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**An Onomastic Study on Tiartian Identity: Study Case of
Ksar Chellala, Serguine, Zemalet El-Amir Abdelkader**

A dissertation submitted in partial fulfilment of the requirements
for the Master Degree in “**Linguistics**”

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Dedication

To our families and to everyone lived with us yesterday and left us today. We also extend our highest expressions of appreciation and respect to all the professors who accompanied us in our study last couple of year, especially Dr. Mehdaoui. We extend our heartfelt thanks to the mayor of Ksar chellala, and all the municipality workers

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Abstract

The research at hand aims at investigating a sociolinguistic phenomenon, so to speak, onomastics whereby it seeks at identifying how can proper names affect the identity of Tiartian citizens. That is to say, the extent to which Tiaretian identity can be affected by modern names. To answer the problematic at hand, the researchers adopted a qualitative methodology whereby an interview is administered to random 50 participants from Tiaret city, Ksar Chellala, Serguine, and Zemalet El Amir Abdelkader mostly parents or future parents. The collected data are subjected to an onomastic study to measure the balance between adopting new modern names for Tiartian newborns and their identity as Algerian-Tiartian citizens. The findings of the research indicates that Tiaretian speech community is still conservative about their identity by preserving their traditional proper names. However, this does not mean that they did not modernize/adopt new names.

Keywords: Onomastics, proper names, identity, Algerian Community, Tiaret.

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General Introduction

General Introduction

What preoccupies the Tiartian family most is choosing a suitable name for its new newborn child because the name is the person's identity. If the father is the eldest of his brothers, he has the right to name his first son after the grandfather's name. If he has a daughter, it is rare for him to stick to his mother's name to name her because people are not very keen on names mothers because women are faster than men in changing costumes and names and because grandmothers' names are old and do not fit the new generation.

They change the name and change it to become a new name appropriate for the age. It is noticeable that each of our Arab countries maintains some names for itself, which we do not find in other countries. In Tunisia, Algeria, and Morocco, we find names that we do not see in our east. Most of the names in the Arab countries are related to the religious heritage, followed by the names of the Companions and the Prophets in popularity, but the spread of national ideas, the growth of culture, the development of the media, and others prompted people to search for new names. The subject to be studied is how names effect the identity.

From this, we ask the question: To what extent can proper names affect the identity of Tiartian citizens?

The answer to this problematic, other sub-questions are put on the table and they are as follow:

- Do names affect identity?
- Do names have a role in defining identity and do they change over time?
- How do families choose the names of their children and on what basis?

General Introduction

Prior to the main and sub-questions, this research hypothesizes that names affect the identity. So, the current research is concerned the study is divided into three chapters.

The first chapter is devoted to introducing the onomastics and its theories. This is meant to give an overview about onomastics and names and the main influences in naming in Algerian and Tiartian society. The reader here will face some essential key concepts and terminologies which will help him get familiar with onomastics and the Tiartian Identity. On the other hand, the second chapter deals with introducing the use languages in Algeria and the National Identity. Starting, first, by defining its terminology, presenting its main theories and types.

The last chapter deals with the practical issues where the analysis and the results take place. In this section, a mixed methodology is conducted, so to speak, a qualitative and quantitative analysis is processed to handle to the data collected from the participants. The latter are random participants from Ksar Chellala, Serguine, Zemalet El Amir Abdelkader. The investigation is made through an investigation tool. A questionnaire is given to 50 parents from Ksar Chellala, Serguine, Zemalet El Amir Abdelkader.

Chapter one

A Fundamental Study on

Onomastics

I. Introduction

The study of names- known as onomastics- and the factors that influence personal name choices–anthroponomastics-in a plethora of societies has been a perennial theme of discussion amongst semanticists from time immemorial. It has also been acted on by different philosophers and anthropologists. Such an interest in the study of names seems to stem, on the one hand, from the fact that humans have tended to use names from the dawn of mankind and, on the other hand, from the fact that naming practices vary enormously across the globe and many things are considered when parents choose a name for their newborn children.

II. Onomastics

According to Ainiola Onomastics is the study of proper names. It examines the study of names and their diversity through methods that clarify the social and cultural conditions in using names. It focuses on the names used in human interaction and societies, for example, topics such as variation in name use and why some names are avoided, which consequences a name can cause for the name bearer, and how the name users themselves perceive their name use, and attitudes toward names and name use.

Analysts in this field show how the analysis and research of names in the present and historical time can provide perspectives problems, challenges, and developments like interaction and integration among people, and different groups' inclusion or exclusion in society majorities vs. minorities, and digitalization.

Names are crucial parts of every society because they are linked to human, place, and commercial identities and may affect ambient notions of self-reliance and relationships at the macro level. Examples include research on names' implications for school

development, job applications, etc. Names can reflect critical social structures and help understand structural problems, and through the study of the materialist conception of history, we can better understand what is going on at present.

Naming is a part of every culture and the community or the family or represents their traditions or tendencies. The study of names known as onomastics and the factors that influence personal name choices-anthroponomastics has been a subject matter of dialogue amongst semanticists for ages. Names are designated per rules in some societies. In several Algerian communities, children have given names because of several factors, the foremost important of which are the religious factor, traditions, and the new influence on TV series, etc. (Socio-onomastics, Ainiala, 2017)

II.1. Onomastic Theories

II.1.1. Descriptive theories of proper names

In the philosophy of language, the descriptivist theory of proper names is the view that the meaning or semantic content of a proper name is identical to the descriptions associated with it by speakers, while their referents are determined to be the objects that satisfy these descriptions. Bertrand Russell and Gottlob Frege have both been associated with the descriptivist theory, which is sometimes called the Frege–Russell view.

(Kripke, Saul. Naming and Necessity. Basil Blackwell. Boston. 1980.)

II.1.2. Casual Theory

A causal theory of reference is a theory of how terms acquire specific referents based on evidence. Such theories have been used to describe many referring terms,

particularly logical terms, proper names, and natural kind terms. (Russell, Bertrand. On Denoting. Mind. 1905.)

III. Names

III.1. Ancient Arabic names

The phenomena of optimism and pessimism in which the Arab person has believed since the pre-Islamic era have had great effects on himself. And this behavior that stems from his thoughts and the thought of his people has an impact on their naming of things, especially the names and titles of people.

(Al-Thalabi, A., 2002. Philology and the Secret of Arabic. Beirut: Edited by Emilyn Nassib, p.446.) says in the chapter on Arabs naming their children with ugly names: "It is one of the ways of the Arabs to name their children with a stone, a dog, a tiger, a wolf, a lion, and the like. Alternatively, he heard him interpret in his severity, toughness, patience, and survival. If he saw a dog in which he devoted guard and familiarity and saw a tiger in which it was interpreted by prevention, wandering, and mischief, then if he saw a wolf, he interpreted in his prestige, ability, and decency.

III.2. Permissible names

According to Hassan Abdel-Ghani Abu Raghda people derive them from their environment and fabricated norms. These names carry meanings and connotations that refer to desirable meanings that do not deviate from the guidance, laws, and teachings of Islam, such as "Saad," "Saeed," "Jamil," "Hassan," "Al Hussein." "Khaled", "Zaid", "Suleiman",

"Fatima", "Aisha", "Amna", "Zainab" and "Fatima"... and naming with these names is considered a permissible matter that they are not ordered or forbidden to do. According to what is known, and it was known about the Prophet, may God's prayers and peace be upon him, that he named his children "Al-Qasim" and "Ibrahim" Fatima" Zainab" Ruqayya" and "Al-Hasan," "Al-Hussein" and "Imamah" Some of his companions called al-Mundhir "Sahl" Juryeh," and Jamila. (Hassan Abdel-Ghani Abu Raghda, the names of people between - College of Education-pg. 36)

III.3. Desirable names

According to Hassan Abdel-Ghani Abu Raghda these are names that contain religious meanings and are reminiscent of God Almighty's power and greatness, such as "Abdullah." Adjectives so as not to deviate from them something venerable, "Abdel-Moez."

These are names that contain religious meanings and are reminiscent of God Almighty's power and greatness, such as "Abdullah." Adjectives so as not to deviate from them something venerable, "Abdel-Moez."

The desirability of naming these names is something that is agreed upon among Muslim scholars, and when it was mentioned in the hadith that Muslim reported that Ibn Umar, may God be pleased with him, said: "The Messenger of God said: I love your names to God, Abdullah and Abd al-Rahman."

Al-Bahooti said in "Kashshaaf al-Qanaa": All that is added to a name from the names of God Almighty is good." Some scholars believe that other names are attached to this type in terms of the desirability of naming them as Muhammad, which is a knowledge

of the most honorable of the Prophets and Messengers God created all of them, Ahmad, Hamed, and Mahmoud, so the best names are those who are worshipped and praised, and the names of the prophets and messengers are called "Yusef," Ibrahim and Harun. (Hassan Abdel-Ghani Abu Raghda, the names of people - College of Education - pg 36)

III.4. Disliked Names

These names contain unpleasant and undesirable meanings from a religious, verbal, taste, or social point of view, either for the ugliness they contain indicating pessimism or insulting and condescension towards others or self-praise and praise for them or because of the bitterness and ugliness of their memories. Its connotations are "sad," "harb," "the messenger of melancholy," "Hanzalah," "Assia," "Libra," and "Marra."

The basic principle about the dislike of calling these names is what Abu Dawood narrated that the Messenger of God, may God's prayers and peace be upon him, said: "The most beloved names to God are Abdullah and Abd al-Rahman.

III.5. Forbidden names

They are among the names that are not allowed to be called because they contain meanings that do not conform to the doctrine and teachings of the Islamic Religion, due to the pureness and purity of these names, God Almighty, and the designation as "Khalik Al khalk," "Malik Al Molok," "Al Mohaymen," and "Al-Muqtadir, al-Quddus, Abd al-Dinar and Abd al-Rasool. And Abd al-Dar, and Abd al-Shams, and Abd al-Masih. And similar to it in the Persian "Shahan" and "Shah" and "Malik Al Nas, and "Malik Al Kol"....

The basic principle regarding the prohibition of these names and the like is what the two sheikhs narrated that the Messenger of God, peace, and blessings of God be upon

him: With God, there is a man called the king of properties, there is no owner but God Almighty." Moreover, Ibn Shaibah narrated that some people came to the Prophet in the compilation, may God's prayers and peace be upon him, and he said to the man: What is your name? Abd al-Hajar said, so he heard them calling Abd al-Hajar, so the Messenger of God said to him God bless him and grant him peace: You are just the servant of God.

Moreover, among the Companions who changed their names, Abd al-Rahman Ibn Auf, as he was called Abd al-Harith in the Jahiliyyah, so the Prophet, may God bless him and grant him peace, named him a name related to the Islamic faith, so his name became Abd al-Rahman. (Hassan Abdel-Ghani Abu Raghda, the names of people - College of Education - pg 30)

III.6. Old Names

According to Scherman, Nossou the Hebrews were pleasing God with names of their choosing: Matthew means a gift from God, Judah which praise and soliloquy of God. For Semitic and Arab peoples, the name of the father is added to the son. Muslims also chose religious and astronomical names: Mustafa means the chosen one of God, Mahmoud which is the one who possesses the praise of God, Soraya or the one who possesses the beauty of the stars.

In Greece, the Athenians would add the name deme, the unit of administrative division in ancient Aitka, to their basic name. Inspire physical and moral strength in names such as Hippolyte means Horse Tamer, Sophie means Wisdom, Helena means Shine of the Sun, Demosthene means Strength of the People.

In Rome, the era of the Republic, the names of citizens were organized: the first name, then the family, and then the nickname for a particular branch of it. Sometimes a second nickname is added to this triple name that distinguished the nobles, and then the citizens. And they were adding to the records the name of the father and the tribe. The titles multiplied under the empire, so that the family was lost. Among the Latin names: Marcus means honors the god Mars (Mars), Lucius means honors the light. (Scherman, Nosson (1984)

III.7. From nicknames to families

Since nicknames in most of them were transformed into family names, we find that each of them has a specific meaning that indicates an outward specificity (Dawia, Lakhdar...) or moral (Karim, Farah ...) or has a derogatory goal that degrades the person's worth, as indicated by a geographical origin. This is frequent in Algerian society and carries deep indications of the Algerian people's adherence to their land and their affiliation to it - or an event, or a profession (carpenter, blacksmith, goldsmith, Hayek. ..) or an inherent nickname since childhood, including what is related to a linguistic derivation or a social rank (the master, the sheikh...), as for giving the name of the legitimate father to the son, it is due to an old patriarchal custom. (Djilali Ahmed and Jallouli Al-Eid, Journal of Human Sciences, University of Biskra: Publications 2006.)

IV. The main influences in naming in Algerian and Tiartian society

According to Djilali Ahmed and Jallouli Al-Eid, the name is a sign that a person, place, or animal carry and is known by it, and then choosing a name for a person carries many connotations and explains many social phenomena others.

There is no doubt that in any of our Arab societies in general, and Algerian society, influences that interfere in one way or another in the newborn's naming. When the Algerian family has a new baby, its members think about choosing a name for him, and this choice may be unique to the father and the mother. There is no doubt that the social, cultural, and political circumstances surrounding the family and society all combine to direct this choice and influence it, and from Then study of these influences is necessary. These influences are Religion, politics, various occasions, the media, and subjective moods. (Djilali Ahmed and Jallouli Al-Eid, Journal of Human Sciences, University of Biskra: Publications 2006.)

IV.1. Religion

Algeria is an Arab and Islamic country as it is known. If we look closely at Algerian and, Tiartian names, we are confident, beyond any doubt, that Religion has a significant and remarkable role in the naming process for the newborn, and this is evident in a large number of compound names in the word "Abd" as an Abd of Allah and Abd Al-Rahman. These two names are the most beloved names to God Almighty, Abd Al-Samad, Abdul-Razzaq, Abdul-Wahhab, and Abdul-Raouf.

The compound names are from the word Muhammad, which is the name of the Seal of the Prophets and Messengers, the most remarkable creation of God Almighty added to a name or an attribute of his attributes, such as a friend and trustworthy, or some of the names that are composed of Muhammad in addition to another name such as Muhammad Islam and Muhammad Nazir. The names of the prophets and the messengers, such as Abraham, Musa, and Aissa, and other names derived from the caliphs' names, such as Abu Bakr, Umar, Othman, and Ali, may God be pleased with them.

Furthermore, these names represent the most significant percentage of Algerian names. The gender also had a share of their names influenced by the names of the women who had their mark in Islam among the wives of the Prophet Muhammad, may God bless him and grant him peace: Khadija, Hajar, Asma, and Aisha, may God be pleased with them and his daughters, so we find Zaynab, Fatima, Ruqayya, and Najd. (Mustafa Tlas and Nadim Uday, Dictionary of Arabic Names, p.: 258.)

IV.2. Many names

Amena and Amina when this name is mentioned, Mrs. Amina, Bint Wahab, the mother of the Messenger, may God bless her and grant her peace, appears. There are other names inspired by the Qur'an, such as Aya, Ala, Basmala, Sundus and these names are very many.

IV.3. Politics

The individual in Algeria, like other individuals in all countries of the world, is affected by what is happening around him in terms of political events because he is part of his society and his homeland, whether it is Algeria or the Arab world, and he is not isolated from internal and external political events, so he is affected by them and interacts with them. This influence and interaction affected the choice of naming the newborn, and every period knew the emergence of names whose star loomed on the horizon. Those who lived through the events of Tahrir chose for their children the names of revolutionary leaders and leaders, such as Lotfi, Amirouche, Abdelkader N Youssef, Ramadan, and other names that She had great merit in the liberation war, and their daughters also chose for them the names of the Algerian heroines such as Hassiba, Malika, Jamila, and Fatima.

Those who witnessed the events of the Egyptian revolution (1952) called their children Gamal Abdel Nasser, and were influenced by the late Yasser Arafat, so they called their sons "Yasser" and the late Iraqi President Saddam Hussein, and we do not forget the character in the hearts of the late Algerians: Houari Boumediene, may God have mercy on them. A period of history has its personalities that influenced the Algerians because they were the best role models in his view, either in their characteristics or in how they ruled so that his son would be named after their name, hoping that he would become like them.

IV.4. Different occasions

The choice of a name in Algerian society is related to different religious occasions, most of which, if a child is born in one of the well-known months, the latter is called this month, such as Rajab, Shaban, Ramadan.

Furthermore, if he was born on the night of the feast, they may name him: Eid. Furthermore, if he is born at the beginning of the lunar month, he is called Hilal, and if he is born in the middle of it, it is called Badr. The seasons of the year also have a share of naming them. If a child is born in the spring, it is called: Rabee, and if a girl is born, it is called Rabia. Moreover, if he was born on the Day of Ashura, he was called Ashura. Moreover, if he was born on Friday, it is called Friday or Bojuma.

IV.5. Media

People in every society are affected by different media types, especially television, and have a significant influence on the family, as this influence on anyone is not hidden, whether positive or negative?

All of this is reflected in the behavior of the individual and society, and it has an impact in all aspects and even the process of choosing the name for the newborn, whether it is male or female, everyone in the family wants to name the child a person he loves who has seen him on television.

Many names that were not circulating in Tiartian society have become present, and all of this is preferred on television, such as the names of Egyptian artists and actors such as Abdel Halim: Farid: Tamer, and Egyptian actresses and actresses such as Faten, Sabah, Najla, Shadia, Nadia, Magda, and others. And the names of some Arab artists and artists, such as Wael, Ihab, Fadi, Faris, and some Gulf names such as Hadeel, Rawan.

Moreover, the launch of some European names for their daughters, such as Sally, Nadine, Lucy, Lisa, and even some Persian and Turkish origins entered Algeria, such as Nihad and Yara and Shiraz, which is the Turkish pronunciation of the name Marwa Al-Arabi.

IV.6. Self-moods

Self-moods play a significant role in the process of choosing the name, whether on the part of the father or the mother, so each is named according to his temperament, some call the child a compound name, and some want to name the child after his grandfather if he is a male and or her grandmother if she is a girl or on The name of a revolutionary figure, and on the contrary, some reject these old designations that, in his opinion, have become inconsistent with fashion and prefers new names such as Hadeel and Ashwaq, Qamar, Samar, Malak, Noor and this is from the point of naming girls. As for naming males, we find: Wael, Iyad, Basil, Louai, Marwan, Adam. The name may come as an expression of the family's resentment over many girls, and the newborn is given names indicative of that, such as Barkahom.

IV.7. Double or compound name

This phenomenon has spread in recent years the phenomenon of multiple names where the child is called by two or three names, so the father chooses a name and the mother a name, and perhaps family members and others also especially the mother of the father and the grandmother of the child who is fond of choosing names for her grandchildren. The father may name his son or daughter the name of one of the parents, i.e., the grandmother or grandfather of the child, and the parents may be forced to give another name to satisfy all parties.

And this phenomenon we noticed in the names of newborns in 2021, unlike those born in 1980, with the exception of some compound names such as: Abdul Qadir - Abdul Karim - Nour al-Din Mohamed Al-Saghir, the name may be a compound of the name of the seal of the prophets Muhammad PBUH added to another name such as: Muhammad Khalil, Muhammad Yassin - Muhammad Akram - Muhammad Tayib

Muhammad Abd al-Fattah - Muhammad Al-Siddiq. The name may be a compound of the nouns, added to one of the compound nouns from Abd plus an adjective or one of the names of God as: Sami Abd Allah – Abd al-Ali Rabeh, Younis Abd al-Salam and Suhaib Abdul Malik.

We have found many names that indicate that the child is a slave to his Creator, such as Abd Allah, Abd al-Rahman, Abd al-Malik, Abd al-Wahhab, Abd al-Basit, Abd al- Raouf, Abd al-Hadi, Abd al-Jalil.

The girls' names are also compounded from two names, whether from an old name and the other is a modern one, such as Israa Fatima al-Zahra, or from two modern names: Marwa

Noor, Heba al-Rahman, Zainab Maram, and this is what we did not find in the absolute names of the year 1980 for girls. The name may be a compound of two names, a specific name added to the word religion, such as Nour Al-Din, Aladdin, Zain Al-Din, Nasr Al-Din, Aladdin.

Whoever looks at the records of births for the year 1980 and those born in 2021 notices the great difference between them, as the names have known a great development, as some of the names remained and the other disappeared.

The names of the year 1980 carry the identity and culture of Algerian society, so we find many of them, such as: Mohamed, Ahmed, Ali, Massoud, Makhoulf, Boualem, Rabeh, Lakhdar, Boudjemaa, Jaafar, Fatih, Ammar, Said. We find the names of the women: Fatiha, Malika, Haddah, Houriya, Hajila, Zahra, Rabiha, Fatima, Aisha, Raziqa. As for the names for the year 2021, they have become the domain of satellite channels and the media. They are one of the main influences for the release of names in Algeria. Most of the names today tend to belong to the East or the West, and this shows the influence of Mexican series, especially Turkish, as names in Algeria have become bearing the names of heroes, heroines and personalities such as: Farah Lamis, Yehia, Nour, Samar, Nourhan and modern names such as: Hadeel, Nada, Malak, Amani, Wissam, Doaa, Rania, Marwa, Ayah, Nihad, Ikram, Rumaysa, Basma, Isra. We find names that were used previously, such as: Fatima Al-Zahra, Amina, Laila, Iman, Hafsa, Shaima, Khawla, Asmaa. As for the male names: Adam, Raed, Hussam, Hani, Ashraf, Lay, Ziyad, Islam, Yasser, Abdel Raouf, Abdel Basit, Abdel Jalil.

Male names are the most conservative of the Arabic name, such as Muhammad, Abdullah, and are widely circulated, unlike the names of girls, which tended to modern and exotic

names, where girls are rarely called by one of the old names, because they do not reflect modernity and families do not boast of them, and most of these modern names and the reason for the Algerians' attachment to the names that the characters of Turkish characters is due to their beauty and the wonderful weight that they emit. Whatever the motives behind these labels and the families' diligence in naming their children with them. (Mustafa Tlas and Nadim Uday, Dictionary of Arabic Names, p.: 258.)

V. Linguistic Landscape

Traditionally, a linguistic landscape refers to the visual display of languages and dialects in public spaces. It could include shop signs, street names, billboard advertisements, and more mobile signage such as words printed on shopping bags or t-shirts that people wear. Furthermore, what is meant by the linguistic landscape is all the languages, symbols, and drawings that surround us in our daily life, from the signs on the facades of shops, or institutions (public and private), such as universities, mosques, government buildings, companies, etc., and all the writings and drawings that we see on the streets, and what they bear of connotations symbolism, cultural, political, social or economic. In other words, the linguistic landscape is the presence and representation of language in the public space. The linguistic landscape gives us a window into the sociolinguistic make-up of a particular geographic area. Here in Algeria, Tiaret, for example, we can find Arabic, French, and increasingly English and even other dialects such as Tamazight. In addition to noticing the varieties of languages in the linguistic landscape, sociolinguists have also looked at how they are visually and materially

represented. For example, is it carved in stone or handwritten on a piece of A4 paper ad-hoc and pasted onto the window of a restaurant?

The Algerian linguistic scene presents many and intertwined issues and problems related in general to linguistic practices and aspects of sociolinguistic communication, which are the secretions of the situation of pluralism and linguistic diversity. To all those foreign languages such as French and many other languages. This diversity and multilingualism are manifested in the many spaces that make up the Algerian social environment, such as the family, the street, administration, commerce, communication, advertising, etc. (Sebba, Mark (2010). "Review of Linguistic Landscapes: A Comparative Study of Urban Multilingualism in Tokyo.")

V.1. Types of Linguistic Landscape

The linguistic landscape is divided into two main parts: (formal or governmental and informal or non-governmental). In other words (from the top to the base - formal, and from the base to the top - informal). (Backus), one of the pioneering linguists in this field, and in an article in the year (2006 - p.52), says that the indicative signs can be classified as official or from the top. Some also refer to it as information that comes from the government to the people or the public. It is used in institutions such as government buildings, ministries, municipalities, local councils, universities, real estate owners ... etc. (Heyd, Theresa (2014). "Folk-linguistic landscape". *Language in Society*. 43 (5): 489–514.)

V.1.1. The function of Linguistic Landscape

It is prescriptive, as the primary goal is to control specific behavior or give specific instructions and commands. This is done using a specific language officially recognized by the government, such as street names and traffic signs. The other type of section of the linguistic landscape is the informal one or the one that is from the base to the top (the top of the pyramid) as he says (Landry and Boris 1997, p. 27), and is characterized by the very great diversity of language according to individual strategies and tastes and is suspended by the public or the public. Such as names of shops, graphite (writing and drawing on graffiti), advertisements for events and events in a specific place or region, or advertisements for services provided in a place. This diversity is due mainly to the linguistic diversity in society, which may not be recognized at the official level. The public is not obligated to abide by the linguistic rules as the official bodies in the state. As for the functions of those signs, signals, and language that we see around us, they are used differently and for various purposes. The language we see on the streets and public and private places are either for informational or symbolic purposes. For example, signboards inside schools and traffic lights on roads are mainly intended to give specific information. While matters related to teaching community values and principles or teaching cultural and ethnic diversity in a particular society, they aim to convey symbolic messages mostly related to culture. The decorations in buildings or on their façades, such as Islamic inscriptions in mosques, are among the most important examples of Islamic symbols, which may often be associated with local cultures in these mosques or other places of worship. As for changing the legal status of a particular language in society, it is informative and symbolic. This is what relates to the concept of the linguistic landscape in general and briefly. (Ramamoorthy, L. (2002) Linguistic landscaping and reminiscences of

French legacy: The case of Pondicherry. In N.H. Itagy and S.K. Singh (eds) *Linguistic Landscaping in India* (pp. 118–131).

V.1.2. Linguistic Landscape in Algeria

The linguistic landscape includes all the forms of the language that surrounds us, whether they are symbols or signs in the streets or in private and public buildings, in addition to the dialects and languages spoken in the community or those recognized by the local government. The vast expanse of the country is vast. In terms of demographics, Algeria includes four main ethnic groups, namely: Arabs, Berbers, Tuaregs, and Chawia, and indeed there are other Algerian groups whose inhabitants overlap here and there with the rest of the regions. As for the spread of the languages of those ethnic components, they are mainly concentrated in the places where these components are gathered, for example, we find the emergence of the Amazigh language in the regions of Tizi Ouzo, Bouira, Bejaia more, and we note that the Tuareg language is mainly spoken in the areas of the Tuareg, such as Tamanrasset areas and some areas of Adrar, some areas of Ilizi, and Tindouf sub-district, in addition to the Ouregla area and others, as well as the Chawia language, as it is spoken by part of the residents of Batna and Settif and other regions.

The writings that we see on the walls in our streets, which are intended to send direct and indirect messages - primarily political - although they may contain some religious, social, emotional, ideological, and other messages, and at the same time, most of their owners do not know what the message they are sending and how dangerous it is when They write what they write, especially ideologues, without their knowledge, but without a doubt, it gives us many indications about the events taking place in the country in a certain period; because it represents the pulse of the street about what is going on inside the local

community and even on the national level as well as the international level. The best example of what we mentioned is what happened since 1962, and with the events and changes that our country has witnessed, many writings and drawings have appeared that support the point of view of this or that party, so we see phrases such as: "We will not surrender, win or die" on the walls and in the streets, each party employs this phrase in its favor. Because that party believes that it expresses and supports its point of view, while we see the spread of English phrases when the message is addressed to the international community, and on the other hand, these writings provide fertile material for the study of linguistic phenomena and issues, such as the expected weakness in spelling, grammatical errors, and other similar issues. He has a forehead - unfortunately -. The conclusion of that is that what we see in terms of different forms of language and that we read it in our surroundings is not only words, phrases, and sentences written by someone to give information, warning, or declaration, but instead goes beyond all of that to the possibility of identifying the community's trends, orientations, culture, and what is emotionally and emotionally related to it. (Zohra Labed, LEARNING LANGUAGES FROM THE ALGERIAN LINGUISTIC LANDSCAPE THE CASE OF ORAN SHOP SIGNS, 2017)

Chapter Two

Language and

National Identity

I. Algerian language and evolution since 1962

Arabic is the official language in Algeria since the Constitution of 1963. In addition to the Amazigh language. Arabic and Tamazight are spoken by about 99% of Algerians, 72% of whom speak Arabic, while 21 in Berber. The French language is widely used in the Algerian state, such as in cultural fields, media, and education in universities, against the background of the French colonization of Algeria.

I.1. Languages currently used

Like other Arab countries, no one speaks classical Arabic in the Algerian street except in the media, such as the press and television, or in education, such as universities, Quranic schools, mosques, or state bodies such as diplomacy, or the economy, such as writing on goods and official correspondence. Moreover, it is included in the educational program of the first year of study.

Speaks different Arabic dialects, about 72% of the total population of Algeria. Most of the population understands, to varying degrees, Standard Arabic.

In Algeria, the Arabic language used in speaking is very different from that used in writing. And an incredibly variable vocabulary set. It includes essential differences within it. The Jijelian dialect, in particular, is noteworthy, as the pronunciation of the letter "qaf" is replaced by the letter (k), in addition to the large number of words borrowed from the Amazigh language, and the coastal dialects also show the influence that occurred on it from the coming Andalusian dialect with Refugees from Andalusia. The Algerian dialect is part of the Maghreb dialect group. In the Sahara Desert, many ancient Bedouin dialects that fall under the name of the Saharan dialect are spoken, and some Sahrawi refugees in the city of Tindouf for the Hassani dialect.

Most of the Jews in Algeria used their Arabic dialects grouped under the name "Jewish Arabic."

After Algeria's independence in 1962, Arabic taught only Qur'anic schools and al-Zawiya or schools that the Association of Muslim Scholars ran, and they were few. The Arab East, especially Egypt and Syria. However, Martin Reg Cohen, columnist for the Toronto Star, says most teachers were not qualified. In 1963, the number of those who could read Arabic was estimated at 300,000 out of 1,300,000 learners. Muhammad ibn Rabah, author of the book "The Survival and Spread of Languages: The French Language in Algeria," points out that during that year, "linguistic competence was in fluent Arabic. Weak. "Malika Al-Rubai'i Maamari added, "Despite the advent of 2009, there is no mastery of the Arabic language even in advanced educational stages," and that "Arabic dialects cannot highlight ideas in writing."

By the year 2012, the generations of French colonialism remained unable to master the Arabic language. However, the state provides educational courses. (Benrabah, Mohamed. "The Language Planning Situation in Algeria." Language Planning. 2005. Volume 6, Issue 4. p. 379 - 502.)

I.2. Tamazight Language

A section of the Algerians speaks the Tamazight language in all its dialects in many regions of the country, and it is concentrated significantly in the Kabylie region and the Aures Mountains as well as the Tuaregs (Amarig of the Desert) use it in the Desert. The Amazigh language was used throughout Algeria until the arrival of the Phoenicians. The stage is the use of writing Tifinagh. Furthermore, despite the spread of Punic, Latin and

Arabic later, the Amazigh language remained the primary language of the Algerians until the migrations of the Banu Hilal in the eleventh century.

Algerians speak one of the dialects of the Amazigh language. Currently, Arabic is the official language of Algeria, with the Amazigh language being a national language in the latest constitutional amendment.

I.3. French language

French is the language of standard communication in Algeria, and it is part of the advanced educational curricula, and it is also widely used (every Algerian who studied in public schools and reached high school is fluent in reading and writing in French, and the rest is spoken and understood in general). That 111,000 people speak French as their original language, most of them are Europeans who lived or were born in the Maghreb in general and in Algeria, especially during French colonialism (black feet), or who were brought up with French speakers. Two-thirds of Algerians are distinguished by the fact that some are highly familiar with the French language, and half use it as a second language. French is used extensively in media and commerce, and it is used daily on a large scale in large cities, in combination with the Algerian dialect of the Arabic language (bilingualism).

Furthermore, the French language is the most studied foreign language globally, and most Algerians can understand it and speak it despite not using it usually in everyday speech. Since the declaration of Algeria's independence, the government has been trying to follow a policy of Arabization of education; Government centers are what made supporters of Tamazight demanding that it be included in official use just like Arabic. The French language was affected in Algeria after the Arabization policy and ignited cultural conflicts between the Algerians.

All university academic and business courses remain taught in French. Moreover, in the early nineties, and after a violent debate about replacing French with English in the educational system, schools began to incorporate English and Tamazight in the curricula so that the child learns it early with the beginning of his learning how to write in Arabic. However, French was taught from the first year of middle school.

Algeria has not joined the International Organization of la Francophonie or the International Organization of French-Speaking Countries. (Bossut, Camille Alexandra. Arabization in Algeria: language ideology in elite discourse, 1962-1991

I.4. English language

Due to the position of the English language as a global language of communication, it is taught from the first year of middle school. Despite this, very few Algerians speak it, most of them young people.

Since the end of the seventies of the last century, the Algerian government has been compulsorily teaching English as a second foreign language to fourth-grade students of intermediate school. In September of 1993, the Ministry of Primary and Secondary Education made the English and French languages optional, and students choose one of them as a first foreign language. He would like to study it. The Ministry of Education says that English study has been encouraged because it is "the language of scientific knowledge."

Between 1993 and 1997, among the 2 million children in the educational stage, the percentage of those who chose to study English was between 0.33% and 1.28%, the statistical result that Muhammad bin Rabah described as "insignificant."

II. Language and National Identity

There is no doubt that language is considered one of the most important bonds that bind human nations together, highlighting their common identity, as the role of language is not limited to being a linguistic communication tool only, but rather as a means of linking the generations of a single nation that transmits between them its historical heritage and intellectual production in a way that strengthens cohesion among the members of the nation and strengthens the feeling of belonging to it. The best example of what has been mentioned above is the role that the Arabic language had played throughout the ages in preserving the strong bonds that bind the members of the Arab nation even in the darkest circumstances it went through when it was attacked by enemies from outside it since the Crusades through the invasion of the Tatars and the colonial movements in the last century and what some Arab countries suffer from its consequences to this day.

Algeria would not have made an exception in this, as the Arabic language in Algeria assumed the position it deserved since the era of the Islamic conquests at the hands of Musa bin Nusayr and Uqba bin Nafi, bringing with it all the best to these blessed countries, and what is counted for this language is not trying to obliterate the local languages and cultures, perhaps this is what contributed to its survival over the ages and the succession of ages despite its passage of periods of weakness and weakness that led to its retreat in favor of exotic languages and cultures laid the foundations of the brutal colonialist with the aim of eliminating the identity of the Algerian Arab Muslim people as a prelude to the attachment of Algeria to France, but the role of the Arabic language in preserving the national identity It prevented that, because the belonging of this proud people to the Arab and Islamic nation was too great to be shaken by desperate attempts, which only increased its adherence to its identity, culture and ancient values.

Perhaps the complex reality that the Arabic language is currently experiencing in Algeria from the deterioration of its conditions and its weakness among the people is nothing but a colonial scheme that France started during the occupation and completed after independence. Some of us drank its ideas and were astonished by its pseudo-civilization, so they adopted its goal of eliminating the Arabic language from this country in preparation for the dissolution of the Arab Islamic identity, which has long been the impenetrable dam in the face of the invaders and the greedy. If France has not succeeded in its malicious endeavor during the hundred and thirty years of its existence on the land of Algeria, then the people have succeeded in that or almost.

Colonial France and after carrying out many anthropological studies in Algeria during the occupation by a group of French Orientalists who devoted their lives to searching for the weak point through which they could weaken the national identity of the Algerian people who showed heroic resistance and a remarkable adherence to the foundations of their being, represented by Islam as a religion, Arabic as a language, and Berber in origin. Belonging to it, France guided after a strenuous effort that the most effective way to break up popular cohesion among Algerians is to play on the tendon of linguistic sectarianism and through it to eliminate the feeling among the general population of the civilizational expansion that used to link Algeria with the rest of the Arab and Islamic nation in the East.

The linguistic sectarianism that France wanted to fuel is based mainly on fabricating the contradiction between the Arabic language and the Amazigh language, so it worked at the outset to graduate an educated class that it had formed in its schools and universities in France and endeavored to absorb them the ideas of Western secularism and deny the gains of the Arab Islamic civilization that has its roots in Algeria for centuries.

After that, some extraneous ideas began to spread to the Algerian society that Arabic is a stranger to these countries and would only spread at the expense of the indigenous language of the population, which is Tamazight, and. Templates the prosperous history that Arab and Berber had lived together before the French occupation and even in its beginnings, he realizes with certainty that the difference between Arabic The Amazigh language is a difference of diversity and not a difference of contradiction and testifies to that long time in which the two languages coexisted side by side from the period of the conquests until before the occupation, and. Thisistence is evident in the fact that the Amazigh language adopted a lot of Arabic vocabulary and indicated something. It indicates that the free Amazighs throughout the ages did not view Arabic as a source of danger to their language and identity. Instead, it was in their eyes a phrase as a means linking them to their new Religion.

Most of those who defended the Arabic language against the intrigue of the colonialist are scholars of Amazigh origins, such as the founder of the Association of Muslim Scholars and the pioneer of the renaissance in Algeria, the scholar Abd al-Hamid bin Badis al-Senhaji, the Amazigh, who composed a famous poem in which he defends the Arab and Islamic components of Algerians, saying at the beginning: The people of Algeria Muslim and to Arabism is affiliated with, and among the intellectuals who spread beyond the heir of Arabia in the period following independence, Dr. Mouloud Qassem Knight Belkacem and many others.

The duty of the people of the Arabic language in Algeria at present is to pay attention to it by learning and teaching, using and composing and cherishing it as a component of the most essential components of the national identity, and to prefer it over other foreign languages so that the language of knowledge and prosperity returns and thus

contributes to the advancement of society and its connection to its past glory and to be its mount to A prosperous future in which the Algerian individual is proud of being a Muslim, Arab and Berber, and this - for my life - is the only way to confront the intellectual invasion that the youth are exposed to in Algeria in particular and the Arab world in general by the Western civilization based on the elimination of everything that links nations with their glorious past. It qualifies her to embrace her prosperous future. (Morsly, Dalila. "La langue étrangère. Réflexion sur le statut de la langue française en Algérie").

III. Names in Algeria from 1980 to 2021

Are the names really exhausted to the extent that the fathers and mothers became confused about the names of their newborns that suit them socially and they brag about them in front of their peers when they are old? The Algerian society in general has known several changes in the naming of children. This came as a result of the developments and modernization of life witnessed by societies. And considering the cultural openness that Algeria has known in recent years, as it was characterized by cultural and socio-political changes that changed the lifestyle of individuals, and because a person's name is the verbal symbol indicative of it and a cultural and ideological given, according to what researchers and specialists in sociology know. The name may give a kind of good and bad impression on the person who bears it, and care must be taken in choosing the name, as it accompanies him whether he is alive or dead, and it remains and continues to be marked by it until his death.

Although the national dictionary of baby names has not changed since 1981, we still hear about new names that do not indicate interest or good choice, or may indicate blind dependence on others, especially through television and the Internet. One of the

names, whether for their daughters or sons, despite their ignorance of its meaning, whether it is good or bad, and it is chosen on the basis of the beautiful and sweet musical tone.

And because we found it an adventure worth exploring, we went to the municipality of Ksar Chellala, Serguine, Zemalet El Amir Abdelkader province, and looked at the birth records for the year 1980, as well as the register of newborns for the year 2021, and we found a very big difference between the absolute names in both periods, as they assured us that they are finding difficulties Great in persuading families to change the names they want to give their children. Most names are alien to our Algerian society and are not included in the Arabic lexicon.

Article No. 70-20 of February 19, 1970, of the Civil Status Law: Names are chosen by the father or the mother, or in the case of their authorized presence. The names must be Algerian names, and it may be otherwise for children born to parents who embrace a religion other than the Islamic religion. Names are prohibited. Not assigned in use or habit, foreign names are prohibited originally. In the same context, we found those who adhere to the usual names, such as: Muhammad-Abd al- Rahman, Zainab and other names that bear our social identity and cultural heritage.

Chapter Three

Practical Issues

I. Introduction

The practical issues where the analysis and the results take place. In this section, a mixed methodology is conducted, so to speak, a qualitative and quantitative analysis is processed to handle to the data collected from the participants. The latter are random participants from Ksar Chellala, Serguine, Zemalet El Amir Abdelkader. The investigation is made through an investigation tool. A questionnaire is given to 50 parents from Ksar Chellala, Serguine, Zemalet El Amir Abdelkader.

II. Data collection and procedures

The following points were taken into consideration when constructing the questionnaire items:

1. That the paragraphs of the questionnaire are directly related to the research problem, questions, and hypotheses of the study.
2. The paragraphs of the questionnaire should be clear and unambiguous, and the researcher should consider technical terms and avoid incomprehensible words in the questionnaire.
3. It is not permissible to combine more than one concept in the same paragraph of the questionnaire.
4. Not formulating the questions in a way that directs the participants in the questionnaire to specific answers.
5. Short paragraphs are better than long paragraphs, and simple paragraphs are better than complex paragraphs in questionnaires.

The questionnaire has been well prepared that contributes to the effective collection of information, and the following set of steps must be followed to administer the questionnaire.

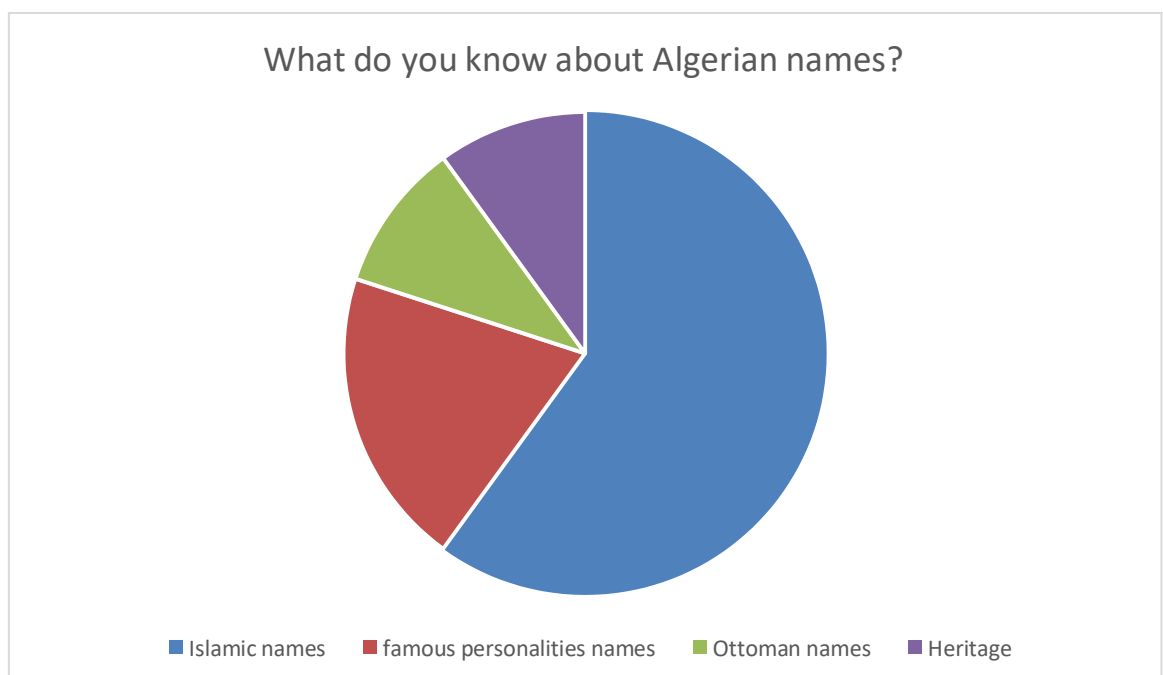
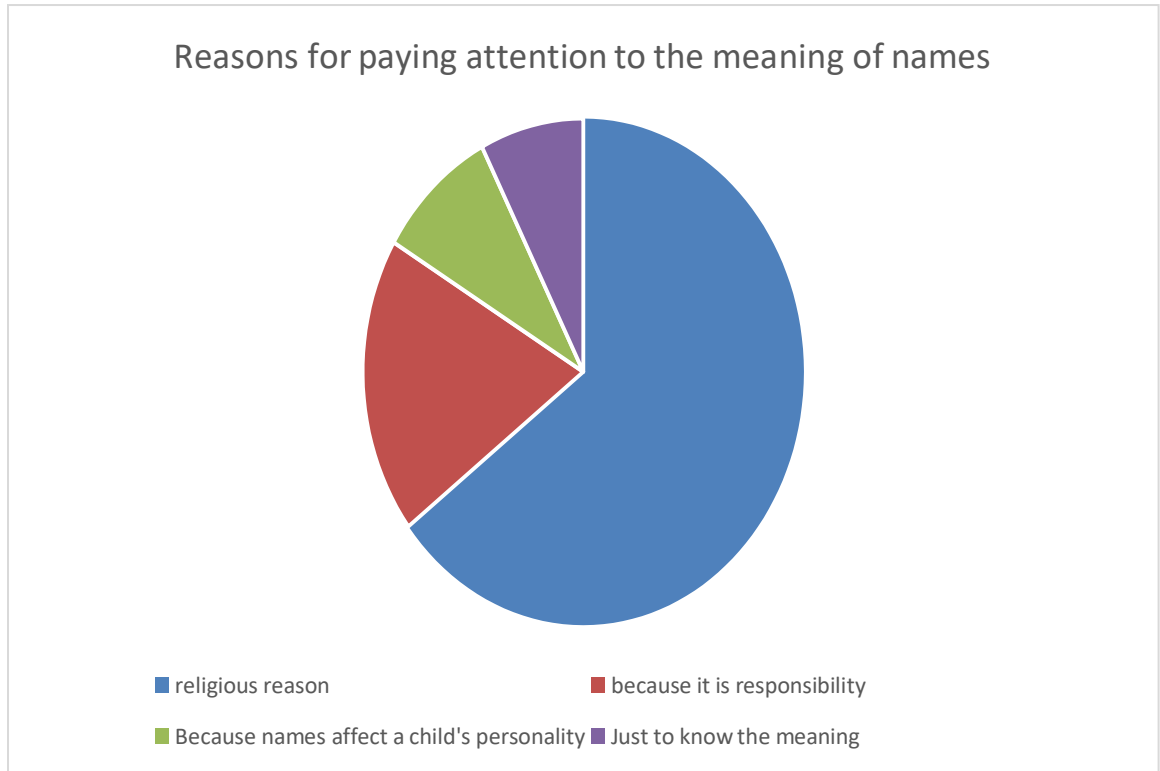
1. Determine the purpose of the questionnaire, which was to collect as much information as possible about the tendencies of Algerian society regarding the interest in proper names.

II.1. Methodology and Case of study

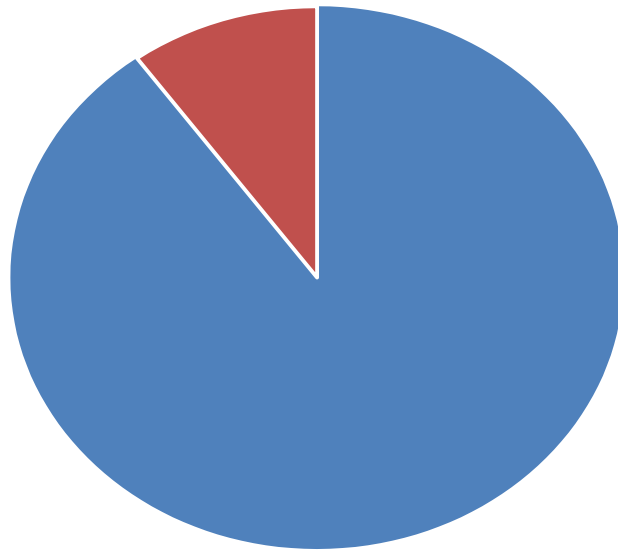
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III. After collecting data and questioning people, the following data was obtained

We asked parents if they were interested in knowing the meaning of their children's names.



Which names do you prefer?



■ local names ■ foreign names

Table 1. *Factors Affecting the Choice of Algerian Females' Names in the Old Generation.*

Factors	Frequency	Percentage (%)
Religious	6	12
Political	0	0
Family	17	34
Historical	0	0
Cultural	14	28
Musicality of the name	4	8
No Specific factors	4	8
Other factors	5	10
Total	50	100

Table 2. *Factors Affecting the Choice of Algerian Females' Names in the Middle-aged Generation.*

Factors	Frequency	Percentage (%)
Religious	16	32
Political	0	0
Family	9	18
Historical	2	4
Cultural	4	8
Musicality of the name	7	14
No Specific Factors	5	10
Other Reasons	7	14
Total	50	100

Table 3. *Factors Affecting the Choice of Algerian Females' Names in the Young Generation.*

Factors	Frequency	Percentage (%)
Religious	10	20
Political	0	0
Family	5	10
Historical	1	2
Cultural	2	4
Musicality of the name	7	14
No Specific Reasons	0	0
Other Reasons	25	50
Total	50	100

Table 4. *Factors Affecting the Choice of Algerian Males' Names in the Old Generation.*

Factors	Frequency	Percentage (%)
Religious	12	24
Political	3	6
Family	11	22
Historical	1	2
Cultural	13	26
Musicality of the name	3	6
No Specific Reasons	3	6
Other Reasons	4	8
Total	50	100%

Table 5. Factors Affecting the Choice of Algerian Males' Names in the Middle-aged Generation.

Factors	Frequency	Percentage (%)
Religious	19	38
Political	0	0
Family	8	16
Historical	8	16
Cultural	2	4
Musicality of the name	4	8
No Specific Reasons	4	8
Other Reasons	5	10
Total	50	100%

Table 6. Factors Affecting the Choice of Algerian Males' Names in the Young Generation.

Factors	Frequency	Percentage (%)
Religious	21	42
Political	0	0
Family	5	10
Historical	1	2
Cultural	0	0
Musicality of the name	7	14
No Specific Reasons	2	4
Other Reasons	14	28
Total	50	100%

IV. The Analysis

It is noticeable that the religious factor occupied the highest percentage. In a similar vein, family and historical factors seemed to play a significant role in choosing the names of males in the Algerian society. “Two other factors, namely: the musicality of the name and the no specific reason factor, received equal frequencies. The lowest percentages were recorded for both the cultural and the political factors. It should be noted that a few participants added: "the meaning of the name" as the factor governing male naming practice (Alaadine and Abdelfetah), while few of them stated that their names were opted for "because their mothers used to love persons with the same names that they were given" (Lotfi, Ahmed, and Sedik).”

IV.1. Similarities

The analysis of the data shows the following similarities between the factors affecting males and females naming practice over the old, middle-aged, and young generations in the Tiartian society in Algeria:

In the old generation, the naming of both males and females is highly affected by religious beliefs, the culture of the place in which the person lives in addition to naming them after their relatives. For instance, firstborn boys are usually named after their father or paternal grandfather and firstborn girls are named after their paternal grandmother.

The primacy is given for the religious factor in the middle-aged generation for both males and females. This is coupled with a remarkable decrease in the role of the cultural factors for both genders and the addition of meaning of the name factor by the participants in both groups.

As far as the young generation is concerned, "the meaning of the name" factor is added for both genders, and the religious factor is still significant though with different degrees. Moreover, the cultural factor plays a less critical role in the choice of both males' and females' names.

IV.2. Difference

Differences Despite the similarities mentioned above, one salient difference is attested: name choice for Tiartian Algerian females has gone through the following path: there is a focus on the cultural and family factors and on the religious one in the old generation. Also, then there was a shift to the religious factor as the most prominent ones in the middle-aged generation. Intriguingly, however, the young generation's winning factor is the trendy or fashionable names factor.

On the other hand, the males naming practice has witnessed almost the same thing in the old and middle-aged generation with the salient difference apparent in the fact that in the young generation, males names are still subject to the influence of the religious factor (preferring the names of the Prophets) more than females which have shifted almost totally to a preference of trendy names.

V. Conclusion

Carrying out a thorough analysis of the data in the present study has revealed that the choice of given names in Tiaret _ Algeria is influenced by an array of factors that changed throughout three selected generations: The Old Generation, The Middle-aged Generation, and The Young Generation.

In other words, when choosing names, parents often consider those factors depending, of course, on the generation being considered and the gender as well. Axiomatically, the significant difference between the factors influencing males and females' names is evident in the young generation. For males, religious belief still has a significant influence on their names' choice. In contrast, females' names have taken a new direction which is fashionable names, the names of celebrities resulting from the influence of the mass media in general. After all, we are consumers of names, names are part and parcel of our lives, and we need to know why we were given the names we currently bear.

V.1. Recommendations

Hopefully, the present study will pave the road for subsequent studies about a critical topic like the one in hand. Therefore, follow up studies on the factors influencing the naming practice in other regions of Algeria are recommended to gain new insights on the extent to which they differ.

from one region to another and from one gender to another. In addition, cross-cultural studies in the same area are recommended.

VI. Conclusion

Through our research we conclude that people observe when choosing names for their children many factors, including the religious factor or historical or national, and the factors affecting the choice of name a musical bell good impact on the ear, and have meaning left in its owner effect psychologically appropriate and be true derivation of language. Although the latter was not important. Many do not care about the meanings of names and correctness of the language, but some of them do not notice. Finally, we point

out that the study of names in Algerian society from the linguistic and social point of view needs research and study. Their names bear many of their psychological characteristics, religious beliefs, and social tastes.

General Conclusion

General Conclusion

Given the importance of preserving tradition and our Algerian identity, it is necessary to check how it has changed over time. Simply put, identity changes slowly over time and is influenced by many external factors such as social media and television. In this regard, and in order to preserve our Algerian identity, the anthropometric study is a useful tool used by linguists. In addition, this tool is useful for researchers as well.

The personal name has played a great role in influencing the socio-psychological life of individuals and groups, to the extent that it led to the imposition of many social obligations or prohibitions on poisoning. It also played, as one of the most important elements of the ancient Algerian anthropomorphic identity, a pivotal role in structuring the (old) Algerian anthroponymic system. Algerian at the time. It also showed that the Algerian anthroponymic system was not a family system, not even a nickname, as it was not inclusive of all family members under one name, nor was it even inherited from one generation to another. The son did not carry from the toxicological accumulations of his ancestors except their personal names, which were the basis of the traditional naming system.

We can say that, over time, there have been major changes in Tiartian's naming customs and mores that succeeded in causing a disturbance (or revolution) within the collective representations and unagnostic practices in the Tiartian space through time. After the personal name was bound by the limits of the space in which it was found, it is restricted and cannot move and transcend the boundaries of its space, and if this is done slowly, it has become as a witness to time or an eyewitness to a social reality, and a message through

General Conclusion

which it is intended to record the difference, or to highlight a special ideological position, or to refer to a specific cultural or linguistic specificity or announcing a special taste, a tool for endearment and rapprochement, a means of self-realization and naming spaces, streets and places, an indicator of belonging, a cause of social exclusion, and evidence of integration into the culture of the haunted space; And the noticeable disappearance of Amazigh names from our blog confirms this.

In the end, we can say that: naming is a complex and intertwined phenomenon that requires the researcher to take a holistic view (not exclusionary) in order to reach to decipher its symbols and explain its causes, because looking at it from one angle will limit the interpretation to a narrow scope and will exclude many other contributing factors, as it will obliterate the idea of the designation is the result of a combination of several factors.

And that understanding why and how the triple link [social space - local heritage - cultural identity] is structured within the un asymmetric imagination in the Tiartian space, then passes through an understanding of the whole society and what constitutes the act of naming for the members of this society.

We also cannot assert that this research - despite the difficulties it faced - was nothing but an attempt to reveal the most important connotations controlling the transcendental imagination of the Tiartians, in the direction of re-reading part of their civilizational heritage, and in an attempt to monitor their most important sociological interactions and cultural stakes that contributed to build their symbolic field.

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General Conclusion

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Which we have mentioned only a part of it because this place is tired of mentioning all of them.

Provided that the results obtained through the approved approach, contribute to opening new horizons to other researchers with different specializations, we hope that we have given the subject its due of research and analysis...

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