

Shifts in Qassimi Arabic: A Linguistic Analysis of Lexical and Phonological Changes Between Two Generations

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Abstract—This study investigates the evolution of the Qassimi Arabic (QA) in Qassim Province, Saudi Arabia, with a focus on the lexical changes that have occurred between the past and present forms of the dialect. The findings reveal a significant generational divide, with older speakers (70–75 years old) retaining traditional vocabulary and phonetic structures, while younger speakers (8–10 years old) increasingly adopt modern terms and simplified pronunciations, often influenced by Standard Arabic and the “white dialect”, which is primarily related to the Modern Arabic, where speakers tend to speak in a way that does not designate their origin. The study categorizes lexical items into three classes: those that are understood and used, those that are understood but unused lexical items, and those that are neither understood nor used. Thus, the study illustrates the complexities of intergenerational communication as well as the cultural implications of the evolution of the dialect. The humorous reactions of younger speakers toward traditional terms suggest they have a nuanced relationship with their linguistic heritage, which raises concerns about the preservation of the long-standing, unique features of the QA in the face of rapid changes in the digital era.

Index Terms—Arabic, lexical items, methodology, generational linguistic differences, Qassimi dialects

I. INTRODUCTION

In spite of the importance of passing down vocabulary from generation to generation, dialects may change this transfer, which may vary from context to context in terms of their nature, depth, and extent. Such changes can be observed in phonology, semantic innovation, and the loss of words. A generation gap may be created by some changes, and the new generation may perceive the old dialect as strange. By adopting new changes, a generation may mark itself apart from the previous one. Expatriate workers—e.g., domestic staff and drivers—can all contribute to these changes, as can globalization, television, and social media. Dialects change with the entry of vocabulary from other dialects and languages (Alhumaid, 2024; Stuart-Smith, 2013). Changes in lifestyle and occupation also affect dialect, as was found in AlBader’s (2015) examination of Kuwaiti Arabic.

Qassimi Arabic (QA), an Arabic dialect spoken in Qassim Province, located in the middle of Saudi Arabia, is an example of a dialect that has undergone some phonological changes over generations. Specifically, older QA speakers avoid morpheme-internal CCCs in trisyllabic clusters by inserting a vowel after the first consonant (CVCC) or epenthesizing between the second and third consonants (CCVC). In contrast, younger QA speakers break these clusters by emphasizing the vowel after the second consonant (Alnuqaydan, 2021). Despite these identified variations, a full examination of the generational differences in lexico-semantics has yet to be implemented. To fill this gap, the current study focuses on understanding the differences between the Qassimi dialects of the current and previous generations. The two generations studied consisted of women aged 70–75 and girls aged 8–10, indicating that the participant groups were separated by one generation.

II. LITERATURE REVIEW

Languages are fluid and continuously evolve. They change pronunciation, vocabulary, and grammar (Mantiri, 2010). This evolution impacts all structural levels and is an inevitable characteristic of living languages. Factors influencing such changes include physiological, psychological, and social aspects (McMahon, 1994). Language change results from recurrent processes in language use, leading to both structural shifts and variations (Bybee, 2010). Understanding these dynamic processes is essential for explaining several linguistic aspects, including grammar, variance, and gradience (Bybee, 2010). The rate of change can be different, but all languages undergo transformation, some of them thrive, and some may become extinct (Mantiri, 2010).

There are many past studies that have demonstrated that internal and external factors themselves drive language change (e.g., Milroy, 1997; Yang, 2000; Woods, 2001; Jones & Esch, 2002; Killie, 2006). Among these, they are geography, contact with other languages or cultures, and social dynamics. Variant prestige is the main selective pressure for language change, with some languages being more prestigious than others. Furthermore, the diffusion is also

influenced by transmission error, individual influence, and social structure (Gong et al., 2014). Language change is also influenced by technological advancements and globalisation, which have an effect on the processes of borrowing and inventing new words (Hjarvard, 2004). The changes are manifested in different ways, for example, in grammar, spelling, and phonology. It is important to understand these factors to be able to predict, and hence to understand, language evolution and socio-cultural implications.

Once some factors that lead to language change over time are identified, it is necessary to explore how these processes occur in particular dialects and regions. Such studies have also been conducted in Saudi Arabia, where recent studies have been drawn of significant shifts in dialects caused by rapid urbanisation and socio-economic transformation. Najdi Arabic dialects are experiencing significant changes in pronunciation, vocabulary and grammar as a result of the contact with other linguistic communities and the impact of Standard Arabic in educational settings (al-Rojaie, 2013). Additionally, there's a phenomenon known as 'dialect leveling' – where local variants are abandoned in favour of more prestigious forms, demonstrating the role played in linguistic change by social dynamics and perceived prestige. For example, continuing with the previous example, some dialects in Saudi Arabia may be considered prestigious while others are considered inferior; this is the case with many other languages in various countries. This perception can also make speakers modify their dialect to match that of more prestigious dialects (Gong et al., 2014), as was the case in Najdi Arabic, which some QA speakers consider to be superior. Dialect leveling thus reveals the role social factors and perceived prestige play in the change of language.

A. Factors That Influence Language Change

Communication has always been done through languages. As a product of human dynamic psychology, the language is a notable feature of its evolution in continuous way. Some languages grow and grow in use and become more popular and powerful, while other languages may use up and disappear altogether. This natural cycle reflects the varying fortunes of languages over time. As Mantiri (2010) noted, languages evolve; some thrive, some grow, and some eventually fade away.

These changes are evident in syntax (Van Kemenade, 2007; Mair & Leech, 2020; Valeryevna, 2024), phonetics (Heselwood, 2013; Ohala, 2017; Heggarty, 2000; Baygulyyeva & Orazmyradova, 2023), vocabulary (Jatowt & Tanaka, 2012; Mishra, 2023), and communication patterns (Bala, 2014). Various internal and external factors influence language change; social factors have been found to have a more pronounced and substantial impact on linguistic variation and change in communities experiencing urbanization and modernization. This is the case for many languages around the world, and the Arabic language is no exception. Additionally, QA is one of the many Arabic dialects to have undergone significant changes over the years (Alkhamees, 2023). This might be due to a number of reasons, including those mentioned previously, such as the introduction of new words, old words going out of use, words acquiring new meanings, and grammatical norms becoming obsolete. Notably, social interaction leads to the adaptation of new words (Labov, 1994). Moreover, cultural shifts, technological advancements, and changes in social norms also play significant roles (Crystal, 2003).

What is more noticeable is the effect of geographical movements, such as migration and urbanization, which cause dialect contact and mixing, often resulting in dialect leveling where distinctive features are reduced, and new forms emerge (Trudgill, 1986). In addition, the surrounding environment is influential, as was shown in Alhumaid's (2024) study, where 16.3% of respondents, including 9.7% from the Qassim area and 20.2% from outside Qassim, experienced dialect changes after living outside their region. An individual noted that living in Jeddah for 25 years altered their vocabulary due to different environmental and social interactions. In turn, social media exposure has a particular effect on the younger generations, generational shifts, and other trends that may contribute to dialect change (Eckert, 2000; Thurlow & Mroczek, 2011). Finally, political and economic factors may also affect language, and consequently, a change or shift in an individual's dialect (Fishman, 1991).

B. Changes in Lexical Items

Lexical change is a dynamic process in language evolution, which includes semantic shift, word formation and lexicalization. According to Brinton and Traugott (2005), a unified model of lexicalization and grammaticalization based on the principles outlined above is a useful tool for historical linguistics. Bauer (1994) presents an overview of the kinds of lexical changes that took place in the 20th century in a Standard English language; von Schneidmessenger (2000) examined the connection between lexical change and broader language change. For example, just like the French incorporated terms such as "le weekend" and "le parking" from English, English imported them as well, such as the 'internet' and the 'smartphone' as it reflects technical advancement and the 'internet' and the 'smartphone' as well (English has adopted terms such as 'internet' and 'smartphone', reflecting the technological advancements). Arabic also has absorbed many loanwords from English, such as "تليفون" (tilifon, "telephone"), "انترنت" (internet), and "تلفاز" (tilfaz, "television"), as a result of technological and global influences.

The process of borrowing from other languages has also played an important role in the integration of new lexical terms into Arabic. As in Aujara (2023), Arabic loanwords in the form of Arabic borrowing are an illustrative example of lexical change through borrowing. Hausa, a Chadic language of West Africa, has been greatly influenced by Arabic, a Semitic language of North Africa and the Middle East central to Islamic practice. The major reason for this influence is historical trade along the trans-Saharan trade route and the adoption of Arabic into Islamic religious practices among

the Hausa. For instance, the Arabic word “al qalam” (the pen) is used in Hausa as “alqalumàa”, “arba” (four) becomes “arbà”, and “sukuun” (peace/tranquilly/quiet) becomes “sukuunii”. These adaptations show how borrowed terms are phonologically and semantically modified to fit the borrowing language, and as a result, the latter may change (Aujara, 2023).

Collectively, these previous studies prove that lexical change is influenced by cultural, social, and technological factors and appears as the emergence of new meanings, coining of new terms, and fading of others (Brinton & Traugott, 2005; Tahmasebi et al., 2018). Further insights into how and why these changes happen can be gained from theoretical perspectives such as socio-linguistic theories or psychological approaches to language processing. With the burning of social media and online communication, trends in recent decades already sped up lexical change so much that new slang and expressions started to find their niche in everyday language.

Based on these insights, the following discussion will centre around the QA. In the following paragraphs, this dialect will be examined to understand its development and current status, as it is a dialect that is known for its unique linguistic characteristics and historical evolution. Several linguists mention that studying languages and the development of languages can be very important for understanding some cultural and social dynamics of a region. This is a particularly interesting case of a QA which grew from traditional Arabic to include modern language usage.

C. *Qassimi Arabic*

Saudi Arabia is a country with a rich cultural heritage and its dialectal diversity is a reflection of that. This diversity includes the Hijazi dialect in the west, the Najdi dialect in the centre, the Janoby dialect in the south, and the Shamali dialect in the north. This linguistic landscape has an integral part of it, the QA, which is the main focus of this research. According to al-Rojaie (2013), there is little information about the historical development and current status of the QA. It is known that the dialect’s origin goes back to the early settlement of Qassim, between the 13th and 16th centuries. It is a member of the Najdi group, spoken in central Saudi Arabia, and has undergone extensive changes in recent social, historical, and economic transformations. Al-Rojaie (2013) reveals that while the QA shares similarities with neighboring dialects, such as Sūdair and al-Washim, it also exhibits unique phonological and morphological features comparable to the Hail dialect.

The linguistic landscape of Saudi Arabia, particularly the QA, offers valuable insights into sociolinguistic studies, given the nation’s profound social and economic changes over the past 50 years. Alhumaid (2024) categorizes the population of Qassim into two dialectal groups, which are (a) the Bedouin tribes, including Anizah, Utaibah, Subai’, Dawasir, Harb, and Mutair, who have preserved their tribal dialects, and (b) the QA speakers, which is primarily used by the sedentary population who employ a variety of Najdi Arabic. As mentioned earlier, dialect leveling can lead to dialect change by causing regional dialects to become more similar and lose their distinctive features. Therefore, the dialect’s evolution can be attributed to “dialect leveling,” a process by which distinct regional dialects converge and become more similar due to increased interaction and communication among speakers (Labov, 1994; Trudgill, 1986). This phenomenon is accelerated by factors such as urbanization, migration, and social mobility, which promote standardized or “supralocal” forms of speech.

The impact of socioeconomic changes on the use of dialect is evident in Al-Rojaie’s (2013) study on sociolinguistic variation and change in QA. He discusses the shift from [ts] to [k], and from [dz] to [g], and observes that deaffrication of [k] is perceived as a simpler phonetic form and is associated with urban sophistication. For example, in Buraydah, [bri:dz] (‘teapot’) is pronounced [bri:g] due to this shift. This change is attributed to social attitudes by Al-Rojaie (2013) who argues that [k] is considered modern and urbane, whereas [ts] is considered outdated.

Like many other regional dialects, QA has been greatly affected by social and demographic changes in the last few decades. Notably, everyday speech patterns of the population in Saudi Arabia have been influenced by the widespread urbanisation and modernization of the country. For example, Qassim province has undergone significant social, demographic and economic change. Population has increased from 317,000 in 1974 to over one million in 2004, with the administrative capital Buraydah now housing over half a million people. Qassim has traditionally been an agricultural area, but is now in sectors of industry, business, education, and services (al-Rojaie, 2013).

As Qassim is located in the middle of Saudi Arabia, it is strategically located as a major transit route between different parts of the country, and this might have also played a role in the dialect’s development (Alhumaid, 2024). Linguistic changes have been facilitated by interaction with other dialects and languages through media and migration. Urbanization, heteroglotism (exposure to many dialects and languages), and social mobility are the three main factors that have resulted in these changes. These transformations change the way linguistic practises, cultural identity, social cohesion, and notions of modernity and tradition are perceived within the community.

Beyond the regional context, the changes in the QA reflect common regional trends in language and dialect change related to social, economic, and political dynamics. The depth of this ongoing process indicates the stiffness of language and the way in which it is intimately tied to the lived experiences of its speakers. The change of dialect can be attributed to the internal factors like phonetics and vocabulary, as well as the external factors like geographical location and sociolinguistic interaction.

For example, Dorian (1973) found that grammatical change in the East Sutherland dialect of Scottish Gaelic showed that differences between the oldest and youngest fluent speakers occurred rapidly, and thus generational mixing contributes to dialect change. The purpose of this qualitative study is to investigate changes in the speech of older and

younger QA speakers in Qassim. The study specifically aims to find out the key lexical items that have undergone significant changes in their usage in the QA during the two generations. Data was collected from participants who live in Buraydah, Qassim Province using an observation method. All observations were carried out in informal settings. Dialect change (Dorian, 1973). In Qassim, the interaction between different generations, integration with other dialects, urbanization, and the influence of social media all play roles in linguistic evolution. New linguistic trends are introduced by media exposure and educational settings influence language use by changing the dialect. Similarly, migration for better opportunities has increased dialect contact with neighbouring regions, especially Riyadh, which has further contributed to dialect contact and change (Alhumaid, 2024; al-Rojaie, 2013). Overall, these comprise how dynamic and responsive the QA is to such social and environmental influences.

Some of the phonological changes the QA has undergone are best observed when comparing the speech of the older generation with that of the younger one. In an optimality- based analysis of triconsonantal clusters in QA, Alnuqaydan (2021) found that older and younger Qassimi speakers treat intolerance of triconsonantal clusters differently in trisyllabic words, which highlights tension between stress and epenthesis (CVCC), as in the case of /s̩lh/ [ja.(^ls̩l).ħuh] “may god guide him.” In contrast, younger Qassimi speakers break it by emphasizing a vowel after the second consonant (CCVC) as in [(l)jaš).lə.ħuh]. However, the lexico-semantic changes from one generation to another are still underexamined. Hence, the present study endeavored to thoroughly investigate the differences and changes in the lexico-semantic aspects of QA between the older and younger Qassimi generations (i.e., old and modern Qassimi). To accomplish this, the following research question was established:

RQ1: What are the lexico-semantic changes between old and modern QA as expressed by the Qassimi people?

III. METHODOLOGY

This qualitative study is designed to investigate changes in Qassim in the speech of older and younger QA speakers. Specifically, the study seeks to identify the key lexical items that have undergone significant changes in their usage in the QA over these two generations. An observation method was utilized to collect data from participants who live in Buraydah, Qassim Province. All observations were conducted in informal settings.

A. Participants

The study consisted of a sample of six female participants, including three older women (aged 70–75 years) and three girls (aged 8–10 years). Only female participants were recruited to eliminate the effect of gender. All participants lived in Buraydah and had never left the city for more than 2 months. The younger participants were elementary school students; the older participants were housewives who had received no education (illiterate).

B. Data Collection and Analysis

Natural observations of the older participants’ conversations were conducted to record non-standard Arabic lexical items. When needed, questions were asked to obtain further information or clarification of meaning. The words that emerged were of different parts of speech, including nouns, verbs, and adjectives. Examples of words used by the older participants are presented in Table 1.

TABLE 1
LEXICAL ITEMS OF OLDER PARTICIPANTS

Part of speech	Word	Meaning
Noun	<i>bakhat</i>	luck
	<i>saggat'</i>	latch
	<i>şadjeh</i>	loud noise
	<i>alşefreh</i>	midday
	<i>maşamyel</i>	tea and coffee sets
	<i>almasyad</i>	mosque
	<i>fatkkeh</i>	ring
	<i>dirisheh</i>	window
	<i>baykeh</i>	garage
	<i>lahdeh</i>	conquer
	<i>ahwikad</i>	The sure thing
	<i>almaseh</i>	The table
Verb	<i>yesed</i>	enough (v)
	<i>dook</i>	take (male)
	<i>ashwaa</i>	got well (male)
	<i>aghul</i>	choke
	<i>aghadi</i>	hopefully do
	<i>yahalet</i>	throw
	<i>khaban</i>	shortened (a dress)
	<i>fitaq</i>	letting out (by removing the stitches from the hem of the garment)
	<i>masa'</i>	twitch
	<i>yaniihakh</i>	show off / brag
Adjective	<i>milbed</i>	sitting quietly (male)
	<i>minnaşbeh</i>	excited (female)
	<i>emtahatem</i>	crumbled
	<i>athram</i>	someone who has lost his front teeth
	<i>t'ameh</i>	vexed
	<i>shareh</i>	reproach

These words were then used, targeted, or implemented in conversations with the younger participants in two ways:

1. The targeted lexical items were used in the phrases produced by a non-participant interactant.
2. The participants were asked questions that triggered the use of these lexical items or their synonyms.

Additional conversations were then also conducted with the older participants to observe any issues, challenges, difficulties, or misunderstandings that might occur when they hear the lexical items that participants from the younger generation used.

IV. RESULTS

Based on the reactions of the younger participants, recorded lexical items were classified into three classes:

A. Understood and Used Lexical Items: This includes lexical items that were used in the conversation with participants from the younger generation and for which they indicated no misunderstanding or comprehension challenge. Furthermore, they were implemented in the responses of the younger participants. Examples of these lexical items are presented in Table 2.

TABLE 2
UNDERSTOOD AND USED LEXICAL ITEMS

Part of Speech	Word	Meaning
Noun	<i>şajeh</i>	loud noise
Verb	<i>yesed</i>	enough (v)
	<i>dook</i>	take (male)
	<i>ashwaa</i>	got well (male)
	<i>aghul</i>	Choke
	<i>yahalet</i>	Throw
	<i>khanan</i>	shortened (a dress)
Adjective	<i>shareh</i>	Reproach

Additional conversations were then also conducted with the older participants to observe any issues, challenges, difficulties, or misunderstandings that might occur when they heard the lexical items that participants from the younger generation used.

While the non-participant was talking to one of the younger participants, there was some noise coming from the hall. Therefore, she said;

Ya Allh şla haşajeh.
O' God. On this loud noise.
O' God, what a loud noise!

However, in some situations, young participants understood the lexical items but laughed when they heard them. They mocked the non-participant interactant by implementing the lexical items in their turn, talking while laughing. In the following situation, the younger participant used an old word while talking to another younger participant.

The non-participant interactant said:

yesed ghaweh wa hala, shebeʕna
Enough coffee and sweets. We got full.
We had enough coffee and sweets. We got full.

A young participant then turned to another young participant and said:

Wa Allah yesed sawaleef [laughing]
Wa Allah, enough conversations [laughing]
O' God, we had enough conversations [laughing]

The participants got the old Qassimi words, understood them, and used them in their speech. However, their usage of the words was accompanied by laughter in both scenarios.

B. Understood but Unused Lexical Items: In some other cases, it was noted that the younger participants understood some Qassimi words used by the older participants, however, they did not use them in their conversation. Instead, it was found that the younger participants substituted these old Qassimi words with words from White Arabic or Standard Arabic. Examples of these lexical items are presented in Table 3.

TABLE 3
 UNDERSTOOD BUT UNUSED LEXICAL ITEMS

Part of Speech	Word	Meaning
Noun	<i>bakhat</i>	Luck
	<i>maʕamyel</i>	tea and coffee sets
	<i>almasyad</i>	Mosque
	<i>dirisheh</i>	Window
	<i>alwikad</i>	The sure thing
	<i>almaseh</i>	The table
Verb	<i>aghadi</i>	hopefully do
	<i>khaban</i>	shortened (a dress)
	<i>fitaq</i>	letting out (by removing the stitches from the hem of the garment)
	<i>masaʕ</i>	Twitch
Adjective	<i>minnaʕbeh</i>	excited (female)

During the observations of the conversations of the younger participants, most of these lexical items were not used. They were replaced by words from the White Arabic dialect. For instance, in the following dialogue, the non-participant interactant implemented the word *aghadina* ("hopefully we do") in her turn. However, when the younger participant replied, she replaced the word with *leytna* ("Would that!").

Non-participant interactant:

Aghadina nurooh beyt Amal baʕd alaʕshaa.
 Hopefully, we will go to Amal's house after dinner.
 Let's go to Amal's house after dinner.

Response from young participant:

Helu wa Allah, leytna nashar ila alfajer
Good wa Allah, would we stay till sunrise?
That is good. Let's stay till sunrise.

In another situation, the same young participant was recorded delivering a similar suggestion to another young participant, saying:

Khalyna natʕlaf lalmiḍmar baʕd alaʕshaa.
 Let's go to the walking track after dinner.

The other young participant responded:

Fikrah wa Allah, helu aljaw.
Idea, wa Allah. Beautiful weather.
Good idea. The weather is beautiful.

Even though the two words *aghadina* "hopefully we do" and *khalyna* "let us" are almost synonyms, the young participants did not use *aghadina* "hopefully we do" in their conversation.

Another example that was observed is when the non-participant interactant said:

Raḥu iʕaloon balmasyad
Went to pray in the mosque
They went to pray in the mosque.

A young participant asked:

Masha Allah, masjidakum qireeb?
Masha Allah, your mosque is closed?

Masha Allah, is your mosque close?

The non-participant used the standard word masjid instead of the old Qassimi word masyad, “mosque.” The young participant understood the word and used it in her speech. However, when she used it, it was accompanied by laughter to signal her reaction to the use of the more antiquated word.

In another situation, the non-participant interactant asked one of the girls to close the window, using the old Qassimi word dirisheh instead of the standard word shubak “window” in the following way:

Takfeen sakree addirisheh, ma nasmaf.

Please, close the window. We do not hear.

Please, close the window. We cannot hear.

A young participant transferred the request to another young girl who was sitting close to the window, saying:

Taqul sakroo ashshibak.

Said, close the window.

She said, Close the window.

C. Unrecognized/Unknown and Unused Lexical Items: The third class of the elder participant’s lexical items included words that the younger participants did not recognize and did not use in their speech. Some of these lexical items are presented in Table 4.

TABLE 4
UNRECOGNIZED AND UNUSED LEXICAL ITEMS

Part of Speech	Word	Meaning
Noun	<i>alṣefreh</i>	Midday
	<i>fatkheh</i>	Ring
	<i>baykeh</i>	Garage
	<i>lahdeh</i>	Conquer
Verb	<i>khaban</i>	shortened (a dress)
	<i>fitaq</i>	letting out (by removing the stitches from the hem of the garment)
	<i>ytanithakh</i>	show off / brag
Adjective	<i>milbed</i>	sitting quietly (male)
	<i>emtahatem</i>	crumbled
	<i>t'ameh</i>	vexed

In most cases, young participants asked for clarification or indicated through facial expression that they did not understand the word or what had been said. The following case gives an example of this scenario.

Non-participant interactant said:

Alṣghareen aḥsan yanamoon balṣefreh

The little ones had better sleep in the midday

It is better for the kids to take a nap around midday

A young participant replied:

Wish alṣefreh?

What is midday?

What does the word “midday” mean?

In this case, the girls’ comment might have indicated she had not heard the word previously, or she might have been feigning a lack of understanding to appear more modern.

V. DISCUSSION

The findings of this study highlight the dynamic nature of the QA and illustrate the significant changes that have occurred over generations. The analysis reveals that while older speakers of the QA retain many traditional lexical items and phonological patterns, younger speakers are increasingly adopting modern vocabulary and structures influenced by various social and cultural factors.

Probably one of the most interesting observations is the generational gap with regard to lexical items: more and more items are disappearing from the lexical repertoire of some generations, replaced by newer ones. Older participants showed a major familiarity for the old terms (*dirisheh, masyad* ...) that are replaced as a rule by the Arabic equivalents by younger speakers. This substitution is part of a broader trend of lexical change resulting from exposure to more standardized forms of Arabic, probably due to education and media. The fact that the younger generation understands but does not use these ‘old’ words also shows a shift in linguistic identity where usage of such modern words is associated with modernity.

Furthermore, the way in which some of the younger participants reacted on encountering traditional terms suggests a complicated relationship they have with their linguistic heritage. They may like the historical significance of these words, but their laughter indicates a disconnection, like the older terms are quaint or out of date. This fits with the dialect levelling idea of features of regional dialect becoming more socially prestigious. Another reason for the erosion

of traditional Qassimi linguistic features may be the younger generation's tendency to adopt modern terms, which may be due to their interactions with peers from different dialectal backgrounds.

This situation cannot be understood without the role played by social media and globalization. Younger speakers have more access to a great deal more linguistic styles and vocabularies through the pervasive impact of the different digital communication platforms, and more so to a variety of terms and expressions that are adopted faster. This exposure allows the shift in language use to reflect current cultural trends, and thus changes the QA.

The urbanization and migration have also changed the sociolinguistic landscape of Qassim Province. The older dialect is increasingly in contact with other dialects and languages as the population moves from rural to urban settings. Furthermore, this interaction also shapes phonological changes, since younger speakers modify their speech to match 'heard' modern norms.

The findings also generate important questions regarding the preservation of the heritage of the linguistic. The older generation is dying of and the younger generation acquires a new pronunciation so there is a danger that traditional vocabulary and phonological features of the language may disappear from the everyday use. The loss from this could also have an impact on cultural identity and community cohesion, language being a key marker of social belonging. Future research may examine ways to document and preserve the older QA, and that there be no loss of the rich linguistic heritage in the midst of such rapid change in our life.

It is shown that the QA reflects wider dynamics of language change subject to social dynamics, technological advancement and cultural change. Speech patterns of both old and young generations offer an insight into the play between tradition and modernity, which indicates the multifaceted process of identity and engagement with a fast-evolving environment. Further exploration in these linguistic changes will yield much in terms of cultural and social weaving of the fabric of Qassim Province and a greater appreciation of the dynamic fluidity of language.

VI. CONCLUSION

This study is a comprehensive study of the lexical changes in the QA experienced by different generations in Qassim Province, Saudi Arabia. Qualitative analysis shows that the dialect is undergoing change due to several factors, including globalization, urbanization, and social dynamics. The distinct patterns that the vocabulary usage and the phonological patterns show indicate a clear line delineating the differences between the linguistic practices of older and younger speakers.

Such a rich repository of traditional terms and phonetic structure that older speakers have reflects roots and cultural heritage of the dialect. Compared to younger speakers, younger speakers tend to use modern vocabulary and simplified phonological forms and will favor Standard Arabic equivalents. It is not only a change in how language is used but also a part where part of the wider environment is seen as a shift of language towards a more universally accepted linguistic set of features.

The humorous reactions of the younger speakers towards traditional terms show a difficult relation with their linguistic heritage, one of understanding and ignorance of the older dialect. Such an occurrence prompts questions as to whether Qassimi's linguistic identity will persist during such rapid social change. If there is dialect leveling as regional traits become less distinct, then features of the QA may be lost.

Limitations and Recommendations for Future Research

Considering how fast the QA is changing now, it's vital to record and keep the rich linguistic heritage of the QA. Future work will need to expand the sample size and utilize diverse methodologies to gain a more complete understanding of the dialect's development in these various contexts and communities. This allows us to understand the intricate relationship between language, culture, and identity in Qassim Province and to prevent the loss of the linguistic traditions of the region to the waves of modernization.

In short, the QA is a perfect illustration of how language adapts to social, cultural, and technological change. A comprehension of these changes provides a richer picture of the social context from which its speakers live and understand its sociolinguistic landscape. Studies like this one are critical to understanding the importance of protecting regional dialects from being lost as the world becomes ever more globalized, as we try to preserve linguistic diversity. It should be noted that the sample size for this study was small. So, the findings of this study may not be satisfactory for the whole population. Additionally, the study was conducted in Buraydah, and therefore, the results may not be generalizable to other regions in Qassim. Future studies can increase the sample size and include participants from other Qassimi cities to gain a more complete understanding of how the use of dialect changes between generations in Qassim. However, the participants were all female, and two generations apart by at least one generation were studied. In this study, the investigation is essentially comparing the grandmothers' dialect with that of their grandchildren rather than the children and women in their mothers' generation. In the case of their shared exposure to education, technology and other aspects of the modern world, there might be fewer and less noticeable differences between children and their mothers than their mothers experienced.

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