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Faculty of Letters and Languages  
Department of Foreign Languages  
Section of English

**Regional and Social Dialects as Loci of Language Induced-  
Change in Tiaret Speech Community: the Case of Third Year  
English Language Students at Ibn Khaldoun University**

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in Linguistics

**Submitted by:**

Miss Bochra KADDAOUI  
Miss Nour El houda SMAIL

**Supervised by:**

Mr Ali BERRABAH

**Board of Examiners:**

Mr Moustapha TOUBEIDA (MAA)	Chairman	University of Tiaret
Mr Ali BERRABAH (MAA)	Supervisor	University of Tiaret
Mr Khaled BELARBI (MCB)	Examiner	University of Tiaret
Miss Louiza BELEID (PhD student)	Co-examiner	University of Mostaganem

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## **List of Abbreviations and Coding Conventions Used in the Dissertation**

**ADA:** Algerian Dialectal Arabic

**CA:** Classical Arabic

**FFL:** First Foreign Language

**H:** high variety

**L:** low variety

**MSA:** Modern Standard Arabic

**SC:** Speech Community

**SFL:** Second Foreign Language

**TSC:** Tiaret Speech Community

**TT:** Tiaret Town

## Key to Phonemic Transcription

English letters	Arabic letters	Sounds	Examples
<b><u>A</u></b>	آ	/æ/	هات / hæʔ/ ( give me)
<b>A</b>	أ	/ʌ/	أمين / ʌmi:n/ (Ameen)
<b>J</b>	ج	/ʒ/	جبل / ʒabal/ ( mountain)
<b>J</b>	جّ	/dʒ/	جيب / 'dʒi:b/ ( give me)
<b>H</b>	هاء	/h/	لوطوته / lɔʔtɔʔh/ ( his car)
<b>H</b>	ح	/ħ/	احمد / aħmed/ ( Ahmed)
<b>U</b>	أو	/u:/	دارو / dʌru:/ ( his house)
<b>Y</b>	ياء	/j/	يومين / ju:mi:n/ ( two days)
<b>3</b>	ع	/ʒ/	عماد / ʒimed/ ( Imed)
<b>Ch</b>	ش	/ʃ/	شمس / ʃems/ ( sun)
<b>G</b>	ق	/g/	قهوة /gahwa/ ( coffee)
<b><u>G</u></b>	ف	/g/	قأطو /gʔætu/ ( sweetmeats)
<b>K</b>	ك	/k/	كتاب /kitæb/ (book)
<b>Kh</b>	خ	/kh/	خاتم /khætəm/ (ring)
<b>Dh</b>	ظ	/dh/	ظل /dhil/ ( shadow)
<b>Th</b>	ث	/θ/	ثقيل / θgi:l/ (heavy)
<b>Glottal Stop</b>	أ	/ʔ/	أريب /ʔri:b/ (near)

## ABSTRACT

This study attempted to investigate regional and social dialects as loci of language induced-change at Ibn Khaldoun University in Tiaret Speech Community. The ultimate objective of this study was to explore the sociolinguistic situation in Tiaret by means of discovering some of the reasons behind the heterogeneity of the linguistic practices and mainly describing and/or analysing the impact of such variations on the co-participants in all over the Willaya. This study was based on an observation taken from our daily life in which we have remarked the difference amongst the speakers. The questionnaire was used as a research instrument in this study. It was directed to 100 third year students of English language at Ibn Khaldoun University. On the one hand, our findings showed that speakers from the City Centre of Tiaret and from that of its Suburbs used, on the whole, different styles in their conversations in terms of mainly pronunciation and lexical choices. On the other hand, our results also demonstrated that the young were more convergent than their elder counterparts in using language as they tended to avoid the traditional forms and brought into play new forms to make their own speech fits the current age. The exodus of rural to the urban areas as well as the interaction of Tiaret Center speakers with them might cause a language change. Such speech accommodation amongst mainly the youngest generation at the whole city of Tiaret may perhaps lead to the loss of some phonemes because people from rural regions, nowadays, tend to speak the same as the urban regions do i.e., they imitate them for prestigious reasons and mainly to show their social belonging.

**Key Words:** Algerian Dialectal Arabic, Language Variation, Modern Standard Arabic,

Regional Dialect, Social Dialect, Tiaret Speech Community

## RÉSUMÉ

Cette étude a tenté d'étudier les dialectes régionaux et sociaux en tant que lieux de changement induit par la langue à l'Université Ibn Khaldoun, dans la communauté de la parole de Tiaret. L'objectif ultime de cette étude était d'explorer la situation sociolinguistique à Tiaret en découvrant quelques-unes des raisons de l'hétérogénéité des pratiques linguistiques et en décrivant et / ou analysant principalement l'impact de ces variations sur les coparticipants dans toute la Willaya. Cette étude était basée sur une observation tirée de notre vie quotidienne dans laquelle nous avons remarqué la différence entre les locuteurs. Le questionnaire a été utilisé comme instrument de recherche dans cette étude. Il a été adressé à 100 étudiants de troisième année d'anglais de l'Université Ibn Khaldoun. D'une part, nos résultats ont montré que les locuteurs du centre-ville de Tiaret et de celui de ses banlieues utilisaient globalement des styles différents dans leurs conversations en termes de prononciation et de choix lexicaux. D'autre part, nos résultats ont également montré que les jeunes étaient plus convergents que leurs homologues plus âgés dans l'utilisation du langage car ils avaient tendance à éviter les formes traditionnelles et à mettre en jeu de nouvelles formes pour adapter leur propre discours à notre époque. L'exode des zones rurales vers les zones urbaines ainsi que l'interaction des locuteurs du centre Tiaret avec eux pourraient entraîner un changement de langue. De tels hébergements de langage, principalement de la plus jeune génération de toute la ville de Tiaret, pourraient peut-être entraîner la perte de certains phonèmes, car les habitants des régions rurales ont tendance à parler aujourd'hui comme les régions urbaines, c'est-à-dire qu'ils les imitent pour des raisons prestigieuses et principalement pour montrer leur appartenance sociale.

**Mots-clés:** Arabe Dialectal Algérien, Variation Linguistique, Arabe Standard Moderne,

Dialecte Régional, Dialecte Social, Communauté de Discours de Tiaret

## ملخص

حاولت هذه الدراسة استكشاف اللهجات الإقليمية والاجتماعية كموقع للتغيير الناجم عن اللغة في جامعة ابن خلدون في مجتمع تيارت. كان الهدف النهائي من هذه الدراسة هو استكشاف الوضع الاجتماعي اللغوي في تيارت من خلال اكتشاف بعض الأسباب الكامنة وراء عدم تجانس الممارسات اللغوية ووصف و / أو تحليل تأثير هذه الاختلافات بشكل رئيسي على المشاركين في جميع انحاء الولاية. استندت هذه الدراسة إلى ملاحظة مأخوذة من حياتنا اليومية لاحظنا فيها الفرق بين المتحدثين. تم استخدام الاستبيان كأداة بحث في هذه الدراسة. تم توجيهه إلى 100 طالب في السنة الثالثة للغة الإنجليزية بجامعة ابن خلدون. من ناحية ، أظهرت النتائج التي توصلنا إليها أن المتحدثين من وسط مدينة تيارت ومن ضواحيها يستخدمون ، على وجه العموم ، أساليب مختلفة في محادثاتهم من حيث النطق والاختيارات المعجمية بشكل أساسي. من ناحية أخرى ، أظهرت نتائجنا أيضاً أن الشباب كانوا أكثر تقارباً من نظرائهم الأكبر سناً في استخدام اللغة لأنهم كانوا يميلون إلى تجنب الأشكال التقليدية واستخدام أشكالاً جديدة لجعل خطابهم يناسب العصر الحالي. الهجرة الجماعية للمناطق الريفية إلى المناطق الحضرية وكذلك تفاعل متحدثي مركز تيارت معهم قد يتسبب في تغيير اللغة. إن مثل هذا الكلام بين الشباب في مدينة تيارت بأكملها ربما يؤدي إلى فقدان بعض الأصوات لأن الناس من المناطق الريفية ، في الوقت الحاضر ، يميلون إلى التحدث كما تفعل المناطق الحضرية ، أي أنهم يقلدونهم لأسباب مرموقة و أساساً لإظهار الانتماء الاجتماعي.

**الكلمات المفتاحية:** اللهجة العربية الجزائرية ، تباين اللغة ، اللغة العربية الحديثة ، اللهجة الإقليمية ، اللهجة الاجتماعية ،

المجتمع الكلامي لتيارت



### General Introduction

Language is the powerful medium of communication in human life. It has attracted the attention of many linguists who have adopted different methods of investigating the intricacy of the behaviour of its users in different contexts. In fact, the use of the language differs from an individual to another, from one point of time to another and from a place to another. Above and beyond, language may vary even in the same region in which one may find a number of local varieties used by individuals of the same speech community. Besides, one may have a variety of ways to express the same thing via using different terms with distinct accents in divergent or even in the same speech community. By and large, this fact is explained by sociolinguists as language variation.

Sociolinguistic research has provided significant developments in recent years; it has identified more definite descriptions and supplementary empirical analyses of language varieties within their social contexts. It investigates the linguistic variation in relation to the social characteristics of the speakers and the elements of the surrounding linguistic context that promote or hinder the usage of certain structures. Sociolinguists are concerned with the morph-syntactic and phonological features that correspond to social and regional dialects. It is the scientific study that deals with variations in language based primarily on geographic distributions and their associated features.

William Labov, followed by many other linguists, gave a new start to the study of language in relation to the circumstance where it functions by means of investigation techniques based on experiential research work. It has been revealed that linguistic variation is systematically related to certain social variables such as social class, social context, geographical origins, gender, age, etc. Since language is a social phenomenon, it is natural to assume that the structure of a society has some impact on the language of the speakers of that society.

The Algerian speech repertoire includes copious numbers of dialects which are distributed over many regional areas and masses of research have been conducted to describe and/or analyse the (co)existing language varieties either in rural or urban contexts. Therefore, this dissertation hopes to examine the most salient features of Tiaret Speech Community (henceforward TSC) dialects passing through reviewing the components of the

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sociolinguistic circumstances in Algeria as a whole with a particular reference to some research on language variation in its western regions.

The present research aims at investigating the sociolinguistic situation in Tiaret, discovering some of the reasons behind the heterogeneity of the linguistic practices and mainly describing and/or analysing the impact of such variations on the co-participants in all over the wilaya.

This dissertation contains three chapters organised as follow: The first chapter is dedicated to literature review where we attempt to present the most important linguistic key concepts which are thought to be relevant to our study in addition to a general description of the linguistic variables including; language variation, regional vs. social dialect, speech community, etc.

In the second chapter, we introduce the story and history of the Sociolinguistic situation in Algeria. For that reason, we give general observations on the Algerian Linguistic repertoire: Modern Standard Arabic, Algerian Dialectal Arabic (ADA), Berber and some of the coexisting foreign languages such as French, English, Spanish, German, etc. As a core subject matter, Tiaret Speech Community is considered as being the real context of the current research, of course as a prominent speech community in Algeria, wherein our sample of population of the research under investigation is selected from its university. In view of that, an emphasis on the frame of the TSC- its etymology, its geographical location and its historical development are taken into our account to make sense for everything.

At long last, chapter three deals with the practical side in which the obtained results are interpreted. It is a case study in which the questionnaire was distributed then turned back to us. 100 respondents are chosen randomly. They are Third year students of the English Language at Ibn Khaldoun University of Tiaret. This part of the research work deals with data collection which have been gathered from the respondents in TSC. It is devoted to data analysis by representing them in details (using graphs). It also hopes to unveil the nature of such differences between Tiaret Town and its suburbs. It presents the sample of respondents and its categorization into age and gender classes. It also introduces the research methods for collecting data which will be analysed quantitatively according to regions. Finally, the

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interpretation of the results reveals the factors leading to language variation in Tiaret Speech Community.

So, this research endeavours to enquire the differences in using the language varieties and/or dialects in the City Centre of Tiaret as compared with its suburbs. Therefore, the following questions can be raised:

1. What makes the expression '*Speech Community*' a very important concept to be dealt with in sociolinguistics and why is it problematic to define?
2. How far can the '*social*' and '*regional*' dialects affect mutual unintelligibility amongst the speakers of the same '*Speech Community*' and what are the real reasons behind such variations?
3. To what extent do such variations serve in forming a '*Speech Repertoire*' of the same community and what should be done to solve mutual unintelligibility amongst the co-participants of the same '*Speech Community*'?

In order to find reliable answers to these questions, the following hypotheses have been put forwards:

- 1) It is assumed that the term '*Speech Community*' is used by many sociolinguists as an umbrella term that necessitates any society or area to share a similar common mutual intelligible language variety and/or a dialect.
- 2) It is believed that '*Social*' (urban) and '*Regional*' (rural) dialects differ significantly in many speech communities over the world as it happens in TSC and its environs wherein each has its own linguistic features including; phonological, morphological, and semantic levels.
- 3) Language variation occurs because political boundaries and socio-economical alongside historical reasons. Therefore, it is guessed that these facts may lead to language change amongst one generation to another besides variation in using dialects between individuals of the same community. Hence, a sort mutual unintelligibility can be clearly perceived amid the co-participants in rural and urban areas of the same speech community as in our case of study.

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The data needed have been gathered using a questionnaire as a research instrument in order to know to what extent social and regional variations serve in farming in a speech repertoire of the same speech community. More importantly, we will check whether we can solve mutual unintelligibility amongst the co-participants of the same speech community or not.

Like other works, this study also has some sort of limitations which are: The strike in which we could not find enough respondents to fill in our questionnaires as required i.e., it is supposed to submit the questionnaire to 150 respondents but we were able to hand only 100 by barely efforts. Furthermore, the time was insufficient for us to collect more lexical words in both regions. By the end of this study, one may say that it was not easy for both us as researches and respondents to assess others' language choice and attitudes. Besides, there were some hesitations from the respondents when they answered the questionnaire; 9 of the respondents did not give us back their questionnaires which for sure affected, somehow, the results of the study.

Accordingly, our study; being of an exploratory and interpretive nature, raises a number of opportunities for future research, both in terms of theory development and concept validation. More research will in fact be necessary to refine and further elaborate our novel findings. It can be studied from different angles, such as; gender perspective.

**CHAPTER ONE:****Regional and Social Dialects as Sociolinguistic Variables**

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## 1.1 Introduction

This chapter will be devoted to introduce some linguistic key concepts which are thought to be relevant to our study. It is set to describe and examine language variation which is related to the Algerian context and particularly to Tiaret Speech Community (TSC) starting with referring to the emergence of language variation as a fertile field of research in sociolinguistics. We will have a clear idea about the way language varies according to its users; that is to say, dialect use in rural and (sub) urban regions. In the same context, we will discuss also the notion ‘Speech Community’ as being a debatable linguistic expression over centuries. Thus, this theoretical background will allow us to have an obvious insight to the subject being studied.

## 1.2. Conceptual Framework

In this stage, we will focus mainly on the conceptual framework of the current study by referring to some concepts namely; language, linguistics, sociolinguistics, language variation and particularly regional variation as a sociolinguistic marker to signal social and regional dialects. In doing so, we will consider the situation that is related to language and its users in our speech community by introducing the basic notions which are the result of regional variation. Therefore, this theoretical part will pave the way to the practical side.

## 1.3. Language

No human being can communicate or express what s/he needs or wants without ‘*Language*’. Therefore, language has such an integral part in our daily life as it reflects human behaviour. It may mean differently to different people in different contexts that’s why there have been many definitions. Accordingly Chomsky (1957) has stated that “*from now on I will consider language to be a set of (finite or infinite) sentences, each finite in length and constructed out of a finite set of elements*”. (p. 13)

It has been explained by Halliday (1978) as “*a system of meaning- a semiotic meaning*”. The preferable definition that captures the main features of language is that of Wardhough (1972) ‘*Language is a system of arbitrary vocal symbols used for human communication*’ (p.

3). For decades, Language has been studied prescriptively and later on many linguists study it scientifically.

#### 1.4. Linguistics

Linguistics is commonly defined as the scientific study of language. It examines the way language developed, worked, acquired and/or learned, and the way it changed and varied according to its users and use. According to Lyons (1968) “*linguistics is the scientific study of language by means of controlled and empirically verifiable observations with reference to some general theory of language structure*”. (p. 56)

Hence, linguistics is a field that deals with the scientific description and analysis of language. It studies language descriptively i.e. studying language in a modern way following a set of criteria (intuition, observation, making hypothesis, etc.). The founding fathers of this field are Ferdinand de Saussure (1857-1913) by the publication of his book ‘*Course in General Linguistics*’ (originally ‘*Cours de Linguistique Générale*’) who has given orientation to study linguistics in a scientific way and provides it with the basic Dichotomies (Lange and Parole, Signifier vs. signified, Synchronic vs. Diachronic, Paradigmatic vs. syntagmatic). Besides, the so-called Noam Chomsky (1928- ) in his book ‘*Syntactic Structures*’ in (1957) has stressed the importance of meaning. Linguistics as an interdisciplinary field includes; Psycholinguistics, Cognitive Linguistics, Applied Linguistics, and Sociolinguistics which is our main concern in this work.

#### 1.5. Sociolinguistics

Sociolinguistics is broadly defined as a macrolinguistic scope of Linguistics which studies the relationship between language and society i.e., the way language is used within its socio-cultural context. As Meyerhof has argued (2011) “*sociolinguistics is a very broad field, and it can be used to describe many different ways of studying language*”. (p. 1)

Sociolinguistics is an interdisciplinary field that is regarded as a mixture of sociology and linguistics or anthropology and linguistics.

Wardhaugh (1992) has stated that:

*Sociolinguists are interested in the relationships between language and society. If we start off by defining 'society' as an organised group of people and 'language' as the way they communicate with each another, we have already set up one relationship between the two concepts. A society speaks a language.* (p. 10-11)

The pioneering Sociolinguist William Labov is often regarded as the founder of the study of sociolinguistics by the publication of his book “*The Social Stratification of English in New York City*” in (1960) in which he investigates the relationship between language and society and develops a field that has become known as ‘Variationist Sociolinguistics’. He has said “*every linguist recognizes that language is a social fact, but not everyone puts an equal emphasis on that fact*” (1972, p. 261). He is especially noted for introducing the quantitative study of language variation and change. He inaugurates the sociology of language into a scientific discipline via explaining all the linguistic variations caused by social factors in which he conducts a descriptive study about pronouncing the /r/ - Rhotic /r/- by the citizens of New York.

Sociolinguistics studies how language differs across time and place. The former is about the diachronic and the historical study of language which means language change through time. The latter is concerned with synchronic study that is to say language variation based on users and use. Our interest in this study is centred on the way language varies according to its users.

## **1.6. Language Variation**

The study of language variation has a great interest in Sociolinguistics. It is now one of the most rapidly expanding subfields of linguistics and Sociolinguistics. The term ‘variation’ herein means that language varies from one place to another, from one social group to another and from one situation to another. In other words, language varies geographically, socially and contextually. It is about the way individuals use a language variety differently within a social group. In any language, we can find widespread differences in the way it is spoken in different places and we can find also a range of varieties in each of these places. For example, the changing sound of /k/ك in Tiaret is shifting to /ʔ/أ in Tlemcen



People who speak the same language variety may have different words and/or for the same thing and different pronunciation for the same word. Language variation can be studied diachronically as it can be done synchronically. The former means how language variety changes through time. The way it has been developed and this is out of scope in this research work; while, the latter is to point a particular period of time i.e. the way language ‘variety’ differs from one speaker to another within the same time and place. Then, a variety is defined as “*a neutral term which simply means any particular ‘way of speaking’; it is applicable to any linguistic phenomenon we want to treat as a single unit*”, (Downes, 1998, p.17).

It is also called a ‘lect’ i.e., a specific form of a language; it might be a language, dialect, accent, register, style or others.

There are commonly three (3) significant varieties making up the Algerian linguistic repertoire: the Algerian Dialectal Arabic (ak. ADA); which is acquired in infancy. Modern Standard Arabic (MSA) and Tamazight which are taught in school and used in formal settings, and first (FFL) and second foreign languages (SFL) French and English. The speech repertoire varies according to the setting in which it is used; school, radio, network social-media or daily activities, etc.

### **1.7. Standard Language, Dialect, Accent and Idiolect**

It is quite universally acknowledged that standard language, vernacular language, dialect, idiolect and accent are the main things that identify language variation according to its users. First, the term language “*is used to refer either to a single linguistic norm or to a group of related norms, and dialect is used to refer to one of the norms*” (Wardhaugh, 2006, p. 25). Such definition synonymously equates what Hudson (1996); has claimed that “*a language is larger than a dialect. That is, a variety called a language contains more items than one called a dialect*” (p. 32). Second, dialects are considered to be sub- categories of a language. So, if we take MSA as a language, we can find different dialects of it such as the language varieties or dialects of Algiers, Skikda, Ouargla, etc.

### 1.7.1. Standard Language

A standard language is a variety used by educated people and in important professions in society such as: politics, law, court, and educational and scientific documents. Cited In (Holmes, 2001, p. 76) points out that the standard variety is generally written, and has undergone a degree of regularisation and codification. That is, the standard variety has a written form; it is preserved in dictionaries and books and it is highly codified in which normative grammar is used. It is regarded as the prestigious form that is more correct and socially acceptable than the other varieties because it has its own status i.e., the Official and National language of the country like MSA and Berber.

### 1.7.2. Dialect

A dialect is a variety of language that signals where the person comes from; it is characterised by systemic differences in grammar, lexis and pronunciation shared by a particular social group. The term ‘Dialect’ generally refers to a language variety which has not been standardised or codified. It is the native and the spoken variety of a particular speech community acquired in early childhood.

In view of that, it is the non-standard spoken form of a language; the ADA can be an example in our case.

Spolskey (1998) has argued that a “*dialect refers to varieties which are grammatically as well as phonologically different from other varieties*” (p.39). It is generally assumed that a **dialect** is a geographical variety of a language that has its specific linguistic items which are different from other geographical varieties of the same language. For example, the dialect used in Tiaret is totally different from that of Oran, Algiers, Annaba and Adrar but they all belong to the same standard language which is MSA. Sociolinguists endeavour to investigate the typical local lexicon and accent. For example, the word (take this) in Tiaret is قبض هادي /gbadh hædi/; while, in Oran is هاك هادي /hʌk hædi/. These different variables permit us to recognise major regional differences. Thus, the term ماذا /mædʌ/ (what?) is used for Tiaret dialect as /fahi/شاهي; whereas, it is used as /fauala/شواله in Oran. The term اعطني /ʌ3tini/ (give me) is used in Tiaret as هات/hat/; while, in oran is used as جيب /zib/. So, the term dialect is often used about ‘provincial’ varieties.

## 1.7.2.1. Urban and/ or Social Dialect

People over the world use language differently to suit different situations. In fact, people who live in the urban areas use different linguistic items, phonological features and also the sentence order. In point of fact, urban dialectology is a missing side in Sociolinguistics; the focus has been on rural dialectology most of the time in which sociolinguists and researchers call the varieties spoken in the rural areas as “dialects”. (Cited in Chambers et al, 2004, p. 89).

In this respect, Samarai (1997) has stated that:

اللغة الحضارية هي تلك اللغة التي سلخت من عمرها احقابا طويلة فكانت مرآة لأدب قوم عال وفكر ثاقبا متفاعل وهذا يعني في المنطق اللغوي ان تشمل على الفاظ كثيرة شاملة (p.7) لمدلولات كثيرة تعبر عن حاجات مختلفة عرضت للناس في مختلف العصور

*The urban language is a language that passed many years of her existence to be a mirror of high and proper literature and as motivated thinking which means in the linguistic logic to contain different meanings which express different needs of people in different periods. (Our translation)*

Besides, the social accent of Tiaret is totally different from that of the regional accents. For instance, the realization of the variable /ɟ/=ج is pronounced in some of rural areas as /dʒ/=ج as in جيبلي /ʒibli/ (give me). Also, the same thing for the phoneme /ʌ/=أ in Tiaret, it is realized as /æ/=آ in Frenda, kser Chelala, etc for instance in the word مالكي /malki/ (what do you want?).

The social dialect of Tiaret includes some words which may mean differently in its suburbs like the expressions يا حفيظ /yʌ 'ħʌfidh/ (Oh my god!) in Tiaret, is يا كيتي /yʌ 'kejti/ in kser Chelala, يا عيي /yʌ 'ʒʌji/ in Frenda, يا حوجي /yʌ 'ħəu'dʒi/ in Rahouia. طفل /tifl/ (Child) means دري /dʌ'ri/ in Tiaret, غريان /ghoriyʌn/ in Frenda, بز /bʌz/ in Sougeur.

In the same line of thought, Bloomfield (1933) has argued that:

*The reason for this intense local differentiation is evidently to be sought in the principle of density. Every speaker is constantly adopting his speech habits to those of his interlocutors; he gives up forms he has been using, adopts new ones, and perhaps oftenest of all, changes the frequency of speech forms without abandoning any ones or accepting any old ones that are really new to him.*(p.328)

#### 1.7.2.2.2 Rural and/ or Regional Dialect

Within one social group one can find different regional dialects which are the suburbs ones and one social dialect which is the urban dialect. For example, in this research work Tiaret is the social dialect; while, its suburbs are the regional dialects including; Frenda, Sougeur, Kser Chelala, Takhmert, etc. Therefore, the study of regional dialects focuses on the speech of people in rural areas; whereas, the study of social dialects focuses on speakers in towns and cities. The diversity appears when people are separated from one another geographically, Wardhaugh (2006) has 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 provenance*”. (p. 45)

Accurately, regional dialects roughly correspond to province boundaries. Spolskey (1998) has believed that “*regional dialects tend to show minor differences from their immediate neighbours...*” (p. 29). It shows that even if the co-participants belong to the same region, there might be differences amongst them.

Unlike the urban areas, rural areas or country-sides are situated outside towns. People who are from rural areas live in a totally different way from those who live in urban ones. They are mostly interested in agriculture and farming, they vary also in the way of speaking in which they use their own lexis, pronunciation, and words meanings and sentences structure. Sociolinguists have been interested in the language varieties used in rural areas, and they name it dialects.

In actual fact, the term “bedui” in the Arabic language refers to one who lives in desert and the Arabic word “badawiyin” is a generic name for a desert-dweller and the English word ‘Bedouin’ its foreign equivalent . There are Bedouin in many countries.

### 1.7.3. Accent

Trudgill (2000) has advocated that the concept accent is “*one of the most easily noticeable features characterising some regional features of a language is most certainly accent*”. The term ‘accent’ refers to the phonological variation, i.e., the different realizations of phonemes or differences in stress and intonation. It refers to the phonology of a given Dialect. There are some phonemes that are realized differently. For instance, the phoneme /a/ in مالک/malek /(what do you want?) is mostly pronounced as /æ/ in Oran and it is pronounced as /ʌ/ in Tiaret. According to Spolskey (1998) “*accent refers to the way in which a speaker pronounces, therefore refers to a variety which is phonetically/ or phonologically different from other varieties*”. (p.92). Therefore, accent is used when a distinction can be made only in terms of pronunciation.

### 1.7.4. Idiolect

A dialect spoken by an individual is called ‘*Idiolect*’. Everyone has small differences between the way s/he talks and the way her/his family and best friend talk. Therefore, idiolect is an individual personal variation of language use. It is unique to a person. The Variation caused by individuals result from place of birth, external cultural influences, social class, social milieu, education, age, life experience and psychology.

## 1.8. Regional Variation

In the last decades, variation has become a focal point in sociolinguistics. It is seen as an integral and essential part of language because whenever we move from one region to another we can find variation either among one speaker to another or within the speaker him/ herself. Spolskey (1998) has stated that “*sociolinguistics is all about variation, and seeks socially relevant explanation for regular patterns of language use*”. (p. 5).

In olden days of linguistics, the philologists were the first who concerned with regional dialectal variation. They used to explain differences in manuscripts according to the place where the latter was written, and then reconstructed the history of the language.

As core subject matter, regional variation helps us to map ‘dialect geography’ since it refers to the differences of speech in a given area. According to Meyerhof (2011) “*it is the identification and mapping of boundaries between different varieties on the basis of clusters of similar and different features in particular regions, towns and villages.*” (p. 13).

In point of fact, regional variation occurs because people often speak differently in different places. Spolskey (1998) has argued that *the existence of patterned variation in language makes it possible to identify ourselves and others as belonging to certain group* (p.5). It is generally known that regional variation is all about the boundaries because people are separated by a common barrier like physical, historical, racial or religious barriers.

### 1.10. Inter-variation

‘Inter-variation’ is another concept introduced by Labov .It has been defined by Meyerhof (2011) as “*differences and variations that are measured between different speakers (individuals or social groups)*”.(p.19).

A work conducted by Labov in 1961 at Massachusetts in which he introduces the sociolinguistic variable /ay/ which is realized by different phonetic variables /ɔi/→/ai/. He notices that there is not a variation only between speakers (inter-speaker variation) but also within the same individual speaker (intra-speaker variation). This is clearly stated in Meyerhof that “*differences in the way a single person speaks at different times, or with different interlocutors, or even within sentences*” (p.25) i.e., a speaker may have specific realizations of one variable which may have different realizations within the same speech and setting. That is what piques Labov’s interest who has found that a person from rural areas is more likely to use different variants than a person from an urban area. Furthermore, he has noticed that the social status and occupation of a speaker may influence the way he can realize the variable /ay/ differently<sup>1</sup>.

### 1.11. Speech Community

Many debates have been arisen about the notion ‘*Speech community*’. It seems as a fertile field of research in Sociolinguistics. We can first say that a speech community is a group of people who share the same language within the same place i.e., it differentiates that group from others. We can start with a definition put forwards by John Lyons (1970) as a simple general common one, that “*all people who use a given language or dialect.*” (p. 326). (Cited in Hudson,1996,p.24).

Spolskey (1998) also has argued that “*speech community is all the people who speak the same language*” (p.24). ‘*Speech community*’ has been defined in Merriem Webster’s New world college dictionary (2003) as it “*Is all the people speaking a particular language or*

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<sup>1</sup> /ay/ it is originally written that way in Miriam Meyerhof (2011, p. 25)

*dialect, whether in single geographical area or dispersed throughout various regions”* (p.245).

In other words, ‘*speech community*’ is a group of people who share a set of norms and expectations regarding the use of language. Bloomfield, the leader of American structural linguistics, writes a whole chapter on ‘*speech communities*’ in his book entitled ‘*Language*’ in 1933 in ch.3. He has used the phrase ‘*speech community*’ to denote “*a group of people who interact by means of speech*”. (p.42).

Moreover, Trudgill (2003) has stated that it “*is a community of speakers who share the same verbal repertoire and who also share the same norms for linguistic behaviour*”. (p.126)

However, many linguists do not agree about the exact definition of ‘*speech community*’. They have regarded it a homogeneous entity. According to them, it is only an umbrella term that covers many language varieties. As Dendane (2007) has said that “*in sociolinguistic terms, we cannot speak of a speech community when its members have virtually no ‘direct’ or ‘indirect’ contact, as they do not communicate with each other*”. (p.29)

In the same vein, Hockett (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). This type of definition ignores some of the facts that it is impossible to define it on purely linguistic terms especially when the social aspects of language are being considered. This is why Labov (1972) has 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).

If truth be told, the previous definition is perhaps one of the most accurate definitions of speech community offered by William Labov.

Gumperz (1968) has stated that a speech community is “[...] *an aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage*”. (p.114)

According to Wardhaugh (2006) speech community is difficult to define. He has added “*it is really quite easy to demonstrate that a speech community is not coterminous with a language*”. That is to say, the Arabic language or the MSA spoken in many areas in the world is not the same i.e. they have different varieties in isolated communities.

In the same stream, Labov (1972) has claimed that:

*The speech community is not defined by any marked agreement in the use of language elements, so much as by participation in a set of shared norms; these norms may be observed in overt types of evaluative behaviour, and by the uniformity of abstract patterns of variation which are invariant in respect to particular levels of usage.*

(pp. 120-121)

Accordingly, one can claim that this is the case of Tiaret Speech Community. It seems that the notion 'speech community' covers both the rural and the urban areas; however, it is not the reality because each area has its own variety of language and variation can exist even within the speakers themselves.

### **1.12. Conclusion**

As a conclusion to what we have reviewed throughout this chapter, one would say that the phenomenon of regional variation is still attracting and receiving a wide range of interest from many researchers since it is considered as the most significant outcome of language variation and sociolinguistics.

In addition, the investigations of the social and regional dialects are included, as being single notion, in regional variation studies. These have raised a great amount of disagreement among scholars for the reason that social dialect has been defined in various ways. Some of them studied language variation and social dialects from a sociolinguistic angle i.e., the influence of the social factors on the linguistic ones; while, others work on the psychological sides i.e., the way language varies according to gender or age. It is also worth to mention that the role of language variation in this chapter focuses on the way language is used in urban areas differs from that of rural regions.

To recapitulate, then, we significantly dealt with some related topics to the field of sociolinguistics in general and language variation in specific. It is also considered 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. We try to bring to light some key related concepts to the notion dialect in relation to the expression speech community which has been studied by many scholars and has been introduced in different



ways. This chapter has reviewed some basic concepts relevant to our research work in order to be applied in our study within TSC and its suburbs.

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

## CHAPTER TWO:

## Aspects of the Sociolinguistic Situation in Algeria

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## 2.1 Introduction

The first chapter of our dissertation provides an overview about the context of the current investigation in which Algeria and the Wilaya of Tiaret are introduced briefly. It will present the history and the sociolinguistic situation of Algeria. It describes the Algerian Linguistic repertoire including; Classical Arabic, Modern Standard Arabic, Algerian Dialectal Arabic (ADA), Berber and French. Due to this complex sociolinguistic situation wherein many languages and language varieties are in contact, Algeria is known as a Multi-diglossic country in which the different phenomena such as: Diglossia, Borrowing, Code Switching and Bilingualism can be found. Moreover, this chapter attempts to consider Tiaret Speech Community (henceforward TSC) as being the case study of this research work. In view of that, an emphasis on TSC- its etymology, its geographical location and its historical development will be taken into our account to make clear sense for everything.

## 2.2 Algeria: a Country's Profile

The *People's Democratic Republic of Algeria*<sup>2</sup> is Parliamentary sovereign as mentioned in the first amendment of the Algerian Constitution. It is known as an Islamic, Arab and Berber country.

Algeria is the largest country in Africa with a total area of 2.381.741 km<sup>2</sup>. It is known as 'Africa Gate' because of its geographical position which is situated in the North-Central part of African Continent. It has a long Mediterranean coastline of about 1200Km from the north. It is bordered by Morocco and Western Sahara to the west. By Libya and Tunisia to the east. By Mauritania and Mali to the south-western part. By Niger to the South-Eastern part (cf., Map 2.1).

Its location made it vulnerable to different invasions and colonisations as we shall see in the next section. Algeria is divided into 48 Wilayas (Provinces) and 1541 Baladiyas or Municipalities. Algiers is the administrative, economic and cultural Capital of the country.

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<sup>2</sup> According to the first amendment of the Algerian Constitution

### 2.3 Algeria Through History

Kheireddine (Hayrettin) or Barbarossa, the Turkish captain of the Ottoman Mediterranean fleet, founded the first Algerian state and named Algeria « Djezâyr », i.e. islands. He also gave the same name 'Djezâyr' to the town of Algiers in 1517. The French name of 'Algérie' was given in 1839 by Antoine Schneider when Algeria was under French colonisation (Elimam, 2004,p.80).

#### 2.3.1. Berbers

North Africa had witnessed consecutive waves of various cultures and languages because of the invasion of the Phoenicians, Carthaginians and Romans. Algeria in particular was invaded by the Carthaginians. It is universally acknowledged that the first native inhabitants of the Maghreb (North Africa) are the Berbers, called in that time the *Numidians* who spoke the Berber language varieties like: Kabyle, Shawia, *Rifi* and Mozabi. The Berber varieties are still spoken in few areas in Algeria (ibid ,p. 98).

#### 2.3.2. Arabs

The next invasion was a religious one to expand Islam. This wave started in the mid-7th century (1st century of the Islamic calendar, in Arabic 'الهجرة' transliterated 'the Hegira'). It was a significant event for the future of North African nations as they went beyond remarkable shifts from the linguistic, religious and socio-cultural points of view. Unlike the other kinds of invaders, the Arabs lasted undefeated and were even admitted after melting with the natives and became themselves natives. It was in 670 that Uqbah Ibn Nafi was sent as a commander to take control over the Berber kingdom which the Arabs called Bilad al Maghrib, 'Lands of the west'. (Quoted in Taleb Ibrahimi,1997,p. 30).

The newly Berber population converted to Islam had to make efforts to learn Arabic since prayers, preaches, and the Quran were performed in this language which was considered as sacred. The settlement of the Berber did not leave a big trace as did the Arabs since the majority of them were Arabised by the coming of Islam. (Marçais, 1938, p. 3) (Quoted in Taleb Ibrahimi, 1997, p. 42) points out that the invasion of the Arabs led to the introduction of Arabic in the Maghreb, so that, almost the whole land be considered as a province of Arabism: 'Ils l'ont arabise, si bien qu'aujourd'hui le Maghreb, presque dans son ensemble, peut être considéré come une province axcentrique de l'arabism. (Our Translation).

As a matter of fact, Arabic shortly emanated as a typical example of Arab-Islamic identity, and thus Algeria has related to the Arab nation 'al 'Umma L 'Arabiyya' the Arab nation.

In this sense, Ibrahim (1997) has noted that *since the coming of the Arabian fatihin, Algeria is announced Arabian and Arabophone .The islamisation of the Maghreb allowed its arabisation, this was done slowly during long periods, first during Okba Ibn Nafae in the VII century* (p. 49)

### 2.3.3. Turkish and Spanish

Later on the situation became more complex as a result of further linguistic contacts with other languages including Spanish in the West, particularly in some Algerian coasts like Oran from 1456 to 1543; Turkish during the Ottoman occupation in the 16th century, and Italian in the East. For a period of 300 years, Algeria was an Ottoman Empire province under the regency ruled by Kheireddine (Barbarossa). At that time, Turkish became the spoken language at that period. (Quoted in Medjdoub, 2011,p.38).

### 2.3.4. The French

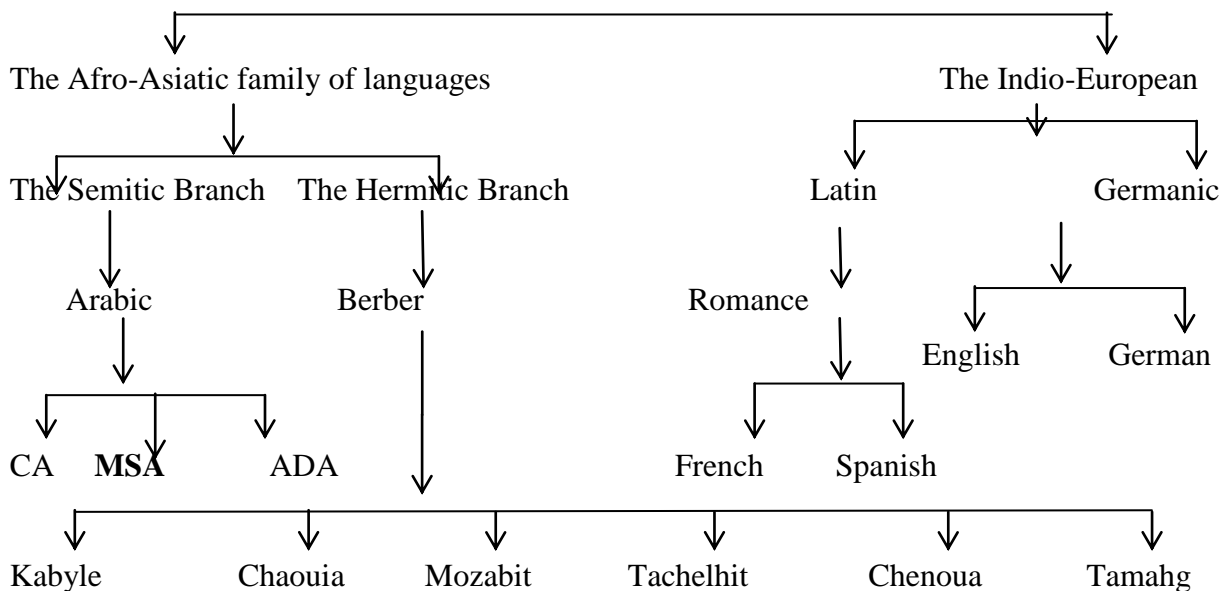
To have a complete image about the linguistic situation in Algeria, it is necessary to throw light on the most striking event that left a great impact on the Algerian society that is the French colonization of the territory.

During the French colonization of Algeria, France used all the means to reduce strictly Arabic languages and culture to impose French as the solitary official language, and the “*only language of civilization and advancement*” (Bourhis, 1982, p. 44). French was imposed to the Algerian people because of the violent fundamental elements used in the French policy to depersonalize and acculturate *its* people as Chomsky (1979) has said “*questions of language are basically questions of power*”. (p.191)

The French controlled Algeria through a policy of cultural imperialism and suppression of the Algerian cultural identity. However, after the independence; the Algerian government started the Policy of linguistic Arabization in an attempt to regain the Algerian identity as an Arabic and Muslim country, and establish or state that Arabic is the solely and official language of the country. In spite of that, the French language has deeply influenced the Algerian community after almost 130 years since the departure of the colonists; it continues to play an important role in both the spoken and written domains. (Quoted in Bourhis,1982,p. 60)

To sum up, it can be noticed that all the invaders who ruled the country in different periods of time contributed in making nowadays' Algerian sociolinguistic diversity as it shall be presented in details in the next section.

**2.4 The Current Sociolinguistic Situation in Algeria**



**Graph 2.1 The Various Groups of Languages Existing in Algeria Today.** (Quoted in Berrabah,2014,p. 10)

**2.4.1. Arabic Language: MSA/ADA**

The spread of the Arabic language is caused by Islam. The latter made it the largest language in its Semitic family spoken in 24 countries from Morocco and Mauritania in the west of Africa to Iraq in the eastern edge of the Arabian Peninsula. It is spoken by more than 280 million people who all used it as their first language.

In Algeria, Arabic language has mainly two forms: Modern Standard Arabic (MSA) and Algerian Dialectal Arabic (ADA).

Classical Arabic (CA) has a certain prestige due to the fact of being the language of the Holy Quran i.e., the language of Islam. It is considered as the formal version that was used in the Arabic Peninsula. It was also the language of poetry during the Pre-Islamic Era, and the language of royal and princely courts during the Islamic history. (Quoted in Meriem, 2011,p. 40) Algeria is considered to be an Arab Muslim country in which Arabic is the Official and National language. In addition to its religious functions, Arabic is used in education systems,

administrations and state institutions. This variety is mainly used at schools to be used in particular formal contexts; however, it is not practised within the Algerian society in daily life conversations. However, it is not exactly CA that is used nowadays but modern Arabic called ‘Modern Standard Arabic’ (MSA).

Modern Standard Arabic (MSA) is used as *a complementary* of Classical Arabic. After the independence, via some linguistic policies in Algeria; Decision Makers and especially the Nationalists insist on recuperation the Arab and Muslim identity through establishing MSA as the National and Official language of the country, and step by step reducing the importance of French. (Quoted in Imene, 2013,p. 11) Therefore, the Algerian Constitution proclaimed the spread of the Arabization Process in all domains. According to President Boumediene (1968) “*without recovering that essential and important element which is the national language, our efforts will be vain, our personality incomplete and our entity a body without a soul*”. (Quoted in Bouhania, 1998,p. 26)

Therefore, MSA is the Official and the National language of Algeria and it is used in the formal settings and the educational spheres.

Ennaji (1991) has defined it as:

*... standardized and codified to the extent that it can be understood by different Arabic speakers in the Maghreb and in the Arab World at large. It has the characteristics of a modern language serving as the vehicle of a universal culture. (p.19)*

Accordingly, MSA meets the needs of the new generation in using language while CA reflects the needs of older ones.

In addition to MSA, there are various forms of Arabic which exist in different parts of Algeria; these are regional varieties with different accents. Algerian Dialectal Arabic (ADA) is spoken in everyday communications by the vast majority of the Algerians it is used as their mother tongue. It lacks formality, standardisation and it is spoken rather than written. It is the first acquired language in Algeria.

The common feature of ADA is its inclusion of many borrowed words from French with the added affixes to constitute the general syntax of the mother tongue, some of these words are: رونيوا /rɔnpwæ/ (traffic circle), شومبرة /ʃɔmbrɛ/ (bedroom), etc.

Linguistically speaking, ADA differs considerably 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 in مفتاح /miftaħ/ (key) which becomes

مفتاح/miftaḥ/(key), باب/bæbun/(door) becomes باب /bæb/(door). Moreover, the initial definite article of the standard form ال /-al/ (the) is also omitted in words like: العرس/lɜrs/(the wedding party) instead of عرس/ɜrsun/(wedding), and البارحة/lbarəḥ/ (yesterday) instead of الباردة /al bariḥa/ (yesterday), etc.

Variation does not occur only between the standard and non-standard forms, but also between the Algerian dialects too. Many lexical items vary from one region to another, and sometimes even between villages and regions of the same speech community. The degree of mutual intelligibility varies from one region to another. For instance, the dialect of Adrar is not fully understood by those who live in Algiers, and in turn the speech patterns of Tiaret Speech Community are quietly misunderstood not only in Annaba, Constantine, or Setif, but even by the other western neighbouring areas such as: Tlemcen, Mascara, etc.

We can find this variation also in the use of items and expressions which vary from one place to another, we call this morphological variation. Example: (car) is called طونوبيل/tonobil/ in Algiers, لوطو/lotu/ in Tiaret, تاكسي/tæksi/ in Constantine, and لوتيرة/luatira/ in some parts of Tlemcen and in Tindouf it is called لواطا/lwatta/, also (boys) is شاشرة /ʃaʃra/ in Tiaret, دراري/dra:ri/ in Anaba, لولاد/lɔwla:d/ in Béchar, and تاركة/tərka/ in Tindouf, In other cases, the same word has different meanings creating a kind of semantic variation. For instance, in Constantine: سلكته/sələktə/ means (I paid him) while in Tiaret it means (I saved him).

At the phonological level, all the Algerian dialects share 24 consonants sounds in addition to the long and short vowels such as: /æ/ as in كلا/klæ/ (he ate), /i:/ in قريت/kri:t/ (I read), /u:/ in تلفون /tilifu:n/(telephone), /i/ in هي /hija/(she). Perhaps one of the most distinguished features of Algerian Dialectal Arabic is the collapse of short vowels in some positions. Thus, the Standard Arabic رَمَاد/ramad/ (ashes) became رَماد/rmad/, and كلام/kalam/ (speech) is كلام/klæm/. This leads us to say that Algerian Dialectal Arabic always shortens the syllable structure as compared to the standard form like in: حجرة/hadʒara/(stone)is حجرة/hadʒra/. We can also observe that in many Algerian dialects the vowel glides /ai/ and /au/ substituted for the long vowels /i:/ and /u:/ respectively as it appears in these two examples: دين/dajn/ becomes دين/di:n/ (debt), لون/lawn/ is لون/lu:n/ (colour).

Phonological variation is noticeable particularly in the use of phonemes which differs from town to town. For instance, /g/ is pronounced as: /g/ in Tiaret and /ʔ/ in Tlemcen thus “near” is: قريب/gri:b/ in Tiaret, and أريب/ʔri:b/ in Tlemcen. Another example of variation is in the pronunciation of the *third* singular masculine *objective* pronoun. For example: كتبته



/ktəbtah/(I wrote it) is said كتبتو /ktəbtu:/ in other dialects such as in Tiaret سقسيتيه /səgsiteh/ (I asked him) instead of سقسيت /səgsit/.

Furthermore, the addition of the phoneme /k/ before each verb is one of the phonological aspects of the south western dialects like that of Béchar and Adrar. This makes their speech similar to that of Morocco. For example: كنقول /kangu:l/(I say), كنمشي /kanəmʃi/(I go), etc. Eastern dialects have similar accent to the one of Tunisia even when speaking French.

In terms of gender, masculine nouns and adjectives in Algerian Dialectal Arabic generally end with a consonant; while, the feminine nouns generally end with an /a/, and most feminine nouns are in fact feminized versions of masculine nouns such as نسيم/nasim/ نسيمة/nasima/, أمين/ami:n/ أمينة/ami:na/, etc. For example: كلب/kəlb/ (a dog), كلبة/kəlba/ a female (dog), طفل/tfol/ (a little boy), طفلة/tofla/ (a little girl), ثقيل/əgil/ for (heavy) and ثقيلة/əgila/ for a female's description.

Most of the dialects approximately use the same pronoun's form of MSA in نتا/nta/ for (man) which is أنت/anta/ and نتتي/nti/ for (woman) instead of أنت/anti/ apart from few places like Tlemcen where نتينا/ntina/ is used for (man) and نتا/nta/ for (woman).

A type of plural form in Arabic which is commonly referred to in Arabic grammar as (جمع التكسير) exists in ADA like in MSA; it is used for some masculine and feminine words. For example: the plural form of رجل/raʒəl/(man) is رجال/rʒəl/(men) or رجالة/ro'ʒəla/ (men) and the plural of ضيف/dhif/ guest is ضياف/dhiaf/. The suffix /-in/ is used in MSA for the accusative and the genitive exist in ADA. For example: مبلع/mbe'laʒ/(closed) is مبلعين/mbelʒin/, سن/sən/(tooth) is سنين/sənnin/(teeth). For feminine nouns, the plural is mostly obtained by adding the suffix /-a:t/. For example: جارة/ʒa:ra/ (a neighbour lady) the plural is جارات/ʒara:t/(neighbours ladies).

The negation is usually expressed in ADA in two parts, with the free function morpheme ما/ma/ before the verb and bound morpheme -ش/ʃ/ after the verb, or words like: والو/walu:/ in combination with /ma/ to express double negation. For example: خدمت/khdəmt/ (I worked) becomes ماخدمتش /makhdəmtʃ/ (I did not work), كلا/klæ/ (he ate) ماكلش /maklæʃ/ (he did not eat), شفناه/ʃefnæh/ (we saw him) ماشفناهش /maʃefnæhʃ/ (we did not see him).

Moreover, the negation for adjectives in most of the Algerian dialects is formed by adding the free function morpheme ماشي/maʃi/(not). For example: مليح/mlih/ (good), ماشي ماشي/maʃimlih/ (not good). Besides, there are two types of derivation forms: Causative and Passive. Derivation is made by adding suffixes or by doubling consonants.

Causative is obtained by doubling consonants. For example: خرج/khrəʒ/ (to go out) it is خارج/kharrəʒ/, دخل/dxəl/ (to enter) is داخل/daxəl/.

Passive; this derivation is similar to Berber and does not exist in MSA where the passive voice uses vowel changes and not verb derivation; it is obtained by prefixing the verb with /t/, /tt/, /tn/ and /n/. For example: قتل /gtəl/ (to kill) is اتقتل /ətəgtəl/ (to be killed), سرق /srag/ (to steal) is اتسرق /ətəsrag/ (to be stolen).

### 2.4.2. Berber

The Berber dialects or varieties are spoken in many parts of Algeria but largely in Kabylia, in the Aures, and in some villages in the Sahara. It has the status of a “National and Official language”. The following presentation of the Berber dialects of Algeria which are classified geographically includes mainly all the existing ones:

In the north; “Kabyle” in Kabylia about 7.5 million inhabitants in Algeria specially in Algiers, Béjaïa, Tizi Ouzou, Bouïra, Sétif and Boumerdas. “Chaouia” in the Aures about at least 5 million inhabitants specially in Batna, Khenchela, Souk Ahras, Oum el Bouaghi, and Tebessa. “Chenoua” in Tipaza province. “Tarifit” around Arzew, Tlemcen, and Sidi Bel Abbas. Perhaps extinct, in western Algeria: Beni Snous, Achacha, Ouarsenis, Bel Halima, and Haraoua. In the Sahara: “Tamazight” in the Mزاب, “Ouargli” in Ouargla.

Dialects of “Touat” and “Gourara” (called “Taznatit” by the Ethnologists, this name in fact refers to most of the Zenati languages). Dialects of “Touggourt”, “Temacine”, “Tidikelt”, “Tamahaq”; the dialect of the Tuareg of the Hoggar and “Tachelhit”, the dialect of the western ksours.

Berber in Algeria has no final classification; i.e., unfortunately many people do not recognise the real meaning of the term Berber especially from a linguistic point of view. In fact, Berber varies from one place to another; we can find mutual intelligibility between some of its dialects. The use of Tamazight as an Official language brings the needs of a written language which has increased the use of the adapted Roman script.

A common feature of Algerian Dialectal Arabic and Berber is the mixture of French words with those of the mother tongue. For example: as in ستيلويات /stilu:jət/ vs. ستيلويان /stilu:jən/ (pens) and كوزينة /ku:zina/ vs. تكوزينات /taku:zinət/ (kitchen) respectively.

### 2.4.3. French

After the independence, language presented an ideological, social and political concern in Algeria. Despite the government followed a strategy of Arabization process of education but French continued to play an important role in various domains and to be used in the spoken and the written forms. It has been estimated that about 20% of the Algerian population can read and write in French; other sources estimated a much larger percentage. (Quoted in Fezzoui, 2013, p. 41)

Geographically speaking, the use of French varies because the majority of people in the northern part of Algeria can master French more than the southerners. These results are due to the French Concentration on the north. French becomes part of our daily communication, our history and our culture. It is used in the majority of our dialects. Some Algerian sociolinguists consider this kind of linguistic practices more “dangerous” than the political one because it is very hard to halt the Algerians from using French and excluding the use of such language will create a linguistic conflict.

It hardly happens to hear someone saying نافورة/næfourΛ/ (water fountain) rather than “jet d’eau” or جيدو /zido/, مدرسة /madrassa/ instead of (l’école) or ليكول /liku:l/, البريد /el barid/ (postage) instead of (la poste) or البوشنة /lboʃta/, etc.

### 2.4.4. English

The widespread of the English language in the whole world and its use as a global Lingua Franca, an international language, the language of technology and sciences enforced the linguistic policy of Algeria to design new education programmes to teach English starting from the first year at middle school. It is taught as the second foreign language in Algeria.

## 2.5. Language Contact in Algeria

Language contact has always been recognized by sociolinguists as the outcome of socio-cultural factors resulting from wars, colonization, migration, slavery, globalization, etc. The contact between languages was introduced first by the so-called Ureil Weinreich in his book “*Languages in Contact*” in (1953).

According to Sarah Thomason (2001) “*Language Contact is everywhere, there is no evidence that languages have developed in total isolation from other languages*” i.e., the former is a situation in which many languages or language varieties that are genetically related or genetically unrelated can be used within the same time and place. When speakers of different linguistic systems interact with one another, it is obvious that these languages

influence each other. The co-participants of one language may be influenced by the other language by introducing to it new features or items.

In fact, Algeria witnessed many invaders that lead it to be characterized as a Multidiglossic community. Briefly, diglossia refers to the use of two varieties of the same language. The term ‘Multidiglossic’ means the different varieties that are spoken by the regions of Algeria in which most of them are mutually unintelligible, speakers need to come back to MSA in order to understand each other. A speaker from Tiaret cannot understand a word from someone who lives in Algiers. For instance: the term *شيباني*/ʃibæni/ in Tiaret which means (an older man) is *شيخ* /ʃikh/ in Algiers. In order to understand one another, the two co-participants have to come back to MSA in which the term *عجوز*/ʒædʒu:z/ to show that both words or language varieties belong to the same high variety.

The Algerian population is influenced by the French colonisation. French continues to play an important role in both written and spoken forms. This is due to the great number of French loanwords that have been included within Algerian Dialectal Arabic. The Algerians speak French without even knowing that they do so. This contact between languages is usually acquired or learned through education and the mixture between them is made without confusion. The present research work is not concerned with the outcomes of Language Contact in Algeria but there are few linguistic phenomena such as diglossia, borrowing, code switching and bilingualism that have to be mentioned here.

### 2.5.1. Diglossia

The term “diglossie” has been first used by William Mraçais in 1930 to describe the diglossic situation in Arab countries including; Algeria, Morocco and Tunisia. Later on, Charles Ferguson in his book “*Word*” introduces the term “diglossia” into English by the late of 1950’s. He uses this concept to describe the sociolinguistic situation of Arab countries as well as in the German, the Greek and the Hatian communities where two varieties of the same language are used. (Quoted in Medjdoub, 2011,p. 44)

Ferguson (1959) has defined diglossia as:

*Dilgossia is the state of two co-existing language varieties that belong either to the same language family or different language families in which one of them is characterized as being the (high) variety and the other as being the (low) variety.*(p. 240)

In view of that, diglossia has been defined as the use of two varieties of the same language; these varieties are high variety (H) and low variety (L). High variety is used in formal settings such as: schools, news, Poetry, political speeches, etc. As a result, the High variety is more prestigious than the Low variety because its vocabulary contains formal and technical terms (Hudson, 1966; Holmes, 2001; Sridhar, 1996).

Unlike the High variety, the Low variety is used in informal situations such as jokes, communicating with friends, etc. Also, it is acquired at home and used as a mother tongue (Romaine, 1989).

Ferguson has noted that High variety and Low variety differ in some elements, according to him “*one of the most important features of diglossia is the specialisation of function for H and L*” (ibid,p. 245). This work put by Fishman in (Romaine, 1989) and those elements are:

- 1. Function:** each variety has its own function because of the different specific domains where High or Low variety is used.
- 2. Prestige:** The High variety is more prestigious than Low variety since it is used in education, literature, etc.
- 3. Literary Heritage:** Both prose and poetry in diglossic languages are in High variety; while, in Low variety are not written.
- 4. Acquisition:** Low variety is considered as the mother tongue because it is acquired before the High variety. The latter comes after the Low variety as it is learned at school.
- 5. Standardization:** High variety is standardized in the sense that the native grammarians set up dictionaries and grammar books for it, whereas the Low variety is not standardized.
- 6. Stability:** It means that diglossia does not change through history. So, it is stable.
- 7. Grammar:** Most linguists agree that “H” variety has grammatical categories rather than “L” variety. The latter cannot be taught at school because it just lacks grammar.
- 8. Lexicon:** One variety lacks some vocabulary items that are used in the other variety and vice-versa.
- 9. Phonology:** The phonological systems of the two varieties cannot be separated from each other.

Therefore, Algeria is known as a Multidiglossic context because of the co-existence of different varieties that belong to the same language family (MSA) or different language families (French, English, Spanish, etc.).

### 2.5.2. Borrowing

Borrowing is a phenomenon that is used nearly in all the languages. Most of speakers from different languages include borrowed words when they do not find the suitable term in their speeches. It is the morpho-phonological adoption of single words which means the same word is used or found in other languages with no change in its morphological and phonological features. For example the term 'weekend' is a borrowed word that is pronounced, written and meant the same thing in all languages. Gumperz (1982) has claimed that "*the introduction of single words or short, frozen, idiomatic phrases from one variety into the other...*" (p.66). The items in question are incorporated into the grammatical system of the guest language. They are treated as part of its lexicon, taking its morphological characteristics and inserted into the syntactic structures of the recipient language. Accordingly, we can understand that borrowing is a situation when individuals utilize terms from different languages to describe, give an explanation, and explicit a given idea or an item in their conversations; however, these terms are not existing in their mother tongue. They borrow words from other codes in order to fill in speech gaps and to convey messages to the listener.

### 2.5.3. Code Switching

Code Switching or Language Alternation is to switch back and forth from one language variety to another within the same conversation or interaction. Nunan & Carter (2001) have suggested that CS is "*a phenomenon of switching from one language to another in the same discourse*" (p.275). For instance: a speaker starts his sentence in French then he switches to Arabic then he switches again to the French language within the same sentence. For example: "andi rendez-vous 3and tbib le Lundi prochain" (I have an appointment with the doctor the next Monday). Unlike Borrowing, it is the morpho-phonological adaptation of words, phrases, clauses and sentences.

### 2.5.4. Bilingualism

The term bilingualism generally refers to the use of two languages by an individual speaker or group of people. It was first used by Uerl Weinreich in his book "*Languages in Contact*" in (1953) in which he states that "*The practice of using alternately two languages*" (p.5). According to Hudson's definition (1996) which describes a bilingual speaker as someone: "*who knows two languages*" (p.15). In view of that, we understand that bilingualism is concerned with at least two language varieties when speaker comes into contact with people speaking the second language; s/he faces the situation of language shift.

In Algeria, Bilingualism is the outcome of the Arab conquest of North Africa in the eighth century which brought Arabic into contact with Berber. In addition to the French occupation which brought the French language into contact with Arabic and Berber. Following the same sense, Saad Allah (1998) has stated that Algerians were influenced linguistically during the French occupation because of the long colonial period; the French language entered the Algerian linguistic system and remained even after the independence. The existence of two unrelated language varieties in Algeria, Arabic and French, makes the country bilingual. Saad Allah has pointed out that Bilingualism in Algeria is special since it is much more practised in the biggest cities where there is a contact between Arabic and French.

## 2.6 Tiaret : the Context of the Current Research

In this section, we would like to refer to Tiaret in much more ins and outs.

### 2.6.1 Etymology and history

Tiaret (in Berber: ⵜⴰⵔⴰⵏⵜ; *Tihert* or *Tahert*, Arabic: تيارت، تيهرت). The name means "lioness" in the Berber language; a reference to the Barbary lions that lived in this region. The wilaya of Tiaret is located in the northwest of Algeria. It consists of series of high plains and highlands, and the major mountain ranges are characterized by an average altitude of 1000 meters above the sea. It is far away from the capital city Algiers about 360 km<sup>2</sup>. It covers the biggest area in the western side of the country of about 20.050 km<sup>2</sup>. It is bounded by Tissemsilet and Relizane from the North. Laghaout and El Bayadh to the South. Mascara and Saida to the West and El Djelfa to the East (cf., Map 2.2). It is a large domestic agricultural pastoral Algerian province especially with breeding horses such as the Shao Shawa Horse in the Breeding Center in the Municipality of Tiaret known as Jumentry.

The origin of the population of Tiaret is composed of Arabs and Berbers. In reference to the last census of (2008), the total population of Tiaret estimated 874,050 people with an intensity of about 44 inhabitants by km<sup>2</sup>. According to the official order of the Algerian provinces, Tiaret is pointed as the fourteenth numbered province. It has one airport which is named after the martyr Abdelhafid Boussouf Airport at Bouchekif.

The climate in Tiaret is characterized by two main periods. First, it has a very cold freezing winter weather, often accompanied by the snow with an average temperature of 7 °C. Second, it has a hot and dry summer with an average temperature of 24 °C.

The wilaya of Tiaret has forty two municipalities/communes (cf, Map 2.3) which are, by their turn, grouped into fourteen main daïras as follow:

<b>Communes/ Municipalities</b>		<b>Dairas</b>	
Tiaret	01	<b>Tiaret</b>	<b>01</b>
Sougueur	02	<b>Sougueur</b>	<b>02</b>
Faidja	03		
Si Abdelghani	04		
Tousnina	05		
Rahouia	06	<b>Rahouia</b>	<b>03</b>
Guertoufa	07		
Oued Lilli	08	<b>Oued Lilli</b>	<b>04</b>
Sidi Ali Mellal	09		
Tidda	10		
Meghila	11	<b>Meghila</b>	<b>05</b>
Sebt	12		
Sidi Hosni	13		
Medrousa	14	<b>Medrousa</b>	<b>06</b>
Sidi Bakhti	15		
Mellakou	16		
Machraa Safa	17		
Djillali Ben Amar	18	<b>Machraa Safa</b>	<b>07</b>
Tagdemt	19		
Mahdia	20		
Aïn Zarit	21	<b>Mahdia</b>	<b>08</b>
Nadorah	22		
Seba3ine	<b>23</b>		
Ksar Chellala	24		
Serghine	25	<b>Ksar Chellala</b>	<b>09</b>
Zmalat El Emir Abdelkader	26		
Hamadia	27		
Bougara	28	<b>Hamadia</b>	<b>10</b>
Rechaiga	29		
Frenda	30		
Aïn El Hadid	31	<b>Frenda</b>	



Takhmaret	32		<b>11</b>
Dahmouni	33	<b>Dahmouni</b>	<b>12</b>
Aïn Bouchekif	34		
Aïn Kermes	35	<b>Aïn Kermes</b>	<b>13</b>
Madna	36		
Medrissa	37		
Djebilet Rosfa	38		
Sidi Abderrahman	39		
Aïn Deheb	40	<b>Aïn Deheb</b>	<b>14</b>
Chehaima	41		
Naima	42		

**Table 2.1. The Administrative Organization of the Wilaya of Tiaret**

In fact, the history of the wilaya of Tiaret extended from the Stone Ages Era before the arrival of Islam in the seventh century to Algeria. The Berbers arrive to the north of Africa to become the first people to settle there and named the region “Tahert” which means “station” in the native Berber dialect because it had served as a site or a stopping place of rest for traders, travellers and military armies during the Roman Era.

Above and beyond, Tahert had been the capital city of the Ibadhite /əbɑːdɑt/ Rustamid Dynasty between 761 and 909 AD in the Middle Maghreb (Algeria). The founder of the city is the Imam Abderrahmane Ibn Rostom (776-784), a Kharedjit religious leader of a Persian origin. After running away from Kairouan (in Tunisia) with his son Abdel Ouahab in 761 to come in the Middle Maghreb (Algeria), Abderrahmane begins to collect his forces with his loyal followers to establish a city under his Ibadhite rule to be marked by history as the first Ibadhite Islamic state in Algeria. In that time, Tihert had attended a big economic growth and flourish, particularly in the field of agriculture because of its geographical situation.

Unfortunately, it came the day the Rustamid Dynasty's end to be destroyed completely by the armies of the Islamic Fatimid Caliphate under the leadership of El Hussein Abu Abd Allah Ash-Shi'i in 909, killing the last Rustamid Imam and his family. They left Tahert and

went to Sedrata in the Algerian desert before moving to the M'zab valley (in Ghardaya) to settle there<sup>3</sup>.

According to some historians, Tihert fell under the rule of El Ziri Ibn Manad Sanhaji in 952. Then, it became part of the Almohads Dynasty (Al Muwahhidin) in 1153. After that, it was controlled by the Ziyani state in 1253 to join the region of Tiaret to their capital city Tlemcen and it became very known for industry, agriculture, trade and culture. During the sixteenth century and after the decline of the Ziyani state in 1518, the Turks took control over the region under the rule of the Turkish brothers Aruj and Kheireddine (known as Barbarossa) who were practising piracy along the Mediterranean Sea. Tiaret had been seized by the Ottoman Empire for 318 years under the authority of the Bey of Mascara at that time.

Last but not least, Let's go to French colonization in 1843 that defeated El Amir Abdel Kader El Djazairi who moved his capital city from Mascara to El Zemala (the commune of Zmalat El Emir Abdelkader, known as Taghine) and then to Tagdamet in 1843. France brought stability to Tiaret as well as **to** substantial numbers of colonists who constructed many grand buildings in the European style in. When Algeria achieved Independence in 1962, most of the French and other European "pied noirs" (literally "black feet") left the city that had been their home for several generations<sup>4</sup>.

## 2.7. Conclusion

To go over the main points then, one can notice that the different invaders and conquerors that Algeria had witnessed have made a great impact in making its current linguistic profile including the wilaya of Tiaret, as being the core subject area of our ongoing investigation. The sociolinguistic situation seems to be complex because of the existence of different languages (varieties) such as: MSA, ADA, French, Berber, English, Turkish and Spanish.

In the next chapter, we will devote our attention mainly to the practical side i.e., data collection, description and interpretation.

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<sup>3</sup> [www.andi.dz/PDF/monographies/Tiaret.pdf](http://www.andi.dz/PDF/monographies/Tiaret.pdf)

<sup>4</sup> <https://en.wikipedia.org/wiki/Tiaret>

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

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### **3.1 Introduction**

This chapter is intended to bridge the gap between the theoretical framework and the practical side. This research work presents the different dialects of TSC; the urban and the rural dialects. The current chapter tries to show the different specific features; the morphological, phonological and lexical levels. In doing so, the data are collected from the speakers of each region. It will also shed the light on the methodology and the research tool adopted to carry out our investigation and describing our target population. This chapter investigates how and why these dialects distinct at along TSC. It sketches the major research findings in our study i.e., it has been based on quantitative and qualitative data analysis which enable us to make the difference between these varieties. This stage endeavours to draw a clear picture of the hierarchy of our work using tables, charts, graphs, discussions and/ or comments and interpretations.

### **3.2. Methodology**

Since the current chapter is devoted to data analysis and interpretations, it seems quite necessary to talk briefly about the methodology adopted for the sake of answering the research questions. Thus, in this respect, the research tool adopted is the quantitative method, i.e.; the questionnaire. This research tool is a written form of gathering information which includes questions to which the area under discussion is expected to be answered. It is accomplished on the basis of interpreting the subsequent graphs and tables that will provide us with an assortment of percentages that expose the participants' use of a language variety over another.

#### **3.2.1. Observation**

No pure sociolinguistic analysis can be done without observation tool.

##### **3.2.1.1 The Observer's Paradox**

This method was used as the first step in doing this research work simply for the reason that the researchers are members of the community in which the investigation takes place. This qualitative instrument is very helpful because people are observed when they speak naturally in their families or with friends at some points in conversations in the streets or bus. So, whenever there had been the opportunity to observe, note taking and recordings

were made covertly. In this respect, Milroys and Gordon (2003) have stressed that “Participant observation can be an enormously fruitful method for sociolinguistic analysis” (p.71).

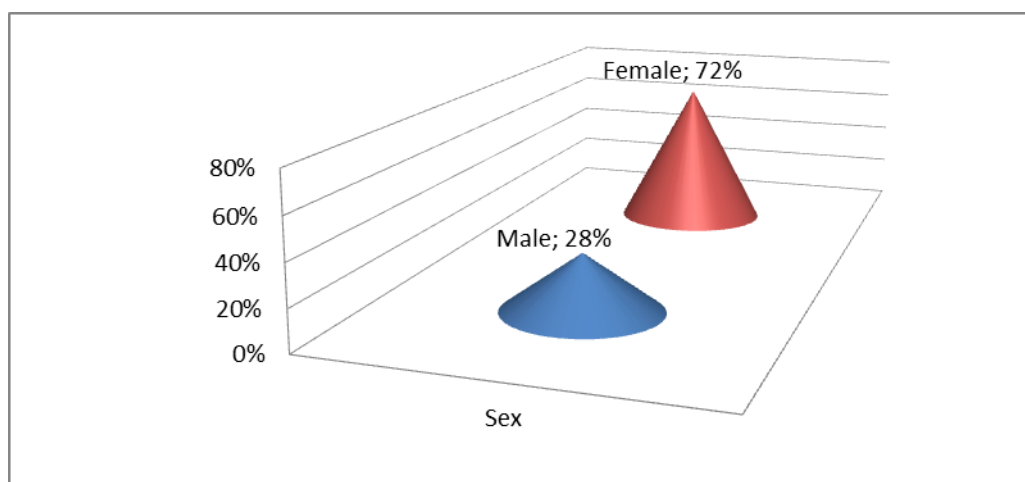
### **3.2.2 Selection of the Respondents**

The aim of this research is to describe and analyse the linguistic features characterizing Tiaret town and its suburbs in order to show the differences between the varieties used in both areas and also to know the causes behind such use. This study takes place in Tiaret Speech community (TSC). The respondents involved in this research are from Tiaret town and its suburbs .The data is collected in the University of Ibn Khaldoun. Therefore, the questionnaire is submitted to third year students of the English Language at Ibn Khaldoun University of Tiaret. The research is based on a random sample population of about 100 students’ respondents.

### **3.3.1 Participants’ Personal Information**

This section reveals our respondents’ ages and sex. We shall present them in the following graphs and tables (3.1 and 3.2.)

#### **QQ1. Sex**

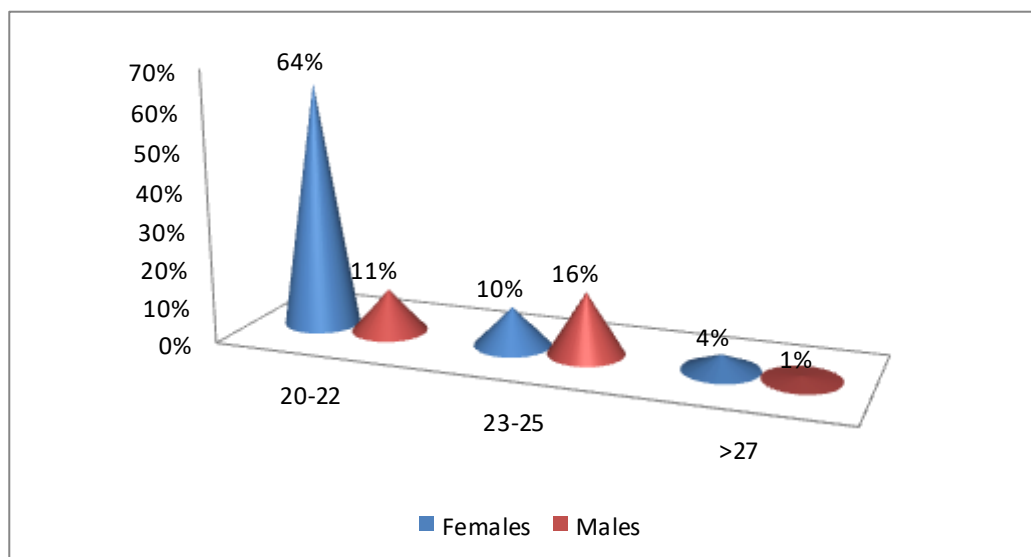


**Graph 3.1 Respondents’ Sex**

To begin with, graph 3.1 of this section displays our respondents’ sex. As is it indicated in graph 3.1, 72% of our respondents are females; whereas; 28% are males. It is

obvious that the distribution of our questionnaires is imbalanced between males and females. This may be because females dare to study Foreign Languages rather than males do.

**QQ2.Age Range**



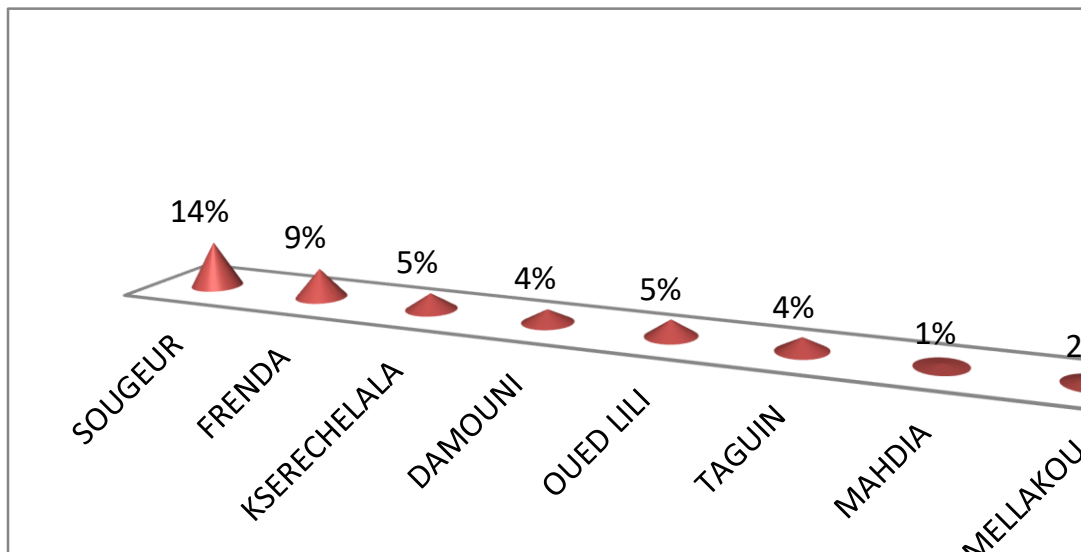
**Graph 3.2 Respondents' Age**

From graph 3.2, we can observe that 68 % of the respondents are aged between (20-22); fifty-seven 57 are females and eleven 11 are males. In addition, 27% of them are aged between (23-25); sixteen 16 are males and eleven 11 are females. Moreover, 5% of them are aged 27 and more. The first rate may be in turn to the fact that most people at Ibn Khaldoun University are teenagers since this age category outnumbers the other ones to a great extent. Moreover, we can deduce that most of those who are aged between 20 and 25 are mainly teenage students. As a matter of fact, the main reason behind the obtained scores may be in turn to the imbalance distribution of questionnaires among our respondents since the majority of people at Ibn Khaldoun University are seemingly young. Regarding the last rate, we may say that we did not have a good access to age category since the old generation obviously represents a minor percentage from the whole population at Ibn Khaldoun University particularly to third year students in comparison to the young one. The last rate may be for those who repeat the year.

**3.3.2. Linguistic Competence and Language Attitudes**

The second section is devoted to the linguistic competence and respondents' attitudes towards language variation. The respondents were given multiple choice questions to choose the ones that fit them.

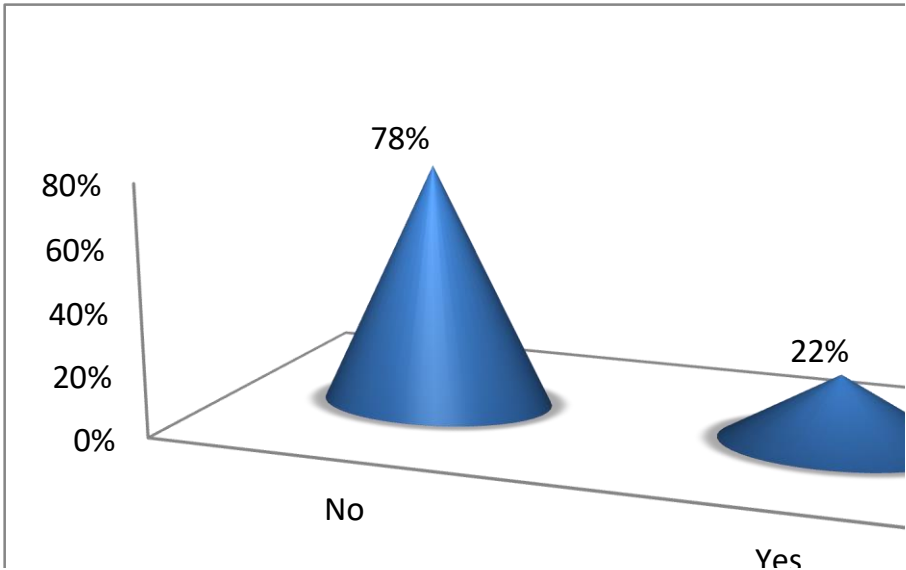
**QQ1. Which region do you belong to?**



**Graph 3.3 Respondents' Hometowns**

According to the results obtained from graph 3.3, the majority of the respondents 56 with a rate of 56% are from Tiaret Centre followed by a rate of 14% (14 respondents) that represents Sougueur area. Then, 9 respondents with a rate of 9% are from Frenda, 5 respondents with a rate of 5% belong to Kser Echelala and 5 participants with a rate of 5% belong to Oued Lili. Moreover, 8 respondents with a rate of 8% four 4 of them are from Damouni; while, the others are from Taguin. The rest 2 respondents are from Mellakou with a rate of 2 % and the last one from Mahdia with a rate of 1% (1 respondent). Evidently, it is seen that our questionnaire reaches respondents from different places of the wilaya of Tiaret. Besides, one can deduce that the higher rate is for those who live in Tiaret Centre; whereas, the last one is for those who are from Mahdia. This may be because those who live in town like learning foreign languages and those who live in the suburbs do not.

QQ2. Do you think that people can discover the region you belong to via your speech?

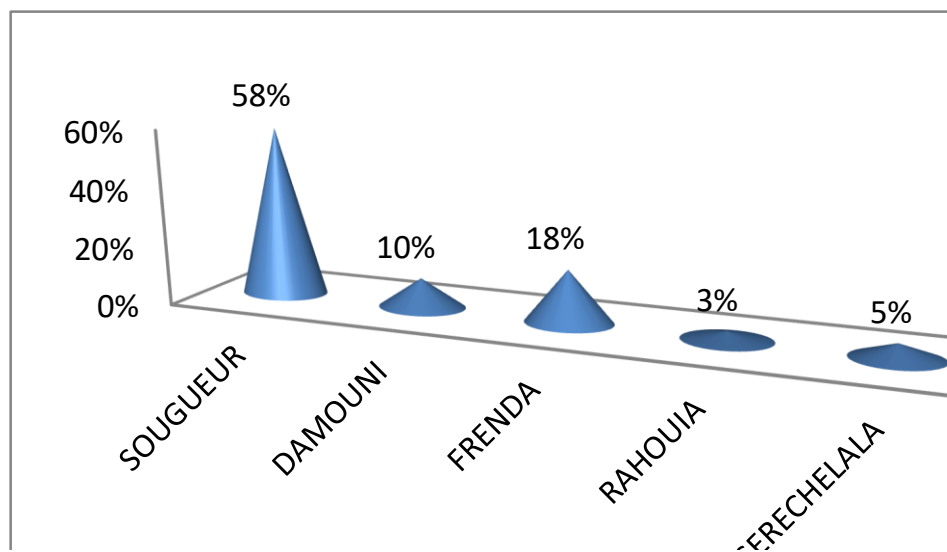


**Graph3.4 Respondents' Attitudes towards Regions' Recognition via Speech**

The graph 3.4. above shows that 78 of the respondents with the rate of 78% say 'No' i.e. people cannot discover the region the speaker belongs to via their speech. However, 22 of them with the rate of 22% reply positively 'Yes' that people can discover the region they belong to from their speech. From the rate 78% which represents that people cannot discover the region the person belongs to via his/her speech may be due to the fact that those who live in the suburbs imitate the way of speaking of those who live in the town for prestigious reasons.



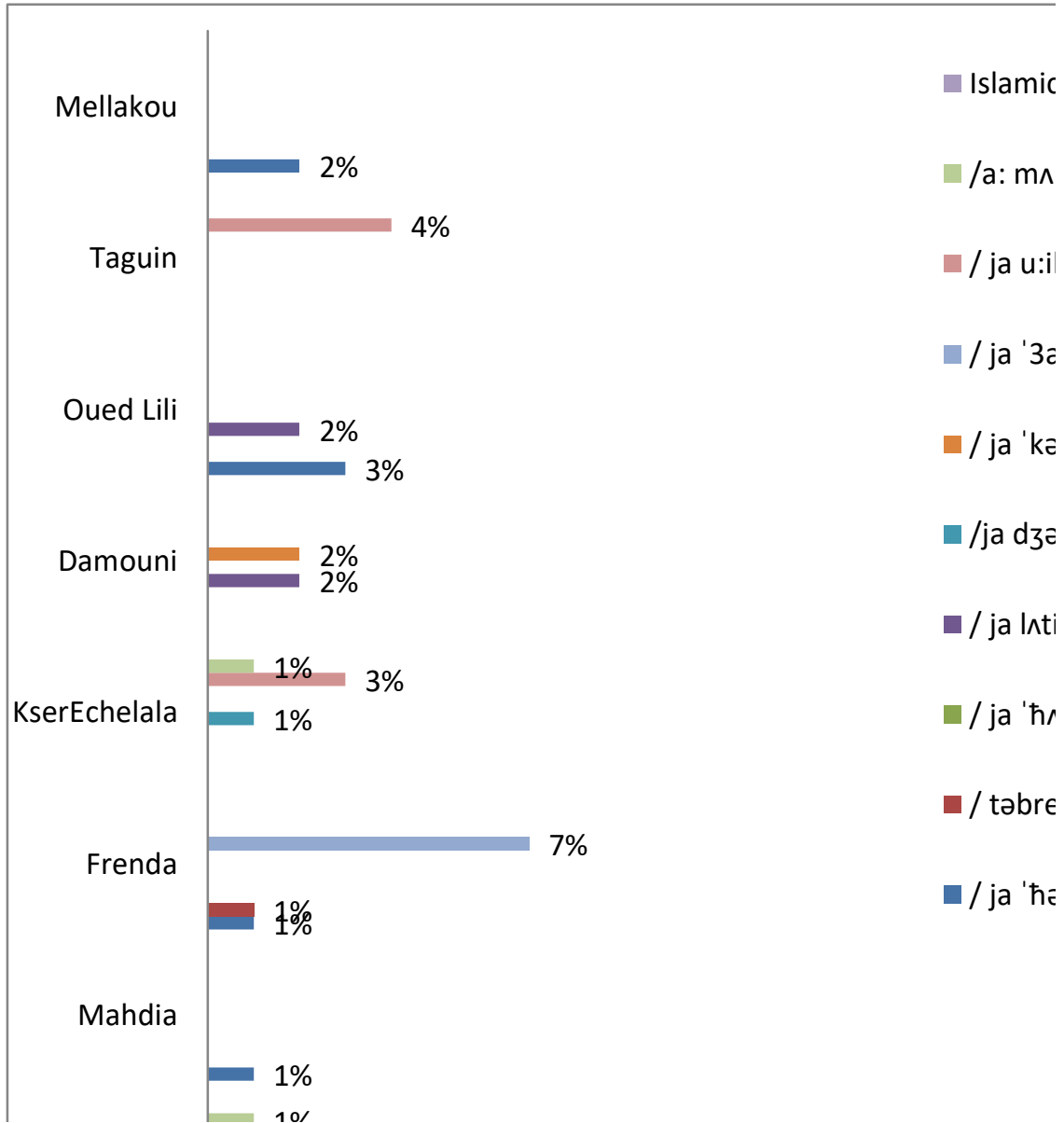
QQ3. Which dialect is the nearest one to that of Tiaret Centre?



**Graph 3.5 Participants' View a Propos the Nearest Dialect to that of Tiaret Centre**

As for the third question in this section, we have asked our participants about which dialect is the nearest one to that of Tiaret Center. Graph 3.5 shows that most of them including both gender *answer* that Sougueur *is* the nearest one with a rate of 58%. Further, 18% of the respondents *have* said that Frenda's dialect *is* nearly the same as Tiaret's Centre dialect. 10% of participants see Damouni's speech and that of Tiaret's Centre the same. Besides, 6% of them believe that Guertoufa's *as* the nearest dialect. In addition, 5% of them say that Kser Echelala's way of speaking is the same as Tiaret; while, 3% of them say that of Rahouia. We can clearly notice that those who answered that Sougueur *is* the nearest dialect to that of Tiaret town think that the language variety used in Sougueur is the same as Tiaret's one. They claimed that they have the same language variety. Probably, they took distance into consideration by the term "the nearest" rather than the term "dialect" itself. This may be in turn to those who are from Sougueur outnumbered the other participants.

QQ4. What expressions do you use to express Nervousness and /or Chocking (ya hawji = **الهلج**) in your region?



Graph 3.6 Words to Express 'Nervousness' and/or 'Chocking'

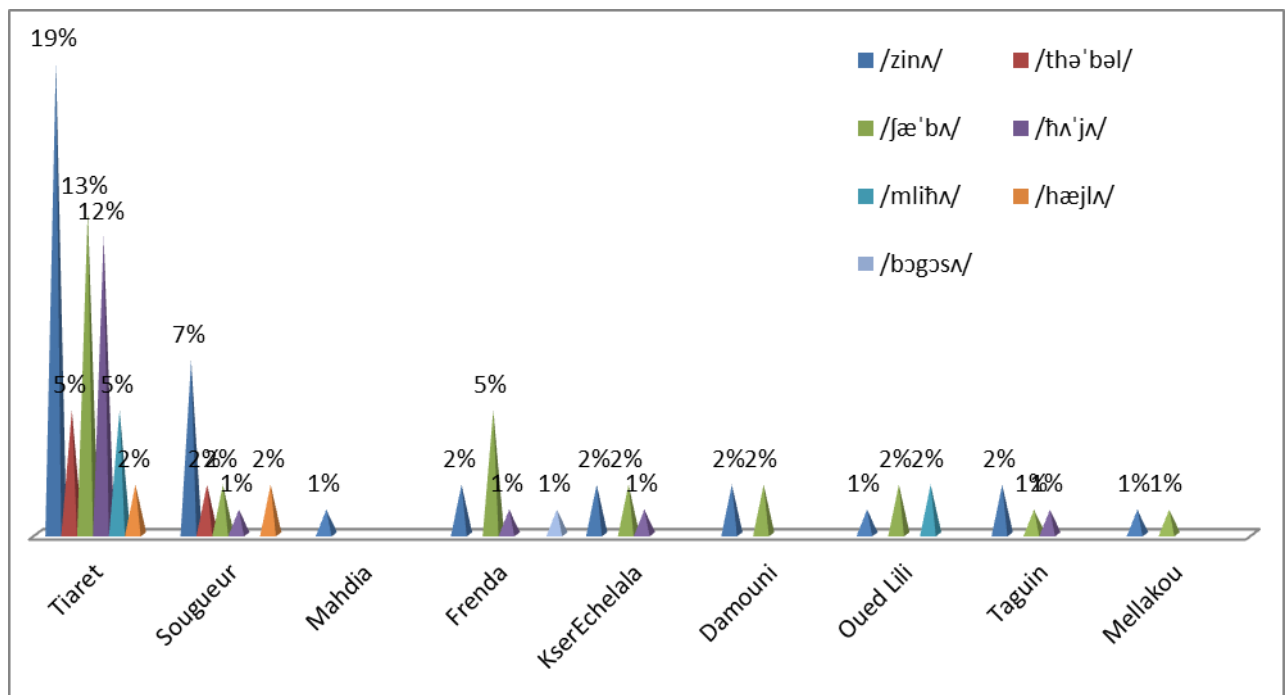
Graph 3.6 shows that each of the regions above has its own way in expressing Chocking. Participants from Tiaret Centre use different terms to express nervousness and/or chocking with a total sum of rates 56% that are divided as follow: 21% use the term **يا حوجي** / ja 'ħəudʒi/, 15% of them say **يا لطيف** / ja lʔtif/, 9% of them say **يا كيتي** / ja 'kəjti/, 7% of them say **يا مكاش منها** / a:mΛ'kʌʃ mənɦΛ/, 4% of them use Islamic words like; **حسي الله و نعم الوكيل**

/ħasbiΛ ʌ'llah wa ni3mΛ el u:akil/, استغفر الله /ʌstʌghfirɔ ʌ'llah/and الله اكبر / ʌ'llahɔakbar/; 3% say يا جدك /ja dʒə'dək/ and only 1% of them say يا حي /ja 'ħʌj/.

Furthermore , respondents from Sougueur also express chocking differently with the total rate of 14% subdivided as follow: 6% of them say يا حوجي / ja 'ħəudʒi/, 4% of them use the term يا لطيف / ja lʌtif/, 2% of the participants say يا كيتي / ja 'kəjti/, only one of them say ا مكاش منها /a:mʌ'kʌʃ mənħʌ/ and يا حي /ja 'ħʌj/. Moreover, only one participant from Mahdia who says that the term يا حوجي / ja 'ħəudʒi/is used for expressing chocking.

The majority of Freneda's participants with the rate of 7% say that they use يا عيي / ja '3æ'ji/; 1% use يا تبرادي / təbredi/ and another one use يا حوجي / ja 'ħəudʒi/. As for the region of Kser Echelala; 3% use the term يا ويلي / ja 'u:ili/, 1% say that they use ا مكاش منها /a:mʌ'kʌʃ mənħʌ/ and another one say that they use يا جدك /ja dʒə'dək/. Besides, Damouni's respondents claim that 2% say يا كيتي / ja 'kəjti/ and 2% say يا لطيف /ja lʌtif/; while, in Oued Lili 3% say يا حوجي / ja 'ħəu:dʒi/ and 2% say يا لطيف / ja lʌtif/. In Taguin, 4% say يا ويلي / ja 'u:ili/. Last but not least, in Mellakou 2% say يا حوجي / ja 'ħəu:dʒi/. From the above mentioned rates, we can notice that those who have risen in the countryside use quieter words than those who live in the outskirts.

QQ5. What is the synonym of the word 'Beautiful' (chaba = جميلة) in your region?



Graph 3.7 Synonym of the Word 'Beautiful' according to the Participants

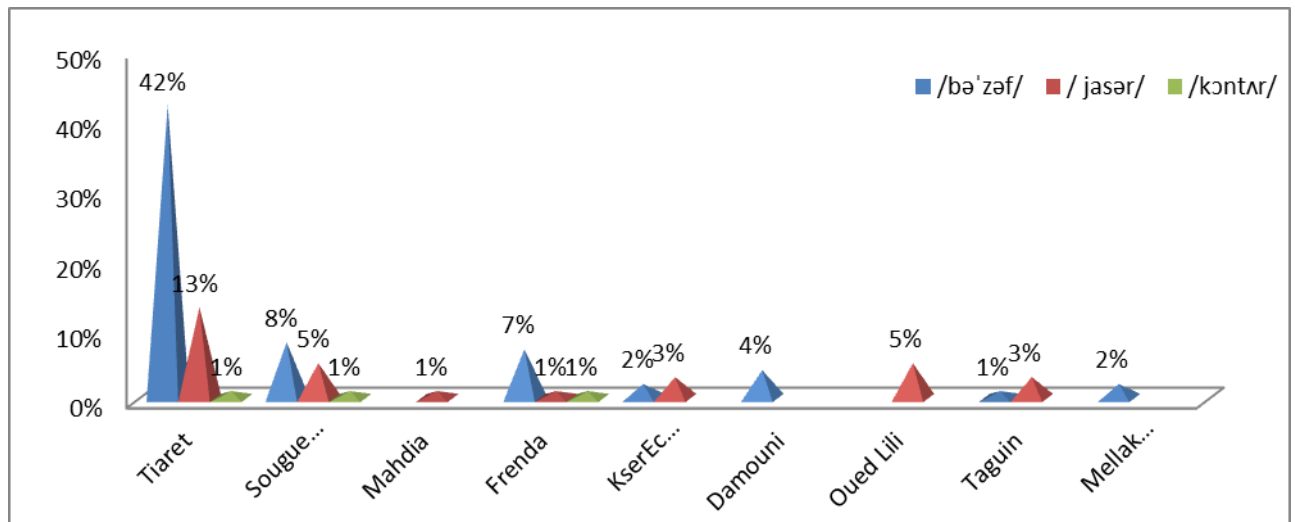
Graph 3.7 presents the majority of the participants from Tiaret Town with the rate of 19% use the word زينة /zinΛ/, 13% of them say شابة /ʃæ'bΛ/, 12% say حية /ħΛ'jΛ/, 10% of the participants say تهبل /thə'bəl/ and 5 respondents say مليحة /mliħΛ/, and only 2% say هايلة /hæjlΛ/. In addition, those participants from Sougueur use words as follow: 7% of whom say زينة /zinΛ/, 2% of them say تهبل /thə'bəl/, 2% of them say هليلة /hæjlΛ/, 2% of them say شابة /ʃæ'bΛ/ and only 1% say حية /ħΛ'jΛ/.

Moreover, from only 1% participants from Mahdia claim that they say زينة /zinΛ/. In Frenda, 5% of whom say شابة /ʃæ'bΛ/, 2% say زينة /zinΛ/, 1% say حية /ħΛ'jΛ/ and only 1% say بقوصة /bɔgɔsΛ/. Likewise, respondents from KserEchelala also have different terms for the word 'Beautiful' in which 2% of the respondents say زينة /zinΛ/ and another 2% say شابة /ʃæ'bΛ/ but only one or 1% say حية /ħΛ'jΛ/. In Damouni, 2% of whom say زينة /zinΛ/ and 2% say حية /ħΛ'jΛ/.

However, in Oued Lili; 2% of the participants say شابة /ʃæ'bΛ/, and 2% say مليحة /mliħΛ/ while one says زينة /zinΛ/; while, Taguin's participants declare that 2% of them use the term زينة /zinΛ/ as a synonym to 'Beautiful', 1% say مليحة /mliħΛ/ and 1% say

حبة /ħʌ'jʌ/. At last, in Mellakou; 1% of them say زينة /zinʌ/ and 1% of them say شابة /ʃæ'bʌ/. The rates above reveal that Tiaret town is too rich in terms of the numbers of words corresponding to the term 'Beautiful' in comparison that of its suburbs.

**QQ6. Which expressions do you use to describe 'large amount of things' in your region?**



**Graph 3.8 Words that Express 'Large Amount of Things' in Tiaret Town and its Suburbs**

In graph 3.8, we will shed the light on five words suggested by third year English Language students at Ibn Khaldoun University of Tiaret to express 'large amount of things' each person according to his/her region. To begin with, the word بيزاف /bə'zəf/ is used in Tiaret Center by 42 participants with the rate of 42%. In Sougueur 8% of them use it. Similarly, 7% of participants in Frenda, 2% in KserEchelala, 4% in Damouni, 1% in Taguin and 2% in Mellakou use the same word to express 'large amount of things'. In using such expression, we can deduce that both Sougueur and Frenda bring into play nearly the same words as that of Tiaret Center.

As far as the second word ياسر /jasər/ is concerned, it is used in Tiaret Center by 13% of the participants. However, it is used in both Oued Lili and Sougueur 5% each. Furthermore, it also is used in both Taguin and KserEchelala with the rates of 3% each, and 1% by both Frenda and Mahdia each.

At last, for the word قنطار/gɔntɑr/ is a suggestion given by Tiaret Center, Sougueur and Frenda's participants with a rates of 1% each. This may indicate that older generations' words are rarely used by its grandchildren.

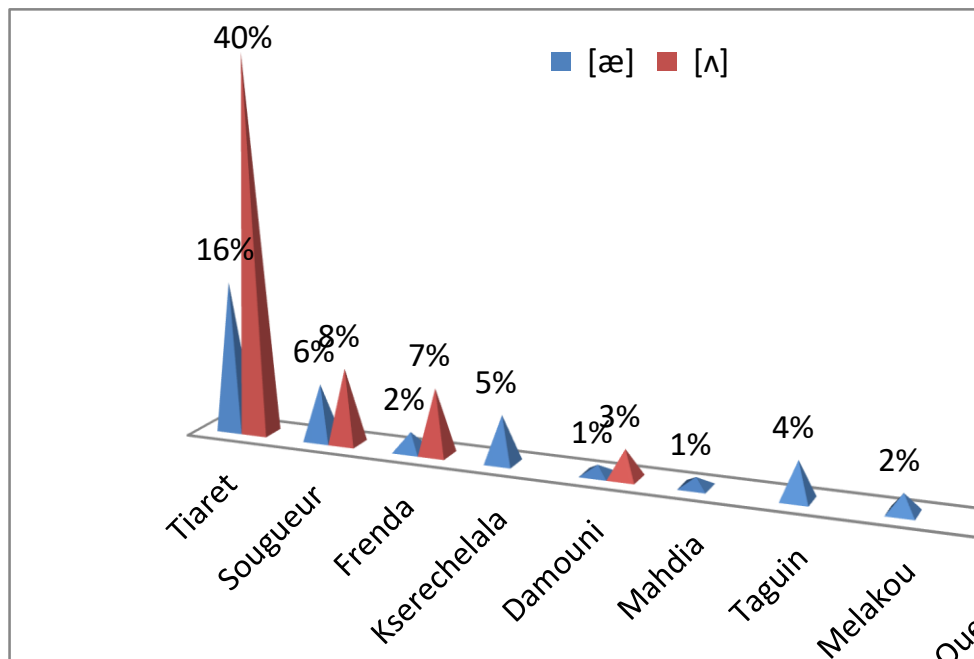
### 3.3.3. Linguistic Variables

This section is devoted to analyse phonological and morphological variables in both Tiaret town and its suburbs.

#### 3.3.3.1 Phonological Variable

In this section, we will examine the way the vowel sound /a/ that is realized i.e. either [æ] or [ʌ] and how the Arabic letter (ج) is realized i.e. either [dʒ] or [ʒ], the variants are shown then interpreted according to regions underneath.

##### 3.3.3.1.1. The Realisation of the Vowel Sound /a/ as [æ] vs. [ʌ]

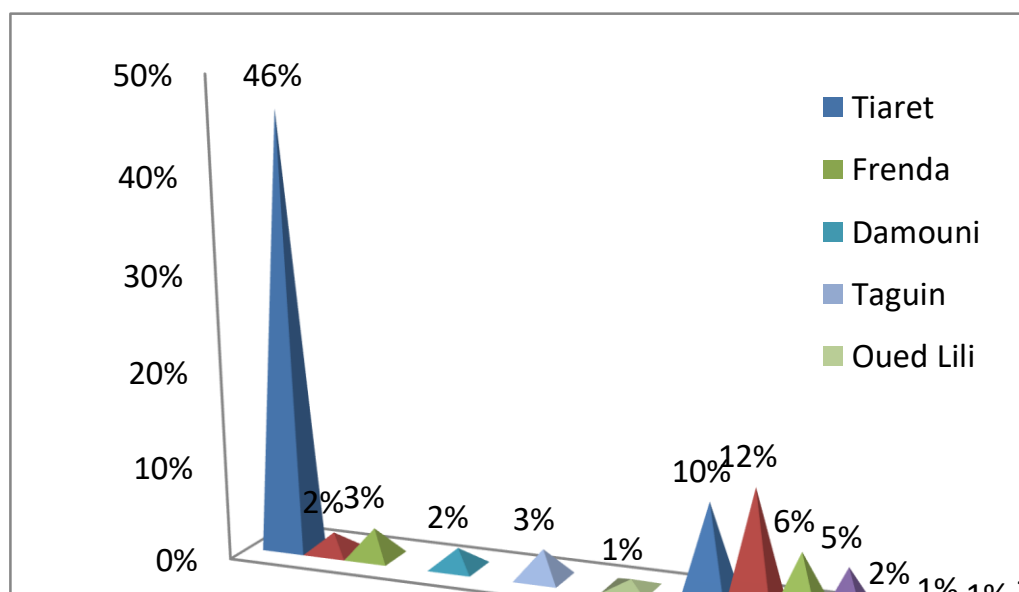


Graph 3.9 The Variants [æ] vs. [ʌ] in Correlation with Regions

Graph 3.9 exposes the scores of the variants [ʌ] and [æ] for all the suburbs of the wilaya of Tiaret. The most important traits of urban dialect in Tiaret Speech Community is the vowel sound /a/ as it is realised [æ] or [ʌ]. In spite of the fact that [ʌ] is a characteristic feature

of the whole Tiaret speech, our observations have shown that most Tiaret Center citizens with the rate of 40% say that [ʌ] is normally used in words like: قلبي /gʌlbi/ (My Heart); while, 16% of them say that the sound /a/ might be pronounced as [æ] like in the word مالكي /'mæʎki/ (What is going on?) . It is supposed that the speakers do not acknowledge the realization of [æ] as characterizing Tiaret speakers. The same thing is in Sougueur, 8% of the respondents realise the sound /a/ as [ʌ] while 6% of them pronounce it as [æ]. According to Frenda's respondents 8% of them realise the sound /a/ as [ʌ] while 6% of them pronounce it as [æ]. For those who are from Damouni replay that 4% of them realise the sound /a/ as [ʌ] while only 1% pronounce it as [æ]. All respondents of Oued Lili with the rate of 5% use the [ʌ]. However, this sound is indeed realized with [æ] rather than [ʌ] in KserEchelala with the rate of 5%, Taguin with the rate of 4%, Mellakou 2%, and from Mahdia only 1%. The results obtained reveal that regional variation plays an important role in the use of [ʌ] vs. [æ]. The data show a higher rate of [ʌ] articulation than [æ] by the nearest regions to Tiaret Centre compared with those who live far from Tiaret Centre. This leads us to say that speakers from the nearest regions to Tiaret Centre are more likely to use [ʌ] rather than the ones who live far from Tiaret Town.

3.3.3.1.2. Consonant Sounds Variation [dʒ] vs. [ʒ]

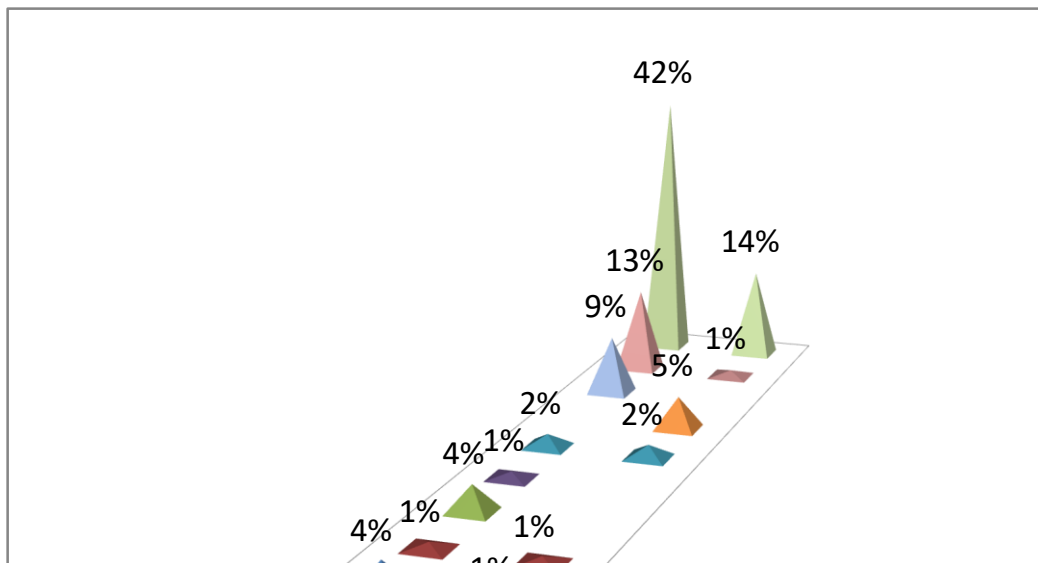


Graph 3.10 The Realization of [dʒ] vs. [ʒ] in Correlation with Tiaret and Its Regions

From graph 3.10, it is clearly shown that Tiaret Centre is characterized by the articulation of the phoneme /dʒ/ in a number of lexical items, in particular, as in رجع /r'dʒe3/ (Come-back) and رجل /rʌ'dʒɔl/ (Man). The data collection shows that the majority of speakers who tend to use [dʒ] with the rate of 46% are from Tiaret Centre vs. 12% from Sougueur, 10% from Tiaret, 6% from Frenda, 5% from KserEchelala and 4% of the variant [ʒ]. The results show swinging scores from one region to another. Which leads us to conclude that people of the suburbs of Tiaret are more likely to shift to the MSA form /dʒ/ to [ʒ]. Although, they are very near to Tiaret Centre but they use the phoneme [ʒ] instead of [dʒ] maybe they use it as a type of prestige (like the big towns; Oran).



3.3.3.1.3. Possessives via [h] vs. [u]



**Graph 3.11 The Realization of Variables [h] vs. [u] according to Tiaret and Its Suburbs**

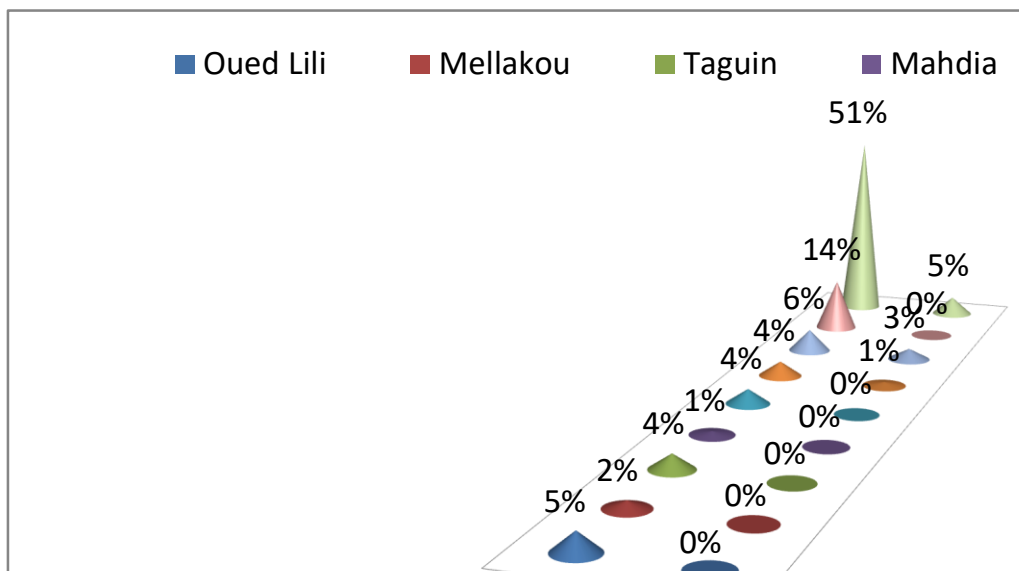
The [h] and [u] sounds are the linguistic feature characterising the speech community of Tiaret and its suburbs. Through the examination of some words containing the possessive adjectives *داره*/darəh/ (His house) and *لوطوته*/lototəh/ (His car), the data gathered show the use of the /h/ variant by the majority of the respondents with the rate of 42% from Tiaret, 13% from Sougueur, 9% from Frenda and 4% from Taguin vs. only 14% respondents from Tiaret, 1% from Sougueur, 5% from KserEchelala, 1% from Mellakou, 1% Oued Lili use /u/ variant. The geographical distances affect the way of speaking in Tiaret town and its suburbs.

### 3.3.3.2 TSC Morphological Variables

As far as morphology is concerned, we are interested in the examination of plural forms and internal variation i.e. the use of the suffix morphemes; *-تاعهم* /ta3hɔm/ vs. *-هم* /hɔm/ in *دار تاعهم* /dar ta3hɔm/ vs. *دارهم* /darhɔm/ ( Their House) respectively, the use of the dual marker *-اين* /ajen/ vs. *-بين* /i:n/ in *ساعتين* /sa3tæjen/ vs. *ساعتين* /sa3ti:en/ (two hours), and the use of the plural form *اوت* /ɔuət/ vs. *يات* /jət/ in *ستيلوات* /stilɔuət/ vs. *ستيلويات* /stilɔjæt/ (pens), These variables are examined according to Rural and Urban areas.

#### 3.3.3.1 The Suffixes *-تاعهم* /ta3hɔm/ vs. *-هم* /hɔm/ as Possessive Adjectives

These results are put in the following graph where we explain the use of these morphemes *-تاعهم* /ta3hɔm/ vs. *-هم* /hɔm/ in correlation with urban and rural areas.



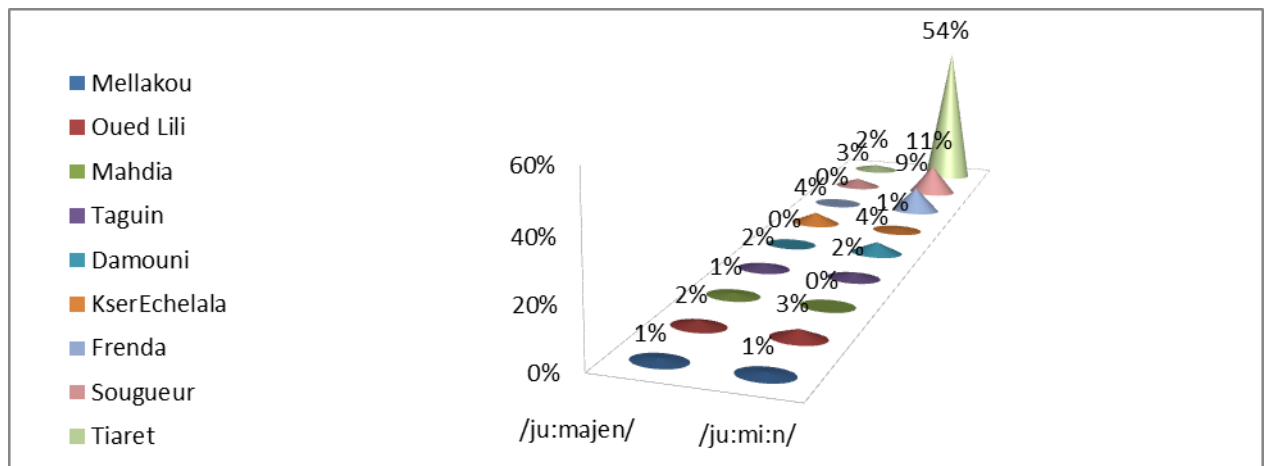
**Graph 3.12 The use of Suffixes *-تاعهم* /ta3hɔm/ vs. *-هم* /hɔm/ as Possessive Adjectives in Correlation with Urban and Rural Areas.**

Graph 3.12 clearly indicates that the local suffix *-هم* /hɔm/ occurs noticeably more than the other form *-تاعهم* /ta3hɔm/. Speakers who tend to use the possessive adjective *-هم* /hɔm/ are 51% from Tiaret town, 14% respondents from Sougueur, 6% from Frenda, 5% from Oued Lili, 4% from KserEchelala, 4% are from Damouni, 4% from Taguin and only 1% from Mahdia. In comparison to those who use the possessive adjectives *-تاعهم* /ta3hɔm/ are only 5% from Tiaret, 3% from Frenda and 1% from KserEchelala.

The results of the occurrences of *هم- /həm/* vs. *ناعهم - /ta3həm/* in correlation with urban and rural areas show that the majority of the speakers are more likely to use *هم- /həm/*. In addition, this can be explained in relation to the contact with other dialects.

**3.3.3.2.1 Variation in the Dual Form; the suffixes *اين- /aj:n/* vs. *-ين/i:n/***

Duality in MSA is marked by the suffix *ين/ajn(i)/* (in the genitive and accusative cases). To examine variation in the use of the suffixes *اين- /aj:n/* vs. *-ين/i:n/* we have chosen the word; *يومين /jumin/* (two days). The results show swinging scores as the following graph indicates:

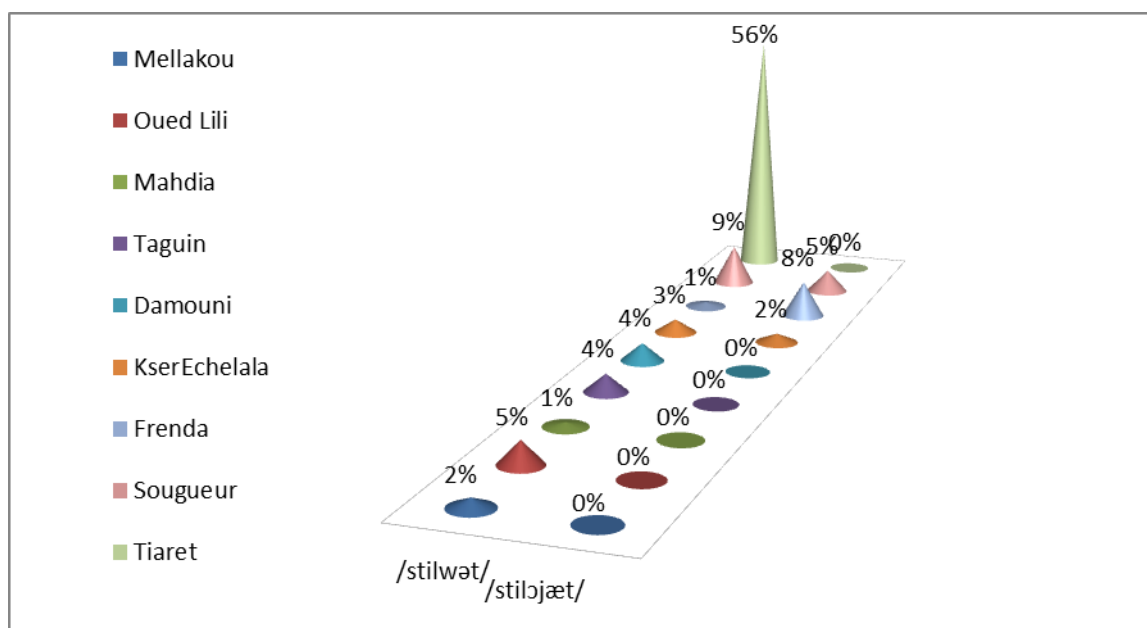


**Graph 3.13 Variation in the Dual Form; The Suffixes *اين- /aj:n/* vs. *-ين/i:n/***

From graph 3.13, it is clearly shown that the use of the suffix *-ين /i:n/* is more common in Tiaret town and the nearest suburbs with the rates of 54% in Tiaret town, 11% in Sougueur, 9% in Frenda, 4% in Damouni, 3% in Oued Lili, 2% in Taguin and 1% in Mellakou. While 4% respondents from KserEchelala and 2% from Taguin use mostly the suffix *اين /aj:n/* so this variation can be due to the distance between the areas.

### 3.3.3.2.2 Variation in the Plural Form

Plural form marked in Tiaret town speech community by using **وات** /wæt/ for example **ستيلوات** /stilwæt/ (pens). However, the other regions' speakers the plural form by the use of the suffix **يات** /jæt/ such in **ستيلويات** /stilɔjæt/ the plural of **اقلام** /ʌklæm/ (pens). The results show scores as the following graph indicates:



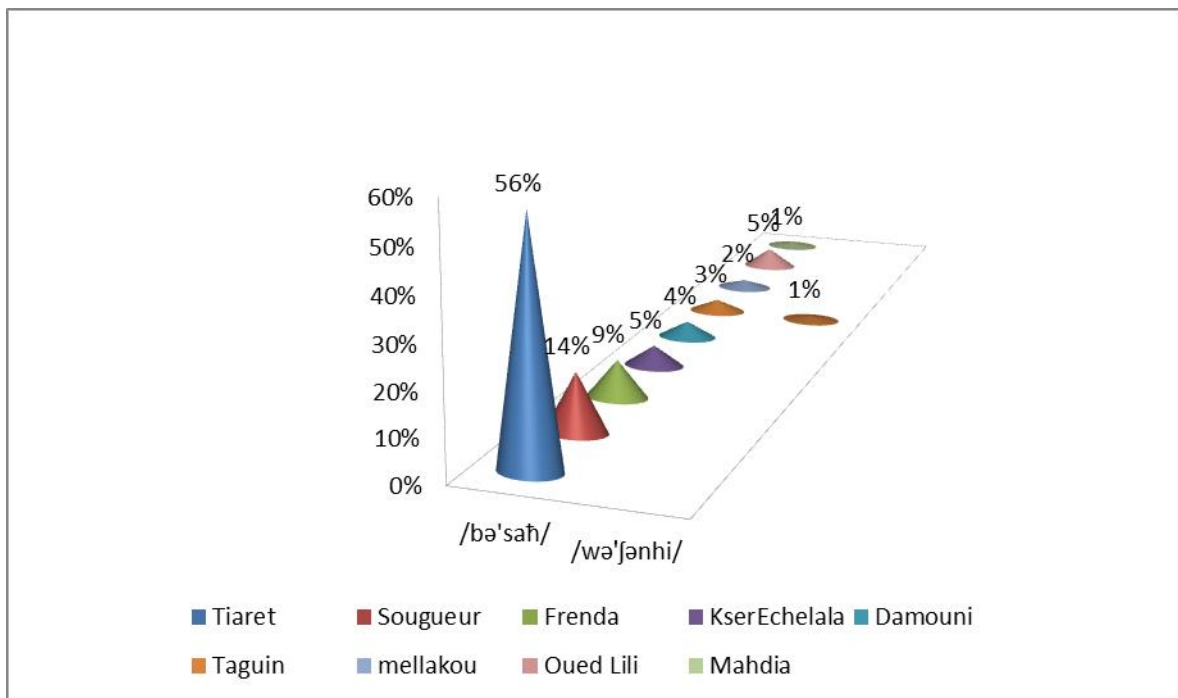
**Graph 3.14** The suffixes **وات** /wæt/ vs. **يات** /jæt/ in Correlation with Geographical Variation

In graph 3.14, it is clearly shown that Tiaret's Centre speakers use the suffix **وات** /wæt/ more than **يات** /jæt/. Fifty six 56 occurrences of the variant **وات** /wæt/ from Tiaret town which means all the informants of Tiaret Centre with the rate of 56%, 9% respondents from Sougueur, 5% from Oued Lili, 4% from Damouni, 2% from Mellakou vs. 5% from Sougueur, 8% from Frenda, 5% from KserEchelala and 2% from Taguin use the variant **يات** /jæt/. Which leads us to conclude that people who live far from Tiaret town are more likely to use **يات** /jæt/ instead of **وات** /wæt/. Especially Frenda's Dialect, may be because they tend to use Oran's way of speaking rather than Tiaret's one.

3.3.3.3 Lexical Variables

Differences in the lexis are one aspect of dialect variation which is noticeable in all types of speech communities. These variations can be within the same dialect, for example in ADA there exist various colloquial dialects, and lexical variation can be found even within the same speech community. Therefore, the variety under investigation shows variation with other Algerian dialects and also within its members. Such differences are reflected especially in variation according to geographical groups. Age also affect the way people change their way of speaking, the new generation or the younger try to make for themselves new words so it can be symbols of youth. They also try to avoid what they call the traditional forms used by elders. The following words are the replaced ones used nowadays:

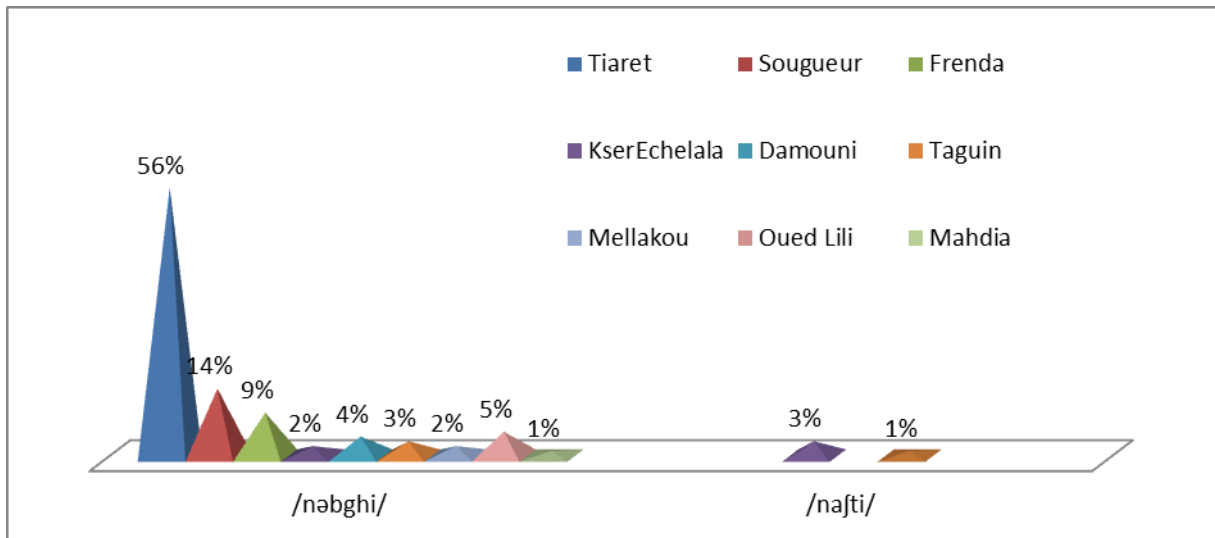
3.3.3.3.1 The Use of the lexeme لكن /lækin/(but); وشنهې /wə'ʃənhi/ or بصح/bə'sah/



Graph 3.15 The Use of the Lexeme لكن /lækin/(but)

From graph 3.15, it is clearly shown that only the region of Taguin with the rate of 1% use the lexeme وشنهې /wə'ʃənhi/. May be they are the only ones who preserve their dialect and they do not feel ashamed while speaking.

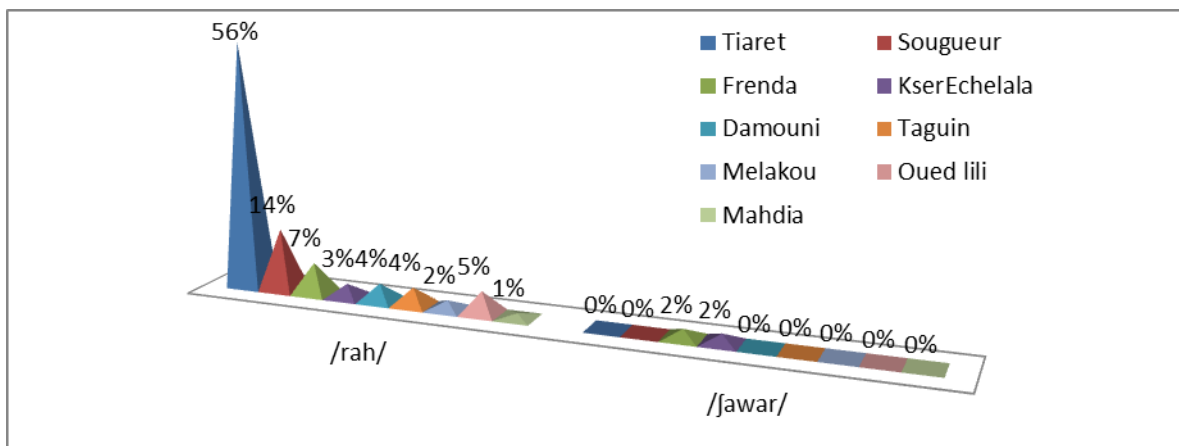
3.3.3.3.2 The Use of the lexeme **احب /u:hibu/(I love); نشتي /nəfti/ or نبغي /nəbghi/**



**Graph 3.16 The Use of the Lexeme **احب /u:hibu/(I love)****

From graph 3.16, it is clearly shown that the word **نبغي/nəbghi/** is used by nearly all the participants while the word **نشتي/nəfti/** is used only by KserEchelala with the rate of 4% and Taguin with the rate of only 1%. This is maybe because they want to preserve their language.

3.3.3.3.3 The Use of the lexeme **ذهب /dɛħɛbɛ/(left); شور /ʃɔwɔɔr/ or راح /rɛħ/**

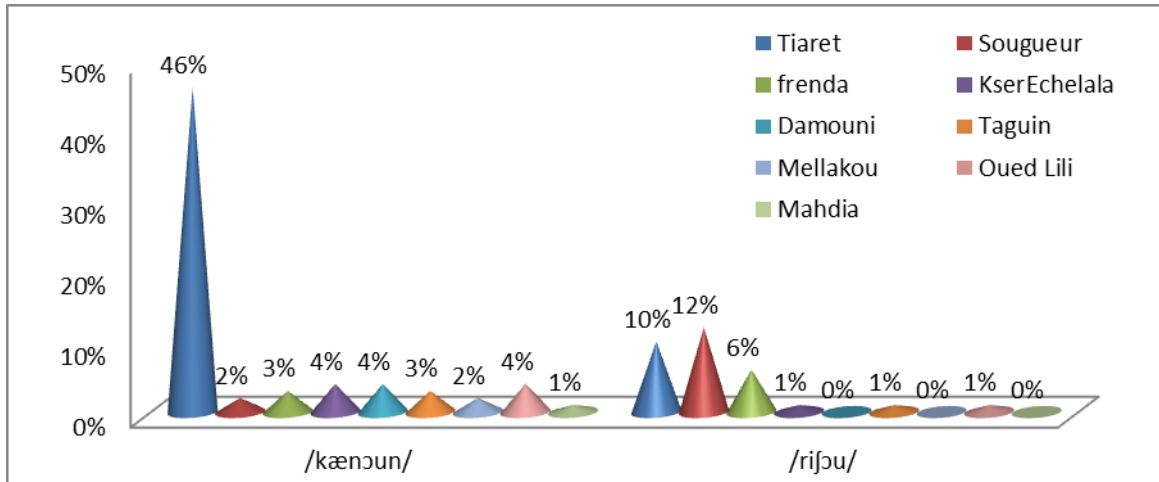


**Graph 3.17 The Use of the Lexeme **ذهب /dɛħɛbɛ/(left)****

Graph 3.17 shows that 56% which represents the participants of Tiaret Centre use the word **راح /rɛħ/ (left)**, the same for those who live in Sougueur with the rate of 14%, Frenda

also with the rate of 7%, Damouni with the rate of 5%, KserEchelala with the rate of 3%. While the rate of 2% is followed by both Frenda and KserEchelala for the word شور /ʃɔʊər/.

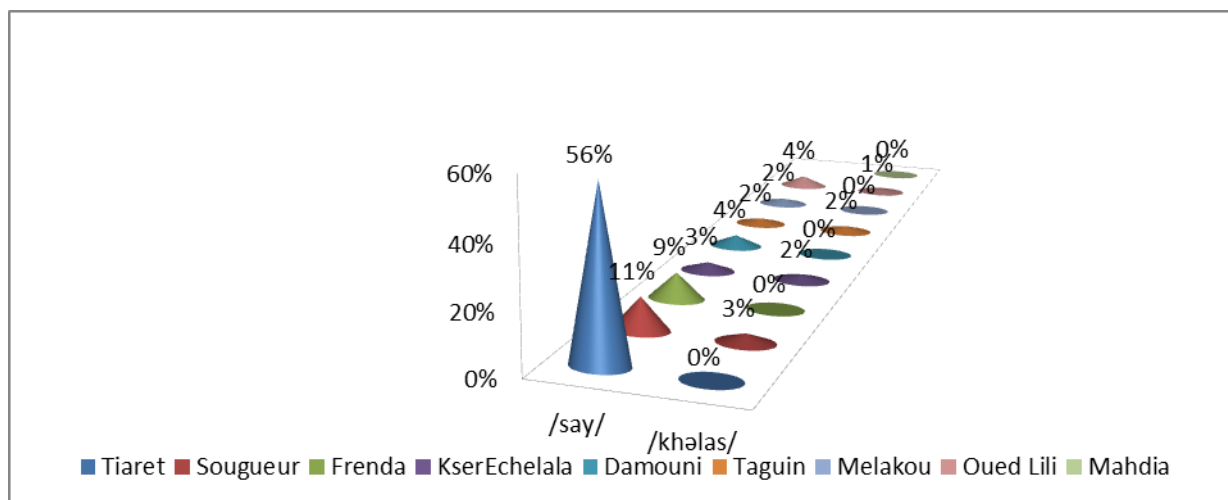
3.3.3.3.4 The Use of the lexeme فرن /fɔrn/(oven); كانون/kæɲɔn/ or ريشو /rifɔu/



Graph 3.18 the Use of the Lexeme فرن /fɔrn/(oven)

From graph 3.18, we have noticed that the word كانون /kæɲɔn/ is used by 46% in Tiaret, 4% by all of KserEchelala, Damouni and Oued Lili. While the word ريشو /rifɔu/ is used by 12% from Sougueur, 10% from Tiaret Town, 6% from Frenda and 1% by all of KserEchelala, Taguin and Oued Lili.

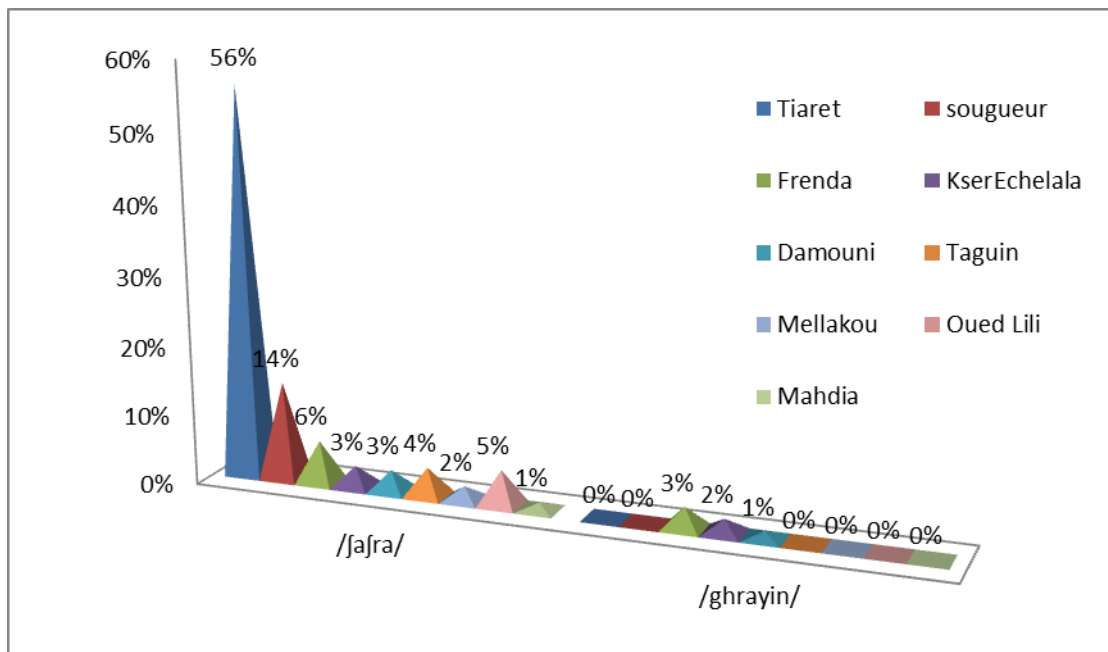
3.3.3.3.5 The Use of the lexeme انتهى /intɬɬ/(finished); خلاص /khalas/ or صاي /saj/



Graph 3.19 The Use of the Lexeme انتهى /intɬɬ/(finished)

It is clearly shown in graph 3.19 that the word خلاص/khelas/ is used by the rate of 3% in Sougueur, 2% in KserEchelala, 2% in Taguin and only 1% in Oued Lili. However, the word صاي /saj/ by the majority of the participants with the rate of 56% in Tiaret Town, 11% in Sougueur, 9% in Frenda, 4% in Damouni, 4% in Oued Lili and 2% by all of Mellakou and Taguin.

3.3.3.3.6 The Use of the lexeme اولاد /awləd/(children); غرايين /ghræji:n/ or شاشرة /ʃæʃrʌ/

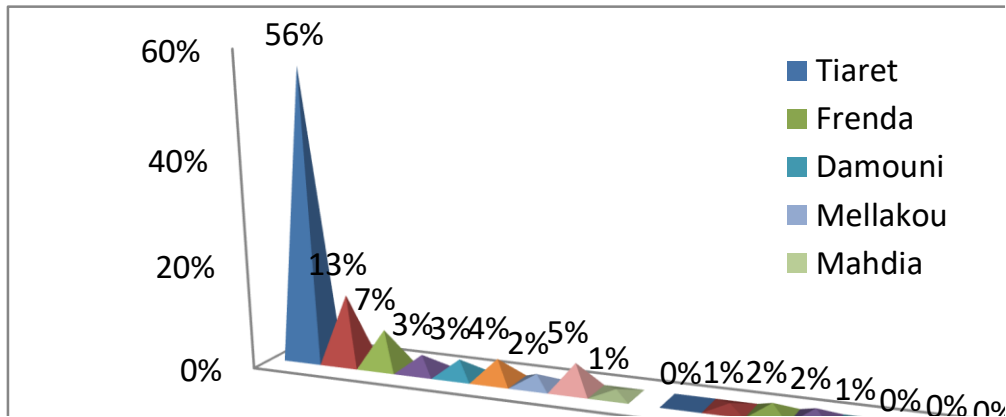


Graph 3.20 The Use of the Lexeme اولاد /awləd/(children)

Graph 3.20 shows the different usage of the word اولاد /awləd/(children). The semantic meaning of such word is expressed into two ways غرايين /ghræji:n/ or شاشرة /ʃæʃrʌ/. The former is used in Frenda with the rate of 3%, in KserEchelala with the rate of 2% and in Damouni with the rate of 1%. While the latter is used in Tiaret by the rate of 56%, in Sougueur 14%, in Frenda 6%, in Damouni 5%, in Taguin 4%, in KserEchelala 3% and in Mahdia 1%.



3.3.3.3.7 The Use of the lexis رجع /rʌ'dʒʌ3ʌ/(come back); يولي /jweli/ or يرجع /jer'dʒe3/



Graph 3.21 The Use of the Lexis رجع /rʌdʒʌ3ʌ/(comeback)

In graph 3.21 the use of the lexis رجع /rʌ'dʒʌ3ʌ/(come back) as يرجع /jer'dʒe3/ is followed by the rate of 56% in Tiaret Town, 13% in Sougueur, 7% in Frenda, 5% in Damouni, 4% in both Oued Lili and Taguin, and 3% by all of KserEchelala and Mellakou. However, the use of the lexis رجع /rʌdʒʌ3ʌ/ (come back) as يولي /jweli/ is followed by the rate of by both of Frenda and KserEchelala, 1% in Oued Lili and Mahdia.

As already mentioned in chapter one, people of the outskirts show linguistic differences with those who live in the town. So we may also add that lexical differences in Tiaret occur between people of the outskirts and those of the city, and occur even within the members of the outskirts between its younger and elders.

### **3.4. Conclusion**

This chapter is devoted to the statistical analysis and the interpretation of the obtained results about the different linguistic features of TSC and its suburbs. It also introduces the methods used in gathering data and it also included the main factors that lead to such differences and it paves the way to these communities' attitudes towards their language variety.

People are aware or in other words, variation in the way people use language is known only by the influence of the social factors like; age, gender, level of education, and even if yes it is but they are not the only causes.

In here, we asked different people who belong to the same age groups and they have the same education level (third year licence) but in fact they speak differently. So language variation cannot be limited only to these factors, the geographical variation has such an important role. Regional variation develops because people are separated by a common barrier like physical barriers, historical barriers, racial barriers or religious barriers.

We observed also that people who are from rural regions tend to speak the same as the urban regions do; they imitate them in order to include themselves. For example, those who live in Frenda imitate those who live in Oran and those who live in Sougueur, Damouni, Oued Lili and Melakou imitate those who live Tiaret Town the same for those who live in KserEchelala and Taguin; they imitate those who live in Djelfa.

Unlike the oldest generation, nowadays' generation do not preserve their mother accent and dialect and as we have observed through time the geographical variation will be known only by distance because most of outskirts change their way of speaking and imitate the urban regions. This is one of the causes of language contact we cannot separate the outskirts from the pure residents of the urban regions.

### General Conclusion

Sociolinguistic studies have always emphasized on how language varies from one region to another or an individual to another and even among speakers of the same groups. Thus, our ultimate aim in this investigation has been to examine language variation in Tiaret Speech Community mainly the varieties of languages used in the City Centre of Tiaret as opposed to its suburbs including; Sougueur, Frenda, KserEchelala, Damouni, Oued Lili, Mahdia, Mellakou and Taguin. This is mainly done to provide evidence that the concept 'Speech Community' has nothing to do with the sameness use of language variety amongst the speakers of the same society simply for the reason that it is a relative concept that may mean different things for different people in different contexts.

It tries to refer to the analogy between the linguistic features of each one. More to the point, this research investigates the influence of the geographical variation on the linguistic variables in terms of morphological, phonological, and lexical variables of the town of Tiaret and its suburbs.

Our findings demonstrate that the young are more convergent than their elder counterparts as they tend to avoid the traditional forms and use new forms to make their own speech specific to their age. Even each speaker uses his/her language in different ways according to his/her feeling towards that language. This is considered amongst the main reasons of language variation that leads to language change. Likewise, the mass exodus from rural to the urban areas as well as the close contact of the speakers of the town of Tiaret with them may possibly cause language change.

Undoubtedly, such a speech accommodation, for better or for worse, leads to the loss or adding together of some phonemes or morphemes because people who come from the host rural regions tend to imitate the way that the speakers of the guest urban regions do either for prestigious reasons so as not to be recognized or to show their affiliation and/or social belonging to the whole city.

## **General Conclusion**

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At long last, one can claim that the geographical norms are motivations of language variation that leads to language change and they can be in the midst of the main factors to contribute in explaining individuals or a group of speakers' language variability. In addition, the individual's choice of certain linguistic features over others can be explained in terms of whom, what, why and under which circumstances he uses them. Unlike the oldest generation, the current generation in TSC does not preserve its mother tongue nor accent and dialect. Therefore, this area of investigation will be a promising, interesting and worthy issue to be discussed in our future research.

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## Questionnaire

We would appreciate your participation in the following survey. It is conducted by MA2 (Linguistics) English Language students at Ibn Khaldoun University of Tiaret to better understand 'Language Variation'. It is submitted to Third year students of English Language at Ibn Khaldoun University of Tiaret. It takes about half an hour of your time. Your responses are voluntary and will be confidential. Responses will not be identified by individual. All responses will be compiled together and analysed as a group. We are interested in your personal opinion. This is not a test; so there are no right or wrong answer. Please! Give your answers sincerely as only this will guarantee the success of the investigation.

**NB:** Please! **Cross (X)** the **most** suitable answer **or** use provided space.

### Section One: Personal Information

1. Sex: Male  Female
2. Age Range: 20-22  23-25  > 27

### Section Two: Linguistic Competence and Language Attitudes

#### 1) Which region do you belong to?

Tiaret Center  Sougueur  Frenda  KserEchelala

**Others (Cite):**

.....

#### 2) Do you think that people can discover the region you belong to via your speech? Yes No

#### 3) Which dialect is the nearest one to that of Tiaret Centre?

Sougueur  Frenda  KserEchelala

**Others (cite):**

.....

4) What expressions do you use to express nervousness (ya hawji = **الهلج**) in your region?

.....

.....

.....

5) What is the synonym of the word Beautiful (chaba = **جميلة**) in your region?

.....

.....

.....

6) Which expressions do you use to describe a large amount of things in your region?

.....

.....

.....

### 3) Section Three: Regional and Social Variation in Tiaret Speech Community

Arabic letters	Sounds	Examples
أ	/æ/ OR /ʌ/	/ hæt/ → هات = give me OR / ʌmi:n/ → أمين = ameen
ج	/ʒ/ OR /dʒ/	/ʒabal/ → جبل = mountain OR / dʒi:b/ → جيب = give me
هاء	/ h/	/ lɔtɔtəh/ → لوطوته = his car
ح	/ ħ/	/ aħmed/ → احمد = ahmed
أو	/ u/	/ dʌru/ → دارو = his house
ياء	/ j/	/ ju:mi:n/ → يومين = twodays
ع	/ʒ/	/ʒimed/ → عماد = imed
ش	/ʃ/	/ʃems/ → شمس = Sun
ق	/q/	/qahwa/ → قهوة = coffee
ق	/q/	/qateau/ → قاطو = sweetmeats
غ	/gh/	/ghorfa/ → غرفة = room

**Part One: Phonological Variables****A-Variants [æ], [ʌ]**

قلبي /galbi/ (My Heart): /gæɫbi/  /gʌɫbi/

**Others (cite):** .....

مالكي /'malki/ (What is going on?): /mæɫki/  /mʌɫki/

**Others (cite):** .....

**Part Two: Lexical /Morphological Variables****A-Variables [dʒ] or [ʒ]**

رجع /rʒeʔ/ (Come-back): /rʒəʒ/  /rdʒəʒ/

**Others (cite):** .....

جيبلي /'ʒibli/ (Give me): /ʒibli/  /dʒibli/

**Others (cite):** .....

رجل /radʒəl/ (Man): /raʒəl/  /radʒəl/

**Others (cite):** .....

**B-Variables[h], [u]:**

داره /darəʔ/ (His house): /dʌrʌh/  /dʌru/

**Others (cite):** .....

لوطونه /lototəʔ/ (His car): /lototʰ/  /lototu/

**Others (cite):** .....

مفتاحه /məftəħəʔ/ (His key): /məftəħəh/  /məftəhu/

**Others (cite):** .....

**C- Variation: in Plural / Internal Variation**

منزلهم /manzilohom/ (Their house): /dʌrhum/  /dʌr tæʒhum/

**Others (cite):** .....

يومين /jumɪn/ (Two days): /ju:majen/  /ju:mi:n/

**Others (cite):** .....

أقلام /aklam/ (pens): /stilowat/  /stiloyat/

**Others (cite):** .....

**Part Three: Semantic Variables**

لكن /lakin/ (But): /bəsah/  /wəʃənhi/

**Others (cite):** .....

يحب /uhibu/ (I love): /nəbghi/  /naʃti/

**Others (cite):** .....

ذهب /dhahaba/ (Leave): /rah/  /ʃawar/

**Others (cite):** .....

فرن /forn/ (Oven): /kanon/  /riʃo/

**Others (cite):** .....

انتهى /intaha/ (Finished): /say/  /khəlas/

**Others (cite):** .....

ماذا /mada/ (What?): /ʃahi/  /wafanhi/

**Others (cite):** .....

أولاد /awləd/ (Children): /ʃaʃra/  /ghrayin/

**Others (cite):** .....

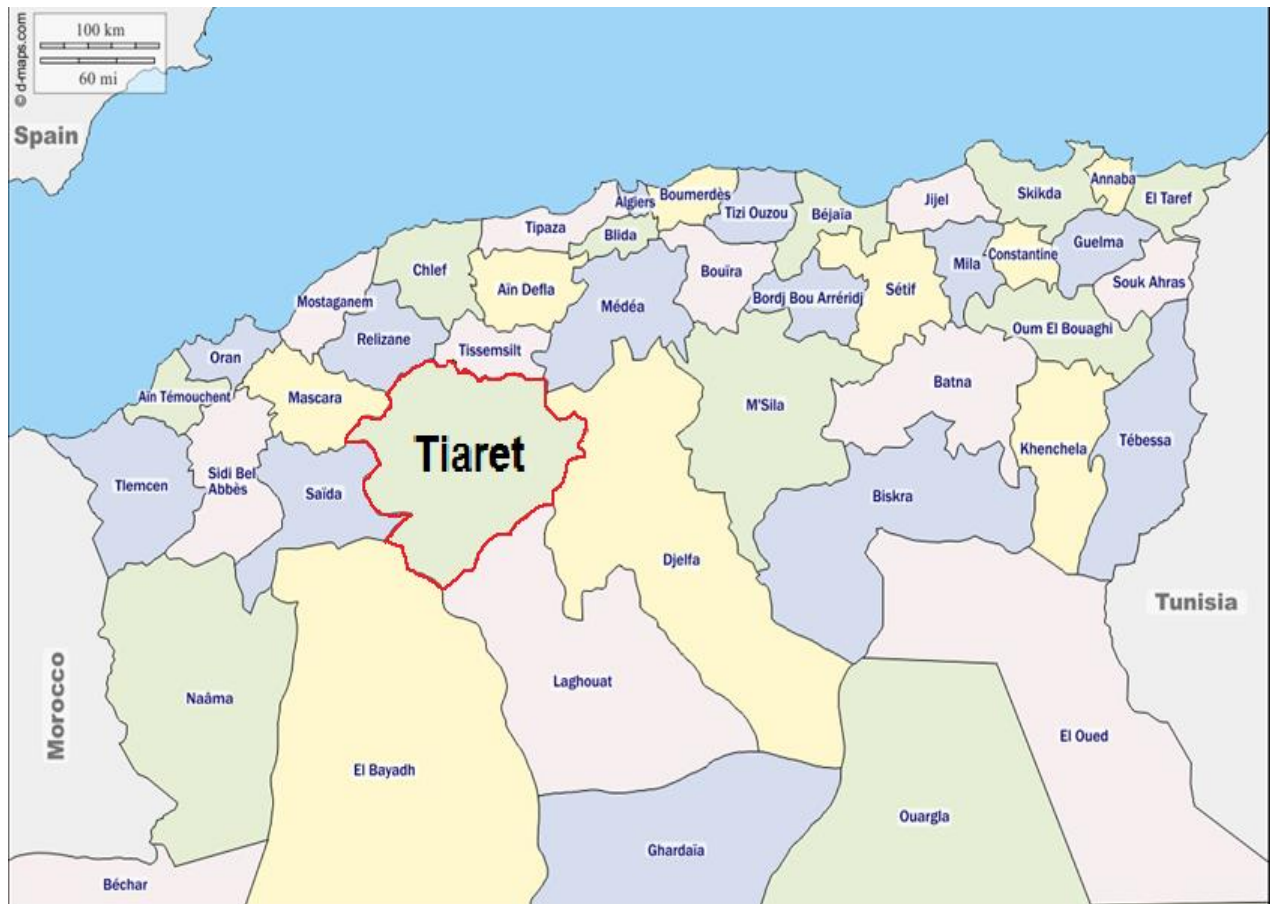
رجع /rʒeʔ/ (Come-back): /jerʒə3/  /jweli/

**Others (cite):** .....

**Thank you very much for your collaboration**



Map 2.1 The Borders of Algeria



Map 2.2 Map of Algeria Locating the Wilaya of Tiaret



*“We are entering a phase of global English which is less glamorous, less news-worthy, and further from the leading edge of exciting ideas. It is the ‘implementation stage’, which will shape future identities, economies and cultures. The way this stage is managed could determine the futures of several generations.”*

**(David Graddol)**