (ii).

(ii) *estegel* *ana* *badēṃ* *mūt*
work 1s afterwards die
'If I work [without eating], I'll die' (Bizri 2010, 232)

6 Without any context, it is difficult to say what the exact purpose of this utterance is, but it would seem to mean 'I am saying'; in (10) the existential is also connected with a state-like predicate. Note that in another variety of Gulf Pidgin Arabic, utterances with *fi* are also used to indicate future tense, as in (i):

(i) *sadig* *ʾana* *fi* *rūh* *itnēn* *šahar*
friend 1s FUT go two month
'A friend of mine is going in two months' (Al-Azraqi 2010, 167)

7 This is probably one of the varieties that Holm (2004) would regard as a semi-creole or a partially restructured variety, just like Afrikaans.

8 For an evaluation of this proposal on the basis of data from a large number of pidgins and creole varieties, see Holm et al. (2000).

Bibliography

Abdel-Ghaffar, N., M. Attwa, N. Elshamly, R. Muhammed. 2011. "Arabizi or Romanization: The Dilemma of Writing Arabic texts," *Jil Jadid Conference.* University of Texas, Austin.

Abdel Haleem, Muhammad. 2013. *Divine Oaths in the Qur'an*. SOAS Occasional Paper 1. London: Centre for Islamic Studies.

———. 2016. *The Qur'an: A New Translation*. Oxford: Oxford University Press.

Aboelezz, Mariam. 2012. "We Are Young. We Are Trendy. Buy Our Product! The Use of Latinized Arabic in Edited Printed Press in Egypt," *United Academics Journal of Social Sciences* 2, 48–72.

Abou Hagar, Dalia. 1998. "Realization in Egyptian Educated Spoken Arabic," *al-ʕArabiyya* 31, 1–19.

Agar, Michael. 1994. *Language Shock: Understanding the Culture of Conversatio*n. New York: William Morrow.

———. 2008. "A Linguistics for Ethnography," *Journal of Intercultural Communication* 16.

al-Akhtal. 1969. *Dīwān al-Axṭal, texte arabe publié . . . et annoté par Le P. A. Salhani S.J.* 2nd edition. Beirut.

Albirini, Abdulkafi. 2011. "The Sociolinguistic Functions of Code Switching from Standard Arabic and Dialectal Arabic," *Language in Society* 40 (5), Cambridge University Press.

Alice, H. 2009. "College Students' Motives for Using Social Network Sites and Their Relationships to Personality Traits," *Communication Research* (20) 29–55.

Alm, Antonie. 2015. "Facebook for Informal Language Learning: Perspectives from Tertiary Language Students," *The EUROCALL Review* 23(2), 3–18.

Almoaily, Mohammad. 2008. "A Data-based Description of Urdu Pidgin Arabic." MA thesis, University of Newcastle.

Altheim, F. and R. Stiehl. 1964–69. *Die Araber in der alten Welt.* 5 vols. in 6. Berlin: Walter de Gruyter.

Anderson, M.L. 2011. "Embodied Cognition," *Stanford Encyclopedia of Philosophy.*

Anis, Ibrahim. 1973. *Fī al-lahaǯāt al-ʕarabiyya* (originally published 1946). Cairo: Maktabat al-Anglu al-Misriya.

———. 1975. *Min asrār al-luɣa* (originally published 1951). Cairo: Maktabat al-Anglu al-Misriya.

Arab Social Media Report. 2014. https://www.arabsocialmediareport.com/home/index.aspx.

Arberry, A.J. 1955. *The Koran Interpreted*. London: Allen & Unwin.

Ateek, Mona, Mona Kamel Hassan, Trevor Naylor, Marian Sarofim, Doriana MacMullen. 2015. *A Roving Eye: Head to Toe in Egyptian Arabic Expressions*. Cairo: The American University in Cairo Press.

Attwa, Mona. 2012. "Arabizi: A Writing Variety Worth Learning? An Exploratory Study of the Views of Foreign Learners of Arabic on Arabizi." MA thesis, the American University in Cairo.

Avram, Andrei A. 2012. "On the Functions of *fī* in the Verbal System of Arabic Pidgins," *Romano-Arabica* 12, 35–58.

Awad, Louis. 1947. *Blūtūland*. Cairo: al-Hay'a al-Misriya al-'Amma li-l-Kitab. (Reprinted 1989.)

Azmi, Aqil M. and Eman A. Aljafari. 2015. "Modern Information Retrieval in Arabic: Catering to Standard and Colloquial Arabic Users," *Journal of Information Science* 41/4, 506–17.

Al-Azraqi, Munira. 2010. "Pidginisation in the Eastern Region of Saudi Arabia: Media Presentation," in Reem Bassiouney, ed., *Arabic and the Media: Linguistic Analyses and Applications*, 159–73. Leiden: Brill.

Baalbaki, R. 1981. *al-Kitāba l-ʕarabiyya wa-l-sāmiyya*. Beirut.

Badawi, El-Said. 1973. *Mustawayāt al-ʕarabiyya al-muʕāṣira fī Miṣr: baḥθ fī ʕilāqat al-luɣa bi-l-ḥaḍāra.* Cairo: Dar al-Ma'arif.

———. 1985. "Educated Spoken Arabic: A Problem in Teaching Arabic as a Foreign Language," in K.R. Jankowsky, ed., *Scientific and Humanistic Dimensions of Language*, 15–22. Amsterdam: John Benjamins.

———. 1995. "The Use of Arabic in Egyptian TV Commercials: A Language Simulator for the Training of Teachers of Arabic as a Foreign Language," in J.E. Alatis, C.A. Straehle, B. Gallenberger, and M. Ronkin, eds., *Linguistics and the Education of Language of Teachers: Ethnolinguistic, Psycholinguistic, and Sociolinguistic Aspects*, 33–39. Washington: Georgetown University Press.

———. 2002. "In the Quest for the Level 4+ in Arabic: Training Level 2–3 Learners in Independent Reading," in Betty Lou Leaver and Boris Shekhtman, eds., *Developing Professional-Level Language Proficiency*, 156–76. Cambridge: Cambridge University Press.

———. 2012. *Mustawayāt al-ʕarabiyya al-muʕāṣira fī Miṣr: baḥθ fī ʕilāqat al-luɣa bi-l-ḥaḍāra* (reprinted with a new introduction). Cairo: Dar al-Ma'arif.

Badawi, El-Said and Muhammad Abdel Haleem. 2008. *Arabic–English Dictionary of Qur'anic Usage.* Leiden: Brill.
Badawi, El-Said, Michael Carter, and Adrian Gully. 2004. *Modern Written Arabic: A Comprehensive Grammar*. New York: Routledge.
Bakir, Murtadha J. 2010. "Notes on the Verbal System of Gulf Pidgin Arabic," *Journal of Pidgin and Creole Languages* 25, 201–28.
al-Banna, Hassan. 1984. "ʕAn al-luɣa wa-l-taknīk fi al-qiṣṣa wa-l-riwāya: namūðag taḥlīlī min Yusuf Idris," *Fuṣūl* 5:1, 131–51
Baron, Naomi S. 2008. *Always On: Language in an Online and Mobile World*. New York: Oxford University Press.
Barthélemy, Adrien. 1935. *Dictionnaire Arabe-Français: Dialectes de Syrie: Alep, Damas, Liban, Jérusalem.* Paris: Paul Geuthner.
Bartlett, John. 2002. *Bartlett's Familiar Quotations,* 17th ed. New York: Little, Brown.
Bassiouney, Reem. 2006. *Functions of Code Switching in Egypt: Evidence from Monologues*. Leiden: Brill.
———. 2009a. *Arabic Sociolinguistics*. Edinburgh: Edinburgh University Press.
———. 2009b. "Examining Code-Choice in Advertisements in Egypt," *al-ʕArabiyya* 38/39 (2005–2006), 45–55.
Al-Batal, Mahmoud. 1990. "Connectives as Cohesive Elements in a Modern Expository Arabic Text," in Mushira Eid and John McCarthy, eds., *Perspectives on Arabic Linguistics II*, 234–66. Amsterdam/Philadelphia: John Benjamins.
———. 1992. "Diglossia Proficiency: The Need for an Alternative Approach to Teaching," in Aleya Rouchdy, ed., *The Arabic Language in America*, 284–304. Detroit: Wayne State University Press.
———. 1994. "Connectives in Arabic Diglossia: The Case of Lebanese Arabic," in M. Eid, V. Cantarino, and K. Walters, *Perspectives on Arabic Linguistics*, vol. 1, 91–119. John Benjamins Publishing Company.
al-Baydawi. 1988. *Tafsīr*, vol. 2. Beirut: Dar al-Kutub al-'Ilmiya.
Beauvois, M.H. 1992. "Computer-Assisted Classroom Discussion in the Foreign-Language Classroom: Conversation in Slow Motion," *Foreign Language Annals* 25(5), 455–64.
Beeston, A.F.L. 1981. "Languages of pre-Islamic Arabia," *Arabica* 28, 178–86.
Behnstedt, Peter. 1981. "Weitere koptische Lehnwörter im Ägyptisch-Arabischen," *Die Welt des Orients* 12, 81–98.
Behnstedt, Peter and Manfred Woidich. 1982. "Die ägyptischen Oasen: ein dialektologischer Vorbericht," *Zeitschrift für arabische Linguistik* 8, 39–71.
———. 1985. *Die ägyptisch-arabischen Dialekte.* 2. *Dialektatlas von Ägypten. Beihefte zum Tübinger Atlas des vorderen Orients*, Reihe B (Geisteswissenschaften) Nr. 50.2. Wiesbaden: Reichert.

———. 1988. *Die ägyptisch-arabischen Dialekte.* 3. *Texte: II. Niltaldialekte. III. Oasendialekte.* Wiesbaden: Reichert. *Beihefte zum Tübinger Atlas des vorderen Orients*, Reihe B (Geisteswissenschaften) Nr. 50.3.

———. 1994. *Die ägyptisch-arabischen Dialekte*. 4. *Glossar, Arabisch–Deutsch*. *Beihefte zum Tübinger Atlas des vorderen Orients*, Reihe B (Geisteswissenschaften) Nr. 50.4. Wiesbaden: Ludwig Reichert Verlag.

———. 2005. *Arabische Dialektgeographie: eine Einführung.* Leiden: Brill.

———. 2011. *Wortatlas der arabischen Dialekte* vol. I: *Mensch, Natur, Fauna und Flora.* Leiden: Brill.

Bellamy, J.A. 1985. "A New Reading of the Namārah inscription," *Journal of the American Oriental Society* 105, 31–51.

Benazzo, Sandra. 2009. "The Emergence of Temporality: From Restricted Linguistic Systems to Early Human Language," in Rudolf Botha and Henriëtte de Swart, eds., *Language Evolution: The View from Restricted Linguistic Systems*, 21–57. Utrecht: LOT.

Benazzo, Sandra and Marianne Starren. 2007. "L'émergence de moyens grammaticaux pour exprimer les relations temporelles en L2," *Acquisition et interaction en langue étrangère* 25, 129–57.

Benkato, Adam. 2014. "The Arabic Dialect of Benghazi, Libya: Historical and Comparative Notes," *Zeitschrift für arabische Linguistik* 59, 57–102.

Berruto, Gaetano. 2004. "The Problem of Variation," *The Linguistic Review* 21, 293–322.

Bewley, A.A. 1989. *Al-Muwaṭṭaʔ of ʔImām Mālik ibn Anas: The First Formulation of Islamic Law.* London, New York: Kegan Paul.

Bickerton, Derek. 1974. "Creolization, Linguistic Universals, Natural Semantax and the Brain," *University of Hawaii Working Papers in Linguistics* 6(3), 125–41.

———. 1981. *Roots of Language*. Ann Arbor: Karoma.

Bies et al. 2014. "Transliteration of Arabizi into Arabic Orthography: Developing a Parallel Annotated Arabizi–Arabic Script SMS/Chat Corpus," *Proceedings of the EMNLP 2014 Workshop on Arabic Natural Language Processing (ANLP)*, 93–103. Retrieved from http://www.aclweb.org/anthology/W14-3612.

Bisang, Walter. 2009. "On the Evolution of Complexity: Sometimes Less Is More in East and Mainland Southeast Asia," in Geoffrey Sampson, David Gil, and Peter Trudgill, eds., *Language Complexity as an Evolving Variable*, 34–49. Oxford: Oxford University Press.

Bizri, Fida. 2010. *Pidgin Madame: Une Grammaire de la Servitude.* Paris: Geuthner.

Bjørnsson, Jan Arild. 2010. "Egyptian Romanized Arabic: A Study of Selected Features from Communication among Egyptian Youth on Facebook." MA thesis, University of Oslo.

Blachère, R., M. Chouémi, C. Denizeau. 1966–. *Dictionnaire Arabe–Français–Anglais: Langue classique et moderne)*. Paris: Maisonneuve et Larose.

Blackshire-Belay, Carol. 1991. *Language Contact: Verb Morphology in German of Foreign Workers*. Tübingen: G. Narr.

Blanc, Haim. 1960. "Stylistic Variations in Spoken Arabic: A Sample of Interdialectal Educated Conversation," in C. Ferguson, ed., *Contributions to Arabic Linguistics*, 79–161. Cambridge: Harvard University Press.

Blattner, Geraldine and Lara Lomicka. 2012. "*Facebook*-ing and the Social Generation: A New Era of Language Learning," *Apprentissage des langues et systèmes d'information et de communication* 15(1).

Bliss, Frank. 1983. *Die Oasen Baḥriya und Farāfra.* Bonn: PAS.

———. 1989. *Wirtschaftlicher und sozialer Wandel im 'Neuen Tal' Ägyptens.* Bonn: PAS.

———. 2006. *Oasenleben: die ägyptischen Oasen Bahriya und Farafra.* Bonn: PAS.

Blommaert, 2011. "Supervernaculars and their Dialects," *Tilburg Papers in Culture Studies* 9.

Bordreuil, P., A. Desreumaux, C. Robin, and J. Teixidor. 1997. "Linteau inscrit AO 4083," in Y. Calvet and C.J. Robin, eds., *Arabie heureuse Arabie déserte. Les antiquités arabiques du Musée du Louvre*. 265–69. Paris: Éditions de la Réunion des Musées Nationaux.

Boris, Gilbert. 1958. *Lexique du parler arabe des Maraziq.* Paris: Klincksieck.

Boussofara-Omar, Naima. 2010. "Diglossia," in Kees Versteegh, Mushira Eid, Alaa Elgibali, Manfred Woidich, Andrzej Zaborski, eds., *Encyclopedia of Arabic Language and Linguistics* 1, 629–37. Leiden: Brill.

Bouvier, Gwen. 2015. "What Is a Discourse Approach to Twitter, Facebook, YouTube and Other Social Media? Connecting with Other Academic Fields," *Journal of Multicultural Discourses* 102, 149–62.

Boyd, Danah and Nicole B. Ellison. 2007. "Social Network Sites: Definition, History, and Scholarship," *Journal of Computer-Mediated Communication* 13(1), 210–30.

Brustad, Kristen, Mahmoud Al-Batal, Abbas Al-Tonsi. 2004. *Al-Kitāb fī taʕallum al-ʕarabiyya*. Washington, D.C.: Georgetown University Press.

Busuttil, James J. 1991. "Slay Them Wherever You Find Them: Humanitarian Law in Islam," in *Revue de Droit Pénal Militaire et de Droit de la Guerre*, 113–40.

Bybee, Joan, Revere Perkins, and William Pagliuca. 1994. *The Evolution of Grammar: Tense, Aspect, and Modality in the Languages of the World.* Chicago: University of Chicago Press.

Cameron, Lynne. 2003. *Metaphor in Educational Discourse*. London: Continuum.

Cantineau, J. 1930–32. *Le Nabatéen*. 2 vols. Paris: Ernest Leroux.

———. 1960. *Etudes de linguistique arabe: Mémorial Jean Cantineau.* Paris: Klincksieck.

Carter, Michael. 1983. "Language Control as People Control in Medieval Islam," *al-ʔAbhāθ* 31, 65–84.

Caskel, W. 1969. "Die Inschrift von en-Nemāra neu gesehen," *Mélanges de la Faculté orientale de l'Université St. Joseph de Beyrouth* 45, 367–79.
Catford, J.C. 1988. *A Practical Introduction to Phonetics*. Oxford: Clarendon.
Chaalal, Imen. 2010. "Foreign Learners' Difficulties in Translating the Arabic Discourse Marker 'Fa' into English." MA thesis, University of Constantine.
Chelghoum, Ahlem. 2017. "Social Network Sites and Arabic Diglossia between Threatening Modern Standard Arabic and Strengthening Colloquial Arabic," *International Journal of Language and Linguistic* 5(3–1), 36–43.
Clyne, Michael. 2009. "Constraints on Code Switching: How Universal Are They?" *Linguistics* 25(4), 739–64.
Cohn, Dorrit. 1978. *Transparent Minds: Narrative Modes for Presenting Consciousness in Fiction.* Princeton: Princeton University Press.
Colin, Georges S. 1993–94. *Le Dictionnaire Colin de l'Arabe Dialectal marocain*, 8 vols., ed. Zakia Iraqi Sinaceur. Rabat: Éditions al-Manahil.
Conboy, Martin. 2010. *The Language of Newspapers: Socio-historical Perspectives*. London: Continuum.
Corriente, Federico. 1977. *A Grammatical Sketch of the Spanish Arabic Dialect Bundle.* Madrid: Instituto Hispano-Árabe de Cultura.
Crease, Robert P. and Alfred Scharff Goldhaber. 2014. "So You're Not a Physicist . . . ," *New York Times Sunday Review*, 28 September 2014, 12.
Crystal, David. 2006. *Language and the Internet* (2nd ed.). Cambridge: Cambridge University Press.
———. 2011. *Internet Linguistics: A Student Guide*. London: Routledge.
Dale, I. 1980. "Digraphia," *International Journal of the Sociology of Language* 26, 5–14.
Dalton, Mallory L. 2011. "Social Networking and Second Language Acquisition: Exploiting Skype™ Chat for the Purpose of Investigating Interaction in L2 English Learning." MA thesis, Iowa State University.
Danet, Brenda and Susan Herring. 2007. *The Multilingual Internet: Language, Culture, and Communication Online.* New York: Oxford University Press.
Darwish, B. Elsayed. 2017. "Factors Influencing the Uses, Diglossia and Attrition of Arabic Language in Social Media: Arab Youth Case," *Journal of Education and Social Sciences* 7(1).
al-Dasuqi, Muhammad 'Ali. 1920. *Kitāb tahḏīb alfāẓ al-ʕāmmiyya.* Cairo.
Davies, Humphrey. 2013. *Yūsuf al-Shirbīnī's Kitāb Hazz al-Qaḥūf bi-Sharḥ Qaṣīd Abī Shādūf ("Brains confounded by the ode of Abu Shādūf expounded").* Volume III: *A Lexicon of 17th-century Egyptian Arabic.* Leuven: Peeters.
al-Dawakhili, 'Abd al-Khalid. 1985. *al-ʕArab fī Sūriyā qabl al-Islām* (translation of R. Dussaud 1907). Beirut.
Dawood, N.J. (trans. with notes by). 1990. *The Koran*. London: Penguin Classics.
Dayf, Shawqi. 1986. *Taysīr al-naḥw al-taʕlīmī qadīman wa ḥadīθan*. Cairo: Dar al-Ma'arif.

Dench, Alan. 1998. "Pidgin Ngarluma: An Indigenous Contact Language in North Western Australia," *Journal of Pidgin and Creole Languages* 13, 1–61.

Denizeau, Claude. 1960. *Dictionnaire des Parlers Arabes de Syrie, Liban et Palestine (Supplément au Dictionnaire arabe-français de A. Barthélemy).* Paris: G.-P. Maisonneuve.

Derks, Daantje, Arjan E.R. Bos, and J. von Grumbkow. 2008. "Emoticons in Computer-Mediated Communication: Social Motives and Social Context," *Cyber Psychology and Behavior* 11(1).

Deumert, Ana. 2009. "Namibian *Kiche Duits*: The Making (and Decline) of a Neo-African Language," *Journal of Germanic Linguistics* 21, 349–417.

Didelot, Patricia. 2013. "The History of Social Media. When Did It Really Begin? You May Be Surprised." Retrieved from http://www.inquisitr.com/830664/the-history-of-social-media-when-did-it-reallybegin-you-may-be-surprised-infographic.

Dietrich, Rainer and Wolfgang Klein. 1986. "Simple Language," *Interdisciplinary Science Review* 1/2, 110–17.

Dozy, Reinhart. 1881. *Supplément aux dictionnaires arabes*, 2 vols. Leiden: E.J. Brill.

Dresner, Eli and Susan Herring. 2010. Functions of the Nonverbal in CMC: Emoticons and Illocutionary Force. *Communication Theory* 20(3), 249–68.

Drop, Hanke and Manfred Woidich. 2007. *ilBaḥariyya: Grammatik und Texte.* Wiesbaden: Harrassowitz.

Dussaud, R. 1902. "Inscription nabatéo-arabe d'en-Nemâra," *Revue Archéologique* 2, 409–21.

———. 1907. *Les Arabes en Syrie avant l'Islam*. Paris: Ernest Leroux.

———. 1955. *La pénétration des Arabes en Syrie avant l'Islam*. Paris: Geuthner.

Dussaud, R. and F. Macler. 1903. "Rapport sur une mission scientifique dans les régions désertiques de la Syrie moyenne," *Nouvelle Archive des Missions Scientifiques et Littéraires* 10, 411–744. (Published separately as *Mission Scientifique dans les Régions Désertes de la Syrie Moyenne*. Paris 1903.)

Duwairi, Rehab, Raed Marji, Narmeed Sha'ban, Sally Rushaidat. 2014. "Sentiment Analysis in Arabic Tweets," *5th International Conference on Information and Communication Systems (ICICS), 1–3 April 2014*, Irbid, 1–6.

Eid, Mushira. 1982. "The Non-Randomness of Diglossic Variation," *Glossa* 16, 54–84.

———. 1988. "Principles for Code-switching between Standard and Egyptian Arabic," *al-ʕArabiyya* 21, 51–79.

———. 2007. "Arabic on the Media: Hybridity and Styles," in Everhard Ditters and Harald Motzki, eds., *Approaches to Arabic Linguistics*. Leiden: Brill.

Elgibali, Alaa. 1996. "Beginning to Understand Arabic," in Alaa Elgibali, ed., *Understanding Arabic: Essays in Contemporary Arabic Linguistics in Honor of El-Said Badawi*, 1–14. Cairo: The American University in Cairo Press.

Elshami, Yasser. 2013. "The Language of Contemporary Egyptian Newspapers: Revisiting Badawi's Model." MA thesis, the American University in Cairo.

Encyclopaedia of Islam, 2nd ed. 1960–2004. 11 vols. and suppl. Leiden: Brill.

Encyclopedia Britannica Online. "Demotic Greek Language" at http://www.britannica.com.proxy.library.cornell.edu/EBchecked/topic/157455/Demotic-Greek-language#ref1848.

Enwall, Joakim. 2001. "Di- and trigraphia among the A-Hmao in Yunnan Province, China," *International Journal of the Sociology of Language* 150, 95–107.

Essa, Ibrahim. 2008. *Kitābī ʕan Mubārak wa-ʕaṣrihi wa-Miṣrih.* Cairo: Madbuli.

El Essawi, Raghda. 2010. "Arabic in Latin Script in Egypt: Who Uses It and Why," in Ahmed Al-Issa and Laila S. Dahan, eds., *Global English: Issues of Language, Culture, and Identity in the Arab World*. Oxford: Peter Lang.

Facebook Company. 2017. Retrieved from https://newsroom.fb.com/company-info/.

Fakhry, Ahmed. 1974. *The Oases of Egypt. II. Baḥriyah and Farafra Oases.* Cairo: The American University in Cairo Press.

Fayer, Joan M. 1990. "Nigerian Pidgin English in Old Calabar in the Eighteenth and Nineteenth Centuries," in John Victor Singler, ed., *Pidgin and Creole Tense/Mood/Aspect Systems*, 185–202. Amsterdam and Philadelphia: J. Benjamins.

Ferguson, Charles A. 1959a. "Diglossia," *Word* 15, 325–40.

———. 1959b. "The Arabic Koinè," *Language* 35, 616–30.

———. 1971. "Problems of Teaching Languages with Diglossia," in Charles A. Ferguson, *Language Structure and Language Use: Essays by Charles Ferguson*, 71–86. Stanford: Stanford University Press.

———. 1996. "Diglossia Revisited," in Alaa Elgibali, ed., *Understanding Arabic: Essays in Contemporary Arabic Linguistics in Honor of El-Said Badawi*. Cairo: The American University in Cairo Press.

Ferrando, Ignacio. 2001. *Introduccion a la historia de la lengua arabe, nuevas perspectivas*. Zaragoza: Universidad de Zaragoza.

al-Firuzabadi. 1952. *al-Ḳamūs al-muḥīṭ*. 4 vols. in 2. Cairo.

Fischer, Wolfdietrich. 1991. "What is Middle Arabic?" in Alan S. Kaye, ed., *Semitic Studies in Honor of Wolf Leslau*, 430–36. Wiesbaden: Otto Harrassowitz.

Fisher, Greg. 2011. *Between Empires: Arabs, Romans, and Sasanians in Late Antiquity.* Oxford: Oxford University Press.

Fishman, Joshua. 2001. "Digraphia Maintenance and Loss among Eastern European Jews: Intertextual and Interlingual Print Conventions in Ashkenazic Linguistic Culture since 1800," *International Journal of the Sociology of Language* 150, 27–41.
Frank, Jonny. 2008. "First Certificate Speaking: Part 2. Avoiding 'ermmm': Adding Coherence to Spoken Discourse Using Discourse Markers," Developing Teachers.com.
Furayha, Anis. 1955. *Naḥwa ʕarabiyya muyassara*. Beirut: Dar al-Thaqafa.
Furko, Bálint Péter. 2014. "Perspectives on the Translation of Discourse Markers: A Case Study of the Translation of Reformulation Markers from English into Hungarian," *ACTA Universitatis Sapientiae: Philologica* 6(2), 181–96.
Gee, James Paul. 1996. *Social Linguistics and Literacies: Ideology in Discourses*, 2nd edition. London: Routledge.
Genette, Gérard. 1980. *Narrative Discourse: An Essay in Method*, trans. Jane E. Lewin. Ithaca: Cornell University Press.
Gibbs, Raymond. 2006. *Embodiment and Cognitive Science.* New York: Cambridge University Press.
Goffman, Erving. 1959. *The Presentation of Self in Everyday Life*. New York: Doubleday.
Goldstein, Daniel G. and Gerd Gigerenzer. 2002. "Models of Ecological Rationality: The Recognition Heuristic," *Psychological Review* 109(1), 75.
Goschler, Juliana. 2005. "Embodiment and Body Metaphors," www.metaphorik.de.
Griffini, Enrico 1913. *L'arabo parlato delle Libia*. Milano: Ulrico Hoepli.
Grivelet, Stéphane. 2001. "Digraphia: Writing Systems and Society," in J. Fishman, ed., *International Journal of the Sociology of Language.* Berlin, New York: Mouton De Gruyter.
Guri-Rosenblit, Sarah and Begoña Gros. 2011. "E-Learning: Confusing Terminology, Research Gaps and Inherent Challenges," *International Journal of E-Learning and Education* 25(1).
Håland, Eva Marie. 2017. "Adab Sākhir (Satirical Literature) and the Use of Egyptian Vernacular," in Jacob Høigilt and Gunvor Mejdell, eds., *The Politics of Written Language in the Arab World: Writing Change*, 142–65. Leiden: Brill.
Halévy, J. 1903. "L'Inscription nabatéo-arabe d'En-Némara," *Revue sémitique d'épigraphie et d'histoire ancienne* 11, 8–62.
Hamans, Camiel and A.V. Stichting. 2013. "Historical Word-formation Caught in the Present: Changes in Modern Usage," in J. Fisiak and M. Bator, eds., *Historical English Word Formation and Semantics*. Frankfurt: Peter Lang.
Hamzah, Masputeriah. 2004. "Facilitating Second Language Acquisition (SLA) in a Computer-Mediated Communication (CMC) Learning

Environment," *Internet Journal of E-Language Learning and Teaching* 1(1), 15–30.
Hansen, Gunna Funder. 2010. "Word Recognition in Arabic as a Foreign Language," *The Modern Language Journal* 94(4), 567–81.
Hartmann, M. 1906. "Zur Inschrift von Namāra," *Orientalistische Literaturzeitung* 9, cols. 573–84.
Hary, Benjamin (1996). "The Importance of the Language Continuum in Arabic Multiglossia," in Alaa Elgibali, ed., *Understanding Arabic: Essays in Contemporary Arabic Linguistics in Honor of El-Said Badawi*, 69–90. Cairo: The American University in Cairo Press.
Hassan, Norizah and Azirah Hashim. 2009. "Electronic English in Malaysia: Features and Language in Use," *English Today* 25(4), 39–46.
El-Hassan, Shaher. 1977. "Educated Spoken Arabic in Egypt and the Levant: A Critical Review of Diglossia and Related Concepts," *Archivum Linguisticum* 8(2), 112–32.
———. 1978. "Variation in the Demonstrative System in Educated Spoken Arabic," *Archivum Linguisticum* 9(1), 32–57.
Hassan, Tammam. 1973. *Al-Luɣāt al-ʕarabiyya: maʕnāhā wa-mabnāhā.* Cairo.
———. 1993. *Al-Bayān fī rawāʔiʕ al-Qurʔān*. Cairo: ʿAlam al-Kutub.
———. 2004. "*al-Sabʿ al-mathānī*," *Journal of Qur'anic Studies* 6:2, 172–84.
Heidar, D. and Reza Biria. 2011. "Sociopragmatic Functions of Discourse Markers in International Law Texts," *Theory and Practice in Language Studies* 1(11), 1479–87.
Heredia, Roberto and Jeanette Altarriba. 2001. "Bilingual Language Mixing: Why Do Bilinguals Code-switch?" *Current Directions in Psychological Science* 10(5), 164–68.
Himaya, Yasir. 2007. *Qāmūs riwiʃ ṭaḥn.* Cairo: Kunuz.
Hinds, Martin and El-Said Badawi. 1986. *A Dictionary of Egyptian Arabic: Arabic–English*. Beirut: Librairie du Liban.
Høigilt, Jacob and Gunvor Mejdell, eds. 2017. *The Politics of Written Language in the Arab World: Writing Change*. Leiden: Brill.
Holes, Clive. 2004. *Modern Arabic Structures, Functions, and Varieties*. Washington, D.C.: Georgetown University Press.
Holm, John et al. 2000. "The Creole Verb: A Comparative Study of Stativity and Time Reference," in John H. McWhorter, ed., *Language Change and Language Contact in Pidgins and Creoles*, 133–62. Amsterdam and Philadelphia: J. Benjamins.
Hosali, Priya. 2000. *Butler English: Form and Function*. Delhi: B.R. Publishing Corporation.
Howell, M.S. 1883–1911. *A Grammar of the Classical Arabic Language Translated and Compiled from the Most Approved Native or Naturalized Authors*. Allahabad. (Reprinted Delhi 1986).
Hoyland, R.G. 2001. *Arabia and the Arabs: From the Bronze Age to the Coming of Islam.* London, New York: Routledge.

Huber, Magnus. 2000. "Restructuring in Vitro? Evidence from Early Krio," in Ingrid Neumann-Holzschuh and Edgar W. Schneider, eds., *Degrees of Restructuring in Creole Languages*, 275–307. Amsterdam and Philadelphia: J. Benjamins.

Hudson, Alan. 2002. "Outline of a Theory of Diglossia," *International Journal of Sociology and Language* 157, 1–48.

Hussein, Taha et al. 1986. *Yusuf Idris bi-qalam kibār al-ʔudabāʔ.* Cairo: Maktabat Misr.

Ibn al-Athir. N.d. *Al-Nihāya fī ɣarīb al-ḥadīth* 1. Cairo: Dar Ihya' al-Kutub al-'Arabiya.

Ibn Khaldun, 'Abd al-Raḥman bin Muhammad. N.d. *Muqaddima*. Beirut: Ihya' al-Turath al-'Arabi.

Ibn Malik. 1932. *Alfiyya*. Cairo: Matba'at Dar al-Kutub al-Misriya.

Ibn Manzur. 1955–56. *Lisān al-ʕArab.* 15 vols. Beirut: Dar Sadir and Dar Bayrut.

Ibrahim, Muhammad H. 1986. "Standard and Prestige Language: A Problem in Arabic Linguistics," *Anthropological Linguistics* 28(1), 115–26.

Ibrahim, Sonallah. 2001. *The Committee*, trans. Mary St. Germain and Charlene Constable. Syracuse: Syracuse University Press.

Idris, Yusuf. N.d. "ʔArxaṣ layālī," in *ʔArxaṣ layālī*. Cairo: Maktabat Gharib.

'Izzat, 'Azza 'Ali. 2000. *Luɣat al-ʃāriʕ wa-l-taḥawwulāt fī al-ʃaxṣiyya al-miṣriyya*. Cairo: Dar al-Hilal.

Jackendoff, Ray. 2002. *Foundations of Language: Brain, Meaning, Grammar, Evolution*. Oxford: Oxford University Press.

Jamshidnejad, Alireza. 2011. "An Innovative Approach to Understanding Oral Problems in Foreign Language Learning and Communication," *Journal of Academic and Applied Studies* 1, 3–21.

Al Jazeera. 2008. *al-ʔIttiʒāh al-muʕākis*. https://www.aljazeera.net/programs/opposite-direction/2008/5/6/%D8%A7%D9%84%D9%84%D8%BA%D8%A9-%D8%A7%D9%84%D8%B9%D8%B1%D8%A8%D9%8A%D8%A9-%D8%A7%D9%84%D9%81%D8%B5%D8%AD%D9%89.

Jibril, Ahmed Tanimu and Mardziah Hayati Abdullah. 2013. "Relevance of Emoticons in Computer-Mediated Communication Contexts: An Overview," *Asian Social Science.*

Johnson, Mark. 1987. *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason.* Chicago: University of Chicago Press.

Jones, Alan. 2007. *The Qur'ān Translated into English*. Oxford: Gibb Memorial Trust.

de Jong, Rudolf. 1996. "More Material on Fayyūmi Arabic," *Zeitschrift für arabische Linguistik* 31, 57–92.

Kammensjo, Helene. 2004. "Pre-Topical Elements in Formal Spoken Arabic," in L. Edzard and J. Resto, eds., *Current Issues in the Analysis of Semitic Grammar and Lexicon*, 149–65. Wiesbaden: Harrassowitz.

———. 2005. *Discourse Connectives in Arabic Lecturing Monologue*. Göteborg: Acta Universitatis Gothoburgensis.

Kelm, O.R. 1992. "The Use of Synchronous Computer Networks in Second Language Instruction: A Preliminary Report," *Foreign Language Annals* 25, 441–54.

Kern, R.G. 1995. "Restructuring Classroom Interaction with Networked Computers: Effects on Quantity and Characteristics of Language Production," *The Modern Language Journal* 79(4), 457–76.

———. 2014. "Technology as Pharmakon: The Promise and Perils of the Internet for Foreign Language Education," *The Modern Language Journal* 98(1), 340–57.

Kessler, Greg. 2018. "Technology and the Future of Language Teaching," *Foreign Language Annals* 51, 205–18.

Khalidi, Tarif. 2008. *The Qur'an: A New Translation by Tarif Khalidi.* Penguin Classics.

Khrisat, Abdulhafeth and Majiddudin Mohamad. 2014. "Language's Borrowings: The Role of the Borrowed and Arabized Words in Enriching Arabic Language," *American Journal of Humanities and Social Sciences* 2(2), 133–42

al-Khuli, Amin. 1965. *Muʃkilat ḥayātina al-luɣawiyya*. Cairo: General Egyptian Book Organization.

al-Khwarazmi, Abu 'Abdullah Muhammad b. Ahmad. 1895. *Kitāb mafātīḥ al-ʕulūm/Liber Mafātīḥ al-Olūm,* ed. G. van Vloten. Leiden.

Killean, Carolyn. 1980. "Demonstrative Variation in Oral Media Arabic in Egypt," *Studies in the Linguistic Sciences* 10(2), 165–78.

Kimmel, Michael. 2008. "Properties of Cultural Embodiment: Lessons from the Anthropology of the Body," www.academia.edu.

King, Robert. 2001. "The Poisonous Potency of Script: Hindi and Urdu," *International Journal of the Sociology of Language* 150, 43–59.

Kitchen, K.A. 1994. *Documentation for Ancient Arabia*. *Part I, Chronological Framework and Historical Sources*. Liverpool: Liverpool University Press.

Klein, Wolfgang and Clive Perdue. 1997. "The Basic Variety (or: Couldn't Natural Languages Be Much Simpler?)," *Second Language Research* 13, 301–47.

Al Kohlani, Fatima. 2010. "The Function of Discourse Markers in Arabic Newspaper Opinion Articles." PhD thesis, Georgetown University, Washington D.C.

Koopmans, Wim. 2004. "Een grammatika van het Farafra-Arabisch." MA thesis, University of Amsterdam.

Kövecses, Zoltan. 2010. *Metaphor: A Practical Introduction*. Oxford: Oxford University Press.

Kropp, Manfred. 1991. "Grande re degli Arabi e vassallo di nessuno: Mar' al-Qays ibn 'Amr e l'iscrizione ad en-Nemara," *Quaderni di Studi Arabi* 9, 3–28.

———. 1993. "Vassal—neither of Rome nor of Persia: Mar'-al-Qays the Great King of the Arabs," *Proceedings of the Seminar for Arabian Studies* 23, 63–93.

Kucer, Stephen B. 2005. *Dimensions of Literacy*. Mahwah, NJ: Lawrence Erlbaum Associates.
Lakoff, George. 1987. *Women, Fire, and Dangerous Things.* Chicago: University of Chicago Press.
Lakoff, George and Mark Johnson. 1980. *Metaphors We Live By.* Chicago: Chicago University Press.
———. 1999. *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought*. Chicago: University of Chicago Press.
Landry, Rodrigue and Richard Y. Bourhis. 1997. "Linguistic Landscape and Ethnolinguistic Vitality: An Empirical Study," *Journal of Language and Social Psychology* 16(1), 23–49.
Lane, Edward William. 1863–93. *An Arabic–English Lexicon Derived from the Best and Most Copious Eastern Sources.* 8 parts. London. (Reprinted 1984).
———. 1984. *Arabic–English Lexicon*, 2 vols. Cambridge: Islamic Texts Society.
Larcher, Pierre. 2001. "Le parler des arabes de Cyrénaïque vu par un voyageur marocain du XIIIe siècle," *Arabica* XLVII, 368–78.
Larsen-Freeman, Diane and Lynne Cameron. 2008. *Complex Systems and Applied Linguistics*. Oxford: Oxford University Press.
Levy, Simon. 2009. *Parlers arabes des Juifs du Maroc.* Zaragoza: Instituto de Estudios Islámicos y del Oriente Próximo.
Liao, Silvie. 2008. "Variation in the Use of Discourse Markers by Chinese Teaching Assistants," *Journal of Pragmatics* 41(7), 1313–28.
Lidzbarski, M. 1903–15. *Ephemeris für semitische Epigraphik.* 3 vols. Giessen: J. Wicker.
Liem, Nguyen Dang. 1979. "Cases and Verbs in Pidgin French in Vietnam (Tay Boi)," *Papers in Pidgin and Creole Linguistics* 2, 217–46.
Luffin, Xavier. 2008. "Pidgin Arabic: Bongor Arabic," in Kees Versteegh, Mushira Eid, Alaa Elgibali, Manfred Woidich, Andrzej Zaborski, eds., *Encyclopedia of Arabic Language and Linguistics* 3, 634–39. Leiden: Brill.
Maalej, Zouheir. 2004. "Figurative Language in Anger Expressions in Tunisian Arabic: An Extended View of Embodiment," *Metaphor and Symbol*, 51–75.
———. 2007. "The Embodiment of Fear Expressions in Tunisian Arabic: Theoretical and Practical Implications," in Farzad Sharifian and Gary B. Palmer, eds., *Applied Cultural Linguistics: Implications for Second Language Learning and Intercultural Communication,* 87–104. Amsterdam and Philadelphia: John Benjamins.
———. 2008. "The Heart and Cultural Embodiment," in Farzad Sharifian, René Dirven, Ning Yu, and Susanne Niemeier, eds., *Culture, Body, and Language: Conceptualization of Internal Body Organs across Cultures and Languages*, 395–428, Berlin: Mouton de Gruyter.
———. 2011. "Figurative Dimensions of 3ayn 'Eye' in Tunisian Arabic," in Zouheir Maalej and Ning Yu, eds., *Embodiment via Body Parts: Studies from Various Languages and Cultures*, 213–40. Amsterdam and Philadelphia: John Benjamins.

Maalej, Zouheir and Ning Yu, eds., *Embodiment via Body Parts: Studies from Various Languages and Cultures.* Amsterdam and Philadelphia: John Benjamins.

Maamouri, Mohamed. 1998. "Language Education and Human Development: Arabic Diglossia and Its Impact on the Quality of Education in the Arab Region," discussion paper prepared for the World Bank Mediterranean Development Forum, Marrakech, 3–6 September 1998.

Maas, Uts. 2009. "Orality versus Literacy as a Dimension of Complexity," in Geoffrey Sampson, David Gil, and Peter Trudgill, eds., *Language Complexity as an Evolving Variable*, 164–77. Oxford: Oxford University Press.

Macadam, H.I. 1980. "The Nemara Inscription: Some Historical Considerations," *al-ʔAbḥāθ* 28, 3–16.

Macdonald, M.C.A. 2008. "The Phoenix of Phoinikēia," in J. Baines, J. Bennet, S. Houston, eds., *The Disappearance of Writing Systems: Perspectives on Literacy and Communication*. London: Equinox.

Magner, Thomas. 2001. "Digraphia in the Territories of the Croats and Serbs," *International Journal of the Sociology of Language* 150, 11–26.

al-Majlis al-Dawli li-l-Lugha al-ʻArabiyya. 2013. *Qanūn al-luɣa l-ʕarabiyya.* http://www.alarabiah.org/uploads/13535638321436349790.pdf

al-Mallah, Yasir. 2013. *Axṭār istibdāl al-ʕāmmiyyāt bi-l-fuṣhā*. http://www.arabiclanguageic.org/view_page.php?id=5041.

Al-Mamari, Hilal. 2011. "Arabic Diglossia and Arabic as a Foreign Language: The Perception of Students in World Learning Oman Center." Capstone Collection 2437.

Marçais, Philippe. 1977. *Esquisse grammaticale de l'arabe maghrébin.* Paris: Librairie d'Amérique et d'Orient Adrien Maisonneuve.

Marçais, William. 1908. *Le Dialecte Arabe Des Ūlâd Brâhîm De Saïda (Département D'Oran).* Paris: Honoré Champion.

Mascitelli, D. 2006. *L'Arabo in epoca preislamica: Formazione di una lingua.* Rome: L'Erma di Brettschneider.

May, Jonathan, Yassine Benjira, and Abdessamad Echihabi. 2014. "An Arabizi–English Social Media Statistical Machine Translation System," *Proceedings of AMTA* 1.

Mehall, David. 1999. "The Verb Morphology of Unscripted Oral Media Arabic," UMI Dissertation Services Thesis # 7597.

Mejdell, Gunvor. 2006a. "Code-switching," in Kees Versteegh, Mushira Eid, Alaa Elgibali, Manfred Woidich, Andrzej Zaborski, eds., *Encyclopedia of Arabic Language and Linguistics* 1, 414–21. Leiden: Brill.

———. 2006b. *Mixed Styles in Spoken Arabic in Egypt: Somewhere between Order and Chaos.* Leiden: Brill.

———. 2010. "Luɣa wusṭā," in Lutz Edzard and Rudolf de Jong, eds., *Online Encyclopedia of Arabic Language and Linguistics.* Leiden: Brill.

———. 2011–12. "Diglossia, Code Switching, Style Variation, and Congruence: Notions for Analyzing Mixed Arabic," *al-ʕArabiyya* 44/45, 29–39.

———. 2012. "The Elusiveness of *luɣa wuṣṭā* or, Attempting to Catch Its True Nature," in Reem Bassiouney and E. Graham Katz, eds., *Arabic Language and Linguistics*, 157–67. Washington, D.C.: Georgetown University Press.
Miller, Catherine. 2007. "Juba Arabic," in Kees Versteegh, Mushira Eid, Alaa Elgibali, Manfred Woidich, Andrzej Zaborski, eds., *Encyclopedia of Arabic Language and Linguistics* 2, 517–25. Leiden: Brill.
Mitchell, T.F. 1962. *Colloquial Arabic: The Living Language of Egypt*. London: English Universities Press.
———. 1978a. *An Introduction to Egyptian Colloquial Arabic*. Oxford: Oxford University Press.
———. 1978b. "Educated Spoken Arabic in Egypt and the Levant, with Special Reference to Participle and Tense," *Journal of Linguistics* 14(2), 227–58.
———. 1982. "More than a Matter of 'Writing with the Learned, Pronouncing with the Vulgar': Some Preliminary Observations on the Arabic *koine*," in William Haas, ed., *Standard Languages: Spoken and Written*, 123–55. Manchester: Manchester University Press.
———. 1985. "Sociolinguistic and stylistic dimensions of the educated spoken Arabic of Egypt and the Levant," in J. Douglas Woods, ed., *Language Standards and Their Codification: Process and Application*, 42–57. Exeter: Exeter University Press.
———. 1986. "What is Educated Spoken Arabic?" *International Journal of the Sociology of Language* 61(1), 7–32.
———. 1990. "The Mixture Not as Before: In Search of an Arabic Spoken Norm," in Dionysius A. Agiùs, ed., *Diglossic Tension: Teaching Arabic for Communication*, 18–26. Leeds: Folia Scholastica.
El Moghazy, Sameh. 2016. "An Analysis of Code-switching: Pragmatic Functions in the Egyptian Political Discourse: A Case Study." MA thesis, the American University in Cairo.
Mohammed Bin Rashid School of Government. *Arab Social Media Report*. http://www.arabsocialmediareport.com/facebook/linechart.aspx (accessed 10 January 2018)
Mourtada, Racha and Fadi Salem. 2011. "Facebook Usage: Factors and Analysis," in Dubai School of Government, *Arab Social Media Report* 1(1), 1–18.
Muhammed, Randa Mustafa Ahmed. 2013. "Language Used by Egyptians on Facebook and the January 25th Revolution: A Descriptive Study, September 2010–September 2012." MA thesis, the American University in Cairo.
Mühlhäusler, Peter. 1997. *Pidgin and Creole Linguistics*. 2nd ed. London: University of Westminster Press.
al-Muʕǯam al-wasīṭ, vol. 2. 1972. Cairo: Academy of the Arabic Language.
Musa, Salama. 1945. *al-Balāɣa al-ʕaṣriyya wa-l-luɣa al-ʕarabiyya*. Salama Musa li-l-Nashr wa-l-Tawzi'. (Reprinted 1964.)
Mustafa, Ibrahim. 1959. *ʔIḥyāʔ al-naḥw*. Cairo: Matba'at Lajnat al-Ta'lif wa-l-Tarjama wa-l-Nashr.

Myers-Scotton, Carol. 1993. *Social Motivations for Code-switching: Evidence from Africa*. Oxford: Clarendon Press.
al-Nadawi, Muhsin. *al-Ḥarb ʕalā al-luɣa al-ʕarabiyya al-fuṣhā . . . ʔilā ʔayn*. http://www.alwatanelarabi.com/news.php?extend.102.
Naess, Unn Gyda. 2008. "'Gulf Pidgin Arabic': Individual Strategies or a Structured Variety? A Study of Some Features of the Linguistic Behaviour of Asian Migrants in the Gulf Countries." MA thesis, University of Oslo.
Nilep, Chad. 2006. "'Code switching' in Sociocultural Linguistics," *Colorado Research in Linguistics* 19, 1–22.
Nu'ayma, Mikha'il. 1967. *al-ʔĀbāʔ wa-l-banūn*. Beirut: Dar Sadir.
Oatley, Keith. 1992. *Best Laid Schemes: The Psychology of Emotions*. Cambridge: Cambridge University Press.
Onal, Derya and Camilia Vasquez. 2018. "'Thanks, Shokran, Gracias': Translingual Practices in a Facebook Group," *Language Learning and Technology* 22(1), 240–55.
Owens, Jonathan. 2011. "Arabic Sociolinguistics," in Stefan Weninger, ed., *The Semitic Languages: An International Handbook*, 970–82. Berlin: De Gruyter Mouton.
Oxford Business Group. 2007. "Egypt: Sawiris' OTV Channel Looking Good One Year On," *www.balancingact-africa.com*.
Palfreyman, David, and Muhamed Al Khalil. 2007. "'A Funky Language for Teenzz to Use': Representing Gulf Arabic in Instant Messaging," in Brenda Danet and Susan C. Herring, eds., *The Multilingual Internet: Language, Culture, and Communication Online*. Oxford: Oxford University Press.
Palmer, Gary. 1996. *Towards a Theory of Cultural Linguistics*. Austin: University of Texas Press.
Palmer, Jeremy. 2007. "Arabic Diglossia: Teaching Only the Standard Variety is a Disservice to Students," *Arizona Working Papers in SLA Teaching* 14, 111–22.
———. 2008. "Arabic Diglossia: Student Perceptions of Spoken Arabic after Living in the Arabic-speaking World," *Arizona Working Papers in SLA Teaching* 15, 81–95.
Parkinson, Dilworth. 1993. "Knowing Standard Arabic: Testing Egyptians' MSA abilities," in Mushira Eid and Clive Holes, eds., *Perspectives on Arabic Linguistics*: *Papers from the Fifth Annual Symposium on Arabic Linguistics*. Amsterdam: John Benjamins.
———. 2003. "Verbal Features in Oral Fuṣḥa Performances in Cairo," *International Journal of the Sociology of Language* 163, 27–41.
Peiser, F.E. 1903. "Die arabische Inschrift von En-Nemāra," *Orientalistische Literaturzeitung* 6, cols. 277–81.
Pepe, Teresa. 2014. "Fictionalized Identities in the Egyptian Blogosphere." PhD thesis, University of Oslo.
Persson, Maria. 2008. "The Role of the *b*-prefix in Gulf Arabic Dialects as a marker of Future, Intent and/or Irrealis," *Journal of Arabic and Islamic Studies* 8, 26–52.

Pfaff, Carol. 1979. "Constraints on Language Mixing: Intrasentential Code-switching and Borrowing in Spanish/English," *Language* 55(2), 291–318.
Pickthall. M.M. 1930. *The Meaning of the Glorious Koran*. New York: A.A. Knopf.
Piurko, Elena. 2015. "Discourse Markers: Their Function and Distribution in the Media and Legal Discourse." MA thesis, Lithuanian University of Educational Sciences.
de Premare, Alfred-Louis, et al. 1993–99. *Dictionnaire Arabe-Français: établi sur la base de fichiers, ouvrages, enquêtes, manuscrits, études et documents divers,* 12 vols. Paris: Éditions l'Harmattan.
Prince, Gerald. 2003. *Dictionary of Narratology*, rev. ed. Nebraska: University of Nebraska Press.
Prochazka, Theodore, Jr. 1988. *Saudi Arabian Dialects.* London: Routledge.
Prokosch, Erich. 1983. *Osmanisches Wortgut im Ägyptisch-Arabischen.* Berlin: Klaus Schwarz.
al-Qazwini, Muhammad ibn 'Abd al-Rahman al-Khatib al-Dimashqi. 1970. *farḥ al-talxīṣ.* Damascus.
Qianbo, L.I. 2016. "A Case Study on the Pragmatic Use of Discourse Markers," *Canadian Social Science* 12(11), 106–13.
al-Razi, Fakhr al-Din. N.d. *al-Tafsīr al-kabīr.* Beirut: Dar Ihya' al-Turath al-'Arabi.
Reed, Jon. 2015. "How Social Media Is Changing Language," *OxfordWords* blog, 22 December 2015 (accessed 4 April 2017).
Reinders, H. and P. Hubbard. 2012. "CALL and Autonomy: Affordances and Constraints," in M. Thomas, H. Reinders, and M. Warschauer eds., *Contemporary CALL*, 359–75. New York: Continuum.
Répertoire chronologique d'épigraphie Arabe. 1939–61. Ed. M. Cohen et al., under the direction of E. Combe, J. Sauvaget, G. Wiet. 16 vols. Cairo: Institut Français d'Archéologie Orientale.
Répertoire d'épigraphie sémitique. 1900–50. Ed. C. Clermont-Ganneau et al. Paris: Imprimerie Nationale.
Retsö, J. 2003. *The Arabs in Antiquity: Their History from the Assyrians to the Umayyads.* London, New York: Routledge Curzon.
Robin, C.J. 1991–93. *L'Arabie antique de Karib'îl à Mahomet: Nouvelles données sur l'histoire des Arabes grâce aux inscriptions.* Aix en Provence: Édisud.
Rosenbaum, Gabriel. 2000. "Fuṣḥāmmiyya," *Zeitschrift für arabische Linguistik* 38, 68–87.
Rowson, Everett. 1982. "Cant and Argot in Cairo Colloquial Arabic," *American Research Center in Egypt Newsletter* 122, 13–24.
Rugh, Andrea. 1984. Foreword to Nayra Atiya, *Khul-Khaal: Five Egyptian Women Tell Their Stories*. Cairo: The American University in Cairo Press.
Ryding, Karin C. 1990. *Formal Spoken Arabic: Basic Course*. Washington, D.C.: Georgetown University Press.

———. 1991. "Proficiency Despite Diglossia: A New Approach for Arabic," *Modern Language Journal* 75(2), 212–21

———. 1995. "Discourse Competence in TAFL: Skill Levels and Choice of Language Variety in the Arabic Classroom," in Mahmoud al-Batal, ed., *The Teaching of Arabic as a Foreign Language*, 223–31. Provo, UT: American Association of Teachers of Arabic.

———. 2006. "Educated Arabic," in Kees Versteegh, Mushira Eid, Alaa Elgibali, Manfred Woidich, Andrzej Zaborski, eds., *Encyclopedia of Arabic Language and Linguistics* 1, 666–71. Leiden: Brill.

———. 2012. "Educated Spoken Arabic: Defining a Functional Standard," in Lidia Bettini and Paolo La Spisa, eds., *Quaderni di Semitistica 28*: *Au-delà de l'Arabe Standard: Moyen arabe et arabe mixte dans les sources médiévales, modernes et contemporaines*, 307–21. Firenze: Università di Firenze.

Ryding, Karin C. and David Mehall. 2005. *Formal Spoken Arabic: Basic Course*, second edition. Washington, D.C.: Georgetown University Press.

Sa'id, Naffusa Z. 1964. *Tarīx al-daʕwa ila-l-ʕāmmiyya wa ʔaθaruha fī Miṣr*. Alexandria: Dar Nashr al-Thaqafa.

Sampson, Geoffrey, David Gil, and Peter Trudgill, eds. 2009. *Language Complexity as an Evolving Variable.* Oxford: Oxford University Press.

Samy, Waheed and Leila Samy. 2014. *Basic Arabic: A Grammar and Workbook*. New York, London: Routledge.

Sang-Oak, Lee. 2009. "Writing Systems and Linguistic Structure," *Written Language and Literacy* 12(2), 159–60.

Sawaie, Muhammad. 2007. "Language Academies," in Kees Versteegh, Mushira Eid, Alaa Elgibali, Manfred Woidich, and Andrzej Zaborski, eds., *Encyclopedia of Arabic Language and Linguistics* 2, 634–42. Leiden: Brill.

Schiffrin, Deborah. 1987. *Discourse Markers*. Cambridge: Cambridge University Press.

Setiya, Kieran. 2006. "Always Already," *Ideas of Imperfection* blog.

Shahid, I. 1984. *Byzantium and the Arabs in the Fourth Century.* Washington DC: Dumbarton Oaks.

al-Sharkawi, Muhammad. 2010. *The Ecology of Arabic: A Study of Arabicization*. Leiden: Brill.

Shouby, E. 1951. "The Influence of the Arabic Language on the Psychology of the Arabs," *Middle East Studies Journal* 5, 284–302.

Singer, Hans-Rudolf. 1980. "Das Westarabische oder Maghribinische," in Wolfdietrich Fischer and Otto Jastrow, eds., *Handbuch der arabischen Dialekte,* 249–70. Wiesbaden: Harrassowitz.

Singler, John Victor, ed. 1990. *Pidgin and Creole Tense/Mood/Aspect Systems*. Amsterdam and Philadelphia: John Benjamins.

Smart, Jack R. 1990. "Pidginization in Gulf Arabic: A First Report," *Anthropological Linguistics* 32, 83–118.

Sneed, Carole. 2012. "Arabic Diglossia and Arabic Language Teaching: Teaching and Learning Vernacular and Standard Varieties," on blog *Growing Participator Approach.*

Somekh, Sasson. 1984. *Luɣat al-qiṣṣa fi ʔadab Yusuf Idris*. Acre: Tel Aviv University and Srugy Press.

Souag, L. 2009. "The Significance of Siwa for Arabic Dialectology," *Zeitschrift für arabische Linguistik* 51, 51–75.

Spiro Bey, Socrates. 1923. *Arabic–English Dictionary of the Modern Arabic of Egypt.* 2nd edition. Cairo: Elias Modern Press.

Stewart, Desmond. 1996. *Great Cairo: Mother of the World*, 3rd ed. Cairo: The American University in Cairo Press.

Stewart, Devin J. 1994a. "Arabic *-inn* Compounds: The Origins of Egyptian *ʔagrann*, *ʔikminn*, *ʔiʕzinn*," *al-ʕArabiyya* 27, 17–25.

———. 1994b. "A Contribution to the Lexicography of Egyptian Arabic," *Zeitschrift für arabische Linguistik* 28, 36–86.

———. 1996. "Root-echo Responses in Egyptian Arabic Politeness Formulae," in Alaa Elgibali, ed., *Understanding Arabic: Essays in Contemporary Arabic Linguistics in Honor of El-Said Badawi*, 157–80. Cairo: The American University in Cairo Press.

———. 1997. "Impoliteness Formulae: The Cognate Curse in Egyptian Arabic," *Journal of Semitic Studies* 42, 327–60.

———. 1999. Review of Behnstedt and Woidich 1994, *Journal of the American Oriental Society* 119, 335–37.

Suleiman, Yasir. 2011. *Arabic, Self and Identity.* Oxford: Oxford University Press.

———. 2012. "Ideology and Standardization in Arabic," in Reem Bassiouney and E. Graham Katz, eds., *Arabic Language and Linguistics*, 201–13. Washington, D.C.: Georgetown University Press.

al-Suyuti, Jalal al-Din. 1987. *al-Itqān fī ʿulūm al-Qurʾān*. Beirut: Dar Ihya' al-'Ulum.

Tagg, Caroline. 2015. *Exploring Digital Communication: Language in Action*. New York, NY: Routledge.

Taha, Ibrahim. 1988. "Tayyār al-waʕy: dirāsa taṭbīqiyya fi qiṣṣa li-Yusuf Idris," *al-Karmil: Abhāθ fi al-luɣa wa-l-ʔadab*, 9, 87–110.

Taha, M. 2015. "Arabizi: Is Code-Switching a Threat to the Arabic Language," *Official Proceedings of the Asian Conference on Arts and Humanities.* Retrieved from http://papers.iafor.org/wp-content/uploads/papers/acah2015/ACAH2015_13058.pdf.

Taha, Zeinab A. 2017. "Syntactic Variation in Modern Written Arabic," in Kassem Wahba, Elizabeth England, and Zeinab A. Taha, eds., *Handbook for Teaching Professionals in the 21st Century*, vol. II. 79–89. New York, London: Routledge.

Taymur, Ahmad. 1971. *Muʕǯam Taymūr al-kabīr fī ʔalfāẓ al-ʕāmmiyya* 1. Cairo: al-Hay'a al-Misriya al-'Amma li-l-Kitab.

Tilib, ʻAbd al-Hamid Sayyid. 1986. *ɣarīb al-Qurʔān.* Kuwait: Ministry of Awqaf and Islamic Affairs.

El-Tonsi, Abbas. 1982. *Egyptian Colloquial Arabic: A Structure Review* part 1. Cairo: The American University in Cairo, Center for Arabic Studies.

———. 1987. *Egyptian Colloquial Arabic: A Structure Review* part 2. Cairo: The American University in Cairo, Arabic Language Institute.

Trillo, J.R. 2002. "The Pragmatic Fossilization of Discourse Markers in Non-Native Speakers of English," *Journal of Pragmatics* 34, 769–84.

Tweissi, Adel. 1990. "'Foreigner Talk' in Arabic: Evidence for the Universality of Language Simplification," in Mushira Eid and John McCarthy, eds., *Perspectives on Arabic Linguistics* II, 296–326. Amsterdam and Philadelphia: John Benjamins.

Unseth, Peter. 2005. Sociolinguistic Parallels between Choosing Scripts and Languages," *Written Language and Literacy* 8(1), 19–42.

al-ʻUshsh, M.A. 1973. "Naʃʔat al-xaṭṭ al-ʕarabī wa-taṭawwuruh," *Annales Archéologiques Arabes Syriennes* (23), Arabic section 55–84.

van den Berg, Margot C. and Norval S.H. Smith. 2013. "Early Sranan," in Susanne Maria Michaelis, Philippe Maurer, Martin Haspelmath, and Magnus Huber, eds., *The Survey of Pidgin and Creole Languages*. I. *English-based and Dutch-based Languages*, 3–14. Oxford: Oxford University Press.

Van der Wees, M., A. Bisazza, and C. Monz. 2016. "A Simple but Effective Approach to Improve Arabizi-to-English Statistical Machine Translation," *Proceedings of the 2nd Workshop on Noisy User-generated Text*, 43–50. Retrieved from http://www.aclweb.org/anthology/W16-3908.

Vermeule, Blakely. 2010. *Why Do We Care about Literary Characters?* Baltimore: The Johns Hopkins University Press.

Versteegh, Kees. 1997. *The Arabic Language*. New York: Colombia University Press.

———. 2001. *The Arabic Language.* 2nd edition. Edinburgh: Edinburgh University Press.

———. 2014a. "Pidgin Verbs: Imperatives or Infinitives?" in Isabelle Buchstaller, Anders Holmberg, and Mohammad Almoaily, eds., *Pidgins and Creoles beyond Africa-Europe Encounters*, 141–69. Amsterdam and Philadelphia: John Benjamins.

———. 2014b. "Speaking of the Past: The Development of Past Time Reference in Arabic Pidgins," *Journal of Pidgin and Creole Languages* 29(2), 211–31.

Versteegh, K., M. Eid, A. Elgibali, M. Woidich, A. Zaborski, eds. 2006–2009. *Encyclopedia of Arabic Language and Linguistics*, vols. 1–4. Leiden: Brill.

Vollers, Carl. 1895. *The Modern Egyptian Dialect of Arabic.* Translated by F.C. Burkitt. Cambridge: Cambridge University Press.

Wahba, Kassem. 1996. "Linguistic Variation in Alexandrian Arabic: The Feature of Emphasis," in Alaa Elgibali, ed., *Understanding Arabic: Essays in Contemporary Arabic in Honor of El-Said Badawi*. Cairo: The American University in Cairo Press.

al-Wahidi. AH 1315. *Asbāb al-nuzūl*. Cairo: Matba'at Hindiya.
Walters, Keith. 1989. *Social Change and Linguistic Variation in Korba, a Small Tunisian Town*. PhD dissertation, Austin: University of Texas.
———. 1996. "Intersentenial Code-switching in Diglossic Settings and Its Implications for Linguistic Variation and Language Change," in Jennifer Arnold, Renee Blake, and Brad Davidson, eds., *Sociolinguistic Variation: Data, Theory, and Analysis*, 401–16. Stanford, CA: Center for the Study of Language and Information.
Al-Warraki, Nariman and Ahmed Hassanein. 1994. *The Connectors in Modern Standard Arabic*. Cairo: The American University in Cairo Press.
Warschauer, Mark. 1997. "Computer-Mediated Collaborative Learning: Theory and Practice," *The Modern Language Journal* 81(4), 470–81.
Warschauer, Mark, Ghada R. El Said, and Ayman G. Zohry. 2002. "Language Choice Online: Globalization and Identity in Egypt," *The International Journal of Computer-Mediated Communication* 7(4).
Watt, W. Montgomery and Richard Bell. 1970. *Introduction to the Qur'an*. Edinburgh: Edinburgh University Press.
Wehr, Hans. 1994. *A Dictionary of Modern Written Arabic,* edited by J. Milton Cowan. 4th edition. Urbana, IL: Spoken Language Services.
Wellens, Ineke. 2007. "Ki-Nubi," in Kees Versteegh, Mushira Eid, Alaa Elgibali, Manfred Woidich, Andrzej Zaborski, eds., *Encyclopedia of Arabic Language and Linguistics* 2, 588–97. Leiden: Brill.
Wensinck, A.J. 1936–79. *Concordance et Indices de la Tradition Musulmane,* 8 vols., Leiden: Brill.
Wilmsen, David. 2006. "What is Communicative Arabic?" in Kassem M. Wahba, Zeinab A. Taha, and Liz England, eds., *Handbook for Arabic Language Teaching Professionals in the 21st Century*, 125–38. Mahwah, NJ: Lawrence Erlbaum Associates.
Winckler, H. 1904. "Review of Dussaud's 'Rapport sur une mission scientifique,'" *Orientalistische Literaturzeitung* 7, cols. 486–88.
Winford, Donald. 2006. "Reduced Syntax in (Prototypical) Pidgins," in Ljiljana Progovac, Kate Paesani, Eugenia Casielles, and Ellen Barton, eds., *The Syntax of Nonsententials*, 283–307. Amsterdam and Philadelphia: John Benjamins
Woidich, Manfred. 1979. "Zum Dialekt von il-'Awāmṛa in der östlichen Sharqiyya (Ägypten) 1: Einleitung, grammatische Skizze und Volkskundliches," *Zeitschrift für arabische Linguistik* 2, 76–99.
———. 1991. "Short /a/ in Cairo Arabic Morphophonology," in Alan S. Kaye, ed., *Semitic Studies: In Honor of Wolf Leslau* 2, 1632–51. Wiesbaden: Harrassowitz.
———. 2006. "*Bʕēri.*" in Kees Versteegh, Mushira Eid, Alaa Elgibali, Manfred Woidich, and Andrzej Zaborski, eds., *Encyclopedia of Arabic Language and Linguistics*, 299–308. Leiden: Brill.
———. 2008. "Neue Daten aus Dakhla: Ismint in Zentral-Dakhla," in S. Procházka and V. Ritt-Benmimoun, eds., *Between the Atlantic and Indian Oceans: Proceedings of the 7th AIDA Conference*, 471–81. Vienna: LIT.

Woodhead, Daniel R. and Wayne Beene. 1967. *A Dictionary of Iraqi Arabic: Arabic–English.* Washington, D.C.: Georgetown University Press.
Woolard, Kathryn A. 1999. "Simultaneity and Bivalency as Strategies in Bilingualism," *Journal of Linguistic Anthropology* 8(1), 3–29.
Yaghan, Mohammad. 2008. "'Arabizi': A Contemporary Style of Arabic Slang," *Massachusetts Institute of Technology Design Issues* 24(2), 39–52.
Yang, Shanru. 2011. "Investigating Discourse Markers in Pedagogical Settings: A Literature Review," *Annual Review of Education, Communication, and Language Sciences* 8, 95–108.
Yoda, Sumikazu. 2005. *The Arabic Dialect of the Jews of Tripoli (Libya).* Wiesbaden: Harrassowitz.
———. 2006. "'Sifflant' and 'Chuintant' in the Arabic Dialect of the Jews of Gabes (South Tunisia)," *Zeitschrift für arabische Linguistik* 46, 7–25.
Younes, Munther. 1995. "Review of *Levantine Arabic for Non-natives: A Proficiency-Oriented Approach* by Lutfi Hussein," *al-ʕArabiyya* 28, 161–66.
———. 2015. *The Integrated Approach to Arabic Instruction*. London and New York: Routledge.
al-Zabidi. 1965–2001. *Tāʒ al-ʕarūs min ʒawāhir al-qāmūs,* various editors, 40 vols. Kuwait.
Zack, Elisabeth. 2001. "The Use of Colloquial Arabic in Prose Literature: 'Laban il'aṣfūr' by Yūsuf al-Qa'īd," *Quaderni di Studi Arabi* 19, 193–219.
al-Zajjaji. 1959 *al-ʔIḍāh fī ʕilal al-naḥw*, Mazin Mubarak, ed. Cairo.
al-Zarkashi, Badr al-Din. 1957. *al-Burhān fi ʕulūm al-Qurʔān* I (ed. M.A. Ibrahim). Cairo: al-Halabi.
al-Zubaydi. 1964. *Laḥn al-ʕawāmm*, ed. Radwan 'Abd al-Tawwab. Cairo.