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**A Preliminary Comparative Study between Ouled Nhar
and Ouled Ouariach Arabic Dialects in Sebdou, Tlemcen:
Some Salient Phonological and Lexical Aspects**

Dissertation submitted to the Department of English as partial fulfillment of
the requirements for the degree of Master in Language Sciences

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DECLARATION OF ORIGINALITY

I declare that this research work submitted to the department of English at the university of Tlemcen, Algeria, for the degree of master in Language Studies, is the result of my own work and effort. It contains no material that has been submitted previously, in whole or in part, for the award of any other academic degree or diploma of a university or other institution .I confirm that this research work has done by me except where explicitly mentioned and indicated .I certify that this work is the result of my own investigation .

Date: 27/06/ 2022

Signature

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DEDICATIONS

- * To my mother Fatima who loves me unconditionally.
- * To my father Hocine who gives me power and self-confidence.
- * To my iron woman, my sister Abla.
- * To my hero, my brother Mohamed.
- * To my dearest friends Rahma and Sarra.

ABSTRACT

The present research work is an attempt to spot the light on the sociolinguistic situation of an Algerian town, Sebdou which is located 38 Km far from Tlemcen, west of Algeria. The principal goal of this investigation is to shed the light on the main distinctions that differ Ouled Ouriache (hereafter OO) speakers from Ouled Nhar (hereafter ON) speakers in the speech community of Sebdou. This work involves two main chapters. The first one aims to review some basic sociolinguistic concepts that are related to the studied topic. The second one is practical and it contains two parts; the first one draws on overall picture of the socio-historical background of Sebdou at one hand. On the other hand, the second part introduces the practical side of this dissertation which provides the methodology of data collection and analysis of the gathered data. For the sake of accomplishing the purposes of this study, three research tools were utilized : observations, a questionnaire, and an interview. The quantitative and qualitative analysis of the results reveals that the main distinctions between OO speech and ON speech occur at the phonological and lexical level. The reasons behind this variation are mainly related to the social factors of age and ethnic belonging.

LIST OF ABBREVIATIONS

AA: Algerian Arabic

CA: Classical Arabic

MSA: Modern Standard Arabic

ON: Ouled Nhar

OO: Ouled Ouriach

TA : Tlemcen Arabic

Seb Ar: Sebdou Arabic

PHONETIC SYMBOLS

These phonetic symbols in the table below draw on the International Phonetic Alphabet (IPA):

- **Consonants**

	Symbol	AA	English Gloss		Symbol	AA	English Gloss
plosives	[b]	[ba :b]	Door	Nasals	[m]	[məlʰ]	Salt
	[t]	[tu : t]	Wild –berry		[n]	[nʕas]	He slept.
	[d]	[dajman]	Always	Fricatives	[f]	[foʈa]	Towel
	[k]	[kta :b]	Book		[s]	[si :f]	Sword
	[g]	[gomra]	Moon		[z]	[zɪtu :n]	Olives
	[ʈ]	[ʈɑja:ra]	Plane		[ʃ]	[ʃtɑʰ]	He danced.
	[ɖ]	[ɖlɑ: m]	Darkness		[ʒ]	[ʒəbs]	Plaster
	[ʔ]	[ʔarwaʰ]	Come!		[χ]	[χru:f]	Sheep
	[q]	[jduq]	He knocks.		[ʁ]	[ʁurba:l]	Sieve
Flap	[r]	[rukba]	Knee		[ħ]	[ħu:t]	Fish
Lateral	[l]	[lamba]	Lamp		[ʕ]	[ʕla :m]	Flag
Approximants	[w]	[wa:d]	River	[h]	[hrab]	He fled.	
	[j]	[jədd]	Hand	[ʂ]	[ʂa:ʈ]	He blew.	
				[z]	[zi:t]	oil	

- **Classical Arabic Consonants**

	Symbol	CA	English Gloss
CA Consonants	[θ]	[θaʊr]	Bull
	[ð]	[ðɪʔb]	Wolf
	[d̥] (ض)	[maʊd̥eʔ]	Place
	[d̥] (ظ)	[d̥ahr]	Back

- **Vowels**

	Length	Symbol	AA	English Gloss
Vowels of Plain Consonants	Short	[ɪ]	[χudmɪ]	Knife
		[u]	[kursɪ]	Chair
		[a]	[fra]	He bought (something).
	Long	[i:]	[si:f]	Sword
		[u:]	[fu:l]	Broad beans
		[a:]	[ba:b]	Door
Vowels of Emphatic Consonants	Short	[e]	[ʃejjaħ]	He cried.
		[o]	[foʔa]	Towel
		[a]	[ʃʔaħ]	He danced.
	Long	[e:]	[ʔomaʔe:f]	Tomatoes
		[o:]	[ʃo:r]	Wall
		[a:]	[ʔa:l]	It lasted.

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GENERAL INTRODUCTION

GENERAL INTRODUCTION

Language is a very intricate natural human phenomenon. Through time, linguists were trying to solve the secret of this miracle, i.e., language, but until now there is no clear definite definition to this phenomenon because of its complexity. Again, language is a process that can be seen from different angles, and has to deal with many fields. Equally important, this natural gift goes beyond the syntactic form to move through the social structures. In fact, 1960's was the turning point in the history of linguistics by the rising of the Labovian view. Surprisingly, this linguistic revolution gives birth to a new field i.e.; sociolinguistics. This latter is the meeting ground where language and society are combined together.

In the same line of thought, by following the Labovian theory many variationist sociolinguists seek to discover the tight relationship between the linguistic levels which are as follows: phonology, morphology, syntax, semantics, and also pragmatics, and the social variables such as gender, age, social classes and ethnicity. Hence, variationist sociolinguists reach their objectives by analysing and interpreting the gathered quantitative and qualitative data .

The present research work attempts to firmly situate to topics of language variation in one of the numerous Algerian colloquial dialects, that is, Sebdo Arabic (hereafter SA) a dialect that spoken in a town south-west Tlemcen, Algeria. Moreover, it is a preliminary work that sheds the light on the Sebdo speech community, and tries to find a link between this linguistic context and its speakers' ethnic belonging.

For the sake of exploring the interrelation between language patterns and the social variables in the context of Sebdo, two research questions are raised:

1. What are the social variables that affect Sebdo Arabic?
2. In what ways does Ouled Oueriach Arabic differ from Ouled Nhar Arabic?

In order to answer these research questions, two hypotheses are put forward:

1. Sebdou Arabic variety varies according to the age and the ethnic belonging of the speaker.
2. Ouled Nhar and Ouled Oueriach Arabic varieties mainly differ at the morphological and lexical levels.

This research aims to reach generalization and reliability by relying on quantitative data that are collected by using different tools such as questionnaire , interview, and recording .

This extended essay involves two main chapters. The first chapter is theoretical and attempts to review some basic concepts that are thought to be relevant to the current study. Thus, definitions of language, dialect, variety, and ethnicity are offered in this first chapter. The second chapter encompasses two parts. The first part is a brief socio-historical overview about the region of Sebdou at one hand. On the other hand, the second part represents the practical side of this work where the collected data are to be both analyzed and interpreted.



CHAPTER ONE

1.1. Introduction

This chapter is mainly devoted to introduce the main sociolinguistic concepts that are linked to the current study. Moreover, this section pays a special attention to the related studies in the theoretical framework of investigating the relationship between language variation and ethnicity as a social variable.

1.2. Social Variables

After the dominance of rural dialectology, sociolinguistics came to express its perspective which reveals that language was created to deliver a social function. Also, sociolinguists' aim was to put a stress to show that language is a mirror of its users. As a result, the notion of social variable is developed. This concept is defined by Fasold (1990, p.223-224) as:

A set of alternative ways of saying the same thing, although the alternatives, or variants, have social significance. More specifically, a sociolinguistic variable is a linguistic element that co-varies not only with other linguistic elements, but also with a number of extralinguistic independent variables like social class, age, sex, ethnic group or contextual style.

Moreover, Kherbache (2008) adds that the social variables are basically identified as any non-linguistic features that have a relation with the use of a specific linguistic variable.

The following section will focus more on the connection between language and social characteristics, as these latter are associated with or appear to have an impact on variation language usage.

1 .2.1 Social Class as a Social Variable

Labov's work in New York City (1966) has inspired many scholars to follow his trace and spot the light on a new linguistic vision which unites language as an

abstract item which the social dynamic changes of its users. This novel view paves the way to the emergence of an essential social variable, social class. This latter was the turning point in the linguistic world, after Labov's findings in his social stratification which illustrates that the pronunciation of /r/ in New York is stratified by class. Then, he indicated that social class distinction affects the pronunciation of /r/ making the rhotic accent belongs to the prestigious higher class.

In the first place, the term social stratification is presented by Trudgill (1955, p. 23) as "a term used to refer to any hierarchical ordering of groups within a society". In the second place, the notion class is introduced by Stockwell (2002, p.11) as follows : "most language communities, however, have a hierarchy of wealth and power defined in relation to economics and prestige that can be covered by the term class". As a whole, social class may be defined primarily by wealth, circumstances of birth, occupation or education. Hence, this social variable is mainly used to identify groups of speakers as having something in common. In this question, according to Trudgill (1955, p. 22), "There are grammatical differences between the speech of two speakers which give us clue about their social backgrounds... these differences will be accompanied by phonetic and phonological differences".

Indeed, social class is basically stratified by the criteria of education or occupation and income relying on the specific features of each society. In this context, Kerswill (2009) points out that western societies are characterised by structured inequality expressed through a class system which is both hierarchical (functional) and potentially conflictual. In language, we find both grading by social class and tendency for differences to be polarized. Language use, therefore, has the power to tell us about social structures themselves. As opposed to the Western societies, the Arabic speech communities are layered on the principle of the level of education for the reason of diglossia. So, this strong point pushes Kherbache (2008, p. 21) to shed the light on her speaking community by saying that:

In Algeria, social class stratification is mainly based on the level of education, because language variation according to this criterion is

swinging between the uses of MSA, AA and French though many Algerian speakers master this latter without need to be educated.

1.2.2 Gender as a Social Variable

For the time being, it is hard to believe that early sociolinguists ignored gender as a social variable. But, this regard changed in the 1970's with publication of an article in 1975 by Robin Lakoff, a female sociolinguist. She drew attention to a wide range of gender differences in language use, and argued these differences were the relative social power of male speakers and relative powerlessness of female speakers. Her work is considered as touchstone in gender studies. In fact, she made a conclusion that male and female use language in a distinctive way in which a number of features are frequently used by women can be listed by Lakoff (as cited in Holmes (2013):

- Lexical hedges or fillers, e.g. you know, sort of, well, you see;
- Tag questions, e.g. she's very nice, isn't she?
- Rising intonation on declaratives, e.g. it's really good?
- 'Empty' adjectives, e.g. divine, charming, cute;
- Precise color terms, e.g. magenta, aquamarine;
- Intensifiers such as just and so, e.g. I like him so much;
- Hypercorrect grammar, e.g. consistent use of standard verb forms;
- 'Superpolite' forms, e.g. indirect requests, euphemisms;
- Avoidance of strong swear words, e.g. fudge, my goodness;
- Emphatic stress, e.g. it was a BRILLIANT performance.

Generally speaking, it has been noticed that men and women of the same social group speak differently in the same situation, and a set of researches has found and

proved that women tend to use more standard forms than men do from the same social group in the same context, so according to Downes (1998, p. 204), "there is a typical pattern whereby women's scores approximate more closely to the standard prestige variant than do men's". Another factor to consider is that women are more stylistic, flexible and prestigious than men. For this reason, Trudgill (1995, p.69) informs that "women on average use forms which more closely approach those of the standard variety or the prestige accent than those used by men". Finally, women tend to use linguistic devices that stress solidarity more than men do. Also, they interact in ways which maintain and increase solidarity while men will maintain and increase their power and status.

Gender as a social factor is a hotly debated topic that divides opinions which are resulted from different societies with specific social rules and backgrounds. On the one hand, Labov's investigation in New York (1966) showed that for the sake of gaining remarkable position in society women used prestigious forms. Whereas, Trudgill's study of Norwich (1992) explained that men used non-standard structures as a marker to their masculinity. In other words, Trudgill (2015, p.51) summarizes Labov's and his research outcomes by reporting that:

Within each social class group, and across each stylistic context studied, their female informants tended to use more 'prestige' or high status language features, and their male informants more Vernacular language features.

As an explanation to Trudgill's saying and in order to clarify the social considerations of the Western societies; Mayerhoff (2006: 208-209) says :

Trudgill pointed out in western societies, men are evaluated more on what they do and women on how they appear. He suggested that this might make women pay more attention to stylistic markers in speech.

On the other hand, according to Haeri (2000); after Labov's study of New York in 1966, variationist studies of Arabic-speaking communities recently surfaced (e.g.

Schmidt 1974; Royal 1985; Haeri 1991; Abdel-Jawad 1981 ; Al-wer 1992 ; Holes 1987 ; Al-Mahammadi 1991), unexpected results are reached in which Arabic women tend to use local variants, however, men use Classical Arabic variants more. In the same context, Haeri (2000, p. 67) adds that:

Labov (1982) assessed the result of research in this framework and observed that whereas women in Western speech communities have been found to use standard forms frequently than men did, studies of Arabic speech communities show the reverse : Women use standard forms (i.e. Classical Arabic) significantly less frequently than men do.

In brief, as an attempt to understand the situation in the Arabic speaking communities, it is useful to pay attention on the social role of men and women as Mayerhoff (2006) demonstrates that even if a Cairene women is well-educated in Classical Arabic, her opportunities for partipating fully in public life are nonetheless far less restricted than those of a man. Many of the jobs which involve active use of CA are dominated by men and women are much less likely to be able to hold them.

1.2.3 Age as a Social Variable

Sociolinguistic variationists are fascinated in linguistic characteristics that are shared by speakers of all ages and generations in order to truly comprehend how the use of a particular variety of language relates to speakers' age. As a consequence to the late sociolinguists' awareness about the relationship that reassembles age as a social factor with language variations, age is often regarded as the underdeveloped global category of sociolinguistics. In this quest, Coupland (2001, p. 185) says "[a]ge is sociolinguistics under-developed social dimension".

Obviously, the interesting effects that when investigating age as a social variable push the sociolinguists to claim that this variable appears to be worth studying in all speech communities, so (Coupland, *ibid*, p. 1658-6) further explains :

"language is undoubtedly central to the lived experience of age and ageing , and age is as potent a dimension of social identity as gender, class or race".

It is worth considering that studies which are correlated to the given social variable, notice that the linguistic behaviour of speakers change when they get older. This phenomenon is known as age grading which is defined by Hudson (1998, p.15) as "a pattern of use in which linguistic items are used by people of a particular age, who then stop using it when they grow older". Besides, two techniques were introduced by Labov (1966) during his research which was a link between language and age. The first technique is apparent-time studies. This latter attempts to investigate language changes by dividing the speaking community into different groups according to their age (young vs. old). The second one is real-time studies. They refer to be a comparison of the changes that occur in a specific speech community through time. The reason behind using these techniques is explained by Dendane (2013, p. 38) "it is certainly easier to analyse the distribution of linguistic variables across different age-groups but the findings should be corroborated by evidence from real time observations".

Undoubtedly, young speakers use language differently than old speakers. For instance, the youth speakers are less conservative comprising to the old ones. Also, the young generation tends to use informal language, slang and experiment with new words and word formation. In contrast, old speakers use language as a reflection to what happens to the brain as it ages. They often show signs of hesitation, decreased speaking volume, slower speaking speed and pausing to search for words. As an illustration, in United states Rickford (1966) notes that teenagers initiate quotes in speech using words like "go ", "be like" and "be all" rather than "say".

In the light of this strong relation language and age, Dendane's work (2013) in the urban community of Tlemcen (Algeria) has attracted the sights on the distinctions between young and old speakers. Indeed, this study has shown that the presence of the glottal stop [ʔ] has been found in the speech of old males generation, nevertheless, youth speakers prefer to use less stigmatized features for the sake of avoiding to be

"marked" by the use of the "effeminate" glottal stop. Again, young TA people in Tlemcen often shift and favour using the rural lexis while the older speakers stick to the vernacular speech characteristics. For example, the young adolescent say [ʕabbi] instead of [addi]. On the whole, as a conclusion to his work, Dendane (2013, p. 44) say "in the respect of stigmatised features of the vernacular of Tlemcen, growing evidence indicates that young native males' speech seems to drifting away from that of older generation".

1.2.4 Ethnicity as a Social Variable

Ethnicity as a concept seems to be complex having different definitions. However, it mainly refers to the recognition of a group of people based on observed cultural uniqueness. This distinctiveness is expressed in values, religion, language, art, styles, literature, family life and music. Ethnicity is concerned not just a "population," or numerical object, but it links to people as a comprehensively unique cultural entity. All individuals are members of some social (ethnic) group. They have a sense of identity and membership in a group that shares common cultural traits, customs, traditions and beliefs. Ethnic identity is acquired, and ethnic qualities are learned practices and behaviours. Ethnicity can shape a society. It is a powerful force in determining social divisions and discriminations among people.

A number of studies have found a relationship between ethnic diversity, attitudes and behaviours of individuals. There is an increasing understanding among psychological, mental and social studies researchers that people's decision-making about their behaviours are related to their values and beliefs, which are developed in social and cultural contexts. Ethnicity plays a major role in management of social and cultural sets. It can be considered as threat or opportunity to social, environmental and economic development. The growing studies of ethnicity impact on society has become increasingly significant to the ways that young people think about their socioeconomic and racial-ethnic identities. Moreover, ethnic heritage can affect their social via experiences with social structures. Psychologists have much to do to enhance their consideration of ethnicity, culture and society.

1.3. Linguistic Variable

Labov is considered as the key that opened the door for the field of sociolinguistics because of his linguistic investigations that had a tight relationship with society. Equally important, Labov gave birth to a basic notion which is known as "the linguistic variable" during his work on Martha's Vineyard (1963). Wardhaugh (2006, p.145) defines the linguistic variable as "a linguistic item, which has identifiable variants". This concept has also been described by Wardhaugh (1994, p. 142) as :

An item in the structure of a language, an item that has alternate realizations, as one speaker realizes it one way and another in a different way or the same speaker realizes it differently in different occasions.

From a linguistic point of view, according to Dendane (2007), the linguistic variable may occur at all the linguistic levels and has alternatives with two or more possible realizations. At the phonological level, the variants can be substituted for one another without changing the meaning of the words. For instance, the suffix -ing in British English is a linguistic variable that has two different realizations. The first variant is the alveolar nasal [ŋ] and the second variant is the velar nasal [ŋ]. At the syntactic level, another example can be given to illustrate the realizations of the negation of the auxiliary *to be* which are as follows: is not, ain't, isn't, 'snot. At the lexical level, Kherbache (2008) exemplifies by stating that people used either hero or grinder as a reference to a specific kind of sandwich.

From a social point of view, Adder (2009) sees the linguistic variable as a fundamental sociolinguistic tool that is used as a bridge that correlates linguistic variation with social variation. In this regard, Coates (1993, p. 63) reports that speakers' use of linguistic variables is one of the ways in which they locate themselves in social space. Linguistic variables, in other words, are linguistically equivalent but socially different ways of saying something.

By focusing more in this quotation, the idea that can be derived from it is that the distribution of a linguistic variable aims to experience how its several realizations can distinguish the users socially and regionally. The point is that Labov (1972 a, p. 44) asserted this idea by describing the use of the linguistic variable as "a social differentiator".

After drawing a general background picture about the current notion, i.e, linguistic variables; it would be interesting to demonstrate from our research work which is related to the speech community of Sebdou. In this case, a speaker who belongs to "Ouled Ouariach " may say [baqesez]: to mean boiler, and another speaker who belongs to "Ouled Nhar" may say [maqensez]. In other case, people are free to use the words [sjsel] or [msent] to refer to "wife" depending on their ethnic affiliation. In short, these provided illustrations confirm April's view (1994) when he declares that linguistic variables do not vary randomly, but they have a relation with extra-linguistic factors like social class, age, gender, in addition to the ethnic considerations such as the case of Sebdou.

1.4. Language Vs. Dialect

Language and dialect, according to Haugen (1966), are ambiguous terms. Through time, language and dialect are considered as a dialectical terms and subject of discussion among sociolinguists. Generally speaking, Holmes (2013, p.138) defines language as "a collection of dialects that are usually linguistically similar, used by different social groups who choose to say that they are speakers of one language". In the same line of thoughts, Haugen (1966) states that language refers to a single linguistic norm or set of linguistics standards, whereas dialect refers to one of these norms. In contrast, according to Retorika (2015, p. 387), "dialect is a variety of a particular language which is used by particular group of speakers that is signaled by systematic markers such as syntactical, phonological, grammatical markers". To clarify more, dialect is a local form of language; it is often associated with a specific region or a social class, i.e, regional and social dialects. Moreover, this variety is stigmatized, only spoken, poor in vocabularies, not codified, and acquired naturally.

In fact, lay speakers used these two concepts in a random way which is based on their subjective and socio-cultural point of view. In this vein, Hudson (1966, p. 32) says "whether some variety is called a language or dialect depends on how much prestige one thinks it has". Thus, prestige plays a vital role to make a clear-cut distinction between the two terms. In reality, people draw a link between prestige and language; Hudson (2001) confirms this idea by saying that language is larger and more prestigious than dialect. Also, Wardhaugh (2006, p. 28) sees that, for common people, "a dialect is almost certainly no more than a local non-prestigious (therefore, powerless) variety of a real language". For instance, by applying what is stated previously on our own cultural vision, Dendane (2007) asserts that a *l'arabiyya lfusha* is an Arabic term which means clear pure Arabic. It is regarded as the most prestigious variety used for religious, literary and cultural reasons while, masses use non-prestigious varieties which are known as a *l'Ammiya*, meaning general or common and covering all dialects.

In the section, the researcher spots the light on same related studies which are linked to the current study. Because of the vitality of ethnicity as a social variable that leads to linguistic variations, many research works are undertaken in different speech communities.

1.5. Variety

It is for a long time that language and dialect have been a source of a great confusion because of the ambiguity they held. In order to solve this problematic issue, and to refer to distinct manifestations of identifiable kind of language; sociolinguists agree to adopt the term variety. Chambers & Trudgill (1998, p.5) define it as " a neutral term we apply to any particular kind of language which we wish, for some purpose, to consider as a single entity. In addition, variety is an umbrella term that covers all forms of language such as dialects, registers, styles speech and accents in various contexts to make a clear distinctions between these concepts. In the same way, Holmes (2001, p.6) approves what is stated before by defining variety as" a

broad term which includes different accents, different linguistic styles, different dialects and even different languages".

As a matter of fact, for the sake of clarifying the outcomes of adopting such term i.e, variety, Duranti (1997, p. 70-71) asserts that "the advantage of using the term variety is that it does not carry the usual implication associated with words like "language" and "dialect" and can cover the most diverse situations". To put it in another way, the vitality of using this term can be captured in different circumstances. First, it can be applied instead of dialect for the sake of avoiding the negative connotations. Second, it is used to avoid the term language that people relate with the standard form. Third, it is a useful term that helps sociolinguists to avoid all bias and prejudice which is faced in their sociolinguistic investigations. It can also be utilized as a cover term to dialect, register, medium, and field.

1.6. Previous Studies Related to Literature Review

Two studies are referred to in the following section which they have the same topic as the researcher's study. These two studies are Labov's work on Martha's Vineyard (1963) and Edwards' work in Dudley in the West Midlands (1986).

1.6.1. Labov's Work on Martha's Vineyard (1963)

Labov started this research in 1963 in Martha's Vineyard which is a small island of the North-east coast of America. The aim behind this research was to investigate the /au/ and /ai/ vowel sounds, in words such as mouse and mice, which in linguistic terms are called diphthongs. He interviewed 69 people. Everyone was from a different age, ethnic and social group as to get representative sample. For the sake of gathering data he used different methods. For instance, he used an interview technique to subtly encourage the participants to say the words contained the vowels which he wished to study. Also, he asked a set of questions which subconsciously urge the participants to use words which contained the desired vowels, such as *life*, *might*,

right, etc. The main findings of this investigation were people of 30-60 tend to centralize diphthongs more than younger or older people. Moreover, people of Up-Islanders used the centralised diphthongs more than people living in the area of Down-Island. In fact, the reason behind these differences in pronunciations in Martha's Vineyard is largely based on the attitudes of its inhabitants. In this vein, Bayley (2007, p.73) says "people with a more attitude towards Martha's Vineyard would show more centralisation than people who had a negative attitude towards it."

1.6.3 Edwards' Work in Dudley in the West Midlands (1986)

The first large-scale study of language and ethnicity in the UK was conducted by Viv Edwards (1986), who recorded young people of Jamaican descent in Dudley in the West Midlands. At that time, creole, locally known as Patois, was used by many of the Afro-Caribbean population, including those born in Britain. Edwards reexpanded Labov's and Trudgill's interview design by having people speak to a group rather than on their own, and by varying the interviewer by age (young or older) and ethnicity (black or white). There were five situations, three of which are as follows (Swann & Sinka, 2007, p. 232):

1. Formal interview with white researcher Group interviewed about education by older white researcher, smartly dressed and referred to as 'Mr. Sutcliffe' by other researchers.
2. Discussion by black peer group Group left alone to talk about questionnaire they will be asked to complete later. Questions cover attitudes to mainstream white society; treatment of young black people by police, etc.
3. Informal conversation with black fieldworker Group with black fieldworker in conversation over biscuits and drinks towards the end of the session.

Since English and Patois, unlike, say, Russian and English, share a large portion of their vocabulary as well as a considerable deal of their pronunciation and syntax, it can be challenging to define the boundary between the two languages. To

discern whether someone was speaking English or Patois, Edwards looked at the utilization of eleven characteristics that set them apart. Here are five (Swann & Sinka 2007, p. 233), based on Edwards 1986, p. 80):

1. Dentals English variants: /θ/, /ð/ as in /θɪk/ (thick), /ðɛn/ (then) Patois variants: /t/, /d/ as in /tɪk/ (thick), /dɛn/ (then)

2. Vowels English variants: /ʌ/ (Received Pronunciation), /ʊ/ (Midlands and north of England) as in /rʌn/, /rɒn/ (run) Patois variant: /o/ as in /ron/ (run)

3. Third person singular present tense verbs English variant: John swims fast; Kevin eats a lot Patois variant: John swim fast; Kevin eat a lot.

4. Plurals English variant: six cars; all the books Patois variant: six car; all di book

7. First person singular pronoun English variant: I feel happy Patois variant: me feel happy.

1.7. Conclusion

In this chapter ,we have mainly attempted to give a general overview about the field of sociolinguistics.We were concerned about language variation in order to explain the relationship between variables and social factors. In addition, the given chapter reviewed some previous studies in the literature of language and ethnicity for the sake of applying the methods used in these works is our research of Sebdoou speech community.



CHAPTER TWO

2.1. Introduction

The second chapter is practical and it contains two parts. The first part gives a glance about the socio-historical background of Sebdou. The second part introduces the practical part of this study. It presents the methodology that was followed in conducting the current research. Also, it explains the tools that were used in order to gather qualitative and quantitative data. Finally, the collected data will be analyzed and interpreted.

2.2. Socio-historical Background of Sebdou

The following section offers a general overview about Sebdou in terms of its geographical location and population.

2.2.1. Toponymic Overview about Sebdou

Sebdou is situated 38 kilometers from Tlemcen (Algeria). Before the French colonization, it was called '*Tafraoua*' which is a Berber word that designates a steam basin. The term Sebdou was going officially by the French colonialism after the short occupation of Emir Abd-El-Kader who established a Fort called *Qa La Tafraoua* (1832-1837). The meaning of Sebdou is a meadow grazed by animals because there are a lot of them. Moreover, during the French colonization, it was called "Sehb deux" that turned to be 'Sebdou' due to the pronunciation's problem. Sebdou's relief is composed of two distinctly differentiated sets: on the one hand, the mountainous setting of the Tell Atlas, at the summit of which the altitude varies between 1000 and 1180 meters, and on the other hand, the Bastian basin; which is relatively flat upland area (900 to 950 meters) where slopes do not.

2.2.2 Geography and Population

Sebdou is situated 38 kilometers far from Tlemcen. According to the available statistics (2008), its population is about 39 800 inhabitants. Sebdou care is around 243

Km². It is situated between the parallels 34° 13'9, and the meridians 1° 15'35 west. It is hot in summer and cold in winter because of its mediterranean climate.



Figure 2.1. Map about the Geographical Location of Sebdou

2.2.3. Historical Background

As a result of its strategic position, Sebdou has experienced various conquests during the past centuries. From 1837 to 1842, El-Amir Abd-El-Kader is called a fortified military camp on the site of the current barrack's, which had been refiu by the French. Around this camp, and as was customary, came first to settle, the families of the fighters who came with El-Amir. Also, there were other Morroccan and Berber which are considered as the first inhabitants of the city. Later on, other families came from Kabylia and elsewhere. Some claim that it was in Sebdou the place where El-Amir signed the Tafna Treaty. In 1844, General Lamoriciere is called a post in Sebdou to hold in respect the Moroccan sultan Abderrahmene, then ally of El-Amir. Sebdou was created (1872) as a center of colonization, expressing a deep socio-spacial change of an Algerian rural region. (adapted from Benyoub, M. (2009, p.127))

2.2.4 Social Background

The Society of Sebdou is regarded as a tribal one. It was totally rural before the colonization. It was characterized by two traits. First, it had a hierarchical structure with tribe serving as the highest unit of society. According to Ibn Khaldoun, these bonds of group allegiance are primarily fueled by the « *asabiyya* » (esprit de corps, or tribal patriotism). Second, endogamy is the general rule. Nowadays, the main tribes that are found in Sebdou are Ouled Ouriache and Ouled Nhar. The existence of these two ethnic groups gives birth to a specific linguistic feature in the Seb Ar explains the tight relationship between language and ethnicity, as we will see in the upcoming section.

2.2.4.1 The Tribe of Ouled Ouriach

Tafraoua was first inhabited by the tribe of Ouled Ouriache (old Sebdou). This tribe, known as Ouled Ouriache, is of a Berber descent and descended from the Bani Habib tribe, who was converted to Islam in ninth century by an envoy of Idris the Great, the founder of Fes. The thirteen fractions (*firaq*) that make up Ouled Ouriache tribe are listed as follows: (Bakheita, Dlalha, Laatity, Mgnafa, R'madna, M'zila, Awled buhafs, Awled si-aissa, Awled ayoub, Awled si-tahar, Awled h'lima, Awled bantayeb, Awled mu'min. « Awled » means sons which constitutes a group or a tribe) combining fractions and sub-fractions of Douar.

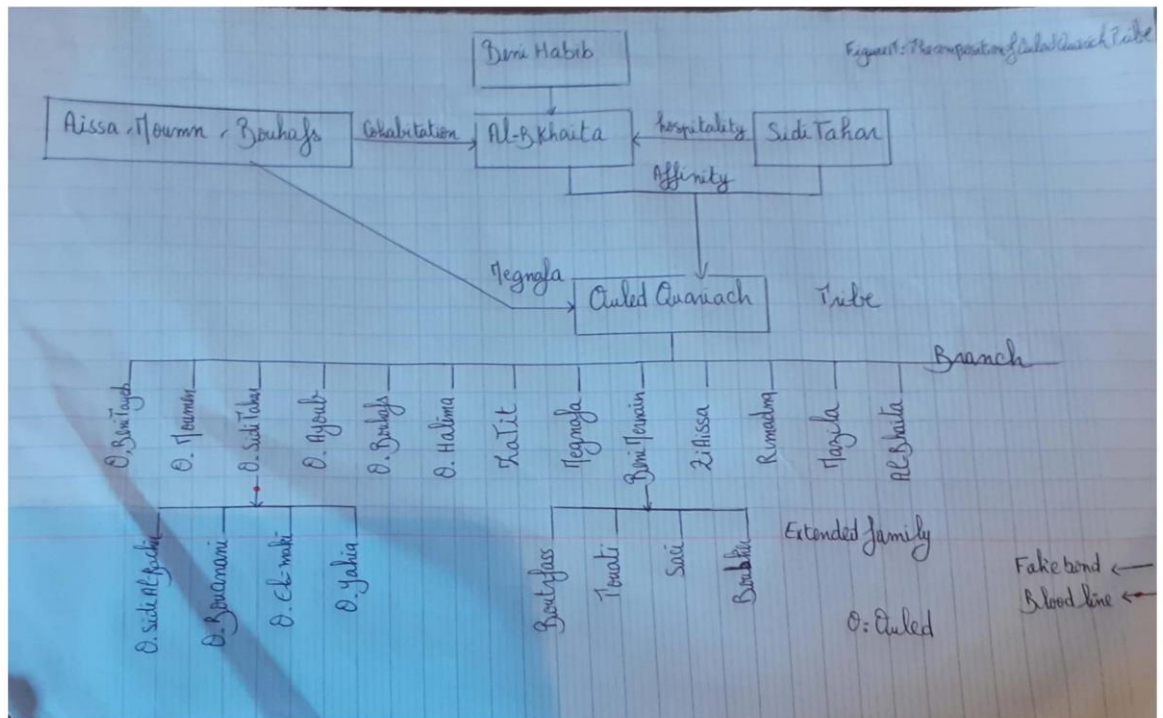


Figure 2.2. The composition of Ouled Ouriach tribe

(adapted from Benyoub (1995, p.127)

2.2.4.2 The Tribe of Ouled Nhar

Some of the ethnographics, that we have obtained, consider that Ouled Nhar tribe was the first to be established from the Arab immigrants to Morocco and Andalusia, and it descended relatively from Imam Idris Al-Asghar Ibn Idris Al-Akbar unil Fatima Al-Zahra, the daughter of our messenger Mohamed peace be upon him. After the fall of the capital of the Idrisid state, Fez, in 935 AD, it was embraced by the Berbers who were living in the region.

At the end of the thirteen century A.D, a grandson appeared from the descendants of this Idrisid family called Mohamed Ibn Abi Ala, according to most of the frequent or written narrations, the latter who left three children, including the third son named 'Zayed' who was nicknamed Banhar' who was considered the real father

of Ouled N'har, and those who drew their name from him, this throne, which was known at a later stage in its history, the scattering of its honches of Morocco and Easter countries during the 14th and beginning of the 15th centuries AD, and from this dispersal a branch of the throne remains in the area of the Amour Mountains, from which the tribe was formed in a second century, area of AL-Safifa spread during 15th century CE and included the descendants of Zaid ibn Mohamed ibn Abi-Ata and subsequent descendants to Sidi Abd Al-Rahman and his sons Ahmed, Musa, and Yahia, the latter would from his sons, grand children and his followers the new throne of Ouled N'har in Sebdo district - they are the current children of N'har in the region, this became a tribe Ouled Nhar to this day, it takes from Sidi Yahya and Shrine to which it performs 'El waada'. (adapted from Bouchemma, E. (2008, p. 83-101)

2.5. Population and Sampling

Sampling represents a very significant procedure in research since the selection of the appropriate sample determines the quality of the gathered information and the success of the study. The information-rich sampling paradigm is chosen because the aim of the present research is to describe, explain, and compare a sociolinguistic situation in a particular speech community. Moreover, a simple random sample is utilized in the sense that the samples are selected randomly. The current study aims to shed the light on the phonological and lexical differences of OO and ON speech in the speaking community of Sebdo. The sample includes people from different ethnic groups, and all of them live in Sebdo. It involves a total number of 60 participants in which they are separated into two ethnic groups: 30 participants belong to OO and the other 30 participants belong to ON. Each ethnic group is divided into two categories in relation to gender and age.

Table 2.1. *Ouled Ouriach Sample Population*

Age	18 - 30	31 – 40	+40
Males	3	4	6
Females	7	3	7

Table 2.2. Ouled Nhar Sample Population

Age	18 - 30	31 – 40	+40
Males	4	3	5
Females	4	4	10

2.6. Data Collection Procedures

The purpose of research instruments is to provide information about certain phenomena. As a result, researchers can explain and analyze their findings by using natural and accurate collected data. In sociolinguistic investigation, for the sake of collecting quantitative and qualitative data, a set of research tools are employed. For quantitative data, it deals with the descriptive statistics of the gathered answers where information is shown in form of numbers. Their goal is to reveal valid and reliable results. The most common tools that are used to get quantitative data are questionnaires. On the other hand, the focus of qualitative data is to provide information and details about the studied issue. Also, it provides a clear clue about people's opinions and attitudes. In order to get qualitative data, interviews and observations are frequently used.

In the current study, questionnaires and an interview were used for the sake of collecting both quantitative and qualitative data.

2.6.1. Questionnaire

A questionnaire is an important research tool that is used in various research fields. It is mainly employed to gather quantitative and qualitative data. In the same line of thought, Winkinson and Birmingham (2003, p. 8) say "An effective questionnaire is one that enables the transmission to useful and accurate information or data from the respondent to the researcher". To put it in another way, the needed responses can be reached through a simple and well-structured questionnaires.

In this study, a questionnaire, which contained only multiple choice questions was divided into two parts. The first one was designed to collect data about the phonological variables depending on the ethnic belonging of the speakers. The second part was designed to gather information which are related to the lexical variables relying on the ethnic affiliation of the speakers. The informants were chosen from distinct social and ethnic backgrounds; some are illiterate, and others left school early, and some of them are educated. Young and old of both sexes are involved in this investigation. As results of this representative samples, the questionnaire was written in MSA because they did not know the English language.

2.6.2. Interview

The interview is a face to face conversation between the researcher and the informant. It is considered as a tool for collecting qualitative data that are related to people's opinions and attitudes about the studied topic. In order to reach a fruitful interview, a skillful researcher should make his interviewees feel at ease in order to be able to express freely their views.

In this investigation, many considerations were taken into account during the interviewing process. The respondents were given the freedom to choose the variety they preferred since the interview was conducted in Seb Ar variety. The interview was done in informal settings like relatives' houses, women's clothing stores, my grandmother's house, and so on. The interview often lasted no more than 10 to 15 minutes. There were 20 interviewees (10 interviewees belong to OO and 10 belong to ON). The interview used was a semi-structured interview. The arised questions were divided as follows:

- 02 questions were open-ended questions with explanation.
- 02 questions were multiple choice questions.
- 02 questions were open.

The researcher used note-taking as a means to keep data of the interviewees' opinion and the distinctive linguistic features of the both tribes. (See appendices C and D).

2.6.3. Observation

Observation is a vital research tool that is used to examine people's behaviours, and how they speak in different situations. During observation, the informants are not aware of being observed, so they speak spontaneously and freely from any influence. Hence, the collected data are reliable, unbiased and accurate. For the present study, the researcher followed the method which was used by the variationist William Labov in his work of Martha's Vineyard (1963). He investigated the diphthongs /au/ and /ai/ vowel sound, in words like mouse and mice. In order to collect data, for spontaneous speech, he asked questions containing the desired diphthongs, so these kinds of questions subconsciously push the participants to use words which contained the vowels that he wanted to study such as life, right, might...etc.

Concerning this study, for the sake of examining the length of the short /a/ and the diphthong / ai/, the researcher asked questions which elicited the phonological variation in both tribes, i.e. OO and ON. (See appendices E and F). At the lexical level, the researcher picked up the words that distinguish OO variety from ON variety.

2.7. Data Analysis

This part of study deals with the analysis of the data obtained by each research tool in a separate way. In order to get both quantitative and qualitative data, the findings are analyzed in the form of numbers and statistics in addition to short texts.

2.7.1. Questionnaire Analysis

In this research, the questionnaire's goal is to collect data from Sebdoou people who were from a different age, gender, and ethnic groups to get a representative sample. Graphic representations, pie-charts, and tables will represent the results. The gathered information are analyzed according to age and the ethnic belonging of the informants. In addition, the questionnaire is divided into 03 sections. The first section deals with personal profile of informants (age, gender, educational level and their ethnic belonging). The second section spots the light on the production of some

phonological variables. The researcher has selected two salient characteristics that are prevalent among both tribes.

The first phonological variable that was investigated is the length of the /a/ which has two variants ; it is kept as [a] in ON speech, and weakened into [ə] among OO speakers. On the other hand, the second phonological variable is the production of the diphthong [ai] ; this latter is kept as [ai] in ON speech, and shifted into [i:] among CO speaker the last section seeks to investigate the lexival variables that distinguish the vocabulary of ON from that of OO.

2.7.1.1. The Analysis of the First Visit Section: Informants' Personal Profile

The questionnaire was answered by 60 informants from different ages and ethnic belonging.

- Question One : Informants' Ethnic Belonging

There was equality between the two tribes ; 30 informants belong to OO, and informants belongs to OO.

-Question Two: Informants' Age

The researcher considers age as an important social variable that leads to the speech variation among ON and OO speakers. The reached results are shown in the following table 2.3.

Table 2.3 *Informants' Distribution according to Age*

Age group	OO	ON
18-30	10	8
31-40	7	7
+40	13	15

From table 2.2, it can be observed that informants' age varies from 18 years old until +40 in both tribes (OO, ON). It can be noticed that in the first hand informants who

belongs to OO is divided in three categories according to their age which are as followed: the first category [18 - 30], the number of participants is 10. In the second category [31 - 40], the number of participants is 7. In the last category, the number of participants is 13. On the second hand, the informants who belong to ON is divided in 3 categories which are as follows: the number of participants in the first category [18 - 30] is 8. The number of participants in the second category [31-40] is 7. Finally, the number of participants in the third category i.e. + 40 is 15. So, it can be seen that there are different number of participants from different tribes in three age categories.

- Question Three: Informants' Gender

According to gender, the participants were 17 females and 13 males for OO tribe, where as, 18 females and 12 males for ON tribe.

Question four : Informants' Level of Education:

Informant's level of education is an important social variable that has an effect on the phonological and lexical variations that made the difference between the speakers of OO and ON. Respondents' responses are introduced in the following pie-charts :

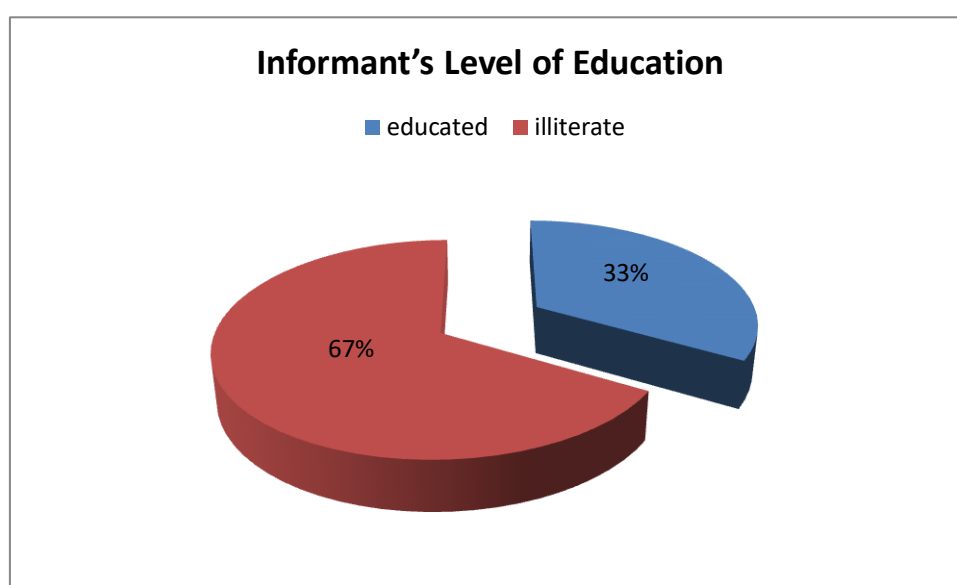


Figure 2.3. Informants' Level of Education Related to OO Participants

From figure 2.3, it can be noticed that 20 (33%) out of 30 informants are illiterate in addition to 10 (67) out 30 informant who are educated.

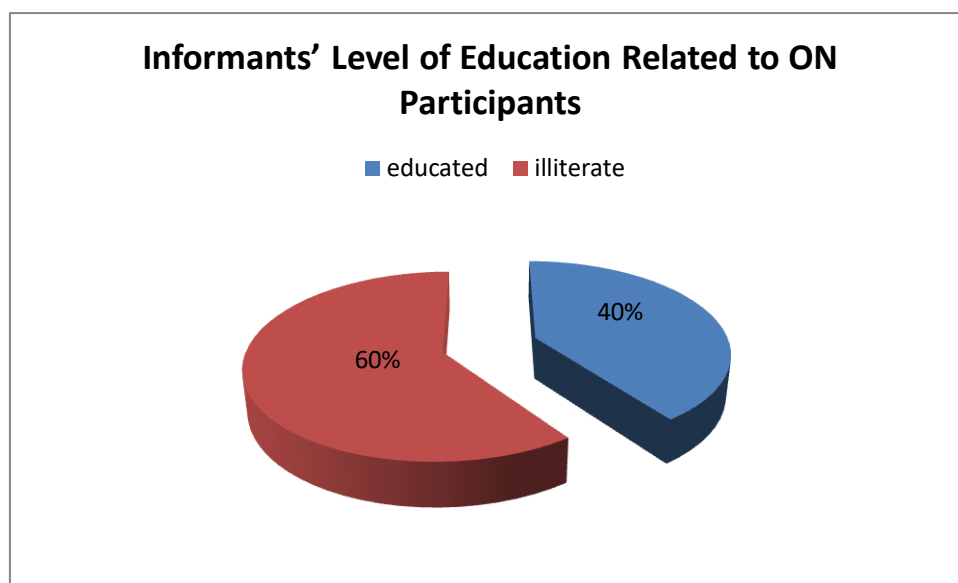


Figure 2.4. Informants' Level of Education Related to ON Participants.

From figure 2.4, it can be shown that 18 (60%) out of 30 informants are educated.

2.7.1.2. The Analysis of the Second Section

In this section, the researcher analyses the second part of the questionnaire in which some light will be shed on both salient phonological and lexical variables in both varieties.

A. The Phonological Variables

Table 2.5 displays the differences in the pronunciation of the short /a/ found between ON and OO speakers. ON speakers tend to keep [a] as it is pronounced in CA, whereas OO tend to weaken it into [ə].

Table 2.5 *The length of the short /a/*

variants variable	[a] in ON variety	[ə] in OO variety	Ar Words	English Gloss
/a/	[manʒo:r]	[manʒo:r]	[manʒo:r]	'proper names: Mansour'/
	[fath̩i]	[fəth̩i]	[fath̩i]	'Fethi'
	[kaska:s]	[kəska :s]	[kaska:s]	'Kitchen utensil to evaporate couscous'
	[mafʔa]	[məfʔa]	[mɪfʔ]	'hair brush'
	[baʒla]	[bəʒla]	[baʒal]	'onion'
	[tahdar]	[təhdər]	[tatakallam]	'she speaks'
	[maxlu:ʔa]	[məxlu:ʔa]	[mafzu:ʔa]	'Frustrated'
	[ħamja:ni]	[ħəmaja:ni]		'The name of an ethnic group'
	[jgaʒro:]	[jgəʒro:]	[jasharu:na]	'they stay awaken at night'
[nakawtha]	[nəkəwtha]	[laqabuha:]	'her family name'	

From table 2.5. it can be noticed that the length of the short vowel /a/ has two variants, it is kept as [a] in ON speech, and weakened into [ə] among OO speakers.

Table 2.6 displays the differences in the pronunciation of the diphthong /ai/ found between ON and OO speakers. ON speakers tend to keep [ai] as it is pronounced in CA, whereas OO tend to utter it as long [u:].

Table 2.6 *The length of the diphthong /ai/*

Variants Variable	[ai] in ON variety	[i:] in OO variety	Ar Words	English Gloss
/ai/	[llail]	[lli:l]	[lailun]	‘night’
	[um əlxair]	[um əlxi :r]	[um əlxair]	‘Oum el kheyr’/ ‘zeyneb : proper names
	[zainab]	[zi:nab]	[zainab]	proper names
	[bait]	[bi:t]	[ɣurfatun]	‘ a room’
	[lgait]	[lgi:t]	[wadʒadtu]	‘I found’
	[mfait]	[mfi :t]	[ðahabtu]	‘I went’

From table 2.6, it can be shown that the length of disphthongs [ai] has two variants, it is kept as [ai] among ON speakers, and shifted into [i:] among OO speakers. The provided answers prove the researcher's introspection and confirms the phonological variables between the speakers of the two tribes that has been observed by the researcher.

B. The Lexical Variables

In the following table, a set of words are gathered to show some of the salient lexical variables that distinguish the vocabulary of ON from that of OO.

Table 2.6. *Vocabulary Choice Table*

English Gloss	Ouled Nhar variety	Ouled Ouariach Variety	SA Gloss
To knock	يدق [jduqq]	يطبطب [jʔabʔab]	يدق
Wife	عيال [ʔja:l]	مرت [mart]	زوجة
Stomach	معدة [maʔadda]	ليسطوما [lɪstʊ:ma]	المعدة
Treasury drawer	جولق [ʒaulaq]	قجر [qʒar]	درج الخزانة
Closet	ماريو [marju]	خزنة [xza:na]	خزانة
Take off	حلس [ħlas]	قلع [glaʔ]	انزع
Bullying	يعكس [jaʔkas]	يزعق [jzaʔʔaq]	يتنمر
I don't know	معت [ma:ʔat]	منعرف [manaʔraf]	لا ادري
We go with them	نتيموهم [ntajmhu:m]	نفوتو عليهم [nfu:tu ʔlɪhom]	نمر بهم
Yesterday	يامس [ja:mas]	لبارح [lba:rah]	البارحة
She gives birth	تضنى [taɖni]	تولد [tawlad]	تلد
Her relative	هليتها [hlijjatha]	تجيبها [tiʒ:ha]	قريبتها
Now	ذالقيس [ðəlqi:s]	دروك [darwak]	الان
Pregnant	بالجوف [balʒu:f]	بالكرش [balkarʃ]	حامل

From table 2.6, it can be noticed that there are lexical variables that distinguish the vocabulary of ON from that of OO. Therefore, these answers display the findings that are gathered via note taking.

2.7.2 Interview Analysis

The interview was conducted to have an idea about the informants' views regarding the studied issue. It is a semi-structured interview dealt with during the discussion so that the interviewees feel at ease during expressing their opinions. In the present study, the purpose of the interview is to call the needed data in order to compare between OO variety and ON variety and know the reason behind these differences. The researcher made 20 interviews; 10 of them belong to OO, and the other 10 interviews belong to ON. Also, the interviews in general were from different ages and both genders. Each interview is done in informal setting and lasted between 10 to 15 minutes.

In the following interview, informants' speech freely expresses their views. The participants answered according to their experience in which they live in a tribal speech community. The data collected via interview were impressive and shed light on the reasons behind these distinctions that occur in both varieties. Here is a summary of the participant's answers.

- Question One: Can you know the tribal affiliation of people (Ouariachi/Nhari) from the way people speak? If the answer is yes, how is that possible?

The first part of the question (Can you know the tribal affiliation of people (O/N) from their way of speaking ? yes or no) is an open-ended question in order to get quantitative data. It is designed for the sake of investigating the possible answers of the first question. All the participants say "yes" they can know the ethnic belonging of the speakers from their way of speaking. Also, it is related to the research question in which the interview arose this question to investigate his hypothesis.

The second part of the question (if yes how is that possible) is an open question that is asked to gather qualitative data in which the researcher can have rich answers that give reliable data. The informants who belong to OO say that the main differences many occur at the phonological level in which ON pronounce words in a different way from them such as [ʔa] instead of the word [ʔɪ (r)] which means "just". Also, they

say that are a specific lexis which is related to ON, so they used different vocabulary items from those used by them. For instance, women who belong to ON use [agatrani] اكواي/اقطراني [akwa:ja] , [agurʃa:ni] as idioms in order to refer to their bad luck. Whereas, in the context of speech, women who belong to OO used different idoms like اقلع زهري/ اقلع نهاري و سواد سعدي [swad saʔdi], [agli:ʔ nha :ri] and [agli:ʔ zahri]. The informants who belong to ON confirm the answers that are collected from OO informants by stating that the main distinction occurs at the phonological level for instance, they say [jaħja] while OO speakers say [jəħja] (proper name). In addition, they say OO speakers say [zi:faʔli] whereas, ON speakers say [zaifaʔli] ; the word means ‘send me (something)’. Moreover, they add that the vocabulary words used by OO speakers are different from their vocabulaires, for example, OO speakers would say (فم نتاع الخبز) [fum taʔ xubz] while ON speakers would say (شدةق نتاع خبز) [ʃdəg taʔ xubz] in order to refer to ‘a piece of bread’.

- Question Two: What are the most important words that distinguish between ON and OO ?

This question is an opened one in which it provides qualitative data. This latter is asked in relation to the first research question. The interviewees from both tribes gave examples of the words that differentiate each speech variety from the other. The gathered data are summarized in the following table :

Table 2.7 *Other distinctive vocabulary items*

ON Lexis	OO Lexis	English Gloss
[nastawfa ʔli :h]	[nmu:t ʔli :h]	‘I adore you ’
[ʃagma:na]	[ʔa:jra]	‘impolite’
[rʔa:jni]	[snnajni]	‘wait for me ’
[jadʃarni]	[jazlagni]	‘he pushes me ’
[maslu:q]	[mʃərʃəm]	‘boiled (egg)’

[ra:ʒal]	[tərɾa:s]	'a man'
[ħləs]	[gləʃ]	'take off'
[taʃkas]	[tʒəʃaq]	'she teases'
[qi:ʈo]	[qu :ʈi]	'box'
[nsabban]	[naʃsal]	'I wash'
[nkəsslak]	[nmaħʈak]	'I heat you'

- Question three : In your opinion, what is the most prestigious variety?

ON variety or OO variety

This is an open-ended question aims to collect quantitative data. All the interviewees agree on one opinion that OO variety is prestigious and soft.

- Question Four: Which variety is closest to MSA ?

ON variety or OO variety

This is open-ended question targets to get quantitative data. All the participants reported the same answer to this question. They say that ON variety has some linguistic features that are seen to be like MSA features, especially, at the phonological level. Moreover, they add some words that are used in ON variety and are utilized in MSA.

- Question Five : Do you consider the difference between ON variety and OO variety as a kind of racism ? or a way to express your own identity ?

(This question is related to the first research question).

This is an open-ended question. Its purpose is to collect qualitative data. All the participants rejected the idea that these distinctions between the two varieties are used to show a racist behaviour towards each variety. So, all of them have considered the

distinction between the two varieties as a linguistic legacy and heritage in which they are able to express their identity depending on their ethnic affiliation.

- Question Six : Is there a difference between the speech of the old generation and the young generation ? Yes or No ? If yes, explain.

The first part of the question (Is there a difference between the speech of the old generation and the young one ?). This part is an open-ended question which aims to gather quantitative data that attempted to answer the second research question. All the participants said « Yes, there is a difference between old and young speakers ». The second part of the question is an open question. Its purpose is to collect qualitative data.

Generally speaking, all the informants agree that the young speech is different from the older speech. But, a remarkable point was arised in which the informants who belong to ON tribe said that their younger generation for the time being is shifting from their ON to OO, whereas the old generation kept their ON variety.

2.8. Discussion of the Findings

This section presents the interpretation of the results for the sake of answering the two research questions. In addition, it attempts to confirm or infirm the research hypotheses.

2.8.1. Discussion of the Results Related to Question One "What are the social variables that affect Seb Ar? "

This research question aims at revealing the particular social variables that influence Seb Ar. To put it in another way, it spots the light on the reasons that lead to Seb Ar variations. By relying on the analysis of the results, the first hypothesis of research has confirmed that Sebdoou Arabic variety varies according to the age and the ethnic belonging of the speaker.

2.8.1.1. Age

Age as a social variable has a huge impact on language variation. For this reason, many sociolinguists investigated the linguistic variation according to age as a social factor (Labov 1963, 1966; Trudgill 1973). The obtained results show that age is one of the social variables that lead to variation among Seb Ar speakers. In general, the young generation's speech is different from the old generation, so the youngsters tend to innovate new words while the old speakers are more conservative. The interesting point that was revealed after the analysis of the results is related to age ; that is, young speakers of ON tend to switch to OO variety, whereas the old generation keeps its ON variety. The reason that has led to this result was that OO variety, according to the interviewees and the observed results, is regarded as the most prestigious and soft variety.

2.8.1.2. Ethnicity

Ethnicity is regarded as one of the most social variable that leads to linguist changes. In this vein, many investigations were done such Labov's work in Martha's Vineyard(1963). In this study, the ethnic belonging was the dominant variable that influences Seb Ar. Therefore, the speech community of Sebdo is composed of ON variety and OO variety and each of them has each own linguistic features. The results provided from the analysis of questionnaire put a stress on the main linguistic features that distinguish ON variety from OO variety, and its results confirms the researcher's introspection. The first question of the interview proves this result in which all the interviewees agree that they are able to know your ethnic belonging whether you are Ouriachi or Nhari from your speech and they give instances. The participants agree that this distinction of ON variety and OO variety is regarded as a tool used by them to show their ethnic belonging.

2.8.2. Discussion of the Results Related to Question Two "In what ways does Ouled Nhar variety differ from Ouled Oueriach variety?"

The second hypothesis of research has been confirmed. Since Ouled Ouriach and Ouled Nhar varieties mainly differ at the phonological and lexical levels.

2.8.2.1. Phonological Level

Regarding the current study and after quantitative and qualitative analyses research found that :

- First, the length of the short vowel /a/ which has two variants; it is kept as (a) in ON speech and weakened into (a) among OO speakers.
- Second, the length of diphthong (ai) has two variants, it is kept as (ai) among ON speakers, and shifted into (i :) among OO speakers. These phonological variables may be provided via the informants' answers in which ON variety pronunciation is nearly the same as MSA.

2.8.2.2. Lexical Level

After the qualitative and quantitative analyses, the research found that the lexical variables distinguishing the vocabulary of ON from that of OO. Therefore, each variety has its own specific words.

At the end, the researcher recommends to study the present research in relation with other social variables such as gender and level of education.

2.9. Conclusion

This chapter has been divided into two sections. The first section has introduced Sebdu from a socio-historical background. The second section dealt with the analysis and the interpretation of the collected data, in which the hypotheses were confirmed.

GENERAL CONCLUSION

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Appendix A

Questionnaire in English

Dear participant,

We will be very grateful if you fill in the present questionnaire which aims at collecting data about Ouled Nhar and Ouled Ouariach Arabic dialects. Those information will help us conduct a comparative study between the two varieties.

Place of residence : _____

Ethnic belonging: Ouariachi Nhari

Age: _____ years old. Gender: Male Female

1. PART ONE: The Phonological Variable /a/

Tick the word that you most use with the members of your tribe. Add other answers if necessary.

[manʂo:r] (Proper name) : [manʂo:r] [mənʂo:r]

[fatħi] (Proper name) : [fatħi] [fətħi]

[kaska:s] (Kitchen utensil to evaporate couscous) : [kaska:s] [kəska :s]

[mɪʃt] (hair brush) : [maʃt̪a] [məʃt̪a]

[baʂal](onion) : [baʂla] [bəʂla]

[tatakallam] (she speaks) : [tahdar] [təhdər]

[mafzu:ʕa] (Frustrated) : [maxlu:ʕa] [məxlu:ʕa]

Hmiyani (The name of an ethnic group) : [ħamja:ni] [ħəməja:ni]

[jasharu:na] (they stay awoken at night) : [jgaʃro:] [jgəʃro:]

[laqabuha:] (her family name) : [nakawtha] [nəkəwtha]

2. PART TWO : The Phonological Variable /ai/

[lailun] (night): [llail] [lli:l]

[um əlxair] (proper name) : [um əlxi :r] [um əlxair]

[zainab] (proper name) : [zi:nab] [zainab]

[ɣurfatun] (room) : [bi:t] [bait]

[wadʒadtu] (I found) : [lgi:t] [lgait]

[ðahabtu] (I went) : [mfi :t] [mfait]

Appendix B

Questionnaire - Arabic Version

استبيان

يندرج هذا الاستبيان ضمن دراسة سوسiolغوية حول لهجة سكان سبدو، الغرض من البحث هو تسليط الضوء على المتغيرات اللغوية خاصة على المستوى الفونولوجي والمعجمي وعلاقتها بالانتماء القبلي للفرد. نرجو من سيادتكم الموافقة على الإجابة بكل صدق وعفوية من أجل الحصول على نتائج دقيقة وموضوعية.

- السن:	- مكان الازدياد:
- الجنس: <input type="checkbox"/> ذكر <input type="checkbox"/> أنثى	- مكان الازدياد: <input type="checkbox"/> أنثى <input type="checkbox"/> ذكر
- المستوى الدراسي:	- مكان الازدياد: <input type="checkbox"/> أنثى <input type="checkbox"/> ذكر
- الانتماء القبلي: <input type="checkbox"/> ورياشي(ة) <input type="checkbox"/> نھاري (ة)	- مكان الازدياد: <input type="checkbox"/> أنثى <input type="checkbox"/> ذكر

الجزء الأول: المتغيرات الفونولوجية

ضع علامة (X) أمام الكلمة التي تستخدمها مع أفراد قبيلتك أضف (ي) إجابات أخرى ان احتجت (ي) الى ذلك

- | | |
|--|---|
| - اللَّيْلُ ← اللَّيْلُ <input type="checkbox"/> اللَّيْلُ <input type="checkbox"/> | - مَنصُورٌ ← مَنصُورٌ <input type="checkbox"/> مَنصُورٌ <input type="checkbox"/> |
| - أُمُّ الحَيْرِ ← أُمُّ الحَيْرِ <input type="checkbox"/> أُمُّ الحَيْرِ <input type="checkbox"/> | - كَسْكَاسٌ ← كَسْكَاسٌ <input type="checkbox"/> كَسْكَاسٌ <input type="checkbox"/> |
| - الرِّزْتُ ← زَيْتٌ <input type="checkbox"/> زَيْتٌ <input type="checkbox"/> | - مِشْطٌ ← مِشْطَةٌ <input type="checkbox"/> مِشْطَةٌ <input type="checkbox"/> |
| - زَيْتَبٌ ← زَيْتَبٌ <input type="checkbox"/> زَيْتَبٌ <input type="checkbox"/> | - بَصَلٌ ← بَصَلَةٌ <input type="checkbox"/> بَصَلَةٌ <input type="checkbox"/> |
| - عُرْفَةٌ ← بَيْتٌ <input type="checkbox"/> بَيْتٌ <input type="checkbox"/> | - تَتَكَلَّمُ ← تَهْدَرُ <input type="checkbox"/> تَهْدَرُ <input type="checkbox"/> |
| - جِيلايٌ ← جِيلايٌ <input type="checkbox"/> جِيلايٌ <input type="checkbox"/> | - مَفْرُوعَةٌ ← مَخْلُوعَةٌ <input type="checkbox"/> مَخْلُوعَةٌ <input type="checkbox"/> |
| - وَجَدْتُ ← لَقَيْتُ <input type="checkbox"/> لَقَيْتُ <input type="checkbox"/> | - حَمَيَانِيٌ ← حَمَيَانِيٌ <input type="checkbox"/> حَمَيَانِيٌ <input type="checkbox"/> |
| - ذَهَبْتُ ← مَشَيْتُ <input type="checkbox"/> مَشَيْتُ <input type="checkbox"/> | - يَسْهَرُونَ ← يَنْصَرُونَ <input type="checkbox"/> يَنْصَرُونَ <input type="checkbox"/> |
| - لَقَبُهَا ← نَكُوْتَهَا <input type="checkbox"/> نَكُوْتَهَا <input type="checkbox"/> | - فَتْحِي ← فَتْحِي <input type="checkbox"/> فَتْحِي <input type="checkbox"/> |

الجزء الثاني: المتغيرات العجمية

ماهي الكلمة التي تستعملها من أجل تسمية ما يلي:

- | | | | | | |
|--------------------------|---------------|--------------------------|--------------------|---|---------------|
| <input type="checkbox"/> | يُدقُّ | <input type="checkbox"/> | يُطَبِّطُ | - | يُدقُّ |
| <input type="checkbox"/> | عِيَال | <input type="checkbox"/> | مَرَّتْ | - | زَوْجَةٌ |
| <input type="checkbox"/> | مُعَدَّة | <input type="checkbox"/> | لَيْسَطُومًا | - | المُعَدَّة |
| <input type="checkbox"/> | جُؤَلِقُ | <input type="checkbox"/> | فُجِرَ | - | اللدُّج |
| <input type="checkbox"/> | مَارِيُو | <input type="checkbox"/> | خِرْزَنَةٌ | - | خِرْزَانَةٌ |
| <input type="checkbox"/> | إِحْلَسَ | <input type="checkbox"/> | أَقْلَعُ | - | إِنْرَعُ |
| <input type="checkbox"/> | يَعْكُسُ | <input type="checkbox"/> | يَزَعَقُ | - | يَتَنَمَّرُ |
| <input type="checkbox"/> | مَعَثَ | <input type="checkbox"/> | مَنَّعَرَفُ | - | لَا أَدْرِي |
| <input type="checkbox"/> | تَتِيمُوهُمْ | <input type="checkbox"/> | نُفُوئُو عَلَيْهِم | - | تَمْرٌ بِهِمْ |
| <input type="checkbox"/> | يَامِسَ | <input type="checkbox"/> | لَبَارِخُ | - | البارحة |
| <input type="checkbox"/> | تُصْنَى | <input type="checkbox"/> | تُولَدُ | - | تَلِدُ |
| <input type="checkbox"/> | هَلْبَيْتُهَا | <input type="checkbox"/> | جُبَيْهَا | - | قَرِيْبَتُهَا |
| <input type="checkbox"/> | ذَالْقَيْسِ | <input type="checkbox"/> | دَرْوُكُ | - | الآن |
| <input type="checkbox"/> | بِالْجُوفِ | <input type="checkbox"/> | بِالْكُرْشِ | - | حَامِلٌ |

شكرا على تعاونكم

Appendix C

Arabic Version of the Interview

الهدف من هذه المقابلة هو جمع المعلومات اللازمة للمقارنة بين لهجة أولاد ورياش و أولاد نهار. الرجاء الإجابة بكل صدق و عفوية.

1/ هل باستطاعتك معرفة الانتماء القبلي للفرد (ورياشي / نهارى) من طريقة كلامه اذا كانت الإجابة نعم فكيف يمكن ذلك؟.

2/ ماهي أهم الكلمات التي تميز بين أولاد نهار وأولاد ورياش؟

3/ بنظرك ماهي لهجة اكثر رقيا لهجة أولاد نهار او أولاد ورياش؟

4/ أي اللهجتين أقرب الى الفصحى؟.

5/ هل تعتبر الفرق بين اللهجة أولاد ورياش و أولاد نهار عنصرية أم طريقة للتعبير عن هوية؟

6/ هل يوجد فرق بين اللهجتين بين شباب و كبار السن؟ اشرح

Appendix D

English Version of the Interview

The purpose of this interview is to collect the necessary information to compare between the dialect of *Ouled Nhar* and *Ouled Ouriach*. Please reply honestly and spontaneously.

1/ Can you know the tribal affiliation of people (*Ouariachi /Nhari*) from the way people speak?

Yes No

If the answer is yes, how is that possible?

.....

2/ What are the most important words that distinguish between *Ouled Nhar* and *Ouled Ouriach*?

.....

3/ In your opinion, what is the most prestigious variety?

Ouled Ouriach variety *Ouled Nhar* variety

4/ Which variety is closest to MSA?

Ouled Ouriach variety *Ouled Nhar* variety

5/ Do you consider the difference between *Ouled Ouriach* variety and *Ouled Nhar* variety as a kind of racism or a way to express your identity?

Yes No

6/ Is there a difference between the speech of the old generation and the young generation?

Yes No

If yes, explain.

.....

Appendix E

Translated questions that were raised to elicit phonological data:

1. What do you need to comb your hair?
2. What do you need to evaporate Couscous?
3. What comes after the afternoon?
4. What do you need to fry chips?

Appendix F

Questions that were raised in Sebdou Arabic to elicit phonological variants

اسئلة طرحت لجمع المعلومات :

- باش تمشط شعرك؟

- فاش تفوري الطعام؟

- باش تقلي البطاطا؟

- وش يجي مور العشنية؟

ملخص

تتناول هذه الدراسة المقارنة بين لهجة أولاد نهار و لهجة أولاد ورياش على المستويين الصوتي واللفظي في مدينة سبدو. النتائج الرئيسية على المستوى الصوتي تتمثل فيما يلي: أولاً، المتغير الصوتي الفتحة يبقى كما هو عند أولاد نهار ويضعف لسكون عند أولاد ورياش. ثانياً، المتغير الصوتي السكون يبقى كما هو عند أولاد نهار بينما يتحول الي مد بالكسرة عند أولاد ورياش. وعلى المستوى اللفظي تستخدم كلمات تختلف عن كلمات أولاد ورياش وهذا راجع لعوامل اجتماعية متمثلة في الانتماء القبلي للفرد والسن.

الكلمات المفتاحية: أولاد نهار، أولاد ورياش، مقارنة، المستوى الصوتي، المستوى الانتماء القبلي ، السن اللفظي.

Résumé:

Cette étude porte sur la comparaison entre les variétés de Ouled Nhar et Ouled Ouriach aux niveaux phonologique et lexical dans la communauté de Sebdou. Les principaux résultats au niveau phonologique sont les suivants: premièrement, la longueur de la voyelle courte a deux variantes, il est conservé comme [a] dans le discours de ON et affaibli en [B] parmi les locuteurs de OO. Deuxièmement, de la production de diphtongue [ai] est conservé [ai] dans le discours de ON et il est passé à [i:] parmi les locuteurs de OO. Aussi au niveau lexical, les locuteurs de ON utilisent des vocabulaires différents de ceux des locuteurs OO. Les causes de cette variation linguistique sont l'affiliation tribale et l'âge.

Mots-clés: Ouled Nhar, Ouled Ouariach, comparaison, niveau phonologique, niveau lexical, affiliation tribale, âge.

Summary:

This study deals with the comparison between Ouled Nhar and Ouled Ouriach varies at the phonological and lexical levels in the speech community of Sebdou. The main results at the phonological level are as follow: first, the length of the short vowel [a] which has two variants; it is kept as [a] in ON speech and weakened into [ə] among OO speakers. Second, the production of the diphthong [ai] which is kept [ai] in ON speech and it shifted to [i:] among OO speakers. Also, at the lexical level, ON speakers use different vocabulary items of those of OO speakers. The reasons behind such variation is attributed to social factors, such as the ethnic belonging and age

Key-words: Ouled Nhar, Ouled Ouariach, comparison, phonological level, lexical level, ethnic belonging, age.