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A Sociolinguistic Study of Nedroma Speech Community

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Dedication

This work is dedicated to

My supportive parents, **Kouider** and **Yamina**

My lovely sister **Fadwa**

My brother **Ahmed Karim**

My aunt **Saada**

To my lost uncle **Djilali**. I wish you were here to see me graduate

My friends: **Wissal**, **Sabrina**, **Amel**, **Khawla**, **Amani Dikra**, **Djihene**, and their families who helped in the making of this work

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Abstract

Languages and dialects change and evolve through time. In Nedroma, dialect change has been marked at many levels: phonetics, morphology, syntax, and semantics; according to different groups of Nedroma speech community. The purpose of this work was, then, to know the reasons behind these changes and whether it only affected Nedroma or other regions in Tlemcen. To reach this end, a case study research was conducted in the region of Nedroma relying on a number of sources and research instruments for data collection. A written questionnaire for different citizens of different age groups and social backgrounds, and an observation of the general speech of Nedroma were used. The data collected from these research instruments were analyzed quantitatively and qualitatively. The results revealed that people in Nedroma do not speak the same way, and many old terms are levelled out as they are not used anymore by the new generations. Accordingly, this work attempts to confirm that dialect/ the linguistic performance of speakers in Nedroma is, in fact, in constant change, and social backgrounds affect the speech of different groups of the speech community.

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List of Phonetic Symbols

Arabic Letters	IPA symbols	Arabic Letters	IPA symbols
Consonants		Vowels	
ء أ	ʔ	ا	ɑː
ب	b	و	uː ɜː
ت	t	ي	iː
ث	θ	فتحة (َ)	æ ə
ج	ʒ	ضمة (ُ)	ʊ
ح	ħ	كسرة (ِ)	ɪ
خ	χ		
د	d		
ذ	ð		
ر	r		
ز	z		
س	s		
ش	ʃ		
ص	sˤ		
ض	dˤ		
ط	tˤ		
ظ	ðˤ		
ع	ʕ		
غ	ɣ		
ف	f		
ق	q		
ك	k	ه	h
ل	l	و	w
م	m	ي	j
ن	n	ڤ	g

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List of Accronyms:

- **CAT:** Communication Accommodation Theory
- **IPA:** International Phonetic Alphabet
- **QCA:** Qualitative content analysis
- **SA:** Standard Arabic
- **SAT:** Speech Accommodation Theory
- **SC:** Speech community

General Introduction:

The Algerian linguistic situation has been developing and going through changes throughout the years. For decades, the Algerian dialect differs from one area to another; and within these areas, it kept changing and going through different stages. Many local and foreign linguists, such as Ahmed Kurish (Algeria), Mzahem Allaoui Ashahiri (Iraq), and Nicolas Rozir Nbout (Spain); made deep research on the origins of different words and expressions used in the daily speech of Algerian people. It came up to be a vast and detailed study since there is so much to deal with and a large number of areas to look into. Therefore, meaningful research is strongly based not only on the words that are used, but also on where and when it is used, in addition to by whom it is applied and under what circumstances. In this respect, there is a need to dig deeper and look for the main reason or reasons that led to the use of specific terms in specific situations by a specific group of people and speech community of a specific area.

Within this context, and being aware of the current Algerian linguistic situation; the region of Nedroma is the main focus on this piece of work. Regarding its historical background and the different races and origins of the people who settled in it. It went through different stages to develop the dialect and end up with the current one. Also, it has been noticed that dialect use in Nedroma differs from one generation to another. This is why the study of the dialect of Nedroma needs to go through at least two different generations.

Thus, this work is an attempt to explore one of the areas that could not reach the spot light for decades. In other words, this research could introduce a new linguistic situation that has been ignored by many. In this case, a new speech community and new concepts are highlighted to reach two main goals. The first one is to let linguists discover a region with a rich cultural and historical background that was put under a rock for a long time. In addition to a linguistic investigation of the Arabic dialect of Nedroma and the goal of explaining how other dialects of other regions in Tlemcen

were influenced by the one of Nedroma, which was also influenced by foreigners and ancient settlers.

Therefore, taking the dialect of the region of Nedroma amongst the other dialects of other regions in Tlemcen as a case study is driven by the following research questions:

1-   What are the origins of the foreign words and terms used frequently by the speech community of Nedroma?

2-   At which level are there differences between old people speech and young people speech?

3-   Would something like language death or dialect death affect the Nedroma speech community?

In order to provide answers to these questions, the following hypotheses have been suggested:

1-   The origins of words used specifically in Nedroma are from the people who came from Andalusia, The Ottoman Empire and settled, and also from Moroccans whom were already living in Nedroma before the French colonialism of Algeria.

2-   Old people use ancient words used in ancient literature, while young people use words and terms according to what is trendy on social media.

3-   Some ancient words would disappear and be completely lost when old people are gone.

In fact, in order to reach the previously set objectives of the research to design an exploratory case study research dealing with a sample that consists of citizens who are over sixty years old, and some of the age of forty and fifty. In addition to fifteen to twenty year old residents of the region of Nedroma. This case study will collect qualitative and quantitative data from different sources relying on a set of research instruments: a questionnaire for both age groups, and observation. The results will be analyzed on the basis of a mixed approach combining qualitative and quantitative methods.

To serve the purposes of this case study research, the present work is divided to three chapters. The first one is a review of literature that attempts to introduce the different concepts and terms that came along with the construction of dialect in general, followed by a theoretical bade about dialect death.

The literature review is followed by a second chapter that shows the historical and cultural background of the dialect of Nedroma in particular; then the differences in the speech community of Nedroma regarding age, gender, level of education, and social class.

The third and last chapter is concerned with the analysis and interpretation of data. Furthermore, the chapter seeks to answer the research questions by confirming or disconfirming the research hypotheses, and then concludes with the research results.

CHAPTER ONE:

INTRODUCTION TO THE SPEECH COMMUNITY OF NEDROMA

PART I: Linguistic Terms and Concepts

1.1. Introduction:

Nedroma is a region in the province of Tlemcen. It is known by its rich heritage, culture, and architecture. However, the speech of its citizens is considered special and unique compared to the other speech communities in Tlemcen. When talking about speech, meaning, the language used; and more specifically, the dialect used in Nedroma. Before spotting the light on specifics, the notions of language and dialect and their various components and features should be known.

1.2. Language

Many scholars had given a definition of the notion of language according to the era they lived in and the research they came up with. Starting with Aristotle, who believed language is a tool humans use in order to express their feelings, thoughts, and ideas. On the other hand, De Saussure (1916) defines language as a "system of signs constituted of the signifier and signified" i.e., language is based on codes that are strictly related to the human brain in which it can connect one word to different meanings and expressions, and all the words in language are produced based on multiple levels of production and perception of speech. Moving on to Edward Sapir's point of view; he believes that language is "purely human" and it is the way by which humans communicate with each other when using sounds and utterances. Azizul Hakim. (June 25, 2018).

In his book 'Language' (1933, 3), Bloomfield claims that language is a huge part of humans' lives, and one can "rarely observe it, taking it rather for granted, as we do breathing or walking. The effects of language are remarkable, and include much of what distinguishes man from the animals...". That is to say, language is a daily activity that is specific to human beings, and is done without noticing, just as breathing or walking. Thus, language is a human act. This definition does not differ

from the one given by Chomsky (2002, 1), who believes language is innate. He stated that humans produce language with a set of finite or infinite sentences that contain a number of elements, and this happens naturally as the human brain develops, thanks to the LAD: the Language Acquisition Device which is the storage that includes words, sentences, and grammatical forms produced by human beings.

There are many other definitions of the notion of language, yet those mentioned above are the most common. Needless to say that this later is hard to explain in one sentence or statement. It is complex and includes many layers one cannot understand when and how they all came up together and made sense. In addition to the general identifications of the standard languages, there are other ways people use to communicate using a sub-language that is less formal and more flexible for everyday speech. This later is known as the dialect.

1.2.1. Dialect

The general definition of a dialect would be the social variety of a language that differs from the standard form in terms of pronunciation, grammar, and/or vocabulary. Richard Nordquist (updates on October 29th, 2019). In the Arab world, the use of dialect is very common. Thus, the mother tongue of Algerian people in most areas is the Algerian dialect and not Arabic. Standard Arabic is, in fact, not used in any Arab country as the first language. With that being said, few people actually speak the standard variety and most language represents a dialect or different dialects. Moreover, one should be aware that a dialect is associated with a particular region and/or social class, and that explains the different dialects that exist not only in Algeria as a whole, but also the ones that exist in the province of Tlemcen alone. In addition to the geographical variation, two people from the same area, but different social and/or educational background would use different vocabulary of the same dialect. When two people from different areas interact and have what is linguistically called "mutual intelligibility", i.e., they understand each other, then they are both speaking two dialects of the same language. If they are not mutually intelligible, they are speaking two different languages.

When speaking of the distinction between a language and a dialect, it is not too hard to mention the following. First of all, the standard language is basically "standard" for a reason. It is called like so because it is composed of the highest and most prestigious terms one can use to describe something. Whereas the dialect is the less prestigious one. It contains slang and shortcuts and even cuss words. Dialect is used in the daily basis by ordinary people in ordinary situations and places. While the standard language is applied in formal situations and fields, such as education, official paper work, for religious purposes…etc. Because of this difference in using both varieties, a language is mostly written, and a dialect is spoken. Linguistically speaking, the study of dialects is known as dialectology or sociolinguistics.

Dialectology is simply the scientific study of dialects. It was first introduced in the 19th century where dialectologists worked on collecting data from men in rural areas where they assumed language was the purest unlike the one spoken in cities which was merely seen as a "corrupted" version of language. Negadi (2021, lecture3). The method they applied was simply using questionnaires that include a list of words, and people should fill with the equivalent words they use to identify the same words. This helped dialectologists to draw what is called dialect atlases. That is, areas where a specific dialect is spoken by a specific group of people in a specific area. These methods and the study of dialect as a whole was taken into consideration until the 1960s when the dialectologist William Labov implied new theories and techniques that changed the whole process and the study is now called sociolinguistics.

Sociolinguistics is the study of the sociological aspects of a language. This means that members of society use language differently considering their age, gender, social class, occupation, level of education…etc. One can change the way he/she speaks according to whom he/she is speaking to. When William Labov first started noticing these factors, he was in New York City. His research (1966), proved that dialects can be studied in big geographical areas and the study should not be socially isolated in rural areas. Moreover, Labov's point of view helped in expending the linguistic atlases and led to the identification of new terms that help understand the different dialects and their use by different groups in society. Such terms include regiolect and accent.

1.2.2. Regiolect

A regiolect, also called regional dialect or topolect, is the kind of dialect spoken in one region and it differs from one group to another. While the dialect is concerned with a social group, regiolect deals with a particular geographic area. In Tlemcen, which in this case represents the best example, different social groups in different regions speak the same dialect differently. The distinctions occur at many levels: phonetically and phonologically, as in the use of the variable /q/ that is pronounced like so in the standard Arabic and in the region of Nedroma, but produced as the glottal stop in Tlemcen and as /g/ in regions like Maghnia, Remchi, and Sabra…etc. That is to say, the same words used in the dialect are produced differently according to the region the speaker belongs to, but the meaning remains the same. Thus, each speaker represents the region he/she is from. Other distinctions can be at a morphological, syntactic, or semantic level as well. The words and expressions are not identical, but are understood by both parties. One other variety that exists within society and is studied by sociolinguists is called the accent.

1.2.3. Accent

The only concern one can have when speaking of accents is pronunciation. Taking English as an example; "Standard English has nothing to do with pronunciation," wrote Peter Trudgill (2004, 8). "In fact, most people who speak Standard English do so with some sort of regional pronunciation, so that you can tell where they come from much more by their accent than by their grammar or vocabulary." Trudgill (2004, 8). Moreover, when using accent, two people are pronouncing the same word differently, such as saying the word "Hello" as "Ello" remains that the speaker uses a particular accent. Whereas when someone uses the term "sofa" to refer to a couch, he/she would be using a different dialect. Thus the first distinction is only concerned with the accent, while the second one is dialectal. Sometimes, accents contain information about a person's ethnicity. For instance, one can be reading a speech in standard Arabic or reciting the holy Qur'an, and listeners can guess where the speaker

is from based on his/her way of pronouncing words and differences in stress and intonation.

PART II: Theoretical Base

1.3. Dialect Change in Nedroma Speech

Language change and dialect change can occur in any speech community since language is in constant change and development. In the region of Nedroma, change is noticeable simply when comparing the speech of old and young speakers. However, in order to explain the changes in the speech community of Nedroma, it is prominent to know that two areas will be covered and taken into consideration: rural (known aj Djebala, which is geographically attached to the region) and urban areas of Nedroma. In addition to that, one should understand what dialect change is.

1.3.1. Dialect change

Dialect change in linguistics is the phenomenon by which speakers make several changes in a number of linguistic features and aspects that exist in their dialect. Jenny Nilsson (March, 2015). Types of language or dialect change include: sound changes, such as alterations of tones or even the supplied phonemes according to whom the speech is directed to, as in changing the tone a young person uses with an old one, or the modification of the phoneme /q/ by inhabitants of the rural areas of Nedroma when using the word [g æ ʕ] which means "all" in English; people in Djebala rather say [q æ ʕ], and some of them they tend to change the phoneme into /g/ just as residents of the urban area would. Another type of dialect change in Nedroma speech can be lexical change. This can be seen merely between speakers of different genders, age, and mostly speakers with different social and educational background. For instance, in order to refer to the color purple, women in Nedroma (from different age groups) would either use the term "mauve", which is the translation of purple into

French; or they would say "sembli" or "senbli". These two terms mean the same thing (the color purple) and are both used by men and women. However, the term [χ ə l χ æ l ɪ] is mostly used by older men, and rarely used by women. When women communicate with each other, they would use the term "mauve", but when speaking to men they would rather say "sembli" or "senbli". Lastly, semantic and syntactic changes are both rarely noticed if there was no lexical modifications, and vice versa. With that being said, those dialectal changes are serving specific purposes that are identified with the linguistic term "accommodation".

1.3.2. Accommodation

In linguistics, the term accommodation refers to the way people adjust their speech and communication style in face-to-face and other types of communication. Jenny Nilsson (March, 2015). People generally accommodate due to the influence of social factors such as age, gender, ethnicity, native language, social and occupational status, and culture. The aim of these modifications in speech is to be understood. The listener would take assumptions and thoughts about the speaker while he/she is talking, and accordingly, try to speak the same way. For instance, when meeting someone who uses a lot of French terms in his/her speech, the listener would automatically start using French words as well. Also, the communication style would change considering the topic discussed in one conversation. Taking an example of person A, who is a businessman, and person B, who is a student in finance. In this case, A is richer than B, so B would use different vocabulary and different communication style than the ones he/she would use in the daily basis in order to match A's energy, and most importantly, to be understood by A.

One of the most common research articles on this particular topic is the one written by Howard Giles in 1973: "Accent Mobility: A Model and Some Data" (Anthropological Linguists). Giles came up with detailed explanation of what is known as Speech Accommodation Theory (SAT) or Communication Accommodation Theory (CAT).

These accommodation theories tend to know what motivations the hearer gets that lead him/her to change the style and vocabulary of his/her speech. It aims to understand how and why these alternatives appear based on who is being talked to. The theory looks at the reasons behind accommodation in communication and the consequences. Giles provided a framework to predict and explain changes in human communication. He believed that individuals adjust their speech to create, maintain, or decrease social bonds and interactions. For example, matching their speech patterns with their family members, neighbours, boss…etc. would guarantee them a good social bond with these members of society, and vice versa.

1.3.3. Dialect change and dialect death

Dialect change can be attributed to various factors such as geographical location, social and cultural background, and linguistic factors. With the passage of time, certain dialects may give way to the emergence of new dialects that are characterized by distinct features. For instance, it is evident that the evolution of different Algerian dialects can be traced back to the historical developments of the language of the country throughout several colonizations, which has resulted in divergences in the way that the dialect is spoken today. Therefore, dialect change might in fact lead to dialect death, due to the variations in the language spoken by people in certain regions and communities, and different situations.

However, that is not always the case. Generally speaking, as there are instances where language variations do not become distinct dialects. A dialect can be defined as a particular form of a language that is spoken primarily in a specific region and has its own set of unique features that are not found elsewhere. In contrast, dialect change refers to the gradual changes that take place in the way that people speak and use language, which may or may not result in a distinct dialect. Therefore, it is essential to distinguish between dialect change and dialect itself in order to understand their relationship.

One of the primary factors that can influence the emergence of a new dialect is the geographical location. People who live in different regions or who are exposed to different linguistic environments are likely to develop distinct ways of speaking over time. This is especially true in countries and regions with diverse cultural and linguistic backgrounds, where different dialects may emerge depending on the demographics of the population. Additionally, social factors such as education or economic status can also influence the way people speak, leading to the emergence of unique dialects or variations in language use.

Based on the previous information, the answer to the question of whether dialect change leads to dialect death is not straightforward, as there are several factors that can influence this process. In the region of Nedroma, this is likely far away from happening. This is because most of its inhabitants usually do not move away, and since it is a small region somewhere far away from the big city, outsiders would rather not settle in it. Thus, no big dialect changes would occur in the speech community of Nedroma, and the dialect would not disappear. The only changes would be under the name of accommodation, which would only occur within the people of Nedroma when interacting with each other. However, it is evident that dialect change is one of the key factors that can result in the emergence of new dialects over time. That is why, a set of terms are no longer used by the younger generation and only recognized by the minority of older people. Therefore, this does not mean the dialect of Nedroma is dying, but only evolving, and it is still as unique as it could be. Dialect change can be seen as a crucial factor that contributes to the formation of dialects, but it is not the only factor that is necessary for their emergence.

1.4. Diglossia in Nedroma Speech

Diglossia exists within the speech community of Nedroma. It is because there are rural areas (region of Djebala) and what is considered the urban area in the region of Nedroma. Spekers in Nedroma use both the low and high varieties of the same dialect. The high variety is used in Nedroma only, and the low variety is the one spoken in the villages of the region of Djebala.

1.4.1. Diglossia

There are many scholars who gave several definitions of diglossia, but the one who put on the best summary was Ferguson (1959: 435). He stated that "diglossia is a relatively stable language situation in which, in addition to the primary dialect of the language (which may include a standard or regional standards), there is a very divergent, highly codified superposed variety". That is, in a given speech community, there exist two varieties of the same language. One is considered the high variety (the standard language, such as the standard Arabic); and the other one is called the low variety: the dialect. As mentioned earlier in the difference between a language and a dialect, the language is standardized, used for official treatments and more serious occasions than those in which dialect is used. Basically, the use of both varieties in one society for distinct functions is called diglossia.

In this situation, standard Arabic is used for formal or official purposes, such as education, literature, religion, and media, while the other is used for everyday interactions and informal communication. This phenomenon is widely observed in the Algerian society, since there is a distinction between the standard or official language and a regional or minority language.

The notion of diglossia is important in sociolinguistics as it highlights the impact of social factors on language use and attitudes. It shows how language is not a static entity, but a dynamic tool that reflects and shapes social values, power relations, and identity. (studysmarter.co.uk, 2020). Diglossia can create a hierarchy between languages varieties, where one is seen as superior or prestigious while the other is stigmatized or marginalized. It can also affect the language proficiency and social mobility of individuals, as those who are proficient in the standard variety may have an advantage in education, employment, and social status.

Moreover, the study of diglossia is essential for language planning and language policy making. Understanding the language situation of a society can help policymakers to make informed decisions about language education, literacy programs, language revitalization, and the promotion of language diversity. It can also raise awareness about the importance of preserving local languages and dialects,

as they contribute to the cultural richness and linguistic diversity of a nation. Therefore, a deeper understanding of diglossia can lead to more inclusive and equitable language policies that recognize and respect the linguistic rights and identities of all language users in a society.

1.4.2. Diglossia and code switching

Diglossia refers to the co-existence of two or more varieties of a language within a speech community. These two varieties are known as high and low varieties. The high variety is usually the formal, prestigious, and standard variety of the language, while the low variety is usually the informal, colloquial or non-standard variety. Code-switching, on the other hand, refers to the use of two or more languages or language varieties in the same conversation. The relationship between diglossia and code-switching is quite intricate and involves several factors.

One factor that links diglossia and code-switching is the speaker's social and linguistic environment. A speaker who grows up in a diglossic speech community where the high variety of language is reserved for formal settings and the low variety is used for informal interactions may code-switch between the two varieties depending on the context. For example, the way one speaks to a teacher, there might be a lot of use of the high variety, but while speaking to friends or family members, the speaker may use the low variety (the dialect). Thus, diglossia influences the speaker's code-switching behaviour.

Another factor is the speaker's fluency in both varieties of the language. A speaker who is fluent in both the high and low varieties is likely to code-switch between them more often than a speaker who is not fluent in either of the varieties. Moreover, the speaker's proficiency in both the high and low varieties determines their ability to express their thoughts and emotions accurately. Thus, fluency in both varieties of language enhances code-switching skills.

A third factor that influences the relationship between diglossia and code-switching is the speaker's purpose for code-switching. The speaker may code-switch for several

reasons. One reason could be to indicate social status or group identity. For example, the speaker may code-switch to the high variety when speaking to high-status individuals to indicate respect and prestige. Alternatively, s/he may code-switch to the low variety when speaking to friends or family members to indicate closeness and intimacy. Thus, code-switching can indicate the speaker's social and cultural affiliations.

A fourth factor is the communicative situation. The speaker's choice to code-switch depends on the communicative situation. For instance, s/he may use the high variety when public speaking, attending formal events or meeting new people, as opposed to the low variety, which they may use in informal settings and among friends and family members. The communicative situation also determines the level of formality and politeness the speaker displays. Thus, the context in which the speaker finds themselves relates to their decision to code-switch.

Needless to say, code-switching and diglossia are closely related. The relationship between the two depends on several factors, including the speaker's fluency, communicative situation, and purpose for switching.

1.4.3. Diglossia and borrowing

One significant relationship between diglossia and borrowing is that the high variety of the language may be resistant to borrowing, while the low variety of the language may be more open to borrowing. That is, borrowing happens at the level of the dialect where people borrow words from different languages and add them to their casual speech using the low variety. However, the standard language does not need other terms from other standard languages since it is usually rich (especially when taking the standard Arabic as an example), there is no need for borrowing because the words and expressions that exist in the high variety are sufficient.

Borrowing is the process through which one language borrows words, phrases, or grammatical structures from another language. Borrowing can be influenced by several factors, including the cultural, political, or historical relationship between two

languages. The relationship between diglossia and borrowing is that the high variety of the language may be more resistant to borrowing from other languages. This is because the high variety of the language is seen as more prestigious, and there is a widespread belief that borrowing words or structures from other languages may lead to a loss of purity or authenticity.

On the other hand, the low variety of the language is more likely to be open to borrowing. This is because the low variety of the language is used more widely in informal contexts, and its users may be exposed to other languages through everyday interactions or media (especially with the new generation that uses trendy terms that are usually taken from viral memes or videos). Therefore, the low variety of the language may incorporate words or structures from other languages over time, leading to the formation of hybrid (mixed) languages or pidgins. (studysmarter.co.uk, 2020)

Nevertheless, the relationship between diglossia and borrowing is that the high variety of the language may be more resistant to borrowing, while the low variety of the language may be more open to borrowing from other languages. This may lead to the formation of hybrid languages or pidgins, which are a result of the combination of different linguistic features.

1.4.4. Diglossia and monolingualism

Monolingualism refers to the ability to speak and understand only one language. In comparison, diglossia and monolingualism have a complicated relationship, and one can affect the other in different ways.

Primarily, diglossia does not necessarily lead to monolingualism, and monolingualism does not always imply the absence of diglossia. Diglossia, in most cases, may influence monolingualism by the way the two varieties of a language are related. In Nedroma, as a diglossic community, speakers may be bilingual and speak both varieties of a language. Whereas, if the H (high) variety and L (low) variety are far apart, it may result in monolingualism with only one language variety being

spoken. For instance, people in Nedroma can be called monolingual when all they can speak is the specific dialect of Nedroma, the H variety, Classical Arabic, is not spoken in everyday settings, and most people cannot produce a full sentence in standard Arabic, leading to most speakers only knowing the L variety, and not being familiar with other varieties.

Furthermore, monolingualism can hinder the use of the H variety and the spread of the L variety. In a monolingual community, where the sole language variety has no formal acknowledgment, there is no need to learn the H variety, hence its decline. This is the case of the majority of the older generation who did not go to school where it was the only way they could learn Classical Arabic. Moreover, monolingualism affects the spread and use of the L variety, making it the only language used in communication, resulting in the disappearance of the H variety.

In addition to that, despite the unique features that each linguistic phenomenon has, the relationship between diglossia and monolingualism is multilayered. While diglossia may not always lead to monolingualism, it may impact it through the proximity and use of the H and L varieties of a language. On the other hand, monolingualism affects the spread and use of the varieties of a language, leading to the disappearance of some of them. Therefore, it is essential to take into account the effects of these linguistic phenomena to maintain the diversity of languages, cultures, and identities in our communities.

1.4.5. Diglossia versus bilingualism

Bilingualism refers to the ability or practice of speaking two different languages. It can also be described in reference to diglossia. Bilingual speakers have access to both varieties of the two languages, the high and low status. The relationship between diglossia and bilingualism is complex and it is evident in different aspects of language use, such as code-switching, language choice and language attitudes.

Diglossia and bilingualism are related in that bilingual speakers have the skills to switch between the high and low varieties of the same language, and between two or

more languages. This is referred to as code-switching, the alternating use of two or more languages or language varieties in the same conversation or discourse. Code-switching, as mentioned earlier, is an important aspect of bilingualism as it shows the language proficiency of the speaker. It is also influenced by the speaker's social background, the context of the conversation, and the attitudes towards the languages being spoken.

In Nedroma, bilingual speakers are not confined to this traditional use of the high and low varieties, as they have the ability to switch between both varieties. For instance, bilingual speakers who master both H and L varieties of Arabic and French, may choose to use the high status variety or the French language when speaking to foreigners, someone of a higher social status, at school…etc., and switch to the low status variety (the dialect) when speaking with locals, friends, or family members. This flexibility in language use is a key advantage of bilingualism.

Language attitudes, which reflect the social status and value of a language, also play a role in the relationship between diglossia and bilingualism. Bilingual individuals who have a positive attitude towards both languages and both varieties of the same language are more likely to switch between them frequently. However, those who hold negative attitudes towards the low status variety and see it as inferior to the high variety may choose to speak only the high variety (and vice versa), thereby cause for those speakers to lose the benefits of bilingualism. Therefore, the relationship between diglossia and bilingualism depends on the speaker's language attitudes, language proficiency and social context.

1.5. Conclusion

To sum up, this first entrance was made mainly to explain linguistic concepts and attach them to the speech community of Nedroma in order to show that these concepts are universal and can be seen and explained in detail in any region, even the smallest ones. In addition to that, dialect change goes hand in hand with language change, and it happens throughout many periods of time. Thus, sociolinguists can use different concepts to explain the linguistic situation in a given speech community and are able to observe language change and accommodation as well.

CHAPTER TWO:

LINGUISTIC FEATURES OF

THE DIALECT OF NEDROMA

PART I: History of the Speech of Nedroma

2.1. Introduction

In order to make a sociolinguistic study of the dialect of Nedroma in depth, one should consider going through all the linguistic features and their existence in its speech community. In addition to that, there is no better way to know where words came from, and how they occurred and became suddenly used in speech, than having a historical background of the studied region. It is also important to know the location in order to comprehend the reason why one said the origin of this word is from that country. Thus, the dialect of Nedroma should be seen from different angles to be well understood.

2.2. Geographical location of Nedroma

The region of Nedroma is located in the province of Tlemcen in northwestern Algeria. It is about 77 kilometers away from the city of Tlemcen and 340 kilometers west of the capital Algiers. In addition to that, it is about 387 kilometers away from Granada, 462 kilometers from Fes - Morocco, 515.6 km from Meknes, and lastly, about 130.4km from Oujda. It is known for once being capital of the Trara Hills, which are Berber areas that exist in northwestern Algeria.
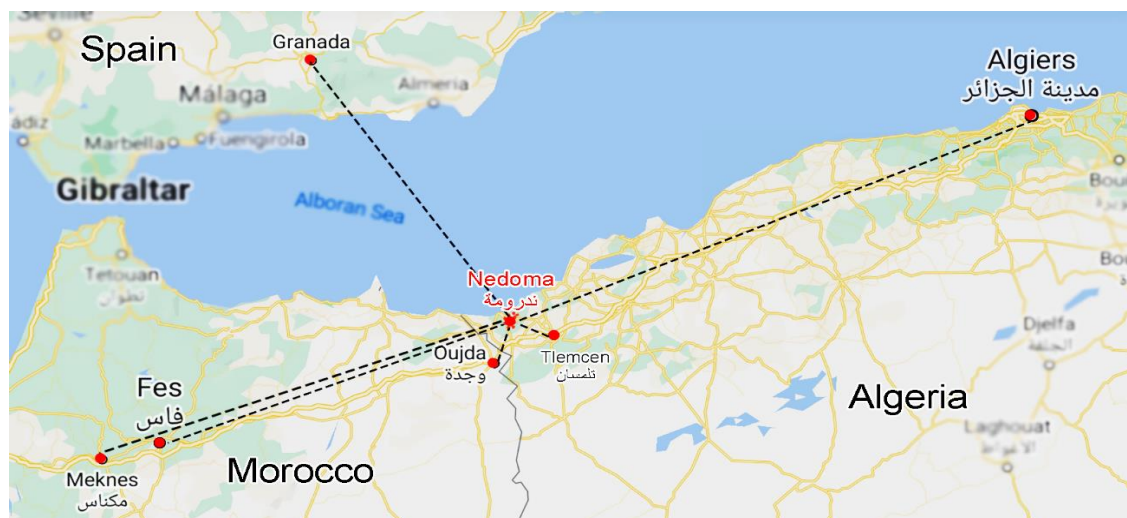
Map 1: The Distance between Nedroma and Other Regions in Algeria, Morocco, and Spain

It is said in old history books that this location was chosen for the springs of water that exist in the area. It was first called "Fellaoussen", which is a Berber word that is a compound noun in which [afella] means highest, and [oussen] means village. Thus, the meaning of the word "Fellaoussen" is "the highest village", and it is meant here to be the highest in the hills of Trara (where both urban and rural areas that belong to Nedroma are located). It was called as such, until it was changed around the 9th – 12th century according to Arab historians. In his book (Kitab Al-Ibar: Book of Lessons: 14th c.), Ibn Khaldun stated that "Nedroma is a village composed of "Kawmi" [1] tribes that replaced the old village of Fellaoussen". (Part 11, page 257)

2.3. The first citizens of Nedroma

In history books, it is stated that Nedroma was never colonized by the Romans in the first 4 centuries, nor the Vandals [2] (since 429 AD), and the Byzantium [3] (533 AD) because there are no ruins or remnants to be mentioned. Whereas, it is claimed that most of its first citizens are Berbers who are extremely attached to their lands and are not used to travel or change their location, unlike people who live in coastal cities, or in the Sahara. [They speak a pure version of Arabic, but it is a language that includes some of their own terms and expressions which were kept in their speech to remind them of their historical origins. In addition to these terms and expressions, the dialect is authentically spoken with a Nedromi accent that still exists to this day.] Dr. Azzedine Midoun. (2012, 09).

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(1)   Kawmi tribes: they were known under the name of "Sedfoura" or "Setfoura" and are originally from Nedroma, Sfara, and Beni Yelul and they are located in Trara hills in northwestern Tlemcen.

(2)   Vandals: they were Christian invaders who formed their nation against the Romans and settled in France, Spain, Italy, and North Africa

(3)   Byzantium: it was a new Roman Empire who spread throughout Turkey, Greece, Italy, Spain, and North Africa. It was beaten by the Ottoman Empire in 1453 AD

In the 13th century, and after the Mouahidia nation fell apart, the region of Nedroma witnessed many wars and battles between the members of the family of Beni Abdeloued. This later was a big family that ruled Fes in Morocco, and later setteled in Tlemcen. During this time, the ruler of Nedroma was named Haroun Moussa, who did not want anything but the independence of his region. He ruled the area for five years before he signed up a surrender treaty in 1276 AD in condition Nedroma would still be part of Tlemcen. It was then ruled by Techfine, then by Yeghmorassen's son Abi Said. After that it was ruled by Abi Yaaqoub, and in 1298, it became part of the Marinid[1] nation. This later was not using any religious treatments or ways to deal with its people that were similar to those of the Almoravid[2] and Mouahidia[3] nations. They were numerous and organized in the form of tribes. One of these tribes was the tribe of Zenata, which is a region in Tlemcen that still has the same name, and it was collided with other Arabian tribes that were their biggest supporter. The Marinids called for freedom of speech and thinking. This encouraged researchers and scientists to do their research and go further with their hypotheses and theories.

- **Nedroma and Andalusia:**

Later on, in the mid-14th century, Nedroma became under the ruling of Beni Abdeloued. They made sure they had good relationships with the kingdom of Christian Granada and set up rules considering their fair share of the Mediterranean Sea and the enemies they had in common, such as the other Spanish nations and the Marinids. The immigration of Andalusians from Granada to the lands of Beni Abdeloued increased in the 15th century, and it was known as the immigration of scientists and craftsmen.

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(1)	Marinid Nation: it was located Morocco (3rd-5th c). It spread throughout Algeria and ended the Mouahidian existence in Merakesh and Fes

(2)	Almoravid nation: an Islamic nation that existed in the 5th-6thc and was located in Morocco, Algeria, Mauritania, Spain, Portugal, Senegal, Mali, and Nijer

(3)	Mouahidia: an Islamic nation of the tribes of Zenata, they ruled Morocco, Algeria, Tunisia, and Lybia.

Regarding this, Diego de Haedo, a Spanish historian, said in his book "Topography and General History of Algiers" (16th c) when describing the settlement of Andalusian families in Algeria:

> The fourth generation of Muslims are made of those who crossed to these lands (Algeria) from Granada, Aragon, Valencia, and Catalonia and are still getting through with their wives and children, and they are all white and tall just like the ones who were born and raised in Spain…. They worked in and occupied many trades, because they were all experts in some art, some make guns, others gunpowder, others saltpeter, others were blacksmiths, others builders, others tailors and others shoemakers, others potters and other similar trades and arts; and many made silk, and others had stores where they sold all sorts of thread and fabric. Diego de Haedo (16th.c ~1579)

This means that it was for cultural connections and introductions. Soon after, Tlemcen became a central point of these immigrations, and all these cultural exchanges between Granada and Tlemcen led to having new things added to the heritage of Tlemcen, such as the Andalusian architecture and music, which are both clearly seen and noticed till this day. Moreover, a Spanish wanderer and journalist named Guillermo Rittwagen has published in his article "the Andalusian Arabs" (march 15th, 1905) what he could say to describe the civilization of Andalusia in Nedroma in which he said:

> ...In the way from Nemours to Marnia (from Ghazaouet to Maghnia) in the hills of Fellaoussen, there is a city where I am writing these lines. Even though it is an Algerian city, yet it has a Moriscan touch in a way no other city could have done, and it is the real capital of Arab Andalusians who were dismissed from Spain. And I have read that a lot of Nedromian families are keeping the keys to their ancient houses in Spain and papers that prove their ownership of the properties of their great grandfathers in Spain, and I read that the reason behind keeping them is their hope in going back…

- **Arabic language in Nedroma**

The reason behind speaking Arabic in this region is the coming of Islam to North Africa. As many other regions in Algeria, members of the Arab-Islamic army settled in Nedroma (8th c) which helped in the spread of Arabic in the region i.e. Arabization. In addition to that, the fact that the region is geographically near the Moroccan borders, where the Idrisid nation (788 – 835 AD) was strong at the time. This later helped spreading the Arabic language because the leader was "Idriss Ben-Abdullah", one of the grandchildren of the Prophet Mohammed. He ran away from the conflicts with the Abbasid Caliphate in Mecca. People accepted him and wanted him to rule their region. This means that the leader Idriss and everyone who came with him were from Mecca, in which they spoke standard Arabic. The impact would have been there sooner or later. There was the immigration of the Moriscans as well. These people were Arab Muslim families that were immigrated to North Africa after Granada went down in 1492 AD (16th – 17th C). This led to having new settlers in Nedroma, who are still known nowadays and can be recognized by their family names. The table below is a representation of some Moriscan and Andalusian families in Nedroma.

Table 2.1. Nedromi Families that are Originally Andalusian

Andalusian Families in Nedroma	Moriscan Families in Nedroma
Rahal - Rahalli	Remaoun
Bouanani	Dindene
Gheffour	Bouri – Bouriss – Bouriche
Ben-Achour	Seless - Saless
Nequache	El-Amine: who were divided into many other families: Naass, Bessam, Kerrar, Fhim, Tenjaoui, Quermad, Mellah

Moreover, the tribes of Beni-Hillel [1] were also known for their travelling and colonization of North Africa in the 11th c. They went through many regions in Algeria including the western regions. They played a massive role in the spread of Arabic and its dominance over the Berber language.

Especially in those regions where the tribes adopted the Arabic language, except for the residents of the tribe of Beni-Senouss (in the North of Maghnia). Besides, the Spanish invasions were mostly located in the coastal cities in the north of Algeria in the era of Charles Kant in the 16th century. One of the most noticeable examples is Oran in which people still use Spanish terms and expression. Some of them do not know the equivalent word in Arabic due to their extensive use of what they already know. However, Tlemcen as a whole was not affected by Spanish invasions as much as it was affected by the immigration of the Moriscans, who spoke Arabic and not pure Spanish. Dr. Azzeddine Midoun (2012, 15)

- **Post Andalusian settlers**

The Spanish ships and forces that were settled in coastal cities during the ruling of the Kingdom of Tlemcen did not last long as the Ottoman Empire came to rescue and used its pirate ships in order to evict the Spanish forces. Around the year 1518, the area was under the ruling of the Ottoman Empire. This later added Algeria to their Empire, including Nedroma. The linguistic impact of the Ottoman Empire was not specifically on this region only, but was known in multiple places in Algeria. Thus, one cannot mention the changes in the speech of Nedroma because it was not very deep or huge.

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(1)   Beni-Hillel: they are Arab tribes from the Arabian Peninsula. They came to the Mghreb in the Almoravid's era in order to protect the borders of the nation

After that, Algeria separated itself from the Ottoman Empire. Later in the year 1830, it was colonized by the French. At the time, Nedroma was still independent, but soon later, one of the French Captains named Montaniach arrived to the region and described its people as "...they wear really clean clothes compared to other Arabs, and their women take good care of their appearance and their hair and are special to the point that makes them look like Spanish and Italian women". Dr. Ahmed Kuraish (2012, 164). Montaniach put his army in 1844, and convinced the citizens that it is for their best to accept this new arrangement. Soon after, El-Amir Abdelkader, who was making his own nation, wanted to add Nedroma to his territory. He built an Islamic nation and had an army that fought the French in so many ways in order for them to leave his country. He made it to Nedroma and fought Montaniach in the battles of Sidi-Brahim in which Montaniach was killed in 1845. Some said that after this battle, people who lived in the villages near Nedroma ran away to Nedroma in order to hide from the anger of the French after losing the battle. Others said that they ran away because the French captain Bidon wanted to control the mosque and other places in the hills of Trara. Later, those people settled in the villages of Sidi-Amr, Ouled-Ziri, and Souahlia.

- **Nedroma citizens and Moroccans**

In his book, Nedroma: The Evolution of a City (1976), Gilbert Grandguillume went so far when he put into words his hypothesis that claims that the majority of Nedroma citizens are originally Moroccan people who settled in the region in the period of the Almoradivs nation [2] and it extended to the Al-Mouahidia [3] nation. His hypothesis was based on the common family names of the Nedroma families which are similar to Moroccan names. However, this is not enough as a proof to explain the roots of Nedroma citizens. In fact, Nedroma knew the settlement of many Moroccan families, and it is shown in the family names that are taken from Moroccan tribe names. For instance, the "Zerhouni" family: one of the common families in Nedroma; from the tribe of "Zerhana of Meknes", the family of "Ghomari" from the countryside tribe of "Ghomara", "Sammoud" from "Messmouda" of the Moroccan Atlas, and the

"Senhadji" family of "Senhadja" near the region of Fes. Dr. Azzeddine Midoun (2012, 17)

With that being said, one cannot definitely claim that the citizens of Nedroma are Moroccan. Especially when taking into consideration the borders situation of Algeria and Morocco, which is one of the most debated cases. Besides, the resemblance of family names of Algerian and Moroccan people is not a strange thing since the Maghreb has always been a huge space that is enough to hold a huge population. One example can be given to explain this point is the existence of a common family name in two areas in Algeria that are too distant from each other. Moreover, one should not concentrate on the names case because, as it is known, the French administration that was in charge of the Algerian citizens has made many modifications in order to split Algerian families. This led to having many family names of the same family members. Nedroma was not an exception in this process. Thus Nedroma family names were changed.

Needless to say, this region had witnessed many settlements in the past. The settlers had a cultural and social impact on the native citizens who were Berber. They have been communicating and living with immigrants, and words and terms of their languages were mixed with the Nedroma dialect. Even though the Ottoman and French effects were not as huge as the Moroccan and the Andalusian ones, but their existence cannot be ignored or denied. This diversity in speech changed according to various periods of time, and this can be shown at many levels.

2.4. The ancient dialect of Nedroma and ancient literature

The city went through, as previously mentioned, several stages. During the Idrisid era, in the ninth century AD, it was called Fellaoussen, and it did not bear the name Nedroma at that time. It proved itself as a civilized and commercial center during the Almoravid era, that is, since the middle of the eleventh century AD, who consolidated the influence of their kingdom in the western side of Morocco and in parts of Spain, Ibn Tashfin aimed to conquer the area by marching towards Tlemcen in 1079 AD.

With the coming of the Marinids and Almoravids, scientists and researchers went to different nations and met different populations that helped them in their prosperity. However, it was until the Mouahidia era that education was obligatory for all members of society, and its founder, Abdel-Moumen Ben-Ali turned the Big Mosque of Nedroma a place in which they made scientific councils and meetings. Thus, people became educated and their speech had improved from being rural and simple to using new terms and expressions based on what they had in schools.

In addition to that, the Andalusian immigrations helped Nedroma citizens to learn more about other cultures, including literature. Thus, people started writing poetry and telling the stories they learnt from foreigners and translate them to their languages. Moreover, people who studied the Qur'an had better understanding of the Arabic language and they started using the language more and more over Berber languages. In fact, there was what can be seen as "Berbarization" of Arabic, i.e. a number of Arabian terms had some changes in order to become easier to produce, such as: the term "فيوق" [f ɪ w æ q], which means "when?" and the origin of this word is the Arabian expression "في أي وقت" [f ɪ æ j ɪ w æ q t], and also the words "فاين؟" [f æ j ə n] and "لاين؟" [l æ j ə n] are, in fact, « في أين؟ » [f ɪ æ j n] and « إلى أين؟ » [ɪ l æ æ j n].

With all that being said, there was a big number of scientists and religious men who happened to be poets and literates as well. For instance, Abu Al-Hassan Ali Ben Abdullah Ben Ibrahim El-Bahili, who was a judge and was also known for being a poet; Muhammed Ben Abdullah Ben Abdenour El-Nedromi, who was one of the most eloquent men in Arabic and Berber. He wrote books about chemistry and immigrated to Egypt, then Iraq. Lastly, the scientist Ahmed Ben Ahmed ben Abdurrahman Ben Abdullah El-Nedromi El-Tlemceni went to Cairo and published a number of books; one of them is the summary of one of the translated works of his teacher Ibn Marzouq: Sentences in Logic – by Al Khawandji.

2.5. The current dialectal situation in Nedroma

Years went by and the dialect of Nedroma did not stay the same. It went through several changes through different periods of time. However, one can say that Nedroma kept a good amount of its ancient scent. This is because citizens of Nedroma are too attached to their land, and do not travel or move a lot. Even so, one cannot say that there is no difference between the past and the present day, and the main changes are the following.

First of all, the current dialect is, as many other dialects in Algeria, mixed with French terms and expressions as a result of the French colonialism. Note that some of these terms are produced differently since they were mixed with the dialect of the citizens. Second of all, unlike the modern Arabian dialects is Arabic speaking countries, the Nedroma people kept a good amount of terms in the standard Arabic. They produce these terms with an accent and a little distortion, but it is still similar to original words and this is specifically to the speech community of Nedroma.

Moreover, the immigration of Moriscan families did not affect their Arabic since those people did speak Arabic as well. They might have had some Spanish terms within their speech, but they were not effective in changing the dialect of Nedroma.

Nevertheless, there is a set of particular characteristics of the Nedroma dialect which will be explained in detail in the next part of this chapter.

PART II: Linguistic Features in the Nedroma Speech and its Characterization

4.1. Linguistic Features

In this section, there will be an overview of the linguistic features in the dialect of Nedroma. Starting from sound and pronunciation to types of nouns and verbs, moving to forming sentences, and lastly the whole meaning of the formed sentences. These features are universal, thus they can be applied at any language or dialect, including

the dialect of Nedroma. Each one will be explained in detail with examples for better understanding of the whole point.

4.2.1. Phonetics and phonology

Phonetics and phonology are two interrelated branches of linguistics that study the sound systems of language. Phonetics deals with the physical aspects of speech sounds, such as their production, transmission, and perception, while phonology focuses on the abstract and mental aspects of sound systems, such as the patterns of sound distribution and the units of sound that carry meaning. Both phonetics and phonology are essential for understanding how language works and how human beings use it to communicate with one another.

The Nedroma dialect can be described as a dialect with a unique accent. One can tell this person in from Nedroma only by the way he/she pronounces words and utterances. The special sounds are not new sounds; in fact, some of them exist in the English International Phonetic Alphabet (IPA). The following examples are the most common ones.

1- The use of [ɜ:] instead of /ʊ/ or [u:], this means that speakers usually never pronounce these two sound correctly. Even when speaking French, they would still make the same sound changes.

e.g. – the word "اليوم" which means "today" in English is supposed to be pronounced as [lj ʊm]. However, Nedroma people would produce it as [lj ɜ:m]

- The long schwa is the basic sound that indicates the Nedromian dialect when it comes to words that are similar to [lyoum], such as:

- "راني ميت بالجوع" « I am starving », would not be pronounced as

[e l dʒ u : ʕ] but as [el ʒ ɜ: ʕ]

- The word « شوف » meaning the verb « look » in the imperative, is not pronunced as [ʃ u : f], but as [ʃ ɜ: f]

- The French word "bonjour" meaning "hello" is pronounced as [b ɒ n ʒ ɜː r] instead of [b ɒ n ʒ uː r]

2- The omission of the [h] in the end of words that refer to a feminine object or human: this is not fully specific to the Nedromian dialect because it exists in other countries, such as Syria and Lebanon. They basically do the same thing, but the accent is different. In addition to that, other regions in Tlemcen do not usually omit the [h] sound at the end of words.

e.g. – the word "قلتلها » meaning « I told her » would be produced as [q ɒ l t l æ] instead of [q ɒ l t ə l **h** æ] or [g ɒ l t ə l **h** æ]

The [h] is omitted to facilitate the speech and to make it lighter and faster. It is very common to omit the [h] that people do not write it when texting each other online.

Other examples: - "عملتها" meaning "I did it" = [ʕ m ə l t æ]   (Ø /h/)

   - "قريتها" meaning « I read it » = [q r ɪ t æ]   (Ø /h/)

3- The use of the phoneme [q] instead of the phoneme [g] or the glottal stop [ʔ]: this might not be considered as a special or unique characteristic of the Nedroma speech when comparing it to other regions in Algeria or the Arab speaking countries. However, the Nedroma [q] sound is, in fact, unique. One cannot tell until he hears it. It is different from the [q] of the speakers in Algiers or the ones in the East side of Algeria.

e.g. – the word "قال » is produced as it is written in standard Arabic: ['q ɑː l] instead of [g ɑː l] or [ʔ ɑː l]

* The difference in pronunciation is that the [q] is thicker than the other ones. It is as if the syllable in which the [q] is included is always stressed.

- In the rural areas (villages in the Trara hills), the use of [q] is shown in other words that the citizens of Nedroma do not usually pronounce them the same way,

such as the word [g æ ʕ], this is a common Algerian word that is used in everyday speech. It means "all" and is produced as so in almost everywhere in Algeria. However, the small villages in Trara hills near Nedroma chose to generate the rule and replace the [g] with [q] wherever [g] was found. Thus they say [ʻq æ ʕ] with a very thick [q].

4- The use of [d] instead of [ð]: this distinction in speech leads to many mistakes and confusion when using standard Arabic. These mistakes include the misuse of the letter (د) and (ذ).

e.g. – The sentence "ذاب" meaning « to melt » in the past tense would be produced as [d a: b] instead of [ð a: b æ].

Nedroma speakers would make mistakes when writing something in standard Arabic (when texting for instance), and put the [ð] in words where there should be a [d] because they believe it is a [ð] and they just mispronounce it as [d].

They basically generalize the phonemic case and believe that they would be mistaken in they put [d]. For example: the word "مدينة"meaning « city or town » is pronounced as [m æ d ɪ n æ] in standard Arabic. However, some might write it as "مذينة » with the letter (ð) instead of (d), even though the right form is with (d).

N.B. These mistakes are only made in writing form and they appear as a result of the misproduction of speech sounds.

5- The use of [t] instead of [θ]: this one is also a specific production of sounds that leads to making mistakes and confusion when using standard Arabic. These mistakes include the misuse of the letter (ت) and (ث).

e.g. – The word "ثلج" meaning « snow » is pronounced as [t æ l ʒ] instead of [θ æ l ʒ].

- Examples of mistakes in writing form might be in words like: "مستعجل"
[m ʊ s t æ ʕ ʒ æ l] meaning "urgent" is written by some people as "مستثعجل"
[m ʊ s θ æ ʕ ʒ æ l], which is incorrect.

6- The use of [dˤ] instead of [ðˤ]: this is similar to the two previous examples. Replacing the thick [ðˤ] with the lighter version of it: [dˤ] , which is also considered as the most unique sound in the Arabic language; is very common, and not using the light version is odd.

e.g. – The word "ظفر" « meaning « finger nail » is pronounced [dˤ f æ r] instead of [ðˤ f æ r].

7- The use of [tˤ] instead of [dˤ]: this one is specific to the Nedroma dialect. It is said that this transition came originally from Tamazight, and people who speak Kabyle always pronounce [dˤ] as [tˤ], such as: the word "Ramadan" is produced as [r æ m tˤ æ n]. However, some historians claimed that it is taken from old Arabian dialects.

e.g. – The word "بيض" or "بيضة" meaning « egg or eggs » are pronounced as [b iː tˤ] and [b ɪ tˤ æ] instead of [b iː dˤ] and [b ɪ dˤ æ].

- Other examples: "مقروض": [m æ q r ɜː tˤ]

"أبيـض": [b j æ tˤ]   "عرضـني" : [ʕ r æ tˤ n ɪ]

8- The use of [ʒ] instead of [dʒ]: in standard Arabic and some regions in Algeria the letter [ج] is pronounced as [dʒ], and in the Arabic IPA, [ʒ] does not exist. However, people in Nedroma use [ʒ] all the time.

e.g. – The word "جامع": [ʒ æ m æ ʕ] instead of [dʒ æ m æ ʕ]

9- The last phonetic aspect of the Nedroma dialect is vowel length. People in Nedroma tend to use long vowels when speaking, especially when asking a question.

e.g. – the expression "تمشي دروق؟" is produced as [t ə m ʃ ɪ   d ə r w ɑː q] and it means "Are you leaving now?".

4.2.2. Morphology

Morphology is a subfield of linguistics that deals with the study of the structure of words, their formation, and their relationship with other words. Morphology is concerned with how words are created and how they can be analyzed into constituent parts, known as morphemes. The study of morphology is essential for understanding how languages work and how they evolve over time.

1- Free morphemes: they are independent functional words. They include auxiliaries, pronouns, prepositions…etc. There are many free morphemes that exist in the dialect of Nedroma, such as:

  a- The pronoun "ntina", which indicates the pronoun "you", and it is used for both males and females.

  • In the rural areas (Trara villages), people use the pronoun "nta" to refer to both males and femlaes.

  b- The interrogative pronoun "yek" [j ɑː k]   is frequently used when asking questions in Nedroma dialect and it is almost as if one is asking a tag question to make sure he/she is not being mistaken.
  e.g. [n ə k t ə b h n æ j ɑː k] ? meaning "I shall write here, don't I?

2- Bound morphemes: they are dependent parts that should be attached to the word to make sense. It changes the number or gender of the word. The common examples of bound morphemes in the dialect of Nedroma are the following:

a- The morpheme "del-", which is the shortening of "dyal", and it is used to refer to possession.

e.g. – The expression "البحث دالـــــجامعة" [d ə l ʒ æ m ɪ ʕ æ] meaning « the academic research »

b- The morpheme [ħ æ l-] which is equivalent to indefinite articles (a /an). It refers to non-identified things.

e.g. – [ʒ ɪ b l ɪ ħ æ l m ʕ ɪ l q æ] meaning "Bring me a spoon".

4.2.3. Syntax

Syntax refers to the way language is organized into meaningful units. It is the study of the rules and principles that govern the structure of sentences in a language. Syntax allows us to understand what words are used to convey meaning, how sentences are formed, and how different elements of language relate to each other. The dialect of Nedroma does not apply different structures, yet there are some specific rules considering the grammar of verbs.

The verbs in present and past tense are similar to the ones used in standard Arabic. The only distinctions may appear at a phonetic/phonemic level only. However, verbs in the imperative form are the same when referring to males or females. i.e., as in the English language, there is no difference in verb forms when giving an order either to a male or a female.

e.g. – [r ɔ: ħ] meaning "go"   - [ɑ: ʒ ɪ] meaning "come"

Another thing considering the form of words in sentences of the Nedroma dialect is what is known as "diminution" of words. That is, calling things with their minuscule form. It is not very common in English, as English speakers usually add the word "mini" before the word they want to refer to as a smaller version of the original one. While in Arabic, it is frequently used, and the word is changed completely based on a set of measures. Moreover, speakers of the Nedroma dialect tend to minimize almost everything.

e.g. – The sentence: "خصـني حالقهيوة" [χ æ s n ɪ ħ æ l q h ɪ w æ] meaning « I need some coffee »

4.2.4. Semantics

Semantics is a branch of linguistic that is concerned with the meaning of words, phrases, and sentences. Semantics is very important in understanding the meaning of words used in a sentence. Every word has a meaning or meanings, but it is the way the words are combined that give them context and meaning. In the case of the dialect of Nedroma there is a long list of words that are not so familiar to most people. This leads to lack of understanding of the words standing alone. They are better understood when put in a sentence. For instance, separate words as "enzdaħ", "maħas", "mebjouq", "guemgoum"…etc. are odd and completely new words to other people. When these single terms are put in a sentence, there is a huge chance that they will seem less ambiguous.

PART III: Differences in Speech from in Nedroma Speech Community

2.6. Sociolinguistic Background of Nedroma Speech Community

According to insights made back in 2008, the Nedroma speech community is composed of over 32498 citizens. Around 50.4% are males and 49.6% are females. The rate of educated and uneducated people is not claimed, yet one can say that, at a linguistic level, educated people tend to use terms from foreign languages in addition to the original dialect of Nedroma; and non-educated people, or people who did not get higher education use the dialect only for they are monolingual. Thus, the Nedroma speech community is divided into bilingual or multilingual speakers, and monolinguals. Besides, bilingual citizens are mostly educated females, whereas the

monolinguals are mostly males of the new generations. More of this will be explained below.

2.7. Differences in Speech from One Another

Members of any speech community may share a good amount of what Chomsky called competence [1], but would not have the same performance [2]. That is, people in Nedroma might all know the same terms and expressions of their dialect, but the way they perform what they want to say is different from one another. This can be seen at different levels and situations.

2.7.1. Age and gender

It is known that males and females of different age groups speak differently considering their body language, tone, and vocabulary. In Nedroma, old men and women are monolinguals who use slang language since the majority of them were not educated and never went to school during the French colonization. After the independence, educated people only spoke French or knew Arabic from learning the Qur'an, but were never studying Arabic grammar. For this reason, when it comes to the old generation, the use of the French language is higher for educated people (mostly males), and females use the ancient dialect with some borrowed French words. The new generations on the other hand use language differently. They use Standard Arabic and different "trendy" words and expressions taken from memes or sounds in social media. Bilingual speakers are mostly females and males use a more simple dialect. They are both influenced by modern music, slang, and social media shortcuts.

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(1) competence: According to Chomsky, competence refers to an individual's internalized knowledge of language rules, including phonology, syntax, and semantics

(2) performance: It is the actual use of language, it can vary depending on cognitive, situational, and environmental factors

2.7.2. Level of education or occupation

As mentioned earlier, most young females in the Nedroma speech community are bilingual or multilingual and males are not. That is because of their distinct levels of education. Nowadays, the rate of educated females is higher than that of males. Thus, people who speak more than one language are educated, whereas others who dropped off school or did not get higher education are monolingual. In addition to that, people with different jobs have specific registers considering their occupations. Their speech can rely on what they do and what they know. If they do not use French, this means they do not speak French; if they do not use medical terms, it means they are not doctors…etc.

2.7.3. Social class

Lastly on this section, social class can have a huge influence on people's speech as well. Rich families in Nedroma are more educated and they travel a lot. This means they would use words of different languages and know names of places and food. On the other hand, Nedromi citizens who never left their region and did not get to go to places have limited vocabulary considering their surroundings only.

With that being said, people's speech can differentiate from one another based on distinct social features. That is, one can tell some social aspects and backgrounds of people by the way they produce language.

2.8. Conclusion

In conclusion, looking at the dialect of Nedroma from different angles has helped to comprehend its origins, development, and current usage. The region of Nedroma, being a city with a huge history means that it went through a lot of linguistic changes. Besides, this gave the dialect special characteristics and accent that still exist and make the Nedroma speech sound authentic. Nevertheless, it is still evolving and changing day by day.

CHAPTER THREE:

DATA COLLECTION AND ANALYSIS

3.1. Introduction

After setting theories and rules and characteristics of the dialect of Nedroma, testing those theories is a necessity. The context of the investigations will be explained in this chapter. It also gives information about the sample population under study. The sample is concerned with citizens of Nedroma of different age groups, genders, occupations, and social backgrounds. Furthermore, it explains the procedures followed in the process of data collection which consist of a questionnaire for the different social groups. Next, it explains the data analysis methods conducted in the present day. The quantitative data are analysed by using a statistical method, while the qualitative content analysis is used to analyze and interpret the answers of the questionnaire and outcomes of the observation. At the end, it shows the main results of the filled questionnaires. The findings are presented by percentages and displayed in representative diagrams.

3.2. Research design and methodology

This section will be a representation of the sample, research design, and methodology. First of all, the participants are a mixture of different members of the speech community of Nedroma with different ages and social backgrounds. Next, the overall plan of research, and the followed procedures are presented. Then, there will be a full explanation and analysis of the applied methods to collect quantitative and qualitative data.

According to Green and Tull (1970), "research design is the specification of methods and procedures for acquiring the information needed. It is the over-all operational pattern or framework of the project that stipulates what information is to be collected from which source by what procedures". On the other hand, "research methodology is a collective term for the structural process of conducting research…. [it] seeks to inform: why a research study has been undertaken, how the research problem has been defined, in what way and why the hypothesis has been formulated,

and what data have been collected and what particular method has been adopted…" (March, 2012).

3.2.1. The context of investigation

The investigation takes place in real context in the region of Nedroma. The sample of this investigation consists of different social groups of the population of Nedroma speech community.

3.2.2. The participants

The target population under study is divided into both males and females who are originally from Nedroma and of different ages, levels of education, occupations, and social backgrounds. The sampling methods that have been followed are the convenience and purposive sampling. These methods are both used to collect primary qualitative data. Convenience sampling is, "a non-probability sampling method where units are selected for inclusion in the sample because they are the easiest for the researcher to access. This can be due to geographical proximity, availability at a given time, or willingness to participate in the research" (Nikolopoulou, August 9th, 2022). On the other hand, purposive sampling is, "used to select respondents that are most likely to yield appropriate and useful information" (Kelly, 2010:317); and is a way of identifying and selecting cases that will use limited research resources effectively (Palinkas et al., 2015). The population consists of more than thirty thousand (30000) citizens. The questionnaires were distributed to different groups of people that were around fourty (40) or fifty (50) citizens. It was, in fact, difficult to convince some to fill them in, especially old men. Thus, only twenty (20) questionnaires were collected.

Table 3.1 Participants according to gender

Gender of Participants	Males	Females
Number	10	10

The number of females who answered the whole questionnaire is equal to the number of males. However, they are divided into different age groups and social classes as well.

Table 3.2 Participants according to age

Age	15-20	21-30	31-50	60+
Number	0	3	8	9

This table represents the number of respondents based on their age groups. First of all, the sample population had no underage participants. People who are over sixty years old were the highest rate of 9 respondents. Then, 8 people who belong to the age group of 31-50 years old are in second place; and lastly, only 3 respondents of 21-30 years old are registered.

3.3. Procedures of Data Collection

The collected data was both qualitative and quantitative. Two research instruments were chosen. The first one is hidden, controlled observation of a specific group of people: citizens of Nedroma, whom are born and raised in Nedroma by Nedromi parents and grandparents. On the other hand, the second research instrument chosen for collecting primary data from the sample is a written questionnaire. It is a list of words and expressions provided to the sample to fill in.

The reason behind choosing these two research instruments in particulars is one: to provide both qualitative and quantitative data; and two: to get the basic elements to dig deeper in the speech of Nedroma, because there was no better way than observing what speakers say and how they say it; then make them write down those lexis they use in the daily basis.

3.3.1. Observation

Generally speaking, observation is one of the research instruments that is used to collect primary data. Those data are usually behaviours and events. It is frequently

used by scholars, and it is said to be scientific. It must have a purpose have a purpose and has to be planned. The planning has to include where, when, and what to observe (Hammoudi, 2021). There are two common ways to collect data using observation: the first one is notetaking while observing on the field of investigation, and the second is crossing a checklist with different items or conditions to be existing while doing research. In addition to that, observation can be visible, where the participants are aware they are being observed; or not aware (hidden observation). It is all related to the researcher's objectives.

It must be noted that if the observer is part of the process, she/he will be part of a participant observation. If the researcher is not included in the sample, then it is called a non-participant observation. She/he can either have a controlled observation (with specific conditions and terms), or an uncontrolled one (random). At the end, the most important thing is that the observer should be objective and provide real results with no addition or omission.

The observation of the citizens:

The observation is controlled and hidden in order to see how members of the Nedroma speech community actually speak with each other. It was chosen in order to dig deep in the speech community and recognize what terms are only used in Nedroma speech.

Based on what has been observed for months in the Nedroma speech community; there is a set of Nedromi terms that are quite authentic and specific to the region of Nedroma. They are not used in almost any other areas in Tlemcen or in Algeria as a whole. These words are fifty (50) in total, and are listed in the table below.

Table 3.3 Authentic Nedromi terms and expressions

Nedromi terms with transcription	Meaning in English
يتمخرڨ : [j ə t m æ χ r ə g]	To play dumb/ to pretend to be stupid
انـڨرز : [ə n g r ə z]	Sit down
انزدح : [ə n z d æ ħ]	Stay still / do not move

يزغزغ : [j z æ ɣ z æ ɣ]	To move around a lot
ارتب فحلبلاص : [ə r t ə b f ħ ə l b l æ sˤ]	Stay at one place
ماحاس : [m æ ħ æ s]	Maybe
بحر بيها : [p ħ æ r b ɪ h æ]	Let it go
مبجوق : [m b ʒ ɜː q]	Arrogant (or very happy)
مفنطز : [m f ə n t ə z]	Haughty
مهرّق : [m h ə r r æ q]	Poured
يورد : [j ə w r ə d]	To push
فاوق/فيوق: [f æ w ə q] or [f ə j w ə q]	When?
لاين : [l æ j ə n]	Where at?
فاين : [f æ j ə n]	Where?
ماين : [m æ j ə n]	From where?
مردوم : [m ə r d ɜː m]	Mouth
قْمقْوم : [g ə m g ɜː m]	Face (or mouth)
قيني : [q iː n ɪ]	Leave me alone / leave it alone
بودي: [b ɜː d ɪ]	Bucket
بشماق : [b ə ʃ m ɑː q]	Flip flops
زلافة : [z l æ f æ]	Plate
خرينقْو : [χ r ɪ n g ɜː]	Churro in Spanish, in Nedroma it indicates the Algerian pancake "Baghrir"
تقاطى : [t q æ t æ]	Elapsed
طراسم : [tˤ r æ s ə m]	Claiming that you " do not know what" this is

طيفور : [tˤ ɪ f ɔː r]	A small table
الروى : [ə r r w æ]	The sauce of Couscous
قرمتني : [q æ r ə m t n ɪ]	You hurt me
البقراج : [ə l b ʊ q r ɑː ʒ]	A large stick
يغلي : [j ə ɣ l ɪ]	To walk
الحاصول : [l ħ ɑː sˤ ɜː l]	Anyways
بالنية : [b ə n ɪ j æ]	Alright / okay
تنڤرافة : [t ə n g r æ f æ]	Power pole / electric pole
أماحسيت : [æ m æ ħ ə s s iː t]	Let's go
كمارة : [k ə m æ r æ]	Face
شحرياط : [ʃ ħ ə r j ɑː tˤ]	Humbug
دافونية : [d ɑː f ɜː n ɪ j æ]	A punch
منوفط : [m n ɒ f æ tˤ]	Broke
تشومير : [t ʃ ɜː m iː r]	Being broke
مزلوط : [m ə z l ɒ tˤ]	Broke
لوجاق : [l ə w ʒ ɑː q]	Coffee pot
زول : [z ɜː l]	Get away
مڤربع : [m g ə r b æ ʕ]	Stupid
مبوقل : [m b ɒ q æ l]	Stupid
مسنطح : [m s ə n tˤ æ ħ]	Unaware of things
طوطح : [tˤ ɔː tˤ æ ħ]	To wander
مزدوح : [m ə z d ɜː ħ]	To snore
مزدور : [m ə z d ɜː r]	In deep sleep
يحمّي الشواهد: [j ħ æ m m ɪ ʃ w æ h ə d]	To incite people

يدلّل : [j d ə l l ə l]	To wander
شدّيق : [ʃ d ɪ j j æ q]	A piece of bread

According to this table, these terms are frequently used and their meaning is ambiguous to most people. Thus, the members of the speech community of Nedroma are the only people who would recognize these terms and their meanings. Even so, it should be clarified that not all members can understand all the mentioned words. Some are only known by old people, and some other are shared by different age groups.

3.3.2. The questionnaire

Generally speaking, a questionnaire is a means of collecting primary data. It is composed of a set of close-ended and open-ended questions sent to a group of people in order to gather information about a specific topic. According to Walber (1995), a questionnaire can be self-administrated and can be used to survey a large group of people at one time and can be distributed by mail or by hand.

Moreover, the structure of the questionnaire should involve a title, an introduction of the main purpose of the research, and a demand for complete honesty from respondents. In addition to that, some profile information about the respondents might be needed in the analysis of the answers, such as age, gender, level of education…etc.

It should be clarified in the questionnaire that respondents should feel free to answer the way they want in open-ended questions, whereas in close-ended questions, they got to choose one or more answers based on the researcher's needs. The questionnaire starts from simple and direct questions to complex and broad questions. It is important that the researcher includes a balanced set of questions that would imply both qualitative and quantitative data (appendix n°1).

The citizen's questionnaire:

The aim of this questionnaire is to find out whether the words and expressions that are said to be specific to Nedroma dialect are actually used by the citizens of

Nedroma. The reason behind choosing this research instrument is the ability it gives to collect the necessary data. Other instruments like interviews or tests would not be suitable for this type of research, because interviews would not be supported or taken seriously by people, and there was no possibility of making a test and get people to be at one place to answer a set of questions in a limited amount of time.

The applied questionnaire is a classic written questionnaire like the ones used by earliest dialectologists to collect data from rural areas to study dialects, focusing on vocabulary. It is composed of two sections, one is for words (138 in total) and the second contains 24 sentences and expressions. They are all written in standard Arabic and the respondents are asked to write the equivalent word or expression in Nedroma dialect.

It should be noted that respondents were asked to write down the equivalent words in the dialect of Nedroma with full spontaneity and honesty. In addition to that, they were required to write the words with full vocalization, and were allowed to put more than one word in each row if possible.

Moreover, the words were chosen randomly according to what citizens use in their daily life conversations, and the words that were said to be authentically from Nedroma, i.e., words that are only used in the speech community of Nedroma.

The list of words provided in the questionnaire can be divided into several categories as follows:

- Category one: numbers

Table 3.4 List of numbers provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
الرقم صفر [sˤ ɪ f r]	Zero	الرقم مئة [m ɑː ʔ æ] or [m ɪ ʔ æ(h)]	One hundred
الرقم عشرة [ʕ æ ʃ r æ]	Ten	الرقم ألف [ʔ æ l f]	One thousand

The list of numbers presented on this table were set not to expect new terms, but in order to see the way speakers produce them.

- Category two: colors

Table 3.5 List of colors provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
أبيض [ʔ æ b j æ dˤ]	White	بنفسجي [b æ n æ f s æ dʒ ɪ]	Purple
أسود [ʔ æ s w æ d]	Black	برتقالي [b ʊ r t ʊ q ɑː l ɪ]	Orange
أحمر [ʔ æ ħ m æ r]	Red	أزرق [ʔ æ z r æ q]	Blue
أخضر [ʔ æ χ dˤ æ r]	Green	بني [b ʊ n n ɪ]	Brown
أصفر [ʔ æ sˤ f æ r]	Yellow	رمادي [r æ m æ d ɪ]	Grey

This table is a list of ten colors. These were set to know the basic terms Nedroma citizens use when referring to basic colors and the difference of word choice between males and females, literate and illiterates.

- Category three: adverbs of time and place

Table 3.6 List of adverbs of time and place provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
فوق [f æ w q]	Above	تحت [t æ ħ t]	Under
يمين [j æ m iː n]	Right	أمام [ʔ æ m ɑː m]	In front of
يسار [j æ s ɑː r]	Left	خلف [χ æ l f]	Behind

These adverbs are shared by almost all speakers of Algeria. They were sat to see whether Nedroma citizens use different terms or not.

- Category four: adjectives:

Table 3.7 List of adjectives provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
حزين [ħ æ z iː n]	Sad	متكبر [m ʊ t æ k æ b b ɪ r]	Arrogant
سعيد [s æ ʕ iː d]	Happy	متغطرس [m ʊ t æ ɣ æ tˤ r ɪ s]	Haughty
غاضب [ɣ ɑː dˤ ɪ b]	Angry	شبعان [ʃ æ b ʕ ɑː n]	Full
متعب [m ʊ t ʕ æ b]	Tired	جميل [dʒ æ m iː l]	Good-looking

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عطشان [ʕ æ tˤ ʃ ɑː n]	Thirsty	قبيح [q æ b iː ħ]	Bad-looking
جائع [dʒ ɑː ʔ ɪ ʕ]	Hungry	نحيل [n æ ħ iː l]	Skinny
غبي [ɣ æ b ɪ]	Stupid	قصير [q æ sˤ iː r]	Short
معتوه [m æ ʕ t uː h]	Idiot	طويل [tˤ æ w iː l]	Tall
بارد [b ɑː r ɪ d]	Cold	ساخن [s ɑː χ ɪ n]	Hot
مريض [m æ r iː dˤ]	Patient	سمين [s æ m iː n]	Fat
مبكّر [m ʊ b æ k k ɪ r]	Early	متأخّر [m ʊ t æ ʔ æ χ χ ɪ r]	Late

The chosen adjectives in this table are the ones used in everyday speech. Most of them have more than one equivalent word used by speakers.

- Category five: nouns

Table 3.8 List of nouns provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
خطوبة [χ ʊ t ʊ b æ]	Engagement	اسم [ɪ s m]	Name
زواج [z æ w æ dʒ]	Marriage	أب [ʔ æ b]	Father
حفلة [ħ æ f l æ]	Party	أم [ʔ ʊ m]	Mother
طلاق [tˤ æ l æ q]	Divorce	أخ [ʔ æ χ]	Brother
مال [m ɑː l]	Money	أخت [ʔ ʊ χ t]	Sister
مدير [m ʊ d iː r]	Manager/Headmaster	ولد [w æ l æ d]	Boy
موظف [m ʊ w æ ðˤ ðˤ æ f]	Employee	بنت [b ɪ n t]	Girl
بائع [b ɑː ʔ ɪ ʕ]	Salesman	طفل [tˤ ɪ f l]	Child
زبون [z æ b uː n]	Client	عجوز [ʕ æ dʒ uː z]	Oldman/woman
مواطن [m ʊ w ɑː tˤ ɪ n]	Citizen	كتاب [k ɪ t ɑː b]	Book
أجنبي [æ dʒ n æ b ɪ]	Outsider	دفتر [d æ f t æ r]	Notebook
إسعاف [ɪ s ʕ ɑː f]	Ambulance	قلم [q æ l æ m]	Pen
طوارئ [tˤ æ w ɑː r ɪ ʔ]	Emergency Room	قصة [q ɪ sˤ sˤ æ]	Story
مستشفى [m ʊ s t æ ʃ f æ]	Hospital	تلفاز [t ɪ l f ɑː z]	Television
دكتور [d ʊ k t uː r]	Doctor	راديو [r æ d j uː]	Radio
ممرضة [m ʊ m æ r ɪ dˤ æ]	Nurse	مجلة [m æ dʒ æ l l æ]	Magazine
شاي [ʃ ɑː j]	Tea	جريدة [dʒ æ r iː d æ]	Newspaper
قهوة [q æ h w æ]	Coffee	هاتف [h ɑː t ɪ f]	Telephone

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سكر [s ʊ k k æ r]	Sugar	أسبوع [ʔ ʊ s b u: ʕ]	Week
ملعقة[m ɪ l ʔ æ q æ]	Spoon	سنة [s æ n æ]	Year
حمام [ħ æ m m ɑ: m]	Bathroom	عطلة [ʕ ʊ tˤ l æ]	Holiday
باب [b ɑ: b]	Door	نهر [n æ h r]	River
نافذة [n ɑ: f ɪ ð æ]	Window	حديقة [ħ æ d i: q æ]	Garden
كرسي [k ʊ r s ɪ]	Chair	ورد [w æ r d]	Roses
طاولة [tˤ ɑ: w l æ]	Table	شجرة [ʃ æ dʒ æ r æ]	Tree
سرير [s æ r i: r]	Bed	قرية [q æ r j æ]	Village
حائط [ħ ɑ: ʔ ɪ tˤ]	Wall	الإفلاس [æ l ʔ ɪ f l ɑ: s]	Bankruptcy
سقف [s æ q f]	Roof	ابريق القهوة [ʔ ɪ b r i: q l q æ h w æ]	Coffee pot
لوحة (إطار) [l æ ħ æ]	Frame	فم [f æ m]	Mouth
شارع [ʃ ɑ: r ɪ ʕ]	Street	وجه [w æ dʒ h]	Face
حافلة [ħ ɑ: f ɪ l æ]	Bus	قطعة خبز [q ɪ tˤ ʕ æ t χ ʊ b z]	Piece of bread
كلام فارغ [k æ l ɑ: m f ɑ: r ɪ ɣ]	Humbug	دلو [d æ l w]	Bucket
لكمة [l æ k m æ]	Punch	نعال [n ɪ ʕ ɑ: l]	Flip flops
مرق [m æ r æ q]	The sauce of Couscous	صحن [sˤ æ ħ n]	Plate
عصا [ʕ æ sˤ ɑ:]	A large stick	بغرير [b æ ɣ r i: r]	the Algerian pancake "Baghrir"
عمود الكهرباء [ʕ æ m u: d æ l k æ h r æ b ɑ: ʔ]	Power pole/electric pole	في سابع نومة [f i: s ɑ: b ɪ ʕ n æ w m æ]	Deep-sleep

This table shows a list of nouns that refer to different objects and celebrations. The basic nouns and compound nouns are essential in order to dig deeper in the speech of individuals.

- Category six: verbs

Table 3.9 List of verbs provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
يحرض الناس	To incite people	استهبلَ	To play dumb

[j ʊ ħ æ r r ɪ d]		[ʔ ɪ s t æ h b æ l æ]	
يشخر [j æ ʃ χ ʊ r]	To snore	اجلسْ [ʔ ɪ dʒ l ɪ s]	Sit down
مسكوب [m æ s k u: b]	Poured	ابقَ ثابتا [ʔ ɪ b q æ θ ɑ: b ɪ t æ n]	Stay still
يدفع [j æ d f æ ʕ]	To push	كثير الحركة [k æ θ i: r ʊ l ħ æ r æ k æ]	To move around a lot
دعني و شأني [d æ ʕ n ɪ w æ ʃ æ ʔ n ɪ]	Leave me alone	اثبت مكانك [ɪ θ b æ t m æ k ɑ: n æ k]	Stay at one place
انقضى [ʔ ɪ n q æ dˤ ɑ:]	Elapsed	ابتعد [ɪ b t æ ʕ ɪ d]	Get away
آلمتني/أوجعتني [ɑ: l æ t æ n ɪ]	You hurt me	تجوَّلَ [t æ dʒ æ w æ l æ]	To wander
يمشي [j æ m ʃ ɪ]	To walk		

Indeed, the list of verbs shows whether the members of the speech community of Nedroma are authentic in their speech and accent. All the mentioned verbs were previously listed in (Table 3.3) that represents authentic Nedroma terms.

- Category seven: others

Table 3.10 List of other adverbs provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
أين؟ [ʔ æ j n]	Where?	على كلٍّ [ʕ æ l ɑ: k ʊ l l ɪ n]	Anyways
متى؟ [m æ t æ]	When?	حسنا [ħ æ s æ n æ n]	Alright
إلى أين؟ [ʔ ɪ l ɑ: ʔ æ j n]	Where at?	هيا بنا [h æ j ɑ: b ɪ n ɑ:]	Let's go
من أين؟ [m ɪ n ʔ æ j n]	From where?	ربما [r ʊ b b æ m æ]	Maybe

These adverbs were added in order to prove that even the basic terms that are shared by almost all Algerians are replaced by other terms that are particularly used in Nedroma.

Table 3.11 List of sentences and expressions provided in the questionnaire

The expression	The English Gloss
مرحبا، هل أنت من ندرومة؟ [m æ r ħ æ b æ h æ l ʔ æ n t æ m ɪ n æ d r uː m æ]	Hello, are you from Nedroma?
كم عمرك؟ [k æ m ʕ ʊ m r ʊ k]	How old are you?
من أين أنت؟ [m ɪ n ʔ æ j n æ ʔ æ n t]	Where are you from?
من أين أتيت؟ [m ɪ n ʔ æ j n æ ʔ æ t æ j t]	Where did you come from?
هل ستأتي لتزورنا؟ [h æ l s æ t æ ʔ t ɪ l ɪ t æ z uː r æ n æ]	Are you going to visit us?
هل ستمر من جهتنا؟ [h æ l s æ t æ m ʊ r ʊ m ɪ n dʒ ɪ h æ t ɪ n æ]	Are you going to be around?
ما همنتك؟ [m ɑː m ɪ h n æ t ʊ k]	What do you do for a living?
يجب أن أذهب حالا [j æ dʒ ɪ b ʔ æ n ʔ æ ð h æ b æ ħ ɑː l æ n]	I should go now
سأعود حالا [s æ ʔ æ ʕ uː d ʊ ħ ɑː l æ n]	I will be right back
تعال معي [t æ ʕ ɑː l æ m æ ʕ ɪ]	Come with me
هل يمكنك مساعدتي؟ [h æ l j ʊ m k ɪ n ʊ k æ m ʊ s ɑː ʕ æ d æ t ɪ]	Could you help me?
هل يمكنني مساعدتك؟ [h æ l j ʊ m k ɪ n ʊ n ɪ m ʊ s ɑː ʕ æ d æ t ʊ k]	Can I help you?
لحظة من فضلك [l æ ħ ðˤ æ m ɪ n f æ d l ɪ k]	Give me a second, please
أعد ما قلته لو سمحت [ʔ æ ʕ ɪ d m ɑː q ʊ l t æ h l æ w s æ m æ ħ t]	Repeat what you said, please
لا أفهم [l ɑː ʔ æ f h æ m]	I do not get it
لا أعرف [l ɑː ʔ æ ʕ r ɪ f]	I do not know
لا تقلق [l ɑː t æ q l æ q]	Do not worry
لا مشكلة [l ɑː m ʊ ʃ k ɪ l æ]	No problem

ما هذا؟ [m ɑː h ɑː ð ɑː]	What is this? ("this is male)
ما هذه؟ [m ɑː h ɑː ð ɪ h]	What is this? ("this" is female)
من هذا؟ [m æ n h ɑː ð ɑː]	Who is this?
مع السلامة [m æ ʕ æ s s æ l ɑː m æ]	Goodbye
رمضان مبارك [r æ m æ d ɑː n m ʊ b ɑː r æ k]	Ramadan Mubarak
عيدكم مبارك [ʕ iː d ʊ k ʊ m m ʊ b ɑː r æ k]	Eid Mubarak

This last table provided in the questionnaire represents a set of expressions used in daily life conversations. They were chosen based on what is used in the daily life of all Algerians in order to mark the distinctions between Algerian people's speech compared to that of Nedroma citizens.

3.4. Procedures of Data Analysis

3.4.1. Statistical method

For the analysis of the quantitative data gathered through the questionnaire; the results are highlighted by means of rubrics that show the number of answers. There was no use of percentages since the sample is very small.

3.4.2. Qualitative content analysis

There are a number of procedures used by qualitative researchers to analyse their data. Qualitative content analysis (QCA) is used in this study. It requires the identification and interpretation of data that reflect the participants' perception.

It relies on what earliest dialectologists applied to collect lexical and phonological data of regional dialects. For instance, asking the respondents to use vocalization or vowelization in order to indicate their exact pronunciation of the words on the list, plus insisting on making sure to write it the way they would always say it, with no modifications.

3.5. Presentation of the Findings

3.5.1. Observation

Based on what was observed, the sample was chosen to be of different genders and age groups. The levels of education and occupations were not known yet. Even so, the set of words that was mentioned in (Table 3.3) was not completely useful by speakers.

3.5.2. Questionnaire

- <u>Section one</u>
- Gender
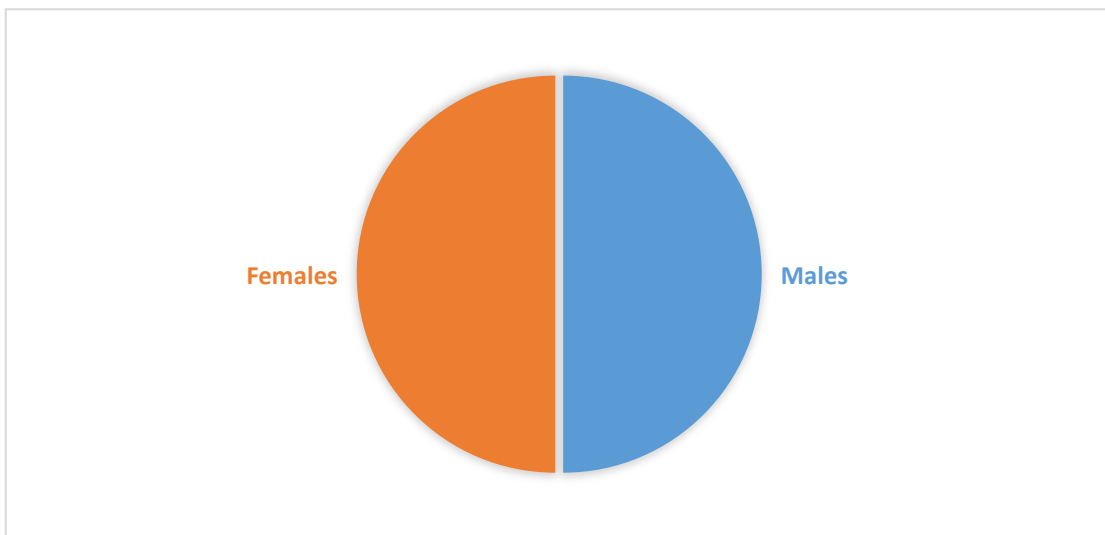
Figure 3.1 The number of males compared to females in the studied sample

The collected questionnaires are twenty in total. The sample is composed of ten males and ten females.

- Age groups
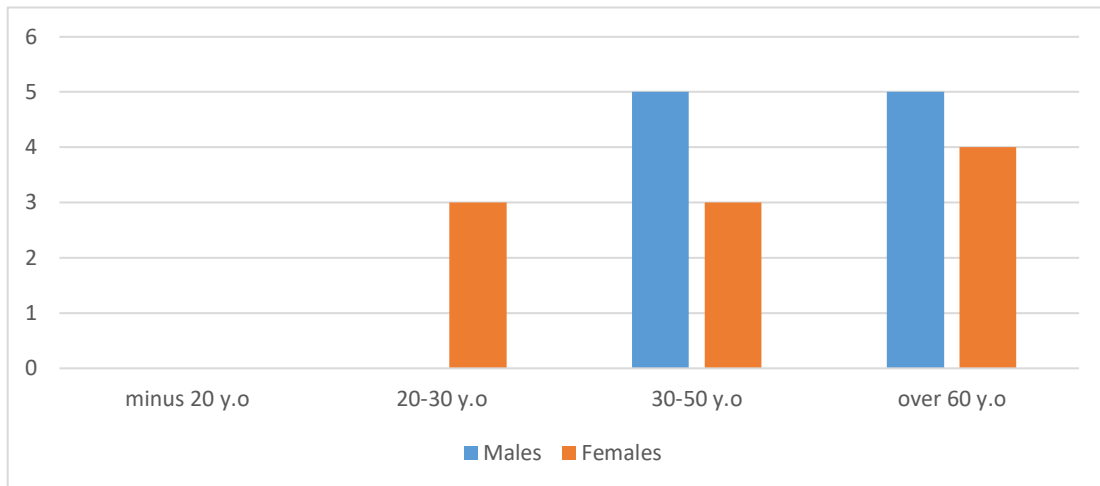
Figure 3.2 The rate of different age groups of the studied sample

The chart above shows males and females of distinct age groups who answered the questionnaire. According to this chart, there was no data collected from people who are under the age of twenty. Next, the group of 20-30 year-olds consisted of females only and no males. Half the number of males were 30-50 years old and the other half were over sixty. Lastly, three females were 30-50 years old and 4 were over sixty.

- Level of Education
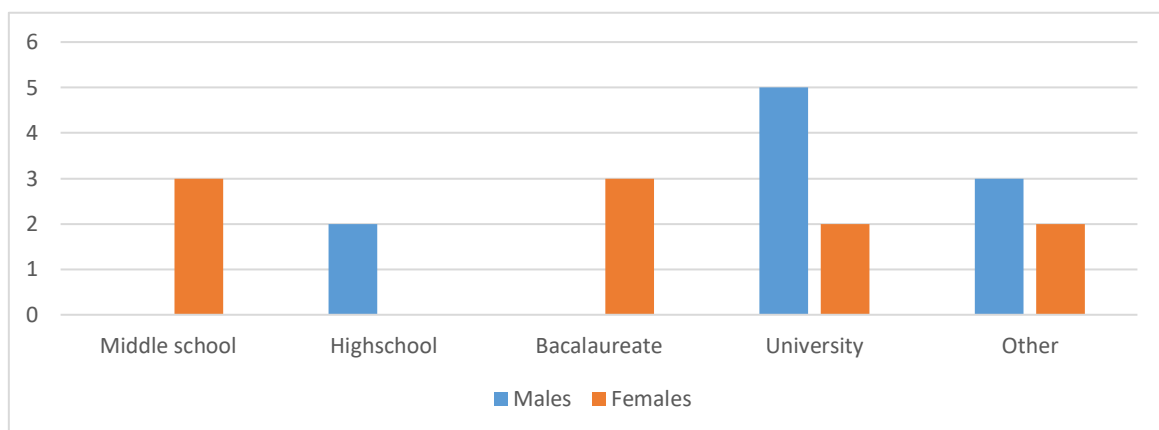
Figure 3.3 The rate of males and females of different educational backgrounds

This third figure is a representation of different levels of education of both males and females in the studied sample. At first, one can see that males are visible in the high school and university sections in which two dropped off high school, and five made it to university. The remaining three males chose the "other" section. Whereas

they were all absent in the middle school and Baccalaureate sections. On the other hand, females were visible in every section except that of "high school". Three females stopped in middle school; three others had their Baccalaureate degree and did not finish their higher studies; only two could make it to university, and finally, two were in the last section (other).

- Occupation
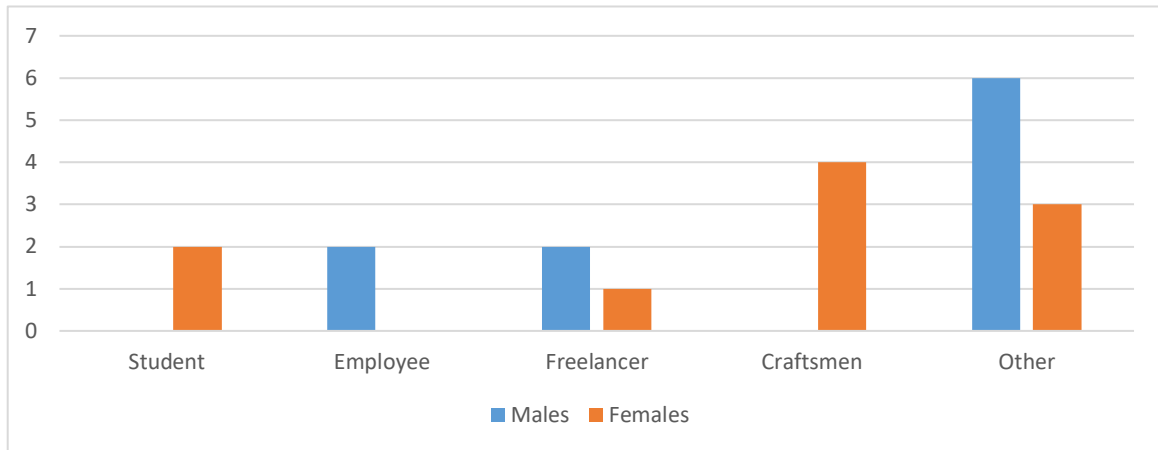
Figure 3.4 The rate of males and females of different occupations

The last chart in this section shows the rate of males and females' occupations. Only two females of the collected sample are students; none is an employee; one is a freelancer, four are craftswomen, and three have a different occupation or no occupation. On the other hand, no male students were collected. However there were two employees, two freelancers, no craftsmen, and six who chose "other". This could mean they were retired, had non-mentioned occupations, or no occupation.

- Section two

The following section will be a representation of the lists of words and expressions that were provided in the questionnaire, but divided into different sections considering different linguistic features.

1. **Phonetics and phonology**

Table 3.12 Different pronunciations of words and expressions from SA to Nedroma dialect

Word in SA	Words in Nedroma dialect	Meaning in English
الرقم صفر [sˤ ɪ f r]	[z ɪ r ɜ:]	Zero
أبيض [ʔ æ b j æ dˤ]	[b j æ tˤ]	White
أخضر [ʔ æ χ dˤ æ r]	[χ tˤ æ r]	Green
مريض [m æ r iː dˤ]	[m r iː tˤ]	Patient
جريدة[dʒ æ r iː d æ]	[ʒ ɜ: r n ɑ: l] and [ʒ ɜ: r n ɑ: n]	Newspaper
هاتف [h ɑ: t ɪ f]	[t ɪ l ɪ f ɜ: n] and [tˤ ɪ r ɪ f ɜ: n]	Telephone
الرقم ألف [ʔ æ l f]	[ʔ ɑ: l ə f]	One thousand
هل ستمر من جهتنا؟ [h æ l s æ t æ m ʊ r ʊ m ɪ n dʒ ɪ h æ t ɪ n ɑ:]	[t ħ æ b d ʒ ɪ m ʒ ɪ h æ t n ɑ:] and [t ħ æ b t ʒ ɪ m ʒ ɪ h æ t n ɑ:]	Are you going to be around?
ما هذا؟ [m ɑ: h ɑ: ð ɑ:]	[ɑ: s ə m h ɑ: d ɑ:]	What is this? ("this is male)
ما هذه؟ [m ɑ: h ɑ: ð ɪ h]	[ɑ: s ə m h ɑ: d ɪ]	What is this? ("this" is female)
من هذا؟ [m æ n h ɑ: ð ɑ:]	[ʃ k ɜ: n h ɑ: d ɑ:]	Who is this?

The table shows the way Nedroma speakers produce certain words. First of all, the whole sample (20 respondents) have attered words as it was cited in the table. There was the clear use of the sound of [ɜ:] instead of [ʊ] or [u:] in words like [z ɪ r ɜ:] (zero), and [tˤ] instead of [dˤ] in words as [b j æ tˤ] (white), [χ tˤ æ r] (green), and [m r iː tˤ] (sick).

In addition to that, the word "newspaper" [dʒ æ r iː d æ] was pronounced as [ʒ ɜː r n ɑː l] with [l] in the end by 12 people and as [ʒ ɜː r n ɑː n] with final [n] by 8 people. This is also considered a borrowed French word that were affected by the speakers' mother tongue. The word in French is *"journal"*. It is produced in French with a [uː], but was changed due to the dialect of Nedroma speakers; and it is either produced with final [-l] or [-n]. The same case goes with the word "telephone" (*télephone* in French), which is produced as [t ɪ l ɪ f ɜː n] or [tˤ ɪ r ɪ f ɜː n] with an [-l] in the middle or an [-r] .There was also the production of [ʒ] instead of [dʒ]. some examples include [ʒ ɪ h æ t n ɑː] (near us). Moreover, one can notice that there were two different productions of the word [h ɑː t ɪ f] in which two old men (over sixty) produced it as [tˤ ɪ r ɪ f ɜː n] with a [tˤ] instead of [t] and [r] instead of [l]; and the other 18 respondents wrote [t ɪ l ɪ f ɜː n] where the only noticeable thing about it is the production of [ɜː] instead of [uː]. The expression [h æ l s æ t æ m ʊ r ʊ m ɪ n dʒ ɪ h æ t ɪ n æ] (Are you going to come around?) was also produced in two different ways. The same previous two old men have written [tˤ ħ æ b d̲ ̲ʒ ɪ m ʒ ɪ h æ t n ɑː] in which the [ʒ] is preceded by [d] whereas the other 18 people wrote [tˤ ħ æ b t̲ ̲ʒ ɪ m ʒ ɪ h æ t n ɑː] in which [ʒ] is preceded by [t].

Adding to that, the word [ʔ æ l f] was pronounced as [ɑː l ə f] with a long vowel by the whole sample. Lastly, the expressions: [m ɑː h ɑː ð ɑː], [m ɑː h ɑː ð ɪ h], and [ʃ k ɜː n h ɑː d ɑː] were produced by 20 people as [ɑː s ə m h ɑː d ɑː], [ɑː s ə m h ɑː d ɪ], and [ʃ k ɜː n h ɑː d ɑː], which indicates replacing the [ð] with [d].

2. Morphology

Table 3.13 Different use of free and bound morphemes in the dialect of Nedroma

Word in SA	Words in Nedroma dialect	Meaning in English
قطعة خبز [q ɪ tˤ ʕ æ t χ ʊ b z]	[ħ̲ ̲æ ʃ d ɪ j j æ q]	Piece of bread
أمام [ʔ æ m ɑː m]	[d̲ ̲ɪ q b æ l]	In front of
خلف [χ æ l f]	[d̲ ̲ɪ m ɔː r]	Behind
بائع [b ɑː ʔ ɪ ʕ]	[d̲ ̲ɪ j b iː ʕ]	Salesman
زبون [z æ b uː n]	[d̲ ̲ɪ j ə ʃ r ɪ]	Client

اثبت مكانك [ɪ θ b æ t m æ k ɑː n æ k]	[ə r t ə b f ħ ə l b l æ sˤ]	Stay at one place
عمود الكهرباء [ʕ æ m uː d æ l k æ h r æ b ɑː ʔ]	[l p ɒ tˤ ɒ d ə dˤ dˤ æ w]	Power pole/electric pole
مرحبا، هل أنت من ندرومة؟ [m æ r ħ æ b æ h æ l ʔ æ n t æ m ɪ n æ d r uː m æ]	[s æ l æ m n t ɪ n æ m n ə d r ɜː m æ] or [n t æ m n ə d r ɜː m æ]	Hello, are you from Nedroma?

This table shows the distinct morphological features of the dialect of Nedroma. First of all, the word [q ɪ tˤ ʕ æ t χ ʊ b z] (piece of bread) was written by all informants as [ħ æ ʃ d ɪ j j æ q], and the expression [ɪ θ b æ t m æ k ɑː n æ k] (stay at one place) was produced as [ə r t ə b f ħ ə l b l æ sˤ] by 19 people. Only one respondent wrote [ə r t ə b f b l æ sˤ t ə k]. This indicates the frequent use of the bound morpheme [ħ æ l-] which is equivalent to indefinite articles (a /an). It refers to non-identified things. On the other hand, the words [ʔ æ m ɑː m] (in front of) and [χ æ l f] (behind) were produced as [d ɪ q b æ l] and [d ɪ m ɔː r] by only one person; and the words [b ɑː ʔ ɪ ʕ] (salesman) and [z æ b uː n] (client) were produced as [d ɪ j b iː ʕ] and [d ɪ j ə ʃ r ɪ] by 7 respondents. The others used borrowed French words or other Arabic terms. Moreover, the compound noun [ʕ æ m uː d æ l k æ h r æ b ɑː ʔ] (power pole) was marked as [l p ɒ tˤ ɒ d ə dˤ dˤ æ w] by 7 informants. This shows the use of the morpheme "del-", which is the shortening of "dyal", and it is used to refer to possession.

Lastly, the sentence [m æ r ħ æ b æ h æ l ʔ æ n t æ m ɪ n æ d r uː m æ] (Hello, are you from Nedroma?) was realized as [s æ l æ m n t ɪ n æ m n ə d r ɜː m æ] or [n t æ m n ə d r ɜː m æ] showing that 18 respondents have used the free morpheme "ntina" and the other 2 used "nta" which both mean "you".

3. Syntax

Table 3.14 Syntactic rules in Nedroma speech

Word in SA	Words in Nedroma dialect	Meaning in English
اثبت مكانك [ɪ θ b æ t m æ k ɑː n æ k]	[ə r t ə b f ħ ə l b l æ sˤ]	Stay at one place

ابقَ ثابتا [ʔ ɪ b q æ θ ɑː b ɪ t æ n]	[ə n g r ə z]	Stay still
هل ستأتي لتزورنا؟ [h æ l s æ t æ ʔ t ɪ l ɪ t æ z uː r æ n ɑː]	[t ʒ ɪ t z ɜː n ɑː]	Are you going to visit us?
ما مهنتك؟ [m ɑː m ɪ h n æ t ʊ k]	[w ɑː s ə m t æ χ d ə m]	What do you do for a living?
سمين [s æ m iː n]	[s m iː m ə n]	Fat
قصير [q æ sˤ iː r]	[q sˤ iː w ə r]	Short
ملعقة[m ɪ l ʔ æ q æ]	[m ʔ iː l q æ]	Spoon

At this level, this table (3.14) shows that in the speech of Nedroma, the imperative form of verbs is the same for both males and females, and there's no bound morphemes added to the verbs, the whole sample gave the same answers, such as in [ə r t ə b] and [ə n g r ə z]. Also, the same form is used when asking a question, such as in [t ʒ ɪ t z ɜː n ɑː] and [w ɑː s ə m t æ χ d ə m] (What do you do for a living?). Moreover, the included words: [s æ m iː n] (fat) and [q æ sˤ iː r] (short) were produced as [s m iː m ə n] and [q sˤ iː w ə r] by 5 people, whereas the word [m ɪ l ʔ æ q æ] (spoon) was produced as [m ʔ iː l q æ] by the whole sample. This is called "miniaturization" of words, which is commonly used in Nedroma speech.

4. **Semantics**

The following section will represent a set of lexis that are frequently used, different terms that refer to the same word, and terms that are not used at all.

Table 3.15 Different lexis referring to the same words with the number of the people who used them

Word in SA	Word in Nedroma dialect	Number of people who used this term	Meaning in English
أخضر [ʔ æ χ dˤ æ r]	[χ tˤ æ r]	19	Green

	[f r ɪ k ɪ]	1	
خطوبة [χ ʊ t ʊ b æ]	[χ ʊ tˤ b æ]	12	Engagement
	[m l ɑː k]	8	
بنفسجي [b æ n æ f s æ dʒ ɪ]	[s ə n b l ɪ]	5	Purple
	[s ə m b l ɪ]	8	
	[m ɒ v]	6	
	[χ ə l χ ɑː l ɪ]	1	
برتقالي [b ʊ r t ʊ q ɑː l ɪ]	[tʃ ɪ n ɪ]	17	Orange
	[ɒ r ɒ n ʒ]	3	
سرير [s æ r iː r]	[s ə d ɑː r ɪ]	7	Bed
	[n ɑː m ɜː s ɪ j j æ]	12	
أمام [ʔ æ m ɑː m]	[q b ɑː l t ə k]	9	In front of
	[q ʊ d ɑː m ə k]	11	
مدير [m ʊ d iː r]	[m ʊ d iː r]	11	Headmaster
	[d ɪ r ə k t ɜː r]	8	
	[l ə m ʕ æ l ə m]	1	
زواج [z æ w æ dʒ]	[z w ɑː ʒ]	8	Marriage / wedding
	[ʕ ɔ ː r s]	12	
حفلة [ħ æ f l æ]	[ħ æ f l æ]	9	Party
	[f iː ʃ tˤ æ]	7	
	[l f æ r ħ]	4	
طاولة [tˤ ɑː w ɪ l æ]	[t ɑː b l æ]	15	Table
	[tˤ iː f ɜː r]	5	
متى؟ [m æ t ɑː]	[f ɑː w æ q]	8	When

	[f iː w æ q]	3	
	[f ɑː j w æ q]	8	
	[f ɔ ː q ɑː ʃ]	1	
من أين؟ [m ɪ n ʔ æ j n]	[m ɑː j ə n]	12	From where
	[m n ɑː j ə n]	8	
قصة [q ɪ sˤ sˤ æ]	[q ɪ sˤ sˤ æ]	5	Story
	[ħ k ɑː j æ]	9	
	[ħ ə ʒ ɑː j æ]	6	
عطلة [ʕ ʊ tˤ l æ]	[k ɔ ː n ʒ ɪ]	1	Holiday
	[v ɑː k ɜː n sˤ]	7	
	[t ʕ ɜː ʃ iː r æ]	12	

According to this table, there are a set of words that were referred to by more than one term. That is, people's speech is different based on their gender, age, level of education…etc. It should be highlighted that some of the mentioned words are not "purely" from Nedroma, such as [s ə n b l ɪ] and [s ə m b l ɪ] (the color purple), [ʧ ɪ n ɪ] (the color orange), [t ɑː b l æ] (table)…etc. The answers of the respondents to these words were not considered authentic to their region since they are used by different speakers from other areas in Algeria. However, the authentic terms of the region of Nedroma are, for instance: [m ɑː j ə n] and [m n ɑː j ə n] (from where) and [f ɑː w æ q], [f iː w æ q], [f ɑː j w æ q], and [f ɔ ː q ɑː ʃ] are all different productions of the word [m æ t ɑː] (when).

Table 3.16 Difference between speech of old and young people in Nedroma

Word in Nedroma dialect	Old people's realization	Young people's realization	Meaning in English
[j ə t m æ χ r ə g] يتمخرڤ	[j ə t m æ χ r ə g]	[j ə t b æ h l ə l]	To play dumb/ to pretend to be stupid

انزدح [ə n z d æ ħ]	[ə n z d æ ħ]	[ə r t ə b]	Stay still / do not move
ماحاس [m æ ħ æ s]	[m æ ħ æ s]	[b ɑː l ɑː k]	Maybe
مبجوق [m b ʒ ɜː q]	[m b ʒ ɜː q]	[ħ ɑː s ə b r ɒ ħ ɒ]	Arrogant
مردوم [m ə r d ɜː m]	[m ə r d ɜː m]	[m ə r d ɜː m] and [f ɒ m]	Mouth
قيني [q iː n ɪ]	[q iː n ɪ]	-[q iː n ɪ] -[χ æ l iː n ɪ] -[χ tˀ iː n ɪ]	Leave me alone / leave it alone
زلافة [z l æ f æ]	[z l æ f æ]	[tˀ æ b s ɪ]	Plate
البقراج [ə l b ʊ q r ɑː ʒ]	[ə l b ʊ q r ɑː ʒ]	[ʕ ɜː d]	A large stick
يغلي [j ə ɣ l ɪ]	[j ə ɣ l ɪ]	[j ə t m ə ʃ æ]	To walk
مزلوط [m ə z l ɒ tˤ]	[m ə z l ɒ tˤ]	[m ʊ f l ɪ s]	Broke
لوجاق [l ə w ʒ ɑː q]	[l ə w ʒ ɑː q]	[b r iː q]	Coffee pot
زول [z ɜː l]	[z ɜː l]	[k ħ ɜː z]	Get away
طوطح [tˤ ɔː tˤ æ ħ]	[tˤ ɔː tˤ æ ħ]	[t æ h m ə l]	To wander
يحمّي الشواهد [j ħ æ m m ɪ ʃ w æ h ə d]	[j ħ æ m m ɪ ʃ w æ h ə d]	[j ħ æ r r ə ʃ]	To incite people
تنڤرافة [t ə n g r æ f æ]	[t ə n g r æ f æ]	[p ɒ t ɒ] [p ɒ t ɒ d dˀ dˀ æ w]	Power pole / electric pole

This table (3.16) shows that the speech of old people is different from that of young people. The main noticeable thing is that the terms used by old respondents (9 in total) are exactly the same as provided in the list. However, young people tend to use different terms that are familiar to people who do not live in Nedroma. That is, the young generations in Nedroma (11 in the sample) are using different terms that are commonly used by Algerian people in different areas. Even so, some young respondents were still using the same terms as the old ones, such as the word [q iː n ɪ] (leave me alone), and [m ə r d ɜː m] (mouth).

Table 3.17 Words that were not mentioned by respondents

Nedromian terms with transcription	Meaning in English	Nedromian terms with transcription	Meaning in English
[j z æ ɣ z æ ɣ] يزغزغ	To move around a lot	[æ m æ ħ ə s s iː t] أماحسيت	Let's go
[m f ə n t ə z] مفنطز	Haughty	[j d ə l l ə l] يدلّل	To wander
[g ə m g ɜː m] ڨمڨوم	Face	[ʃ ħ ə r j ɑː tˤ] شحرياط	Humbug
[ə r r w æ] الروى	The sauce of Couscous	[d ɑː f ɜː n ɪ j æ] دافونية	A punch
[m ə z d ɜː ħ] مزدوح	To snore	[m n ɒ f æ tˤ] منوفط	Broke
[m ə z d ɜː r] مزدور	In deep sleep	[m g ə r b æ ʕ] مڨربع	Stupid

The words in the table above were said to be authentic terms of the dialect of Nedroma as mentioned in (Table 3.3). However, all of them were nowhere to be found in the questionnaires. This means that the whole sample (20 people) of different genders, ages, and academic levels do not use these terms anymore or do not know them at all.

Table 3.18 Words that were mentioned by all respondents

Words in SA	Words in Nedroma dialect	Meaning in English
الرقم صفر [sˤ ɪ f r]	[z ɪ r ɜː]	Zero
الرقم عشرة [ʕ æ ʃ r æ]	[ʕ æ ʃ r æ]	Ten
الرقم مئة [m ɑː ʔ æ] or [m ɪ ʔ æ(h)]	[m j æ]	One hundred
الرقم ألف [ʔ æ l f]	[ʔ ɑː l ə f]	One thousand
أسود [ʔ æ s w æ d]	[k ħ æ l]	Black
أحمر [ʔ æ ħ m æ r]	[ħ m æ r]	Red

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أصفر [ʔ æ sˤ f æ r]	[sˤ f æ r]	Yellow
طلاق [tˤ æ l æ q]	[tˤ l ɑː q]	Divorce
يمين [j æ m iː n]	[l iː m ə n]	Right
يسار [j æ s ɑː r]	[l iː sˤ æ r]	Left
مال [m ɑː l]	[d r ɑː h ə m]	Money
موظف [m ʊ w æ ðˤ ðˤ æ f]	[χ ə d ɑː m]	Employee
أزرق [ʔ æ z r æ q]	[z r æ q]	Blue
بني [b ʊ n n ɪ]	[q æ h w ɪ]	Brown
رمادي [r æ m æ d ɪ]	[g r ɪ]	Grey
فوق [f æ w q]	[f ɜː q]	Above
تحت [t æ ħ t]	[t æ ħ t]	Under
أين؟ [ʔ æ j n]	[f æ j ə n]	Where?
مواطن [m ʊ w ɑː tˤ ɪ n]	[w ə l d l ə b l ɑː d]	Citizen
أجنبي [æ dʒ n æ b ɪ]	[b ə r r ɑː n ɪ]	Outsider
إسعاف [ɪ s ʕ ɑː f]	[ɒ m b ə l ɒ n sˤ]	Ambulance
طوارئ [tˤ æ w ɑː r ɪ ʔ]	[l ɜː r ʒ ɜː n sˤ]	Emergency Room
مستشفى [m ʊ s t æ ʃ f æ]	[sˤ b ɪ tˤ ɑː r]	Hospital
دكتور [d ʊ k t uː r]	[tˤ b iː b]	Doctor
ممرضة [m ʊ m æ r ɪ dˤ æ]	[f ə r m l ɪ j æ]	Nurse
اسم [ɪ s m]	[l ɑː s ə m]	Name
أب [ʔ æ b]	[b ɑː j ə n]	Father
أم [ʔ ʊ m]	[j ə m ɑː j ə n]	Mother
أخ [ʔ æ χ]	[χ ɑː j ə n]	Brother
أخت [ʔ ʊ χ t]	[χ t ɑː j ə n]	Sister
ولد [w æ l æ d]	[w ə l d]	Boy
بنت [b ɪ n t]	[b ə n t]	Girl
طفل [tˤ ɪ f l]	[b ə z]	Child

عجوز [ʕ æ dʒ u: z]	[ʃ i: b ɑ: n ɪ]	Oldman/woman
كتاب [k ɪ t ɑ: b]	[k t ɑ: b]	Book
دفتر [d æ f t æ r]	[k ɑ: j i:]	Notebook
قلم [q æ l æ m]	[s t i: l ɔ:]	Pen
تلفاز [t ɪ l f ɑ: z]	[t ə l ə v ɪ z j ɜ:]	Television
راديو [r æ d j u:]	[r ɑ: d j ɜ:]	Radio
مجلة [m æ dʒ æ l l æ]	[m æ ʒ æ l l æ]	Magazine
طويل [tˤ æ w i: l]	[tˤ w i: l]	Tall
بارد [b ɑ: r ɪ d]	[b ɑ: r ə d]	Cold
ساخن [s ɑ: χ ɪ n]	[ħ ɑ: m i:]	Hot
مبكّر [m ʊ b æ k k ɪ r]	[m b æ k k æ r]	Early
متأخّر [m ʊ t æ ʔ æ χ χ ɪ r]	[r ɜ: tˤ ɑ: r]	Late
أسبوع [ʔ ʊ s b u: ʕ]	[s i: m ɑ: n æ]	Week
سنة [s æ n æ]	[ʕ ɑ: m]	Year
نهر [n æ h r]	[w ɑ: d]	River
حديقة [ħ æ d i: q æ]	[ʒ ə r d æ]	Garden
ورد [w æ r d]	[w ə r d]	Roses
شجرة [ʃ æ dʒ æ r æ]	[ʃ ə tˤ b æ]	Tree
شبعان [ʃ æ b ʕ ɑ: n]	[ʃ ə b ʕ ɑ: n]	Full
جميل [dʒ æ m i: l]	[ʃ b ɑ: b]	Good-looking
قبيح [q æ b i: ħ]	[q b i: ħ]	Bad-looking
على كلٍّ [ʕ æ l ɑ: k ʊ l l ɪ n]	[l ħ ɑ: sˤ ɜ: l]	Anyways
حسنا [ħ æ s æ n æ n]	[b ə n ɪ j æ]	Alright
شاي [ʃ ɑ: j]	[ʔ ɑ: t ɑ: j]	Tea
قهوة [q æ h w æ]	[q æ h w æ]	Coffee
سكر [s ʊ k k æ r]	[s ə k ɒ r]	Sugar
ملعقة [m ɪ l ʔ æ q æ]	[m ʔ i: l q æ]	Spoon

حمام [ħ æ m m ɑː m]	[ħ ə m m ɑː m]	Bathroom
باب [b ɑː b]	[b ɑː b]	Door
نافذة [n ɑː f ɪ ð æ]	[t ɑː q æ]	Window
كرسي [k ʊ r s ɪ]	[k ʊ r s ɪ]	Chair
حائط [ħ ɑː ʔ ɪ tˤ]	[ħ iː tˤ]	Wall
سقف [s æ q f]	[s q æ f]	Roof
لوحة (إطار) [l æ ħ æ]	[k ɑː d r]	Frame
شارع [ʃ ɑː r ɪ ʕ]	[d ə r b]	Street
حافلة [ħ ɑː f ɪ l æ]	[b ɜː s]	Bus
اجلسْ [ʔ ɪ dʒ l ɪ s]	[ə n g r ə z]	Sit down
اثبت مكانك [ɪ θ b æ t m æ k ɑː n æ k]	[ə r t ə b f ħ ə l b l æ sˤ]	Stay at one place
قرية [q æ r j æ]	[v ɪ l ɑː ʒ]	Village
مسكوب [m æ s k uː b]	[m h ə r r æ q]	Poured
يدفع [j æ d f æ ʕ]	[j ə w r ə d]	To push
وجه [w æ dʒ h]	[w ʒ æ h]	Face
دلو [d æ l w]	[b ɜː d ɪ]	Bucket
نعال [n ɪ ʕ ɑː l]	[b ə ʃ m ɑː q]	Flip flops
بغرير [b æ ɣ r iː r]	[χ r iː n g ɜː]	the Algerian pancake "Baghrir"
انقضى [ʔ ɪ n q æ dˤ ɑː]	[t q ɑː tˤ ɑː]	Elapsed
مرق [m æ r æ q]	[m ə r q æ]	The sauce of Couscous
آلمتني/أوجعتني [ɑː l æ t æ n ɪ]	[q æ r æ m t n ɪ]	You hurt me
لكمة [l æ k m æ]	[b ɜː n j æ]	Punch
قطعة خبز [q ɪ tˤ ʕ æ t χ ʊ b z]	[ħ æ ʃ d ɪ j j æ q]	Piece of bread
حزين [ħ æ z iː n]	[z æ ʕ f ɑː n]	Sad
سعيد [s æ ʕ iː d]	[f ə r ħ ɑː n]	Happy
غاضب [ɣ ɑː dˤ ɪ b]	[m n ɑː r v ɪ]	Angry
متعب [m æ ʕ t ʊ m]	[ʕ ə j j ɑː j]	Tired

عطشان [ʕ æ tˤ ʃ ɑː n]	[ʕ ə tˤ ʃ ɑː n]	Thirsty
جائع [dʒ ɑː ʔ ɪ ʕ]	[ʒ iː ʕ ɑː n]	Hungry

This table (3.12) refers to the list of words that were written by all respondents of the sample (20 people). There were no exceptions to any of the provided terms. It is noticeable that some words did not go through any modifications and were produced as they originally were in SA, such as [ʕ æ ʃ r æ] (ten), [b ɑː b] (door), [k ʊ r s ɪ] (chair), and [q æ h w æ] (coffee). Whereas some terms were borrowed from French. For instance: [k ɑː j iː] (notebook), and [s t iː l ɔː] (pen). On the other hand, there was a set of authentic Nedroma terms (Table 3.3) that were all produced the same way by every member of the provided sample. For example: [l ħ ɑː sˤ ɜː l] (anyways), [b ə n ɪ j æ] (alright), [m h ə r r æ q] (poured), [j ə w r ə d] (to push), and others. Lastly, some words were produced the same way speakers of the Algerian speech community as a whole would produce them, such as [k ħ æ l] (black), [ħ m æ r] (red), [sˤ f æ r] (yellow)…etc.

3.6. Interpretation of the Findings

Based on what has been documented in the previous section, it has come to a number of conclusions that explain the reason behind people's word choice, sound production (accent), and mixture of languages altogether. Some of the findings were not specific to the region of Nedroma and already exist in the Algerian speech community. However, many other findings were authentic and not recognized by, not only Algerians, but also people from Tlemcen.

- Accent and regiolect

It was previously mentioned that the dialect of Nedroma has specific phonetic and phonemic features that make a unique accent that can be recognized once one hears it. Thus, in the questionnaire there were a lot of words, such as zero, white, green…etc that were not mentioned to expect different terms to be written, but different sounds to be produced. This means that members of the speech community of Nedroma can

be easily recognized in a group of speakers from different regions in Tlemcen only through their accent.

On the other hand, this has helped explaining the notion of a regiolect. In chapter one, it was mentioned that a regiolect is "the kind of dialect spoken in one region and it differs from one group to another"; whereas the dialect is "the social variety of a language that differs from the standard form in terms of pronunciation, grammar, and/or vocabulary" (Nordquist, 2019). This means that the dialect spoken in Algeria is the low variety of the standard form (Berber, SA and some borrowed French terms). It has different vocabulary, sound system, and grammar; while the dialect spoken by people from Tlemcen differs from the "national dialect", and the regions in Tlemcen are different groups that speak different regiolects.

- Dialect change in Nedroma speech

It should be noted that dialect change is a must as long as the world and languages are in constant change and evolution. In Nedroma, dialect change is attached with the social state of its citizens. That is, the new generation is exploring new things and going out of the small areas they grew up in; while in the past, citizens of Nedroma were known to be attached to their lands and rarely leave them. As a result, young people have changed the way they speak because of their interactions with other people from other areas in Algeria and other countries. For instance, males from Nedroma who go to work in another state would probably not use the terms and expressions that are only understood by his people. Thus, changing the vocabulary would be necessary in order to have mutual intelligibility. Also, females who get married and move to other states would also be "corrupted" and start blending their speech with the speech of the people they live with, and so on.

Moreover, dialect change is specifically shown in the younger and educated respondents of both genders. That is, people who had higher education (university) and got the chance to communicate with people who are not from Nedroma would adopt new lexis. In addition to that, the new generation is known for its addiction to social media platforms, i.e., they would get to see and listen to different regiolects that exist in the Algerian speech community.

- Dialect change and accommodation in Nedroma speech

Attempting to change the way one speaks in order to be understood is known in linguistics as accommodation. This is commonly applied by Nedroma speakers nowadays, so they can fit in the Algerian speech community.

It was shown in the list of words in the questionnaire that were all shared and agreed of being used by the whole sample (20 people) that they use common Algerian terms, such as [w ə l d l ə b l ɑː d] (local citizen), [χ ə d ɑː m] (employee), [b ə r r ɑː n ɪ] (outsider)…etc. the aim to accomplish mutual intelligibility.

- Dialect change and dialect death

Naturally, when the speaker is constantly changing his/her lexis, there is a huge possibility they would lose their mother tongue. This is clearly shown in the list of words in (Table 3.12), which consist of twelve words and expressions that were not mentioned by anyone in the sample. Note that there was a woman who is 96 years old and two men who were 82 and 86 years old. These terms were mentioned first in (Table 3.3), which included fifty words and expressions, then they were added to the questionnaire. They were supposed to be authentic Nedromi terms that were only known by old people from Nedroma, yet that was not the case with all of them.

Furthermore, non-educated young speakers do not use French terms and tend to use Arabic terms instead. Words as [n ɑː f ɪ ð æ] (window) and [k ʊ r s ɪ] (chair) were used to be produced in French as *fenêtre* and *chaise* by old people even if they did not get high education. However, the new generation is either using English terms because of globalization and/or SA terms.

This would lead to the conclusion that dialect change in the past six decades (post-independence from the French), was because one: French is no longer the official and national language in Algeria; and two: the new generation is connected to social media language (abbreviations and shortcuts) and is open to new languages and terms that are reliable for many people from different regions in Algeria. Thus, the terms that were only used by old generations would slowly disappear and no longer exist in the speech community of Nedroma. If the old ones cannot recognize a set of what

was said to be authentically from Nedroma, then dialect death is surely a work in progress.

- Diglossia and borrowing in Nedroma speech

The results of the questionnaire showed that there were both low and high varieties that are used by different groups. It was mainly shown between males and females, i.e., females tend to use the high variety (French) to refer to colors, such as [ɒ r ɒ n ʒ] (orange) and [m ɒ v] (purple). Whereas males used dialectal terms as [s ə n b l ɪ] or [s ə m b l ɪ] (purple) and [ʧ ɪ n ɪ] (orange). This means that in Nedroma speech, borrowing French words in commonly used by females. This is not specific to the speech community of Nedroma alone, but also exists in other regions in Algeria.

3.7. Conclusion

To sum up this chapter, the represented outcomes and the main concluding points of the observation and questionnaire have shown that Nedroma speech is quite authentic, yet it can still be understood by other people in Algeria. As long as citizens of Nedroma are evolving, so does their dialect. If this means that the speech of Nedroma would no longer sound authentic and blend with other dialects in Algeria, then this would not be completely accomplished. That is because as much as it seems like citizens of Nedroma are moving out of their areas or changing the way they speak; there would always be those who grow up with ignorant/illiterate parents who never stepped out of their hometown. In addition to that, Nedroma speakers are known to be pround of their dialect. Thus, their speech would stay the same as that of their great grandparents accomplishing what is known as dialect preservation and maintenance of the original variety.

General Conclusion

The linguistic situation in Algeria in general, and in the region of Nedroma in particular has been evolving year by year. It is necessary to know the history and the main reasons why people in Nedroma speak in a different way from other regions in Tlemcen. One can see that the linguistic features, such as phonetics and phonology, morphology, syntax, and semantics are the basic components that construct the main characteristics of the dialect of Nedroma. Also, it is essential to list the similarities and differences of speech from one another.

In order to know these characteristics, citizens of Nedroma have kept a lot of their heritage and social factors from the Andalusian settlement after the fall of Granada back in 1492. According to old history books, such as "Kitab Al-Ibar" (Book of Lessons) by Ibn Khaldun, the region of Nedroma and Trara Hills had known many foreign invasions and colonizations since the 9th and 12th century. This work intended to give more details and answers about the specific linguistic and sociolinguistic features of the speech community.

Therefore, the research was divided into three chapters. The first one included two parts; the first part dealt with theoretical considerations on language and its varieties, and the second one explained the notions of dialect change and diglossia in relation with other linguistic phenomena, such as code-switching, borrowing, bilingualism…etc. In the second chapter, the work was divided into three parts. Part one gave a deep look into the history of Nedroma and its speech. Part two included detailed explanation of the main characteristics of Nedroma speech; and the last part sat the similarities and differences in speech of different groups in Nedroma. The last chapter provided the necessary data collection and analysis, and explained the main findings of the research.

Relying on a design and conduction of an ethnographic case study, and after the analysis of the data gathered from several sources using a duo of research instruments (observation and questionnaire for the citizens of Nedroma); the three hypotheses put

forward were confirmed. The results revealed that one of the first citizens of Nedroma were families that ran away from Andalusia and settled and worked in different fields and domains; and also Moroccans who were a set of moving tribes and groups that belonged to the Idrissid nation and the Marinids. In addition to that, a good part of the Nedroma gloss was affected by the Ottoman Empire and the French settlement to the point that speakers are using borrowed words from both Turkish and French nowadays. Because of the constant development the world has known since that period of time where Andalusians, Ottomans, and French citizens spread their languages and cultures in the region, things have changed and the speech of the old generation does not match the current culture and international situation. It is more connected to the past and ancient culture; whereas the new generation is matching the current situation of the digital age and coping with social media gloss by using abbreviations and references to "memes" and social media trends instead of using proverbs. Lastly, this change of language use had led to the disappearance of a good amount of glossary to the point that even people who are over 80 years old are not familiar with them, and these words can be found only in ancient texts or poetry that is documented in old literary books.

This research showed the undiscussed side of the region of Nedroma. Having the region to be known as an ancient city with great heritage and architecture of the Almoravids as The Big Mosque and the old houses; the speech of its people had never been on the spotlight. This work intended to show that Nedroma does not only have authentic architecture and crafts, but also an authentic dialect and accent. In fact, studying this dialect is important to show the diversity between the regions in Tlemcen.

This piece of work, which was a reflection of Nedroma speech and its main characteristics and special features, remains insufficient as it had a really small sample compared to the whole number of citizens. Even though the provided sample of twenty people, who were of different age groups and social backgrounds, the research results would have been more convincing and better explained if the selected sample was larger. The reason behind not getting to study a larger group is that people did not want to participate in the questionnaire for whatever reason or excuse they

had; and old men were really hard to convince or to even speak to. On the other hand, there was a set of empty rows in the table of words in the questionnaire and some did not fill the first section that was to refer to their profiles. Those questionnaires with empty profiles got eliminated and were not analyzed.

It is ethical to mention, however, that this research had limitations either at the level of the researcher's limited capacities or at the level of the studied sample. It should be put in bold letters that there are many factors that lead to the limitation of data, such as the nature of the chosen topic, research methods and instruments, the sample population, and the context of the study. Indeed, the study of someone's speech is not an easy task. One cannot know everything this person went through that made him/her use such terms or tone. The distinctions are so many; for instance, there was an old man who lived half his life in France during the French colonization. Thus, he speaks French and does not use dialectal Arabic that much, so filling the questionnaire was a hard task for him. On the other hand, the other males of the sample lived in different places and could have learned some words from the people they lived with, and so on. This leads to the conclusion that covering each and every aspect in this topic was not possible. Besides, the limitation of data was also attributed to the research method being chosen; case study is criticized by the fact that generalization is not easily concluded especially with a small sample population. In fact, the sample of ten males and ten females of different age groups does not guarantee any attempt to generalize the findings to include a larger population that includes more than a hundred citizens.

In fact, this research would be more detailed and objective if the selected sample was wider. This would lead to have more explanation and a larger chance to generalize the findings. Going through long conversations with each and every individual and record the way they speak, plus observing the way they would speak to each other versus how they would speak to an outsider would make the research results more accurate.

To conclude, the sociolinguistic situation of Nedroma is evolving and changing day by day. Taking it into consideration by linguists is important for a better understanding of the speech in Tlemcen.

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Appendices

Questionnaire for a Sociolinguistic Study of the Community o Nedroma

This questionnaire is part of a Master's degree research that is about the dialect of Nedroma and its Suburbs then and now. You should know that the answers of the questionnaire will be used for scientific purposes, nothing more or less. Thus, please make sure you answer honestly and spontaneously using daily terms with no faking, so the results would be realistic.

Please fill in this section before answering the questionnaire:

Gender: Male ☐   Female ☐

Age: -20 y.o ☐   20-30 y.o ☐   30-50 y.o ☐   over 60 y.o ☐

Educational Level: Middle school ☐   Highschool ☐   Baccalaureate ☐   University ☐   ☐
Other

Occupation: Student ☐   Employee ☐   Freelancer ☐   Craftsmen ☐   Other ☐

The table below contains a list of words in classical Arabic, please write down their equivalent words in the Nedromian dialect:

Words in SA with transcription	Words in Nedroma dialect	Words in SA with transcription	Words in Nedroma dialect
خطوبة [χ ʊ t ʊ b æ]		الرقم صفر [sˤ ɪ f r]	
زواج [z æ w æ dʒ]		الرقم عشرة [ʕ æ ʃ r æ]	
حفلة [ħ æ f l æ]		الرقم مئة [m ɑ ʔ æ] or [m ɪ ʔ æ(h)]	
طلاق [tˤ æ l æ q]		الرقم ألف [ʔ æ l f]	
يمين [j æ m iː n]		أبيض [ʔ æ b j æ dˤ]	
يسار [j æ s ɑː r]		أسود [ʔ æ s w æ d]	
مال [m ɑː l]		أحمر [ʔ æ ħ m æ r]	
مدير [m ʊ d iː r]		أخضر [ʔ æ χ dˤ æ r]	

موظف [m ʊ w æ ðˤ ðˤ æ f]		أصفر [ʔ æ sˤ f æ r]	
بائع [b ɑ: ʔ ɪ ʕ]		بنفسجي [b æ n æ f s æ dʒ ɪ]	
زبون [z æ b u: n]		برتقالي [b ʊ r t ʊ q ɑ: l ɪ]	
مواطن [m ʊ w ɑ: tˤ ɪ n]		أزرق [ʔ æ z r æ q]	
أجنبي [æ dʒ n æ b ɪ]		بني [b ʊ n n ɪ]	
إسعاف [ɪ s ʕ ɑ: f]		رمادي [r æ m æ d ɪ]	
طوارئ [tˤ æ w ɑ: r ɪ ʔ]		فوق [f æ w q]	
مريض [m æ r i: dˤ]		تحت [t æ ħ t]	
مستشفى [m ʊ s t æ ʃ f æ]		أمام [ʔ æ m ɑ: m]	
دكتور [d ʊ k t u: r]		خلف [χ æ l f]	
ممرضة [m ʊ m æ r ɪ dˤ æ]		أين؟ [ʔ æ j n]	
اسم [ɪ s m]		متى؟ [m æ t æ]	
أب [ʔ æ b]		إلى أين؟ [ʔ ɪ l ɑ: ʔ æ j n]	
أم [ʔ ʊ m]		من أين؟ [m ɪ n ʔ æ j n]	
أخ [ʔ æ χ]		كتاب [k ɪ t ɑ: b]	
أخت [ʔ ʊ χ t]		دفتر [d æ f t æ r]	
ولد [w æ l æ d]		قلم [q æ l æ m]	
بنت [b ɪ n t]		قصة [q ɪ sˤ sˤ æ]	
طفل [tˤ ɪ f l]		تلفاز [t ɪ l f ɑ: z]	
عجوز [ʕ æ dʒ u: z]		راديو [r æ d j u:]	

سمين [s æ m iː n]		مجلة [m æ dʒ æ l l æ]	
قصير [q æ sˤ iː r]		جريدة [dʒ æ r iː d æ]	
طويل [tˤ æ w iː l]		هاتف [h ɑː t ɪ f]	
بارد [b ɑː r ɪ d]		شاي [ʃ ɑː j]	
ساخن [s ɑː χ ɪ n]		قهوة [q æ h w æ]	
مبكّر [m ʊ b æ k k ɪ r]		سكر [s ʊ k k æ r]	
متأخّر [m ʊ t æ ʔ æ χ χ ɪ r]		ملعقة [m ɪ l ʔ æ q æ]	
أسبوع [ʔ ʊ s b uː ʕ]		حمام [ħ æ m m ɑː m]	
سنة [s æ n æ]		باب [b ɑː b]	
عطلة [ʕ ʊ tˤ l æ]		نافذة [n ɑː f ɪ ð æ]	
نهر [n æ h r]		كرسي [k ʊ r s ɪ]	
حديقة [ħ æ d iː q æ]		طاولة [tˤ ɑː w ɪ l æ]	
ورد [w æ r d]		سرير [s æ r iː r]	
شجرة [ʃ æ dʒ æ r æ]		حائط [ħ ɑː ʔ ɪ tˤ]	
شبعان [ʃ æ b ʕ ɑː n]		سقف [s æ q f]	
جميل [dʒ æ m iː l]		لوحة (إطار) [l æ ħ æ]	
قبيح [q æ b iː ħ]		شارع [ʃ ɑː r ɪ ʕ]	
نحيل [n æ ħ iː l]		حافلة [ħ ɑː f ɪ l æ]	
على كلٍّ [ʕ æ l ɑː k ʊ l l ɪ n]		استهبَلَ [ʔ ɪ s t æ h b æ l æ]	
حسنا [ħ æ s æ n æ n]		اجلسْ [ʔ ɪ dʒ l ɪ s]	
عمود الكهرباء [ʕ æ m uː d æ l k æ h r æ b ɑː ʔ]		ابقَ ثابتا [ʔ ɪ b q æ θ ɑː b ɪ t æ n]	

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كثير الحركة [k æ θ i: r ʊ l ħ r æ k æ]		هيا بنا [h æ j ɑ: b ɪ n ɑ:]	
اثبت مكانك [ɪ θ b æ t m æ k ɑ: n æ k]		كلام فارغ [k æ l ɑ: m f ɑ: r ɪ ɣ]	
ربما [r ʊ b b æ m æ]		لكمة [l æ k m æ]	
قرية [q æ r j æ]		مفلس [m ʊ f l ɪ s]	
متكبر [m ʊ t æ k æ b b ɪ r]		الإفلاس [æ l ʔ ɪ f l ɑ: s]	
متغطرس [m ʊ t æ ɣ æ tˤ r ɪ s]		ابريق القهوة [ʔ ɪ b r i: q l q æ h w æ]	
مسكوب [m æ s k u: b]		ابتعد [ɪ b t æ ʕ ɪ d]	
يدفع [j æ d f æ ʕ]		غبي [ɣ æ b ɪ]	
فم [f æ m]		معتوه [m æ ʕ t u: h]	
وجه [w æ dʒ h]		تجوَّلَ [t æ dʒ æ w æ l æ]	
دعني و شأني [d æ ʕ n ɪ w æ ʃ æ ʔ n ɪ]		قطعة خبز [q ɪ tˤ ʕ æ t χ ʊ b z]	
دلو [d æ l w]		يحرض الناس [j ʊ ħ æ r r ɪ d]	
نعال [n ɪ ʕ ɑ: l]		يشخر [j æ ʃ χ ʊ r]	
صحن [sˤ æ ħ n]		في سابع نومة [f i: s ɑ: b ɪ ʕ n æ w m æ]	
بغرير [b æ ɣ r i: r]		حزين [ħ æ z i: n]	
انقضى [ʔ ɪ n q æ dˤ ɑ:]		سعيد [s æ ʕ i: d]	
مرق [m æ r æ q]		غاضب [ɣ ɑ: dˤ ɪ b]	
آلمتني/أوجعتني [ɑ: l æ t æ n ɪ]		متعب [m ʊ t ʕ æ b]	
عصا [ʕ æ sˤ ɑ:]		عطشان [ʕ æ tˤ ʃ ɑ: n]	
يمشي [j æ m ʃ ɪ]		جائع [dʒ ɑ: ʔ ɪ ʕ]	

The table below contains a list of sentences and expressions in classical Arabic, please write down their equivalent words in the Nedromian dialect:

The expression in SA	The expression in Nedroma dialect
مرحبا، هل أنت من ندرومة؟ [m æ r ħ æ b æ h æ l ʔ æ n t æ m ɪ n æ d r uː m æ]	
كم عمرك؟ [k æ m ʕ ʊ m r ʊ k]	
من أين أنت؟ [m ɪ n ʔ æ j n æ ʔ æ n t]	
من أين أتيت؟ [m ɪ n ʔ æ j n æ ʔ æ t æ j t]	
هل ستأتي لتزورنا؟ [h æ l s æ t æ ʔ t ɪ l ɪ t æ z uː r æ n æ]	
هل ستمر من جهتنا؟ [h æ l s æ t æ m ʊ r ʊ m ɪ n dʒ ɪ h æ t ɪ n æ]	
ما همنتك؟ [m ɑː m ɪ h n æ t ʊ k]	
يجب أن أذهب حالا [j æ dʒ ɪ b ʔ æ n ʔ æ ð h æ b æ ħ ɑː l æ n]	
سأعود حالا [s æ ʔ æ ʕ uː d ʊ ħ ɑː l æ n]	
تعال معي [t æ ʕ ɑː l æ m æ ʕ ɪ]	
هل يمكنك مساعدتي؟ [h æ l j ʊ m k ɪ n ʊ k æ m ʊ s ɑː ʕ æ d æ t ɪ]	
هل يمكنني مساعدتك؟ [h æ l j ʊ m k ɪ n ʊ n ɪ m ʊ s ɑː ʕ æ d æ t ʊ k]	
لحظة من فضلك [l æ ħ ðˤ æ m ɪ n f æ d l ɪ k]	
أعد ما قلته لو سمحت [ʔ æ ʕ ɪ d m ɑː q ʊ l t æ h l æ w s æ m æ ħ t]	

لا أفهم [l ɑː ʔ æ f h æ m]	
لا أعرف [l ɑː ʔ æ ʕ r ɪ f]	
لا تقلق [p æ t æ q l æ q]	
لا مشكلة [æ l ɑː m ʊ ʃ k ɪ l æ]	
ما هذا؟ [m ɑː h ɑː ð ɑː]	
ما هذه؟ [m ɑː h ɑː ð ɪ h]	
من هذا؟ [m æ n h ɑː ð ɑː]	
مع السلامة [m æ ʕ æ s s æ l ɑː m æ]	
رمضان مبارك [r æ m æ d ɑː n m ʊ b ɑː r æ k]	
عيدكم مبارك [ʕ i: d ʊ k ʊ m m ʊ b ɑː r æ k]	

Thank you for filling this questionnaire.

Summary

This study focuses on the main characteristics of Nedroma speech. The dialect is studied at different levels, such as phonological, morphological, syntactic, and semantic levels. Its authenticity has been shown through the results gathered from collecting data using different research instruments. People in Nedroma were affected by the coming of different people of different origins. Thus, the speech differs according to gender, age, and social class. The study has ended up with the conclusion that dialect change might lead to dialect death.

Key words: *dialect change, accommodation, authentic, Nedroma speech*

الملخص:

يركز هذا العمل على الخصائص الرئيسية للهجة ندرومة. تمت دراسة اللهجة على عدة مستويات، مثل المستوى الصوتي، البنيوي، الصرفي، و المعجمي. أصالة هذه الأخيرة كان واضحا من خلال النتائج التي تم جمعها بعد استخدام أدوات بحث مختلفة. تبين أن الناس في ندرومة قد تأثروا بقدوم سكان آخرين من أصول مختلفة. و بالتالي، فإن اللهجة تختلف باختلاف الجنس، العمر، و المكانة الاجتماعية. انتهت الدراسة بالخلاصة بأن التغير اللهجي قد يؤدي إلى الاندثار اللهجي.

الكلمات المفتاحية: التغير اللهجي، تكييف، أصيل، لهجة ندرومة

Résumé :

Cette étude se concentre sur les caractéristiques principales du parler de Nedroma. Le dialecte est étudié à niveaux différents, tels que : le niveau phonologique, morphologique, syntactique, et sémantique. Son authenticité a été démontrée par les résultats recueillis à partir de la collecte de données à l'aide de différents instruments de recherche. Les habitants de Nedroma ont été affectés par la venue de personnes d'origines différentes. Ainsi, le discours diffère selon le sexe, l'âge et la classe sociale. L'étude a abouti à la conclusion que le changement de dialecte peut entraîner la disparition du dialecte.

Mots clés : *changement de dialecte, hébergement, authentique, discours de Nedroma*