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A Descriptive Diachronic Study of the Linguistic Situation of Algeria

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Dedication

*I dedicate this research work to my parents
and to the heroes of the nation; to one and a half
million martyrs who
sacrificed themselves
and souls to live us with pride
and freedom*

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Abstract

Sociolinguistics is a field that is concerned with the relationship between language and society. In fact, the history of the Algerian society is full of events and periods of invasions which impacted its speech or language. The aim of this research work is to investigate and describe the language of the Algerian community during these periods and how they impacted it and still do, and analyze all these data. Actually, the Algerian speech community is classified as a complex one because of the diversity of the system of the languages used. After the researcher studied and deepened in this topic, he could realize that all the speech contact phenomena existing nowadays such as bilingualism, diglossia, borrowing, code switching are considered to be reflection on the linguistic strategies that were used in the past. From one colonization to another, the language was changing and reformulated consciously and unconsciously, systematically and redundantly, the researcher also attempted to analyze how the impact of the French was the predominate one comparing with the other. Through the diachronic study of this research work, the reader can reach on the point that identifies the Algerian dialect as a new identity, which integrated several systems of language: Berber, Arabic and French ect....

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List of Abbreviations

AA: Algerian Arabic

CA: Classical Arabic

CS: Code Switching

H: High

L: Low

MSA: Modern Standard Arabic

List of Phonetic Symbols

The Phonetic Symbols Used to Represent Algerian Arabic:

Arabic letter	Transcription
أ	[ʔ]
ب	[b]
ت	[t]
ث	[θ]
ج	[ʒ]
ح	[ħ]
خ	[x]
د	[d]
ذ	[ð]
ر	[r]
ز	[z]
س	[s]
ش	[ʃ]
ط	[t]
ظ	[ðˁ]
ع	[ʕ]
غ	[ɣ]
ف	[f]
ق	[q]
ك	[k]
ل	[l]
م	[m]
ن	[n]
ه	[h]
و	[w]
ي	[j]

General Introduction

Algeria is a vast country which is considered inventerate thanks to the historical events and the various majestic civilizations that passed and crossed over it and which influenced it , especially on the linguistic scale which led many scholars to investigate the linguistic situation in Algeria synchronically and also diachronically. Hence, this research work will try to analyse the concequences of these historical events on the actual linguistic status of Algeria.

Thus, three main questions are proposed:

Are the historical events behind the linguistic situation in Algeria ?

Are these events which create a new identity for this country?

What are the language contact phenomena that these events create typically in this country?

According to the current situation, one may say that the historical events are the fundamental reason of the actual situation in Algeria. For instance, the French language is the dominant language that affected the Algerian speech community; not only that, but also these events created a new identity which is a mixture of many language contact phenomena like bilingualism, diglossia, code switching, borrowing and so on. So, depending on these points of view about the liguistic situation in Algeria, we can conclude that the language is dynamic according to the historical events that affected the speech community of that country from one era to another.

Chapter I

**The Historical Background
Of the Algerian Linguistic Situation**

Chapter I: The Historical Background

Of the Algerian Linguistic Situation

1.1 Introduction

1.2 . The Tamazight Settlement

1.2.1. The Origin of Tamazight

1.2.2. Tamazight Language

1.2.3. Tamazight Language Varieties

1.3. The Phoenicians Period

1.3.1. The Existence of the Phoenicians in Algeria

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1.7.2.The Strategies Used for the Education of Language

1.8.Conclusion

1.1. Introduction

The diachronic study in linguistics requires a large and deep research, where the researcher needs to deal with many fields as sociology, linguistics, history and archeology... Furthermore, such sociolinguistic study relies and focuses on several references and a diachronic perspective. In this chapter, the reader will recognize and learn more about the history of Algeria concerning the linguistic field which deals with the most influential events on the sociolinguistic scale. This country passed by many invasions and civilizations where the native people were the Tamazight who spoke Tamazight, and who coexisted with the Phoenicians or Carthaginians who brought to them the script system and who affected them on the spoken language. Then, they fell under the rule of Romans; the era of Christianity and the latinization. After centuries came the Arabic conquests where the majority converted to Islam and were influenced by the Arabic language which was considered the holy language, i.e, the language of Quran. That government stood up a long time till the Spanish invasion where they attacked the coast for centuries. This period was enough to influence the Algerian bilingual society (Berber and Dialectal Arabic) especially in the west. The Turkish race has also a part in these series of invasions, where it controlled Algeria and left also some linguistic effects although it was not such a big influence. Finally, the French one that affected deeply the Algerian speech community with its strategies that emphasised on the eradication of the Berber-Arabic identity. To sum up, this collection of invasions is considered as a fundamental reason of the actual language situation of the Algerian speaker.

1.2.The Tamazight Settlement

The first inhabitants of Algeria were the Tamazight, they spoke the Lybic and it was mostly an oral language.

1.2.1. The Origin of Tamazight Nation

The Tamazight are the original people of Algeria and they are also called the Berbers, the appellation that the Romans called them because of

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their resistance and the wars that waged for many years .The Tamazight nation separated into tribes the most known are *Shawiya* , *Touareg* , *Beni Mزاب* and *Kabyle*. In fact the original race of Tamazight is still ambiguous and not specified till now, as a result of the lack of the written history archived about that nation .There are so many stories and tales that were narrated about them , but the prevailing one according to some scholars is that their origins refers to Europe where they are associated with the Vandal that settled in North Africa .On the other hand, others are more likely to be Tamazight from Arabic origins, they came to North Africa displacing because of the climate conditions Ibn khaldoun 1983: 127 proclaimed that the root of Tamazight is from Canaanites who were born from Canaan , the son of Ham , the son of the prophet Noah. Hence, the Canaanites are considered neither from the Arabic nation, nor from son of Sam.¹

.11.2. The Language of Tamazight

The language of Tamazight and its accents are still vague because of the lack of evidence, and it is not far from being the sister of the ancient Egyptians and Lybians, especially if we adopted the principle of the scholars that said that the ancient Egyptians are from the strain of the inhabittans of Algeria and Marrakesh..

There is no doubt that the Barbarian has a great addition for the African community and the African city in the old, thanks to the invention of the shape of letters and the written form that expressed their emotions and their feelings. The Tamazight language was inspired by the nature of that period. Djilali writes (1965 :61):

-The translation above is my own translation, this is the original text.

1- "والحق الذي لا ينبغي التعويل على غيره في شأنهم؛ إنهم من ولد كنعان بن حام بن نوح؛ كما تقدم في أنساب الخليفة. وأن اسم أبيهم مازيغ، وإخوانهم أركيش، وفلسطين إخوانهم بنو كسلوحي بن مصرأيم بن حام"

where there are some letteres seems like the sun or like the moon ,and other like the star and the lightning Ect..... the origin letters were not more than 14 character, which were called (Tifanagh) and its meaning is the (lowering letters) and it has movements and control is known as (Tidbakin) . The written system of these letters diffrenciates from one person to another where the writer is completely free to choose the handwriting ,i.e from right to left and from top to bottom or in contrast according to the custom of the tribe. ¹

For instance, this hand writing declined in North Africa except in the desert within the masked from tribe of Lamtouna, well known as (Touareg).

The Tamazight is a means of communication as the other languages that include various accents and formulas as it is observed within these nations till nowadays in Algeria , hence, there is an accent which is specific for Zouwawa (Kabyle territory) that is distinguished from the accent of Shawiya , Beni Mzab, Beny Salah on the mountain of Blida , Shlouh and Touaregetc. As Djilali mentioned (1965), it is considered as a branch from the languages those from the Kushite group, and all of them are associated with only one root which is interrelated with the Semitic languages.²

1.1.3. The Varieties of Tamazight Language

The Tamazight language spread in Algeria from the North to the South, in the East as well as in the West , where it is called " « Tachelhit" in Bechar and Naama ; « Shnawa » in Tipaza ; « Kabyle » in Tizi Ouzou , Bejaia , Bouira and in some scales in Boumerdes, Bourj Bouaririj, and it is lower prevelance in Jijel ; « Tachawit » in Batna,

-The translation above is my own translation , this is the original text.

¹ فهناك من الحروف ما يشبه الشمس و منها ما يشبه القمر و النجم والبرق الخ...ولم تكن الحروف الاصلية لتزيد لديهم على اربعة عشر حرفا.يسمونها" تيفناغ" و معناها الحروف المنزلة و لها حركات و ضوابط تسمى "تيدباكين"وهم يكتبونها بحرية تامة كيفما شاء الكاتب. من اليمين الى الشمال و بالعكس و من اعلى الى اسفل او بالعكس - حسب اصطلاح القبيلة .

² ولا يزال اسم "تماشغت" او تمازغت يطلق على جميعها. بمعنى اللغة الامازيغية و كلها ترجع الى جذر واحد يمت بصلة الى اللغات السامية.

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Khanshla , Oum Bouaki and in some areas in Biskra, Tebessa , Souk Ahras and Setif ; « Tumzabet » in Ghardaia ; " Tuareg" in Tamenrasset , Ilizi , Adrar and Tindouf. » F. Fezzioui (2013:39).

The Tamazight language has many varieties and they differentiate according to the historical , geographical particularity of each region ,(taking into consideration the fact that they share the same origin and the same source).The most criterion of dialectal variation is phonological. Hence, for example, the word ‘month’ for some dialects, it is pronounced **yur** /ju :r/ and in other dialects, it is pronounced **gur** /gu :r/ ; the chicken is pronounced **yazid** / jɛz:d / in some dialects . However, it is pronounced **gazid** / gɛzi:d / in other dialects, (so the y becomes g). In another example, the g sound becomes j sound, as the word ‘man’ in some scales, it is pronounced **argaz** / ɛrgæz / , in others it is produced like **arjaz** / ɛrʒæz/ . In the *Tachawit* dialect, the utterance how are you ? is expressed like : **matta hlam** / mɛtɑ hlɑm /? with a gemination in the /t/ sound , however, in the *Tuareg* dialect the expression is still the same, but with a small modification ; **matta lam** /mɛtɑ lɑm /? with assimilation of the /h/ sound . Achab clarified in (2001 :6)

The tamazight varieties are characterized into three different categories :Plosive , fricative and Affricate dialects .The first one refers to the dialects that have kept the original plosive sounds as plosives (Tashalhit or Touareg varieties), while They have evolved into fricative (Kabylian and Tashawit varieties) ,or even affricate like Tumzabet variety.

In addition to the phonological differences , the lexical differences also exist between those dialects, for example, the word ‘boy’ in Kabylian is **aqshish**/ əqʃi:ʃ / , in Tachawit is **amchouk** / əmʃu:k / . In another example , the word **aydan** / əjda:n / (the plural form that convey the meaning of ‘dog’) in the singular form is expressed like **aghzoul** / əɣzv:l / , in contrast in another dialect is **aythy**/ əjθi / .

2. The Period of Phoenicians

The phoeniciens brought a great addition to the Berber society; especially in the linguistic domain

2.1.The Existence of the Phoenicians in Algeria

The nature of the phoenicians land which is characterized by the narrow space , forced them to be sailors , traders, fond of traveling and riding the seas , the reason that made them a powerful nation , proficient in the navigation thanks to their great fleet that enabled them to reach on all over the world even the isolated areas.

After the rise of the Greek civilization which is inspired by the Phoenicians one, a strong competition surged between both of them concerning the economic side which led the Phoenicians to proceed forward to the Maghreb region. Djilali (1965 :68-69) confirmed that

the Phoenicians progressed to Libya then all North Africa, and established carthage . Algeria was one of these regions where they founded a series of centers some of them are commercial depositories and also cities such as ; Icoosium , Saday , Roskady ,Injjly , Tadelass and Tifisst among others . So their goods and brands spread in the region, especially in the ceramics , clay and glass industries , not only that, but also the red textiles and weapons . Where the commercial operation was by exchange, they take the wool ,feathers , leather and furry of the casttes. In fact with this great economic diplomatic way ,they aquired the economics of these countries . The Phoenician, were obliged to move to the money production which led to the political control. ¹

-The translation above is my own translation , this is the original text.

¹ - و تقدم القوم اولا الى ليبيا و انتشرو بكامل السحل الافريقي فاسسو قرطاجة و اسسو ها نحو الثلاثمئة مركزما بين مستودع تجاري ونحو مئتين مدينة، كان منها بالقطر الجزائري مدينة ايكوسيوم - صنداى- وروسكادي- انجيلي- تادلس - تيفيست.....نشرو بضاعتهم و ظهرت برتهم في صناعة الخزف و الطين والزجاج و المنسوجات الحمراء و الاسلحة الى الخ...وكان الرواج و البيع في جميع هذه البضائع و السلع و كل الصناعات عن طريق المعارضة و المبادلة بمنتجات هذه البلاد من صوف و وبر وجد و ريش النعام و الانعام و العاج الخ و بهذه الطريقة لتجارية - والدبلوماسية ايضا - تم لهؤلاء الرافدين الاستحواذ على اقتصاديات هذه البلاد اتسع لهم نطاق المعاملة فاضطروا بعد ذلك الى ضرب النقود

As a result, the Phoenicians were the first who created the concept of grasping the regions and conquered them by the establishment of the commercial companies before Holland and England in India and the East.

2.2. The Spread of the Punic Language

Phoenician spread around the Mediterranean, particularly in Carthage and its capital was Tunisia. A variant of Phoenician was known as Punic and it was spoken in Carthage , until the 5th century AD. The native name for the language was *Pōnnīm/Kana'nīm*, which means "Punic/Canaanite (speech).¹ This language was practiced by the people until the fifth century AD, and this was confirmed by most linguists and historians. Not only that, but also the nature of the relationship between the Phoenicians and the Berber confirmed the reason of the spread of this language, R.Nadori (1981 :255) stated : **"But the Berber-Carthaginian connections in Maghreb were closer in the East . The Berbers contacted the Carthaginians closely in the fields of economic and intellectual relations. It was natural for this communication to include the linguistic aspect."**

The official language of the Mamalik Nodid and Mor was the language of Carthage, this is shown in some of the texts revealed and written in the Punic font . In this context, O.Saadi (1998 :101) cited : **"The Berbers, before the destruction of Carthage were speaking the Punic or the Phoenician language. This was the language spoken by**

فكان لهم الاستلاء السياسي بذلك . فالفينقيون هم الذين ابتدعوا فكرة الاستلاء على البلاد و استعمار الاوطان بطريقة تاسيس الشركات التجارية . وهي الطريقة نفسها التي سلكتها هولندا وانجلترا في الهند بلاد الشرق.
1 - "ولكن الصلات البربرية القرطاجية في المغرب كانت اوثق منها في المشرق فقد اتصل البربر بالقرطاجيين اتصالا وثيقا في مجالات التعامل الاقتصادي ز الفكري وكان من الطبيعي ان يشمل هذا الاتصال الجانب اللغوي."

the Berber Mamalik's departments and administrations including the Kingdom(Maselier) that was leaded by Massinissa".¹

3. The Roman Conquest

The romans occupation progressed to ful annexation of the native population to the Roman empire, by obliged the Berber to learn language . as this language was the dominant in court.

2.1. Carthaj under the Roman Control

The story of Numidia as a Carthajian region ended after the Roman conquest, where Massinissa chose the alliance with the Roman enemy to be a king of Numidia (Algeria) . Chennini (1985 :27) points out: **"As Masinisa was overthrown on Carthage, suspending his political future on the outcome of the war between the Romans and the Carthaginians. And the positive activity he must do for the benefit of his allies."**²

After years of wars and conflict, the country fell under the control of the Roman empire in 203 B.C . Chennini (1985 :29) said : **"The Battle of Cirta in 203 B.C , ended the activity of Sefax, who fell into the grip of Massinissa, followed by the battle of Zama in 202 BC, which led to the defeat of the Carthaginians led by Hannibal. The second war ended with the receipt of Carthage."**³

-The translation above is my own translation , this is the original text

1- "وكانت هذه اللغة هي التي تسيطر بها الدواوين وادارات الممالك البربرية بما فيها مملكة (ماسيليه) نفسها التي كان على راسها ماسينييا".

2 " اذ كان ماسينييا قد انقلب على قرطاج ، معلقا مستقبله السياسي على نتائج الحرب الدائرة بين الرومان و القرطاجيين، وعلى النشاط الايجابي الذي يجب ان يقوم به لصالح حلفائه."

-The translation above is my own translation , this is the original text.

1- " لقد وضعت معركة سيرتا عام 203 ق.م. حدا لنشاط سيفاكس الذي وقع في قبضة ماسينييا ، و تلتها معركة زاما عام 202 ق.م. التي اسفرت على هزيمة القرطاجيين بقيادة حنبعل. و انتهت الحرب البونية الثانية باستلام قرطاجة."

3.2. The Latin Language in Algeria

They built up their authoritative framework all around and profoundly changed the vanquished individuals. Individuals who were consequently sought to the Roman citizenship need to follow the lifestyle, the religion (Christianity) and dialect of Rome , according to Chami (2009 :388), " **the roman It was the language of the financial power: The natives who wanted to reach higher status learned Latin.The army constituted a powerful means of Latinization; all the forces were ordered in Latin.**"

The relationship between the Berber and the Phoenicians was completely different than with the Roman, where the historian archived that and the collision existed because of many reasons which led to the disobedience in several scales , Hamdaoui (2014: 4) pointed out that :

The Romans were more likely to clash with them than to clash with the Carthaginians themselves and impose their Latin language on the Berbers through school, administration and the Church. The Romans took eight centuries. After the decay of the Roman, the Berber language was existing . The Romans knew this language, and They distinguished between this language and the Punic. They knew also ,that it was divided into several dialects and made us aware of the difficulties they encountered , and their reluctance to studied it .¹

4.The Arab Islamic Expansion

-The translation above is my own translation , this is the original text.

1-و قد اصطدم بهم الرومان اكثر من اصطدامهم بالقرطاجيين انفسهم وفرض هؤلاء الرومان لغتهم اللاتينية على البربر بواسطة المدرسة و الادارة و الكنيسة , و دام سلطان الرومان ثمانية قرون , فلما اضمحل كانت البربرية قائمة و عرف الرومان هذه اللغة البربرية , و ميزوا بينها و بين اليونانية , بل عرفوا انها تنقسم منذ ذلك العهد الى عدة لهجات وحدثونا عما كانوا يلاقونه من مصاعب شائكة في تعلمها و نفورهم من تعاطي دراستها.

The expansion of the Arab was the most influential one among the other, particularly in the religious and the linguistic scale.

4.1.The Arabic conquest

The Arabs, at the time of the conquest of North Africa met the toughest resistance on the part of Queen Kahina, who commanded several tribes and formed an alliance against them. In the first battle, she managed to rout them and seized all of Northern Africa. When this battle finished with the defeat of the Arabs , Gustave Le bon cited (1884 :120):

She managed to rout them and seize all of northern Africa. The Arabs having returned in greater numbers, she resolved to ravage the country to prevent them from occupying it, and they had destroyed all the villages from Tripoli to Tangier. This remarkable woman inspired an equal terror to the Greeks and the Arabs, and she might have changed the destinies of her country if she had not died in battle.¹

The Arabic conquest in North Africa started from Egypt in 644 , then Tripoli in 646 . In 675, they established Kayrawan, the capital of the Arabic empire in Maghreb , before rulling Carthage in 691. Gustave (1884 :125) pointed out that : "**In 691 (69 of the Hegira), they seized Carthage and subjugate a great army of Berbers that Kahina, queen, had gathered to fight them. In 711, they are strong enough to invade Spain.²**"

¹ - La reine Kahina, qui commandait à plusieurs tribus et forma une ligue contre eux. Dans un premier combat, elle réussit à les mettre en déroute et à s'emparer de toute l'Afrique septentrionale. Les Arabes, étant revenus en plus grand nombre, elle résolut de ravager la contrée pour les empêcher de l'occuper, et fit détruire tous les villages depuis Tripoli jusqu'à Tanger. Cette femme remarquable inspirait une égale terreur aux Grecs et aux Arabes, et elle eût peut-être changé les destinées de son pays si elle n'avait trouvé la mort dans un combat.

-The translation above is my own translation , this is the original text.

² ils fondent Kairouan, future capitale de l'Afrique arabe. En 691 (69 de l'hégire), ils s'emparent de Carthage et subjuguent une grande armée de Berbères que Kahina, reine de ces derniers, avait réunie pour les combattre. En 711, ils sont assez forts pour envahir l'Espagne.

4.2 The Arabic Language Spread

In 1051, the Hilalian tribes settled down in Algeria after political conflict which led to the invasion of these tribes the berber and all North Africa. E.Mercier in (1888 : 15) mentioned : **'El -Moèzz repudiates Fatimides suzerainty; Al moustancer throws the Hilalian Arabs on the Berberie, the Hilaliens invade the Berberie and deal with El Moèzz.'** ¹

The invasion of Hilaliens influenced the community in many fields: army, economics and also at the linguistic field. The tribes of Hilaliens have a fundamental role in the Arabization . Certainly, the most important result of this invasion at all is the domination of tongues in all parts of Maghreb; Arabism became sovereign and hegemony in each of the parts, thus, helping to the extension of the Arabic identity in this country. Tawfik Madany cited in (1956 :97) **"The migration of Bani Hilal and Bani Salim is what characterized the Algerian country, and it focused on the Arabic language as a solid basis "**.²

According to the historians the migration of Bani Hilal was the second one after the first invasion , the Tamazight was a spoken language , not only that but also the written skill of that language was not widespread . Bounar (1981 :283) affirmed in this context that **" the feature that led to the spread of the arabic especially in the rural areas that the tamazight was not a language of science ,it twas only a spoken language , not only that but even the script system was limited ."** ³

¹ El-Moèzz répudie suzeraineté fatimide ; Al moustancer lance les arabes hilaliens sur la Berberie , les hilaliens envahissent la Berberie et traitent avec El Moèzz .

² "وعلى كل فهجرة بني هلال و بني سليم هي التي طبعت البلاد الجزائرية بالطابع العربي ابديا . وركزت فيها اللغة العربية على أساس متين ."

-The translation above is my own translation , this is the original text.

³ "و مما ساعد على انتشار اللغة العربية خاصة في الريف ان اللغة البربرية لم تكن لغة علم ل لغة منطوقة و الكتابة بها محدودة" ..

The status of the Arabic language was completely different before the hilalians, where the Arabic was the language of the ruling class , whereas the maghreb dialect was the language of the public class. El Khaldy (2002 :194) confirmed that **"the Arabic during the period of Hammadites had a fundamental role thanks to the emigration of Hilaliens . Therefore, the arabic before the invasion was the language of ruling class , in contrast the maghreb dialect was the language of the ordinary people "**.¹

5. The Spanish Invasion

After the invasion of the Cardinal Ferdinand Xemenès in the 13th of September 1505, the Spanish occupation of Algeria was more military than social. Furthermore, these forces allow certain assimilation with the Arabic population into a Spanish atmosphere, such as, transforming the principal mosques of the cities into churches....etc. **« Ferdinand Xemenès made his entry, congratulated the winners, evacuated the streets from the debris and, the cadavers, he conserved two churches with the catholic doctrine, founded a hospital for his injuries, and appointed an inquisitor. »** (Gaid in Chami 2009: 389).

Extra than 3 centuries were enough to influence the Algerian bilingual society (speaking Tamazight and Dialectal Arabic) strongly present within the west (Tlemcen, Sidi Bel Abbes, Oranetc.) and its outcomes are these days found in our day-to-day speeches . **"During this period and even before the arrival of the Ottomans, Algerians have also been in contact with European languages. This was particularly the case of Spanish in the West of the country, first of**

¹ -وقد قامت اللغة العربية بدور حاسم في بلاد المغرب الاوسط على عهد الدولة الحمادية . على اثر الهجرة الهلالية لافريقيا . ذلك ان العربية كانت لغة طقة الحاكمة اما اللهجة المغربية كانت لغة العامة

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all because of the Spanish colonial presence during three centuries in the city of Oran. " (Khaoula Ibrahim, in Remaoun 2009 :389).¹

The migration of the Spanish people during the French colonization had additionally fortified the melting of this language into the Algerian repertoire due to the fact. " later, the presence under the French occupation of a large proportion of settlers of Spanish origin, economic refugees taking advantage of the opportunities offered by the development of the new colony or Republican refugees fleeing Francoist repression ." ibidem.

"The most affected areas of the Spanish language are the areas that have experienced a relatively long Spanish presence. For example, it is known that Oran has been subjected to Spanish occupation for several consecutive times. The dialectic dialect to this day contains many words of Spanish origin dating back to that period²."

Examples of the Spanish words in Algerian Arabic dialect :

<i>Semana</i>	<i>a week</i>
<i>Suma</i>	<i>the price</i>
<i>Docena</i>	<i>twelve units of something</i>
<i>Babor</i>	<i>ship</i>

-The translation above is my own translation , this is the original text.

¹ - Durant toute cette période et même avant l'arrivée des Ottomans, les Algériens ont aussi été en contact avec des langues européennes. Ce fut, notamment, le cas de l'espagnol dans l'Ouest du pays, en raison d'abord de la présence coloniale espagnole durant trois siècles dans la ville d'Oran.

² -plus tard, de la présence sous l'occupation française d'une forte proportion de colons d'origine espagnole, réfugiés économiques profitant des opportunités offertes par le développement de la nouvelle colonie ou réfugiés républicains fuyant la répression franquiste

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<i>Barraca</i>	<i>cottage</i>
<i>Blouza</i>	<i>blouse</i>
<i>Pandero</i>	<i>musical rythm instrument</i>
<i>Ruina</i>	<i>ruin</i>
<i>Familia</i>	<i>family</i>
<i>Ruido</i>	<i>wheel of car</i>
<i>Duro</i>	<i>a Spanish coin which was used in Algeria and Morroco</i>
<i>Guerra</i>	<i>war</i>
<i>Cala</i>	<i>The stone or piece of wood that supports the car when repairing the wheel.</i>
<i>Sandalia</i>	<i>summer insole</i>
<i>Gancho</i>	<i>An iron block in the form of a hand or something else, engraved knocking or opening the door of the house from outside the house</i>
<i>Fabrica</i>	<i>factory</i>
<i>Sopa</i>	<i>soup</i>

In his studies entitled "Spanish Words in the Oranian Colloquium", Professor Ben Ali also revealed that in the course of his university research, he counted about 800 Spanish words in the colloquial language of the inhabitants of Oran, such as the words "Kantika, Shankula, Kola, Tarabando, Carico ...". In the view of the lecturer: **"The use of these words, regardless of being a normal phenomenon, evidence of belonging to a multi-cultural space, and a**

sociological revolution. The use of this hybrid language was considered the result of coexistence and friction between Spanish and Arabic for centuries.¹

6 .The Ottoman Control

This period did not deeply effected the sociolinguistic profile because it focused on the other domais such as : economics and army.

6.1.The Linguistic Status during Ottomans

According to the historical events and to the document that were archived , the Ottoman authority was focusing on the political side rather than the cultural one, and this strategy was the reason behind the stagnation in the effect of language , Chami in 2009 stated :

The Turkish language did not longer influence the frequency of use of the Tamazight and the Arabic languages through the population, but they remained balanced. All of the Beyler-Beys had worked to extend their territory , they had fought against the indoors insurrection to impose suzerainty. They manufactured from « El DJAZAIR » a massive capital within the Mediterranean which became composed by the Central administration.

The Turkish language was the official language, written in the Arabic alphabet. Furthermore, the Arabic was the language of the population ,

-The translation above is my own translation , this is the original text.

¹”الكلمات الإسبانية في العامية الوهرانية”، بأنه أحصى في إطار أبحاثه الجامعية قرابة 800 كلمة إسبانية في اللغة العامية لسكان وهران، على غرار كلمات ”كلانتيجا، شانكلة، كولا، طرابندو، كاريكو...”. ويرى المحاضر أن: ”توظيف هذه الكلمات، بغض النظر عن كونه ظاهرة عادية، دليل انتماء لفضاء ثقافي متعدد، وثورة سوسيو لغوية”. واعتبر استعمال هذه اللغة الهجينة محصلة تعايش واحتكاك بين اللغتين الإسبانية والعربية لعدة قرون.

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and it was the language of education as well . On the other hand, as a lingua franca, it was the language of the commercial domain. Saad Allah in 1990 cited : " **Although Arabic has remained the language of education and the language of the people. Consequently the authority has taken Turkish as official language. On the other hand, the mixed language (franca) dominated the trade exchange.**¹"

The expansion of the Arabic language was limited, therefore, the Arabic controlled the educational and the religious side ; in addition to its emergence in poetry: "**The production of the Arabic language was almost exclusively in religious and educational subjects and a little poetry.**" ibidem.²

The books of foreign travelers who visited Algeria during the Ottoman era showed that education was widespread and that almost every Algerian was literate. Meanwhile , the Arabic language endured its progression within the Arabo-Berber population in the conventional teaching Koranic school including *Zaouias* and *Mederssa*: In this context, Saad Allah in (1990:159-160) clarified :

Education was free of state control and control of the Ottoman rulers. The inhabitants of each village organized their own ways and means to teach Quran, Hadith, and Arab and Islamic sciences. The study of these sciences is the way to know and understand the secrets of religion, the Qur'an and the Sunnah. Therefore, the Koran was the basis for education in Algeria, whether primary, secondary or high education.³

-The translation above is my own translation , this is the original text.

¹ -ابو القاسم سعد الله في 1990 "رغم أن العربية ظلت لغة التعليم ولغة الشعب فإن الدولة قد اتخذت التركية لغة رسمية. ومن جهة أخرى سيطرت اللغة الخليط (لغة فرانكا) على التبادل التجاري

² -"فكان إنتاج اللغة العربية يكاد ينحصر في الموضوعات الدينية والتعليمية وقليل من الشعر".

-The translation above is my own translation , this is the original text.

Such adjustments could not take place without an influence on the linguistic side, especially because of the long duration of the Ottoman presence for three centuries, the period that inspired the cities as (Algiers, Bejaia, Medea and Tlemcen) which borrowed an extent wide variety of Turkish terms.

7. The French Conquest

The French conqueror constituted a fundamental policy that based on depriving people from their identity by deculturation them.

7.1. The Deterioration of the Language

Algeria is a French-speaking country because of its colonial past. The history that binds Algeria to France dates back several years. Algeria has been a French colony for 127 years. France landed in Algeria in the mid-nineteenth century following a problem between the two French and Algerian governments. Before French colonization, the only written language in Algeria was Classical Arabic.

The political strategy of the French colonization was completely different from the other one, where it was focusing on the military and the economic expansion, as well as on the eradication of the identity of the Algerian community by the deep negative effect on the religious, linguistic and cultural sides. Benrabah (2014 :46) cited:

The French occupation had made profound impact on Algeria's cultural and linguistic profile. The influence was so deep that Algerian society was never the same again. By 1962, colonial France dismantled the tribal structure completely. There were 10 million Algerians, a quarter of whom lived in towns, and less than one million non-Moslems who left the country. The

1- وقد كان التعليم حراً من سيطرة الدولة ومن سيطرة الحكام العثمانيين، فكان سكان كل قرية ينظمون بطرقهم ووسائلهم الخاصة تعليم القرآن والحديث والعلوم العربية والإسلامية، لأن دراسة هذه العلوم هي السبيل/ إلى معرفة وفهم أسرار الدين والقرآن والسنة. ولذلك كان القرآن أساساً للتعليم في الجزائر سواء كان تعليمًا ابتدائيًا أو ثانويًا أو عاليًا

illiteracy rate stood at around 90% with only 5.5% (around 300,000) of the population literate in literary Arabic only. As for competence in French, one million could read it and six million spoke it.

7.2. The Strategies Used for the Eradication of the Language

The Algerian society passed through many steps that led to this deep influence, the first stage was during (1883-1922) where the native people refused the colonizer method which was based on French educational system. Colonna in Toumert (2016:2) cited:

During the first stage (1883-1922), indigenous peoples focusing on Arab-Muslim culture refused to attend French schools. But these indigenous peoples who were hostile to the teaching of French finally accepted it and even claimed it because of the place it occupied at that moment.¹

The second stage started from 1922 till the independence 1962, where the French was the dominant language in education. Moreover, it was the key for obtaining employment in the administration. Colonna in Toumert (2016: 3) writes:

During the period from 1922-1962, French was a key to access certain positions in the administration. At that time, French was taught to Algerians as a mother tongue, with the same programs, the same methods that were applied in France for small French.²

-The translation above is my own translation, this is the original text.

¹ - Durant la première étape (1883-1922), les populations autochtones s'attachant à la culture arabo-musulmane ont refusé de fréquenter les écoles françaises. Mais, ces populations autochtones qui étaient hostiles à l'enseignement du français ont fini par l'accepter et même par le revendiquer du fait de la place qu'il occupait à ce moment là.

-The translation above is my own translation, this is the original text.

The history of French in Algeria started out with the colonization in July 1830, after they judged the propagation of their language by covered the status as an official language, which led later on to the widely spread among the indigeneous society. " **during the French colonization (1830-1962), French was introduced as an official language by the French authorities in the Algerian administration. However, the implementation of the French language in Algerian state institutions was done in stages.**" (Quefélec in Toumert : 2016:4)¹.

1.8. Conclusion

Algeria became a place of invasion and a crossroad of civilizations in the past which made the linguistic plurality reign amongst its speech community for the reason of the influence of these events. This chapter helped us to benefit a perception into the Algerian linguistic development from an easy oral Tamazight language to extra authentic widespread languages that became the mother tongue of the population, despite the fact that they do not belong to the equal ethnic businesses. What remains to be recognized on this appreciate is that the development of dialectal Arabic became extra than what has been included on these studies, our dialect is more complicated, a brief historical picture may satisfy our curiosity. From the phoenicians, Romans, Arabs, Spanish,

² - Durant la période de (1922-1962), le français représentait une clé pour accéder à certains postes dans l'administration. A cette époque, le français était enseigné aux Algériens en tant que langue maternelle, avec les mêmes programmes, les mêmes méthodes que celles qui étaient appliquées en France pour les petits Français (Colonna, 1967).

¹- lors de la colonisation française (1830-1962), le français a été introduit en tant que langue officielle par les autorités françaises dans l'administration algérienne. Toutefois, l'implantation de la langue française dans les institutions étatiques algérienne s'est effectuée par étapes (Quefélec : 2002)

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Turkish and French, the speech community was influencing to create a unique identity which is neither Berber , nor Arabic, neither Spanish nor French . It is also not pure Turkish. The first population of Algeria had been the Tamazight that got belonging to the Carthaj Empire then fell under the Roman control that indicated by means of the term "Numidia". Centuries after came the Arabo-Islamic conquest, subsequently, Spaniards occupied the Mediterranean Coast. Then, the Ottomans extention and finally the French invasion that brought the Ottomans' domination to the end. One of the consequences of this long history of mixing peoples was the load of words from different languages in daily speech.

Chapter II

Sociolinguistic Variation in Algeria

Chapter Two: Sociolinguistic Variation in Algeria

2.1.Introduction

2.2.The Diversity of Codes in Algeria

2.3.The coexistence of Languages and Dialects in Algeria

2.4.Language Varieties in Algeria

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2.5.4.Code Switching

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2.5.6.Borrowing

2.6.Conclusion

2.1. Introduction

In this chapter, we focused on the result of the historical product and tried to analyze how it affected the Algerian sociolinguistic situation. The existence of many people from different places and cultures, during different periods of time created a particular speech community that led to the emergence of the phenomenon of language variation with its outcomes: bilingualism and diglossia and gave the opportunity to the birth of language contact phenomena as : code switching, borrowing and code mixing. Furthermore, it was the reason behind the rise of the diversity and the coexisting of codes among the members of this nation in the formal and as well as in the informal context.

2.2. The Diversity of Codes in Algeria

The language spoken in Algeria, commonly known as Algerian Arabic, has borrowed a lot from other languages such as Spanish and French etc.... (as the example shown in the previous chapter). This contribution is reflected in a very complex linguistic situation, characterized by the practice of different dialects as noted by S. Abdelhamid: **“The problem that arises in Algeria is not reduced to a situation of bilingualism, but can be considered as a phenomenon of multilingualism »**. (Abdelhamid, S.,2002 : 35).¹

Indeed, this complexity of the linguistic situation in Algeria is due to its history and its geography. It is a linguistic diversity, which for J. Gumperz, **"is more than just a matter of behavior: it is a**

-The translation above is my own translation , this is the original text.

¹ - « Le problème qui se pose en Algérie ne se réduit pas à une situation de bilinguisme, mais peut être envisagé comme un phénomène de plurilinguisme. »

communicative resource in everyday life".(Gumperz J-J., 1981 : 27).¹

The Algerian sociolinguistic space is mainly characterized by a permanent confrontation of languages: Arabic and its regional dialects, French and Kabyle, not to mention its varieties such as Berber, Chaoui, Mezabi and Targui , which constitute the range of spoken languages observed among Algerians.

At the independence of Algeria (1962), only Arabic, Berber and French remained in the Algerian linguistic landscape. These three languages or dialects have emerged from history to form the current linguistic situation. These can be practiced in the same geographical area, in highly variation forms of borrowing , code switching with complex relationships maintained between them or their variants.

2.3. The Coexistence of Languages and Dialects in Algeria

It is imperative to stress that all Algerian historical background had a direct influence on its current linguistic situation . The linguistic profile in Algeria is said to be a complex one . The main languages co-exist in the country .These languages have different political and social statuses. Algeria's linguistic sphere seems rather complex from the outside, with its Arabic-speaking and Berber-speaking populations on the one hand and French-speaking individuals on both sides in both populations are qualified as bilingual in the sense of Grosjean's definition: "**is bilingual the person who regularly uses two languages in everyday life and not who has a similar and perfect command of both language "**. (Grosjean F 1984: 2). The case of

-The translation above is my own translation , this is the original text.

¹ - « est plus qu'une simple affaire de comportement : c'est une ressource communicative dans la vie quotidienne ».

Algerian people where the researcher can notice the use of different codes from all the categories and the social classes of the community.¹

2.4. The Language Varieties

The oral and written linguistic field in Algeria is characterized by the diversity, due to the several codes used among the community including a Classical Arabic, French, Algerian Arabic...ect.

2.4.1. Classical Arabic

Classical Arabic is not a common language of conversation ; it is the mother tongue of no one. This language, also called literary or literal, is the language supported by scholars, of which it is the means of privileged communication. It is characterized by the precision and the rigor of its very numerous grammatical rules which make its acquisition difficult. In Algeria, although official, it is not in spontaneous practice and is only used for specific formal acts. However, being common to all Arab countries, it is the only inter-Arab language of communication. Watson (2002: 6) says in this respect: "**the rise and expansion of Islam was not only a religious and hence cultural conquest, but also a linguistic conquest.**"

2.4.2. Standard Modern Arabic

This variant is called Standard Arabic, Modern Standard Arabic. It is a modern literary evolution of Classical Arabic practiced by the elite that is used in Arabic, the language of the mass media, of political debate, of contemporary literature, of academic exchanges . It is also the

-The translation above is my own translation , this is the original text.

¹ -« [...] est bilingue la personne qui se sert régulièrement de deux langues dans la vie de tous les jours et non qui possède une maîtrise semblable et parfaite des deux langues. »

(Grogan F. , 1984 : 2

style of communication between two Arabs from different Arab countries who are elite people. In addition to that, it is considered as an official language.

2.4.3. The Algerian Arabic

Although recognized as a mother tongue, this idiom, under the influence of traditions bursts into local dialects. Maternal or Algerian Arabic, the language of the majority of Algerian speakers, is the true language of daily conversation and it is through it that the individual's imagination, his emotional universe, is constructed.. (Youssi, 1986: 28). Algerian dialectal Arabic, in its different variants, belongs to the Maghreb sphere:

This rather specific Maghreb sphere has been marked by the conservatism of its speakers, the Hilalian influence and the existence of irreducible nuclei of very old varieties dating back to the arrival of the first Arab tribes, the Andalusian influence with the arrival of thousands of Andalusian refugees after the Reconquista in the fifteenth century, through the Berber substratum and later underwent the successive influences of Spanish, Italian and especially Turkish and French after colonization. (Youssi, 1986: 27).¹

On the other hand, and according to f. Khlef (2011), Algerian dialectal Arabic is fed many foreign loan terms. The integration of these terms is particularly from French which is marked by phonological inflections resulting from the influence of the local substrate. Moreover, typical accents characterize the regional dialects. In addition, there are linguistic variations specific to each region; we can distinguish the

-The translation above is my own translation, this is the original text.

¹ - « Cette sphère maghrébine assez spécifique a été marquée par le conservatisme de ses locuteurs, l'influence hilalienne et l'existence de noyaux irréductibles de très vieilles variétés qui remontent à l'arrivée des premières tribus arabes, l'influence andalouse avec la venue de milliers de réfugiés andalous après la Reconquista au xv^e siècle, par le substrat berbère [...] et a subi plus tard les influences successives de l'espagnol, de l'italien mais surtout du turc [...] et du français après la colonisation. ». (Youssi, 1986 : 27).

Algerian dialect (especially influenced by Berber and Turkish), the Oran dialect (influenced by Spanish), the Constantinese dialect (influenced by Italian), the Tlemcenian dialect (influenced by Andalusian Arabic) etc., which are significantly different by lexicon, pronunciation or grammar. However, the fluctuations and the nuances between these languages do not alter the understanding between the speakers of the various regions.

2.4.4. Tamazight language

The Berber dialects are spoken in several part of Algeria, however, in large part Kabylia, within the Aures, and in some villages in Sahara . there is no ultimate classification of all the Berber dialect in Algeria. In fact Berber varies from one locality to another ; ethnicity performs a position in variation , some of these dialects are mutually intelligible .According to The lexicon contains an important domain of dialectal variations among Tamazight dialects ; there are numerous borrowed words from Arabic, french and latin. Loan words are morphologically adapted in the Tamazight structure morphemes conveying grammatical information such as tense, gender , number and person do not constitute autonomous , affixes, such elements instead seem as compound phonemes, vowels more often, within words. K .Achab clarified that :

In Algeria the Tamazight-speaking zones in Algeria are less homogenous than in Morocco. Starting from the north, Kabylia represents one of the most important areas where the language is still in use. This is also the area where linguistic and cultural awareness has highly developed among the population. The Kabylia region contains four full administrative departments, Tizi-Ouzou, Bgayet (or Bejaia), Bouira and Boumerdes, although there are some parts in the two latter departments affected by the arabization process. Kabylia Tamazight is also in use in another department, Setif, which borders Bgayet, and more precisely in At Wartilen, Bougaa and the surrounding

areas. It is also spoken in the Chenoua region, from Cherchel to Tipasa, located in another department (Tipasa) and, as one heads south, in Haraoua, Metmataand Bel Halima, situated west of Algiers.

2.4.5. French as First Foreign Language

Algeria was occupied in 1830. The French presence was crucial duration in this country. During this period, the French language spread in the administration, in the education where it became the official language, Algeria achieved independence after several years of heavy and tragic ordeals. Thus it shared the destiny of France for 132 years, and this long period of coexistence left an indelible mark, especially in linguistics. This trend should have reversed after independence in 1962, but paradoxically there was the teaching staff consisting mainly of French teachers or Algerian teachers or French cooperators naturally led to a bilingual education, Arabic and French. This organization lasted until 1978, the date of the establishment of widespread Arabization in the administrations and education where French was considered only as a foreign language from the fourth fundamental class.

Despite this decline in government agencies, the French language has remained ubiquitous in economic activities. It has retained a prominent place in the media, the press, radio, television. And more , recently, in the framework of the reform of the education system initiated in May 2000 and elaborated by the National Commission for the Reform of the Educational System (NCRES), the French language has taken a more important place in education as a first foreign language ». (Ferhani in khlef et al, 2011:23/24).

2.4.6. English as Second foreign Language

In 2001, The Algerian Ministry of Education announced the educational reform and numerous changes have occurred concerning the situation of teaching English. While English is still considered to be the

second foreign language in the Algerian Educational System after French, it has received considerable attention within the educational reform. McKay (1992) demonstrates that the reason for the widespread of English is the belief that a certain proficiency in that language may provide social and economic gains. English is taught as a compulsory course starting from the first year middle school. However, being a second foreign language in the educational system, due to the historical and social reasons. English is primarily learned for educational reasons as to pass exams. It is mostly used in the formal classroom environment.

2.5. The Official and National Languages in Algeria

Algeria's official language is Arabic, which is spoken by an estimated 81% of the population. All official documents are printed in Arabic and those from non-Arab households usually learn the language in school. Arabic has been the official language of the country since 1963.

Tamazight has been recognized as national language since 2002 in Algeria. supporters of Berber culture (Tamazight is recognized as a national language but does not have the status of official language), is the culmination of cultural demands, which have sometimes exceeded the policy . **".....There was also a promise of a future recognition of Berber . Seven years later (April 2002) following up rising in spring 2001, president Bouteflika's gouvernement institutionalized it as national (though not official) language."** (Benrabah 2007 :235). Tamazight is gaining notoriety in educational circles and the media, areas from which it was excluded. Its gradual introduction into primary schools and colleges in the regions most concerned should be conducive to its development. However Berber dialects, confronted with Algerian Arabic and French, especially in urban areas, are experiencing a decline

in their employment. However, they are still used in family relationships and in mountainous or withdrawn areas.

In February 2016, the Algerian parliament announced approval of the constitutional amendments of the Algerian constitution. The most important constitutional amendments were the recognition of the Amazigh language as the second official language of Algeria in a historic step to recognize the Amazigh and to emphasize the unity of the Algerian ranks, in a step awaited by the Amazigh for many years to recognize them and the Amazigh identity in Algeria. ¹

2.6.The Language Contact Phenomena in Algeria

Algeria is considered as a complex multilingual society , a complexity that lies in the presence of three languages that refer to the historical , socio-cultural and political features.

2.6.1.Bilingualism in Algeria

The time period bilingualism commonly refers back to the ability to speak in two languages. Multilingualism is generally the usage of three and greater languages with the aid of people. Haugen in (1953) recommended that bilingualism starts with the ability to supply whole and significant utterance inside the 2nd language. Further Bouamrane (1986:56) mixed numerous scholars ' interpretation and composed the following definition that considers bilingualism as : « **The use by an individual , a group or nation of two or more languages in all uses which they put either** ».

--The translation above is my own translation , this is the original text

1- " صرح رئيس الجمهورية انه قد ارسى نهائيا امتلاك الشعب الجزائري برمته للغة الامازغية، التي هي ايضا لغة وطنية و رسمية ،كعامل تماسك اضافي لوحدته الوطنية."

people may be bilingual to numerous levels depending on circumstances of acquisition, possibilities to be used of different language, flair and motivation. Myers Scotten (2006 :3) **says that « being bilingual does not imply complete mastery of two languages »**. On one hand, there are few speakers who have equal skill ability in the two languages. these were previously known as ballanced bilinguals and they have a native-like controll of two or more languages. however, there are different bilinguals who are more fluent in one language more than the opposite. For this example, those bilinguals constitute people that do no longer have the possibility to apply a language for particular purposes, and consequently might not expand complete talent in it. Then again, passive bilinguals can be not be able to understand every other language with out being able to speak if properly or even in any respect.

Miliani in (2001) regarded bilingualism as the exercise of using consciously and or unconsciously in each day speech two languages alternately with a certain degree of abelity which could be cited in both languages. such abelity can be active, that is with interacting, speaking, understanding and sometimes writing and analyzing both languages, or passive, i.e. Knowledge each languages. abelities that Miliani has proposed in his view are found in Algerian bilingualism, but the educated elite's ability in Arabic and Frensh is completly active since that they are able to master both languages the usage of their four skills, illiterates seem to have passive abelities toward two languages, that is they are able to understand them but talk only arabic, or the Algerian dialect, and cannot read or write them that is the case for most people of illetrate old Algerian.

After 132 of french colonization with its coverage in Algeria wich aimed at attaining at the start political control then a total domination and with the existence of arab in its diffrent forms , bilingualism became a logical result of that situation .

After the independence and even in recent times there is a linguistic overshadow reulting from the presence of french , furthermore the heralded solution of whole and speedy arabzition is not really smooth like it seemed , because of the linguistic influence of french is greater rooted inside the algerian linguistic situaion. From other point of view ,Mouhadjer (2004 :999) writes that « **Algerian bilingualism is a special one. Bilingualism in Algeria is the result of educational strategy since both Arabic and French are learnt at primary school. It is not a homogeneous one** ». Moreover , he claryfied that Algerian bilingualism is « **subtractive because Arabic is replacing progressively French in many domains : education, politics and administration** » (2004 : 990).

The lecturer categorized Algerian bilinguals into balanced and unbalanced ones ,where he declared that :"**In the pre-independence era, Algerians who were in contact with french people were qualified as more balanced bilinguals ."** However, he viewed that unbalanced biliguals : "**are those who came after and whose competence is higher in one language than the other and generally in the mother tongue .**"(2004 :990)¹

¹ -« Subtractive bilingualism refers to cases in which the aquisition of a second interferes with the development of a first language. This kind of bilingualism often obtains when children from minority groups attend scschool in the second language and are not given the opportunity to develop their native-language skills. »(the Oxord Comparaison to the English Language p.127)

2.6.2. Diglossia in Algeria

Diglossia is the use of two varieties of one language within the same speech community. Ferguson was the first one who introduced the term "diglossia" into English by the late of 1950's, he used this concept to describe the sociolinguistic situation of Arabic speaking countries as well as in the German, the Greek and the Haitian communities where two varieties of the same language are used. Ferguson (1959 :336) defines diglossia as :

« A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation ».

Since 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 referred as (H) and it is used in formal situations such as: schools, news, poetry, political speeches and so on. As a result to that use, High variety is more prestigious than the Low variety because its vocabulary contains formal and technical terms (Hudson, 1966 ; Holmes, 2001; Sridhar, 1996). The Low variety is referred to as 'L', unlike the High variety. The Low variety is used in informal situations such as jokes, communicating with friends, and so on. Also, it is acquired at home and used as a mother tongue (Romaine, 1989)

Ferguson noted that High variety and Low variety differ in some elements. This work put by Fishman in (Romaine, 1989) and those elements are:

1. Function : each variety has its function because of the different specific domains where High or Low variety is used.
2. Prestige : 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 that are clearly absent in 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.

Algeria is a diglossic community where two varieties of language are used. The Algerian diglossic case is particular since the L variety is not very close to the H variety. Those varieties are : Classical Arabic / Modern Standard Arabic is the High variety for being the official language of the country that is used at school, in conferences and so on, in addition to Tamazight which is rised recently in February 2016 as an official language. Furthermore, the Algerian (Colloquial)

Arabic is the Low variety that is used at home, in workplaces, or among friends.....etc. ; French is the High variety since it is used in the administration and in some companies.

Arabic is marked by a diglossic situation. Literary Arabic, the high form, is acquired through learning in educational institutions scattered around the country. After independence, the government institutionalized this Arabic variety as the sole national and official language of the country. Its spread among the population has been spectacular since 1962 as a result of the authorities' political and ideological commitment to de-Frenchify Algeria via the policy of Arabization, and also because of the substantial increase in literacy and related aspects, such as population growth » (M. Benrabah 2013: 72-74)

The notion of diglossia is also sometimes extended ,according to Fishman(1967) which is considered as extended to the classical that was introduced by Ferguson (1959).This latter came to include more than two varieties or languages which participate in such a functional relationship, e.g. in Algeria, French, Classical Arabic, and Algerian Arabic are in a triglossic distribution, with French and Classical Arabic sharing H functions in relation to Algerian Arabic, and French occupying the role of H in relation to the other two. Fishman (1967) stated that the use of several separate codes within a single society (and their stable maintenance rather than the displacement of one by the other over time was found to be dependent on each code's serving functions distinct from those considered appropriate for the other. Whereas one set of behaviours, attitudes and values supported, and was expressed in, one language, another set of behaviours, attitudes and values supported and was expressed in the other. Both sets of behaviours, attitudes and values were fully accepted as culturally legitimate and complementary (i.e., nonconflictual) and indeed, little if any conflict between them was possible in view of the functional separation between them. This separation was most often along the lines of a H language, on the one hand, utilized in conjunction with religion, education and other aspects

of high culture, and an L language, on the other hand, utilized in conjunction with everyday pursuits of hearth, home and work.

In fact, diglossia in Algeria also deserves to be discussed in relation, extended triglossia, is a widespread phenomenon. Standard Arabic and French, like the rest of the country, are used in government official domains, administration and education, whereas the Algerian Arabic is historically distant to S.A and French. So, the AA plays the role of the L variety being the natural ordinary communication vehicles. Here, it is of prime importance to mention that attitudes toward SA or French may differ among individuals, and there is no guarantee that they are perceived as the superposed, prestigious varieties.

For instance, and concerning the higher education, French takes the form of the medium of instruction in a number of faculties in the Algerian university. Lectures in technical and scientific majors, such as biology, computer sciences, pharmacy, architecture, civil engineering, medicine... etc are all exclusively managed in French. In such contexts, French is specified for formal usage, namely the classroom interaction and thus, has the H function. AA is the L variety used amongst students outside the classroom in natural interactions. It should be noted here that if SA is to be regarded vis à vis French, both are considered H varieties with high prestige (bilingualism in such a situation). If teaching in scientific and technical fields is done in French, SA is the medium of instruction in other fields, such as commerce, sociology, politics psychology, sociology, economy, law. Thus, the H-L relationship is to be considered with regard to AA instead of SA. Beyond the educational sphere, the Algerian speech community is practically bilingual and speakers use Arabic, whether Standard or dialectal, and French according to their assigned functions and prestige.

2.6.3. Code Switching

According to Gumperz (1982), code-switching is “ **the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical system of subsystem**”(p. 59).

According to Gal (as cited in Wardhaugh, 2006: 54) “**code- switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evolve or change interpersonal relations with their rights and obligation**”.

Code Switching, the alternative use of two or more codes, is a hallmark of multilingual communities world-wide. Therefore, CS takes over the sociolinguistic attitude of most Algerian speakers. It is very easy to observe the switching from one code to another in a natural and spontaneous discourse between individuals. Because of some historical background, CS is usually between MSA and AA and/or French and AA.

After more than fifty years after the removal of the French colonization, French has deeply rooted in the Algerian speech community and remains to play an essential role in many domains. At the same time, fundamentally, after the arabization procedure, the majority of educated speakers switch back in AA to MSA in their daily speech. These two types of code switching MSA/AA, AA/French can be clearly heard, where the three types of CS distinguished by Poplack(1980), as it is shown in the following examples: (MSA &French italicized).

1)Extra-sentential Switching refers to the insertion of a tag or a ready-made expression as in the following instances:

Je pense lyoum manaqrawch (I think , to day we won't study).

/ ʒe pɔ̃s lju:m menəqrawʃ/

wach **el gharib fel amr** ?(what is the strange in that ?).

/ we:ʃ əl ɣəri:b fəl ʔamr ʔ/

majatch ? **je m'en fou !!** (just this, It's enough) .

/ mə ʒətʃ ! ʒe menfu: !/

2) Inter-sentential switching where the switch occurs at sentence and/or clause boundary. This switch seems to occur more by educated people in comparison with extra-sentential one as it relies on the fluency in both languages. Consider the following example:

koul had lwaqt nessana *j'espere que tout ira bien* .

/ku:l ha:d waqt nəsanə, ʒəspər ke tu: iRa bjɛ/

maqanʔatniich hadertah!! *la ana radya wala hatta el haderin.*

ma ɔənʔatni:ʃ hadərtu: .lana rɔdʒa wəla ɦta ɦɔdri:n

(his speech didn't convince me, neither me , nor the attendants.)

3) Intra-sentential switching occurs switching within the clause or sentence boundary as in:

mazel **affichage** w hatta **l'administration** raha fy **reunion** .

/mə ʒəl ɛfiʃaʒ w ɦta ɛdministɔasjɔŋ rɔɦɔ fi Ruŋjɔŋ/

(not yet the display and even the administration is in a meeting).

ʔla hssab **nadra mahich jaheza**. / ʔəla ɦsəb nɔdra mahi: ʃ dʒahza/

(depending on what I see she not ready).

Furthermore, for many individuals, French is the language of civilization and more prestige. Consequently, many Algerian speakers switch consciously to French and especially those who live in the big cities. A long list of French words is used unconsciously by Algerian speakers, both literate and illiterate ones to the extent that the listener may be confused if it is French or Arabic such as: çava, ça y est, fort, bien, déjà,

normal, jamais, danger. New items are also widely used recently, particularly among youth and teenagers. These new items are due to the progress of technology as they have no equivalent in AA like: flexy, , connecter, publierr, flexy , etc.

2.6.4. Code mixing

Numerous linguists have tried to define the term of code mixing. Trudgill (1992) defined code mixing as **“the process where by speakers indulge in codeswitching between languages of such rapidity and density, even within sentence and phrases, that is not really possible to say at any given time which language they are speaking”** (p. 16).

Although some linguists argued that there is no cut between code switching and code mixing, however; there are others who were against this view. McClure (1978) defines code mixing as follows:

The individual's use of opposite language element by community .It occurs when a person is momentarily unable to access a term for a concept in the language which he is using but access it in another code or when he locked a term in the code he is using which exactly express the concept he wishes to convey. (p.7)

It is important to make a distinction between code-switching and code mixing because code mixing discusses issues that are related to grammar, but code switching does not (Sridhar, 1996). " code-mixing - speaking in one language, but using pieces from another .

2.6.5. Borrowing

The notion of borrowing is differently defined in the linguistic literature. Sapir states that « **the linguistic changes due to the more obvious types of contact the one which seems to have played the most important part in the history of language is "borrowing" of words**

across linguistic frontiers » (Sapir, 1921 :198). He spoke about borrowing as a linguistic change . Each code influences the other variety . he adds : « **the simplest kind of influence that one language may exert on another is the "borrowing" of words, when the rise is the likelihood that the associated words may be borrowed too ...** » (Sapir ; 1921 :193)

When people from two different speech communities come in contact, they influence each other . it is mutual influence. There is a tight link between bilingualism , code switching and borrowing. We cannot speak about borrowing without speaking about bilingualism and code switching because the phenomenon of borrowing occurs in bilingual societies where people mix between the different codes that they are confronted to. And as said previously , code switching practised by a group of people is the beginning of borrowing . It is considered as borrowing from the moment where people take some words from the other variety and adopt them .Dulay,et.al come to the conclusion that : **" Linguistic borrowing is something that has happened whenever these have been bilinguals. It is ,in fact, unthinkable without the existence of bilinguals and apparently inevitable where there is a considerable group of bilinguals."** (Dulay, et .al 1982 :263)

Borrowing is one of the sociolinguistic phenomena that are over-used in the Algerian community. It's as a result to the contact with the ancient civilization during the colonial period. Thus, we see that either the educated or non-educated people use a lot of Foreign words during their speaking.They often make those words sound like Arabic words as the example shown below :

Spanish	Turkish	Frensh
Bushta : /bufta/the post office	Zawali:/zawæli/poor	Table : /tæbl/ table
Caro : /Karo/ plow	Sbitar : /sbitæ:r/ hopital	Stade : /stad/stadium
Miziria: /mɪzɪrɪa/ misery	Gawri :/gaurɪ/ foreign person	Stylo : /stɪlo/pen
Pandero :/pandero/musical instrument	Kwaret : /kuaret/ papers	Batiment :/batɪma/ building
Suma : /Sumæ/ price	Yah : /yæh/ really !!	Jeu : :/Je:/game
Duro : /do:ro/Spanish coin	Bashmak : /beʃmæq/ sandal	Train : /trɛ̃/ train
Fabrika : /fabrɪka/factory	Tabsi : /tebsɪ/dish	Frigidaire :/frɪʒɪder/ frizer
Babor : /babo:r/ship	Mous : /mu:s/ knife	Marché : /marʃe/market

There are a lot of basically Frensh items integrated into AA . Thus, a great number of items and even expressions are supplied into AA ; some being adapted morphologically or phonologically, and others being used with no adjustment.

2.7.Conclusion

This chapter picturized the results of the the first chapter, and how the previous invasions affected directly the Algerian speech community. Moreover, it studied how these features participated on the development of the Algerian language, which is commonly known as Algerian Arabic, that has borrowed a lot of items from Turkish, Spanish and French. This contribution caused a complex linguistic situation that is characterized by a constant confrontation. The Algerian speech community can be considered as a multilingual community, according to the diversity of codes used among the speakers, regardless of the educational levels. The Algerian sociolinguistic scale is distinguished by the coexistence of languages and dialects, and also Algeria's linguistic sphere seems rather complex from the outside, with its Arabic-speaking and Berber-speaking populations on the one hand and French-speaking individuals on both sides in both populations. French nowadays is considered as the first foreign language in Algeria. Furthermore, it is the language of science; that what gave it the opportunity to be in the status of the High variety in this bilingual-diglossic country beside the Arabic which is the language of mass media, education of some fields ...ect whereas the Algerian dialect is used in the informal context in specific situations. However, the Berber recently rised to be the official language after its status that was only a national language . Ater all these qualitative data, the sociolinguist researcher in this matter can notice that French is the most affective language among the other invaders' languages , how not especially after the political strategies that aimed to eradicate the Algerian identity, i.e., religion, language customs ...ect , not only looting wealths of this country ,and that what distinguished that colonizer from the others.

General Conclusion

As the study of language change compels our curiosity to think about the historical mutation beyond the multiple linguistic changes in the speech community of Algeria, how could we refer to the aspects of meaning that are expressed in the language, code, or other form of representation, logically during the examination of such phenomenon there are two basic ways of looking at it: as it exists at some particular moment "synchronic study "or as it develops and changes across time diachronic study. This dissertation deals with the diachronic study of the linguistic situation in Algeria; from the Antiquity to the French colonization. Diachronic linguistics views the historical development of a language. Thus, on the diachronic investigation can go back and forth in time, watching the language with all its features change , from the origins populatipn till the French occupation . Depending on the events of the first chapter, the Algerian speech community is originally Tamazight which was based on the oral production in the act of communication , but after several invaders more or less the sociocultural history of Algeria has been shaped, as well as its sociolinguistic profile. Berbers came under the control of the Phoenicians who imposed their Carthaginian rule for about seven centuries who brought the punic language as well as the script system of their language, and subsequently, the latinazation in the Roman period for about six centuries . The Islamo-Arabo-Berbers dominated the region for about four centuries that witnessed the spread of the Arabic language especially after the hillalian invasion , the Turks for about three centuries, and the French who brought Turkish domination to the end, for more than a century and a quarter where the French was the dominant in this long period that led to the deterioration of the linguistic profile . Spaniards occupied enclaves along the Mediterranean coast that led to the influence of the Spanish particularly in the western regions. One of the consequences of this long history of mixing peoples was language contact and its by product, multilingualism – Berber–Punic, Berber–Punic–

Latin, Berber–Arabic, Berber–Arabic–Spanish–Turkish, Berber–Arabic–French, and so on.

In fact, all these events showed that the sociolinguistic profile of Algeria is full of many intrusive or foreign items that prove that the Algerian society is a bilingual-diglossic country. The main findings that the research reached on is that Algeria witnessed a number of successive invasions that affected the country culturally and linguistically where the traces are still visible in today's Algerian Arabic vernaculars that involved the language contact phenomena such as: borrowing and code switching. According to the investigation , the most effective invasion is the French colonialism which is considered as the most important factor and, thus, regarded as a reference in dividing Algerian history into three prominent eras: pre-colonial Algeria, Algeria during and after the French occupation .

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Summary

This research is a descriptive historical study of the Algerian tongue. The main purpose of this study is to shed light on the historical circumstances that created modern Algerian language. It also addressed the state of the language during the periods that passed on Algeria like the Phoenicians, the Romans, the Arabs, the Spaniards, the Turks and the last French, and how this cultural and linguistic mixture influenced the language of society and its behavior. The topic also touched upon the extent of the influence of the French language, the first foreign language in the country which is considered the dominant language over many fields. Not only that, but also it discussed many sociolinguistic phenomena such as linguistic exchange, bilingualism, borrowing and many other phenomena that characterize Algerian society.

ملخص

ان هذا البحث هو عبارة عن دراسة وصفية تاريخية للسان الجزائري و الغرض الرئيسي من هذه الدراسة هو تسليط الضوء على الظروف التاريخية التي صنعت اللغة الجزائرية الحديثة . كما قد تناول حالة اللغة خلال الحقب التي مرت على الجزائر كالفينيقيين ، الرومان ، العرب ، الاسبان ، الاتراك و اخرهم الفرنسيين وكيف ادى هذا المزيج الثقافي و اللغوي إلى التأثير على اللغة الاجتماعية و السلوكياتها و قد تطرق الموضوع أيضا إلى مدى تأثير اللغة الفرنسية . إذ تعتبر اللغة الاجنبية الاولى في البلاد و سيطرتها على العديد من الميادين . ليس هذا فقط بل ناقش الموضوع ايضا العديد من الظواهر السوسiolغوية كالتبادل اللغوي . ازدواجية اللغة ، الاستعارة و العديد من الظواهر الاخرى التي تميز المجتمع الجزائري .

Résumé

Cette recherche est une étude historique descriptive de l'état algérien dont le but principal est de faire la lumière sur les circonstances historiques qui ont créé la langue algérienne moderne. Et toutes les époques qui ont traversé l'Algérie comme les Phéniciens, les Romains, les Arabes, les Espagnols, les Turcs et les derniers Français et comment ce mélange culturel et linguistique a influencé le langage sociale, les attitudes et les impressions de la société algérienne autant que La langue française est considérée comme la première langue étrangère dans le pays. aussi ce sujet a discuté des phénomènes sociologiques qui caractérisent la société Algérienne comme bilinguisme, le commutation de code et emprunt et plusieurs autres.