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A Sociolinguistic Study of Ghazaouet Speech Community

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Dedication

“1”

In the Name of ALLAH, Most Merciful, Most Gracious

This work is dedicated to:

The most gracious souls I have ever met my Mum Fatiha and my Dad Abdelmadjid, without the inspiration drive and support that you gave me, I might not be the person I am today. Thank you for your sacrifices and I love you from the bottom of my heart.

To my lovely sister Anissa and her husband Khalid without forgetting my nephew

Moussa.

To my beloved brothers Mohamed and Farid

To my intimate friends Fatima, Dounia and Mellek

I'm eternally grateful to my future husband Z. Ahmed for his love, encouragement and help to finish this work.

To all those who believed in me and prayed for my success.

Nadia

Dedication

“2”

In the Name of ALLAH, Most Merciful, Most Gracious

I would like to dedicate my work...

To my father Tayeb for earning an honest living for us, without him I'm nothing.

To my mother Nadja, who taught and encourage me to trust in ALLAH.

*My parents, you are the reason of what I become today thanks for your strong support
and continuous care.*

To my Lovely sister Imane and beloved brother Amine.

*To my dear sister Ikram and her husband Sidi Mohamed, without forgetting their cutest
son Amir.*

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Abstract

Languages and dialects are constantly evolving and changing over time. In the region of Ghazaouet, dialect variation has been observed at various linguistic levels, including phonetics, morphology, syntax, and semantics. Those variations occur among different groups within the Ghazaouet speech community. The purpose of this study is to investigate the reasons behind those dialect variations from older to younger generations over time. To achieve this objective, case study research was conducted in the Ghazaouet region relying on multiple sources and research instruments for data collection. The following methods were employed: a written questionnaire administered to citizens of different age groups and social backgrounds in Ghazaouet and observation of daily conversations of Ghazaouet speakers. The collected data were then analyzed using both quantitative and qualitative methods. The findings revealed that people in Ghazaouet do not speak the same way, and that many terms are no longer used by the younger generations. This suggests that the dialect or linguistic performance of speakers in Ghazaouet is indeed in constant flux and that social factors such as age significantly influence the speech of different groups within 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	a:
ب	b	و	w u :
ت	t	ي	i:
ث	θ	فتحة (َ)	a ə
ج	ʒ	ضمة (ُ)	u
ح	h	كسرة (ِ)	i
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		
ل	l		
م	m		
ن	n		
ه	h		

و	w
ي	j
غ	g

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List of Acronyms and Abbreviations:

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

General Introduction

Over the years, the Algerian linguistic situation has developed and changed. The Algerian dialect has changed and evolved over decades, with variations occurring even within the same areas. Various local and foreign linguists made deep research on the origins of different words and expressions that Algerians use on a daily basis. It came up to be a vast and detailed since there is so much to deal with and a large number of areas to look into. Therefore, significant research is strongly based not only on the words that are used, but also on their location, time, application and users. In this regard, investigation is required to determine the main reasons that led to the use of particular forms of this language in particular contexts by a particular set of individuals and the speech community of a particular location.

The Ghazaouet region serves as the fieldwork of this study. Concerning its historical background and the various races and origins of the people who settled in the region, it is evident that; Ghazaouet went through various stages to develop the dialect and finish up with the current one. Additionally, it has been observed that dialect use in Ghazaouet varies across generations. This is why this study takes in account two 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 purposes. The first one is to bring to light a region with a rich cultural and historical background. On the other hand, it discloses age variation among Ghazaouet speakers.

As a result, selecting the dialect of the region of Ghazaouet as a case study is motivated by the following research questions:

1. What are the origins of the foreign words and terms used frequently by the speech community of Ghazaouet?
2. At which linguistic levels are there differences between old people and young people speech ?

3. Would some words disappear or be maintained by the new generations in the Ghazaouet speech community?

The following hypotheses have been proposed as potential solutions to these questions:

1. The origins of the words and terms used frequently by the speech community of Ghazaouet can be from the French colonial, Berber and Spanish influence (trading language) because the Ghazaouet dialect like many dialects is a reflection of the historical cultural and linguistic influences that have shaped the region overtime.
2. Old people use ancient words, while young people use words and terms according to what is trendy on social media.
3. Some words would disappear and be completely gone with the old generations.

To fulfill the predetermined research goals effectively, an exploratory case study will be devised dealing with a number of people who are over sixty years old and some of the age of forty and fifty. Additionally, young people of fifteen- to twenty-year-old residents of the region of Ghazaouet. This study aims to gather both qualitative and quantitative data from diverse sources depending on a set of research tools: a questionnaire for both age groups, and observation. The findings will be analyzed on the basis of a mixed approach combining qualitative and quantitative methods.

This research work is divided into two chapters: the first one is a review of literature that aims to introduce the various terms and aspects associated with the construction of dialect in general; then the origins historical and cultural context of the dialect of Ghazaouet in particular. It also highlights differences in age, level of education, and social class within the Ghazaouet speech group. The second chapter is concerned with the analysis and interpretation of data. Furthermore, the chapter aims to address the research questions by validating or invalidating the research hypotheses, and then concludes with the research results.

CHAPTER ONE:

**INTRODUCTION TO THE SPEECH
COMMUNITY OF GHAZAOUET**

1.1. Introduction:

Ghazaouet is a region in the province of Tlemcen. It is known by its beautiful coastline, historical sites and cultural significance in Algeria. It is also recognized for its strategic location as a port city. The speech of Ghazaouet citizens stands out as distinct and unique compared to the other speech communities in Tlemcen. Before delving into details, it is important to understand the concepts of language and dialect along, with their elements and characteristics.

1.2. Linguistic terms and concepts

1.2.1. Language:

Language is complicated and has been researched for many years by several linguists, from diverse perspectives, each providing a specific perspective based on the times they lived in and the research they conducted. Beginning with Aristotle's view, language constitutes the vocalization created by humans to articulate their ideas, emotions, reflections, aspirations, and sentiments. Furthermore, Ferdinand de Saussure's perspective on language goes beyond mere communication, delving into its fundamental structure and essence. He famously described language as an arbitrary system of signs constituted of the signifier and signified, which encapsulates the symbolic nature of linguistic communication. i.e., Language is constructed using codes that closely mirror the workings of the human brain. It allows for connecting a single word to various meanings and expressions, with each word being crafted through multiple layers of speech production and perception (Azizul, 2018). Sapir (1921, p.7), on his side, describes 'language' as: "a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols". For Sapir language is a human property of expressing ideas and feelings, it is in fact a system of symbols of which only the spoken form is mainly important, it also serves as the most important part of people's culture and a means of preserving that culture and transmitting it through generations.

In his book 'Language' (1933, p 3), Bloomfield argues that language is a significant aspect of human life. Language plays a significant role in our 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". Meaning that language is an everyday practice inherent to human beings, often performed unconsciously, just as breathing or walking. Consequently, language emerges as a distinctly human endeavor. This definition does not vary from the one given by Chomsky (2002, 1), who believes that language is inherent in humans. He explained that people create language using a variety of finite or infinite sentences composed of different components, which occurs organically as the human brain matures, facilitated by the LAD; the Language Acquisition Device that stores words, sentences and grammatical structures generated by individuals.

There are various interpretations of the concept of language, although the ones outlined earlier are the most prevalent. It goes without saying that the latter is not easily encapsulated in a single sentence or declaration. It is intricate and includes multiple facets that may not be immediately grasped in terms of their origins and coherence. Apart from the conventional classifications of formal languages, individuals employ alternative means to communicate through a more informal and adaptable form of speech known as dialects.

1.2.2. Dialect:

The term 'dialect' commonly denotes a social or regional language variation, characterized by differences, in pronunciation, grammar, and vocabulary compared to the standard form. These differences often mirror the historical backgrounds of the communities where they are used (Nordquist, 2019). In almost all regions in Algeria, people speak one of the different Algerian dialects. It's important to note that in Berber communities, Tamazight serves as the standard and the local dialect, rather than Standard Arabic as their main language. This trend is common in Arab nations where Standard Arabic is not the primary spoken language. Instead, it is usual for people to converse

using different local dialects. As a result, even though some may be skilled in the standard version, most prefer to use their local dialects or variations for communication purposes. Further, it is crucial to acknowledge that a dialect is often linked to a specific geographic area and/or social group, which accounts for the various dialects found not only across Algeria but also within the province of Tlemcen. Furthermore, individuals from the same region may use distinct words within the same dialect due to differences in their social or educational backgrounds.

To differentiate between language and dialect, the following points are highlighted. Primarily, a language is termed "standard" because it comprises the most respected and recognized terms for articulating ideas. Conversely, a dialect is often seen as less formal; it includes colloquialisms, abbreviations, and even profanities. Dialect is commonly spoken by ordinary people in everyday situations and locations. In contrast, a standard language is utilized in official scenarios, including educational settings, formal documentation, and religious activities. This difference in usage leads to language being primarily written, while dialects are mainly spoken. From a linguistic perspective, the study of dialects falls under the realm of dialectology or sociolinguistics.

Dialectology, once known as 'dialect geography' or 'linguistic geography,' is a linguistic field that investigates all dialect variations. Traditional dialectology, which began in the late 19th century, involved conducting thorough surveys with questionnaires and, more recently, tape-recorded interviews to gather information (Crystal 2008, p.143). These early dialectologists focused on rural dialects and collected conservative data based on criteria such as being non-mobile, elderly, rural, and male (NORMs). Their approach was straightforward: they used questionnaires with a list of terms for participants to provide their local equivalents. This process enabled dialectologists to create what are known as dialect atlases, mapping out regions where certain dialects are spoken by particular groups. It was not until the 1960s that the field gained broader recognition, thanks in part to Labov's introduction of new theories and methods, leading to what is now referred to as sociolinguistics.

Sociolinguistics investigates the social dimensions of language, examining how individuals in a community vary their linguistic expressions based on factors such as age, gender, social status, occupation, and educational level. People may alter their speech depending on their audience. Labov's studies (1963, 1966, etc.) in New York City highlighted these linguistic variations. His 1966 research revealed that dialects could be analyzed across extensive urban landscapes, not just confined to rural settings. Labov's insights also helped to the expansion of linguistic atlases and the recognition of terms like regiolect and accent, which aid in understanding the diverse dialects used by various societal groups.

1.2.3. Regiolect:

A regiolect, or regional dialect, is a type of dialect tied to a specific geographical area. Unlike dialects associated with social groups, regiolects are distinct to particular regions. For example, different social groups in different regions of Tlemcen speak the same dialect differently. These distinctions occur at various levels, including phonetic and phonological differences. The same words are pronounced differently depending on the region, but the meaning remains constant. Each speaker represents the region they belong to. Regional dialects can be characterized by differences in accent, morphology, syntax, and semantics. Despite these variations, both sides understand the phrases and expressions, even if they are not identical.

1.2.4. Accent:

The primary focus when discussing accents is on pronunciation. For instance, in English, it is crucial to distinguish between accent and dialect. An accent refers to the unique way a person pronounces words due to their regional background or upbringing. This can be seen in the way people from different regions pronounce the same word differently, such as saying "water" as "wata." On the other hand, a dialect encompasses not only pronunciation but also vocabulary and grammar. For example, when someone uses the term "sofa" to refer to a couch, they are employing a different dialect. Accents

can sometimes provide information about a person's ethnicity, as seen in the way they pronounce phrases and variations in tone and stress when reciting the holy Qur'an or reading a speech in standard Arabic. As linguist John Crystal notes, "Standard English has nothing to do with pronunciation. It refers only to the syntax of spoken and written English" (Crystal, 2003, p. 424).

1.3 Theoretical Base:

1.3.1. Dialect variation in Ghazaouet Speech:

Language and dialect are dynamic, continually evolving within any speech community. In Ghazaouet, the differences between the dialects of older and younger speakers are particularly notable. To fully grasp these shifts, it is necessary to study both rural areas such as El Bor (Trara), Zaouiet el Mira (Souahlia), Tient, Djamaa Sekhra, and urban areas like Ramla, Ouled Ziri. Understanding the nuances of dialectal change is crucial for a comprehensive linguistic analysis.

1.3.2. Dialect variation:

In linguistics, the phenomenon of dialect variation refers to the process through which a speech community adopts different linguistic features, leading to variations in pronunciation, grammar, and vocabulary within their dialect (Nilsson, 2015). Different ways in which language or dialect can evolve and consist of modifications in sounds, like variations in tones or even phonemes used based on the audience being addressed. For example, the way a younger person speaks to an elder may differ in tone, or the phoneme /ʃ/ might be altered to /k/ by rural Ghazaouet inhabitants when pronouncing the word [katab], meaning 'write' in English; people in rural areas rather say [ʃtab] and some of them even modify the phoneme to /k/, exactly like people in urban areas do. Lexical variations are another aspect of dialect evolution in Ghazaouet. These variations are evident among speakers of different genders, ages, and particularly those from varying social and educational backgrounds. To illustrate, the color purple is referred to as

‘mauve’ in French by Ghazaouet women of all ages or alternatively as “sembli” or “senbli”. These two terms mean the same thing (the color purple) and are both used by men and women. However, the term/pitravi/ or / pitrafi/ is predominantly used by old women, and seldom by men. Women tend to use ‘mauve’ when speaking among themselves or with men, but opt for /sembli/ or /senbli/ when addressing men. These shifts in dialect are examples of linguistic 'accommodation', where speech is modified to suit the communicative context.

1.3.3. Accommodation:

In the field of linguistics, 'accommodation' denotes the adjustments individuals make to their mode of speech and communicative approach during direct interactions and other forms of communication (Nilsson, 2015). Such changes are often influenced by social elements like age, gender, ethnic background, mother tongue, socio-economic and professional standing, as well as cultural context. The intent behind altering one's speech is to enhance mutual understanding. As the conversation unfolds, the listener forms perceptions about the speaker and may adapt their speech to align with the speaker's style. For instance, encountering someone who frequently incorporates French expressions into their dialogue may prompt the listener to also start integrating French terms. Additionally, the style of communication may vary within the same conversation based on the subject matter being discussed. If we consider Professor Smith as person C and Sarah as person D, a freshman student, we can see that Sarah acknowledges Professor Smith's expertise and modifies her language and communication style to align with his level of knowledge and professionalism. This adaptation helps Sarah overcome the expertise difference and promotes mutual understanding between them, facilitating a fruitful exchange of ideas and perspectives.

One of the most influential studies on the topic of speech accommodation is Giles' 1973 article, "Accent Mobility: A Model and Some Data" (Anthropological Linguistics). Giles' work laid the foundation for Speech Accommodation Theory (SAT) and

Communication Accommodation Theory (CAT), which aim to explain the motivations behind a listener's decision to adjust their speech style and language. These theories investigate how and why speakers adapt their communication to suit their audience, examining both the causes and consequences of this accommodation. Giles developed a framework to predict and explain shifts in human communication, suggesting that people modify their speech to create, maintain, or dissolve social relationships and interactions. For instance, matching speech patterns with family members, neighbors, or a boss can help establish a positive social connection, and vice versa.

1.3.4. Dialect variation and dialect death:

The diversity of dialects can be linked to various influences, including geographical settings, societal and cultural heritage, as well as linguistic elements. With time, some dialects may evolve or be replaced by emerging ones with distinct features. For instance, the development of various dialects in Algeria over time can be connected to the nation's history, particularly the multiple colonizations it has experienced. These events have significantly shaped the language, leading to the current variations in dialectal speech. Consequently, dialectal shifts could potentially result in the demise of certain dialects due to variations in speech among different regions, communities, and circumstances.

There are generally cases when language variations do not become distinct dialects. A dialect is essentially a particular form of a language that is spoken mainly in one area and has some distinctive characteristics that are not seen in other dialects. On the other hand, dialect change denotes the gradual shifts occurring in language usage and speech patterns potentially, which may or may not lead to the formation of a distinct dialect. Hence; in order to comprehend their relationship, it is crucial to distinguish between dialect variation and dialect itself.

Geographical factors are pivotal in the formation of new dialects. People who are exposed to diverse linguistic settings or who reside in different places are likely to

develop unique speech patterns as time progresses. This phenomenon is especially observable in nations or regions characterized by a rich tapestry of cultural and linguistic diversity, leading to the birth of different dialects reflective of the population's demographic makeup. Additionally, social factors such as educational attainment and economic standing also influence the way people speak, fostering the development of novel dialects or shifts in linguistic practices.

Assessing whether dialect variation leads to the disappearance of dialects is complex due to the multitude of influencing factors. In the case of Ghazaouet, such an outcome seems unlikely at present. This is mainly due to the resident's tendency to stay put and the region's remote location far from the big city, which deters outsiders from relocating there. Thus, significant alterations in the local dialect within the community of Ghazaouet are improbable, ensuring its preservation. Changes that do occur are typically instances of linguistic accommodation, manifesting solely among Ghazaouet's inhabitants during mutual interactions. Nonetheless, it is evident that dialect variation plays a role in the development of new dialects over time. This is evidenced by the gradual disuse of certain terms by the younger generation, terms which are now only familiar to a subset of the elderly.

Hence, the evolution of the Ghazaouet dialect does not indicate its decline but rather its transformation, maintaining its distinctiveness. Dialect variation is indeed a key element in the development of dialects, though it is not the sole factor required for their formation.

1.4. Diglossia in Ghazaouet Speech:

Diglossia is a linguistic phenomenon that exists in the Ghazaouet speech community. This community is characterized by the coexistence of rural and urban areas, with distinct dialectal variations. The high variety of the dialect is primarily used in the urban area of Ghazaouet, while the low variety is used in rural regions such as El Bour

and Tient. This dichotomy is a result of the historical and cultural context of the region, where speakers have developed distinct linguistic features based on their geographical location and social background.

1.4.1. Diglossia:

Numerous academics have offered a variety of definitions for diglossia, but Ferguson (1959, p. 336) provided a notably comprehensive explanation. He described 'diglossia' as "a relatively stable language situation in which, alongside the primary dialect of the language (which may encompass a standard or regional standards), there is a very divergent, highly codified superposed variety." This implies that within a given speech community, two forms of the same language coexist. The 'high variety' refers to the standardized form used for formal purposes (such as standard Arabic), while the 'low variety' pertains to the dialect used in casual contexts. The term 'diglossia' thus denotes the concurrent use of these two linguistic varieties within a single society, each serving distinct roles.

In the context of Algerian society, Standard Arabic is employed for formal functions such as education, literature, religious practices, and media. Conversely, a different variety is utilized for everyday conversations and informal communication. This reflects the concept of 'diglossia', where a clear distinction exists between the standard or official language and the regional or minority language, each serving specific communicative purposes within the community.

Sociolinguistics places great importance on the concept of diglossia, as it highlights how social factors deeply influence language usage and attitudes toward different linguistic varieties (studysmarter.co.uk, 2020). Diglossia demonstrates that language is not a fixed construct but a dynamic tool that both mirrors and shapes societal values, power dynamics, and identity formation. It can establish a hierarchical relationship between linguistic variations, elevating one as superior or prestigious while stigmatizing or marginalizing the other. Furthermore, diglossia can impact an individual's language

proficiency and social mobility, as those proficient in the standard variety may enjoy advantages in education, employment, and social status attainment.

Indeed, the examination of Diglossia plays a vital role in the realm of language planning and policy formulation. Gaining insights into the linguistic landscape of a community assist policymakers in making well- informed strategies regarding language instruction, literacy programs, language revitalization, and the fostering of linguistic diversity. Such understanding underscores the importance of preserving indigenous languages and dialects, which enrich a nation's cultural and linguistic mosaic. Consequently, a nuanced understanding of diglossia can pave the way for more comprehensive and equitable language laws that recognize and protect the linguistic rights and identities of all language speakers in a society.

1.4.2. Diglossia and code switching

Diglossia involves the simultaneous presence of two distinct forms of a language within a community: a 'high' variety used in formal situations and a 'low' variety for everyday communication. Code-switching is the practice of alternating between two languages or dialects within a conversation. The dynamics between diglossia and code-switching are intricate.

The social and linguistic context of a speaker plays a role in code-switching within a diglossic community. For example, casual conversations might employ the 'low' variety, while formal interactions might require the 'high' variety. A speaker might use the 'high' variety when speaking to a teacher but switch to the 'low' variety with friends or family.

Indeed, a speaker's proficiency in both the elevated and colloquial forms of a language significantly impacts their ability to code-switch. Those who are fluent in both the high and low varieties tend to navigate between them more seamlessly, enhancing their communicative effectiveness. This fluency allows for more precise expression of ideas and emotions, thereby enriching the code-switching process.

The motivation behind a speaker's decision to code-switch is indeed a significant factor in the interplay between diglossia and code-switching. Speakers may choose to alternate between the high and low varieties for a variety of reasons, one of which is to signal social status or group affiliation. For example, the speakers might switch to the high variety to convey respect or to the low variety to express intimacy, reflecting their social identity and relationships.

Another factor to consider is the communicative situation. The decision of a speaker to code-switch hinges on the specific communication context. For instance, individuals might opt for the high variety when addressing a public audience, attending formal gatherings, or encountering new acquaintances, while the low variety is typically reserved for casual interactions with friends and family. The communicative situation influences the speaker's level of formality and politeness. Hence, the context in which the speaker finds themselves relates to their decision to code-switch. In summary, the correlation between diglossia and code-switching is influenced by the speaker's linguistic environment, proficiency, social aims, and the communicative context.

1.4.3. Diglossia and borrowing

In the context of diglossia, the high variety of a language often resists borrowing from other languages due to its perceived prestige and completeness. It's typically seen as the formal and standard form, rich enough to not require external linguistic elements (particularly in standard Arabic). Conversely, the low variety, used in everyday informal communication, is more susceptible to borrowing. This is because it is more exposed to other languages in daily life and media, especially among the younger generation influenced by global culture and internet trends.

Haugen (1989:197) defines borrowing as “the general and traditional word used to describe the adoption into a language of a linguistic feature previously used in another” (Djenane, 2021). The borrowing of words between languages can be shaped by various factors, including the cultural, political, and historical ties between the languages

involved. In diglossic societies, the high variety is usually seen as a guardian of linguistic purity, while the low variety, being less formal, evolves with the incorporation of borrowed elements. Over time, this can lead to the emergence of hybrid forms or pidgins, blending different linguistic features into a new vernacular. (studysmarter.co.uk, 2020). Diglossia and borrowing interact to demonstrate how dynamic language is and how social interactions can cause it to change and evolve.

1.4.4. Diglossia versus bilingualism

Haugen (1953, p.7) defined bilingualism as “the point where a speaker can first produce complete meaningful utterances in the other language”. It is closely linked to the concept of Diglossia, where two language varieties exist within a single community. Bilingual speakers can navigate between the high (H) and low (L) varieties of these languages, showcasing their linguistic agility. Diglossia and bilingualism have a complicated relationship that is seen in a variety of language usage behaviors, including code-switching, language preference, and language attitudes.

Speaking two languages allows one to switch between the high and low varieties, whether it be within the same language or across multiple languages. This skill highlights the connection between diglossia and bilingualism. The alternating use of two or more languages or linguistic variations in the same discourse or conversation is known as "code-switching." As was already said, code-switching is a crucial component of bilingualism as it demonstrates a speaker's level of linguistic competency. In addition, the social background of the speaker, the conversation's setting, and their perspectives on the languages being spoken all have an impact. For instance, bilingual speakers are not restricted to utilizing just the H or L varieties in Ghazaouet; they can fluidly switch between the two, as well as between Arabic and French. This might involve using the H variety or French in formal or high-status interactions and the L variety or local dialect in informal settings with peers or family members. One of the main advantages of bilingualism is this kind of linguistic flexibility.

Language attitudes are also vital to this dynamic because they represent the social standing and importance of a language. Bilinguals generally hold positive attitudes towards both languages, and they tend to frequently switch between the two varieties of the same language. In contrast, those with negative perceptions of the lower variety may avoid it and opt for the higher variety, potentially missing out on the full benefits of bilingualism. The relationship between diglossia and bilingualism is determined by the speaker's views, competence, and the social environment in which languages are employed.

1.5. History of the Speech of Ghazaouet

1.5.1. Geographical location of Ghazaouet

Situated in Algeria's far west, the lands making present-day Ghazaouet, are lied between latitudes 35° 07' 03" North and 35° 03' 17"North and the Meridians 4° 09' 27" West and 40° 13' 46" West; the town therefore holds a characteristic ecological situation. The town sits at an altitude of one hundred and eighteen meters above the sea level. It is situated approximately eighteen kilometers far from Nedroma, thirty-four kilometers far from the Moroccan border, forty-eight kilometers far from Maghnia, and seventy-five kilometers far from Tlemcen. The town is close to Morocco than it is to Tlemcen or any other Algerian province in the west (Tahir, 2000).

The Trara Mountains dominate the area, extending into the Moroccan territory as the Rif Mountains. The region is also characterized by the Msirda Mountains, adding picturesque scenery. Ghazaouet is surrounded by mountains - Fellaoucen in the southeast at 1136 meters, Tajra in the northeast at 861 meters, and Zandal in the southwest at 613 meters. The town borders Nedroma in the south, Msirda in the west, Tlemcen in the east, and the Mediterranean Sea in the north with 65 kilometers of coastline. The sea depth ranges from 1.5 to 10 meters, reaching 400 meters offshore with temperatures above 19 degrees in winter and around 29 degrees in summer (Tahir, 2000).



Map 1: Geographical Situation of Ghazaouet

1.5.2. The historical path of Ghazaouet :

Based on historical researches conducted by Paul Valéry in 1899 humans existed before the Stone Age period. This conclusion is based on numerous archaeological discoveries found in the area of Wadi Ghazouana and within the caves adjacent to the Ndroma road, as well as the villages of Ouled Zeri and Wad Abdallah. Some traces of the Phoenician civilisation have also been found in the region of Samfadam, the area between Ghazouat and Beni Saf, which is still considered evidence of their involvement in regular trade during that period (Tahir, 2000).

Ghazaouet has been given five names over the course of its history; known as: Adfer Atras, Taount, then Djemaa-EL-Ghazaouet, followed by Nemours, and finally, Ghazaouet. It is interesting to know the meaning of these names. Adfer Atras was initially a natural harbor established by the Romans to supervise maritime passages. It gained popularity among sailors and travelers due to its calm water currents. However, as political tensions rose between Rome and Carthage, and the relationship between the Roman commander, Count Boniface, and his government soured, he found himself isolated. Despite his resistance, he eventually succumbed to the Roman advances and

sought assistance from his Vandal in-laws. In 429 AD, the Vandals crossed the Strait of Gibraltar and occupied Adfer Atras. However, their rule was short-lived as internal conspiracies led to their downfall, culminating in an attack by the Byzantine fleet in 533 AD (Tahir, 2000).

Following the Islamic conquest, the region saw the settlement of Berbers, who became known as the Barbary pirates. Ibn Khaldoun (Date) notes their Amazigh origins, hailing from the indigenous people of ancient Morocco. They populated the plains and mountains, establishing villages and suburbs, and constructing houses from stone and clay (Tahir, 2000).

In the early years of the first half of the 7th century AD, Muslims entered North Africa, establishing their presence along the coasts. Taount emerged as a significant port, undergoing development during this period. Following their embrace of Islam, Berber tribes began to assert Arab descent, fabricating genealogies to align themselves with Arab tribes and gain access to political life. Taount, situated strategically, experienced rule under various dynasties including the Almohads, Marinids, and Ziyayids. The original inhabitants of Taount can trace their lineage back to the Bani Mansur, descendants of the Berber tribe of Madghara, who primarily engaged in agriculture. Civil life in Taount was intricately connected to 'Trara,' a confederation of Berber tribes, including the influential Kumiya tribe, of which Abd al-Mu'min ibn Ali, Founder of the Almohad state (Tahir, 2000).

The population of Taount was characterized by a rich diversity of races and natural attributes, encompassing both Berbers and Arabs who had migrated from Andalusia. This combination gave rise to a new generation with special qualities. Historian R. Basset has mentioned the issue of establishing a castle called "Flaoussen" in the region, governed by Al-Idrisi Muhammad bin Suleiman. Surrounding Taount were Arab communities exerting a notable influence on the indigenous lifestyle. Additionally, the Spanish occupation of the region left an indelible mark on Taount. In 1531, the Spaniards conquered Oran and Tlemcen, as well as the neighboring regions of Trara and Hounine.

They established a dominant presence in Taount, where they settled by sea for a period of three years, from 1531 to 1534(Tahir, 2000) .

When the Turks came to the western coast to help the Algerians fight off the Spanish invasion, the region became known as Djemaa-EL-Ghazaouet which means Union of Pirates in English. This name was given because of a group of pirates who used the sheltered bay as a base to attack and rob ships sailing by. This pirate community was quite small, with no more than 400 people living there according to the historian 'Lamor yassière' from that time period. They settled near the existing town of Oulad Ziri and built their homes in the traditional Berber architectural style common to that region of North Africa (Tahir, 2000).

After the French occupation of Algeria, Ghazaouet came under the absolute sovereignty of Emir Abd-el-Kader. However, King Louis Philippe of France called it "Nemours" in honor of his son. The French administration initiated civil development efforts following the military occupation, leading to the official establishment of Nemours by royal decree on September 21, 1846. By 1887, the territory of Nemours expanded to cover an area of 2334 hectares. According to military statistics, it had a population of 2769 people, including 450 French residents, 571 Spaniards and Italians, 1052 indigenous inhabitants, and the remaining Jews. Nemours evolved into a vital supply center and a hub for evacuating the sick to France, a role that commenced in 1844. The necessity to meet the demands of settlers encouraged the development of ideal conditions for permanent settlement, as evidenced by the construction of the first stone house in 1844 (Tahir, 2000).

Throughout its historical stages Ghazaouet has been shaped by diverse ethnic groups that have left their mark on the social, cultural, and linguistic fabric of the area's indigenous Berber Banu Mansour of Trara. These influences are still evident in the local population today. While it is not definitively proven, there is a possibility that Ghazaouet's residents may descend from Yemeni and Himyarite tribes who settled in the area after the Islamic conquests. They might also have Levantine roots, stemming from

seafaring, trading, and fishing enthusiasts who migrated to Africa. This is supported by the fact that their dialect is common along the coast, particularly in Jijel, in eastern Algeria. Another theory suggests that the original inhabitants could be Amazigh tribes that underwent Arabization, with Arabic becoming more prevalent than Amazigh, given the historical presence of both Amazigh and Arab tribes in the region (Tahir, 2000).

1.5.3 The current dialectal situation in Ghazaouet

Over the years, the dialect of Ghazaouet has undergone various transformations, reflecting the passage of time. Despite these changes, the dialect retains much of its traditional essence, a testament to the residents' deep connection to their homeland and their limited mobility. The evolution of the dialect is evident, with the most notable shifts being the incorporation of French vocabulary and phrases, a legacy of the colonial era. These borrowed elements have been assimilated into the local dialect, often taking on unique pronunciations and usages that are distinct to the Ghazaouet community. Data suggests that men in Ghazaouet are more influenced by rural dialects due to extensive social communication, leading to changes in their speech patterns. In contrast, women show a greater inclination to maintain the traditional regional dialect, likely because of limited or no exposure to rural dialects. This gender contrast reflects language dynamics and the impact of social factors on dialect usage. Secondly, the Ghazouati people retained a small amount of terminology in Classical Arabic. This is unique to the speech community in Ghazaouet. They create these phrases with aberrations in certain letters, but they are rather close to the original words. The city's strategic location made it the center for the spread of the marine Spanish colonizers, who are considered the largest social group that worked on operating fishing boats and practicing the marine fishing profession in the region. The Spanish influence in this field did not stop at the economic aspect, but rather went beyond it to include the cultural aspect as well, as the process of practicing the profession instilled new “Spanish” linguistic concepts among the local fishermen, which are still in circulation among the sailors. Tourist areas, work tools, and the language of communication during work have Spanish names. For example, we can

cite the names of various coastal areas: (Capo Negro) the black cape, (Capo Lawa) the water cape, etc. In addition to that, other Spanish words such as dinero, escuela, ... etc.

1.6 Linguistic Features in the Ghazaouet Speech and its Characterization

1.6.1. Linguistic Features

An examination of the linguistic features of the Ghazaouet dialect is provided in this section. It will encompass an exploration of phonetics and pronunciation, delve into the morphology of nouns and verbs, examine syntactic structures in sentence formation, and conclude with the semantics of sentence meanings. Given the universality of these linguistic aspects, they are applicable to any language or dialect, Ghazaouet included. Each aspect will be elucidated with detailed explanations and examples to facilitate a comprehensive grasp of these essential linguistic principles.

1.6.1.1. Phonetics and phonology

Two related branches of linguistics that study language sound systems are phonetics and phonology. Whereas phonology is focused on the abstract and conceptual components of sound systems, such as linguistic units and sound distribution patterns, phonetics is concerned with the physical properties of speech sounds, such as their creation, transmission, and perception. In order to comprehend language and how people use it to communicate with one another, phonetics and phonology are both required.

The Ghazaouet dialect is characterized by a distinct accent that serves as a linguistic identifier, allowing listeners to readily identify the speaker's origin. The unique pronunciation of words and utterances is a defining feature of this dialect, setting it apart from others and providing a clear indication of the speaker's regional affiliation.

- 1- (hereqfter GA) follows the AA (hereqfter AA) vowel system, with three short vowels and matching long forms. [a], [i], and /u/. The following table depicts the vowel system in GA, or AA as it is shown below:

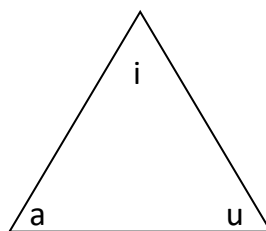


Figure 1 : Short vowels in Arabic

In the Ghazaouet speech community, the reduction in the number of syllables in many words, as well as the first consonant cluster, are not acceptable patterns in SA. The examples below demonstrate clearly that:

Table 1 : Examples that show the reduction in the number of syllables in a word

SA	GA	Gloss
raħala	rħal	he gone
wasala	wsal	he arrive
daxala	dxol	he entered

It is evident that the short vowels are more negatively impacted by this loss of vocalic content. The quality of long vowels is better preserved than that of short vowels. It is also remarkable how frequently the neutral vowel /ə/ is used. These phonetic shifts result in both syllabic and morphological modifications within the dialect. The examples that follow will illustrate these variations and provide a clearer understanding of how they manifest in the language.

Table 2 : Long vowels preserving their quality more than short vowels

SA	GA	Gloss
za:rukum	za:rfəm	your neighbor
ʕa: ʔiltukum	ʕa:jl ʔəm	your families
ʕindakum	ʕəndəʕəm	you have

In the Ghazaouet dialect, the long vowel /u:/ is particularly prone to variation. Commonly, it is pronounced as the allophonic variant [œ], similar to the pronunciation found in the French words [bœʁ] ‘butter’ and [pœʁ] ‘fear’. This phonetic shift is a distinctive feature of the dialect, affecting how certain words are articulated. The examples provided below will further illustrate this vowel substitution and its impact on the pronunciation within the dialect.

Table 3 : Pronunciation of the long vowel [u:] to the allophonic variant [œ]

AA	GA	Gloss
lu:bja	lœbija	beans
zitu:n	zitœn	olive
lʒu:ʕ	lʒœʕ	hunger
lʒu:d	lʒœd	A large stick

In the Ghazaouet dialect, the pronunciation of the vowel /u:/ changes when it is adjacent to emphatic consonants. The articulation involves a higher positioning of the back of the tongue and more pronounced lip rounding, leading to the vowel being pronounced as [o:]. This phonetic adjustment is demonstrated in the examples that follow:

Table 4 : Pronunciation change of [u:] when it is adjacent to emphatic consonants

AA	GA	Gloss
lbu:t	lbo: t ^ʕ	boots
mafru : t a	m a f ro : t ^ʕ a	Unorganized

2-In the Algerian linguistic landscape, the GA accent stands out due to its lack of the [q] [g] contrast. Instead, the velar [k] sound is used in place of the Standard Arabic (SA) uvular [q], which is not commonly pronounced as [g]. Social dynamics within the speech community have given rise to new phonetic patterns. These changes include not only the aforementioned contrast but also other phonetic shifts, such as /q/ becoming [k], /k/

turning into [tʃ], /g/ evolving into [dʒ], and /dʕ/ being pronounced as [tʕ]. These variations reflect the evolving nature of the dialect as influenced by the social interactions and preferences of the community.

Table 5 : Differences in speech with recourse to age

Speakers above 50 years	Speakers under 35 years	Gloss
xri:ndʒu	xringu	Pancake
dʒaʔo	gaʔo	cakes
ldʒamila	lgamila	fraying pan
lfidʒura	lfigura	face

As previously stated, the Standard Arabic uvular /q/ is represented by the velar voiceless [k] in Ghazaouet speech. On the other hand, depending on its phonetic context, the phoneme /k/ is heard as [tʃ] in beginning and middle places and as [ʃ] in medial and final situations.

Besides, in Ghazaouet speech, the velar voiceless [k] represents the SA uvular /q/. Conversely, the velar voiceless k is replaced by a [ʃ] or [tʃ] because it is plosive sound produced by a sharp, open, and aspirated release, with the closure made at the back of the mouth near the velar region. These qualities were not adapted to the pronunciation organs of the region's inhabitants, so they replaced it with [ʃ] and the compound [tʃ] sound. This substitution is shared with some ancient and modern dialects and Indo-European languages.

In the sound of "kaf" always, the proverb says: [ʕammar laħna ʃ ma: ja tʃmma ʃ] also [ʃ tʃu:n jəntʃrab ʕla ʃ ʔazzammi: tʕ nəħa:r lʕid] the words included three types of [ʃ] :

- 1- The original shin in the word [laħna ʃ] (snake).
- 2- The [ʃ] inverted from the [k] in [ʕla ʃ] (on you).
- 3- The [tʃ] substituted for the [k] in: [ja tʃmma ʃ] [ja tkmma ʃ] (shrink) and [ʃ tʃu:n] (Who?).

This phonetic development in the dialect resulted from the advancement of the articulation of the letter "k", becoming closer palatally to the articulation of the letter "sh", and with a slight advancement beyond the space for producing [ʃ] the [tʃ] sound occurs, as the middle part of the tongue touches the hard palate's dome, creating a constricted, aspirated friction formed at the rear area of the mouth.

At the level of the back of the mouth. To find out where the [k] is flipped to [ʃ] or [tʃ] we have to go back to the two examples. In, [ʃlaʃ] the [k] is at the extreme end, in [ʃtʃu:n] it is at the front, and in [jəntʃrəb] it is in the center of the word. Hence, we conclude that if the [k] is located at the beginning or in the center of the word the word turns the bilabial [tʃ] into a compressed bilabial construction in the centre of the palate.

Table 6 : Examples that show the change of the velar [k] to [tʃ] and [ʃ]

AA	GA	Gloss
khal	tʃhal	black
lmakla	lmatʃla	food
malak	maləʃ	What is wrong with you?

2-The phenomenon of omitting the [h] sound at the end of words that denote femininity or humanity is indeed observed in the Ghazaouetian dialect, as well as in Syrian and Lebanese dialects. While the practice is similar across these regions, the specific accent or pronunciation nuances differ. Conversely, in other districts of Tlemcen, like Maghnia, this phonetic feature is typically retained.

The phrase "قلت لها," for instance, would be generated as [kot l a] rather than [q o l t ə l h a] or [g o l t ə l h a]. This signifies that "I told her."

The [h] is removed to simplify the speech and make it lighter and quicker. People often skip the [h] while messaging one other online.

- Additional instances: - "كليتها" signifying "I ate it" = [k l i t a] (Ø /h/) * "كتبتها" = [k t a b t a] (Ø /h/) signifies "I wrote it."

4- The Ghazaouet dialect is unique in that [tʰ] is used in place of [dʰ] and [ðʰ], with the former losing its voicing and the latter becoming [tʰ].

For example, the word "back," "ظهر," is pronounced as [tʰ ha r] rather than [ðʰ h a r].

- Other example: "ظفر" [tʰ f a r].

- The word "مريض" meaning sick is pronounced as [m r i:tʰ] instead of [m r i: dʰ].

- Other examples: "عرضني" - [ʕratʰni] "مقروض": [m a q r o: tʰ] (traditional Algerian sweet)

5. The usage of [ʒ] rather than [dʒ]: the Arabic IPA does not contain the character [ʒ], yet standard Arabic and certain Algerian regions pronounce the letter [ج] as [dʒ]. However, [ʒ] is a common word in Ghazaouet.

For example: "جامع" : [ʒ a :m a ʕ] rather than [dʒ a: m aʕ].(Mosque)

6- The phenomenon in the speech of this community known as " metathesis " which means some sounds appear to exchange position With one another .

e.g. – /jaltawi:/ /jt ə l əwwa/ ‘to be twisted’

/jaltaqi:/ /jt ə laka/ ‘ to meet someone’

7- Vowel length is the last phonetic feature of the Ghazaouet dialect. Long vowels are frequently used in speech in Ghazaouet, particularly when posing questions. For example, the phrase "راك مليحا" is generated as [r ə k m l i ħa :] and it denotes "Are you well?"

1.6.1.2. Morphology

The study of word structure, development, and relationships with other words is the focus of the linguistics field of morphology. The study of morphology focuses on the formation of words and its dissection into their component morphemes. It is a crucial area of research because it clarifies how languages function and change throughout time.

1. Free morphemes: they are independent functional words .They contain auxiliaries, pronouns ,prepositions...etc. There are several free morphemes in the Ghazaouet dialect, such as :

a- The pronoun "ntina," which denotes the pronoun "you," and can be applied to both men and women.

- In the rural areas (El'bor, Djemaa Sekhra, Tient), people use the pronoun “nta” to refer to both males and females.

b- When asking questions in the Ghazaouet dialect, one often uses the interrogative pronouns "yek" [j a : k] or "yach" [j a :ʃ]. It is almost like asking a tag question to be sure one is not misunderstood. For instance, [n ə k t ə b hənaja j a : k]? Could it be [n ə ħ a ʔa hənaja j a:ʃ]? In other words, "I put it here, right?" and "I shall write here, don't I?"

c- In the Ghazaouet dialect, the interrogative pronoun ‘ʔakhiti’ [ʔaxiti:] is commonly employed when posing questions., especially when a person wants to be sure about something.

eg: [fawak s^s əra had ʃi ʔaxiti:]? , ‘When did this happen?’

2. Bound morphemes : they are dependent parts that should be attached to the word to make sense. It modifies the term's gender or number. The following are typical instances of bound morphemes in the Ghazaouet dialect:

a- The morpheme "del-," which is a shortening of "dyal," is used to denote possession, such as in the phrase دخلا دلباب [doxla delbab] meaning ‘the enter of the door’. Also the morpheme ‘di’ e.g. – The expression فلفل دي كحل [l f a l f a l d i k ħ a l] meaning “Black pepper”.

.b- The equivalent of indefinite articles (a /an) is the morpheme [ħal-]. It refers to unidentified things. For example, "Bring me a spoon" is expressed with [ʒ i b l i ħal my ir f a].

- Duality: Another feature of GA is the retention of dual marker [jn] in a restricted number of nouns, saying for example those related to time measurement:

/ju:majən/: ‘two days’.

/ʃahra:jən/: ‘two months’.

/ʕama:jən/: ‘two years’.

/li:la/ /li:ltajən/ ‘two nights’.

- Another thing to note about GA dialect is that the defined condition of a noun is expressed with the CA definite article [al], as in [al+maktab] "the desk." In GA, this morpho-syntactic relationship is preserved despite the first [a] being omitted, as in [l+mra] for "the woman" and [l+wra] for "papers."

1.6.1.3. Syntax

Syntax indeed plays a crucial role in structuring language into coherent units. It encompasses the study of the systematic rules and principles that dictate sentence construction within a language. Through syntax, we understand the use of words for meaning, the formation of sentences, and the interrelation of language elements. The Ghazaouet dialect does not use different structures; it does have certain particular rules regarding verb grammar.

The present and past tense verbs align with Standard Arabic usage, with any differences primarily occurring at the phonetic or phonemic level. Notably, the imperative form is gender-neutral, similar to English, where the verb form remains constant regardless of whether the command is directed at a male or female.

E.g. – [r o: h] meaning ‘go’ - [a:ʒi] meaning ‘come’

Besides ,the Ghazaouet dialect's tendency to employ 'diminution'—the practice of using diminutive forms of words—is indeed a distinctive feature. This linguistic phenomenon involves referring to objects in their smaller form, which is a common

feature in Arabic but less so in English. In English, the concept of diminution is often expressed by adding "mini" to the original term. However, in Arabic, and particularly in the Ghazaouet dialect, diminutive forms are created through specific morphological changes that transform the word entirely. This practice of minimizing terms is a notable characteristic of the Ghazaouet dialect, reflecting its unique linguistic identity.

e.g. – The sentence: « عطيني حالتويمة » [ʔ tʔi n i ħ t w i m a] meaning “Give me a garlic”

1.6.1.4. Semantics

Semantics, indeed, plays a crucial role in linguistics as it delves into the meanings behind words and their use in communication. It is particularly significant to understand how words can convey different meanings depending on their context within a sentence. The Ghazaouet dialect contains an extensive number of unfamiliar words. However, when these words are integrated into sentences, their meanings become clearer as they interact with other words to form coherent expressions. For example, the words ‘mkarkar’ (dirty) or (something is on top of something else) , ‘xtar’ (green) or (uncooked), ‘rakba’(neck) or (transport) , ‘lkamkum’ (nose) or (the top of the shoes) might be ambiguous on their own, but within a sentence, their meanings can be inferred from the surrounding context, reducing ambiguity and enhancing comprehension. This underscores the importance of context in semantics and the dynamic nature of language understanding.

1.7. Sociolinguistic Background of Ghazaouet Speech Community

The sociolinguistic landscape of Ghazaouet, as observed in 2008, reflects a diverse community of over 33,572 citizens, around 50.93% are males and 49.66% are females. The linguistic practices within this community appear to be influenced by educational levels. Those with formal education tend to incorporate foreign language terms into their speech, suggesting a trend towards bilingualism or multilingualism. In contrast, individuals without higher education primarily use the local dialect, indicating monolingual tendencies.

This division suggests that language use in Ghazaouet is not just a matter of communication but also an indicator of social factors such as education and gender. The observation that educated females are more likely to be bilingual or multilingual, while males from newer generations tend to be monolingual, points to a dynamic interplay between language, education, and societal roles. Understanding these nuances is essential for a comprehensive sociolinguistic analysis of the region. More of this will be explained below.

1.8. Differences in Speech from One Another

Indeed, in any speech community, such as Ghazaouet, there is often a shared linguistic competence among its members, as termed by Chomsky, but performance may not be uniform among all individuals. In other words, although everyone in Ghazaouet may be familiar with the same vocabulary and idioms, their delivery of those ideas varies greatly. This is seen in a variety of contexts and situation.

1.9. Age and gender

The linguistic behavior in Ghazaouet reflects the broader societal changes and historical influences. Older men and women, often monolingual, rely on a vernacular steeped in slang, shaped by their lack of formal education during the era of French colonization. Post-independence, those who were educated spoke primarily French or learned Arabic through religious texts, without formal Arabic grammar education. Consequently, among the older generation, French is more prevalent among the educated—typically males—while females tend to use the traditional dialect with French loan words. The younger generation exhibits a different linguistic pattern, embracing Standard Arabic alongside modern expressions influenced by internet culture, including memes and social media. Bilingualism is more common among young women, while young men tend to use a simpler dialect. Both are affected by modern music, slang, and social media shortcuts.

1.10. Level of education or occupation

As previously noted, most young females within the Ghazaouet speech community are bilingual or multilingual, while males are not. This difference can be attributed to variances in their educational levels. Presently, the proportion of educated females surpasses that of males. Thus, multilingual individuals are educated, while monolingual individuals are those who dropped out of school or did not get a higher education. Furthermore, individuals with different occupations have unique registrations based on their professions. Their speech may be influenced by their actions and knowledge. For instance, a lack of usage of French may indicate a lack of proficiency in the language, while an absence of medical terminology might suggest a non-medical background, etc.

1.11. Social class

In Ghazaouet, social class plays a significant role in shaping people's speech. Rich families, often involved in trade and business ventures, are more likely to be well-educated and travel a lot. Their exposure to diverse cultures, languages, and experiences not only develop their vocabulary but also influences their pronunciation, grammar, and communication style. Conversely, speakers from lower social class in Ghazaouet, who may have limited access to education and travel opportunities, tend to have a narrower range of vocabulary, often limited to their immediate surroundings. Their speech patterns may reflect the dialectal variations.

1.12. Conclusion

In conclusion, the chapter on linguistic concepts in relation to the Ghazaouet speech community highlights the universality of these concepts, demonstrating their applicability and significance across diverse regions, regardless of size. It emphasizes the interconnection of dialect and language evolution, illustrating how these processes develop over time. Sociolinguists employ these foundational concepts to examine and comprehend the intricacies of language within any community, closely observing the changes and accommodations languages experience. This fundamental understanding is

pivotal for navigating the complexities of language and its pivotal role in shaping social identity and cultural continuity. Furthermore, the examination of the Ghazaouet dialect from multiple perspectives has deepened our comprehension of its historical roots, developmental path, and present-day usage. The rich historical tapestry of Ghazaouet has engendered significant linguistic transformations, endowing the dialect with distinctive characteristics and an unmistakable accent that sets Ghazaouet speech apart. Despite its unique qualities, the dialect continues to evolve and adapt continually, reflecting the dynamic nature of language in response to changing societal dynamics and influences.

CHAPTER TWO:
DATA COLLECTION AND ANALYSIS

2.1 Introduction

After developing the theories, norms, and characteristics of the Ghazaouet dialect, it is critical to test those theories. This chapter will outline the context for the investigations. It also provides information on the sample population being studied. The sample includes inhabitants of Ghazaouet of various ages, genders, jobs, and social backgrounds. Furthermore, it explains the data collection methods, which included a questionnaire for each social group. The next section discusses the current data analysis methodologies. The quantitative data are analyzed statistically, and the questionnaire responses and observation findings are analyzed and interpreted qualitatively. Finally, it displays the major results of the completed questions. The findings are presented as percentages and in illustrative graphics.

2.2. Research design and methodology

This section will serve as an illustration of the methodology, research design, and sample. First of all, the participants are a diverse group of Ghazaouet residents from a range of social backgrounds and ages within the speech community. The research's overarching strategy and the methods that were used are then presented. Following that, a thorough description and analysis of the techniques employed to gather both quantitative and qualitative data will be provided.

According to Green and Tull (1970), "research design is the specification of methods and procedures for obtaining the information required." It is the project's overall operational pattern or structure that specifies what information will be collected from which source and using what methods." On the contrary, "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..." (Gounder,2012).

2.2.1. Context of investigation

The study is conducted in Ghazaouet, where we concentrate on the inhabitants in order to gain an understanding of their language. These are the people we will be studying; they are from various communities in Ghazaouet.

2.2.2. Participants

The study's target population is made up of both male and female Ghazaouet natives who vary in age, educational attainment, occupation, and social background. Convenience and purposive sampling are the techniques that have been used. These two methods are used to obtain primary qualitative data. "A non-probability sampling method where units are selected for inclusion in the sample because they are the easiest for the researcher to access," is what convenience sampling is defined as. This may be the result of factors like close proximity to one another, availability at a specific moment, or willingness to take part in the study (Nikolopoulou, 2022). Conversely, purposive sampling is employed in order to provide in-depth insights from individuals who offer valuable perspectives on the research questions. In summary, the purposive sampling technique tailors participant selection to the research goals, promoting a nuanced and contextually rich understanding of the studied phenomena". (Bisht, 2024) The population exceeds thirty thousand (30000) people. The surveys were presented to groups of approximately forty (40) or fifty (50) residents. It was difficult to persuade some people, particularly older men, to fill them out. Thus, just thirty (30) questionnaire were gathered.

Table : 2.1 Participants according to gender

Gender of Participants	Males	Females
Number	12	18

The number of ladies who completed the entire questionnaire does not match the number of males. However, they are split into age groups and social divisions.

Table : 2.2 Participants according to age

Age	15-20	21-30	31-50	60+
Number	0	13	6	11

This table shows the number of responses according to their age group. First and foremost, there were no minor participants in the sample. People aged 21 to 30 years old had the greatest rate of thirteen respondents. Then, eleven people over the age of sixty are in second place, and only six respondents between 31 to 50 are registered.

2.3. Procedures of Data Collection

Both qualitative and quantitative methods were used in the process of collecting data. Two research tools were used for this purpose. The first one, controlled observation of specific group of individuals from Ghazaouet who were born and raised there by Ghazaoui parents and grandparents. The second tool was a written questionnaire containing words and phrases related to the Ghazaouet dialect, which participants filled out to gather primary data.

The purpose of using these two instruments was twofold: first, to collect both qualitative and quantitative data; and second, to gain insights into the fundamental elements of Ghazaouet speech, because there was no better way than to observe what speakers say and how they say it, and then have them write down the lexis they use on a daily basis.

2.3.1. Observation

In general, observation is the process of gathering information by watching people's attitudes and behaviours or events and settings. It is widely used by scholars and is thought to be scientific. When using it as a research tool, the researcher has to decide on the person(s) to be observed, the object of observation, the time and place of observation, as well as the type of observation involved (Hammoudi,2021). There are two typical methods for collecting data through observation: taking notes while watching the field of investigation, and ticking off a checklist of numerous things or circumstances that must be present when performing research. Furthermore, observation might be obvious, in which case participants are aware they are being watched, or it can be unconscious (hidden observation). It is all related to the researcher's goals.

It is important to understand that when an observer takes part in the activities being studied or interactions under investigation this is known as participant observation. Conversely, when the researcher observes without becoming involved, this is referred to as non-participant observation. The observer may conduct observations under specific, controlled conditions, or in a more natural, uncontrolled environment (random). Finally, the most crucial thing is that the observer be objective and provide accurate results without addition or omission.

2.3.1.1. The observation of the citizens

Participant observation was done to determine how members of the Ghazaouet speaking community communicate with one another. It was chosen to go further into the speech community and find the terms that are distinctive to Ghazaouet speech.

The observation of the Ghazaouet speech community has revealed a collection of fifty two unique Ghazaouti terms that are unique to the region. These terms are distinctive to Ghazaouet and are generally not found in other parts of Tlemcen or Algeria. The specificity of these words to the local dialect underscores the rich linguistic diversity

within the community and highlights the cultural uniqueness of the region. The following terms are given in the table below:

Table 2.3: Unique Ghazaoueti terms and expressions

Ghazaouti terms with transcription	Meaning in English
[mabzu :k] : مڭوك	Arrogant (or very happy)
[jkəjjam ʃtʰ ɪba] : يڭيم شطيبا	To incite people
[lamʃunsa] : لَمْتَشُونَسَا	Broom
[tʰ lam wa tʰo:la sʰ] : طلام واطولاص	Darkness
[lʃant i: ra] : لَشَنْتِيرَا	Rock
[jʃafaf] : يَشْفَف	Clap
[sa ʃar di ramla] : سَشَارْدِي رَمَلَا	Sugar
[ləkob] : لَكْب	Dog
[tʰa:jadʒ] : طايڭ	Tall
[ʃasri] : عَسْرِي	Left-handed
[ʔamsro :k] : أَمْسْرُوكْ	Small and narrow street

[ʔadzuwa :l]: أڭوال	Drum
[lmasxar]: لمسخر (لكوزينة)	Kitchen
[latʃrafa sʕ]: لشرافص	Celery
[lʃɔra dɛl xi:tʕ]: لشورا دلخيپ	A spool of thread
[makro : tʕmʃal dʒajma] مكروپ متشل جايمما	Sick
[lʃɪmmara]: لئشممارا	Face
[lmuʃʃuʃu:]: لمشوشو	Child
[lkaʒhu:m]: لكجھوم	Dog
[ʃhaz]: شھز	Stay away or come closer it depend on the meaning of the sentence
[jmadʕdʕar]: يمضر	A person who speak a lot
[kʃiwaʃ]: كشيوش	Small
[haʃta]: هكذا	Like that
[hawaf fajan]: هاوش فاين	It is there (when a person points to something).
[ʔabardi]: أبردي	When a person is surprised, they make this reaction.

[mhiʃar]: مهيشر	Hungry
[madʒhu:m]: مجهوم	Full
[karmatni]: كرمنتي	You hurt me
[ldʒammatʕa]: لجماطا	Swaddle
[ʕdʒusti]: عجوزتي	Mother -in -law
[lmandʕa]: لمانضا	Money
[lfiʃtʕa]: لفيشطا	Party
[tʃi sʕralu]: تشي صرالو	What happened to him
[limi]: ليمي	Yellow
[lɛflu:tʃa]: لفلوشة	Ship
[lɛk tʕib]: لكطيب	Stick
[jdadaʃ]: يددش	Babys first steps
[ldʒasʕa]: لجصعة	Big bowl
[lbromiʃ]: بروميش	A type of rotten fish used by fishermen as bait to catch fish.

[ʃilo dəlbokoro:n]: شيلو دلبوكورون	One kilo of fish
[bitʳafi]: بطرافي	Purple
[dək]: دك	Hit
[lbari tʳa]: لبريطا	Cap
[lkaʃa]: لكاشا	Blanket
[ʃaʃ ra:tʃ]: شاش راش	How are you
[lfaʃfro:n]: لفشرون	Turtle
[jmattɣ]: يمتغ	Chews
[ʔaħalħu:l]: اححول	A type of food similar to couscous
[lawna:jəs]: لونايس	Earring
[jba:raʃ]: يبارتش	Congratulate
[taʃwi:fa]: تعويفا	Breakfast
[lmi:du:na]: لميدونا	Bread basket
[lwa sʳ ala:] لوصلا	The tool they used to wash the dishes

Based on this table, some terms are commonly used but their meanings may be unclear to many individuals. Thus, only Ghazaouet's speech group would recognize these phrases and their meanings. However, it should be noted that not all community members may comprehend every word listed. Certain terms may only be recognized by older people, while others may be understood by various age groups.

2.3.2. The questionnaire

In general, a questionnaire is used to obtain primary data. It comprises of a series of closed-ended and open-ended questions posed to a group of people in order to obtain information about a specific topic. According to Walberg (1995), a questionnaire can be self-administered, used to survey a large number of people at once, and distributed via mail or hand. Furthermore, the questionnaire should have a title, an explanation to the main objective of the research, and a request for complete honesty from respondents.

In addition to that, when analyzing the responses, it might be important to collect information about the participants, such as their age, gender, and level of education. In the questionnaire, participants should be encouraged to answer openly in open-ended questions, while in close-ended questions, they can choose one or more responses according to the researcher's requirements. The questionnaire progresses from simple and straightforward questions to more complex and broad ones. It is essential for the researcher to include a well-rounded set of questions that elicit both qualitative and quantitative data (see Appendix n°1).

2.3.2.1. Citizen's Questionnaire

The purpose of this questionnaire is to determine whether the phrases and expressions claimed to be unique to the Ghazaouet dialect are actually utilized by Ghazaouet residents. The capacity to collect the essential data was the driving force for the selection of this research tools. Other instruments, such as interviews or tests, would not be appropriate for this type of research because interviews would not be supported or

taken seriously by people, and there was no way to create a test and get people to gather in one place to answer a series of questions in a short period of time.

The applied questionnaire is a traditional written questionnaire, similar to those used by early dialectologists to collect data from rural areas in order to study dialects, with a concentration on vocabulary. It is divided into two sections: the first has 110 words, and the second comprises 22 sentences and expressions. They are all written in standard Arabic, and responders are asked to write the corresponding word or expression in Ghazaouet dialect. It should also be noted that respondents were requested to write down identical words in the Ghazaouet dialect with complete spontaneity and honesty.

Furthermore, they were asked to write the words with full vocalization and were permitted to include more than one word in each row if possible. In addition, the terms were chosen at random based on what citizens say in their daily interactions, as well as words said to be truly Ghazaouet, meaning they are solely used in the Ghazaouet speaking community.

The list of terms provided in the questionnaire can be organized into the following categories:

- **Category one: Colors**

Table 2.4 : List of colors provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
أزرق [ʔaz r aq]	Blue	برتقالي [b u r t u q a: l i]	Orange
بنفسجي [ba na f s adʒ i]	Purple	أخضر [ʔa χ dʕ ar]	Green
أصفر [ʔasʕ f a r]	Yellow	أحمر [ʔ aħ m a r]	Red

This table contains a list of six colors. These were created to learn the basic terminology used by Ghazaouet inhabitants when referring to basic colors, as well as the differences in word choice between males and females, literate and illiterate.

• **Category two: adjectives**

Table 2.5 List of adjectives provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
نحيل [n a h i: l]	Skinny	مريض [m a r i: d ^s]	Patient
بخيل [ba χ i:l]	Stingy	قصير [q a s ^s i: r]	Short
حزين [h a z i: n]	Sad	طويل [t ^s a w i: l]	Tall
غاضب [γ a: d ^s i b]	Angry	قبيح [q ab i: h]	Bad-looking
متعب [m u t t ab]	Tired	متكبر [mu t a k ab b i r]	Arrogant
شبعان [ʃ ab t a: n]	Full	صغير [s ^s ar i r]	Small
جميل [dʒ am i: l]	Good-looking	معنوه [m a t u: h]	Idiot
عطشان [t a t ^s ʃ a: n]	Thirsty	جائع [dʒ a: t i t]	Hungry

The adjectives chosen for this table are those that are commonly used in regular discourse. The majority of them have multiple equivalent words used by speakers.

• **Category three: nouns**

Table 2.6 : List of nouns provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
بنندقية [bund uqija]	Rifle	جريدة [dʒ a r i: d a]	Newspaper

خطوبة [χ u t u b a]	Engagement	العدس [ʔal ʕadas]	Lentils
المال [[ʔa lm a: l]	Money	كلب [k alb]	Dog
مقلاة [miqla:t]	Fraying pan	عصا [ʕ a sʕ a:]	A large stick
جافيل [ʒafi:l]	Bleach	الاكل [ʔalʔ akl]	Food
فرن [furn]	Oven	كسكاس[kaskas]	It is a type of steamer
المهرز [ʔlmihra:z]	Pestle	وجه [w a dʒ h]	Face
المكنسة [ʔlm iknasa]	Broom	فستان [fust a:n]	Dress
الابواب [ʔlʔ abwa:b]	Doors	فارورة الماء [q a ru:r at lma:ʔ]	Bottle of Water
معلم[muʕalim]	Teacher	ظهر [ðʕ ahr]	Back
الاوراق [ʔalʔ awra:q]	Papers	مرق [m a r a q]	The sauce of Couscous
قهوة [q a h w a]	Coffee	ضوء [dʕawʔ]	Light
يومين [j awm ajn]	Two days	كتاب [k i t a: b]	Book
سنتين [sanatajn]	Two years	دلو [d a l w]	Bucket

ظلام [ðʕa la:m]	Darkness	معطف [lmiʕ tʕ æf]	Coat
عجوز [ʕ a dʒ u: z]	Oldman/woman	زوجة [z awʒa]	Wife
طفل [tʕ i f l]	Baby	بغريز [b a ʔ r i: r]	TheAlgerian pancake “Baghrir”
علبة الحليب [ʕulbætu lhali:b]	Milk carton	فلفل اسود [fulful ʔaswad]	Black pepper
حلى [ʕalwa:]	Sweets	يصفق [j u sʕafaq]	Clap
لكمة [l a k m a]	Punch	حجرة [ħazara]	Stone
سكر[s u k k a r]	Suger	تلفاز [t i l f a: z]	Television
نيء [najrʔ]	Uncooked	حذاء رياضي [ħiða : r i ja: dʕi]	Sports shoes
نعال[niʕa:l]	Flip flops	غسول الشعر [yasu:l ʃʃa ʕr]	Shampoo
رقبة [raqba]	Neck	ملابس [mala:bis]	Clothes
زوجة ابني [zawʒat uʔibni:]	My son’s wife	الغلاء [ʔalyala:ʔ]	High cost
مدرسة [madrasa]	School	ضرب [dʕaraba]	Hit
مجنون[maznun]	Crazy	حافلة [ħa:fila]	Bus

. This table contains a list of nouns that relate to various objects and festivals. Basic nouns and compound nouns are necessary for delving deeper into people's speech.

• **Category four: Verbs**

Table 2.7: List of verbs provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
يمشي [j a m ʃ i:]	To walk	ينادي [juna:di:]	Call
انقضى [ʔ i n q a d ʕ a:]	Elapsed	يتكلم كثيرا [jatakallam kaθi :ran]	Talks a lot
دعني وشأني [d a ʕ n i w a ʃ a ʔ n i]	Leave me alone	الحركة كثير [k a θ i: r u l ɥ a r a k a]	To move around a lot
الناس يحرض [j u ɥ a r r i d ʕ n n a s]	To incite people	يكتب باليد اليسرى [jaktubu biljadi lʒusra :]	Left-handed person
اضرب بالحجر [ʔa d ʕ rib bil ɥazar]	Hit with stone	نبدأ [nabdaʔ]	We start
اقترب [ʔiqtarib]	Come closer	أخذت [ʔaxadt]	Took
يستهزئ [jastahz i ʔ]	Mocks	ابتعد [ʔibtaʕid]	Get away

• **Category five: others**

Table 2.8 : List of other adverbs provided in the questionnaire

Words in SA with transcription	Meaning in English	Words in SA with transcription	Meaning in English
كلّ على [ʕ a l a: k u l l i n]	Anyways	[ʔ a j n a] أين ؟	Where?
متى؟ [m a t a]	When?	إلى أين؟ [ʔ i l a: ʔ a j n]	To where?

These adverbs were introduced to demonstrate that even basic terms used by practically all Algerians are replaced by phrases specific to Ghazaouet.

Table 2.9 : List of sentences and expressions provided in the questionnaire

The expression	The expression The English Gloss
مرحبا، هل أنت موظف هنا؟ [marħaban hal ʔanta muwadaf huna:]	Are you an employee here?
هل ستمر من جهتنا؟ [h a l satamurru min dʒihat ina:]	Are you going to be around?
من اين أنتم؟ [min ʔajna ʔa ntum]	Where are you from?
لماذا أنت منزعج؟ [lima:ða ʔanta munʕiʒ]	Why are you upset?
تعال معي؟ [t a ʕ a:la m a ʕ i:]	Come with me
لست متأكد [lastu m u t aʔ a k k i d an]	I am not sure
عيدكم مبارك [ʕ i: d u k um m u b a: r a k]	Eid Mubarak
ما بك؟ [ma:bika]	What's wrong with you
متى تصل؟ [mata tasʕil]	When will you arrive

لا مشكلة [l a : m u ʃ k l a]	No problem
متى حدث هذا؟ [mata: hədaθa ha:ð a:]	When did this happen?
أنا ذاهب إلى البلدية لإستخراج شهادة الميلاد [ʔa n a ð a : h i b u n ʔ i l a l b a l a d i j j a l i s t i x r a : d z i ʃ a h a d a t u l m i : l a : d]	I am going to the municipality to obtain a birth certificate
مرحبا بك [mar həban bi ka]	Welcome
هل قمت بتحضير نفسك للامتحان؟ [h a l q u m t a b i t a h d s i : r i n a f s a k a l i l ʔ i m t i h a : n]	Have you prepared yourself for the exam?
افتح النافذة [ʔ i f t a h n n a : f i d a]	Open the window
كل الناس علمت بما حدث لك [k u l l u n n a : s i ʃ a l i m a t b i m a : hədaθa l a k a]	Everyone know what happened to you
خَرَجْتُ مِنْ مَمَرِّ ضَيِّقٍ [x a r a ʒ t u m i n m a m a r r i n d s a j j i q]	I came out of a narrow corridor
لا تقلق [l a : t a q l a q]	Don't worry
الباخرة في البحر [ʔ a l b a : x i r a t u f i l b a h r]	The ship is in the sea
الأطفال يلعبون في شارع [ʔ a l ʔ a t f a : l u j a l ʃ a b u : n a f i ʃ f a : r i ʃ i]	Children playing in a street
قلت لك إبقى في المنزل [qultu laka ʔibqa fi: lmanzil]	I told you to stay at home

2.4. Procedures of Data Analysis

2.4.1. Statistical Method

For the examination of the quantitative data collected via the questionnaire, the results are highlighted using rubrics based on the number of responses. Because the sample size was so tiny, percentages were not used.

2.4.2. Qualitative content analysis

Qualitative researchers employ a variety of approaches to assess their findings. In this study, qualitative content analysis (QCA) is employed. It necessitates the collection and analysis of data that reflects the participants' perceptions. This approach is based on what the first dialectologists used to acquire lexical and phonological data from regional dialects. For example, ask respondents to use vocalization or vowelization to indicate their exact pronunciation of the terms on the list, and insist on writing it exactly as they would pronounce it, with any alterations.

2.5. Presentation of the Findings

2.5.1. Observation

Based on the observations, the sample was drawn from a variety of genders and age ranges. The levels of education and occupation were not yet known. Nonetheless, the list of terms in Table 2.3 was not entirely beneficial to speakers.

2.5.2. Questionnaire

- Section one

- Gender

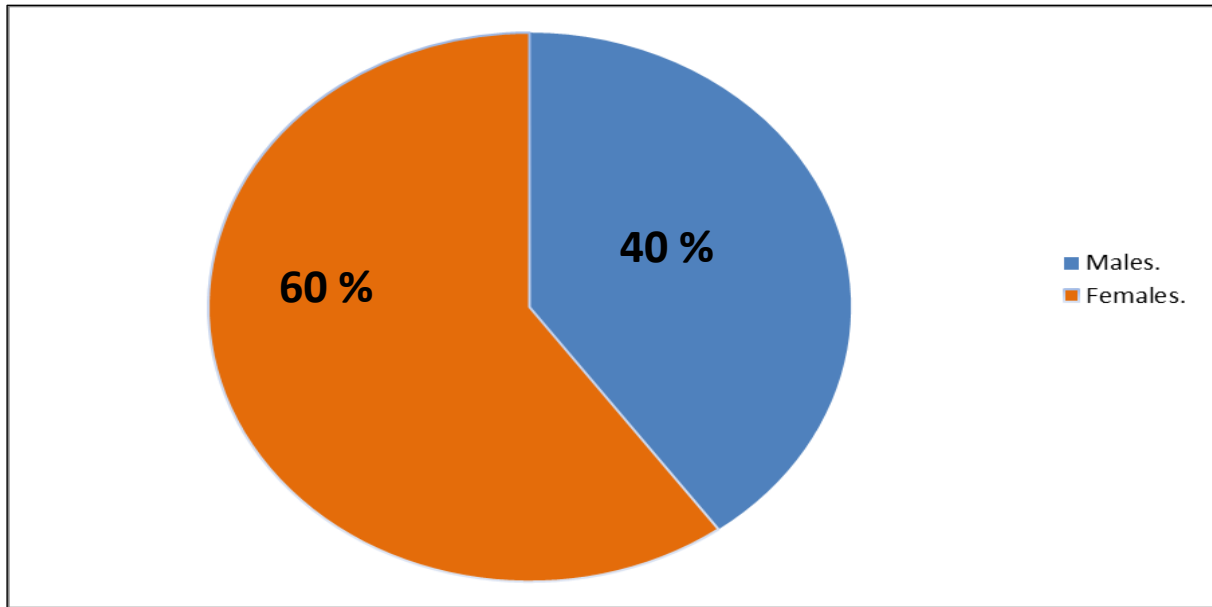


Figure 2.1 : The number of males compared to females in the studied sample

The collected questionnaires are thirty in total. The sample is composed of twelve males and eighteen females.

- Age groups

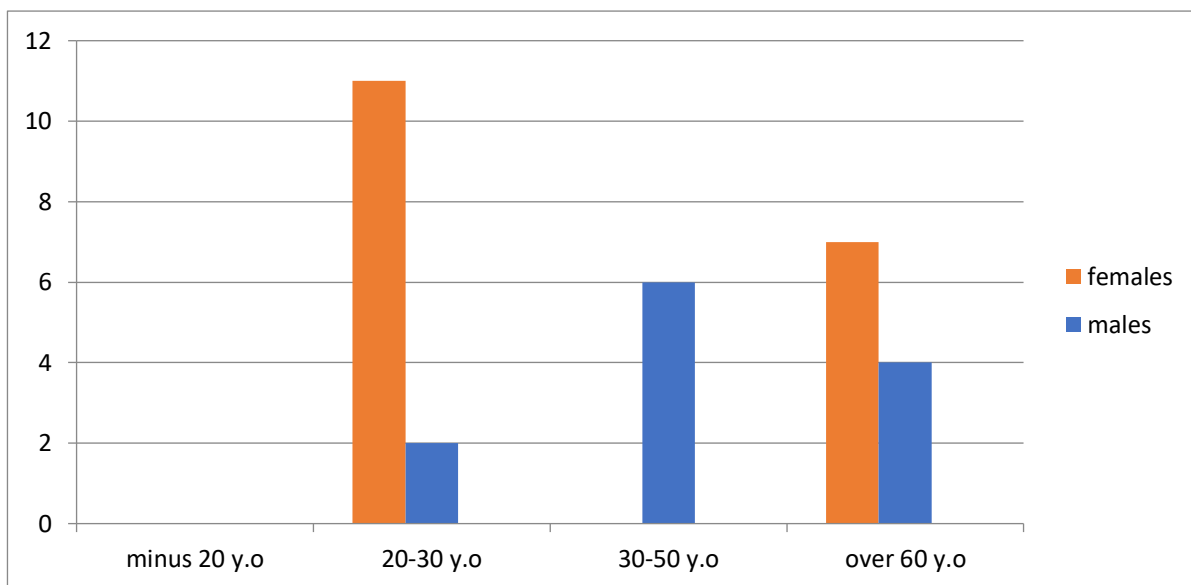


Figure 2.2: The rate of different age groups of the studied sample

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 years consisted of eleven females and two males. Then, the group of 30-50 divided into six males only with the absence of females. Lastly, seven females plus four males were over 60.

- **Level of Education**

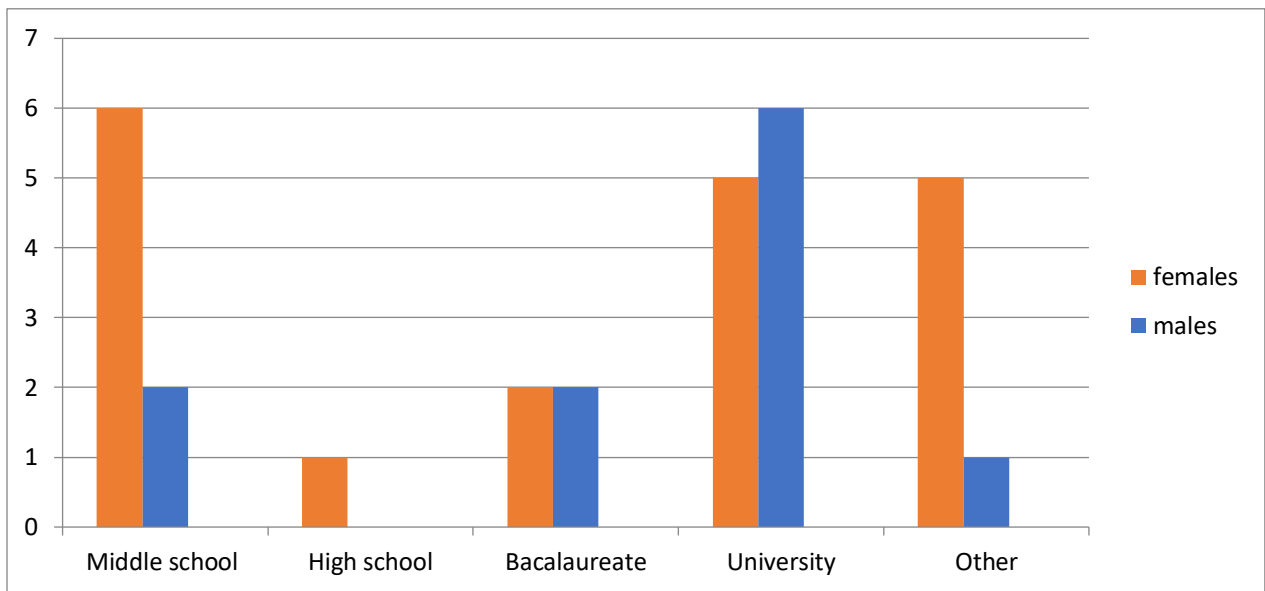


Figure 2.3 : The rate of males and females of different educational backgrounds

This third figure depicts the various levels of education of both males and females in the study group. At first, One can see that males are visible in the middle school, Baccalaureate, and university departments in which two dropped off the middle school plus Baccalaureate, and six made it to university. The remaining male chose the ‘other’ section. On the other hand, females were visible in ever section. Six girls stopped in middle school. One of them reached the secondary level, and two others obtained baccalaureate degree but did not finish their higher studies. Five of them were able to reach university, and finally, five of them joined the ‘other’ section.

- **Occupation**

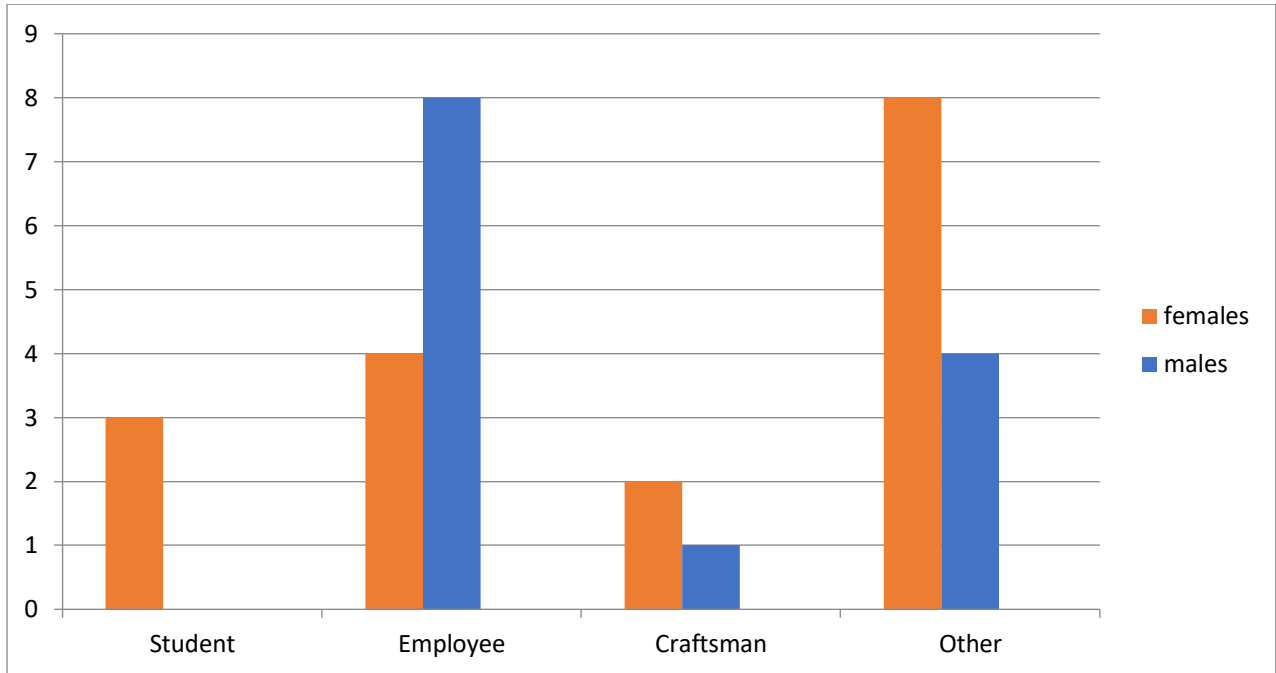


Figure2.4: The rate of males and females of different occupations

The final chart in this section compares the rates of male and female jobs. Only three females in the sample were students; four were employees, two were craftsmen, and eight had no occupation. On the other side, no male students were identified. However, eight employees, including one craftsman and four others, chose "other". This could indicate that they were retired, had employment other than those listed, or had no occupation at all.

Section two

The following section will show the lists of words and expressions provided in the questionnaire, but separated into categories based on different linguistic characteristics.

1. Phonetics and phonology

Table 2.10 : Different pronunciations of words and expressions from SA to Ghazaouet dialect

Word in SA	Words in Ghazaouet dialect	Meaning in English
أخضر [ʔa χ d ^s ar]	[χ t ^s a r]	Green
جريدة [dʒ a r i: d a]	[ʒ o: r n a: l] and [ʒ o: r n a: n]	Newspaper
ظهر [ð ^s ahr]	[t ^s har]	Back
ضوء [d ^s awʔ]	[t ^s o:w]	Light
ظلام [ð ^s ala:m]	[t ^s ala:m]and [t ^s ja:] or [ʔa t ^s lama s ^s]	Darkness
رقبة [raqaba]	[rrkəba]	Neck
قبيح [qab i: h]	[kbi h]	Ugly
كتاب [k i t a: b]	[lʃtab]	Book
يصفق [j u s ^s afiq]	[j s ^s affak]or [j s ^s affadʒ]	Clap
بخيل [b æ xi :l]	[m ʃ ha: h]or[mʒha: h]	Stingy
كلب [kalb]	[ʃalb]	Dog
غسول الشعر [ɣasu:lʃaʕr]	[ʃāpwē] or [ʃāpwēn]	Shampoo

العدس [ʔlʕadas]	[lʕa tʕ sʕ]	Lentils
لا تقلق [la: t a q l a q]	[matkalakʃ]	Don't worry
ما بك؟ [ma:bika]	[mala ʃ]	What's wrong with you
مرحبا بك [[m a r ħ b a n b i k a]	[mra ħba bach]	Welcome
مريض [mri: dʕ]	[mri: tʕ]	Sick
تلفاز [tilfa:z]	[televizjɔ̃] , [tili], [t i l i v i z u: n] or [tilivizjo:]	Television

The table shows how Ghazaouet speakers produce certain words. First of all, the entire sample (30 respondents) has uttered words as cited in the table. There was the clear use of the sound [tʕ] instead of [dʕ], [d] and [ðʕ] in words as [χ tʕ a r] (green), [tʕo:w] (light), [m r i: tʕ] (sick), [tʕala:m] (darkness) ,[tʕhar] (back) and [lʕa tʕ sʕ](Lentils). Furthermore, the term “newspaper”, originally [dʒ a r i: d a], was articulated as [ʒ o: r n α: l] with [l] in the end by 7 people, while 24 others pronounced it as [ʒ o: r n α: n] with a terminal [n]. The word in French is “journal”. It is produced in French with a [u:], but was changed due to the dialect of Ghazaouet speakers which resulting in pronunciations that end either [l] or The same case goes with the word "Shampoo" (Shampooing in French) which is produced as [ʃãpwẽ] like French or [ʃãpwẽn] with an [n] at the end. Moreover, variations were observed in the pronunciation of the word [t il f α:z](Télévision in French), with 3 respondents pronouncing it as [televizjɔ̃],23 as [tili], and finally three old men (over sixty) pronouncing it as[t i l i v i z u: n] with an [u:]instead of [o] and the addition of [n] in the end of the word , while another individual pronounced it as [tilivizjo:] without [n] .There was also the production of [ʃ] or [ʒ]

instead of [k] in the words [ʔfalb] (Dog) and [lʔtab] (Book) as well as expressions like [mala ʃ] (what is wrong with you) , [mra hba bach] (welcome). Adding to that, the two words [raqaba] (neck) and [q ab i: h̄] (ugly) were consistently pronounced as [rakaba], [k ab i: h̄] with a [k] instead of [q] by the whole sample. Next, the word [j u sʔafiq] (clap) produced with two different way by the participants the first one [j sʔaffak] in which they replace the (q) by the (k) in the end by 7 individuals and the second production [j sʔaffadz] they replace the (q) by the (dz) at the end by 16 participants. Lastly, in the case of the word [baxi:l], 15 people pronounced it with [ʃ] in the middle as [m ʃ ha: h̄], while 8 others used [z], rendering it as [mzha: h̄].

2. Morphology

Table 2.11 : Different use of free and bound morphemes in the dialect of Ghazaouet

Word in SA	Words in Ghazaouet dialect	Meaning in English
الضرب بالحجر [ʔadʔarbbilħazar]	[tʔ r a b bħə r r a sʔ f a]	Hitting with stones
المال [ʔalm a: l]	[hə d w i r o]	Money
كثير [k a θi:r]	[h a l ʕ a r r o: m]	A lot
دلو [d a l w u n]	[h a l b i : d u]	Bucket
الماء قارورة [q a ru:r at lma:ʔ]	[l k a r ʕ a d ə l m a]	Bottle of water
علبة الحليب [ʕulbætulħali:b]	[ʔʔ a: r a d ə l aħ l i: b]	Milk can
صغير [sʔayi:r]	[d ik ʃ i: w a ʃ]	Small

المعلم [ʔa l muʕallim]	[d i j j k a r r i]	the teacher
ابق ثابتاً [ʔ i b q a θ a : b i t a n]	[k u ʕ a d f ħ a l m u t ʕ a ʕ]	Stay still
مرحبا, هل أنت موظف هنا ؟ [m a r ħ a b a n ħ a l ʔ a n t a muwaðʕaf hu n a:]	[s a l a m n t a t a χ d a m ħ n a][s a l a m n t i n a t a χ d a m ħ n a]	Hello, are you an employee here?

This table shows the distinct morphological features of the dialect of Ghazaouet. First of all, the word [ʔadʕarb bilħazar] (Hitting with stones) was written by 20 informants as [tʕ r a b bħə r r a sʕ f a] and the expression [ʔ i b q a θ a : b i t a n] (Stay still) was produced as [k u ʕ a d f ħ a l m u t ʕ a ʕ] by 5 people , some of them produced the word [k a θi:r] as [ħ a l ʕ a r r o: m] or [d a l w u n] as [ħ a l b i : d u] by 7 people .This shows the frequent use of the bound morpheme [ħ a e l-] which is equivalent to indefinite articles (a /an). It refers to non-identified things. On the other hand, the words [sʕaʕi:r] (small) and [ʔa l muʕallim] (the teacher) were produced as [d i k ʕ i: w a ʕ] by 5 people and [d i j j k a r r i] by only one person .The others used borrowed French words or other Arabic terms. Moreover, the compound noun [q a ru:r at lma:ʔ] (Bottle of water) was marked as [l k a r ʕ a d ə l m a] by 17 informants and [ʕulbae tu lħali:b] (milk can) was produced as [ʕ tʕ a: r a d ə l a ħ l i: b] by 16 people. This indicates the use of the morpheme “del-”, which is the shortening of “dyal”, and it is used to refer to possession. Finally, the sentence : [m a r ħ a b a n ħ a l ʔ a n t a muwaðʕaf hu n a:] (Hello, are you an employee here?) was realized as [s a l a m n t a t a χ d a m ħ n a] or [s a l a m n t i n a t a χ d a m ħ n a] .

Those realizations show that six respondents have used the free morpheme /ntina/ and the other 12 used ‘nta’ which both mean ‘you’.

3. Syntax

Table 2.12: Syntactic rules in Ghazaouet speech

Word in SA	Words in Ghazaouet dialect	Meaning in English
ابق ثابتاً [ʔ i b q a θ α: b i t a n]	[ʔart ə b f ħ ə l b l a sʰ]	Stay still
هل ستمر من جهتنا؟ [h a l s a t a m u r u m i n ʒ i h a t i n a]	[fawak t ə tʰrab ħadora m ʒihatna]	Are you going to be around?
متى تصل؟ [m a t α: t a sʰ i l]	[fawak tʰow sʰal]	When will you arrive
صغير [sʰ aʒi:r]	[sʰʒi:w ə r]	Small
قصير [q æ sʰ i: r]	[k sʰ i: w ə r]	Short
جميل [dʒ a m i: l]	[sʰbaj əħ]	Good-looking
جائع [dʒ α: ʔ i ʕ]	[jwi: ʕan]	Hungry
افتح النافذة [ʔ i f t a ħ n n α: f i d a]	[ħal tʰaka]	Open the window

At syntactic level, this table (12) illustrates that in Ghazaouet dialect, the imperative verb forms are identical for both genders, without any additional bound morphemes. All participants provided the same answers, as seen in the examples [ʔart ə b] and [ħal tʰaka]. Also, the same form is used when asking a question, such as in [fawak t ə tʰrab ħadora mʒihatna] (Are you going to be around?), and [fawak tʰow sʰal] (When will you arrive?). Additionally, the included words: [dʒ a m i: l] (Good-looking) is produced as [sʰbaj əħ] by 18 and [dʒ α: ʔ i ʕ] is produced as [jwi: ʕan]by 4 whereas ,the words

[s^ʃ aʝi:r] and [q a s^ʃ i: r] were produced as [s^ʃri:w ə r] and [k s^ʃ i: w ə r] by all participants. This phenomenon of altering words is referred to as ‘miniaturization’ and is a common feature in the patterns of Ghazaouet.

4. Semantics

The following part will contain a list of widely used lexicons, terms that relate to the same word, and terminology that are not used at all.

Table 2.13: Different lexis referring to the same words with the number of the people who used them

Word in SA	Word in Ghazaouet dialect	Number of people who used this term	Meaning in English
أخضر [ʔ a χ d ^ʃ a r]	[χ t ^ʃ a r]	30	Green
	[f r i tʃ i]	6	
	[χ t ^ʃ a r k si: li :]	2	
	[V E R]	4	
خطوبة [χ u t u b a]	[l a m l α: k]	12	Engagement
	[l a m l α: tʃ]	8	
	[l ə f t u : ħ]	27	
	[l ə tʃ m a: l]	2	
	[f i j ā s a j]	3	

بنفسجي [banafsadzɪ:]	[s ə n b l i]	6	Purple
	[s ə m b l i]	21	
	[ħ a l ħ a: l i]	1	
	[p i t r a: f i]	1	
	[m u v]	8	
	[v j o l e]	1	
برتقالي [bu rtuqa:l i:]	[k a r ſ i:]	8	Orange
	[tʃi: n i]	22	
	[ɒ r ɒ n ʒ]	4	
بندقية [bunduqija]	[z w i: ʒ a]	26	Rifle
	[mtʃ a ħ l a]	19	
	[mkk a ħ l a]	3	
	[s l a: ħ]	1	
مقلاة [miqla:t]	[l tʃ asʳ u: n a]	1	Fraying pan

	[l m a k l a]	22	
	[l k a l l a : j a]	8	
	[l g a m i l a]	1	
	[l d ʒ a m i l a]	11	
المكنسة [ʔalmiknasa]	[l ə m k u : n s a]	2	Broom
	[l ə m tʃ u : n s a]	22	
	[l b a : l i]	11	
	[l b a : l i j a]	2	
	[ʃə t t a b a]	3	
فرن [furn]	[l g a : z]	8	Oven
	[l k u : ʃ a]	4	
	[l tʃ u : ʃ a]	2	
	[l f o : r n u]	13	
	[l f o : r]	17	
الابواب [ʔalʔabwa:b]	[l b i b a : n]	28	the doors

	[l f i : m a : n]	9	
الاوراق [ʔalʔawra:q]	[l ətʃ w a: ɣ a tʃ]	15	Papers
	[l ɚ k w a: ɣ a tʃ]	2	
	[l ɚ w r a k]	25	
	[l ɚ w r a: k i]	4	
	[l e p a p j e]	2	
	Les feuilles[le f œj]	4	
وجه [w adʒ h]	[l w ʒ a h]	25	Face
	[l tʃ ə m m a: r a]	16	
	[l k ə m m a: r a]	1	
	[l f i ɣ u: r a]	5	
	[l f i dʒ u: r a]	9	
	[l f a sʃ a: d]	6	
	Visage [v i z a ʒ]	1	
ضوء [dʕawʔ]	[tʕʕo]	28	Light

	[tʰtʃ a]	5	
	[l ʕ a t m a]	1	
	[ʔa tʰl a: m a s]	2	
	[tʰtʰa l m a]	1	
	[d d a ʕ w a r a m tʰ a l m a]	2	
	[tʰl a: m w a tʰo l a: s]	3	
زوجة [z awʒa]	[lə m r a]	19	wife
	[m r a: t i]	16	
	[l m a d a: m]	7	
	[z z a w ʒ a d j a: l i]	3	
	[z a w ʒ t i]	2	
	[l m ʕ ə l l m a]	1	
	[l m k a d m a]	1	
	[m u l a t d d a: r]	7	
	Ma femme [m a f a m]	2	

نيء [najrʔ]	[ʕ a: j a ʃ]	17	Uncooked
	[tʕ r i]	3	
	[χ tʕ æ r]	11	
	[m a tʕ a: j bʃ]	8	
	[jɣa z ɣaz]	8	
زوجة ابني [zawʒatu ʔibni:]	[ʕ r o sʔi]	30	My son's wife
	[l ə m r a d i w a l d i]	4	
	[m r a : t w a l d i]	4	
	[k ə n t i]	2	
	[l aʕ r o: s d i w a l d i]	1	
عطلة [ʕutʕ l a]	[tʕ u ʃ i r a]	25	Holiday
	[l ə m ʕ u ʃ r a]	2	
	[l v a k a: n s]	1	
	Vacance[v a k ã s]	14	

According to the table below, there are a set of words that were referred to by more than one term. That is, participants' speech varies depending on their gender, age, level of education. It should be highlighted that some of the mentioned words are not "purely" from Ghazaouet, such as [s ə n b l ɪ] and [s ə m b l ɪ] (the color purple), [ʃ ɪ n ɪ] (the color orange), [l m a d a : m] (madame)...etc. The respondents' responses to these words were not considered unique to their region since they are used by different speakers from other areas in Algeria. However, the unique terms of the region of Ghazaouet are, for instance: [f r i tʃ i] and [χ t̪ æ r k si : li :] (from green) and [z w i : ʒ a], [m tʃ a h l a], [m k k a h l a] and [s l a : h] (from Gun). Additionally, [ʃ r o s̪ t̪ i] and [l ə m r a d i w a l d i] are all different productions of the word [zawzatu ʔibni:] (my son's wife).

Table 2.14: Difference between speech of old and young people in Ghazaouet

Word in Ghazaouet dialect	Old people's realization	Young people's realization	English
متشحلة [mtʃ a h l a]	[tʃl a : t̪ a] [l f a r d i j a] [l f a r d i j a]	[m tʃ a h l a] متشحلة	Rifle
لمتشونسة [l ə m tʃ u : n s a]	[ʃ ə t̪ t̪ a b a] [l ə m tʃ u : n s a]	[l ə m tʃ u : n s a]	Broom
دراهم [d r a : h a m]	[s w a r d a]	[t ti ʃ i] ['mʌni]	Money
جافيل [zavɛl]	[l i χ i j a]	[ʒ a : v i : l] [l a ʒ a : v i : l]	Bleach
لفور [l f o : r]	[l f o : r n u]	[l f o : r]	Oven
العطس [l ʃ a t̪ s̪]	[l l ə n t̪ i : r] [l ʃ a t̪ s̪]	[l ʃ a t̪ s̪]	Lentils

يومين [j u : m a : j a n]	[z u : ʒ n h a : r a : t] [l i l t a : j a n]	[j u : m a : j a n] Deux jours	Two days
الحجر [l ħ a ʒ r a]	[tʃ a n t i : r a]	[l ħ a ʒ r a]	Stone
ستشار [s t ʃ a : r]	[s t ʃ a : r d i r a m l a] [s t ʃ a : r d i ħ r u : z a] [s t ʃ a : r]	[s t ʃ a : r]	Sugar
الرّكبة [r r a k b a]	[d a n d ʒ i r a]	[r r a k b a]	The neck
يكتب بليسر [j a k t a b b l i : s a r]	[k a r j u : ħ]	[j a k t a b b l i : s a r] gaucher	Left- handed
زرك [z r a k]	[ʒ a n ʒ a : r i]	[z r a k]	Blue
اليز [l b a z]	[l t ʃ a z]	[l b a z]	Child
ليكول [l i k u : l]	[s ə k w i l a]	[l i k u : l]	School
الكار [l k a : r]	[n k a l r r i f i]	[l k a : r]	The bus
الفكونس [l v a k o : n s]	[l v a k a : n s] [l ə m ʃ u : ʃ r a]	[l v a k o : n s] [t ʃ u : ʃ i r a]	Holiday
لفيستنا [l v i s t a]	[l b a r t s s o]	[l v i s t a]	Coat

This table (14) demonstrates differences in speech between old and young people. Notably, the terms used by the old respondents (eleven in total) precisely match those provided in the list. Conversely, young people tend to use different terms, familiar to those outside Ghazaouet but pronounced differently, such as [ju:ma:jan] compared to

'[ju:mi: n]'. Specifically, the young generation in Ghazaouet (twelve in the sample) employs terms commonly used by Algerians in various regions, including (Deux jour), (gaucher) (Imoney), (bus), and (Ivacance). Nevertheless, some young respondents were still using the same terms as the old ones, such as the word [lɛmtʃu: nsa] (Broom), [lʃa tʃsʃ](lentils) and [stʃa:r] (suger).

Table 2.15 : Words that were not mentioned by respondents

Ghazaoutien terms with transcription	Meaning in English	Ghazaoutien terms with transcription	Meaning in English
خماسيا [χamasija]	rifle	لشار [lʃa:r]	Bus
لشانون [lʃanu:n]	Oven	لفلوشا [lflu: ʃa]	Ship
دم غزالي [dam ɣozali]	Red	لخرجات [l χarazija:t]	Doors
جلطي [ʒal tʃi]	Left-handed	خطر كسيلي [χa tʃar ksi:li:]	Green
تكوميرا [tko:mi:ra]	Food	لفرنش [lɔfrantʃ]	Money
لفرسخا [lfars χa]	Stone	vyouya[vju:ja:]	Old woman
لميدونا [lmi:du:na]	Bread basket	لوصلا [lwa sʃ ala:]	The tool they used to wash the dishes

The words in the table above were said to be unique terms of the dialect of Ghazaouet as mentioned in (Table 2.3). However, all of them were nowhere to be found in the questionnaires. This means that the whole sample (30 people) of different genders, ages, and academic levels does not use these terms anymore or do not know them at all.

Table 2.16 : Words that were mentioned by all respondents

Words in SA	Words in Ghazaouet dialect	English
المكنسة [ʔlm iknasa]	[l ə m tʃ u : n s a]	Broom
المال [d r a : h a m]	[d r a : h a m]	Money
المهراز [ʔlmihra:z]	[ʔadidi:]	Pestle
ظهر [ð ^s ahr]	[t ^s har]	Back
ضوء [d ^s awʔ]	[t ^s o:w]	Light
الابواب [ʔlʔ abwa:b]	[lbi:ba:n]	Doors
عصا [ʔ a s ^s α:]	[lʔæd]	A large stick
وجه [w a dʒ h]	[l əwʒah]	Face
شبعان [ʃ a b ʃ α: n]	[ʃ a b ʃ α: n]	Full
مجنون [maʒnun]	[maʒnu:n]	Crazy
أخذت [ʔa χadɾ]	[ʔabi:t]	Take
عطشان [ʔ a t ^s ʃ α: n]	[ʔ a t ^s ʃ α: n]	Thirsty
أصفر [ʔ a s ^s far]	[s ^s far]	Yellow

أحمر [ʔ a ħ m a r]	[ħ m a r]	Red
على كلِّ [ʕ a l a: k u l l i n]	[lħ a sʕol]	Anyways
لكمة [l a k m a]	[lbonja]	Punch
ينادي [juna:di:]	[j ʕaja tʕ]	Calling
حجرة [ħazara]	[lħazəra]	Stone
انقضى [ʔ i n q a dʕ a:]	[tʕamal]	It's over
يحرّض الناس [j u ħ a r r i dʕ n n a s]	[j ħ a r r a ʃ n n a s]	He incites people
كلب [k alb]	[l tʕalb]	Dog
حافلة [ħa:fila]	[lka:r]	Bus
طويل [tʕawi:l]	[tʕwi:l]	Tall
ملابس [mala:bis]	[lkaswa:] or [ltʕaswa:]	Clothes
بغريّر [b a ɣ r i: r]	[χri:ndʒu]	The Algerian pancake 'Baghrir'
متعب [m u t ʕ a b]	[ʕ ə j z a: j]	Tired
جائع [dʒ a: ʔ i ʕ]	[ʒ i: ʕ a:n]	Hungry

معطف [lmiʕ tʰ af]	[lmon tʰo]	Coat
شديدالوسخ [tʃdi :du lwasa ʒ]	[mdʰagla sʰ]	Very dirty
جافيل [ʒavɛl]	[laʒavi:l]or [ʒavi:l]	Bleach
أخضر [ʔ aʒ dʰ a r]	[ʒ tʰ ar]	Green
طويل [tʰawi:l]	[tʰwi:l]	Tall
أحمر [ʔaħ m a r]	[ħ m a r]	Red
أصفر [ʔasʰ f a r]	[sʰ f a r]	Yellow

This table (16) 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. Notably, few words did not undergo any modifications and were produced as they originally were in SA, such as [f a b ʕ a: n] (Full), [ʕ a tʰ f a: n] (Thirsty). Whereas some terms were borrowed from French, like [la ʒavi:l] or [ʒavi:l] (Bleach), [m dʰagla sʰ] (very dirty), [la sos] (broth), and [lə mǎto] (coat). On the other hand, there was a set of unique Ghazazouet terms (Table 2.3) that were all produced the same way by every member of the provided sample. For example: [m b ʒ u: k] (Arrogant), [ʔabrdi] (When a person is surprised, they make this reaction), [ʃhaz] (Stay away or come closer; it depends on the meaning of the sentence), and others. Also, there are some words like [ʔ aʒ dʰ a r] (Green) and [raqba] (Neck) that have two meanings in the dialect of Ghazaouet. For [ʔ aʒ dʰ a r], the first meaning is “green” and the second one is “uncooked”. We can distinguish between them based on the application in the sentence, like [had naʕnaʕ ki ʒ tʰ a r] (this mint is very green) whereas [had lħam ra ʕad ʒ tʰ a r] (the meat is not well cooked).

However, for [raqba] the first meaning is “neck” and the second one is “bus station”. Lastly, certain words conform to the pronunciation common in the wider Algerian speech community, such as [h m a r] (red), [s² f a r] (yellow), [t^hwi:l] (tall), and so on.

2.6. Interpretation of the Findings

Several conclusions have been drawn from the data provided in the preceding section, shedding insight on the factors impacting the respondents' word choices, pronunciation patterns (accent), and overall language amalgamation. Some of these results are not unique to Ghazaouet, but are common throughout Algeria's speech groups. In contrast, many other results are unique and have not been accepted by the Algerian people or the residents of Tlemcen.

• Accent and regiolect

As mentioned earlier, the Ghazaouet dialect possesses unique phonetic and phonemic characteristics that result in a distinctive accent, making it recognizable upon hearing. Consequently, for certain words in the questionnaire like "money," "orange," "green," and so on, the expectation was not to encounter different written forms but rather varying pronunciations. This implies that individuals belonging to the Ghazaouet speech community can be readily distinguished from a group of speakers hailing from other areas within the Tlemcen region, based solely on their accent.

On the other hand, this has helped illustrate the concept of a regiolect. As discussed in chapter one, a regiolect refers to "the type of dialect spoken within a specific geographical area," while a dialect is associated with social groups and differs from the standard form in terms of pronunciation, grammar, and/or vocabulary" (Nordquist, 2019). This implies that the Algerian dialect is a low-prestige variety of the standard form, incorporating elements from Berber, Standard Arabic, and some borrowed French terms. It exhibits distinct vocabulary, sound systems, and grammatical structures. In contrast, the dialect spoken by individuals from Tlemcen differs from the 'Algerian dialect,' and

the various areas within Tlemcen comprise different groups that use different regional varieties or regiolects.

• **Dialect variation in Ghazaouet speech**

Different ways of speaking are important because the world and languages are constantly evolving. In Ghazaouet, how people talk depends on their social status. Younger people are exploring new things and going to different places, while older generations used to stay close to home. Because of this, young people are changing how they talk because they meet people from different parts of Algeria and other countries. For instance, males from Ghazaouet who work in another place might not use the same words and phrases as their hometown friends. So, they have to change their vocabulary to understand each other better. Similarly, females who get married and move away start to speak like the people around them. This happens to everyone who moves to a new place.

Moreover, younger and more educated individuals of both genders tend to exhibit noticeable dialect variations. This means that those who have completed their education and interacted with individuals from outside Ghazaouet will expand their vocabulary. Furthermore, the new generation is known for their heavy use of social media, exposing them to various regional dialects present in the Algerian speech community.

• **Dialect variation and accommodation in Ghazaouet speech**

When people try to adjust the way, they speak so that others can understand them better, it is called linguistic accommodation. This is commonly applied by Ghazaouet speakers nowadays. So, they can fit in the Algerian speech community, especially because their dialect is rather complex. In order to achieve mutual intelligibility, it was evident from the list of words in the questionnaire that all thirty members of the sample agreed upon and shared that they used common Algerian terms, such as [dra:ham] (Money), [lbi:ba:n](doors), [zaʃfa:n](angry), etc.

• **Dialect variation and dialect death**

Naturally, as a speaker's lexicon continuously evolves, there exists a substantial possibility of losing their mother tongue. This notion is clearly exemplified in the list of terms presented in (Table 2.15), which comprises twelve words that were not mentioned by anyone in the sample. Notably, the sample included an 85-year-old woman and two men aged 70 and 76. These concepts were initially mentioned in (Table 2.3), consisting of fifty-two words and expressions, and were subsequently added to the questionnaire. They were intended to be unique Ghazaouati words known exclusively to elderly individuals from Ghazaouet; however, this was not the case for all of them.

Furthermore, non-educated young speakers tend to prefer Arabic terms over French words. Words like [ʒa j j id] (well done) and [katir an] (a lot) were produced in French as 'bravo' and 'plusieurs' by older individuals, even if they did not receive higher education. However, the younger generation is either utilizing English terms due to globalization or Standard Arabic terms. This observation leads to the conclusion that dialect variation in Algeria over the past six decades (since independence from France) has been driven by two factors: firstly, French is no longer the official and national language in Algeria; secondly, the younger generation is connected to social media language (abbreviations and shortcuts) and is open to new languages and terms that resonate with many individuals from different regions of Algeria. Consequently, the terms that were once exclusively used by older generations may gradually fade away and disappear from the Ghazaouatien speech community. If elderly individuals are unable to identify a set of words purportedly from Ghazaouet as unique, then it is clear that dialect erosion is actively occurring.

• Diglossia and borrowing in Ghazaouet speech

The results of the questionnaire revealed the existence of both low and high varieties employed by different groups, particularly between males and females. For instance, the female participants in the study exhibited a greater inclination towards utilizing the higher register of French for color names, preferring terms such as [ɔʁɑ̃ʒ] for ‘orange’ and [mɔv] for ‘purple’. In contrast, the male participants tended to use dialectal terms, such as [sɑ̃bli] or [sɑ̃mbli] for ‘purple’ and [ʃini] for ‘orange’. This observation suggests that in the Ghazaouet speech, the borrowing of French terms is more prevalent among females

2.7. Conclusion

In conclusion, the findings from both the observation and questionnaire underscore the distinctiveness of the Ghazaouet dialect, yet with some level of comprehensibility by others in Algeria, albeit with difficulty due to the presence of complex terms. The evolution of the Ghazaouet dialect is inevitable, reflecting the evolving nature of its inhabitants. While there may be concerns that the uniqueness of the Ghazaouet speech will diminish as its residents relocate or alter their speech patterns, there will always be individuals who maintain the traditional dialect, particularly those from families with little exposure to outside influences. Furthermore, the inhabitants of Ghazaouet take pride in their dialect's uniqueness, ensuring its preservation and continuity across generations, thus achieving dialect preservation and the preservation of its original character. In our study, we also observed that the unique features of Ghazaouet speech were influenced by factors such as age and gender, with younger generations and females exhibiting slight variations in their language use compared to older generations and males.

General Conclusion

The linguistic situation in Algeria, particularly in the region of Ghazaouet, has undergone significant changes over time. Understanding the history and reasons behind the unique dialect in Ghazaouet compared to other areas in Tlemcen is crucial. The fundamental components that shape the primary traits of the Ghazaouet dialect are its linguistic features, encompassing phonetics and phonology, morphology, syntax, and semantics. Furthermore, it is essential to outline the similarities and distinctions in speech patterns between different speakers or groups within this dialect community.

This work is divided into two main chapters. The first one discussed theoretical ideas about language and its different forms. It explained how dialects can change over time and the concept of diglossia, which relates to other language behaviors like code-switching, borrowing words from other languages, and bilingualism...etc. It also reviews the historical background of Ghazaouet speech, with an examination of the region's history, an analysis of the key characteristics of Ghazaouet speech, and a comparison of speech patterns among different groups in Ghazaouet. The second chapter presented the methods and procedures used to collect and analyze the data, as well as the key outcomes and insights derived from the study.

Based on the execution of an ethnographic case study, coupled with data analysis from multiple sources employing two research tools (observation and questionnaire administered to Ghazaouet residents), the validation of the three hypotheses was confirmed. The results revealed that the history of Ghazaouet, marked by various rulers and cultures, has deeply influenced the way older people speak in the region. Over the years, Ghazaouet has been a mix of Roman, Vandal, Byzantine, Berber, Arab, Spanish, and French influences. This diversity is reflected in the local dialect, which combines elements of Arabic and Amazigh, with Arabic gradually becoming more dominant. Older individuals in Ghazaouet may speak with a blend of traditional features inherited from earlier times and influences from the languages they have encountered throughout their

lives. The region's history of colonization and cultural exchange means that older speakers may also exhibit traits of language borrowing or code-switching. whereas, the new generation adapts to the digital age and handles social media language by employing abbreviations and referencing 'memes' and social media trends rather than relying on proverbs. As a result, their speech may be less reflective of the region's historical past but is instead a signpost of its future direction, blending the old with the new to create a distinct, contemporary identity within the Ghazaouet linguistic landscape. This continuous transformation is a natural progression of language, ensuring that while it remains rooted in its origins, it also adapts to the constantly evolving world around it. Finally, this change in language use has led to the disappearance of a fair amount, and these words can only be found among the elderly.

This work on, Ghazaouet speech and its unique characteristics. Despite gathering responses from thirty people of varying ages and backgrounds, a larger sample would have provided more convincing and thorough research results. The main challenge in expanding the study was the reluctance of participants to take part in the questionnaire, regardless of the reason. Furthermore, it was particularly difficult to convince older men to participate or even speak about their experiences. Additionally, there were empty rows in the questionnaire's word table, and some respondents skipped the initial profile section. Those questionnaires with incomplete profiles were excluded from the analysis.

It is important to acknowledge that this study faced certain limitations, both in terms of the researcher's own limitations and the scope of the sample examined. Multiple elements can limit the scope of the data, including the nature of the chosen topic, the research methods and tools employed in the research, the sample population, and the context of the study. Studying how someone speaks is not easy. Take, for instance, an older man who lived half his life in France during the colonial era and predominantly spoke French rather than the local Arabic dialect, which posed a challenge in completing the questionnaire. Similarly, other male participants, having resided in various locales, may have learned words from the people they interacted with. This leads to the

conclusion that was not possible to cover every single aspect of this topic. A sample comprising twelve men and eighteen women of different age groups is not sufficient to generalize the findings to the speech community of Ghazaouet.

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Appendices

Questionnaire for a Sociolinguistic Study of the Community of GHAZAOUET

This questionnaire is part of a master's degree research that is about the dialect of Ghazaouet 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 High school
Baccalaureate University Other
- Occupation:** Student Employee Freelancer
Craftsmen Other

The table below contains a list of words in standard Arabic, please write down their equivalent words in the **Ghazaouetian** dialect:

Words in SA with transcription	Words in Ghazaouet dialect	Words in SA with transcription	Words in Ghazaouet dialect
بندقية [bund uqija]		نحيل [n a ħ i: l]	
خطوبة [χ u t u b a]		بخيل [b a xi: l]	

مال [m a: l]		المهراز [ʔlmihra:z]	
مقالة [miqla:t]		المكنسة [ʔlmiknasa]	
جافيل [zafi:l]		الأبواب [ʔlʔabwa:b]	
فرن [furn]		معلم [muʕalim]	
مريض [m a r i: dʕ]		قهوة [q a h w a]	
الاوراق [ʔalʔ awra:q]		جريد [dʒ a r i: d a]	
العدس [ʔal ʕadas]		طويل [tʕ a w i: l]	
كلب [kalb]		قصير [q a sʕ i : r]	
كثير [k a θi : r]		عصا [ʕ a sʕ a:]	
الاكل [ʔalʔ akl]		كسكاس [kaskas]	
وجه [w a dʒ h]		فستان [fust a:n]	
قارورة الماء [qaru:rat lma:ʔ]		مُسود [muswad]	
ظهر [ðʕ ahr]		مرق [m a r a q]	
ضوء [dʕawʔ]		يومين [j awmajn]	
ظلام [ðʕ a la:m]		سنتين [sanatajn]	

جائع [dʒ a: ʔ i ʕ]		عجوز [ʕadʒ u : z]	
متعب [m u t ʕ a b]		حزين [ħ a z i : n]	
جميل [dʒ a m i : l]		طفل [tʕ i f l]	
قبيح [q a b i : ħ]		كتاب [k i t a : b]	
يمشي [j a m ʃ i :]		دلو [d a l w]	
انقضى [ʔ i n q a dʕ a :]		دعني و شأني [d a ʕ n i w a ʃ a ʔ n i :]	
متكبر [m u t a k a b b i r]		اضرب بالحجر [ʔa dʕ rib bil ħazar]	
يحرض الناس [j u ħ a r r i dʕ n n a s]		كثير الحركة [k a θ i : r u l ħ a r a k a]	
غاضب [ɣ a : dʕ i b]		معتوه [m a ʕ t u : h]	
زوجة [z a w ʒ a]		اقترب [ʔ i q t a r i b]	
على كَلِّ [ʕ a l a : k u l l i n]		بغريز [b a ɣ r i : r]	
فلفل اسود [fulful ʔaswad]		علبة الحليب [ʕulbatu lħali:b]	
حلوى [ħalwa:]		شديد الوسخ [ʃadi:du lwasax]	
يصفق [j u sʕaffiq]		شبعان [ʃ a b ʕ a : n]	
لست مريضا [lastu maridʕan]		يستهيئ [jastahziʔ]	

حجرة [ħazara]		لكمة [l a k m a]	
المكنسة [ʔalmiknasa]		ينادي [juna:di:]	
سكر [s u k k a r]		اخضر [ʔ a χ d ^s a r]	
يتكلم كثيرا [jatakallam kaθi :ran]		نيء [najiʔ]	
غسول الشعر [yasu:l ʃfa ʃr]		حذاء رياضي [ħiða : ri ja: d ^s i]	
نعال [niʃa:l]		ابق ثابتاً [ʔ i b q a θ a : b i t a n]	
رقبة [raqaba]		عطشان [ʃat ^s ʃa:n]	
ابتعد [ʔibtatid]		زوجة ابني [zawʒat uʔibni:]	
الغلاء [ʔalyala:ʔ]		صغير [s ^s ayi:r]	
يكتب باليد اليسرى [jaktubu biljadi ljusra:]		حافلة [ħa:fila]	
ضرب [d ^s araba]		مجنون [maznu:n]	
جيد [zajjid]		أخذت [ʔaxadti]	
مدرسة [madrasa]		نبدأ [nabdaʔ]	
تلفاز [t i l f a : z]		ملابس [mala:bis]	
أين؟ [ʔ a j na]		أصفر [ʔ a s ^s far]	

يرتقالي [burtu qa :l i :]		بنفسجي [banafsadzi:]	
ازرق [ʔ a z r a q]		عطلة [ʕu tʕ l a]	
الدريوكة [ʔaddarbo:ka]		أحمر [ʔ aħ m a r]	
فطور الصباح [fa tʕo:rs sʕabaħ]		أزرق [ʔaz r aq]	
كرة الخيط [koratul χajtʕ]		بمضغ :[ja matdʕ iy]	
الكرفس [ʔalkarofs]		لفاقة الأطفال [lafa:fatu ʔala tʕfa:l]	
سلحفاة [su laħfa:t]		معطف [miʕ tʕ æf]	
حلق الاذن [ħalaq ʔal ʔuðun]		يهنئ [j u h a n n iʔ]	
اسفنجة [ʔisfanza]		سلة الخبز [salatu lχubz]	

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

The expression in SA	The expression in Ghazaouet dialect
مرحبا ,هل أنت موظف هنا ؟ [m a r ħ a b a n h a l ʔ a n t a muwad af hu n a:]	
هل ستمر من جهتنا ؟ [h a l s a t a m u r r u m i n dʒ i h a t i n a:]	
من اين أنتم؟ [m i n ʔ a j n a ʔ a n t u m]	

لماذا أنت منزعج؟ [l i m α: ð a ʔ a n t a m u n z a ʕ i dʒ]	
تعال معي؟ [t a ʕ α: l a m a ʕ i:]	
لست متاكدا [l a s t u m u t a ʔ a k k i d a n]	
عيدكم مبارك [ʕ i: d u k u m m u b α: r a k]	
ما بك؟ [m α: b i k a]	
متى تصل؟ [m a t α: t a s ʕ i l]	
لامشكلة [l α: m u ʃ k i l a]	
متى حدث هذا؟ [m a t α: ħ a d a θ a h α: ð a:]	
أنا ذاهب إلى البلدية لإستخراج شهادة الميلاد [ʔ a n a ð α: ħ i b u n ʔ i l a l b a l a d i j j a l i s t i x r α: dʒi ʃ a h a d a t u l m i: l a: d]	
مرحبا بك [m a r ħ a b a n b i k a]	
هل قمت بتحضير نفسك للامتحان؟ [h a l q u m t a b i t a ħ d ʕ i: r i n a f s a k a l i l ʔ i m t i ħ α: n]	
إفتح النافذة [ʔ i f t a ħ n n α: f a d a]	
أقلت لك إبقى في المنزل [q u l t u l a k a ʔ i b q a f i: l m a n z i l]	
كل الناس علمت بما حدث لك [k u l l u n n a: s i ʕ a l i m a t b i m a : ħ a d a θ a l a k a]	

خَرَجْتُ مِنْ مَمَرٍ ضَيِّقٍ [x a r a ʒ t u m i n m a m a r r i n d ʕ a j j i q]	
لا تَقْلُقْ [l a : t a q l a q]	
البَاخِرَةُ فِي الْبَحْرِ [ʔ a l b a : x i r a t u f i l b a ħ r i]	
الْأَطْفَالُ يَلْعَبُونَ فِي شَارِعِ [ʔ a l ʔ a t ʕ f a : l u j a l ʕ a b u : n a f i ʃ ʕ a : r i ʕ i]	
كَيْفَ حَالِكَ ؟ [k a j f a ħ a : l u k a]	

Thank you for filling this questionnaire.

المخلص:

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

الكلمات المفتاحية : التغيير اللهجي، التكيف، أصيل،العمر، الجنس، لهجة الغزوات

Summary :

This study deals with the main characteristics of Ghazaouet speech. The dialect is studied at different levels, such morpho-phonological, syntactic, and semantic levels. Results show that people in Ghazaouet 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 ongoing dialect variation could potentially result in the extinction of some forms dialect itself at different linguistic levels the.

Key words: dialect variation, accommodation, age, gender, Ghazaouet speech

Résumé :

Cette recherche a pour but l'étude des caractéristiques principales du parler de Ghazaouet. Le dialecte est étudié aux niveaux morpho-phonologique, syntactique, et sémantique. Les résultats ont montré que les habitants de Ghazaouet 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 la variation du dialecte peut entraîner la disparition de certaines formes du dialecte.

Mots clés : variation de dialecte, hébergement, unique, âge, genre, discours de Ghazaouet