LINGUISTIC VARIATION
IN NAAMA SPEECH COMMUNITY

A FOCUS ON PHONOLOGICAL AND LEXICAL ASPECTS

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Dedication

To my hometown,

Naama.

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Abstract

The present dissertation investigates sociolinguistic variation in the speech community of Naama. It attempts at identifying linguistic variations and the reasons of dialect change, taking age as a social parameter. It also intends to explore the reasons that contribute to language variation among the speech community members over time. This change is examined in terms of phonological and lexical sides. A mixed-method approach has been opted. In order to achieve the desired objectives, two research instruments are used; recording and questionnaire. The results have shown that there are some differences in terms of lexis and phonology between old and young generations in the community. Besides, the motivation of language variation and change in the speech community of Naama can be traced back to the factors of travelling, interacting with other communities and the influence of other varieties spoken in big cities.

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List of Phonetic Symbols

Consonants

Manner	Symbols	MSA Examples	English
Plosives	/b/ /t/ /d/ /ṭ/ /ḍ/ /k/ /q/	/bajt / /tamr / /dubb/ /ṭɑmɑːṭem/ / ḍɑʊʔ/ /kam/ /qalb/	House Date A bear Tomato Light How much? Heart
Fricatives	/f/ /s/ /z/ /ʃ/ /dʒ/ /ṣ/ /ɤ/ / ʕ/ /ħ/ /h/ /ɵ/ /ð/ /đ/	faraħ/ /sɪrr/ /zawdʒ/ / ʃɑṛṛ/ / dʒabal/ / ṣabṛ/ / ɤi ːra/ / ʕa ːm/ / ħulum/ /haram/ / ɵaʕlab/ /ðɪʔb/ /đị ll/	Joy Secret Pair/ husband Evil Mountain Patience Jealousy A year Dream Pyramid Fox Wolf Shadow
Nasals	/m/ /n/	/maːʔ/ /naːr/	Water Fire
Lateral	/l/	/lail/	Night
Flap	/r/	/rɪdʒl/	A foot
Approximates	/w/ /j/	/warda/ /jadd/	Flower A hand

Vowels

Length	Symbols	MSA Examples	English
weak	/ə/	/korsi/	A chair
Short	/æ/ /i/ /ʊ/	/ʒmæl/ /jæ ʒ ri/ /juxru ʒ/	A camel To run go out
Long	/æː/ /uː/ /iː/ /oe/	/særwæːl / /fuːl / / bxiːl / /lloe ħ /	Trousers Bean Mean Wood
Diphthongs	/aɪ /aʊ/ /eɪ	/ʃ aɪn/ /daʊxæ/ /bxeɪr/	Ugly Dizziness well

General Introduction

Sociolinguistics attempts to study language in its social context. The existence of language firstly depends on the availability of a group of people who uses it and shows differences in phonology, grammar, and lexis from another language's group. The members of such group are drawn together for social, religious, political and cultural purposes. Social spaces require linguistic systems that are acquired and exercised by speakers to convey, express and communicate goals. This group is referred to as "speech community".

Since variations exist and all speech communities are diverse at the level of their linguistic features, the researcher initiated a concern in some social variables such as the speaker's age and its influence on language change. It seemed also necessary to explore the reasons that contribute to such change. In this regard. The researcher spotted her own speech community as a field of investigation.

The present research work aims at investigating sociolinguistic variation in the speech community of Naama. It also has the purpose of examining phonological and lexical variations by old and young members in the community. In order to explore the factors that contribute to the change among the speech community members over time, the researcher raises the following questions:

1- What is the kind of dialect spoken in Naama speech community?

2- What are the characteristics of Naama dialect at both phonological and lexical levels?

The researcher hypothesizes that:

1- The dialect spoken in Naama speech community varies according to the age of speakers at both phonological and lexical levels

2- Language change in the speech community of Naama may be motivated by migration, traveling, interacting with other communities, feeling ashamed in addition to the influence of high varieties in big cities.

A mixed-method approach is adopted. Two research instruments are used. First, four recordings have been made; two with old Naamian interlocutors and two with young ones. Second, one-hundred (100) members participated in answering a questionnaire. The latter aims at identifying linguistic variations and the reasons of dialect change.

The research is divided into two chapters. The first chapter is devoted to review the variables of sociolinguistic variation as well as the concept of speech community. The second chapter is the practical part. It provides an introduction to Naama speech community, and descriptions of the population and the instruments. It also analyzes data quantitatively and qualitatively. The findings are further provided.

CHAPTER ONE

Literature Review

1.1 Introduction

The present chapter reviews the theoretical frameworks on variations in language at both linguistic and social levels. It opens with an introduction to dialectology and sociolinguistics. Then, the social variables related to language are presented. Further a distinction between language, variety and dialect is provided. Besides, the chapter defines the notion of speech community. Some instances of the linguistic and social variation are illustrated. The linguistic variation is presented for that it is the case of the study, and both phonological and lexical levels are demonstrated.

1.2 From Dialectology to Sociolinguistics

In the modern study of language, De Saussure (1916) and Chomsky (1965) viewed language as self-contained and treated it with no relation to society. Lyons (1970:221) states that before the emergence of sociolinguistics, the study of language was featured with "abstraction from society in which it operates". Language, thus, was considered as a homogenous system. Chomsky (1965:3) argues that "linguistic theory is concerned primarily with an ideal speaker-listener in a completely homogeneous speech community." In Chomsky's view, linguistics is concerned with an idealized model of the grammar speakers have in their heads presuming that a social group share many important features of their language.

However, the complexity of language lies in its system as well as its use. The latter demonstrates the variability of language that aims at conveying and communicating meanings and emotions. This idea triggered scholars and linguists to study language use and the relationship between society and language. For that, Wardhaugh (2006:5) states:

An asocial linguistics is scarcely worthwhile and that meaningful insights into language can be gained only if such matters as use and variation are included as part of the data which must be explained in a comprehensive theory of language; such a theory of language must have something to say about the uses of language.

This means that no sociolinguistic study without the variation data. The latter needs to explain how language is used comprehensively.

In the second half of the last century, the collection of linguistic data for the purpose of investigating the language use was known as traditional dialectology. The initial attempts targeted the geographical distribution of linguistic items. That was, later, known as 'regional dialects' where those linguists (dialectologists) focus on rural areas. Moreover, Chambers and Trudgill (2004:45) categorize dialects into regional and social. Speakers refer to their geographical and social backgrounds through the identification of one another's language. Thus, not only being native is identified, but even age, social class, ethnicity and other features.

The focus in modern dialectology has been shifted to social dialects, language variation and change. Concerns have become more on urban areas' complexities and social dimensions. The change from geographical distribution of accents and dialects to investigating other social factors, like age, gender and social class, has led to the birth of sociolinguistics. As a pioneer in this field, William Labov (1972:262) confirms that "every linguist recognizes that language is a social fact, but not everyone puts an equal emphasis on that fact."

Labov's study on language variation in New York triggered other researchers to conduct works in sociolinguistics. Hudson (1996) assures that some facts may be missing if we study language out of the social context and use. He (1996:3) adds: "to study speech without reference to the society which uses it, is to exclude the possibility of finding social

explanations for the structures that are used." Therefore, the emphasis of studying variation in speech is on social variables, with a concentration on certain selected features; and this is known as social dialectology. (Hudson, 1996:5)

Dialectology and sociolinguistics are disciplines that complete each other, even if the former was contributing to the emergence of the latter. In this respect, Chambers and Trudgill (2004:187-188) declare that:

> **For all their differences, dialectology and sociolinguistics converge at the deepest point. Both are dialectologies, so to speak: they share their essential subject matter. Both fix the attention on language in communities. Prototypically, one has been centrally concerned with rural communities and the other with urban centres.**

Thus, social dialectology is concerned with "socially significant linguistic variation" that "requires correlation: the dependent (linguistic) variable must change when some independent variable changes." (Chambers, 2003:26). Subsequently, a new discipline known as 'variationist sociolinguistics' emerged.

Variationist sociolinguistics as a new approach within the broad field of sociolinguistics emerged in the late 1960s. It is originated in Labov's study of the speech of New York City (1966) which stimulated many other researchers in the field to carry many studies across different language communities in the world. Tagliamonte (2006:4) describes this approach as a branch that deals with language characteristics with regard to linguistic and social structures, grammatical and social meanings.

Through what has been mentioned, the main task of such field of study is to fill the gaps inherited from traditional studies of variability and to compare different varieties or styles of the same language.

1.3. Social Variables

Sociolinguists attempt to show language as a social fact. That is, rather than looking at language as a self-contained and fixed structure, language variation is at the center of sociolinguistics' deliberations. Aitchison (1992:104) claims that "within a speech community, there is a considerable language variation" adding that "the speech of its members varies according to many factors, including geographical location, age, occupation, socio-linguistic status, ethnic group and sex."

Social variables, however, as non-linguistic features that correlate with the use of a particular linguistic variable, are social factors that determines variation in language. In this respect, only the major factors are briefly explained.

1.3.1 Social Class

Sociolinguists have been concerned with social class as the most important social variable to determine variation in language. Stockwell (2002:11) states that "most language communities, however, have a hierarchy of wealth and power defined in relation to economics and prestige that can be covered by the term class. Labov's (1966) work in New York City sought to check whether the presence or absence of the sound / r / in words such as mother, bird and sugar was determined by the speaker's social class. As he carried out this investigation in three New York department stores, he came to find out that the higher social class of the speaker, the more occurrences of [r] and the closer his linguistic variety is to prestige norms.

1.3.2 Age

Llamas et al (2007) checked the importance of age in social life as a significant determiner that dominates the individuals' activities. However, present studies are

increasingly considering the language variation due to age in isolation from the other social variables.

Llamas et al (2007) confirm that the study of age as a variation factor focuses on language change. Thus, investigation is held by examining linguistic differences across different generations of speakers. Variationist studies use chronological age in their methodology of research: to group speakers, measure and analyze variation between age groups. Further, Labov's (1966) work in New York showed that social class variable had proved correlation with age. The occurrence of [eɪ] has been found in the speech of speakers over sixty years old and has become stigmatized and therefore not realized at all in the speech of younger speakers.

1.3.3 Gender

Variation according to gender seems to be universal. Prior works of some sociolinguists who investigated the relationship between gender and linguistic variation have proved that men and women differ in their speech mainly in style. Women's speech contains more prestige forms than men's speech. On a continuum from careful to casual speech, it has also been proved that women tend toward the careful end while men towards the casual end (Coulmas, 1998).

Another issue is involved within language variation and change is that men tend to use more localized forms specific to their speech community than women who favour supra-local forms in speech. Moreover, studies carried out by Labov in New York (1966) showed that women, as opposed to men, from all social classes and ages are likely to use variants of the Standard English [ing] rather than the non-standard [in] in all styles of speech. He made conclusion that women use prestigious forms to gain a remarkable position in society.

Trudgill (1972) confirms that working-class males tend to use non-standard forms to show low-prestige. For him, non-standard structures serve as markers of masculinity and ways of indicating membership in a particular speech community. These findings are summarized by Labov (1990) into two general principles: the first is that men have higher frequency of non-standard forms than women, and the second is that women are generally the innovators in linguistic change.

1.3.4 Ethnicity

Any grouping of people identified basically by a common heritage is referred to as 'ethnicity'. The shared ancestry, history, religion, cultural traditions, and language all make up one group or race. The ethnic identity characterizes any group in question as distinct from other groups. In the United States of America, for instance, some studies conducted on the African-American Vernacular English (AAVE). Their conclusions showed variation among the African-American speakers at a phonological and a grammatical level (Hinkel, 2005).

For AAVE, the final consonant cluster within the word is simplified and there is a stress on the first syllable rather than the second. Copula deletion "is" and "are" and the absence of the person singular present tense "s" are detected at a grammatical level. For instance, the linking verb "is" is deleted as in "he bad" and in the present tense the "s" is absent such as in "he work" (Hinkel, 2005).

The more language is used differently the more varieties are made. That is, when the same language changes because of region or social group in its pronunciation, grammar or vocabulary, a variety shows up distinguishable. In this regard, it is necessary to define what a 'variety' really means, and what a 'dialect' can constitute, and how both differ from 'language'.

1.4 Language, Variety and Dialect

There are some ambiguities and obscurities attaching to the terms: 'variety', 'language' and 'dialect'. To many scholars, these terms, in popular usage, refer to actual entities. Hudson (1996:31) attempts to make a clear-cut distinction between language and dialect by stating that both terms are culturally inherited and their popular usages reflect no objective reality. He (1996:32) adds that "there is a difference of size because a language is larger than a dialect". That is, a variety called a language contains more items than one called a dialect.

In this sense, Dubois (2000:440) exemplifies the English varieties. Thinking of today's Standard English as more prestigious and larger in size than some other regional or social dialects such as Yorkshire English and Leeds English. Linguistically, any dialect may rise to the level of an autonomous "standard" language if it gains a prestige position in society and by virtue of the fact of being standardized.

For this edifice, Hudson (1996:32) adds that identifying a language or a dialect "depends on how much prestige one thinks it has and … on whether it is used in formal writing." In addition, Haugen (1966:417) emphasizes that a standard language must have an established written form when he says: "it is a significant and probably crucial requirement for a standard language that it be written."

In the Algerian context, Classical Arabic (CA) or Modern Standard Arabic (MSA) as the prestigious language appropriate for religious and literary reasons, and for administrative and educational purposes. However, Algerian dialectal Arabic is a common and non-prestigious variety used in daily life interaction. Hence, "because of its wider function", a standard language "is likely to be embraced with a reverence, a language loyalty, that the dialects do not enjoy" (Haugen, 1966:415). That is, the functioning standard variety that

should be respected by all varieties in the same community may not be enjoyed by certain dialects.

Sociolinguists have used the term 'variety' as "it does not carry the usual implications associated with words like 'language' and 'dialect' and covers most diverse situations" (Duranti, 2012:71). When dealing with multilingualism, several scholars use 'variety' to refer to any kind of language that includes a set of linguistic items and displays "a similar social distribution used by the same speaker or community" (Hudson, 1996:24). Hudson (1996) adds that distinct linguistic forms, such as different accents, different styles, different dialects and even different languages are used in the same community as a single variety. In this regard, Hudson (1996:23-24) states:

> **There are no restrictions on the relations among varieties - they may overlap and one variety may include another. The defining characteristic of each variety is the relevant relation to society - in other words, by whom, and when, the items concerned are used.**

In brief, and from a sociolinguistic perspective, it is preferable to view 'language' as a heterogeneous dynamic system, while a 'variety' is a linguistically neutral term that covers all the different realizations of the abstract concept 'language' in various social contexts.

1.4.1 Dialect

Modern dialectologists have always been attentive to social dialects, language variation and language change. They have become more interested in complexities of large rural and urban areas' dialects.

1.4.1.1 Urban Dialect

Urban areas' people have such linguistic items and phonological features that are distinct from other areas' people. Samarai (1997:7) considers the urban language as an old-

existing variety of language that reflects high and proper literature. Moreover, Versteegh (1984:11) provided a description of the language varieties used in the Arab urban areas. Interestingly, urban dialects are more innovative and used prestigiously. Ferguson (1970:116) notes that urban dialects are close to be standardized since any dialect is predisposed and apt for gaining a prestigious place and developing into a standard language.

1.4.1.2 Rural Dialect

Unlike urbans, there are people who live away in rural areas and surrounding the urban areas. The use of certain vocabulary as well as phonemes characterizes their speech sounds and structures. In fact, the term "bedu" in the Arabic language refers to the far-living people (as in deserts); "badawiyin" is a generically translated as "Bedouin" in English. Versteegh (1984:12) provides a description of the language varieties used in the Arab rural areas. Interestingly, Bedouin dialects are more conservative and less prestigious. Versteegh adds that the social status of both rural and urban dialects is expected to affect the rural dialects by considering it as a low variety in the one community.

As various social contexts have various social groups, the linguistic norms and the use of language differs from one social group to another. In this respect, sociolinguists considered the expectations regarding the use of language in different social groups should be referred to the concept of 'speech community'.

1.5 Speech Community

Many linguists have showed interests in the study of speech community; however, there have been different definitions of such field of interest. The simplest definition of speech community is "all the people who use a given language (or dialect)" (Lyons, 1970:326). Hockett (1958) has earlier made a complex definition related to communication as

he said: "the whole set of people who communicate with each other, either common directly or indirectly, via the common language" (cited in Hudson, 1996:24) Therefore, for him, if two communities use the same language but do not interact with each other, they would constitute two different speech communities.

Labov (1972:120) emphasizes the shared social attitudes and common knowledge towards language over the shared linguistic behavior. He states:

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

For speakers, thus, agreements on the norms they share together is a necessity. Moreover, Hymes (1972) and Halliday (1972) agree on Labov's view.

As opposed to Labov's definition, and rejecting the idea of speech community, Le Page and Tabouret-Keller (1985) adapted an approach in order to indicate one society's groups. They consider them as unable to associate with certain shared speech and social characteristics. Individuals, for them, "locate themselves in a multi-dimensional space" (mentioned in Hudson, 1996:26). They are interested in understanding how individuals can be considered as members of linguistic communities.

Based on all the mentioned definitions, particularly on Hudson's, one may combine many definitions: the speech community, as a type of human social group that displays regular patterns in social interaction, cultural interests, and linguistic behavior, is characterized by the mentioned elements as distinct social group from the others.

1.6 Linguistic Variation

Linguistic variation was observed as unpredictable and referred to as 'free variation'. However, the study of speech in urban areas (urban dialectology) showed that this type of variation is not usually 'free' but is forced and controlled by social and /or linguistic factors. This understanding was achieved as a result of the development of the notion of the 'linguistic variable'. A linguistic variable was developed by Labov in his work on Martha's Vineyard (1963) and described it as "a linguistic feature with a range of variation" (Labov, 1972:7).

Linguistic variables can have more than one realization. These realizations are known as 'variants'. Wardhaugh (2006:143) defined the latter as "a linguistic item which has identifiable variants." It is a structural unit that includes alternate realizations, as one speaker realizes it one way and another in a different way or the same speaker may realize it differently on various occasions. Another definition of the notion of linguistic variable is given by Bell (1976:32): "variables may be distinguished from variants. A variable is an inconsistency or disagreement that a particular form of 1anguage may exhibit from an abstract standard, while a variant is a specific value of a variable." That means different words from different varieties can mean the same, but what makes them variants is the difference in the way they are pronounced or written.

As a basic linguistic element, the linguistic variable can be found at all linguistic levels and has alternatives or variants substituted for one another. At the phonological level, where the linguistic variable is the most common one, the variable (r), for example, with its two possible realizations: [r] or Ø. At the morphological level, the realization of the past tense form of the verb 'to dive' either as 'dived' or as 'dove'. At the syntactic level, the realization of the negation of the auxiliary to be: is not, ain't, isn't, 's not. At the lexical level, the use of 'perhaps', 'maybe' or 'happen'.

The basic tool for the study of speech communities, according to variationist sociolinguistics, is to know the social values that correlate with social variables to bring linguistic variables. Labov (1972:36-41) distinguished between different linguistic variables carrying different social values:

- **An indicator:** it can be associated with socio-economic, ethnic, or age groups and may carry with it a social value. For example, in North America some speakers make a distinction between the vowels in 'cot' and 'caught', while others do not.

- **A marker:** it is associated with a social and stylistic differentiation. For instance, the variable (r) in Labov's New York study (1966) was shown to indicate social stratification of people pronouncing this variable as high-class and people who do not as lower-class.

- **Stereotypes:** they are the popular indicators among speakers. It is a conscious characterization of the speech of a particular group. For example, New York speakers use 'boid' for the word 'bird' consciously.

1.6.1 Phonological Variation

Phonological variation is the change in speech sounds related to specific contexts. In this regard, phonological features describe how speech sounds are organized and used in natural language. Crystal (2003:236) mentions that phonology is "a branch of linguistics which studies the sounds system of languages and the general prosperities displayed by these systems.". Phonology is the basis for further work in syntax and orthography design. It also determines which phonetic sounds are significant and explains how sounds are interacted by native speakers.

According to Yule (1996), phonology is the study of all aspects of the sound system of a language, and it is based on what we unconsciously know about sound patterns abstract or mental aspect of sound in languages rather than with actual physical articulation of speech

sounds. In Algeria, there is a great deal of phonological diversity. This is demonstrated, for instance, by the variety of ways Algerians from East, West, South and North pronounce particular sounds.

Phonological variables take place when the same phonological pattern has different realizations. For instance, the sound /g/ is pronounced differently in Algerian areas. Some areas in the northwest (like Tlemcen) say [ʔal] "he said", in the center (like Algiers), they say [qa:1]; some southern areas (like Ouargla) say [gal]. Another instance is when speakers of some areas substitute the interdentals (θ), (ð), and (ḍ) by the sounds: [t], [d], and [q].

1.6.2 Lexical Variation

According to Yule (1996), lexis constitutes the core of language. The term lexis refers to the sum of words and phrases of a particular language. These words are the tools used to access our background knowledge and to express ideas.

Lexical variation or the differences in words and phrases can be observed in the way speakers of a given speech community compare their spoken language to the language of another community. There remains a great deal of lexical diversity in Algerian speech communities. This is demonstrated by the variety of words used for one thing in different parts of the country.

To illustrate lexical variables in the Algerian dialects, speakers from eastern areas (like Annaba) say [naʕet] "show", but speakers from the center say [warri]. Also, "brother" is lexicalized differently among Algerians, some say [xoja], and others say [xayi]; "you" is pronounced as [nta], [ntaja], and [ntina].

As variation implies the potential ways of speaking one thing, it implies a change in the spoken item, at the phonological and lexical levels. For that, variation and change are used interchangeably throughout the study in the pursuit of describing language realizations.

1.7 Conclusion

The present chapter has reviewed the major concepts in the field of sociolinguistics. The speech community has been the most prominent element that the researcher presented because this work is related to the Algerian speech community of Naama, based on the investigation of some linguistic variables. Accordingly, the following part of the study attempts practically to reveal interesting characteristics of Naama speech community and to show variation among its speakers, at both phonological and lexical levels.

CHAPTER TWO

Linguistic Variation in Naama

2.1. Introduction

The present chapter represents the empirical part of the study. Moreover, from the linguistic perspective, Naama is place of variety investigation. Hence, through this chapter, the place of variety is briefly introduced in terms of sociolinguistics and geography. Further, the sample of population under study is also provided, and then the instruments of research handled to collect the needed data are described. By the end, data are analyzed and interpreted.

2.2. Sociolinguistic and Geographical Background

The linguistic profile in Algeria consists of all sorts of variability as the Algerian context is linguistically diverse and colorful due to the various language phenomena that co-exist in the Algerian community. The most common spoken language is Arabic; however, it has the form of Modern Standard Arabic (MSA) in formal contexts and Algerian Arabic (AA) in the informal and dialectal ones. Bilingualism and Multilingualism are also noticeable phenomena in the Algerian linguistic profile due to the existence of Berber and those whose parents lived or were born in France.

However, when it comes to a particular area or city in Algeria, some variables and varieties can be distinguished. In this respect, the researcher attempts to provide a sufficient clarification of the target speech community in this study, Naama.

The city of Naama is situated in the Northwest of Algeria, particularly on the eastern Moroccan frontiers. It is bordered from the north by Sidi Bel Abbes and Saida, from the south by Bechar, from the east by Al Bayadh. The occidental Saharan Atlas passes across the town, the Ksour mountains are famous in the region behind which doors to the Sahara are opened. Known by its natural resources and monuments, mountains and huge sand dunes, Naama has

various big towns like Ain Sefra and Mechria. However, the central town, Naama, is the prominent one and the core case of this study.

2.3. The Target Population

The sample of informants introduced in the current study includes one hundred (100) persons from Naama city. They are categorized into two classes: young generation and old generation. The young ones are aged between 17 and 25 years old; the old ones are aged between 45 and 72 years old. The following table summarizes the categories in which the informants are stratified and distributed:

Table 2.3.1 The Distribution of Participants in Correlation with Age and Gender

Generation	Age	Male	Female	
Young	17 to 29	22	28	50 Participants
Old	45 to 72	27	23	50 Participants
Total (Old and Young): 100				

As shown in the table above, participants are divided into two age groups. Because it is necessary to highlight some variations in the speech of old and young generations, it was crucial to make balance in both groups in terms of age ranging.

2.4. Research Instruments

The research has been conducted through using a mixed-method approach. Two instruments are used in the investigation: recordings and questionnaire.

2.4.1. Recording

The researcher records ordinary conversations on an electronic device. The researcher recorded four conversations: two with old Naamians and two with young ones. The researcher recorded naturally-occurring speech for more valid data. Recordings are saved as MP4 file

format. The researcher then transcribed only the words and expressions that serve the study using the International Phonetic Alphabet (IPA).

This method provides the researcher with a general view over the variety of Naama among old and young generations. Recordings would help with pooling raw material upon all the phonological and lexical levels. Recordings also transmit natural speech as it is supportive data for the researcher. (see Appendix I)

2.4.2. Questionnaire

A questionnaire is a tool of collecting information through answers written by respondents. Besides, Seliger and Shohamy (1989:172) claim that questionnaires are "printed forms for data collection, which include questions or statements to which the subject is expected to respond, often anonymously". Aiming at collecting information about the phonological and lexical variation of Naama speech community and its speakers' dialect, the questionnaire is opted as a second tool of investigation.

The questionnaire designed for this research contains two essential parts; one for the personal information (age, gender and level of education), and the other for the research questions (See appendix II). The second part includes eight (8) questions. The questionnaire consists of open-ended and close-ended questions. It is administered to fifty (50) old speakers and fifty (50) young from Naama speech community.

2.5. Data Collection and Analysis

Four recordings have been made; two with young people and two with old people from Naaama speech community After saving the recordings as MP4 files, the researcher listened to them again, detected the words and expressions that demonstrate phonological and lexical variation, and transcribed them using IPA to be illustrated and analyzed qualitatively.

As for the questionnaire, it is administered to various individuals in several places in the city of Naama (home, shops, university, etc.). Data have then been gathered to be quantitatively and qualitatively analyzed.

2.5.1. Analysis of the Recording

The table below demonstrates the distribution of words and expressions recorded from the old man and the young student.

Table 2.5.1.1. Phonological and Lexical Variation among Old and Young Naamians

	Young	**Old**
Lexical variation	الآدان(Athan) /lædæ: n/	التاذين (Athan) /əttæ: ði:n/
	شمخ (to wet) /ʃəmməx/	بل (to wet) [bəll]
	كيفه (As well) /ki:fəh/	مثليه (As well) /miθ li:h /
	نشرب (we drink) / noʃrəb/	نجغمو (we drink) /nʒuɤmu/
	قيس (throw) /qi:s/	زرع (throw) /zərraʕ/
Phonological variation	العصر (Asr prayer) /əl ʕæʂr/	العصر (Asr prayer) /əl ʕæ: ʂer/
	الضيق (narrow) / əɖɖi :q /	الضيق (narrow) /əɖɖeig/
	قاد (able) /qa:dd /	ڨاد (able) /ga:dd/

Throughout the conversations, the recorded individuals were asked to talk about their diaries. From the long conversations, the researcher highlights only the words that share the

same meaning, but differ in their lexicon and phonological structure. The variation demonstrated in the table are two phonologically variant instances and five lexical ones.

To detect the differences on the phonological level, one can consider the feature of duality within both generations with the same lexical item. It is noteworthy that this feature must be analyzed phonologically not graphologically. For instance, the word //al ʕæʂr/ in MSA is pronounced /əlʕæʂr/ by the young speaker, and /əlʕæːʂər/ by the old speaker. Noticeably, old people lengthen some vowels and use diphthongs while young people use long vowels. This is demonstrated in الديق /ədɖi:q/ pronounced by young and الضيق /ədɖeig/ (narrow) pronounced by old. The latter instance also show that old people use the dental /ɖ/ while young people use the alveolar /ɖ/.

At the lexical level, some words by the old speaker reflect distinct lexis of some words. Remarkably, calling for the prayer (Athan) is lexicalized in MSA as آذان /æl æð æːn/ and it is pronounced with the alveolar plosive /d/ by the young speaker. However, and as it can be phonologically variant, the old speaker pronounced it /əttæː ði:n/ keeping the labio-dental as in classic Arabic. From the part of both the young and old speakers, some words are closer to classical Arabic than other words of the old speaker. For instance نشرب and بلْ which are lexicalized as نجغم and شمخ respectively.

At the lexical leve, there are some lexical items that are totally different like زرع /zərraʕ/ and قيس /qi:s/ (throw); and كيفه /ki:fəh/ and مثّليه /miθ li:h /.

At the phonological level, an instance shows the case of eliding one consonant sound from the Classical Arabic word قادر /qa:dər /; old people pronounce it as ڨاد /ga:dd/ while young people pronounce it as قاد /qa:dd/. The lexical variation in /əttæː ði:n/ and /lædæː n/ shows that old people tend to use the dental /ð/ when pronouncing the letter ذ in Arabic.

2.5.2. Analysis of the Questionnaire

The information about the participants' ages and genders are already illustrated in table 1. This section presents the answers of fifty (50) young and (50) old informants from Naama.

Question 1: Who are the original inhabitants of Naama?

All old participants claimed that Al hmayyan /elħmjjæ:n/ are the original inhabitants of Naama. Some also noted groups like Al Ghyathra / el ɤjθæ:ra/ and Beni Okba. Further, the young participants claimed that the same three groups are the original inhabitants of Naama.

Question 2: Do you think that your dialect is similar to other dialects?
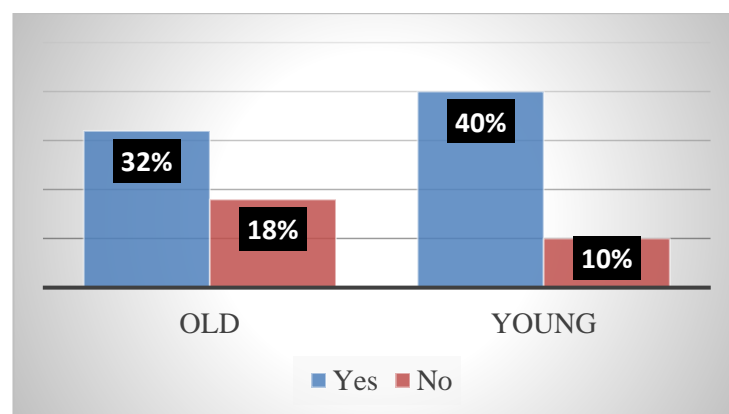
Figure 1. Degree of Similarity between Naama and Other Dialects

Different answers have been obtained. As figure 1 shows, thirty-two (32%) old informants confirmed that Naama dialect is similar to other dialects, and forty (40%) young informants confirmed the same. For those who said 'yes' they were asked to name some similar dialects. Old participants mentioned the following areas and communities: Mechria, Al Bayedh and Saida. While young participants mentioned: Oran, Tlemcen and Laricha.

Question 3: Do you think that the dialect of Naama has changed over time?
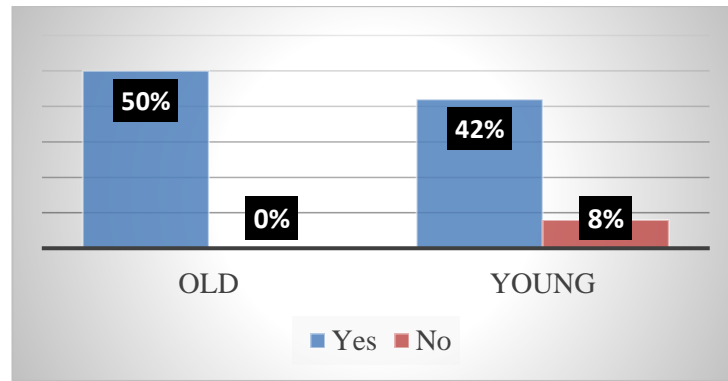
Figure 2. Naama Language Change over Time

The majority of informants confirmed that the dialect of Naama has changed over time (all old participants and 42% young ones). Informants were asked about the factors that lead to the emergence of new words and death of others. They mentioned the factor of time, borrowing from other languages and mixing with other words from other dialects. Some informants mentioned the factors of globalization and migration. Others highlighted the contribution of the internet, cross-local and cross-ethnic marriage and the factor of studying and working out of the city.

Question 4: Are there conditions and reasons that push you to change your dialect?

Figure 3. Reasons to Change the Dialect

Respondents have shown different views on whether there are some conditions pushing speakers to change their dialects or not. Those who denied such conditions are more

than those who confirmed. However, it is considerable that twenty-two (22%) old and twenty (20%) young participants said that some reasons exist. Old informants illustrated with traveling to the neighboring towns and countries (Algiers, Oran, Morocco) as a reason that lead them to ch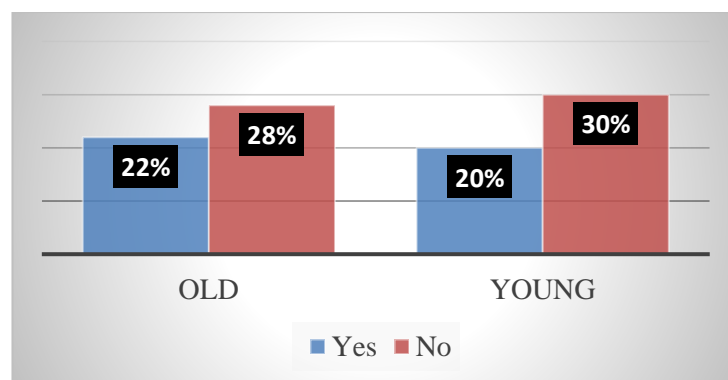ange their dialects. Others mentioned reasons and conditions like studying at outsider universities, Young participants insisted on the objective of making things clear and successful communication that urge some speakers to change the way they speak. For them, when meeting foreigners from other cities like Oran, they need to speak to them with the addressee's dialect.

Question 5: Have you noticed people from Naama changing their dialect when talking to people from other communities?
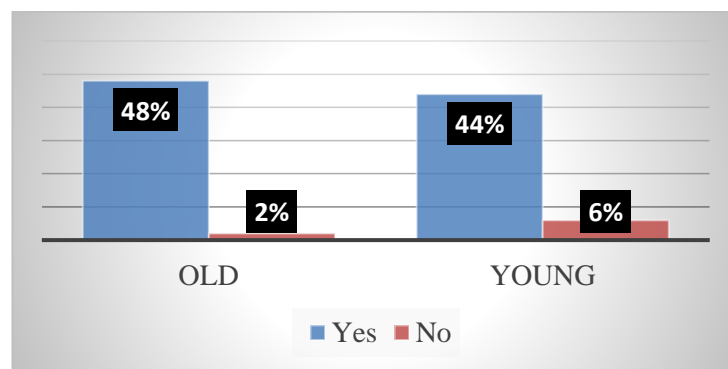
Figure 4. Language Change in Correlation to Different Naamian Interlecutors

For the confirmation of noticing individuals from Naama changing their dialects, the majority of respondents said 'yes': forty-eight (48%) old participants and forty-four (44%) young ones. Participants were asked to give examples they noticed. Among the old respondents, someone mentioned that the military service is full of instances where people from different areas communicate with one another. Someone also mentioned a story they witnessed in the airport where individuals from Naama imitated the dialect of the center (Algiers and Blida). Young informants noticed individuals changing their dialect while

talking to educated people. Another informant witnessed someone who opted for Oranian dialect in order not to be accused in a street fight for being a foreigner.

Question 6: Why do you/ they change your/their dialect? And why not?

This open-ended question received similar answers from young and old speakers of Naama. They all thought that the lack of self-confidence and the motive of attracting others drive them to change their dialect. Some informants claimed that they change their dialect to make the communication easier. For those who witnessed others changing their dialects, they justified that people from rural areas tend to change their speech and imitate individuals from big cities like Oran and Tlemcen.

One informant called that as 'Oranization' /twahri:n/ which is the tendency of people from rural places to speak like Oranian people. That was clarified as that rural areas' inhabitants hate to show the way they speak elsewhere. Other informants noted the fact of imitating speakers of big cities due to working, studying and/or performing the military service outside their hometown. Feeling ashamed of one's dialect was also noted as a reason. Among the answers of young people is that getting married from other towns push Naama citizens to shift their style of speaking and use other words and tones.

Question 7: What do you think about the change that Naama dialect has witnessed?

Old participants agreed that the education and the flourishment of knowledge and technologies contributed to a far extent to the change that Naama dialect is experiencing. They all expected such change and considered it as a natural and normal social phenomenon that exists everywhere.

Thanks to the internet and technology, some young participants claimed that the citizens of Naama were affected by the simplicity of communicating foreigners through

online conversations and the availability of social media, TV channels, sports and drama programs that deliver numerous varieties and through various shapes.

Interacting with the surrounding areas was also believed to be a factor leading to language change in Naama speech community. Moreover, the interests and needs of speakers would always determine the language they use and the variety that suits their conditions and requirements.

Question 8: Which one do you use and how do you pronounce them?

Old and young participants were given nine (9) words and they were asked to give their equivalents in their dialect in order to know which word in each pair that every speaker opt for and the way they pronounce it.

Table 2.5.2.1. The Lexis and Pronunciation Reported from Old and Young Participants

Pair	Old	Young	Old and Young
1 (good /well)	-	زين /zi:n/	زَيْن /zain/
2 (I called him)	صونيتله /ʂœnitləh/	عيطتله / ʕæjjetləh/	-
3 (hurry up)		خُف /xoff/	عَجْل / ʕ ʒəl /
4 (walked / passed)	مَرْ /Mærr/	-	مْشَا /mʃæ:/
5 (just here)	-	-	غي هْنَا /qi hna/
6 (papers)	كواعط /kwa ʕət/	كواغط /kwa ɣət/	-

7 (wait)	رْجَى /rʒæ:/	-	سْتنا /stənnæ/
8 (hit you)	-	نسوطك /nsawʈæk/	نضربك /nə ɖorbæk/
9 (lie down)	يتمد /jetmædd/	يتكسل /jetkæsel/	-

The table above demonstrates some differences in the way old and young people pronounce and/or lexicalize the words. The wordlist here consisted of nine pairs of words; each participant was asked to identify one word from each pair that s/he thinks they use the most. Depending on the majority of answers on each pair, the words included in the column of 'old" are mostly opted by -all or the majority of -old participants, and the ones included in the column of 'young' are mostly opted by -all or the majority of - young participants.

However, a third column is specified for the words that both old and young participants selected equally or approximately. For the lexical items, عَجْل /ʕɜə l / for instance is commonly used by young and old people; besides, young people sometimes use خُف /xoff/. In addition, رْجَى /rʒæ:/ is used only by old generation, while سْتنا /stənnæ/ is used by both old and young. Remarkably, يتمد /jetmædd/ and يتكسل /jetkæsel/ represent a high variation at the lexical level because the first is commonly spoken by old generation while the second is used mostly by the young one.

At the phonological level, only two items of variation. One of them is the word زين (good/ well). It is pronounced /zi:n/ not mostly by young people; yet, it is pronounced as /zæin/ by both young and old people. The second instance demonstrates a change in the consonant: كواغط /kwa ʕət/ and كواغط /kwa ɣət/.

Some old members when they were asked about the pair of صونيتله /ʂœnitləh/ and عيطتله /ʕæjjetləh/, they added the word طلبته /ʈlæbtəh/. Noticeably, the first one is borrowed from French, and it was opted mostly by old members who might have made and used this word during the French colonization. The other opted words seem to be close to Standard and Algeria Arabic.

2.6. Findings and Discussions

The tools of collecting data -questionnaire and recording- have sufficiently supported the analysis with valid and reliable data related to the linguistic features characterizing the speech community of Naama; mainly the phonological and the lexical ones. The purpose was to figure out some variations.

The study sought to find out the major reasons that affected the speech of the area under investigation through time. Indeed, the results from both recordings and questionnaire confirmed that there are several factors contributed to the change in Naama speech throughout time. Most of these factors are social and cultural. Naama speech community is mainly influenced by the surrounding dialects of Saida, Al Bayedh and Oran due to the geographical factor. The members of this community are living in and communicating with other communities, namely those who study or work in the close and big towns. Other factors also can be summarized in the tendency of rural members to imitate or adopt another speech variation. Such shift was indicated as a result of the potential ashamedness of some Naamians in using their own dialect.

Through the results obtained, the new generation in Naama reflects the use and adoption of some linguistic forms that are borrowed, mixed or affected by other languages and dialects. Thanks to technology, young members in Naama speech community seem to create for themselves new phonological and lexical structures different from the old

generations. The latter, however, are still saving some lexis and pronunciation of their fathers and grandfathers. Their diction is specifically different from the lexical items that young members use. At the level of phonology, Naama speech community represents the substitution of some vowels and consonants.

Throughout the analysis of recorded and questioned Naamians, the following instances summarize the phonological and lexical variations in Naama speech community, and the change over time:

- At the phonological level, /ð/ is replaced by the /d/ as in the following example:

Athan = التاذين /əttæ: ði:n/ ---- to --- /lædæ: n/ الآدان = Athan

/æi/ is replaced by the /i:/ as in the following example:

Good/ well = زَيْن /zæin/   ---- to ----زين /zi:n/

- At the lexical level, opting for new words is due to borrowing from neighboring areas:

نضربك /nə ḍorbæk/ ------- became --------- نسوطك /nsawṭæk/

As it could be due to technological effect as in:

صونيتله /şœnitləh/ ----- became ------- عيطتله / ʕæjjetləh/

There are more indigenous items that are still in use nowadays despite the existence of the linguistic difference between old and young generation. There is still some sort of preservation of the dialect due to the loyalty of the majority of community members to the locality and urbanism that over-space rural areas. The misuse or change in some phonemes could be referred to the level of illiteracy and social contact in the community

2.7. Conclusion

The chapter at hand has presented the methodological issues and the findings of the research. The tools of investigations (recordings and questionnaires) have been used for collecting data. The chapter also provides the analysis of both recordings and questionnaire. The researcher has provided the interpretations of the results and presented the major phonological and lexical variations in Naama Speech Community.

General Conclusion

This research has pointed out the major phonological and lexical aspects in Naama speech community. It intended to demonstrate such linguistic variations spoken by old and young Naamians. The study, further, explored some reasons that contribute to the change of dialect among the speech community members over time.

Depicting the linguistic aspects that characterize Naama has oriented the researcher to a successful control over the choice of tools and collecting data. Besides, new and interesting remarks concerning this speech community have been discovered. The findings indicated that the dialect of Naama is socio-geographically close to the neighboring varieties of Saida, Al bayedh and Oran. As it was hypothesized, the motivation of language variation and change in Naama speech community are traced back to the factors of traveling, interacting with other communities and the influence of high varieties in big towns like Oran and Tlemcen.

Young members in Naama speech community, moreover, are quite convergent if compared to old members as they have the tendency of borrowing, mixing and creating new words. Therefore, the influence of other languages and dialects cannot be denied. That means when people travel and interact with foreigners, they affect other dialects and make theirs affected. To add, the cultural norms may be restricted to time and space. That is, those who hide their identities by shifting to other dialects show less confidence in themselves and affect language change through their personal motivation and interests.

It is noteworthy that the study of any speech community makes use of generalizations. Highlighting the variants produced by individuals does not reflect the variants that are commonly used in their community; rather, the conventional items that are respected unconsciously in terms of sound and realization can comprise the aspects of the speech community. For that, no need to explain any individual language variability despite their

existence in the community because they still reflect individuals and not a community. Further, the attitudes towards language use and the addressee contribute to the choices that individuals make when performing their dialect with certain linguistic features over others.

All in all, language is basically the outcome of communities' cultures. The variety of cultural norms and realities in any speech community displays the different linguistic forms and realizations in the target community. Distinguishing one variety from the others is based on distinguishing the lexis and the pronunciation which are controlled by the social factors such as age and gender.

Based on what has been observed, illustrated and discussed, one might question "how did Naama dialect change? And what can the change and unstability of dialect make in the future of Naama city?

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Appendix A- Recordings

<u>1 – Conversation with an old man (aged 69)</u>

الصباح نوضو على التأذين ونمشو نصلو.. من جوايه العشرة الاحاعش ثاني نوضو يجي الظهر ثاني مثليه نصلو الظهر نمشو نتلاهو .. قدام لا نمشو نصلو العصر نبل حواقي ونمشو ثاني نتلاهو شوي نقصرو النهار قد ما نجيبو المغرب. أيا كي نجو نفطرو . نديرو التمر تركي ومعاه اللين والحليب ومباعد نجغمو الحريرة.. نديرو لا تاي منبعد نمشو نصلو وبعد الصلاة نجو ثاني نتعشو بالمرقة واللحم والڤازوز.

/şbaħ nu:ɖu: ʕla əttæ:ði:n w nəmʃu nşalu .. mən ʒwajeh lʕaʃra ləħdæʕəʃ θani nuɖu .. jʒi ɖuhr θani miθli:h nşalu ɖuhr nəmʃu nətlæhu: goddæm læ nşalu əlʕæ:şər nbəll 7æwwæ:qi w nəmʃu θani nətlæhu ʃwei nqæşru nhæ:r gəd mæ nʒibu lmaɤrəb /ʔæjjə ki: nʒu nəfətru: ndiru tmarr terki: w mʕa:h əllbən w əlħli:b w mbæʕd nʒuɤmu lħri:ra.. ndi:ru lætei mənbæʕd nəmʃu nşalu w bæʕd əşşælæt nʒu θani nətʕæʃu: bəl mærqa w lħæmm w əlgæzu:z/

<u>2 – Conversation with an old man (aged 74)</u>

نوضو من هاذ البلاصة راه الضيڤ مانيش ڤاد بڤوايمي.. زرع لينا ديك الضامة خلينا نتلاهو

/nu:ɖu: mən hæ:ð ləbla:şæ ræ:h əɖɖeig mæni:ʃ ga:dd bəgweijmi zerraʕ li:na di:k əɖɖæ:mmæ xælli:næ nətlæhu:/

<u>3 – Conversation with a young woman (aged 29)</u>

كي راه وليد؟ تعرفي الديق فالسكنة راه مهبلني كان يلعب وشمخ ڤاع قشه ولي جووِ تاوعه يقيس فيهم منا و من هيه يادرا عجبك الصباط جاك كيفه ولا نبدلهلك؟

/ki rah wæli:d taʕrfi: əɖɖi:q fəssoknæ ræ:h mhæbbəlni kæn jəlʕæb w ʃəmməx gaʕ qæʃʃæh wli: ʒu:ji tæwʕəh jqi:s fi:hom mənnæ w mən hi:h/ /ja:dra jbk əşşæbæt ʒæ:k ki:fəh wəlla nbəddlələk/

<u>4 – Conversation of a young man (aged 18) and a young woman (aged 19)</u>

سمعتي آدان العصر؟ نوضي تصلي

والله ماني قادة.. وحد شوية نوض

/sməʕti: ʔædæ:n əlʕæşr nu:ɖi: tşali:

wəllæh mæni: qa:dda wəhd ʃwejja nu:ɖ/

Appendix B- Questionnaire

Dear informant,

This questionnaire aims at collecting information about Naama speech community. You are kindly requested to answer the following questions.

Date and Place of Birth: Naama in 19….

Gender: Male ☐ Female ☐

Occupation: ………………..

Level of Education:

1- Who are the original inhabitants of Naama?

…………………………………………………

2- Do you think that your dialect is similar to other dialects?

Yes ☐ No ☐

If yes, what are these dialects?

………………………………………………….

3- Through time, the dialect of Naama has changed

Yes No ☐

What led to the emergence of new words and death of others in this dialect?

………………………………………………….

4- Are there any reasons that push you change your dialect?

Yes No ☐

If yes, what are these reasons?

………………………………………………….

5- Have you noticed Naamians changing their dialect with non-Naamians?

Yes No ☐

If yes, give examples

………………………………………………….

6- What are the reasons that make you (or Naamians) change their dialect?

……………………………………………………………………

……………………………………………………………………

7- Are you satisfied with the change that Naama dialect witnessed?

……………………………………………………………………

……………………………………………………………………

8- Put (X) to indicate one word in each pair that you mostly use:

1- زَيْن ⬜ زِين - ⬜

2- صونيتله ⬜ عيططله ⬜

3- هْنَاشِي ⬜ عَجْل ـ ⬜ خُف - ⬜

4- مَرْ ⬜ مْشَا - ⬜

5- غَا هْناً ⬜ غِي هْنَا ـ ⬜

6- رْجَى ⬜ سْتنا - ⬜ قَارْعْ - ⬜

7- كواغط ˚ ⬜ كواعط - ⬜

8- نضربك ⬜ نسوطك - ⬜

9- يتمد ⬜ يتكسل - ⬜

Thank you for your collaboration

إستبيان

هذا الإستبيان يهدف إلى جمع معلومات حول منطقة النعامة و لهجة سكانها ، يرجى منكم الإجابة على هذه الأسئلة بشفافية و صدق و موضوعية .

السن:

الجنس: ذكر ☐   أنثى ☐

المستوى الدراسي:

الجزء الأول:

1- من هم السكان الأصليون لمدينة النعامة ؟

....
....

2- هل تعتقد بأن لهجتك مشابهة للهجات أخرى ؟

   نعم ☐   لا ☐

- إذا نعم ما هي هذه اللهجات ؟

....
....

3- عبر مرور الزمن، الكثير من التغيير طرأ على لهجة النعامة.

   نعم ☐   لا ☐

- في رأيك، ما هي العوامل التي أدت إلى ظهور كلمات جديدة و اختفاء قديمة ؟

....
....

4- هل صادفت ظروف إما إختيارية و إجبارية جعلتك تغير لهجتك أو بعض الكلمات منها لأسباب ما ؟

   نعم ☐   لا ☐

- إذا نعم، ما هي هذه الظروف؟

....
....

5- هل لاحظت أو عايشت تغيير أشخاص لطريقة كلامهم حين التحدث مع أشخاص من مدن أو لهجات أخرى؟

   نعم ☐   لا ☐

- إذا نعم أعط مثال:

....
....

6- في نظرك ما هي الأسباب التي تجعلك (هم) يغيرون لهجتهم ؟

-

-

-

-

7- هل أنت راض على التغيير الذي طرأ على لهجة مدينة النعامة (للكبار فقط)؟

....

....

....

8- ضع علامةِ (×) أمام الكلمة التي تستعملها الآن في لهجتك؟

1- زَيْن ☐   - زين ☐

2- صونيتله ☐   - عيطتله ☐

3- هْنَاشِي ☐   - عَجْل ☐   - خُف ☐

4- مَرْ ☐   - مْشَا ☐

5- غَا هْناَ ☐   - غِي هْنَا ☐

6- رْجَى ☐   - سْتنا ☐   - قَارْعْ ☐

7- كِواغط ْ ☐   - كواعط ☐

8- نضربك ☐   - نسوطك ☐

9- يتمد ☐   - يتكسل ☐

- شكرا على تعاونك