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A Sociolinguistic Perspective on Regional and Social Dialects in Tiaret : a Comparative Study of the Speech of Downtown and Suburbs

A Dissertation Submitted in Partial Fulfilment of the Requirement for the
Degree of M.A in Linguistics

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List of Abbreviations and Coding Conventions Used in the Dissertation

ADA: Algrian Dialectal Arabic

CA: Classical Arabic

MSA: Modern Standard Arabic

TSC: Tiaret Speech Community

Key to Phonemic Transcription

English letter	Arabicletter	Sounds	Examples
A	ا	/ʌ/	مالكي / Mʌlki/ (what's wrong with you)
ɒ	أ	/ɒ/	أسباب / ɒsbɒb/ (reasons)
ʌ	ع	/ʌ/	عالم / ʌʌlim/ (scientist)
H	هـ	/h/	هاتف / hʌTIF/ (Mobile)
r	غ	/g/	غالي / gʌli / (expensive)
dh	ظ	/d/	ظريف / dʌrif / (cute)
y	ي	/j/	يوم / jʌwm / (Day)
kh	خ	/k/	خريطة / kʌriTæ/ (Map)
Ġ	ف	/g/	فاطو / ĠʌTo/ (sweet)
Ť	ط	/T/	طويل / Ťwil/ (long)
sh	ش	/ʃ/	شيء / ʃʌjθ / (thing)
dj	ج	/ʒ/	جامعة / ʒʌmiʌæ/ (university)
h	ح	/h/	حلوة /hʌlawa/ (candy)
g	ق	/g/	قصر / gʌsr / (palace)
k	ك	/k/	كبير / kʌbir / (big)

Abstract

This research analyses regional and social dialects as key morphosyntactic and meaning-driven linguistic changes. The ultimate objective of this research is to deconstruct the speech of the speakers of Tiaret by identifying certain linguistic variables that have been subjected to diversity in terms of space and place in all over the province. This research is inspired by a real-life observation of the linguistic practices among Tiartians speakers. In this study, the questionnaire is used as the main research tool. Which is destined to 230 people, who were chosen randomly from Tiaret Speech Community. The questionnaire last section is the most important source of our corpora whereby a content qualitative analysis is adopted to corroborate our observation. Our findings revealed that many speakers from Tiaret downtown were able to communicate effectively with a lot of its suburbs despite of a number of lexical, semantics and phonological variations. Succinctly, albeit the speakers from rural regions tend to imitate the speech of those in Tiaret downtown for prestigious reasons and/or to demonstrate their social belonging or status; the speech of both regions can be clearly distinguished even by the non-native inhabitants of the wilaya.

Key words: Regional dialect, social dialect, Tiaret Speech Community, language variation and change

ملخص

يهدف هذا البحث إلى تحليل اللهجة الإقليمية والاجتماعية باعتبارها مفتاحاً للتغير اللغوي الصرفي و يعني تغييراً لغوياً مدفوعاً. كان الهدف النهائي من هذا البحث هو تفكيك خطاب المتحدثين في تيارت من خلال تحديد متغيرات لغوية معينة تعرضت للتنوع من حيث المساحة و المكان في جميع انحاء الولاية . استلهم هذا البحث من ملاحظة الواقعية للممارسات اللغوية للمتحدثين في اجزاء مختلفة في تيارت. في هذه الدراسة ، تم استخدام الاستبيان كأداة بحث رئيسية. كانت موجهة الى 230 شخصاً، تم نختارهم عشوائياً من مجتمع الخطابي لتيارت. كان القسم الاخير من اهم مصادر مجموعتنا حيث تم اعتماد تحليل نوعي للمحتوى لتأكيد ملاحظتنا. كشفت النتائج التي توصلنا إليها أن المتحدثين من وسط مدينة تيارت كانوا قادرين على التواصل بشكل فعال مع الكثير من ضواحيها على رغم من وجود عدد من الاختلافات المعجمية و الدلالية و الصوتية، بايجاز ، على الرغم من ان المتحدثين من المناطق الريفية يميلون إلى تقليد خطاب اولئك المجودين في وسط مدينة تيارت لأسباب مرموقة و/ او لإثبات انتمائهم الاجتماعي او مكانتهم ; يمكن تمييز خطاب المنطقتين بوضوح حتى من قبل سكان الولاية غير الاصليين.

الكلمات الدالة:

اللهجة الإقليمية، اللهجة الاجتماعية ، مجتمع خطابي لتيارت_ و تباين اللغة و تغييرها.

General Introduction

In human life, language is the most vital vehicle of communication. It has attracted the interest of numerous linguists, whom each endeavours to investigate the complexities of its users' behaviour in various settings. If truth be told, the way people use language varies from one person to another, from one period of time or location to the next.

Furthermore, language can vary even within the same region when one of the local varieties is dissimilarly used by members of the same speech community that is to individual speakers can use a variety of ways to express the same thing by using different terms with different accents even the same speech community .

Generally, sociolinguists classify the aforesaid phenomenon of research as language variation and change. In recent years, the sociolinguistic study has made substantial advances in identifying more precise descriptions and supplemental empirical assessments of language variants and variables in their social contexts. It looks into the linguistic differences that either help or hinder the use of specific structures.

Sociolinguists study the morphosyntactic and phonological characteristics that distinguish social and regional dialects that are categorized as subfields of language variation according to language users based mostly on geographic distributions and their associated characteristics. Standing on experimental research work such as of Labov and others, many linguists have brought a new contribution to the study of language in relation to circumstances in which it functions. It has been discovered that language variation and change are tightly linked to socioeconomic characteristics of speakers like the social class , social setting , geographical origins , gender, and age, etc. In other terms, all those factors have to be considered because language is a social phenomenon and none can deny the fact that the structure of a society influences the language its citizens.

General Introduction

The most important aims of the research is to know to the extent both social and regional variation serve in framing in speech repertoire of the same community ‘ TSC and its region’ and to analyse some linguistic features by comparing the differences of some linguistic variables including lexical, semantic or phonological change in TSC’s different regions with a particular reference to Kasr Elchallala.

The motivations of our research study were based on our daily life conversations with TSC members , we have observed that people from Tiaret’s city center and those who live in the surrounding areas use different phonological, lexical and semantic variants.

As a result, the ultimate objectives of this study are meant to investigate the distinctions in the use of linguistic variation in both the dialects used in Tiaret downtown and its suburbs, therefore the following questions can be raised :

1. How far can the relativity of defining the notion ‘Speech Community’ be observed in the speech of Tiaret Speech Community and its suburb?
2. What are the linguistic variables that can be subjected to change according to region ?
3. To what extent can such language variation and change affect the speech behaviour in TSC ?

The following hypotheses have been proposed in order to find a current responses to these questions :

- 1) The general application of the concept ‘Speech Community’ in any (socio) linguistic research is an erroneous assumption due to relativity .

2) Since language is a living organism, it grows, varies changes in terms of space and time. Such language variation and change can take place from one individual to another, from one society to another and even amongst speakers of the same society.

3) Language variation and change may lead to mutual unintelligibility amongst speakers of the same speech community. Therefore, some of them accommodate their speech behaviour either willingly or reluctantly, i.e. for prestigious or so as not to be identified as regionally foreigners even within their speech community, to fit the place where the interaction takes place.

The dissertation contains three chapters which are organized as follow:

The first chapter is intended to a literature review in which we attempt to present the most important linguistic concepts that we assume are relevant to our study. Moreover, general description of the linguistic variables such as language variation, regional and social , speech community are taken into account.

The second chapter, introduces the sociolinguistic profile of Algeria. A synopsis description of Algeria's profile and the coexisted language varieties , including modern standard Arabic , Algerian dialectal Arabic , Berber and certain coexisting foreign languages such as French, English , Spanish , Turkish and German are portrayed . Besides, Tiaret Speech Community as the heart of topic where our research really takes place is highly considered. Thus, an emphasis is put forward on its physical location and historical evolution in order to make sense of everything and mainly to pave the way to a better analysis of results in the third chapter.

The last chapter deals with the practical part in which the obtained results are interpreted. The questionnaire was distributed and then given back to us in this case study. It

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sheds light on participants sampling, the research tools and data collection procedures .Furthermore, it is dedicated to a data analysis through detail representation (through graphs), findings' interpretation and drawing conclusions about the speech behaviour of our respondents.

As other works, there are certain limitations to this study, We were unable to reach all members of the society, since we could not to travel to all the areas of the Wilaya of Tiaret for the known sanitary reasons. The questionnaire was supposed to be handed to 300 respondents' but we were able to hand it only to 230 respondents' because there were some hesitations from the respondents when they answered the questionnaire. Besides, twenty (20) copies were not handed back together with much information was missing and many questions were not answered in what remains of the questionnaire.

Accordingly, our research study is exploratory and interpretive in nature, Our research work can be approached from various aspects, allowing future researchers to investigate it from different views, such as language attitudes, which can be examined empirically from a psychological standpoint, gender perspective and even language change or dialect continua, which all seem to be fruitful areas of potential research.

CHAPTER ONE:

Regional and Social Dialects as Sociolinguistic Fields of Study

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1.1 Introduction

The first chapter of this dissertation is devoted to introduce some linguistic key concepts which are supposed to be relevant to our investigation. It is set to examine Language variation as far as the Algerian context with a particular reference to the context of our research Tiaret speech community .Starting with Language variation as a fertile field of research in sociolinguistics. Through our research, we will have a clear idea about the way language varieties vary from one region to another in TSC; that is to say Dialect in rural and urban regions.We will also shed light on the notion "Speech Community" as being a debatable linguistic expression amongst several scholars in many countries. Thus, this theoretical background will allow us to have an obvious insight to the subject being studied.

1.2 Language Variation

Language variation is one of the major areas of investigation in sociolinguistics, as an interest field that has been discussed by many sociolinguistic in different context;however, Labov focused on the study of the relationship between language and society , Chambers (2000) said that “through linguistic variation may be obvious ; linguistic analysed it systematically until the inception of sociolinguistics in 1960’s.”(p.13).

Accordingly, he has been revealed the linguistic variation is systematically related to certain social variables that have the impact on the language by speakers in that society ,it treated language as mean which can vary from one speaker to another ,from a region to region, from a place to another, for example Tiaret and Kasr Echallala speech communities. As we noticed those who live in Kasr Echellala use a different dialect from those who live in Tiaret.

1.3 Speech Community

Speech community is a concept mostly associated with sociolinguistics. It refers to a group of people who are form a community and who shape a set of linguistic norms / rules for conducting and interpreting at least one variety of a language or dialect such as a village, a region, a nation regarding to the use of language.

Sociolinguistics as a huge field deals with different varieties of language and the speech community is one of fertile fields of research. The notion "Speech Community" means differently in different contexts. There have been multiple of meanings of the expression "Speech Community". One can start with Bloomfield's (1933) who focused on the frequency of social interaction in which he stated that. " .A speech community is a group of people who interact by means of speech ."

Interestingly, Lyons (1970), in a simple general common definition, claimed that it is " all people who use a given language or dialect. " (p.326) [cited in Hudson,1996,p.24] . Furthermore ,Hocket (1958), for instance ,has equated speech community with a single language stating that each language defines a speech community (p.8) [cited in Hudson ,1996,p.24] .

Accordingly,we have to considers especially the social aspects of language, that's why Labov (1972) argued that "A speech community cannot be solely conceived as a group of speakers who all use the same linguistic forms , but rather as a group who share the same norms in regard to language."(p.158) ; Moreover, Tradgill (2003) stated that " a community of speakers who share the same norms of linguistic behaviour" (p.126).

In view of that, we cannot identify the significance of the verbal repertoire without referring to the speech community's repertoire.

First, all individuals belong to distinct speech communities which range from small to large and they are distinguished from hard to soft shelled communities .

Second, speech communities have a long term of both socially and psychologically impactson people's speech besides the linguistic competence of each speaker. In a Monolingual societies, the community repertoire represents the group of variation on one language because competence is restricted to one code in this prospect ; whereas, the verbal repertoire distinguishes speech communities and populations through each spoken variety that is still used contextually .

The definition given by Fasold(1990)" people alter their norms for speech behavior to conform to the appropriate speech community, by adding subtracting, and substituting rules of communicative behavior".(p.42), might be applied to the community of Kasr Echallala .

1.4Dialect

Dialect is a variety of a language spoken by a particular social group. It is characterized by systematic differences in pronunciation, grammar and vocabulary from other varieties of the same language . Because language is both individual and social phenomena, every individual or social group has a set of characteristics in his or its dialect which may differentiate him from other individuals or other social groups. Chambers & Trudgill(2004) said in this respect "If we travel from village to village , in a particular direction , we noticed linguistic differences which distinguish one village from another , sometimes these differences will be large , sometimes small but they will be cumulative."(p.5)

That mean variation in speech has always been on interest and control of many sociolinguistics.Spolskey(1998) has argued that a " dialect refers to variation which are grammatically as well as Phonologically different from other variation " (p.39) .

For example, the dialect used in Tiaret is totally different from that of Kasr Elchallala due to the fact that there are differences in pronunciation (accent) such as in the word جعت \ʒoʔt\ (I am hungry) in Tiaret ;while, in Kasr Echallala خويت \Kwa:t\.

These differences permit us to recognise major regional differences . Therefore,term “what” is used for Tiaret dialect as شاهي \ʃʌhi\; whereas , it is used as \ʃenhi:\ شنهّي in Kasr Echallala , the term Borrow (استعير) , in Tiaret it used سلفي \sʌlʌfla:\ ; whereas, in Kasr Echallala is used as لوزلي \lʌwæzli:\ .

1.4.1 Social Dialect

Social dialect is a variety of a particular social class or occupational group within a society. It is Also known as sociolect, which can refer to the difference in speech that are associated with various social groups or places. According to Holmes (2001) "social dialects are the language that reflects on a group of people that based on similar social and economic factors."(p.134) . Holmes (2001) also stated that" a person's dialect consider social background which can be found in the complications of social dialects of speakers to show their social background"(p.134) .

The term of social class is related to the social dialect and refers to the differences between people (prestige, wealth and education). Holmes(2001) "People from different social class do not speak in the same way."(135) , For example, bank managers do not talk like cleaners, lawyers do not talk in the same way as the criminals. In accordance with this) . Social dialect focuses on speakers in towns and cities. In this area of research,the social dialect of Tiaret includes some words which may mean differently in comparison to its suburbs like the term يا حافيط \ hʌfid/ (oh my God !) In Tiaret ;However, in Kasr Elchallala يا كيتي \ja kajti\, in Frenda يا عيتي .\jaʔahti\, in Rahouia يا حوجي \ja hawdji\ .The tem طفل \tɪfl\ (Child) ,means ادري\dʌri\ in Tiaret , غريان\gorjæn\ in Frenda , بز \bʌz\ in Souger .

1.4.2 Urban Dialect

Urban dialects were considered off limits many representative of traditional dialect geography Witness "Umgehen Die Grossen Stadte", roughly avoid the big cities Schuchardt (1870) "as they tend to show social and ethnic rather geographical differentiation."(p.167). In the Urban contexts, speakers of ethnic variation seen to play an unexpected role in the preservation and development of native dialect. jaspers(2011) for example, argued that" non-white student associate the urban dialect with angry and racist voices"(p.493).

In point of fact, Urban dialectology is a missing side in sociolinguistics in The Algerian Context, since the focus has been on rural dialectology most of the time,

In this respect, Samarai (1997) stated that:

"اللغة الحضارية هي تلك اللغة التي سلخت من عمرها احقابا طويلة فكانت مرآة للادب قوم عال و فكر ثاقبا متفاعل و هذا يعني في المنطق اللغوي ان تشمل على الفاظ كثيرة شاملا لمدلولات كثيرة تعبر عن حاجات مختلفة عرضت للناس في مختلف العصور" (p.7) "The Urban language is a language that passed many years of its existence to be a mirror of high and proper literature and as motivated thinking which mean in the linguistic logic to contain different meanings which express different needs of people in different periods."(p.7) [Ourtranslation].

Accordingly, People who live in Urban areas are mostly interested in agriculture and farming. They vary also in the way of speaking in which they use their own lexis , pronunciation, semantics and sentences structure; for example, the variable \ 3 \ =ج is pronounced in some of rural areas as \dʒ\ as in \dʒibli\ (give me) ;while, in some urban areas is pronounced as \ʒibli \ . Also ,the same thing for the phoneme \ʌ\ =أ in Tiaret.It is realized as \æ\ =ا in Frenda , Kasr Echellala ...Ect. For instance, in the word مالكي \Mælki\ (what do you want ?) .In this perspective , one can claim that the case of TSC, the notion "speech community " covers both the rural and urban areas .

However, it is not the only reality because each area has its own variety of language and variation can exist even within the speakers themselves.

1.4.3 Temporal Dialect

Temporal dialect is a specific speech variety whereby its characteristics are in particular determined by time-related factors i.e., it can be contrasted with a sociolect, an ethnolect or a geolect. According to Chear And Agustina (1995) "Temporal dialect means the language variation that is used by a certain social group in particular time." (p.84). The Arabic language has been greatly influenced by Berber, Turkish and French from which it consists of many borrowed words such as the Turkish word طرشى\torʃi\ (green pepper). Times gone by have seen the inhabitants of the country speak Phoenician and Turkish though both languages are no longer in use in Algeria.

1.4.4 Regional Dialect

A regional dialect is a distinct form of language spoken in a particular geographical area. (regiolect or topolect). It is a syntax variety. As opposed to a national dialect, a regional dialect is spoken in one particular area of a country. Wardhaugh (2006) pointed out that "a dialect geography is the term used to describe attempts made to map the distributions of various linguistic features so as to show their geographical province" (p.45). In the same line of thought, Spolskey (1998) believed that regional dialects tend to show minor differences from their immediate, there might be differences amongst them.; for instance, the dissimilar varieties in Tiaret downtown and Kasr Echallala. Within one social group, one can find different dialects which are the suburbs ones. For example, in this research Tiaret is the social dialect; while, its suburbs are the regional dialects including the spoken varieties in Frenda, Souger, Kasr Elchallala ..ect. Therefore, the study of regional dialects focuses on the speech of people in the rural area.

1.5 Conclusion

As a conclusion to what we have deal throughout this chapter, we try to give a clear idea about the social and regional dialects in TSC and its suburbs. We also review the role of language variation which is base on the way language is use in urban differ from that of rural region.

In addition, we deal with related topics to the field of sociolinguistics in general and language variation in specific. It is also considere both regional and social dialects, which differ according to urban and rural areas.

Consequently, each region has its characteristics that distinguish one dialect from another. In this chapter, we tried to bring to light some basic concepts relevant to our research work.

In the subsequent chapter, the focus will be on the current sociolinguistic situation of Algeria in general and TSC in particular.

CHAPTER TWO:

The Sociolinguistic Profile of Algeria and Tiaret Speech Community

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2.1 Introduction

With the emergence of sociolinguistics, significant researches into language in its social context have been accomplished.

Recently, Arabic sociolinguistics were conscious of the study of dialect and there is an increasing interest among scholars in studying Arabic and its dialects that's why Algeria's linguistics situation is extremely complicated , as many codes existence in the country as a result of historical political and socio-cultural factors .

In the second chapter, we try to clarify the Algerian linguistics profile and explaining the importance of the relationship between languages in Algeria including Berbers, Arabs, French, Turkish and Spanish . Moreover, this chapter provides an overview about the context of the current sociolinguistics in Algeria including Modern standard Arabic (MSA) and Algerian dialectal Arabic (ADA).

Furthermore , This chapter tense a light considering Tiaret speech community especially (Kasr Chellala), as being the case study of this research work that we focus on its etymology , its geographical location,its historical developement to provide a clear meaning of language variation or dialects are used today in the this speech community .

This concept will be taken to make a clear sense of everything.

2.2. Algeria a Country's Profile

Algeria is located in Northern Africa, surrounded on north by the Mediterranean sea, on the east by Libya , on the west by Morocco , and on the southeast by Niger .

Algeria is presently Africa's largest country, comprising over 2.4 million square kilometres. It's 4 times the size of France a little less than 3.5 times the size of Texas in the

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united states. Nonetheless, the Sahara is the world's largest subtropical hot desert covers practically the whole southern half of the country.

In 2016, Algeria had a population of 40.4 million people, with about 90% of Algerians living in the northern and coastal areas, the official language is Arabic, the aristocracy speak French. Tamazight, the indigenous Berbers has been officially acknowledged as the national language, Algiers is the capital and largest city.

For much of the previous 3000 years, Algeria indigenous Berber people have been under foreign rule the most prominent of these rules were the Phoenicians (100Bc) and the Romans (200Bc) with the invasion of Muslim Arabs into the region in the 7th-8th centuries, Islamic influence spread to the Berber, and Arab dynasties ruled for nearly a millennium the territory was placed under the protection of the Ottoman sultan of Istanbul at the beginning of the 16th century followed by reigns of Ottoman, until the French colonization began in 1830.

Algeria's populace was subjected to economic, social and political deprivation as a result of the French occupation, which resulted in decades of armed resistance, Algeria gained independence from France in 1962, and Arabic became the official language with the support of Quran teachers from Egypt and Saudi Arabia.

Algeria divided into 48 Wilayas, with Algiers serving as the administrative, economic and cultural capital. Each Wilaya is made up of a number of administrative districts known as "Dairas" which are further subdivided into small local authorities, baladiyas or municipalities are the fundamental components of territorial organization.

2.3. Languages in Algeria

Because of the co-existing of three languages, Algeria's regarded as a complex multilingual nation, due to a variety of historical , socio-cultural and political factors . for a long time Algeria was taught to an interest to a variety of invaders including : the French ,Spanish and Turkish ... which have affect the Algerians linguistic situation .

We will present and analyse these languages in Algeria used by Algerians for their communicative needs which are on the one hand the national languages including :Arabic and Berber , and on the other hand foreign languages :French and English that are also present in the linguistic field of Algeria , it's considered the second foreign languages after French .

2.3.1 Berber

The Berber language or Tamazight is present from Morocco to Egypt, passing through Algeria , Tunisia , the Mali ,Niger And Lybia , but the countries which have the most Berber speaking population are Algeria and Morocco .

The other areas of North Africa contain minority Berber speaking populations.

The Berber languages is the mother tongue of part of the Algerians populations, it's made up of the current Berber dialects , it is an essentially oral language in Algeria . The Berber language comes in the form of dialects (regional varieties) spreads over several geographic areas as underlined by chaker Salem (Berber linguisti) (1990) stated that

"En Algérie , la principale région berbérophone est la kabylie , d'une superficie relativement limitée mais très densément peuple la kabylie compte à elle seule probablement plus de deux tiers des berbérophones algériens . Les autres groupes significatifs berbérophones sont: les Chaouïa de l'Aurès , le Mzab (Ghardaïa et les autres villes Ibadhites) . Il existe de nombreux autres groupes berbérophones en

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Algérie, mais il s'agit toujours de petit ilots résiduels , ne dépassant pas _ dans les Meilleurs des cas _ quelques de milliers de locuteurs : Ouargla, Ngouça, Gourara, sud-Oranais, Djebel Bissa, Chenoua ..."(p.01) " In Algeria the main Berber speaking region is kabylie , of an relatively limited area but very densely populated, kasyilia account alone probably more than two thirds of Berber speakers are the chaouia of the Aures, the Mzab . there are many other Berber speaking groups in Algeria but they were always small residual island , do not exceed in the best cases a few terms of thousand speakers : Ouaragla, Ngouça, Gourara, south ourais, Djebel Bissa, Chenous ...» [Our Translation].

We present the main dialects as follows :

Kabylie (taqbaylit): used in the north of the country mainly in these three wilayas (Tizi-ouzoum Bejaya, Boumerdes, and Bouira).Chaoui (tachaout): spoken by the population of the Aures.The Mzabi (Mzab) : partied by the mozabites , more particularly in ghardaia .

The Tergui (tamachak) of the touregs of the great south, used by the touregs, who live in the hogar and the tassili.

2.3.2. Arabic

The next wave of invasions was a religious one to spread Islam, it began in the middle of the seventh century (the first country of the Islamic calendar), (The Nigira in Arabic) unlike other types of invaders, it was momentous event for the future of North Africans states since they went beyond notable transformations in linguistic, religious, and socio-cultural perspectives unlike either conquerors, the Arabs remains unchallenged and were even admitted after mingling with the locals and becoming natives themselves, Uqba Ibn Nafi was dispatched as commander in 670 to seize control of the Berber Kingdom, which the Arabs dubbed Bilad Al Maghrib territories of the west (cited in Taleb Ibrahim. 1997.p,30).

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The newly converted Berber community lead to make an effect to acquire Arabic because prayers, sermons and the Quran were all done in this sacred language.

The Berber settlement did not leave as much of a mark as the Arabs did because the Majority of them were Arabized by the Arrival of Islamic (Marcais 1938.p,3) (Quoted in Taleb Ibrahim 1997.p,42) pointed out that the Arab invasion resulted in the Maghreb, resulting in almost the entire land being considered an Arabism province (our paraphrasing) . In reality, Arabic quickly emerged as a typical example of Arab Islamic identity, and Algeria became associated with the Arab nation, the Arab associated with the Arab nation , the Arab country is known as al Uma Arabiya .

2.3.3. Turkish

Turkish during the Ottoman occupation in the 16th century and Italian in the east, for a period of 300 years . Algeria was province of the Ottoman Empire administered by the regency of kheireddine (Barborassa). At that time Turkish became the most widely spoken language. Jullien (1970) stated that " the diversity of language was as great the diversity of race . Turkish was the official language, as also that of military and naval aristocracy ,since all the renegades learned it eventually.Arabic dialect kept an important place , not only was it spoken by emigres from spain but it was also the only tongue understood by the tribes

in the surrounding country." (P.290)

According to jullien , the turkish language considred as the official language in Algeria that's why the arabic language retained the status of the turkish language for its important Position as it was the only language understood by the berbers .

Recently in Algeria, the turkish language is regarded as foreign language as the algerian students have the choice to study it in universities , and they are learning turkish for trade, tourism and work.

2.3.4. French

French was present in different areas of the daily life of Algerians at the time of colonialism and it is because of this, that the French has imposed itself in Algeria while highlighting the intention of France in Algeria.

Today the French language has the status of a foreign language .However several researches return to the question of the status attributed to the French language in this regard Bellatrache(2009) testified that "Son statut en Algérie demeure ambigu , même s'il est qualifié de langue étrangère, il Continue d'être une langue de travail et de communication d'un différents secteurs (vie Economique, monde de l'industrie et du commerce, l'enseignement supérieur laboratoire de médecine et de pharmacie médias...ect "(p.111)." Its real status in Algeria remains ambiguous even if it is qualified as a foreign Language, it continues to be a language of work and communication in different section (economic life, medicine and pharmacy, media...ect ".[our translation].

In this emerges from it, that French occupies an important place in the Algerian environment and this at every level: economic life, medicine, pharmacy, social media and educational.

Algeria is the first French speaking country in the world where French comes second after Arabic official language of the country, according to a survey carried out in April 2000, by an Algerian institute on behalf of the review with 1400 Algerian households where it turned out that Algeria is the first French speaking country just after France.

2.4. The Current Sociolinguistic in Algeria

Algeria is considered as a complex multilingual country, a complexity that lies in the presence of three languages, the existence of which is due to many factors, historical, socio-

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cultural and political ones. For a long time, Algeria was considered to be an interest of many invaders mentioned for instance, the French settlement, the Spanish, the Turkish ... all have left certainly a great impact on its linguistic situation: The first language of North Africans was Berber who were the indigenous people of the area (lived more than 4000 years). The major Berber varieties are Kabyle, spoken in Kabylie mountains, the Kabyles represent the largest group of Berber . the Chaoui in the Aures range and the Mzabi in the South. The Berber language represent only about 15% of the Algerian population.

However, the Algerian national constitution stipulates that classical Arabic is the only official language of the nation, which is supposedly used by all members of the speech community.

The Ottoman rule brought the dominant Turkish minority (rule of the elite) to Algeria after the sixteenth century and they were concentrated in the big cities. For a period the Ottoman Turkish language was the main government language. However, over time the Turks were gradually absorbed and the families of Turkish origins became, and who still lives in Algeria, does not speak that language.

Although, French is regarded as a foreign language in Algeria, but it so widespread that you can hear everywhere, during the French colonization of Algeria, France used all the means to replace Arabic language with French as the official language their aim was to exclude Arabic from any official use, as Chomsky said "question of language are basically question of power". But, after independence, the Algerian government started a policy of linguistic Arabization, which it was a process in various domains, including its application in public life (administration, physical environment and education), but less evident in others, such as in university studies, especially in scientific and medical departments French remains the main medium of instruction and communication.

2.4.1. Arabic Language and Its Varieties

The Arabic language is one of the great languages in the world as regards the richness of vocabulary. It is the native tongue of more than 200 million people worldwide, and the official language of more than 20 countries. The spread of Arabic language is caused of Islam. Officially, Algerians speak Arabic and Berber, but in reality, the real linguistic landscape of Algeria is a little more complicated. While MSA is the main official and national language of Algeria, it is hardly by anyone. In reality, MSA is mostly has the role of being the language of newspaper, media, public announcement, education, and official statements. It is a very formal. It recognized to CA, which is principally defined as the Arabic used in the Quran and in the earliest literature from the Arabian peninsula.

However, most Algerians understand MSA (To certain degree), most do not really speak it. The everyday language of Algeria is ADA, which is Mixture between Berber and French. Arabic dialectal also called colloquial Arabic or vernacular are spoken varieties of Arabic language. In contrast to CA and MSA, they are not written. They are influenced by the ancient local tongues and by European language, such as French, Spanish, English, and Italian. The common feature of ADA in its inclusion of many borrowed words from French, such as *شارجا* \ʃærʒΛ\ which corresponds to the French verb charger (to load), *قارا* \gæræ\ a modification of the verb (garer) which means to park.

It is true that ADA differs extremely from MSA but shares many features with it. In addition to the phonological variation between the two, ADA drops the case endings of the written language as *باب* \bæbun\ (door) becomes *باب* \bæbθ\ (door).

Variation does not occur only between the standard and non-standard forms, but also between Algerian Dialects too. Many lexical items vary from one region to another and even between villages and region to another, for example the dialects of south Algeria (Adrar, Ain salih)

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differs from the dialects of South Algeria (Algiers), and it can't be fully understood. It turns out that TSC are quietly misunderstood not only in East of Algeria (Anaba, Batna...), but even by other western neighbouring areas, such as Telemcen, Oran...ect. Also we find many morphological variations which vary from one place to another, such as the word $\text{شاشرة} \text{[ʃʌʃrʌ]}$ (boys) in Tiaret, $\text{دراري} \text{[dræri]}$ in Anaba...ect.

2.4.2. Berber

The Berber languages are considered the native language of Algeria since antiquity. They are spoken in five major dialects in many parts of the territory, but mainly in Kabylie in the Aurès, and in the Algerian Sahara desert (by Algerian Tuaregs). The Berber language or (the Amazigh language) were traditionally written with the ancient Libyco-Berber script, which now exists in the form of Tifinagh. More recently Berber has become recognized as one of the country's national languages. This occurred in 2002 and is an appropriate step since 99% of the population speaks Arabic, Berber or both. In north "Kabylie" in Kabylia about 7.5 million inhabitants in Algeria especially in Algiers, Bejaia, Tizi Ouzou...ect, "Chaoui" in the Aurès about at least 5 million especially in Batna, Khenchla, Sétif, Ahras ...ect. "Tarifit" in Arzeu, Telemcen, and Bel Abasse and in Sahara we find "Tamazight", "Ouragli", "Gourara", "Tazantit", "Tmahaq"...ect.

In fact Berber varies from one place to another. It has no final classification, unfortunately many people do not recognize the real meaning of it especially from a linguistic point of view. Actually the use of Tamazight as an official language brings the needs of a written language which has increased the use of the adopted Roman script.

2.4.3. French

French is the lingua franca of Algeria, After the independence the government followed a strategy of Arabization process of Education and to exclude French, but this later continued

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to play an important role in various domains and to be used in the spoken and the written forms. It is widely understood (18 million Algerians can write and read French), and the figure is higher if those who can only speak and understand it. French is widely used in media and commerce and also in everyday life in Algeria's large cities :Malika Rebai Mammri, Author of "the syndrome of the French language in Algeria" Said "French continues to be the dominant language in business and professional circles"[international journal of Arts and Science.3(3):77.89(2009).cd.Rom].

Even though the government has pursued a policy of linguistic Arabization of education and bureaucracy, French still has a strong position in Algeria, because all scientific and business university courses are still taught in French, and also because it is hard to prevent the Algerians from using French and excluding the use of it. Some of Algerians Sociolinguistics consider this kind of linguistic practices more "dangerous" than the political one.

2.4.4. English

English is considered as a foreign language in Algeria. Algeria in the recent years has opened doors to many foreign languages, such as English. The use of languages in the Algerian teaching system is quite welcomed. English was introduced in Middle school . The widespread of the English in the whole world and its use as a global lingua franca, an international language, the language of science and technology enforced the linguistic policy of Algeria to design a new education programme to teach English.

2.4.5. German and Spanish

As a result of further linguistic context with other languages, the situation became more complex including Spanish in the west, particularly along some Algerian coasts such as Oran from 1456 to 1543. Both of German and Spanish are considered as foreign languages in Algeria , they were introduced in high school (by choice).

2.5. Tiaret: The Context of The Present Investigation

In this section, we would like to refer to Tiaret much more ins and outs. Tiaret is a major city in central Algeria that gives its names to the wide farming region of Tiaret province. Its name means "lioness" in the Berber language, a reference to the Berber lions that lived in this region. The town of tiaret covered around 20.086.62 km². It was first founded by Abd al- Rahman Rustamid. The origin of the population of Tiaret is composed of Arab and Berber, the total population of Tiaret estimated about 874.050 (census of 2008).

It is 360 kilometers from Algiers , the capital city it has the largest area in the eastern part of the country , covering around 20,050 km² . From the north , it is bordered by Tissimsilet and relizane , to the south , laghout and El Bayadh . Mascara and saida to the west and El djelfa to the East (cf,Map 2.2). It is a big agricultural area in the Algerian province especially with breeding horses such as the shao Shawa Horse in the breeding center in the Municipality of Tiaret known a jumentry .

Tiaret is the Fourteen numbered province in Algeria , according to the official sequence of the provinces . It has one airport , Abdel hafid Boussouf Airport in Bouchekif which is named after the martyr Abdelhafid boussouf .

Tiaret climate is divided into two distinct seasons . First , it has a bitterly cold winter climate , sometimes accompanied by snow , with an average Temperature of 7 degree Celsius . Second, in the summers are hot and dry , with an average temperature of 24 degrees Celsius. The Wilaya of Tiaret has forty two municipalities (Map2.3) which are by their turn grouped into fourteen main Dairs, one of them is Kasr Chellala which is a town and commune in Tiaret province in north western Algeria, it is located 116 km east of Tiaret and 240.06 km south of Algiers.

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In fact, the wilaya of Tiaret has a long history dating back to the Stone Ages, even before Islam arrived in the seventh century.

Berbers were the first people to settle in the north of Africa, naming the territory "Tahert," which means "station" in Arabic. Because it operated as a trading post or a rest stop for traders, the native Berber dialect was developed.

In 952, Tihert was ruled by El Ziri Ibn Manad Sanhaji, according to some historians. In 1153, it was annexed by the Almohads Dynasty (Al Muwahhidin). It was then taken over by the Ziyani state in 1253 in order to link the Tiaret region to their capital city. After the collapse of the Ziyani state in 1518, the Turks took control of the region under the rule of the Turkish brothers Aruj and Kheireddine in the sixteenth century (known as Barbarossa). Piracy was being practiced along the Mediterranean Sea. The army had taken Tiaret. At the period, the Ottoman Empire was ruled by the Bey of Mascara for 318 years.

Finally, in 1843, the French conquered El Amir Abdel Kader El Djazairi, who relocated his capital city from Mascara to El Zemala (the commune of Zmalat El Emir Abdelkader, also known as Taghine). In 1843, France brought stability to Tiaret, as well as a large number of colonists who built numerous grand structures in the European style. Algeria gained independence from France in 1962.

The majority of the "pied noirs" (meaning "black feet") from France and other European countries left the city that day. For numerous generations, it had been their home.

2.6. Conclusion

To summarize the key themes, the various invaders and conquerors that Algeria has seen a significant impact in shaping the country's current linguistic situation character, which include the Wilaya of Tiaret, which is the factor of our ongoing inquiry, because of the

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existence of various languages (variations) such as MSA, ADA, French, Berber, Turkish, German and Spanish that's why The sociolinguistic situation sounds to be complex .

In the coming chapter we will try to focus on the practical side such as data collection .

**CHAPTER THREE:
Research Methodology , Data Collection and Findings ' Analysis**

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3.1 Introduction

This chapter aims at bridging the gap between the theoretical parts and practical of our dissertation. Variations between some dialects of the TSC are presented in this research paper i.e. The regional and social dialects. The current chapter attempts to demonstrate the linguistic characteristics at the lexical, morphological and phonological levels. The data was gathered from the speakers in a variety of region. This chapter looks into how and why these dialects differ in TSC. It summarizes the primary research of findings of our study , which were based on quantitative and qualitative data analysis , This might help us to distinguish between the various variables found in the speech of tiaret downtown and Kasr Echellala. Importantly, this chapter hopes to portray a clear image about the hierarchy of our work.

3.2 Research Methodology

Sociolinguists have become more interested in language use and how people speak differently in different situations after the emergence of sociolinguistics since the late 1960s. There are different varieties in the speech of in any speech community i.e. There might be linguistic variations and change from one region to another even within the same speech community.. Variationists have created systematic strategies for gathering data in order to investigate speech variation . The labovian approach is the methodology used in this research .The quantitative study of linguistic variables ; wether phonological ; morphological ; or lexical ; in relation the social variables of the TSC. In terms of age, the younger generation in different regions in TSC accommodate their speech to seem more like Tiaret downtown. Besides, gender and educational level have effects on linguistic variation TSC . Our proof of this linguistic behaviour comes from direct observation of the phenomenon and in order to confirm that empirical data was gathered and interpreted.

3.2.1 Basic Methods of Data Collection

In analysing language use in relation to linguistic features, a number of hypothesis have to be formulated two different techniques of data collection were employed, quantitative and qualitative research tools, which may confirm or refute our hypothesis . In this part , we try to apply some sociolinguistic methods for data collection in relation to our research. First, unstructured observations, where Labov's "observer's paradox" (1972) was considered to overcome problems while collecting spontaneous speech data. Second, a semi-structured questionnaire was used to probe people attitudes towards language choice in two different regions in TSC and mainly to collect linguistic data to corroborate our observation.

3.2.2 Participants' Observation

Simply because the researchers are members of the community in which the study is being conducted, this method was used as the initial step in conducting this research People's spontaneous speech was observed to overcome to overcome speech accommodation problems while collecting data during interactions in the streets, they chat naturally with their family or friends, at university. In this respect, Milroys and Gordon (2003) have stressed that "Participant observation can be an enormously fruitful method for sociolinguistic analysis" (p.71)

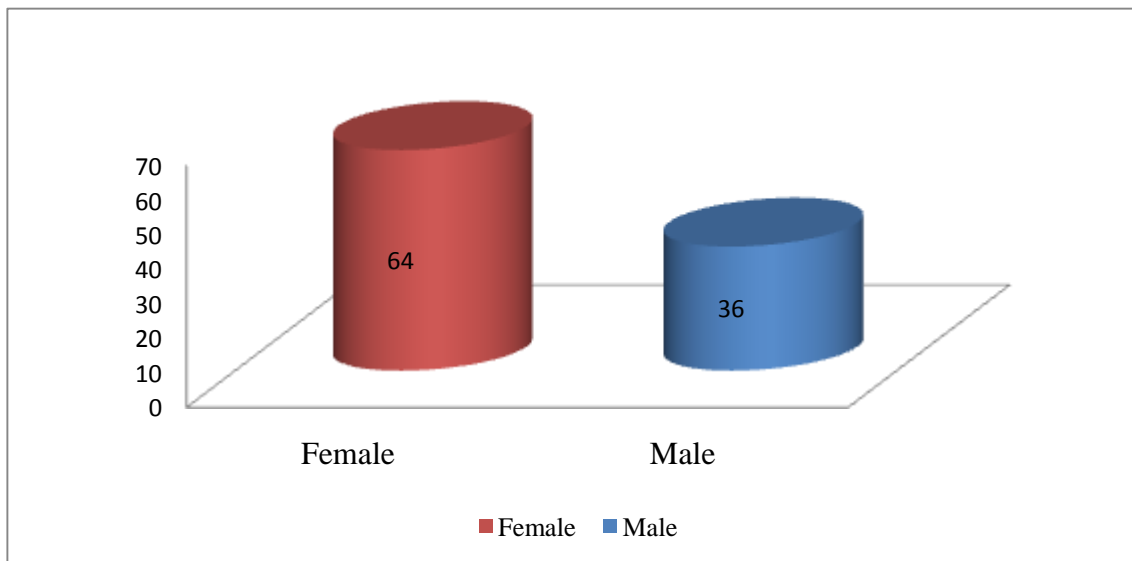
3.2.3. The Selection of the Respondents' in the Questionnaire

The aim of this research is to describe and analyse the linguistic features characterizing Tiaret Downtown and its surrounding in the purpose of showing the differences between the varieties used in both areas and also to know the reasons behind such use. The respondents' involved in this research were randomly-mixed gendered chosen. The research was based on a random simple population of about 230 respondents.

3.2.4. Participants' Personal Information

This section reveals our participants ages, sex, educational level and occupation. We shall present them in the graphs (3.1, 3.2, 3.3 and 3.4.).

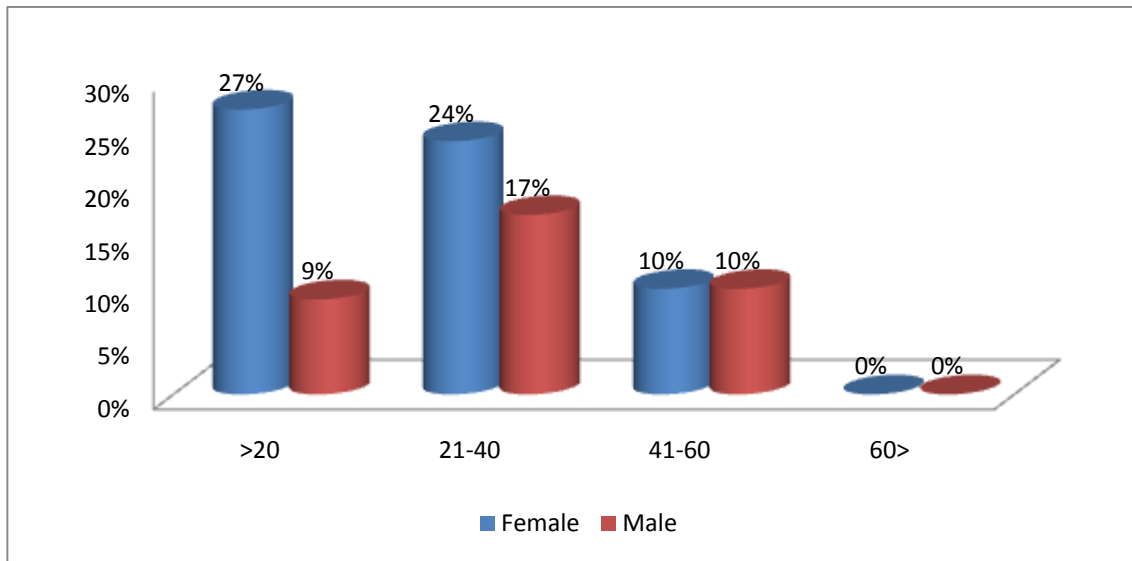
QQ.1: Sex?



Graph 3.1 Respondents' Sex

To start with , Graph 3.1 of this chapter , show our respondents sex. 64% of respondents were females ;while, 36% were males . It is clear that the distribution of our questionnaire was unequally done across men and women. This could be due to the fact that ladies are more interested in our research rather than males.

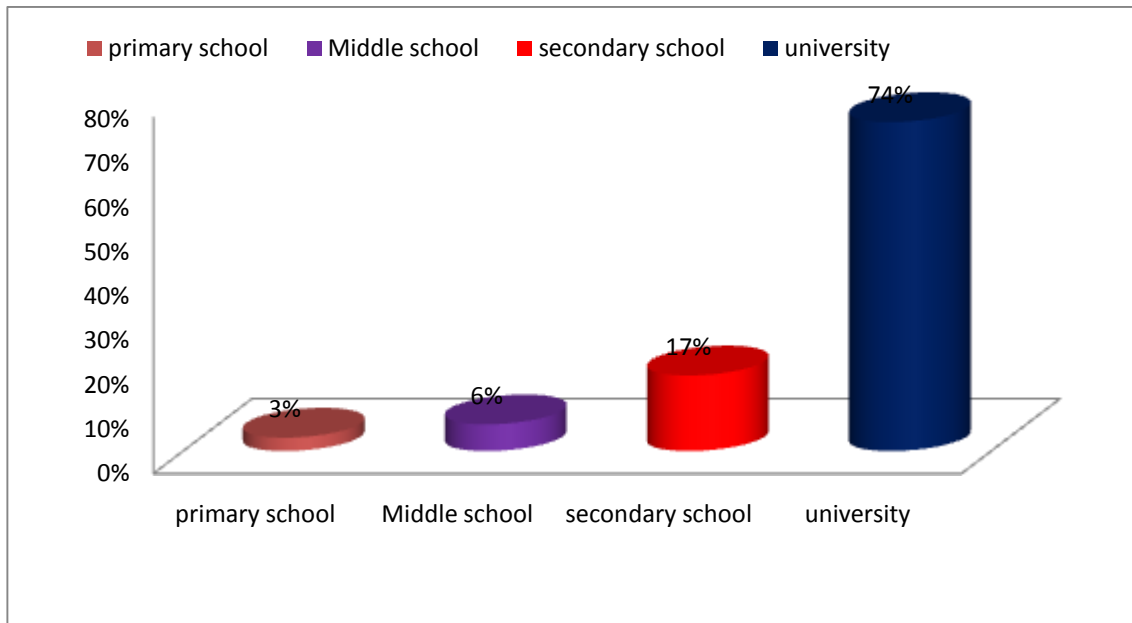
QQ2: Age?



Graph 3.2 Respondents' Age

We can observe from graph 3.2 that 36% of the respondents' are less than 20, with 27% 'females' and 9% 'males'. Furthermore, 40% of them are between the ages of 21 and 40, with 24% 'females' and 16% 'males', Moreover 24% of them are between the ages of 41 and 60 with 12% 'females' and also 12% for 'males'. We observe that the first and the second rate are high, this may be in turn to the fact that most of the respondents' are teenagers and young since we distributed most of the questionnaire at the university and most of the people who are at the university are young, we did not have a good access to age category balance, because the older generation was not cooperative .

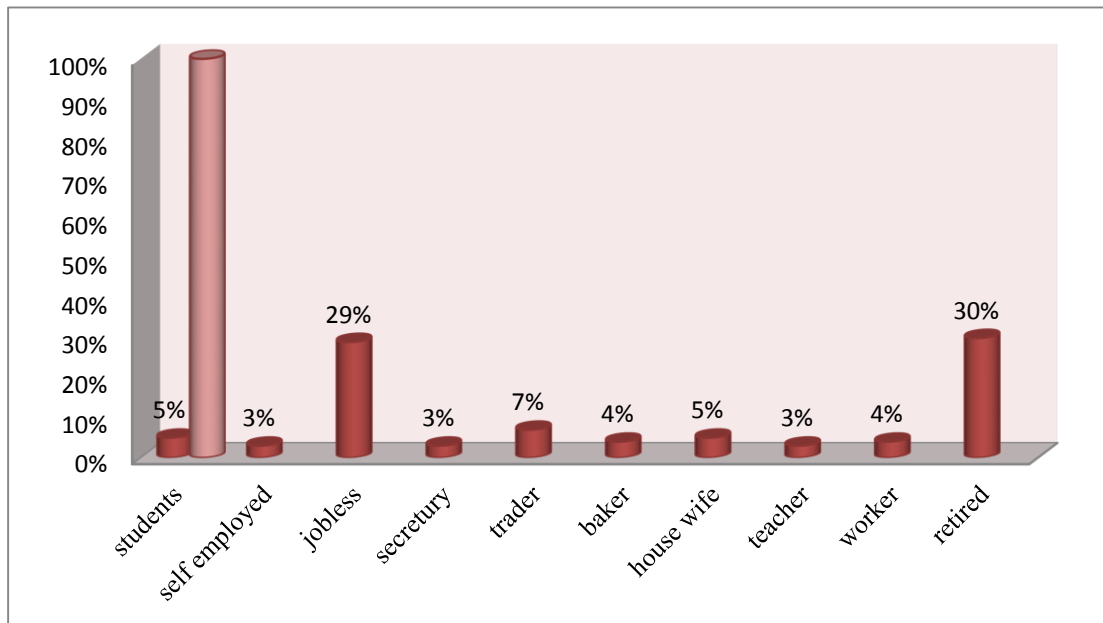
QQ3: Educational level?



Graph 3.3 Respondents' Educational Level

In graph 3.3, we can observe that the Majority rate with 74% of the respondents' have a 'university level' .Furthermore 17% have 'secondary school level'; whereas, 6% have 'middle school level' and 3% of the respondents' have an 'primary school level'. From these percentages, one can notice that most of those who answered the survey have a university level, because we submitted most of our research work to the university students . As for the other percentages of Secondary, Middle, and Primary level they were incomplete because we did not find much interest from them to answer the questionnaire.

QQ4: Occupation ?



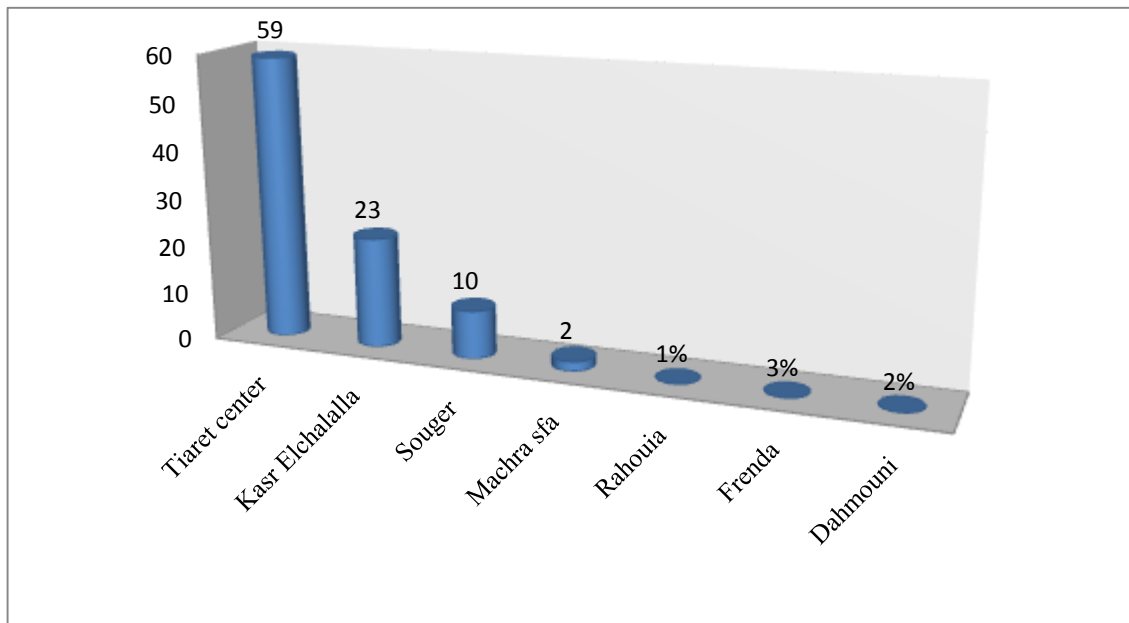
Graph 3.4 Respondents' Occupations

According to the result obtained from graph 3.4, we can observe that most of the respondents are 'retired' with the rate of 30% and 'jobless' with the rate of 29%; Moreover, other percentages are quite close to each other in which, we find 5% for 'students', 3% for both of 'self employed', 'Secretaries', and 'teachers', 7% for 'traders', 4% for both of 'bakers' and 'workers', and 5% for 'housewives'. We deduce that the higher rate goes to the retired persons of people who were between the ages of (40_60), for the reason that they were very cooperative; whereas, other percentages were low, may be they were not interested about our survey. However, from the percentages mentioned above, it appear that we tried to reach all segments of society in order to reach a more realistic result reliable results.

Section two: Linguistic Competence and Language Attitudes Towards Language Use

The second section is devoted to the linguistic competence and respondents' attitudes regarding language choice/ use

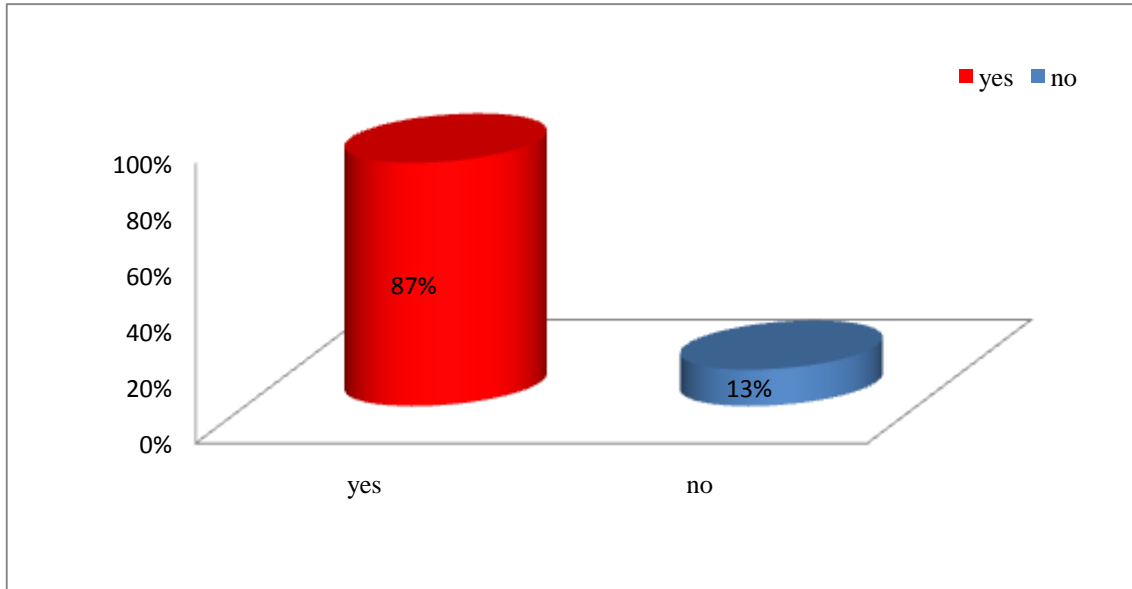
QQ1: Which region do you belong to ?



Graph 3.5 Respondents' Hometowns

Graph 3.5 shows that the majority of the respondents with the rate of 59% were from 'Tiaret center', followed by a rate of 23% were from 'Kasr Elchellala', than 10% were from 'Souger', 2% belong to 'Machra sfa', 1% to 'Rahouia'; Moreover 3% were from 'Frenda' and the last one were from 'Dahmouni'. Evidently, it is clear that the higher rate were for those who live in 'Tiaret centre' and 'Kasr Elchellala' because we tried to focus more on those two regions.

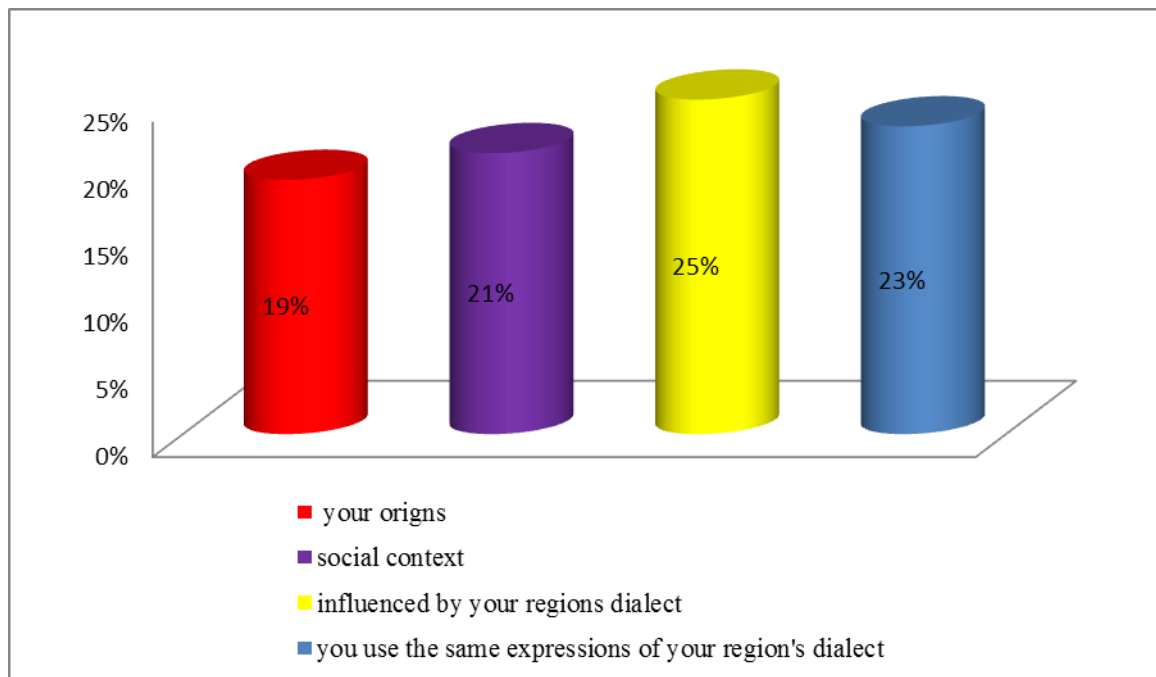
QQ2: Do you think that people can determine the region you live in from your dialect or accent ?



Graph 3.6 Speakers’ Regional Identification according to Accent/Dialect

Graph above shows that Most of the respondents’ answered with ‘ Yes ‘ with 87% ; whereas, 13% of them answered with ‘ No ‘ . We observe that most of respondents’ said ‘Yes’, this because they believe that they have a special dialect and they talk differently from other region ; while the low rate were for those who said ‘No’ because they think that they talk in same way as those who live in Tiaret centre. Also both percentages leads to conclude that each speaker utilizes his or her language differently according to how he/she feels about it, or how she/he think about his/her region's dialect.

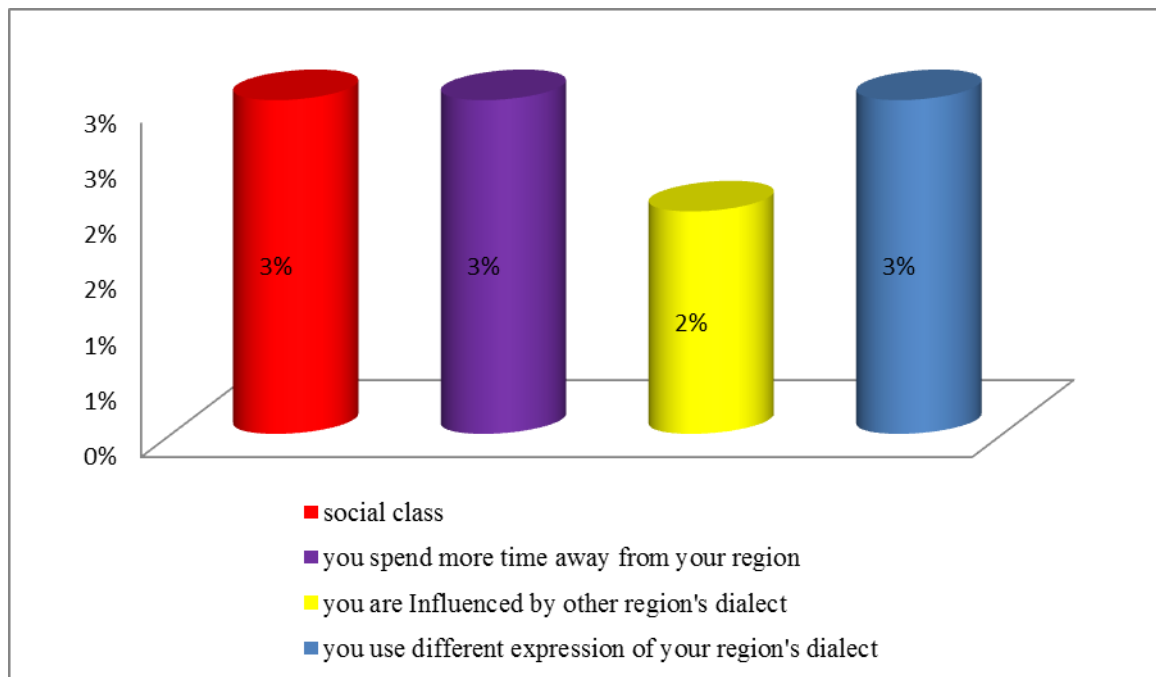
QQ2.1 : If Yes, Why?



Graph 3.6.1 Agreements regarding Speakers’ Regional Identification according to Accent/Dialect

Graph 3.6.1 exposes the respondents’ who said ‘yes’ about the question of " Do you think that people can determine the region you live in from your dialect or accent ?" .This Graphs shows that the percentages are close to each other , with the rate of 19% for the respondents’ who chose ‘ *your origins* ‘ ;while 21% of them tickrd the choice of ‘ *social class* ‘ ;Moreover 25% of them chose the choice of ‘ *you are influenced by your region’s dialect* ‘ and 23 of the ticked the choice of ‘ *you use the same expression of your region’s dialect* ‘ . These close percentages lead to conclusion that speakers utilize their dialects in different ways and how each one of them think about his/ her dialect.

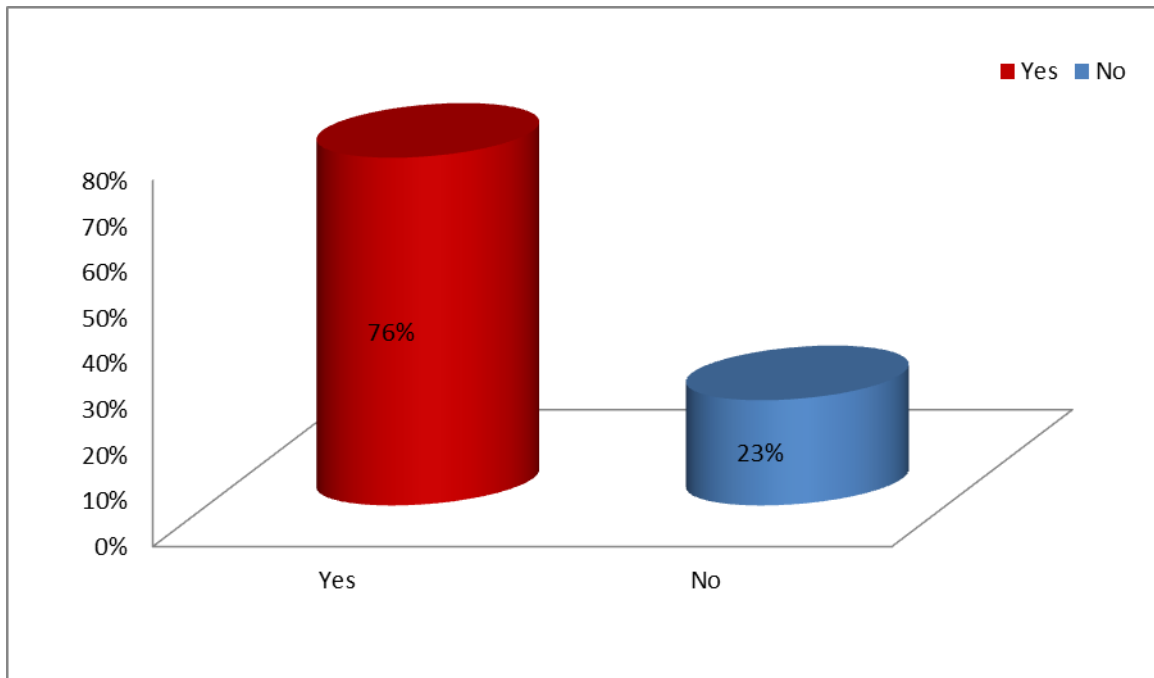
QQ2.2: If No, Why not ?



Graph 3.6.2 disagreements regarding Speakers’ Regional Identification according to Accent/Dialect

Graph 6.2 exposes the respondents’ who said ‘ yes ‘ about the question of "Do you think that people can determine the region you live in from your dialect or accent ?" . Graphs shows that minority of respondents’ said ‘ No ‘ , with the rate of 3 % for both of ‘*Social class*’ ‘ *you spend more time away from your region* ‘ and ‘ *you use different expression of your region’s dialect* ‘ ; While, 2% of the respondents’ ticked the choice of ‘ *you are influenced by other region’s dialect* ‘ , they tend to imitate the speakers of other regions for prestigious motives or to avoid being recognised and/or identified in the downtown.

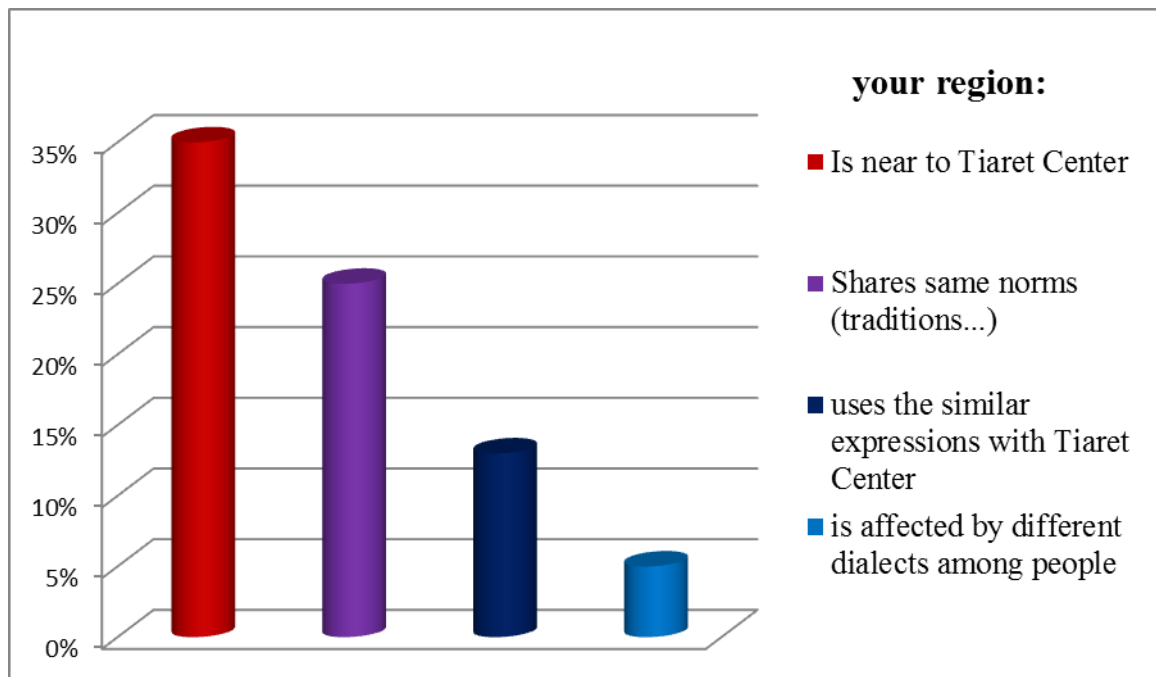
QQ 3 :Do you think that the dialect you use is near to that of Tiaret centre ?



Graph 3.7 Respondents' Attitudes Towards their Language Variety

Graph 3.7 shows that the Majority of the respondents answered ' yes ' with the rate of 76% ;while, 23% of them said ' No ' for the question of " Do you think that dialect you use is near to that of Tiaret centre ?" . The high rate is for who said 'yes', might be in turn to the fact that, they claimed that they took distance into Consideration by the term "the nearest" rather than the term "dialect" itself. In contrast, those who replied with ' No ' represented the low rate since they see that their dialect is different and they do not talk in the same way as those who live in Tiaret centre .This proportion leads to conclude that they claimed that they had the same language variety.

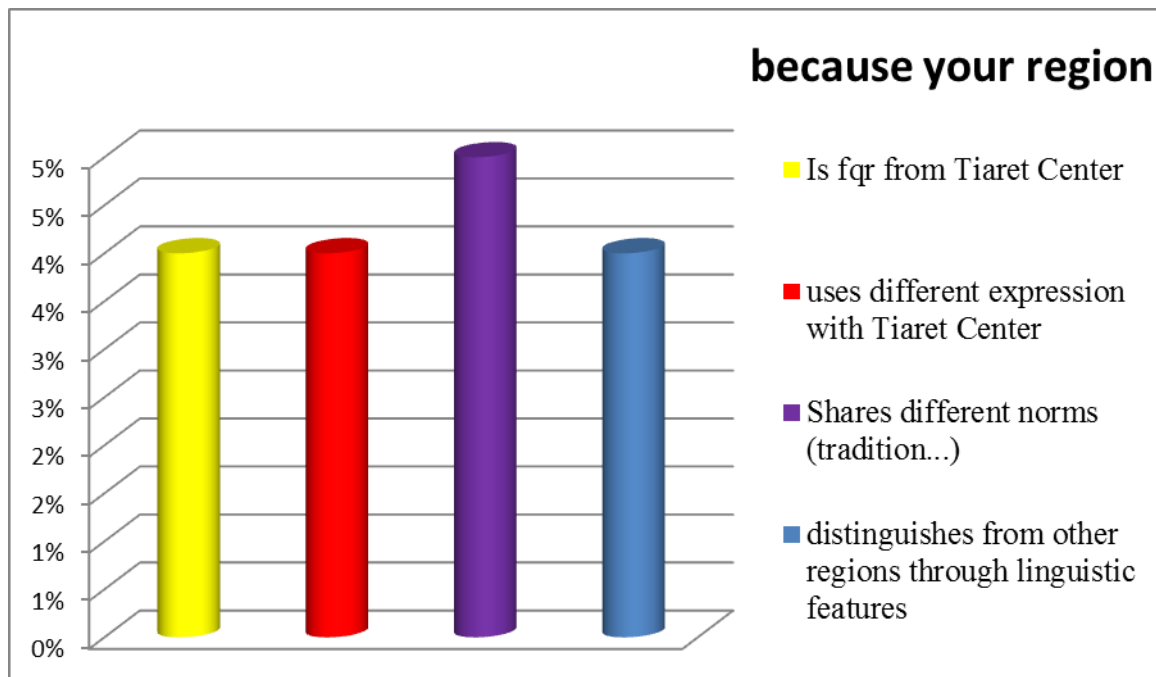
QQ3.1 : If Yes, Why?



Graph 3.7.1 Agreements apropos the Resemblance of their Dialect to that of the Downtown

Graph 3.7.1 exposes the respondents' who said 'yes' about the question of " Do you think that people can determine the region you live in from you dialect or accent ?" . Graphs shows that the percentages are quite similar , with the rate of 19% for the respondents' who chose ' *your origins* ' ;while 21% of them ticked the choice of ' *social class* ' ; Moreover, 25% of them chose ' *you are influenced by your region'sdialect* ' , and 23% of the ticked the choice of ' *you use the same expression of your region'sdialect* ' . These similar percentages may reflect the fact that the speakers utilizes in different ways and how each one of them think about his/ her dialect .

QQ3.2 : If No, Why not?

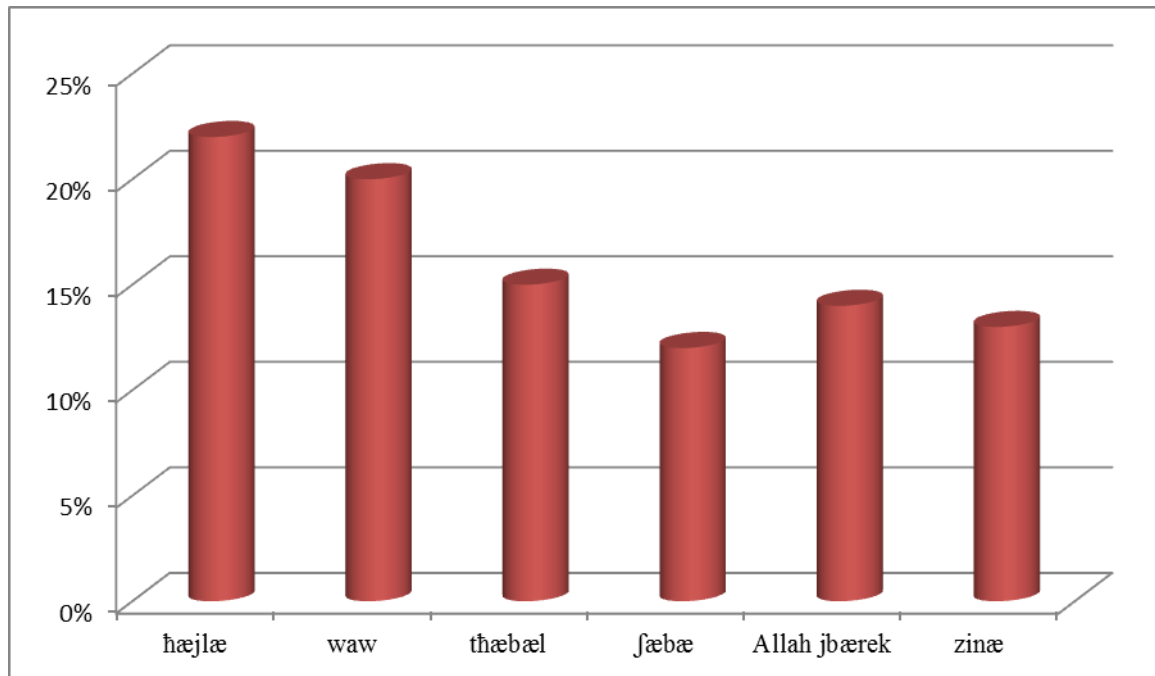


Graph 3.7.2 Disagreements apropos the Resemblance of their Dialect to that of the Downtown

Graph 7.2, demonstrates the respondents' who said 'No' to the question of " Do you think that dialect you use is near to that of Tiaret center ?" . Since the Majority said ' yes ' , it is obvious that most of respondents' do not think that their dialect is totally different than Tiaret centre's dialect . only 8% of the respondents' ticked both of choices of is dissimilar 'of Tiaret Centre' and ' uses different norms (tradition..)' ; Moreover 5% chose 'uses different expression' ,and last choice of ' distinguishes from other regions through linguistic features' with the rate of 10% , Those who answered 'No' might be from the previous generation.

Section two: Regional variation in TSC

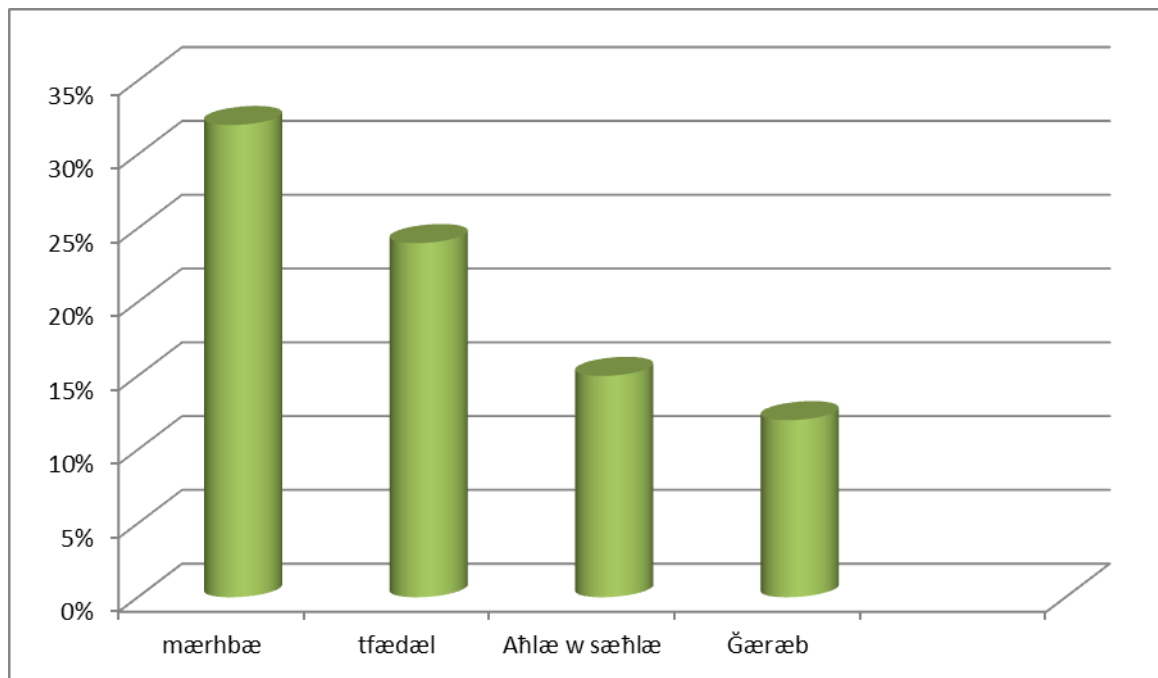
QQ1: Which expressions do you use to express 'Admiration' (WOW :الاعجاب) in your region ?



Graph 3.8 variation in expressing 'Admiration' at TSC

Graph 3.8 shows the way speakers from TSC express '*Admiration*'. participants from Tiaret centre use different terms to express '*Admiration*' as follows : 22 % use the term هايلة / hæjlæ/, 2 % use the term واو /waw/ 16 % use the term تهيل /thæbæl/ , 12% use the term شابة /jæbæ/ , 15% use the term الله يبارك /Allæh jbærek/ ؛ 14% use the term زينة /zinæ/. The last rates are similar because each individual has its own expression and the speakers of TSC use different lexemes the term '*Admiration*'.

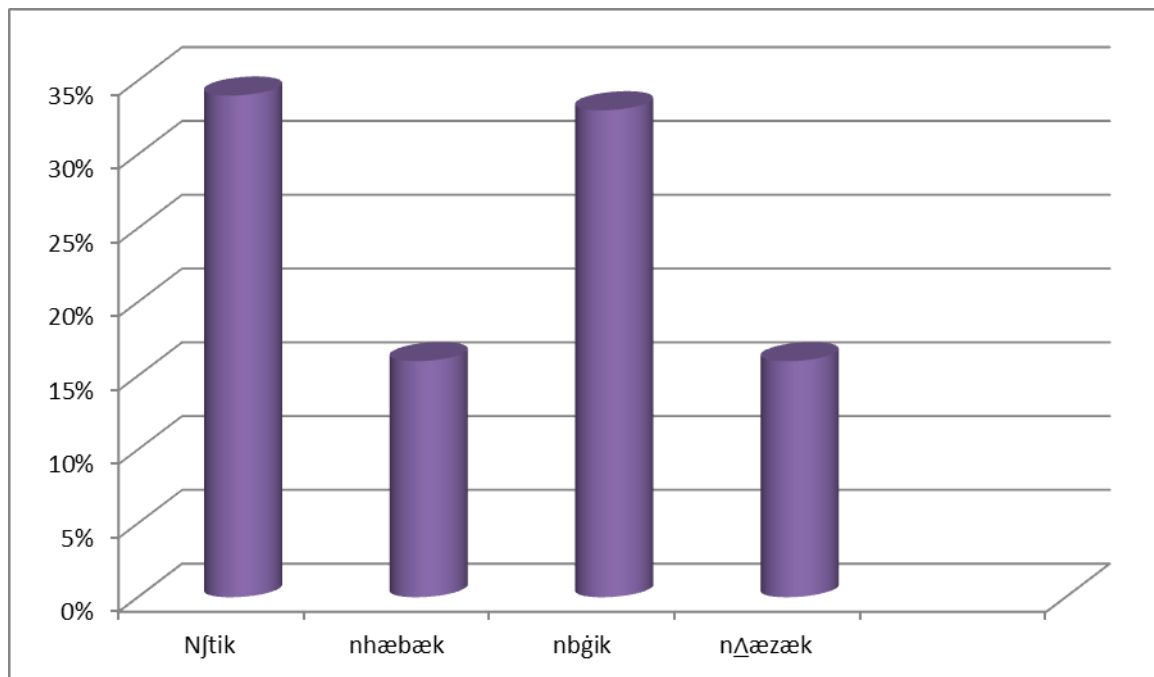
QQ2 :Which expressions do you use to express ‘Greetings’ (الترحيبات:مرحبا) in your region?



Graph 3.9 Variation in Expressing ‘Greetings’ at TSC

Graph 3.9 the differences in expressing ‘*greetings*’ . to begin with ; 33% use the word مرحبا /Mærhbæ/ , 26 % use the term تفضل /Tfædæl/;while, 17% use the term أهلا وسهلا / Ahlæ w sæhlæ/ , 24 % use the term قرب /Ġæræb/ that was used more by older generation.

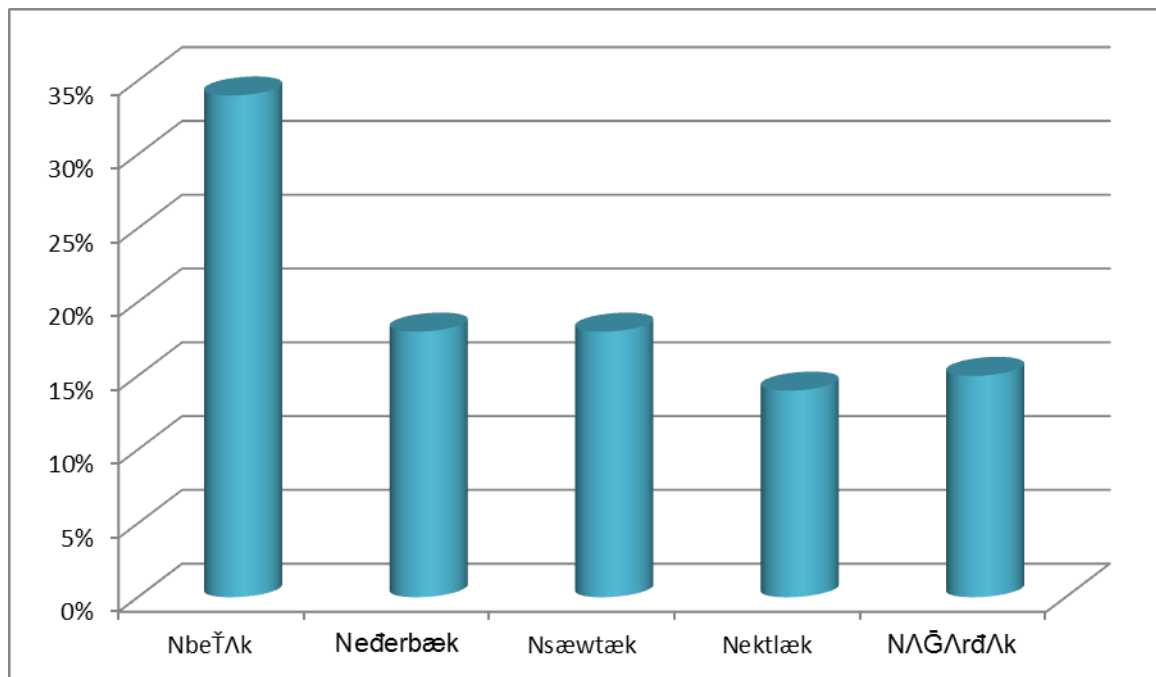
QQ3 :Which expressions do you use to express ‘ Love’ (الحب:أحبك)in your region ?



Graph 3.10 variation in expressing ‘ love’ at TSC

Graph 3.10 presents the way majority of the participants from TSC to express the term ‘love’, 36% use the term نشتيك which is the highest rate because respondents of kasr echallala mostly say نشتيك the third نبغيك 35% because all respondents’ of tiaret center say نبغيك . And the low rate is of نحبك with rate of 14%. This may be because some regions of Tiaret say نحبك and 15 % نعزك because it used by older generation and may be used to express much of love . 14 % use نحبك /Nhæbæk/ ؛ 35% use نبغيك /Nbgik/ ؛ 15 % use نعزك /NΔæzæk/. However ; 36 % of the respondents’ from kasr echallala say نشتيك /Nftik/ and the remaining participants from different regions of Tiaret including : Frenda , Rahouia , Sougeur , Damouni and Mashraasfa say نحبك /Nhæbæk/ ؛ نبغيك /Nbgik/ ؛ نعزك /NΔæzæk/ . This means that there are lexical variations within TSC according to regions.

QQ4: Which expressions do you use to express ‘beating’ (الضرب: أضربك) in your region ?



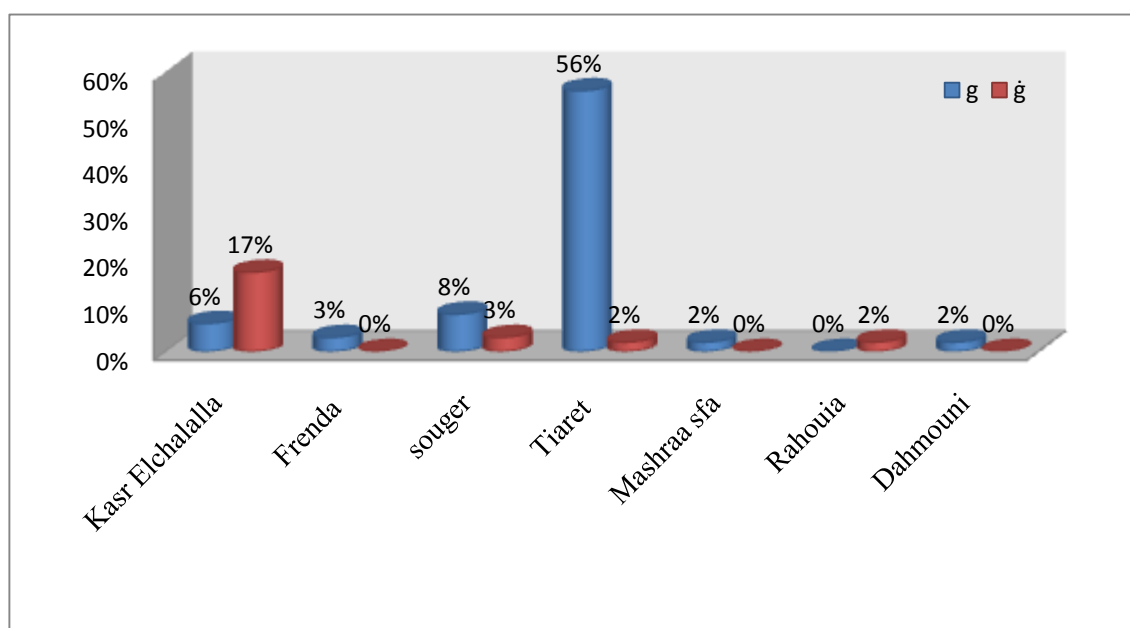
Graph 3.11 Dissimilarities in Expressing ‘beating’ at TSC

Graph 3.11 represents the way speakers in TSC use the expression ‘*beating*’, 33% respondents from kasrechallala the term نبطك /Nbeṭāk/. However, respondents from Tiaret centre and its suburbs except of Kas Echellal use different terms as follows: 18% use the term نضربك/Nedērbæk/, 18% also of them use the term (نسوطك) /Nsæwtæk/؛ 15 % use (نكتلك) /Nektlæk/؛ 16 % use نقرضك/NæĠærdāk/. These terms once again reinforce the reality that there is linguistic, herein lexical, diversity in TSC.

Section three :Regional and Social dialects in TSC

Part one :Phonological Variables

QQ.1 :Consonant Sounds Variation [g] vs [ġ]?



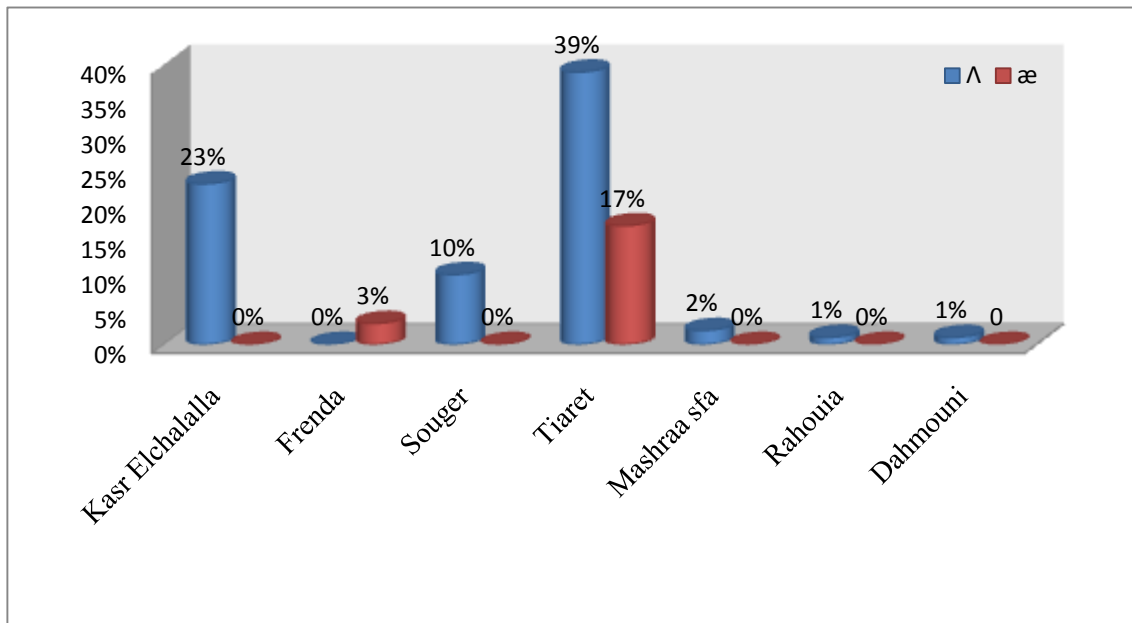
Graph 3.12 The Variants [g] vs [ġ] According to Regions in TSC

Graph 3.12 exposes the scores of the variants [g] and [ġ] for all the regions of the wilaya of Tiaret . The most important traits of urban dialect in Tiaret speech community is the sound [ġ] as itrealised [g] or [ġ] . Our observation had revealed that most Tiaret center citizens with the rate of (56 %) pronounce [ġ] in words like : مغرف / Mogref / (spoon) ; while 2% of them utter it [g] isused in words like : مقرف / mogref/ . 3 % of Frenda respondents' pronounce [ġ] . According to sougeur respondents 8% of them pronounce the sound [ġ] and 3% enunciate the sound [g] in similar words . All respondents' of Damouni ; Rahouia ; Mechraasfa pronounce the sound [ġ] with rate of 2% each . From these percentages, one can notice that most of Kasr Echallala respondents' pronounced the sound [g] because they have

CHAPTER THREE : Research Methodology , Data Collection and Finding's Analysis

a quite different dialect of TSC speakers and it is far from Tiaret centre. This means that there are too phonological variants in TSC's regions.

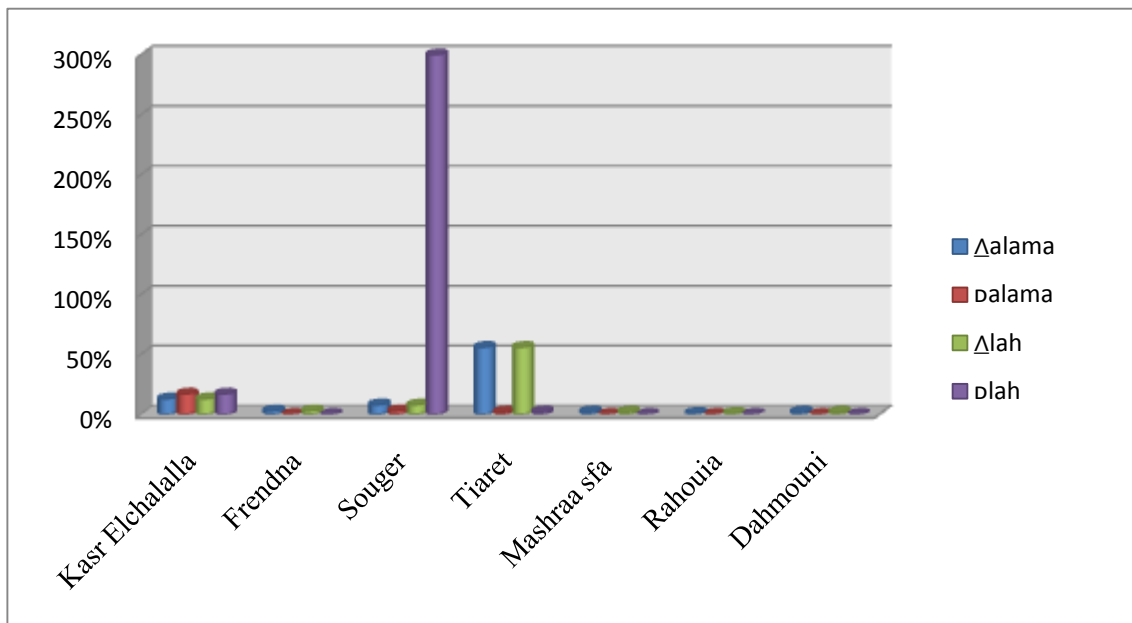
QQ.2: The Realization of the Vowel Sound /a/ as [ʌ] or [æ]?



Graph 3.13 The Variants [ʌ] and [æ] apropos Regions in TSC

Graph 3.13 demonstrate that Tiaret centre is characterized by the variable [ʌ] in a number of phonological variant in particular in مالكي /Mʌlki/, With rate of 39% ; in comparison to 17% of them use [æ] as in the word مالكي / mælki/ , 23 % of the Kasr Echallala respondents' in Sougeur , 2% in Mechraasfa , 1% in Damouni and Rahouia ,who all utter the sound [ʌ] instead of [æ] in the word مالكي/Mʌlki/ . This again evidence that there are phonological variations between the social dialect and the urba dialects in TSC.

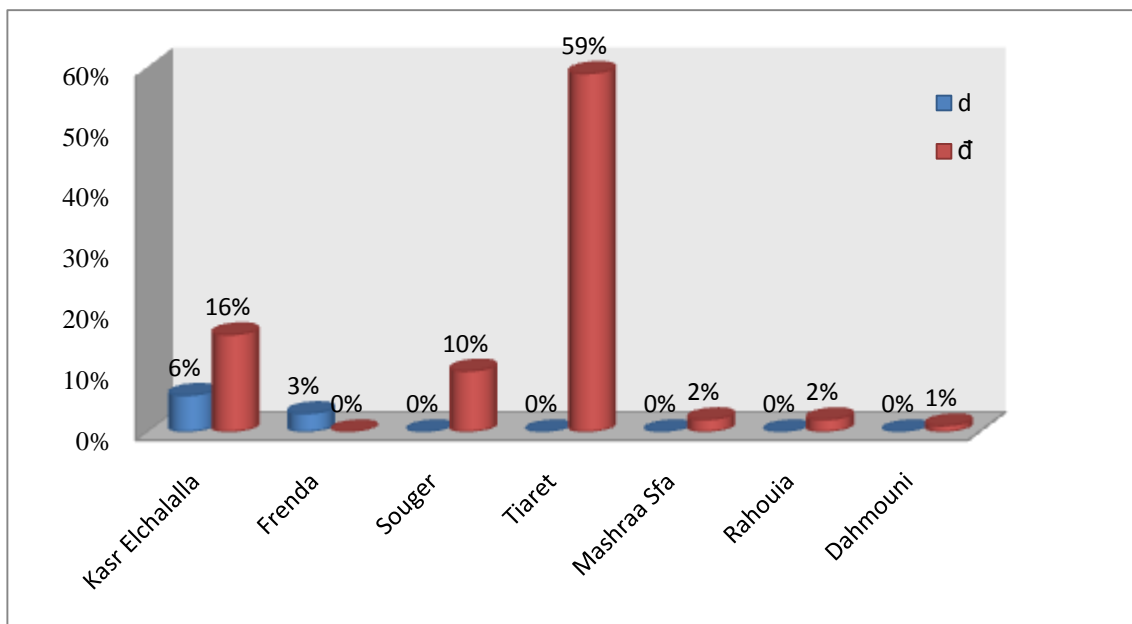
QQ.3 :Consonant Sounds [D] VS [Δ]?



Graphic 3.14 The variants [D] VS [Δ] Regarding Regions in TSC

Graph 3.14 exhibits the use of the variants [D] and [Δ] within Tiaret and its suburbs. 17% of our participants from Kasr Echellala pronounced the variable [D] like in the word *ألامة* /dalama/ and *آلاه* /dlah/; whereas, 13% of them pronounced the variable [Δ] as like in the word *علامة* /Δalama / *علاه* /Δlah./. 3% of the participants from Frendna pronounced both variables [Δ] and [D] interchangeably . 8% of the participants from Sougeur enunciated the variable [Δ] and 3 % as [D] and the remaining 2% each from Mechraa Sfa ,Rahouia and Damouni almost pronounced the variable [Δ] instead of [D].

QQ.4 :Consonant Sounds [d]vs.[ḍ]?



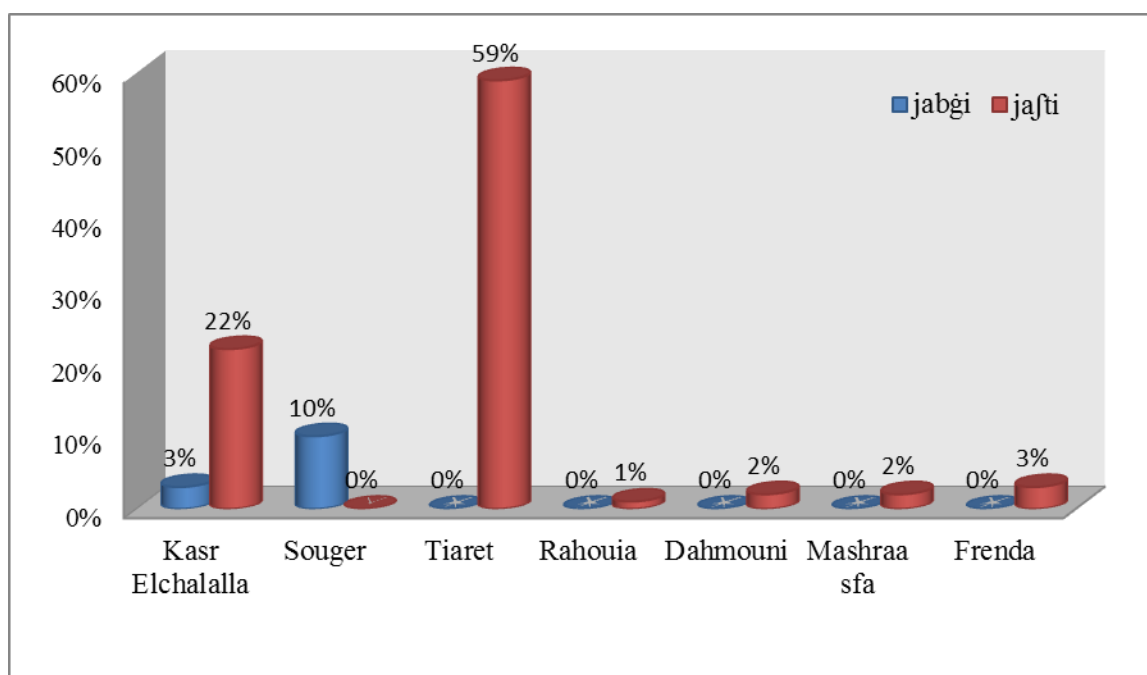
Graph 3.15 The Variants [d]vs.[ḍ] with Regarded to Regions in TSC

Graph 3.15 exposes the scores of the variants [d] and [ḍ] for Tiaret downtown and all suburbs of the wilaya. Our observation had shown that Most Tiaret centre citizens (59%) pronounced the variable [ḍ] like ضوء /ḍawḍ/ (Light). However, 16% in Kasr Echallala, 10% in Souger , 2% in Rahouia and Mechraa Sfa , 1% Damouni, 3% in Frenda and 6% in Kasr Echallala pronounced [d] / dawḍ /. One can noticed in graph 3.15 that most of speakers of TSC use the variable [ḍ]; however, in Frenda and Kasr Echallala just a few of them uttered the variable [d] because some dialects are influenced by other neighbouring region's dialects.

Part two : Lexical / Semantic Variables

One feature of dialect diversity is that differences in the lexis. These variables can occur even within the same dialect, as in the case of ADA . There are different colloquial dialects, and lexical variety can be observed even within the same dialect. The Graphs below show how different regions use the same term in different ways.

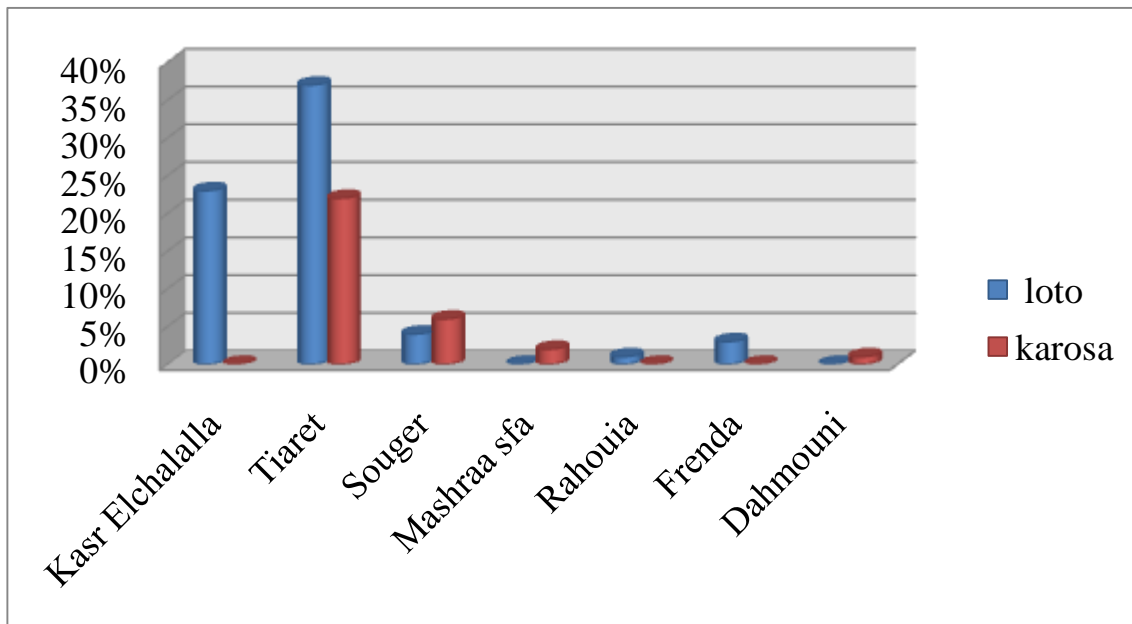
QQ.1 :The Use of the lexeme يحب / juhibu / (he loves)?



Graph 3.16 The Lexical / Semantic Variables of the Word يحب / juhibu / (he love)

Graph 3.16, we have noticed that the word يبغي /jabgi/ is used by nearly all the participants (59%) in Tiaret centre , 10 % in Sougeur , 3 % in Frenda , 2% in Damouni and Mechraa Sfa , 1% in Rahouia and Kasr Echellala. However, the majority of respondents (22 %) from Kasr Echellala used the term يشتي / jafti / .

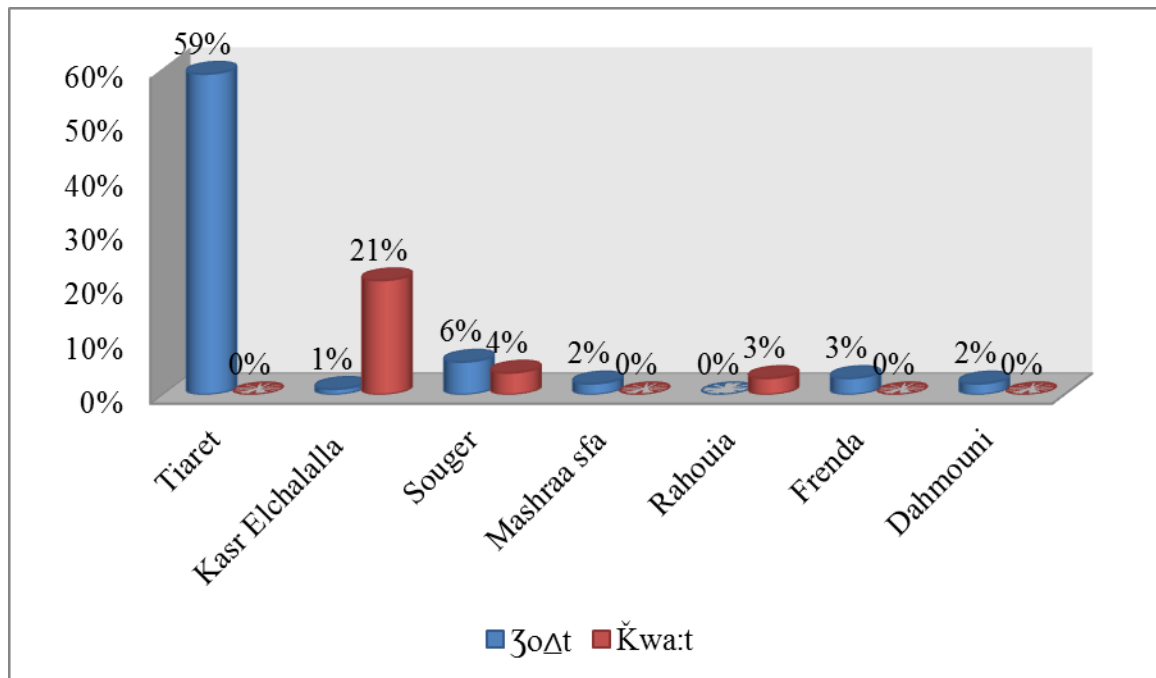
QQ.2:The Use of the lexeme سيارة /sajara /(Car)?



Graphs 3.17 Lexical / Semantic Variables of the Word سيارة /sajara /(Car)

It is clear enough in graph 3 .17 that 37% of respondents' in Tiaret downtown used the word لوطو / loŦo / (car), 4% in Sougeur , 1% in Rahouia , 3% in Frenda , 1% in Damouni; while, 22 % of respondents in Tiaret downtown called it كروسة /kArosa /, 23 % in kasr Echellala , 6% in Sougeur and 2% in Mechraa Sfa . As we noticed from this data analysis, people of the outside city are influenced by the linguistic features of those who live in the Tiaret downtown and try to imitate it may be because prestigious reasons.

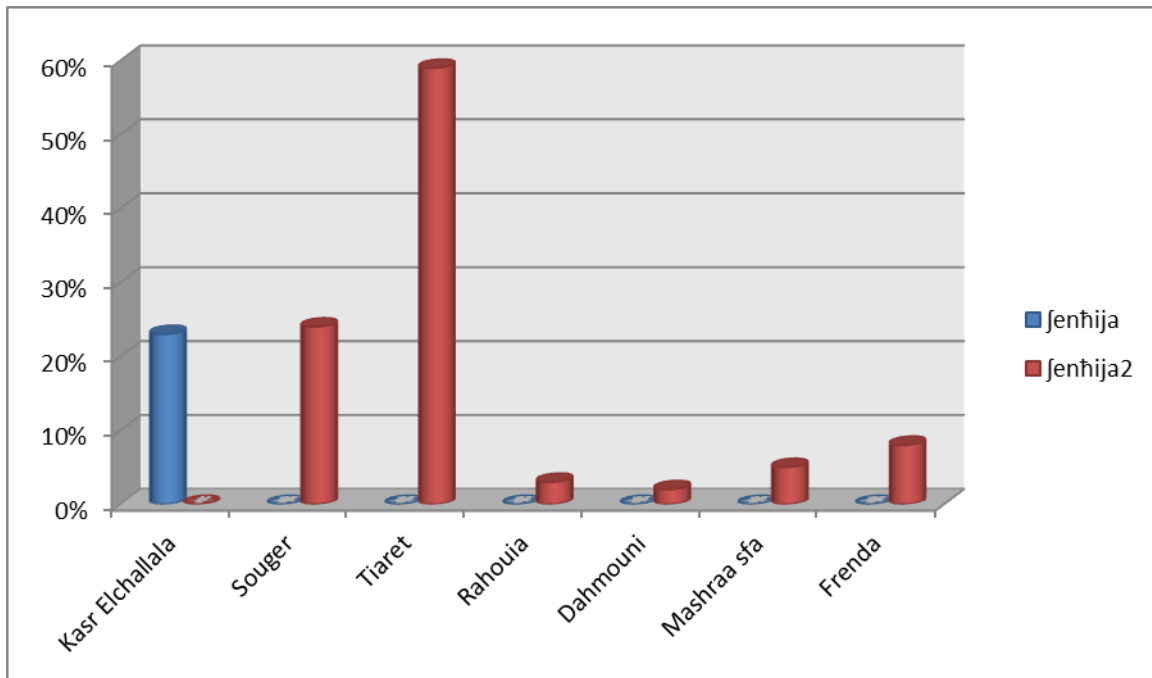
QQ.3:The Use of the lexeme الجوع/el ʒoʔ / (Huger)?



Graph 3.18 Lexical / Semantic Variables of the Word الجوع/el ʒoʔ / (Huger)

Graph 3.18 shows that 59 % of the participants of Tiaret centre used the word جعت /ʒoʔt / (Hungry) , the same word was used by those who live in Sougeur 6 % , 1% in Kasr Echellala , 2 % in Machraa Sfa , 1% in Rahouia , 3 % in Frenda , 2 % in Damouni . However, 22 % of respondents of the Kasr Echellala and 4 % in Sougeur used the term خويت / kwa:t / instead of جعت /ʒoʔt / (Hungry) .

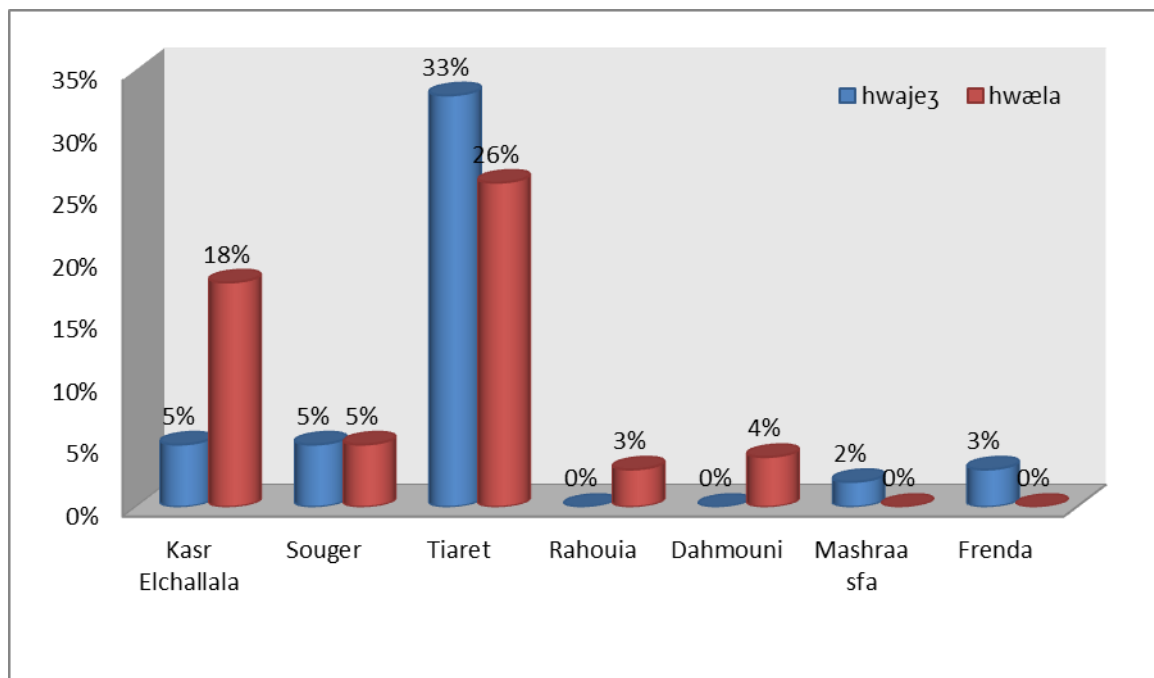
QQ.4: The Use of the lexeme ماذا/mada/(what)?



Graph 3.19 The Lexical / Semantic Variables of the Word ماذا/mada/(what)?

In Graph 3 .19, the lexeme شاهي / fæhi /) (what) was used by 59% in Tiaret downtown , 10% in Sougeur , 2% in Damouni ;while, only 23% are from Kasr Echellala used the equivalent word شنهيا / jenħij./ As we mentioned in the previous Graphs that the dialect of Kasr Echellala totally differs from that of Tiaret downtown . Once more again, this proves that there are lexical variations in TSC in which different lexical terms can be used differently to mean the same thing.

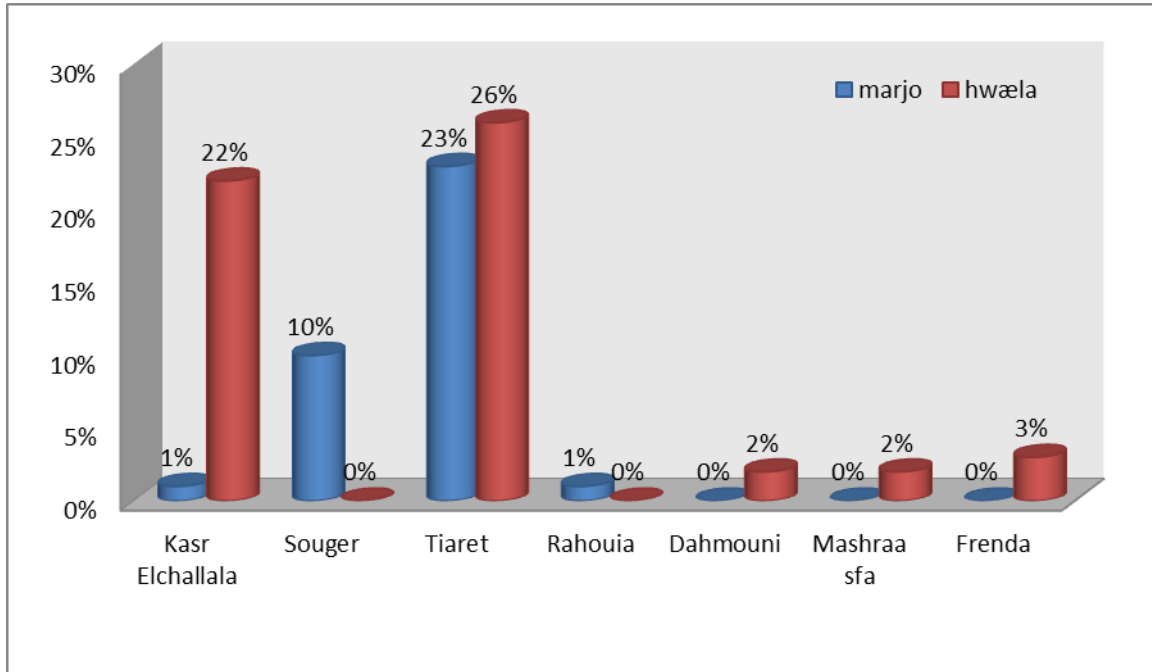
QQ.5: The Use of the lexeme ملابس /malabis / (Clothes)?



Graph 3.20 The Lexical / Semantic Variables of the Word ملابس /malabis/ (Clothes)

It is clearly shown in Graph 3.20 that the word حوايج / hwajez / (Clothes) was used by the rate of 33 % respondents in Tiaret centre , 5 % in Kasr Echallala and Sougeur , 2 % in Mechraa Sfa , 3% in Frenda; while, 26% of respondents in Tiaret centre, 18% in Kasr Echellala , 5% in Sougeur , 1 % in Rahouia ; and 2 % in Damouni used the lexeme حوالة / hwæla/ to mean the same as حوايج / hwajez / (Clothes). One can notice that the speakers of TSC used both Lexis either حوايج / hwajez / and / hwæla / differently in different regions to mean the same.

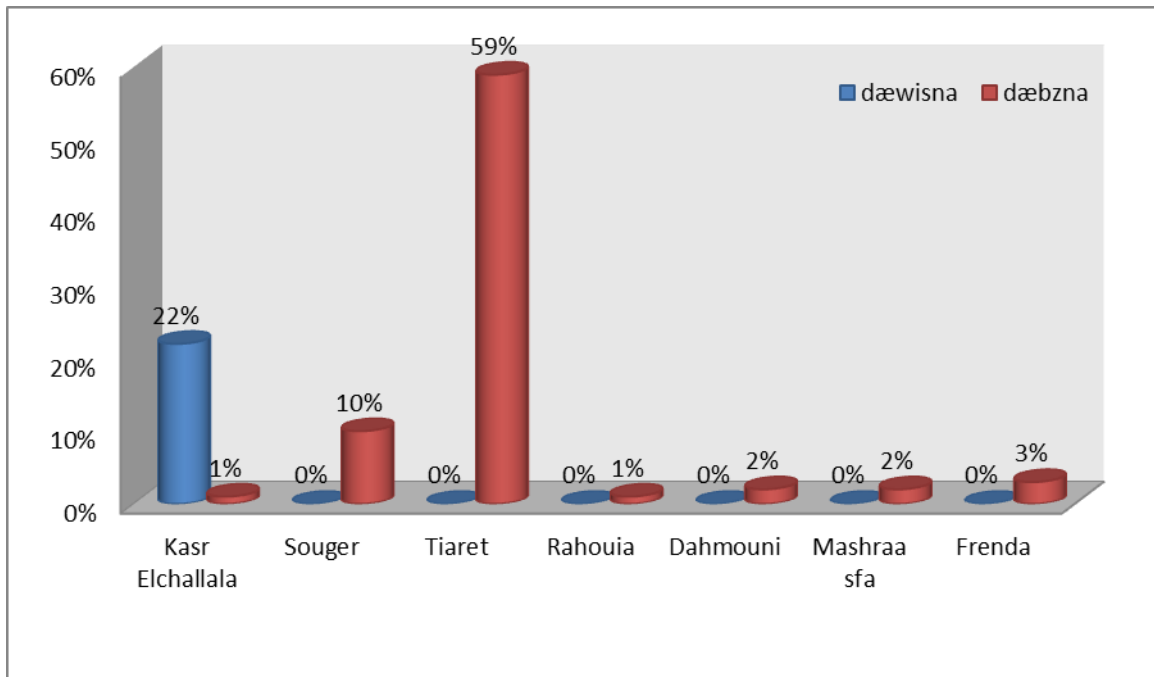
QQ.6: The Use of the lexeme خزانة /Ķizana/(Closet)?



Graph 3.21 The Lexical / Semantic Variables of the Word خزانة /Ķizana/ (Closet or cupboard).

According to the results obtained from Graph 3.21, the majority of the respondents with a rate of 35 % are from Tiaret centre say the lexis خزانة /Ķæznæ/ (Closet or cupboard); followed by rate of 22% of respondents from Kasr Echellala, 2 % from Mechraasfa, 3% from Frenda, and 2% from Damouni. However, 23 % respondents from Tiaret centre, 1% in Kasr Echallala,10% in Souger and 1% of respondents in Rahouia used the lexeme ماريو /marjo/ instead of خزانة /Ķæznæ/.

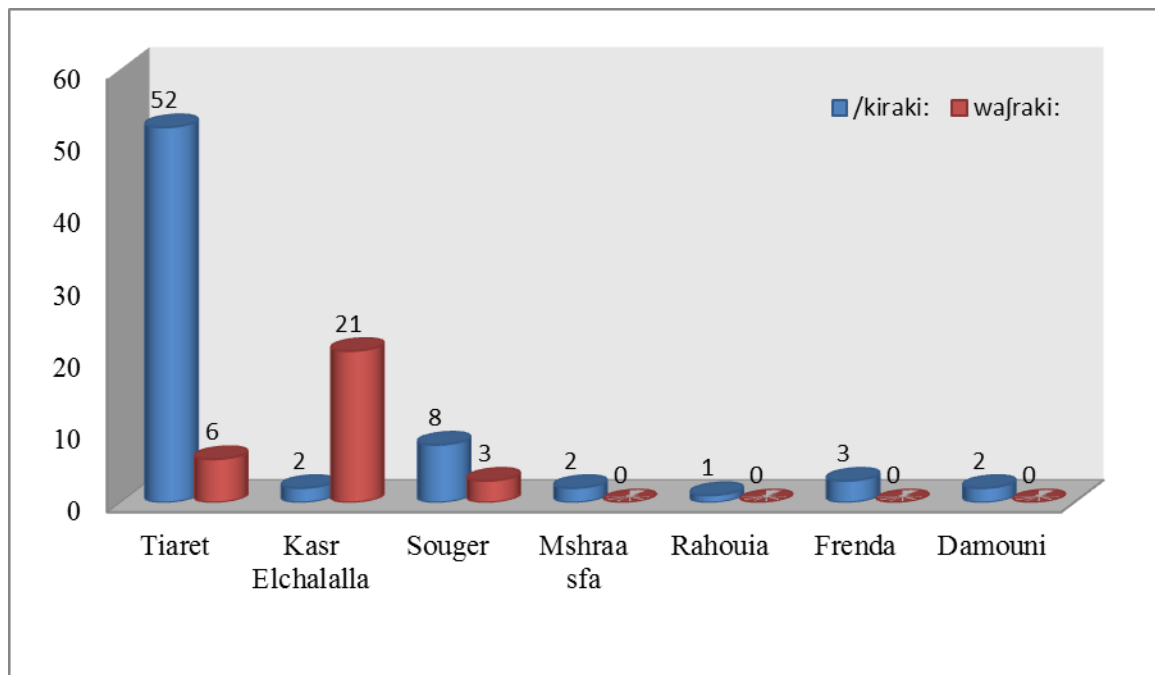
QQ.7: The Use of the lexeme تـشـاـجـرنا /tafaʒarna / (we quarrelled)?



Graph 3.22 The Lexical / Semantic Variables of the Word تـشـاـجـرنا /tafaʒarna / (we quarrelled)

It is clearly shown in Graph 3.22 that the lexeme دابـزنا / dæbzna./ (we quarrelled) was used by the rate of 59% respondents in Tiaret center , 1 % in Rahouia , 3% in Frenda and rest of 2% in Damouni. However, only of 22% respondents from Kasr Echellala used the lexeme داوسنا / dæwisna / instead of دابـزنا / dæbzna./. This reinforces again our claim that those who live in Kasr Echallala use different lexis from those who Tiaret centre.

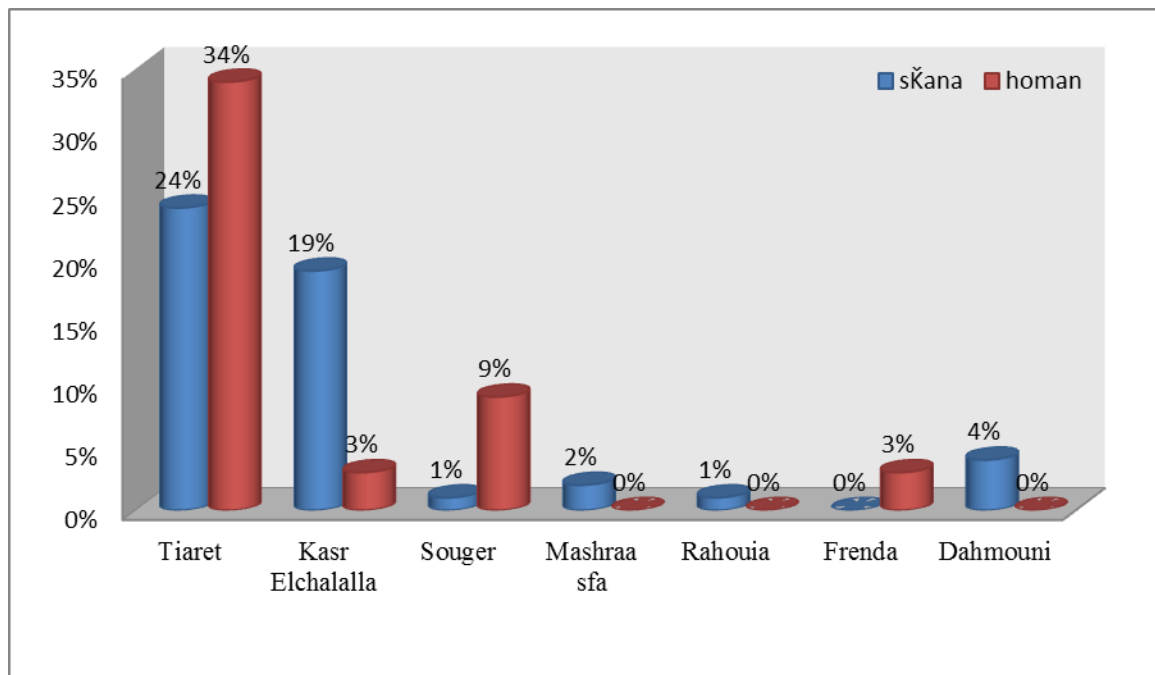
QQ:8: The Use of the lexeme كيف حالكي /ka:fa haleka: / (How are you)?



Graph 3.23 Lexical / Semantic Variables of the Word كيف حالكي /ka:fa haleka: / (How are you)

From Graph 3.23, we can notice that the lexeme كيراکي /kiraki: / (How are you) was used by most participants in Tiaret centre (52%), 2% in Kasr Echellala , 8% in Sougeur, 2% in Mechraa Sfa, 1% in Rahouia, 3% in Frenda and 2% in Damouni; whereas, 6 % of them 21% in Kasr Echellala and the rest of 3% in Sougeur said وشراکي /wæʃraki: / instead of كيراکي /kiraki:/. For these results we observed that the majority of TSC and its surrounding prefer to say the word كيراکي /kiraki: / instead of وشراکي /wæʃraki: /.

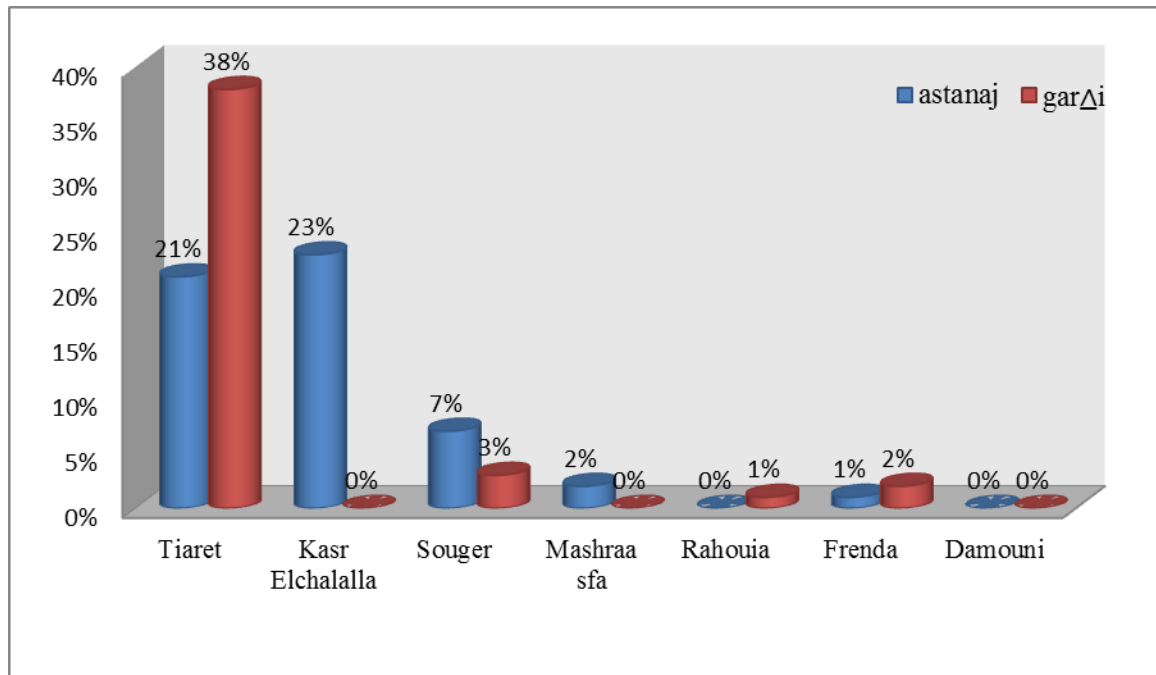
QQ.9: The Use of the lexeme الجوساخن /Zaw saĶin/(hot atmosphere)?



Graph 3.24 Lexical / Semantic Variables of the Word الجوساخن /Zaw saĶin/ (hot atmosphere)

Graph 3.24 shows that 34 % of the participants from Tiaret centre, 3% in Kasr Echallala, 9% in Souger, 3% in Frenda used the lexeme حمان / homΛn / (Hot atmosphere). However, 24% of respondents form Tiaret centre, 19% in Kasr Echellala, 1% in both Souger, Rahouia and Damouni used the lexeme سخانة / sĶana / instead حمان / homΛn / .

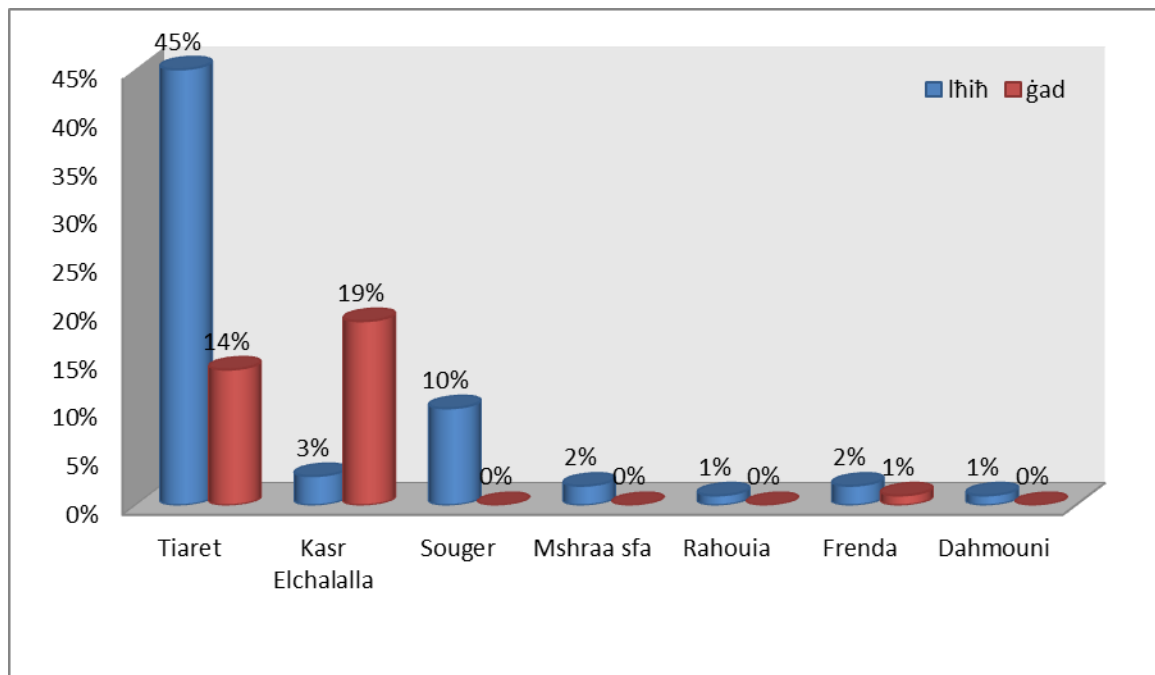
QQ.10: The Use of the lexeme إنتظري /intʌdiri/(wait for me)?



Graph 3.25 Lexical / Semantic Variables of the Word إنتظري /intʌdiri/(wait for me)

Graph 3.25 shows that 38 % of participants from Tiaret centre, 3% in Sougeur ,1% in Rahouia, 2% in in Frenda used the lexeme قارعي / gærΔI / (Wait for me). However, 21% are of respondents from Tiaret centre, 23% from Kasr Echallala, 7% from Sougeur, 2% from Mechraasfa, and the rest of 1% from Frenda and Damouni used the lexeme استناي / Astænæj / instead of قارعي / gærΔI / .

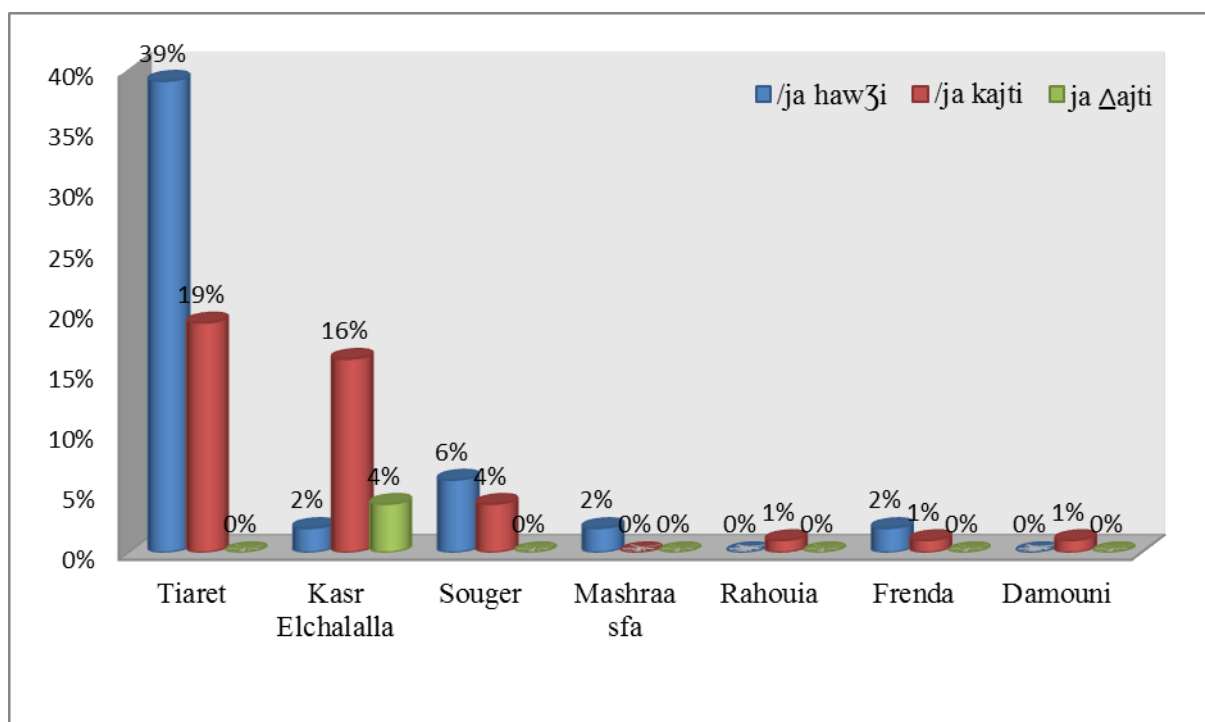
QQ.11:The Use of the lexeme هناك/honaka/ (there)?



Graph 3.26 Lexical / Semantic Variables of the Word هناك/honaka/ (there)

Graph 3 .26 exhibits the use of the lexeme لهيه / lhih / (there) in the speech of the speakers of TSC . Accordingly, the majority of the respondents from Tiaret centre (45%) , 3 % from Kasr Echellala, 10 % from Sougeur, 2% are from Mechraasfa , 1% from Rahouia ; 2% from Frenda, and 1 % from Damouni used the lexeme لهيه / lhih/ (there) . By contrast, 14% respondents from Tiaret centre, 19% in Kasr Echellala, 1% in Damouni used the lexeme غاد / gād / instead of لهيه / lhih/ .

QQ.12: The Use of the lexeme يا إلهي /ja Ilahi/ (oh my God) ?



Graph 3.27 Lexical / Semantic Variables of the Word يا إلهي /ja Ilahi/ (oh my God)!

Graph 3.27 demonstrates the use of the lexeme يا حوجي / jΛ hawzi / (Oh my God) that was used by 39% respondents in Tiaret centre , 2% in Kasr Echallala, 6% in Sougeur , 2% in Machraa Sfa and Rahouia . Quite the reverse, 19% of respondents from Tiaret centre used the lexis يا كيتي / jæ kajti/. Quite the opposite, 16% respondents from Sougeur 4% in Mechraasfa ; 1% from Rahouia and Frenda, 2% from Damouni and 10 % from Kasr Echallala said that they say ياعيتي / jæ Δæjti / instead of يا حوجي / jæ hawzi / or يا كيتي / jæ kajti/. So, all these lexical variables are proofs of linguistic variation between the dialect used in Tiaret downtown and its suburbs.

3.2.4 Conclusion

This chapter is devoted to the statistical analysis and the interpretation of the results about different linguistic features in TSC and its suburbs . The most important thing of this investigation was to discover the reasons behind the dialects variation between TSC and its suburbs that's to say speakers from different regions uses different expressions and pronunciations with the same speech community and any listener can to distinguish a dialect of a particular region in the whole community because of certain linguistic variables especially the ones related to pronunciation and lexis.

General Conclusion

Sociolinguistic research has long focused on how language varieties differ from a place to another, from one individual to another and even across speakers of the same speech community. Since the primary goal of our enquiry had been to examine and investigate language variation in TSC, there have appeared language variation and change in TSC i.e. between Tiaret downtown and its suburbs including Kasr *El chalala* , Souger, *MAshrass SFA* , Rahouia , Frenda ,and Dahmouni.

This demonstrates that the concept " speech community " has nothing to do with the similarity of the usage of language diversity among speakers of the same speech community because that could mean different things for various people in different situations . Our dissertation aims mainly at making a comparison between the linguistic characteristics of the city center of Tiaret and its environs. Furthermore, this study looks into impact of geographic variation on linguistic factors such as phonological and lexical/semantic variables.

As a result of our observations, we may conclude that each speaker utilizes his or her idiolect in different ways depending on how he/she feels about it.

Similarly, the enormous move from rural to urban areas, as well as the close contact between speakers from different regions in TSC result in language contact induced change in terms of the morphological, semantic and pholological aspects Mostly, speakers from the rural regions tend to imitate the way the speakers of Tiaret downtown talk, for prestigious motives or mainly to avoid being noticed as being foreigners and/or from rural areas according to their idiolect and/or accent.

General Conclusion

Finally, one might assert that regional norms are motives for language variation that leads to language change. Through this research work, we find that the older generation had lost most terms from its mother tongue. Therefore, it's high time specialist in sociolinguistics in TSC created a glossary of terms so as our ancestors' dialect is going to be persevered or revived.

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Questionnaire

This questionnaire is conducted by MA2 [linguistics] in the section of English at Ibn Khaldoun university of Tiaret , This survey is meant to help us better understanding "Dialect variation " in Tiaret speech community .All your responses will be kept as strictly confidential .

NB : Please! answer the questions below by putting either a tick (√) in the appropriate circle or feel free to express your opinions in the provided space .

Section one : Personal Information

1. Sex : Male Female

2. Age : ≤ 20 21-40 41-60 ≥ 61

3. Educational level : Primary Middle School Secondary School
University

(Others specify):.....

4. Occupation

:.....

Section two : Regional variation in Tiaret Speech Community

1. Which region do you belong to : Tiaret center kasr Echellala Souger

(Others specify):.....

2. Do you think that people can determine the region you live in from your dialect or accent :

Yes No

2.1. If yes , Why ? *because of* :...

your origins Social context

you are Influenced by your region's dialect

you use the same expressions of your region's dialect

(Others specify).....

2.2. If no , Why not ? *because of* :...

Social class you spend more time away from your region

You are Influenced by other region's dialect

you use different expressions of your region's dialects

(Others specify):.....

3. Do you think that the dialect you use is near to that of Tiaretcenter :

Yes

No

3.1. If Yes , Why ?because your region :

Is near to Tiaret center Shares same norms (traditions , customs , food) with Tiaret Center

uses the similar expressions with Tiaret Center

is affected by different dialects among people

(Others specify):.....

3.2. If no , Why not ? because your region :

IS Far From Tiaret Center

uses different expressions with Tiaret Center

Shares different norms(traditions, customs , food) with Tiaret Center

distinguishes from other regions through linguistic features

(Others specify):.....

4. Which expressions do you use to express Admiration (WOW :الاعجاب) in your region

.....

5. Which expressions do you use to express Greetings (الترحيبات:مرحبا) in your region

.....

6. Which expressions do you use to express Love (الحب :أحبك)in your region :

.....

7. Which expressions do you use to express beating (الضرب :أضربك) in your region :

.....

Section Three : Regional and social Dialects in Tiaret speech community

Part one: Phonological variables :

[ʌ]=ا , [ʌ]ع= , [ɒ]=أ , [h]=ه , [g]=غ , [d]=ض , [j]=ي , [Ḳ]=خ

Phonological variables	The word (Examples)		
	Tiaret	KasrEchellala	Other Expressions
A . Variables [g] [ǧ] ملعقة\Mogref\Spoon	\Mogref\ ○	\Mogref\ ○	.....
B .Variables [ʌ] [æ] ما خطبك\ Malki \What wrong with you?	\Mʌki\ ○	\Mæki\ ○	.....
C . Variables [ɒ] [ʌ] رائع \ʌalama\ Wonderful - لماذا \ʌlah \ Why ?	\ʌalama\○\ʌlah \ ○	\ɒalama \ ○ \ɒlah\ ○	..... .....
D . Variables [d] [ɗ] الضوء\ɗawθ\ Light	\ɗawθ\ ○	\ɗawθ\ ○	.....

Part Two : Lexical / Semantic Variables

[ʌ]=ا, [ʌ]ع=, [ɒ]=أ, [h]=ه, [ǧ]=غ, [ɗ]=ض, [j]=ي, [ǰ]=خ

Lexical / Semantic variables	The Word (Examples)		
	Tiaret	KasrEchellala	Other Expressions
يحب / juhibu / he loves	/jabgi/ ○	/jafiti / ○	..... ....
سيارة /sajara /Car	/loto/ ○	/karosa / ○	..... ...
الجوع/el ʒoʌ /Huger	/ʒoʌt/ ○	/ǰwa:t/ ○	..... ...
ماذا/mada/what ?	/ʃæhi/ ○	/ʃenhija:/ ○	..... ...
ملابس /malabis / Clothes	/hwæla/ ○	/hwajaʒ/ ○	..... ...
خزانة /ǰizana/ Closet	/marjo/ ○	/ǰæznæ/ ○	..... ...
تشاجرنا /taʃaʒarna / we quarrelled	/dæbzna/ ○	/dæwisna/ ○	..... ...
كيف حالكي/ka:fahaleka: / How are you	/kiraki:/ ○	/wafraki:/ ○	..... ...

الجو ساخن / <i>ʒawsaĶin</i> / hot atmosphere	/homan/ <input type="radio"/>	/sĶana/ <input type="radio"/>
انتظري / <i>intʌdiri</i> / wait for me	/garʌi/ <input type="radio"/>	/astanaj/ <input type="radio"/>
هناك / <i>honaka</i> / there	/lhih/ <input type="radio"/>	/ġad/ <input type="radio"/>
يا إلهي / <i>ja Ilaħi</i> / (oh my God) !	/jahawʒi/ <input type="radio"/>	/jakajti/ <input type="radio"/> /jaʌajti/ <input type="radio"/>

Thank you very much for your help

الاستبيان

هذه الاستبيان من طرف ماستر 2 لسانيات في قسم اللغة الإنجليزية في جامعة ابن خلدون تيارت ، بهدف هذا الاستفتاء الى مساعدتنا على الفهم الافضل لتغير اللهجة في المجتمع الخطابي لولاية تيارت . ستبقى جميع اجوبتكم في سرية و ثقة تامة .

نرجو من حضرتكم ان تجيبوا على الاسئلة التالية عن طريق وضع إما علامة صح (√) في الدائرة المناسبة أو عن طريق إستعمال تعبيراتكم الخاصة في المساحة المتوفرة .

الجزء الاول :المعلومات الشخصية

1. الجنس :ذكر انثى

2. السن : 20 ≤ 40- 21 60- 41 61 ≥

3.3. المستوى الدراسي :

ابتدائي متوسط ثانوي جامعي

مستويات اخرى

.....

4. المهنة :

الجزء الثاني :الاختلاف الاقليمي في المجتمع الخطابي لتيارت

1.اي منطقة من هؤلاء تنتمي إليها:تيارت قصر الشلالة سوقر

مناطق اخرى :

2.هل تعتقد انه من الممكن التعرف على المنطقة التي تعيش فيها من خلال اللهجة اتي تتكلم بها:نعم لا

اذا نعم ، لماذا : 1.من خلال اصولك 2. السياق الاجتماعي

3. تأثير لهجة منطقتك عليك 4. استعمال نفس تعبيرات منطقتك

اسباب اخرى:.....

اذا لا ، لماذا : 1. الطبقة الاجتماعية 2. قضاء اغلب اوقاتك بعيدا عن منطقتك

3. تأثير لهجات مناطق اخرى عليك 4. استعمال تعبيرات مغايرة للهجة منطقتك

اسباب اخرى

3.هل تعتقد ان اللهجة التي تستعملها قريبة ل التي تستعمل في تيارت : نعم لا

اذا نعم ،لماذا : منطقتك : قريبة من تيارت استعمال نفس تعبيرات تيارت

تشارك نفس اعراف تيارت

.....: اسباب اخرى:

اذا لا ، لماذا : منطقتك:بعيدة عن تيارت استعمال تعبيرات مختلفة عن تيارت تشارك اعراف مختلفة عن تيارت

اسباب اخرى

.....: 4.اي تعبير تستعمله للتعبير عن الاعجاب في منطقتك :

.....: 5.اي تعبير تستعمله للتعبير عن الترحيب في منطقتك :

.....: 6.اي تعبير تستعمله للتعبير عن الحب في منطقتك :

.....: 7.اي تعبير تستعمله للتعبير عن الضرب في منطقتك:

الجزء الثالث : اللهجات الاقليمية و الاجتماعية للمجتمع الخطابي لتيارت

القسم الاول : تغيرات الصوت :

الكلمة (الامثلة)			تغيرات الصوت
تعبيرات اخرى	قصر الشلالة	تيارات	
.....	<input type="radio"/> مقرف	<input type="radio"/> مغرف	المتغير الصوتي (ق)(غ): ملقعة
.....	<input type="radio"/> مالكي	<input type="radio"/> مالكي	المتغير الصوتي (ا)(ا): ما خطبك
.....	<input type="radio"/> ألامة	<input type="radio"/> علامة	المتغير الصوتي (أ)(ع): رانع – لماذا
.....	<input type="radio"/> آلاه	<input type="radio"/> علاه	
.....	<input type="radio"/> دو	<input type="radio"/> ضو	المتغير الصوتي (ض)(د): الضوء

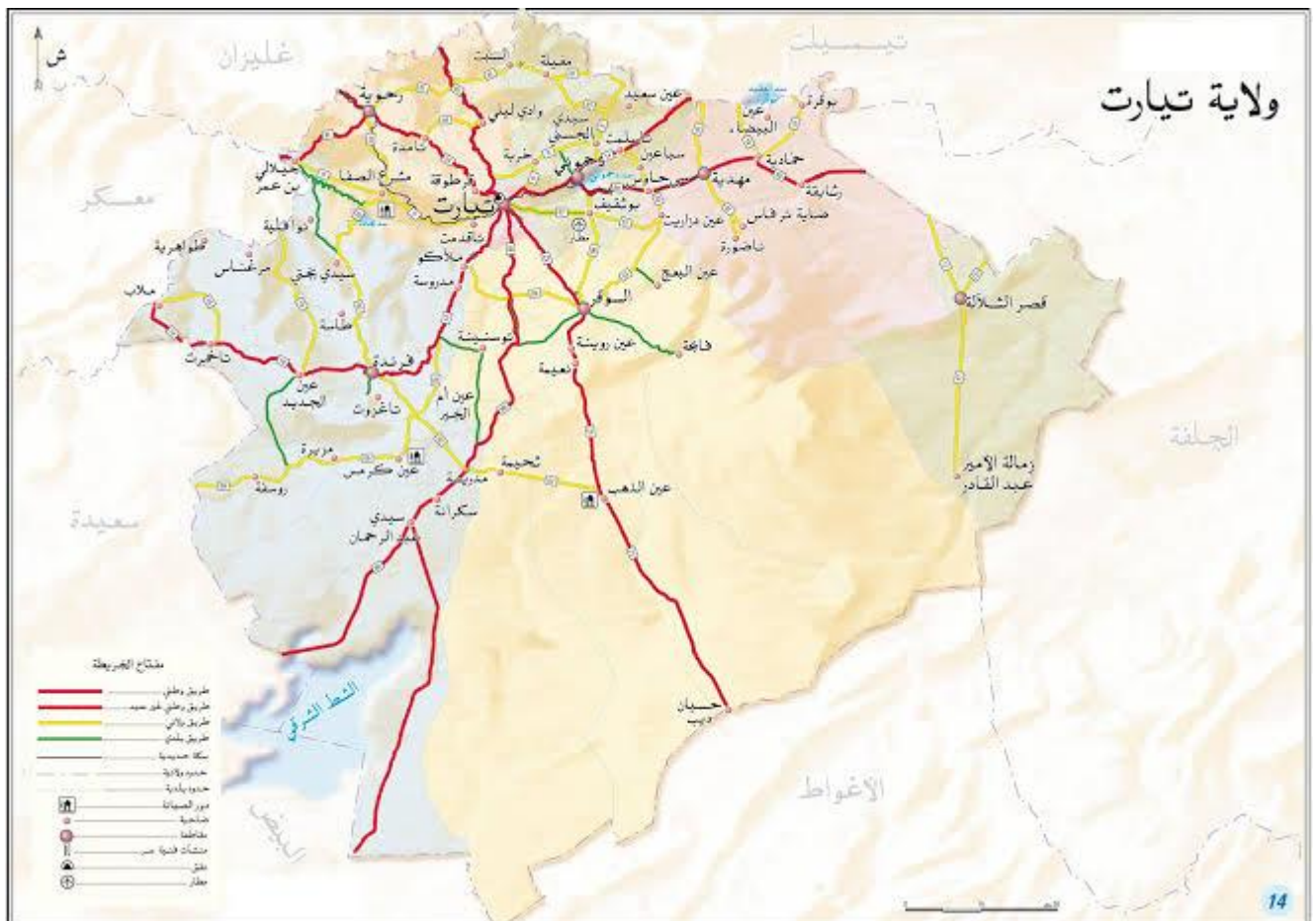
القسم الثاني : التغيرات المعجمية و الدلالية :

الكلمات (الأمثلة)		التغيرات المعجمية و الدلالية	
تعبيرات أخرى	قصر الشلالة	تيارات	
.....	<input type="radio"/> يشتي	<input type="radio"/> يبغي	يحب
.....	<input type="radio"/> كروسة	<input type="radio"/> لوطو	سيارة
.....	<input type="radio"/> خويت	<input type="radio"/> جعت	الجوع
.....	<input type="radio"/> شنهني	<input type="radio"/> شاهي	ماذا
.....	<input type="radio"/> حوالة	<input type="radio"/> حوايج	ملابس
.....	<input type="radio"/> خزنة	<input type="radio"/> ماريو	خزانة
.....	<input type="radio"/> داوسنا	<input type="radio"/> دابزنا	تشاجرنا
.....	<input type="radio"/> واشراكي	<input type="radio"/> كيراكي	كيف حالكي
.....	<input type="radio"/> سخانة	<input type="radio"/> حمان	الجو ساخن
.....	<input type="radio"/> استناي	<input type="radio"/> قارعي	إنظري
.....	<input type="radio"/> غاد	<input type="radio"/> لهيه	هناك
.....	<input type="radio"/> يا كيتي	<input type="radio"/> يا حوجي	يا إلهي !
.....	<input type="radio"/> يا ايتي		

شكرا جزيلا على مساعدتكم



Map 3.1 Map of Algeria and its Willaya's



3.2 The willaya of Tiaret and its regions